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THE SWEDENBORG CONCORDANCE.

THE
SWEDENBORG CONCORDANCE.

A COMPLETE WORK OF REFERENCE TO THE
THEOLOGICAL WRITINGS

OF

Emanuel Swedenborg.

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

Compiled, Edited, and Translated by the

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VOLUME VI. ST. TO Z.

WITH APPENDIX, LATIN-ENGLISH VOCABULARY, TABLE OF REPEATED PASSAGES,
AND LIST OF ERRATA ET CORRIGENDA.

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CONCORDANCE TO SWEDENBORG.

Stability. See ESTABLISH—*stabilire*.

Stable. *Stabulum*.

S. 26³. See MANGER, here.

M. 76². Stables seen . . . (which)=instructions.

T. 328². The concupiscences of the flesh may be compared to stables in which are asses, he-goats, and swine; and the affections of the spirit, to stables in which are thoroughbred horses, and also sheep and lambs.

D. 3817. See ODOUR, here.

Stacte. *Stacte*.

A. 3263^o. 'Camels carrying stacte,' etc. (Gen.xxxvii. 25)=the interior goods of such. (=interior natural truths conjoined with the good in the natural man. 4748.)

4748². 'Stacte,' etc.=interior truths in the Natural which are from the good there; for truths by themselves do not make the Natural; but good by truths. Hence its varieties are according to the quality of truth conjoined with good . . .

5621. 'Wax and stacte' (Gen.xliii.11)=the truths of good of the interior Natural . . . 'Stacte'=truth from good. The reason these=what is of the interior Natural, is that these spices are purer than 'resin, and honey.'

10292. 'Stacte' (Ex.xxx.34)=the affection of sensuous truth; for 'stacte'=sensuous truth. The reason it=the affection of this truth, is its fragrance . . .

—2. The reason 'stacte'=the affection of sensuous truth, is that it is here mentioned first; for the incense was made up of four spices . . . and the one mentioned first is the most external.

—4. That 'stacte'=the affection of sensuous truth, cannot be confirmed from other places in the Word, because it is not mentioned anywhere else; but stacte of another kind, which is also expressed by a different Hebrew word, is mentioned among the spices which were carried down into Egypt (Gen.xxxvii. and xliii.), and things carried down there involve such as are in the external or natural man.

E. 324²⁶. Mentioned.

Staff. *Bacillum*. D.2763.

Staff. *Scipio*.

See ROD—*baculus*.

A. 4876⁴. 'The Lord . . . taketh away from Jerusalem the rod—*baculum*, and the staff' (Is.iii.1). Ex.

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9028. 'If he rise again and walk abroad upon his staff' (Ex.xxi.19)=the forces of life therein. . . 'Staff'=forces) for 'a rod'=the power which belongs to truth, thus forces; and 'a staff' in like manner, but in reference to those who are not in good health; in which sense it is mentioned in, 'Jehovah was my stay' (Ps. xviii.18), which=power. In Isaiah, 'to remove the rod and the staff' (iii.1)=the power and the forces of life from truth and good. . . In the Original Language, 'a staff' is so called from leaning upon and being supported, which, in the Spiritual World, is effected through truth and good. E.433³³.

T. 74. Like a hand when its staff is broken.

E. 727⁹. 'A man whose staff is in his hand for multitude of days' (Zech.viii.4)=the wise who trust not at all in themselves, but in the Lord alone.

Stag. *Cervus, Cervinus*.

A. 7176. The bulls and cows (in Mercury) approach a species of stags and hinds. See D.3262.

T. 815. Free nations are like the great stags with lofty horns, which roam the plains, groves, and forests in full freedom.

D. 5995. Dippel appeared like a wild stag in bonds. Zinzendorf loosed his bonds, and set him at me, and he rushed furiously at me to lacerate and destroy me. (A dog then) rushed at the stag which was over me and evilly entreated it; and that huge stag was afterwards sent away into bonds elsewhere. The stag was Dippel . . . J.(Post.)40.

E. 455²⁰. 'He shall leap as a hart' (Is.xxxv.6)=he shall have joy from the perception of truth.

1200³. In the World of Spirits are seen stags, etc.

D. Love viii. Mentioned.

Stage. See under BOARDED, and THEATRE.

Stage-player. See PRIZEFIGHTER.

Stagger. *Titubare*.

A. 1066. Of the Church when vastated it is predicated that 'it shall stagger like a drunken man,' etc. (Is.xxiv. 20). E.304⁴.

1072⁶. 'They stagger, but not with strong drink' (Is.xxix.9). Ex. E.376³².

1271⁹. At the presence of a little child they reeled . . . with anguish. D.3586.

[A.] 5120⁸. 'They shall reel to and fro' (Jer.xxv.16). Ex.

H. 35. He who ascends from a lower Heaven . . . falters in his voice . . .

E. 235⁷. 'To stagger in judgment' (Is.xxviii.7)=senselessness. 260⁶. (=that they do not see the truths which belong to intelligence. 376³¹.)

400⁵. See NOD, here.

Stagnant. *Stagnatus*.

See LAKE-stagnum.

P. 117. Like impure waters, stopped up, or stagnant.

304². The general delight in Hell is smelled as stagnant water . . .

Stain. *Labes*.

W. 432¹. From his hereditary stain, man is born into evils of every kind . . . and this stain is not removed unless the higher degrees are opened. D.Wis.iii.4².

Stairs. See under LADDER.

Stake. *Palus*. D.3006.

See PEG.

Stalk. See under CANE-*Calamus*.

Stalk. *Culmus*.

A. 7604. 'The flag was a stalk' (Ex.ix.31)=that the truth stood forth, and looked downwards. Ex.

Stalk. *Stipula*.

A. 7131. 'To gather stalks for straw' (Ex.v.12)=to find some scientific truth. . . For 'a stalk'=such truth as is accommodated to what is scientific . . . The reason 'a stalk'=such truth, is that what is meant is the stem -*calamus*-at the top of which is the seed; and 'seeds'=truths and goods; and thus the stem which is beneath them=a general vessel of truth; thus scientific truth. Ex.

8285. 'It devourereth them as stubble' (Ex.xv.7)=devastation and damnation as of themselves. . . It is said 'as stubble,' because plenary devastation is signified.

T. 383². Evil . . . consumes faith like stubble . . .

E. 357⁵. That evils and falsities are dispersed as it were to nothing, is signified by 'as the dust, and as the driven stubble' (Is.xli.2).

448¹¹. 'The house of Esau shall be for stubble' (Obad.18). Ex.

540³. 'Every worker of wickedness shall be stubble' (Mal.iv.1). Ex.

Stall. See under FATTED.

Stamen. *Stamen*.

A. 5726². The first stamina may be called little vessels . . .

5894⁶. From the first thread of life . . . 9296².

7408². Series of the purest filaments . . .

W. 6. This first form, as a stamen or initiaiment . . . D.Loveii⁶.

D. Wis. vii.2⁴. The Spiritual accompanies every thread . . .

4. **Staminatum**, occurs.

Stammerer. *Balbus*.

A. 7225³. Why Moses, because he was a stammerer, calls himself 'uncircumcised in lips.'

E. 455¹⁹. 'The tongue of the stammerers shall be swift to speak' (Is.xxxii.4)=that those who can with difficulty apprehend the truths of the Church will confess them from affection.

Stamp. *Cudere*. T.32C.

Stand. *Stare*.

See under CONSIST.

A. 2247. 'Abraham, he stood yet before Jehovah' (Gen.xviii.22)=the Lord's thought from the Human.

3065. 'I stand by the fountain of waters' (Gen.xxiv.13)=the state of conjunction of truth Divine in the Human.

3136. 'He stood by the camels' (ver.30)=presence in general scientifics.

3141. 'Why standest thou without?' (ver.31)=somewhat therefrom.

4926⁵. 'To stand in the breach' (Ezek.xxii.30)=to defend and take care lest falsities break in.

5196. 'Behold he was standing by the river' (Gen.xli.2)=from boundary to boundary. Ex.

5336. 'When he stood before Pharaoh king of Egypt' (ver.46)=when his presence was in the Natural. . . 'To stand' before anyone=presence.

5638. 'They stood before Joseph' (Gen.xliii.15)=the presence of the Celestial of the Spiritual there.

5869⁶. 'All that stood with him' (Gen.xlv.1)=such things as hinder conjunction. 5872.

7068. They who are in truth stand erect . . .

7159. 'To stand in the way' (Ex.v.20)=manifestation.

7530. 'Not to be able to stand' before anyone (Ex.ix.11)=not to be able to be present.

7548. 'For this have I made thee stand' (ver.16)=that as yet communication remained, and they passed through states according to order. Ex.

7593. 'Ye shall stand no longer' (ver.28)=to be no longer detained.

8686. 'The people stood by Moses' (Ex.xviii.13)=obedience then from truth Divine. Ex. 8690.

8918. 'They stood afar off' (Ex.xx.18)=removal from internal things.

10549. 'They stood at the door of the tent' (Ex.xxxiii.8)= . . . that they were outside what is holy of the worship, etc. 10551.

H. 144⁶. In Heaven no one is allowed to stand at another's back . . .

R. 366. 'Standing before the throne . . .' (Rev.vii.9)=hearing the Lord and doing what He commands 'To stand before God'=to hear and do what He commands. Ill. 369. 390. 493.

417⁴. They were seen as if lying down while they were deliberating; and as **standing** when they had come to a conclusion.

510. 'To stand upon their feet' (Rev.xi.11)=natural life accordant with spiritual life; thus to be vivified by the Lord. E.666.

866. 'To stand before God' (Rev.xx.12)=to be presented and gathered together to Judgment.

M. 16. They stood round the table . . . and whispered devout praise to the Lord.

415⁵. They stood, now, near the Angel; now, near the Satans, favouring those they stood near.

D. 3117. Certain appear **standing** in their places who told me they were walking.

E. 336⁹. 'To stand' is predicated of truth.

414. 'Who is able to stand?' (Rev.vi.17)=who will endure and live?

—. The word 'stand,' like 'walk,' and 'sit,'=to be and to live; and 'stand' has a similar signification to 'stand firm—*consistere*,' and 'stand still—*subsistere*.' Ill. 666.

456. 'Standing before the throne . . . '=those in the Lord's Kingdom.

462. 'Stood around the throne' (Rev.vii.11)=conjunction . . . 489.

606. 'To stand upon them' (Rev.x.5)=that they are subject to Him.

62S. 'The Angel stood near—*adstitit*' (Rev.xi.1)=the will of the Lord, and command.

638⁷. 'To stand near Him' (Zech.iv.14)=to be and to come forth from Him.

639. 'Which stand before the God of the earth' (ver. 4)=which are Divine things proceeding from the Lord, and are His in Heaven and the Church. . . 'To stand before Him'=to be from Him; thus what is His in Heaven and the Church.

—². 'To stand before God,' when said in the Word of Angels and the men of the Church,=to be from Him . . . for all the *esse* of Heaven and the world proceeds from the Lord . . . This proceeding Divine is called 'the Word,' which is called the Divine truth . . . and as this extends itself around the Lord in every direction, it is that which is properly said 'to stand before Him' . . . for it looks to the Lord as its centre, and so therefore do the Angels who are recipients of it . . . from which it is that the Angels are said 'to stand before the Lord;' for 'to stand' is properly said of the Divine truth, because it encompasses the Lord as a Sun.

—³. 'To stand before God'=to be in the Divine truth, consequently with the Lord, in the following passages. Ill.

—⁴. (Thus) 'to stand before the God of the earth'=the Divine which proceeds from the Lord, which is His in Heaven and the Church. That this, and those in it, are meant, may be evident from the fact, that 'to stand before the God of the earth' is said of the two olive-trees, and of the two candlesticks, by which are signified good and truth, consequently the proceeding Divine.

666³. (Thus) 'to stand upon the feet'=new life such as belongs to a regenerate man. Ill.

687⁶. 'To stand' (Ps.i.1)=what belongs to the life of the intention from the will.

—¹⁷. 'To stand' before Him=to regard and to understand what He wills.

771. 'I stood upon the sand of the sea' (Rev.xiii.1)=a continuation of the state . . .

850. 'Lo a lamb standing upon mount Zion' (Rev. xiv.1)=the presence of the Lord in Heaven and the Church . . . 'To stand'=to be present and conjoined.

934. 'Standing near the sea of glass' (Rev.xv.2)=because they were in truths from the Word. . . 'To stand near it'=to be in them.

1171. 'They stood afar off' (Rev.xviii.17)=not so much in these things, through fear.

Stand in the way. See OBSTACLE.

Standard. See BANNER.

Star. *Astrum.*

D. 3411. He said he was from the stars.

E. 175¹². 'The stars—*astra seu stellae*' (Lnke xxi.25)=the Knowledges of good and truth. 304⁴⁷. A.1808⁷.

Star. *Sidus.*

A. 537⁷. The very stars correspond: it is the Societies of Heaven and their habitations with which there is a correspondence of the stars; not that they are there; but that they are in such an order.

9408². The Ancients (supposed) that the stars were the habitations of the Angels . . . And there is a correspondence; for in the other life there appears a heaven with stars; but . . . the stars there are the Knowledges of good and truth.

T. 759². See star—*stella*, here. A.8379.

E. 304⁵. 'The stars—*stellae*—and constellations' (Is. xiii.10)=the Knowledges of good and truth. 401¹². A.1326³. 1808³. 8902².

Star. *Stella.*

Starry. *Stelliferus.*

Stellar. *Stellaris.*

Little Star. *Stellula.*

A. 184. A little star (appears at man's resuscitation from the dead).

940². Wandering stars seen around a Spirit=Falsities; but not so when the stars are not wandering.

1128. In his face were seen many wandering stars, which=Falsities. D.4073. 4075.

1326³. The internal of such worship is described by . . . 'the stars'—which are the Truths of faith—'not giving their light' (Is.xiii.10).

1525. They sometimes see a heaven . . . beautifully studded with little stars.

1527. When the Lord pleases, good Spirits appear to others, and also to themselves, as bright stars, which sparkle according to the quality of their charity and faith.

[A.] 1675⁵. His Human Essence is called 'a star out of Jacob' (Num.xxiv.17). 3322³.

1806. When one contemplates the **starry** heaven, and thinks of the Lord's Kingdom.

1808. 'Number the **stars**' (Gen.xv.5)=a representation of goods and truths in a mental view of the constellations; (for) '**stars**'=goods and truths. '**Stars**,' wherever mentioned in the Word,=goods and truths; and, in the contrary sense, evils and falsities; or, what is the same, they=Angels, or Societies of them; or evil Spirits and their companies. When they=the former, they are fixed **stars**; but when the latter, they are wandering **stars**.

—². When the **starry** heaven appears (there), and the **stars** therein are fixed, it is known at once that they=goods and truths; and when the **stars** appear wandering, that they=evils and falsities. From the very glow and sparkling of the **stars**, it may be evident of what quality they are.

—³. That '**stars**'=goods and truths. Ill.

—⁵. That '**stars**'=goods and truths, or, what is the same, those in goods and truths, as the Angels. Ill.

—^e. 'The **stars**' (Luke xxi.25)=goods and truths, or the Knowledges of good and truth, which at the consummation of the age . . . are thus darkened.

1984³. The Knowledges of good and truth, which are 'the **stars**' (Matt.xxiv.29), and which are here called 'the powers of the heavens,' will thus fall down and vanish. (=the Knowledges of faith. 2120.) 2495, Ill.

2849. 'As the **stars** of the heavens' (Gen.xxii.17)=the multitude of the Knowledges of good and truth.

—, The spiritual are they who here and there in the Word are compared to 'the **stars**,' and this from the Knowledges of good and truth which they have; but not the celestial, because they have not Knowledges, but perceptions. Besides, the **stars** illumine the night, and the spiritual have a nocturnal light, as from the moon and **stars**, relatively to the light of day in which the celestial are.

2850. 'The **stars**,' or Knowledges, have relation to the Rational.

3272². 'Twelve **stars**' (Rev.xii.1)=all things of faith; for '**stars**'=the Knowledges of good and truth, which are of faith. 4918^e.

3353³. 'The **stars** have withdrawn their shining' (Joel ii.10)=the Knowledges of good and truth . . .

3378. 'I will multiply thy seed as the **stars** of the heavens' (Gen.xxvi.4)=truths, and the Knowledges of faith.

3448^e. It is chiefly the **stars** which are called 'the army of the heavens;' and by 'the **stars**' are signified truths; and, in the opposite, falsities. 3614³.

3707^e. '**Stars**' of the heavens'=rational things.

3820⁴. Such suppose that the learned will there shine as the **stars** . . . But the learned, wise, and intelligent =those who are in good . . . and it is these who will shine as the **stars**.

4050. I then saw a little **star** about the region of the left eye; and afterwards many little **stars** of a bright

red colour, gleaming whitely. . . Lastly I saw as it were the **starry** heaven . . . These things represented the infundibulum in the brain, above which was the brain itself, which was signified by the **starry** heaven.

4060⁴. 'The **stars** shall fall from heaven' (Matt.xxiv.) =that the Knowledges of good and truth will perish. 10604⁴. H.1². S.14². R.27^e.

4627⁴. Those who relate to the interiors of the nostrils . . . have apertures opening at the side, through which they see as it were heaven with **stars** in a blue sky.

4697. 'Eleven **stars**' (Gen.xxxvii.9)=the Knowledges of good and truth.

—, The reason '**stars**'=these Knowledges, is that they are small luminaries which shine at night, when they give forth into our atmosphere gleams of light, just as Knowledges give forth gleams of good and truth. Ill.

—⁸. As '**stars**'=the Knowledges of good and truth, they=also the doctrinals of the Church; for these are Knowledges.

4769³. That 'the army of the heavens,' and 'the **stars**'=the Knowledges of good and truth. Ref.

5128⁸. Those (sensuous things) which are in the centre receive light through the Rational, and (appear there) as little **stars** which gleam and shed light around . . .

5393⁹. In those of (these infernals) in whom there is regard for what is good, this is sometimes represented by little **stars**, almost fiery, but not bright white. D.1068.

5566. A Spirit who appeared like a black cloud, around which were wandering **stars**. When wandering **stars** appear there, they=falsities; but fixed **stars**, truths. 7803².

5912². Good makes every truth like a little **star**, in the midst of which there is a luminosity.

6015⁸. That then the Knowledges of good and truth perish, is signified by, 'I will darken the **stars** of the heavens,' and 'all the luminaries of light' (Ezek.xxxii.7,8). E.372³. 401¹³.

6926. The Spirits of Mercury go forth outside the sphere of this world, into the **starry** heaven.

6952⁴. 'The **stars** of heaven' (Rev.xii.4)=the Knowledges of good and truth; 'to cast them to the earth'=to destroy them.

7988². 'The **stars**'=the Knowledges of good and truth.

—⁴. For the angelic abodes shine like **stars**; as is stated in Dan.xii.3.

8030. Those in that Heaven appear clothed in azure, spotted with little golden **stars** . . . When, in the world, they contemplate the **starry** heaven, they call it the abode of the Angels . . .

8112. When there is any slight disagreement among (the Spirits of Jupiter), there appears to them as it were a thin bright white ray . . . or a little wreath-*fasciola*, in which are sparkling **stars**. . . When the **stars** sparkle and wander at the same time, it is not a good sign; but sparkling fixed **stars** are a good sign. (=falsity, or truth, respectively. U.50.)

8153^e. For by the **starry** heaven is signified the angelic Heaven.

8379. The dwellings (in Jupiter) within, are spotted round about and above as with **little stars**, after the image of the heavens; for they want to exhibit within their houses a likeness of the visible heavens with their stars—*sideribus*; because they believe the abodes of the Angels to be there.

8906³. 'Stars'=the Knowledges of good and truth, which will no longer have light from faith and love, thus from Heaven, which is 'to withdraw their brightness' (Joel ii.). E.400³.

9263⁵. 'To shine as the stars' (Dan.xii.3)=to be in the intelligence of truth and in the wisdom of good, and thence in eternal happiness; for 'stars'=the Knowledges of truth and good, from which are intelligence and wisdom.

9293³. The wise men . . . knew that a **star** would appear to them, concerning which Balaam . . . also prophesied (Num.xxiv.17). Moreover 'a star'=the Knowledges of internal good and truth which are from the Lord.

9438. On the Earths in the **starry** heaven. Gen.art. U.123.

9642^e. 'To cast some of the army and of the stars down to the earth' (Dan.viii.10)=to destroy the goods and truths of Heaven, and the very Knowledges of good and truth.

9643^e. 'The morning stars' (Job xxxviii.7) = the Knowledges of good and truth from good . . . These are said 'to sing' when they arise.

9697. Their sun is one of the lesser stars. 10162, Ex.

10445. 'I will multiply your seed as the stars of the heavens' (Ex.xxxii.13) = goods and truths, and the Knowledges of them.

—^e. For by 'the stars' are signified goods and truths as to Knowledges.

10589. It was found that (the Spirits of the Fourth Earth) were from a **star**, which is their sun, very distant from the sun of our system; that its position is low down near the milky way; and that that **star** is among the lesser ones.

10771. The sun (of the Fifth Earth) which to us is a **star** . . .

10810. This human form appeared in a flaming beam, around which were **little stars** of the same colour. Thus did the Lord present Himself . . .

10834. The sun (of the Sixth Earth) which to us is a **star** . . .

H. 69. An angelic Society (was seen) as a cloud . . . with **little stars** round about . . . These **little stars** were Angels, who so appeared from light from the Lord.

119^e. In these passages, 'stars'=the Knowledges of good and truth, which are said 'to be blackened,' 'to lose their light,' and 'to fall from heaven,' when they are no longer.

S. 13². 'A **star** fallen from heaven' (Rev.ix.1)=the Knowledges of truth destroyed.

23³. 'The **star** which went before them' (Matt.ii.)= Knowledge from Heaven.

61. Many have believed that they would shine as the stars . . .

112^e. 'The stars' (Matt.xxiv.)=the Lord as to the Knowledges of good and truth.

F. 56^e. 'The stars of Heaven' (which the dragon dragged down with his tail)=the Knowledges of truth.

W. 316³. The stellar forms in the brain.

366³. The multitude of the glands of the brain may be compared to that of the stars; and the multitude of the fibrils from them, to that of the rays which go forth from the stars.

P. 35. If wisdom is not conjoined with love, it is like a falling **star**.

R. 51. 'In His right hand seven stars' (Rev.i.16)=all the Knowledges of good and truth in the Word, which are from it with Angels of Heaven and men of the Church. E.72, Ex. and Ill.

— . When the Angels are below the Heavens, there appear around them as it were **little stars** in great abundance; and in like manner around those Spirits who, while they lived in the world, acquired the Knowledges of good and truth, or truths of life and of doctrine. These **little stars** appear fixed with those who are in genuine truths from the Word; but wandering with those who are in falsified truths. . . Hence it is evident that by 'stars' are signified the Knowledges of good and truth from the Word. —², Ill.

64. 'The mystery of the seven stars which thou sawest in My right hand' (ver.20)=the arcana in the visions concerning the New Heaven. 'The seven stars'=the Church in the Heavens. (=revelation of goods and truths, which are all from Him. E.88.)

65. 'The seven stars are the Angels of the seven Churches' (id.)=the New Church in the Heavens, which is the New Heaven. (=those who receive goods and truths from the Lord. E.90.) R.237.

— . There appears in the Spiritual World a heavenly expanse full of **stars**, as (here); it appears from the angelic Societies in Heaven; each Society there shines as a **star** to those below. From this they know in what situation the angelic Societies are.

74. 'These things saith He that holdeth the seven stars in His right hand' (Rev.ii.1)=the Lord from whom are all truths, through the Word. . . 'The seven stars in His right hand'=all the Knowledges of good and truth in the Word, which are thence from the Lord with the Angels of Heaven and the men of the Church. E.96.

151. 'I will give him the morning **star**' (ver.28)=intelligence and wisdom then. (=intelligence and wisdom from the Lord's Divine Human. E.179.)

— . 'Stars'=the Knowledges of good and truth; and as through these there is intelligence and wisdom, these are signified by 'the morning **star**.' The reason it is called the *morning star*, is that intelligence and wisdom will be given them by the Lord when He will come to inaugurate the New Church. Ex.

155. 'These things saith He that hath . . . the seven

stars' (Rev.iii.1)=the Lord, from whom are . . . all the Knowledges of good and truth. E.184.

[R.] 333. 'The stars of heaven fell unto the earth' (Rev.vi.13)=that all the Knowledges of good and truth have disappeared. E.402.

— In the Spiritual World, stars appear to fall from Heaven to the earth there, where the Knowledges of good and truth are perishing.

408. 'There fell from heaven a great star burning as it were a torch' (Rev.viii.10)=the appearance of Own intelligence from conceit which arises from infernal love. (=the truth of the Word falsified from man's Own love. E.517.)

410. 'The name of that star is called Wormwood . . .' (ver.11)=the infernal falsity from which is their Own intelligence. (=truth mixed with the falsity of evil. E.519.)

413. 'A third part of the stars was smitten' (ver.12)=that on account of evils from falsities and falsities from evils, they did not know . . . what any truth is. . . 'Stars'=the Knowledges of truth and good from the Word. (=that all the Knowledge of good and truth had perished. E.525.)

414. By the light of the sun is signified Divine truth spiritual; and by the light of the moon and stars, Divine truth natural, both from the Word . . .

420. 'I saw a star fallen from heaven unto the earth' (Rev.ix.1)=Divine truth spiritual inflowing from Heaven into the Church with them, exploring and manifesting. 'A star,' here,=Divine truth spiritual, because it fell from the Spiritual Heaven. (=Knowledges of truth which have been falsified, and thus turned into falsities. E.535.)

—^e. The like is signified by 'a star,' in the singular, in Rev.ii.28: xxii.16; for by 'stars,' in the plural, are signified the Knowledges of good and truth; and through these there is intelligence.

447². See ARMY, here.

534. 'Upon her head a crown of twelve stars' (Rev.xii.1)=its wisdom and intelligence from the Knowledges of Divine good and Divine truth from the Word. (=the wisdom and intelligence of those who are of that Church through doctrinal things and the Knowledges of all things of truth and good from the Word. E.709.)

541. 'His tail drew the third part of the stars of heaven, and cast them unto the earth' (ver.4)=that through falsifications of the truths of the Word they have alienated from the Church all spiritual Knowledges of good and truth, and have utterly destroyed them through applications to falsities. (=the falsification and adulteration of all the Truths of the Word. E.718. 714¹³.)

566³. That paper, when written on from the Word, shone like a star.

875³. As the Angels withdrew . . . stars appeared around their heads.

954. 'The bright and morning star' (Rev.xxii.16)=that He was then the light, and that He will come with new light, which will arise before His New Church . . . He is called 'the bright star' from the light with which

He came into the world; on which account He is called 'a star.' Ill. And He is called 'the morning star' from the light which will arise from Him before the New Church . . . For by 'a star' is signified the light from Him, which in its essence is wisdom and intelligence . . .

M. 15. The prince's robe was set with stars of a silver colour wrought in needle-work.

533. The paper on which the arcana were written, . . . while it was in the Spiritual World, shone like a star . . .

T. 32⁵. The infinity of God the Creator may be seen from the infinite number of the stars, which are so many suns, and thence so many worlds.

79³. (The notion that) the stars are only luminaries which originated from our sun.

160. (I said to the Angels,) In the world there appear innumerable stars, greater and less, which are so many suns, and which merely transmit light into the world of our sun; and when I saw that in your world also stars are to be seen, I supposed that these are as many as those in the world. The Angels were delighted with this discourse, and said that perhaps there are as many, because every Society of Heaven sometimes shines like a star to those who are below; and the Societies of Heaven are innumerable, all ordained according to the varieties of the affections of the love of good . . . and, as these were foreseen before the creation, I suppose that there have been provided (an equal number of stars in the natural world).

176². The apostolic Church was actually like a new star appearing in the starry-*astrifero*-heaven; but, after the two Nicene Councils, the Church became like the same star darkened and lost to view; just as has sometimes happened in the natural world, according to the observation of astronomers.

209. The Word, in the shrines of the temples there, shines like a great star, and sometimes like the sun.

—⁴. When the Angels descend from Heaven to perform any duty below, they appear encompassed with little stars, especially around the head; which is a sign that Divine truths from the Word are in them.

335. I saw fatuous lights, some like sheets of paper full of writing, which . . . at last appeared like falling stars, which in their descent vanished in the air. Ex.

348^e. Faith in the Lord, when destitute of Truths, may be compared to a new star appearing in the expanse of Heaven, which in time grows dim; but faith in the Lord, together with Truths, may be compared to a fixed star which remains constant. . . The faith of Truths shines in Heaven like a star.

379^e. That the Lord is the Son of the living God, is like the morning star to all who enter His Church.

666. Round the Angel's head appeared a lucid band, in which were minute stars.

750². They viewed predestination as a star descending from heaven . . . not knowing that a falling star is a meteor of fatuous light, which, when it falls into the brain, can confirm every falsity . . . until it is believed to be the true light, and is decreed to be a fixed star:

and finally is sworn to be the star of stars—*sidus siderum*.

770. Whether they believe that the stars of heaven will fall upon the earth, which is smaller than a single one of them.

D. 417. The fall of Spirits from Heaven as stars.

461. On the seats of some in Heaven who are called stars.

463. On those who are called stars of the dragon.

466. That a star in the zenith fell down with the rest.

615. The appearance of little stars is a good sign.

912. Evil stars also have stars around them.

998. On little stars.

1211. Their face appears beset with many wandering stars . . . These wandering stars = an appearance of what is honourable in externals.

2645. Around (this evil Spirit) were small wandering stars in abundance.

2676. On the appearances to Spirits of little fires, and stars.

2677. They who are in Truths of faith, that is, who are led by the Lord, appear like bright little stars in the hemisphere.

3420. That there is no fixed star which has not its Earths around it.

3901. On inhabitants of the starry heaven.

3911. There appeared an azure starry heaven . . .

4379. Evil Spirits seen around me as innumerable wandering stars.

4874. They look upwards to the stars, and have a revelation thence.

5426. See LAST JUDGMENT, here. 5373.

E. 275¹⁶. 'The ordinances of the moon and stars, from which is the light by night' (Jer.xxxi.35)=truths from spiritual good, and from Knowledges, from which there is intelligence.

316¹⁶. That he-goat then appears to tread the stars under his feet. (Just as in Dan.viii.10.)

355³³. 'The stars from their courses fought against Sisera' (Judg.v.20)=the Knowledges of truth, and combat from them against the falsities of evil. 447⁴.

401²². 'Stars of light' (Ps.cxlvi.3)=the Knowledges of truth from good.

402. The stars cannot fall to the earth, because they are larger than the earth; consequently by them are signified such things as are of heavenly light, and give light, which are the Knowledges of good and truth. Moreover, stars appear in the angelic Heaven; but they are appearances from the Knowledges of good and truth; and therefore they appear around those who are in such Knowledges, especially when they are turning them over in their minds, and when they long to know them.

410⁵. 'To set it among the stars' (Obad.4)=in the heights where those dwell who are in the Knowledges of truth.

422²⁰. As the Lord is the east, a star was seen by those from the east; and, as they were in Knowledge about the advent of the Lord from the representatives among them, the star was seen and went before them, first to Jerusalem, by which was represented the Church as to doctrine and as to the Word, and thence to the place where the infant Lord was. Moreover, 'a star'=the Knowledges of good and truth; and, in the supreme sense, Knowledge about the Lord.

518². When 'to fall' is predicated of the stars—by which are meant the Knowledges of good and truth from the Word—it=to perish; for when Divine truth in the Spiritual World falls out of Heaven to the earth there, where the evil are, it is turned into falsity. Ex.

573³. 'Stars'=the Knowledges of truth and good. 632⁵. 1029¹³.

—⁸. 'Stars'=falsities in general.

726². That the Lord has infinite power, may be evident from the fact that . . . He has created the universe, full of such innumerable stars, which are suns . . .

1063³. Profaners of this kind appear at first with a face of a human colour around which float many wandering stars . . .

J. (Post.) 120°. Those (Africans) who had believed that God had been born a man, saw a bright star in the air.

State. Status.

See under CHANGE, DAY, PLACE, SPACE, and TIME.

A. 613. The six states of man's regeneration. Sig. and Defined. 29°. 48.

190. The third state of the Most Ancient Church.

561. See REMAINS, here. 1738. 1906. —². —³. —⁴.

—². All these states are so preserved . . . that not the least of them is lost. (For) every state of a man, from infancy to old age, not only remains in the other life, but also returns, and that exactly as they had been while he lived in the world; thus not only the goods and truths of the memory, but also all the states of innocence and charity; and, when the states of evil and falsity recur . . . these states are tempered by the Lord by means of the [good states]. 1906.

823°. But with the good all their good states . . . return.

833–836. The four states after temptation. Tr. 863. 880. 889.

1273°. Changes of place there are changes of state.

1274. Places and distances there are nothing but varieties of state. 1376.

1280. The four states of the first Ancient Church. Tr.

1318°. When the state is changed, the end also is changed; and, with the end, the thought.

1355. The beginning of the ninth state, which was the last. Sig.

1376. The Angels are not in the idea of place and time, but in that of states.

1377. They never change their places except as their

state is changed; and, as the state is changed, the places and distances with them are also varied. But as everyone has a general state . . . and the particular and individual changes of state relate to the general, after these changes they come back to their own situation.

[A.] 1379. (Thus) the walking about and translations, and the progressions, of Spirits . . . are nothing but changes of state. 1463.

1401. The Lord advanced from an obscure state to one more lucid. (The five states of this advance. Enum. and Sig.) 1414. 1439. 1440. 1450.

1414. The Lord's first state, when He was born. Tr.

1458. Progression into a lucid state. Sig. and Ex.

— There are neither quarters nor times (there), but states. . . The states of intellectual things are as the states of the times of the day and year, and also as those of the quarters. The states of the day are those of evening, night, morning, and noon; the states of the year are those of autumn, winter, spring, and summer; and the states of the quarters are those of the sun, in its relation to the west, north, east, and south. Similar to these are the states of intellectual things. . . In Heaven, those are in light who are in a state of wisdom and intelligence, exactly according to their state; and those are in the greatest light who are in a state of the highest wisdom and intelligence. 3708³.

1463. Therefore, whenever travelling, sojourning, and passing from place to place, occur in the Word, nothing else is suggested to the Angels than such change of state as they have. There are changes of state of both the thoughts and the affections. Changes of state of the thoughts are Knowledges, which (there) are produced by instructions.

1548. There are two states from which there is heavenly light. Ex.

1615. The Lord's sixth state. Sig.

1618^e. By external worship . . . man is gifted with states of holiness . . . which are preserved to him by the Lord for the use of eternal life; for all the states of his life return (there).

1816. The first state of His external man. Sig.

1838. The Lord appears to everyone according to his state, as in this case.

1932. Information concerning the state. Sig.

1940². The things which inflow are received according to the state of each person.

1980². According to the state of the Spirits around me, and thus according to my state.

—^e. The ideas are varied . . . according to the changes of the state.

2095. A state of union then. Sig.

2098. The Lord's two states, of glorification and humiliation. 2288.

2157. The relativity of the Lord's state. Sig. and Ex.

2161. The state of perception in which the Lord then was. Sig. 2162. 2163.

2219². (Man ought to) rise up there into a continually more perfect heavenly state.

2313. The six states (of the Spiritual Church which is in the good of charity, but in external worship) as described in the history of Lot. Enum. 2406. 2407. 2422. 2455^e. 2459.

2315. The four states of those who are against charity in that Spiritual Church. Enum. 2449.

2334. After temptation, there remain from it many states of truth and good, to which their thoughts can afterwards be bent . . .

2487. These (organic) forms are varied and changed according to the changes of the state of the affections and persuasions.

2625. They afterwards perceive that space and time are not there, but state instead; and that (there) states correspond to spaces and times in nature; to spaces, states as to being; and to times, states as to manifestation—*existere*.

—³. 'Ages,' as 'old age,' = states.

2636. A full state of union. Sig. and Ex.

—². Man's state is then said to be full. Ex.

2660. The Lord's first state, when He thought of that Rational being separated from Himself: that it was a state of grief from love. Sig.

2664. A change of state towards that Rational. Sig.

2678. The first state of those being reformed and becoming spiritual . . . is that they think they do good and think truth from themselves . . . 2679, Sig. 2902. 2946.

2682². The second state of those being reformed, is that they are reduced to ignorance . . . even to despair. Tr.

2684^e. The state of thought of those who are in desolation of truth, and in consequent despair. Sig. 2689.

2692. (What inflows from the Lord) manifests itself only by a change of state of the man's affection.

2693. That the Lord thoroughly knew its state. Sig.

2694². This is effected by the state of anxiety and grief even to despair. What is good, blessed, and happy, no one can perceive with exquisite sense, unless he has been in (a contrary) state.

—³. (Although convinced by reasons) their state of thought about their own prudence is not changed by it, except at the moment . . . and, after the lapse of a few moments, they return to their former state of opinion . . . for unless the affection is subdued, the thought remains in its own state . . . But when anxiety and grief are induced upon them . . . even to despair, their persuasion is broken, and their state is changed. (Another examp.)

—^e. (This is why) those being reformed . . . are reduced into (this) state of vastation, and, when they are in this state even to despair, they then for the first time have comfort and help from the Lord.

2699. The first state after desolation, which was a state of consolation and of the hope of help, was described in the preceding verse; and their second state after desolation, which is a state of enlightenment and consequent refreshment, is described in this verse.

As these states are unknown in the world . . . we may describe the state of those being regenerated in the other life . . .

2704. This state, which is one of instruction, treated of in this verse, is the third state of those coming out of desolation . . .

2775. A place and state of temptation. Sig. and Ex.

2786. The Lord's state at that time according to perception. Sig. and Ex.

— The state the Lord took on . . . when He underwent the most grievous and the inmost temptations. Tr. His first preparation for this state was that He entered into a state of peace and innocence . . . 2795,enum.

—². Many states exist together, and these distinct from one another.

— The Lord from His Divine could induce upon Himself whatever states He pleased; and He prepared Himself for temptations by inducing many states.

2796. (These) puttings on by the Lord of various states must be unknown to man, because he never reflects upon his changes of state, which are nevertheless going on continually . . . All his states are from (the action of the Spirits and Angels with him), and thus are directed by the Lord to eternal ends.

— In every state there are a great many others, which do not appear, and which together appear as one general state; and these states are disposed in relation to the states which follow in order in their series. With man, these things are done by the Lord; but with the Lord . . . they were done by Himself.

—². The changes of state . . . with man, and the order in which they follow, and the series through which they pass, and thus how they are bent by the Lord as far as possible to good (are most minutely perceived by the Angels).

2878°. The Lord alone knows the times and states.

2904. The times and states of the Church as to the truths Divine which had preceded. Sig. and Ex.

2915. The first state (of the new Spiritual Church). Sig. and Ex. 2945. 2946.

2960. Their second state, in which they indeed give assent, but still wish it to be from themselves; (and) their third state, which is a state of belief that they are reformed by the Lord. Sig.

— Their fourth state follows, in which they perceive it to be from the Lord.

2967. Adapted to their state. Sig. and Ex.

—². All being regenerated are gifted with charity and faith . . . but each according to his capacity and state. Ex.

3116°. (For) the Lord alone sees man's state; not only his present, but also his future one to eternity.

3183. For man, when first born, is introduced into a state of innocence, that it may be a plane for all the rest of the states, and be the inmost in them . . . Next, he is introduced into a state of the affection of celestial good . . . afterwards into a state of the affection of spiritual good . . . As he advances in age, he is introduced into a state of the affection of truth . . . The

last state is a state of wisdom, in which is the innocence of infancy; and thus the first state and the last are united.

3200. These states did not exist once only; but continually during the Lord's whole life.

3212. A new state. Sig. and Ex.

— The new state is the state of glorification of the Rational . . . in respect to truth.

—³. The change of state (effected by regeneration) cannot be seen in the man's body, but in his spirit.

3251. A state representative of the Lord as to the Divine itself. Sig. and Ex.

3254. A new state. Sig.

— The Angels have no idea of the ages of man . . . but instead they have the idea of states. Enum.

3296°. As the Lord completely changed His human state into the Divine one, so, when He regenerates man, He completely changes his state.

3316°. The first state of the man who is being regenerated. Des.

3353°. 'An earthquake' = a change in the state of the Church. 3355, Ill.

3356. That motion means a change of state. Ex.

— In themselves, the space and time (there) are changes of state; for this is their origin. . . By changes of state induced in others, Spirits cause them to appear in another place. . . Man himself, in so far as he is in a state of affections and thence of joy; and in a state of thoughts, and thence of absence from the body, is not in time . . . because his spirit has states to which the spaces and times in the external man correspond. Motion, therefore, being successive progression in space and time, is, in the internal sense, change of state.

3404°. The Angels, who are not in the idea of time, but in that of state, perceive most clearly (what the Divine was before time); for the eternal with them is not the eternal of time, but the eternal of state.

—³. The Angels derive nothing from time and space; but from state as to being and as to manifestation.

3405. 'A year' = the entire state here treated of.

3466°. For of interior things is predicated state, which is signified by place; but of exterior things, doctrine.

3469. A state of temptation as to the natural good of truth. Sig. and Ex.

— 'Years' = states. Refs.

—². (External things cannot be brought into) obedience to the internal man, except . . . by many new states into which the man is introduced, which are states of acknowledgment of [the quality of] self, and of acknowledgment of the Lord . . . thus states of humiliation . . .

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.

3492. When the state was at hand. Sig. and Ex. 3497.

[A.] 3539³. The **state** of the regeneration of man; here, the quality of his first **state** . . . for this **state** is entirely inverted relatively to that in which man is when he has been regenerated. Tr.

3548^o. Still less (can man perceive) the changes of **state** (of the good and truth of the Natural).

3570². If man's ends are for good . . . he is in a **state** of regeneration; but if the ends are for evil . . . he is in no **state** of regeneration.

3587. Progression and change of **state**. Sig. and Ex.

3593. A great alteration about the inversion of **state**. Sig. and Ex. 3597². 3607.

— (For) in the **state** before regeneration, truths apparently dominate; whereas in the **state** after regeneration, good receives the dominion. Refs. 3603².

3603³. In man's fourth age . . . the **state** is full. Ex.

3693⁴. The Angels have changes of **state** between the highest degree of light, and a less degree . . . and these changes of **state** are as the morning . . . the midday . . . the evening . . . and then the morning again.

3742. When the Angels are in a fuller **state** of reception, they are in their peace and happiness; otherwise they are in a **state** of unrest and of some anxiety.

3750³. For in the other life everyone may easily be let into a **state** of life which he had had here, because the **state** of his life remains with everyone after death. 4658².

3754. It has treated of three **states** of the perversion of good and truth in the Church; and here it treats of the fourth **state**, which is also the last. (These four **states** enum.)

3796³. (In judging his ends) a man should attend to the various **states** in which he is; for the **states** themselves very much vary the perception.

3814. A new **state** of life. Sig. and Ex.

— All times=**states**; thus years, months, and days; but the quality of the **states** is evident from the numbers affixed. But when a year, month, or day is mentioned in the singular, it=**an entire state**; thus the end of a preceding, and the beginning of a subsequent **state**.

3845. See WEEK, here.

— All **states**, also, have their periods; that is, their beginning, successive progress, and end; yet in the other life these are not perceived as times; but as **states** and their evolutions.

3846. A full and holy **state**. Sig. and Ex.

3862. All affections . . . are variations of that celestial and spiritual light . . . and hence come the changes of **state**.

3901⁴. The first **state** of the Church is described by 'the lion' (Dan.vii.).

3913. For when man is being regenerated . . . he is led through many **states**. The general **states** are what are designated by the twelve sons, and afterwards by the twelve tribes.

3938. As the Angels are not in space and time, they have ideas of **state**.

—². There are two **states**, a **state** which corresponds

to space, and a **state** which corresponds to time. The (former) **state** is **state** as to being; and the (latter) **state** is **state** as to manifestation . . . 4814, below.

3957². (The superiority of the **state** after death.)

3998. But with the Lord there are no **states**; for all with Him is eternal and infinite.

4001. The first **state** of innocence. Sig. and Ex.

4005^o. (These things) are varied according to all the **states** of life; and the **states** of life are varied in general according to the ages; and in particular according to the affections.

4043. In interior things . . . nothing is perceived by spaces and times . . . but by **states** and their variations and changes . . .

4048. He was in a **state** of tranquillity, as of a kind of peaceful sleep. Ex.

4063². In order that man may be brought from the **state** of the old man into the **state** of the new . . . —^o.

— As the **states** of his life are to be so greatly changed . . .

—⁴. This may be illustrated by the changes of **state** (in man's successive ages).

—⁵. Thus the former things are always left behind when a new **state** of life is put on.

— But when man is being regenerated, his **state** becomes altogether different . . . nor does anyone arrive at this **state** except by the means of regeneration . . .

4066. The change of **state** with that (middle) good ('Laban'). Sig. and Ex. 4067.

4067³. His changes of **state** are nothing but changes of Societies.

—⁴. How the case is with the middle goods by which man is brought from the **state** of the old man to the **state** of the new man.

4073. Representations are according to changes of **state** as to good and truth; and changes of **state** are according to the changes of the Spirits and Angels. Ex. . . Man's **state** is altogether according to the Societies of Spirits and Angels in the midst of whom he is . . . But his changes of **state** are quite different when he adjoins the Societies to himself . . . from what they are when the Societies are adjoined to him by the Lord. Ex. . . From the Societies, the Angels perceive the **states** which are with a man . . . while man has only an obscure perception of what Societies are with him through some changes of **state** from that source.

4097. (Four **states** of separation from the good signified by 'Laban.') Enum.

4110. A **state** of use and of end of good. Sig. and Ex.

—². The middle kind of Spirits are sent back into the **state** of their good, and therefore into a **state** of use and of end therefrom . . .

4111. A change of the **state** signified by 'Laban' as to truth. Sig. and Ex. 4151, Ex.

—² The **states** of Spirits as to good and truth are according to the Societies in which they are . . . Thus when they are removed from one Society into another, the **states** of their thoughts and affections are changed, and consequently their **state** as to truth and good.

—³. For changes of **state** (there) are in general nothing else than approaches to the Divine, and removals from it.

4112. A change of the **state** signified by 'Laban' as to good. Sig. and Ex.

4119. For the end of a **state** of conjunction is the beginning of a following **state**, which is one of separation.

4122. In a man being regenerated (the Angels) see and perceive in this way all the changes of his **state**; and, according to them . . . they lead him to good . . .

4128. A **state** of love in which the good signified by 'Jacob' was. Sig. and Ex.

4129. A **state** of good in somewhat of that conjunction. Sig. and Ex.

4136. The **state** if the separation were of its free will. Sig. and Ex.

—². Man does not know . . . how the **state** of every good is changed . . . With those being regenerated, there are changes of **state** of goods, from infancy to (death) . . . But how it is with the changes of **state** of the goods, the man knows nothing . . . because he has no knowledges . . .

4232. The inversion of **state** in the Natural. Tr. (in Gen. xxxii.). 4343². 4249.

4237. The quality of the Lord's **state** (then). Sig. and Ex.

— . But . . . the Divine **states** which the Lord had when He made the Human in Himself Divine, do not fall into any human apprehension, except . . . by the **states** of man's regeneration.

4264². To space and time in the Heavens correspond **states** and changes of **states**.

4283². **States** of conjunction through temptations. Sig. . . For the man then enters into a spiritual or celestial **state**.

4321². Situation there, is **state**.

4234. The **state** at that time as to goods and truths—that it would not appear to anyone. Sig. and Ex.

4379². The **state** which precedes is always as an egg to the one which follows.

4389. The **state** of the life of good from truth at that time. Sig. and Ex.

4482. Measures=qualities of **state**.

4625². Their perceptive faculty is varied according to the general changes of **state** of the Society in which they are.

4655. It is the **state** (there) which makes the appearance.

4658². Aristotle was then let into the **state** of his life he had (here) . . .

4663². For man after death carries with him all the **states** of his life. Examps.

4719. What **state** they were in. Sig. and Ex.

— . 'Where?'=**state**.

4797. The changes of **state** of the affections appear to the life in the faces of the Angels. Des.

4803. The **states** of good Spirits and Angels are continually changing and perfecting . . .

4814. The **state** of the things which follow. Sig. and Ex.

—³. There are, in general, two **states**, a **state** of good, and a **state** of truth. The **state** of good is called a **state** of being, and the **state** of truth, a **state** of manifestation. 3938², above. 8325².

4850. A change of **state** as to truths. Sig. and Ex.

— . As **state**, and change of **state**, are so often mentioned . . . they shall be explained. Time, and the succession of time, or space, and the extension of space, cannot be predicated of the interior things of man . . . because they are not in time or place . . . but are in interior things which correspond to these; and these interior things we have to call **states**, because there is no other word to express them. The **state** of the interiors is said to be changed, when the mind . . . is changed as to the affections and derivative thoughts; as from sadness to joy . . . These changes are called changes of **state**; and they are predicated of the affections, and of the thoughts in so far as they are ruled by the affections; but the changes of **state** of the thoughts are in those of the affections as singulars are in generals, and are, relatively, variations.

4901. A new **state**. Sig. and Ex. 5031.

—². The thought of Spirits and Angels is from **states** of life, without any notion of times; (because) the progressions of their life are not distinguished into different ages . . . They are in the interior memory . . . and the thought from this memory has not times and spaces adjoined to it; but **states** and their progressions instead. Thus they correspond; and (therefore) times, in the Word, = **states**.

—⁴. In the Spiritual World there is a continual progression of **states** from one into another; and consequently in the last of every **state** there is a first or beginning, thus a continuation . . .

4916. A following **state**. Sig.

4979. A second **state**. Sig.

4987. A third **state**. Sig.

—². When one **state** is terminated and another succeeds, which is a noteworthy one, it is indicated by 'it was,' or 'it came to pass;' and a change of **state** less noteworthy, by 'and.'

4994. That that good was prior in time, not in **state**. Sig. and Ex.

4999. A fourth **state**. Sig.

5003. A fifth **state**. Sig.

5058. After some unfoldings of the **state** of his life, it became manifest that he was deceitful.

5097. All the times of the day and year=various **states** according to the variations of the light of Heaven.

5122². The **states** of the re-birth of each Sensuous, and of each thing in the Natural and Rational, have their progressions from beginning to end . . . and then they commence from a certain new beginning . . .

— . The periods of the first **state** are from truths to goods . . . After (regeneration) charity . . . becomes the beginning, and from it new **states** commence, which proceed in both directions—towards what is more interior, and also towards what is more exterior. Ex.

[A.] 5146. In the interior Heaven there is no idea of interior and exterior . . . but there is the idea of more perfect or more imperfect state; for interior things are in a more perfect state than exterior ones . . .

5159. The last of the state. Sig. and Ex. . . By the last of a state is meant when a prior state comes to an end, and a new one begins. A new state begins in a man who is being regenerated, when the order is changed . . .

—². With every man, whether being regenerated or not, there come forth changes of state, and also inversions; but in one way with those being regenerated, and in another with those not being regenerated. With (the latter) these changes or inversions are from (natural) causes. Ex. But with (the former) the changes or inversions are from spiritual causes . . . and when the man begins to be affected with what is good, he is in the end of the prior state, and in the beginning of a new one.

5221. In that new state. Sig. and Ex.

5229. (Perception) concerning the state of disjunction. Sig. and Ex.

5244². When the state is full, that is, when all things in the Natural are prepared to receive the influx from the interior . . .

5246². The state of temptation relatively to the state after it, is like the state of a pit or prison. Des. This state, when presented to view in the other life—where all spiritual states can be exhibited to the sight—appears like a mist exhaled from unclean places . . . But when the state of temptation ceases, the mist is dispersed . . . The change of this state is signified by Joseph's polling himself, and changing his garments. (Another comparison.)

5265. The states of the multiplication of truth in the interior Natural. Sig. and Ex. (And in the exterior Natural. 5266.)

5270^e. The state called "desolation." Ex.

5275. States of providence. Sig. and Ex.

5280². The last state of desolation. Tr.

—³. This is the first state, and is called the state of reformation. Ex. Most in the Church are introduced into this state . . . yet few are regenerated . . .

5339. The first states when truths are multiplied into series. Sig. and Ex.

5343². The series themselves . . . are varied according to the changes of state.

5360. The subsequent states of desolation. Sig. and Ex.

5457. A new state is here described.

5466. The end of this state. Sig. and Ex.

5531. Every such General . . . has its receptacle, within which it can . . . vary its forms, and change its states.

5605². Motions in the other life, and progressions, are nothing else . . . than changes of the state of life. Ex.

—³. In that World there are neither spaces nor times; but states of life instead. In externals, these

states produce a vivid appearance of progressions and motions.

5658. Truths according to the state of each. Sig. and Ex.

5705. The change of state of each among themselves. Sig. and Ex.

—'. 'To be amazed' = an unexpected and sudden change of the state of the thoughts.

5773². When the state (in regeneration) is changed, and becomes inverted, there is mourning; for they are then let into temptation . . . Rep.

5792. That the associates . . . should return to their former state. Sig. and Ex.

5807². Love is the Harmonic resulting from changes of state and variations in the forms or substances of the mind . . . Thus love is the Divine which inflows into the forms, and disposes them, so that the changes of state, and the variations, may be in the harmony of Heaven.

5851. The Spirits are changed according to the man's states, that is, those of his affection . . .

5881^e. The commotion which then comes forth, manifests itself by anxiety arising from a change of the former state . . .

5962². How the case is with the state of life of Spirits and Angels. . . This state in Heaven is that Spirits and Angels have their morning, midday, and evening, and also twilight, and morning again. Ex.

—³. No one state is exactly like another to eternity; nor does one Spirit or Angel pass through changes of state like those of another . . .

5963. The varying states in the other life are according to the perception of good and truth, thus according to the perception of the Lord's presence . . .

6096. The state and quality of the spiritual life which had been in the Natural from the Spiritual. Sig. —. All numbers in the Word = the state and quality of the Thing treated of.

6110. This state is signified by 'famine.'

—'. See CHANGE=*mutare*, here.

6129. The full term of this state. Sig.

6130. Desolation after the full term of this state. Sig.

6144². By desolations and temptations, states contrary to heavenly life are perceived, and there is induced a sense of the happiness of the heavenly life . . .

6175. The entire state of the Thing represented by Jacob, and its quality. Sig. and Ex.

6176. The state just before regeneration. Sig.

6195^e. The separation (of Spirits bound to me was affected by) changes of state of the affections.

6285. The greater the extension is, and the more it is according to heavenly order, the more perfect is the state.

6315^e. I have frequently perceived these elevations (into a more interior light), and at the same time the changes of state as to the affections and as to the thoughts.

6326². These variations (of the form of the mind)

come forth according to the changes of **state** of the affections.

6335². The **states** of intelligence and wisdom (in Heaven) are varied according to the lights. Examp.

6368². For all the **states** which a man has acquired (here), are retained (there), and are infilled. With the good, the good **states** are retained and infilled with good; and through these **states** these are elevated into Heaven; and with the evil the evil **states** are retained and infilled with evil, and through these **states** they fall down into Hell.

6448. What would befall everyone when in such a **state**. Sig. and Ex.

—^e. By the sons of Israel, or the tribes named after them, are described all the **states** of the Church as to goods and truths; thus as to the spiritual life of everyone within the Church.

6508. A full **state**. Sig. and Ex.

6537. The first **state**, where there is the good of truth. Sig. and Ex.

6602². The reason distance is perceived (there), is from the **state** of the affection of truth and good: in proportion as the **state** of one Society differs from the **state** of another, the Societies appear far apart.

6611. As to the changes of the **state** of man's life, it is inconstant, and is carried upwards and downwards, that is, towards Heaven and towards Hell. But they who suffer themselves to be regenerated, are continually being carried upwards, thus into more interior heavenly Societies. Ex.

6618². An Angel spoke with them by means of changes of **state**. 7077.

6645. 'To die'=the end of a former **state** and the beginning of a new one.

—¹. The **state** of the Church, such as it is now, is described in what follows; also the **state** of its external.

—². The Church with man undergoes new **states** by turns; for as a man is strengthened in the truth of faith and good of charity, he is introduced into other **states**; and the former **state** serves as a plane for the following **state**, and so on continually.

6717. This is the first **state** with the man who is being regenerated. Des.

—². These are the two **states** (of regeneration) which are meant by the origin of truth from good, and their conjunction. But the truth conjoined with good, here signified, is not such as is received by man in the first **state**. Ex.

6747. It is the second **state** which is here described. The first **state** was a state of immission among evils and falsities. This second one is a **state** of the insinuation of the good of the Church.

6750. It is the third **state** which is described in this verse. 6752.

6755. While these **states** lasted. Sig.

6772. Here begins the fifth **state** of the progression of the law Divine in the Lord's Human; in the relative, sense, of the progression of the law Divine with the man who is being regenerated; which is one of separa-

tion from falsities, and of adjunction with the truths of simple good.

6798. After many changes of **state**. Sig.

6806^e. Those Angels and Spirits who are similar as to **states** of life, appear to be near each other; and thus Know each other; whereas those who are unlike as to **states** of life, appear to be far from each other, and thus do not Know each other. In a word, in the other life, likeness of **state** causes them to appear present and to be Known; and unlikeness of **state** causes them to appear absent and not to be Known.

6843. There is no other access to the Divine, because it is above the things of place and time, and is in those things with man which are called **states**; namely, **states** of love, and **states** of faith; thus **states** of each faculty of the mind . . . By these, man can approach the Divine. Tr.

6983. In Heaven, instead of space and time, there are **states** . . . But in the Divine which is above the Heavens, there is . . . not even **state**; but instead of space there is infinity, and instead of time, eternity.

7077. Every change of **state** contains infinite things, and also every least part of it.

7186³. For evils and falsities cannot be removed, and goods and truths be insinuated in their place, except by many changes of **state**.

7218. So long as they are in this **state** (of infestation) they are as it were in hard service.

—². When Spirits have the **state** of evening and night, their thought is in a forced **state** . . . But when they have the **state** of morning and midday, their thought is in a free **state** . . .

7246. They so appear (on the two opposite sides of Venns) according to the **states** of their life; for the **state** of life presents all the appearance of place and space.

7284. The **state** and quality of the law from the Divine . . . as it was among those of the Spiritual Church at the first time of visitation. Sig. and Ex.

7285. The **state** and quality of doctrine. Sig.

7298^e. Hence (the spiritual sight) can admit influx from Heaven according to the **states** of the Things.

7308. Influx according to the **state** (of falsity in which the infesters were). Sig. and Ex.

—^e. For everything has its own **state**, in which, and according to which, it is.

7337. Hence all Divine miracles represent **states** of the Lord's Kingdom.

—³. It is according to order that **states** of affection and thought cause the idea of place and distance (there); and that they appear to be distant from each other in proportion as they are in a diverse **state** . . . Magicians abuse this law . . . by inducing on others changes of **state**, and thus translate them now on high, and now into the deep; and they also cast them into Societies in order that they may serve them as Subjects.

7346. The end of that **state** after truths were falsified. Sig.

[A.] 7358°. The diversity of state causes (the Spirits of the different Earths) to appear separate from each other, either to the right or to the left, at a greater or less distance.

7381°. In the ideas of the Angels there is nothing from time and space, but instead of them there are states. Ex.

—4. But the light from the spiritual Sun is Divine truth, and the heat is Divine good; and from these there come forth with the Angels ideas of states; states of intelligence and of faith, from Divine truth; and states of wisdom and love, from Divine good. The variations of these states with the Angels are the things to which correspond the states of light and shade (here), and also those of heat and cold.

7465. That there may be an end of that state as to the falsities of malevolence. Sig. and Ex.

—Every miracle done in Egypt = a peculiar state into which come those in the other life who are in falsities, and infest. There are ten states into which they come in succession, before they are completely stripped of all truth, thus before they are cast into Hell. 7795°.

7541°. Besides, in the other life man enters new states, and undergoes changes. Ex.

7715. A full state. Sig. . . By a full state is meant an entire state from beginning to end; for every state has its beginning, its increasings, and its maximum; and this full term is what is meant by a full state; and is signified by 'three days.'

7827. That this state is the principal one of all the states. Sig. and Ex.

7828. The beginning from which are all the sequent states to eternity. Sig. and Ex.

7831. A state of initiation of the interiors. Sig. and Ex.

7839. A full state. Sig. and Ex. . . It is called a full state when the good is such that there is nothing wanting for receiving the influx of innocence. Ex. . . But the state is not full when truths have not yet qualified good, so as to make it capable of receiving a corresponding state of innocence. This state becomes full for the first time when truths are regarded from good; and it is not as yet full when good is regarded from truths. In the latter state are those being regenerated; in the former one are those who have been regenerated.

7857. These two states (of regeneration) are accurately distinguished in the Word; for the reason that man cannot be in both states at once. He who is in the first state cannot enter into the second until he has been regenerated; and he who is in the second state must not retake himself to the previous one; (for he then) relapses into the state of faith . . . and also beyond it. Sig.

7860. The duration of this state before a state of illustration in Heaven. Sig. and Ex.

—2. These two states are entirely different, as are the state of the means to an end, and the state of the end. When the state of the end has come, the things contained in the state of the means will have been passed through.

7861. A state of means to the end through temptations. Sig. and Ex.

7898. Because there was then a state of charity and faith, through which there was separation from those in evils and falsities. Sig.

7900. In the beginning of a holy state. Sig. and Ex.

7906°. This fermentation or combat, comes forth especially when the state with man is turned . . . For the state has not been purified while the man acts from the truth of faith; but it has been purified when he acts from the good of charity; for he then acts from the will.

7966. The first state, of truth from good, in which there is nothing of what is false. Sig. and Ex.

—The second state is described in a subsequent verse . . . 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 willing and doing them, again become goods; and so on continually.

7972. The first state of departure, and its quality. Sig. . . For the journeyings of the sons of Israel = states of life and their changes from the first to the last.

7984. The quality and state (of the infestations). Sig. and Ex.

—2. When they have a full state of remains, they are elevated into Heaven. Ex.

—3. What is meant by a full state. . . Everyone has a certain measure . . . which is filled in the other life . . . This state is what is meant by a full state, and is signified by 'thirty.' (See MEASURE, here.)

8053. In the beginning of a new state. Sig.

8103. The second state after they were delivered. Sig.

—For the journeyings and encampments of the sons of Israel, after they had gone forth from Egypt = the spiritual states of those who have been delivered by the Lord. The changes of states are signified by the journeys from one place to another, and their stay there.

8108. By these things was represented the state of Heaven; for there are perpetual variations and changes of state there; because the Angels are continually being perfected, which cannot be done without perpetual changes of states. Ex.

8143. A change of state into evil with those in falsities from evil. Sig. and Ex.

8325. It is the states of truth and good; and, in the opposite, of falsity and evil, which are represented (there) by heights and depths. Ex.

8328. A state of good from the Divine. Sig. and Ex.

8367. A state of illustration and affection, thus of consolation after temptation. Sig. and Ex.

8397. What is successive of life as to states of temptations. Sig. For those of the Spiritual Church . . . are led from one temptation into another.

8421. At the end of each state. Sig. and Ex.

8422°. This disposition (of goods) is effected by the Lord at the end of each state, which is signified by 'the sixth day.'

8426. That at the end of the prior state there is a revelation that they are delivered. Sig. and Ex.

— See EVENING, here.

—². In the Spiritual World there are perpetual changes of state; and all there pass through them. The reason is that they may be constantly perfected; for without changes of states . . . they would not be perfected. The changes of states which succeed each other in order like the times of the day and of the year, never return exactly the same . . . The beginning of every state corresponds to morning on earth . . . and the end of every state, to evening . . .

8427. That in the beginning of a new state there is the coming of the Lord. Sig. and Ex.

8431. That at the end of the state good will be appropriated through delight. Sig. and Ex.

— For a state of morning (there) is when spiritual good is in clearness . . . and a state of evening is when natural good is in clearness . . .

8432. That in the beginning of a new state they will have as much good as they can receive. Sig. and Ex.

8439. A state of reception and of application to use. Sig. and Ex.

8451. The end of the state. Sig.

8454. The beginning of a new state. Sig.

8494. 'Rest' = a state of peace, when there is no temptation.

8505². These two states (of regeneration) are the inverse of each other; for in the former state truth dominates; and in the latter, good; or, in the former state, the man looks downwards or backwards; and in the latter, upwards or forwards. When a man is in the latter state . . . he is no longer allowed to look back, and to do good from truth . . . Sig.

8506. 'Six days' = states of combat and labour; here, a state of the reception of truth, that is, a state when good is acquired through truth; for in this state there are labour and combat. In this state, man is let into temptations . . . But after this state, there is a state of the conjunction of good and truth, thus a state of rest even for the Lord. It is this state which was represented by the rest on the seventh day. . . This state is the one meant by the second state, mentioned in 8505. 8510. 8888².

8510^e. This state is the state of Heaven . . .

8516. That up to the end of the former state, He gives, through truth, so much of good that conjunction may afterwards be effected. Sig. and Ex.

8517. A state of peace, in which the conjunction of good and truth is effected by the Lord; for all conjunction of these is effected in that state. Sig.

8518. That we are to remain in this state. Sig.

8539². The prior state (of regeneration) is signified by the six days which precede the seventh; and the latter state, by the seventh day. (Thus) the prior state was represented by the journeyings of the sons of Israel in the wilderness for forty years; and the latter state by their introduction into the Land of Canaan. 8657.

8560. The Divine Providence . . . continually leads

to salvation, and this by various states; now glad, now sorrowful; which states man cannot possibly comprehend; yet all are profitable to his life to eternity.

8615. When the state of combat with the falsity from interior evil ceased. Sig. and Ex.

8643². For this is the second state (of the man of the Spiritual Church), which comes forth after he has undergone temptations. For while he acts from truth, he is tempted . . . but when the truths with him have been confirmed, they are reduced into order by the Lord, and (then) he enters the second state, which is, that he wills truths and does them . . .

8648. The separation (of good which is from the Divine) hitherto relatively to the state of those of the Spiritual Church. Sig. and Ex.

— For in their first state, good does not appear, but only truth. . . In the first state, the action is from truth, not from good; but in the second, from good. In the first state, good is as it were absent . . . But in the second state, when good is acted from, good is present. —² Ex.

8657. The conjunction (of good) in the state before regeneration while there are temptations. Sig. and Ex.

8658². When man is in the prior state, namely, when he acts from truth . . . he is in a state of undergoing temptations. Through these, he is successively brought to the second state, namely, that he acts from good, that is, from charity and its affection. When, therefore, he comes near this state, he is said to 'encamp at the mount of God,' that is, at the good from which he afterwards acts.

8665. A mutual Divine celestial state. Sig. and Ex.

8685. The disposition by truth Divine with those of the Spiritual Church in the state before [the action is] from good. Sig. and Ex.

—². In both states (of regeneration) man is led by the Lord, but in the first one through immediate influx; and in the second one, through influx both immediate and mediate. Rep. 8690², Ex.

8686. The first state (of regeneration) is described in these words.

8687. In every state, interior and exterior. Sig. and Ex.

8690². It treats here of the first state—that in which man is before regeneration—which is that he does what is good from obedience, and not yet from affection . . .

8702^e. In such a state are they who are led by the Lord through good. Des.

8722. That those of the Spiritual Church shall be led to a state of good. Sig. and Ex.

8731. In the preceding verses it treated of the prior state of those of the Spiritual Church when being regenerated, namely, when they are led by the Lord through truth. To this state succeeds another, which is that they are led by the Lord through good. This change of the one state into the other is what is described in this chapter by [the doings of] Jethro.

8750. The fulness of the state. Sig. and Ex.

— Every state has its beginning, its progression, and its end. When a state arrives at its end, it is full,

and is called the fullness. In the other life, all things are measured by the progressions of **state**, and their successive changes from the beginning to the end . . . Hence, in Heaven, instead of times there are **states**. Yet as in the inmost sphere of Heaven there is a certain progression according to the Divine heavenly form . . . and as, according thereto the **states** of all in Heaven undergo changes, the Angels are alternately in the good of love, the truth of faith, and obscurity as to both. It is from this that there is a correspondence of the **states** there with the times (here). Enum.

[A. 8750]³. There are in general two **states** of life, namely, a **state** of thought . . . and a **state** of affection . . . The **state** of thought relates to the truth of faith; and it is this **state** which is enlightened by the light from the Sun of Heaven . . . whereas the **state** of affection relates to the good of charity; and the heat of the will . . . in man is from the heat of that Sun. Hence it may be evident how the case is with **states** and their changes in the other life; and what is meant by the fullness of the **state** which is signified by 'the third month.' The **state** here, of which fullness is predicated, means the prior **state** which those of the Spiritual Church had undergone. . . And now the second **state** is described.

8753. 'They came to the wilderness of Sinai' = a **state** of good in which the truths of faith are to be implanted. Ex.

8755. What is continuous of life from the prior **state**. Sig. and Ex.

8772^e. How the case is with the two **states** with the man being regenerated. Ex. and Refs.

8805³. With those of the Spiritual Church there are two **states**, a prior one when, through truths, they are led to good; a posterior one when they are in good. and, from it, in truths; here, when they are in good in which truths are to be implanted, which **state** is a middle **state** between the prior and the posterior one. Tr.

8812. A **state** when in good. Sig. and Ex.

8813. A Divine **state** in which there is revelation. Sig. and Ex.

8814. A Divine **state** relatively to those who will receive. Sig. and Ex.

8815. The heavenly **state** which is around. Sig. and Ex.

8898. The consequent **state** of life in Heaven. Sig. and Ex.

9135. The prior **state** is when the man is led by means of the truths of faith to the good of charity; the posterior **state** is when he is in the good of charity and thence in the truths of faith. Through the prior **state**, man is introduced into the Church, in order to become a Church; and when he has become a Church, he is in the posterior **state**. The goods and truths with him in the posterior **state** are signified by 'flocks;' but the truths and goods with him in the prior **state**, by 'small cattle.' 9227³, Ex.

9212³. The garments of Angels and Spirits are varied according to the changes of the **state** of faith or truth in which they are . . .

9226. The first **state** with truths. Sig. and Ex.

9227. The beginning of the following **state**, when the life is from good. Sig. and Ex.

9229. The **state** of life then from good. Sig. and Ex.

9230². The good which man does in the first **state** (of regeneration) is called the good of faith; but the good he does in the second **state** . . . is called the good of charity . . .

9261². For the spaces and times (there) are **states**; and hence distances are diversities of **states**. But still, before the external sight there, **states** appear as spaces, and their diversities as distances. Refs.

9272. 'Six years thou shalt sow the land' = the first **state** when the man of the Church is being instructed in the truths and goods of faith.

9274. 'In the seventh thou shalt let it rest' = the second **state**, when the man of the Church is in good, and thus in the tranquillity of peace.

—³. In the Word, especially the prophetic one, the one **state** and the other are distinctly described.

— The second **state** is described (in Matt. xxiv. 16–18; Luke xvii. 31, 32); and that from it no one is to return to the first **state**. Refs.

—⁴. That these **states** are distinct, is involved (in Deut. xii. 8–12; Lev. xix. 19), for by these commands is signified that he who is in a **state** of truth cannot be in a **state** of good, that is, in the second **state**; nor conversely. The reason is that the one **state** is the inverse of the other; for in the first **state** the man looks from the world into Heaven; whereas in the second **state** he looks from Heaven into the world; for in the first **state** truths enter from the world through the Intellectual into the will, and there become goods, because of love; whereas in the second **state** the goods thus produced go forth from Heaven through the will into the Intellectual, and appear there in the form of faith.

9278. A **state** of labour and combat when in external delights which are to be conjoined with internal ones. Sig. and Ex.

9279. A **state** of good when in internal ones. Sig. and Ex.

9281. The **state** of life of those who are in truths and goods outside the Church. Sig. and Ex.

9288. A holy **state**. Sig.

9291. From the beginning of a new **state**. Sig.

9295². The second **state** of deliverance from damnation, which was a **state** of the implantation of truth in good. Sig. (by the second feast.)

9301. That the good of innocence of the posterior **state** is not to be conjoined with the truth of innocence of the prior **state**. Sig. and Ex.

9326. Even to a full **state**. Sig.

9346². Therefore they who are in a **state** of Hell cannot be transferred into a **state** of Heaven. Sig. . . 'The great gulf' = the opposition and contrariety of the **states** of life.

9383. The things in the Word which are of life in a spiritual and in a natural **state**. Sig. and Ex. . . It is said in a spiritual **state** and in a natural **state**, because with every man there are in general two **states**; one,

which is peculiar and proper to the internal man, which is called the spiritual state; and the other, which is peculiar and proper to the external man, which is called the natural state. Ex.

9406^r. The successive states of the Church in this Earth as to the reception of truth Divine . . . are meant by the statue seen by Nebuchadnezzar. Enum.

9422. 'To sit' in a place = to remain in one's state.

9431. 'Six days' = while in a state of truth. . . For there are two states (of regeneration); the first is called a state of truth; and the second, a state of good. Ex. . . . When man is in the state of truth, he is outside Heaven; but when he is in good, he is in Heaven, thus is introduced to the Lord. Moreover, when man is in the first state, he is in labour and combat; for he then undergoes temptations. But when he is in the second state, he is in rest and the tranquillity of peace. The former state is that which is represented in the Word by the six days which precede the seventh; and the latter state by the seventh day. Refs. 9509^r. 9845.

9579. The spirit is not led through spaces, but through variations of the state of the interior life . . . and approaches are effected according to the agreements or likenesses of the states; for agreement or likeness of state conjoins, and disagreement or unlikeness disjoins. 9967.

9603. A similar state of the Thing for all the truths. Sig. and Ex.

9642^r. All states of the good of love and truth of faith are signified by 'the four corners of the earth;' states of the good of love, by the corners of the east and west; and states of the truth of faith, by those of the south and north.

9648. There are four states to which correspond the four quarters in the world. Enum.

9787. (Perpetual influx from the Lord) constantly in every state. Sig. and Ex.

9927. In every state of good and of truth in worship. Sig. and Ex.

—. For all things which belong to motion, as walking, etc. = a state of life. Refs.

9952. Such a state of the Divine good in the Spiritual Kingdom. Sig. and Ex.

—. 'To put on' = to induce the state of the thing which is represented by the garments.

10057. 'The second ram' = the following state, which is of Divine truth proceeding from the Lord's Divine good in the Heavens.

—⁴. (Thus) there are two states with a man who is being regenerated; the first, when the truths of faith are being implanted and conjoined with the good of charity; the second, when he speaks from the good of charity through the truths of faith, and acts according to them; thus the first state is from the world through the natural man into the spiritual, thus into Heaven; and the second is from Heaven through the spiritual man into the natural, thus into the world. . . This circle is the circle of the regeneration of man. . . 10060, Ex. 10076.

—⁵. (So) the first state of the Lord's glorification

was to make His Human Divine truth, and to unite it with the Divine good which was in Him; and the second state was to act from Divine good through Divine truth . . . By the sacrifice from the bullock, and the burnt-offering from the first ram, the first state is described; and by the infillings of the hand from the second ram, the second state; and, lastly, by the sacrifice from the bullock, and the burnt-offerings, is signified its continuity. 10076.

10076^r. The first state (of glorification, or of regeneration) is described by, 'In the beginning was the Word, and the Word was with God, and God was the Word;' and the second state, by 'all things were made by Him, and without Him was not anything made that was made.'

10114. The spiritual and celestial goods which had not been conjoined to the new state. Sig. and Ex.

—². A new state is every state of the conjunction of good and truth, which is when a man who is being regenerated acts from good . . . There is a new state also when those in Heaven are in the good of love . . . 'There is a new state also when an old Church ceases, and a new one begins. All these new states are signified by 'morning.'

10132. The good of innocence in every state. Sig. and Ex.

10134. The removal of evils through the good of innocence in a state of love and the derivative light in the internal man. Sig. and Ex.

—³. For in the Heavens the states vary as to love and the derivative faith, as in the world the times vary . . . —⁴, Ex.

—⁶. The man who is being regenerated, and also the man who has been regenerated, also undergoes variations of state as to love and as to faith, through elevations towards interior things, and depressions towards exterior ones; but few are capable of reflecting upon it . . .

—⁷. These states are meant by 'morning,' 'midday,' etc. . . as are also the states of the Church . . .

—⁸. The Church in general is circumstanced as is man in particular; his first state is a state of innocence . . . his second is a state of light . . . his third state is when he begins to love the world and self . . . and his fourth and last state is when he does not care for truths, and still more when he denies them. Such states are also the states of every Church from its beginning to its end; its first state is a state of infancy, thus of innocence, and consequently of love to the Lord . . . its second state is a state of light; its third state is a state of light in obscurity . . . and its fourth state is a state of no love and thence of no light, which is its 'night.' Ill.

10135. The like in a state of light and love in the external man. Sig. and Ex.

—². With the Angels, there is a continual succession of such states; and they are continually being perfected through them. These variations come forth . . . from the state of the interiors of the Angels themselves; for, like men, they desire to be in their internals at one time, and in their externals at another. Ex. . . This is the origin of the variations of the states of the Angels. The reason they have such states, and such variations,

is that the Sun of Heaven is the Divine love itself; and therefore the heat which proceeds from it is the good of love, and the light is the truth of faith. 10200.

[A.] 10184⁴. That he who is in good, which state is the state of the regenerate man, must not return into a state of truth, which was his prior state when being regenerated, for in this state man is led by means of truth to good, thus partly by himself; whereas in the posterior state . . . man is led by good, that is, by the Lord by means of good. Sig.

10200. When the state of love is in clearness. Sig. and Ex.

10225. A state of intelligence of truth and good. Sig. and Ex.

— From his first infancy to extreme old age, man undergoes many states as to his interiors, which are states of intelligence and wisdom. The first state is from birth to the fifth year: this state is a state of ignorance, and of innocence therein, and is called infancy. The second state is from the fifth to the twentieth year: this state is a state of instruction and knowledge, and is called childhood. The third state is from the twentieth to the sixtieth year, which state is a state of intelligence, and is called adolescence, young manhood, and manhood. The fourth and last state is from the sixtieth year and upwards, which state is a state of wisdom, and of innocence therein. III.

—³. While the first state lasts, the interiors are being formed. Ex.

—⁴. The second state is not as yet a state of intelligence. Ex.

—⁵. But the third state is called a state of intelligence. Ex.

—⁶. And the last state is a state of wisdom, and of innocence in wisdom; and exists when the man no longer cares to understand truths and goods, but to will and live them; for this is to be wise. Ex.

—⁷. From the succession of these states, the man who is wise can see the marvellous things of the Divine Providence, which are that a prior state is continually a plane for those which follow . . .

10413². The states of Spirits and Angels vary as to love and faith, just as the times of the days and years vary as to heat and light . . . 10605.

10536. Their garments vary according to the changes of their state as to truths. H. 181, Des.

10605. In Heaven they do not think of time, but only of changes of state as to the affections and derivative thoughts . . .

10656. A holy state then from the appropriation of Divine truth purified from evil and the falsities of evil. Sig. and Ex.

10658. A new state. Sig.

10702. The state of the external when the internal from the Lord inflowed, and it received information. Sig. and Ex.

— With men there are two states as to the things of the Church, worship, and the Word: some turn themselves to the Lord . . . some to themselves . . . (The former) receive influx and are in illustration, and thus in the perception of truth inwardly . . . But the

latter can receive no influx . . . and are in thick darkness concerning all things of the Church, worship, and the Word. Sig.

10729. 'Six days shall work be done' = the first state of the regeneration of man . . . (and of) the glorification of the Lord's Human.

— For man has two states while being regenerated: a prior one when he is in truths, and through truths is led to good; and a posterior one when he is in good, and from good sees and loves truths. In the prior state, man is indeed led by the Lord, but through his own proprium; for to act from truths is to act from the things which are with man; but to act from good is to act from the Lord. Further ex.

10730. 'In the seventh day there shall be holiness to you, the sabbath of a sabbath to Jehovah' = the second state of the regeneration of man, when he has conjunction with the Lord; and, in the supreme sense, the union of the Lord's Human with the Divine Itself. Ex.

10734. I was brought to another Earth . . . by changes of the state of my mind . . . For a Spirit is brought from place to place in no other way than by changes of the state of his interiors, which changes, however, appear to him like . . . journeyings. These changes lasted with me continually for about ten hours, before I arrived from the state of my life at the state of their life . . . To successively change the state of the mind in this way so as to approach to the state of another who is so distant, can be done by the Lord alone. 10783.

H. 154. On the changes of state of the Angels in Heaven. Chapter.

156. Together with the state of their interiors . . . the states of the various Things outside them are changed also. 190.

157. Every Angel passes through such changes of state, and also every Society in general; but one differently from another . . . one being in his clearness and delight, while another is in his obscurity and undelight; and this within the same Society; and also in one Society otherwise than in another; and in the Societies of the Celestial Kingdom otherwise than in those of the Spiritual Kingdom. Ex.

158. Three reasons why there are such changes of state there. Ex.

159. How the Lord as a Sun appears to (the celestial) Angels in their first, second, and third states. Des.

—². This was the fourth state to those in the Celestial, and the first to those in the Spiritual Kingdom; so that the changes of state in both Kingdoms alternate by turns in this way; but not in the whole Kingdom, but in one Society after another; and these alternations are not stated, but come more slowly or quickly unknown to them.

—^e. The Sun . . . so appears according to the successive progressions of the states with them; for the Lord appears to everyone according to the quality of his state . . .

160. In their last state—which is when they are in their proprium—the Angels begin to be sad . . . but they are in the hope of returning into their pristine state, and thus as it were again into Heaven; for Heaven to them is to be withheld from proprium.

167. By eternity, they perceive infinite state.
192. All progressions (there) are effected by changes of the **state** of the interiors. Refs.
193. Approachings (there) are likenesses as to the states of the interiors . . .
- 312⁵. For after death everyone's **state** of life is at first such as it had been (here) . . .
- 356². Thus is the **state** changed (by death). Ex.
457. This is the first **state** of men after death. Ex. 491. Chapter.
491. There are three **states** which man undergoes after death . . . The first **state** is that of his exteriors; the second **state** is that of his interiors; and the third **state** is that of his preparation. Man undergoes these **states** in the World of Spirits. But there are some who do not undergo these **states** . . . M.47a.
493. The first **state** of man after death is like his **state** (here) . . . D.5099.
- 494^e. Married partners are not separated until they enter the second **state**.
498. The first **state** of man after death lasts with some for days; with some for months; and with some for a year, rarely longer; according to the agreement or disagreement of the interiors with the exteriors . . .
499. On the second **state** of man after death. Chapter.
511. The separation of evil from good Spirits takes place in this second **state**; for in the first **state** they are together . . .
512. On the third **state** of man after death, which is the **state** of the instruction of those who come into Heaven. Chapter.
- With those who come into Hell, their second **state** is also their third . . .
- N. 172². 'The last **state** worse than the first' (Matt. xii.45)=profanation.
- J. 12⁴. A form which does not consist of various things is not a form, because it has no . . . changes of **state**.
32. In his first **state**, a Spirit is not aware that he is attached to a Society. . . He goes hither and thither . . .
- L. 35³. The Lord's two **states**: of humiliation or exinanition, and of glorification or union with the Divine called 'the Father.' Ex. T.104, Gen.art. Cau. Redeemer vi.
48. As the life of man is various according to his **states** . . . Enum.
- S. 12. The successive **states** of the Church as to the understanding of the Word. Sig.
- F. 31. In the first **state** (of regeneration), before charity is perceived, faith appears to them as if in the first place, and charity in the second; but in the second **state**, when charity is perceived, faith comes into the second place, and charity into the first. The first **state** is called reformation; the second **state** is called regeneration. When man is in this **state**, wisdom increases with him daily, and good daily multiplies truths, and fructifies them. Further des.
- W. 7². A spiritual idea derives . . . everything from **state**. **State** is predicated of love, life, wisdom, affec-

tions, the derivative joys; in general, of good and of truth. T.30.

70. Instead of spaces, there are such things as relate to **states** of love; and instead of times, such things as relate to **states** of wisdom.

73². Instead of days, weeks, months, etc. there are **states** of life; and by these a distinction is made which cannot be called a distinction into times, but into **states**. Hence . . . when time is mentioned, the Angels perceive **state** instead of it; and, when **state** determines time, time is only an appearance; for delight of **state** causes time to appear short; and undelight of **state** causes time to appear long; from which it is evident that time there is nothing but quality of **state**. It is from this that by hours, days, weeks, months, and years, in the Word, are signified **states**, and their progressions in series and in the complex . . .

101^e. The correspondence is plenary, provided that for the motion of the Earth you substitute the change of **state** of the Angels.

209^e. Affection and thought, charity and faith, will and understanding, are like love and wisdom in this: that they do not exist outside of subjects which are substances; but are **states** of subjects or substances. 210. 224^e. 291^e.

304. As there is such a progression from primes to ultimates of the fibres and vessels, there is a like progression of their **states**. Their **states** are sensations, thoughts, and affections; and these also pass from their primes where they are in light, to their ultimates where they are in shade . . .

P. 83. The first **state** of man, which is a **state** of damnation. Ex.

—4. The second **state** of man, which is a **state** of reformation. Ex.

—6. The third **state** of man, which is a **state** of regeneration. Ex.

124³. The Lord does not change the **state** of any part, or of any Thing in particular, except suitably to the whole form.

164³. Everyone in his place has his **state** distinct from the **state** of others . . .

187. It is granted to man to see the Divine Providence . . . in a spiritual **state**, and not in his natural **state**. Ex.

195^e. Goods and truths are changes and variations of the **state** of the forms of the mind . . .

202³. Every change and variation of the **state** of the human mind, changes and varies something in the series of the things present and consequent . . .

279^e. Affections are mere changes of the **state** of the purely organic substances of the mind; and thoughts are mere changes and variations of the form of those substances; and memory is the permanent **state** of these changes and variations. —⁹. 319.

298. Every man, when he becomes a Spirit . . . is in-tromitted by turns into the two **states** of his life: the external, and the internal. Des.

—². I have seen Spirits let into these alternate **states** two or three times within an hour . . . Yet they were

not willing to remain in a rational and moral state; but turned themselves of their own accord back to their internal state, which was sensuous and insane . . .

[P.] 338¹. This belief is from ignorance of the spiritual state, which is quite different from the natural state. Ex. The spiritual state is that of man after death.

R. 257. That the states of life of all, in general and particular, are completely hidden. Sig. 262. E.299. 300.

259. Who has power to know the states of life of all in Heaven and on earth; and to judge everyone according to his state? Sig. 267. E.303.

262. For the Lord alone sees the state of everyone from inmosts to outmosts . . . E.299². 304.

274. 'To receive the Book and open it' = to explore the states of all, and to judge everyone according to his state. 280. 295.

947². Therefore the Angels cannot measure the times and spaces there any otherwise than by states, as these advance, and are changed . . .

M. 10⁷. (Thus) the joys of Heaven . . . are not of place, but of the state of man's life; and a state of heavenly life is from love and wisdom; and, as use is the containant of these two, a state of heavenly life is from the conjunction of them in use. . . Moreover . . . place there is not place, but an appearance of place according to the state of love and wisdom, or of charity and faith. Ex.

47a. There are two states into which man enters after death: an external, and an internal. He comes into his external state first, and afterwards into his internal one. While he is in the external state, a married partner meets and recognizes his consort, if both have died; and, if they have lived together in the world, they associate together, and for some time live together; and, while they are in this state, the one does not know the inclination of the other to himself . . . But afterwards, when they come into their internal state, the inclination manifests itself . . . If a man has had more wives than one, he conjoins himself with them in order, while he is in the external state; but, when he enters the internal state . . . he either adopts one, or leaves all . . . The case is similar with a woman who has had more husbands than one . . .

78². The way was shortened and anticipated by the changes of state induced on our minds . . .

155a³. The husbands said, Our wives know all the states of our minds . . .

184. On the change of the state of life with men and women through marriage. Chapter.

185. That the state of a man's life from infancy to the end of life, and afterwards to eternity, is continually being changed. Ex.

—². The changes which take place in the internals, are changes of the state of the will as to affections, and changes of the state of the understanding as to thoughts . . .

—³. The reason the changes of state of these two lives or faculties are perpetual with man . . . is that there is no end to knowledge, intelligence, and wisdom.

186. The reason the internal form of man is continually changing as the state of his life is changed, is that nothing exists except in a form, and the state induces the form; and therefore it is the same thing whether it is said that the state of a man's life is changed, or that his form is changed. Ex.

—². The reason the state of life, and thence the form, with man, is continually changing, is . . . that there does not exist the Same, or absolute identity of two things . . . It is the same with successives, in that there exists no sequent state of life which is the same as a past state; from which it follows, that there is a perpetual change of the state of life with man, and consequently a perpetual change of form, especially of his internals.

190. That with both men and women, the states of life before marriage are different from what they are after it. Ex.

191. That the states of life with married partners after marriage are changed and succeed one another according to the conjunctions of their minds through conjugal love. Ex.

380¹¹. As spaces and times cannot be predicated of love and wisdom, but states instead of them, it follows that the expanse around (the spiritual) Sun is not an extense; but still it is in the extense of the natural sun . . . T.35¹¹.

T. 52². 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 moulded by the insanity of reason from enpidity. In this definition, substance, form, and state, are mentioned . . . and the quality of the form is its state, the perfection or imperfection of which results from the order.

77⁵. The changes of their situation were changes of the state of their mind, which sometimes favoured one side, and sometimes the other.

79⁸. As this was not their proper state, and therefore after some minutes became tedious and unpleasant, the evil Spirits turned themselves away . . .

105. For in this state God appears to be absent. But after this state comes the other, which is a state of conjunction with God. In this, too, the man acts, but from God . . .

—². That every man who from natural becomes spiritual, undergoes two states, and that through the first he enters into the second, thus from the world into Heaven, will be demonstrated (below); here only, that in the first state, which is called that of reformation, man is in full freedom of acting according to the Rational of his understanding; and that in the second, which is a state of regeneration, he is in a like freedom, but he then wills and acts, and thinks and speaks, from a new love, and a new intelligence, which are from the Lord. For in the first state the understanding acts the first part, and the will the second; but in the second state the will acts the first part, and the understanding the second; but still the understanding from the will, and not the will through the understanding. The conjunc-

tion of good and truth, of charity and faith, and of the internal and external man, is effected in no other way.

106. These two states are represented by various things in the universe, because they are according to Divine order. . . The first state is represented by . . . the state of infancy and childhood up to . . . young manhood, which is a state of humiliation before one's parents . . . and of information by teachers; but the second state, by the state of the same person when he becomes his own master . . . (Other representatives stated.)

—². These two states are represented also by various things in the animal kingdom. . . the first state, by caterpillars . . . the second, by the butterflies from them.

— These two states are represented also in (plants); the first, when the plant springs from its seed, and is adorned with branches, buds, and leaves; the second, when it bears fruit, and produces new seeds. This may be likened to the conjunction of truth and good . . . But the man who stops in the first state . . . is like a tree which bears leaves only . . . He is also like (the Hebrew) servant who was not willing to be free . . .

281. The successive states after death of those who have confirmed themselves from the Word in falsities of doctrine . . . (Fully des.)

571. In the first state, which is called reformation, man looks from his natural state to 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, and through which he looks to charity; the second is formed through the goods of charity; and from these he enters into the truths of faith. Or, what is the same, the first state is one of thought from the understanding; and the second, of love from the will. When this latter state begins and is progressing, a change takes place in the mind; for a reversal is effected, because then the love of the will inflows into the understanding, and acts upon it, and leads it to think in concord and agreement with its love. (Further ex.)

—². A man who has commenced the first state (here), 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; thus cannot be regenerated.

— These two states may be compared to . . . (A number of comparisons made.)

580. That everyone can be regenerated according to his own state. Ex.

D. 973. These spheres change exactly according to the changes of their state; but still all the states relate to one, which is their proper one.

974. All the other states—which are innumerable, and variations—form from that one state families; and these, houses, cities, and nations . . .

975. Therefore in man and Spirits all the states are regarded in a similar way . . .

2294. This is the reason why the states of Spirits are varied . . .

2402. On states, and the variations of states.

2585. That in the Spiritual World there are states which are quite unknown to men.

2720^e. The variations of general states also have their order; that is, there is an order of the general states, and the changes are perennial . . .

2920^e. There are gyres of states.

3146. On variations of states.

4003^e. For there are states of persuasions, and states of cupidities.

4164. On the recalling of the states of man.—Evil Spirits can be remitted into the state of their infancy and of childhood . . . (Thus) every state of man returns, and can be brought back; and his evil states are tempered by all his good states.

4224. On states.—A Spirit runs through all possible states, and when he comes into a state which is familiar to himself, he comes into his life . . . and at the first coming of this state, he desires to precipitate himself into the state of his life. As he runs through all possible states, when he comes into contrary states, he is at once either tortured, or fined . . .

4358². So that there are three states (with hypocrites). Ex.

4384. How the evil states of the upright return (there). Ex.

4403. That all place (there) is change of state. Ex.

—^e. Thus every state has its own situation, both within and without the Grand Man.

4481. They were told that man carries with him (there) all his states of good and evil . . . and also that all the states, etc. which occur in the other life, in like manner remain, and this to eternity, so that nothing ever perishes.

4597. How man's [states] of sadness, joy, etc. are caused.

4639. The changes of state as to wisdom and intelligence in the inmost and second Heavens respectively. Ex.

4652^e. (For) change of place and progressions (there) are states of life and their progressions.

4797^e. For no one can be kept in an extraordinary state to eternity . . .

4923. When the state of sunset comes to them, the mountains (of Heaven) appear to subside . . .

4945. All in the city were stupefied; for there was a general change of state.

5125. That Heaven is not a place, but a state of life.

5162. The World of Spirits is not a fixed place . . . but is the state in which they are when between Heaven and Hell. Ex.

5163. Up to adult age, man is in the World of Spirits . . . because he is successively in different states . . . He is also in a varying state in particular, according to the changes of his state; but these variations are innumerable.

— All men are in the World of Spirits immediately after (death), because they are then in a varying state. Ex.

5164. When the man Spirit is in this state, he is in freedom, and goes hither and thither . . .

5165. As man and Spirits have such states successively, many are called forth from Hell, who are with man, and with those recent Spirits.

[D.] 5167. Man is in a varying **state**, and thus in the World of Spirits, up to adult age : afterwards he is in either Heaven or Hell ; because his mind is then . . . rarely changed ; although this does occur with some.

5168. Recent Spirits also are in a varying **state**, or in the World of Spirits ; some for a short time only ; some quite long, according to their **state**.

5169. Those who are in Heaven or Hell also undergo changes of **state** continually, which correspond to the times of the day and of the year ; but these **states** are different from such as are in the World of Spirits.

— That **state** is called the World of Spirits, just as a **state** of good and truth is called Heaven ; and a **state** of evil and falsity, Hell : these, too, are **states**.

5623. The Sun, there, is always in the east, and therefore no other variations exist there than those of **states** of life as to good and truth, which make their periods . . . and therefore they can have no notion of time, but only of **state** ; although, relatively to duration of **state**, there is time equally as in the world ; but they cannot have the notion of time from that, because the **states** do not recur in regular alternations . . . Nor are they acquainted with spaces, because these are changed variously according to the **states** of their life ; hence they are the appearances of **states** . . .

5627. Still, they have the notion of heat and cold, and also of light and shade ; but not from time, but from the **state** of their life. They also see all things there as in the world ; but still they do not perceive them according to spaces, but according to the **states** of their life.

5646. That walkings [there] are changes of **state**. Ex.

5647^c. A book was instantly taken away upon a mountain, (which is done) by placing one's self in the **state** of another.

5917. That there are two **states** of man, especially of a learned man.—With men who teach, and who reason about Divine truths, there are two **states** ; one, while they are teaching and thinking from doctrine ; and another when they are thinking in themselves outside of doctrine. Ex. . . The latter **state** is the proper **state** of the man's spirit . . . and therefore after death the man remains such as is his second **state**, because this **state** is the **state** of his life ; but the former **state** is not proper to the man, because this **state** is only a **state** of thought from the memory . . . J.(Post.)34. E.114⁵.
—⁶.

6035. A spiritual **state** relatively to a natural **state**, Ex.

D. Min. 4690. When they receded . . . malignant Spirits and others succeeded, for the reason that this **state** of affection was changed . . .

4721. On changes of **state** ; and that the Angels must be in good and truth in every **state**.

—^e. Hence it was evident, how, when man resists evil and falsity only a little, he can be in a **state** opposite to them, and in delight.

E. 16. Such an interior **state**. Sig. and Ex.

— By **state** is meant a **state** of affection and the derivative thought.

23. As all times in the Word=**states** of life ; when the Lord is treated of they=**infinite state** ; and **infinite state** as to time is eternity.

148. A **state** of interior life unknown to all except those who are in it. Sig. and Ex.

194. Ignorance of the time (when man is to die), and of the **state** then, (that it will continue to eternity). Sig. and Ex. —³.

—². 'Hour'=**state** ; because all times in the Word =**states** of life. Ill.

233. There are two **states** of faith and of the derivative life, or of life and the derivative faith, of the men who are in the Church ; one is from doctrine, and the other is from the Word, or preaching from the Word. . . With some, these two **states** act as a one, and with many they do not. Ex.

—². The quality of the **state** of thought, faith, and life from doctrine. Ex.

—³. The **state** of faith and the derivative life of the men of the Church from the Word. Ex. . . All within the Church who are saved are kept by the Lord in this **state** of thought and faith . . .

351. Manifestation of the **states** of those who are of the Church where the Word is. Sig. and Ex.

352. That no one except the Lord knew these **states**. Refs.

489². Influx from the Heavens, and consequent changes of **state**, and separations. Sig. and Ex.

499. 'An earthquake'=changes of the **state** of the Church. Ex.

571. Continually in the **state**. Sig. and Ex.

—^e. Instead of the apparent revolutions of our sun, there are merely changes of **state**, in Angels and Spirits, according to their reception of the good of love and the truth of faith.

644⁶. That the Divine truth inflows in both **states**, namely, while the man of the Church is in his spiritual **state**, and in his natural **state**. Sig. . . For the man of the Church is by turns in a spiritual **state** and in a natural **state**.

674. A notable change of the **state** of the interiors with those who are of the Church. Sig. and Ex.

696^e. 'Fear,' 'terror,' 'consternation,' and the like, = various . . . changes of the **state** of the mind.

731. The **state** of the Church : that meanwhile it [the **state**] may be provided with many. Sig. and Ex.

1146^e. That all activities are changes of **state**, and variations of form ; and that the latter are from the former. By **state** in man we mean his love, and by changes of **state**, the affections of love.

1218². For (all things there) come forth according to the **states** of the Angels, and are permanent according thereto, so that the **states** themselves, and those things, make a one, and therefore they are also varied just as their **states** are varied. But this is the case especially in the World of Spirits . . . because there every man undergoes changes of **state** . . . But Spirits do not reflect upon these changes and variations. Ex.

1219². By **states** are meant **states** of love and wisdom, or of affections and the derivative thoughts, which are

manifold and various. According to these the angelic Societies are distant from each other, and the Heavens from the Hells, and the Societies of the Hells from each other. It has been granted me to see how likeness of state conjoins, and contracts the extension of space or distance; and how unlikeness of state separates, and produces extension of space, or distance. Those there who appear to be a mile apart can instantly be present with each other when the love of the one for the other is excited; and on the other hand those who are talking together can instantly become a mile apart when hatred is excited.

—³. But the idea of **state**, and the derivative idea of the appearance of space and time (with the Angels) exist solely in the ultimates of creation there, and from them. (Continued under Space.)

De Verbo 3^d. I was then in an interior natural **state**. Des.

—¹⁰. For an Angel does not change his **state**, that is, pass from a spiritual **state** into a natural one.

5 **M.** 4. On the first **state** of man after death. (Fully quoted under **NOVITIATE**.)

Stated. *Status.*

A. 8070. See **STATUTE**, here.

H. 159². These alternations (of state) are not **stated**; but come more slowly or quickly . . .

W. 70. For the spaces and times there are not **stated** as they are here. 321^e.

165. A dead sun was created that in ultimates all things may be fixed, **stated**, and constant.

P. 220². Hence the Angels have ultimates, which in themselves are fixed and **stated**.

E. 1218². Material things are **stated**, because they recur regularly . . .

Statements. *Dicta.* See under **SAY**.

Stater. *Stater.* E. 513¹⁸. 820⁵.

Station. *Statio.*

A. 1441. Shechem the first **station** in Canaan . . .

5125. 'Restore thee upon thy **station**' (Gen. xl. 13) = that (these things) would be reduced into order, that they may be in the last place. 5241.

6051. So shall your **station** be in the midst of the Natural . . . Sig.

6171. A fixed **state** of spiritual life. Sig. and Ex.

839S. A **stage** in the succession. Sig.

D. 4452. They are removed successively from their former **station** . . .

4652. The **station** where was the beginning of the course, that is, the starting point.

E. 411²⁶. In such a **position** have I seen them . . .

687⁵. Standings and sittings, being of man's rest, = the being of life from which is its manifestation—*existere*; thus to cause to live.

Stationary. *Stationarius.*

D. 2930. Some Spirits who were as it were **stationary** over head, kept me awake . . . These **stationary** Spirits

kept me in a middle state, nearer wakefulness than sleep, and thus harassed me . . . 2942.

3048^e. It was permitted that they should have their **stationary** ones with me: without these they could not inflow so well.

3087. A certain **stationary** one of those who were above me . . . was turned into filthy intestines.

Statue. *Statua.*

Set up. *Statuere.*

A. 920^e. Hence came their **statues** in the open air.

1241². The externals of their worship were **statnes**, etc.

1326². 'The **statue**' seen by Nebuchadnezzar (Dan. ii.) = that from true worship comes at last such worship as is called 'Babel' . . . As also 'the **statue** of gold' which Nebuchadnezzar set up (Dan. iii.).

1462². 'A **pillar**' (Is. xix. 19). (= truth which is the ultimate of order in the Natural. 3727³.)

1551. 'The **statue**' (Dan. ii.) = the successive times of the Church (that is, the golden, silver, copper, and iron ages). 3021⁸.

2162³. The 'head' of 'the **statue**' (Dan. ii.) = celestial things; the 'breast,' spiritual or rational things; and so on.

2313. That the affection of truth perishes, is signified by Lot's wife made a **statue** of salt. 2455.

2441^e. 'The **statues** of the house of the sun' (Jer. xliii. 13) = the worship of self.

2455. 'A **statue**' (Gen. xix. 26) is here expressed in the Hebrew by a word which means a standing still—*statio*; and not by one which means a **statue** erected for worship, or for a sign, or for a witness; so that by 'the **statue** of salt' is here signified that the truth signified by Lot's wife stood vastated.

3726. 'He set it for a **pillar**' (Gen. xxviii. 18) = a holy boundary; thus the ultimate of order.

3727. For in the most ancient times, stones were placed at their boundaries, which marked the possession . . . and were for a sign and witness that the boundaries were there. . . The Ancients began to account these stones holy . . . and called them **pillars**; and in this way **pillars** were introduced into worship, and they erected them in the places where they had their groves, and afterwards where they had their temples, and also anointed them with oil. . . The Most Ancients were instructed that stones = truth . . . This is why **pillars** = a holy boundary, thus truth, which is the ultimate of order in man . . .

—². That the **pillars** were erected for a sign, and for a witness, and also for worship; and that they = a holy boundary, or truth in man's Natural. III.

—⁴. 'The twelve **pillars**' (Ex. xxiv. 4) = the truth which is from good in worship.

—⁵. A representative of truth was established by the stones of the altar; and they were forbidden to represent it by **pillars**, lest thereby truth should be separated from good . . . (Deut. xvi. 22). 10643⁴.

—⁶. Nevertheless they did erect **pillars**, and thereby represented things contrary to order. III.

[A. 3727]. The pillars among the gentiles = falsities, and therefore it was commanded that they should be destroyed. Ill.

4090. 'Where thou anointedst a pillar' (Gen. xxxi. 13) = where the good of truth is, and its boundary. 'A pillar' = a holy boundary; thus the ultimate of order; and consequently truth.

4190. 'Jacob took a stone, and set it up for a pillar' (ver. 45) = such truth and the derivative worship. . . 'A pillar' = worship from truth.

4205. 'A pillar' (ver. 52) = truth. . . Both the heap and the pillar were for a sign or for a witness; here, for a sign of the limit. Ex.

4385. 'To set with thee' (Gen. xxxiii. 15) = to conjoin.

4580. 'Jacob set up a pillar in the place where He spake with him, a pillar of stone' (Gen. xxxv. 14) = what is holy of truth in that Divine state.

—². The pillars erected in ancient times were either for a sign, for a witness, or for worship. Those for worship were anointed, and were then holy, and worship was held there. . . This ritual derived its representation from the fact that in the most ancient times stones were set up on the boundaries between families of nations, lest they should pass over them to do one another evil. . . That they should not pass beyond them to do evil was to them a law of nations. And, as the stones were on the boundaries, the Most Ancients. . . when they saw them, thought about truths which are the ultimates of order. . . At last, their descendants. . . began to regard these stones as holy, pouring libations upon them, and anointing them with oil; and they were then called pillars, and were used for worship.

—³. In the Ancient Church, the pillars served them as means of attaining to internal worship. Ex. . . Hence it was that the Ancients had pillars for worship in their temples, groves, and forests, and upon the hills and mountains. 10643.

4595. 'Jacob set up a pillar upon her grave' (ver. 20) = what is holy of spiritual truth that would be raised up there. 'A pillar' = what is holy of truth.

6071. 'To set before' (Gen. xlvii. 2) = insinuation.

8325³. Two statues, partly of flesh, and partly of stone, appear in the boundary of the created universe, in front towards the left, which are said to swallow those who think of what the Divine was doing from eternity. Ex. T. 31^e. D. 3481^e, Ex.

8513^e. They who hold to what is internal. . .

9207⁷. 'A pillar of salt' = disjunction from truth.

9321. 'Thou shalt break in pieces their statues' (Ex. xxiii. 24) = that the falsities of worship are to be put aside.

9389. 'Twelve pillars for the twelve tribes of Israel' (Ex. xxiv. 4) = a representative of the Lord's Divine Human as to the Divine truth which is from Him in its whole complex. 'A pillar' = a representative of the Lord's Divine Human as to truth; because by 'an altar' is signified a representative of it as to good; and 'a pillar,' in the representative sense, = the Holy of truth which is from the Lord. Refs.

9406⁷. See STATE, here.

10030³. 'The head' of the statue (Dan. ii.) = the first state of the Church; 'the breast and arms,' the second; and so on.

10643. 'Ye shall break their statues' (Ex. xxxiv. 13) = that the falsities of evil are to be dissipated. 'Statues' = representatives of the worship of the Lord from truths; and, in the opposite sense, of idolatrous worship from falsities.

—¹. The statues (or pillars) which the ancients placed upon mountains and in groves = Divine truth; for the pillars were stones. . . —³, Ill.

—³. In these passages, 'pillars' = worship from truths, because a stone = Divine truth; and a pillar anointed with oil, Divine truth from Divine good.

H. 526. They establish (the inference) that. . .

S. 115. They who hold to (this idea).

P. 328³. These four Churches are meant by 'the statue' (Dan. ii.). 913³. M. 78. T. 760.

R. 224⁹. You were not created statues, but men.

547. Its appointed state = *statutum*. 562.

839⁴. They saw them. . . as statues and carved idols, with an assembly kneeling round them.

M. 232⁴. Take heed lest your minds. . . should become statues of salt.

T. 23^e. He who confirms himself in a plurality of gods. . . becomes like a statue made with movable joints. . .

110⁸. I saw instead of the tents two statues in the likeness of men, made of the dust of the earth (which represented their faith as queen and charity as her servant). Des. A shower from Heaven soaked both the statues (causing them) to boil up. . . and become heaps. . . like sepulchral mounds.

356. If man were to stand. . . like a sculptured statue with movable joints, and wait for influx. . .

480². I say, No more than a statue, and not no more than a beast. Ex.

489². If man were deprived of free will in spiritual things, he would be no longer a man, but only a statue.

D. 1880. (A dream of a theatre consisting of statues of a brown colour, one or two of which moved themselves, as if to commence a theatrical play.) 1881. (The statues represented those who live in externals only. 1882.)

2147. Men who aspire to an immortality of fame. . . by means of sepulchral statues, etc.

3511. Hence (the Dutch) do not tolerate in their places of worship either statues, images, or pictures.

3551. (These common people) spoke almost (like) lifeless statues.

6071. (Polhem) made statues (there, for magical purposes).

E. 70². 'The statue' (Dan. ii.) = the state of the Church as to good and truth, from its first time to its last, (which was) when the Lord came into the world. 176². 237¹¹.

375¹⁰. That they anointed stones set up for pillars. Ill.

391¹³. 'A pillar to Jehovah in the border thereof' (Is. xix. 19) = the worship of the Lord from the truths of faith; 'a pillar' = worship from the truths of faith. 654⁸.

—¹⁴. 'Sun-statues' (Is.xxvii.9) = worship from natural truths.

—²³. Their 'altar' = worship from evil; their 'statues,' worship from falsity, and therefore Hell. —²⁵.

—²⁶. 'Sun-statues' (Ezek.vi.6)=idolatrous worship from falsities of doctrine.

411⁴. 'The head of the statue' (Dan.ii.)=the Most Ancient Church. Ex. . . Its 'breast and arms'=the Ancient Church. Ex. . . Its 'belly and thighs'=the Church which succeeded the Ancient spiritual Church, which may be called spiritual natural. Ex. . . Its 'legs and feet, which were part iron and part clay'=the Israelitish and Jewish Church. Ex. 577⁵.

430⁹. 'The altar and twelve pillars' (Ex.xxiv.4)=all truths from good by which the Church exists.

652¹⁶. 'He shall bring down the pillars of strength to the earth' (Ezek.xxvi.11) . . . =that all worship from truths will be destroyed. For 'pillars'=holy worship from truths; and as all power is of truth from good, they are called 'pillars of strength.'

850¹⁷. See STATUTE, here.

1029⁵. 'The statue' (Dan.ii.) describes the state of the Church which becomes Babylon, from its beginning to its end. Ex. . . Its 'head'=wisdom; and 'gold,' the good of love to the Lord. That the toes of its feet were 'part of iron and part of clay'=that the last state of that Church would be destitute of all good of love and of all wisdom. Ex. . . The new Church which will then be established . . . is described in (ver.44). Here . . . 'kingdom'=the Church, in like manner as a 'man,' in the form of which the statue was.

Dicta Probatia. Page 11. The consummation of the Church from its first foundation to its last is described by 'the statue' (Dan.ii.) . . . the first Church, which was before the Flood, by 'the gold;' the second, after the Flood, by 'the silver;' the third, which was Israelitish . . . by 'the brass;' and the fourth which was Christian, by 'the iron mixed with clay.' Can. Trinity vii.6.

Statute. Statuta.

A. 9233. In stature (the Spirits of the moon) were like boys of seven.

W. 285^e. His human body cannot be thought of as being of any stature.

M. 411. That infants (there) grow in stature and intelligence as (here).

T. 412. I have seen a Society as one man, in stature like a man (here).

E. 727³. Such pride is signified by 'she lifted herself up in her stature' (Ezek.xix.11).

Statute. Statutum.

A. 37^e. These changes are called in the Prophets 'ordinances.' Ill.

1038⁹. (A covenant was established also) by the rites of the Church enjoined by the Lord, which are called 'statutes.' E.701²².

1241². The externals of worship were . . . many other things which were called 'statutes.'

3382. 'Kept My . . . statutes,' etc. (Gen.xxvi.5)=that by continual revelations from Himself . . . He united the Divine essence to the human . . . 'Statutes'=the external things of the Word.

—². He Himself was the statute . . .

—^e. 'Statutes'=the external things of the Word, such as rituals, and those things which are representative and significative of the internal sense. Ill.

4288². In both (Churches) there are nearly similar external rituals, that is, similar statutes, laws, and precepts.

4289³. They were only required to keep the statutes and precepts in the external form.

4444⁵. 'A sojourner'=those who suffered themselves to be instructed in their statutes and doctrinals. Ill.

—⁶. This [ancient] statute was known not only to Jacob and his sons, but also to Shechem and Hamor . . . for the statutes, judgments, and laws given to the (Israelites) were not new . . . 4449². 4835.

4844¹⁰. This, like all the other precepts, judgments, and statutes in the Jewish Church, was representative . . .

6164. 'Joseph appointed it for a statute' (Gen.xlvii.26)=what is concluded from consent. Ex.

7884. 'An eternal statute' (Ex.xii.14)=the order of Heaven . . . because all the statutes commanded the sons of Israel were such things as flowed from the order of Heaven; whence they also represented the things which are of Heaven.

7899. 'An eternal statute' (ver.17)=according to Divine order. 7931.

7995. 'This is the statute of the passover' (ver.43)=the laws of order for those delivered . . . For all the statutes commanded them were laws of order in the external form; but the things they represented were laws of order in the internal form. The laws of order are the truths which are from good.

8070. 'Thou shalt keep this statute at a stated time from year to year' (Ex.xiii.10)=that this law of order should be in this state constantly.

8357. 'There he set for him a statute and a judgment' (Ex.xv.25)=the truth of order then revealed. 'A statute'=the external truth of the Church. . . The reason 'a statute'=the external truth of order, is that every external [truth] of the Church was called 'a statute;' and every internal truth of order, 'a judgment.'

8363. 'If thou wilt keep all His statutes' (ver.26)=a life according to the truths of faith, which are the exterior things of the Church. 'Statutes'=the external truths of the Word; thus the truths of faith which are the exterior things of the Church.

— When 'statutes' and 'precepts' are mentioned together, 'a statute'=what is external of the Church; and 'a precept,' what is internal of it.

8706. 'Thou shalt teach them statutes and laws' (Ex. xviii.20)=that from truth immediately from the Lord come the external and internal goods and truths of the Church. . . 'Statutes'=the external goods and truths of the Church.

8793. The ten precepts=internal truths; and the laws

and statutes delivered in the following chapters=external truths.

[A.] 890⁶. As all the statutes which the Lord commanded the sons of Israel were founded on the laws of order which are in Heaven . . . those delivered concerning 'thefts' are so founded. Enum.

897². The laws commanded the sons of Israel were distinguished into precepts, judgments, and statutes. . . Statutes were those things which were of worship. —³, Ill. 9282. 9417.

—⁴. This is why the man of the Christian Church is not bound to observe those 'judgments' and 'statutes' in the external form, but in the internal. Nevertheless holiness abides in them, because they contain holy things in them . . . for when they are read by a Christian man, the Divine things in them, and which were represented, are apperceived in the Heavens, and fill the Angels with what is holy, and at the same time the man who is reading them, by influx from the Angels; and still more so if the man himself at the same time thinks about the Divine things which are in them.

—⁵. Furthermore, all the laws, in so far as they were of a representative Church, were called in general 'judgments and statutes.' Ill.

9349. See LAW, here. —³.

—⁴. The statutes, etc. which are to be observed and done; those which serve for use if one pleases; and those which have been abrogated. (See LAW, here.)

9788. 'The statute of an age' (Ex.xxvii.21)=Divine order . . . which is eternal.

9966. 'The statute of an age to him and his seed after him' (Ex.xxviii.43)=the laws of order in the representative Church. 'The statute of an age'=the law of Divine order in the Heavens and in the Church.

10018. 'For the statute of an age (Ex.xxix.9)=according to the eternal laws of order. 'A statute'=a law of order. 10095. 10248.

D. 5633. They send to the inquisition those not willing to receive their religious decrees.

E. 204⁸. Lev.xix. treats of the statutes, judgments, and precepts which they were to keep; and, as these=Divine truths, it is said, 'Ye shall be holy.' —.

275¹⁶. 'The ordinances of the moon and stars' (Jer. xxxi.35)=truths from spiritual good, and from Knowledge. (=all things which are done in the natural man according to the laws of order. 401²².)

388⁷. The life of charity is meant by 'walking in the statutes, and keeping the precepts, and doing them' (Lev.xxvi.3); for this is charity.

392¹³. 'Statutes and judgments'=such things as teach rituals.

419¹⁴. 'Statutes and judgments' (Ps.cxlvi.19)=external and internal truths which are from good.

434¹³. 'Statutes of the heart,' and 'searchings of heart' (Judg.v.16)=truths from good which are in the natural man from the spiritual man . . . 'Statutes and searchings of the heart'=all things which are determined and ordained in the natural man from good in the spiritual man.

610⁶. 'The ordinances of the sun, moon, and stars' . . . and 'the ordinances of heaven and earth' (Jer.xxxi.35; xxxiii.25)=like things to those which are signified by 'times;' for times come forth from these ordinances.

629¹². 'Ordinances,' here (Jer. xxxi. 36)=all the things of the Church which were commanded the sons of Israel; thus all things of worship.

684¹². 'I will announce concerning the statute' (Ps. ii.7)=an arcanum of the Divine providence and will. (=His advent. 850³.)

696¹⁴. 'Statutes' (Jer.xliv.10)=the laws of external worship.

768¹⁷. 'The covenant of day and night,' and 'the ordinances of heaven and earth' (Jer.xxxiii.25)=the conjunction of the Lord with those who are in Divine truths in the Heavens, and with those who are in Divine truths on earth; 'covenant'=conjunction; and 'ordinances,' the laws of conjunction, which are the laws of order; and the laws of order are Divine truths.

850¹⁷. 'The set time=*tempus statutum*' (Ps.cii.13)=His advent.

946⁴. In many passages . . . 'statutes'=the laws of worship. Ill.

—⁵. In these passages, 'statutes'=the laws of worship which related especially to sacrifices and holy ministrations.

1029¹⁶. When the sons of Israel had wholly departed from the statutes which were representative of the spiritual things of the Church . . . they were given into the hands of the king of Assyria . . .

1145⁶. 'The statutes of the nations are vanity' (Jer. x.3)=all things of worship of those who are in evil.

Stave. *Vectis.*

A. 1691⁵. 'The bars of the earth' (Jonah ii.6). E. 538¹¹, Ex.

9496. 'Thou shalt make staves of Shittim wood' (Ex.xxv.13)=power thence. 'Staves'=the power which is of truth from good. 9541. 9662.

—². For the staves relate to the arms in man, and therefore have a similar signification . . . Thus 'staves'=power.

—³. As the staves with which the ark was carried =power, so also did the bars with which the gates of cities were fastened. Ill.

—⁴. (In these passages) 'staves'=the power which is of truth from good.

9498. 'Staves'=power. 9501. 9539. 9732. 9733. 9735. 9736. 10193.

9501. 'The staves shall be in the rings of the ark (ver.15)=that power shall remain steadfast from the Divine sphere of good and truth. 9502. 9735.

9732. 'Thou shalt make staves for the altar' (Ex. xxvii.6)=the power of holding together in a state of good. Ex.

10191. 'For receptacles for the staves' (Ex.xxx.4)=the power of truth from good there. 'Staves'=the power of truth from good.

10193. 'Thou shalt make staves of Shittim wood' (ver.5)=power from the good of love of the Lord.

E. 514¹³. 'To cast down their bars' (Is.xliii.14)= their principles of falsity. 'Bars'= principles of falsity.

700³⁴. 'The staves' with which the ark was carried = Divine power; the same as 'arns.'

Stay. See under DELAV.

Steal. *Furari.*

Thief. *Fur.*

Theft. *Furtum.*

A. 179⁸³. 'Thou shalt not steal' is altogether of charity; for he who has the life of charity would rather give of his own to his neighbour, than take anything away from him.

2609². That we are not to steal, is perceived by the Angels to mean that men should take nothing away from the Lord, and should not claim for themselves anything of justice and merit . . . 7089.

3175. Man is not born . . . even into any natural truth; as, that he should not steal, etc. . . (and) unless restrained by civil laws, etc. he would steal, etc. without any perception of conscience.

3670². As far as (a king or a priest claims for himself anything of the holiness which pertains to his office), or attributes it to himself, so far he fixes upon himself the character of a spiritual thief, or the mark of spiritual theft.

4002. 'That shall be accounted stolen by me' (Gen. xxx.33)=that it was not his. Ex.

—². The Lord is said to come 'as a thief' merely to signify unawares and unexpected. 9125^o.

—³. 'To steal'=to claim for one's self that which is the Lord's; namely, good and truth; and as all do this in the beginning of regeneration . . . the expression is milder than it sounds in the letter.

4111. 'Rachel stole the teraphim . . .' (Gen.xxxi.19) = a change of the state . . . For 'to steal,' here, =to take away what is dear and holy; thus to change the state. Ex. 4112. 4133. 4136. 4151.

4174. 'Stolen by day and stolen by night' (ver.39) =the evil of merit. . . Evil of merit is when man ascribes good to himself . . . This evil is what is signified by 'theft.' . . But in the beginning all being reformed think that good is from themselves. Ex.

4295². The Angels are indignant if anyone ascribes to them anything of wisdom and intelligence; for they know that it would be . . . claiming to themselves what is not theirs, and thus incurring the crime of spiritual theft.

5135. 'For indeed I was stolen away' (Gen.xl.15)= that celestial things were alienated through evil . . . For 'to steal'=to alienate; and theft is the evil which alienates; and theft is also the evil which claims for itself the things which are there. 'Theft'=alienation relatively to the seat of which it takes possession, from which it casts out goods and truths, and fills it with evils and falsities. 'Theft' also =the claiming of what belongs to others, when it attributes to itself and makes its own the goods and truths which are in that seat, and also when it applies them to evils and falsities. Ex.

—⁴. This evil is what is signified by 'theft,' in so far as like a thief it takes possession of the seat in which good has been before; and in so far as with many it takes away the goods and truths which had been there before, and applies them to confirm evils and falsities.

—⁵. If evil steals the goods and truths there, and applies them to confirm evils and falsities, especially if it does this from deceit, it then consumes those remains . . .

—⁵. That such things are signified by 'theft.' Ex. and Ill.

5747². For before regeneration man supposes that he procures truths for himself; and, so long as he supposes this, he is in spiritual theft. Tr.

5749. 'Theft' . . . =to claim for themselves what is the Lord's. 5758.

5758. The whole of Gen.xliv. treats of spiritual theft, which consists in claiming to one's self the good and truth which are from the Lord. This is a matter of such moment that a man after death cannot be admitted into Heaven until he acknowledges at heart that nothing of good and truth is from himself, but from the Lord; and that whatever is from himself is nothing but evil. Ex.

5886^o. 'Thieves who steal the sons of Israel' (Deut. xxiv.7)=those who acquire for themselves the truths of the Church, not with the end to live according to them, and thus to teach them from the heart; but to make gain for themselves by their means. That this is condemned, is signified by 'that thief shall die.' E.1156.

6203. (How the evil of theft grows on a man.) When a man has of set purpose committed manifest thefts two or three times, he cannot afterwards desist from them; for they continually inhere in his thought. D.4091, Ex.

8906. 'Thou shalt not steal' (Ex.xx.13) = that no one's spiritual goods must be taken away from him; and that those things which are the Lord's must not be attributed to self. Ex. and Ill.

—². These falsities are the 'thieves which climb up into the houses, and enter in at the windows' (Joel ii.9). . . 'The thief'=the falsity which takes away the truth. —³.

9018. 'He that stealeth a man' (Ex.xxi.16)=the application of the truth of faith to evil.

9020. Those who desire to dispense at their own will the things which are the Lord's, especially those things which are of the heavenly life with man, to the end that they may dominate over all, and may gain the world, when they take confirmations from the Lord's words, are 'thieves' in the spiritual sense; for they steal truths from the Word, and apply them to evils.

9099. 'When a man shall steal an ox, or a sheep' (Ex.xxii.1)=one who takes away from somebody his exterior or interior good. 'To steal'=to take away from anyone his spiritual goods.

9125. 'If a thief be caught while digging through' (ver.2)=if it does not appear that good or truth is being taken away. Ex.

[A.9125]. For a distinction is here made between the theft committed by digging through; and the theft committed when the sun has risen.

—⁵. A thief (Luke xii. 39)=one who through falsities destroys the goods of faith.

9126. For by 'a thief' or 'theft' is signified that which has been taken away; thus good and truth. 9131. 9132, Ex. 9133. 9151. 9169.

9150. 'Theft'=the taking away of such things as make man's spiritual life, consequently of truths and scientifics. Tr.

10794. Such priests are called by the Lord 'thieves and robbers.' Des.

H. 10. The Angels regard such as thieves . . . because they take away from the Lord what is His.

531². Although he does not steal, yet as he covets the goods of others, and esteems fraud and evil arts as not contrary to the law, in mind he continually acts the thief.

S. 67². In the commandment, 'Thou shalt not steal,' man, by stealing understands stealing, defrauding, and under some pretext taking away from the neighbour his goods. A spiritual Angel by 'stealing' understands depriving others of their truths of faith and goods of charity by means of falsities and evils. But a celestial Angel by 'stealing' understands attributing to one's self the things which are the Lord's, and claiming to one's self His justice and merit. Life 80. E.1083⁴.

Life. 62. That thefts, etc. of every kind, with the concupiscence thereto, are the evils which are to be shunned as sins. Gen.art.

80. That in proportion as anyone shuns thefts of every kind as sins, he loves sincerity. Gen.art.

81. The evil of theft enters more deeply into man than any other evil, because it is conjoined with cunning and deceit; and cunning and deceit insinuate themselves even into the spiritual mind of man . . .

P. 112³. The more a thief steals the more he lusts to steal, until at last he cannot desist.

146. As soon as a man who has perceived delight in defraudings and clandestine thefts, and who sees and acknowledges interiorly that they are sins, and therefore wants to desist from them, does desist, there arises a combat of the internal man with the external. Ex. . . When the victory has been gained, the external man comes into the delight of the love of what is sincere, which is charity; and afterwards the delight of defrauding gradually becomes undelightful to him. It is the same with all other sins.

296⁴. It is known that a thief feels such delight in thefts that he cannot desist; and . . . that he loves one stolen coin more than ten which have been given him.

R. 164. It is attributed to the Lord that He will 'come as a thief' (Rev.iii. 3), but in the spiritual sense it is meant that Hell will take away and steal (the eternal good of worship).

—². As the taking away of good and truth from those in dead worship is done as by a thief in the dark, this is sometimes likened to 'a thief.' Ill.

461. 'They repented not of their thefts,' etc. (Rev. ix.21). Ex. E.591.

705. 'Behold, I come as a thief' (Rev.xvi.15)=the Lord's advent, and Heaven then for those who look to him. . . 'To come as a thief,' when predicated of the Lord,=His advent, and Heaven then for those who have lived well, and Hell for those who have lived evilly. (=the Lord's advent, and the Last Judgment then. E.1005.)

892. Instead of the commandment, 'Thou shalt not steal,' 'sorcerers and idolaters' are here mentioned; and by 'sorcerers' are signified those who search out truths, which they falsify, that they may confirm falsities and evils by them . . . for this is a species of spiritual theft. And by 'idolaters' are signified those who . . . are in worship . . . from their Own intelligence . . . which also is a species of spiritual theft.

T. 317. 'Thou shalt not steal.' In the natural sense, by this commandment is meant . . . not to steal, rob, and act the pirate in time of peace; and, in general, not to take away from anyone his goods secretly, or under any pretext. It also extends itself to all impostures, illegitimate gains, usuries, and exactions; and also to fraudulent practices in paying duties and taxes, and in discharging debts. Workmen offend against this commandment who do their work unfaithfully and dishonestly; merchants who deceive in merchandise, in weight, measure, and accounts; officers who deprive the soldiers of their just wages; judges who pass judgment for friendship, bribes, or other causes . . .

318. In the spiritual sense, by stealing is meant to deprive others of the truths of their faith, which is done by false and heretical things. Priests who minister only for the sake of gain or the attainment of honour, and teach such things as they see or may see from the Word to be not true, are spiritual thieves, since they take away from the people the means of salvation, which are the truths of faith. Ill. 320, Ex.

319. In the celestial sense, by thieves are meant those who take away Divine power from the Lord; and also those who claim for themselves His merit and righteousness. Ex.

330. v. In proportion as anyone does not will to steal, in the same proportion he practices honesty=*sinceritatem*.

D. 457. That a great multitude of evil Spirits desire to steal.

— . They often want to excite me to steal, even such things as are of small value, as in shops . . . They tried to move my hand. . . Those who had been merchants, and had used guile in their business . . . retain this nature. And therefore such walk about, and, wherever they come, they seem to themselves to steal, thinking about nothing else; but they are fined . . . 658. 659.

658. On the cupidity of stealing.

2811. On kinds of certain thefts which are manifested in the other life.—There are clandestine thefts, of the minds of men, in that they endeavour in a thousand

ways to insinuate themselves into the minds of men, by a kind of **theft**, namely, by putting on completely that which is delightful and dear to another, so as to present themselves as it were in the same person. Some do this merely for their own sake, their quietude, delight, praise . . . but these are not hurtful. But others attempt the like, and do it more skilfully . . . for different ends, as for instance in order to snatch away the goods and honours of others . . . Such are the worst. Further ex. 2812-2820.

3281. That old man who was adored by them . . . told them that he was a **thief** . . .

5466². The men had by various arts **stolen** men from elsewhere, and had brought them to the women, who had then cruelly treated them . . . It is said that they had **stolen** them, which is done when they lead them into their proprium, and thus carry them off whithersoever they will.

5949⁰. (The Russians) are devoid of the love of self, but still are **thieves** . . .

6065². See **TRUTH**, here.

D. Min. 4632. He who has charity . . . does not steal, that is, attribute righteousness to himself . . .

E. 193. 'I will come on thee as a **thief**' (Rev.iii.3)=the unexpected time of death, when all Knowledges acquired from the Word which have not received spiritual life, will be taken away. Ex.

—³. The same is meant in Rev.xvi.15. It is said 'as a **thief**' because evils and the derivative falsities in the natural man take away and cast out the Knowledges of truth and good which are from the Word there; for the things which are not loved, are cast out.

—⁴. As evils and falsities penetrate from within, and as it were break through the wall which is between the state of man's thought from the spirit and the state of his thought from the body, and cast out the Knowledges of truth and good which dwell with man exteriorly, therefore these are what are meant by '**thieves**' in the following passages. Ill.

—⁶. Falsities are '**thieves**;' and evils are 'destroyers by night' (Obad.5).

—⁸. '**Thief**' (Hos.vii.1)=falsity taking away and dispersing truth.

548⁷. 'To steal' (Ex.xxii.1)=to take away.

591. '**Theft**,' and 'to steal'=to take away from anyone the Knowledges of good and truth. Ex.

803. ii. See **SIN**, here.

902⁴. See **CELESTIAL ANGEL**, here.

919⁰. '**Thieves**' (Obad.5)=evils which lay waste the truths and goods of the Church.

949³. In proportion as one shuns thefts, thus also frauds and unlawful gains, in the same proportion sincerity and justice enter, and he loves what is sincere and just from what is sincere and just, and thence does what is sincere and just not from self but from the Lord.

967². On the fifth commandment, 'Thou shalt not steal.'—By '**thefts**' are meant not only manifest thefts, but also **thefts** not manifest, such as unlawful usury and gains, which are effected by fraud and cunning under various pretences to make them appear lawful, or so

done clandestinely as not to appear at all. Such gains are commonly made by the higher and lower administrators of the goods of others; by merchants; and also by judges who sell judgments, and thus make justice purchasable. These and many other things are **thefts** which must be abstained from and shunned, and at last held in aversion as sins against God, because they are contrary to the Divine laws which are in the Word, and are contrary to this law, which is one among the fundamental laws of all religions in the whole globe. 969².

972². He who abstains from **thefts**, understood in a broad sense, or even he who shuns them, from any other cause than religion, and for the sake of eternal life, is not purified from them; for in no other way is Heaven opened; and it is through Heaven that the Lord removes the evils in man. Examp. (Another examp. 976².)

1005. 'To come as a **thief**,' when predicated of the Lord,=His advent, and the Last Judgment then. Ill. That 'to come as a **thief**' has this signification, is because it is attributed to the Lord that He takes away the Knowledges of good and truth, and devastates the Church, as a **thief** takes away wealth, and despoils a house; and also because the Church is then in night and darkness . . . and a **thief** comes in the night. Hence the comparison of the Lord's advent, and of the Last Judgment, to 'a **thief**.'

1167. They who resist as from themselves the cupidity of stealing, thus also the cupidity of gaining wealth dishonestly and unjustly, saying in their hearts that this must not be done because it is contrary to a Divine law, thus contrary to God, in itself infernal, thus in itself evil—such, after some brief combats, are withdrawn from that [evil], and are led by the Lord into the good which is called honesty—*sincerum*, and into the good which is called justice; and they then begin to think about these goods, and to see them from themselves, honesty from honesty, and justice from justice; and afterwards, as they shun and feel aversion for the evil of the aforesaid cupidity, they love these goods, and do them from love, and not from self-compulsion. But it is different if the cupidity of making gain dishonestly and unjustly remains with the man. Ex.

D. Wis. xi. 5². The Spiritual in (the seventh commandment—'Thou shalt not steal') is not to take away anything from the Lord, and attribute it to self, and say that it is his; and also not to take away from anyone the truths of his faith by means of falsities. The Moral in it is, not to act insincerely, unjustly, and fraudulently with the neighbour, and to secretly take away his wealth. And the Civil is, not to steal.

Stealthy. *Furtivus*.

D. 4741. See **CHARLES XII.**, here.

Steel. *Chalybs*.

Steely. *Chalybeus*.

M. 78⁴. Their faces were steely, of a grey colour.

231⁵. Their faces were seen as of polished steel.

Coro. 28. A steel bolt.

Stem. *Caudex*.

M. 77⁶. The writings of the Most Ancients were . . . afterwards on thin tablets of polished wood.

T. 585². The body (of a plant) is the **stem** . . .
695⁶. To expand the germ into a **stem**.

Stem. *Caulis*.

F. 16. See *ROD-virga*, here.

W. 314. The stems (of plants) clothed with the barks bear relation to the Earth clothed with its lands (or earths) . . .

T. 571². A tree, which first grows out of the earth from a seed, afterwards becomes a **stem** . . .

E. 1203². The wonderful progression of growth from the root into a sprout-*germen* ; then into a **stem** . . .

Stench. See ODOUR, SMELL-*olere*, and STINK.

Stench. *Nidor*.

Nidorous. *Nidorus*.

A. 1514. (Correspondence of the **stench** of vomit. See ODOUR, here.) D.6100.

1688. See BITUMEN, here.

4628. In the sphere of such **stenches** are those who are in Hell; and, wonderful to say, those who are in them do not smell the stink-*graveolentiam* ; nay, these stinks-*putores*-are delightful to them ; and when they are in them they are in the sphere of their delights and deliciousnesses. (Continued under ODOUR.)

4630. I perceived his presence from a stink-*foetore*-which was like the excrementitious stink-*foetore*-of teeth ; and a **stench** was afterwards perceived like that from burning horn or bone. . . Those who are so natural as not to think anything of spiritual things, not to believe that there is a Hell and a Heaven, and still are subtle in their transactions, are such as these, and are called the unseen natural, being sometimes made manifest to others by their stink-*foetorem*. 5573. D.3498.

5177. See STOMACH, here.

5387³. (That pirate said) that the fetid **stench** of urine is what he is most highly delighted with, inasmuch that he wants to have his abode in pools, nay, in casks, of fetid urine.

5388⁵. (This Spirit—whose character is here fully described) said that he loves the **stench** of urine more than all other odours.

5394². The most offensive **stench** exhaled from the caverns there. (Continued under STINK-*foetor*.)

H. 429. Through these caverns are exhaled offensive **stenches** and stinks-*foetores*, which good Spirits shun . . . but evil Spirits are eager for . . . For as in the world everyone has been delighted with his own evil, so after death he is delighted with the stink-*foetore*-to which his evil corresponds. In this they may be compared to . . . ravens, wolves, and swine, which, from the **stench** which they perceive, fly and run to cadaverous and stercoraceous things. I have heard a certain Spirit crying out aloud as from inward torture when an effluent breathing from Heaven struck him ; and tranquil and glad when an effluent breathing from Hell struck him.

488¹. They who have been sordidly avaricious . . .

love such **stenches**-*nidorosa*-as are exhaled from the undigested things of the stomach.

W. 339³. As there are such things in the Hells, they abound in offensive **stenches**, as cadaverous, stercoraceous, urinous, putrid ones, wherewith the diabolical Spirits there are delighted.

341². That cadaverous and putrid things are in accord with these noxious and useless animalcules . . . may be seen from the cause, which is that there are the like stinks-*putores*-and **stenches** in the Hells, where such animalcules also appear ; and therefore these Hells are named from them ; some being called cadaverous, some stercoraceous, and so on. . . Hence it is evident that where there are such stinks-*putores*, there are such noxious things, because they correspond.

P. 38². Nidorous, occurs.

340⁶. See STINK-*foetor*, here. D.618. E.1005³.

T. 57. Like the **stench** in the dens of beasts, which is in congruity with the wild animals there, but not to man unless he is like them.

D. 1047. (The correspondence of a vinous fume. See WINE, here.)

1150. The persecution of the innocent produces a **stench** of bed-bugs. Ex.

2624. The delight (of the adulterous and cruel) has now been turned into a stink-*foetorem*, that is, into the **stench** of human ordure, which exhales thence, and which I smell ; and they say that there is now such a **stench** . . . It is turned into such a **stench** ; and, wonderful to say, the Spirits around me also smell such a **stench** and stink-*foetore*, as man does in his body. (2625.) At last the stink-*foetore*-was so augmented that they said they should perish . . .

5921. There exhaled from him as it were the **stench** of garlic. (Its correspondence ex.)

E. 237⁸. Truths destroyed are falsities, even such falsities as emit a bad smell. From these a stink-*graveolentia*-is perceived in the other life, which is such that it cannot be endured by any good Spirit : it is like the **stench** of purulent matter from the lungs.

659⁵. To those who have been assassins and poisoners, and also to those who have perceived delight in rapes, there is nothing more delightful than a cadaverous **stench** ; and to those who have been possessed with the love of exercising command, and also to those who have taken delight in adulteries, and no delight in marriages, there is nothing more delightful than an excrementitious **stench** ; and to those who have confirmed themselves in falsities, and have extinguished in themselves the affection of truth, there is nothing more delightful than a swampy and also a urinous **stench**.

1057⁷. More than the sweetest odours do (these profaners) love the rank **stenches** from flatulence and latrines, which to their smell are more fragrant than thyme. . . In a word, the love of domination by means of the holy things of the Church corresponds to foulness-*foetori* ; and its delight to a stink-*putori*-inexpressible in words, and at which the Angels shudder. Such is the exhalation from their Hells when they are opened ;

but they are kept closed because of the consequent oppression and occasional swooning.

D. Wis. x. 6². See ODOUR, here.

Stentorian. *Stentoreus*. Coro. 38.

Step. *Gressus*.

Walk, To. *Gradi*.

A. 649³. The very least things are directed by the Lord's Providence, even as to the very steps.

S371. The manner of walking in Jupiter. Ex.

H. 228². Man cannot stir a step—*passum*—without the influx of Heaven. . . It has been granted the Angels to move my steps, etc. as they pleased, by influx into my will and thought. . . Man prays that God will send His Angels to direct his steps. . .

331. Infants (here) must learn to walk, etc. It is different in the other life. . . They walk without practice. Ex.

T. 797⁶. See MELANTHON, here.

D. 1770. When any Spirit fixes his attention upon the steps of any horse, and speaks at the same time, he is heard exactly as if the hoofs of the walking horse were speaking.

3168. That mere equilibriums exist, has been shown by my steps. . .

4101. When I have counted the footsteps in the street. . .

4221. (Spheres in connection with man's stepping.) 4474.

E. 652¹⁰. 'They have hunted our steps, so that we cannot go in the streets' (Lam. iv. 18) = a leading astray by falsities, so that it is not known how to live.

654¹⁴. 'The sole of the footsteps' of the king of Assyria (2 Kings xix. 24) = the Sensuous, and the derivative reasoning, which is from mere fallacies.

714²³. Occurs.

839. Hence it is that the Angels of the Third Heaven know the quality of a man from his stepping, etc.

863¹³. The Lord's advent is meant by 'His goings in the sanctuary' (Ps. lxxviii. 24).

Step. *Passus*.

H. 228². See STEP—*gressus*, here.

D. 3821. (Thus) unless the Lord. . . preserved man, even the least of his steps, he would at once perish.

3941. So that there is not the least step (there) which does not come forth from a change of Society. 4403, Ex.

Steps. See under DEGREE.

Stepmother. *Noverca*.

D. 5086. *Adulteria cum NOVERCIS suis*. 5371. (The correspondence of this. E. 817⁵.)

Stercoraceous. See DUNG.

Stereometric. *Stereometricus*. T. 184.

Sterile. See BARREN.

Stern. *Torvus*.

M. 56⁴. Hence man, without reuniting with his beauty and elegance in woman, is stern, etc.

T. 185^e. The priest looked at me with a stern countenance.

Stern. *Severus*.

D. 4402. Anthony of Padua appears. . . stern.

E. 1600⁴. From this conatus man puts off all sternness. . . and puts on liveliness. . .

Steward. *Oeconomus*.

A. 2252⁵. The parable of the steward (Luke xvi.). P. 250⁵, Ex.

W. 333^e. Man is only like a servant and steward—*minister oeconomus*—appointed over the goods of his Lord.

Steward. *Procurator, Curator*.

Stewardship. *Procuratio*.

A. 1795. 'The steward of my house' (Gen. xv. 2) = an external Church. . . The external Church is called 'the steward of a house,' when the internal Church itself is the house, and the father of the family is the Lord. . . For all the stewardship pertains to the external Church: as the administration of rituals. Ex.

—^e. The external or corporeal man may in like manner be called the steward or administrator of the house. . .

1796. With the Hebrew nation there was nothing but the external of the Church; thus nothing but the stewardship of the house.

R. 484³. Must there not be a deputy or introducer (to every king)?

M. 263². That devil had been only a steward—*curator* of some house. T. 661⁸.

Stibium. *Stibium*.

E. 717⁵. 'I lay thy stones with stibium' (Is. liv. 11). Ex.

Stick. See under CLEAVE.

Stick. *Haerere*.

A. 5404. Why did they hesitate. Sig.

8516³. They would thus hesitate in everything.

M. 380¹⁰. He said that he is at a loss. . .

D. 618. The odour stuck in my nostrils.

Stick. *Haesitare*.

Hesitation. *Haesitatio*.

D. 4021. At this he hesitated. . .

4385². They hesitated, and considered. . . 4388.

4430. Without hesitation.

Sticky. *Viscosus*.

A. 5717. Spirits who relate to the most sticky things of the brain. Ex. 5724.

N. 264. Those who relate to the sticky things of the blood. Ref.

M. 357. Sickness of mind from viscous and bilious blood.

D. 810. Some (there) who are as it were sticky, who retain whatever has been done in opposition to them . . . They are such as here had long retained revenge; and are as it were sticky. (They are this sticky mucus of the nostrils. 1268.) 1270.

E. 1006². There are shockingly sticky Hells for those whose delights have been varieties . . .

5 M. 23. They saw upon the earth a stickiness, and worms in the stickiness.

Still. *Adhuc.*

A. 589⁴. 'Still there are five years' (Gen. xlv. 6) = the duration of that state. . . The duration is signified by 'Still so many years.'

Sting. *Stimulus.*

See under POINT-*aculeus.*

A. 6952². 'Tails like scorpions, and stings in the tails' (Rev. ix. 10) = skilful reasonings from falsities by which they persuade, and thus inflict injury.

T. 110. Every word spoken against it is like a sting in their nostrils . . .

Stink. See ODOUR, SMELL-*olere*, and STENCH.

Stink. *Foetor.*

Stink, To. *Foetere.*

Stinking. *Foetidus.*

A. 814. They who bear deadly hatred, and thence breathe out revenge and nothing less than death to another, knowing no rest till then, are kept in the deepest cadaverous Hell, where there is a rank-*graveolentus*-stink as if from corpses; and . . . such Spirits are so delighted with this stink that they prefer it to the most delightful odours. . . Such a stink actually exhales from that Hell. When that Hell is opened . . . so great a stink pours out that Spirits cannot stay in the neighbourhood. Further des. 1514².

824². Sometimes the delight (of these adulterous and cruel infernals) is turned into the stink of human ordure, which exhales excessively when that Hell is opened. I have smelled it in the World of Spirits, and almost fell into a swoon from it. This stercoraceous stink-*graveolentia*-fills the Hell by turns, and by turns ceases. It is their delight from adulteries which is turned into such a stink-*graveolentium*.

825. A stink as from burning bones and hair exhales from ('Gehenna'). D. 3206.

951^e. When (those who had thought themselves holy) are taken out of that place, it is granted them to smell the stink of themselves, which is rank-*graveolentus*.

1397. (On entering that Society of Heaven) he smelled the cadaverous stink of himself.

1514². The stink of mice is diffused around from those who have been sordidly avaricious: the stink of bed-bugs from those who persecute the innocent.

1515. The sphere of the stink of a certain woman was perceived who was afterwards associated with the Sirens, and that stink exhaled for some days wherever she went. The Spirits said that the stink was as it were mortal; yet she smelled nothing of that stink. The stink of Sirens is similar, because their interiors are filthy, while their exteriors are for the most part becoming and fair.

1631. They who have been rich (here) and have dwelt in magnificent palaces, placing their heaven in such things; and, being devoid of conscience and charity, have despoiled others of their goods. . . at last become excrementitious, and exhale a sphere of the stink of teeth.

1742². The life which evil Spirits have . . . is the life of the cupidities of the love of self and of the world . . . It is turned into a stinking and excrementitious life; and, wonderful to say, they perceive this stink as most delightful. Ill.

4516. 'Ye have troubled me, to make me to stink to the inhabitant of the land' (Gen. xxxiv. 30) = that those of the Ancient Church would abominate them.

4628^e. When Hell is opened, and the exhalation from it reaches good Spirits, these are seized with horror and anxiety, like those in the world who fall into the sphere of such stinks.

4630. See STENCH, here. H. 429. D. 2624. E. 1057².

4802¹. (Such) are like a woman who has a lovely face, and yet stinks rankly-*graveolenter*, and who is therefore rejected from societies wherever she goes. Moreover, when such (there) come to angelic Societies, they actually stink; which even they themselves smell when they approach those Societies. Hence it may be evident what faith is without the life of faith.

4948. Those of them who have lived at the same time in pleasures, or in a delicate life conjoined with interior cunning, are under the sole of the right foot. . . The stink of different kinds of filth is smelled there according to the genera and species of their life. D. 2773

5246². This state (of temptation) . . . appears like a mist exhaled from dirty places, and a stink is also perceived from it . . .

5394^e. A cadaverous stink was exhaled from the caverns, because those who were there were cruel and deceitful, to whom a cadaverous stink is most delightful.

7272^e. Those who believe that they can be introduced into Heaven, in whatever sins, that is, in whatever spiritual foulness and stink-*putore*-they have been. Ex.

10458². 'I have made the stink of your camp to come up even into your nose' (Amos iv. 10). . . 'Stink' = what is abominable, which exhales from Hell.

P. 340^e. (The infernals) said that their delights are smelled by others as stinks from ordures, and as putrid stinks-*putores*-from carcasses; and as stenches-*nidores*-from stagnant waters. I said, Are these delightful to you? They said that they were most delightful. I said, Then you are like unclean beasts, which pass their time in such things. They replied, If we are, we are; but such things are the deliciousnesses of our nostrils. M. 461⁷. T. 569².

D. 618. On the stink of intemperance.—One evening, when I had taken much milk and bread . . . the Spirits kept their senses in intemperance; hence came an odour of human ordure from the dry things, and an odour of foul urine from the liquids, which was in my nostrils, and stuck there. . . They say that a like stench-*nidor*-is not smelled by them.

1279. In this deepest Hell . . . there is such a stink from carcasses that the ears would be hurt if it were described, and yet they are so delighted with the like that they prefer these stinks to the most delightful odours. Nay, this effluvium, which they carry with them, is poisonous and pestilential; for such carry with them stinks which smite the interiors of the stomach.

4759. Some such (believers in natural theology) stink like bed-bugs.

E. 1005². Consequently in the brothels (there) foulnesses of every kind appear. . . When they are opened, a stench-*nidor*-is exhaled which excites vomiting.

Stink. *Graveolentia*.

Rank. *Graveolens, Graveolentus*.

Rankly. *Graveolenter*.

A. 814. See STINK-foetor, here. 824². 951². 4802⁴.

2733². When adulterers merely approach the heavenly Societies, they smell their own stink, and cast themselves down.

7225². When (those in falsities) approach any heavenly Society, they smell rankly; and, when they smell it, they suppose it to flow forth from the heavenly Society, when yet it is from themselves; for a stink is not smelled except near its opposite. 7319.

7319. See STINK-putor, here.

7554². See SMELL-olere, here.

7790². When (their truths) fall off, they leave rank and stinking-*putentia*-places from the falsities which exhale from the evils there.

M. 431². When those (scortatory) places in Hell have been opened . . . such a stink-*graveolentum*-has exhaled thence as to infest my stomach with heaviness; and, wonderful to say, these stinks-*putores*-are as delightful to them as ordure is to swine.

D. 2644. As such a delight . . . consumes itself, it becomes at last so rank to them, that they are at last kept living in a death-dealing stink . . .

D. Min. 4733. Occurs.

Stink. *Putor*.

Stink, To. *Putere*.

Stinking. *Putidus, Putris*.

A. 7161. 'Ye have made our odour to stink . . .' (Ex. v. 21)=that they have so great an aversion to our compiance. . . 'To make to stink'=aversion.

—². As a stink is a thing which is held in aversion, it is used in the Word for aversion. Ill. . . Here 'stink'=abominable evil.

—³. The reason their odour is said 'to stink-foetere in their eyes,' is that all in evils and falsities are averse to goods; and truths stink to them.

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—⁴. That those in evils and the derivative falsities have a stink, is very evident from the Hells called cadaverous, where there are assassins and those very tenacious of revenge; and from the Hells called excrementitious, where there are adulterers and those who have had filthy pleasures as their end. When these Hells are opened, intolerable stinks-*foetores*-exhale from them; but these stinks are not smelled except by those who have the interiors, which are of the spirit, open. But still those in these Hells apperceive these stinks as grateful, and therefore they love to live in these stinks-*foetoribus*. For they are like those animals which live in carcasses and excrements, and there have the delight of their life. When those Spirits come outside the sphere of those stinks-*foetorum*, sweet and grateful odours are noisome and in the highest degree ungrateful to them.

7272². See STINK-foetor, here. P. 340⁶.

7319. 'The river shall stink' (Ex. vii. 18)=aversion for the memory-knowledge-*scientificum*-of truth. 'To stink'=aversion.

— . In the other life, nothing is more abominable, and consequently nothing stinks more disagreeably, than profaned truth. . . It is circumstanced as is the stink-*graveolentia*-of a carcase, which is produced when living flesh is dying; for falsity does not smell unless it is united to truth, nor evil unless it is united to good: each is smelled, not from itself, but from its opposite, in its true character; from which it may be evident how greatly profaned truth must stink; for profaned truth is falsity conjoined with truth . . .

7337². One of which (beautiful women) is wholly rotten and stinking-*putidus*-from scortation.

7409. 'The land stank' (Ex. viii. 14)=what is consequently noisome and repulsive.

7766². Their damnation is smelled by the stink and fetor which exhales from them more than from those with whom such (knowledges) have not been a matter of faith . . . In general, if an evil Spirit approaches a heavenly Society, where there is charity, a stink-*foetor*-is plainly smelled from him. So in particular, where, in the same subject, there have been such things as are of Heaven . . . and also such things as are of Hell.

7790². See STINK-graveolentia, here. M. 431².

9192². Whereas falsities from evil may be compared to unclean foods, which are inwardly putrid-*putidi*.

9258⁴. 'A corrupt-*putris*-tree makes evil fruits' (Matt. vii. 17; xii. 33).

W. 130². In Heaven, this heresy (that God has infused Himself into men) stinks like a carcase.

341². See STINK here. E. 1057².

P. 305². They might have known that . . . consequently evil in itself is stinking . . .

R. 255². Truth falsified (there) stinks in the nostrils of the Angels.

M. 263. From the body (of that devil) there was exhaled a stinking and unclean heat.

T. 233. Truth falsified in itself is putrefying-*putre*-falsity; for in Heaven it stinks.

494². Fruits which from their spring are rotten-*putres* within.

E. 405⁴⁶. The damnation of those who would perish through evils, is signified by 'the **stink** of their carcasses shall come up' (Is.xxxiv.3). . . 'Stink' = their damnation.

986^e. Hence it is that from the brothels in the Hells there pour forth **stinks** which excite vomiting.

5 M. 3. As the place where he had stood **stank** from (his murdering of truths) I hurried away home. For in the Spiritual World Divine truth falsified by satans **stinks** like the filth of the streets.

Stipend. *Stipendium*.

R. 799². Not their annual revenues and **stipends**.

T. 430. Officials and governors to whom salaries and **stipends** are to be paid from the public treasury.

D. 4765. They extracted from my memory . . . that I had given (my servant) his **wages**.

C. 170. Ship-captains (who are) content with their pay.

Stipulate. *Constipulare*.

A. 3951. That thus it was **stipulated** from what was promised. Sig.

T. 432. Performing **contracts** (a private debt of charity).

Stjercrona. *Stjercrona*. D.4754. 5899.

Stock. *Prosapia*.

A. 788². Because they were from the **stock** and seed of the Most Ancients. 1072^e.

9174. Truth from a different **stock**. Sig. and Ex.

9281. 'Sojourners' were from a different **stock**.

9394⁶. See SCIENTIFIC TRUTH, here.

P. 56³. Especially in the **race** of fishes.

T. 38². The goods of one **stock** bind themselves into bundles.

405². Than those who are of mean **extraction**.

Stock. *Stipes*.

P. 76. Would he not be what is called a dullard and a **stock**?

R. 417⁸. They assert . . . that in spiritual things man cannot begin, will, think, etc. **anything**, any more than a **stock**.

675⁴. The wise Englishman said . . . Does a man conceive faith in act like a **stock**? Is the Church . . . in a **stock** which is then vivified?

—⁶. You (therefore) regard man, as to all spiritual things . . . as a **stock** . . .

T. 118². If (the Angels and Spirits) were removed from man, he would fall down dead like a **stock**.

641. Like a **log** thrown into the naked sun.

D. 3564. The lowest of the common people (are) as dead as **stocks** or statues.

4038^e. They sit like dead **stocks**.

6002^e. They say that man is ruled to good like a **stock**.

Stock. *Stirps*.

A. 1362^e. These (men) are the **stocks** or roots of these nations

3612. Collateral good of a common **stock**. Sig.

4061. That it might be conjoined with the Divine from a direct Divine **stock**. Tr.

4447^e. The origin of interior truth from a Divine **stock**. Rep.

4454. 'Shechem' = truth from an ancient Divine **stock**.

4643. The second conjunction with the affection of truth from a Divine **stock**. Sig.

9002. Conjunction with the affection of truth from a different **stock**. Sig. and Ex.

T. 835^e. Of the gentiles some are interior and some exterior, which they derive partly from . . . the **stock** from which [they originate].

E. 205⁶. That David might represent the Lord as to Divine truth, the Lord willed to be born from the house of David, and to be called . . . 'his **Stock** and Offspring.'

650³². 'The stump of the roots' which should be left in the earth (Dan.iv.15)=the Word, only the letter of which is understood, and which is merely something known, seated in the memory and thence going forth in speech. (=the Word, through which the Church should revive . . . *Dicta Probatia* p.11.)

Stock. *Truncus*.

Mutilated. *Truncus*.

B. 64. Man, in conversion, like a **stock** . . . 69, Ex.

T. 23². He would become like a human **trunk**.

185⁵. (He said) Man is like a **stock** while (faith) is being infused; but becomes like a tree when it has been infused.

356². Man, in spiritual things . . . is like a **stock** or a stone without life. (Quoted from the *Formula Concordiae*.)

460². How do you receive your faith, but as a **stock** or a stone? . . . How can the Word operate upon a **stock** or a stone?

—³. (The Syncretist said) . . . Man can receive faith from God . . . but he cannot be moved by God to charity which is spiritual any more than a **stock**.

464. iii. In spiritual and Divine things, which relate to the salvation of the soul, man is like a **stock**, a stone, a pillar of salt . . . iv. In this respect man is worse than a **stock**, unless the Holy Ghost . . . operates in him . . . v. With some reason it may be said that man is not a stone or a **stock**. A stone or a **stock** does not resist . . . as man by his will resists God, before he is converted . . . But yet he can contribute nothing to his conversion, and in this respect he is worse than a **stock** or a stone. (Quoted from the *Augsburg Confession*.)

481^e. (Thus) without free will, man would be a **stock**, a stone, or a statue . . .

487². (Some who had been of the Synod of Dort said) When faith is given they are like **stocks**, from which they are indeed vivified, but not spiritually.

503⁷. Tell any rustic . . . that in the things of salvation he cannot understand and will any more than a **stock** or a stone, would he not shake his sides with laughter . . .

504. (He said,) Therefore the Church . . . has concluded that man cannot will, understand, and think anything spiritual, nor even accommodate himself to (do so), any more than a statue, a **stock**, and a stone . . .

532. This is like cutting off the trunk of a bad tree, and leaving its root in the ground.

616. Can there be any blinder stupidity concerning regeneration than there is with those who confirm themselves in the present faith, which is, that faith is infused into man while he is like a **stock** or a stone . . .

D. 4684. (The Spirit) then appears as if he were mutilated.

Stockholm. *Holmia, Stockholmia.*

D. 3626. (Case of the monomaniacs at Stockholm.) 3627.

4142. In my garden at Stockholm . . .

4774. A great palace seen like the castle at Stockholm.

5035. See SWEDEN, here.

5092. See CITY, here.

5711. See LAST JUDGMENT, here. 5713. 5721.

Stockings. *Tibialia.*

M. 15°. (Silk stockings worn by Angels.)

42°. (The Angel's) stockings were of shining linen.

J. (Post.) 317. Angels and Spirits have breeches, stockings, etc. like those in the world, with some difference as to their colours . . .

Stoic. *Stoicus.*

D. 3952. The Spirits of that time were delighted with ideas, as Spirits, and had indulged in thoughts, as is known concerning the Stoics and the rest; for they could formerly think much better without philosophy; so that in a certain way they were among Spirits.

Stomach. *Stomachus.*

See FOOD.

A. 4459°. He who is in merely external pleasures . . . indulges his **stomach** . . . But he who is in internals, also has pleasure in these things; but his regnant affection is to nourish his body pleasurably for the sake of his health, to the end that he may have a sound mind in a sound body; thus principally for the sake of the health of the mind. He who is a spiritual man does not rest here; but regards the health of the mind as a means for acquiring intelligence and wisdom . . . He who is spiritual in a more interior degree regards intelligence and wisdom as a mediate end: that he may serve as a useful member in the Lord's Kingdom. And he who is a celestial man: that he may serve the Lord.

M. 6°. (They said,) Our **stomach** loathes food.

T. 42°. As the **stomach**, when loaded with bilious matters, vomits out the food.

D. Min. 4574. See STOMACH-*ventriculus*, here, and at P. 296¹⁴.

Stomach. *Ventriculus.*

See under BELLY, and VENTRICLE.

A. 1381. Compared to the fluids in the human body which rise from the **stomach** . . .

4791. See TONGUE, here.

5173. (The correspondence of the castigation and purifying of the food in the **stomach**.)

5174. The foods in the **stomach** are violently moved in many ways, in order that their interior things may be extracted . . . Such agitations are represented by the first agitations of Spirits . . . and therefore it may be said of Spirits, that a little while after death . . . they first come as it were into the region of the **stomach**, and are there agitated and purified. They with whom evils have obtained the ascendancy . . . are conveyed through the **stomach** into the intestines . . . But they in whom goods have had the ascendancy, after some agitations and purifications become chyle, and pass into the blood . . . 5175.

5175. See FOOD, here.

5176. So long as the Spirits are in this state, in which they are like foods in the **stomach**, they are not in the Grand Man; but are being introduced . . .

5177. They who have been much solicitous about future things, especially they who have on that account become avaricious, appear in the region where the **stomach** is. . . The sphere of their life may be compared to a sickening stench which is exhaled from the **stomach** . . . They who have been such stay long in this region. (Continued under FUTURE.)

5178. (Why anxieties affect the **stomach**. See FUTURE, here. See also ANXIETY, here, and at 5179. 6202. H. 299.)

5392. Who constitute the province of the intestines . . . may in some measure be evident from those who relate to the **stomach**; for the intestines are continued from the **stomach**; and the functions of the **stomach** there increase and are exacerbated even to the last intestines, which are the colon and rectum; and therefore those who are in these last, are near the Hells called excrementitious. In the region of the **stomach** and intestines are those who are in the Earth of Lower Things. (Continued under LOWER EARTH.)

5714°. When the sphere (of this adulterer) operated, it induced a great oppression in the **stomach**.

5723. There were Spirits with me who induced such an oppression in the **stomach** that I seemed to myself scarcely able to live. . . Such Spirits are those who . . . had been devoted . . . solely to pleasure . . .

6202. The avaricious . . . relate to such things in the **stomach** as are undigested . . .

6726. Everywhere in the extremes of the body there are reticular forms . . . which sift the things that come in from the world . . . There are such most exquisite forms in the **stomach**, which, in accordance with the desires on account of their usefulness, admit into the blood the suitable things of the chyle; and, according to the aversion on account of the resultant harm, reject what are unsuitable.

W. 408°. The **stomach** is in a like conjunction (with the pulmonic motion) through the coherence of its oesophagus with the trachea. D. Wis. vi. 7.

P. 180⁷. If man knew how the **stomach** digests . . . he would pervert and destroy it.

233⁸. See RUMINATE, here. T.146². E.242⁴.

296¹. Rolls down the food into the oesophagus—*stomachum*, and thus into the **stomach**.

R. 204². For the World of Spirits . . . corresponds to the **stomach**. Ex. But the things which are 'spewed out' of the **stomach**, are those which have not been separated . . . 791². A.5175. D.1742.

173. The memory with man is like the ruminatory **stomach** in birds and beasts, in which they store the food . . . and from time to time take it out and convey it into the true **stomach**, in which it is digested, and distributed for all the uses of the body. The human understanding is this latter **stomach** . . .

D. 1035. (This is like) the foods which are put into the **stomach**; for Souls relate to the things which are put into the **stomach**, and they are there triturated. Some must be roughly agitated in the **stomach**, and then in the intestines; others are at once absorbed into the veins . . . some into the lymphatics; some, on their entrance into the month, before they come into the **stomach**, are carried off by the veins, and exhale into the brain . . .

1272. His operation into me had the effect that I was quite miserably tortured in the **stomach** . . . until I several times cast up from the **stomach** a foul acidity. Such an effect have they upon the **stomach**, not unlike that of the mucus of the nostrils, if much of which is drawn down into the **stomach**, it so inviscates the food, and stops up the pores, that there is no digestion.

1273. There was afterwards a dully painful obstruction about the upper orifice of the **stomach**, from a like cause; for the mucus is collected there . . .

1278. When such from the deepest Hell are bound together, the things which are in the **stomach** are turned over, so that I was compelled to throw up my food. Ex.

1358. The **stomach** pertains to the heart.

2772². They are let down by that way . . . but into the **stomach**; they supposing that it is by the way of the heart; but it is through the **stomach**, and thus the way of descent . . . where are also the excrementitious provinces.

4572². The operation (of the Spirits who infuse colds) is chiefly into the **stomach** . . .

D. Min. 4574. Whenever (the Spirits who take away from others the life of thought) spoke, there resulted something of a kind of indigestion of the **stomach**, so that they affected the stomach—*stomachum*—horribly. See 4599.

4785. On those who appear in the **stomach**.—They who are very solicitous about future things, especially those who are so from avarice, appear as if in the **stomach**. . . Their sphere may be compared to that sickening stench which is exhaled from the **stomach**.

4826. On those who relate to the **stomach**.—Many anxieties appear to have their seat in the **stomach**; and the influx of such Spirits is felt there . . . as the

anxieties of avarice . . . and also other anxieties, which are manifestly perceived in the **stomach**; some interiorly; some higher, or lower, according to the difference of them. I have often spoken with the Spirits who induced them, and who are of the province of the **stomach**. These correspond to indigestion . . . 4828.

4827. The **stomach** corresponds also to the longing for knowledge for the sake of use; thus to the digestion and appropriation of the things which are of use. Then is the **stomach** in its freedom, and swells up freely, and the lungs operate freely upon it, causing life to be delightful. In the other case it is constricted; nor can it arrive at freedom.

Stomacher. See under BREASTPLATE.

Stone. *Lapis*.

Stone, Of. *Lapideus*.

Stone, To. *Lapidare*.

Stoning. *Lapidatio*.

See under AGATE, AMETHYST, BERYL, BLUE-*hyacinthus*, CALCULATION, CARBUNCLE, CHRYSOLITE, CHRYSOPRASE, DIAMOND, EMERALD, JASPER, ONYX, RUBY, SAPPHIRE, SARDIUS, TOPAZ, and URIM.

A. 114. The truth of faith was signified . . . by precious stones. Ill.

423. 'For stones iron' (Is.lx.17)=for sensuous truth natural truth. 643. 1551².

643. Man's lowest Spiritual they compared to stone.

—2. 'The stone crieth out of the wall' (Hab.ii.11).

'The stone'=what is lowest of the understanding. —.

—3. 'Stone' (Jer.ii.27)=the sensuous Scientific.

1171⁴. 'Precious stone' (Ezek.xxvii.22)=the derivative faith.

1296. 'Stone,' in the Word,=truth.

—2. 'Hewn stone' (Is.ix.10)=what is fabricated.

1298. 'They had brick for stone' (Gen.xi.3)=that they had falsity instead of truth.

—. The reason 'stones'=truth, was that the boundaries of the Most Ancients were marked off by stones, and that they set up stones as witnesses that it was so, or that it was the truth. Ill. . . Hence 'stones,' in the Word,=truths, inasmuch that not only the stones of the altar, but also the precious stones on the shoulders of the ephod and upon the breastplate=holy truths which are of love.

—2. The stones themselves (of the altar) represented the holy truths of that worship; for which reason it was commanded that the altar should be built of whole stones, not hewn; and it was forbidden that any iron should be lifted upon them (Deut.xxvii.5-7; Jos.viii.31); for the reason that hewn stones, and stones on which iron has been used,=what is artificial, and thus what is fictitious of worship; that is, what is from proprium, or from the production of the thought and heart of man . . . For the same reason iron was not used upon the stones of the temple (1 Kings vi.7).

—3. The precious stones mentioned in Is.liv.11-13 =holy truths . . . Hence the foundations of the wall of the holy Jerusalem were said to be adorned with

every precious **stone**; (for) the foundations of the Lord's Kingdom are holy truths.

— The tables of **stone** on which the ten words were written=holy truths; and for this reason they were of **stone** . . . for the commandments themselves are nothing but truths of faith.

—⁴. As truths were signified by stones . . . the Lord was called 'a **Stone**.' Ill.

—⁵. That '**stones**'=truths. Further ill.

1589^e. Some objects turn the rays into most beautiful colours, as the diamond, ruby, jacinth, sapphire, and other precious **stones**.

1621. There are atmospheres which resemble the sparkling of all the precious **stones**.

2039^e. 'Knives of flints=*petrarum*'=the truths. . . '**Stone**,' or 'flint'=truths.

2466^r. 'To commit adultery with **stone** and wood' (Jer.iii.9)=to pervert the truths and goods of external worship. '**Stone**'=such truth.

3694. '(Jacob) took of the **stones** of the place' (Gen. xxviii.11)=the truths of that state. '**Stones**'=lower truths, such as are those of the natural man.

3720. 'Temple'=truth, because it was constructed of **stones**; and '**stones**'=truth.

—². They who place merit in truths, in that they have believed themselves to know truths better than others, and yet have lived evilly, appear to themselves to cut **stones**. (This) has made it evident to me that . . . **stone**=truth; and also the fact that when . . . a stone house has been seen, there has occurred the idea of truth.

3724-3726. '(Jacob) took the **stone** which he had placed for his pillows' (ver.18)=the truth with which there was communication with the Divine; 'and placed it for a pillar'=a holy boundary.

3727. See **STATUE**, here. 4190. 4580. 10643.

— The Most Ancients thought from these **stones** about the ultimates in man, consequently about the ultimate of order, which is truth in the natural man. . . They were instructed from Heaven that '**stones**'=truth. 4580².

3769. 'A great **stone** was upon the well's mouth' (Gen.xxix.2)=that the Word was closed up. Ex.

3771. 'They rolled the **stone** from the well's mouth' (ver.3)=that they unclosed it.

3858². The reason the names of the tribes were engraved on the precious **stones**, was that '**stones**,' in general,=truths; and '**precious stones**,' truths which are transparent from good; and, as the names of the several tribes=the quality, a special **stone** was assigned for each tribe, which **stone**, by its colour and transparency, expressed the quality which was signified by each tribe. Hence it was that the Lord gave answers by the urim and thummim. 3862², Ex.

4192. 'Gather **stones**; and they took **stones**, and made a heap' (Gen.xxxi.46)=truths from good; for '**stones**'=truths; and 'a heap,' good. (Continued under **HEAP**.)

4197². 'Joshua took a great **stone**, and set it up there under an oak . . . and said . . . Behold, this **stone**

shall be for a witness to us; for it hath heard all the words of Jehovah . . .' (Josh.xxiv.26,27) . . . The truth through which the confirmation was made was 'the **stone**.' That 'a **stone**'=truth. Refs. In the supreme sense, 'the **stone**'=the Lord Himself, because all truth is from Him; and therefore He is called 'the **Stone** of Israel' (Gen.xlix.24); and it is here said that the **stone** should be for a witness because it had heard all the words of Jehovah.

4489². The **stones** (of the altar)=in special, lower truths. Refs.

4530². Hence the colours mentioned in the Word, such as those of the precious **stones** . . . represented such things as are of intelligence and wisdom.

4580^e. 'For 'a **stone**'=truth in the ultimate of order. Refs.

4728². 'That go down to the **stones** of the pit' (Is. xiv.19) . . . 'The **stones**'=the borders; whence they are called also 'the sides'; for round about the pits are the Hells.

5135⁵. 'It shall consume it with the . . . **stones** thereof' (Zech.v.4) . . . 'The house'=the natural mind . . . and 'the **stones**'=the truths there.

5156^e. The penalty of **stoning** was on account of falsity . . . because '**stone**'=truth; and, in the opposite, falsity . . . And therefore it is said 'to commit adultery with **stone**,' by which is signified the perversion of truth, or falsity.

5131⁵. These **stones** (Rev.iv.3), like all the precious **stones** in the Word,=Divine truth. And **stones**, in general,=the truths of faith. Refs.

6335². The reason there were precious **stones** (in the breastplate) was that they=spiritual and celestial truths.

6426. 'Hence is the Shepherd, the **Stone** of Israel' (Gen.xlix.24)=that hence is all good and truth for the Spiritual Kingdom. . . 'A **stone**'=truth.

—². 'The **Stone** of Israel,' in the supreme sense, =the Lord as to the truth which is in His Spiritual Kingdom, because by '**stone**,' in general, is signified the temple, and, in special, its foundation; and by 'the temple' is signified the Lord's Divine Human . . . That 'a **stone**,' in the supreme sense,=the Lord as to the Divine truth which is in His Spiritual Kingdom. Ill.

—³. Here, (Dan.ii.34) by '**stone**,' in the supreme sense, is meant the Lord; and, in the relative sense, His Spiritual Kingdom. That the **stone** was 'cut out of a rock'=that it was from the truth of faith . . . and, as the truth of faith is signified by 'a **stone**' and 'a rock,' it is the Lord's Spiritual Kingdom which also is signified; for this is in the truth of faith, and derivatively in good.

—⁴. The like is signified by 'the **stone**' upon which Jacob slept . . .

—^e. That by 'a **stone**,' in the supreme sense, the ancients understood the Lord; and, in the representative sense, His Spiritual Kingdom, is evident from Josh. xxiv.26,27.

6640². That all the truths and goods of the Church

might be represented, twelve precious **stones** were set in gold in their order, one **stone** for each tribe, and this was called 'the breastplate' . . . and answers were received from it by the various flashings out of light, to which there was adjoined either a living voice, or an internal perception.

[A.] 7112^e. **Stones** not made (as bricks are)=truths.

7328. 'Both in woods and in **stones**' (Ex.vii.19)=the total falsification of the good which is of charity, and of the truth which is of faith.

7456. 'Will they not **stone** us?' (Ex.viii.26)=that thus they would extinguish the truths of faith . . . 'To **stone**'=to extinguish and blot out falsities; but, in the opposite sense, when it is done by the evil, it=to extinguish and blot out the truths which are of faith.

—². The death penalty of **stoning** was inflicted if anyone wanted to destroy the truths of worship which had been commanded . . . for the reason that 'a **stone**'=truth; and, in the opposite, falsity. —³, III.

—^e. (Thus) the penalty of **stoning** [which existed] from ancient times, because in Egypt, had been derived from the representatives of the Ancient Church.

7519¹⁰. 'Great **stones**' (Jer.xliii.9)=falsities.

7553. See **HAIL**, here.

7620^e. (A bird which finally became of **stone**, but still flew.) 7622, Ex. (It=the life of Knowledges without love. 7743.)

7973⁵. For precious **stones**=the truths of faith which are from the good of charity.

8279. 'They went down . . . like a **stone**' (Ex.xv.5)=that they fell . . . as if from weight. . . It is said 'like a **stone**,' because by 'a **stone**,' in the genuine sense, is signified truth; and therefore, in the opposite, falsity; for falsity from evil is of such a nature that it sinks down towards the lower parts as what is heavy does (here). 8320.

8540⁴. 'A **stone** of lead' (Zech.v.7,8)=the falsity of evil closing it up; for 'a **stone**'=external truth; and thence, in the opposite, falsity.

8575. 'Yet a little and they will **stone** me' (Ex.xvii.4)=that they are not far from offering violence to truth from the Divine. . . 'Stoning'=the punishment on account of the violation of the truth which is of worship; here, in the opposite sense, to inflict violence on truth from the Divine.

8581². 'The **stone**' (cut out of the rock)=faith. . . 'A **stone**,' in the Word,=the truth which is of faith. Refs.

8609. 'They took a **stone**' (Ex.xvii.12)=truth Divine in the ultimate of order. For 'a **stone**'=truth; here, truth in the ultimate of order, because it was put under Moses, and he sat upon it. A common **stone**, moreover, =lower truth; but a precious **stone**, higher or interior truth.

8799. 'For by **stoning** he shall be **stoned**' (Ex.xix.13)=that the truths of faith which he has will perish. For 'to be **stoned**'=the penalty for falsity and for violated truth. The reason this penalty is suffered by those who from self-confidence ascend to the Divine in

the Heaven which is above, is that then all the intelligence which they had previously, perishes.

8932⁷. 'Stone' (Hab.ii.19)=falsity.

8935. Worship from truth was represented by an altar of **stones**. (See **ALTAR**, at 8940.)

8940. 'Stones'=truths. Refs.

—². The reason the words of the law were written upon the **stones** of the altar, was that 'stones'=truths . . . This was also the reason why the ten commandments—which=Divine truths in the complex—were written on tables of **stone**.

8941. 'Thou shalt not build them hewn' (Ex.xx.25)=not from own intelligence; for 'hewn **stones**'=such things as are of own intelligence. For 'stones'=truths; and to cut or fit them,=to hatch or produce from proprium truths, or such things as are like truths. (Continued under **CUT**-*caedere*.)

—⁵. As these things were signified by 'hewn **stone**,' the altar first erected in Canaan by the sons of Israel was built of unhewn **stones**; for by the passage over Jordan was represented introduction into the Lord's Kingdom, which is effected through the truths of faith.

—⁶. The temple . . . was also built of whole **stones** not hewn . . . for by the temple of the Lord was represented the Lord as to Divine truth . . . because Divine truth was taught there; and therefore it was built of **stones**; for by **stones** was signified Divine truth; and hence the Lord Himself was called 'the **Stone** of Israel.'

—⁷. (Thus) the **stone** of the altar, and the **stone** of the temple, and also whole **stones**, and not hewn ones, signified that religion is to be formed by truths from the Lord, thus from the Word, and not from own intelligence.

8988⁵. For by **stones** in general are signified truths; and by precious **stones**, truths which are from the Lord. Refs.

9011³. 'A **stone**'=the truth of faith; and, in the opposite sense (as here in Num.xxxv.17), falsity.

—⁴. For 'a **stone**'=the truth of faith in the natural man; and, in the opposite, falsity.

9025. 'If a man smite his companion with a **stone**' (Ex.xxi.18)=the weakening of one truth of the Church by some scientific. . . For 'a **stone**'=truth in the ultimate of order, that is, in the Natural; thus what is a matter of memory knowledge-*scientificum*.

9067. 'By **stoning** he shall be **stoned**' (Ex.xxi.28)=the penalty for having destroyed the truth and good of faith. 9083.

9163³. 'The **stone** which the builders have rejected has become in the head of the corner; whosoever shall fall upon that **stone** shall be broken; and upon whom it shall fall it shall grind him to powder' (Luke xx.17, 18). 'The **stone**'=the Lord as to Divine truth. 'To be broken,' because it is said of the truths which are from Him, =to be dissipated, thus to be destroyed; and, with the truths, the things which are of spiritual life; which takes place with those who deny the Lord, and reprobate the truths which are from Him, who are they who deny the **Stone**.

9377. A heart full of the love of self is hard, and is called in the Word 'stony.'

—e. (Such) humble themselves and adore from the love of self, thus from a hard and stony heart . . .

94067. That 'a stone out of the rock' ground to pieces the iron, brass, etc. (Dan.ii.)=that the Church, as to the reception of truth from the Word, perishes when falsity and evil are confirmed by means of the sense of the letter of the Word, which takes place when the Church is in its last state . . .

94075. For 'a stone,' in general, = truth, and a precious stone, truth which is translucent from the Divine of the Lord. III.

9416. 'I will give thee tables of stone' (Ex.xxiv.12) = the book of the law, or the Word, in the whole complex.

—The reason these tables were of stone, was that 'stone'=truth; properly, truth in ultimates. Truth Divine in ultimates is the Word in the letter.

9476. 'Stones of fillings' (Ex.xxv.7)=the goods of faith, or spiritual goods . . . because the stones of fillings were for the breastplate, by which was signified the good of faith, or spiritual good.

—That by precious stones, in the Word, are signified the truths and goods of faith, or spiritual truths and goods. Refs. And, as the truths and goods of faith are signified by precious stones, by them are also signified intelligence and wisdom; for intelligence is from the truths of faith, and wisdom is from the goods of faith. III.

97146. 'The stones of the altar scattered' (Is.xxvii. 9)=all the truths of worship.

9846. 'A worker of stone' (Ex.xxviii.11)=the good of love; thus the Voluntary of one who has been regenerated . . .

9849. 'Stones of memorial for the sons of Israel' (Ex.xxviii.12)=from mercy for ever in the Spiritual Kingdom; for the stones of memorial upon the shoulders of the ephod=the conservation of good and truth from mercy for ever. Ex.

9863. 'Thou shalt fill it with a filling of stone' (ver. 17)=the truths themselves in their order from one good . . . For the breastplate was filled with stones according to the names of the sons of Israel; and by stones, in a general sense, are signified truths in the ultimate of order; and, by precious stones, such as were in the breastplate, truths which shine forth from good. It is said from one good, because there is one good from which are all truths—the good of love to the Lord, thus the Lord Himself. Ex.

—2. That the precious stones which were in the breastplate=Divine truths from Divine good, is evident from the places in the Word where precious stones are mentioned. III.

—These truths from good in their order are marked out by the precious stones (in the foundations of the wall of the New Jerusalem).

—3. In (Ezek.xxviii.) also, by the precious stones enumerated are signified truths from good.

—4. That the stones (in the breastplate)=all truths and goods in the complex, is evident from the fact

that there were twelve, and that on them were inscribed the names of the sons of Israel . . .

9864. 'Four rows (or orders) of stone, the order' (Ex.xxviii.17)=the conjunction of all the truths from good . . . For 'the rows of stone'=truths from good in their order. The reason there were four rows, and in each row three stones, was that there might be represented the conjunction of all truths from one good, and thus perfection; for 'four'=conjunction; and 'three,' perfection. For when there is one good from which all things proceed, consequently which all things regard, there is a conjunction of all things. Examp.

9865. As the twelve stones in the breastplate represented all truths from good, they represented the whole Heaven; for Heaven is Heaven from the Divine truth which proceeds from the Lord's Divine good. The Angels who constitute Heaven are receptions of it. Hence it is that the three stones in the first row represent the Inmost Heaven, consequently the love which is there, which is called the celestial love of good and the celestial love of truth; the stones in the first row, the celestial love of good; and those in the second, the celestial love of truth. That these stones represent this love they derive from their colour; for precious stones represent according to their colours. 98682. 9870.

—3. (Thus) stones of so many colours were set in rows in the breastplate, in order to represent in their order all the goods and truths which are in the Heavens, consequently, the universal Heaven.

—The reason the stones of the first row—ruby, topaz, and carbuncle—represented the celestial love of good, is that they partake of red . . .

98662. (Hence) in each row there were three stones; and by each row there was signified a trine as a one. The reason there were four rows, is that there are two Kingdoms in the Heavens . . . and in each an internal and an external. (Continued under BREASTPLATE.) 9867. 9868. 9871.

9868. All goods and truths which follow, proceed in order from those which precede . . . The first in order is the celestial love of good; the second is the celestial love of truth; the third is the spiritual love of good; and the fourth is the spiritual love of truth. This order is what was represented in the rows of stones . . . and it is the very order of the goods and truths in the Heavens. In the Inmost Heaven . . . its internal is the celestial love of good; and its external, the celestial love of truth. In the Second Heaven the spiritual love of good is its internal, and the spiritual love of truth is its external. The one Heaven also inflows into the other in the same order, and they constitute as it were a one.

9873. (Thus) the twelve precious stones in the breastplate=all the goods and truths of Heaven in their order . . . The good of the Celestial Kingdom was represented by the first two rows, which were on the right side there; and the good of the Spiritual Kingdom, by the two following rows, which were on the left side. The internal good of the Celestial Kingdom is the good of love to the Lord; and this good is what is meant by the celestial love of good; its external good

is the good of mutual love, meant by the celestial love of truth. The internal good of the Spiritual Kingdom is the good of charity towards the neighbour, meant by the spiritual love of good; and its external good is the good of faith, meant by the spiritual love of truth.

[A.9873]². Hence it is evident what was represented by the twelve stones . . . And that the good of love had the first place there, and the truth of faith the last, is evident from the first stone being a ruby, and the last a jasper; thus from the first being red, and the last white, and both transparent.

—³. The like to what was signified by the stones in the breastplate, was signified by the materials interwoven in the ephod. Ex.

9874². The breastplate with the twelve stones represented every good and truth in the Heavens; thus the whole Heaven . . . This Divine good which proceeds from the Lord is what was represented by the 'gold' around the stones. Ex.

9875. 'The stones shall be upon the names of the sons of Israel' (ver. 21)=the goods and truths distinctly as to every quality. Ex.

9954². The reason they thus anointed stones, was that 'stones'=truths; and truths without good have not the life of Heaven in them . . . But when the stones were anointed with oil, they represented truths from good; and, in the supreme sense, the Divine truth which proceeds from the Lord's Divine good; and thus the Lord Himself, who was thence called 'the Stone of Israel.' E.375¹⁰.

10199⁶. 'Precious stone' (Ezek.xxvii.22)=these interior truths themselves.

10254¹. 'Precious stones'=Divine truths received in good. Refs.

10376. 'Stone'=Divine truth in ultimates. . . The reason the two tables were of stone, and that the words of the Law were written on stone, was that 'stone'=truth in ultimates; and Divine truth in ultimates is the sense of the letter of the Word . . .

10483². Man would fall down as dead as a stone.

10503. 'Idols of stone'=worship from falsities of doctrine. (See R.459.)

10517^c. Hence the inhabitants of the (Third) Earth love trees, and to have their edifice formed from them; and they are averse to materials of stone, and houses built of them. For trees and kinds of wood=goods; and stones and houses of them=truths; and man is such that he loves the things which correspond to his interior affections. . .

H. 185. See PALACE, here. M.12. 76³. 477⁴. D.4577. E.1191².

188 (c). The stone of which rock consists=the truth of faith. Refs.

223². In the Spiritual Kingdom, the temples appear as of stone . . . because stone corresponds to truth, in which are those who are in the Spiritual Kingdom.

307². The foundations of the wall being of precious stones=the Knowledges upon which that doctrine is founded.

489². Everything in their houses is refulgent as from precious stones.

534. At a distance was seen a stone of considerable size, where the broad way terminated; and from that stone went on two ways. . . All went the same way until they came to the great stone, where the good turned to the left . . . but the evil did not see the stone, and fell upon it and were hurt; and when they got up they ran along the broad way to the right . . . By this stone was represented the Divine truth, which is denied by those who look towards Hell; and, in the supreme sense, by the same stone was signified the Divine Human of the Lord; and those who acknowledged the Divine truth, and at the same the Divine of the Lord, were borne along the way which led to Heaven. D.5798, Ex.

—^e. From that stone seen in the corner . . . it was evident what is signified by . . . Matt.xxi.42,44; Luke xx.17,18. 'A stone'=the Divine truth; and 'the Stone of Israel,' the Lord as to the Divine Human; 'the builders'=those who are of the Church; 'the head of the corner'=where are the two ways; 'to fall,' and 'to be broken'=to deny and to perish.

N. 1⁵. 'Precious stones'=truths from good. Refs.

J. 54^e. That Babylon was destroyed by the Lord when He was in the world . . . which is meant . . . also by 'the stone cut out of the rock' which destroyed the image.

S. 43^e. 'The precious stones' (Rev.xxi.)=the truths and goods of the Word in their order, from which is doctrine; and, through doctrine, the Church.

44. 'The twelve precious stones' (of the breastplate) . . . represented Divine truths from Divine good in the whole complex. . . The 'precious stones' there represented truths transparent from good; 'the twelve precious stones,' all ultimate truths transparent from the good of love in their order. . . (Thus) these 'precious stones' also=truths from good in the ultimate sense of the Word; and by no other truths are answers given from Heaven, because in this sense is the proceeding Divine in its fullness.

—⁵. That 'precious stones' and 'diadems'=Divine truths in their ultimates, such as are the truths of the letter of the Word, has been made very evident to me from the precious stones and diadems in the Spiritual World with the Angels and Spirits there, which I have seen worn by them, and also in their jewel cases; and it has been granted to know that they correspond to truths in ultimates; nay, that they also exist and appear thence. III.

45. The truths of the sense of the letter of the Word, are meant by 'the precious stones' in the garden of Eden (Ezek.xxviii.12,13). . . 'The precious stones'=truths transparent from good, such as are those in the sense of the letter of the Word; and, as these truths are meant by those stones, they are called his 'covering.' The sense of the letter covers the interiors of the Word. 97⁴. (=the truths of intelligence. R.90².)

W. 190^e. In metals and stones there are conglomerations of parts in a threefold order. (See 192.)

207. There is a simultaneous order of degrees in every metal and stone. Ex.

R. 191³. The destruction of the temple until there should not be a **stone** upon a **stone**=the end of that Church: that there should not be any truth then left. E. 220⁹.

231. 'A **stone**,' in the Word,=truth in ultimates; and 'a precious **stone**,' truth transparent from good.

—². Hence these two colours (white and red) are in the precious **stones** in Heaven also, where they are in great abundance. It is from this that 'precious **stones**,' in the Word,=such things as are either of the truth of wisdom, or of the good of love . . . 915².

—². The reason these **stones**=the appearance of the Divine wisdom and the Divine love in ultimates, is that all the precious **stones** in Heaven derive their origin from the ultimates of the Word, and their transparency from the spiritual sense of the ultimates there . . . The ultimates of the Word are the truths and goods of the sense of its letter. That this is the origin of the precious **stones** in Heaven . . . it has been given me to know from speech with the Angels, and also to see with my eyes; but the formation of them is by the Lord alone.

540. See **DIADEM**, here.

—². Divine truths in ultimates, which are the truths of the sense of the letter of the Word, were signified by the twelve precious **stones** in the breastplate . . . also by the precious **stones** in the garden of Eden . . . and by the twelve precious **stones** of which were made the foundations of the wall of the New Jerusalem. The reason the truths of the sense of the letter are signified by 'diadems,' or 'precious **stones**,' is that all things of the sense of the letter of the Word are, before the Angels, transparent from its spiritual sense, thus from the light of Heaven, in which are the spiritual truths of the Word. For 'a **stone**,' in the Word,=truth in ultimates; hence 'a precious **stone**'=that truth transparent.

566⁶. The Word seen surrounded with precious **stones** in a heavenly form. . . When the Word is opened . . . there appears from the precious **stones** a rainbow above and around the Word. Des.

726. 'Decked in gold and precious **stone**' (Rev. xvii. 4)=the Divine good and Divine truth spiritual, which are of the Word, with them. 725². 772.

791. See **GRIND**, here.

897³. For 'a precious **stone**'=the Divine truth of the Word . . .

914. 'The foundations of the wall of the city were adorned with every precious **stone**' (Rev. xxi. 19)=that all things of the doctrine of the New Jerusalem taken from the sense of the letter of the Word, with those who are there, will appear in light according to the reception. . . 'Every precious **stone**'=the Word in the sense of the letter transparent from its spiritual sense. Refs. 915.

915. Precious **stones**, in general=all the truths of doctrine from the Word translucent by the spiritual sense. Here, by each **stone** is signified some truth in special thus translucent. The Word in the sense of the letter, as to its doctrinal things, corresponds to precious **stones** of every kind.

—². See **COLOUR**, here.

—³. Like things are signified by these twelve **stones** to those which are signified by the twelve precious **stones** in the breastplate . . .

—⁴. That the 'foundations' are of precious **stones**. III.

—⁵. As every truth of doctrine from the Word must be founded upon the acknowledgment of the Lord, the Lord is called 'the **Stone** of Israel;' and also 'the Corner **Stone** which the builders have rejected.' That the Corner **Stone** is a foundation **stone**, is evident from Jer. li. 26.

926². Beneath that swamp there was a great hewn **stone**, beneath which lay the Word, well hidden. . . An east wind came . . . dried up the swamp, and laid bare the **stone**. . . I then saw that foundation **stone** . . . set round with precious **stones**; from which as it were lightning flashed upon the walls of the temple. . . Then in place of the temple was seen the Lord alone, standing upon the foundation **stone**, which was the Word . . .

962. High above the table (on which was the Word), there appeared a wide-spread canopy, refulgent with precious **stones**, from the resplendence of which there shone forth as it were a rainbow . . .

M. 76³. We saw also temples of precious **stone** of the colour of the sapphire and lapis lazuli. The Angel said, Their houses are of **stones**, because **stones**=natural Truths; and precious **stones**, spiritual Truths; and all those who lived in the Silver Age had intelligence from spiritual Truths, and the derivative natural ones.

78³. In the (cities of the Iron Age) there were temples of hewn lime **stone** . . .

797². The crowd said, Let him that is guiltless cast the first **stone**.

T. 209⁵. In the Spiritual World there are . . . precious **stones** of every kind, the spiritual origin of which is the sense of the letter of the Word. (217.) Thence it is that . . . the foundations of the wall of the New Jerusalem are described by means of twelve precious **stones**, because by the foundations of its wall are signified the doctrinal things of the New Church from the sense of the letter of the Word . . .

217. That the truths of the sense of the letter of the Word are meant by the precious **stones** of which the foundations of the New Jerusalem consisted. Ex.

—². The spiritual origin of the precious **stones** in the Spiritual World, is the truths in the sense of the letter . . . Hence it is that wherever, in the Word, precious **stones** are mentioned, by them, in the spiritual sense, are meant truths. That by the precious **stones** of which the foundations of the wall . . . are said to be constructed, are signified the truths of the doctrine of the New Church, follows from the fact that 'the New Jerusalem'=the New Church as to doctrine from the Word; and therefore its 'wall,' and the 'foundations' of its wall, must=the external of the Word, which is the sense of its letter; for it is this from which the doctrine is, and, through the doctrine, the Church; and this sense is like a wall with foundations, which shuts in and protects a city.

[T.] 356². See *Stoek-truncus*, here. 460². 464. 481^e. 503⁷. 504. 616.

Ad. 3/1839. All the stones (of the breastplate) are called 'stone,' in the singular, because they together = solely the justice of God Messiah . . . 1841.

1843. (The significations of the twelve stones of the breastplate.) 1844. 1845. 1857.

D. 4735^e. This was upon the stone.

5798. That the way which leads to Heaven is the same way as far as the corner stone. Ex.

D. Min. 4676. On striking a stone. 4678.

E. 141⁵. 'To commit adultery with stone and wood' = to pervert and profane all truth and good.

176². 'The stone cut out of the rock' = the Lord, by means of Divine truth . . . (= the Divine truth from the Lord. 411⁴.) 1029⁵.

—³. 'Brass for woods, and iron for stones' = natural good and truth in great abundance like that of wood and stones.

223². 'Stone' = truth; here (in connection with the two tables of the law) Divine truth.

240⁴. 'They shall stone with stone' (Ezek.xvi.40) = that the Church would die through falsities.

242¹³. 'Precious stones' = truths which are beautiful because from good. Refs.

—¹⁴. 'The stones of holiness are poured out at the head of every street' (Lam.iv.1) = the truths from (the goods of the Church) which are falsified.

268^e. That all precious stones = truths from the good of Heaven and the Church. Refs.

294⁹. 'The precious stones' (Ezek.xxviii.) = the Knowledge of truth and good. These are called 'a covering,' because they are in the natural man; and the natural man covers the spiritual.

304⁴². 'A stone entire and just' (Deut.xxv.15), which was a weight . . . = truth and its quality . . .

315⁸. 'To stone with stone' (Ezek.xxiii.47) = the destruction of truth through falsities; for 'stoning' = penalty and death on account of violence offered to Divine truth.

391¹⁴. The destruction of the Church as to the truths of worship is described by, 'to lay the stones of the altar as chalk stones scattered' (Is.xxvii.9). 'The stones of the altar' = the truths of worship; 'as chalk stones scattered' = as falsities which do not cohere.

—²¹. The altar was made of whole stones, because such 'stones' = truths formed from good, or good in form; and, lest anything from Own intelligence should approach and at the same time form it, it was forbidden to fit those stones by hammer, axe, or instrument of iron. 585¹¹.

400^e. 'The Angel rolled away the stone, and sat upon it' (Matt.xxviii.2) = that the Lord removed all the falsity which had shut off access to Him, and opened Divine truth; for 'the stone' = the Divine truth which the Jews had falsified by their traditions. For it is said that the chief priests and Pharisees 'sealed the stone with a guard' . . . 687¹⁸.

401²⁵. 'I will set all thy border in stones of desire' (Is.liv.12) = that true scientifics, which are of the natural man, will be pleasant and delightful from good.

411⁴. 'The stone that became a great rock' (Dan.ii.35) = the Lord. . . That 'the stone became a great rock, and filled the whole earth' = that the Lord, through Divine truth, is to rule over Heaven and the Church. . . That Divine truth is here meant by 'a stone,' and the Lord as to Divine truth by 'a rock,' is evident from the signification of 'stone,' in the Word, when predicated of the Lord. Ill. Coro.2³.

—^e. 'A stone,' in the supreme sense, = the Lord as to Divine truth; and thence, in a lower sense, truth from good. Refs.

—⁶. For stones which are 'cut out of a rock' (Is.li.1) = truths from the Lord.

417¹². 'The stone of the corner' (ill.) = all the Divine truth upon which Heaven and the Church are founded; thus every foundation; and, as the foundation is the ultimate thing upon which a house or temple rests, it = all things . . . and as 'the stone of the corner' = all the Divine truth upon which the Church is founded, it also = the Lord as to the Divine Human; because all Divine truth proceeds from this. Ex.

430¹⁰. 'The twelve stones' set up in Gilgal, and also 'the twelve stones' set up in the midst of Jordan (Jos.iv.1-9,20) = the truths of the Church through which introduction is effected. 700¹⁴.

431⁸. 'Stones,' in general, = truths; 'precious stones,' truths from good; thus the twelve precious stones (of the breastplate) = all truths from good in the Church and in Heaven. Refs.

—¹⁵. The colours of the stones (in the breastplate) corresponded to the universals signified by the tribes inscribed on them.

503¹¹. For 'stones,' in the Word, = truths; and, in the opposite, falsities . . .

540⁹. 'The great stones hidden in the brick-kiln' (Jer.xliiii.9) = the truths of the Word falsified by figments from Own intelligence.

585¹¹. Hence the stones of which the altar and the temple were built = truths of doctrine, of religion, and of worship.

587. 'Stone' = natural truth. . . When a false doctrinal is confirmed by the natural things of the Word, such as are those of the sense of its letter, it becomes a brass and a stone idol.

—¹⁵. That the Church will be devastated as to all the truths of the Church, is signified by . . . 'the stones (of Samaria) shall flow down into the valley' (Micah i.6).

655⁴. 'Stoning' = a condemnation and curse on account of the destruction of truth in the Church. 768²⁵. 863¹⁷. 1164⁹.

700²⁴. The ark with the gifts was set down upon a great stone, near which the kine stood still (1 Sam.vi.18) because 'a stone' = Divine truth in the ultimate of order.

701²¹. The reason the two tables were of stone, was that by 'stone' also, is signified Divine truth in ultimates.

—³⁰. 'A covenant with the **stones** of the field' (Job.v.23) = conjunction with the truths of the Church.

717². 'Precious **stones**,' which are 'diadems' = Divine truths in the ultimate of order, which are the truths of the sense of the letter . . . For 'a **stone**' = truth; and therefore 'precious **stones**' = Divine truths. The reason they = Divine truths in the ultimate of order, which are the truths of the sense of the letter . . . is that they are transparent. For in these truths is the spiritual sense; and in this sense is the light of Heaven, from which all things of the sense of the letter are transparent, and are also variegated according to the series in the spiritual sense, from which arise modifications of heavenly light, which present such colours as appear in the Heavens, and thence in precious **stones** of various kinds.

—⁴. In the palaces of the Angels . . . there are many things which are refulgent with precious **stones**; and sometimes precious **stones** are let down from thence into the lower parts, and are presented as a gift to those who have done something of good; they are even sold there as in the world, especially by the Jews, who there trade in them. The reason it has been granted the Jews to trade in precious **stones** in (both) worlds, is that they regard the sense of the letter . . . as holy. (Continued under **DIADEM**.)

—⁵. That when the Lord comes, He will reveal to them Divine truths, and instruct them, is signified by, 'I will lay thy **stones** with stibium, and thy foundations in sapphires, and I will make thy suns a carbuncle, and thy gates into rubies, and thy borders into **stones** of desire' (Is.liv.11,12). It is evident that the precious **stones** here mentioned = Divine truths in the ultimate of order, such as are the truths of the sense of the letter, in which are internal truths. Ex.

—⁶. These 'twelve precious **stones**' (of the New Jerusalem) . . . = ultimate Divine truths, which are the truths of the sense of the letter, upon which the doctrine of that Church is founded. The reason the foundations are said to be 'of precious **stones**' . . . is that the sense of the letter contains the spiritual sense in it, thus the light of Heaven, from which the sense of the letter is transparent, as those **stones** are from light and from fire.

—⁷. The precious **stones** (of the breastplate) = like things. Ex. (= Divine truths in ultimates. —⁸.)

—⁹. Like things are also signified by 'the precious **stones**' by which is described the knowledge of the Knowledges of truth and good, and the derivative intelligence, of the King of Tyre, in Ezek.xxviii. Ex. —¹⁰, Ex.

—¹¹. Ultimate Divine truths are signified by the precious **stones** named in Job.xxviii.

—¹². 'The **stones** of Zion' which the servants of Jehovah desire (Ps.cii.14) = Divine truths.

—¹⁵. Precious **stones** with those who are in infernal falsities. Ex. and III.

724³⁸. As '**stones**' = truths, it is said, 'God is able of these **stones** to raise up sons unto Abraham' (Luke iii.8).

— That by '**stones**' are signified the truths upon which interior truths are founded. Refs.

781¹⁵. That falsities from Own intelligence turn away and reject the influx of truth, is signified by, 'he hath hedged about my ways with hewn **stone**' (Lam.iii.9).

828^e. Not a **stone** is found (in the Third Heaven), because '**stone**' = natural truth.

850⁷. Truths restored and to be restored are signified by 'the **stones** which her servants desire' (Ps.cii.14).

918¹. 'Which he fenced, and gathered out the **stones**' (Is.v.2) = that it was protected from falsities and evils.

1142. 'Of precious **stone** and pearl' (Rev.xviii.12) = the Knowledges of truth and good from the Word which have been profaned. 'Precious **stone**' = the Knowledges of truth from the Word. . . 'Precious **stones**' = the truths through which are goods.

1145². '**Stone**' (as distinguished from wood) here = the truth of the natural man; because it is cold, and cannot be burned.

—³. '**Stones**' (Ezek.xxvi.12) = the truths of the natural man.

—⁸. 'The wall out of which the **stone** crieth' (Hab.ii.11) = man empty of truths, and who thus wants to be instructed from falsity.

1211¹. In Heaven there are flowers of precious **stones** and of crystals, (which) grow from the lands there.

J. (Post.) 254. The Jews there trade especially in precious **stones**, which they procure in certain ways from Heaven; for precious **stones** come from there. . . There are **stones** of every kind there. . . Such precious things are given thence to those below who study Truths; and they remain such for ever, from their origin. From these the Jews procure them, and sell them. The reason this trade belongs to the Jews . . . is that they love the Word of the Old Testament, in the letter; and the literal sense . . . corresponds to precious **stones** of various kinds. This sense is meant by the twelve precious **stones** (in the breastplate). . . It is meant by the precious **stones** in Tyre . . . and by the precious **stones** (of the New Jerusalem). 293.

255. There are some who make for themselves precious **stones** by art, so that they can scarcely be distinguished from the genuine ones; but when they are found out they are severely punished . . .

Stony. See under **ROCK**.

Stool. See **SEAT-sella**.

Stop up. *Obturate*.

A. 843. 'The fountains of the abyss, and the cata-racts of heaven were **stopped up**' (Gen.viii.2) = that temptation ceased. 844.

3412. 'The Philistines **stopped up** the wells' (Gen.xxvi.15) = that they were not willing to know interior truths . . . and thus obliterated them. . . 'To **stop up**' = not to be willing to know, and thus to obliterate. 3420.

F. 46. They have **stopped up** their ears . . .

— Shut up the eyes, and **stop up** the ears, and then . . .

P. 113^e. Like a closed-up ulcer.

117. Like impure waters, stopped up and stagnant.

144. When the understanding has been blinded, the will has also been stopped up . . .

R. 429. They want the understanding to be closed up, and the will stopped up . . . But it has been provided . . . that the understanding be not closed up, nor the will stopped up. Sig.

653. The understanding so stopped up that . . . Sig.

T. 224³. They stop up the caverns so closely that not a chink is open.

644^e. Which of them . . . does not stop up his ear as with cotton ?

645. They have so stopped up their ears as with wax.

E. 239¹⁷. 'He hath . . . hardened their heart' (John xii.40). E.706⁹. 1081². 1160, Ex.

329²³. 'To stop up the ear lest he hear bloods' (Is. xxxiii.15)=not to hear falsities from evil.

608⁶. 'The mouth of them that speak a lie shall be stopped' (Ps.lxiii.11). Ex.

992³. Their (conjugal) love would then be like the stopped up vein of a spring.

D. Wis. xi. 1a. With the eyes shut and the understanding stopped up.

Stop up. *Praestruere*. T.358. 360^e.

Stops.

A. 557⁸. See SIGN, here.

7191. See TERMINATE, here.

Stora Nygatan. (A street in Stockholm.)

D. 5711. See LAST JUDGMENT, here. 5721^e.

Store. *Penus*. T.364^e.

Store up. *Recondere*.

Hidden. *Reconditus*.

Repository. *Reconditorium*.

See LAY UP, and RESERVE.

A. S. The Knowledge of faith learned from infancy are stored up . . .

19. See REMAINS, here. 259². 561. 563. 1050. 1906. —³. 2284. 2851⁶. 2967². 3654³. 4759. 5113⁸. 5291. 5297^e. 5344². 5561. 5897. 6156. 6348³. 7556². D.3108. E.724²⁹.

27. Then these (truths and goods), that is, the Knowledge of truth and good, are stored up in his memory.

233. The hidden things of nature . . . The hidden things of spiritual and celestial life . . .

268². When goods and truths no longer appear to be present, the man is external or corporeal, although they have been stored up by the Lord in the internal, of which the man is not aware; for they do not come forth except when the external as it were dies . . .

661². Each and all of these things are stored up. (Continued from REMAINS, here.)

E68². See GENERAL, here.

1408. In the internal sense are arcana of Heaven, which lie stored up there.

1450². These remains . . . are stored up for the use of his subsequent life.

1548. These celestial things . . . are stored up in the little child for use in later life; and for his use when he comes into the other life . . .

1707³. In the internal man the Lord stores up the goods and truths with which he gifts man from infancy; (and) through these He inflows into the rational man; and through this into the exterior man; and in this way it is given to man to think, and to be a man. Ex.

1767. On the Word, which stores up and conceals Divine things . . .

1888. That the sense of the letter . . . is the receptacle, and thus the repository of the celestial and spiritual things of the Lord. Ill.

2354². They conceal this Profane interiorly.

3702². Things still more hidden would be perceived in the interior organs of man, if his life were according to order.

4249. The good which then inflows from within is attended with many truths which had been stored up in his interior man.

4799³. Whatever man wants to hide, contracts his face.

5133. The interior Natural . . . receives ideas of truth and good from the Rational, and stores them up for use.

5207². In the meanwhile, truths are stored up in the interior, and are there infilled with good . . .

5280³. The Angels then excite the affections of truth and good, which have been insinuated from infancy . . . and afterwards stored up interiorly, and preserved for this use. Hence a combat . . .

5291. (The generals in the Natural) which are to be preserved and afterwards stored up. Sig. and Ex.

—^e. 'A fifth part'=the goods and truths stored up by the Lord with man, and reserved for use when there shall be a famine . . . For unless such things were stored up by the Lord with man, there would be nothing to elevate him when in a state of temptation and vastation, consequently nothing through which he could be regenerated . . .

5292. Truths are not stored up in the interior man, except those which are conjoined with goods.

5340. Joseph's gathering the food together, and putting it in cities, and in the midst=that he stored up (the truth adjoined to good which had been multiplied in the first times); thus that he preserved it (in the interiors of the natural mind. See 5298. 5342.)

5342. From his first infancy to his first childhood, man is introduced by the Lord into Heaven, among the celestial Angels, by whom he is kept in a state of innocence . . . When the age of childhood commences, he by degrees puts off the state of innocence, but still is kept in a state of charity . . . which state lasts with many up to adolescence, and he is then among the spiritual Angels. Then, because he begins to think from him-

self, and to act accordingly, he can no longer be kept in charity : for he then calls forth hereditary evils, and suffers himself to be led by them. When this state arrives, the goods of charity and of innocence which he had previously received, are exterminated by degrees as he thinks evils and confirms them in act. Nevertheless they are not exterminated, but are withdrawn by the Lord towards the interiors, and are there stored up. But, as he has not yet known truths, the goods of innocence and of charity . . . have not yet been qualified . . . and therefore, from this age, he is imbued with truths by means of instructions, and especially by means of his Own thoughts and the consequent confirmations : and so, in proportion as he is then in the affection of good, in the same proportion the 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 abundance of provision. (Continued under REMAINS.) 7493.

5344. That the things which were previously in the interior Natural, he stored up in the interiors of the interior Natural. Sig. and Ex.

6396. See DAX, here.

6596. 'An ark' = that in which something is stored up, or hidden—*occultatur*.

7556. It here treats of the good and truth which are reserved by the Lord, even with the evil. For the good and truth which have not been adjoined to evils and falsities are not vastated ; but are stored up by the Lord in the interiors ; and are afterwards taken out for use. 7563, Sig.

7560. That good and truth are stored up within, and are there reserved by the Lord, even with the evil, is in order that there may be something of what is human still left ; for, without these, man is not man ; for the things which are stored up and reserved are good and truth, through which there is a communication with Heaven ; and, in proportion as a man has communication with Heaven, in the same proportion he is a man. There is indeed a communication of the evil, even of those who are in Hell, with Heaven : but there is not any conjunction through good and truth. Ex. . . Whereas through the good and truth which are stored up and reserved in the interiors, there is conjunction ; but these truths and goods with the evil effect no more than that they can reason, and think from the sensuous, and thus speak, and so confirm what is false, and defend what is evil. More than this from the goods and truths stored up and reserved with them, cannot be let out ; for if more were let out, the truths and goods would perish, and thus nothing of what is human would remain in them.

7565. That (the truths and goods not from the Lord) were not stored up and reserved, but perished by falsities from evils. Sig. and Ex.

7601². In this and the following verse it treats of the truths and goods . . . which have been stored up and reserved for use ; and of those which have not been stored up and reserved. For the evil . . . are vastated as to those truths and goods which are in the exterior Natural, and which are adjoined there to falsities and

evils . . . But the truths and goods of the interior Natural are not vastated, but are brought more inwards, and are there reserved for use. And then the communication between the interior and the exterior Natural is so far closed that not anything of good and truth can inflow thence into the exterior Natural, except only something general, such as will enable them to reason, and to connect arguments for the confirmation of falsities and evils. These goods and truths which are reserved, are signified in the Word by 'the remains.' 7604².

7604². If (the goods and truths in the exterior Natural with the evil) were not vastated, the goods and truths which have been stored up and reserved by the Lord in the interior Natural, would inflow, and would conjoin themselves with the former, so that they would act as a one, and these also would be bent downwards, and would perish.

7689^e. That they are in falsity, is hidden with them so long as they are (here).

8593. Interior evil is what is inwardly latent with man, hidden in his will, and in his derivative thought . . . They try to conceal—*occultare*—and hide it under the appearance of what is honourable and just . . .

8806². These are the interiors which, with those of the Spiritual Church, are hidden, and as it were veiled. Refs.

8868². In the other life it is plainly perceived . . . what inwardly hides itself in the words of speech.

9150. 'A house' = where anything is stored up . . . here, the memory.

10722. (In this world, heavenly happiness) lies hidden and stored up—*reconditum latet*—in the man's internal. H. 401^e.

H. 108. Bees build cells . . . in which they may store up their honey.

467. (Such men) have in them angelic intelligence and wisdom ; but stored up in the inmosts of their interior memory.

481⁴. They hide themselves in caves, etc. 488. 586².

565. Such great evils have not been stored up in the love of the world.

579². They can excite hereditary evils, which otherwise lie hidden—*recondita jacet*.

W. 174^e. (These atmospheric forms) receive the sun, and store up its fire in themselves . . .

M. 457. The conjugal of one man with one wife is . . . the repository of the Christian religion. 458. 466². 531.

T. 119³. They are hidden by the Lord somewhere, and are reserved for the day of the Last Judgment.

E. 300. 'Sealed with seven seals' = completely hidden, namely, the state of life of all . . .

984^e. Reader, treasure this up within you . . .

1013². Hatred lies hidden in their spirit.

1079². There is stored up in (the sense of the letter) the wisdom of the three Heavens.

Storehouse. *Penuarius, Penarius.*

See STORE.

F. 31^o. Like the provision—*penuarium*—in a granary . . .

D. 3898. A storehouse containing apples, etc. seen.

E. 1154². The Knowledges of truth and good are nothing but the store of materials—*penuaria*.

De Verbo 12. Knowledges . . . are the store of materials—*penuaria*—into which the Lord operates . . .

Storehouse. *Promptuarium.*

A. 6661. They built cities of storehouses for Pharaoh' (Ex. i. 11)=doctrines from falsified truths in the Natural . . . 'Storehouses'=falsified truths.

—². The word in the Original by which 'storehouses' is expressed, means also armories, and also treasures, which have nearly the same signification; for storehouses are places where provisions are collected; and provision=truth; and, in the opposite, falsity.

F. 25. That the Knowledges of truth and good . . . are the storehouse, out of which the faith of charity can be formed. Gen.art. 27. 33.

28. This storehouse is most necessary . . .

Ad. 924. From the memory as from a storehouse.

E. 789⁶. The memory is only a storehouse . . .

790⁵. In order that the spiritual mind may be opened . . . it must have a storehouse from which it may draw its supplies; since unless man has such a storehouse he is empty . . . This storehouse is in the natural man and its memory, in which everything knowable can be stored up—*recondi*, and can be drawn forth from it. In this storehouse for the formation of the spiritual man there must be truths which are to be believed, and goods which are to be done, both from the Word, and from doctrine and preaching from it. . . Thought from this storehouse is what is called faith by (solidarians). —⁸.

1208². The mineral kingdom is simply a storehouse . . .

D. Wis. viiii⁷. Thus the human race is its nursery and storehouse.

Storey. Under ABODE.**Storgé.** *Storge.*

H. 277^e. It is this (influx of innocence) which makes the love called storgé.

332. Each has as many infants as she desires from spiritual storgé. M.410.

M. 176^e. The lower minds of the consorts are drawn together by the love called storgé.

211^e. The Angels love their spiritual offspring from a spiritual storgé.

385. That conjugal love and the love of infants, which is called storgé, have been conjoined . . .

395^e. This is the innocence of infancy which is the cause of the love which is called storgé.

398. It is known that the love of infants, or storgé,

recedes from parents according to the recession of innocence from them . . . From this it may also be evident that innocence inflowing on both sides produces the love called storgé.

403. The love called storgé is then transferred from the wife into the husband . . .

472. No storgé, and the consequent rejection of the infants (a really weighty cause of concubinage).

T. 304. Compared to the consolations of mothers after parturition, when their love, called storgé, manifests its delights.

431. The love of father and mother [is] from a love implanted in everyone, which is called storgé. . . But love towards children . . . does not produce love towards the neighbour; for the love called storgé exists with the evil equally as with the good; and sometimes it is stronger with the evil: it also exists with beasts and birds . . . with bears, tigers, and serpents, equally as with sheep and goats; and with owls equally as with doves.

—⁹. But with those not in charity there is no conjunction of charity with the love called storgé . . .

D. 1201. The beginning of true conjugal love is from the Inmost Heaven . . . Thence also comes storgé; for the celestial of the Inmost Heaven thus love infants much more than their parents, or mothers.

1683^e. Unless the Lord loved everyone, as a Father His children; and the Inmost Heaven [did so] from the Lord, as a mother her infants, storgé would never come into existence. It cannot be impressed from self. That there is a greater storgé towards the grandchildren . . . comes from the same source.

1906. On the love of infants, or storgé.—The reason the love of infants, and storgé, is so universal in every living thing, is that such a sphere from the Lord through the Inmost Heaven encompasses where there are infancies, and affects especially the infants, and also the parents, especially the mothers . . . That the infants are especially affected, may be evident from their innocence in face, speech, gestures, which therefore affect the older people, in addition to the universal sphere . . . Hence the union of parents and their infants; and therefore also it is diminished when the infants grow up . . .

2148. Just as the affection towards children, or storgé, is a common influx from the Lord.

2770. The influx into the souls of brutes is also from Heaven—but only the universal conatus, which acts according to the forms of their souls—and therefore they too are affected with conjugal love, and with storgé.

3146. When the love in parents towards children, or storgé, was excited, they loved him tenderly.

3316. (The influx of conjugal love and storgé with the degenerated descendants of the Most Ancient Church.) Ex.

E. 710². The womb is the inmost of the genital members; and from it is derived the maternal love which is called storgé.

Stork. *Ciconia.*

A. 8540³. 'They had two wings like the wings of a stork' (Zech.v.9).

9857⁴. 'The stork in heaven knoweth her appointed times' (Jer.viii.7).

E. 1100⁹. 'As for the stork, her house is in the fir trees' (Ps.civ.17).

Storm. *Procella.***Stormy.** *Procellosus.*

See HURRICANE, and TEMPEST.

A. 842³. Unless there were storms in the atmosphere, to disperse things heterogeneous, the air would never be made clear; but pestiferous things would accumulate . . .

—4. Dispersion is compared to 'a storm' (Is.xli.16), which is said of the evil.

8215³. 'Wheels' = the powers of perverting and destroying truths, like a storm.

9024². 'A great storm' (Jer.xxv.32)=falsity dominating.

9466⁶. 'The hurricane which they shall reap' (Hos.viii.7)=a consequent disturbance in the Church.

9406³. 'The way of Jehovah is in the hurricane and the tempest' (Nahum.i.3)=the Word in the sense of the letter. (=discussion about the genuine sense, which, however, the Lord, through influx, illustrates with those who long for truth. E.594⁸).

R. 334. 'Wind' and 'storm'=reasoning.

T. 32⁹. But (the human mind) must beware of the storm rising up from the natural man, which may submerge the ship. . . .

108². See PRAYER, here.

E. 304⁶. 'Slaughter,' and 'a storm of it' (Is.xxviii.2)=evils which destroy the goods of the Church.

355¹⁸. 'Chariots as a hurricane' (Jer.iv.13)=doctrinals of falsity.

357. 'The Lord Jehovah . . . shall march in the storms of the south' (Zech.ix.14)=[in the] clear understanding of truth.

386¹⁵. 'Our skins are black like an oven, because of the storms of famine' (Lam.v.10)=that on account of the defect of the Knowledges of good and truth, the natural man is in its own evil love. (=a complete lack, and also an inundation of falsity; for where there are no truths there are falsities. 'Storms,' in the Word, =the like as 'inundation.' 540⁵.)

405⁴³. 'Thou shalt scatter them, that the wind may carry them away, and the hurricane disperse them' (Is.xli.16)=that they shall be of no account. Both 'wind' and 'hurricane' are mentioned, because both evils and falsities are meant: for 'wind' is said of truths, and, in the opposite, of falsities; and 'hurricane,' of the evils of falsity.

411¹¹. 'Storms of wind'=temptations.

419¹⁵. 'The wind of storms' (Ps.cxlvi.8)=the Divine truth as to the reception; and it is therefore said 'wind of storms doing His word.'

—22. In the Spiritual World, as in the natural,

there come forth strong winds and storms; but the storms in the Spiritual World come forth from the Divine influx into the parts below where are those who are in evils and falsities. Des. . . When the Divine is strongly emitted from the Lord as a Sun, and it inflows into these dense and opaque clouds, a storm arises which the Spirits there perceive just as men do the storms on the Earth. It has sometimes been granted me to perceive these storms, and also the east wind, by which the evil were dispersed and cast into the Hells when the Last Judgment was in progress. From these things it may be evident what 'storms,' 'tempests,' and 'violent winds' signify. Ill. In these passages, 'storm,' and 'tempest'=the dispersion of falsities and evils; because those who are in the falsities of evil are cast down into Hell by a stormy wind.

—23. 'He made the storm to cease, that its waves might be still' (Ps.cvii.29)=deliverance from spiritual temptations.

—24. 'There came down a storm of wind on the lake . . .' (Luke.viii.23). . . This miracle involves spiritual temptations . . . for these are irruptions of falsities. Ex.

5787. 'A wind of storms shall be the portion of their cup' (Ps.xi.6)=the destruction of all truth. (=a vehement assault upon truth. 960⁶.)

717⁵. 'To be afflicted and tossed with tempests' (Is.liv.11) is said from the falsities by which [the Church among the gentiles] is infested and carried hither and thither.

Strabismus. *Strabismus.*

T. 346. A squinting=*lusca*=faith, which is a faith in some other God than the true one, and, with Christians, than the Lord God the Saviour, may be compared to the malady of the eye which is called strabismus (or squinting).

Straight. See under RECTIFY, and RIGHT-*rectus*.

Straitness. *Angustia.***Straiten, To.** *Angustare.***Narrow.** *Angustus.*

See NARROW.

A. 847². Temptation is straitness and anxiety from things which are repugnant to the loves.

1126. A narrow chamber seen.

2851¹⁰. 'To straiten in all the gates' (Deut.xxviii.53)=to cut off all access to good and truth.

3290. Straitness. Sig. and Ex.

4249. 'Jacob feared exceedingly, and he had distress' (Gen.xxxii.7)=the state, when it is being changed; (for) fear and straitness are the first thing of temptations; and they precede, when the state is being changed.

— Hence the fear and straitness which precede spiritual temptation . . .

4256. When the order is being inverted . . . the natural man is in fear and straitness. Ex.

4548. 'Who answered me in the day of my distress'

(Gen.xxxv.3)=in the state when he preferred truth before good.

[A.] 538⁸. He injected a painful contraction or **straitness** in the region of the lower belly.

5470. 'When we saw the distress of his soul' (Gen. xlii.21)=the state in which the internal is when it is estranged from the external. Ex.

6811. Merely material things bear the lower mind downwards, thus into what is narrow.

7217. 'For **straitness** of spirit' (Ex.vi.9)=on account of a state near despair. . . For they who are in this state are in **straitness** of spirit. . . That **straitness** of spirit is a state near despair, may be evident from the fact, that they who are in a state near despair are in internal anxiety, and are then actually in **straitness** of spirit. **Straitness** of spirit, in the external sense, is a compression of the breast, and a consequent kind of difficulty of breathing; but in the internal sense, it is anxiety on account of the deprivation of the truth of faith and the good of charity; and thus is a state near despair. Ex.

—2. That the deprivation of spiritual truth and good gives birth to such anxiety, and consequently to such **straitness**, cannot be believed by those who are not in faith and charity. Fully ex.

815². 'To pass through the sea of **straitness**' (Zech. x.11)=temptations. E.654²⁴.

831³. '**Straitness** hath taken hold of us' (Jer.vi.24)=grief because truths were being infested.

H. 428⁸. There is no approach to any heavenly Society except through a narrow way . . .

L. 5. 'The day of **straitness**,' etc.=the advent of the Lord to Judgment.

E. 304⁴⁷. 'Upon the earth distress of nations' (Luke xxi.25)=upon those who are in the Spiritual World.

328¹³. 'Whom He hath redeemed out of the hand of the **straitening-angustantis-enemy**' (Ps.cvii.2)=those whom He has delivered from falsities.

386¹³. 'Behold **straitness** and thick darkness' (Is.viii.22)=that (goods and truths) are nowhere to be found; but mere falsities . . .

600¹¹. Temptations themselves are signified by 'the bread of **straitness**, and the waters of oppression' (Is. xxx.20). 'The bread of **straitness**'=temptations as to the good of love. . . '**Straitness**,' and 'oppression'=states of temptation.

654⁴¹. 'A land of **straitness** and of anguish' (Is.xxx.6)=a Church where there will be no good of charity nor truth of faith.

684²⁷. 'But in **straitness** of times' (Dan.ix.25)=hardly and with difficulty, because with nations which have little perception of spiritual truth.

693⁵. The rejection of good because of the evil which will then prevail in the Church . . . is signified by, 'there shall be great distress upon the land' (Luke. xxi.23).

706²⁰. Because such truth, like iron, is hard, shutting out and not admitting any genuine truth, it is said,

'that it may be for a siege, and thou shalt **straiten** it' (Ezek.iv.3).

721¹⁷. That this was a grief of heart and mind . . . is signified by 'a day of **straitness**' (Is.xxxvii.3). —²⁶.

Strange. *Alienus.*

Stranger. *Alienus.*

See FOREIGNER, and under SOJOURN.

A. 1097. Those who placed worship solely in externals were represented by the gentiles, whom they called 'foreigners,' and who were their servants, and performed menial services in the Church; as in, '**strangers** shall stand and feed your flocks, and the sons of the foreigner shall be your ploughmen and your vine-dressers' (Is.lxi.5). . . Those who place worship solely in externals are called 'the sons of the foreigner.' Further ill.

1843. 'Sojourner'=that he was not born in the land, thus that he is not acknowledged for a native, but is regarded as a **stranger**. . . As 'sojourner' is applied to what is regarded as **alien**, and that is **alien** which is not in the land or of the land, it follows that it denotes what is rare.

2967⁴. 'I will bring **strangers** upon thee' (Ezek. xxviii.7), that is, falsities. (=falsities which destroy truths. E.537¹⁶.)

4098. 'Are we not counted of him **strangers**, because he hath sold us?' (Gen.xxxi.15)=that he has alienated them, so that they are no longer his.

5422. 'And he made himself **strange** to them' (Gen. xlii.7)=no conjunction because without a medium.

—Where it is said that the Lord 'makes himself **strange** to the people' . . . it is meant that they make themselves **strangers** to the Lord.

6796. 'A **strange** land' (Ex.ii.22)=a Church not his own.

8650. 'A **strange** land' (Ex.xviii.3)=where there is not the Church. . . The reason 'a **strange** land'=where there is not the genuine Church, is that . . . '**strange**'=where there is not what is genuine.

9146⁸. '**Strangers** shall swallow it up' (Hos.viii.7)=the falsities which will consume it. (=falsities from evil which will consume it. 9995³.)

9926³. 'A **stranger** they do not follow, because they know not the voice of **strangers**' (John x.5). . . 'The voice of **strangers**'=what is false.

10109⁴. 'No **stranger** shall eat of the holy thing' (Lev.xxii.10)=not those who within the Church do not acknowledge the Lord; thus who are not in the truths and goods of the Church.

10112. 'A **stranger** shall not eat' (Ex.xxix.33)=no appropriation of good with those who do not acknowledge the Lord; for 'a **stranger**,' and 'a foreigner,'=those who are outside the Church; and those are said to be outside the Church who do not acknowledge the Lord. Ex.

10205. 'Ye shall not make **strange** incense to ascend upon it' (Ex.xxx.9)=no worship from any other love than that of the Lord. . . '**Strange**'=one who is within the Church and does not acknowledge the Lord.

10287. 'He who shall give of the (ointment) upon a stranger' (ver.33)=conjunction with those who do not acknowledge the Lord, thus who are in evils and the falsities of evil. . . 'A stranger'=one who is not of the Church, thus who does not acknowledge the Lord, consequently one who is in evils and falsities. For he who does not acknowledge the Lord is not of the Church; and he who denies the Lord is in evils and falsities. . . That 'strangers'=such. Ill.

—⁴. That 'strangers'=those who do not acknowledge the Lord, and do not want to acknowledge Him, whether outside the Church or within it; thus who are in evils and the falsities of evil; and, in a sense abstracted from persons, evils and the falsities of evil. Ill.

—⁵. 'Your ground, strangers shall devour it before you' (Is.i.7)=that evils and the falsities of evil (will consume) the Church.

—¹⁴. 'Foreigners-*alienigenae*'—is expressed, in the Original, by a different word from 'strangers.'

D. 276. The phantasy in which those are who care for nothing else than things not their own, but strange, and who run about seeking them.

E. 388¹². 'Strangers'=falsities. 518²⁰. 654⁴⁰.

481³. 'Strangers'=falsities from evil. 654⁴⁰.

513¹⁸. 'Strangers' (Matt.xvii.25,26)=the natural. Ex.

746¹¹. 'A stranger'=one who is not of the Church.

768²⁰. 'A man a stranger' (Num.xvi.40)=falsity of doctrine.

811¹⁶. See FOREIGNER, here.

Strange. *Barbarus, Barbaricus.*

A. 2830⁷. 'From a strange people' (Ps.cxiv.1).

P. 322². There is scarcely a people so barbarous. . .

E. 455¹³. 'A people . . . strange in tongue' (Is.xxxiii.19)=(those in an abstruse religion).

1008². Adulteries are less abhorrent to Christians than to . . . some barbarous nations.

Strangle. *Strangulare.*

D. 3583. When the antediluvians lived in the body they wanted to strangle those who did not believe it to be as they said. They would not allow it to be said, to kill them, but to strangle them, thus to suffocate them; for their Persuasive is such that it suffocates. . .

Stratified. *Stratim.*

See STREW.

D. 5781. (The good and evil Spirits in the Lower Earth are as it were stratified.)

E. 410². Thus the expanses of the mountains succeed each other as strata.

Straw. *Stramen, Stramentum.*

A. 3114. 'Also straw' (Gen.xxiv.25)=memory truths—*vera scientifica*. . . because it is predicated of the camels . . . by which is signified the natural man as to the general scientifics therein; and therefore their food, which is straw, must have this signification . . . for if such food were to fail the natural man, namely, knowing, it could not subsist.

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—². The truths of the natural man are memory truths, that is, whatever truths are in his external memory; and these are what are signified by 'straw,' when camels, horses, mules, and asses are treated of.

3146. 'He gave straw and fodder for the camels' (ver.32)=instruction in truths and goods. 'Straw'=the truths of the natural man.

4156. 'She put them in the camel's straw-stramento' (Gen.xxxi.34)=in scientifics. . . They are called 'straw-stramentum,' both because it is the food of a camel, and because they are relatively gross and inordinated. Ex. 4157.

5495. See FODDER, here.

7112. See CHAFF, here.

E. 781¹⁷. 'The lion shall eat straw like the ox' (Is.xi.7). (See Ox, here.)

—'. 'Straw'=the Word in the letter which is perverted by infernal falsity; but cannot be perverted by those who are in truths from good.

Stream. See under BROOK, FLOW, and RIVER—*flumen.*

Street. *Platea.*

A. 655². 'An infant in the street' (Jer.ix.21)=nascent Truth.

1071⁴. 'The streets of the city' (Lam.ii.12)=Truths.

1460³. 'Streets' (ver.19)=Truths.

1884. Walking through the streets of a city . . . and being at the same time in conversation with Spirits, I did not know but that I was wide awake, and saw as at other times; and so I walked on without mistake. . .

2309. I was in a street of a great city, and saw little children fighting. . . H.344.

2335. 'We will pass the night in the street' (Gen.xix.2)=that He as it were wanted to judge from truth. . . 'A street,' in the Word, has a like signification to 'a way,' namely, truth; for a street is a way in a city. (Compare E.652²².)

2336. That 'street'=truth. Ill.

—². 'The streets' of the New Jerusalem=all things of truth which lead to good, or all things of faith which lead to love and charity; and, as truths then become of good, thus transparent from good, it is said 'the street was gold, as it were transparent glass.' (See H.307².)

—'. 'The midst of the street of it' (Rev.xxii.2)=the truth of faith through which is good, and which is afterwards from good.

—³. 'It shall be restored with street and ditch' (Dan.ix.25)=that there will then be truth and good. E.652²².

—⁴. 'Go out quickly into the streets and lanes' (Luke xiv.21)=that he should seek everywhere for some genuine truth, that is, truth which shines from good, or that through which good shines. E.652²¹, Ex.

—⁵. As 'streets'=truths, it was a representative rite . . . to teach in the streets. Ill.

—'. In the Prophets, 'streets,' wherever mentioned,

=either truths, or things contrary to truths. Ill. 2348. 2383. 2712². 3134². 3727⁸. 7729⁴.

[A.] 2348². 'The streets of Jerusalem' (Jer.vi.11)=the falsities which reign in the Church.

2799⁷. 'To lie at the head of all the streets' (Is.li.20)=to be bereaved of all truth. (=that truths appear to be dispersed. 5376³.) E.724¹⁸.

2851⁷. 'A cry over the wine in the streets' (Is.xxiv.11)=a state of falsity. . . 'Streets'=the things which lead to truths. (=lamentation on account of the lack of truth, and the commingling of truth with falsity. E.652⁷.)

9193². 'Street'=the truth of doctrine; in the opposite, the falsity of doctrine.

9412³. 'Thou hast taught in our streets' (Luke.xiii.26)=to preach truths from the Word of the Lord; for preaching was formerly done in the streets, because 'streets'=the truths of the doctrine of the Church. E.617¹⁸.

10184². 'Mourning in the streets' (Jer.xlviii.38)=the vastation of all truths.

10227¹². 'Streets'=the truths of faith.

10422². See WAY, here.

N. 1⁶. 'The street of a city'=the truth of doctrine from good. Ref.

C. J. 51. The streets in the Dutch cities are roofed over; and in the streets there are gates. Ex.

R. 501. 'Their bodies shall lie upon the street of the great city' (Rev.xi.8)=... (in) the falsities of the doctrine of justification by faith alone. 'The street'=falsity.

—, 'Streets,' in the Word,=almost the same as 'ways,' because streets are ways in a city. But still 'streets'=the truths or the falsities of *doctrine*, because 'a city'=doctrine. Ill.

917. 'The street of the city was pure gold as it were transparent glass' (Rev.xxi.19)=that all the truth of the New Church and of its doctrine is in form the good of love inflowing together with light out of Heaven from the Lord. . . By 'the street of a city' is signified the truth of doctrine of the Church.

933. 'In the midst of the street of it was the tree of life' (Rev.xxii.2)=that in the inmosts of the Truths of doctrine . . . is the Lord in His Divine love. . . 'Street'=the truth of doctrine of the Church.

M. 17³. In the afternoon . . . boys and girls are seen playing in the streets (of that heavenly city).

78³. The streets (of that city of the Iron Age) were irregular.

79⁴. The streets (of that city of the Age of Iron mixed with Clay) were irregular.

D. 329. (Series of delights excited with the Angels by the objects seen in the streets by E. S.) See also 2784.

1996. (Effect on Spirits of music heard in the streets by E. S.)

2808. I saw an insane woman in the street . . .

2843. When I was walking in the street they directed my eyes to filth, etc.

2856. While I was walking in the street, suddenly the noisy crowds were not heard. Ex. 3604, Ex.

2883. (Horrible cupidities communicated to E. S. when he was passing through the streets.)

2900. (E. S. in interior thought in the street.)

2911. (E. S. remitted into his pristine state when walking in the street.)

2955. Just now, in the street, when speaking with Spirits, it was given to perceive that . . .

2980. Those objects of sight in the street which were in agreement with the sphere, excited the sight and ideas; the rest are not seen.

2984. I have spoken almost continually about these things in the street with Spirits and Angels . . .

3398. While I was speaking with Spirits in the street, it was represented that . . .

3653. I was in the street and saw knives, and, through phantasy, [the idea] was induced that the evil Spirits would cut my throat with them. Des.

3666. Thus when I have spoken with Spirits . . . in the street, it has been shown me that there are generals which rule the thoughts of man . . . (which cause him) to see but slightly certain men he meets, and also the street in which he is walking. These objects arise from that General, causing the man to take notice not to strike against another man, or against any obstacles in the street. Ex.

3724. I spoke with Spirits in the street (about the Lord's Providence appearing so confused and scattered in ultimates). Compare A.6486.

3774. In the street they injected diabolical calumnies against the Lord.

3776. That they reject the doctrinal things of faith . . . was made evident in the street, by a rod with which they wanted to strike the eye.

3779. I have perceived their venereal cupidities in the street, when I have seen Quaker women . . .

3821. I have often observed when in the street that they want to throw me under the wheels . . .

3902. These Spirits, like others, when I walked through the streets . . . from their not reflecting, observed nothing of the objects before my eyes . . . although they can see through my eyes. Ex.

4101. When I have counted my footsteps in the street . . .

4295. I have thought in the street about eating . . . and have perceived that the Angels thought about Knowledges . . .

5669². (Such violators) when walking in the streets, appear to have a lucidity on both sides in front of them, which vibrates in accordance with their steps; and sometimes there also appears a flaming fire wandering about them in the streets where they walk . . .

5721. The left side of the street Nygatan was completely destroyed . . .

D. Min. 4556. When I have walked in the street of a city, I have been told that the things which had only slightly struck the eye, and which I had scarcely observed . . . nevertheless adhere, and can be recalled.

E. 141⁶. 'To run to and fro through the streets of Jerusalem,' and 'to seek in the quarters thereof' (Jer.v.1) = to see and explore in the doctrinals of that Church. . . . 'Streets,' and 'quarters-*rici*' = doctrinals. 652³.

187⁷. 'To faint through hunger at the head of all the streets' (Lam.ii.19) = to be deprived of spiritual life through a lack of the Knowledges of truth and good. 386¹⁴. 652²³.

196⁸. 'Streets' = where there are truths of doctrine. 223¹³.

223⁹. 'The streets of the city shall be full of boys and girls playing in the streets' (Zech.viii.5). . . . 'The streets of the city' = the truths of doctrine; 'boys and girls playing in the streets' = the affections of truth and good (and their delights, in which those shall abound who live in truths of doctrine). 652¹². (=the truths and goods of innocence glad and rejoicing from doctrinals. 863¹¹.)

324²¹. 'The streets of Jerusalem' (Jer.xi.13) = the falsities of doctrine of the Church.

329²⁵. 'To wander blind in the streets' (Lam.iv.14) = not to see truths at all. 652¹⁰.

336⁷. 'The streets of a city' = the truths of doctrine. 376¹⁵. 430⁷. 652¹¹.

355¹⁶. 'The streets which shall be trodden down by them' (Ezek.xxvi.11) = the truths of doctrine of the Church, which it will completely destroy. 652¹⁶.

372³. 'Not to be Known in the streets' (Lam.iv.8) = not to be recognized by genuine truths. 652¹⁰.

386⁸. 'The streets of Jerusalem' (Jer.xiv.16) = the truths of the Church.

417¹⁰. 'Streets' = Truths.

555¹⁷. 'The streets of Jerusalem' (Jer.vii.17) = the truths (of the Church); here, the falsities. (=the truths of doctrine of the Church. 652¹⁴.)

652. 'The street of the great city' (Rev.xi.8) = the truth and good of doctrine; in the opposite, the falsity and evil of doctrine; for by 'a street' is signified truth leading; in the opposite, falsity leading.

—2. The reason 'street' = the truth of doctrine, and, in the opposite, the falsity of it, is that by 'way' is signified truth leading to good; and, in the opposite, falsity leading to evil; and streets are the ways in a city; and, as 'a city' = doctrine, 'a street' = the truth or the falsity of doctrine.

— . In the Spiritual World there are cities, and streets in them; and the quality of everyone as to the affection of truth and the derivative intelligence is Known from the place where he dwells in them, and from the streets in which he walks. Enum.

—4. As 'street' = where truth leads, it is said, 'Truth has stumbled in the street' (Is.lix.14).

—5. As 'streets' and 'quarters' = what is in accord with each one's affection and perception, it is said, 'the chariots raged in the streets, they ran to and fro in the quarters' (Nahum.ii.4).

—10. 'Streets' (Lam.iv.) = the truths of doctrine which lead to the good of life; or the truths according to which we are to live.

—13. 'Streets' = falsities of doctrine. 734²¹.

—15. 'The streets of Jerusalem' (Jer.xliv.9) = the falsities of doctrine.

—21. 'Streets' (Is.xv.3) = the exterior things with them.

—24. 'The head,' or beginning, 'of the streets' = entrance to truth, thus all truth.

—27. 'Streets,' and 'quarters' = truths of doctrine and truths of life which lead to intelligence and wisdom.

—29.

—30. As by 'the streets of a city' are signified the truths of doctrine according to which we are to live, it was customary to teach and to pray in the streets. Ill.

—31. As 'streets' = where falsities are (it was customary with them to cast out the slain into the ways and streets). Ill.

684³⁷. 'Street' = the truth of doctrine. 727⁹. 734¹⁸. 750¹³.

Strength. *Robur.*

Strong. *Robustus.*

See FORCE, POWER, and STRONG.

A. 426³. Strength is attributed to Truth because it cannot be resisted.

1755. The Lord had no strength from the Angels.

2025². 'Strength,' and 'arm' (Is.lxiii.1) = power.

2586². 'Strength' (Is.xlix.5) is predicated of truth.

2832². That strength is in the Knowledges of truth. Sig.

— . 'Strength,' etc. (Ps.xviii.1) is significative of the power of truth.

3727⁶. 'Strength' is predicated of truth and of falsity.

3901². 'To be renewed with strength' (Is.xl.31) = to increase as to the willing of good.

4402⁷. The truths of the Church are called 'the strength of the mountains' (Ps.xcv.4) from the power from good.

4545². As 'Zion' = the Celestial Church . . . and the Celestial Church is that which is in good from love to the Lord . . . therefore 'strength' is predicated of Zion (Is.lii.1).

4876⁷. 'The staff of strength' (Jer.xlviii.17) = power from good.

4934. (Thus) the arms = strength; and the hand, power.

6015². 'To strengthen themselves in the strength of Pharaoh' (Is.xxx.2) = to trust in scientifics in the Things of faith.

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

6343. 'Thou art my strength' (Gen.xlix.3) = that through faith in the understanding good has power. E.434¹⁷.

6344. 'Jehovah giveth strength to the weary, and to him that hath no forces He multiplieth power' (Is.xl.

29). Here, 'strength' is predicated of good; 'forces,' of truth; and 'power,' of both.

[A.] 8050. 'In strength of hand Jehovah hath brought you forth' (Ex.xiii.3)=that they have been delivered by the Lord's Divine power. 'Strength of hand'=power; and, when said of Jehovah, omnipotence. 8069. 8084.

8281. 'Thy right hand, Jehovah, was magnified in strength' (Ex.xv.6)=that the Lord's omnipotence had been shown.

8330^e. 'To praise in the expanse of strength' (Ps.cl.1)=from the good of charity from the Lord.

8614. The strength of power then. Sig.

9050^d. 'To love the Lord with all the strength'=(with the) things which proceed from the life of love, thus from the heart, or will.

9233. They are more robust in body.

10182^e. The Cogitative of man from his Voluntary makes all the strength of the body, and if this were inspired by the Lord from His Divine truth, the man would have the strength of Samson; but it is the Lord's good pleasure that man should have strength through faith from love as to those things which are of his spirit.

10540^e. 'No strength in the war' (Is.iii.25)=not any resistance against evil and falsity.

R. 22. 'To Him be glory and strength for ever and ever' (Rev.i.6)=who alone has Divine majesty and Divine omnipotence to eternity. 291. E.346.

24⁵. 'Give ye strength unto God, strength upon the clouds' (Ps.lxviii.34) . . . 'strength'=the Divine power of the Word.

373. 'Honour, virtue, and strength,' in the Word, where the Lord is treated of, are said of the Divine Celestial . . .

791. 'A strong Angel took up' (Rev.xviii.21)=a strong-*fortis*-influx of the Lord out of Heaven.

E. 33. 'Strength'=Divine good through Divine truth; for Divine good has all strength and all power through Divine truth.

288^d. 'Strength and beauty are in His sanctuary' (Ps.xvi.6)=Divine good and Divine truth in the Church.

316³. 'Strength,' in the Word, is said of the power of good.

—7. 'In horns is the hiding of His strength' (Hab.iii.4)=the omnipotence of Divine good through Divine truth; for all the power of good is through truth . . .

—10. 'Jehovah is my strength' (Ps.xviii.1). 'Strength,' when predicated of the Lord, =omnipotence.

328⁸. His Divine power from which He fought is signified by 'marching in the multitude of His strength' (Is.lxiii.1).

357²⁶. 'Strength' is said of the power and abundance of truth from good.

364⁶. 'Strong-robustos' (Zech.vi.3)=its derivative quality as to the power of resisting falsities and evils.

376³⁷. 'Men of strength' (Is.v.22)=those who are clever, and seem to themselves to be intelligent.

386^d. 'Until his strength faileth' (Is.xliv.12)=until there is nothing of good left.

405³⁷. 'Pride of strength,' 'strength,' and 'power' (Ezek.xxxiii.28) are said of truths from good, because these have all strength and all power.

467. 'And power and strength' (Rev.vii.12)=omnipotence from Divine good through Divine truth. . . 'Power' is said of Divine truth, and 'strength,' of Divine good.

504²⁶. 'The strong one shall be as tow' (Is.i.31). . . 'The strong one and his work'=what is hatched from Own intelligence. 'Strong,' in the Word, is said of him who trusts in himself and in his own intelligence; for he believes himself and his work to be strong.

593. For all the strength and all the power of Divine truth . . . consists in its ultimate . . .

618³. 'Men of strength to mingle strong drink' (Is.v.22)=those who falsify the truth of the Word.

652¹⁶. As all power is of truth from good, they are called 'pillars of strength' (Ezek.xxvi.11).

659⁷. 'I am become as a man that hath no strength' (Ps.lxxxviii.4)=that He then seemed to Himself to be devoid of power; for temptations immerse man in falsities and evils, in which there is no power.

684³¹. 'Strength' (1 Sam.ii.10)=the power of good over evil; and 'horn,' the power of truth over falsity.

721⁶. 'To be girded with strength' (ver.4)=that such have truths from good and the derivative power.

724²⁵. From the power of the Word against falsities and evils . . . it is called 'the magnificence of the strength' of Jehovah (Ezek.xxiv.21).

727⁴. 'The staff of strength is broken, the staff of beauty' (Jer.xlviii.17)=that they have no Divine truth in its power. 'The staff of strength'=Divine truth in the natural sense . . .

783³. (Hence) those in falsities are called 'the strong,' etc.

806³. The strength itself of the Divine power consists in ultimates . . .

811⁵. 'The strength' which He gave into captivity (Ps.lxxviii.61)=spiritual truth from celestial good shut out from being understood.

—16. 'Strength' (Obad.11)=truth, because all spiritual strength consists in truths.

—26. 'Put on thy strength, O Zion' (Is.lii.1)=(the truth of the Church which is in the good of love to the Lord, which is the truth from that good). 850¹⁴.

850¹³. 'The sceptre of strength out of Zion' (Ps.ex.2)=Divine truth which has omnipotence.

—16. Zion is here called 'the king's strength' (Ps.xcix.4) from Divine truth which has power itself.

863². 'He hath prostrated all my strong ones in the midst of me' (Lam.i.15)=that all the power of truth against falsities has perished. (=the destruction of the love of good; those in the love of good being called in the Word 'the strong,' because good, from its love,

is mighty against the Hells, and is therefore **strong**. 922².)

922⁵. As, in the Word in the letter, there is all **strength**, it is said, 'marching in the multitude of His **strength**.'

Strengthen. *Corroborare.*

Strengthening, A. *Corroboratio.*

See under CONFIRM, and STRONG.

A. 1692. Conscience is (thus) **strengthened**.

1835. Evils and falsities are (thus) confirmed and **strengthened**.

2411. That the Lord thus **strengthened** the goods and truths. Sig. and Ex.

2698. '**Strengthen** thy hand in him' (Gen.xxi.18)= sustentation thence.

6047³. Faith is **strengthened** through scientifics.

6574^e. That truth and good may be formed and **strengthened** with those in temptation.

8885². The inmost things—that is, those which reign universally—are thus **strengthened**.

9300^e. By means of scientifics (such) can **strengthen** their faith. H.356.

T. 340. In proportion as man uses this power, God **strengthens** it.

699². Some (observe the Holy Supper) because it **strengthens** faith.

E. 298¹⁰. 'I have **strengthened** thee, yea, I have helped thee' (Is.xli.10)=to give power and intelligence from omnipotence and omniscience which are from Divine good through Divine truth.

684²². 'Mine arm shall **strengthen** him' (Ps.lxxxix.21)=omnipotence therefrom.

783. They **corroborate** their doctrinals. Sig. and Ex. 789.

789. The establishment and **corroboration** of that dogma.

819². Confirmation from the sense of the letter . . . and thus **corroboration** (or **strengthening**) of that dogma.

De Verbo 6³. Confirmations from nature **strengthen** spiritual truths.

—, Heresy may be thus **strengthened** even to the destruction of truth.

Stretch. *Tendere.*

See TENDON.

A. 2892. He is certain that all things **tend** to his good.

8439^e. The ultimate, to which all Divine influx **tends**.

10546. 'To **stretch** a tent' (Ex.xxxiii.7)=to provide, dispose, and ordinate the things which are of the Church and of worship.

H. 429. **Stretching** obliquely downwards . . .

479⁶. Ways **tending** elsewhere they do not see.

496^e. They go in the ways which **tend** thither.

534. The way which **tended** to the left was narrow . . . The way which **tended** to the right was broad . . .

590². Good Spirits go in ways which **tend** to Heaven; evil Spirits in those which **tend** to Hell.

592². From proprium, all **tend** to Hell.

P. 69. Of himself, man continually **tends** to the lowest of Hell.

D. 4652. (Gentiles explored by noticing whether they **tend** to Heaven or to Hell.)

E. 238³. 'They **bend** their bow.' (=prepared to destroy. 357²¹.)

Stretch forth. *Protendere.* D.3589. E.775².

D.Wis.iii.3³. v³.

Stretch out. *Porrigere.*

Stretching out, A. *Exporrectio.*

See under EXPANSE, and EXTEND.

T. 380⁴. They hold them out.

428². It is like **handing** a sword to an enemy.

D. 4900^e. Shown by the **stretching out** of the right hand.

Strew. *Sternere, Substernere.*

Stretched out. *Stratus.*

See STRATIFIED.

A. 9212⁶. 'The multitude **strewed** their garments in the way . . . and **strewed** the branches of trees' (Matt.xxi.8). Ex.

9214. That sensuous things have been laid under-*substrata sunt*—interior ones. Sig.

M. 380. Ants which . . . tread a beaten way.

T. 160². I saw in the north a paved way, crowded with Spirits.

366². Spiritual defilements **bestrew**—*substernunt*—the way.

D. 1063². They rejoice when they see prostrate masses of corpses. 3145^e.

1260. A bier **spread** with black cloths.

1696. He was **thrown down on the ground** horizontally.

3117. (The fixed situation of some Spirits is) lying **stretched out on the ground**.

Striated. Under STRIPED.

Strife. Under DISPUTE—*lis*, and QUARREL.

Strike. *Ferire.*

A. 9065. 'To **strike** (with the horn)' (Ex.xxi.28)=to injure. F.67.

9081. 'To **strike** with the horn—*cornuferire*' = to destroy.

9182^e. 'To **strike** a covenant.' Ex.

H. 429^e. When a breath from Heaven struck him . . . When a breath from Hell struck him.

432^e. It is said of an instrument that it **strikes**, etc.

E. 316¹⁶. 'The ram pushed' (Dan.viii.4). —¹⁹.
 —²³. 'To strike (with his horns) the peoples to the ends of the earth' (Deut.xxxiii.17) = to instruct in truths all who are of the Church, and to scatter falsities by means of truths.

Strike. *Impingere.*

A. 916³. 'To stumble on' (Is.viii.15) = to be scandalized, and so from truths to fall into falsities.

9348³. 'To strike on backward' (Is.xxviii.13) = to avert themselves from what is good and true.

D. 3666. See STREET, here.

E. 556⁹. 'To smite-*impingere alapa*-on the right cheek' = to do harm to the perception and understanding of interior truth.

652⁴. 'Truth has stumbled in the street' (Is.lix.14). Ex.

701⁹. 'To stumble in the law' (Mal.ii.8) = to live contrary to Divine truth.

Strike. *Incutere.*

See SMITE-*percute*re.

A. 957^e. Until he is struck with terror and horror (he is punished).

7463. The presence of truth from the Divine . . . strikes fear into them.

9331. Falsities which strike dread. Sig.

D. 1754. On Spirits who strike terrors.

Strike. *Percellere.*

See SMITE-*percellere*.

A. 538. They were so stricken that they threw themselves headlong.

7463. The presence of truth from the Divine strikes them with consternation.

Strike against. *Illidere.* D.3798.

See under IMPEL.

String. *Chorda.*

Stringed. *Chordaceus.*

See under NERVE.

A. 418. Stringed instruments. (See INSTRUMENT, here.) 4138^e. 8802. D.1996. E.323. 326². 856. 863¹³. 1185.

3880⁵. The harp and the other stringed instruments = spiritual things. Refs.

8337². See MUSIC, here.

—³. See DRUM, here.

Strip. See PUT OFF.

Striped. *Striatus.*

Striation. *Striatura.*

Streaks. *Striae.*

Stripes, In. *Straitim*

A. 2492. With such, the callosity appears . . . striated within. (Compare H.466.)

4156³. It is then seen that they are only spotted streaks.

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; for this is represented by what is striped. See D.3885.

C. J. 77. The Africans appeared in striped garments of linen. They said that such garments correspond to them; and that their women have striped garments of silk. D.6095.

P. 3187. They who have confirmed themselves in falsities, are like those who see the striations-*striaturas* on the wall; and in the shade of evening they see that striation-*striatum*-as a rider, or a man . . .

M. 315. The rays twinkled through the clouds in streaks-*striatim*.

D. 1057. Spiritual things are represented by . . . striated things.

1058. See SPIRITUAL, here.

—^e. Therefore such striated bodies are white; and, if they are striated very thinly, they are transparent.

1075. The difference of Spirits as to spiritual and celestial things may be inferred from the cortical and striate things of the viscera.

— . In the vitreous humour there is a cortical, but not a striate substance. In the crystalline lens there are striae, but such as are harder. In other viscera in like manner. Ex.

1108. In the speech of the celestial . . . there is nothing harsh or stripy, that is, noisy.

1109. As soon as there is in it anything stripy, that is, not so flowing . . . it is not accordant, and a Spirit does not acknowledge it as true; but at once notices discrepancies.

1797. The Angels of the interior Heaven, when represented to Spirits, appear to them in . . . a garment with white and black neatly mingled almost in stripes.

5127². When their interior affections, which are good, fall into this (senuous state) . . . their beard appears to them . . . in little bunches, that is, striped.

5493⁹. Communication with Heaven seemed to be taken away, which appeared like streaks of light being elevated from him.

D. Min. 4708. When this Hell was opened, there appeared a striped snowiness being elevated on high . . . This striped snowiness was that which exhaled from those pernicious deceits mingled with apparent good.

Strive after. *Affectare.*

Affectation. *Affectatio.*

A. 131. The posterity of the Most Ancient Church, which inclined to proprium. 133. 137. 142. 190.

230. They did not strive after wealth.

1509. A striving after offices merely to be seen, and to administer the goods of the lord.

1675^e. They are not content with their lot, but strive after a vain kind of heavenly joy . . .

6924. Affectations of elegance of speech and of learning hide the things themselves.

P. 117². They . . . who studiously strive after reputation . . . for honesty.

185^e. They strive after nothing more ardently than to become gods.

M. 276. Where there is no genuine marriage love it ought to be assumed, so that it may appear as if there were.

Stroke. *Ictus.*

A. 5690. At the first glance of the eye.

D. 1864. I perceived a stroke through my heart and brain.

Strong. *Fortis.*

Strength. *Fortitudo.*

Strengthen, To. *Fortificare.*

Strongly. *Fortiter.*

Strong, To make. *Confortare.* (E.724²⁴.)

See STRENGTH.

A. 583. That the Nephilim were called 'strong men' from the love of self. Ill.

——. 'Their strength hath failed' (Jer.li.30).

——². The strong are here described by another word.

2405⁴. 'In the day of thy strength' (Ps.cx.3)=His victories in temptations.

3629^e. The more (in a Society) there are . . . the stronger is the correspondence, because the perfection and strength are from the unanimous multitude of many . . . Hence results . . . a stronger conatus . . .

3923³. 'A lion'=the truth of the Church, from its strength.

7217^e. See MIGHTY, here.

8823. 'The voice of the trumpet . . . strengthening itself exceedingly' (Ex.xix.19)= . . . its increase. Ex.

9365. Such are in a stronger Persuasive . . .

9391⁶. Because they reason sharply they are called 'the congregation of the strong' (Ps.lxviii.30).

10053³. 'Jehovah strong and a hero of war' (Ps.xxiv.8). Ex. L.14⁹.

L. 14⁴. 'Their strong ones' (Jer.xlvi.5)=the Hells.

R. 258. 'A strong Angel preaching with a great voice' (Rev.v.2)=Divine truth from the Lord inflowing deeply into the thought . . . He is called 'a strong Angel,' because it is preached with power; and that which is preached with power inflows deeply into the thought.

S32. 'The strong' (Rev.xix.18)=those in erudition from doctrine from the Word; abstractedly, the erudition thence.

M. 33. The male has a stronger body.

T. 478². Who loves a general . . . except for his bravery . . .

D. 3149^e. His fear of losing the name of bravery.

6037. It appears as if (evil Spirits) had great power, and therefore they are called 'the powerful,' 'the mighty,' 'the strong,' 'heroes'; but their power lies in the

falsities of others, by means of innumerable arts, and also by simulations of truth . . . E.776^e. 783³.

E. 316²¹. See HORN, here.

355². 'The strong one' (Ezek.xxxix.18)=the truth from good which destroys evil.

——³. 'Strong ones' (Rev.xix.18)=natural truths.

——¹¹. 'The Strong in heart' (Ps.lxxvi.5)=those in truths from good.

——¹⁷. 'Strong ones' (Jer.l.36)=falsities and reasonings from them.

——²⁶. 'He that is strong in heart' (Amos ii.16)=he that trusts in his falsities. 357²².

357². 'The strong one of Jacob'=the Lord. (So called from the Divine in ultimates, in which Divine power is in its fulness. 684²⁶.)

——⁸. 'The bow of the strong ones' (Is.xxi.17)=the doctrine of truth from the Knowledges which prevail against falsities.

374³. 'The hand of him that is stronger than he' (Jer.xxxi.11)=the evil and falsity which previously had possession.

433³³. 'To remove the strong one and the man of war' (Is.iii.2)=to remove all resistance to evils and falsities. 727¹², Ex.

593. 'A strong Angel' (Rev.x.1)=the Lord as to the Word.

——³. All strength—*robur*—and power are in the ultimates of Divine truth, thus in the natural sense of the Word, which is the sense of the letter . . . This is why the Angel . . . is called 'strong.'

617²⁴. 'The strong ones,' that is, the oxen (Ezek. xxxix.18)=the affections of good. (=the affections of the natural man. 650⁴⁷.)

——²⁵. 'The strong one and the man of war' (id.)=good and truth (or the truth of good) fighting with evil and falsity and destroying them. 650⁴⁸.

627¹³. As these scientifics, being from the fallacies of the senses, persuade strongly, they are called 'the congregation of the strong ones' (Ps.lxviii.30.) 654⁵⁴.

654³⁵. 'The strong one of the nations' (Ezek.xxxi.11)=the falsity of evil.

700¹⁰. 'The ark of Thy strength' (Ps.cxxxii.8)=the Divine truth proceeding from Him; for through this the Lord has Divine power.

734¹⁵. 'Jehovah shall be for strength to those who repel war from the gate' (Is.xxviii.6)=that the Lord gives power to those who defend the Word and doctrine from the Word, and who prevent violence from being inflicted on them.

C. 164. In battle, if not born different, he is brave.

Strong Drink. *Sicera.*

A. 1072³. Those who are called 'drunkards from wine or strong drink.' Ex. and Ill. 3069.

5165. 'Strong drink,' etc. are predicated of the things of the understanding.

P. 284. See FERMENT, here.

E. 2357. 'Strong drink,' by which they 'err' (Is. xxviii.7)=truths mixed with falsities.

[E.] 376⁹⁰. That they will be averse to all things which agree with truths, is signified by 'strong drink shall be bitter to them that drink it' (Is.xxiv.9). 'Strong drink'=the things which are from truths and which agree with them. (=the truth of good made un-
delightful by its falsification and adulteration. 618⁴.

—³¹. 'These err through wine, and through strong drink they are gone astray' (Is.xxviii.7)=through falsities and through such things as are from falsities...

—³². 'Wine,' in special, =the truth of the spiritual and thence of the rational man; and 'strong drink' (Is.xxix.9)=the derivative truth of the natural man.

—³³. As such love falsities and things falsified, it is added, 'Come, I will take wine, and we will be drunken with strong drink' (Is.lvi.12).

—³⁷. 'To follow strong drink' (Is.v.11)=to hatch doctrinals from themselves.

—'. 'To mingle strong drink' (ver.22)=to confirm falsities.

618³. 'Heroes to drink wine'=those who adulterate the truth of the Word; 'men of strength to mingle strong drink' (id.)=those who falsify it.

926. In Heaven there appear . . . strong drinks, etc.

J. (Post.) 269. See LONDON, here.

Stronghold. Under FORTIFY.

Structure. *Structura.*

R. 911. 'The building of the wall' (Rev.xxi.18). . . 'The wall'=the Word in the sense of the letter; 'its structure'=all of it; because the whole of it is in the structure.

D. 3148. The form or structure of the body.

3605^e. An idea is not bounded without space, or, what is the same, without structure.

Struggle. *Lucta, Luctatio.*

Struggle, To. *Luctari.*

See under COLLISION, FORCE WAY OUT, AND RELUC-TATION.

A. 3927. 'With the struggles of God I have struggled with my sister, and I have prevailed' (Gen.xxx.8)=in the supreme sense, the Divine power; in the internal, temptation in which he overcomes; in the external, resistance by the natural man. For 'the struggles of God,' and 'to struggle'=temptations; for temptations are nothing else than the struggles of the internal man with the external. Ex.

3928. Naphtali was named from 'struggles' (which = temptations. 6412).

4232. The wrestlings of temptations. Tr.

4248. Finally, Jacob wrestled with an Angel, by which wrestling is signified temptation. 4273. (See STUBBORN, at E.710²⁰.)

4274. 'There wrestled a man with him' (Gen.xxxii. 24)=temptation as to truth; for 'to wrestle'=tempta-tion. Temptation itself is nothing else than a wrestling —*lucta*, or combat. Ex.

4283. 'Let me go,' that is, from wrestling with me, =that the temptation ceased.

—². That the wrestling was begun before the dawn arose, and ceased after it arose . . . =states of conjunction through temptations. Ex.

4286^e. Temptations and victories in them are what make man spiritual; for which reason Jacob was first named 'Israel' after he had wrestled.

4307. That not good, but evil Spirits, are signified by him who wrestled with Jacob, may be evident from the fact that by 'wrestling' is signified temptation. Ex.

—^e. Hence it is that he who wrestled with Jacob was not willing to reveal his name.

—'. That in the internal spiritual sense by him who wrestled with Jacob is meant the angelic Heaven, is because the Lord . . . admitted even the Angels to tempt Him . . .

5126⁴. Unless he performs serious repentance, and for a long time afterwards struggles with falsities and evils.

Life 93^e. Man cannot (remove these evils) except . . . with a struggle, thus with combat.

W. 110². If he enters their Heaven his life struggles with death.

P. 337. This pure love . . . perpetually struggles with those in Hell, and fights for them against the devil . . .

T. 70². In those things which are contrary to order . . . God is omnipresent by a continual struggle with them . . .

Ad. 1452. On the wrestling of God with Jacob. Gen.art.

E. 439. 'ThestrugglesofGod'=spiritual temptations.

Stubble. Under STALK.

Stubborn. *Contumax.*

Stubbornness. *Contumacia.*

Stubbornly. *Contumaciter.*

A. 4293. The stubborn in their phantasies and cupidities. Sig.

4500^e. They stubbornly insisted.

5185. They are so stubborn that they never want to desist.

5721. They are the most stubborn of all . . . 5722.

6203. Hell stubbornly insists . . .

10430. It ought not to be so stubbornly insisted upon. Sig.

10436^e. When they so stubbornly insisted to come into the Land of Canaan . . .

D. (Index). (Refs. under *Contumacia* to passages in which the word *Obstinacy* occurs.)

3515. They who are so stubborn that they will not suffer themselves to be overcome.

3910. In the other life they are amendable, although they have been stubborn, or had stuck stubbornly to their opinions and falsities.

4328^e. The punishment is intensified or diminished according to the man's stubbornness and quality.

4478°. Obstinacy and stubbornness go for nothing at all: the more stubborn they are, the more grievously do they suffer; for stubbornness must be broken.

4587. Those are the most stubborn of all, who in their life in the world had appeared righteous above others, and were thence in authority, and yet had believed nothing, and had lived a life of self-love . . .

4637. They who appear to be lying down are more stubborn than all others, and are driven away with difficulty: they have sometimes been with me, and could only be cast out after a lapse of time: the Lord could indeed cast them out in a moment; but it is according to order that their stubbornness should last. For the most part, such have been the greatest adulterers.

4741. See CHARLES XII. here. 4745. 4748.

5227. The Jews are of such a nature as to stubbornly press on.

5506°. The punishments are grievous according to the evil, and frequent according to the stubbornness.

5096°. Their stubborn assaults upon charity.

D. Min. 4600. Evil Spirits are stubborn, and take delight in combats . . . and therefore are not got rid of so . . .

4759. Such (sorceresses), being the most stubborn of all . . .

E. 710²⁰. The fight of Jacob with the Angel describes the stubbornness with which they insisted upon possessing the Land of Canaan.

Study. *Lucubratio.*

M. 295³. The articles into which this lucubration is divided.

311. In this part of the lucubration . . .

T. 695². The Sophi who . . . excelled in erudition by study and meditation . . .

Study. *Studium.*

Study, To. *Studere.*

Studious. *Studiosus.*

Intentionally. *Studio.*

A. 831. They had been zealous only for themselves and the world.

1508°. They take pains to put off (this sphere of commanding).

1509°. Their sphere took from me all power of application. D.2502.

1769. One who had been devoted to studies. 3474. D.2053.

2492. They who had been studious for the sake of the memory only . . . —.

2593°. This was their study of wisdom.

3161². These (Knowledges) are learned . . . partly by the man's own study.

3570°. If he is zealous more for the neighbour and the Lord than for himself, he is in a state of regeneration . . . But if he is zealous more for himself . . . he is in no state of regeneration.

3846. That there would then be a full state of study. Sig. and Ex.

—e. For the labour of the external man is study in the internal. Hence study is called the labour of the mind.

3852. Holy study. Sig. and Ex. . . That is called holy study by which internal truths are conjoined with good.

3952⁴. The truths of the external man . . . he acquired . . . at last by his own study.

3975. 'To serve' = labour and study.

3977. Labour and study from His Own power. Sig. and Ex.

4293². They seek wealth with the most intense application.

4638¹⁰. Devotedness of life according to the precepts of faith, is 'to watch.'

4928°. He then studies life more than doctrine.

4947. For they who study the Word, know it.

5126³. From childhood to adolescence, communication is opened to the interior Natural by learning . . . both by instruction . . . and by their own studies.

5723. Such Spirits . . . had not been devoted to any self-application (here), not even domestic. Des. (They induce diseases. D.Min.4732.)

6000³. The light of truth (then) falls into such things as are of the body and the world, which they exclusively busy themselves with.

6774. 'He dwelt near a well' = studious application there in the Word. 'To dwell' = life; here, the studious application of the life.

7893. 'No work shall be done . . . ' = no labours and pursuits which have for their end the things of the world.

7895. That they must devote themselves to these things only. Sig.

8925. 'To sin' is to do and think what is evil and false intentionally . . .

10284. No imitation from the busying himself of man. Sig. and Ex.

—, That which is done from man, and from his busying himself, is done from his proprium, and is not holy; because a busying from the proprium of man is nothing but what is false from what is evil . . .

H. 322². The learned at this day are not delighted with such a study (of the Word).

323°. (With the ancients) this was the study of their wisdom.

344°. (Thus) by their own exertion they exclude their children from Heaven.

461². He who is delighted with studies, reads and writes (there) as before.

488°. They who have studied sciences merely to be accounted learned . . .

S. 61°. They who have studied the Word from the affection of knowing truth . . .

W. 332. Uses for perfecting the Rational, are all

things which . . . are called knowledges and branches of study . . .

R. 77. 'Thy labour and endurance'=their study and patience. (Compare E.98.)

81. Their study and exertion to procure . . . the things of religion and its doctrine. Sig. and Ex.

129. 'Thy faith and endurance'=the Truth and the study to procure and teach it. . . 'Endurance'=the study and labour of procuring and teaching it.

677. They who study the doctrine of justification by faith alone, who are called the clergy. Sig. and Ex.

M. 16³. The love of use, and the consequent busying of one's self in use, holds the mind together . . .

76⁴. The study of our Age was the study of Truths . . . This study was the study of our souls and minds; but the representations of Truths in forms were the study of the senses of our bodies . . .

207². In the World of Spirits and in Heaven there are . . . studies of all branches of learning.

—e. Everyone has conjugal love with its virtue . . . according to his application to the genuine use in which he is.

249. No determination to any study or business (a cause of cold). Ex.

— . By study and business is meant all application—*applicatio*—to uses. When a man is in any study and business, that is, in use, his mind is limited and circumscribed as in a circle, within which it is successively co-ordinated into a form truly human, from which as from a house he sees various concipiscences outside of himself, and from the soundness of reason within he banishes them . . .

267³. It is granted to (evil Spirits) to apply their minds to some study or work, whereby they are kept in externals, and thus in a state of intelligence.

T. 120. Even those who have been devoted to piety are perverted by them.

434. The Social Gatherings . . . were recreations of their souls from studies and labours.

563². Every artificer who is assiduous at his work performs it easily and willingly . . . In like manner everyone who is in any function, or in any study.

568³. You say that . . . you have followed pursuits of piety . . .

580. Everyone can be regenerated according to his state . . . those in divers studies, and also in divers offices, in one way . . .

638^e. A Church which separates . . . the remission of sins from repentance and the pursuit of a new life.

808². Politics . . . sometimes withdraw the spirits (of the English) from studies of a more lofty judgment, by which a higher intelligence is acquired. They do indeed imbibe these things in their youth . . .

D. 302. On the life after death of those who are continually intent on studies.

1226. On those who (here) have been zealous solely for natural things.

1643². From such a pursuit or labour they can expect no reward in Heaven, because it was for the sake of self . . .

1744. (When a man is ruled by those who constitute the cuticle) he is withheld from all application . . .

2391. On those who study solely the sense of the letter.

2502. When one who inclines to uses . . . comes among such Spirits . . . all his application is torpified.

— . They hate those who are laborious and studious for truth and good.

—e. Like beggars who . . . are thus kept back from all application to anything, so as to be members of civil society.

2505. Such are those who are zealous for themselves only. Des. 2772, Ex.

3556. The good Spirits . . . performed it with the greatest zeal.

3606. Not from any endeavour on their part.

4744. He had studied only such things as are instrumental causes for acquiring understanding; as mathematics, etc.

5999. There was a vast number who studied books . . .

—2. Those who study in the Heavens have communication with those in these public libraries, and are instructed thence in doubtful Things.

6003². They receive the spiritual affection of truth when they study the good of life . . .

6056. In one of the chambers, the delight is to study . . .

D. Min. 4673. Those appear to themselves to grind (there) who study many things. They write and instruct themselves assiduously, without the end of use . . .

D. Love vi. See USE, here.

Inv. 23. Students—*studiosi*—of modern orthodoxy object that . . .

Stuff. *Farcire. Refercire.*

M. 6⁴. Who had stuffed their bellies with food.

146. Stuffed—*refertum*—with evils.

T. 132. What more crams the books of the orthodox . . .

Stumble. See under IMPEL, OFFEND, SCANDAL, STAGGER, and STRIKE—*impingere*.

Stumbling-block. *Offendiculum.*

See under SCANDAL.

A. 3488⁴. That (the Human of the Lord) would be a stumbling-block and a scandal, is predicted in the Word. 3704⁷.

9348¹⁰. 'A rock of offence.' (See SCANDAL, here.)

P. 250². To the evil, dignities and wealth are stumbling-blocks.

T. 38^e. 'All things that cause stumbling' (Matt. xiii. 41). Ex.

E. 175⁹. 'I lay stumbling-blocks before this people' (Jer. vi. 21). These 'stumbling-blocks upon which the

fathers and sons stumble—*offendant*'=the perversions of good and truth; 'fathers'=goods; and 'sons,' truths.

239²⁹. 'A stumbling-block' (Lev.xix.14). Ex.

365²⁰. That such are not infested by evils and falsities, is signified by 'they have no stumbling-block' (Ps.exix.165).

540². That the evil are to be separated from the good, is signified by, 'the Angels shall gather together all things that cause stumbling' (Matt.xiii.41). (=that Divine truth will remove those things which hinder the separation. 911⁶.)

587¹³. To be affected by falsities and live according to them, is signified by 'to put the stumbling-block of iniquity before his faces' (Ezek.xiv.4).

Stupendous. *Stupendus.*

See AMAZED.

A. 1622. The paradisiacal things are stupendous.

— With stupendous magnificence and variety.

1886, Pref.³. I have been permitted . . . to see stupendous things there. 9439.

4041. The heavenly form is stupendous . . . D.4090.

P. 289². They said that this is stupendous.

M. 380⁹. Such a marvellous and stupendous order.

D. 3400. On the amazing deeds of a certain kind of Spirits.

E. 624¹⁸. 'A wonderful and horrible thing' (Jer.v.30).

Stupid. *Obesus.*

H. 462². See STUPID—*stupidus*, here.

C. J. 83. Spirits so stupid—*obesae naris*—that . . .

Stupid. *Stupidus.*

Stupidity. *Stupiditas.*

A. 1040². With one who is stupid there is what is stupid in everything of his will and thought.

2480. (The learned) are sometimes more stupid than others. 4156². H.464². —⁴.

3033³. In the other life such are more stupid than others.

4054². Such induce stupidities on the brain.

—^e. They live in such stupidity that they have scarcely anything left of what is human as to apprehension.

4077^e. Spirits ascribe this to the stupidity of man.

4136². Because he had led an evil life, he was in such stupid ignorance . . .

4220^e. Such are deprived of all intelligence, and become most stupid.

4221². Such become so gross and stupid as to their thoughts and affections, that no one in the world can be more stupid.

— One in whom there was so little of the life of intelligence . . . that you would say he was stupidity in effigy.

4330³. They wondered at the stupidity (of the Spirits from this Earth).

4532. They are sometimes let into a state of darkness . . . and speak with fatuity; for they are in stupidity.

4627³. They relate to the mucus of the nostrils, and are dull and stupid.

4949. (Such as have despised others) are in a kind of stupidity; for such arrogance extinguishes the light of Heaven, and consequently intelligence.

5562. After vastation (such) are slow, dull, stupid . . .

5828³. Thus the internal is closed, (which) occasions stupidity in spiritual things.

7249. The inhabitants of this side of Venus are stupid. Des.

8629. (This Spirit) was exceedingly stupid. Des.

9827². When Spirits are deprived of wisdom and intelligence, which is the case when the angelic Societies are removed from them . . . they become stupid, and have no perception of what is true and good . . .

10812^e. He was cunning in seducing, although stupid as to the things of Heaven.

H. 10. The Angels regard them as stupid, and as thieves; as stupid, because they constantly look to themselves . . .

354. They who at heart have denied the Divine . . . have become so stupid that they can comprehend scarcely any civil truth . . .

462². Men are obese and stupid as to spiritual truths in proportion as they indulge the taste, etc.

481². Those who are corporeal loves are stupid, and as it were fools.

508. Such, in this second state, are more stupid than all others. For in proportion as anyone loves himself, he is removed from Heaven . . .

563². They thought of nothing except from self, thus were stupid, like corporeal sensuous Spirits.

C. J. 76². The Africans call clever wickedness stupidity, because there is . . . death in it.

S. 118. They who ascribe all things to their Own intelligence . . . become first like drunkards, then like fools, and finally stupid.

W. 244. A man who is not quite stupid . . . can understand these things.

P. 98. Every man, unless born a fool, or in the highest degree stupid, can come to reason itself . . .

R. 456². The stupidity which characterizes those who have once embraced faith alone.

461. That the heresy of faith alone induces stupidity, etc. on hearts. Sig. and Ex.

M. 152a^e. Not that they have become so stupid from the want of instruction; but that they have made themselves so stupid through the fallacies of the senses.

263². For the stupid commonalty.

498^e. (Adulterers) at last become stupid; not that the faculty of being wise is taken away from them; but that they do not want to be wise.

T. 183^e. This induces a stupid faith. Des.

[T.] 616. Can there be a blinder **stupidity** respecting regeneration . . .

D. 758. Those clever in externals are **stupid** there. Ex.

767°. One who has indulged (in philosophy) is **stupid** there.

2021. All could be such (as I) if the Lord pleased, even the **most stupid**; and I was reminded of a certain **stupid man** . . . who, at certain times held forth, and things which at other times he could never know or remember, were then called to his mind.

2145. Without speech in a Society . . . a Spirit knows nothing, and is so **stupid** . . .

2949. Man thinks and speaks analytically . . . But when he thinks, etc. according to the knowledge (of it) . . . he becomes insane and **stupid** . . .

4552. Whenever these Sirens came, they brought **stupid spirits**, who, in the world, had been learned . . . The **stupid** learned ones appeared on the right in the plane of the head . . . I could then scarcely write anything . . . as I often told the **stupid ones**; but they did not apprehend, because the Sirens inspired into them that they were learned.

4751². (After vastation, Charles xii. was **stupid**.)

4922. They who are at last taken out of these Hells . . . are **stupid** . . .

5072. They who have had no thought except of self and the world, after vastation, . . . are **stupid**.

5073. There is a great gulf (which contains) a vast multitude (of such) very **stupid ones** . . . who are protected as much as possible from influx from the Hells. Des.

5514°. Thus (these preachers) live (in Hell) in a certain **stupidity**. Des.

5560. They who relate to the nails . . . finally become the **most stupid** of all. Such is Cartouche.

5634. These become **most stupid**. They appear like corpses; and do not know that they are men.

5654. The most wicked ones are near the northern quarter, remotely there, for the reason that these, when vastated, become the **most stupid** of all. Ex.

5692°. The lot (of the cunning and deceitful) is that they become more **stupid** than all others . . . and therefore they dwell near the north, where are the **most stupid ones**.

5730°. The celestial, unless they hear truths, and thus see them, are **stupid**; for they do not think.

5785. Leeuwenhoek is **stupid**. Ex.

5865°. In the Hells there, all become **most stupid**, and the more **stupid** in proportion as they are more remotely in the west at the northern line.

5867°. They who without fear of the Divine attempt evils in secret, and enjoy understanding in such things pre-eminently, become more **stupid** than others.

5870°. Finally (Lang) became **stupid**.

5941a°. They are then not in intelligence, but in a certain **stupidity**.

5957°. (Thus) Spirits who had been without Divine truths for so many ages . . . become more **stupid**.

6033. James Benzelius wanted all things of his doctrine of faith alone to be taken away, and genuine truths to be given in their stead. This was done; but he was as **stupid** as one who had known nothing.

D. Min. 4548. He against whom G. Benzelstierna poured out his sarcasms became as it were **stupid**, and . . . could not retort.

4579. Such are now accounted wise, when yet they are **more stupid** than the most simple person.

4655². The affection then immerses itself in the affection of self . . . and thus becomes more **stupid** . . .

4748. These at last become . . . so **stupid**, that no **stupidity** of anyone in the world is like it.

E. 233°. When the thought which 'the lukewarm' have had from the Word is taken away, they become the **most stupid** of all.

376³². Wonder at such gross **stupidity**. Sig.

544°. They are as **stupid** in such things as are essential to faith and life, as they are clever in scheming evils and persuading falsities.

923⁴. When the Corporeal Sensuous is separated from the Rational, it is **stupid**.

1056³. Thus they become merely sensuous, who are the **most stupid** of all in spiritual things and thence in rational ones; and are the most astute of all in worldly ones.

1057°. Profaners of this kind are **stupid** and foolish in spiritual things; but are astute and clever in worldly ones. Ex.

Stupefy. *Stupefacere*.

T. 72². Some (who stood there) were as it were **stupefied** (at what they heard).

Stupor. *Stupor*.

See also AMAZEMENT-stupor.

A. 17. Hence a thick darkness, or **stupor** and ignorance of all things of faith . . .

311. Their phantasies and persuasions induce so great a **stupor** on other Spirits that they do not know whether they are alive or dead.

1622². They said, in their **amazement** . . .

1756³. Being penetrated with the **amazement** of wonder . . .

1769⁵. He said that he could not, for **amazement**, describe the glory of the Word . . .

3412°. When such approach Heaven . . . their mind is turned into **stupor**.

H. 452. On hearing that they are being buried, they are smitten with a kind of **stupor**.

R. 428. 'Torment'=**stupor**, which their Persuasive induces on the understanding, as a scorpion does on the body . . . In the Spiritual World there exists a Persuasive which takes away the understanding of truth, and induces a **stupor**, and thus a pain, on the lower mind.

M. 380. I was once in **amazement** at the vast multitude who ascribe creation to nature. —².

E. 175¹⁰. 'The prince who shall be clothed with stupor' (Ezek.vii.27)=inservient truth.

386⁸. 'Ye shall be an **astonishment**' (Jer.xlii.18).

714²¹. 'Babylon shall become . . . an **astonishment**' (Jer.li.36).

Style. *Stylus*.

A. 66. The four **styles** in the Word. Enum. 1139. D. 2721.

— . This (most ancient) **style** is meant in 1 Sam. ii.3.

742. Such is the most ancient **style** of the Word. Sol.

768. Such is the **style** and mode of speaking in the Word.

Sol. The quality of the prophetic **style**. Examp.

1140. (Here) the most ancient **style** is continued ; but it is intermediate between the **style** of made up history, and the **style** of true history.

1410. Such was the **style** in the Ancient Church . . .

1756⁶. This (most ancient) **style** was afterwards venerated for its antiquity. Des. (The Book of Job, etc. were written in it.)

2588⁶. The **style** (of the writings of the Ancient Church) was thence venerated . . .

2899². The Word could therefore be written in no other **style** ; for by this **style** only, human Things and words correspond to heavenly Things and ideas. 4442⁶.

3942². The Song of Songs was written in the ancient **style**. Ex.

6333³. For the historicals (of the Word) have been written in a different **style**.

8971. Say that the writings of men are in a more elegant **style** (than the Word).

9086⁶. Despise the Word on account of its apparently more humble **style** . . . 9280³.

9416⁶. 'Written with a **style** of iron' (Jer.xvii.1). (=deeply rooted falsity. E 391²⁴.)

9942⁵. The **style** of the 'Wars of Jehovah' . . . The historicals of these books approached a kind of prophetic **style**. Ex . . . Among those outside the Church, such a **style**, was, then, most commonly used, and was almost the only one. Examp.

H. 310. The Word is despised by some on account of its simple **style** . . . The Angels said, that the **style** of the Word, although it appears simple in the sense of the letter, is yet such that nothing can be compared to it for excellence. Ex.

N. 261. Those greatly err who despise the Word on account of its apparently simple and rude **style** ; and who think that they would receive it if it had been written in a different **style**. Ref.

S. 3. But the **style** of the Word is the Divine **style** itself, with which no other **style**, however sublime and excellent it may appear, can be compared, for it is as

thick darkness to light. The **style** of the Word is such that it is holy in every sense, word, and letter. 8.

71. The Word in Heaven is written in a spiritual **style**, which is quite different from a natural **style**. The spiritual **style** consists of mere letters, each of which involves a meaning ; and there are punctuations over the letters which exalt the meaning. 72.

R. 673. This is according to the **style** of the Word in its sense of the letter.

T. 189. The Word in the letter appears like a common writing, in a strange **style**, neither sublime nor bright. E.1065³.

D. 1863. Such kill men with poniards, or the like deadly instrument. 1864².

1989. If a **style** were filled with mere poetical names . . .

2962. That the **style** of my writing is varied according to the Spirits associated with me.

2993. On the efficacy of different **styles**. . . Certain who study only brilliancy of **style**, and continually keep their mind fixed on brilliancy of **style** . . . and not on the subject treated of, solely in order that the writer may be celebrated, because he treats of sublime things . . . such a **style** is of no effect with those who are interior. Such writers despise . . . a **style** in which the subject matter is fully set forth to the apprehension ; the **style** being such that the words follow from the goodness of the heart . . . In this case the subject matter forms the **style** of each person according to his gift. Whereas with those in whom the **style** forms the subject matter, so that reference is made from the **style** to the subject, [the writing] has no efficacy . . .

4757. They despised the Word on account of its simple and absurd **style**, as they call it ; but they were told that the **style** is such because it contains in itself most arcane things which open in the three Heavens in order . . .

4869. The writings (of Spirits) appear in the common **style** . . .

5618. They did not understand the characters ; they were in the celestial **style**.

5995^e. (The **style** of Dippel.)

D. Min. 4830. Writings in ancient **styles**, seen. . . There is such a **style** in the other life, formed according to their ideas . . . The **style** was in Roman letters.

E. 1072². The man who leads himself . . . judges about the Word from its **style** . . .

De Verbo 6. On the excellence of the **style** in the Word. Gen.art.

Styx. *Styx*.

Stygian. *Stygus*.

T. 20^e. With such, everything of the Church is like the Styx or thick darkness in Tartarus.

119³. The Heavens are then . . . suffocated by the evils which rise up, as by Stygian waters.

137². He has cast our faith into the Styx.

E. 982^e. Such reasonings . . . are Stygian.

Coro. 38°. They called their Hells Tartarus . . . and the deeps there the Styx.

Subaltern. *Subalternus.*

P. 194. Subaltern loves. Ex. 195.

T. 644. The subalterns of the prelates.

Subcelestial. *Subcoelestis.*

M. 10. This lower or subcelestial earth.

Subdue, Master. *Domare.*

Subduement. *Domatio.*

See SUBJUGATE.

A. 857. So long as these externals are not subdued . . .

868°. The Lord thus subdues man's evils and falsities . . . but they are not dead, but only subdued . . .

8626°. The least of Divine power instantly subdues every diabolical crew . . . yet allows them to act . . .

H. 424°. Man can understand truths, and through them master the affections of evil . . .

509°. The fear of the penalty is the only means of mastering the evils. 581.

535. They had believed that this was . . . to subdue the concupiscences of the flesh.

595°. So far as possible, the outrages in the Hells are subdued.

L. 33°. The Lord completely mastered and subjugated the Hells by His Own power; and, by at the same time glorifying His Human, He keeps them mastered and subjugated to eternity.

T. 123°. Compared to a combat with the wild beasts, and their slaughter and subduement.

395°. He instructs, reproves, and subdues (the Genii).

574. The natural man . . . must be mastered, subjugated, and inverted.

596. The flesh with its concupiscences must be mastered before the spirit can act.

D. 2310°. Unless (these spheres) were mastered by the Lord . . .

6033. The nature of man cannot be taken away after death, but it can be broken and subdued. Ex.

Subject. *Subditus.*

A. 10814. It never comes into his mind to subject them to himself as subjects.

T. 422. A king who sets his subjects a (good) example.

533°. These two evil loves may reign . . . with subjects more than with kings.

681. Like a subject who renders allegiance to a king, and yet repudiates his laws . . .

Subject. *Subjicere.*

Subjection. *Subjicio.*

A. 1267. The greatest delight (of the antediluvians) consists in one holding another subject to himself.

4691. Were they to be subject as to the things of the understanding and will. Sig. and Ex.

5648. That the truths of the Natural were adjoined and subjected to the Internal. Sig. and Ex. 5649. 5809.

6143. The renunciation and subjection of all things which are of service to the Church. Sig. and Ex.

6145. That all things were subject to the Natural which is under the auspices of the Internal. Sig. and Ex. 6162.

6394. To be subject, and to serve (as 'Issachar' does). Sig.

7332°. They would subject the things of Heaven in themselves to those of Hell.

M. 291. The apparent love and friendship between consorts, one of whom is subjugated, and thence subject to the other. Ex.

T. 713°. Still (these opposites) are held in connection by a wonderful subjection of all Hell under Heaven, of evil under good, and of falsity under truth; of which subjection we have treated in the work on Heaven and Hell.

2742. They had previously loved nothing more than to excogitate methods by which they could subject others to themselves. (Such there become sorcerers.)

Subject. *Subjectum.*

See under THING.

A. 103. Such as is the subject, such is the predicate. 386. 721. 4502.

445. Thought abstractedly from its subject is not extended; but the subject and the object of the thought are.

620°. From the subject it is known what is predicated.

801°. A Thing separated from its subject or substance, is nothing.

1712°. If he hangs down his hands . . . he is not a subject into which the Lord can operate.

1849. For when goods are spoken of abstractedly, they are in a subject, which is a man, Spirit, or Angel.

2706°. The Spiritual does not exist without a subject.

3605°. Opposite things in one subject are never possible.

4223. No function can be conceived of except from forms, that is, from substances; for substances are the subjects *a quibus*.

4380°. These things cannot be predicated without a subject, which is man.

5222. The spirit is now thought of (as being) without any other subject than the body in which it is . . . and is supposed to be mere thought without an adequate subject . . .

5471. The internal sense treats of all these (persons) in one subject.

—°. These Things themselves regard one subject.

6685°. Wherever there is a subject (the Divine truth) inflows; but it is varied in the subjects according to their forms: in subjects which accord with good . . . But in subjects which are discordant . . .

8603°. For the forms or substances recipient of life, are subjects . . .

8761^e. The case is the same with all things which are abstracted from their subjects: when they are spoken of, the subjects in which they are, are perceived. Examp.

9470^e. That the Celestial and the Spiritual are not together in one subject. Ref.

9596³. For the Intellectual is the subject, or containant, (of truth).

9930. For the Intellectual is the recipient subject; and without a subject there is no reception.

10618². For evil is in man as in its subject.

10623. For evils and falsities have no existence except in subjects, which are men.

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

413. According to the capacity of him who is the subject. (This is *object* in A.545.)

434. Man cannot think and will unless there is a subject which is a substance from which and in which [to do it]. That which is supposed to exist without a substantial subject, is nothing. (Thus) man cannot see without an organ which is the subject of his sight (and so on). And so with thought . . . and apperception . . . unless these were in substances and from them, which are organic forms, which are subjects, they would have no existence . . .

N. 29. For these two faculties (the will and understanding) are the receptacles and subjects (of goods and truths); the will is the receptacle and subject of all things of good; and the understanding is the receptacle and subject of all things of truth.

W. 40. They perceive love and wisdom outside the subject as flowing forth from it; and that which they perceive outside the subject as flowing forth from it—although it is volatile and fluent—they call substance and form; not knowing that love and wisdom are the subject itself: and that that which is perceived outside of it as volatile and fluent is only an appearance of the state of the subject in itself. —^e.

41. The subject of touch is the skin . . . The sense of touch is not in the things which are applied; but is in the skin's substance and form, which are the subject. . . . So with taste . . . the tongue is the subject. (And so on.)

—^e. (Thus) the affection of the substance and form which causes sense, is not anything separated from the subject; but only causes a change in it, the subject remaining the subject then, as before, and afterwards. (Thus) seeing, hearing, etc., are not anything volatile which flows forth from their organs; but are the organs themselves regarded in their substance and form . . .

42. All the affections, perceptions, and thoughts (in the brain) are not exhalations from these substances; but are actually and really the subjects, which emit nothing from themselves; but only undergo changes according to the things which flow to and affect them.

54. The Divine is not in one subject differently from what it is in another; but one created subject is different from another . . .

170. The conjunction of the Creator with the created universe . . . is not possible unless there are subjects in which His Divine can be as in itself; thus in which it can dwell and abide. In order that these subjects may be His dwelling-places, they must be recipients of His love and wisdom as of themselves . . . These subjects are men . . .

200. All perfections increase according to degrees . . . because all predicates follow their subjects; and perfection and imperfection are general predicates . . .

209. Affection and thought, clarity and faith, will and understanding (are like) love and wisdom, in that they are not possible outside of subjects which are substances, but are states of subjects, that is, of substances. 224^e.

210. From its being possible to think of (these) abstractedly from the substances which are their subjects . . . a right idea about them, as being states of substances or forms, has perished. Ex.

218. The conatuses, forces, and motions in dead and living subjects. Ex.

219. Living conatus in man, who is a living subject . . .

273. Such a form supposes a substantial form as a subject; for without a substantial form as a subject, changes of state are impossible . . .

346. The subjects of the animal kingdom . . . The subjects of the vegetable kingdom . . . —².

P. 279⁶. Affections and thoughts do not exist except in substances and their forms, which are subjects; and, as they exist in the brains, which is full of substances and forms, they are called forms purely organic. Ex.

310². Like things exist in the organic forms of the mind, which are the subjects of the affection and thoughts. Ex.

324². Subjects which should receive the Divine more nearly . . .

327. Good can be turned into evil by the recipient subject . . . Such a subject is man as to his proprium . . .

331². There exists no operation except into a subject, and through means into it . . .

M. 66. There exists neither good nor truth which is not in a substance as in its subject . . . (See SUBSTANCE, here.)

84. That good and truth . . . are in created subjects according to the form of each. Ex.

90. In the subjects of the animal kingdom . . .

186. All man's affections and thoughts are in forms, and thence from forms; for forms are their subjects. If affections and thoughts were not in subjects, which have been formed, they would be possible in skulls empty of brains . . .

380¹¹. The expanse around the Sun of Heaven . . . is in the extense of the natural sun, and is with living subjects there according to the receptions; and the receptions are according to the forms.

T. 43². That the evil are evil, and evil things evil, lies in the subjects and objects themselves . . .

145². So with every subject of a lower sort in the animal kingdom . . .

D. 1603. When I say subject and predicate, it means that the predicates, that is, the things which are predicated, must be applied to that which the subject signifies, as in the Prophets. Ex.

2366. They have no idea of any substance which is a subject of thought. . . Thought cannot be without a subject. . . They who suppose a Spirit to be mere thought without a substance which is a subject, are mistaken. . .

2367. A Spirit is . . . a subtle organic substance, which is the subject of thought. . .

5592a. In the middle, and thus in the light, is the Thing which is the subject-subjecta.

E. 790¹². For the will is the subject and receptacle of charity, as it is the subject and receptacle of good; and the understanding is the subject and receptacle of faith, because it is the subject and receptacle of truth.

1139². For the Lord's life is in man as the light and heat of the sun are in a subject; which are not of the subject, but are of the sun in it. . . Still, when they are in the subject, they apparently wholly belong to it. . . Man is the recipient subject. . .

1170². As the understanding sees from the light of Heaven, it is evident that it is a subject and a receptacle of that light; thus also is a subject and a receptacle of truth. . . And, as the will loves from the heat of Heaven, it is evident that it is a subject and a receptacle of that heat, thus also is a subject and a receptacle of good, thus of love.

D. Love ix². (Thus) the objects or ends of affections are uses, and therefore their subjects are uses.

xvii. As there is no affection without its subject, so there is no affection of man's life without use.

D. Wis. v². The will is not any abstract spiritual thing; but is a subject substantiated and formed for the reception of love. (The same with the understanding.)

vii.5. In all things of his thought and speech, and of his will and action, the natural man has as his subject, matter, space, time, and quantity. . . The spiritual man does not have these as subjects; but only as objects. Ex.

—². The subjects (of the Angels) are those things from which (spiritual objects) appear, which are such things as are of wisdom and love. Examps.

Can. God. vii.5a. The Divine love. . . wills that it be in a subject. . .

viii.11. Evils are outside of the subjects. . .

Subject. *Subjectum.* (As applied to a Spirit.)

See EMISSARY.

A. 4403. The Spirits who have been seen near me have been for the most part Subjects of entire Societies; for Societies send out Spirits to others, and through them perceive the thoughts and affections, and thus communicate. But concerning the Subjects, so called, or emissary Spirits, below. 4419. D.Min.4728.

5856. Communications of Societies with other Societies are effected through Spirits whom they send forth, and

through whom they speak. These Spirits are called Subjects. I could not know when any Society was present with me until they had sent forth a Spirit. . . (Thus) the Spirits and Angels who are with man are for the sake of communication with Societies in Hell and Heaven.

5983. Through two Spirits and two Angels man has communication with Hell and with Heaven; (for) one Society cannot have communication with another except through Spirits who are sent forth by them. These emissary Spirits are called Subjects; for they speak through them as through things subjected-subjecta. To send forth Subjects to other Societies, and thus to procure communication for themselves, is one of the familiar things in the other life. . . They have been sent to me a thousand times, and without them (the Societies) could have known nothing of what was with me, and could communicate nothing to me of what was with themselves. (Thus) the Genii and Spirits with men are nothing but Subjects, through whom there is communication with Hell; and the celestial and spiritual Angels are Subjects through whom there is communication with the Heavens. 6191.

5984. When Spirits. . . want to have communication with a number of Societies, they are wont to send forth Subjects, one to each. . . Evil Spirits have sent forth a number round about, and have stationed them as a spider does its web, in the midst of whom are those who send them forth. . . They know how to do this from a kind of instinct. . . Thus it is evident that the communications are effected by means of emissary Spirits. D.2376².

5985. A Subject is one in whom are concentrated the thoughts and speech of a number; and in this way a number are presented as one. And, as the Subject thinks and speaks nothing whatever from himself, but from others, and the thoughts and speech of others are there presented to the life, therefore they who are inflowing suppose that the Subject is as it were nothing, and scarcely animate, being merely a receptive of their thought and speech. And, on the other hand, the Subject supposes that he thinks and speaks, not from others, but from himself only. I have often told (this) to a Subject, and, on hearing it, he who was a Subject has been highly indignant. To convince him, he has been permitted to speak with the Spirits who were inflowing, who confessed that the Subject thinks and speaks nothing from himself, and therefore he appears to them scarcely as an animate thing. It once happened that he who said that a Subject is nothing, was made a Subject, and then the rest said concerning him that he was nothing, at which he was very angry. . . D.3072.

5986. When I have heard them saying that a Subject thinks and speaks nothing from himself. . . I have often spoken to those who were inflowing into the Subject; and, when they affirmed that they were thinking and speaking from themselves, but not the Subject. . . I have told them that. . . they, equally with the Subject, were thinking and speaking from others; (and so on backwards, in a continuous series). Ex.

5987. The more there are who direct their mental look into one Subject, the stronger is the Subject's power of thinking and speaking; his force is augmented in

proportion to the plurality of concordant mental looks . . . (See D.3909, below.)

5988. There have been **Subjects** with me near my head, who spoke as if they were in sleep; but still they spoke well . . . Evil Spirits were inflowing into those **Subjects** with malignant deceits; but the influx into them was instantly dissipated; and, as they knew that the same had been their **Subjects** previously, they complained that they were so no longer. The reason was that good Spirits could now act into them, when they were asleep; and thus, through their influx, the malignities of the evil Spirits were dispelled. But still the evil Spirits were compelled to inflow into these **Subjects**, and not into others. (Thus) there are **Subjects** of diverse kind and nature; and there are variations according to the disposition of the Lord. (See 7744, and D.3964.)

5989. The most deceitful . . . once took to themselves **Subjects**, and sent them to me, in order to be able to inflow with their deceits; but they were very much mistaken. One, when made a **Subject**, retorted and closed herself, and wrapped herself up as it were in a roll, in order to reject the influx from herself; and in this way she extricated herself from them. They then took another, but could not reduce him to speak; for he was more deceitful than they, which was shown by his folding himself up into the form of a spiral. (Compare D.4097. 4098.)

— Evil Spirits do not always send forth **Subjects** of their own; but observe what Spirits are with others, and also in what places are those who are simple and obedient; and these they make their **Subjects**. This is done by directing their thoughts into him, and by pouring into him their own affections and persuasions, in consequence of which he is no longer his own master, but serves them as a **Subject**; of which he is sometimes unaware.

6191². See SOCIETY, here.

7111². See EMISSARY, here. H.255⁶.

7337⁸. Magicians (there) induce changes of state on others . . . and cast them into Societies, in order that they may serve them as **Subjects**.

9166. When the Angels have converse about two discrepant truths, there are presented below two Spirits who debate, and who are the **Subjects** of a number of Societies. Ex.

H. 601. An entire Society can have communication with another Society, and also with another individual, wherever he is, through a Spirit sent forth by it. This Spirit is called a **Subject** of many. (Continued under SOCIETY.)

603. Collection^e. (Refs. to passages on the subject of **Subjects**.)

R. 816². When the Angels are permitted to speak to a man, they send one from their Society, who is near the man, and through him they speak to the man. He who is sent is the **Subject** of many; and, here, is the one who now spoke to John.

D. 404. Many dissentient Spirits wanted to have him for a **Subject**; (and therefore) that **Subject** was miserably discredited . . .

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405. That the Spirits and Souls who speak with me are **Subjects** in which many are concentrated.

1254. Each Spirit is a **Subject** of the representations of other like Spirits . . .

2316. He who has spoken to me is a certain **Subject** looking hither, to whom very many others relate who know scarcely anything about me.

2376. Societies of Spirits have sent to me, or have picked out, Spirits for themselves, who should be near me, and whom I have previously called **Subjects**; for through them they know what is being thought and spoken . . . To do this is as it were innate in Spirits . . .

2936. That the deceitful send **Subjects** through whom they act their deceits, in order that they may be hidden, and the **Subjects** substituted.

2953^e. For the pirate with me was their **Subject**.

3055. The Spirits of Jupiter have their **Subjects** with me, as previously, for the sake of communication. Des.

3134. There are **Subjects** who speak; and he who speaks, speaks from the thoughts of others. Examp.

3226. It is the lowest Society which has clothing as a **Subject**; and then another succeeds in his place, who appears to them as if within the garment; for a **Subject** appears as in the centre.

3410. There are many such [as those] whose **Subject** he was, who are nocturnal igneous lights.

3429. The same, who was a **Subject** of such, and who spoke into my ear, inverted (and) invisible. Des.

3462. Being a preacher of much dignity, he had served as a **Subject** of such; and then, as a **Subject**, he could not think differently [from them], so that the explorers also were deceived . . .

3525. With every man there are two angelic Spirits . . . and, besides, there are Spirits who suppose themselves to be the man, one, two, three, who are **Subjects** of the World of Spirits. (Continued under SPIRIT.)

3630. Many Societies of Spirits have sent **Subjects** to me (to make inquiries about this flaming appearance; showing the curiosity of Spirits).

3631. That the speech of interior Spirits could not be communicated to me without **Subjects**. Ex.

— When they spoke to me without **Subjects**, there was a species of undulation flowing to my ears, as of many speaking, but not a whit was understood . . . But, with intermediate **Subjects**, I at once perceived and heard what they were speaking and thinking.

3632. **Subjects** are such that when a number try to speak through one, a **Subject** is at once made; (for) when I said to a **Subject** that others were speaking through him, and a mental view into them was given, then one of them was at once made a **Subject** of others, who was indignant that he was thus let down into a lower sphere, because the speech was now effected through [him]. Thus are **Subjects** made, among the interior Spirits: whenever others concentrate their thoughts into one of them, he then comes into the World of lower Spirits.

3633. He who is a **Subject**, since he supposes that he speaks from himself, supposes that those who are speak-

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ing through him are nothing . . . and they who speak through him, being interior ones, suppose him through whom they speak to be nothing. Examp. 3645.

[D.] 3641. All men are kept, through Subjects, in some Society of Spirits. Ex.

3682. David, being . . . a Subject of the wicked . . . He was a Subject of the deceitful over head . . . 3688, Ex.

3684. He was treated by others like a dog, because he was their Subject. 3688.

3688. Without such a Subject they act in secret, and not unless an opportunity is afforded, that is, timidly . . . But when they seize upon such a Subject, upon whom they can throw the blame, they are the most wicked of all.

3701. As she was the Subject of so many Societies, she easily found any one (of them).

3702. She was, besides, a Subject of evil Genii . . . and being thus a Subject of both evil Genii and of the upright, she could be in a persuasive life. Ex. . . I told those in the good Societies that it was nefarious for them to have one Subject together with evil Genii. Ex.

3712. A Subject of some persons who were loved simulated such things, so that she could deceive those in the lower World of Spirits . . .

3742. This was manifested through a certain Subject of theirs, who said that he should act against the Lord.

3755. That there are contrary Subjects, through whom, however, good is insinuated by the Lord.—There was a certain Subject within me, almost the whole night, through whom I perceived a certain most delightful and happy [sensation], and that constantly through the night. . . The Spirit within me afterwards went away towards the lower parts, and said that he had injected that delight; and I felt that that external delight then receded. Nevertheless he said that he was contrary, so that he had impeded the delights; from which it was evident that the Lord employs opposite Subjects, and also evil ones, through whom to insinuate delight; for the reason . . . that he has no perception of the delight: for if he had he would appropriate it to himself, and so take it away . . .

2797². So that there is no other Subject, but only a phantasy formed in his image . . .

3798. Wherever it lights upon any Subject, they endeavour to affect him with the sphere of adultery.

3812. These retain so little of what is their own . . . and are as it were inanimate Subjects as to what is their Own; and are of service in Societies as connectives . . . Whether they can serve as the Subjects through whom others speak, and they not then know that it is they, but that it is others, as some Subjects are wont to do, I do not know for certain; but so it appears; for they know almost nothing about themselves.

3815. Everyone of them wants to be called the Holy Spirit, provided there are Subjects who acknowledge them: . . .

3835². As they act against evil Spirits they cannot

but have them as it were for companions; for the evil are Subjects whom they annoy in this way . . .

3838. There was a subtle Spirit with me, a Subject of the deceitful over head, who had found in him such a Subject as had (in this life) believed himself to be actuated by the Holy Spirit . . . For these especially can be the Subjects of those who want to be worshipped as the Holy Spirit. (This Subject des. 3839. 3840.) 3841.

3844. These (interior evil Spirits) inflow into lower Subjects, who are with man; and the Subjects know no otherwise than that it is they who are the man . . .

3846. The Angels who are at the head . . . have no communication with those who are over head; but only rule their Subjects.

3857². The Spirits who are nearer, as Subjects, also have reflection, like man; as the reflection of place, persons, etc. . .

3869. There were with me those who had no Subjects, but still [endeavoured] to inflow. Des.

3909. I have observed a certain woman who was a Subject of evil Spirits, and who inspired nefarious things . . . Other Spirits . . . observed attentively how such a Subject [would act] . . . and thus the mental looks and ideas of many were [directed] into her who was a Subject, which caused her forces of thinking to be augmented; for in proportion as the mental looks of a number [are directed] into one, the more strongly she acts.

3912. Those Spirits who thus inhered in the bones of the skull were the Subjects of such as are lascivious in this way; and they can only serve as Subjects, having little life . . . They were antediluvians, who, having been devastated, can serve as Subjects, retaining . . . only so much life as is possessed by the bones . . .

3935. Occurs.

3952². The woman (who appeared to Aristotle) was a representation by the male Spirits who were about him, and had a Subject; so that the woman was not a Spirit, but was the representation of a woman.

3964. On Subjects.—There have been Subjects with me, over head, as it were incumbent, who have spoken as if in sleep; but still they spoke well and truly, like those not in a state of sleep. Evil Spirits inflowed through them . . . but their influx was at once dissipated . . . the Subjects merely received the things [they inflowed with]. Thus good and interior Spirits were acting through the same Subjects, who may be called common Subjects. But whether such are with men I do not yet know. (See A. 5988, above.)

3965. But the evil Spirits said that they were not their Subjects, [but] conformed themselves to those whom they are wont to take, who are in accord with themselves, and are from their own company, and whom they send forth as Subjects . . . But they had been compelled to act through those Subjects, because in that way they could inflict no evil. These Subjects were, moreover, the Subjects of a number of companies of evil Spirits . . . In a word, they are common Subjects, but still are good Spirits; for good Spirits inflow

into them, and through them reject the attempts of the evil Spirits.

4038°. (After vastation) such become excrements, and sit like dead stocks, and afterwards serve for such Subjects as have little life in them.

4041°. It was thus evident how (the deceitful over head) actuate the Subjects to speak—by means of thought only, which the Subject follows and utters. 4042, Ex.

4097. On Subjects.—The deceitful over head know how to take to themselves Subjects from those who are over head . . . and who had believed themselves to be hidden there . . . But, before they become Subjects, they do not know whether they are applicable to them. (Two women who successfully resisted the attempt to make them Subjects. Des. See also above, at A.5989.) 4098.

4101. The most deceitful over head . . . as soon as anything innocent appears, seize upon it to ensnare by . . . as when I have counted my footsteps in the street, they seized on a nefarious Subject to ensnare by.

4119. There are Spirits with man who are in a like persuasion and cupidity, who may be called the Subjects of many. Ex.

4140. Representations may be formed . . . A candelabrum thus formed is for a subject, is for a vessel; hence innumerable varieties in a subject of many subjects together. Ex.

4265. The Sirens wanted to have him as their Subject. Des.

4269. On Subjects.—Spirits send of their own into other Societies, in order that they may have communication with them. Sometimes the evil [do so] into many Societies, like spiders . . . They are those who by permission enter into Societies, and excite them, and thus they are explored . . . and are dissociated . . .

4271. There are good Spirits with men who are in charity, which Spirits are the Subjects of many Societies . . .

4333. I have often observed that the organs of thought have been merely disposed with me, and that the Spirits have spoken according to this disposition. The Spirits said that they do in like manner with Subjects—that they merely think, and the Subject speaks according to the thought, yet with some leading to speak, which is not open.

4351°. As their Subject, I could not know but that he was alone.

4361. Through a Subject with me . . . he inflicted pain . . .

4369. To have the hypocrite for a Subject.

4404°. (Thus) whatever comes first is held as a Subject; and all other things follow . . . from the Subject.

4448. Sirens were with me for a year who had a most filthy and a profane Subject. Des. 4458. 4459. 4460. 4465. 4468. 4473. 4496. 4500. 4502. 4503 (her end). 4514. 4520.

4470. The Jesuits . . . had a Subject under the buttocks in Hell, who infested me . . .

4509. On Subjects.

4541. Magicians . . . had their filthy Subjects disposed according to their arts, and also Subjects which they multiplied by phantasies, so that they could not be found, although they appeared there.

4830. (Valerius) projected Subjects to me . . .

5361. See LAST JUDGMENT, here.

5509. All (the evil Spirits) then appear in him (who is being vastated) as in a Subject, and then they are everywhere cast out of the Societies . . .

5529. With those who come from the world, this (state) lasts (from a week to fifty years) . . . For they are of service to man, and to the rest, as Subjects. They who are such, are said to be in the World of Spirits; and even if these are cast into Hell, they return; but those who have been vastated never return.

D. Min. 4671. They had a Subject who adhered to the left side of the head . . .

4694°. Although evil Spirits know that they speak through others, who are called Subjects, and although they say . . . that these Subjects think nothing from themselves, they still do not want to know that they themselves think from others . . . The Subjects themselves believe no otherwise than that they think and speak all things from themselves.

4704. (These infernal explorers) have a Subject over head; but when they act into the Subject, as into another, the Subject is erected, and stands incurvated, resisting. Thus do they harass each other in Hell.

4718°. (Until he is reformed) he must serve the evil as their organ, or Subject.

Subjugate. *Subjugare.*

Subjugation. *Subjugatio.*

A. 55°. Man is (then) in combat, and therefore it is said, 'Subjugate the earth' (Gen.i.28).

950. In order that they might subjugate others . . .

968°. With the good (the infernals) have been subjugated. 1667°, Sig. and Ex.

1891. Therefore the Lord thought of subjugating (His first Rational). That, when subjugated, it would become spiritual and celestial. What it would be if not subjugated. Tr.

1944. When man wants to subjugate this evil and falsity.

2795°. Through temptations to subjugate the Hells.

4227. Had sought by art and deceit to subjugate the minds of others . . .

6567°. Subjugates in the Natural the delights of the love of self and the world . . . until at last this subjugation becomes one of his pleasures.

6666. The intention of subjugation. Sig. and Ex. . . 'To make to serve'=subjugation, here, the intention of subjugation, because they are in a continual endeavour of subjugating (those in the truths of the Church). 6668. 6896. 8136. 8152. 8291.

—2. This intention of subjugation . . . among the evil from Hell, has been made known. Such is their

endeavour and intention of **subjugating** those in good and truth that it cannot be described. Ex.

[A.] 6800. The grief on account of the endeavour of the **subjugation** of the truth of the Church. Sig.

7204. That the Lord will fully deliver them from the endeavour of **subjugation**. Sig. 8153.

8700⁵. They would **subjugate** the Angels themselves.

9278². The Hells continually endeavour to infest, nay, to **subjugate** with a man the things of Heaven.

9715³. His victories and **subjugations** of the Hells. Sig. 9809¹. 10655².

—⁶. That the **subjugation** of the Hells, etc. . . are (His) justice and merit. Sig. 9937³.

10655¹. For through the **subjugation** of the Hells by the Lord . . . is all deliverance from evil.

10828. The Lord saved the human race by this: that He **subjugated** the Hells . . . The **subjugation** of the Hells, etc. were effected through temptations admitted into His Human, and through continual victories then. N. 302, Refs. L. 3². E. 806².

— That the Lord **subjugated** the Hells, He Himself teaches in John xii. 27-31; xvi. 33, 34; etc. E. 806⁵.

H. 380². Dominion (in marriage) **subjugates**; and a **subjugated** mind has either no will, or an opposed will . . .

559². (The nature of the love of self is seen in those who) **subjugate** provinces and kingdoms.

N. 301. That the Lord, from His Human, **subjugated** the Hells while in the world. Refs.

L. 12. That the Lord came into the world in order that He might **subjugate** the Hells . . . Gen. art. F. 34. 35. R. 67. T. 2.

33². He (thus) holds them mastered and **subjugated** to eternity. Sig.

W. 221². By the assumption of this Human He put on Divine omnipotence not only for **subjugating** the Hells . . . but also for holding them **subjugated** to eternity. Sig.

R. 265. 'Lo, the Lion' = the Lord: that from His Own power He **subjugated** the Hells . . . E. 309.

829. Therefore, when the Lord **subjugated** the Hells, He delivered not only the Angels from infestation, but also men . . . Sig.

829^e. When He executed the Last Judgment, by which He again **subjugated** the Hells: and unless they had been **subjugated** again, no flesh could have been saved; as He says in Matt. xxiv. 21, 22.

M. 291. See SUBJECT-*subjicere*, here.

T. 84. For Redemption was the **subjugation** of the Hells, etc. 86. 115, Gen. art.

—². To **subjugate** the Indies . . .

117. The **subjugation** of the Hells may be illustrated by . . .

574. See SUBDUE, here.

596^e. If the internal man conquers, it . . . **subjugates** all the evils of the external man . . .

E. 439⁶. When the natural man has been **subjugated** . . .

Ath. 159. What else is meant by the death which He overcame . . . than the **subjugation** of the Hells? 182. 194.

Can. Redemption vii. 8. As the Lord **subjugated** the Hells . . . so He **subjugates** them with man.

Coro. xxiv. The first of Redemption was the total **subjugation** of the Hells.

Subjugation. *Perdomatio.*

Can. Redemption vii. 5. The end of all spiritual temptations is the **subjugation** of evil and falsity, thus of Hell; and at the same time the **subjugation** of the external man . . .

Sublime. *Sublimis.*

Sublimity. *Sublimitas.*

A. 1769². He saw things (in the Word) **more sublime** than human minds can apprehend.

1919⁶. Even the **more lofty** philosophers . . .

8971. See nothing **more sublime** in the Word than in any other writing.

D. 3033. By **sublime** spiritual ideas . . .

4442. On a **sublime** idea concerning the Lord.

4826. The magnificence and **sublimity** (in the Inmost Heaven).

Sublime. *Sublimare.*

Sublimation. *Sublimatio.*

A. 5871^e. A kind of **sublimation** from these scientifics . . .

H. 356². By the fire of celestial love it as it were **sublimes** . . .

W. 17^e. An Angel . . . by **sublimation** and approximation can rise above the degree of man.

P. 336^e. How the brain **sublimes** the blood.

M. 66². Every idea of man, however **sublimated**, is substantial . . .

145². This spiritual purification may be compared to that of natural spirits, which . . . is called **sublimation**, etc.

Sublunary. *Sublunaris.*

A. 1999³. The distance which appears in the **sublunary** world.

Submerge. *Submergere.*

Submersion. *Submersio.*

A. 6589. The Egyptians represented . . . the destruction (of the vastated Ancient Church) by their **submersion** in the sea Suph.

8277. 'To be **submerged** in the sea Suph' (Ex. xv. 4) = that they closed themselves in with falsities from evil.

T. 68^e. He must (then) be immersed and **submerged** in Hell.

D. 3220. He was driven to . . . Gehenna, that he might be **submerged** there.

3586. They began to tremble heavily, and to be gradually submerged.

E. 504²⁴. 'When thou passest through . . . the rivers, they shall not overwhelm thee' (Is.xliii.2) = that reasonings from falsities against truths shall not corrupt. 518³³.

518³⁵. 'Then the waters had overwhelmed us' (Ps. cxiv.4) = falsities, and the consequent destruction of spiritual life which man has through truths and a life according to them.

537⁹. 'Deliver me out of the mire lest I sink' (Ps. lxi.14) = out of the evil of falsity lest I perish.

569²¹. Occurs.

Submit. *Submittere.*

Submission. *Submissio.*

Submissive. *Submissus.*

2794. The submission (of Abraham). Sig.

3091. 'She let down her pitcher' = the submission of the recipients from power; (which is) that doctrinals, Knowledges, and scientifics apply themselves. There is a chain of subordination, thus of application, and consequently of submission, from the First of life . . . The things of a lower place . . . must be in submission; and without their submission there is no conjunction possible. The power here spoken of is from truth: this causes the things below to submit.

4267. The submission (of Jacob to Esau). Sig. and Ex. 4268. 4341², Ex.

4347. 'He bowed himself to the earth seven times' = the submission of all things.

—². (Why submission is required of man. See HUMBLE, here.) —³.

—³. Submission is predicated of truths. Ex.

4360. Sensuous scientifics and their truths, and their submission. Sig. and Ex.

4361. The affection of the truth of faith as to the exteriors, and their truths, and their submissive introduction. Sig. and Ex.

4362. The affections of the truth of faith as to the interiors, and their submissive introduction. Sig. and Ex.

4386. What this formula of submission involves.

5624. That through truth given gratis in the exterior Natural they should submit themselves as much as possible. Sig. and Ex. 5659.

5729. The temptation of the external man until they submitted themselves of their own accord to the Celestial Internal. Tr.

—⁹. The conjunction of the external man with the internal is not effected without temptation and spontaneous submission.

5757. That it is submitted from what is religious. Sig. and Ex.

5842. The submission of the natural or external man under the Internal. Sig. For when the good there submits itself, the truths there submit themselves; for truths are of good.

6138. A total submission. Sig. and Ex.

—². In order that He may render anyone blessed and happy, the Lord wills his total submission; that is, that he should not be partly his own and partly the Lord's; for there are then 'two masters.' . . . Total submission is also meant by . . . 'Whosoever loveth father and mother more than Me is not worthy of Me . . . ' Ex. . . . Total submission is also signified by . . . 'Lord suffer me first to go and bury my father' . . . That the submission must be total, is very evident from (the first great commandment). Ex.

6366. That truths will of themselves submit themselves. Sig. and Ex.

—^c. Such is the influx, that the Spiritual Kingdom may be kept in order through the Celestial one, and thus be submitted to the Lord.

6567. The submission of the things in the Natural under the Internal. Sig. and Ex.

— . Concerning this submission, it is to be known that the Spiritual Church cannot possibly be instituted with anyone unless the things in the external man have been submitted to the internal man. So long as truth alone . . . predominates . . . the external man has not been submitted to the internal; but, as soon as good dominates, the external man submits itself, and then that man becomes a Spiritual Church. Des.

8873. 'To serve' = submission. It (also) = Divine worship, because humiliation and submission are the essentials of worship. . . . For life from the Lord inflows solely into a humble and submissive heart . . .

9180. Submission and service. Sig. and Ex.

N. 74. It matters not how they appear in the external form, whether haughty or submissive.

E. 629⁹. 'The hills of an age submitted themselves' (Hab.iii.6) = that the Spiritual Church ('Noah') has perished.

Subordinate. *Subordinare.*

Subordination. *Subordinatio.*

A. 1752⁹. Good Spirits are subordinated to angelic ones, and these to Angels, so as to constitute one angelic Society. 1802, Ex.

1802. But this subordination is not of command; but is like the influx of internal things into more exterior ones; for the Lord's life inflows through the Third Heaven into the Second, and through this into the First . . . The interior or subordinated Angels do not know that this is the case, unless reflection is given them. Thus there is no subordination of command.

2781⁸. 'To ride on an ass' = that the Natural had been subordinated; 'on a foal . . . ' = 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: such is the order of the subordination.

3091. See SUMMIT, here.

3189. Affections are mutually subordinated . . . The Societies of Heaven are in such a form . . .

3264. The Divine truth, to which the affection of knowledges is subordinate. Sig.

[A.] 3409. 'Service'=all . . . that which is subordinate . . . thus truth . . .

3913². As man accedes to the one, the other is subordinated.

—⁴. The natural and the spiritual man are conjoined . . . when the things of the external man have been subordinated to serve the ends of the internal. Ex. and Tr. 4266.

4245. When truth is being subordinated to good . . . That there is such an inversion and subordination appears to those only who have been regenerated. . . (Such) cannot perceive that the truth of faith is subordinate to the good of charity.

4249. When good is subordinating truths to itself . . .

5126^e. With the regenerate . . . the interior Natural is subordinated to the Rational; and the exterior Natural to the interior . . . 5164.

5127. From the law of subordination . . .

5164. All things are called 'servants' which . . . are subordinate and subject to higher things . . .

5165. That the sensuous things of the intellectual part had been subordinated. Sig. and Ex.

5168². It treats in (Ex.xl.) of the subordination of the exterior Natural; which is to be subordinated for the reason that it may serve the interior Natural as a plane: for, unless it is subordinated, interior truths and goods have no place where they can be represented . . . and therefore, when there is no subordination, the man can have no interior thought; nor even any faith; for there is no comprehension . . . That which subordinates the Natural . . . is solely the good in which is innocence, which good is called 'charity.'

5247. Those with whom the Natural had been rightly subordinated appear with hair becomingly dressed.

5311. That the natural mind shall be subordinate and submissive. Sig. and Ex. 5338.

5786. For this reason the external man must be quite subordinate and subject to the internal; and, when it has been subjected . . . 7424.

6580². With the man who is a Spiritual Church . . . scientifics have been subordinated, and reduced into such an order that . . .

7293. The Sensuous and Corporeal . . . not subordinated to the Rational, is full of fallacies. Sig.

7773. (Respect for truth Divine) with those who were in subordination there. Sig. and Ex. For 'Pharaoh' = the primary ones who infested, under whom the rest were subordinate. The reason the subordinate ones are signified, is that with the evil, equally as with the good . . . there is a form of government; namely, dominations and subordinations. Without these, society would not hang together. But the subordinations in Heaven are circumstanced quite differently from the subordinations in Hell. (Continued under HEAVEN, and under HELL.)

8727. Primary truths which are subordinate in successive order to the truth which proceeds immediately from the Divine. Sig. and Ex. 8728, Ex.

8728. But in the sense determined to persons, it

denotes the Angels and the angelic Societies in such subordination and dependence . . .

8778². For there is no correspondence unless lower things, are, by subordination, subject to higher ones; but when they have been subjected, the higher things act into the lower ones exactly as a cause does into its effect.

9001². Then the Natural is subordinate to spiritual truth; and, when it has been subordinated, it is no longer at its own disposal, but is at the disposal of the spiritual truth under which it has been subordinated; and in this way what is natural becomes as what is spiritual . . .

9184. These (selfish) affections do indeed remain with the regenerate; but subordinated under the affection of truth . . .

9730^e. The internal man has then been subordinated to the external. Ex.

9828. All these ends are mutually conjoined and subordinated in such a manner that they regard one end . . .

—². For they are then under the . . . Providence of One who bends all to Himself according to the laws of subordination and consociation . . .

10792. (The destruction of order) is guarded against when there are higher and lower governors, among whom there is subordination.

H. 321. The Gentiles who . . . have lived in obedience and subordination . . . are accepted there.

389. All things in the Heavens . . . have been subordinated, exactly as, in Divine order, uses are subordinated.

390. The nature of the subordinations in the Heavens. Fully ex.

392^e. All (uses) have been co-ordinated and subordinated . . .

W. 251^e. This subordination (of the natural man to the spiritual) is from the conjunction of the Spiritual World and the natural . . .

263. Then is the natural mind disposed at the service of the spiritual, and is subordinated.

T. 186. Those in whom spiritual, moral, political, and scientific things have been thus subordinated . . .

395. While these three loves are rightly subordinated, they perfect the man; but, when not rightly subordinated, they pervert him. Ex. 403, Gen.art.

412². There are in the world higher and lower offices in subordination according to their more or less universal government . . .

680. Hence the subordinations (in empires and kingdoms,) by which all are co-ordinated as into a one.

Ad. 656². From this order it now appears what was the nature of the subordination instituted by Jehovah God at the first creation; namely, that it was alike in the universe and in man. There was such a subordination in the universe, in order that things which were lower might serve those which are higher; and that thus all things, by a succession of order, might serve Jehovah God Himself . . .

D. 2515. Honour is paid them for the sake of subordination . . . This is done for the sake of subordination and government in the Societies.

2518. What a phantasy it is to want to come into Heaven, that is, from pride to form a Society . . . where others have been subordinated to him! . . . For there exists no such subordination (there). Ex.

3167. To those who have been born (kings), and who are good, there is shown, by well-behaved Spirits, a certain kind of subordination . . .

5001. Some (there) have a life of exercising command . . . and from this sphere [there results] subordination.

5963. The Russians are not so wicked as the rest in Christendom: they are in great subordination . . . They can be kept in good affection from the fact that they are in obedience and subordination. . . But they are but little intellectual.

D. Love xvi. Affections are loves, but subordinate to the general love as to their lord or head.

Subservient. See under SERVE.

Subside. *Subsidere.*

Subsidence. *Subsidentia.*

See under FALL DOWN.

W. 205°. Subsiding into a plane.

R. 343. By the subsidence and approach of the Heavens.

675°. He sank down into Hell.

676°. They are disposed into Societies, which afterwards sink down.

M. 263°. Such of us as torture others . . . sink down . . . into a certain prison. T.661⁸.

264°. They sank down deeply into their Hells.

514°. Being convicted, they sink down.

D. 4926. That rock began to subside. 4927.

4930°. Then that city subsides into the deep.

4944. See LAST JUDGMENT, here. 4975. 4977. 5053. 5057. 5064. 5202. 5418. 5650. 5792. J.(Post.)135. 138.

5016. See LONDON here. J.(Post.)12.

Subside. *Residere.*

D. Min. 4698. They are tortured until the cupidity subsides.

Subsidiary. *Succenturiatus.*

Bear subsidiary aid, To. *Succenturiare.*

A. 4407. Certain animals . . . have as it were two subsidiary brains within the orbits . . .

5219. The truths with Angels, Spirits, and men are subsidiary lights; but they have their light from the Divine truth . . .

5391. The subsidiary kidneys.

H. 567. The heat of the body is excited by the heat of its spirit, and bears subsidiary aid to it.

W. 93°. The natural sun [acts] through the influx of spiritual heat, to which it renders subsidiary aid. 106. 153°.

399°. As the subsidiary life of the body depends on the heart alone.

M. 104°. (They said) that conjugal love is heat, which becomes potency if the subsidiary heat of the sun is added to it.

375°. The malignant character of the atmosphere appears to be . . . a subsidiary cause.

E. 1211⁴. In Heaven. . . things come into existence through the forces of light and heat from the Sun . . . without subsidiary and auxiliary forces through light and heat from the sun . . .

D. Wis. xii. 3°. To which the light and heat of the sun bears subsidiary aid.

Subsist. *Subsistere.*

Subsistence. *Subsistentia.*

See under EXIST.

A. 775. As it comes forth—*existit*—from the Lord in this way, so it also subsists; for subsistence is a perpetual coming forth—*existentia*.

1807⁴. Those in Divine ideas never stop in the objects of external sight.

1950². No evil can subsist (or stay) in a sphere where good is.

2173². Without this marriage, nothing in nature would subsist.

2323. Without a Church somewhere in the world, the human race could not subsist. Ex.

2998. Without this connection (with the Spiritual World), neither man, nor any part of him, could subsist for a moment; for all his subsistence is thence.

2999. From this is the coming forth—*existentia*—and subsistence of all things.

3483². The learned know that subsistence is a perpetual coming forth; but still it is contrary to an affection for what is false . . . to say that nature continually subsists, as it has come forth—*existit*—from the Divine of the Lord. As, therefore, each and all things subsist from the Divine, that is, continually come forth . . . it follows that the visible universe is a representative theatre of the Lord's Kingdom . . .

3627. Nothing can come forth and subsist from itself . . .

3648². Man believes not in any influx from the Spiritual World . . . although he might know that nothing can subsist except through [the fact] that it has existed, (or come forth); that is, that subsistence is a perpetual coming forth; or, what is the same, production is continual creation.

4044°. There is not anything which can subsist from itself, but from something else; and this again from something else; and, finally, from the First; and this through a connection of correspondences.

4322°. All the smallest particulars in man come forth (from the correspondence between Heaven and man), and therefore they also subsist from it; for subsistence is a perpetual coming forth. 4525; (See CORRESPOND, here.)

[A.] 4523³. (Thus) whatever is in the world . . . does not come forth—*existat*—from itself, but from what is prior to itself; and this . . . from what is prior to itself; and so on even to the First, from whom the sequents come forth in order. And, as they come forth thence, they also *subsist* thence; for subsistence is a perpetual coming forth. Hence it follows that each and all things, down to the ultimate things of nature, have not only come forth from the First, but also *subsist* from the First; for, unless they perpetually came forth, and unless there were a continuous connection from the First, and thus with the First, they would perish in a moment. (Continued under EXIST, at A.4524.)

4529^e. They could scarcely *subsist* for blessedness (there).

4931. Unless there were such a correspondence of man with Heaven, and through Heaven with the Lord, he would not *subsist* for a single moment. All these things are held in connection by influx. 5377².

5116³. (Such) do not consider that *subsistence* is a perpetual coming forth; or, what is similar, that propagation is a perpetual creation.

5377. Without correspondence with . . . the Spiritual World, nothing ever comes forth and *subsists*, for the reason that it has not any connection with what is prior to itself; nor, consequently, with the First . . . That which is unconnected, and thus independent, cannot *subsist* for a single moment; for the reason it *subsists* is its connection and dependence upon that from which is all existence (or coming forth); for *subsistence* is a perpetual coming forth.

6040. For to *subsist* is perpetually to come forth—*existere*. (Continued from EXIST, here.)

6056. For it is a universal canon that nothing can *subsist* from itself . . . So with man: he as to his external cannot *subsist* except from the internal, and through it; nor can the internal man *subsist* except from Heaven and through it; and neither can Heaven *subsist* from itself, but from the Lord, who alone *subsists* from Himself. Influx is according to existence (or coming forth) and *subsistence*; for all things *subsist* through influx. But that each and all things *subsist* from the Lord through influx, not only mediately through the Spiritual World, but also immediately, in both mediates and ultimates, will be demonstrated in what follows.

6465. Hence it is that every formation comes forth—*existat*—separated from every other; but still so that the posterior depends upon the prior, inasmuch that it cannot *subsist* without the prior . . .

6482. *He* does not consider that nothing can *subsist* unless it perpetually exists (or comes forth); for, as is known in the learned world, *subsistence* is a perpetual coming forth; thus conservation is a perpetual creation.

7270^e. Unless this were so, a formed thing could not possibly *subsist* and act.

9237^e. An Earth could not *subsist* without a human race. Ex.

9327². All things *subsist* through the Divine truth. (See EXIST, here.)

9336⁴. All things in Heaven come forth according to this order, and *subsist* according to the same; for to *subsist* is to perpetually exist (or come forth). In order, therefore, that Heaven may come forth in man, it is necessary that he receive the Divine truth . . .

9430². In the ultimate, interior things *subsist* and quiesce.

9481³. Everything unconnected with the Divine perishes . . . Nothing can ever come forth—*existere*—without what is prior to itself, thus without the Divine . . . consequently it cannot *subsist*; for to *subsist* is to perpetually come forth—*existere*.

9500. Thus the consistence and *subsistence* of Heaven. Sig. and Ex.

9502. Existence and *subsistence* in perpetuity and without change. Sig. . . For through the Divine sphere . . . Heaven has come into existence and was created; and through the same it *subsists* and is conserved; for *subsistence* is a perpetual coming forth; and conservation is a perpetual creation.

10252³. As celestial good thus comes forth—*existit*—through truths in their order, so it afterwards *subsists* in the like order through the same truths; for *subsistence* is a perpetual coming forth. And, when it *subsists* just as it had come forth—*existit*—it is complete; for then the higher things *subsist*, rest, and repose themselves in order upon the lower things as upon their planes; and upon the extremes or ultimates, which are sensuous scientific truths, as upon their foundation.

10614². Hence the connection of all things, and the influx according to the connection, and the consequent *subsistence* of one thing from another.

H. 9. For to *subsist* is perpetually to come forth.

94^e. From this correspondence, man *subsists*; for man *subsists* from no other source than Heaven.

100^e. Thus it is the Corporeal of man . . . upon which, as upon its basis, Heaven *subsists*.

106. All things which come forth—*existunt*—in nature . . . are correspondences; (for the reason that) the natural world . . . comes forth—*existit*—and *subsists* from the Spiritual World; and both from the Divine. It is said that it also *subsists*, because everything *subsists* from that from which it comes forth—*existit*; for *subsistence* is a perpetual coming forth; and because not anything can *subsist* from itself, but from what is prior to itself, thus from the First; and therefore, if it is separated from this, it entirely perishes and vanishes away.

270⁴. They stop at the first step.

294. Every Spirit . . . *subsists* by influx from (the Society to which he belongs).

297. Mediate influx *subsists* through immediate influx.

301. The conjunction of Heaven with the human race, and of this with Heaven, is such, that the one *subsists* from the other. J.9^e.

303. They know, when they think, that nothing can *subsist* from itself, but from what is prior to itself, thus all things from a First; and that the connection with what is prior to itself is like that of an effect with its effecting cause. (Continued under EXIST.)

315. Divine order never halts in the middle . . .

340². Infants (there) do not advance beyond early youth, but remain in it to all eternity. M.411². 444². Ex.

536. An equilibrium in which all things subsist.

J. 9. Creation . . . proceeded to its ultimates, and then first subsisted.

—³. When man (becomes a Spirit) he does not subsist upon his Own basis; but upon the general basis, which is the human race.

— . No Angel or Spirit can subsist without man; and no man without Spirit and Angel. (Thus) the human race and the angelic Heaven make a one, and they subsist mutually from each other . . .

W. 152. The sun (must be) the first of creation; for all things in its world subsist from it; and, because they subsist from it, they have existed (or come forth) from it. The one involves and bears witness to the other. For all things are under the sun's view, because it determined—*posuit*—that they should be; and to keep under its view is to determine continually; and therefore, also, it is said, that subsistence is a perpetual coming forth. Ex.

160. There are such things (as spaces), because creation ceased there, and subsists in its state of rest.

P. 3². For sustentation is perpetual creation; as subsistence is a perpetual coming forth.

R. 343. The Angels (then) cannot remain in their state of love and wisdom.

533³. The reason the Church in the Heavens does not subsist unless it has been conjoined with a Church on earth. Ex. . . The internal with man does not subsist in its state, unless the external is conjoined with it. Ex.

M. 86. For thus subsistence or conservation is perpetual coming forth, or creation.

387^e. Ends progress . . . down to the terminus, in which they subsist or cease.

444³. As (evil) does not prevail against good, it stops in the endeavour.

447. Every man becomes . . . successively rational; and, if he does not halt there, he becomes spiritual.

I. 4. That the world has come forth—*existit*—from the sun, and not the converse, is evident from the effect of the cause, in that the world in each and all things of it subsists by means of the sun; and subsistence demonstrates coming forth—*existentiam*; and therefore it is said that subsistence is a perpetual coming forth . . . 9.

9. That . . . through the (natural) sun the world of nature has come forth—*existit*—and subsists. Gen.art.

T. 106². The man who halts in the first state . . . is like . . .

118. Without that Redemption . . . the Angels would not have been able to stay in a state of integrity. Gen.art. 579.

154³. If this were done, both (the heart and lungs) would stop.

497. Would not his thought (then) come to a stand?

590. In elevation as to the understanding, while the love of the will stays below . . .

Ad. 635. Interiors are distinct from exteriors thus: that the former can come forth—*existere*—and subsist, without the latter; but not the converse; for exteriors come forth from their interiors. For . . . all things come forth from an inmost or first, as from their simple; and, because they come forth from it, they also subsist from it; for subsistence is a perpetual coming forth.

1457². Perpetual coming forth; that is, subsistence . . .

D. 3270. They halt at the ninth use.

E. 665². For without a Church . . . the world cannot subsist. Ex.

1085². For the Heavens subsist upon the human race as a house on its foundation; and hence the wisdom of the Angels in like manner subsist upon the knowledge, intelligence, and wisdom of men from the sense of the letter . . .

1207⁴. Lastly, the terraqueous globe was created, in order that there might be ultimate matters there, into which everything spiritual might cease, and in which creation might subsist . . .

1215^e. Yet it is an eternal truth . . . that sustentation is perpetual creation, as subsistence is perpetual existence (or coming forth).

De Verbo 3⁹. All the Celestial inflows into the Spiritual; and the Spiritual into the Natural; and, into the ultimate of this, which is the Corporeal and Material, it ceases, and there subsists. Without such an ultimate, into which the intermediates may inflow, subsistence is impossible . . .

D. Wis. viii⁷. That from this Spirits and Angels derive the ability to subsist and live to eternity. Ex.

Substance. Under ACQUIRE.

Substance. *Substantia*.

Substantial. *Substantialis*.

Substantialiter. *Substantialiter*.

Substantiate. *Substantiat*.

A. 179. As soon as the interiors of the body grow cold, the vital substances are separated from the man, wherever they are, even if enclosed in a thousand labyrinthine interlacings. D.1104.

272^e. That man (when like a wild animal) can reason . . . he has from the spiritual substance through which the Lord's life can inflow.

444. Must the internal sight, or thought, not have an organic substance from which [to operate]?

731. 'To destroy every substance which I have made' (Gen.vii.4)=the proprium of man, which is as if destroyed when it is vivified.

801^e. See SUBJECT, here. 4223. H.434.

808. 'He destroyed every substance' (Gen.vii.23)=the cupidities which are of the love of self. 'Substance' is predicated of voluntary things, because all things

with man arise, that is, come forth and subsist, from the will. The will is the very substance of man . . .

[A.] 1533^e. Unless Angels were organic substances, they could neither speak, see, nor think.

1808^e. The reason all things on the Earth come forth not ideally, but actually, is that all things both celestial and spiritual, which are from the Lord, are living and essential, or, as they are called, substantial; and therefore they come forth actually in ultimate nature.

2162^e. 'As it were the substance of heaven as to purity' (Ex. xxiv. 10). (=the translucence of the angelic Heaven. 9408.) E.69.

2475^e. The spirit (of man is) his purer substance annexed to the things of his body.

2487. The exterior memory . . . is an organic something formed from the objects of the senses . . . in the substances which are the beginnings of the fibres . . .

2576^e. For (the garments of the Angels) are real substances; thus essences in form.

3318^e. These vessels . . . are those called truths, and in themselves are perceptions . . . of the changes of state according to which come forth the variations which take place in the most subtle substances.

3484. To this life (from the Lord) correspond the forms which are substances, and which are so vivified by the continuous Divine influx that they appear to themselves to live from themselves.

3726^e. Knowledges and truths are Things no more abstracted from the purest substances, which belong to the spirit of man, than sight is abstracted from its organ . . . There are purer substances, which are real, from which (the Knowledges and truths) come forth, whose variations of form, when animated and modified by the influx of life from the Lord, present them . . . As these forms or substances are not visible to the bodily eye, man (now) apprehends no otherwise than that Knowledges, and thoughts, are abstracted Things. Hence the folly of our age: that men do not believe they have a spirit within them which will live after the death of the body, when yet this spirit is a substance much more real than the material substance of its body . . .

4105. 'Acquisition'=truth; and 'substance,' good. (See ACQUIRE, here.)

4224. See FORM, here. 5807^e. 5847^e. 6326. 7408. W.42.

4411^e. When this (Divine light which is) truth inflows into the First Heaven . . . it is received substantially, and appears as a paradise, etc.

4653^e. There are Spirits who relate to parts still more interior, even to those substantiated ones which are nearer to the spirit, and which at last are in the spirit . . .

4659. The spirit of man is in his body . . . and is its purer substance, in both its motor and sensory organs, and everywhere else . . .

5084ⁱ. It is a consequent fallacy . . . that there are simple substances, which are monads and atoms . . .

5145. For in the head are all substances and forms in their beginnings.

6465. The like is the case with the modes and forces which proceed from them as substances. Ex.

6467^e. So man, while he lives (here), induces on the purest substances, which are of his interiors, a quality according to which the Lord's life is received.

6608. The intellectual light . . . enlightened the substances of the interior sight . . .

7004². For the Divine truth itself is the one only substantial thing . . . 8861^e. 9410⁵.

7270². The truth which proceeds immediately . . . cannot be received by any finite living substance; thus not by any Angel.

—^e. This may be evident from the maxim . . . that substance which is substance is one only; and that all other things are formations thence; and that in the formations this one only substance reigns, not only as form, but also as non-form, as in its origin.

7408. The two substances of the brain—cortical, and medullary.

8455^e. Whereas peace affects the inmost things of all—the first substances, and the beginnings of these substances with man; and thence derives and pours itself forth into the substantiates and derivatives, and affects them . . .

9327². Of thought (such) perceive nothing essential, still less, substantial; although they know that thought rules the whole body . . .

H. 418. (The correspondence of Heaven with man, is a correspondence) also with the organic substances which interiorly receive the influx of Heaven, whence man has interior activities of service to the operations of his mind; for whatever comes forth—*existit*—interiorly in man, comes forth in forms which are substances; for that which does not come forth in substances as its subjects is nothing.

L. 35^e. The Lord has put on a Human from the Father, which in itself is like His Divine, and thus substantial.

—¹⁰. As His Body was now not material; but Divine substantial, He came to the disciples when the doors were shut; and, after He had been seen, He became invisible . . .

W. 5². The Sun . . . cannot create anyone immediately from itself . . . but it can create from substances and matters so formed that they can receive heat itself and light itself . . .

40. That the Divine love and the Divine wisdom is substance, and that it is form. Gen.art. (See SUBJECT, here, and at 41. 42; and FORM, at W.42.)

—^e. Love and wisdom are the real and actual substance and form, which make the subject itself.

44. That the Divine love and the Divine wisdom are substance and form in itself . . . Gen.art.

174. The spiritual atmospheres are discrete substances, or least forms, which originate from the Sun; and, as they receive the Sun singly and severally, the fire of the Sun, thus divided into so many substances or forms . . . becomes heat . . . (So) the natural atmospheres are discrete substances and least forms which originate from the sun . . . which also receive the sun

singly and severally, and store up its fire in themselves . . .

196. When it is said that degrees are such . . . it is meant that substances are such in their degrees.

197. This can be applied . . . to the organic substances which are the subjects of the thoughts and affections . . . In all these, the first is the solely Regnant in the sequents: nay, is the one only thing in them. Ex. . . The substance which is substance in itself is the sole substance.

198. (Thus) the Divine, which is substance in itself; or the one and only substance, is the substance from which are each and all things which have been created . . .

200^e. Forms are substances. (Continued under FORM.)

204. The reason (simple things are more perfect than composite ones) is that the former are . . . less covered over with substances and matters devoid of life . . .

207^e. (Degrees) are successive compositions . . . from the simples which are their first substances or matters.

209. All the Civil, Moral, and Spiritual is not anything abstracted from substance; but they are substances; for as love and wisdom . . . are substance, so in like manner are all Things which are called civil, moral, and spiritual. These can indeed be thought of abstractedly from substances; but still, in themselves, they are not abstracted. (Continued under SUBJECT; and at 210.)

—^e. By substance is also meant form; for substance is not possible without form.

229. It is asserted by some that there exists—*detur*—a substance so simple that it is not a form from lesser forms; and that out of that substance, by accumulations into masses, substantiated or composite things come forth—*existent*; and, finally, the substances which are called material. But still such most simple substances are not possible. For what is substance without form? It is that of which not anything can be predicated; and out of an entity of which nothing can be predicated, not anything can be made up by accumulations into masses. That there are things innumerable in the first created substances of all things—which are the least and most simple ones—will be seen in what follows, where forms are treated of.

254. So do the substances or forms of the spiritual degree in man (contract themselves) from evils and the derivative falsities; for these are heterogeneous.

257^s. Man's natural mind consists of spiritual substances, and at the same time of natural substances. Thought is effected from its spiritual substances; but not from its natural substances. The latter substances recede when the man dies; but not the spiritual substances. And therefore this same mind, after death . . . remains in a like form . . . The natural substances of this mind, which recede by death, constitute the cutaneous covering of the spiritual body . . . Through this covering, which has been taken from the natural world, their spiritual bodies subsist; for the Natural is the *ultimum continens*.

260². For the natural mind consists not only of substances of the Spiritual World, but also of substances of the natural world; and the substances of the natural world, from their very nature, react against the substances of the Spiritual World; for the substances of the natural world are, in themselves, dead; and are acted on from without by the substances of the Spiritual World; and things which are dead, and are acted on from without, from their very nature resist, and thus from their very nature react.

270. The natural mind derives its form, in part, from the substances of the natural world; but the spiritual mind solely from substances of the Spiritual World.

273. The quality of the natural mind in its substantial form . . . from the substances of both worlds in the brains . . . (Continued under SUBJECT.)

283. Everyone who thinks from clear reason sees that all things have been created out of a substance which is substance in itself; for this is the *Esse* itself from which all things which are can come forth—*existere*; and, as God alone is substance in itself, and thence *Esse* itself, it is evident that the coming forth—*existentia* of Things is from no other source. Many have seen this . . . but have not dared to confirm it . . . lest they might think of the created universe as God . . .

300. There is one only substance from which all things are; and the Sun of the Spiritual World is that substance; and, as the Divine is not in space, and as it is the same in the greatest things and in the least, so in like manner with that Sun, which is the first proceeding of God Man. And, further, this one only substance, which is the Sun, proceeding according to continuous degrees . . . and at the same time according to discrete degrees . . . presents the varieties of all things in the created universe.

302. Finally, in ultimates (the atmospheres) become so compressed and inert, that they are no longer atmospheres, but substances at rest; and, in the natural world, fixed, such as are in lands (or earths), and are called matters. From this origin of substances and matters, it follows, first, that these substances and matters are also of three degrees; secondly, that they are held together in connection among themselves by the encompassing atmospheres; thirdly, that they have been accommodated to produce all uses in their forms.

303. That such substances or matters as are in lands have been produced from the sun through its atmospheres. Ex.

—². It follows that when the activity and expansion (of the atmospheres) cease in ultimates, they become substances and matters such as are in lands; and which, from the atmospheres from which they have originated, retain in themselves the effort and conatus of producing uses.

304^e. That there are degrees of both kinds in the leasts of all things, is because the spiritual Sun is the one only substance from which are all things.

305. That in the substances and matters from which are lands there is nothing of the Divine in itself; but that still they are from the Divine in itself. Ex.

—, Nevertheless by continuation from the sub-

stance of the spiritual Sun (the atmospheres) have brought with them that which was there from the Divine, which was the sphere encompassing the Lord. From this sphere, by continuation from the Sun by means of the atmospheres, have originated the substances and matters from which are lands.

[W.] 307. That all uses . . . are in forms; and that they receive the forms from the substances and matters such as are in lands. Gen.art.

310. For the substances and matters from which are lands are the ends and terminations of the atmospheres which proceed from the spiritual Sun as uses. And, as the substances and matters from which are lands are from this origin, and their congregates are held together by the circumpressure of the atmospheres, it follows that they have thence a perpetual conatus of producing forms of uses. Ex.

— (Thus) seeds of every kind . . . are impregnated by the most subtle substances, which can have no other than a spiritual origin . . . and then, through conjunction with matters from a natural origin, they can produce forms of uses . . .

311. In ultimates, the atmospheres become such forces, by which the substances and matters such as are in lands, are actuated into forms . . .

313. The first forms are the substances and matters from which are lands, in their leasts; the second forms are congregates of these; the third are from (animal and vegetable remains). (Continued under FORM.)

373. (The will and understanding are organized of the purest substances. See FORM, here.)

388^e. The material form (of man) is added to the spiritual form . . . in order that he may draw to himself, from the purer substances of the world, a fixed containant of spiritual things; and may thus continue and perpetuate his life (after death).

432. The initiaiment of man in the womb . . . is from spiritual substance . . .

P. 5. The spiritual Sun is not only the first substance, but is also the only one from which are all things. And, as it is the one only substance, it follows that that substance is in every created thing; but with infinite variety, according to uses.

6. It is acknowledged by many that there is one only substance, which is also the first from which are all things; but what the nature of that substance is, is not known. It is believed that it is so simple that there is nothing more so; and that it may be likened to a point which is of no dimension; and that from an infinite number of such, the forms of dimension have come forth—*exstiterint*. But this is a fallacy, which originates from the idea of space . . . But it is the Truth, that the simpler and purer anything is, the more, and the fuller, it is. . . Thus in the first substance are the most wonderful, perfect, and beautiful things of all. The reason it is so, is that the first substance is from the spiritual Sun, which is from the Lord, and in which is the Lord. Thus that Sun itself is the one only substance; which, because it is not in space, is the all in all things, and is in the greatest and the least of the created universe.

—². As that Sun is the first and one only substance from which are all things, it follows that in that substance there are infinitely more things than can appear in the substances which originate from it, which are called substantiate, and, finally, material. Ex.

157. There is one only essence, one only substance, and one only form, from which are all essences, substances, and forms which have been created. This one only essence, substance, and form is the Divine love and the Divine wisdom, from which are all things which relate to the love and wisdom with man. It is also good itself, and truth itself, to which all things relate. And those [three things] are the life, from which is the life of all, and all things of life. Also this One Only and Itself is omnipresent, omniscient, and omnipotent. And it is the Lord from eternity. (These six propositions demonstrated *seriatim*.)

174. (No one knows) the things which are done by the Lord in the interior substances and forms of the mind . . .

279^e. (Such) do not know that affections . . . are mere changes of the state of the purely organic substances of the mind; and that thoughts . . . are mere changes and variations of the form of these substances; and that memory is the permanent state of these changes and variations. Ex.

— As affections and thoughts exist—*dantur*—in the brains, which is full of substances and forms, they are called forms purely organic. . . Thought is no more possible separate from substantial form, than sight is from . . . the eye . . . Examine the brain, and you will see innumerable substances, and in like manner fibres, and that there is nothing there which is not organized.

—⁷. (Thus) the operations of the purely organic substances of the mind are like (those of the viscera); with the difference that the operations of the organic substances of the body are natural, whereas those of the mind are spiritual; and the two make a one by correspondences.

—⁸. The nature of the changes and variations of state and form in the organic substances of the mind, which are affections and thoughts . . . may be seen as in a mirror from the changes and variations in the state of the lungs in speaking and singing. Ex. —⁹. Ex.

—⁹. All changes and variations of state in organic substances, are such that having once been made habitual they become permanent. Ex.

319². (These mental substances and forms with the good and with the evil. See FORM, here.)

M. 31². (They are then spiritual or substantial men; and a spiritual or substantial man sees a spiritual or substantial man as a natural or material man sees a natural or material man; but not conversely, on account of the difference between the substantial and the material, which is like the difference between the prior and the posterior . . .

66. There exists neither good nor truth which is not in a substance . . .

—². Every idea of man, however sublimated, is substantial; that is, affixed to substances. Moreover no substance is possible except in a form: a substance

not formed is not anything, because nothing can be predicated of it; and a subject without predicates is (inconceivable).

113³. In the Lord the Creator is Divine good and Divine truth in its substance itself; the *esse* of His substance is Divine good, and the *existere* (or manifestation) of His substance is Divine truth . . .

183⁴. In man's seed is his soul in a perfect human form covered over with substances from the purest things of nature, from which substances there is formed a body in the womb.

207⁵. That which is abstracted from the Material has appeared to you as nothing, thus as a vacuum; when yet (in the Spiritual World) there is a fulness of all things, all things (being) substantial and not material; and material things derive their origin from substantial ones. We are spiritual men, because we are substantial and not material . . . When the three newcomers heard mention made of substantial things, they thought it must be so, both because they saw written books, and because they heard it said that matters have originated from substances.

220⁶. This can be done thousands and 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 there is a production of the whole, without any loss of it. Hence it is that this substance is just as fully in the least receptacles, which are the seeds, as it is in its greatest receptacle, which is the body.

315¹¹. You have known that the material body does not live and think, but a spiritual substance in that body, which you have called the soul . . .

316⁴. (Thus) in each substance, even the least, there is the Conjugal; and this is evident from the compound substances which are made up of simple substances; as, two eyes, two ears, etc.

328. These differences come forth from the fact that you, being now in the Spiritual World, are now 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, whereas we (men) are in derivatives and composites. You are in particulars, but we are in generals; and generals cannot enter into particulars . . .

I. 8⁵. The soul, being a higher spiritual substance, receives influx immediately from God; but the mind, being a lower spiritual substance, receives influx from God mediately through the Spiritual World; and the body, being from the substances of nature, which are called matters, receives influx from God mediately through the natural world.

16⁴. The atmospheres of the Spiritual World derive from their origin that they are substantial; and those of the natural world . . . that they are material.

17². Such must terminate the ideas of their thought in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff; and thus close up their understanding . . .

T. 20. That this one God is substance itself and form

itself; and that Angels and men are substances and forms from Him . . . Gen.art.

— . As God is *Esse*, He is also substance; for unless *esse* is substance, it is a mere abstract entity—*ens rationis*; for substance is a substantial—*substans*—entity; and that which is a substance, is also a form; for unless a substance is a form it is a mere abstract entity. And therefore both can be predicated of God; but in this way: that He is the one only, the very, and the first substance and form. 37, Ex.

29². Yet Angels and Spirits are substantial men . . .

— . This would be possible if there were no substantial extense there . . .

33. The spiritual Sun is from the substance which has gone forth from Him, the essence of which is love. . . . In the progress of creation . . . one thing was formed from another. (Continued under DEGREE.)

—². God first finited His infinity by means of substances emitted from Himself, from which came forth—*exstitit*—His proximate compass, which constitutes the Sun . . . Then, through the Sun, He perfected all the other compasses, down to the ultimate one, which consists of things at rest . . .

38³. Thus the human mind has been organized—interiorly of spiritual substances; exteriorly, of natural substances; and, finally, of material things. A mind whose delights are good, is organized interiorly of spiritual substances such as are in Heaven; but a mind whose delights are evil, of spiritual substances such as are in Hell . . .

52². ORDER is the quality of the disposition, determination, and activity of the parts, substances, or entities which make the form . . . In this definition, mention is made of substance, form, and state; and by substance we at the same time mean form, because all substance is form; and the quality of form is its state, the perfection or imperfection of which results from order.

53. That God is Order is because He is substance itself and form itself: substance, because all things which subsist have existed and do exist from Him; form, because all the quality of substances has originated and does originate from Him. Ex.

75³. The (heat and light) which proceed from the Spiritual Sun, and thence all things which, through them, come forth there, are substantial, and are called spiritual; and (the heat and light) which proceed from the natural sun, and thence all things which come forth through them, are material, and are called natural.

76³. Spiritual atmospheres, which in themselves are substantial, were created one from another . . .

—⁴. Keep in mind that the love and wisdom which make a one in God, are not love and wisdom in an abstract sense, but are in Him as a substance; for God is the very, the one only, and the first substance and essence, which *is* and subsists in itself.

79⁷. (There) they are in a substantial body; and a substantial man sees himself and his companions . . . just as a material man sees himself and his companions; for the Substantial is the primitive of the Material . . . The nature of that World differs . . . as much as does

the Substantial from the Material . . . or the Prior from the Posterior.

[T.] 90°. Like the Wolffian simple substance, in which . . . are all things of the Son's merit, (and which) cannot be divided . . .

470°. The finite things of which is (the spirit of man), are spiritual substances, which are in the Spiritual World, and are also brought—*collatae*—into our earth—*terram*, and stored up therein; and which, unless they were in it together with material things, not any seed could be impregnated from its inmosts, nor grow . . . nor could any worms be procreated from the effluviae from the earth—*terra*, and from the expiration of the exhalations from plants . . .

472°. The (natural) sun consists of created substances, the activity of which produces fire.

568°. You are now Spirits, in a substantial body . . .

771. He (then) lives a man in a substantial body . . .

798. The Angels instructed (Calvin) that he was now in a substantial body; and that previously he had been not only in the same, but also in a material one, which he had put on around the substantial one; and that the material body had been rejected, while the substantial one, from which man is man, still remained.

Ad. 643. (The soul) is the first and inmost substance out of which man is formed in the womb, and also after birth.

—4. There are four faculties . . . the soul, the intellectual mind, the lower mind, and the sensations . . . All these are real substances. 653, Ex.

654. From these (four) principal substances (of man) originate and are derived all things which are afterwards adjoined . . .

925. These things (regarding memory, etc.) do not fall into the understanding distinctly, unless it is known that there are higher and lower substances; for without substances no change of state is possible. The most simple substance of man is his soul itself, which is also the first and the highest one. From this is born the second substance, which is that in which these changes—the thoughts—are carried on. From this again is a third substance, in which come forth the changes of state which are called imagination. Here is the memory itself. To this next succeed the sensations; and the nature of the composite substances . . . called organs . . . in which the sensations come forth, may be evident to everyone, from anatomy . . . Such is their formation as to the substances themselves; for, unless there were real substances, which come forth actually, no thought would be possible; for thought is only a modification . . . 927, Ex.

2/1374. The substance itself, the essence of which is intermediate between natural and spiritual substance, is first of all (at death) loosed from its connections with terrestrial things, which are properly called the body, and is carried with him, because it includes that higher substance the essence of which is spiritual, and is called the intellectual mind . . . And this at the same time includes in itself the principal and purer substance of man, the essence of which is supercelestial, and is called, properly, the soul. 1378.

1377. Such is the appropriation of substances in each man, that they never agree with the substances of another. Ex.

D. 2329. Whence are the objects of thought (seeing that) Angels, Spirits, and men are only organic substances. Ex.

2366. See SUBJECT, here. 2367. D. Wis. v².

2392°. Therefore it is not to be doubted that (Spirits) are organic substances . . . (Such) do not know that spirits in the body, or Spirits separated from the body, are real substances, and, in man, such substances as have been conjoined with the material things of his body . . .

4293. Everything which is in the other life . . . is the Substantial itself, because it is the origin of all the substantial things in nature. There is a living Substantial there, or a purest Ethereal; and this is formed by the Lord into things so wonderful that they can scarcely be described.

4609. Ideas are not anything else than changes and variations in the interior substances of which is the internal man . . . When the Lord's life inflows into these substances, the ideas which are called thoughts are presented. . . The interiors of man are real substances, more real than his exteriors. 4610, Ex.

E. 775°. In the head are substances infinite in number, which appear like little spheres, and are called the cortical and the cineritious substance. From these proceed fibrils . . . from which is produced the medullary substance of the whole cerebrum, cerebellum, and medulla oblongata. From this medullary substance discernible fibres are protended . . .

837. As all men after death are the substances and forms of their love . . .

1084°. From the food, when it has been made chyle . . . the substances which are the origins of the fibres draw their spirit . . .

Ath. 74. It is said that there is one substance, or essence (in the Trinity), when yet there is a specific difference (in the old Church idea of the three Persons). Ex. 108. 168°. 169. 183.

J. (Post.) 263. Leibnitz speaks about the simple substance of Wolff.

D. Love xviii. Love is impossible except in a recipient form which is substantial.

xxi°. In order that these several faculties may come forth in effect and in use, they have been made and wonderfully organized from created substances and matters.

D. Wis. ii⁴. In the Spiritual World, however, there is the Substantial instead of the Natural.

vii. 2⁴. The spirit of man is not a substance separate from the viscera, organs, and members of the man . . . And therefore, when the connection between the body and spirit is loosed . . . there is only a separation of spiritual substance from material.

4. For the Substantial of the spirit has been adjoined to the Material of the body so fitly and unitedly, that there is not a fibril . . . where there is not the human of the spirit together with the human body.

viii.3. The substances in the Spiritual World appear as if they were material; but . . . as they are not, they are not constant. They are correspondences of the affections of the Angels; and they remain as long as the affections, or the Angels, remain, and disappear with them. It would have been the same with the Angels if they had been created there.

Can. God iv.8. Spiritual things are substantial, and natural things are material; and the latter have come forth, and subsist, from the former, as the posterior from the prior, or as the exterior from the interior.

Redeemer ix.3. The body of Christ, in so far as it was of the substance of the mother, was not life in itself . . .

Coro. 11. Man after death is not a material man, as before; but a substantial man. . . It is the mind, which is a substantial man, and is called the spirit, which undergoes Judgment.

Substantive. *Substantious.*

R. 10. Numbers are like certain adjectives to substantives . . .

Substitute. *Substituere.*

A. 947°. They can pervert the thoughts . . . and substitute other things.

1316. Thus he detracts from the Lord what is His, and substitutes himself. 1813°.

9186. 'To weigh' = to substitute in place of the former.

D. 2936. The deceitful send Subjects, (who) are substituted. Ex.

3057. So substitute others in their place (for punishment). 3416. 4277.

3449. When he was inculpated, he substituted the innocent. 3465. Ex.

J. (Post.) 82. The reason Mohammeds are continually substituted in place of the other . . .

3707. Whatever true or good was said by me . . . she substituted in place of it what is false or evil. (Thus) in place of Gehenna she substituted a bright white light, so that they might not know what I was saying.

3964. They want to substitute other persons.

Substitute. *Supponere.*

D. 3449. He wants to substitute the innocent. (Continued under SUBSTITUTE, above.)

Subterranean. *Sub terra.*

J. 58°. They dwelt under the earth for fear of robbers. —5. Most (of the Papists of the dark ages) dwelt under the lands there, one stock under another. The whole anterior tract . . . was as it were excavated, and filled with monasteries . . .

R. 260. 'Neither under the earth' (Rev.v.3) = in the lower Heavens. . . The ultimate Heavens appear as it were under the lands . . . Each expanse is like a land under the feet of those who are there. . . And, as the lowest expanse is under the former, there are there those who are under the earth (or land). . . He who does not know (these facts), cannot know what is meant in the Word by 'under the earth,' and by 'the lower parts of the earth.' Ill.

Subtilization. *Subtilizatio.* Subtilized. *Subtilisatus.*

T. 280°. The Natural can never, by any subtilization, approach to the Spiritual so as to become it. Ex.

D. 3512. See SUTLE, here.

Subtle. *Subtilis.*

Subtlety. *Subtilitas.*

Subtly. *Subtiliter.*

A. 947°. By subtle deceit . . .

1124. They supposed themselves to be so subtle that . . .

1644. Evil Spirits who are more subtle than Spirits. Ex.

4214°. Most people suppose that those are enlightened who . . . can speak more subtly and acutely about these things.

4227°. For Spirits act more subtly than men. Ex. . . These were so subtle that . . .

4630. As these Spirits were invisible, I supposed that they were as subtle, and yet evil . . . For those who are . . . subtle in their matters of business are such. Des.

6312. There are Hells which are in a more subtle sphere. Ex.

6484. He was one of the subtle evil Spirits, because he had indulged in thought more than in discourse. Des.

6929. Whereas the men of our Earth see these things which have been written as subtle and elevated.

W. 205°. As in a solid consisting of these three degrees, in the centre of which are the most subtle parts, around this the parts less subtle, and in the extremes . . . parts compounded of the former, and thus grosser.

310°. Seeds . . . are impregnated by the most subtle substances, which can have no other than a spiritual origin.

D. 1738. (The skin and its coats) imbibe the most subtle things of the world, and transmit them to the brain.

2075. On the more subtle Spirits. Gen.art.

2745. They pride themselves on being able to be subtle . . .

2828. A subtle proposition [put forth] by certain ones.

2896. On the more subtle thought. Ex.

— His ideas, which he supposed to be so very subtle that more subtle ones would be impossible—if he were to see one of them with a microscope, he would see it . . . larger than the whole Earth . . .

2942. That the interior Spirits have a subtle perception. Ex.

3088. On the more subtle evil Spirits in the line of the zenith, at various heights.

3110°. They are carried away by the cupidity of punishing anyone whatever in a subtle manner.

3123. On a subtle veil. Ex.

— They supposed that they were free because they were subtle, as if in what is purer. . . They were told

that their **Subtlest** appears to them as if it were the **Subtlest** of all things, just as is the case with others. . . . They disappeared with a kind of **subtle** veil into what was **more subtle** . . . 3123a.

[D.] 3135. A vision concerning the **more subtle** magical things. Des.

3214. There exhaled thence so much **subtle** poison that it excited the **more deceitful** Sirens.

3311. The **more subtle** evil Spirits above the head inflowed into my thoughts . . .

3312. At last there inflowed . . . the like still **more subtle**—so **subtle** that previously I had not perceived that **subtlety**, so that it was within the former **subtle** [influx]; and, when the intermediate Spirits perceived it, they wanted to seize on it . . . but they could not be otherwise than distinct; for those who were their **most subtle** ones could not enter into the **more exterior** **subtle** ones; nor these into the **more interior** **subtle** ones.

3313. The **most subtle** . . . were those who had been sons of the Most Ancient Church . . . 3354.

3466. As these were **more subtle**, they were in front, above . . . They who inflow **subtly**, and insensibly, were those who suppose such adulteries . . . to be holy.

—e. They were greatly tortured; for they were thus let into **more subtle** ideas.

3485. (Dippel) acted very **subtly**. Des.

3512. Some (of the Dutch), when taken up into the sphere of the interior angelic Spirits, . . . the speech of their ideas was so **subtle** that I marvelled; nay, they were so subtilized that I scarcely perceived it . . . for through the **subtlety** they almost vanished from my perception . . .

3741^e. For the knee [denotes] that which is **more subtle**.

3842. The deceitful over head . . . sometimes inflowed so **subtly** that I did not know it was from them . . . To-day I observed how they inflow into the **subtle** thought of man . . .

3927². They who supposed themselves to be **most subtle** . . . were reduced into such grossness that they could only speak very grossly . . . The punishment succeeded from the highest grossness to a less one, and thus to a **more subtle** one . . . so that they can be punished in their fallacious **subtlety** also.

4189. That the evil who suppose themselves to be **subtle**, are grosser than all others. Ex.

—e. Thus the **subtle** things of which they are composed are evil. Whereas they who are not **subtle** may be evil without, but not so evil within.

4784. They were **subtle** Spirits placed in concealment. Des.

5856. On the destruction of the **subtle** Spirits from the Mohammedans, Babylonians, and Reformed.

D. Min. 4565. (Anthony of Padua) is a **subtle** Spirit. Des.

4571. Ignatius . . . was **subtle**; but (seemed) to have been good.

4749. On Genii and **subtle** Spirits. Gen.art.

Ath. 222. Who, from this **subtlety** . . . thinks that God is one?

De Verbo vi⁴. For the Natural is gross . . . and the Spiritual is **subtle** . . .

De Conj. 81. They inflowed into my affections with such **subtlety** . . .

Suburb. *Suburbium.*

Suburban. *Suburbanus.*

H. 197². (The suburbs of the New Temple and Land, in Ezek.)

D. 3500. (The Dutch) have **suburban** houses.

5270^e. Beneath that **under-city-suburbio**, there was no other city.

5273. The visitation then entered that great **under-city-suburbium**.

E. 629⁶. 'The suburbs' (Zech.ii.4)=the Church from those who will receive exteriorly the Divine proceeding from the Lord. . . The spiritual natural are meant by those who are 'in the **suburbs**.'

Succeed. *Succedere.*

Success. *Successus.*

Succession. *Successio.*

Successive. *Successivus.*

Successively. *Successive.*

See under ORDER, and SIMULTANEOUS.

A. 63^e. Good Spirits (then) **succeed** (in place of evil ones).

1622². And this with **succeeding** varieties.

2162². Thus do things **succeed** one another in the Lord's Kingdom. Sig.

2500^e. The Lord introduced Himself **successively** . . . 2514². 2625⁴.

2625⁵. (In regeneration) celestial . . . and spiritual things are not implanted all together, but **successively**.

2632². It was these . . . which the Lord **successively** expelled from His rational . . . As this was not done at once—*una vice*, but **successively** . . . That He made His Rational Divine **successively**. Sig.

2649. The Human was made Divine **successively**. Tr. L. 32, III.

—². The Lord **successively** and continually . . . put off what was merely human . . .

3035^e. From **successives** is formed that which is simultaneous. (See SIMULTANEOUS at 5608².)

4379. Delay, and what is **successive**; and that otherwise they would not live. Sig. and Ex.

—e. The **successive** state and method of the insinuation of good into truths. Tr.

4381. A **successive** state of preparation. Sig.

5131. Thus there is what is **successive** of correspondences from the Divine down to the ultimate Natural.

5144. The **successives** of the voluntary things. Sig. and Ex. 5152.

6451². In man there are an inmost, interiors, and ex-

teriors. All these . . . **succeed** in order . . . and according to the order in which they **succeed**, they also inflow. Ex. . . This order is called **successive**. (Continued under **SIMULTANEOUS**.)

6465. All things (both in man and in nature) come forth—*existant*—through **successive** formations. Ex.

6481. They have seen the evil . . . **succeed** in these things . . .

6824. These degrees (of the neighbour) are degrees in **successive** order . . .

7270². He who does not know how the case is with order in **successives**, cannot know how it is with influx. Ex. . . The Lord had (therefore) created **successives**, through which, as media, the Divine truth which proceeds immediately could be communicated. But the first [compass] from this **successive** was too full of the Divine . . . and therefore He created a further **successive** . . . and this **successive** is the truth Divine which is in Heaven. The first two are above the Heavens; and are as it were radiant belts which encompass the Sun . . . Such is the **successive** order down to the Heaven nearest the Lord . . . and thence [the compasses] are continued **successively** down to the Ultimate Heaven; and from that down to the Sensuous and Corporeal of man, which receives the influx last.

—³. (Thus) there are continual **successions** from the First down to the ultimates . . . And hence it is evident that through these **successions** there is a continuous connection of all things with the First Esse. Influx is according to these **successions**. For the Divine truth . . . inflows **successively**; and on the way, that is, near each new **successive**, it becomes more general, thus more gross and obscure . . .

—⁴. But it is to be well known that the truth Divine which inflows into the Third Heaven, also at the same time, without **successive** formation, inflows down into the ultimates of order . . . Hence the **successives** are held together in their order and connection.

7296². They who . . . from their **success** attribute all things to their Own prudence (there) learn magical things . . .

8397. 'They journeyed'=**what is successive** and continuous . . . (here) **what is successive** of life as to states of temptations. Ex. . . Thus 'journeyings' = changes and **successions** of states.

8455². It is believed that an evil person is in peace when he is glad and tranquil from the fact that all things **succeed** with him; but this is . . . the delight and tranquillity of cupidities . . . which is (there) turned into what is undelightful . . .

— In the other life, the exteriors are **successively** unrolled.

—³. The tranquillity, content, and gladness of mind from **successes**, are relatively nothing; for they affect only the externals . . . H.290.

8456². The exteriors with a regenerating man receive life . . . **successively**. . . The insinuation of life from the Lord with them is effected in **successive** order. Ex.

8603. 'Moses, Aaron, and Hur'=Divine truths in **successive** order. Ex.

—². As to truths in **successive** order. Each and

all things in universal nature come forth from the interiors in order; they are derivations and **successions**; but the interiors do not cohere with the exteriors by continuity; but are distinct, and are conjoined by exertions as of fibres through which are the communications. The nature of the derivations and consequent **successions**, in general, may be presented to the idea by fruits. Ex. . . All these things (the skins, pulp, seeds, etc.), are in **successive** order; and are distinct from each other, and are also conjoined. Ex.

—⁴. In the animal kingdom (the derivatives in **successive** order) are much more perfect. The exteriors, interiors, and inmosts in it are also in **successive** order; and are distinct from each other, and are also conjoined; but they differ in this: that the forms in (this) kingdom have been created to receive life, and hence, as they are forms recipient of life in **successive** order, so also are the lives which thence result. Ex. . . Hence it may be evident what are Divine truths in **successive** order; for all things which are of life have relation to truth . . . The transits from one thing to another in **successive** order are called degrees.

8641. In Ex.xviii. it treats of truths in **successive** order, from the First to the ultimate. 8727. 8728, Ex.

9256². To destroy the falsities with such is to destroy the life itself; (therefore) the falsities must be extirpated **successively** . . .

9335². For goods and truths must remove (evils and falsities) by a **successive** implantation . . . If this is not done **successively**, and according to order, falsities which favour these evil loves will inflow. Sig.

9836². See **SIMULTANEOUS**, here. 9866.

9992. There are three things with man which follow in **successive** order: the Celestial, the Spiritual, and the Natural. Ex.

9994². The coming forth of Things in **successive** order, is circumstanced as end, cause, and effect. Ex.

10017. The work of Salvation in **successive** order. Sig. and Ex.

10099. (The Divine Spiritual) in the Natural **successively**. Sig. and Ex.

— For there are three things which **succeed** [one another] in Heaven: the Celestial, the Spiritual, and the Natural . . . They have been connected together by the influx, **successively**, of the one into the other.

—². It (therefore) treats here of the **successive** putting on of the garments of Aaron by his sons after him, by which is meant the **Successive** of the Thing in the Heavens.

— What what is **successive** is. Most of the learned have no other idea about **successives** than as of what is continuous . . . and because they have this idea about the **succession** of Things, they cannot conceive the nature of the difference between the exteriors and the interiors of man . . .

—³. But **successives** are not circumstanced continuously, but discretely; that is, distinctly according to degrees. Ex.

—⁴. For those who have an idea of **successives** as of what is continuous, cannot apprehend the Spiritual except as a purer Natural . . . Ex.

[A. 10099]⁵. Whereas they who have a just and distinct idea about *successives*, can in some measure comprehend that with the man who is being regenerated the interiors are *successively* opened; and that, as they are opened, they are also elevated into a more interior light and life . . .

10777. Unless his arts *succeeded* . . . the man could not be disposed to receive eternal life. Ex.

H. 163. All things with the Angels *successively* advance.

415. In process of time. P. 328.

486. *Succeed* one after another.

S. 38. In Heaven and the world there are *successive* order and *simultaneous* order. In *successive* order, one thing *succeeds* and follows after another, from the highest things down to the lowest . . . *Successive* order is like a column with steps from the top to the bottom . . . How *successive* order becomes, in the ultimate, *simultaneous* order. (Ex. under *SIMULTANEOUS*.) 65. W. 205.

W. 205. That in *successive* order the first degree constitutes what is highest, and the third what is lowest. (Fully quoted under *ORDER*.)

207^e. They are *successive* compositions. Ex.

255. The three degrees of the mind can be opened *successively*.

—². Hence beasts cannot think in *successive* order; but in *simultaneous* order, which is not thinking . . .

P. 12. The *Simultaneous* then makes what is *successive*. Ex.

175. When many such things *succeed* with those who do not believe in the Divine Providence . . . 250, Ex.

183³. If he saw the Divine Providence oppose itself to his *successes* . . .

237. When he sees that machinations *succeed* . . . 249⁴, Ex.

296². To convert a dragon into a lamb . . . can only be done *successively*. Ex.

R. 678². The interiors of the human mind with everyone are in *successive* order and in *simultaneous* order. They are in *successive* order from the higher or prior things to the lower or posterior things of it. They are in *simultaneous* order in the ultimate or last things; but in the latter they are from interiors to exteriors, as from the centre to the circumferences.

802³. The (Apostolic) *succession* is a thing invented by that love.

M. 313. That the states of the minds of both proceeding in *successive* order inflow into the state of marriage . . . Ex.

— . That the last state is such as is the *successive* order from which it is formed and comes forth, is a canon . . .

T. 214². There are also degrees of purity according to which both (*successive* and *simultaneous*) order exist.

586. That man cannot be regenerated except *successively*. Ex.

Ad. 130. *Successive* and *simultaneous* order. 633.

D. 2563. Then all things *succeed* with him . . .

3541. They had thus become persuaded that whatever they did would *succeed* . . .

3747. From the *success* of their affairs, they had contracted the persuasion that they should attribute [all things] to their own prudence.

E. 641⁴. The *successive* states of the Churches have been like the *successive* states of a man who is being reformed and regenerated. Ex.

668^e. Lest the *successive* progression of Things according to order should be disturbed . . .

1086⁴. In *successive* order, things pure and perfect appear above, and those less pure and perfect appear below. The three Heavens are in *successive* order, one above another. (Continued under *SIMULTANEOUS*.)

Ath. 112. There are *successives* from the Lord through the Heavens to man, thus to ultimates. *Successive* order is not continuous, but discrete; namely, one thing from another, as in every Thing in the world. The more exterior things in *successive* order contain in themselves the *successives* in an order of their own, which order is called *simultaneous*. In this order, all the *successives* are together . . . the first things in which have been created more interiorly; and so on, down to the ultimate circumference. And, as, in the *simultaneous* things, the *successive ones* are together, therefore there is all strength in them.

—². When the Lord acted from primes through ultimates, He acted through all things, thus through the *successives* which were in order in the ultimates as in their primes.

Succedaneous. *Succedaneus*.

M. 190. The changes of both these states (before marriage), and the consequent formations of minds, proceed in *succedaneous* order according to their continual increments.

Succoth. *Succoth*.

A. 4389. 'Jacob journeyed to *Succoth*' (Gen. xxxiii. 17)=the state of the life of good from truth then. . . 'Succoth'=the quality of this state.

4391. Booths or tents=the Holy of truth, whereas tabernacles or tents=the Holy of good. The former are called '*Succoth*.' That this is the signification of '*Succoth*.' III.

4392. 'Therefore he called the name of the place *Succoth*' (id.)=the quality of this state . . . namely, the quality of the state of the Holy in truth from good then. For '*Succoth*' means 'tents,' and 'tents'=the Holy of truth. III.

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

8103. 'They journeyed from *Succoth*' (Ex. xii. 20)=the second state after they had been delivered.

Succumb. See YIELD.

Such. *Talis*.

A. 4227. They who have been *such* (here), are *such* in the other life.

899¹². **Such** he remains. N.62^e.

1015³². Everyone is **such** as is his good.

H. 350². Man is **such** as is his will and understanding. 358.

480. After 2000 years, they were found to be altogether **such** as they had been described.

501. Man is altogether **such** as he is as to his interiors.

Suck. *Sugere, Exsugere.*

Suction. *Suctio.*

A. 2015³. 'To **suck** the milk of the gentiles, and the breasts of kings' (Is.lx.16)=to be endowed with goods and instructed in truths. (=the insinuation of celestial good and celestial truth. 6745³.) E.175³.

5180. A species of suction or drawing induced on the head by Spirits. Des. D.112S. 1129.

5608⁷. 'The infants, and those that **suck** the breasts' (Joel ii.16)=the innocent.

5620^e. 'To **suck** honey out of the rock' (Deut.xxxii.13)=the delight from memory-scientificis-truths. E.314⁷. 374¹⁰. 411⁷.

6745³. 'To **suck** the affluence of the sea' (Deut.xxxiii.19)=that they will then imbibe memory truth in abundance, or that it will be insinuated. 'To **suck**,' here, is the same word as 'to be suckled' in the following places. Ill. 6762. E.445⁵.

9780⁸. 'To **suck** oil out of the flint of rock' (Deut.xxxii.13)=to be imbued with good through the truths of faith.

M. 133. An infant knows only how to **suck**, (which) it has imbibed from the continual **suction** in the womb. T. 335⁷.

T. 335³. *Eesugam*, occurs.

D. 1781. Said they would **suck** out the marrows.

2743. They **suck** out such things from (those) with whom they are.

2974. He wanted to **suck** out my blood.

E. 365³⁹. 'To **suck**' (Is.lxvi.11)=influx from the Lord.

410⁹. 'The **suckling**-*sugens*,' or 'suckling-*lactens*-infant' (Is.xi.8)=the good of innocence. 581⁵.

Suck in. *Insorbere.*

T. 448². The good were **sucking** in the delights of the evil.

470². Man **sucks in** by the lungs and by the pores . . .

Suckle. *Lactare, Laciare.*

Suckling. *Lactens.*

Suckles, One who. *Lactatrix.*

See under MILK.

A. 1736³. 'To lead the **sucklings**,' is predicated of His love or mercy.

3183. 'Those that **suck**-*lactentes*,' and 'those that give **suck**-*lactantes*,' are sometimes mentioned in the Word, and by the former is signified the first state of infants, which is a state of innocence . . .

—². 'She that gives **suck**' also=innocence; for of the giver and the receiver . . . a like state is perceived.

It is here said that they sent 'the nurse' or her who gave **suck**, to the intent that the affection of truth might be described: that it was from innocence.

—³. That 'a **suckling**,' in the Word, =innocence. Ill.

4378. 'The flocks and the herds are **suckling** with me' (Gen.xxxiii.13)=goods both interior and natural which as yet have not acquired Divine life. . . 'Sucklings'=recent goods; here, spiritual ones nascent in the Natural. Ex.

5236². 'A **suckling**, an infant, and a child'=the three degrees of innocence . . . and also the three degrees of love and charity. . . But the innocence of sucklings, etc. is only external; and man has no internal innocence until he has as it were been anew made a suckling, etc. 9390. 10132². E.314³.

—⁴. 'Out of the mouth of babes and **sucklings** Thou hast perfected praise' (Matt.xxi.16; Ps.viii.2)=that only by the way of innocence can praise come to the Lord. Ex. 5608⁸.

6745. '**Suckle** him for me' (Ex.ii.9)=that she should insinuate into him good suitable to the religiosity. 'To **suckle**'=to insinuate good. . . For a nurse, or one who **suckles**, =the insinuation of good. Ill.

10132⁷. Love is spiritual conjunction, and therefore it is added, 'He shall gently lead the **sucklings**' (Is.xl.11); for '**sucklings**,' and '**infants**'=those in the good of innocence. E.314².

T. 335⁷. That they can be **sucklings**, is from the continual suction in the womb.

E. 175⁴. 'Princesses shall be thy **sucklers**' (Is.xlix.23)=(the goods through which man is regenerated and nourished).

3761⁵. 'The infant and **suckling** faint in the streets of the city' (Lam.ii.11). . . 'The infant and **suckling**' =those in the good of innocence; abstractedly, the good of innocence itself. 652²⁵.

710⁷. 'Woe to . . . them that give **suck** in those days' (Matt.xxiv.19)=lamentation over those who, then, receive the truths of good. . . For the milk which is **sucked**=truth from the good of love. It is said 'Woe to them' because in such a state those who receive truths cannot keep them safe; for Hell prevails, and takes them away, whence comes profanation. 721²¹.

—⁸. 'Blessed are the breasts which have not given **suck**' (Luke xxiii.29)=those who have not received genuine truths from the good of charity.

—⁹. 'Blessed are the breasts which Thou hast **sucked**' (Luke xi.27). Since 'to **suck** the breasts'=the regeneration of man, the Lord answered, 'Blessed are they that hear the Word of God, and keep it.' Ex.

863⁷. 'The **suckling**, with the old man' (Deut.xxxii.25)=innocence and wisdom.

Suddenly. *Subito.*

A. 9334². (Thus) the evils and falsities with an evil man cannot be removed **suddenly** . . .

9336². (Thus) the life of Hell with a man cannot be destroyed **suddenly**; for, if it were destroyed **suddenly**, he would completely expire; and neither can the life of

Heaven be implanted suddenly; for, if it were implanted suddenly, he would in like manner expire. Sig.

Suffer. Under PAY.

Suffer. *Pati.*

A. 952. He said that . . . he wanted to suffer . . .

1106^o. Some suffer things quite hard there; some, things not hard. These are what are called vastations.

1937². (Such) suffer themselves to be led equally by the evil and the good; and they suffer much from the evil.

2679^o. Suffers himself to be led by the Lord. 3573³.

2973⁴. When man suffers the Lord to dispose . . . But, when man does not suffer the Lord to dispose . . .

3603^e. If he is such that he does not suffer himself to be regenerated . . .

3646^e. He who suffers spiritual light to inflow . . .

4122. In proportion as man suffers himself to be led (by Him).

4586. 'Rachel . . . suffered hard things' (Gen. xxxv. 16) = the temptations of interior truth.

5126^e. With those who suffer themselves to be regenerated . . . 5280³. 6550, Sig. 6611.

5132². But this is grief on account of what they themselves suffer, (and is not the mercy of charity).

5555. They had (here) suffered themselves to be much seduced by the deceitful. . . The like happens to them there. These constitute the exterior skin.

6208^e. (Such) suffer themselves to be led away into all kinds of evils . . .

7032². They who are such because they do not suffer themselves to be led by the Lord . . .

7250^e. When they have suffered the extreme things (of vastation) . . . they are finally saved. 7251.

10729². (Thus) in proportion as man suffers himself to be led through good to truths, he is led by the Lord . . .

R. 98. 'Fear nothing of the things which thou shalt suffer' (Rev. ii. 10) = despair ye not when ye are infested by evils, and assaulted by falsities; because with those who are in goods as to life, and in falsities as to doctrine it cannot be otherwise. E. 121.

D. 5759a. They who had perceived delight in the fact that others were suffering, were cast out.

Suffer. *Sinere.*

A. 10430. 'Suffer Me' (Ex. xxxii. 10) = that it ought not to be so obstinately insisted upon. Ex.

Suffering. *Supplicium.*

D. 2583. Man is condemned to eternal suffering; for he has merited it; but, of the Lord's mercy, condemnation is at last taken away, but through vastations and sufferings, according to their actual sins . . .

3747. It is suffering sufficiently severe to dwell with dragons.

D. Min. 4793^e. He still persists, and therefore grievous suffering for him is imminent.

Suffice. *Sufficere.*

Sufficiency. *Sufficientia.*

A. 5663^e. It could no longer suffice that the Divine Itself should inflow through Heaven . . . H. 101².

L. 41. These few [quotations] may suffice. E. 326^e.

M. 250^e. According to (their capacity of being wise) a sufficiency of wealth is given them.

293⁴. On the sufficiency, etc. of this current of love, conjugal love depends.

433². This spiritual sufficiency, even in the Natural, will not be wanting at this day to those who approach the Lord, and abominate adulteries as infernal.

De Verbo 6. They insisted that natural theology suffices.

Suffocate. *Suffocare.*

Suffocation. *Suffocatio.*

Suffocative. *Suffocativus.*

A. 560. When (the antediluvians) became such, they were, as of themselves, as it were suffocated; for man cannot live without remains. 563, Ex.

562. (Their persuasion) is deadly and suffocative.

662. No Flood is meant here . . . but the expiring or suffocation of those who were there, when they were separated from remains . . . and consequently from the Heavens.

1035. That such a deadly and suffocative persuasion should no longer exist. Sig. and Ex.

1120. When at last there was no internal respiration of the breast, they were suffocated of themselves.

1270². They tried to kill me by their suffocative afflatus. 1879.

1271. I perceived that their Persuasive was suffocative.

1940³. This Rational either suffocates, rejects, or perverts them.

2041². They either reject, or suffocate it.

2057³. The love of self extinguishes, and suffocates the delights of others.

2284². These are what either extinguish, or suffocate, or pervert the influent truths and goods. 3743^e.

3891². It was foretold me, before I went to sleep, that there were many who were conspiring against me, with an intention to kill me by suffocation; but I paid no attention to their threats, because I was safe in the Lord. Ex.

3894. Hence the evil . . . when they come near the good (there), seem to themselves unable to breathe, but as it were to be suffocated. Ex. 4330³. D. 3326.

3895. The Persuasive of evil and falsity, and also the Persuasive of truth, when the man is in a life of evil, is such (there) that it as it were suffocates others . . .

4104³. With such a one, Truths and their affections . . . are either suffocated, rejected, or perverted.

4214³. What was the light of Heaven with them, is either suffocated, as when the light of the sun falls upon something opaque . . .

4317^e. Is either reflected, perverted, or suffocated, 4612⁴. 5032³. 7491. 10232^e.

4320. Objects which suffocate the light, and pervert it . . .

5623°. They either reject, **suffocate**, or pervert truths, as soon as they come to their ear, or into their thought.

6564. This influx, with the evil . . . is resisted and rejected, or is perverted, or **suffocated** . . . H. 297°.

8939°. For worldly and earthly things **suffocate** it . . .

9144. The loves of self and of the world . . . at last **suffocate** and extinguish all truth, and, with truth, good.

9281°. When these approach an angelic Society, where there is respiration from the interior, they begin to be **suffocated** . . .

H. 360°. Unless the affection . . . flows out into acts, which is done in the society of a number, it is **suffocated** . . .

398. These (external things) so extinguish and **suffocate** interior delights . . .

W. 262. After the confirmations, he either perverts, or **suffocates**, or reflects the goods and truths of Heaven and the Church . . .

407°. It is the like with a man who is being **suffocated**, whether by water, or by anything which stops up the larynx . . . the man appears to be dead . . . and yet is still alive at the heart. D. Wis. vii. 4°.

P. 254°. He cannot bear a higher joy, for he would be **suffocated** in it.

278a°. 'The thorns sprang up, and choked them. . . These are they who hear the Word, but the cares of this age, and the deceitfulness of riches, choke the Word.'

T. 72°. Some (of the simple) stood as it were **suffocated** (by what they heard).

D. 458. A conspiracy made to **suffocate** me. What it seemed to signify. Ex. 3364.

3583. They did not want to admit of its being said that they want to kill, but to strangle, and thus to **suffocate**; for their Persuasive is such that it **suffocates**. Hence some want some such thing as this to have been meant by the Flood; namely, that they were **suffocated** one after another . . .

3585. Suddenly, I seemed to myself to be as it were **suffocated** . . . (Thus) their Persuasive could strangle or **suffocate** others . . .

4455. (The Nephilim of this time) entered into everything, not of my thought, but of my intentions, and extinguished, **suffocated**, and perverted it . . .

4744. A sphere as of a smoke of dust breathed forth from him . . . involving something of **suffocation**.

4751°. A pool which no one can pass over without being **suffocated**.

4790. The sensation about the spiritual life had been **suffocated** by the world.

5912. (Luther) **suffocated** the understanding of those who were at the same time in externals.

E. 549. 'A scorpion' = a Persuasive infatuating and **suffocating**. . . This Persuasive is said to be **suffocating**

because it deprives the understanding of the faculty of thinking freely, and of extending its sight in every direction . . . and, when this is the case, the respiration labours. Ex.

D. Wis. vii. 3. For the Persuasive possessed by some evil Spirits . . . at the same time **suffocates**; and therefore it is called **suffocative** in reference to the body . . .

Suffuse. *Suffundere*.

A. 8544. They were **suffused** with shame. T. 16°. 79°.

Sugar. *Saccharum*.

T. 455°. Their friendship is like a spider in **sugar**.

D. 3898. Glass cups full of wine with **sugar**, seen.

Suggest. *Suggerere*.

A. 1937°. Infused and **suggested** by evil Spirits.

2045. Hence the Rational suggests falsities which confirm.

T. 381°. Therefore he does not love to see anything but what his senses **suggest**.

Suicide. *Sui nex*.

See A. 8950. D. 253. 1043. 1336.

D. 1783. [Such were those Spirits] who formerly killed whole armies . . . by suddenly rushing into the chambers of the brain, and inspiring such terror that they slew one another. . . It is very rare at the present day that the bonds are loosened to any of them: only when anyone is such that it is better that he should be permitted to perish as to the body than as to the soul; and who, unless he perished as to the body in such a manner by insanities and **suicide**, could not but perish to eternity. (See A. 5717.)

Suitable. *Habilis*.

Aptitude. *Habilitas*.

See under ADAPT—*aptare*, and MEET—*convenire*.

M. 204. A greater **aptitude** and facility of conjoining good with truth and truth with good . . . is inherited by those born from such a marriage.

T. 410. A king . . . from three or four persons would select one **suitable** for a function . . .

D. 2252. Quicker to understand and perceive.

4347. **Aptitude** to this or that.

—, Whether he is **apt** . . .

4350. As he is so **quick** at receiving heavenly loves . . .

Coro. 35. From these are derived inclinations, **aptitudes**, and even pronenesses to evils.

Suitable. *Idoneus*.

A. 10329. 'To call by name' = to select such as are **suitable**. —°, Ex.

R. 153¹⁰. He knows for what work each person is **suitable**.

Suitor. *Procus*.

M. 296. Yet women have the right of choosing one of their suitors. —°

[M.] 298. The parents acquire Knowledges about the suitor.

299. If a daughter were to consent of herself to her urgent suitor . . .

— She is unqualified to ferret out such things as belong to the habits and peculiarities of her suitor.

T. 7^e. Like a virgin who accepts rings from a number of suitors . . .

E. 1009^e. Virgins who do not regard scortations as wicked, but abstain from them because the resulting bad name would turn away suitors.

Sulphur. *Sulphur.*

Sulphureous. *Sulphureus.*

Sulphurated. *Sulphuratus.*

A. 643. Gopher wood is a wood abounding in sulphur like the fir, and many others of its kind. It is from its sulphur that it is predicated of it that it signifies concupiscences, because it easily catches fire.

—³. 'Fire,' 'sulphur,' and 'woods' (Is.xxx.33)=filthy cupidities.

1297. 'Sulphur,' 'bitumen,' etc. in the Word, are predicated of cupidities, especially of those which are of the love of self.

1299. Bitumen, being sulphureous and fiery . . .

—^e. 'Pitch' [and 'sulphur' (Is.xxxiv.9)]=the falsities and evils of cupidities. 6724.

1666⁴. 'The whole land sulphur and salt, a burning' (Deut.xxix.23)=goods and truths vastated; 'sulphur'=the vastation of good. 2455².

1688. 'Bitumen'=cupidities, from the foul sulphureous stench in such water.

2444. ('Sulphur rained on Sodom') (Gen.xix.24)=the Hell of those who are in the evils of the love of self. . . 'Sulphur'=the Hell of the evils of the love of self. 2446,III.

4416. There succeeded a yellow lumen as from sulphur. Des. 4418.

6724. Because bitumen and pitch are sulphureous and black, they=evil and falsity.

7324¹. 'Fire and sulphur' (Rev.xix.20; xx.10; xxi.8)=the love of self and the derivative cupidities . . .

9141³. 'A river of sulphur' (Is.xxx.33)=falsities from the evils of the love of self and of the world.

9348⁹. 'Fire and sulphur' (Ps.xi.6)=the evils of the love of self and of the world.

H. 553^e. In some cases the lumen (of the infernals) is like that from burning sulphur.

R. 450. 'Having breastplates fiery, hyacinthine, and sulphureous' (Rev.ix.17)=their argumentations imaginary and visionary from infernal love and Own intelligence, and from the derivative concupiscences. . . By 'sulphur' is signified the concupiscence from that love through Own intelligence. 452²,III. E. 576.

452. 'Out of their mouth issued fire, and smoke, and sulphur' (id.)=that in their thoughts and discourse, regarded interiorly, there is nothing else, and from them proceeds nothing else, than the love of self and of the world, which is the proprium of the will; the

conceit of Own intelligence, which is the proprium of the understanding; and the concupiscences of evil and falsity, which is the general proprium flowing forth from the two former. See E.578.

636. 'And shall be tormented with fire and sulphur . . .' (Rev.xiv.10)=the love of self and of the world, and the derivative cupidities . . . and the torment in Hell from them. See E.888.

835. 'The lake of fire burning with sulphur' (Rev.xix.20)=the Hell where are the loves of falsity, and at the same time the cupidities of evil. . . 'Sulphur'=the cupidity of evil and of the derivative falsity. 864. 893.

—². The Hell where such as appears at a distance like a fiery lake with a green flame as of sulphur. But they who are in it do not see this.

839². Like bottles filled with iron filings mixed with powdered sulphur, into which if water be poured there arises a heat . . . T.113. 116^e.

M. 80. (Hells in the west which appeared like lakes of fire and sulphur). . . There appears as it were sulphur, from the love of what is false.

231². A fireplace into which the servants threw sulphurated and bituminous torches . . .

T. 110. The ground was a mixture of sulphur, iron-filings, and clay. —⁸.

—^e. The statues, being composed of a mixture of sulphur, iron-filings, and clay, began to bubble, as is the case with a mixture of these ingredients when water is poured upon it.

339². Like the light over sulphurated glebes in the night.

385³. Like what takes place in swampy and sulphureous places in midwinter, after sunset: such a light, fatuous and cold, is often seen by travellers.

514. Like sulphureous stones thrown into the depths of the sea.

D. 3410^e. These are nocturnal lights, nay, waxen lights, rather, because there is in them more of sulphur . . .

4452. They are then encompassed with sulphur and the derivative fire . . .

4453. There was as it were the smoke of a furnace mixed with sulphureous fire.

4682. Hells where there appears fire, as it were from what is sulphureous. 5006.

5204. Lakes of sulphur. Ex. 5207.

5466. Where the women dwelt there appeared a lucidity as it were sulphureous, which was from the lasciviousness in which they had been (here); for lasciviousness with women appears so (there) when they are together.

5467. The women were cast into a place burning with sulphur and fire . . . De Conj.93.

5469. Then all these women . . . were cast into the sulphureous lake . . .

D. Min. 4800. There appears in the other life a rain of fire and sulphur, attended with a sense of combustion; and then the land where they are yawns asunder and becomes like a lake . . .

E. 576. 'Of sulphur,' or 'sulphureous' = the concupiscence of destroying the goods and truths of the Church through the falsities of evil; here, = falsity barning from the loves of self and of the world. 578, Ill. 579.

578². As the falsities of evil from the love of self had destroyed them, it rained sulphur and fire (on Sodom); sulphur, from the concupiscence of destroying the Church through the falsities of evil . . . Such a rain appears in the Spiritual World also when the evil who are in falsities from that love are being cast down into Hell. 653¹¹.

—⁸. By 'sulphur' is meant such falsity of evil as destroys everything of the Church with man, which is the falsity from the evil of the love of self . . .

644²⁶. The evils of falsity and the falsities of evil are signified by 'fire and sulphur' (Ezek. xxxviii. 22).

653¹¹. By 'sulphur' (Deut. xix. 22) is signified the vastation of all good through the concupiscences from evils. —¹³.

SSS. 'Sulphur' = the love of falsity from evil, properly, the concupiscence of destroying the truths of good of the Church by means of the falsities of evil.

960⁶. 'Snares, fire, and sulphur' (Ps. xi. 6) = falsities and evils seducing.

Sum. *Summa.*

A. 280. It treats here in sum of . . .

10216. 'The sum' (Ex. xxx. 12) = all.

M. 340⁸. His precepts, which in sum are . . .

T. 340. That faith in sum is . . .

E. 1024². The precepts of the decalogue are all things of the Word and all things of the Church in sum. Ex. 1025².

1066³. In sum:—

D. Wis. xii. 5³. The following is a summary of them.

Summary. *Summarius.*

See BRIEF EXPOSITION.

A. 2114. In this verse is a summary of all things . . .

S. 97^e. This summary has been collated with the Word in Heaven . . .

Life 54. As these laws (of the decalogue) were, in a brief summary, the complex of all things of religion . . .

W. 66^e. From this summary it may be seen . . .

R. 707³. Shall be told in a brief summary . . .

T. 1. The Faith (of the New Church) is here prefixed that it may be as . . . a summary, in which all the things which follow are contained . . .

343. It is necessary first to set forth the summaries (of faith) . . . 345.

D. 6044. The summary of all things of faith at this day is . . .

E. 944^e. This is a summary.

Summer. *Aestas.*

Summer, Of. *Aestivus.*

A. 935. 'And summer and winter' (Gen. viii. 22) = the state of the regenerate man as to his new voluntary

things, the alternations of which are circumstanced as are summer and winter. Ex.

—². As there is nothing but evil in the regenerate man, he cannot but undergo alternations, and now be as it were in summer—that is, in charity—and now in winter—that is, in no charity. There are such alternations in order that the man may be perfected more and more . . . (It is the same) in the other life; for without alternations as of summer and winter as to voluntary things, and as of day and night as to intellectual ones, he cannot be perfected, and rendered more happy; but these alternations in the other life are as those of summer and winter in the temperate zones . . . Ill.

4180³. This comes to pass in the time of spring and summer. Des. . . If man is like spring, or summer . . .

9213. These are the states to which correspond the seasons of spring and summer upon earth.

10834. (In the Sixth Earth) they have perpetual spring and summer . . . because the year is so short . . .

H. 166². Summer and noon are turned (with the Angels) into the idea of love and wisdom such as they are in their second state.

W. 73^e. (By summer is meant the fulness of the Church.)

102. When the heat and light do not make a one in the Heavens, there is either as it were summer—*aestivum*, or winter . . . such as that in the tropics.

E. 1146³. By 'house of winter, and house of summer' (Amos iii. 15) are signified those things of the natural man which are called sensuous.

Summit. *Culmen.*

See HEIGHT—*fastigium*, and PEAK.

M. 77². The summit (of the mountain where dwelt those of the Copper Age) was not a summit, but a plain . . .

Summon. *Arcessere.*

A. 5851. Man summons to himself Spirits from Hell according to his life.

9325⁸. The gentiles who are summoned to the Church. Sig.

H. 295. Good Spirits are adjoined to man by the Lord; but evil ones are summoned by the man himself.

D. 4753. When the evil do this . . . they summon infernal Societies; and, the more of them they summon the more they infest those who are protected by the Lord.

4797². Certain Spirits were summoned above the head . . .

5093^e. Other Spirits were summoned in their place.

Summum Bonum.

A. 5365⁴. Therefore it is disputed among the learned what is the summum bonum.

8378^e. Hence the insanity of supposing that . . . what is called the summum bonum consists in luxury and pleasure.

Sumptuous. Under MAGNIFICENCE.

Sun. *Sol.***Solar.** *Solaris.*

See under RISE.

A. 32. 'The sun' (Matt.xxiv.29)=love, which would be 'darkened.' 1808^e. (=that the Celestial which is of love and charity would be darkened. 1839².) (=no charity. 1846^e.) 1984³. ('The sun,' here, =love to the Lord and charity towards the neighbour. 2120.) 2495. 4060. ('The sun and moon,' here=love and charity, or good and truth . . . which will then perish. 4697⁴.) (By 'the sun which will be darkened' the Angels do not apperceive the sun, but love to the Lord; and by 'the moon' they do not apperceive the moon, but faith in the Lord. 10604⁴.) T.198. ('The sun'=the Lord as to love; and 'the moon' the Lord as to faith. H.1².) S.14². 112². ('The sun shall be darkened'=love and charity no longer; 'the moon shall not give her light'=intelligence and faith no longer. R.27.) (By 'the sun,' in this and many other passages here quoted, is meant love; by 'the moon,' faith; by 'the stars,' the Knowledges of good and truth; and by 'the powers of the heavens,' these three as the stabiliments and supports of the Heavens and of the Church; and therefore by these things collected together into one sense is meant that no love, nor faith, nor Knowledges of good and truth will survive in the Christian Church in the last time, when its end is at hand. B.78.)

—². That it is the Lord from whom is all love, was also represented by the great luminary, or sun, when He was transfigured; for 'His face did shine as the sun.' . . Thus His Divine, or Love, is signified by 'the sun.'

253. 'The sun' (Rev.xii.1)=love. (=celestial love. 3272².) (=the good of love. 4918³.) (=love and wisdom from the Lord. R.53³.)

255^e. 'The sun' (Ps.lxxxix.36)=love.

337². The sun' (Ps.lxxii.5)=love.

655. 'The suns,' or windows (Is.liv.12)=intellectual things from charity.

1042². From the Lord, as from the Sun of wisdom and intelligence.

1043⁴. His Voluntary is then like a little sun, from which the rays extend into his Intellectual.

1053^e. In the Heaven of the celestial Angels the Lord Himself is the Sun . . .

1066². 'The sun and moon blackened' (Joel ii.10), that is, love and faith. (=the good of love and its truth. 3355³.)

1326³. The internal of such worship is described by . . . 'the sun,' which is holy love, being 'darkened' (Is.xiii.10). 1808³. 2242⁴. (=that love to the Lord cannot come forth with man. 8902³.)

1521². The light in Heaven is from the Lord, who is the Sun to them.

1529. The Lord appears in the Third Heaven . . . as a Sun . . .

1530^e. As the Lord's Celestial and Spiritual appear before the external sight of the Angels as a Sun and Moon, 'the sun,' in the Word, =what is celestial; and 'the moon,' what is spiritual.

1531. But it has not been given me to see the Sun.

1625. There was perceived the semblance of a Sun which was itself unseen.

1807. When (such a one) sees the sun, he does not think of the sun, but of the Lord, as being the Sun of Heaven.

1837. 'The sun was setting' (Gen.xv.12)=the time and state before consummation; for 'the sun'=the Lord, and thence the celestial things which are of love and charity, consequently love and charity itself; (thus) 'the setting of the sun'=the last time of the Church . . . 1859.

— The first period of the Church is compared to the rising of the sun . . .

1838. In the other life the Lord is always the Sun . . . but before the evil He appears as darkness . . .

1861³. 'The sun shall be turned into darkness' (Joel ii.31). ('The sun'=charity.)

—¹⁵. The Lord appears to the celestial Angels as a Sun . . . 1997^e. 2034^e. 2069^e. 2669². 2708. 2776³. 3235². 3693³. 3969¹⁶. 4493³, Ex. 6240, Ex.

2034^e. 'The sun'=the Celestial of His love. Refs.

2231⁴. The Lord's Celestial manifests itself before the Angels by a flaming beam as of the sun . . .

2441. 'The sun was gone forth upon the earth' (Gen. xix.23)=the last time which is called the Last Judgment . . . (for) the rising of the sun, or its going forth upon the earth, =the Lord's presence itself, because both 'the sun' and 'the east'=the Lord. . . For, in the other life, the Lord is a Sun to the universal Heaven; for it is the Divine Celestial of His love which so appears before their eyes . . .

—³. Hence it is that the rising of the sun, by which is signified the presence of the Lord, involves both the Salvation of the good, and the damnation of the evil.

—⁴. Therefore it is said in the Word that the sun has been blackened to them, by which is signified that they have rejected everything of love and charity, and have received everything which is contrary. III.

—⁷. The Ancient Church understood nothing else by 'the sun' than the Lord, and the Divine Celestial of His love, and therefore they had the rite of praying toward the rising of the sun, not even thinking of the sun at the time. But, after their posterity had lost this . . . they began to worship the sun itself, and the moon; which worship spread to many nations, inasmuch that they dedicated temples to them, and set up pillars; and, as the sun and moon then took on an opposite meaning, they =the love of self and of the world, which are exactly contrary to celestial and spiritual love. III.

2495⁴. 'The sun shall be ashamed' (Is.xxiv.23)=that charity shall be ashamed.

2706². Like the sun, which is present with its heat and light in vegetation according to the reception.

2762⁴. When (the Greeks) described the sun, by which was signified love, they placed in it the god of their wisdom and intelligence, and attributed to him a chariot and four horses of fire. (For they knew that the sun =celestial love. 4966².)

2973². In the Lord's Kingdom in the Heavens the Lord as a **Sun** is in the midst . . .

3195³. 'The **sun** no more thy light by day' (Is.lx.19) =not the things which are of natural light, but the things which are of spiritual light.

—⁹. 'His face as the **sun**'=the Divine good.

—^e. 'The **sun**'=Divine love; so that it is the Lord's Divine love which appears as a **Sun** in the Heaven of Angels. Refs.

3425⁴. The Lord appears as a **Sun** to the Angels . . . but to the infernals as something quite opaque . . .

3540². 'The **sun**'=the good of love, or of the life which is thence.

3636. It is a most universal principle that the Lord is the **Sun** of Heaven, and that all the light in the other life is thence derived . . . From the **Sun** of Heaven, that is, from the Lord, there is not only light, but also heat . . . 3638.

3641. They who are in Heaven have their heads towards the Lord, who is the **Sun** there, and thus the common Centre, from whom is all position and situation . . . whereas the infernals have their heads downwards . . .

3693. 'For the **sun** was set' (Gen.xxviii.11) = in obscurity.

—². 'The setting of the **sun**,' in the Word, =the falsity and evil in which they are who have no charity and faith; thus it=the last time of the Church; and it also=an obscurity as to those things which are of good and truth . . . Ill.

—⁴. 'The **Sun** going down upon the prophets' (Micah iii.6)=that they no longer have any truth and understanding of truth.

—⁵. 'To cause the **sun** to go down at noon' (Amos viii.9)=obscurity as to truth with those who are in the Knowledges of good and truth. (=that the good of celestial love would recede. 6693⁵.)

—³. 'Thy **sun** shall no more go down' (Is.lx.20)=that they should be in the life of good and in wisdom, because in the celestial love and light of the Lord.

—⁴. 'The **sun** knoweth his going down' (Ps.civ.19). 'The **sun**'=wisdom from the Lord.

3704. This is circumstanced as is the **sun**: the **sun** itself in its essence is nothing but fire; and the light which appears thence is not in the **sun**, but from the **sun**; (and) the Lord as to the Divine good is represented by the **sun** . . . 3969¹⁶.

3708². For the **Sun** there, which is the Lord, is not like the sun of the world, which rises and sets . . . but it appears constantly, yet according to the states of those who receive light from it; for its light has in it wisdom and intelligence; and therefore it appears according to the state of each person's wisdom and intelligence. With those who are in good and truth it appears in heat and light, but celestial and spiritual, as the **sun** when it is in its rising and at midday; while with those who are not in good and truth, it appears as the **sun** when it is setting, and at night.

4060². 'The **sun**'=the Celestial of love . . . that is, 'the **sun**'=love to the Lord . . . The reason of this signification of 'the **sun**,' is that in the other life the

Lord appears as a **Sun** to those in Heaven who are in love to Him, who are called the celestial . . .

—⁴. The **Sun** in the Heavens, that is, the Lord, is never darkened, but shines perpetually; and thus neither is love to the Lord darkened with the celestial . . . And so the **sun** of this world shines continuously . . .

4300. 'The **sun** rose upon him' (Gen.xxxii.31)=conjunction of goods. Ex.

4321². The Lord as a **Sun** appears constantly to the right, at a middle altitude there, a little above the plane of the right eye; and all things there have relation to the Lord as a **Sun** and Centre . . .

4527. They were taken up into the first of Heaven . . . and said that they had never seen such a light; and yet this occurred long after the **sun** had set.

4552². In the regenerate man . . . good . . . is like a little **sun** (in the inmost of his Natural).

4677³. When the Lord was transfigured . . . the Divine good appeared as 'the **sun**.'

4696. 'Behold the **sun** and the moon' (Gen.xxxvii.9) =natural good and natural truth. (For) 'the **sun**'=celestial good . . . 'The **sun**,' in the supreme sense, =the Lord, because He appears as a **Sun** to those in Heaven who are in celestial love . . . Therefore the light from the **Sun** there is the Celestial of love, or good . . . Here, therefore, 'the **sun**'=natural good . . . because it is predicated of Jacob. Ex.

4697. 'Who giveth the **sun** for a light by day' (Jer.xxxi.35) =the good of love and of charity. Ill.

4779⁷. 'The **sun** became black as sackcloth of hair' (Rev.vi.12). . . 'The **sun**'=the good of love.

4882³. For the Lord appears there as a **Sun**, and on His right are the good . . . and on His left the evil . . .

4901². For the **Sun** there, which is the Lord, is always rising and never setting; and hence it is that no notion of time enters their thoughts . . .

5079^e. For each and all things there, come forth and subsist from the **Sun** which is the Lord, whence they have in them what is alive; whereas each and all things which are in the natural world come forth and subsist from a **sun** which is elementary fire; and hence have in them what is not alive.

5084². It is a fallacy of sense . . . that the **sun** revolves once each day around this Earth . . . and although it is said that it is . . . impossible that so great an ocean of fire as the **sun** is . . . should revolve around the Earth . . . still with very many the fallacy of sense prevails.

5092. The obscurity of night (here) comes forth from the absence of the **sun** of the world . . . but the obscurity of night (there) from the absence of the **Sun** of Heaven, which is the Lord . . . This privation does not arise from the **Sun** of Heaven setting . . . but from the man or Spirit being in falsity from evil, and removing himself.

5097². 'Morning'=the Lord Himself, because the Lord is the **Sun** from which is all the light in Heaven, and He is always in His rising, thus in the morning. He is also always rising with everyone who receives the truth which is of faith, and the good which is of love; but He sets with everyone who does not receive. Not

that the Sun there sets ; for He is always in the rising ; but that he who does not receive, causes Him as it were to set with himself. This may be compared in some degree to the changes of the sun of the world in respect to the inhabitants of the Earth ; for neither does this sun set, since it always remains in its place, and is always shining thence, but it appears as if it set . . . and so the setting is not in the sun . . . This comparison . . . instructs us that the privation of the light of Heaven, that is, of intelligence and wisdom, is not because the Lord, who is the Sun of intelligence and wisdom, sets with anyone ; but because the inhabitant of His Kingdom removes himself, that is, suffers himself to be led by Hell by which he is removed. 6110⁴.

[A.] 5215². See HEAT=calor, here. 7083.

5482². Like the influx of the sun into the subjects of the Earth . . . in the time of spring and summer.

5585². 'The sun'=the Divine love. Refs.

5672². States of shade such as those of evening come forth there, not from the Sun, that is, the Lord, which is always shining ; but from the proprium of the Angels . . .

5704². That the Lord is nothing but Divine good, and that the Divine truth is not in Him, but proceeds from Him, may be illustrated by the sun of the world, which is nothing but fire, and the light is not in it, but proceeds from it . . . As universal nature is a representative theatre . . . the sun represents the Lord ; its fire, His Divine love ; the heat thence, the good which flows thence ; and the light, the truths which are of faith ; and (therefore) in the Word, by 'the sun' is meant the Lord . . . 8241². 8328². 10196³. H.139.

6015⁸. That the good of love can no longer inflow, is signified by, 'I will cover the sun with a cloud' (Ezek. xxxii.7).

6135³. It is the Lord's Divine Human which thus appears (as a Sun) . . .

6417². To the Celestial Kingdom the Lord appears as a Sun. 9684².

6645³. (For) the Lord appears in the other life as a Sun, and from it infills the universal Heaven with heat and light. The flame of that Sun is nothing else than the Divine love ; and the light thence is the Holy of love, which is the Divine truth.

6832². That the Lord appears to everyone according to his quality, may be evident from the fact that He appears to those in the Third Heaven as a Sun, from which there is ineffable light, for the reason that those who are there are in the good of love to the Lord ; and that He appears to those in the Second Heaven as a Moon, for the reason that they are more remotely and obscurely related to the Lord, for they are in love towards the light ; whereas in the First Heaven, the Lord does there appear either as a Sun or as a Moon, but only as light . . .

—³. It is the fire or flame of that Sun which gives the esse of life to every man . . .

7058². The (celestial) Angels are in refulgent, and as it were flaming, light, for they see the Lord as a Sun . . .

7078². The sun of the world is presented to Spirits

behind them, when they think about it ; for not a whit of it appears. The reason it is presented behind them, is that the sun of the world is thick darkness to those who are in the other life. But the Sun of Heaven, or the Lord, appears in front, before the right eye, because they have all their light from it ; and the right eye corresponds to the intellectual sight, not only in so far as it is illuminated by truth, but also in so far as it is illuminated by good. Thus the Lord looks at every man from good, and illuminates him through good. 7171. 7247.

7171. The sun of the world remains in the perception of Spirits solely from their having seen it here, and is presented to them in idea as a something of thick darkness, behind, and at a considerable distance, at an altitude a little above the plane of the head.

7173. The Sun of Heaven (then) appeared to the Spirits of Mercury. The Sun of Heaven, which is the Lord, appears only to those who are in the Third Heaven : all others see its light, and also the Moon. On seeing the Sun they said that that was not the Lord God, because they did not see a face . . . But suddenly the Sun appeared again, and in the midst of it the Lord encompassed with the solar circle, on seeing which they humbled themselves profoundly . . . Then, also, the Lord out of the Sun was seen by Spirits of this Earth, who, when they had been men, had seen Him in the world, (and they) confessed that it was the Lord Himself . . . Then, too, the Lord out of the Sun was seen by the Spirits of the planet Jupiter. 8543².

7177. The Spirits of Mercury said that from their Earth the sun of the world appears large, larger than from other Earths, (which) they knew from the idea of other Spirits about the sun.

—². For heat does not arise from nearness to the sun. Ex.

7270². The first two successives . . . are as it were radiant belts . . . which encompass the Sun, which is the Lord.

7381⁴. But the Sun of Heaven . . . does not make circumpigrations and circumvolutions, and thus induce ideas of time and space. The light from that Sun is truth Divine, and the heat from it is good Divine ; and from these come forth ideas of states . . .

7988². By 'the sun' (as one of the army of the heavens) is signified the good of love.

8328². The fire of the sun does not itself pass to the Earth, for it would burn up and consume all things ; but the light in which is the heat from the fire of the sun . . . 8644.

8487. 'The sun grew hot, and it melted' (Ex.xvi.21) =that it vanishes according to the degree of the increasing concupiscence. Ex.

— . In a good sense, 'the sun'=celestial love, because the Lord is a Sun in the other life ; and the heat which comes from it is the good of love, and the light is the truth of faith. . . Hence, in the opposite sense, 'the sun'=the love of self and of the world, and the heat from it=concupiscence.

8543². That our Lord is the Sun of Heaven. Refs.

8615. 'Until the setting of the **sun**' (Ex.xvii.12)=when that state ceased. Ex.

8644². In the **Sun** there, which is the Lord, there is Divine fire, which is the Divine good of the Divine love; and from that **Sun** there is Divine light, which is the Divine truth from the Divine good. In this Divine truth there is also Divine good, but not such as there is in the **Sun**. Ex.

—^e. That the Lord is the **Sun** in Heaven, and that the **Sun** there is the Divine good of His Divine love; and that the light thence is the Divine truth, from which is intelligence. Refs.

8736. These saints (of Jupiter) call the **sun** the face of the Supreme Lord, and believe that He has His abode there; on which account they also worship the **sun**.

8750². The **Sun** in the other life, which is the Lord, remains constantly in its own place . . .

8812. For the **Sun** which gives light to the Angels in the universal Heaven is the Lord; and the fire there is His Divine love, which gives the heat of life to every living thing; and the light there is the Divine truth which illuminates all who receive it; quite differently from the **sun** of the world, the fire of which is fire and not love . . .

—². Therefore the effects which come forth from the **Sun** of Heaven, because they have life in them, are called spiritual; and those which are from the **sun** of the world are called natural, and have no life in them. The life which is apperceived in living things in heat and from heat, is not from the heat of the **sun** of the world, but from the heat of the **Sun** of Heaven. Ex.

—⁴. Moreover, the **Sun** of Heaven, like the **sun** of the world, is immovable, and does not cause these states by any circumscription. Ex.

8897^e. The Lord as to Divine good is the **Sun** in the other life; and as to Divine truth is the Light.

8902³. That 'the **sun**'=love to the Lord; and 'the moon,' faith in Him. Refs. 8906³.

9031. So the **Sun** of Heaven, which is the Lord, is also said to 'rise,' but in the heart when the man is being regenerated, and also when he is in the good of love and of faith; and it is said to 'set' when he is in evil and thence in falsity; when yet the Lord is constantly in His rising . . . and never in His setting . . .

9128. 'If the sun have risen upon him' (Ex.xxii.3)=if he should see it clearly from what is interior. Ex.

9212⁴. 'The **sun**'=the Divine love; (thus) that 'the Lord's face shone like the **sun**'=that His interiors were the good of the Divine love.

9228. 'The **sun**'=love from the Lord, thus love to the Lord. . . 'The light of the **sun** sevenfold, as the light of seven days' (Is.xxx.26)=a full state of intelligence and wisdom from love and faith in the Lord.

9263⁵. That 'the righteous shall shine as the **sun** in heaven' (Matt.xiii.43)=those who are in the good of love from the Lord; for the Lord is the **Sun** in the other life; and from the Lord as the **Sun** there is the good of love. Refs. Hence the Lord is called 'the **Sun** of righteousness' (Mal.iv.2).

9441. Every star is like a **sun** in its own place . . . and has planets revolving around it. Ex.

9489. The infernals do not look toward the **Sun**, but backwards from the **Sun** . . . and they therefore appear . . . in an inverted position . . .

9498. See **DIVINE TRUTH**, here.

9571. For it is the Divine Human of the Lord from which is the light in Heaven; for it is the **Sun** of Heaven . . . and the light thence is the Divine truth. Refs. 9594^e.

9668³. In Heaven the east is where the Lord appears as a **Sun**, which is in front, over against the right eye . . . 9684⁴.

9682³. It is to be known that the Lord is above the Heavens; for He is the **Sun** of Heaven; but still He is present (in Heaven) by means of the light and heat thence . . . 10106², Ex. 10579⁷.

9684². The Lord appears to those who are of the Celestial Kingdom as a **Sun** . . . The Lord as a **Sun** appears at a middle altitude over against the right eye . . . From the Lord as a **Sun** is the light for those who are in His Celestial Kingdom . . .

—⁴. Hence by 'the **sun**,' in the Word, is signified the Lord as to Celestial good. Refs.

9694. (The Spirits of the First Earth) said that the Greatest God is in the **Sun** of the angelic Heaven . . .

9695. As they do not worship the Lord, they do not have light from the **Sun** of the angelic Heaven; but from an angelic Society. Ex.

9697. They said that the **sun** of their world appears to them flaming; and when I represented to them the size of the **sun** of our Earth, they said that their **sun** is smaller . . . and I have heard from the Angels that it is among the lesser stars.

9755. The **Sun** of Heaven, which is the Lord, appears towards the right eye, at a middle altitude; and from it the Angels of the Heavens have all their light, and, with the light, all intelligence and wisdom. But the **sun** of the world does not appear when it is thought about; but in its place there appears a dark something, opposite and behind.

—⁹. 'The **sun** for a light by day' (Jer.xxxi.35)=the good of love from which is the light in truths.

10130⁴. They who love the Lord turn their eyes to the Lord as a **Sun** . . .

10135. When the Angels are in a state of love, it is morning with them, and then the Lord appears to them as a rising **Sun** . . .

—². The reason the Angels have such states, and such variations, is that the **Sun** of Heaven, which is the Lord there, is the Divine love itself; and therefore the heat which thence proceeds is the good of love, and the light is the truth of faith; for all things which proceed from that **Sun** are alive; and are not like the things which proceed from the **sun** of the world, which are dead. 10188³.

10162. (The Spirits of the Second Earth) said that their **sun**, which is a star as seen from our Earth, is of the colour of fire, in appearance no larger than the head of a man. The Angels told me that the star

which is a **sun** to them is among the lesser ones, and is not far distant from the equator of the heavens.

[A.] 10579^e. All infernal Spirits turn their backs to the Lord as a **Sun**; whereas the Angels always turn their faces to Him.

10584³. By the **sun** and its 'rising' (Ezek. viii. 16) is here meant the **sun** of the world and its rising, and by it is signified the love of self . . . Hence it is that the **sun** of the world is presented in the idea of the Angels as a something utterly obscure behind them . . . 10652^e. H. 561.

10589. (The Spirits of the Fourth Earth) were from a star, which is their **sun**, very distant from the **sun** of our world; its position being low down near to the Milky Way; and being among the lesser stars.

10771. The **sun** (in the Fifth Earth), which to us is a star, appears there of a flaming colour, in size almost a fourth part of our **sun**.

10809. They asked how the Lord appears with the Angels from our Earth. I said that He appears in the **Sun** as a Man, encompassed there with the solar fire . . . and that the heat which proceeds thence is the Divine good, and the light the Divine truth, both from the Divine love, which is the fieriness which appears around the Lord in that **Sun**; but that that **Sun** appears only to the Angels in Heaven, and not to the Spirits who are below, because these are more remote from the reception of the good of love and the truth of faith than are the Angels who are in the Heavens. But as to the **sun** of the world, it appears to no one in the other life; and yet it is presented in their idea as a blackness which is not visible, and opposite to the **Sun** of Heaven, which is the Lord.

10834. Concerning the **sun** of that (Sixth) Earth, which to us is a star, they said that it appears to the inhabitants of the size of the human head, of a flaming colour. D. 5513³⁰.

H. 1(e). 'The **sun**' = the Lord as to love, and thence love to the Lord. Refs. 119, III.

89. All that extense is called the natural world which is under the **sun** . . .

116. On the **Sun** in Heaven. Chapter.

— The **sun** of the world does not appear in Heaven, nor anything which is from that **sun**, because 'it is all natural; for nature commences from that **sun**, and whatever is produced by means of it is called natural. W. 88.

117. Nevertheless there is a **Sun** in Heaven . . . The **Sun** of Heaven is the Lord; the light there is the Divine truth, and the heat there is the Divine good, which proceed from the Lord as a **Sun**. From this origin are all things which come forth and appear in the Heavens . . . The reason the Lord appears in Heaven as a **Sun**, is that it is the Divine love from which all spiritual things come forth, and, by means of the **sun** of the world, all natural things. This Love is what shines as a **Sun**. W. 5^e.

118. That the Lord actually appears in Heaven as a **Sun** . . . I have sometimes also been permitted to see . . . The Lord appears as a **Sun**, not in Heaven, but

high above the Heavens; not above the head, or in the zenith, but before the faces of the Angels, at a middle altitude. He appears in two places; in one before the right eye, in the other before the left, at a considerable distance. Before the right eye He appears altogether as a **Sun**, similar as to fire and size to the **sun** of the world. But before the left eye He does not appear as a **Sun**, but as a Moon. (Continued under Moon.)

—². The Lord appears to everyone according to the quality of the reception of Him . . . to those who receive Him in the good of love, He appears as a **Sun**, fiery and flaming according to the reception. These are in His Celestial Kingdom.

120. The Divine love . . . is much more ardent (than the **sun** of the world); and therefore the Lord as a **Sun** does not inflow immediately into the Heavens; but the ardour of His love is tempered on the way by degrees. These temperings appear as radiant belts around the **Sun**. Moreover the Angels are veiled over with a thin accordant cloud, lest they should be injured by the influx. Therefore the Heavens are distant according to the reception . . .

121. When, however, the Lord appears in Heaven, which often happens, He does not appear girt with the **Sun**, but in an angelic form . . . for He is not there in person, because the Lord in person is constantly encompassed with the **Sun**; but He is in presence by aspect. Ex.

—^e. I have also seen the Lord outside the **Sun** in an angelic form, a little below the **Sun**, on high; and also near, in a like form, with a shining face; and once, in the midst of the Angels as a flaming beam.

122. The **sun** of the world appears to the Angels as a certain thick Jarkness opposite to the **Sun** of Heaven . . . and this constantly. The reason is that the fieriness of the world corresponds to the love of self . . . and the love of self is exactly opposite to the Divine love . . . and that which is opposite to the Divine love . . . is thick darkness to the Angels. Hence it is that 'to adore the **sun** and the moon, and to bow down one's self to them,' in the Word, = to love one's self and the falsities which are from the love of self. III.

123. As the Lord appears in Heaven as a **Sun** from the Divine love which is in Him and from Him, all in the Heavens turn themselves constantly to Him; those in the Celestial Kingdom, to Him as a **Sun**, and those in the Spiritual Kingdom to Him as a Moon; but those who are in Hell, turn themselves to the thick darkness and the darkness which are opposite, thus with their backs to the Lord; for the reason that all in the Hells are in the love of self and of the world, and thus are opposite to the Lord. Those who turn themselves to the thick darkness which is in place of the **sun** of the world, are in the Hells at the back, and are called Genii; and those who turn themselves to the darkness which is in place of the moon are in the Hells in front, and are called Spirits. Ex.

124. As the Lord is the **Sun** of Heaven . . . He is the common Centre . . .

141^e. See EAST, here.

146. The distance between the **Sun** and the Moon in Heaven is 30 degrees . . .

159. How the Lord as a **Sun** appears to the Angels in the Celestial Kingdom in their first, second, and third states. I saw the Lord as a **Sun**, first, ruddy and sparkling in such resplendence as cannot be described . . . Afterwards, I saw a great obscure belt around the **Sun**, by which that first ruddiness and sparkling began to be dulled . . . Then, I saw the belt becoming more obscure, and the **Sun** consequently less ruddy, and this by degrees, until at last it became as if bright white. (Continued under **MOON**.)

172. The things which come forth from the **Sun** of Heaven are called spiritual things; and those which come forth from the **sun** of the world are called natural things.

569. Infernal fire or love (also) comes forth from the **Sun** of Heaven, or the Lord, but it is made infernal by those who receive it. Ex.

C. J. 38. All things which are in the Spiritual World . . . are from the **Sun** there which is pure love; and all things which are in the natural world . . . are from the **sun** there which is pure fire.

U. 133. (The Spirits of the First Earth) also said . . . that a star larger than the rest appears to them towards the west; and it was said from Heaven that that star is our **sun**.

S. 13². 'The sun and the air darkened' (Rev. ix. 2) = the light of truth made thick darkness.

95. (From the appearance) it is said in the Word that the **sun** rises and sets, etc. when yet the **sun** stands immovable; for it is a fiery ocean . . . That the **sun** moves is an apparent truth; that it does not move is a genuine truth . . .

W. 5. The Lord, because He is Love in its very essence, that is, Divine love, appears before the Angels in Heaven as a **Sun**, and from that **Sun** proceed heat and light . . .

—². This **Sun** itself, or the Divine love, cannot through its heat and through its light create anyone immediately from itself; for one so created would be love in its essence . . . but it can create from substances and matters so formed as to be capable of receiving the very heat and the very light; comparatively as the **sun** of the world cannot by heat and light produce germinations on the Earth immediately; but only from the matters of the soil in which it can be by its heat and light, and cause vegetation.

10. Spaces, and consequently distances, appear in the Spiritual World equally as in the natural; but they are according to spiritual affinities . . . This is why the Lord, although everywhere in the Heavens with the Angels, nevertheless appears high above them as a **Sun**.

73. Time, there, is not distinguished into times and seasons as (here), because their **Sun** is constantly in its rising (or east) . . . for it is the Lord's Divine love which appears to them as a **Sun**. 104. Ex.

83. That the Divine love and the Divine wisdom appear in the Spiritual World as a **Sun**. Gen. art.

84. As these two worlds are so distinct, it can be

seen very clearly that the Spiritual World is under a different **Sun** from the natural world. Ex. . . And further, that the **Sun** of the Spiritual World in its essence is such that spiritual heat and light can come forth—*existere*—from it . . .

85². (The spiritual **Sun**) has been seen by me, and it appeared of a like size to the **sun** of the natural world; it also appeared fiery like it, but sparkling more. . . The universal Heaven is under that **Sun**, and the Angels of the Third Heaven see it constantly, those of the Second Heaven quite frequently, and those of the First Heaven sometimes.

86. That **Sun** is not the Lord Himself; but is from Him. It is the proceeding Divine love and Divine wisdom which appear as a **Sun** in that world. And, as the Love and the Wisdom in the Lord are as one, it is said that that **Sun** is the Divine love . . .

87. The reason that **Sun** appears before the eyes of the Angels as if it were fiery, is that love and fire correspond to each other . . . 93.

89. That from the **Sun** which comes forth—*existit*—from the Divine love and the Divine wisdom proceed heat and light. Gen. art.

—². For the heat and light of the Spiritual World proceed from a **Sun** which is pure love; and the heat and light of the natural world, from a **sun** which is pure fire; and love is alive, and the Divine love is life itself; while fire is dead, and the solar fire is death itself. So it may be called because it has nothing whatever of life in it. 90^e. M. 532.

93. That that **Sun** is not God, but is the proceeding from the Divine love and Divine wisdom of God Man; in like manner the heat and light from that **Sun**. Gen. art.

—^e. Therefore the spiritual **Sun** by its heat vivifies spiritual beings, and renews spiritual objects. The natural **sun** does indeed in like manner for natural beings and objects, but not from itself, but through the influx of spiritual heat, to which it renders subsidiary aid. 106. 153.

97. Let everyone beware of thinking that the **Sun** of the Spiritual World is God Himself. God Himself is a Man. The first proceeding from His Love and Wisdom is that spiritual fieriness which appears before the Angels as a **Sun**. And therefore when the Lord manifests Himself to the Angels in Person, He manifests Himself as a Man; and this sometimes in the **Sun**, and sometimes outside of the **Sun**.

98. It is from this correspondence that in the Word the Lord is called not only the '**Sun**,' but also 'fire,' and 'light;' and by '**the Sun**' is meant Himself as to the Divine love and the Divine wisdom together . . .

103. That the **Sun** of the Spiritual World appears at a middle altitude, distant from the Angels, as the **sun** of the natural world does from men. Gen. art. 104. Ex.

105. That **Sun** . . . appears at a middle altitude chiefly for the following reasons. First, the heat and light which proceed from that **Sun** are thus at their medium intensity. Ex. . . Secondly, because there is thus a perpetual spring in all the angelic Heavens, whereby the Angels are in a state of peace . . . Thirdly,

the Angels are thus enabled to turn their faces constantly to the Lord, and to see Him with their eyes. Ex.

[W.] 106. If that Sun did not appear distant from the Angels . . . the whole angelic Heaven, and Hell under it, and our terraqueous globe under these, would not be under the view, auspices, omnipresence, omniscience, omnipotence, and providence of the Lord; comparatively as with the sun of our world . . . 110, Ex.

107. It is most necessary that it be known that there are two suns, one spiritual, and the other natural . . . Unless this is known, nothing can be rightly understood about creation, and about man . . .

108. That the distance between the Sun and the Angels . . . is an appearance according to the reception by them of the Divine love and the Divine wisdom. Gen.art. 110.

109. The Truth is that there is no distance (of the Sun of the Spiritual World, which Sun is the first proceeding of the Lord's Divine love and Divine wisdom) . . .

112. The difference between Angels and men is that Angels are under the spiritual Sun only, whereas men are not only under that Sun, but are also under the sun of the world; for unless the bodies of men were under both suns, they could not come forth and subsist . . .

125. The Lord is in an Angel, and an Angel is in the Lord . . . but, as the Lord appears as a Sun outside him, it also appears that the Lord sees him from the Sun, and that he sees the Lord in the Sun. Ex.

129. That the Angels constantly turn their faces to the Lord as a Sun, and thus have the south on their right hand, etc. Gen.art. 131, Ex.

135. That the interiors of both mind and body with the Angels are turned to the Lord as a Sun. Gen.art. 137, Ex.

151. That the Lord created the universe and all things of it by means of the Sun which is the first proceeding of the Divine love and the Divine wisdom. Gen.art.

152. No one who can see effects from causes . . . can deny that the sun is the first of creation. Ex.

153. There are two suns through which all things have been created by the Lord: the Sun of the Spiritual World, and the sun of the natural world. All things have been created by the Lord through the Sun of the Spiritual World, and not through the sun of the natural world; for the latter sun is far below the former Sun: it is in middle distance; above it is the Spiritual World, and below it is the natural world. The sun of the world has been created in order to render subsidiary aid.

154. That the universe . . . was created by means of the Sun of the Spiritual World, is because that Sun is the first proceeding of the Divine love and the Divine wisdom; (from which) all things are. In every created thing . . . there are end, cause, and effect. . . In the universe these three come forth in the following order: in the Sun . . . is the end of all things; in the Spiritual World are the causes of all things; and in the natural world are the effects of all things. . . It follows that the universe . . . was created through the Sun . . .

155. (Thus will you perceive) that the diversity in created things comes forth from this: that there are

infinite things in God Man, and thence indefinite things in the Sun which is the first proceeding from Him . . .

157. That the sun of the natural world is pure fire, and is thence dead; and that nature, because it derives its origin from this sun, is dead. Gen.art.

— Creation itself cannot be one whit ascribed to the sun of the natural world; but wholly to the Sun of the Spiritual World; because the sun . . . is altogether dead, whereas the Sun . . . is alive, because it is the first proceeding of the Divine love and the Divine wisdom . . . The sun is pure fire from which everything of life has been withdrawn; whereas the Sun is fire in which is Divine life. The angelic idea concerning the fire of the sun, and that of the Sun, is this: that the Divine life is within in the fire of the Sun, but without in the fire of the sun. From this it can be seen that the actuality of the natural sun is not from itself, but is from the living force which proceeds from the Sun; and therefore if the living force of this Sun were withdrawn, the natural sun would collapse. For this reason the worship of the sun is the lowest of all the worships of God, for it is wholly dead, as the sun itself is; and therefore in the Word it is called 'an abomination.'

158. As the sun . . . is pure fire, and therefore dead, the heat and light which proceed from it are also dead; and so also are the atmospheres . . .

163. That without two suns, one living and the other dead, creation is not possible. Gen.art.

164. As these two worlds are so distinct, it is necessary that there be two suns, one from which all spiritual things are, the other from which all natural things are. And, as all spiritual things in their origin are alive, and all natural things from their origin are dead, and as these origins are suns, it follows that the one Sun is alive and that the other sun is dead; and also that the dead sun itself has been created by the Lord through the living Sun.

165. A dead sun has been created for the reason that all things may be fixed, stated, and constant in ultimates, and that there may thence come forth things which are perennial and durable. In this and in no other way is creation founded.

166. That all things have been created . . . through the living Sun, and nothing through the dead sun. Ex.

174. The spiritual atmospheres are discrete substances, that is, least forms, which originate from the Sun . . . (So with the natural atmospheres.) 176^e.

233. (Hence) the Sun . . . after the assumption of the Human, shone out with a greater effulgence and splendour. Ill.

290. That the Lord from eternity or Jehovah produced from Himself the Sun of the Spiritual World, and from that created the universe and all things of it. Gen.art.

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 through this the Divine proceeds. (The Angels explain this by) the sphere of affections and thoughts which encompasses every Angel, (and which) is not the Angel himself . . . and that this sphere around the Lord

is in like manner from Him; and that this sphere is their Sun. Ex.

294. As the things which constitute the Sun . . . are from the Lord, but are not the Lord, it follows that they are not life in itself, but are deprived of life in itself . . .

296. That there are three things in the Lord which are the Lord: the Divine of love, the Divine of wisdom, and the Divine of use; and that these three are presented in appearance outside the Sun of the Spiritual World (by heat, light, and atmosphere, respectively), Gen.art.

300. There is one only substance from which all things are, and the Sun of the Spiritual World is that substance; and as the Divine is not in space, and is the same in the greatest things and in the least, so in like manner with that Sun which is the first proceeding of God Man. And further, this one only substance, which is the Sun, proceeding by means of the atmospheres according to continuous degrees, and at the same time according to discrete degrees, presents the varieties of all things in the created universe.

301. (Thus) nothing *is* except through the Sun from Him.

303. That substances or matters such as are on earth have been produced by the Sun through its atmospheres, will be affirmed by anyone who reflects that there are perpetual mediations from the First to ultimates; and that nothing can come forth except from what is prior to itself; and, finally, from the First. This First is the Sun of the Spiritual World; and the First of this Sun is God Man or the Lord.

304°. That there are degrees of both kinds in the least of all things, is because the spiritual Sun is the one only substance from which all things are, according to the spiritual ideas of the Angels.

305. By continuation from the substance of the Spiritual Sun (substances and matters) have brought with them that which is there from the Divine, which is the sphere which encompasses the Lord. From this sphere, by continuation from the Sun, by means of the atmospheres, have originated the substances and matters from which are lands.

314°. The progression of creation was from its First, which is the Lord encompassed with the Sun, to ultimates, which are lands . . .

315. It is only the heat, light, and atmospheres of the spiritual Sun (which contribute to this image of creation in plants). (Even natural heat and light do not act on plants) by any forces from their own sun, which, regarded in themselves, are null; but by forces from the spiritual Sun, by which they are perpetually actuated to perform these things.

340. It is the Spiritual, which derives its origin from the Sun where the Lord is, and which proceeds to the ultimates of nature, which produces the forms of plants and animals . . .

346. Both the animal and the vegetable kingdoms derive their origin, as to the productions in their forms, from the spiritual influx and operation from the Sun of Heaven where the Lord is; and not from the

influx and operation of nature from its sun: [from this they derive nothing] except their fixation.

348. That all uses, both good and evil, are from a spiritual origin, and thus from the Sun where the Lord is. Ex. . . Thus even evil uses are from the spiritual Sun; (for) good uses are turned in Hell into evil ones.

349. They who confirm themselves in the idea that the sun produces the things which appear upon the Earth by means of its heat and light, and by ascribing all things to nature . . .

351. Can any reasonable person think that the sun, which is pure fire, has this knowledge . . .

353°. He would say, Such knowledges cannot inflow into (birds) from the sun through its rays of light; for the sun from which nature derives its origin and essence, is pure fire, and consequently its rays of light are entirely dead.

381. There is a general cardiac and pulmonic motion in the whole Heaven (which) is from the Lord alone . . . For in the Sun where the Lord is and which is from the Lord, there are these two motions, and thence [they are] in the angelic Heaven and in the universe. 392.

P. 3°. This is not from the seed, nor from the sun of the world, which is pure fire.

5. God the Creator has produced from Himself the Sun of the Spiritual World, and, through that Sun, all things of the universe; consequently, that Sun, which is from the Lord and is where the Lord is, is not only the first substance, but is also the only one from which all things are; and, as it is the one only substance, it follows that it is in every created thing, but with infinite variety according to uses. Now, as in the Lord there is the Divine love and the Divine wisdom, and in the Sun from Him are Divine fire and Divine splendour, and from the Sun spiritual heat and spiritual light, and these two make a one, it follows that this *one* is, in a certain image, in every created thing.

31°. As to aspect, the Lord is above the Angels, in the Sun there . . .

135°. The Lord alone has taught me, who has been revealed to me; and afterwards, as the Sun, in which He is, has continually appeared and does appear before my eyes, as He appears to the Angels, and has given enlightenment.

157°. The Sun of the angelic Heaven is this one only substance and form.

162. The reason there is an appearance (that man is led and taught) through the angelic Heaven, is that the Lord appears above that Heaven as a Sun. The reason it is the Truth that [it is done] from that Heaven, is that the Lord is in that Heaven as the soul is in a man . . . As no one can be conjoined with the Lord as He is in Himself, He appears to the Angels at a distance as a Sun; but still He is in the universal angelic Heaven as the soul is in a man . . .

—2. As it is according to the appearance that the Lord rules the universal Heaven, and, through this, the world, from the Sun which is from Him, and where He is . . . and as it is allowable for every man to speak from the appearance . . . it is allowable for everyone who is

not in wisdom itself, to think that the Lord rules each and all things from His Sun . . . The Angels of the higher Heavens do indeed speak from this appearance ; but they think from the Truth, which is that the Lord rules the universe from the angelic Heaven, which is, from Himself.

[P. 162]⁹. Spaces and distances appear (there) just as they do (here), but still they are appearances according to dissimilitude of affections and of the derivative thoughts. It is the like with the appearance of the Lord in His Sun.

173. 'He makes His sun to rise upon the evil and upon the good' (Matt.v.45). By 'the sun' here and elsewhere in the Word is meant the Divine good of the Divine love. 292^o.

R. 53. 'His face as the sun shining in his power' (Rev.i.16)=the Divine love and the Divine wisdom, which are Himself, and which proceed from Him . . . The Lord is seen as a Sun in Heaven before the Angels, and His Divine love together with His Divine wisdom so appear. Refs. E.74. R.467. E.596.

—². That 'the sun,' when predicated of the Lord, =His Divine love and at the same time His Divine wisdom. Ill.

—⁶. What is said in Joshua, that 'the sun stood still . . . and the moon . . .' (x.12,13) appears as historical, but it is prophetic; for it is from the Book of Jashar . . . The like is said in Hab.iii.10,11. For to make the sun and moon stand still would be to destroy the universe. E.401¹⁸, Ex.

—⁷. That the sun of the world is not meant by 'the sun' in these passages, is evident from the fact that it was profane and abominable to adore the sun and moon of the world. Ill. For by the sun of the world is meant the love of self and the conceit of Own intelligence. Ex. . . Also, to adore the sun of the world is to acknowledge nature as the creator, and Own prudence as the effecter, of all things, which involves the denial of God and the denial of the Divine Providence.

54. 'When I saw Him, I fell at His feet as dead' = the failing of his own life from such presence of the Lord. . . For His Divine love is exactly like the sun's heat, which, as it is in itself, no one can endure . . . This is meant by no one's being 'able to see God, and live.' Since it is so, the Lord appears to the Angels in Heaven as a Sun, distant from them as the sun of the world is from men. The reason is that the Lord in Himself is in that Sun.

332. 'The sun became black as sackcloth of hair' (Rev.vi.12)=that with them all the good of love is adulterated. . . That by 'the sun' is signified the Lord as to the Divine love, and thence the good of love from Him ; and, in the opposite sense, the Divine of the Lord denied, and thence the good of love adulterated, see above. E.401.

382. 'Neither shall the sun fall upon them' (Rev.vii.16)=that hereafter they shall not have concupiscences to evil. . . That 'the sun'=the Divine love and the derivative affections of good ; and, in the opposite sense, diabolical love, and the derivative concupiscences to evil, see above. E.481.

413. 'A third part of the sun was smitten, and a third

part of the moon, and a third part of the stars, and the third part of them was darkened' (Rev.viii.12)=that on account of evils from falsities and falsities from evils they do not know what love is, what faith is, nor any truth. —², Ill. (=that all the good of love, all the good and truth of faith, and all the Knowledge of good and truth had perished. E.525.)

414. By the light of the sun is signified Divine truth spiritual from the Word . . . Divine truth in the spiritual sense of the Word is like the light of the sun in the daytime.

423. 'The sun and the air were darkened from the smoke of the pit' (Rev.ix.2)=that thence the light of truth became thick darkness. By 'the sun and the air' is here signified the light of truth ; for by 'the sun' is signified love, and by the light thence the Divine truth ; and therefore when it is said that 'the sun was darkened' and at the same time 'the air,' there is signified that the Divine truth became thick darkness. E.541.

447². Where the sun, moon, and stars are called 'the army,' by 'the sun' is signified the good of love . . .

465². His presence itself . . . no Angel can sustain ; on which account He appears above the Heavens as a Sun, which is distant from the Angels as the sun of the world is from men. There He is in His Divine from eternity and at the same time in His Divine Human, which are one, as soul and body.

468. The origin of correspondences is from the two suns ; the one in the Heavens, which is pure love ; and the other in the world, which is pure fire . . .

533. 'A woman encompassed with the sun, and the moon under her feet' (Rev.xii.1)=the Lord's New Church in the Heavens, which is the New Heaven ; and the Lord's New Church about to be on earth, which is the New Jerusalem. . . The woman was seen encompassed with the sun, because the New Church is in love to the Lord ; for it acknowledges Him, and does His commandments, and this is to love Him. . . There is a Church in the Heavens equally as on earth . . . and the Church there is here meant by the woman encompassed with the sun, and upon whose head was a crown of twelve stars.

690. 'The fourth Angel poured out his vial into the sun' (Rev.xvi.8)=an influx into their love. . . For by 'the sun' is signified the Lord's Divine love ; and, in the opposite sense, the love of self. E.981.

831. 'I saw an Angel standing in the sun' (Rev.xix.17)=the Lord from Divine love.

915². 'Red'=the good of love, because 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. And 'bright white'=the truth of wisdom, because it derives its origin from the light which proceeds from the fire of that Sun, (which) in its essence is Divine wisdom, thus the truth of wisdom.

919. 'The city has no need of the sun and the moon to shine in it' (Rev.xxi.19)=that the men of that Church will not be in the love of self and in Own intelligence, and thence in merely natural lumen. . . By 'the sun'

here is signified natural love separated from spiritual love, which is the love of self. . . 940. E. 401³⁰.

938. For no one can see His face, as He is in His Divine love and wisdom, and live; for He is the **Sun** of Heaven and of the whole Spiritual World: (it would be) as if one should enter into the **sun**, by whose fire he would be consumed in a moment. But the Lord sometimes presents Himself to be seen outside of His **Sun**; but He then veils Himself over, and presents Himself to their sight, which is done by means of an Angel; as He did also before Abraham . . .

940. 'They have no need of a lamp and of the light of the **sun**' (Rev. xii. 5) = that in the New Jerusalem men will not be in Knowledges concerning God from natural lumen, which is from Own intelligence, and from glory originating from conceit.

961⁶. As the Lord cannot be received by anyone as He is in Himself, He appears as He is in Himself as a **Sun** above the angelic Heavens, the proceeding from which as Light is Himself as to Wisdom, and as Heat, is Himself as to Love. He Himself is not a **Sun**; but the Divine love and the Divine wisdom proximately going forth from Him, and round about Him, appear before the Angels as a **Sun**. He Himself in the **Sun** is a Man . . .

M. 34⁹. Love is the . . . vital heat of man; the heat of the blood, and its redness, are from no other source; the fire of the angelic **Sun**, which is pure love, effects this.

222⁴. The reason (this conjugal sphere) operates (in the absence of the heat of the **sun**) is that it is from the **Sun** of the angelic Heaven, and from that there is a constant equation of heat and light, that is, a constant conjunction of good and truth; for it is in continuous Spring. The changes of good and truth—that is, of its heat and light—are not *its* variations . . . but originate from the subjects which receive them.

235. Spiritual heat is from no other source than the **Sun** of the Spiritual World; for there is there a **Sun** proceeding from the Lord, who is in the midst of it; and, because it is from the Lord, that **Sun** is in its manifestation—*existentia*—pure love. Before the Angels this **Sun** appears fiery, exactly as does the **sun** of our world before men. The reason it appears fiery, is that love is spiritual fire. From that **Sun** proceed both heat and light; but, as that **Sun** is pure Love, the heat from it is in its essence love, and the light is in its essence wisdom.

—². Spiritual cold is from the **sun** of the natural world, and from its heat and light. The **sun** of the natural world has been created in order that its heat and light may receive into themselves spiritual heat and light, and, by means of the atmospheres, carry them down to the ultimate things in the Earth, in order to effect the effects of the ends which are of the Lord in His **Sun**; and also in order that they may clothe spiritual things with adapted garments, that is, with matters, to operate the ultimate ends in nature. These things are effected when spiritual heat is joined into natural heat; but the contrary is effected when natural heat is separated from spiritual heat, as is effected with those

who love natural things and reject spiritual ones. With these, spiritual heat becomes cold.

261. For the Lord is the East, because He is in the **Sun** there, which, from Him, is pure love. Hence the heat from that **Sun** in its essence is love, and the light, wisdom.

380. They ascribe to nature all things which are beneath the **sun**, and which are above the **sun**.

—⁷. I know, said he, that something existed before the **sun**, and this everywhere in the universe; and that these things flowed together of themselves into order, thus into centres.

—⁸. We said, What is more insane than to say that the Centre is from the Expanse? By your centre we understand the **sun**, and by your expanse, the universe, and thus that the universe came into existence without the **sun**. But does not the **sun** make nature and all its properties, which depend solely on the heat and light which proceed from the **sun** through the atmospheres? . . . Are not the atmospheres, and all things which are upon the Earth, as surfaces, and the **sun** their centre? What are they all without the **sun**? Could they subsist for a single moment without it? . . . As, therefore, the subsistence of all things is from the **sun**, it follows that the existence of all things is also from it. Ex.

—¹¹. We instructed him that above the angelic Heaven there is a **Sun** which is pure love, in appearance fiery, like the **sun** of the world; and that from the heat which proceeds from that **Sun** Angels and men have will and love, and from the light, understanding and wisdom; and that the things which are of life are called spiritual things: and that the things which proceed from the **sun** of the world are containants of life, and are called natural things: also that the expanse of the centre of life is called the Spiritual World, which subsists from its own **Sun**; and that the expanse of nature is called the natural world, which subsists from its own **sun**. Now, as spaces and times cannot be predicated of love and wisdom . . . the expanse around the **Sun** of the angelic Heaven is not an extense, but still it is in the extense of the natural **sun** . . . —¹³.

—¹². He then asked, Whence is the fire of the **sun** of the world, or of nature? We replied that it is from the **Sun** of the angelic Heaven, which is not fire, but is the Divine love which proceeds proximately from God, who is Love itself. Ex.

— . Therefore, from the fact that spiritual heat, which is love, produces natural heat with men . . . it may be evident that the fire of the natural **sun** has come forth from no other source than the fire of the spiritual **Sun**, which is the Divine Love. T. 35.

415³. Did you know that the **Sun** (of the Spiritual World) is pure love, and the **sun** of the natural world pure fire; and that the **sun** of the world, which is pure fire, is that from which nature has come into existence and subsists; and that the **Sun** of Heaven, which is pure love, is that from which life itself, which is love together with wisdom, has come into existence and subsists; and thus that nature, which you make God, is utterly dead? T. 77³.

532⁵. It has been at this day revealed by the Lord that in your World there is a different **Sun** than in ours;

and that the **Sun** of your World is pure love, and that the **sun** of our world is pure fire; and therefore that everything which proceeds from your **Sun** . . . partakes of life; and that everything which proceeds from ours . . . partakes nothing of life; and that hence is the difference between the Spiritual and the Natural.

I. 4. That the Spiritual World has come into existence and subsists from its own **Sun**, and the natural world from its. Ex.

— The reason there is one **Sun** of the Spiritual World, and another of the natural world, is that these worlds are altogether distinct from each other. For a World in which all things are spiritual cannot originate from a sun from which all things are natural, because there would then be physical influx . . . That the world has come into existence from the **sun**, and not the **sun** from the world, is evident from the fact that the world . . . subsists through the **sun** . . . whence it is evident that if the **sun** were removed, its world would fall into chaos, and this into nothing.

—². That in the Spiritual World there is a **Sun** different from that in the natural world, I am able to testify, because I have seen it. It appears fiery, like our **sun**, nearly the same in size. It is at a distance from the Angels, as our **sun** is from men. But it does not rise, or set; but stands immovable at a middle altitude between the zenith and the horizon; whence the Angels have perpetual light, and perpetual spring. M.137⁵.

5. That the **Sun** of the Spiritual World is pure love, from Jehovah God, who is in the midst of it. Ex. T.24.

— This **Sun** itself is not God, but is from God. It is the proximate sphere around Him, from Him. Through this **Sun** the universe has been created by Jehovah God. By the universe is here meant all the worlds in the complex, which are as many in number as are the stars in the expanse of our heavens. The reason creation was effected by means of this **Sun**, which is pure Love, and thus by Jehovah God, is that Love is the *Esse* itself of life, and wisdom is the derivative *Existere* of life; and from Love by means of Wisdom have all things been created. III.

—⁴. Just as God is one, so also is the spiritual **Sun** one; for the extension of space is not predicable of spiritual things, which are the derivations of the spiritual **Sun**; and Essence and Manifestation—*existentia*—without space are everywhere in spaces without space; thus the Divine Love [is so] from the beginning of the universe to all its boundaries.

6. That from that **Sun** proceed heat and light, (which in their essence are love and wisdom). Ex.

9. That the **sun** of the natural world is pure fire, and that by means of this **sun** the world of nature has come into existence and subsists. Ex.

— (Thus) the natural world has been created by Jehovah God, in a secondary manner—*secundario*, by means of this **sun**.

—³. That the **sun** of nature and of its worlds is pure fire, all its effects demonstrate; as the concentration of its rays into a focus by the art of optics . . . the nature of its heat, which is similar to the heat from elementary fire; the graduation of that heat according

to the angle of incidence . . . from which reason . . . may confirm that the **sun** of the natural world is mere fire; and also that it is fire in its very purity.

10. That therefore everything which proceeds from this **sun**, regarded in itself, is dead. Ex.

T. 24. 5. Jehovah God, from His **Sun**, produced not only the Spiritual World, and all its spiritual things, which are innumerable and substantial, but also the natural world, and all its natural things, which are also innumerable but material.

29². But the times there are not distinguished into days, weeks, etc. because the **Sun** there does not appear to rise and set, nor to be carried round; but remains fixed in the east at a middle degree between the zenith and the horizon.

—³. God finited all things by means of His **Sun**, in the midst of which He is; and which consists of the Divine Essence which goes forth as a sphere from Him. There and thence is the first of finition; but the progressive [development] of it goes down to the ultimates in the nature of this world.

32⁵. The infinity of God the Creator may also be seen from the infinite number of the stars, which are so many **suns**; and, derivatively, so many worlds.

33. The reason every created thing is finite, is that all things [were produced] by Jehovah God by means of the **Sun** of the Spiritual World, which proximately encompasses Him; and that **Sun** is of the substance which has gone forth from Him, the essence of which is Love. From that **Sun**, through its heat and light, was created the universe, from its primes to its ultimates.

—². Through these degrees it has been effected that all posterior things are receptacles of prior ones, and . . . so, in order, of the primitives of which the **Sun** of the angelic Heaven consists . . .

— (Thus) God first finited His infinity by means of substances emitted from Himself, from which there came into existence His proximate compass, which makes the **Sun** of the Spiritual World; and afterwards, by means of that **Sun**, He perfected all the other compasses down to the ultimate one, which consists of things at rest; and thus, by means of degrees, He finited the world more and more.

34⁴. The Divine life, which by influx from the **Sun** of the angelic Heaven actuates man, may be compared to the light from the **sun** of the world . . .

39. The Divine wisdom, properly, is Life; and Life, properly, is the Light which proceeds from the **Sun** of the Spiritual World, in the midst of which is Jehovah God. The Divine Love forms Life, just as fire forms light. Ex.

41. This may be seen by human reason, if it knows that the origin of love and wisdom is the **Sun** of the Spiritual World, in the midst of which is Jehovah God; or, what is the same, that it is Jehovah God, through the **Sun**, which is round about Him; for the heat which proceeds from that **Sun** in its essence is love, and the light is wisdom . . . This may be illustrated by the **sun** of the natural world, which is pure fire, in that from its fieriness proceeds heat, and, from the resplendence of its fieriness, light . . .

44². The same Divine sphere (of the Divine love) operates also into inanimate things . . . but through the sun of the world . . .

63. God is omnipresent from the primes to the ultimates of His order, through the heat and light from the Sun of the Spiritual World, in the midst of which He is. Order was made by means of that Sun; and from it He sends forth heat and light which pervade the universe from its primes to its ultimates, and produce the life possessed by man and every animal, and also the vegetative soul in every growth upon the Earth . . .

66. All things which proceed from the Sun of the Spiritual World, in the midst of which is Jehovah God, relate to a man. Ex.

70³. God, by means of His Sun, is present [everywhere] with spiritual heat and spiritual light; and does not make any alternations, as the sun of the world apparently does.

—^c. Such is the correspondence between the effects and uses from the Sun of the Spiritual World, and the effects from the sun of the natural world.

75. (Creation cannot be understood unless it is known that) . . . in each world there is a sun, and that the Sun of the Spiritual World is pure Love from Jehovah God, who is in the midst of it; and that from that Sun proceed heat and light; and that the heat thence proceeding in its essence is love, and the light, wisdom; and that these two affect the will and the understanding of man . . . and that the sun of the natural world is pure fire, and that therefore the heat from it is dead, and in like manner the light; and that these serve as clothing and aid to spiritual heat and light, so that they may pass to man.

76². I then saw also that there are two suns; one, from which all spiritual things flow forth, and another from which all natural things flow forth; and that the Sun from which all spiritual things flow forth is pure Love from Jehovah God, who is in the midst of it; and that the sun from which all natural things flow forth is pure fire. Knowing these things, it was once given me to perceive, when I was in illustration, that the universe has been created by Jehovah God by means of the Sun in the midst of which He is . . .

—³. I have (also) perceived that by means of the light and heat from the Sun of your World, spiritual atmospheres, which in themselves are substantial, have been created, one from another . . .

— But as this spiritual universe cannot come into existence without a natural universe into which it may act its effects and uses, there was then simultaneously created the sun from which all natural things proceed; and, through this, in like manner, by means of its heat and light, three atmospheres encompassing the former ones . . .

79². (One of the philosophers said,) From the lightest of these parts the sun was formed.

—³. Another said, Through the fissures (of the chaos) burst out fire . . . whence originated the sun. . . The sun was at first as it were an ocean of fire, which, lest it should burn the Earth, separated from itself little shining flames (the stars) . . .

112. I saw the rising Sun in its effulgence; and round about it a halo . . .

135. One morning . . . the Sun of the Spiritual World appeared to me in its effulgence; and under it I saw the Heavens, distant from it as the Earth is from its sun; and then there were heard from the Heavens unutterable words, which, being collected together, were articulated into this utterance, There is one God, who is a Man, whose habitation is in that Sun.

—^c. To those (who had the thought of one God, in whom is a Divine Trinity, and that this is in the Lord God the Saviour) appeared the Sun of Heaven, in which is Jehovah in His Human.

178. From (the faith that nature is the creator of the universe) it would follow . . . that the sun is the court of all the gods . . .

308. In order that the Lord might operate into these (natural things), even as into spiritual ones, He created the sun, which should be in the natural world as a father, and the earth as a mother. For the sun is as a common father . . .

360. There are two worlds . . . and in each world a sun, and . . . the heat and light from the Sun of the Spiritual World have life in them . . . whereas the heat and light from the sun of the natural world have nothing of life in them, but they serve the two former as receptacles . . . for the conveyance of them to men. . . Now as faith is of light, and charity is of heat, it is evident that in proportion as a man is in the light and heat which proceed from the Sun of the Spiritual World, in the same proportion he is in spiritual faith and charity; whereas in proportion as he is in the light and heat which proceed from the sun of the natural world, in the same proportion he is in natural faith and charity.

365². The heat and light which proceed from the Lord as a Sun contain in their bosom all the infinities which are in the Lord . . . This is because that Sun is itself present everywhere in its heat and in its light; and that Sun is the circle most closely encompassing the Lord, emanating from His Divine love and at the same time from His Divine wisdom; for . . . the Lord is in the midst of that Sun.

472². If the actives were creatable, as the passives are, there would have been no need of the sun, and of the heat and light from it . . .

— The sun of this world consists of created substances, the activity of which produces fire.

618^e. The Lord is the Sun in the Spiritual World . . .

641². In the Spiritual World there is a Sun, in the midst of which is the Lord. From that Sun He inflows by light and heat into the whole Spiritual World, and into all who are there. All the light and all the heat there are from this source. From that Sun, and with the same light and the same heat, the Lord inflows also into the souls and minds of men . . . The Divine itself which immediately encompasses the Lord makes that Sun. That Sun is distant from the Angels as the sun of the natural world is from men . . . for otherwise they would be consumed. 691.

—⁴. The Sun of the Spiritual World, such as it is since Jehovah God assumed the Human . . . is described in Is. xxx. 26.

[T.] 767. Every Angel, in whatever direction he turns his body and face, looks to the Lord before Him; for the Lord is the Sun of the angelic Heaven: this is what appears before their eyes when they are in spiritual meditation.

—³. (Thus) plants shoot up above the surrounding herbage, that they may look at the sun; and some of them turn to the sun from its rising to the end of day. Nor do I doubt that there is a similar endeavour in all the twigs and branches of every tree . . . Moreover . . . all whirlpools and ocean sandbanks spontaneously follow in their motion the general course of the sun.

837. The Africans said . . . that God sees, and provides everything . . . because He is the Sun of the angelic Heaven . . . And as it is His Divine love which appears as the Sun . . . He provides the things which are of love by the heat from that Sun, and the things which are of wisdom by the light thence. If, therefore, you form for yourselves an idea of God as being the Sun of the universe, you will from that idea see . . . His omnipresence, omniscience, and omnipotence.

D. 4293. The Lord appears to them as a Sun . . .

4387. These two lives are as the sun and moon . . .

4394^e. The Lord as to the Human Essence also is a Sun . . .

4639. On Heaven and the Sun there.—The Sun which is the Lord, as it appears in the Inmost Heaven, seen in vision: its magnificent appearance des. Its appearance in the evening des. It adds itself to the Moon, and it is then morning in the Spiritual Heaven.

4894. I was permitted to see the Sun on the right.

4964. The height of that mountain was the same as that of the Sun, which is the Lord.

4969. So that the mountains almost obscured the Sun, (that is,) took away love.

5004. The Babylonians then produced, from phantasy, as it were the Sun, where the Lord is; but it did not shine. 5207.

5743. The Lord was seen to descend from the Sun . . .

D. Min. 4710. It is a most universal thing that the Lord is the Sun of Heaven . . .

E. 175¹². 'The sun'=love to the Lord.

186¹². That the Lord is the source of everything of life, is because He is the Sun of the angelic Heaven . . .

220. The Lord is above the Heavens, and appears to those in Heaven as a Sun . . .

270³. 'The moon' and 'sun' (Is.xxiv.23)=their idolatrous worship, and also the falsity of faith and the evil of love.

275¹⁶. 'The sun from which is the light of day' (Jer. xxxi.35)=the good of celestial love, from which is the perception of truth.

278⁸. 'The sun arising' (Ps.civ.22)=the Lord as to love and the derivative wisdom.

279⁵. 'The Sun of righteousness which shall arise to them that fear the name of Jehovah' (Mal.iv.2)=the good of love. 'The healing in his wings'=the truth of faith. 283⁹.

295². The Lord appears before the Angels as a Sun, fiery and flaming, and this for the reason that in the Spiritual World love appears as fire. 340¹¹.

298⁸. 'The sun' (Ps.cxxi.6)=the love of self and all the derivative evil.

304⁵. 'The sun' (Is.xiii.10)=love. —⁴⁷. (=the good of love to the Lord. 401¹².)

324¹¹. 'From the rising of the sun to its going down' (Mal.i.11)=everywhere where there is good.

329²². 'The sun,' in the Word,=the Divine Celestial which is the Divine good.

372². 'I will cover the sun with a cloud' (Ezek.xxxii.7)=no good of love. 401¹³.

386²⁷. 'The heat and the sun' (Is.xlix.10)=the heat from the principles of falsity and from the love of evil.

400⁸. 'The sun and moon blackened' (Joel ii.10)=no good of love or truth of faith.

401². 'The sun'=the Lord as to the Divine love, and thus with man the good of love to the Lord from the Lord. . . His appearing as a Sun is from His Divine love; for the Divine love appears as fire from which the Angels have their heat. —³. Ill.

—⁸. When the Lord presents Himself present with the Angels He appears out of the Sun.

—⁷. Of those who love Him it is said, 'as the rising of the sun in his power' (Judg.v.31). Of such it is also said that 'they shall shine as the sun' (Matt.xiii.43). . . In respect to their faces, they shine with an effulgence like that of the sun, because the Lord's Divine love is communicated to them and is received by them, whereby the Lord is in their interiors, which manifest themselves in the face.

—⁸. 'His throne as the sun before Me' (Ps.lxxxix.36)=His Heaven and Church which are in celestial good, which is the good of love. 594⁹. (It is said, 'as the sun and moon,' because from 'the sun' is predicated eternity as to the Divine good; and from 'the moon, Divine truth. E.684²⁴.)

—⁹. As the Lord appears to those in the Celestial Kingdom as a Sun, and to those in the Spiritual Kingdom as a Moon, it is said, 'They shall fear Thee with the sun, and before the moon a generation of generations' (Ps.lxxii.5) . . . The light which proceeds from the Lord as a Sun differs from the light which proceeds from Him as a Moon, as the light of the sun in the world by day differs from that of the moon by night . . . Thus those who are in the light of the Sun there are in pure Divine truth . . .

—¹⁰. That the truth in the Celestial Kingdom shall then become the good of love, is meant by, 'the light of the sun shall be sevenfold, as the light of seven days . . .' (Is.xxx.26). Ex.

—¹¹. That there shall not perish the good of love to the Lord . . . with those who are in that Church, is meant by, 'Thy sun shall no more go down' (Is.lx.20). For the Lord appears to those who are in the good of love to Him as a Sun . . . and therefore by 'thy sun' is signified the good of love to the Lord.

—¹⁴. In all these passages 'the sun and moon darkened'=that there was no longer any good or any truth.

—¹⁵. Since such things are signified by 'the sun darkened,' the sun was darkened when the Lord was upon the cross, because He had been completely rejected . . .

—¹⁶. 'To cause the sun to set' (Amos viii.9)=evil of life. . . For 'the rising of the sun'=the good of love, which is the good of life; and 'the setting of the sun'=evil of love, which is evil of life.

—¹⁸. That the sun is said to have 'stood still in Gibeon' (Josh.x.)=that the Church had been completely devastated as to all good. Ex.

—¹⁹. 'Her sun shall go down while it is yet day' (Jer.xv.9)=that the good of the Church is about to perish, although the Church has the Word . . . 721⁷.

—²⁰. 'Then the moon shall blush, and the sun be ashamed' (Is.xxiv.23)=that there will no longer be any reception of Divine truth and Divine good; for 'moon' and 'sun'=the truth of faith and the good of love; and these are said 'to blush and be ashamed' when they are no longer received, but falsity and evil are received in their place.

—²¹. 'The sun' is said to have been made 'to rule by day' (Ps.cxxxvi.8) because 'day'=the light of the spiritual man, and he has enlightenment and perception from the good of love; and 'the moon and stars' are said to have been made 'to rule by night,' because 'night'=the light of the natural man; and its light, as compared with the light of the spiritual man, is like the light of night from the moon and stars as compared with the light of day from the sun. —²².

—²³. 'Praise Him, sun and moon' (Ps.cxlviii.3)=the good of love and the truth from that good.

—²⁴. 'The sun' (Deut.xxxiii.13)=the good of love to the Lord from the Lord, which is the good possessed by those in the Celestial Kingdom.

—²⁵. 'I will make thy suns like rubies' (Is.liv.12)=that goods will be brilliant from the fire of love; 'suns,' here, =the goods of love.

— That 'the sun'=the good of love, is evident also from the fact that 'suns' are mentioned in the plural.

—²⁷. 'He makes his sun to rise on the evil and on the good' (Matt.v.45)=that the Lord inflows from Heaven with the Divine good of love . . . equally with those outside the Jewish Church and with those within it. 644²³.

—²⁸. As 'the sun'=the Lord as to Divine love, He is called 'the Sun of righteousness;' and 'a Sun and Shield.'

— As 'the sun'=the good of love to the Lord with man, 'from the rising of the sun to its going down'=all who are in the good of love to the Lord, from primes to ultimates. Ill.

— By 'the setting of the sun' is also signified the state of the Church when it is in ignorance, which is its first state; and by 'the rising of the sun' is signified its state when it is in light. —²⁹. Ill.

— By 'the setting of the sun' is also signified the state of the Church when it is in evils and the derivative falsities; and by 'the rising of the sun,' its state when in goods and the derivative truths. —³⁰. Ill.

—³¹. In the opposite sense, 'the sun'=the love of self. Ill.

— With the Ancients . . . 'the sun'=the Lord as to the Divine good . . . and therefore in worship they turned their faces to the rising of the sun; and those among them who were in the love of self, and were therefore merely natural and sensuous, began to worship as their chief gods the sun and the moon which they saw with their eyes . . . and therefore by 'the sun' is signified the love of self, and by 'the moon,' the derivative falsity. (Moreover) in the other life such avert their faces from the Lord, and turn them to something there which is dark, and which is in the place of the sun and moon of the world, and opposite to the Sun and Moon of the angelic Heaven. By persons such as these the worship of the sun and moon was instituted in ancient times, when all Divine worship was representative. But at this day, when representatives have ceased, the worship of the sun and moon does not exist in the Christian world, but in its place the worship of self, which exists with those in whom the love of exercising command predominates.

—³². That in ancient times the sun and moon were worshipped, is evident from the fact that the Gentiles dedicated fanes to them. . . That the Egyptians, Jews, and Israelites also did so, is evident from the Word. Ill.

—³⁴. As the love of self lets man into his proprium, and keeps him in it . . . and as the proprium of man is nothing but evil, and from evil comes all falsity, by 'the heat of the sun' is signified adulterated truth, which in its essence is the falsity of evil. Ill.

—³⁵. 'The rising of the sun' (in the parable of the sower)=the love of self.

—³⁶. 'The sun which beat upon the head of Jonah' =the love of self which prevailed in that nation. Ex.

—³⁹. 'The sun shall be no more thy light by day' (Is.lx.19)=merely natural love.

412². The Lord's 'face,' in the proper sense, is the Sun of the angelic Heaven; for the Lord appears to the Angels of the interior Heavens as a Sun, and this from His Divine love . . .

—⁴. For all in the Spiritual World, without exception, are illuminated by the light which is from the Lord as a Sun; but still those only become intelligent and wise who are at the same time in love . . . These alone see the Sun in Heaven; the rest see merely the light.

—¹⁶. Not even any Angel can see the Lord's face, because it is the Divine love; and no one can endure the Divine love such as it is in itself; it would be like letting the eye into the very fire of the sun . . . and therefore to those in the interior Heavens the Lord appears as a Sun, and that Sun is encompassed with many radiant circles, which form coverings one after another, in order that the Divine love may proceed to the Angels in Heaven tempered and moderated. . . The Lord therefore appears as a Sun to the Angels of the higher Heavens only; while to the Angels of the lower Heavens He appears merely as light, and to the rest as a moon. Further ex.

422¹². As the Lord is the Sun of the angelic Heaven, and as all the Divine truth which enlightens Angels and men . . . proceeds from Him as a Sun . . . it is said, 'As light in the morning when the sun ariseth, a morning without clouds . . . ' (2 Sam.xxiii.4).

[E.] 525. For the Lord appears there as a **Sun** before those who are in the good of love from Him to Him ; and as a Moon before those who are in the good and truth of faith : Hence it is that by 'the **sun**' is signified the good of love . . . That that **sun**, that moon, and those stars appeared to John, may be evident from the fact that he was in the spirit when he saw them. 526.

527². By the light from the **sun**, which is called 'the light of day,' and 'day,' is meant the spiritual light such as is enjoyed by those Angels who see the Lord as a **Sun**. . . . Those Heavens look to the Lord as a **Sun** which are in the spiritual affection of truth, that is, which love truth because it is truth. As this is a spiritual state, the light which is from the Lord as a **Sun** is spiritual. (Continued under Moon.)

573³. In these passages, the **sun**, moon, and stars are called 'an army,' because by 'the **sun**' is signified the good of love, by 'the moon,' truth from good, and by 'the stars,' the Knowledges of good and truth. Consequently, by them are signified goods and truths in the whole complex, which are called 'an army' because they resist evils and falsities, and perpetually conquer them as enemies.

—⁸ The **sun**, in the opposite, = all evil springing from the love of self.

594². 'The **sun**' = the Divine love.

655⁷. 'To be hung up before the **sun**' (Num.xxv.4) = condemnation and curse on account of the destruction of the good of the Church.

659². 'To spread them out to the **sun**, the moon, and all the army of the heavens' (Jer.viii.2) = to deliver them over to diabolical loves, and to the derivative evils and falsities which are from Hell ; for 'the **sun**' = love in both senses ; 'the moon,' faith in both senses as derived from that love . . .

678³. For the light of Heaven, from which are all the wisdom, beauty, and magnificence in the Heavens, proceeds from the Lord as a **Sun** ; and it is the Lord's Divine love which appears to the Angels as a **Sun**. Thus the light of Heaven . . . is the Divine love proceeding . . .

706¹⁶. By 'the **Sun**' which should 'go back' (on the sun-dial of Ahaz, Is.xxxviii.8) is signified the advent of the Lord. Ex.

707. 'A woman encompassed with the **sun**' (Rev.xii.1) = the Church with those who are in love to the Lord, and thence in love towards the neighbour. . . For 'the **sun**' = the Lord as to the Divine love, thus also love to the Lord from the Lord ; and 'to be encompassed' = to live from that love. Ex.

708². Besides these distinctions of the Heavens (into two Kingdoms and three Heavens), there is also the distinction of them, that there are those who receive light—that is, intelligence—from the Lord as a **Sun**, and there are those who receive light and intelligence from the Lord as a Moon. Those who receive the light of intelligence from the Lord as a **Sun**, are those with whom the Intellectual and its Rational have been opened, and who have, in consequence, thought rationally from the spiritual affection of truth about the things to be believed. (Continued under Moon.)

719. (The apparent rising and setting of the **sun** fully ex.)

726³. For the Lord appears in the Spiritual World as a **Sun**, from the Divine love. Everything which proceeds from that **Sun** is called Divine truth ; and that which proceeds, the same produces. That which proceeds is also Himself, because it is from Himself ; and therefore the Lord in the Heavens is the Divine truth.

—⁴. From the Lord as a **Sun** there, have in like manner emanated auras and atmospheres . . . Therefore there are three Heavens . . .

799¹⁷. 'In (the heavens) hath He set a tabernacle for the **sun**' (Ps.xix.4) = the Lord as to the Divine love dwelling in the Heavens in the good of His own love.

926². The things which appear in Heaven are from a spiritual origin . . . because they come into existence from the Divine which proceeds from the Lord as a **Sun**. . . For the **Sun** there is not fire, but is the Divine love, which appears before the eyes of the Angels as the **sun** of the world appears before the eyes of men . . .

944². (Natural) heat and light are from the **sun** ; for they are from that which is in the **sun**. In the **sun** there is pure fire ; this fire outside the **sun** is heat (decreasing according to the distance . . . (So with) the heat and light which proceed from the Lord as a **Sun** in Heaven. The Lord there as a **Sun** is the Divine love ; and the heat thence proceeding is the Divine good, (which is) the Divine love in its extension . . . 1076². 1093¹. 1124². 1228².

1111⁴. The Divine called 'the Father,' and the Divine Human called 'the Son,' appear there before the Angels as a **Sun** ; and the Divine which proceeds thence, as light united to heat . . .

1196². There are two **sun**s, the **Sun** of the Spiritual World, and the **sun** of the natural world ; (the former) is the Lord's Divine love ; (the latter) is pure fire. From the **Sun** which is Divine love every work of creation has commenced ; and by means of the **sun** which is fire it has been carried to completion. Everything which proceeds from the **Sun** which is Divine love is called spiritual ; and everything which proceeds from the **sun** which is fire is called natural. What is spiritual, from its origin, has life in it ; but what is natural, from its origin, has nothing of life in it. And as from these two fountains of the universe there have come into existence and there subsist all things which are in both worlds, it follows that in every created thing in this world there is what is spiritual and what is natural . . . 1218².

1207². Nature commences from the **sun** of the world ; and life commences from the **Sun** of Heaven. The **sun** of the world is pure fire ; and the **Sun** of Heaven is pure love. That which proceeds from a **sun** which is pure fire is called nature ; and that which proceeds from a **Sun** which is pure love is called life . . .

—⁴. For this end the **sun** of the world was created ; and, by means of the **sun**, nature ; and, lastly, the terraqueous globe, in order that there might be ultimate matters into which everything spiritual might cease, and in which creation might subsist ; to the end also that the work of creation might therein continually persist and endure . . .

1209². In every spiritual thing there are three forces

... The force of acting, being spiritual, proceeds from the first fountain of all forces, which is the **Sun** of Heaven, and which is the Lord's Divine love; and love is the active agent itself. . .

—^e. In plants . . . the heat and light of the sun of the world do (nothing) more than to so open and dispose the things proper to nature that they may receive the influx from the Spiritual World. D.Love^{xxi}.

1228². Love and Wisdom in the Lord are not two, but one; and this One is the Divine Love which appears before the Angels as a **Sun**. But when love and wisdom proceed from the Lord as a **Sun**, they appear as two distinct things: love appears as heat, and wisdom as light. . . D.Wis.i.

D. Love iii. The Lord is indeed in the **Sun** which appears to the Angels in the Heavens . . . but still, outside of that **Sun**, love with wisdom is also the Lord. The distance is only an appearance. Ex.

xiv². There are two origins of all loves and affections; one, the **Sun** of Heaven which is pure Love; and the other, the **sun** of the world which is pure fire. They whose love is from the **Sun** of Heaven are spiritual and alive . . . whereas they whose love is from the **sun** of the world are natural and dead . . . These are they who are meant in the Word by the worshippers of the **sun**, moon, etc.

D. Wis. iii¹. By the Lord, here and elsewhere, is meant the Divine which proceeds from Him as the **Sun** of Heaven . . .

4². As everything which proceeds from the Lord as a **Sun** is Man in least things and in greatest . . . therefore extension into any other form than the human is not possible . . .

xii. 1. That the Lord is the **Sun** in the angelic Heaven. Gen.art.

2. That that **Sun** is the origin of all things. Ex.

3. That from that **Sun** there is the presence of the Lord everywhere. Ex.

— The **Sun** of Heaven is that from which is the **sun** of the world.

—². But the presence of the **Sun** of Heaven is universal, not only in the Spiritual World . . . but also in the natural . . . Without that **Sun** no animal could live, nor could any plant come forth . . . The presence of this **Sun** also comes forth by means of heat and light . . . to which the light and heat of the **sun** of the world give subsidiary aid . . . But the presence of the **Sun** of Heaven by means of spiritual heat and light . . . is universal and dominant in both the Spiritual World and the natural, whereas the presence of the **sun** of the world is a special one for the natural world only . . . Moreover, the presence of the **Sun** of Heaven is not in the extense of space and time; whereas the presence of the **sun** of the world is in these . . . Hence it is that the presence of the **Sun** of Heaven is omnipresence.

—³. The presence of the **Sun** of Heaven, regarded in itself, is constant; for the **Sun** of Heaven is always in its rising and in its power; but . . . it is varied according to the reception. In this respect the **sun** of the world corresponds to the **Sun** of Heaven. Ex.

5². The proceeding Divine is that which, around the

Lord, appears to the Angels as a **Sun**; and from this His Divine proceeds through spiritual atmospheres. . .

—². The **Sun** of Heaven in which is the Lord is the common centre of the universe. . .

Ang. Idea. The proximate proceeding Divine is that which appears before the Angels as a **Sun**. The reason this appears before their eyes fiery and flaming, is that the proceeding Divine is the Divine love and the Divine wisdom . . . The Angels have said that from that **Sun**, as from a great centre, circles proceed, one after another, and one from another, down to the ultimate . . . These circles . . . are the spiritual atmospheres, which are in-filled with the light and heat from their **Sun** . . . and in the ultimate, by means of these atmospheres, and afterwards by means of natural atmospheres from the **sun** of the world, there was effected the creation of the earth.

Ath. 153. The Ancients pictured God as a Man, with His head surrounded with a radiant circle as of the rays of the **sun**; and the moderns do the same, and this from the common idea which all have from Heaven that God is like a **Sun**, or that there is a **Sun** around God.

190. This Love, or **Sun**, is His Divine love proximately proceeding from Him . . .

J. (Post.) 267. See COLOUR, here.

312. See ATMOSPHERE, here. 313. Coro.17.

5 M. 16. On the **Sun** of the Spiritual World. Gen.art.

— As they walked along they first turned their faces to the east, where they saw the **Sun** shining in its strength; and, when they were under its direct rays, the novitiates asked the Angels about that **Sun**, as to whether it was the **sun** which they had seen in the former world. Ex.

— The essence of that **Sun** is pure Love; and the Lord Jesus Christ, who is the God of Heaven and earth, and one with God the Father, is in the midst of it.

17. The Divine love proximately proceeding from Him, and encompassing Him, appears as a **Sun**; and therefore, through the light and heat which proceed thence, He has omnipresence, omniscience, and omnipotence from end to end of both worlds. But the **sun** from which nature has come into existence is pure fire, in whose light and heat there is nothing of love and wisdom, thus nothing of life, but still it serves as a covering and clothing of life, that is, of wisdom and love, in order that the forms of these lives may endure—*consistent*, and may have as it were times and spaces . . . On hearing these things the novitiates . . . said, We feel our hearts exulting with joy, in a way they never did before. The Angels replied, This happens to you from the celestial and spiritual love and its delight which proceed from our **Sun**.

Can. God. iv. 7. Jehovah God, by means of the **Sun** in the midst of which He is, created the Spiritual World; and, by means of this, mediately, the natural world.

Holy Spirit iii. 1. The one God, in his Human, is above the angelic Heaven, appearing there as a **Sun**, from which proceeds love as heat, and wisdom as light.

Sunny. *Apricus.*

H. 549. Evils and falsities . . . take away the **sunniness** and sereneness of the light.

M. 115^e. A bright sunshine succeeded. T. 624.

T. 57. Serpents which . . . bask in the sunshine—*aprico solis*.

Sup. *Sorbere.*

A. 1949³. It is predicated of the wild asses that they 'sup the wind,' when vain and empty things are taken in the place of real ones, which are truths.

3089. 'Give me to sup, I pray thee, a little water from thy pitcher' (Gen.xxv.17)=whether anything of truth could be conjoined thence. 'To sup' has a similar signification as 'to drink,' but in a less degree.

3320. 'Give me to sup, I pray thee, from the red' (Gen.xxv.30)=the desire for doctrinal things. 'To sup'=to be communicated and conjoined; hence 'Give me to sup, I pray thee'=to desire the conjunction of truth, or of doctrinal things, with himself. 3316².

Superabound. *Superabundare.* H.540.
W.125^e.

Superadd. *Superaddere.* A.4503. D.2793.
2803. E.629¹³.

Supercelstial. *Supracoelestis.* Ad.919.
933. 940. 950. 976.

Supereminence. *Supereminencia.***Supereminent, To be.** *Supereminere.*

A. 1507. He had contracted a sphere of supereminence and authority.

3913³. The natural man seems to himself to have life when he is raised . . . to **supereminence** over others; but the spiritual man . . . when he seems to himself to be in humiliation . . .

5025. Spiritual truth and good wills that man should feel no pleasure in . . . **supereminence** over others; but in good offices . . .

6832⁹. For everyone (in Hell) wants to be **supereminent**. H.220.

8920². Cannot be comprehended, it is so Divine and **supereminent**.

R. 707. See ARMAGEDDON, here. 839¹.

M. 248. The third of the external causes of cold (between married partners) is a striving for **supereminence** between them. Ex.

263². The devil said . . . I am in a Society which is the most **supereminent** of all . . . I said to him, . . . you are insane from the phantasy of **supereminence** . . . He had been a mere house-steward.

333. There is a conjugal love of such **supereminence** . . .

D. 2699. On a sphere of **supereminence**.—There are some who suppose themselves to be **supereminent** to others, in knowledge, public authority, or something else, and who do not despise others . . . but still regard them as little . . . Such can be humble, and can

perform many offices for others; but still this sphere of their lower mind and of their thoughts reigns, and, against their will, shines forth from everything which belongs to them . . . Such can be humble before the Lord, and feel good in their hearts. It is a species of pride distinct from that which is commonly known. Such have been with me (Solomon); and, when he was present, all the Spirits were compelled to depart to a distance, lest they should be covered over with such a misty sphere . . .

E. 1010². A love of honour, of command, and of **supereminence**, is the last state of the Church . . . Honour, command, and **supereminence** (then) constitute the highest pleasure, and are felt as the highest good . . .

—Then honour, command, and **supereminence** are the means, and are esteemed only to the extent that they serve uses.

—³. Almost everyone at this day . . . carries with him (there) the desire . . . to be **supereminent** to others.

Superfluous. *Superfluus.*

A. 1015. The repetition would be . . . **superfluous**, if it did not signify something . . . 4137³.

8474. 'Nothing over—non *superfluum*' (Ex.xvi.18). Ex.

8497. 'All that which is over lay up for you to be kept until the morning' (ver.23)=the fruition of all good and truth then as if from proprium. Ex.

9627. 'The redundant **superfluity** of the curtains of the tent' (Ex.xxvi.12)=that which proceeds . . . 9628.

W. 331^e. What is **superfluous** does not take away use, but causes uses to persist.

D. 5794. Occurs.

E. 629¹³. *Superfluentem*, occurs.

Superinduce. *Superinducere.*

W. 221². This Human He **superinduced** on His former Human. The Human which He **superinduced** in the world was like that of a man . . .

234. He put on this third degree.

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

388. The material form which is added and **superinduced** in the world is not a human form from itself . . . It is added and **superinduced** in order that . . .

M. 380². Occurs.

Superlative. *Superlativus.*

A. 794. 'Exceedingly exceedingly' (Gen.vii.19) is the **superlative** of the Original Language.

R. 416. The triplication (of the word 'Woe,' Rev. viii.13) constitutes the **superlative**, because 'three'=all, and full.

Supernatural. *Supranaturalis.* A.4063^e.
P. 34³.

Supernumerary. *Supernumerarius.*
E.1004⁵.

Supersede. *Supersedere.* E.237. 325¹². 817¹⁴.

Superspiritually. *Supraspiritualiter.*
A. 10614².

Superstition. *Superstitio.*

Superstitious. *Superstitiosus.*

T. 821². It is as difficult to lead away from the superstitious things of that religion . . .

824^e. They are not allowed to speak with any of the papal nation who are in that superstition.

Coro. 51². Hence their religion was not a religion, but a superstition; and the worship of such is not representative, but idolatrous.

Suph. See RED SEA.

Supine. See BACKWARDS.

Supper. *Coena.*

Sup, To. *Coenare.*

See HOLY SUPPER.

A. 3596^e. See DINNER, here. N. 215. E. 695^e.

3833. The feasts which were made in the evening, or suppers, among the Ancients . . . signified nothing else than the state of initiation which precedes conjunction, which state is relatively obscure. Ex.

7996. See PASSOVER, here. 7997. 8001.

8352³. Hence meat and drink nourish the body better . . . when a man at his supper or dinner is at the same time in the delight of conversing with others about such things as he loves. Ex.

S. 9^e. That the spiritual sense of the Word will be opened at the end of the Church, is signified . . . also by 'the Great Supper' (Rev. xix.) 25. T. 207.

R. 219. 'I will sup with him, and he with Me' (Rev. iii. 20)=that the Lord conjoins Himself with them, and them with Himself. (=a communication to them of the happinesses of Heaven. E. 252.)

— It is said 'to sup,' and 'the Lord's Supper,' because supper takes place in the evening, and by the evening is signified the last time of the Church; and therefore when the Lord went away out of the world, it being then the last time of the Church, He supped with His disciples, and instituted the Sacrament of the Supper. 816^e.

816. 'Blessed are they who are called to the marriage supper of the Lamb' (Rev. xix. 9)= . . . that there is eternal life for those who receive the things which are of the Lord's New Church. (=that those will come into Heaven who are conjoined with the Lord through truths from the Word, and that they become of the Church. E. 1225.)

—⁴. The reason it is called 'the marriage supper of the Lamb,' is that this happens in the last state of the Church, which is called 'evening,' and suppers take place in the evening. In the evening, man is called to the Church, and, when those who have been called are present, it is morning.

831. 'Come, and gather yourselves together to the supper of the Great God' (Rev. xix. 17)=the Lord . . . convoking . . . to the New Church, and to conjunction with Himself, and thus to eternal life.

M. 19. They supped with that privy-counsellor; and, after supper, they . . . separated, each to his own bedroom.

T. 433. That the diversions of charity are suppers, etc.

— In the Primitive Church . . . suppers signified consociations and conjunctions in the first state of the establishment of the Church; for evening, when they took place, signified this state. (Continued under DINNER.)

D. 6088. When it is time for dinner, and also for supper, a table appears with food; and it disappears when they have dined or supped. J. (Post.) 323.

E. 252. Mention is made of 'supping,' because weddings took place when there were suppers . . .

— As 'suppers'=consociations by love, and the communication of delights then, the Lord compared the Church and Heaven to a supper, and also to weddings. III.

548⁵. Heaven and the Church as to spiritual nourishment, that is, instruction, are signified by 'the great supper' to which they were invited (Luke xiv.). (Compare 695^e.)

1225. 'A supper'=consociation by love, and communication.

Supplant. *Supplantare.*

A. 3597³. 'Is not he rightly named Jacob? for he hath supplanted me these two times' (Gen. xxvii. 36)=his quality in that he has inverted order.

Life. 31. (This is) to supplant everything of religion.

E. 710²⁰. As Jacob and his descendants were such, and as they had rejected all such good, and this from the very first, it is said of Jacob that 'he supplanted his brother in the womb' (Hos. xii. 3).

Supplicate. *Supplicare.*

Supplication. *Supplicatio.*

A. 4252a^e. The supplication of Jacob involves nothing else.

5796. Supplication. Sig. 5797. 7789.

6563. Supplication and repentance. Sig. and Ex.

7391. 'Supplicate to Jehovah' (Ex. viii. 8)=humiliation, from weariness. . . For he who supplicates is in humiliation. . . The reason that 'to supplicate'=humiliation, is that the Angels do not attend to the supplication, but to the humiliation in which the man is when he is supplicating; for supplication without humiliation is only a voice sounding, which does not come to the hearing or perception of the Angels.

7396. 'To supplicate,' here (ver. 9) because it is for another, =intercession. 7462. 7591. 7596. 7698.

8163. Supplication concerning aid. Sig. 9202, Ex.

8353. Supplication to the Lord from a feeling of grief. Sig.

8391. He who leads a life of faith performs repentance daily; for he reflects upon the evils in him, acknowledges them, is on his guard against them, and supplicates the Lord for aid . . .

[A.] 8588³. That nation . . . was unwilling to supplicate Him for aid; but expostulated. Sig.

9202. Intense supplication is expressed in the Word by 'a cry,' for the reason that a supplication, even a silent one, of those who supplicate from the heart, is heard in Heaven as a cry. D.4821.

—⁶. But affections of evil and falsity are not at all heard in Heaven, even if the man who supplicates from them, cries aloud . . . These are heard in Hell . . .

9217. 'To cry unto Jehovah'=supplication to the Lord.

T. 73². I said, I will supplicate to the Lord . . .

528. That actual repentance is . . . to supplicate to the Lord . . . Ex.

538. That confession ought to be made . . . and then supplication for aid and power to resist evils. Ex.

539. Two duties are incumbent on man after self-examination: supplication, and confession. The supplication must be that the Lord will have mercy, that He will give the power to resist the evils of which the man has repented, and will supply the inclination and affection to do good, since man 'without Him can do nothing.'

—². Supplication for the remission of sins ought not to be made before the Lord, for the following reasons. Ex.

D. 1850. How those are represented who suppose that they will merit Heaven by humiliations and supplications.

2678^e. When I have supplicated the Lord's Prayer . . .

4623. In the other life it is sacrilege to supplicate anyone not to do what is evil, because this is addressed to the devil.

E. 803³. In order to desist from these evils, and to shun and be averse to them, the man must supplicate the Lord for aid.

805⁴. The customary supplication in the Churches, and by the men of the Church . . . is, May God the Father have mercy upon us for the sake of the Son, and for the sake of the passion of His cross. This supplication flows from the received faith . . . Hence this supplication is at this day accepted by the general congregation as the only voice which can enter Heaven . . . Yet that such a supplication has in it nothing of life from truth and good, may be evident from what has been said . . .

936². Provided he . . . supplicates the Lord for aid.

938². In order that man may be able (to desist from evils), there has been given him the freedom . . . also of supplicating the Lord for aid.

Supply. *Subministrare.* A.8744.

Supply. *Suppeditare.*

Supply, A. *Suppeditatio.*

A. 1038⁸. Their rites . . . supplied them with a recollection of interior things.

9730^e. When the external man supplies reasonings . . .

T. 394. The love of the world . . . is also the love of all things which the world supplies.

539. See SUPPLICATE, here.

701². The custodian supplies some with a loan.

E. 811²⁸. 'Harvest'=a supply of such things there as they had applied.

D. Love v². To supply the blood . . . with new elements . . .

Support. *Firmamentum.*

A. 2027. Mutual love, which is the support of Heaven . . . 2733.

S. 27. That the sense of the letter of the Word is the basis, containant, and support of its spiritual and celestial sense. Gen.art. T.210.

— Since the ultimate is the containant and the basis, it is also the support.

34. The human race is the basis, the containant, and the support of the Heavens.

M. 44⁸. Is not this potency the beginning, the support, and the completion thereof?

Support. *Fulcire, Suffulcire.*

Support, A. *Fulcimentum, Suffulcimentum.*

Support, A. *Fulcrum.**

See SUSTAIN.

A. 1462². Egypt is here called 'the corner stone of the tribes, as it should serve for a support-fulciment-to the things of faith.

1813^e. 'His righteousness it supported Him' (Is. lix.16).

2166. 'Support ye your heart' (Gen. xviii.5)=as much as is meet. Ex.

8005. 'Bone'=the ultimate in which interior things are terminated . . . that they may be supported . . .

8610. For that stone supported Moses.

9163⁴. To destroy truths from the Divine which are the last in order . . . by which are supported the interior truths and goods. Sig.

9236. The fascia alba, which is a Support to the muscles of the abdomen. D.3245.

9349. The literal sense is the basis and Support on which the spiritual sense rests.

9430². The ultimate is as it were the support-suffulcimentum-to the interiors . . .

9433^e. The ultimate of truth Divine . . . upon which as upon a Support and foundation, interior things subsist and rest.

9490^e. That which in Heaven encompasses, founds . . . for it is that which terminates, encloses and contains, consequently which supports and sustains.

9836³. Therefore the simultaneous things, which are the ultimates, serve the successive ones as corresponding Supports on which they rest.

9959². For internal things rest upon external ones as upon their Supports; and the Supports are truths. Ex.

* This is distinguished by a capital S.

10441². Unless the flesh and bones were in the place of bases or **Supports**, man could not subsist. Ex.

S. 51. Every word (in the sense of the letter) is a containant and **Support**. T.226. E.1085².

M. 332². Unless the understanding can **support** it by some reason . . .

T. 126. For God was then most present in His inmosts, and **supported** Him.

D. 3605^e. So that places and material things are the **Supports** on which (the Spirits) stand.

3980. When good works were taken away, the **Supports** on which they were standing were taken away.

4690. Thus they would also take away from Heaven its **Support**.

5815. They could serve the infernal crew as a **Support**.

E. 219⁴. To **support** by the truths upon which the Church is founded. Sig.

654³⁹. *Suffulcire*, occurs.

816³. As the Word in the letter is such, it is as it were a **Support** for Heaven . . .

946. *Fulcire* occurs.

De Verbo 11. The Word, to which the sense of its letter serves as a **Support** and basis. Ex.

5 **M.** 15^e. Through this New Church the Lord . . . **supports** Heaven.

Support. *Suffragari*.

Suffrage. *Suffragium*.

W. 72^e. Merely natural lumen would not **support** (this idea). But (the idea) that the Divine infills (all space) it does **support** . . .

342³. These facts of experience **support** those who say . . .

R. 121. Truths **supporting** and united to good. Sig.

—. The **suffrages** were collected by means of stones . . . E.147.

Supporter. *Stator*.

M. 90. The Creator and **Supporter** of the universe . . . 238². I.9².

Suppose. *Autumare*.

A. 981². As I **suppose**.

1661⁵. The Lord could then **suppose** no otherwise.

1717². He who **supposes** that . . .

2625². He can **suppose** no otherwise.

4174. He **supposes** that it is of himself.

H. 340. Many may **suppose** that . . .

352². They who in childhood had **supposed** . . .

482. **Supposed** they had been in faith.

T. 282. Who can **suppose** that . . .

Suppose. *Putare*.

A. 9301². Whatever he **supposes** himself to understand of himself is false.

D. 2969. They **suppose** Spirits to speak of themselves.

2985. They **suppose** that they live from themselves.

3025a. One who **supposed** that he could do good . . . from himself.

3056. They **supposed** it to be a phantasy that . . .

Supposition. *Suppositio*.

A. 322. Because of their **suppositions** about spirit. D.1719.

369^e. Thus in the very **supposition** they extinguish charity.

448^e. By their definitions and **suppositions** they deprive Spirits of every sense.

Supreme. See HIGHEST.

Supreme sense. *Sensus supremus*.

See INMOST SENSE.

A. 99. In the supreme sense, it = the Lord Himself. 2187³.

2904. All things in the Word, in the supreme sense, regard the Lord. 3393. 3660^e. 3712². 7417^e.

3132². In the supreme sense, it = the Divine marriage.

3245³. The internal sense concerning the Lord is the supreme sense.

3393. The internal sense is representative of the supreme sense.

3439. The Divine Itself is in the supreme sense of the Word, because the Lord is there . . .

3451. The Word as to the supreme sense is the Lord Himself . . .

3471. In the supreme sense it treats of how the Lord made the Human with Himself Divine . . . 3939^e. 3993³. 4402.

3712². In so far as the Lord is the Word, it may be said that . . . the supreme sense is represented by Abraham.

3863. The supreme sense, the internal sense, and the external sense, given. 3869. 3875. 3880. 3921. 3927. 3934. 3938. 3956. 3960. 3969. R.350. 351. 352. 354. 356. etc.

3954. In the supreme sense, it = the Divine love.

3966. In the supreme sense, it = Foresight.

4071. The supreme sense, which treats of the Lord, is such that it appears divided in the sense of the letter, but it is one in the supreme internal sense.

4212. In the supreme sense, it = conjunction through good and truth in the Lord's Natural.

4279². The supreme sense of the Word, in which the Lord is treated of, is for the Third Heaven . . . Man is such that the interior, and also the internal, and the supreme sense, can be communicated to him; for man communicates with the three Heavens . . .

4302. In the supreme sense, in which the Lord is treated of . . .

4402. As the things in the supreme sense are concerning the Lord, and surpass the ideas of man's

thought, for they are Divine, (we may illustrate this by the regeneration of man). 6716⁴. 6827.

[A.] 4570^e. For that which is represented, in the **supreme sense**, relates to Him.

5576⁴. In the **supreme sense**, it=the Divine good of the Divine love for saving the human race.

5688^e. The Word contains heavenly things, and, in the **supreme sense**, Divine ones.

6343². In the inmost and **supreme sense**, there is the Divine marriage which is in the Lord, thus the Lord Himself.

6827. In the whole Word, in its inmost or **supreme sense**, it treats of the Lord alone, and of the glorification of His Human; but, as the inmost or **supreme sense** transcends the human understanding, we may explain the Word as to its internal sense . . .

7193^e. Therefore the things which are understood of the Lord in the **supreme sense**, are understood of the faithful in the relative internal sense.

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 had been glorified . . .

8443. In the **supreme sense** it treats of the Lord Himself; in which sense also there is the veriest Divine truth.

8665. In the **supreme sense**, where Divine good and truth Divine are treated of, there is consociation as to a Divine celestial state.

8688. In the **supreme sense**, where it treats of the Lord, there are Foresight and Providence.

9407¹¹. Therefore in the **supreme sense** of the Word, it treats of the Lord alone, of His love, Providence, His Kingdom in the Heavens and on earth, and especially of the glorification of His Human. 9503².

10076. 'A ram'=the good of innocence and charity in the internal man; and, in the **supreme sense**, the same in the internal of the Lord's Human.

10178^e. For all things which in the internal sense=such things as are of the Church and Heaven, in the **supreme sense**=Divine things.

D. 2539. In the **supreme sense** of the Word there is the Lord Himself . . .

Sure. See under CERTAIN.

Surface. *Superficies.*

Superficial. *Superficialis.*

A. 7643⁴. 'The boundary,' and 'the surface'=the extremes and the ultimates in which interior things are terminated. III. 7644. 7687.

W. 413^e. This something adhered to every love as a surface, and by it the love shines out of the surface.

M. 380. See SUN, here.

388. It is then like what is superficial, with nothing within.

E. 595². This may be illustrated by the idea of a surface . . .

Surpass. *Superare.*

See EXCEED.

A. 2249². They surpass all apprehension.

Surpassing. *Egregius.* T.459¹⁷.

Surround. See COMPASS=ambire.

Surround. *Circumcingere.*

H. 118. The Moon appears surrounded with a number of smaller moons.

W. 158. Each and all things (of the Earth) are surrounded with spiritual things . . .

T. 475. The material body with which he is surrounded.

Surround. *Circumfundere.*

Surrounding, A. *Circumfusio.*

A. 7313². They who are in infestations are surrounded by falsities . . .

8137³. A surrounding by waters as of the sea. . . For at His presence they are surrounded by their own evils and falsities. 8188. 8223. 8299.

H. 17. There are spiritual spheres of life, which . . . surround them . . .

P. 296⁶. As sound . . . spreads itself around in the air . . .

Surround. *Circumstipare.*

A. 59². I have been surrounded by evil Spirits, sometimes by thousands of them.

4750. When sent to others (the celestial Angels) are surrounded by other Angels . . .

H. 49(b). A spiritual sphere surrounds everyone. Refs. E. 1076².

52. When the Lord appears in the midst of the Angels, He does not appear surrounded by many . . .

W. 291². The things which emanate from him surround him.

293. This is universal: that each thing is surrounded by something like that which is within it . . .

P. 303. See DELIGHT, here.

M. 171². This sphere surrounds a man . . . thinly behind, but densely on the breast. 224.

Survey. See EXAMINE=lustrare.

Survey. *Contemplari.* D. Wis. vii. 1.

Survey. *Perlustrare.* T.469².

Susceptible. *Susceptibilis.*

Susceptibility. *Susceptibilitas.*

A. 1573⁷. The Divine is not susceptible of evil.

8114. They were susceptible of receiving a state of still more interior happiness.

M. 189. These forms . . . are vital, and thus susceptible.

D. 987. The susceptibility of this idea is varied according to the faculties of the Spirit.

1275. He was **susceptible** of no reason.

1478. Souls, after the death of the body, are **susceptible** of many things in each idea . . . This **susceptibility** increases . . .

1479. But the Angels are so **susceptible** that it can never be expressed . . .

Suspect. *Susplicari.*

Suspicion. *Suspicio.*

Suspicious. *Suspiciosus.*

A. 817. This gave rise to a **suspicion** that he had committed some murder in the life of the body. D.1260.

821. So that no one could **suspect** them . . . D.1491.

827. So that the husband has no **suspicion**. D.4082.

4050³. They who belong to this province (of the infundibulum of the brain) are prone to **suspicious**, impatient, etc. D.915.

M. 357. An unjust jealousy exists with those who are **suspicious** by nature . . .

374. A **suspicious** fancy, if long fed, introduces the mind into Societies of like Spirits. . . A failing of the manly powers . . . causes that the mind cannot be elevated from its **suspicious** [fancies]. Ex.

D. 991. (The renal Spirits) began, in their usual way, to **suspect** evils of them . . .

1761^e. So that there should be no **suspicion** that it was from them.

2643. Of whom men had never **suspected** such a thing (while they were in the body). 2883.

3927. A child came . . . whom I could not **suspect** . . .

4194^e. Whom I could not **suspect** of such a thing.

Suspend. See HANG.

Sustain. *Sustentare.*

Sustentation. *Sustentatio.*

Support. *Sustentaculum.*

See ENDURE-sustinere.

A. 1460³. (The food with which the life of good Spirits and Angels is **sustained**.)

1695. With this food evil Spirits are **sustained**.

2698. **Sustentation** thence. Sig. and Ex.

3812⁸. Truth is the **support** of good, as the bones are of the flesh.

5490. That he would **sustain** the truths which they had. Sig. and Ex.

5915. 'There will I **sustain** thee' (Gen.xlv.11)=a continual influx of spiritual life. . . **Sustentation**, in the spiritual sense, is nothing else than an influx of good and truth through Heaven from the Lord; from this are the Angels **sustained**, and from this is the soul of man **sustained**. To this **sustentation** corresponds the **sustentation** of the external man by food and drink.

5953. **Sustentation** by good and truth meanwhile. Sig.

6078. 'Pasture'=that which **sustains** the spiritual life . . . (for) scientifics and truths **sustain** the soul of man. —², Ill.

— (In this case) scientifics do indeed **sustain** the interior life of man, but his natural and not his spiritual life.

6106. 'Joseph **sustained** his father and his brethren . . . with bread' (Gen. xlvii. 12)=from the Internal Celestial a continual influx of good . . .

6114. That they were **sustained** by it. Sig.

6118. As to the **sustentation** of the spiritual life. Sig. 6121.

6128. **Sustentation** by means of the influx of good from the Internal. Sig. and Ex.

6138. The effect of repeated desolations and **sustentations**.

6576. 'I will **sustain** you and your infants' (Gen. l. 21)=that they should live through the Internal . . . by means of the truth which is of the understanding and of the good which is of the will; for 'to **sustain**'=the influx of good and truth.

7981. That they had with them no other **sustentation** from truth and good. Sig. and Ex.

8562. He who is in spiritual life desires the **sustentation** of it by . . . the goods and truths of faith . . .

8612. 'They **stayed up** his hands' (Ex. xvii. 12)=the **sustentation** of the power of combating truth.

8851. Lest their numbers should increase beyond what that Earth can **support**.

9327². They who ascribe to nature the origin and **maintenance** of all things.

9424. For truths from the Word, from which is doctrine, **support** the Word. Sig. and Ex.

9634. The good which **supports** that Heaven. Sig. and Ex. 9641.

9643. Plenary **sustentation** by means of truth. Sig. and Ex.

9659. **Sustentation** in every way by good, and by means of truth from good. Sig. and Ex.

9674. The good of merit . . . conjoining and **supporting**. Sig. and Ex.

— 'Pillars'=sustentation. 9689.

9689. The **sustentation** of the uniting medium, as much as is required, by means of the good of merit . . . Sig. and Ex.

9747. The goods of truth **supporting** fully. Sig. and Ex.

9748. Truths from good also **supporting** fully. Sig.

9757. The goods and derivative truths also **supporting** as much as is required for uses. Sig. and Ex.

9768. All the good which **supports** Heaven. Sig. and Ex.

9886. The mode of conjunction [with] the things which **sustain** in the extremes. Sig. and Ex.

9887. Thus the **sustentation** of Heaven . . . Sig.

P. 3². For **sustentation** is perpetual creation. E.1215^e.

R. 343. The Angels then have no support and foundation.

468. The Lord's Divine Natural as to the Divine love, which sustains all things. Sig. and Ex.

— 'A pillar' = support.

M. 391. That the sphere of the love of infants is the sphere of the protection and sustentation of those who cannot protect and sustain themselves. Ex.

I. 9². The origin and sustentation of spiritual things is from a Sun which is pure love . . . and the origin and sustentation of natural things is a sun which is pure fire.

E. 219. 'A pillar' = Divine truth supporting.

386. The spiritual life needs nourishment and sustentation just as does the natural life . . .

597. The Divine truth, or the Word, in ultimates, sustaining the interior things therein. Sig. and Ex.

— Exactly as pillars sustain a house, or feet the body.

816². Therefore the Word in the letter may be called the support of Heaven.

850¹. The Salvation of the faithful thereby is meant by, 'His supporting us out of Zion' (Ps.xx.2).

1085². Thus the sense of the letter of our Word, is the basis, support-sustentaculum, and support-firmamentum-of the wisdom of the Angels . . .

Sutler. *Lixa.* R.655⁴.

Suture. *Sutura.* D.4098.

Sverin. *Sverin.* D.4538.

Swab. *Swab.* D.4701. 4835. 4842. 5042.
D.Min.4627. 4737.

Swaddling-clothes. *Incunabula.* T.378.

Swallow. *Deglutire.*

A. 7299. 'Aaron's rod swallowed their rods' (Ex.vii.12)=that power was taken away from them.

8325³. In the other life there appear two statues . . . which swallow those who think about what the Divine was doing from eternity. . . The swallowing represents that man is not able to extricate himself from thinking from space and time . . . T.31^e. D.3481.

9995⁵. 'Strangers who swallow' (Hos.viii.7)=falsities from evil which consume.

R. 564. 'The earth swallowed the flood that the dragon cast out of his mouth' (Rev.xii.16). 'To swallow'=to cause to come to nothing. E.764.

D. 5061. Where they are swallowed as by wolves.

5140. In a certain Hell under the feet, they were lamenting because by phantasies they were swallowing them, and casting them up . . .

5161^e. They were then all swallowed up in a gulf.

5698. The mountain opened and swallowed them.

E. 714². The dispersion of all truth, and the consequent destruction of all good, is signified by, 'he hath

made me an empty vessel, he hath swallowed me as a whale . . .' (Jer.li.34).

Swallow. *Hirundo.*

D. 3340^e. Animals have a sphere of the seasons, for flying far away, as geese, and swallows.

E. 391¹¹. It is said 'the bird hath found a house, and the swallow a nest for herself' (Ps.lxxxiv.3) because 'bird'=spiritual truth, and 'swallow' natural truth, by means of which there is worship.

Swallow. *Inglutire.*

Maw. *Ingluvies.*

A. 5566^e. (His month was) a maw in which there stood up teeth in a row.

M. 79². Three-headed dogs seen, all with a horrible maw.

D. 4265. He had cords which he stretched forth, and swallowed . . .

4573^e. The Hell there is like a maw with gullets which are extensible; and, as soon as they came, it extended its maw by bending and forming it in the form of labyrinths, into which they threw themselves, and it swallowed-ingurgitavit-them, and thus thrust them deep down under the earth there.

D. Min. 4700. It appeared as if he had swallowed them.

Swallow. *Insgurgitare.*

D. 4573. See SWALLOW-inglutire, here.

4581^e. They were swallowed as soon as they arrived; and those who had been in that Hell were also swallowed.

Swallow up. Under ABSORB.

Swammerdam. *Swammerdam.* W.351².
T.585².

Swan. *Cygnus.*

M. 270². I saw two swans flying towards the north . . . The two swans bent their course from the north to the east . . . I saw the swans fly into the palace, through the open windows in the lowest row. . . The lowest part of the palace, into which the swans betook themselves, represented the lowest region of the mind, where dwells conjugal love in the love of what is just and right with their knowledge. . . The pair of swans also = the conjugal love of the lowest region.

D. 394. There are others who are consociated around a great swan, or a swan with a neck stretched up to a great height, and who follow it. Such a phantasy reigns with those who in the life of the body seem to themselves learned.

Swan. *Olor.*

M. 155a^e. There then appeared through the window a swan standing on the branch of a fig-tree, and it expanded its wings, and flew away; on seeing which the husbands said, This is a sign for silence about conjugal love.

T. 600. Compared to a swan swimming in the middle

of the sea, which cannot reach the shore and build a nest, so that the eggs she lays she drops in the water, where they are devoured by fishes.

815. Nations which are not free are like swans in a river.

Swarm. *Examen.* W.355.

Swear. *Jurare.*

Swearer. *Jurator.*

Oath. *Juramentum.*

See BEERSHEBA.

A. 1770^e. They wanted to confirm this by an oath, but it was not permitted. 3474^e. D.2061^e.

2720^e. 'Swear unto me here by God' (Gen.xxi.23)=affirmation.

—7. 'They **sware** both of them' (ver.31)=from conjunction.

2723. 'An oath'=conjunction.

2842. 'By Myself have I **sworn**, saith Jehovah' (Gen. xxii.16)=irrevocable confirmation from the Divine. . . His confirming it as it were by an **oath**, as here and elsewhere in the Word, is not that it may be more true, but because it is said to such as do not receive truth Divine unless it is so confirmed. . . Everyone may know that the Lord never confirms anything by an **oath**; but when the Divine truth, and its confirmation, passes down to a man of such a nature, it is turned into the semblance of an **oath**.

—2. That 'to **swear**,' where it is predicated of Jehovah, =to confirm with a man who is of such a nature. III.

—The like is the case with a covenant as with an **oath**. III.

—3. 'To make a covenant' regards the Divine good; 'to **swear**,' the Divine truth. 3375.

—9. From this it is evident that they were permitted to **swear** by the name of Jehovah, or by Jehovah; but it is also evident that it was nothing but a representative of the confirmation of the internal man.

—But internal men, that is, those who have conscience, have no need to confirm anything by an **oath**. . . To them, **oaths** are a cause of shame. They can indeed say with some asseveration that a thing is so, and can also confirm the Truth by reasons; but to **swear** that it is so, they cannot. They have an internal bond, by which they are bound, namely, that of conscience. To superadd to this an external bond, which is an **oath**, is like imputing to them that they are not upright in heart. The internal man is such that he loves to speak and act from freedom, and not from compulsion. . . On this account they who have conscience do not **swear**; still less do they who have a perception of good and truth, that is, celestial men. These do not even confirm. . . by reasons; but only say that a thing is so, or is not so; and therefore they are still further removed from [taking] an **oath**.

—10. For these reasons, and because **oaths** were among the representatives which were to be abrogated, the Lord taught that we are to '**swear** not at all' (Matt. v.33-37). By these words is meant that one should

not **swear** at all by Jehovah, nor by anything which belongs to Jehovah or the Lord. 9166^e, Ex.

3037. 'Who spake to me, and who **sware** to me, saying' (Gen. xxiv. 7) = from which was His Divine willing and understanding. . . 'To **swear**' = confirmation from the Divine; (which) is predicated of truths, which are of the understanding. When it is said of Jehovah that He 'speaks,' it is meant that He wills. . . and when it is said that He '**swears**,' it is meant that He understands it to be true. Thus by 'to **swear**' is signified to understand, when it is predicated of Jehovah.

3329. '**Swear** to me as this day, and he **sware** to him' (Gen.xxv.33)=confirmation. . . as to time.

3375. 'I will establish the **oath** which I **sware** to Abraham thy father' (Gen.xxvi.3)=confirmation.

—e. By the confirmation, here, which is signified by 'the **oath**,' is meant the conjunction of the Lord with those who are in His Kingdom; for an **oath** is the confirmation of a covenant; and by a covenant is signified conjunction.

3459. 'They **sware** a man to his brother' (Ex.xxvi. 31)=confirmation with those who are in the good of truth; for 'to **swear**,' or 'an **oath**,' =confirmation.

—2. As this is so, it is not said that they made a covenant with Isaac; but that 'they **sware** a man to his brother'; for 'a covenant' is predicated of good, which is of love and charity; but 'an **oath**,' of truth, which is of faith.

4208. 'Jacob **sware** by the Dread of his father Isaac' (Gen.xxxi.53)=confirmation from the Divine Human. . . That **oaths** were made by the Divine Human of the Lord. Ref.

6186. 'He said, **swear** to me' (Gen.xlvii.31)=that it may be irrevocable; for 'to **swear**'=irrevocable confirmation. 6187.

6589^e. Therefore to '**swear** to give the Land to them' (Gen.l.2) = to confirm that they should come to the state of the Church in which the Ancients had been. Ex.

—3. 'To **swear**' = to confirm from the Divine. Refs.

8055. 'Which He **sware** to thy fathers to give thee' (Ex.xiii.5)=which had been promised by the Divine to those who are in good and truth. 'To **swear**,' when by Jehovah, =irrevocable confirmation by the Divine. Hence 'to **swear** to give' = a promise.

9166. 'The **oath** of Jehovah shall be between those two' (Ex.xxii.11)=a searching into by means of truths from the Word concerning each and all of these things; for 'an **oath**' = confirmation by means of truths. Hence 'the **oath** of Jehovah' = by means of truths from the Word; for therein are the truths of Jehovah, or truths Divine.

—2. The reason why, among the Israelitish and Jewish nation, it was allowable to **swear** by Jehovah, was that they were not internal but external men. . . When the confirmation of truth falls into the external man separated from the internal, it is effected by means of an **oath**: it is otherwise when it falls into the external man through the internal; for in the internal man truth

appears in its own light; whereas in the external without the internal truth appears in darkness.

[A. 9166]. The passage 'Swear not at all . . . neither by heaven . . . nor by the earth . . . neither by Jerusalem . . . neither shalt thou swear by thy head,' involves that truths Divine are to be confirmed by the Lord, and not by man; which is done when men are internal and not external; for external men confirm these things by oaths, but internal men by reasons; and those who are still more interior men do not confirm them, but merely say that it is so or is not so. 9942¹¹.

—⁴. 'To swear by heaven'=by the Divine truth, thus by the Lord there . . .

—⁵. 'To swear by the earth'=by the Church, thus by the Divine truth there . . .

—⁶. 'To swear by Jerusalem'=by the truth of doctrine from the Word . . .

—⁷. 'To swear by one's head'=by the truth which the man himself believes to be true, and which he makes to be of his faith . . .

9188⁶. 'Those who swear to what is false' (Mal.iii.5)=those who confirm falsities.

9809⁴. 'Jehovah hath sworn and will not repent' (Ps.ex.4)=what is firm and certain.

10443. 'To whom Thou hast sworn in Thyself' (Ex. xxxii.13)=confirmation from the Divine; for 'to swear,' when predicated of the Lord,=irrevocable confirmation from the Divine.

10527. 'Which I have sworn to Abraham, Isaac, and Jacob, to thy seed will I give it' (Ex.xxxiii.1)=promised to those who, from the Lord, are in the good of love and the truths of faith: for 'to swear,' when by Jehovah,=confirmation from the Divine in the internal man, thus also a promise from the Divine; for that which has been promised by the Divine has also been confirmed.

R. 474. 'The Angel . . . lifted up his hand unto heaven, and swore by Him that liveth for ever and ever' (Rev.x.5)=attestation and testification of the Lord by Himself. . . 'To swear'=testification.

—². That Jehovah swears, that is, testifies, by Himself. III.

— . That Jehovah, that is, the Lord, 'has sworn by Himself'=that the Divine truth bears witness . . . (which) testifies from itself, and by itself.

— . The reason it is said that 'Jehovah swore,' is that the Church instituted with the sons of Israel was a representative one, and hence the conjunction of the Lord with the Church was represented by a covenant, such as is made between two who swear to their compact . . . and, as an oath was a part of a covenant, it is said that 'Jehovah swore'; by which, however, is not meant that He swore; but that the Divine truth attests it.

—³. That an oath was a part of a covenant. III.

— . As a covenant was representative of the conjunction of the Lord with the Church, and, reciprocally, of the Church with the Lord; and as an oath was a part of a covenant, and was to be sworn from the truth in itself, and thus also by it, it was permitted the sons of Israel to swear by Jehovah, and thus by the Divine truth. III.

—⁶. But after the representatives of the Church

had been abrogated, the use of oaths in covenants was also abrogated by the Lord. III.

T. 297. 'To take the name of Jehovah God in vain'=the abuse of it . . . also in oaths without cause . . . But to swear by God and His holiness, the Word, and the Gospel, in coronations, in augurations into the priesthood, and in initiations into fidelity, is not to take the name of God in vain, unless the swearer afterwards casts aside his promises as vain.

642. The decrees of councils, etc. to which the Reformed make oath.

Ad. 3/1128. See SWEDENBORG, here.

E. 205⁴. 'An oath from Jehovah'=irrevocable confirmation from the Divine.

391¹². 'That swear to Jehovah of armies' (Is.xix.18)=which confess the Lord.

340²⁴. 'He that sweareth in the earth shall swear by the God of truth' (Is.lxv.16). 'To swear'=to instruct one's self in Divine goods, and to apply them to life. The reason this is signified by 'to swear,' is that 'an oath,' in the internal sense,=confirmation in one's self and conviction that it is so, and this is effected from good by means of truths . . . —²⁵.

455¹⁴. 'Every tongue shall swear' (Is.xlv.23)=that all will confess the Lord who are in good from religion; 'to swear'=to confess, and 'tongue,' religion according to which one lives.

608. 'And swore by Him that liveth for ever and ever'=the Truth from His Divine. For 'to swear'=asseveration and confirmation, and, when predicated of the Lord, that it is the Truth. . . For oaths are made solely by those who are not interiorly in the Truth itself, that is, by those who are not interior but only exterior men; consequently, they are never made by the Angels, still less by the Lord. But the reason that it is said in the Word that He 'swears,' and that the Israelites were allowed to swear by God, is that they were merely exterior men; and because the asseveration and confirmation of the internal man, when it falls into the external man, falls into swearing. III. —⁶,III.

—³. That 'to swear,' when by Jehovah,=confirmation from Himself, or from His Divine. III.

—⁴. The Lord never swears . . . but when the Divine Truth wills to have anything confirmed before men, that confirmation, in its descent into the natural sphere, falls into an oath or into the form of an oath such as is used in the world. III.

—⁷. As the Ancients were allowed to swear by Jehovah God, it follows that it was an enormous evil to swear falsely. III.

—⁸. (Thus) the Ancients, who were in the representatives and significatives of the Church, were allowed to swear by Jehovah God, in order to bear witness to the Truth, and thus by that oath it was signified that they thought what is true and willed what is good. Especially was this allowed to the sons of Jacob . . . for merely natural men want to have the Truth confirmed and witnessed to by oaths; whereas internal or spiritual men do not want this; nay, they are averse to oaths, and shudder at them, especially those in which God and

the holy things of Heaven and the Church are appealed to : and are content to say, and to have it said, that a thing is true.

—⁹. As to swear is not of the internal or spiritual man, and as the Lord, when He came into the world, taught men to be internal or spiritual . . . He forbade swearing by God and by the holy things of Heaven and the Church. Sig. and Ex. —¹⁰, Ex.

684²⁰. 'I have made a covenant with My chosen, I have sworn to David My servant' (Ps.lxxxix.3)=the union of His Divine with His Human. 'To make a covenant'=to be united ; and 'to swear'=to confirm the union. 701⁷.

—²⁴. 'Once have I sworn by My holiness, I will not lie unto David' (ver.25)=eternal confirmation, because from the Divine, concerning the Lord, and concerning the union of the Divine of His Human with the Divine Itself.

—²⁶. 'Who sware unto Jehovah, and vowed unto the Mighty One of Jacob' (Ps.cxxxii.2)=irrevocable asseveration before the Lord . . .

696⁶. 'To swear in His name' (Deut.x.20)involves the good of worship . . . for by this it is confirmed that it shall be done. (=to confirm by life. —¹⁰.)

750²⁰. Jehovah is said 'to swear by His soul' (Jer.li. 14 ; Amos vi.8) when He confirms by His Divine truth ; for 'to swear'=to confirm ; and 'the soul of Jehovah,' the Divine truth.

Sweat. *Sudor.*

Sweat, To. *Sudare.*

See NARKIN=*sudarium*.

A. 276. 'To eat bread in the sweat of the countenance' (Gen.iii.19)=to be averse to what is celestial.

1573⁵. 'So that His sweats were like drops of blood' (Luke xxii.44). 1787³.

5386. By which the perspiration=*sudores* . . . is excreted.

6326^e. The world should not . . . thus sweat in the dust.

9959¹. That they were 'not to be girded with sweat' (Ezek.xliv.18)=that the holy things of worship were not to be commingled with the proprium of man ; for 'sweat'=the proprium of man . . .

W. 394. Many in the learned world have sweated in the inquiry concerning the soul . . . Therefore they have sweated in the inquiry concerning the operation of the soul into the body.

R. Pref. Many have sweated in the exposition of the Apocalypse.

T. 112³. They replied . . . We have sweated over the article concerning justification by faith alone.

D. 364. The perspirations (of Spirits) are as actual as they are in the body.

3720. Such possess the excrementitious lacunae of the perspiration.

Sweden. *Suecia. Suionia.*

Swede. *Suecus.*

Swedish. *Suecanus.*

J. 48. The Swedes (at the Last Judgment) were stationed towards the west.

C. J. 20. (Of the Reformed in the World of Spirits) the Swedes are at the west and north.

Life 4. The Exhortation which is read before the people in the places of worship in Sweden, etc.

P. 258⁵. In Sweden, where the religion of faith alone has been received, it is also plainly taught that faith separated from charity, or without good works, has no existence. This is found in a certain Memorial Appendix which is inserted in all their psalm-books, called Hindrances or Stumbling-blocks of the Impenitent. Quoted.

R. 484. He said that all the books around him treated of justifying faith ; those from Sweden and Denmark profoundly (and all the rest still more profoundly).

M. Title. By Emanuel Swedenborg, a Swede.

112. (Opinions of the Swedes concerning the origin of conjugal love and its potency.)

521⁴. The satyrs said that they were from various kingdoms ; and they mentioned Sweden, etc.

Ad. 1003^e. When I was on my journey into Sweden. 475.

D. 1879. In sleep it was represented to me that I was . . . in Sweden, when yet I knew that I was in Amsterdam . . .

3030. They who have introduced the doctrines of faith for the sake of self . . . as in Sweden, England, etc.

5034. On the Swedish cities ; the Last Judgment ; and the Swedish nation. See LAST JUDGMENT, here. 5035. 5036. 5038. 5039. 5041. 5042. 5052. 5053. 5396.

5037. As regards the Swedish nation in general, it is among the wicked nations. Goods are adulterated among them, and also truths ; for they think inwardly in themselves more than other nations do at this day, because they are in freedom as compared with former times when they were under an absolute government. The interiors burst forth and appear more quickly in the other life than formerly. Formerly, indeed, they were also ambitious, but more inwardly. The fear of the king and of his Power then restrained them, and kept the fire of their love as it were under the ashes . . . The Swedish nation, for the most part, have no care for civil good, nor civil truth, which are of the law and thus of morals ; but, in so far as they can, they adulterate the good of the law and its truth. They care nothing, moreover, for the good and truth of religion ; and therefore they only profess them with the mouth, and say they are Christians. But they are nothing less ; for civil good and civil truth are the fundamental of religion . . .

5043. The Swedish nation is the worst in Europe except the Italian and the Russian ; for they think interiorly, and not in externals . . . Above all others they are able to show an external sincerity, insomuch that in the other life they are able, by that external sincerity, to deceive whomsoever they will. They think more inwardly in themselves than others, but this does not appear in externals. It has been found that interiorly they nurse hatreds, the revenge of hatred, and cruelty, and . . . the cunning of hatred or revenge, even to the destruction of others . . . They do all things for their friends, and accept those only who favour them, their

reputation, honour, and gain, and they do not look to what is honourable, sincere, just, Christian good, and the derivative good intentions . . . Against those who do not favour them . . . they nurse deadly hatred. (Their character in the other life described.) 5044.

[D.] 5046. In that nation, more than in others, there is the love of exercising dominion; for the sake of honour, some for that of gain; for they are not wealthy, like other nations, and therefore nearly all seek public employments; and, as they have interior thoughts, in the other life they devise arts which are pre-eminently wicked . . . in order to be eminent above others, and to injure them. (Continued under LAST JUDGMENT.)

5395. The Swedes appear at the north and west, in the middle. J.(Post.)2.

5461. On the Swedes of the equestrian order; and on others of the Swedish nation.

— There appeared certain . . . who had been in the equestrian order in Sweden; and I heard the Angels saying about them that they who are such have changed from the nature which they had formerly, in that they think solely about themselves, their own dignity, and their pre-eminence over others; thus that they determine all their thoughts upon themselves . . . while previously that nation was not of such a character. They did not think about themselves from externals, but from internals. So that they have now, by such means, become external men. They said that they deserve, more than others, to be over others, and therefore offices had been given them. But when they were in a certain senate, and began to deliberate about solid matters, it was then perceived by the Angels that they were not able to speak from interior things, and see Things within themselves, and to discriminate from judgment what is good and evil; but merely to speak from the memory, and thus not to judge Things except from their good pleasure; and this because they were now in such a Babel. (Their lot there.)

5462. Many Swedes who are of good family are of such a character (des.), because they almost all affect dignities, and also titles . . . and, as they are now becoming external or sensuous men, they are more so than they were formerly.

5464°. There were some such (des.) of the Swedish nation, whose study it had been thus to reduce the thoughts of other Spirits, and thus to lead them . . . They were in the western quarter.

5469°. Some of those who were in this mountain were from the Swedish nation.

5791a. See ENGLAND, here.

5799. I saw . . . Frederick king of Sweden . . .

5979. Sweden-Sweden, mentioned.

Inv. 24. The Lord stirred up Sweden, etc. to receive (the Reformation).

Swedenborg.* Swedenborg.

Hist. Crea. Gen.i.26. (Statements illustrating the

* This article contains all that Swedenborg has said in the Writings about himself. As Swedenborg is himself the speaker, it is evident that the name Swedenborg could not occur in the writings except very rarely; but the Compiler has followed his usual rule in the case of this article also, which is to insert all

progress of Swedenborg in relation to the idea of God.) Ad. 4. 26. 503. 504. 515. 627. 3/53. 3/2170. 3/2171. 3/2347. 3/3744. D.169. 274. 342.

Gen.iii.1. (page 15). (Swedenborg here speaks of himself as having been introduced into Heaven, and as conversing with Spirits, having become as it were a Spirit himself.)

Ad. 317. These things were written [by me] in the presence of the saints, who were confessing their iniquity. 475.

459. These things were told me, as far as the meaning of the words is concerned, and were almost expressed by words, even by little children, who were then with me, and also spoke through my mouth. They also directed my very hand.

475. I sacredly attest that I have been intromitted into the Kingdom of God by the Messiah Himself, Jesus of Nazareth, and have there spoken with heavenly Genii, with Spirits, with the dead who have risen again, yea with those who called themselves Abraham, Isaac, Jacob, Esau, Rebecca, Moses, Aaron, and the Apostles, especially Paul, and James; and this now through a period of eight months, almost continually, except during the journey from London to Sweden; and continually while these things were written by me which are now made public. Yea, they themselves, or their angels, and many others, most accurately introduced the *ipsissima verba*. . . It is granted me to add this only: that in a certain manner I have been intromitted into Heaven itself, not merely as to the mind, but also as it were with the whole body, or with the sense in the body, and that too when I was quite awake.

— What has been written about myself I am not yet able so to confirm that I can call God to witness concerning it, for I cannot know whether every single word of the description is such and so accurate as to be quite identical. Wherefore, at some other time, God deeming it worthy, it may be amended, and indeed so that then I may quite seem to myself to speak things true.

541. The Kingdom of God was first shown me in the repose of sleep, but afterwards sometimes in the middle of the day, or in a time of wakefulness, so that I perceived it most clearly with the very sense itself. That is to say, how Angels from Jehovah the Only Begotten Son of God descended and ascended as by a ladder and by means of voices oft repeated, conveyed a voice from on high even to my ear. Also how innumerable heavenly Spirits, and also among them the saints who are dead, were so consociated together as to form one body, and thus as it were one man; and how they flowed in unanimously, so that not the least discordance could be felt, and this to the very sense, as clearly as objects are wont to do to the outward sense, and indeed with a clear voice and dictate, as

that is said about any person or thing, where a pronoun or its equivalent is used in the Original Works to introduce a statement. As to the order in which these Works are quoted in this article, see the Introduction, p. viii.

For Swedenborg's account of his spiritual experience in 1743, and 1744, see Docu. vol. 2, pages 148 to 219. And with regard to the exact date of the opening of his spiritual sight, see Docu. vol. 2, pages 1118 to 1127.

from one [person], to this effect: that this is an effigy of the Kingdom of God itself. The sweetness and bliss flowing thence was so great that it cannot be expressed in words. For it deeply penetrated in an unspeakable way the fibres and inmost marrow, and affected them. Of His infinite mercy and grace to me His servant the most unworthy of all, the Messiah has given to feel manifestly the above named effigy at various times, and so frequently within the space of two years, the heavenly sweetnesses and happinesses, that I pass over enumerating the occasions. Wherefore I am not able to refrain from bearing witness to it.

943. I am able to asseverate by God that I have experienced so sensibly the government of the mind through Spirits, that I suppose it would scarcely be possible to feel it more sensibly, and this now for the space of almost eight months, within which, by the Divine grace of the Messiah, my mind has been governed through Spirits of His Heaven, with whom I have daily spoken almost continually during that period. They flowed at the time into my mind to the life with spiritual light, and also with the ideas themselves, with every single particle of thought, and with the living words themselves, but which no one present was able to hear. So that I was not able to think anything, not even one atom, that did not thus sensibly inflow, and therefore could not produce one single idea by my own effort, unless it had been left to me that it should appear so. Meanwhile I lived among my friends in my own country for five months, and with all others in society just as before, no one observing the fact that there was such heavenly intercourse going on.

— In the same way as they inflowed into the understanding, did they also inflow into the will, and into the very actions, so that I was led altogether as a mere passive power wheresoever it was pleasing: through ways, streets, to an inn, and round about. They thus sensibly ruled the very movements of the feet, arms, head, eyes, and joints of the body, during the conversations, according to the bidding of the Messiah Himself. So that the Spirits of His Heaven, who according to their own confession, are themselves ruled as passive powers by the Messiah, wondered that I strayed scarcely one step out of the way. It was just as when a person is impelled by a manifest and sensible effort. By all which, through the Divine grace of the Messiah, I have had the clearest experimental proof, that all human thought, will, and action are directed determinately by the Messiah alone. 1147.

— See whether it is allowable to insert these things when the time comes for printing. 317. 1511. 1526. 3/614.

967. (Swedenborg refers to his spiritual experience.) 1144. 1215. 1269. 1396. 2/357. 2/514. 2/687. 2/2055.

986. These things were told me by those who are in the Heaven of the Messiah Himself.

1003. I am able to attest that, of the pure mercy and grace of the Messiah, I have now lived among those who are in Heaven for a space of eight months just as among my familiars here on earth, and this almost continually, . . . namely, from the middle of April 1745, to the 29th of January, or the 9th of February, 1746,

except one month during which I was on my journey into Sweden, where I arrived on the 19th day of August, old style.

1149. Heavenly Spirits have so ruled the actions of the whole body that I went wherever they willed. So sensibly [did they do it] that, without resistance and will, I did not go in a contrary direction. They ruled the steps, every one of them, every portion of a step, all the other movements of the body, of the hands, fingers, arms, eyes, head, just at pleasure as though it were they themselves who were actuating my body. It was indeed left to me to withstand them and to turn myself from their leading into another direction, but this was because assistance was given by the Messiah. . . I have sometimes experienced this throughout a whole day, during conversations about this very thing.

1150. Nay, I have also written whole pages, and the Spirits themselves did not dictate the words, but altogether led my hand, and thus wrote themselves.

1215. (Swedenborg encounters various Spirits whom he calls) Peter, 2/1433; Jacob, 1511. 1526; Abraham and Isaac, 1527. 1528; Solomon, 2/1434. 3/5225. 3/5226; Moses, 2/1676. 2/1865. 3/7612; Abraham, 3/3765.

1351. Jacob saw Angels with his eyes opened . . . 2. They appear in another way also: when one is awake, and the internal senses have been as it were removed from the external. The representations are then also clear and distinct, but not as they were to Jacob, Abraham, and others. 3. It is quite different, however, in the state very near to wakefulness, such that the man himself does not believe otherwise than that he is awake; when yet it is not a real state of wakefulness. In this state [the Angels] appear as clearly as in the daytime, unless they are representations of things which are then exhibited to view in place of those [Angels], of the kind which often appeared to the prophets, as to Ezekiel, etc. 4. Apparitions with closed eyes in a state of wakefulness, but yet as clear as in broad daylight. 5. Lastly, there are dreams.

1353. That apparitions of the second, third, fourth, and fifth kinds, enumerated above, have taken place with me; those of the second kind often; those of the third sometimes; those of the fourth very frequently indeed, and to the very life, as in broad daylight; and that the fifth kind have occurred to me for some years, I am able sacredly to asseverate. [All these took place] in order that I might become acquainted with apparitions, and thus with inspirations, through the Angels of the Messiah. So that I pass over the rest; and only mention apparitions before the sight.

1409. Thus are the very words inspired by the Messiah, so that they are compelled to say what they ought, and not what they will. This has also sometimes happened to me, through the Divine mercy of the Messiah: that I ought to say words which contained truths which were afterwards explained and thus understood.

1511. This was written merely by my hand as an instrument, they who are like Jacob being present; nor do I doubt that Jacob himself also heard these things.

I saw his face represented to me, not in a dream, but in a state of wakefulness; yet while the eyes were closed. Des. 1526. 1527. 1528. 1645. 1663^o.

[Ad.] 1530. The rest of the things which have been written by me are of such a character that I cannot yet assert that they have been dictated by God Messiah through Abraham or Isaac, for they are such things as will yet need emendation.

1712. If now these things are to be taken in so sinister a sense, I am not able to answer for them; for thus have they been infused into me . . . I abhor writing these things, wherefore they must be told by those who have been permitted to draw such an inference.

2/88. (Swedenborg refers to a spiritual experience of nine months.) (Of ten months, 2/135.)

2/135. The Spirits confessed that they knew no otherwise than that they themselves were the man; although it is otherwise with me, who can answer them, and so can know that they are not men; for I was surrounded by a crowd of many kinds of Spirits by turns.

2/144. That there have been thousands (of Spirits) around me, may be evident from many things, especially from their influx itself, which, by the infinite mercy of God Messiah, has been shown me to the life; and in what way the variety of these influxes produces every effect in the rational mind itself, and in its will.

2/181. Seeing that such *viva voce* colloquies with the Angels of God Messiah have taken place for so great a space of time with me, and that continually in various ways, as those of a man with a man, no one ought to call into the smallest doubt the colloquies of Jehovah through Angels with Adam, Abel, Noah, Abraham, etc. Or, further, that there are many modes of revelation . . . nay, what is more, [that] all these things which have been written, have heretofore been written in the council of many who had formerly died, of many Spirits, and of the Angels of God Messiah; and in fact so that they have spoken with me about these Things before and after; but still it is allowable to add here only these things: that I have been allowed to say here nothing which has been orally dictated to me by any of them. Whenever this has been done—as sometimes it has been done—it has been obliterated. [I have been allowed to say] only those things which inflowed from God Messiah alone, mediately through them, and immediately. (See T.797.)

2/183. That these things are so, I can attest . . . seeing that by the Divine mercy of God Messiah, these things have happened to me so frequently that they have become quite familiar to me, and also by dreams; first this [that] within a period of a number of years, within which I have learned the significations themselves, as to a part; also the rest of the revelations, and many other things, as letters themselves written before my eyes, and read to me, etc. etc. But to say more about these things is not as yet allowed me.

2/839. What the acts of my life had involved I have been taught afterwards as to some of them, nay, as to many of them, from which I could at last clearly see that the tenor of the Divine Providence has ruled the acts of my life from adolescence itself, and thus has

governed, so that at last I arrived at this end: that I could thus understand through the Knowledges of natural Things, and could thus, of the Divine mercy of God Messiah, serve as an instrument for opening the things which lie inmosty concealed in the Word of God Messiah . . . D.3177.

2/1063 *et seq.* If, as now appears, I am destitute of these (heavenly) things, the Knowledges heretofore given me of the Divine mercy of God Jesus Christ are of no use. Thus in vain have I laboured hitherto. These (interior Knowledges) also have been taken away, so that nothing do I dare, nothing do I know, as to whither I am going. 'The land' is the understanding itself of the mind, which is at the same time taken away, so that I understand almost nothing; for thus do evil Spirits darken me; and the things which I am able to write are given me piecemeal. This is my state at this day, exactly as was foresignified to the Egyptian man; and what they want further I know not. I wait for thy salvation, O God Messiah.

2/1091. I lament the changes of the times. At the time in which Abraham, Isaac, and Jacob lived, [these representatives] were so easy that everyone understood it; and therefore such a speech as this was customary . . .

2/1281, 2. As these things are so dangerous, namely, to scrutinize and explore spiritual and celestial things by means of natural knowledges, it has been granted me of the Divine mercy of God Messiah that I dare do it; not of my own daring, but by the inspiration of God Messiah. But still I am bound to confess that whenever I have wanted to consult the understanding in matters which are heavenly, I have seemed to myself to fall backwards, so clearly, and this innumerable times, so that unless, through the Divine mercy of God Messiah, I had at once been brought back into the way, I should speedily have fallen backwards. So that I have the clearest experience itself before my eyes; and therefore never can human philosophy enter into the things which are spiritual and celestial; but spiritual and celestial things themselves must introduce natural ones. 2/1285.

2/1285. Therefore lest mortals should err, and should perpetually fall backwards . . . of the Divine mercy of God Messiah, Heaven has been so opened, that it has been conceded to me to hold converse with the inhabitants of Heaven for almost an entire year; and thereby to imbine experience in spiritual things, in addition to Knowledges, so that natural things can be conjoined with spiritual ones.

2/1485. These things have been more expressly borne in from Heaven, although they were not dictated, as I could clearly perceive.

2/1558. It has sometimes been permitted Spirits of evil disposition to exercise their anger and vengeance with fury upon me . . . but, of God Messiah, I have remained safe in the midst of them . . . so that they receded amazed . . .

2/1603. But these things (concerning the Jews) are so horrible that I wished to reject them from memory itself . . .

2/1654. As to the voices which are heard so clearly, from whatever place, from afar, wherever it pleases God Messiah . . . and that answers are given in the same way, we have very often treated above . . . But it is God Messiah alone who speaks through Spirits and Angels; for no one lives besides Him. All, whether Angels, Spirits, or men . . . are instrumental causes, as also I have found for the period of a year . . . So that not a word which I set forth and write is mine, as I can sacredly testify. And therefore if anyone should attribute to me one iota of the things written, which are Truths, whether they be on earth, or in Heaven, he inflicts so great an injury on God Messiah Himself, that it can be forgiven by no one except God Messiah Himself. (Note.—Nevertheless . . . as there is no one who is not so weak as to attribute to himself or to man, and lest consciences should thus be hurt, see *then* how these words may, by the Divine mercy of God, be set forth and altered.)

2/1660. Whether, as to the washing of feet, it may be allowable for me to say something afterwards which has been commanded me, will be seen *then*. 3/212.

2/1684, 5. I confess the same concerning myself, which from a daily experience of now about a year, I could not but find out and acknowledge—although I have been in company with other men, I speak just as anyone else does, inasmuch that no one has been able to discern any difference in me from what I was before, nor from anyone else, although I have sometimes spoken with Spirits in the midst of company . . . yet I am ignorant as to whether they have noticed anything, namely, sometimes when the internal senses are withdrawn from external things, but not to such an extent that anyone could form a judgment from it; because they could not then form any other judgment than that I was in thought. The speech itself was heard by no one except myself, and by those who are present in the Heavens, to whom it was permitted by God Messiah to hear it; but sometimes it was so clear and distinct, although not so loud or coarse in sound as when speech falls from the lips of anyone . . . that sometimes the Spirits themselves were afraid that they would be heard by those who were present in the world.

2/1788°. When I wrote the foregoing, I was in obscurity. 3/810.

2/1956, 7. The various luxuries of the body from the sense of taste (are) unclean Spirits who rule the outmost things of man . . . and so are called frogs, which are larger insects, of diverse forms, and which once in like manner appeared to me as they were going out . . . so that I saw them creeping before my eyes, and presently they were gathered together into one, and also were as it were fire, and exploded with a noise which came to my ears like a crackling sound, as they burst. That place was afterwards cleansed—it was in London, in April, 1745—as it were smoke broke through the pores; but on the floor there appeared as it were so many crawling worms in great abundance. (See below, at D.397.)

3/Pref.°. For I have been long encompassed with a crowd (of Jewish Spirits).

3/23. But all my discourse (which) was as it were (rhythmical), flowed of itself, so that I perceived from

this also that I spoke nothing whatever from myself, as neither did I think anything from myself. The thought itself thus went away into such speech; but there was not such speech always.

3/136. Here begin the things which [took place] in the garden; 2nd May, 1746.

3/138. That these things are so, it has happened to me, of the mercy of God Messiah, to know; for I have been sent into the wilderness, namely, that I wrote without affection, and therefore I too was compelled to murmur against those who were taking away affections from me, whom may God Messiah forgive . . . The murmuring lasted some days.

3/337. [The Spirits] have often acted after this type [namely that contained in Ex.xviii.] in this way: they went away and consulted one who held the position of chief, and received answers, which they narrated to me . . . so that the things which I have written may also bear witness to me. Again, it has also happened that they bear sayings, or statements. Nay, they even consult together, as concerning the things which were being written by me, knowing no otherwise than that the consultation comes from themselves . . . and they have been permitted to put into my mind the result of their consultations, which I clearly perceived. But still I could also clearly perceive that [the ideas] did not proceed from them: not a whit was allowed to be put into [my mind] which I had perceived to come from them. Nay, their very thoughts were also amended; and they were thus unaware that all counsels come from God Messiah, and this according to the disposition and understanding of each person. But I have not been allowed to insert anything whatever which was dictated by them *circa voce*.

3/356. (Refers to the fact that he hears voices of Angels and others speaking from various heights.)

3/614. See whether these things are to be inserted; whether, that is to say, they perform any use in the elucidation of this precept. If not, it must be obliterated.

3/678. For heavenly minds are in the very essences of things; they thence bring forth the meaning into words; and the words follow from the Things themselves. When Angels are speaking, they do not even know what words follow, or of what language they are, and yet they well know whatever lies hidden in each word. I have very often observed this, and have sometimes spoken to them about it; and when I have spoken different languages in which I am skilled, they did not know what language it was, unless I thought (about it) . . .

3/681. In what way the understanding of Things inflows into the words, as when . . . the Lord's Prayer is said from memory. Ex. . . This I can sacredly testify: as for instance this day, 16th May, 1746.

3/707°. This fear (of God) is here described from experience in myself.

3/748. This is evident from many things which it has been granted me to perceive; in that I did not obtain anything which I wanted.

3/865, 6. I was in this state of servitude [treated of in

the law respecting the Hebrew servant, Ex.xxi.] when these things were written; for in no way could I be as yet liberated from Spirits, who wanted to compel me to write these things; and therefore they induced obscurity when I wanted to apprehend these things in thought, and thus that the love of the end should be excited, which is that of serving the public; which state came to me gradually, when I could write nothing else with clearness than those things which have been as it were tacitly dictated to me; and yet I know not, with persuasion, whether it is true and good, or not, and still less from affection. I have learned this: that truths have been mixed with things not true; which was the reason of the supplication . . .

[Ad.] 3/1128, 9. How we should guard against the thought of profane and condemned things; for such things then infest the thought of the mind. I have often found that the mere mention of oaths and of profane things has so hurt the mind that I did not know where to turn myself, in order that they might be shaken off. Ex. . . This I can sacredly attest has happened to me during the period of a year; and therefore I could scarcely be in company where such things were repeated.

3/1221. What [was written] on the table, consider if it is allowable *then* [to reveal it]. As yet I have not been permitted to read it.

3/1250. On the 8th of June, 1746. Profane things (in connection with Moses and the Israelitish people) were said to me, about the evening; and also during the night, in sleep; wicked things, which I want to ignore.

3/1261, 2, 3. God Messiah is everywhere; but in things holy He is more and with a different power . . . than elsewhere . . . which presence, I, by the Divine mercy of God Messiah, have been allowed to experience; as in London, in the street, and at home; in the church of Stockholm. The presence . . . is an inmost affection, which cannot possibly be described . . . There are also other presences, which manifest themselves by peace, happiness, and by a more interior sense, which I have often experienced for two years; and which also cannot be described . . .

3/2039, 40. The things which it is allowable to deliver here are arcana of Heaven. It has been said above that angelic choirs present to themselves the Kingdom of God Messiah by various kinds of representations . . . one continuous representation lasting an hour, two hours, which I know well from experience . . .

3/2053. As to what regards the inmost sight, it is not so well known to me; still, it has been granted to enjoy this sight once and again, but very obscurely . . .

3/2056. In this way I was able to distinguish the influx of the heavenly Angels (from that of the evil Angels). . . As this day, 23rd June, 1746, o.s. when by persuasions I was allured by one to believe concerning a certain matter that the Thing was such; but still I as it were inmost perceived that it had been a deceitful one, whom I had felt an aversion for. It was about my servant.

3/2390. These things must be observed, because

memorable things have happened to me about them; and I have been able to perceive what has been transacted in relation to the privileges . . . between the Churches, the old and the new. 28 June 1746, o.s. Gifts have been sent me; as a bundle of letters—*literarum*; a basket of apples and oranges, which was not admitted; deliciousnesses.

3/2632. A wonderful thing happened to me this day, in order that it might be confirmed to those who were around me, from the Jews who had died long ago . . . I dreamed, and in fact so that it appeared as if it were in wakefulness, as is usual; and these (Jewish Spirits) were then persuaded that I was awake, so that they answered me as if I were awake. Then suddenly I awoke, and they noticed that I had been dreaming . . . and they were greatly ashamed; one was indignant; another was amazed; a third liked it, because I then said that from that it might be evident how that they live asleep . . .

3/3102. These things have been written in the presence of a number of the Jews, around me; nor do I doubt but that Abraham also is present . . . Yet they turn all things into phantasies, when yet not a whit is phantasy; but there is a continual speaking, like that of a man with a man . . . for fifteen months . . .

3/3149. These things have been written on the 8th day of July, 1746, o.s.; on which day I spoke with Abraham, who gave commands to me that I should write that nothing is done in Heaven except through God Messiah, whom they adore.

3/3340. The things which have happened to me, now and before, when I wrote about the Law delivered on Mount Sinai, are amazing; and are such things as I dare not as yet reveal.

3/3764. The things which have been written here now have appeared to be divinely inspired; for the very words, although not dictated, have still been sensibly inspired. All the other things which have happened in connection herewith are more and are more holy than that they can be revealed here. Still I sacredly confess this: that not a syllable, or the smallest bit of a word of these things, is from me.

3/3765. (For memory.) That I have had much discourse with Abraham, yesterday and to-day . . . Whether these things also are to be inserted, I as yet do not know. I wait [to see] whether leave is given by God Messiah.

3/3783, 4. July 18th, 1746, o.s. (Gives an account of the internal hearing and sight.)

3/3895. For it has very often happened to me that when I was writing my hand was directed into the very words by a higher force, even to the sense, and that sometimes quite a manifest one; and therefore I have often said that these things have not been written by me, but by some one outside of me. Sometimes, also, it has been granted me to know, by what Angel of God Messiah these things have been thus written.

3/3906. (What occurred 20 July, 1746, o.s.)

3/4105. My hand in writing is manifestly directed, inasmuch that the words themselves scarcely appear to

have been written by my hand. . . So also (have been ruled) sensibly and for long, my hands, fingers, eyes, feet, and the whole body. This has frequently been done . . . so that I was led when I did not know the way, through streets unknown to me . . .

3/4418. This has been (most) clearly demonstrated to me in a dream this night, between July 26th, 27th, and 28th, 1746, o.s. . .

3/4512. I could never express the horrible temptations which have happened to me . . .

3/4682. It has been granted me to learn these things for 16 months . . .

3/4785. I was spoken to this night in the heavenly manner, namely, by speech which comprehended universal things, which I seemed to understand while I was lying down. But presently, when the senses were fully awake, I could know nothing of what the speech had been; for they were universals . . . August 3rd 1746, o.s.

3/5021. Two or three times, Spirits have personated those who had been known to me during their life. They have stood before me, and I have spoken long with them . . . But still I have just as often doubted whether they were the same, as I have also said to the Spirits . . . But see how this is to be set forth, so that it may be stated prudently; for I do not know whether they were good Spirits . . . and also whether it will not cause men to doubt concerning those visions of which I have spoken above.

3/5191, 2. For, by the Divine mercy of God Messiah, it has also been granted me to learn this by experience: that all things which were objects in the exterior and thus in the interior sight, (the Spirits) quickly translated into spiritual and celestial things, so that a completely different sense was made . . . Nay, sometimes in those things into which their light was insinuated by a more interior choir—as in those which were read in the Word of God Messiah—I saw nothing besides spiritual and celestial things; the literal sense thus perishing.

3/5394. These things which have been written above have been inspired in me by an Angel, who was with me; as I could perceive from the light, and other indications. The words came spontaneously upon the paper, but without dictation.

3/6016. Unless I mistake . . .

3/6317. These things are still very obscure to me, and I cannot at all understand them; and therefore I pass them by; for I have never been so disturbed, and so perplexedly disturbed. July 22nd 1746.

3/6372, 3. For a son of the true Israel is lifted upwards, namely, all his thought is elevated, and is drawn from man towards Heaven and to God Messiah; and is thus completely separated from the body; which has happened to me so often that I cannot number the times.

3/6962. Besides, it is very difficult to express the things which are heavenly . . . for while the mind is in the representations of heavenly things, what they are is indeed comprehended; but presently, when it is

admitted to enter nature, the understanding of them is dissipated; nor can I recollect them . . .

3/6965. The Angel who inspires the words into a prophet . . . as here into Moses, is only in spiritual things, and so acts into the mind of him who is being inspired; and thus excites the thought, by which [the ideas] fall into words in the usual way. The words are such as are in the prophet, thus are according to his apprehension . . . But this I can sacrilegiously asseverate, I who am inspired, that there is not the least of a word, there is not an iota, which is not inspired; it is merely varied a little, according to the gift of him who sets the things forth; but still so that there is not even then an iota which is not inspired.

3/6966. In this way were inspired the Songs contained in the books of Moses, Judges (unless I mistake), in the Psalms . . . and the Prophets. But where we read that 'Jehovah spake,' that was done *viva voce*. For a living voice is such as is that of a man who is speaking—at various distances . . . so that one may know whence it comes, which is so well known to me that nothing could be known better. It even comes from a tower, from a hill, from overhead, etc.; so that it is not wonderful that Moses heard the sound from a bush, from a mountain, from the propitiatory between the cherubs. But that it was spoken so that the bystanders also heard, as from Mount Sinai, this I am not as yet able to say from experience; for, although the voice is as clear and loud as is that of a man who is speaking to himself—for it can be heard even when others are speaking—still it does not come into the ear by means of the air outside, but it comes into it from within; and therefore is not heard by a bystander; although certain Spirits have supposed that the words were heard by those who were present, because while I was speaking with them, they heard almost in the same way both my words and the words of those with whom I was speaking. My speech with them has been similarly circumstanced; for it too goes away as it were into a sound.

3/7011, 2. By flames is represented confirmation, which, of the Divine mercy of God Messiah, has just as often appeared to me, with diverse size, colour, and resplendence, so that for some months scarcely a day passed—while I was writing a certain little work—in which a flame did not appear as vividly as a flame on the hearth; which at that time was a sign of approbation: and this was before that time when Spirits began to speak with me *viva voce*. (This 'little work' was 'The Corpuscular Philosophy,' in which Swedenborg says, These things are true, because I have the sign.) See also D.2951.

3/7167. That these words signify such things, has been revealed to me in a wonderful way. Without revelation such things cannot possibly be understood. It was dictated, but in a wonderful way in the thought, and the thought was led to the understanding of these words, and the idea was kept fixedly in the several words, being as it were held down by a heavenly force. Thus this revelation was effected sensibly. Concerning the other species of revelations, which are many, it shall, God Messiah deigning, be told elsewhere. The revelation is carried on in a different manner when the

thought is illustrated manifestly with a certain light; and the writing is led, so that not a syllable can be written otherwise; but sometimes more insensibly, and sometimes sensibly, insomuch that the finger is carried into the writing . . . so that if one wants to write something else, it cannot possibly be done; and this not only with an attendant perception of the subject, but even—as has happened once and again with variety—without a perception, so that I did not know the series of Things until after it was written. But this [has happened] very rarely, and only for the sake of the information that revelations are effected in this way also. But these papers have been destroyed, because God Messiah was unwilling that it should be effected in this way. Nor has it been permitted that anything should be dictated *viva voce*; although they have spoken with me almost continually for so long a time; but while it was being written they were silent . . .

[Ad.] 3/7485. (Swedenborg describes his temptations.) 3/7509. 3/7529. D.157.

3/7572. (Various kinds of vision described.) I can testify from much experience concerning them all. . . To say nothing of the speech, which has now lasted nearly a year and a half.

Is.xli.20. Nov. 7th 1746, o.s.

Jer.vii.33. Nov. 20th and 21st 1746, o.s.

Jer.xxiii.8. Feb. 23rd 1747, o.s. (Compare Jer.i.13.)

Ver. 17. When knowledges and the Things of the memory wanted to intrude themselves into spiritual things, and as it were to build them up, I have at once fallen into doubtings; and unless these had been taken away by God Messiah, I should have fallen down flat into the densest darkness, and into doubtings and denials . . .

Index Biblicus Esajae, etc. Page 1. There was a change of state in me, into the Celestial Kingdom, in an image. Aug. 7th 1747. o.s.

D. 82. (Index, under *Memoria*.) When I was in the company [of Spirits], not as a Spirit, but as a man, I could take nothing from my memory of myself.

102. (Index, under *Mirabile*.) It is a familiar thing for the Spirits to call me, The Marvellous—*underlig*.

130, 1. (Index, under *Sensus*.) It has been granted to be among Spirits with every sense; and to perceive their natures by an interior sense, so that they could not deceive me.

Swedenborg's Bible. Gen.i. For several years I have now almost continually conversed with Spirits and Angels, and they with me. 2. In this manner I have been instructed respecting the state of Souls after death. 3. Respecting the divers sorts of Spirits who seduce man. 4. Respecting Hell, and its various and cruel afflictions and punishments. 5. Respecting the Heavens, and the felicity of the Souls who are there. 6. Respecting the doctrine of true faith, such as is acknowledged in the universal Heaven. 7. Respecting the interior, and the more interior, senses, as well of the Old, as of the New Testament, which constitute their spirit and their life.

D. 159.* This morning it has been clearly shown me how Spirits operate into man . . . In wakefulness itself, while I was in the thought which was previously familiar with me, insomuch that I as it were spoke to myself . . . I was in almost the same state as that in which I was before, when Spirits did not speak with me: as also now there is a like state while I am writing these things, and for the most part while I am speaking in company with my associates, as at table, and while I am writing letters . . . After I had been in this state for some time, thus as it were devoid of Spirits around me, all at once that state was changed, and the Spirits began to speak to me, and, leave having been given by God Messiah, they began to narrate to me the state in which they had been while I was as it were with myself in that thought. Aug. 24th 1747, o.s. (Continued under Spirit.) 164. Further ex.

166. Many things have happened which I could not retain in my memory; nor did these Spirits want me to do so, lest they should be revealed . . . and therefore they are permitted to snatch away the memory of certain things. July 25th and 26th 1747.

185. I have sometimes fallen into thoughts about worldly things, and their cares, and just as often I have relapsed from the company of Spirits. Ex. Aug. 28th 1747, o.s. 304. 1166, below.

192. In this species of representation—*imaginationis*, which of the merciful leave of God Messiah, I have now had for nearly three years . . . Des.

216. This I can sacredly attest: that the understanding of Things, especially of interior things, has been frequently and so manifestly taken away from me and turned into something else . . . that I cannot say how often. Ex. Oct. 22nd 1747, o.s.

217. Early in the morning there was a certain spiritual conflict of the Spirits, who greatly wanted to infest me . . . but I was as it were removed . . . and I then observed that there was a general interior sphere, into which I had been taken up . . . and I then also observed that not the least thing exists, which does not come from the direction of God Messiah, and from His mercy towards me; and also that no Spirit could do even the most minute thing except by permission.

219. For a number of years it has been granted me manifestly to feel heavenly delights in various ways. Des. Oct. 24th 1747, o.s.

255. The Ultimate Heaven, in which I was before, was below me . . . Nov. 20th 1747, o.s.

258. That I have been lifted up into a more interior sphere, but with variation, whenever I prayed the Prayer of our Lord.

280. I was conducted in the morning into one of the abodes of the interior Heaven . . .

284. After midnight I awoke twice, and was in living vision . . . Dec. 1st 1747.

* It is to be borne in mind that the *Diary* (with the exception of the first 148 numbers) was written concurrently with the *Arcana Coelestia*, but the *Diary* is here placed first because it is constructively precedent, inasmuch as Swedenborg has made many quotations from it in the *Arcana*; but he has made no quotations from the *Arcana* in the *Diary*.

301. Of the mercy of God Messiah I have been carried up into the more interior Heaven . . . and I spoke with the Angels there . . . which was miraculously effected by such a disposition of the Angels around me . . . and I could thus perceive, although very obscurely, of what nature is (heavenly happiness) . . . Dec. 5th 1747.

329. When I was walking in the street . . . I heard from the Angels that they thence perceived a continual variety of delights; thus from objects of which they perceived nothing. Dec. 10th 1747, o.s.

331. It was told me from Heaven *viva voce* that . . . Dec. 11th 1747.

339^e. I showed Mohammed the city of Amsterdam . . . Dec. 14th 1747.

379. This day, on first awaking, I was surrounded by numerous Spirits of diverse nature . . . Thus the diabolical crew, from the phantasy of cruelty . . . so insuflated it . . . that I had thence a certain delight which occupied my whole body . . . so that I supposed I was in heavenly joy . . . for I was wholly dissolved in delicious allurements, as of soft warm baths. Ex. . . I spoke about that sweetness, by answers to those who wanted to seduce me . . . Dec. 22nd 1747. 399. Further des. Dec. 25th 1747.

397. A vision by day, concerning those who have been given to feasting, and who thus indulge the flesh. —In the middle of the day, about dinner-time, an Angel spoke to me, who was with me: that I should not indulge the stomach too much at the table. While he was with me, there distinctly appeared to me as it were a vapour exuding from the pores of the body, plainly visible like steam, which fell down to the earth, where a carpet was seen, upon which the vapour collected and was turned into worms, which collected under the table, and in a moment exploded with a noise and the appearance of a fiery light. I supposed that in this way there had been cast out of my body all the worms which can be generated by an immoderate appetite . . . and that I had been then cleansed from them. April 1745.

405. From experience I have at last been taught that the Spirits who speak with me are the Subjects . . . of many Spirits. Dec. 26th 1747.

408. During some days there have been some in the Heaven of Spirits who . . . persuaded others that God Messiah is not the Mediator . . . Then God Messiah as it were disappeared from me . . . and thus I was left to the phantasy of those Spirits, in that they acknowledged solely Jehovah the Father of God Messiah . . . Dec. 28th 1747.

418^e. These things have been thought and written in the presence of Spirits. Dec. 29th 1747.

438^e. But these things are not to be thus written for the world, lest they should seek heavenly things in phantasies.

446. While writing this day, an Angel directed the things which I wrote, and indeed so that I thought from it that there was not the least thing which did not take place from the auspices and direction of God Messiah, because [it was directed] to the best end. Jan. 5th 1748.

457. I have observed that Spirits frequently want to excite me to steal. (Continued under STEAL.)

— I know from themselves, as well as from a living voice that . . . Jan. 11th 1748.

458. That a conspiracy to suffocate me was formed in the Heaven of Spirits. Gen.art. Jan. 8th 1748.

461. This so-called Abraham . . . has persecuted me for nearly three years. Des. Jan. 11th 1748. o.s.

484^e. For I have been endowed with a double thought, one more interior, and the other interior; so that while I have been in the company of evil Spirits, I could be at the same time in the company of good ones, and could thus perceive of what quality were the Spirits who desired to lead me; and this very frequently, attended with a taking notice of it; without which noticing, namely, that I am in the company of evil Spirits, and that it is Spirits who thus think and affect me, I could know no otherwise than that it was I who was such, and was meditating such things. Jan. 17th 1748.

485. This day I have spoken with evil and good Spirits about general and particular influx . . . Jan. 17th 1748.

486^e. These things have been stated with the consent of the Angels. Jan. 17th 1748.

519. (First mention of 'the Lord,' by Swedenborg. The Spirits of Jupiter speak to him of 'The Only Lord.') 523. Jan. 24th 1748. 527. 531. (In 541, Swedenborg uses the expression 'The Lord' as his own. Also in 542. 546. 550. 561. 564, and so on for ever afterwards.)

600. Concerning a general Glorification (of the Lord) in the Heavens.—I was long kept in a state of general vision, which almost abstracted me from particular ideas, that is, from corporeal ones; and there appeared as it were a living sparkling of light . . . While in that light, I beheld corporeal things as though beneath me . . . The Spirits and Genii said, sometimes, that I was absent from them; and they did not know where I was, and what I was thinking; and they complained that so I was removed from them . . . See also 607, 608.

604. Moreover, while I was in bed, before I fell asleep, I heard a general singing of Heaven around me, which was that of many Angels of the interior Heaven . . .

605. There is also a general respiration; (for) when I was in that sphere, I was in some measure in it . . . and I observed that the general respiration of Heaven answered to my respiration as three to one; and in like manner the pulsation of the heart. Jan. 30th 1748.

618. When I had taken, one evening, much milk and bread . . . the Spirits kept their senses in [the idea of] intemperance, of which they accused me. Des. Jan. 30th and Feb. 1st 1748.

621. This I can attest: that [I have seen] many of my friends and acquaintances in the other life; thus have had intercourse and have spoken [with them]. They have been with me almost continually, with turns of intermission; and a certain friend was present with me continually, for the space of a month . . . Who they were it is not allowed to say, although they themselves have wanted me to tell this to their friends . . . Feb. 1st 1748

[D.] 624^c. (The Angels of Jupiter) are not willing to admit the word spiritual, as I now observe; because they lead my thoughts, and thus my hand . . .

660. A certain Spirit who . . . died three or four years ago (and had been a philosopher) was with me for nearly a quarter of an hour . . . which I could manifestly perceive by the fact that I began to doubt, or feel coldly, respecting the Lord's government in particulars . . . He is present, and directs the sense of the words. Feb. 6th 1748.

693^e. These things have been spoken in the presence of Spirits and Souls. Feb. 9th 1748. 1076^e.

696^e. These things in the presence of those who constitute one Society. Feb. 9th 1748.

720. See SPIRIT, here.

722. Mankind has been so created . . . that they can speak with Spirits and Angels . . . which, also, of the mercy of the Lord, has been the case with me; and indeed so that while I was in intercourse with men, I have not differed one whit from myself, as I was before . . . But when I was with Spirits, I was then as it were separated from the body, but yet was at the same time conjoined with it, because my Spiritual was then with Spirits, and indeed so that when I wanted to write 'as in the other life,' I could scarcely know that it was the other life . . . for the Spirits wanted [me to say] 'in this life,' because I was with them.

741^e. All these things have been written in the presence of many Spirits and Angels, who reflected upon the things which were written, and affirmed them. Feb. 11th 1748. 1122a.

755. When I have felt deliciousnesses or pleasantnesses, I did not know whence they were, because it is very difficult for a Soul or Spirit to distinguish between counterfeit deliciousnesses, and those which are . . . heavenly, because the sensation is as yet so gross with them that they do not know the difference. Ex.

760^e. This has been written in the presence of (this Spirit). Feb. 13th 1748. 1125.

817. (Spirits have incited me to buy such garments, and to eat such food, as they desired.) 818. 1333. 1563. 2169. 2954.

821. That Spirits are informed by the Lord by the means of man . . . has been so manifested to me, that the continual experience of nearly two years and three-quarters bears witness to it.

842^e. (Spirits can be led by other Spirits). This has sometimes been done by me; and I wondered that the Spirit did not perceive it, because it was manifest to me. Feb. 18th 1748.

900. When I said (to the Spirits) that (the things I do) have not been done by me, but through me, so that I seem to myself to do them, when yet I have not done the least thing from myself, but the Lord, they wondered still more . . . But still it is the Truth, which cannot be contradicted, nor is it contradicted by any Angel, but confirmed . . . 901. Feb. 21st 1748.

927². He perverted my thoughts without knowing it . . . and this so adroitly that I scarcely knew otherwise than that I was such. This was attended with indigna-

tion in me: that I should be kept in such a depraved affection. So in very many other things, which I have forgotten.

948. These things (concerning revenge) relate to myself, such as I was.

1013a. I was thus instructed that I was then in the province of the gall bladder.

1042. I do not yet know (this).

1043. (The attempts of evil Spirits to throw me under carriages, into the water, etc.) 253. 3821.

1145a. For (the Angels) lead my thought to write these things.

1159. The same Spirit acts into both my eyes, and calls forth as it were a certain pungent or urinous liquid in them; so that unless he had left off I could not see or write on account of the pain.

1166. Whereas I have now been nearly three years—that is, thirty-three months—in the state in which, my mind being withdrawn from corporeal things, I could be in the society of the spirituals and celestials; and still I have been like another in the society of men, without any difference . . . yet when, in thought, I have inhaled intensely in worldly things—as when I have had cares about necessary money; and to-day I have written a letter, so that I have kept my attention somewhat on these things—I have then fallen into a state as it were corporeal, so that the Spirits could not speak with me, as they have said; that they were as it were absent. March 4th 1748.

1177. I was obsessed within the head, near the region of the interior palate, as it were by a certain Spirit, who had such command in me that I could scarcely think otherwise than he in me . . . This continued, I suppose, for two hours or more.

1192. There was a certain female, who did not appear to me, flying to my right cheek . . . She signified these inmost things (of the Word), which do not come to my apprehension, but still to something of perception: for the inmost things are such. 3952, Ex. (See also A. 4658⁵, below.)

1200. I seemed to myself to have had this answer in thought . . .

1221b. I have wondered that I could not think and speak with Angels except through Spirits; except that it was granted only to know in some measure that it was angelic; and, according to my inmost perception, I could sometimes have thought that I was thinking angelically; but still it was not so. Ex.

1246. Some wondered that it should be conceded to me (to speak with that crew); but I replied that it has been conceded to me to speak even with the worst devils, because they can do me no injury . . . because I am protected by the Lord; and therefore it has never been forbidden me to speak with devils, if they want to speak with me; for the reason, also, that I might know the quality of their life. A further reason is that by my conversing with them, they know their own quality; for they know no otherwise than that they are in the life of the body . . . Besides, they are rather to be commiserated than that anything evil should be done them;

for if I were not to speak, or if I spoke hard things . . . sufferings would be added to them, which would be contrary to mercy and charity; for it is a Christian [duty] to wish well even to them. Besides, some of them had been known to me, in life; and it had not been believed that they would become infernal. A.7479.

1270°. (A Spirit who) could detain my interior thoughts as though fixed, and bend them.

1272. His operation into me (caused) that I was rather miserably tortured in the stomach . . . and this, for some time, until I had cast up, at different times, a nauseous acidity from the stomach. 127S. A.814.

1313a. The Angels of the interior Heaven, then those of the more interior Heaven, and also those of the inmost Heaven, affirmed that this is the Truth. A voice from the Heavens, that they affirmed, came to me successively, through Spirits. March 12th 1748.

133S. I have spoken with about thirty who had been known to me here; and also with thirty who are known in the World. March 14th 1748. (I can now increase the number to sixty. Sep. 24th 1748. 1499.)

134S. I have had an exactly similar sense of touch as in wakefulness; and yet I was a Spirit, and the body was separated: nay, I had a more exquisite sense. (Let these things be repeated, with additional proofs and demonstrations.) See 1754.

134S. I saw, yesterday, two (such palaces) . . .

1389. (There was a Spirit who constantly despised me, but still would not depart; he desired to mix himself up with what I wrote, for then he could believe it [See 1377].) This signifies that there are those who will read these Writings, but will still remain in their own opinions, interpreting them according to their own fancies.

1407. A most manifest perception has been granted me for . . . months, in that I have been led by Spirits through ways, streets, in gyres, according to their will, without their saying anything as to where I should go, or without their introducing anything into my thought . . .

1423°. (The Spirits of Mercury) insert these things.

1464. I have spoken [with Spirits] about those in the world who [in respect to my Writings] will be content with saying that they have the Word, and there is no need of a revelation; thus rejecting these things which come from Heaven; when yet the genuine sense and understanding of the Word is here treated of, and the nature of faith; and besides many things are said specifically concerning the state of those who are in the other life; for the Word, in its literal sense simply mentions that there is a Heaven and a Hell . . . March 17th 1748.

1465. For a month and more my tongue has been in danger, which originates from those who are averse to interior things . . . 1361.

1469°. It is not allowable as yet to determine anything concerning these varieties, because I am in the company of the celestials, and not in that of the spirituals.

1475°. As I write these things, I am led by the Angels . . . March 17th 1748.

1482. The state of Spirits and Angels is such that none of them can think anything which all the rest do not understand and perceive. For some years, I, too, have not been able to think anything which all present did not perceive; at which I at first felt indignant, and I supposed that I could never be in their company, because I could think nothing by myself without the Knowledge of all. But afterwards, when I perceived that the Lord was leading the thoughts of all, it was no trouble to me. March 17th 1748.

149S. Spiritual ideas are much more full . . . When I have been kept in spiritual ideas, I have been able, in a certain way, to see how these things which have been disclosed concerning Heaven and Hell, will enter the faith of men . . . (See 1460. 1465. 1532.)

1533. When I had been writing some things, a Spirit who was near on the left . . . thanked me for having helped him to write. I knew that he supposed himself to be me, as usual . . . March 19th 1748. 1852.

1552. I was in vision, and spoke with Spirits, some of whom said that they wanted to have me in their company. After some delay, I was in the company of Genii or of celestial Spirits; and I then disappeared from those with whom I had been before, who were spiritual; and the latter did not know where I had slipped away to. They sought me, saying that they did not know where I was—for I was in the company of Genii, and so seemed to disappear—although I was near, and heard them speaking, and seeking me. 1593.

155S. In the presence of many Spirits, and, as I suppose, of Mohammed, I was thinking with myself, that is, I was speaking silently—for my thought is speech—how wonderful it is that . . . March 19th 1748.

1602. Certain Spirits . . . in order to show me how much they abominated philosophy, represented a wild boar, with his back sprinkled with blood, and would have it that I was such, because I had interspersed philosophical terms, or had formed ideas philosophically. But they were instructed that my philosophical things are nothing else than certain ideas delivered in more simple terms. Examp. March 20th 1748.

1609. I was in the interior Heaven, and certain Spirits were then with me in their own World; and although I was in Heaven, I was not in any ecstatic idea; but was in the body. Ex. . . I was then just as I am while I write these things, but [was] interior in what is exterior, which was the reason why there were Spirits also with whom I was in their World; for our reasoning, and our cupidities, are in the World of Spirits; and the sensuous things in the body answer to them.

1611. The particulars of what the Spirits were doing, I could feel and hear; but not what Heaven was doing, except what they operated in general.

1612. [The Angels] then spoke with me through the Spirits . . .

1623°. It was granted me to experience a hardness at the left side of the brain . . . and I was told that it was perceived thence . . . that there are still things which are not of true faith. March 21st 1748.

1645. When there has been discourse with the

celestials, I have scarcely been able to find words which were suited to them. Ex.

[D.] 1647. That the things which I have learned in representations, visions, and speech with Spirits and Angels are solely from the Lord.—Whenever there has been any representation, vision, or speech, I have been held interiorly and inmost in reflection upon it, as to what was useful or good from it, thus as to what I might learn; which reflection was not so [much] attended to by those who presented the representations, etc.; nay, sometimes they were indignant when they perceived that I was reflecting. Thus have I been instructed, consequently by no Spirit, nor Angel, but by the Lord alone from whom is everything true and good. Nay, when they wanted to instruct me about various things, there was scarcely anything but what was false: and therefore I was forbidden to believe anything they said; nor was I allowed to introduce anything which belonged to them. And further when they have wanted to persuade me, I perceived an interior or more interior persuasion that it is not as they wanted, at which they have wondered. The perception was a manifest one, but cannot be easily described to the apprehension of men. March 22nd 1748.

1677°. These things, from the mark, are their words, written from their mouth, or thought.

1681. More things (respecting that Earth) were not conceded, lest they should inhere in my memory.

1706. (In that indeterminate state) I could scarcely know whether I was in the body, or out of the body; for I apperceived nothing of the body, because it was not granted to reflect upon it . . .

1708. The Spirits have often as it were upbraided me, in that I have no life, because, as the case is, I have said that men, Spirits, and Angels do not live from themselves, but from the Lord, and that they are only organs of life . . .

1864. One came to me who appeared to be a noble. (They have appeared to me as in clear daylight, and even more clearly, but before my internal sight). . . He asked me whether I was a Christian, to which I replied that I was. . . He approached me stealthily behind . . . and I felt as it were a stab through the heart, and then in the brain . . . But as I was protected by the Lord, I feared nothing. . . Supposing me to be dead, he told others that he had just come from a man whom he had killed . . . A.816.

1877°. These things [have been written] in the presence of the Angels.

1878°. These (truths) were given me in the Lord's Prayer, while I prayed it this day. April 8th 1748.

1879. In sleep it was represented to me, as it were to the life, that I was elsewhere, namely in Sweden, when yet I knew that I was in Amsterdam . . . April 9th 1748.

1905a. By means of reflections which were given, Spirits have seen through me, as they have often confessed. Whenever it has been granted me that they should reflect upon the objects, they confessed that they saw them . . .

1907. I have perceived something in myself by which may be illustrated the nature of the will. The Spirits around me disagreed as to which way I should go . . . and consequently the affection of the will, when I was advancing, was not only a resistance, but was also as it were a heavy difficulty, such as is wont to cause fatigue. But as soon as they agreed that I should advance, there was an alacrity in going. . . Moreover, when leave is given that Spirits should be able to lead me by their will wherever they pleased, [they were able] to lighten my steps . . . and, in passing over steep places, I was as it were lifted up by them . . . May 8th 1748.

1934. 'To lie down securely, with none to make afraid' (Lev. xxvi. 5, 6, etc.). This has been confirmed experimentally one night this month, when evil Spirits maliciously wanted to terrify me, in bed. They possessed the joints of my whole body with a trembling . . . as if the Souls of the dead had taken complete possession of me, accompanied with terror, and the suggestion that they had been killed or had died in that place . . . But still in that injected terror, I was secure, so as to fear nothing . . .

1935°. These things have been said in the presence of the Angels, and have been confirmed. May 11th 1748.

1936°. This also has been said in the presence of Spirits. May 11th 1748.

1974°. This has been made known to me by a daily experience of three years. May 16th 1748.

1988°. They are exactly like Spirits . . . as the Spirits have often confessed concerning me, not knowing that I was in the body. May 18th 1748.

1996. It has twice happened that I have heard in the streets music from stringed instruments . . . (the effect produced upon the Spirits. Des.)

1997. I therefore joked with them, saying . . .

1998. It is wonderful that the Angels were gladdened by the same thing; but only when I paid less attention to it, so that I did not mingle with it the gladness of the Spirits as communicated to me, but when I as it were heard nothing. So in all other things: the Angels paid more attention when I paid less. Ex. May 19th 1748.

1999. I spoke with good Spirits, who supposed that I was thinking something of evil . . . But it was granted to reply that the case was like that of an image in a mirror . . . for cupidity and evil are excited by evil Spirits . . .

2000. I have sometimes observed that nothing ever comes forth without a stated law, not even the least thing, as that something met the eye, that I moved my hand; but I have also then perceived that I was persuaded in relation to it by means of an influx from Heaven . . . as may be sufficiently evident from this one experience: that no image can appear represented to me, nor any voice be heard, except entirely according to a law from which there could not be the least deviation. May 19th 1748.

2021. Certain Spirits supposed that I alone can view

interior things with a spiritual idea, and can be as a Spirit . . . But it was said to them that all could be such if the Lord so willed . . . It was then shown me by experience that when the spiritual idea was taken away, I was in thought exactly like anyone else . . .

2043. (Such Spirits) have often said to me that I was nothing . . . making game of me, because they did not understand what it is to be nothing. But it was granted me to reply that that was what I wanted, namely, to be nothing, nay, utterly nothing; for then I should first begin to be something.

2057. From the interior Heaven they not only saw my thoughts, but also the things which I was about to think and do . . . so that there is not even a winking of the eye, nor a step of the foot, which is not foreseen and provided by the Lord.

2072. There was a certain tract of garden for which the Spirits made me feel a kind of horror . . . The idea remained, and, two years afterwards, when, in a spiritual idea, I represented that garden tract, the Spirits who were then around me began to feel horror . . . May 25th 1748.

2099. From the manifold and daily experience of three years it has been granted me to know that a man or a Spirit is compelled to think and speak that which the Lord permits, or concedes; for, whether I have willed it, or not, I have been bound to think and speak. May 27th 1748.

2106. That Spirits could recognize themselves in my face when seen in a mirror. Ex.

2185. (The Spirits) have said . . . that the things which I have written are (very) rude and gross . . . I perceived by a spiritual idea that it was so: that they were very rude; and therefore it was granted me to reply that they are only vessels in which purer, better, and more interior things can be infused, like a literal sense . . . June 4th 1748.

2203. It has previously been manifestly shown me, that Spirits, when they have manifested themselves—and whose faces I can see as plainly as a man can see a man—sometimes varied their faces. Ex. (See 2094.)

2219. These things in the presence of the Angels, and approved as to the greatest part by those who know . . .

2247. I have spoken with Spirits about reflection: that the Spirits who lead man, being devoid of such reflection as is that of a man in the body, through the senses, can therefore see nothing in the world through the eyes of man, as Spirits can through mine. For, whenever it is granted to me to give them reflection, or attention—which I have plainly perceived in a spiritual idea—they have at once said that they see each and all things to which the reflection given me, and communicated to them, was being directed. They have said, almost as frequently, that they had seen nothing until the reflection was given them . . .

2270. They especially observed what is the inspiration of the things written in the Lord's Word; for it now appeared to them how and with what abundance it flowed in o the things which were being written by me, yea, not only into the sense,

but also into the several words and ideas of words; yea, it seemed to them as if certain held my hand, and wrote, and supposed that it was they who were writing, which it was granted me to perceive by a spiritual idea; yea, as it were to feel before [it flowed] into the smallest particulars of each little letter. . . From which it is as in clear light that the Word of the Lord is inspired as to every letter. June 10th 1748.

2255^e. These things have been said and written with Spirits present who are silent. June 8th 1748. 2262^e.

2273. How it was with the prophets . . . has been shown me by living experience; for, during a whole night, in which I awaked by turns . . . I was obsessed by Spirits, who so took possession of my body . . . that I scarcely knew . . . that it was my body. Nevertheless . . . I could think . . . as it were shut out from the body . . .

2280. During the time when I was [obsessed], I could hear the Spirits speaking, but still they were as if separated, for they said that I was absent . . . June 11th 1748.

2283^e. Written in the presence of Spirits. June 10th 1748.

2285^e. The Angels have not been able to understand me when speaking, except through intermediate Spirits. Ex.

2342, 3. I have been reduced into a state of quiet, after a heavy sleep in the afternoon. When I awoke, I perceived as it were an undulating about the feet, which endeavoured to rise up, but could not . . . I was kept in that state nearly an entire hour, and am still kept in it. I then perceived the Spirits around me as it were in tumultuous anger, endeavouring to disturb me from that state . . . As soon as there was granted them anything of an opportunity to disturb me, they said that their anger and turbulent state were lessened. Ex.

2372. That whatever of evil happens, comes from evil Spirits (unintentionally on their part).—This has been shown to-day, by this: I was kept by certain ones in a species of ignorance, or obscurity . . . and then certain badly written and erroneous things crept in; not that they willed it, but because they kept me in obscurity, and were such that they want to rule from themselves the things which are being written . . . and therefore all the slips and errors, even the smallest, were from them; for it is quite different if [I am in] the light of the Lord. It is the same in all other things. June 22nd 1748.

2393^e. These things in the presence of Spirits and Angels. June 23rd 1748.

2397. If a man merely runs over with his eyes a volume which he has written, and does not read it, except slightly, (the Angels) at once know what it contains . . . consequently if he should read only a single line, although the things had been written many years before, they know innumerable things . . . June 23rd 1748.

2401. I have read in the Hebrew language before

Spirits who had never understood a syllable of it . . . and they knew it as well as I. (Fully quoted under A.5858.)

[D.] 2416. It was granted me to know from spiritual perception that . . .

2449². Therefore it was then granted me to say . . . that I am willing from my whole heart and soul to bestow on others all the silver and gold which I possess in the world—if I am allowed to possess such imaginary wealth—provided during my life I have [what I need] for the body, and for uses in the body . . . June 30th 1748.

2462⁹. These things are from the Angels. June 30th 1748.

2474. (Margin.) These things in general have been this day confirmed from Heaven, the Lord being as it were seen. Oct. 19th or 20th 1748.

2479⁶. These things have been written before Spirits and Angels, and they do not say anything. July 1st 1748. 2503.

2505. There have been with me for some days such as live for themselves (alone), and they take away from me all the delight of life . . . which they did in this way: that merely from curiosity they want to hear and perceive that which I have real, and, when they have apprehended it, they have arrogated it to themselves . . . so that I was kept doing my work with much annoyance. . . These things are written in their presence. July 3rd 1748.

2542. So also has it been ordained by the Lord from eternity that there should be such intercourse (between men, Spirits, and Angels) . . . For when such a man advances to old age, he no longer has any reflection upon his body, while he is speaking with those who are in Heaven; as also has happened to me; that I have sometimes forgotten that I am in the body . . . This day I have seen in a spiritual idea that the body is nothing; and that if it is cast away, there is no difference between life in the body, and after the casting away of the body.

2560. The like has happened to me: when I was set free from bonds I at once rushed into evil, showing that there is nothing but evil in the nature of man, and that good belongs to the Lord alone . . .

2591. The scruple had occurred, how the first man could have come forth before the formation (of the Grand Man). I received the answer in a spiritual idea . . . that the first man . . . was led by the Lord alone . . .

2659⁶. It is wonderful that I have been obsessed, and yet nothing has ever injured me; and besides, I could enjoy my rational mind, as if they were not present. July 20th 1748.

2665. A certain one came to me and said that he desired to return into the world, and therefore loved to be with me; for previously they took complete possession of my body, so that they seemed to themselves to be my body. I was as it were obsessed by them, although I was as sane as at other times, because the Lord has protected me. Further ex.

2690, 1. When I was in bed, with closed eyes, [there was seen] clearly . . . the number of years 1-48. When this number disappeared, there were seen by me, at a greater distance, the numbers 1-53, 1-94. The numbers between 1 and 48, between 1 and 53, and between 1 and 94, were not observed. 17 was substituted in the place; once 15; so that I did not know whether the numbers were 1548, 1553, 1594; whether they were 1648, 1653, 1694; or whether they were 1748, 1753, 1794. (The vision further des.) After these things were seen, the Spirits, as usual, conjectured many things as to what this vision meant to say . . . but what it signifies I do not yet know.

2696. It was shown me what an idea of the interior Spirits, and also of the interior Angels, is . . . but in order that they might come to my perception [it was done] in sleep, and in the morning waking, being continued into this from a dream; for the mind is then more separate from the body. (See also at 2758.)

2702⁶. These things have been explained from Heaven. July 20th 1748. 2724.

2711. It is not so allowable to say these things in public, lest they should come into thought with man.

2739. As concerns myself, I have now for three years sensibly perceived that I was detained in such a bond, so that I seemed to myself to think, will, and act from myself; and also . . . that I have been detained in the sphere of faith during three years. Aug. 5th 1748.

2759. I have learned these things (concerning the meaning of the words 'Lead us not into temptation') while supplicating the Lord's Prayer. Aug. 6th 1748.

2765. (By their sphere of persuasions they tried) to persuade those who were around me that I was insane.

2797⁶. I spoke with them in silence . . .

2806. I have heard the speech of the Angels, although I have not perceived [the meaning of it] . . .

2821. My father appeared to me in a dream . . . Aug. 14th 1748.

2828. When I awoke, I was as usual in speech with Spirits . . .

— e. But I was kept in the persuasion that this is the Truth: that life is of the Lord alone. 2829.

2843. When I walked in the street (the cruel and adulterous Spirits) directed my eyes to wherever there was filth, excrements, and intestines, although I did not know where they were in the street, because such things are not observed by me. Still they saw these things, while I was wholly unobservant, and thither directed my eyes, either to one side, or about my feet, or near, or further away; and they did not turn my eyes to anything else. Aug. 17th 1748. 2850. 2852. 2901, Ex.

2856. See STREET, here. 2883. 2900. 2911. 2955. 2984. 3398. 3653. 3666. 3724. 3774. 3776. 3779. 3821. 3902. 4101. 4295.

2874⁶. These things were better understood by means of spiritual ideas, which were then also inspired into me, and confirmed in a heavenly manner. Aug. 21st 1748.

2894. It is to be borne in mind, in general, that all things which I have written in this book, have been written in no other way than from living experience; from conversation with Spirits and Angels; from a thought like tacit speech communicated to me while I was writing; from things insinuated by those who were then together with [me] while, for the most part, they were being experienced, and [under] their direction as to the thoughts, writings, and the hand; so that all things which have been written in these three books, and elsewhere, although here and there not coherent, are still things of experience, and everything in its own way is from Spirits or Angels. This in like manner is directed by the Spirits who are nearest my head; for I have as often perceived their presence. Aug. 23rd 1748.

2899. For with me they live as it were in the world, or as in the life of the body, knowing nothing else.

2916. It was observed yesterday that I had been remitted almost into my original state, for the space of an hour, to wit, because the general sphere of mental view did not affect evil Spirits.

2922. It has been heard and perceived by others that they took counsel to kill me, or to wholly destroy my interiors: to kill me, by such as had knives; and to destroy [me], by inspiring cruelty into the ideas which were called up. Such was the counsel of the interior Spirits . . . This was heard and perceived by others, but not by me. Des. 2974, Des. 3087.

2924. I cannot recount how often they have tried to rule me, and to make me their slave . . . Aug. 24th 1748.

2936. Certain who were known to hold me in low esteem were sent to me by the deceitful . . . in order that they might disparage, and thus obscure, all the good and true things which I have written. The effect was that things which are of much worth seemed to me so trivial as to be quite valueless . . . Aug. 26th 1748.

2937. In the other life the thoughts speak, consequently the interior man; as my thought has spoken during the whole time now for more than three years . . . Aug. 26th 1748.

2938. For example: When I was persuaded that the Holy Spirit is the Third Person . . . I scarcely dared to think about the Holy Spirit, for there were 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 . . . Aug. 26th 1748.

2946. These things in the presence of those who have been of the doctrine of this faith; but not in interior persuasion . . . Aug. 27th 1748.

2951. Before my mind was opened, so that I could speak with Spirits . . . such proofs existed with me for a number of years, that I now wonder that I did not come into persuasion concerning the Lord's government by means of Spirits. Not only were there dreams, for several years, which informed me concerning those things which were being written, but there were also changes of state while I was writing; [and] a certain extraordinary light in the things which were being written. Afterwards, also, there were a number of visions with closed eyes; light was miraculously given; and Spirits

sensibly inflowed. It was as manifest to the sense as are the corporeal senses. Many times there were infestations in various ways by evil Spirits in temptations. Then, afterwards, while those things were being written to which evil Spirits were averse, I was [infested] so as almost to be obsessed with horror. Fiery lights were seen. Speech in the early morning. Besides many other things, until at last a Spirit addressed me in a few words. I was very much surprised that he perceived my thoughts; and afterwards wondered exceedingly when it was opened that I should converse with Spirits . . . Aug. 27th 1748. I once perceived, after some months during which I had spoken with Spirits, that if I had been remitted into my original state, I could have fallen into the opinion that they had been phantasies.

2955. How my writings seem to be received by men. . . . There are five kinds of reception. 1. Those who wholly reject them . . . 2. Those who receive them as scientifics . . . 3. Those who receive them intellectually . . . 4. Those who receive them persuasively, in that it penetrates to the amendment of their life: they occur to them in certain states, and make use of them. 5. Those who receive them with joy, and are confirmed. Aug. 27th 1748.

2957. That Spirits spoke through me, exactly as if they were I . . . Moreover, they have laughed through me.

2962. That the style of my writing is varied according to the Spirits who are associated with me. Aug. 28th 1748.

2990. It has several times happened to me that I judged no otherwise than that the Lord Himself was present and spoke . . . But the case is this: it is the Lord who then appears through others, who . . . then suppose that they are the Lord . . . Aug. 30th 1748.

2996. It is, I suppose, Mohammed and the Mohammedans who introduce these things into my thought . . . and, unknown to me, lead my hand to write so.

3052. I perceive the reason why I could not be in angelic speech, namely, that my spirit is in the body, and Spirits put on all those things which belong to my corporeal memory . . . Sep. 5th 1748.

3058. For nearly three years and a half (I have experienced these things, and) now write the same things before them, which no man could do unless he were together with Spirits . . . At last they confessed for once that . . . I speak with Spirits. Sep. 5th 1748.

3094. A certain one asked why I speak with the evil; and it was given to reply, because they have the faculty of understanding, and I speak with that . . . and consequently with the Lord. . . In this way I was instructed that the faculty of understanding, in men and Spirits, is the Lord's. Sep. 7th 1748.

3157. On a Spirit who supposed that he was wholly I. Des.

3177. That all things in my preceding life have been governed by the Lord.

3179. When long in such thought, I was assailed with combat and discerption, etc. Sep. 16th 1748.

3216. There remains but little of life, with torment, such as I was once in.

[D.]3217. It was granted to speak about certain things written and published by me, about the devil, in that he was created before the creation of the world . . . which were confirmed by the fact that it could have been written no otherwise, because the whole Christian world believes no otherwise . . .

3263^e. Thus did I follow the thoughts (of the Spirits of Mercury) when I wrote these things.

3296. I dreamed about my lost writings, and the fire-places in which they were burnt.

3317. For my respiration has been so formed by the Lord that I could respire inwardly, for a considerable time, without the aid of the external air . . . The respiration is so directed, unknown to me, in order that I can be with Spirits, and speak with them. ☉

3320. The respiration corresponds to the thought; for when, in early childhood, I wanted to hold my breath, while they were at prayers morning and evening; and also when I wanted the times of the respiration to agree with those of the heart, the understanding began almost as it were to vanish. Afterwards, also, when I was writing in imagination, I had observed that I held my respiration, as it were tacit. (See 3464, below.)

3332. When I fixed my look on a fly . . .

3338. A few days ago, when I was extracting the things I had written about spheres, because I was not in perception from a sphere, I did not then know what a sphere is, nor did the Spirits around me . . . I was then almost led to feel that such spheres have no existence; and was thus instructed how men perceive it . . .

3385^e. I am only in corporeal and natural things . . .

3417. When I was extracting the things observed in nos. 1719, 1720 . . . Sep. 30th 1748.

3423. These things on the way [from Amsterdam to London, to publish Vol. i. of the *Arcana*].

3434^e. Good Spirits want me to write 'much cold' . . .

3437. This Spirit wishes to retract the words which I have written in this paragraph.

3441. When his persuasion operated into me, the perceptions of truth and good were taken away, so that I could recur to the Knowledge of faith only as scientific. Oct. 2nd 1748. 3461.

3462^e. While I write these things, they acknowledge that they are such, and, being a little ashamed, recede.

3464^e. I was first accustomed to respire in this way in early childhood, when saying my morning and evening prayers; and also occasionally afterwards when I was examining the accordances of the lungs and the heart; and especially when I was writing from my mind the things which have been published. For a number of years I then observed, every now and then, that there was a tacit respiration, scarcely sensible, concerning which it was afterwards given [to reflect], and then to write. In this way, during a number of years, I have been introduced, from early childhood, into such respirations, most especially by means of intense speculations, in which the respiration is quiescent; in no other way is an intense speculation into truth possible. Afterwards,

when Heaven had been opened so that I spoke with Spirits, I breathed in this way inwardly quite imperceptibly for the space of an hour, with only so much air drawn in as to enable me to think. Thus have I been introduced by the Lord into interior respirations.

—³. Casually also in sleep I have observed that once and again when I was falling asleep, respiration was almost taken away from me, so that I woke up and caught my breath. While I am not observing anything of the kind, and am writing, and thinking, [I am not aware] that my respiration has come to a stand, unless I reflect upon it. This I may say has happened innumerable times. . . The design of this is that every state, and also every sphere, and thus every Society, even the most interior ones, might have in me a suitable respiration, to which I am applied without reflection . . .

3473. I spoke with Spirits to the effect that I ought to write so that men may understand and perceive; for if I were to write according to the understanding and perception of Spirits and Angels, it would be so obscure to man that he would see scarcely anything . . . Oct. 4th 1748.

3476^e. This has been written in the presence of the Angels, thus with—*apud*—the Angels.

3482. I was kept by them in that phantasy . . . but was delivered from it by the Lord by this: that I thought about infinite space as not being space outside the universe . . . I was afterwards led by the Lord Himself into some perception of forms . . .

3489. They said that I was unclean . . .

3520. When I entered St. Paul's Cathedral, it was suddenly said to me . . .

—². The Dutch [Spirits] around me injected a sphere of incredulity . . .

3530^e. These things in the presence of Spirits. 3781. 3887. 4015.

3573. There was something forgotten . . . and when I was on the point of recalling it, evil Spirits snatched it away . . .

3578^e. [I have been instructed] concerning these things which have been written, both by means of ideas of interior thought, and by speech communicated to me. Oct. 15th 1748.

3584. For there is a continual endeavour and thought of evil Spirits and Genii as to how they can murder me . . .

3605. I also observed that when I have been for some time in one room, it has become familiar, so that I could have my ideas better with me there than when in another room, or place. Thus yesterday, when I removed into the room next the one in which I have been accustomed to write, a quiet prevailed among the Spirits, as if they did not know where I was. (This shows that) they want to have the idea of place adjoined . . . Oct. 17th 1748. 3608.

3609. The case was the same when I put on a garment different from that which I had worn for several months: I then seemed to them so much like another person, that they scarcely knew me. Oct. 18th 1748.

3615^e. These things in the presence of angelic Spirits. Oct. 19th 1748.

3616. When I was writing about Spirits who are unaware that there is an internal man, by means of Knowledge communicated to me, and presently when I spoke with Spirits, (I said that . . .)

3623. I can attest that there have never been denied me . . . not only the pleasures of the body and senses, as to others who live, but there have been granted me delights of life, and happinesses, such as I suppose have been granted to no others in the whole Earth; and which are greater and more exquisite than any mortal could imagine, or believe possible. Oct. 20th 1748.

3624. On the reflections of thought. . . Whenever it has been granted me to think about my little garden; about him who has it; about my being called home; about money matters; about the state of mind of my acquaintances; about those persons who are in my house and their character; about the things which are to be written, as to how they will be received by men, and that they will not be understood; about other garments which must be procured; and many other such things—when I have been kept long in this reflection, the Spirits have at once injected uncomfortable, troublesome, and evil things, together with confirmations and cupidities. And I observed that when I had not been in thought about such things for months and years, I had no care about them, and still less did they introduce anything troublesome.

3627. Spirits have sometimes followed my image about in another city, knowing no otherwise than that I was there. Ex.

3630. How curious Spirits are, may appear from this: that many Societies of Spirits have sent Subjects to me, and have very solicitously inquired what that flaming appearance meant. . . So that I perceived myself to be in the company of a multitude, who had perceived (it). Oct. 21st 1748.

3631. It was shown in various ways that the speech and thought of the interior Spirits could not reach me without Subjects. . .

3653. I was in the street and saw knives, and by an induced phantasy, the evil Spirits cut my throat. . . Oct. 22nd 1748.

3753. There were two small white cups . . . and some Spirits wanted me to use the one, and some the other. (Continued under SPIRIT.)

3788. These are things which I have learned by the living experiences of several years. . .

3812°. I do not yet know this for certain. 3886. 4024. 4025. 4396. 4500°.

3847. (They made it a matter of conscience) that I should eat and buy in a certain place, because they were well-disposed people.

3849. Those above the head resisted my writing this. . .

3851. When I went to bed, the deceitful Spirits above the head took counsel how to destroy me. . . They raised me up among themselves by phantasy, so that I was surrounded by them; and therefore the dragon and the filthy Jerusalem appeared far below me. . . But I lay safe, fearing nothing, and merely reflected upon

what they were perpetrating. . . Nov. 4th 1748. 3966.

3871. I have been infested during the whole night . . . so that the Spirits began to despair as to whether I could be delivered; they said that I had been protected by the Lord through the whole night.

3881. I was instructed by the Angels, through Spirits, that they were the inhabitants of Mars. . .

—². I now perceive that. . .

3883. I have perceived that I can speak by such things, so that others cannot understand.

3884°. (This) is understood by the Angels, and thus is insinuated into my thought.

3893. So that there are continual influxes of evils from the Spirits around me; and therefore if I were not protected by the Lord, I should perish at any instant; and so would all the men of this Earth. Nov. 6th 1748.

3894. I have observed that when the dung of horses was seen, certain Spirits could not endure the sphere thence arising. . . So when I ate butter on bread, certain Spirits. . . were so indignant that they tried to do evil to my tongue. . . In like manner one teacup pleased better than another. . . And so in many other things which I have eaten and drunk, as milk. Ex.

3904. Into this state (of obscurity and ignorance) I was myself reduced, before it was granted me to speak with Spirits and Angels. It was thus granted to comfort him. . .

3909. Other Spirits. . . partly to abstract themselves from thinking about the things which I have written. . .

3919. The angelic Spirits, being indignant, said that I should be cast out of Heaven if I were in such an opinion. I was then instructed that truth can never come forth with man so as to be his Own. . .

3957. I observed that these (Spirits of the ear), differently from others, change their position as the man does his ear. When, in bed, I turned my right ear upwards, they were above, to the right, rather high up, and spoke from thence; but when I turned my right ear to the pillow, they were heard as if in the pillow, and below it. They complained that I should thus invert myself.

3963. The Spirits with me have been as if they were in the world, and not as they are with other men. (Fully quoted under SPIRIT.) For the state with me has been so ordered by the Lord, that I could be possessed by Spirits, and still they could not injure me at all. Others who have been obsessed were not then in their right mind, while I am exactly like myself. At the very first I was in company as previously, without the least observable difference; and so for several years. Nov. 13th 1748.

3972°. This was perceived.

3975. In a state between wakefulness and sleep I manifestly perceived that. . .

3990. (If there were any Angels who do not acknowledge the Lord) the evil Spirits could have shown them

within so long a time, which is three years and a half. Nov. 18th 1748.

[D.] 3992. I have been infested all night by evil and cruel Spirits . . .

3994. I do not know whether . . . But I now perceive . . .

3997. (Anxiety of Sirens when I wrote about them.) 3999.

4000. As the Spirits objected, keeping me in obscurity . . .

4002. I have been infested by Spirits as to how the influx of the Lord's life can be possible in each and all things of man . . . and was held in these things by the Spirits until I was wearied out, nor could I be set free . . . 4019.

4010. It is better to be ignorant of all things, and simply to believe that the Lord's life inflows into each and all things . . . For if men desired to know, they would launch out into a boundless field; as, for instance, when I merely wanted to know how the actions of the muscles are circumstanced representatively to the ideas of the thoughts, and the endeavours and derivative forces of the will, I then for many years laboured first to know the applications of the lungs to each single thing; then the connection and disposition of all the muscles, of the motor fibres, and of the nervous fibres; how the actions of the brains present themselves in their flux . . . and yet the action does not come forth according to these things; to explore all which was the labour of many years, and yet the generals were scarcely known. And therefore it is better merely to know that the will inflows . . . Nov. 20th 1748. These things were thought with Spirits, through the Spirits from the Angels.

4024, 6. On a bath. . . Through the whole night I was in a dream about material and corporeal things . . . and on awaking from time to time, I heard angelic choirs descending one after another . . . and I perceived that there were some who were infesting me, and that the angelic choirs were sent by the Lord to ward off the endeavours of the evil . . .

4034. I observed now, as above . . . that evil Spirits are kept in speaking those things which are to be observed by me, but that they are unaware of it. . . A perception was also then given as to what was to be observed . . . Some of the evil Spirits wanted to abstain from speaking . . . From which it was evident that the things also 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: they have openly said how the case is. Nov. 22nd 1748.

4088. After these things were written, I perceived that the Societies around me reasoned about it . . . (causing a dull pain in my brain). . . I had perceived many years before, that when I was in an obscure idea, such a dull pain affected my head. Nov. 27th 1748.

4093. When I folded my hands, I had a perception as if it were not I who had folded them, but another. It was a certain one who said that he had altogether felt

himself folding the hands, instead of me . . . Nov. 28th 1748.

4095. While writing about the influx of the Lord's life and of His Providence in the smallest particulars, I perceived more clearly than at any other time . . . that the case is entirely so . . .

4102. The Spirits around me kept up unceasing talk all night, and reasoning, so that I was repeatedly awakened. .

4109^e. An experience that evil was not with me. Dec. 1st 1748.

4114^{a2}. With men to whom it has not been opened that they can speak with Spirits, such Spirits are applied as are of a nearly like persuasion . . . It is different with me, in order that I may know the qualities of Spirits.

4123. There are Spirits who do not want anything to be said about the things which have been revealed [through me]; but it was said to them that they are in the place of miracles; and that without them men would not know the nature of the book: they would not buy it, read it, understand it, be affected with it, or believe it . . . nor would they want to hear anything about the interior things of the Word . . . Dec. 9th 1748.

4128. See SPEAK, here. 4821.

4133. That the things written by me would appear to be hypothetical, with blemishes, because confirmed by parallel passages. (Rep.) But still it ought so to be done, on account of the present state of the world.

4134. Jan. 9th 1749.

4142. (Dream about my garden in Stockholm.)

4143. It happened that when I was taking certain words from my collection, to insert them in the things which were being written, and took from them a single word which was not in my memory, there took place a change of the Spirits. Other Spirits succeeded, and the others complained much . . . that in consequence they could not be present, but were driven away, because something foreign had occurred to me. The reason was, that Spirits had succeeded who indulge in words . . . while the former do so solely in thoughts. Further ex. Feb. 17th 1749.

4146. It was sometimes shown in sleep that the Spiritual Angels spoke together about this: that truths had not been written by me, or similar other things, and then I have seemed to myself in my sleep to scortate . . .

4149. When angelic Spirits have spoken about this: that it was not a true internal sense which I had written in those days, or in that day; it was granted them to inspect whether it was true. They then made an examination deeply . . . in a certain place on the left side of my head. EX.

4159. In that state I saw and touched a Spirit exactly as in a state of wakefulness . . . not to mention that I have seen them more than a thousand times . . . their faces, bodies, represented as in the light of day; and also in their abodes. March 5th 1749.

4165. I have often experienced that I have been withheld, and as it were carried up, that is, towards interior

things, thus into the company of the good; and have been in this way withheld from evil Spirits: and I have perceived and felt that if I were let go a little, evil Spirits would have inundated me with their persuasions and principles of falsity and evil. . . . Thur. Mar. 9th 1749.

4179. Through the whole night there were many of my acquaintances around me, and I slept, and was with them in my sleep under the appearance of different persons. When I awoke they were detected as being those with whom I had spoken. I dreamed twice that I came to a temple which had been rent asunder. Des. The dream signified the character at this day of that magnificent Temple of the Lord, His Word. . . . Sun. Mar. 26th 1749.

4181. My maternal ancestors told me that they have elegant abodes where they are, and which they were not able to show me, lest other Spirits should get an idea of them. . . .

4182. They said that my father, in the life of the body, was often absent, they knew not where, and that he always returned in delight. From this I perceived that he was sent by the Lord to various uses among men. . . . because his delight consisted in an active life.

4191. I dreamed that my father, in life, fell into the water. . . . and that I bore him up. . . . When I awoke, the Spirits said that they had been speaking together about the things I had written from the Word. The Word with me had previously been represented by my father, in life. Sat. April 1st 1749.

4219. There was shown me the Moon shining, and surrounded by a number of little moons shining in the same way. The light was as it were solar. . . . I was informed that the Lord so appears to the spiritual Angels; but to the celestial Angels as a Sun. . . . April 14th 1749.

4222. It was given me to perceive that. . . . 4223. 4252. 4256.

4225. For several days I have been with those who desire to possess men. . . . Some of them wanted to possess me with all force; but I was preserved by the Lord. . . . April 16th 1749.

4227. From the fact that I had said that charity saves, (the solifidian Spirits) have infested me the whole night; for they are tenacious of revenge.

4228. In the morning I spoke with them, and they said that I am nothing, because I am carried into thinking and speaking all things. . . . which many have plainly perceived, for I have been so for four years, so that I have thought and spoken nothing from myself. . . . April 21st 1749.

4232. Whenever I have plainly observed that I had been translated into other Societies, and that I had receded from those in which I had been before. . . . it has appeared like a transmigration or removal downwards, to the left, to the right, or upwards. I have then spoken with the Spirits with whom I had previously been, as being more remote, at which they have complained; and then with those to whom I had approached; thus through Societies in order even to

that one to which it has pleased the Lord [that I should come]. April 23rd 1749.

4234. I have been with these Spirits this night, and have slept there. . . .

4243. When (the Societies of friendship) came above me, as soon as I was reading something in those things which have been written in Genesis, all delight and the derivative life were taken away from me. . . . 4248.

4250. In sleep by night. . . . I have been brought into a state of interior wakefulness, which was such that I knew no otherwise than that I was awake. . . . They said that. . . . Abraham was reduced to this state when he saw the Angels. . . .

—e. When awakened in a manner different from usual, I have also seen Spirits, which has very often happened.

4266e. I have spoken with the Angels about the same things, by whom it was shown and confirmed. May 8th 1749.

4285. Led by the Angels, I have thought in myself about a certain evil which has happened to me, and which the Spirits, almost unanimously, derived into me. . . . I knew that I am not one whit led by myself, but am led to evil by evil Spirits, and to good by the Lord through the Angels. . . . Many Societies. . . . have said to me that it was they who had so thought, willed, did, and inflowed. . . . May 28th 1749.

4292. The Angels have their habitations. . . . I have been there. . . .

4297e. This was said by the Angels. June 4th 1749.

4333. I have many times observed that with me the organs of thought have been disposed, and the Spirits have spoken according to that disposition. . . . July 25th 1749.

4348e. These (hypocrites) were present when I was reading those things which have been written concerning the Word, and printed. They took away all delight, and induced contempt. . . .

4369. I was surrounded by diabolical Genii. . . . Tu. Aug. 22nd 1749.

4375. There was a certain one known to me, and to whom I had rendered greater service than others had ever done, and who had always looked at me as a friend. He was with me for months, and continually thought evil, and studied how to torture me. . . . He was told that I had performed works of friendship. . . . but it was as nothing. . . . Aug. 24th 1749.

4379. On awaking I saw around me innumerable serpents and vipers. . . . who were evil Spirits inspected by Angels. At another time a great many evil Spirits have been seen around me as wandering stars. . . . But still I was protected by the Lord. . . . Tu. Aug. 29th 1749.

4390. Before it was open to me that I should speak with Spirits, I was in the opinion that no Spirit or Angel could possibly understand and perceive my thoughts. . . . It happened that once a Spirit knew what I was thinking, for he said a few words to me, at which I was amazed. . . .

4392e. This has been illustrated by many examples, and confirmed by the Angels.

[D.] 4394. I spoke with the Angels about the Lord's Passion . . .

4398. I have been in a so-called waking sleep . . .

4412. I have spoken with Paul more than with others . . .

4422. In what way many will receive that which is written through me. Ex.

4433. I spoke with the Angels cogitatively . . .

4437. The quality of the state of Souls after death . . . has been shown me by a dream . . .

— For with me the spirit acts more separately from the body than with others.

4448. Sirens have been with me for an entire year . . . 4473. 4477. 4496. 4518. 4552.

4470. A Subject of the Jesuits infested me (two) days . . .

4489. I perceived repugnances against the truths of faith, not knowing that they were from him . . .

4506. I was let into a state such that I viewed the magicians and profane ones outside of me . . .

4530. There was a certain woman who . . . supposed that I wanted to marry her . . . and was afterwards seized with such hatred that she thought of murdering me (Sara Hesselia). She died shortly afterwards—before it had been opened to me that I spoke with Spirits—and it happened that I desired to kill myself with a knife, and this cupidity so increased that I hid the knife in my desk . . . It has now been disclosed that it was that woman—her Spirit—who was excited whenever I saw the knife . . .

D. Min. 4598. Twice have I been in speech almost like that of angelic Spirits, when in as it were a half wakeful state . . .

4658. (Pains caused in me by Spirits.) 4659.

4670. I have been several times in (the light of persuasion). Ex.

4677. All desire to write, etc., was taken away from me by these Spirits.

4681. I was in a celestial idea . . .

4685. In the morning I was in company with many who . . .

4686. There have been Spirits with me . . . neither very good nor very evil. They were able to inflow into the affections of writing about those things which concern the internal sense of the Word . . . When they separated themselves . . . they so dulled my thoughts that I could scarcely think . . . An evil Spirit observed this, and by such things harassed me exceedingly . . .

4693°. (A shouting sound) occurred to me several times while I was asleep. Ex.

4695. When they saw that all things inflowed with me . . .

4698. Through a whole night, while I was asleep, I was tormented in Hell, in order that I might know the nature of the state there. Des.

4716. When I wrote such things as (the Societies of friendship) were not delighted with, they removed

themselves, and thus all delight fled away . . . and then evil Spirits and Genii succeeded . . . Hence also I experienced sadness, so that I was sometimes as it were in Hell.

4772. When Jacob Benzeliuſ perceived that I was in Heaven, in a certain Society there, he wanted to infest me as before . . .

4773. Polheim died on Monday. [Aug. 31st 1751.] He spoke with me on Thursday, and when I was invited to the funeral he saw the coffin, and those who were there . . .

4810. In a dream I saw a virgin . . . When I awoke I spoke to her.

4831. In a dream I saw the Lord, with the face and form which He had in the world. Des. . . When I awoke I saw Him obscurely; and it was said that such had been His appearance. In a word, He was filled with Heaven and the Divine. In the night between Nov. 18th and 19th 1751.

D. 4547. It is not granted to know (this).

4548. There are those who live not for any use, but for themselves . . . They correspond to obstructions of the brain . . . I was obstructed for a whole night by them . . . and was as if I should die, unless I had been delivered by the Lord.

4550. A certain one appeared . . . and I had a perception as if it were Wolff . . . Jan. 11th 1752.

4554. I was conducted in a dream . . . into a certain small city . . .

4564. Silfverström . . . saw, through my eyes, his bier and coffin, the funeral, and those there . . .

4566. Several times, in sleep, I have been conducted through various places of Hell . . .

4567a. Several times, in sleep, there have appeared to me representatives attended with perception . . . and I then plainly understood what I was thinking and speaking; but as soon as I awoke I could not know what it was . . .

4569. I was once brought into [a state of] compulsion . . .

4573°. This appeared to me Aug. 5th and 6th 1752.

4574°. During two days I have seen many thousands thus swallowed into their new Hell.

4575. When I was in bed and asleep, I was let by the Lord into a state of vision such as I had not been in before. I was in a waking vision. Des. 4663, Des.

4576. I afterwards . . . roamed the streets of the city, not in dream, but in spirit among the Spirits . . . and spoke with two, and so I returned into the world.

4578. Afterwards, when I was in the body, I spoke with them . . .

4618°. I know (this) from an eight to nine years almost continual consort with Spirits and Angels.

4627¹². It was once granted me in the twilight by means of sensuous lumen to see Spirits who were in that lumen . . .

4629°. I have been let into that sensuous lumen, and as often as I came thither, there inflowed what is evil and false . . .

4633. There were two who grievously attacked me in my sleep . . . 4634.

4647. I was conducted through a Hell . . . where were those who had been in faith separated . . . and, while being conducted through it, I was withheld from all thought, and was thus protected . . . This is the Hell which is represented by 'the Sea Suph.'

4670. I spoke with those who are in the Third Heaven, and whom it was granted me partly to understand, because an Angel was then with me . . . 4671.

4704. See CHARLES XII. here. 4763.

4711. I was in the state in which Spirits are, and was wholly like them, with a human body, and human senses, in a chamber . . . Books also appeared, and I looked into one which was written with letters like the ancient Hebrew . . . I said that I am in the world, and yet at the same time in the other life. I touched one of them, and he felt it, and I said that in man there is a man who lives after death. As he believed this, he appeared wholly present; but the rest vanished . . . and I heard afterwards that it was because they did not believe what I said.

4715. Whenever I touched the fire-tongs I perceived an impulse from these Spirits as if they would smite the Lord with them . . .

4726. Two or three times I have been let into the state in which Spirits are, so that I was a Spirit with Spirits, and thus devoid of an earthly body; and I was then together with Spirits, and spoke with them, saw them, and examined how far their life differs from that of man. They had a like face, a like body, and like clothing. I have spoken with them about this matter, and have told them that I am a man in the world, and at the same time a Spirit among Spirits . . . I have seen their habitations, cities, and streets . . .

4740. Frederick Gyllenborg attacked me in my sleep. Des.

4765. See MEMORY, here.

4773. On a new Church.—I was conducted, in waking vision, through several regions . . . (Fully quoted under NEW CHURCH.)

4784. I was conducted, in waking vision, and passed through the Hell of those who . . .

4813. (Visions in my sleep.) 4834. 4841. 4853.

4819. It was granted me to chat in a certain manner with the celestials. Ex. . . They said that they perceive whether anyone will come to me that day . . .

4820. When I was writing, and was in a certain intermediate celestial perception . . .

—e. Hence it is that in the writing the hand has been circumstanced according to the affection or obscurity of the lower mind with me.

4846. These things have been written by influx from Heaven, from the wisdom of the Angels there.

4852. I was kept in such thought as that in which are those who are in what is sensuous . . .

4869. Spirits can commit their speech to paper. . . I have often seen such writings, and could read them, but not understand them. (See below, at 5102³.)

4872. I have been carried down, but in sleep, to the lower parts, where are the worst of the devils . . .

4894. My sight was opened, and I was borne away to see the Heavens, which was done by an elevation out of the state in which I was. When I had been elevated, it was granted me to see the Sun at the right, where there was a great and wide tract; mountains appeared, one next another. (A long description follows, the particulars of which seem to indicate that it was the imaginary Heavens which were thus seen.) See 4907. 4924. 4925. 4930. 4944.

4920. I was brought into a Hell which is under the feet. (Its scenery des.)

4925. (Swedenborg begins to witness the Last Judgment.)

4938. I was in a place of worship (in the other life) and heard the preacher, but with averted face, because I have the habit of thinking about the Things which are being preached; nor was I then led by the Lord to inspire affection into every doctrinal thing, provided it is from good, which, however, was the case afterwards. I afterwards spoke with them, and it was granted to say that . . . 4941. See also 5972.

4991. (A sorceress from India) was with me for many weeks . . .

5016. See LONDON, here.

5017, 8. In sleep I wandered through a certain city there (Amsterdam). . . When I had said this, I awoke. I (then) spoke with some in the city . . .

5044. These and many other things were prepared by (the Swedish Spirits) while I slept, and when I awoke I was so bound by them that I almost came into despair; but after some hours the bonds were loosed . . .

5059^e. Such are they who induced a penetrating pain in my left eye, even to lamentation.

5075. I have been sent among the Genii. Des.

5082. See LAST JUDGMENT, here. 5210-5213. etc. etc.

5099. Count Brahe was decapitated at 10 a.m. [July 23rd 1756], and was seen, and spoke with me at 10 p.m. thus twelve hours afterwards; and then almost continuously for several days. After two days he began to return to his former state of life, which was to love worldly things; and after three days he became as he had been previously in the world, and was carried into the evils which he had imbued in the world.

5102³. I have seen papers and letters in (spiritual) language, which I could read, but understand nothing, unless I was in the spirit separated from the body. 5561. 5579.

5103. Pain in my teeth caused by hypocrites, which lasted some hours, so that I complained . . .

5116. I have been introduced by the Lord among the celestials. Des. 5126.

5144. On the frigid zones in the other life . . . In a nocturnal vision, or dream, I was in places where I saw nothing but ice outside the houses, and linen

things within them . . . Having awaked, I spoke with those who are there . . .

[D.] 5161. Frederick Gyllenborg . . . was such that he could retard my thoughts, and take away the influx from Heaven; inasmuch that I could not write the things which were to be written . . .

5179. I have been carried by the Lord to the left, which lasted an hour, and at last arrived at a certain mountain where all were naked . . . and I spoke with them at a distance . . . De Conj. 68.

5272. (Swedenborg taken to witness the events of the Last Judgment.) 5277. 5309. 5364. 5452. 5465. 5516.

5366^e. This was done Jan. 9th 1757.

5464^o. It has been granted me to perceive when I am in proprium, and when I am not in proprium; and, when in proprium, I have no power, and therefore I have been withdrawn from it by the Lord as much as possible.

5492. I spoke with Erland Broman on the third day after death.

5540. I was in a sorrowful state . . . and I heard that a vast number had been sent down from Heaven towards the lower parts . . . They were those who had rejoiced at having the heavenly doctrine . . . but as soon as they had heard that . . . the things contained in it are not only to be known and acknowledged, but . . . must also be willed and done . . . they had all rejected it. Hence my sadness.

5579. It was said to me from Heaven that . . .

5586^t. These things have been written in the presence of a Spirit who had no natural ideas, but spoke solely from the interior memory . . . and therefore I could not describe these things from thought; he hindered me thereby.

5587. For there is such a Celestial with me.

5594. I have often spoken with Angels and others by the tacit speech of ideas . . .

5619. I know many things about Abraham; but it is not yet time to divulge them all.

5734^e. I have been commanded to say these things openly.

5778^o. When Spirits and Genii have spoken together in their own language, I heard nothing of what they said; but only when they have spoken with me . . .

5789. I have seen such Societies in very lofty places, where I supposed that they were Angels of Heaven . . . when yet they were such (devils).

5807. I have long laboured in my breast through the influx from the Christian world. Des.

5809. I was then separated from those who are in the Christian world who were on the left; and was led by the Lord to the gentiles . . .

5810. I was afterwards led to those who had been of the Ancient Churches . . . and afterwards to the Most Ancients, who are in the acknowledgment of the Divine and of Divine things exactly as they are revealed to me. They examined them, and they coincided.

5827. Those in faith alone persecuted me. Des.

5841. I spoke with the last Pope . . . for some days . . . May 21st to 25th 1758.

5908. (The works of Swedenborg in the Spiritual World.)

5931. I have heard that many have looked into the books concerning Heaven and Hell, etc. and yet have not been pleased with them . . . and when I wondered at it there were brought many of various life now in the Christian world; some who do not care for such things; some who care but little; some who frequent places of worship merely from habit; and some of various other kinds, and it was found that there are very few who receive anything which is from Heaven; and that many nauseate and reject such things; thus that such is the character of the men in the Church at this day.

5943. (When the Angels used this kind of speech) I, because I was in the Natural, did not hear the words; but I perceived the affections which they uttered in the words.

5947. It was granted me also to hear (the singing of a psalm in their temple on earth—in Abyssinia). S. 108.

5949. I saw the Czar Peter, and spoke with him in a dream . . . He said that everything belonging to his subjects was his . . . but I contradicted him . . .

5976. (Attempts of evil Spirits to kill me.) 5983. 5989^o. 5995. 6101^o.

5980. On the king of France. Dec. 13th 1759.

5990. The organist with whom I lived was also infested by them . . .

5997. I have written in the Explication on the Apocalypse some things which are of interior intelligence . . . and a certain wife who lived in the inn . . . and with whom I spoke when on a journey, being in simple faith from the heart, understood all things clearly; whereas a learned man there did not, nay, could not, understand them.

6009. On Aug. 15th 1761, in the early morning, there appeared to me an elegant chariot in which was . . . also Ulrica Eleonora. Des.

6012. By which there was communication effected with the Society in which I am.

6019. When I was in a state of the spirit by night, I was led by a companion to a certain house . . . (Here follows an account of an interview with Charles xi. and his queen, and their son Charles xii.)

6018. On garments and their correspondence. . . I have perceived that when I was naked I communicated with those who were of the Celestial Kingdom; and that when I lay in a nightshirt I communicated with those who are of the Spiritual Kingdom. E. 951⁷.

6067. I was in bed and slept sweetly . . . and when I awoke there were Chinese above me . . .

6101^o. It is not my work, but the Lord's, who wished to reveal the nature of Heaven and Hell, and the nature of man after death, and concerning the Last Judgment, and also that theological things do not

transcend [the understanding]... I told them also that this is the man-child which the woman brought forth...

6108. A remarkable change has been effected in the Spiritual World. There have been congregated together for the most part those in faith alone, both above and at the side and below me, and an opportunity was granted them of inflowing into my brain, whence I came into such a state that I could not lift up my head, and this for three days and a half, and I appeared to those in the city which they had called, Jerusalem as if I were dead in the street...

A. 5. By the Divine mercy of the Lord it has been granted me now for some years to be constantly and continuously in the company of Spirits and Angels, hearing them speak, and speaking with them in turn. In this way it has been given me to hear and see the stupendous things which are in the other life, and which have never come to the Knowledge of any man, and not into his idea. I have been instructed there in regard to the different kinds of Spirits; the state of Souls after death; Hell, or the lamentable state of the unfaithful; Heaven, or the blessed state of the faithful; and especially concerning the doctrine of faith which is acknowledged in the universal Heaven.

59². That this is so I can assert with certainty, because I have been now for some years with Spirits in the other life, although at the same time in the body, and have been surrounded by the evil, even by the worst, and sometimes by thousands of them, who were permitted to pour forth their poisons and to infest me in every way they could; and yet they were not able to hurt the least hair of my head, so well protected have I been by the Lord. By the experience of these many years I have been thoroughly instructed about the nature of the World of Spirits, and also of the combat which they who are being regenerated must endure...

65. Certain ones were taken up into the first court of Heaven when I was reading the Word; and from thence spoke with me (about what they saw in the Word).

67. As... it has been given me to know the internal sense of the Word... it is permitted me to disclose the things which I have heard and seen now for some years, during which it has been granted me to be in the company of Spirits and Angels.

68. Many will say that no one can speak with Spirits and Angels... and that it is phantasy... but I am not deterred; for I have seen, I have heard, I have felt.

70. In order that I might know that men live after death, it has been granted me to speak and to be in company with many who had not been known to me in the life of their body; and this not merely for a day or a week, but for months, and almost a year, speaking and having intercourse with them just as in the world.

150². During a period of several years it has been granted me to know how the case is with respect to man's proprium, namely, that I have not thought

a whit from myself; and it has been granted me manifestly to perceive that every idea of thought inflowed...

168-180. (The experience of Swedenborg while passing experimentally through the process of resuscitation from the dead. Fully des.) H.449.

227². It has been granted me to feel the combats (between Angels and evil Spirits) thousands and thousands of times—almost continually for some years...

322. Spirits have talked with me for some years almost continually.

447. A certain recent Spirit spoke to me... It was granted me to tell him that he was now a Spirit, as he might know from his being over my head...

545. In order that I might know what Heaven and heavenly joy are, it has been granted me by the Lord, frequently and for a long time, to perceive the delights of heavenly joys. Des. H.413.

546. In order that I might know how the case is with those who desire to be in Heaven and are not such that they can be there, when I was in some heavenly Society an Angel appeared to me as an infant... whence it was given me to know that I was in some Society where there was charity...

699. In order that I might see the torment of those who are in Hell, and also the vastation of those who are in the Lower Earth, I have been some times let down thither. To be let down into Hell... is a being let into some infernal Society, the man remaining in the same place... I plainly perceived that a kind of column surrounded me... It was formed of angelic Spirits, so that I might be let down safely to the unhappy. While there, I heard miserable lamentations... and I was permitted to speak to those wretched ones... and to console them. D.228.

814. Certain Genii... sent forth thence in order that I might know their quality, so infected the atmosphere... as to cause me to vomit.

816. One came to me... stealthily behind... and I felt as it were a stab through the heart. (Fully quoted under D.1864.)

824². I have smelled this stench in the World of Spirits, and almost fell into a swoon from the effect of it.

953. I have been led through some abodes of the First Heaven, whence it was granted me to see afar off a great sea heaving with billows...

959. I was awakened one night out of sleep, and heard Spirits around me who wanted to ensnare me in my sleep; and, presently falling asleep again, I had a sad dream. Ex.

968. The devil does no harm to those whom the Lord protects... as it has been granted me to know by much astounding experience, so that at last I have no fear of even the worst of the infernal crew. (The reasons why) I spoke with them, stated.

994¹. It has been granted me to see by internal sight the things in the other life more clearly than I see the things in the world.

[A.] 1114. It has been granted me to speak not only with those whom I had known when they lived in the body, but also with those of especial note in the Word; and also with those who had been of the Most Ancient Church . . . and with some who had been of the Churches after that, in order that I might know that by the names in the first chapters of Genesis only Churches are meant; and that I might know what was the character of the men of the Churches of that time.

1121. I have been instructed by the sons of the Most Ancient Church concerning the state of their perception . . . 1122. 1384.

1123. I have spoken with the third generation of the Most Ancient Church . . .

1124. There were with me some of the posterity which lived before the Flood, not of those who perished . . .

1125. It was also granted me to speak with those of the Church called 'Enos' . . .

1126. There appeared to me a narrow room . . . and a tall man clothed in an intense white, (which) signified those called 'Noah' . . .

1127. It was granted me to speak with those . . . called 'Shem' . . .

1265. At some height above the head there were many who were inflowing into my thoughts, and holding them as it were bound, so that I was very much in obscurity. . . It was said that they were of those who lived before the Flood, but not of those called 'Nephilim' . . .

1268. I was conducted, guarded, towards that misty rock. To be led to such is not to be led from place to place, but is effected by means of intermediate Societies . . . the man remaining in the same place; and yet it appears to him as a letting down. . . I spoke with them about their persuasions . . .

1269. What these things signified, was not disclosed to me.

1270. Some (of the Antediluvians) were let out of that Hell; but the Lord made such disposition by means of intermediate Spirits and Angels that they could do me no harm. . . They appeared above on the left, so that from there . . . they might inflow into me. I was told that they were permitted to inflow into the right side of the head . . . but not at all into the left, for in that case I should be destroyed. Ex. . . When they began to inflow I fell asleep; and while I slept they inflowed by means of cupidities, and that with such violence that if awake I could not have resisted them. In my sleep I was sensible of their vehemence . . . they tried to kill me by their suffocating afflatus. . . I awoke, and saw that they were near me; and they (then) fled to their own place above, and inflowed from thence. 1271. D. 3364. 3585.

1273. I in like manner have been conducted through (the angelic Societies), and those there have spoken with me, in order that I might know how the case is . . .

1275. I have been in a Society where there was tranquillity . . . When I was translated thither, the Spirits

around me appeared to be removed, and to be seen below me; and yet it was granted me to hear them speaking.

1368. That the worship (of those called 'Ur of the Chaldees') was such, it has been granted me to be instructed by themselves.

1376. I have often spoken with Spirits about the idea of place and of distance among them . . .

1378. I have been informed, both by speech with Angels, and by living experience, that . . .

1398. There were many Spirits around me who were not good. An Angel came, and I saw that the Spirits could not endure his presence . . .

1505. I have been informed . . . 1517. 1627. 1633. 2124. 6477.

1506. A certain Spirit who had been known to me, appeared . . . 1507.

1509. The effect of the sphere (of these Spirits) was to take from me the power of close application, and to make it so irksome for me to act and think in serious matters, true and good, that at last I scarcely knew what to do.

1511. It has been made known to me by much experience . . . that Spirits who are in falsities inflow into the thought, and induce a persuasion just as if falsity were truth . . . and this from their sphere. In like manner Genii . . . inflow into the will, and produce an effect altogether as if evil were good . . . The influx of the Spirits of both kinds it has been given me to perceive manifestly a thousand times . . . and how Angels from the Lord removed them . . .

1516. I have spoken with Spirits about the sense of taste . . .

1522. I have so often seen the light in which Spirits and Angels live, that I have ceased to wonder . . . 1526.

1523. That I might know the nature of the light, I have many times been conducted into the abodes where good Spirits and angelic Spirits dwell . . . 1525.

1526. I have been withdrawn from the ideas of particulars, or those of the body, so that I might be kept in spiritual ideas. There then appeared a vivid glow of diamond light . . . and, while I was kept in it, I perceived particulars as it were below me . . .

1531. In order that I might be confirmed in the fact that the Lord appears . . . as a Sun and Moon, my interior sight was . . . so far opened that I plainly saw the Moon shining . . . But it has not been granted me to see the Sun.

1533. Of the innumerable things which appear in the other life, I, before my sight was opened, could scarcely form any other idea than others do: that there could be no light, etc. there.

1622. That I might not be in doubt about it, I was conducted to the region where those are who live a paradisaical life, and I saw it . . .

1624. I saw the form of a certain larger rainbow, in order that I might know what they are in their least forms . . .

1627. Besides cities and palaces, it has sometimes been granted me to see their decorations . . .

1628. All the Angels have their own dwellings . . . which are magnificent. I have been there . . .

1632. I have spoken with Angels concerning representatives . . .

1634. As it has been granted me to hold converse with Spirits and Angels almost continually for some years, and to be in companionship with them as one of themselves, I may relate what it has been granted me to learn about their speech with one another.

1635. See SPEAK, here. 1637. 1638. 1639. 1640. 1649. 1762. 4652².

1636. For I have spoken with nearly all with whom I was acquainted during their bodily life; with some for several weeks; with others for a year, altogether as if they had been living in the body.

1690°. That all this was so, I know for certain. 2120°. 2161. 5006⁴.

1755. This has been made evident to me by much experience.

1768. That the Word of the Lord is so presented before good Spirits and Angels, it has been granted me to hear and see. 1769, Des.

1769². While this was taking place, I was reading the first chapter of Deuteronomy . . . 3474. D.2054.

1770. I saw others taken up into the Second Heaven . . . and they spoke with me while I was reading the third chapter of Deuteronomy . . . D.2061.

1771. While I was reading some of the Psalms of David, the interior insight or mind of these Spirits was opened . . .

1772. It has also been granted me in like manner to see the Word of the Lord in its beauty in the internal sense, and this many times; not as it is while the several words are being explained as to the internal sense; but all things in a series . . .

1773. The warmth of those Spirits (who had been delighted with the Word) was communicated to me. Des. —².

—². I was instructed by the Angels that this was so.

1775. I have spoken with certain Spirits concerning the Word . . .

1869. It has been shown me how many things there are in a single word of the Word in this way: that the ideas of thought have been opened. Ex.

1872. There appeared to me a beautiful girl with a radiant face. Des. and Ex.

1874. I have spoken with good Spirits . . . 6309. 6468². 6485.

1876. I have spoken with the Angels about these things many times, and have been fully instructed by them in the Truth.

1879. When I was in bed it was told me that evil Spirits were conspiring against me with the intention of suffocating me; but as I was protected and secure of the Lord, I disregarded the threats, and went to sleep.

But, on awaking in the middle of the night, I felt that I was not breathing of myself, but from Heaven . . . The conspirators were of those who hold in hatred the interior things of the Word . . . The leaders then tried to enter into the viscera of my body, and to penetrate even to the heart, and to this also they were admitted. This was all the time perceived by manifest sensation; for one to whom the interiors of the spirit are opened, receives at the same time also a sensible perception of such things. But I was then let into a kind of celestial state, which was that I made no effort to repel these visitors, still less to avenge the injury. They then said that there was peace; but soon they were as if deprived of rationality, breathing out vengeance, and striving to carry out their purpose; but in vain. They afterwards dispersed of themselves. 3891². D.458.

1880². It has been granted (to Spirits and Angels) to see the things in the world through my eyes, as plainly as I could see them myself, and also to hear men speaking with me. Through me some have seen their friends . . . some their consorts and children, and have wished me to tell them that they were close by and saw them, and to give an account of their state in the other life. But I was forbidden . . . because they would have called me insane . . . 1954.

—³. When my interior sight was first opened, and through my eyes they saw the world . . . Spirits and Angels were so amazed that they said it was the miracle of miracles; and they were affected with a new joy . . . This delight lasted for months, but afterwards it became familiar, and now they do not wonder at all. I have been instructed that the Spirits and Angels with other men do not in the least see the things which are in the world . . .

1883°. I have been let into this state (of being withdrawn from the body) only three or four times, merely that I might know how the case is . . . Des. H.440.

1884. As regards the other—being carried by the spirit into another place—it has been shown me by living experience what it is . . . but only two or three times. Des. (In this state Swedenborg walked for hours through streets and country in the natural world, being at the same time in conversation with Spirits, and in full view of spiritual scenery, but blind to that which surrounded him in the natural world.) H.441.

1885. These two kinds of visions are extraordinary, and were shown me only in order that I might know their nature. But the things ordinarily 'seen' [by me] are all those which you may see related . . . in the First Part, at the beginning and end of the chapters. These are not visions; but are things seen in the highest wakefulness of the body, and that for a number of years.

1886, Pref.³. It has been granted me . . . while I am in the body in this world, to be in the spirit in the other life . . . and there to speak with Souls . . . not long after death; and in fact with nearly all with whom I have been acquainted . . . also daily for some years with Spirits and Angels; and to see amazing things there, which have never come into anyone's idea, and this without any deception. As many say that they will believe if anyone comes to them from the other

life, it will now be seen whether they will be persuaded against the hardness of their hearts.

[A.] 1949². Nor should I have known this, if I had not been instructed by living experience.

1966. As I have now for some years been almost continually with those who are in the other life . . . I have in this way been informed by experience itself . . .

1972. The sights . . . which I have seen in the World of Spirits, I have seen in clear light; but those in the Heaven of angelic Spirits, more obscurely; and those in the Heaven of Angels more obscurely still; for the sight of my spirit has rarely been opened to me so far; but it has been granted me to know what they were saying by a certain perception, the nature of which cannot be described, and, frequently, through intermediate Spirits: the things which are there have sometimes appeared in the shade of the light of Heaven, which is . . . a light which wanes and fades away from its incomprehensibility equally before the understanding and before the sight.

1973. I will relate two visions . . . 1974.

1975^e. I may relate the following particulars (concerning dreams) from experience. 1976. 1977.

1977. I was put into a state as of sleep and at the same time of wakefulness.

1979. It has been very often granted after such dreams to speak with the Spirits and Angels who introduced them: they told what they introduced, and I told what I saw. 1980.

1981. I dreamed a common dream; and when I had awaked I told it all . . . and the Angels said that it coincided throughout with what they had spoken of together. Ex.

—². There was a person of whom I had had the idea that he was in natural truth . . .

1983². I was once in a very sweet sleep . . . When I awoke, some good Spirits began to chide me for having infested them so atrociously. Ex.

2128. The idea of the Last Judgment before the evil, which has been seen by me two or three times. Des. See 2130.

2133. Two or three times . . . Heaven has been so far opened to me that I have heard a general Glorification . . .

2290. (This) has not only been told me, but also shown me; for several times . . . little children have been sent to me . . . and it has been granted to read to them the Lord's Prayer. 2294. D.3542. 3561.

2291. While I was praying the Lord's Prayer . . .

2294^e. I have been instructed (or informed) that . . . 2590. 2591. 2736. 4793^e.

2296. It has been shown me that . . . 2298. 2474^e. 2744. 2589^e.

2304². I have been informed by the Angels that . . . 2750. 4299⁵.

2306. There was represented to me . . .

2307. I have spoken with the Angels about . . . 2493. 2732.

2309. I saw little children fighting . . . Angels saw it through my eyes . . . H.344.

2343⁶. This might be evident to me from . . .

2477. I heard Spirits speaking together about . . .

2478. It has been permitted two or three times (that Spirits inflowed from their exterior memory); and I then knew no otherwise than that that was mine which was . . . the spirit's; and that I had thought the things before which I had not thought. But this I was not able to perceive until they withdrew.

2485. A certain one was with me whom I had not known . . . and by means of the interior sight he was led by me through the cities where I had been, and at last through the city from which he was, and then through its streets and squares, all of which he recognized, and at last into the street where he had dwelt; and if I had been acquainted with the houses . . . I should have been able to know his house. D.1933.

2488. Before I had been instructed by living experiences, I supposed . . . that no Spirit could possibly know the things in my memory and in my thought . . .

2592. A (Gentile philosopher) with me.

2593. It has been granted me to speak with others also who lived in ancient times . . .

2595. I heard (a sonorous choir of Gentiles) . . .

2596. One morning there was a choir at a distance from me, and it was granted to know from the representations that they were Chinese . . .

2601^e. I have spoken with them . . . 2602. 2603².

2605. I have spoken with some who had been in the Ancient Church . . . H.327.

2733. Certain Spirits . . . infested me with peculiar adroitness . . . I at last spoke with one of them who, it was told me, had been the commander of an army. As I perceived that in the ideas of his thought there was lasciviousness, I spoke with him about marriage . . .

2743. A great dog like Cerberus was seen by me, and I asked what it signified. It was said that . . .

2748. Some Spirits who had lived a life of adultery . . . came and spoke with me . . .

2751. They sent (an emissary) to me, supposing that I was a Spirit, because I spoke with the speech of Spirits. He uttered scandalous things . . . I answered that he should abstain from such things, as . . . I knew beyond all doubt that the Lord is one with the Father . . .

2757. When I was being led through several abodes, I came to one where heat seized on my feet and loins . . .

2759. I spoke with (some Spirits from the lower classes) . . .

2762. Horses shining as with fire have also been seen by me, when . . .

2796. (This) has become most fully known to me by the experience of many years. It has also been granted to know and observe what Spirits and Angels were with me, and what states they induced. And this I can solemnly assert: that all states . . . come from this source . . .

2888². That I might know that the influx (of life) is of such a nature, it has been granted me to speak with

the Spirits and Angels who were with me, and also to feel and perceive their influx ; and this so often that I cannot number the times.

2998. That such correspondences exist, has during a number of years become so familiar to me that hardly anything can be more so. . . It has also been granted me to know what angelic Societies belong to each province of the body . . .

3214. There are Societies in which these representatives are effected ; and it has been granted me to be with them for a number of months.

3219. Birds once came into my view, one dark and deformed, and two noble and beautiful ; and, when I saw them, there fell upon me some Spirits with such violence as to strike a tremor into my sinews and bones. I imagined that . . . evil Spirits were assaulting me ; but that was not the case. Ex.

3346. That I might know these things with certainty . . . for a number of years it has been granted me to speak almost continually with Spirits and Angels, and with the Spirits or Angels of the First Heaven in their own speech ; also, at times, with the Angels of the Second Heaven in their speech ; but the speech of the Angels of the Third Heaven has only appeared to me as a radiation of light, in which there was perception from the flame of good which was in it.

3348. Spirits from another Earth were with me . . .

3628. I have been instructed about these things by much experience. 3629.

3642. I was one morning in company with angelic Spirits . . .

3748. This Spirit came to me, and spoke with me, and . . . I asked him, Who is the more intelligent, he who knows many falsities, or he who knows a little truth? . . .

3749. A certain Spirit came to me unawares, and inflowed into my head . . . The Angels with me said that he was taken from the Spirits with a certain learned man still living in the world . . . Communication was then given through this intermediate Spirit with the thought of that man . . .

3884. Once, when the interior Heaven was opened to me, and I was speaking with the Angels there, I was allowed to observe what follows. It is to be known that although I was there, still I was not outside of myself, but in the body ; for Heaven is in man . . . Thus it was granted me to observe the general operations of Heaven. Enum.

3885. Once, when I was withdrawn from the ideas which originate in the senses of the body, a heavenly light appeared to me, which withdrew me further from them . . . Corporeal and worldly things then appeared as beneath me, and yet I still perceived them, but as . . . not belonging to me. I then seemed to myself to be in Heaven with my head, but not with my body. In that state it was also granted me to observe the general respiration of Heaven . . . It was also granted me to observe the reciprocations of the pulses of the heart ; and I was then informed by the Angels that . . .

3889. In order that I might know (this) it was granted me for a considerable space of time to be with Angels, who showed it me . . .

3891^e. On many other occasions it has been granted me to be sensible of the respiration of Spirits, and also of Angels, by this : that they respired in me, and that my own respiration was still at the same time present, distinct from theirs.

4041. It has been shown me of what nature is the heavenly form in the lowest sphere . . .

4046. There appeared many Spirits at a middle distance over my head, who acted in general after the manner of the pulse of the heart . . . with a kind of cold breathing on my forehead . . . 4047. 4048. 4049.

4050. A certain face was first seen by me above a blue window. Des. . . It was a representation of the infundibulum of the brain.

4051^e. (A Society of diverse Spirits) applied themselves to my ear, and said that they were good Spirits . . . 5189. D.3822.

4054². Many Societies of such Spirits have been with me, and their presence was perceived by a dulness, sluggishness, and privation of affection ; and I have sometimes spoken with them. Des.

4067³. That it is really so, is evident to me from the continual experience of many years, from which it has become as familiar to me as (possible).

4077². These things appear manifestly to those to whom it is granted to speak with (Angels), and to be among them as one of them. By this means it has been granted me to know that it is so.

4186². By much experience it has been granted me to know how the affections of good and truth are communicated to others. Spirits of that sort have sometimes been with me, and, when conjoined by somewhat of affection, they knew no otherwise than that my thoughts and affections were theirs. And I have been informed that the like takes place with all men.

4293². That I might know this, it has been granted me to speak many times with the descendants of Jacob in the other life.

4329. I was in the opinion that what is general (must be obscure). . . But there was given them an intermediate Spirit, through whom they spoke with me, (and) after a quarter of an hour, they showed that they had a distinct idea of generals. Ex.

—³. They drew conclusions as to the interiors of my thoughts and affections so dexterously that I began to be afraid to think anything more ; for they disclosed things which I did not know to be in me ; and yet . . . I could not but acknowledge them. From this I perceived in myself a sluggishness of speaking with them . . . On the following day I spoke with them a second time . . .

4403. The quality of the Spirits, and to what province of the body they belonged, it has been granted me to know from their position and place with me, and also from the plane in which they were, and from their distance in it. They who were seen near me were for the most part Subjects of entire Societies . . .

[A.] 4412. A certain one had been known to me . . . not as to his interior affections. He spoke with me several times. Des. 5058.

4413. I have been elevated into a light which sparkled like the light which radiates from diamonds; and, while in it, I seemed to myself to be withdrawn from corporeal ideas, and to be led into spiritual ones . . .

4415². From that heavenly light they looked through my eyes into the light of the world, and perceived it as a dark cloud.

4419. There was a Spirit with me who . . . believed he was wiser than all . . . He was sent to me by a certain Society that he might serve them as a Subject . . . While he was with me, it was granted to speak with him about intelligence from self . . . But, as he would not attend to these things, I said that he would do a kindness if he would withdraw . . .

4527. I have spoken with some a few days after their decease . . . Speaking with me from the first of Heaven, they said that they had never seen such a light . . .

—³. I have spoken with some on this subject on the same day as that in which their bodies were entombed, who saw through my eyes their corpse, their bier, and that their burial was taking place . . . They wanted me to tell (about their state) to their near friends who were mourning; but it was given to reply, that if I should tell them, they would treat it with derision . . . 4622³.

4622⁵. Those in the other life can see nothing through the eyes of a man; but the reason they could do so through mine, was that I am in the spirit with them, and at the same time in the body with those who are in the world . . . And those with whom I have spoken in the other life, I did not see with the eyes of my body, but with the eyes of my spirit; and still as clearly, and sometimes more clearly, than with the eyes of the body; for, by the Divine mercy of the Lord, the senses of my spirit have been opened.

4625². I have spoken some times with those who, in the Society into which I have been sent, belonged to the provinces of the lungs, heart, face, tongue, ear, eye, and . . . nostrils.

4652². Sometimes when Spirits have spoken with me in the midst of a company of men . . . some of them have supposed that they were heard also by those present. But . . . it was not so, because their speech inflowed into my ear by an internal way.

4654. There were Spirits with me who inflowed very strongly into my thought when it was exercised upon such things as are of Providence . . . It was said by the Angels that these were Spirits who . . .

4656. There was a Spirit who spoke with me at my left external ear . . . 4657.

4658². When these Spirits had struggled forth, they spoke with me, saying that they had been logicians and metaphysicians . . . Meanwhile two (others) were speaking with each other above my head . . . and it was said that one of them was a man most renowned in the learned world, and it was given me to believe that it

was Aristotle. Who the other was, was not told me . . . The former applied himself to my right ear . . .

—⁵. A woman was seen by me who stretched out her hand, wishing to stroke his cheek . . . The angelic Spirits said that such women were sometimes seen by the ancients, and were called by them Pallasess. Ex.

4791². That they who are in the affection of truth belong to the province (of the tongue) understood in an extended sense, has often been granted me to experience, and this by manifest influx from them, now into the tongue, and now into the lips; and it has been granted me to speak with them . . .

4792^c. I have spoken with some who had died as infants, and who were seen by me as young men. Ex.

4793³. In order that I might know how this is, (these obsessors) were permitted to enter into my taste . . . and it was told me that if they penetrated quite into the taste, they would possess the interiors . . . But this was permitted only to the end that I might know how it is with the correspondence of the taste; for they were instantly driven away from it.

4799. There were Spirits with me from another orb . . . I spoke with them about their manner of living . . . They endeavoured to show me (their method of conversation) by an influx into my lips . . . But I could not receive the variations, because my lips had not been initiated into such things from infancy; and yet by the communication of their thought I could perceive what they said.

—⁴. While I was reading in the Word of the New Testament concerning the Lord, these Spirits were present, and also some Christians . . .

4802³. I have spoken with two who had been such, and they wondered that they were in Hell . . .

4923^c. As, by the Divine mercy of the Lord it has been granted me to be at the same time in Heaven as a Spirit, and on earth as a man, and thence to speak with Angels, and this now continually for a number of years, I cannot do otherwise than open those things of the Word which are called mystical, that is, its interiors . . .

4939. Once, when I was elevated into Heaven, it appeared to me as if I were there as to my head, and below as to my body, and as to the feet still lower. Ex.

4940. At another time, when, encompassed with an angelic column, I was let down into the places of lower things, it was granted me to perceive sensibly that they who were (there) corresponded to the feet, and to the soles. . . I spoke with those who are there . . .

5006². While my mind was dwelling on (spiritual) things, there were Spirits present from Christendom who . . . were seized with loathing . . . But it was granted to say to them that . . .

—⁴. This I can declare, because I know it; for I have spoken, after their decease, with almost all with whom I had been acquainted . . . and thus, by living experience, it has been granted me to know what lot awaits everyone, namely, a lot in accordance with his life.

5056. A certain Spirit from another Earth was with me . . . In the light of Heaven he was black, but he

himself said that he was brown . . . I was told that they are such in the beginning who are afterwards received among those who constitute the province of the seminal vesicles. Des.

5061. There were some Spirits who had long lain hid . . . in a peculiar Hell . . . I had sometimes wondered who they were. One evening they were let out . . . and I heard from them scoffings against me, and perceived that they wanted . . . to come up and destroy me. I inquired of the Angels the reason; and they said that those persons had hated me in their lifetime, although I had never injured them at all; and I was instructed that such, when they perceive the sphere of the person whom they have hated, breathe his destruction. D.Min. 4807.

5078^d. In order that I might be certain of this thing, it has been granted me to touch the Spirits themselves, and to speak many times with them in regard to it. Ex.

5180. A manifest feeling of this suction (by Spirits) was perceived by me . . . I doubt whether others could have borne this, on account of the pain; but, having become accustomed to it, I at last often bore it without pain. The principal place of the suction was at the top of the head; and it extended itself thence towards the region of the left ear, and also towards the region of the left eye. Ex.

5427^c. There appeared to me a great City . . . I saw these things because a medium was granted me; but the Spirits who were with me, being without a medium, could not see the least thing there; and it was said that . . .

5511^e. That this is the truth, I know, for, of the Lord's Divine mercy, I have been with (the deceased), not merely with a few, but with many; not once, but often, and have spoken with them on the subject.

5567. A certain one applied himself to my left side, and I did not then know whence and of what quality he was . . . He wanted to penetrate into me more interiorly; but he was cast back. He induced a general sphere of the ideas of thought . . . such as I do not remember to have ever perceived before . . . I wondered that such a cleverness could be possible . . . He returned with an earthen pitcher in his hand, and wanted to give me something out of it to drink. It contained that which from phantasy took away understanding from those who drank . . . It was told me who he was . . .

5713^e. That this is the case it has been granted me to know by much experience, and this so frequently and of such long continuance, as not to leave a doubt remaining; for evil Spirits from such places have been often and for a long time applied to me; and, according to their presence, they have induced pains, and also diseases. It has been shown me where they were . . .

5714. A certain Spirit who had been a very great adulterer . . . was with me for some days: he was seen under the feet. When the sphere of his life was communicated to me . . . he inflicted some pain on the periosteum and on the nerves there . . . While his sphere operated, it also induced a great oppression on the stomach.

5715. There appeared a large square opening which tended obliquely downwards . . . A troublesome heat exhaled thence . . . and when it acted into my body, it instantly induced a disease like a burning fever . . .

—². That I might know for certain that this is the case, there have been with me Spirits from many Hells, through whom was communicated the sphere of the exhalations thence, and, accordingly as it was permitted to act into the solid parts of the body, I was seized with an oppression, with a pain, and even with the corresponding disease, which ceased in a moment as those Spirits were driven out: and, lest any room should be left for doubt, this has been done a thousand times.

5720. When hypocrites have been with me . . . and have been allowed to inflow into the parts of the body to which they corresponded, they have injected a pain into the teeth, which upon their nearer approach was so severe that I could not endure it; and, in proportion as they were removed, in the same proportion the pain ceased; which has been shown repeatedly, lest anything of doubt should remain. Among them was one who had been known to me . . .

5758^c. (That all good and truth are from the Lord) it has been granted me to perceive evidently for a number of years: and also that in proportion as I have been left to myself, in the same proportion I have been inundated with evils; and, in proportion as I have been withheld thence by the Lord, in the same proportion I have been elevated from evil into good.

5855. Before it was opened to me to speak with Spirits, I was in the opinion that no Spirit or Angel could ever know or perceive my thoughts, because they were within myself, and known only to God. But it once happened that I noticed that a certain Spirit knew what I was thinking; for he spoke to me about the things I was thinking, in a few words, and gave an indication of his presence by a certain sign: at which I was amazed, chiefly because he knew my thoughts . . . when yet a Spirit knows not only the thoughts which the man himself knows, but also the smallest things of the thoughts and affections, which the man does not know . . . This I know from the continual experience of a number of years. 6214.

5858. From much experience it has been granted me to know that whatever is thought or spoken by Spirits from the memory of a man, they suppose to be their own . . . In order to convince them . . . they have been asked how they know how to speak with me in my vernacular . . . and how they know the rest of the languages in which I am skilled . . . I have read before them in the Hebrew language, which they have understood as well as I, even infants . . . and all the scientifics which are with me are with them. D.2401.

5862. The Spirits with a man do not know they are with him . . . It is different in my case; for the Lord has opened my interiors in order that I may see the things which are in the other life. Hence the Spirits have known that I am a man in the body, and the faculty has been granted them of seeing, through my eyes, the things in the world, and of hearing those speak who were in companies with me.

5863. As evil Spirits have known that I am a man

in the body, they have been in the continual endeavour to destroy **me**, not only as to the body, but especially as to the soul . . . but I have been continually protected by the Lord.

[A.] 5894^e. This **I** know from Heaven.

5977². (Genii) have been permitted to act into my desires, in order that I might know how they act; and I may confess that unless the Lord had guarded me by Angels, they would have perverted them into concupiscences of evil, and this so secretly and silently that I should have perceived scarcely anything of it.

5983. For subjects have been sent to **me** a thousand times; and, without them, the Societies could have known nothing of what was with **me**, and could communicate to **me** nothing of what was with themselves.

6054³. All the Spirits **I** have seen, which are thousands and thousands, have been seen by **me** altogether as men . . .

6191. That man is ruled by the Lord through Angels and Spirits has been granted **me** to know by experience so manifest as not to have left the slightest doubt about it; for during a number of years all my thoughts and all my affections, as to the smallest particulars of all, have inflowed by means of Spirits and Angels. This it has been granted **me** to perceive so evidently that nothing could be more so; for I have perceived, seen, and heard who they were, what they were, and where they were; and, when anything adverse has fallen into the thought or will, I have spoken with them, and chided them. I have also observed that their power to infuse such things was restrained by the Angels . . . and that when they were driven away, new ones were present, from whom again there was influx . . . It has also often been granted **me** to speak with the Societies themselves (of which they were the Subjects). And notwithstanding that all things . . . inflowed through Spirits and Angels, I have thought as before, and I have willed as before, and I have had intercourse with men as before. . . I know that scarcely anyone will believe such a thing; but still it is an eternal Truth. 6194.

6200. As **I** have now for nine years been continually in company with Spirits and Angels, I have carefully observed how the case is with influx. Des.

—². When I have thought of a man known to **me** . . . the whole of him, as he was in my thought and affection, has appeared in a moment with the Spirits. . . . When I have thought of any city also . . . the Spirits knew in a moment all things which I had seen and known about it. The same is the case also with the Things of knowledge. Ex.

6202. Such Spirits have often been with **me**, and those who have infused anxieties have been perceived in the region of the stomach, without my knowing whence those anxieties were; but they have as often been detected, and then I have heard what they were speaking about together, and that they were such things as were adverse to my affections. . . This has happened repeatedly, in order that I might know for certain that that was the source of it.

6210. (When) **I** have thought inordinately about

worldly things . . . I have noticed that I was relapsing into the Sensuous; and that in proportion as the thought was immersed in them I was removed from being in company with the Angels.

—^e. When I have been led through the abodes of Heaven, being in a spiritual idea, and it has happened that I have suddenly lapsed into thought about worldly things, then all that spiritual idea was dissipated . . . 6309².

6212². As **I** have longed to know how (the prophets, Saul, etc.) were acted upon by Spirits, it has been shown **me** by living experience. . . I was for a whole night possessed by Spirits, who so occupied my bodily things, that I could not feel, except very indistinctly, that it was my own body. Des.

6307^e. This (influx) has thus become so familiar to **me**, that at last I have been able to know whence each single thing of my thoughts and affections came; and nevertheless they have been my thoughts, just as were the thoughts I had before.

6326. There was a philosopher . . . who died some years ago, with whom I have spoken about the degrees of life in man . . .

6469. It has been granted **me** to perceive, by means of influx, the sweetness of the Angels . . . And when the Angels have inflowed to my perception, the Lord's presence has been manifestly apperceived . . .

—^e. Once, when I was thinking about the influx of life from the Lord, and was revolving some doubts, it inflowed from Heaven that we should not attend to a thousand objections and reasonings from fallacies. 6479, Ex.

6474. It has been shown **me** by an hour's experience, how all thoughts are ruled by the Lord. Des. . . In this manner, that which inflowed from the Lord led all the series of my thoughts into the consequences, and, although gently, still powerfully, inasmuch that I could not possibly wander into other thoughts; which it was also allowed **me** to attempt, but in vain.

6476. Whenever **I** have read the Lord's Prayer, I have manifestly perceived an elevation towards the Lord, which was like an attraction. Des.

6477. For a number of years **I** have observed the general sphere of the influxes around **me**. Des.

6486. I have heard the Angels speaking together about . . . I understood what they said, but little of it can be described . . .

6487. When **I** have spoken with the Angels about the Lord's Divine Providence, there were Spirits also present who had impressed on themselves something concerning fate . . .

6492. My father appeared to **me** in a dream. (Continued under FATHER.)

6493. I have often spoken with Spirits about fortune . . . When what appeared to be accidental befel **me**, it has been said by the Angels that it happened because such Spirits were present . . .

6494. During a number of years **I** have carefully observed whether fortune is anything, and I have found that it is, and that in such a case prudence avails

nothing . . . Once, when I was playing . . . a game with dice, the Spirits who were with me . . . said that when a dusky cloud appeared to attend me, it was impossible for me to win . . .

6516³. There are writings in the Spiritual World, which I have sometimes seen, and which I could read, but not understand . . .

6597^e. The internal sense . . . has been dictated to me from Heaven.

6600. That I might know this for certain, it has been granted me to speak with some Societies to which my thought reached, and it was thence granted to know what was inflowing into my thought, from what Society it was, also where and of what quality the Society was, so that I could not be mistaken. (See under EXTEND.)

6601. One morning it was manifestly shown that there are innumerable things within every idea and minute affection . . . I was kept for some time in a certain affection and the derivative thought, and it was shown how many Societies concurred. Ex.

6604. An Angel has sometimes appeared to me, his face conspicuously, which was continually varied according to the affections . . .

6606. I have observed that when I was speaking with angelic Spirits, the affections and thoughts appeared like a stream around . . .

6608. Intellectual light has been given me, taken away, diminished, and moderated, in thinking, speaking, and writing, and this frequently; and it has been granted me to perceive the varieties and distinctions. Des. . . I have been instructed that these variations came forth according to the communications with the heavenly Societies.

6609. The thoughts and speech of the Societies within which was my thought, have sometimes been represented to me by clouds. Des.

6611. I have spoken with Spirits about the changes of the state of man's life . . .

6615^e. (These things, not seen by Spirits) were seen by me, in order that I might know that higher things inflow into lower ones . . .

6616. When I heard Spirits speaking with me, I could perceive from the mere tone . . . whether they spoke from pretence, sincerity, friendliness, or from the good of love. Ex.

6617. A good Spirit, when taken up into the First Heaven . . . said that he saw infinite things in what I was then reading in the Word, when yet I had only a simple thought. When taken up into a more interior Heaven, he said that he saw still more things, and so many, that the things he had seen before were comparatively gross. When taken up into (the celestial) Heaven, he said that the things he had before seen were scarcely anything in comparison with those which he saw now. While this was going on, various things inflowed, and I was affected with various things which were derived thence. 6620.

6619. That innumerable things are in the ideas of

thought . . . has been evident to me also when I, morning and evening, have read the Lord's Prayer. Des.

6621. Some Spirits (who in the life of the body had studied merely the art of criticism) have been with me, and then all things which were being thought and written became confused, the thought being as it were kept in prison . . . insomuch that they greatly fatigued me.

6622. I have spoken with Spirits about the influx into the ideas of thought . . .

6626^e. (The infernals) have appeared to me in the gates which open into the World of Spirits . . .

6695. As, by the Divine mercy of the Lord, the interiors which are of my spirit have been opened to me, and it has thus been granted me to speak with those in the other life . . . and also with those from other Earths; and, as to know this has been my desire . . . I may relate these things at the end of the following chapters. I have not spoken with the inhabitants themselves of the Earths, but with the Spirits and Angels who had been inhabitants there; and this not for a day or a week, but for many months, with open instruction from Heaven [as to] whence they were. 6808. 6926. 7252. 7359. 7801. 7803². 7810. 8021. 8022. 8023. 8024. 8025. 8382. 8544. 8546. 8632. 8849. 8948. 9105.

6927. (What I have learned about other Earths from the Spirits of Mercury.)

6929. The Spirits of Mercury who were with me while I was writing and explicating the Word as to its internal sense . . . said that the things which I was writing were very gross . . . But it was granted to reply that by the men of our Earth the things which have been written are seen as subtle and elevated . . . D.3240.

7004^e. (This) has been told me from Heaven.

7072. I represented the birds of our Earth to them.

7170². I then felt a remarkable change in the brain . . .

7248. Their delight when they think of eating the spoil was communicated to me . . . —^e.

7251^e. When they were received into Heaven, I apperceived such a tenderness of gladness as drew tears from my eyes.

7479. They wondered that there were so many evil Spirits around me, and that they spoke to me. But it was granted to reply that this is permitted them in order that I might thus know their quality . . . But that no evil Spirit . . . can injure me, because I am continually protected by the Lord.

7746. This (idea) inflowed with me from angelic Spirits.

7809. The Spirits of Jupiter with me at first thought that I was a man of their Earth.

8021^e. He desired me to receive them favourably; but it was given to reply that this does not depend upon me; but that all are received by me according to what they themselves are.

8096^e. It has often been granted me to speak with

those in the Lower Earth who are represented by the Philistines.

[A.] 8099². I have twice seen those who are being taken out of infestations, pass this way through Hell.

8383. While I was reading in the Word something about the passion of our Saviour . . .

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

8629. A certain Spirit ascending from the Lower Earth came to me . . .

8735. I have been further instructed by the Spirits of Jupiter that . . .

8939². As I know this from so many years actual experience . . . I assert it. I still speak, and have often spoken, with almost all whom I have known in the world, and have died; with some, two or three days after death . . . I have spoken with them not for a day, but for months and years; and it has also been granted me to see their successive states of life . . .

8989³. (These spiritual objects) have been apprehended and seen by me a thousand times . . . 9090².

9094². It has been granted me to know from much experience that the things which the Angels see and think in the light of Heaven are ineffable; for, when I have been elevated into that light, I have seemed to myself to understand all that the Angels said there; but when I have been led down into the light of the external man, and in this light have wanted to recollect the things which I had there heard, I could neither express them by words, nor even comprehend them by ideas of thought, except a few, and these few in obscurity.

9152². This I can asseverate, because it has been shown from Heaven.

9393⁴. (This) has very often been said to me from Heaven.

9399³. (This) it has been granted me to know from much experience.

9410². When I read 'the blood of the Lamb,' and think of the Lord's blood, the Angels with me know no otherwise than that I read 'the Divine truth which proceeds from the Lord,' and that I think of it.

9439. As, with most in the Church at this day, there is not faith in the life after death, and scarcely any in Heaven, nor in the Lord as being the God of Heaven and earth; therefore the interiors which are of my spirit have been opened by the Lord, so that I may, while I am in the body, be at the same time with the Angels in Heaven, and not only speak with them, but also see there amazing things, and describe them; lest hereafter also people should say, Who has come to us from Heaven and has told us that it exists, and of the things which are there? But I know that those who have before denied at heart a Heaven and a Hell, and a life after death, will still harden themselves against them, and will deny them; for it is more easy to make a raven white than to cause those to believe who have once at heart rejected faith. But let these things which have thus far been shown concerning Heaven and Hell, and the life after death,

be for those few who are in faith. That the rest, however, may be brought to something of acknowledgement, it has been conceded to relate such things as delight and allure the man who is desirous of having knowledge; which, now, shall be concerning the Earths in the Universe (outside our solar system). 9438.

9440. (How I have been translated to the Earths in the universe. Ex.) 9578. 9582. 9967. 9968. (See 10585.) 10734. 10736. 10783.

9670². It has sometimes been granted me to speak with Angels from those Societies (which are represented by 'the veil').

9697. I have heard from the Angels that (their sun) is among the lesser stars. 10162. 10771, Ex. (Compare 10834.)

9699. My sight was afterwards opened, so that I could in some measure look into their Earth itself. 9790. 9791, Ex. 9792. 10752. 10768, Ex. 10769. 10770.

9793. I afterwards spoke with the Spirits who were from that Earth. . . 9968. 9972. 10315. 10381. 10382. 10585. 10736. 10751. 10758. 10785. 10808. 10833.

9794. Finally there was shown me the Hell of those who are from that Earth. Des.

9967. I was two days being led to the (Second) Earth. . . This took place while I was awake.

9969. I was told by the Angels from our Earth that . . .

10299³. That it is so it has been granted frequently to experience; for it has been granted to perceive the influx (of the Divine of the Lord) itself; the calling forth of the truths which are with me; the application to the objects of prayer; the adjoined affection of good, and the elevation itself.

10712. When it is granted (the Spirits of the Fourth Earth) to see the objects of this Earth through my eyes, they paid very little attention to them. Ex.

10808. They said there was nothing but evil in me, thinking to deter me . . . but it was granted to reply that I well know it to be so . . .

10813². When I showed (a Spirit of the Sixth Earth) the city in which I dwell, at the first view of it he fled away, and was seen no more. (For) when the Lord pleases, Spirits and Angels can see through the eyes of a man the things which are in the world. Ex.

10814. It was then granted to speak with the Angels who were with me about the two kinds of dominion.

H. 1⁴. Lest such denial . . . should infect also the simple in heart . . . it has been granted me to be together with the Angels, and to speak with them as a man with a man; and also to see the things which are in the Heavens, and also those which are in the Hells, and this for thirteen years . . .

2. I have often spoken with the Angels about this matter . . .

18². (The Spirits) were brought forward at a distance where is the angelic Heaven, and spoke with me thence . . .

46. When I have been in the spirit, thus withdrawn from the body, and thus in company with the Angels, I then beheld some of them as if they had been known to me from infancy, and others not so. Ex.

68. That each Society of Heaven resembles a man . . . it has sometimes been granted me to see. Des.

74. Now for experience: that Angels are human forms . . . has been seen by me a thousand times. For I have spoken with them as a man with a man, sometimes with one, sometimes with a number in company . . . and, lest it should be said that it was a fallacy . . . it has been granted to see them in full wakefulness, that is, when I was in every sense of the body, and in a state of clear perception . . .

75. From all the experience, which is now that of many years, I can assert that in their form Angels are wholly men . . . It has been granted also to see an Angel of the inmost Heaven . . . I surveyed him . . .

79². These things have not only been told me by the Angels, but it has also been granted to perceive them, when I have been elevated into the interior sphere of Heaven.

109⁶. Often, when I have been in gardens, and have inspected the trees, fruits, flowers, and vegetables, I have observed the correspondences in Heaven, and I have spoken with those with whom [the correspondences] were, and have been instructed whence they were . . .

115. I have been instructed from Heaven that . . . 306.

118. That the Lord appears as a Sun . . . has not only been told me by the Angels, but it has been sometimes granted to see . . . 159, Des.

121⁶. The Lord has also been seen by me outside the Sun in an angelic form . . . and once also in the midst of the Angels as a flaming beam.

126. (The light in the Heavens) has been seen by me quite frequently.

130². I have been elevated into that light interiorly by degrees; and, as I was elevated, the understanding was illustrated, until at last . . . I perceived things such as I could not even comprehend from natural lumen. I have sometimes been indignant (at it).

143². Whenever I have been in company with the Angels, the presence of the Lord before my face has been observed, who, although not seen, was still perceived in light.

167. When anxiety has thence arisen in me, I have been elevated into the sphere of Heaven, and thus into the perception in which the Angels are about what is Eternal . . .

168. There have been Angels who have been admitted more closely into my thoughts . . . and I afterwards heard them saying that they had been in darkness. Ex.

174. When it has been granted me to be in company with the Angels, the things which are there have been seen by me . . . so perceptibly that I knew no otherwise than that I was in the world, in a king's court. I have also spoken with them as a man with a man.

184. Whenever I have spoken with the Angels mouth to mouth, I have been with them in their habitations. Des. . . This has been done in full wakefulness, while the interior sight has been opened to me.

228². That this is so has been shown me by much experience: it has been granted the Angels to move my steps, my actions, my tongue and speech, as they wanted, and this by influx into my will and thought; and I have found that I could do nothing from myself. They have afterwards said that every man is so ruled . . .

239². That this is so, it has been granted to know by experience. I have sometimes been let into the state in which the Angels are, and in that state I have spoken with them, and have then understood all things; but when I have been let back into my original state, and thus into the natural thought proper to a man, and I wanted to recollect the thing which I had heard, I could not. Ex.

246². I have spoken with the Angels about this matter, and have said that they perhaps suppose that they are speaking with me in my vernacular, because it is so apperceived, when yet it is not they who are speaking, but I. Ex.

255. When I have been in company with the Angels, and in a like state with them, I have spoken with them in their own language, and did not know anything about my own . . . But as soon as I have not been in company with them, I was in my own language.

261. It has been granted me to see these writings (of the Inmost Heaven) . . . and also those of the lower Heavens. Des.

281. I have spoken much with the Angels about innocence, and have been informed that . . .

282⁶. I say this from the apperception of it.

311². The Angels wish that I should assert from their mouths that . . .

312². In order that man may be convinced that it is not so, it has been granted me to have consort with the Angels, and to speak with those also who are in Hell, and this now for a number of years, sometimes continually from morning to evening, and thus to be informed about Heaven and about Hell, and this for the reason that the man of the Church should no longer remain in his erroneous belief about the resurrection . . .

—⁴. Lest the simple in faith and heart (should be troubled and seduced,) the interiors of my spirit have been opened by the Lord, and so it has been granted to speak with all I had ever known . . . with some for days, with some for months, and with some for a year; and also with so many others that if I should say 100,000, it would be too few; many of whom were in the Heavens, and many in the Hells. I have spoken with some two days after their decease . . . 437. J.26.

322. (I have conversed familiarly with some of the wise Gentiles of ancient times; one of whom it was granted to believe to be Cicero. His discourse.) 323.

340⁶. That I might know (this) for certain, it has

been granted to speak with some who had been educated as infants in Heaven, and who had grown up there . . .

[H.] 363. It has been granted me to speak with some who lived seventeen centuries ago, and whose lives are well known . . . and it was found that each was still actuated by his own love. (Further des. 480.)

364². I have sometimes spoken with those who . . . were from the lower orders of society . . .

436. I have spoken with Spirits as a Spirit, and I have spoken with them as a man in the body . . .

455². As the state of men is such that they can understand truths provided they want to do so, it has been conceded me to confirm the spiritual truths which are of Heaven and the Church by rational things . . .

456. That the spirit of man (after death) is a man, and in a like form, has been proved to me by the daily experience of a number of years; for I have seen and heard them a thousand times . . .

535². It has been granted me to speak with some of the papal saints . . .

577². For it has been granted me by the Lord to be in the Spiritual World as to the spirit, and at the same time in the natural world as to the body. This I can testify, that . . .

586. It has been granted me to look into the Hells. Ex. and Des.

U. 1^e. It has been conceded to me (to speak with Spirits) daily, for twelve years.

J. 9^e. Swedenborg appeals to his spiritual experience. E. 86². 232. 400². 429^e. 503⁷. 539. 714¹⁴. 763². 792. 796^e. 816^e. 817⁵. —¹³. 837². 889⁴. 897^e. 926. 976^e. 1092¹. 1133⁵. 1134². 1151^e. 1158². 1190². 1194^e. 1212⁴. 1214^e. 1222². D. Wis. vii. 2. P. 197².

26. It has been granted me to speak with some who lived before the Flood, and also with some who lived after the Flood; and also with some of the Jewish nation who are known from the Old Testament; with some who lived in the time of the Lord; with many who lived in the subsequent centuries down to the present one; and besides with all whom I had known here and who had died; and likewise with little children; and with many of the Gentiles. From this experience I have been fully convinced that there is not one who was ever born a man . . . who is not either in Heaven or in Hell.

35². Therefore it has been granted me by the Lord to explicate all things in (Matt. xxiv.) . . .

45². How the Last Judgment has been executed it has been granted me to see from beginning to end . . . 60. T. 115.

56. As it has been conceded to me (to be together with the Babylonians who are in the Spiritual World) I can speak from experience; for I have seen them, heard them, and spoken with them.

E. 53^e. All things which I have seen in the Heavens have been seen by the sight of the spirit; and I was then in a similar state of wakefulness to that in which I was when they were not seen.

78³. Jehovah has been seen by many . . . but they were encompassed at the time by a column of Spirits . . . In this way the Lord has been several times seen by me.

235³. I have heard the Angels say that . . . 992^e.

342⁴. These seas it has been several times granted me to see, and to speak with those who are in them.

653¹². (This) has been told me from Heaven. 728². 988⁶.

902⁴. I have been confirmed that this is so from the Angels of the Third Heaven . . .

984^e. Reader, treasure this up within you; and after death . . . inquire whether it is true, and you will see.

1130^e. That this is so, it has been granted me to perceive by an elevation above the natural idea into the spiritual one.

1147³. I can testify that for fifteen years I have clearly perceived that I have thought nothing and willed nothing of myself . . .

1183². This (illustration) it has been granted me to see; and from it to perceive distinctly what comes from the Lord, and what from the Angels. What has come from the Lord has been written; and what has come from the Angels has not been written. Moreover it has been granted me to speak with the Angels as a man with a man; and also to see the things which are in the Heavens and those which are in the Hells. The reason was that the end of the present Church has come, and the beginning of a new one is at hand . . .

Ath. 2. All these works [here enumerated] have been written in the Latin language, and have been sent to all the archbishops and bishops [of Great Britain], and to some of the peers; and yet not a word has been heard . . .

201^e. A trial was made with Gyllenborg, as to whether he could abstain from torturing me in the breast . . .

De. Dom. 25. As it has been granted me to have consort with Angels, to speak with them, and to see the things which are in the Heavens; and also to speak with those who have died, with nearly all whom I had known, I wish to tell something which I have heard on this subject . . .

J. (Post). 19. I was in the spirit, and it was then granted me to go through a city . . .

186. Many of those in faith alone were present while I was writing the doctrine concerning the Lord and concerning the life of charity, in such a fury that I should scarcely have been able to write, unless I had been protected by the Lord by means of an Angel . . .

324. Spirits and Angels, while they are with me, are in my natural state. Shown.

De Verbo 3². I have often been sent among the spiritual Angels. (Fully quoted under SPEAK.)

—⁴. It has sometimes been granted me to be among Angels of the Middle and of the Highest Heaven. (Fully quoted under SPEAK.)

—¹⁰. It has been granted me to instruct the Angels themselves concerning this matter, because it has been granted me to be in the two worlds by turns, and from one to explore the other.

13°. As for me, I have not been allowed to take anything from the mouth of any Spirit, nor from the mouth of any Angel; but from the mouth of the Lord alone.

L. Pref. By the command of the Lord, who has been revealed to me, the following works are to be published. Enum.

37. It has been granted me to run through all the Prophets and the Psalms of David, to examine every verse, and to see what was there treated of; and it has been seen that nothing else is treated of there than the Church, the Lord's advent, etc.

S. 4. Lest, therefore, man should be in doubt that the Word is of such a character, the internal sense . . . has been revealed to me by the Lord . . . This sense can testify . . . and convince even the natural man, if he is willing to be convinced.

64. It has been granted me to perceive that when I have read the Word in the sense of the letter, communication has been effected with the Heavens, now with this Society of them, now with that; and that the things which I have understood according to the natural sense, the spiritual Angels have understood according to the spiritual sense, and the celestial Angels according to the celestial sense; and this in an instant. As this communication has been perceived thousands of times, no doubt has been left me concerning it.

70°. Lest the fact should be for ever hidden (that there is a Word in the Heavens) it has been granted me to be in consort with Angels and Spirits, and to speak with them, and to see the things which are about them, and afterwards to relate many things which I have heard and seen, which has been done in the work on Heaven and Hell . . .

90. A little paper sent me from the (Third) Heaven. Des.

93. I have spoken with some . . . who lived many ages ago, and who had confirmed themselves in the falsities of their religion; and I have found that they have remained constantly in the same. And I have spoken with some there who had been of the same religion, and who had thought as the former ones had done, but had not confirmed the falsities of their religion with themselves, and I have found that when instructed by the Angels they had rejected the falsities, and had imbuéd truths . . . W.268.

102. That the (ancient) Word was written by mere correspondences . . . has been related to me by the Angels . . .

Life 26. It has been granted me to see and hear many after death who have enumerated their good works . . .

F. 51. I want to communicate what I have heard from an Angel of Heaven (respecting faith separated from charity, and faith not separated).

56. (This) has not only been told me from Heaven; but has also been shown in the World of Spirits (by the appearance of a great dragon).

C. J. 35. As it has pleased the Lord to open to me the eyes of my spirit, and to keep them open now for nineteen years, it has been granted me to see the

things which are in the Spiritual World, and also to describe them. I can asseverate that these things are not visions; but things which have been seen in complete wakefulness. 39.

D. Love iv°. (This) does not transcend my understanding, which is an illustrated rational one.

D. Wis. i°. It has been granted me to perceive that in the light of the Highest Heaven I was in wisdom; in the light of the Second Heaven, in intelligence; and in the light of the Ultimate Heaven, in knowledge; and when I was solely in natural light I was in ignorance of spiritual things.

iii. 4. I desire to describe this initial form (of man) as it has been shown to me in the Heavens.

vii. 1. I have had daily association with Angels and men who had died, from the year 1744 to the present time, a period of nineteen years.

3. I was once . . . brought into the respiration of my spirit, which I then plainly felt to be in accord with that of the Angels of Heaven. . . On one occasion it was granted the Angels to lead my respiration, and to diminish and successively withdraw the respiration of my body until only the respiration of my spirit remained, which respiration I then perceived by sense. Moreover I have been in the respiration of my spirit whenever I have been in a state like that of Spirits and Angels, and whenever I have been elevated into Heaven; oftentimes I was in the spirit and not in the body; and at other times in both the spirit and the body. W.391.

5. This difference can be known only to one who has been in both worlds . . . and who can change from the one to the other, so as to be at one time in the one world and at another in the other; and who can by reflection look at one from the other. From this privilege, which has been granted me, I have been instructed in what the natural man is, and what the spiritual man, who is a Spirit.

W. 79. Sometimes an entire Society of Heaven has appeared to me as one Angel-man . . .

82. I once heard the Angels speaking with Newton about a vacuum . . .

85. As the Spiritual World has lain so deeply hidden . . . it has pleased the Lord to open the sight of my spirit, that I might see the things which are in that World, just as I see those which are in the natural world, and might afterwards describe that World, which has been done in the Work on Heaven and Hell.

131. It has been granted me to see the Lord in this way as a Sun. I see Him before my face; and for many years I have so seen Him, to whatever quarter of the world I have turned.

179°. It has sometimes been granted me to see that Angels of the Ultimate Heaven had ascended to those of the Third . . .

182. As to the spiritual light in which the Angels (of the higher and lower Heavens are), it has been granted me to see it with my eyes. Des.

223. (Statements of the Angels quoted.)

233. (This) has been told me from Heaven. P.279°. R.842°.

[W.] 239². I knew a man of moderate learning . . . whom I saw after death and spoke with in Heaven; and I clearly perceived that he spoke like an Angel . . . for the reason that in the world he had applied the precepts of the Lord to life, and had worshipped the Lord; and had therefore been elevated by the Lord into the third degree of love and wisdom.

275². I have heard that a certain Divine truth flowed down out of Heaven into Hell . . . It has been granted me to see the Hells as they are placed relatively to the Heavens . . .

291. In regard to this matter I have spoken much with the Angels. They said that . . . P.36.

320². As it has been granted me (to be in the Spiritual World) I am able, from what I have seen there, to reveal this arcanum.

341. I once observed in my garden that . . . nearly all the dust was turned into minute insects . . .

355². (The wonders of nature) have been proofs to me of an influx of the Spiritual into the Natural . . . I have sensibly felt that influx continually for nineteen years.

391². Many times I have been in a state like that of the Angels, and also elevated into Heaven to them; and being then in the spirit and out of the body, I have spoken with them with a respiration in like manner as in the world.

394². It has (therefore) been granted me to speak with the Angels, and to be enlightened on the subject by their wisdom, as follows.

405². The correspondence has disclosed to me this and many other things . . .

412². By what I know of the structure of the lungs, I am fully convinced that . . .

432. (This) has been disclosed to me by the Angels, to whom it has been revealed by the Lord.

P. 39. I have heard this, and I have perceived this.

50². I have spoken with many after death, in Europe, Asia, and Africa . . . and no one has ever said, How could I speak with those at a distance?

64. I have not seen the universal Heaven as one man; for this can be seen by the Lord alone; but sometimes I have so seen an entire Society.

135. I have spoken with Spirits and Angels for many years; but no Spirit has dared, and no Angel has wanted, to say anything to me, and still less to instruct me, about anything in the Word, or about anything doctrinal from the Word; but the Lord alone has taught me, who has been revealed to me; and afterwards has continually appeared before my eyes as the Sun in which He is, just as He appears to the Angels, and has illustrated me.

153. I have often wondered that . . .

158². For many years it has been granted me to be in a like perception (to that of the celestial Angels respecting the influx of love and wisdom); from which I have been fully convinced that I will and think nothing from myself; but that it appears as if from myself; and it has also been granted me to will and love this.

169. This (actual) illustration (from spiritual light) has sometimes appeared to me in the Spiritual World . . .

187². I have sometimes thought in myself whether . . . and I have perceived that . . .

215⁹. It has been granted me to feel the nature and intensity of the delight of the love of dominating from the love of self. Des.

223. By much experience in the Spiritual World it has been granted me to know that man possesses in himself the faculty of understanding the arcana of wisdom like the Angels themselves; for I have seen fiery devils who . . . understood them . . .

265². I have asked more than a thousand newcomers from the world whether they know that to shun evils as sins is religion itself; and they said that they did not know . . .

274⁶. I have told many that such is the lot of such and such persons; and I have never as yet heard anyone say that they will have no lot until the time of the Judgment. M.28².

279². I was previously in the belief that . . .

290. When it was granted me by the Lord to speak with Spirits and Angels, this arcanum was at once disclosed; for I was told from Heaven that although I believe, as others do, that I think and that I will from myself, yet I do not think and will anything from myself; but if it is good it is from the Lord, and if it is evil it is from Hell . . . and gradually it was granted me to perceive and to feel it; and therefore, afterwards, as soon as anything evil made its appearance in my will, or anything false in my thought, I made inquiry from whom it came, and it was disclosed to me, and it was also granted me to speak with them, to reprove them, and to compel them to recede, and so to take back their evil and falsity and keep them to themselves . . . This has been done a thousand times; and I have remained in this state for many years . . . and yet I seem to myself to think and will from myself, like others, with no difference. . . Novitiate Spirits wonder at this my state, not seeing otherwise than that I do not think and will anything from myself, and am therefore like some empty thing; but I have opened the arcanum to them; and, further, that I think also interiorly, and perceive whether what inflows into my exterior thought is from Heaven or from Hell . . . 312².

296¹⁰. The withdrawal from evil is effected by the Lord in a thousand ways; of these only some have been disclosed to me, but only the most general . . .

310⁴. Some of the Genii were once let out of their Hell, that I might know their character. (Continued under GENII.)

324⁴. As it has been granted me to speak with the Angels, I will say something from experience. I have spoken with those who lived many ages ago; with those who lived before the Flood, and with some who lived after it; with those who lived in the time of the Lord, and with one of His apostles; and with many who lived in later ages: and they have all seemed like men of middle age; and have said that they do not know what death is . . .

340^o. By permission, some Spirits ascended from Hell, and said to **me**; You have written many things from the Lord, write also something from us. I replied, What shall I write? They said, Write that every Spirit, whether good or evil, is in his own delight . . .

R. Pref.⁴. Everyone can see that the Apocalypse cannot possibly be explained except by the Lord alone . . . on which account it has pleased the Lord to open the sight of my spirit, and to teach **me**. Do not believe, therefore, that I have taken anything herein from myself; nor from any Angel; but from the Lord alone.

11². I have spoken with Spirits and Angels who were from Great Tartary, who said that they possessed a Word . . .

29^o. It has very often been granted **me** to hear and speak the spiritual language; and I have compared it with the languages in the world . . .

43^o. This explanation of that chapter has been given **me** by the Lord, through Heaven.

86. It has been given **me** to know (this) by revelation.

99^o. It has often been granted **me** to see their infestations.

100^o. I know (this) from experience; for in my temptations I have seen the infernal Spirits who induced them; and have perceived the influx from the Lord, who delivered.

134. I have not before ventured to reveal this, because it offends the ears.

153¹¹. It has been granted **me** to enter some of (the infernal workhouses), and to see, to the end that I might make it known . . . The Angel who was with **me** told **me** that . . .

224. I saw a company of Spirits on their knees, praying . . .

342. As it has been granted **me** to see how the Last Judgment was accomplished . . .

363. That this is so has been revealed to **me**.

386. Once, when I looked around in the Spiritual World, I heard as it were a gnashing of teeth . . .

421². As it has been granted **me** to see that Hell (of the solidifians). . . I recognized some of them.

463. I desired to know what these things represented; as I knew that all the things which appear in the World of Spirits are correspondences . . . They then spoke with **me** from Heaven, and said . . .

—⁶. (Speeches of Swedenborg to the solidifian clergy.) 484². —¹.

484². After I went out, I again heard a harsh sound . . . I went in the direction of the sound . . .

—⁶. When I said this, he seized the candlestick to throw it in my face; but the candle being suddenly extinguished, he threw it against the forehead of his companion; and I went away laughing.

—⁶. These things, which I saw and heard, I saw and heard in the wakefulness of my body, and at the same time of my spirit; for the Lord has so united my spirit to my body, that I am in both at the same time. It was of the Divine auspices of the Lord that I came to

those houses, and that they then deliberated concerning these matters; and that all took place as is described.

531. I was suddenly attacked with a disease almost mortal: my whole head was oppressed; a pestilential smoke was injected into me from the Jerusalem which is called Sodom and Egypt: I was half dead with severe pain: I awaited the end. I lay in bed thus for three days and a half: my spirit was affected thus, and from it my body. At the same time I heard around me the voices of those who said, See, he lies dead in the street of our city who preached repentance for the remission of sins, and the Man Christ only. And they asked some of the clergy whether he was worthy of burial; and they said that he was not: let him lie; let him be looked at. They passed to and fro and mocked. In truth this happened to **me**, when Rev.xi. was being explained. . . I heard these (harsh speeches) but could not answer, because I lay almost dead. But after three days and a half my spirit recovered; and I went forth in the spirit from the street into the city, and said again, Repent, and believe in Christ: and your sins will be remitted, and you will be saved. If not, you will perish. Did not the Lord Himself preach repentance for the remission of sins; and that they should believe in Him? Did He not command the disciples to preach the same? Does not complete security of life follow the dogma of your faith? But they said, What are you prating about? b.114. T.567. D.6108^o.

—³. After they had been engulfed . . . I desired to know their lot in the deep; and it was said to **me** from Heaven, You shall see and hear. Des.

543. While these (Four Leading) Doctrines were being written, the dragonists stood around **me**, and combined with all their fury to devour, that is, to extinguish them. This new thing I am allowed to relate, because in truth it so happened. The dragonists who stood around me were from all parts of the Reformed Christian world.

655. I spoke with certain who are meant by 'the dragon.' . . He led **me** through a shady forest, and upon a hill, from which I could view the delights of the dragons. Des. I said, Away, demon . . . I was afterwards thinking with myself why such things are permitted by the Lord; and I received the answer in my heart, that they are permitted so long as they are in the World of Spirits . . .

716. I have spoken in the Spiritual World with certain bishops of England concerning the small works published in London in 1758 . . . and which were presented to all the bishops, and to many of the peers, or lords. (The conversation reported.)

752. It was granted **me** to speak with Pope Sixtus Quintus. . . He wishes **me** to say to those who are now living, that Christ is the God of Heaven and earth, and that the Word is the Holy Divine; and that the Holy Spirit does not speak through the mouth of anyone, but Satan, who wants to be adored as God; and that those who do not attend to these things . . . are cast into Hell . . . I said, Perhaps these things are too hard for me to write. But he answered, Write, and I will subscribe them, because they are true. He then went away

from me into his Society, and subscribed one copy, and sent it out as a Bull . . .

[R.] 768². I once spoke with the Babylonish nation there about the 'keys' . . .

776². I have spoken with . . . some who were delegates in the Councils of Nice, of the Lateran, and of Trent . . .

784^e. That this is so it has been granted me to know for certain, because it has been granted me by the Lord to be together with those who are in the World of Spirits, and to see all things, and thus to relate it from actual experience; and this now for twenty years. And therefore I can assert that Purgatory is a fiction . . .

875. Awaking one morning from sleep, I saw two Angels descending from Heaven . . .

—⁹. The figs in my hand became grapes. T. 461

—¹⁰. I then opened my mind, and said . . .

—¹⁵. I saw a cedar table, upon which was a book . . . written by me, called Angelic Wisdom concerning the Divine Love and the Divine Wisdom; and also concerning the Divine Providence; and I said that in that book it has been fully shown that . . .

876². Each Heaven is distinguished into three Heavens . . . in like manner this New Heaven: I have seen them, and spoken with them.

881. If they desire it, and pray to the Lord, they see (the Church) as a virgin . . . It has been granted me to see the Church thus.

926. When I was explaining Rev. xx. and was meditating about the dragon, etc. a certain one appeared to me, and said . . . I will lead you to the place where are those who are meant by 'the false prophet.' . . . I followed him . . .

949^e. I doubt not that . . .

961. Once, on awaking, I fell into a profound meditation concerning God; and when I looked up, I saw above me in Heaven a most brilliant light in an oval form . . . and Heaven was then opened to me. Des. . . And as I earnestly desired to hear what the Angels were saying, it was granted me, first, to hear the sound, which was full of heavenly love, and afterwards their speech, which was full of wisdom from that love. . . They spoke ineffable things . . . but as I had been some times in companionship with the Angels in Heaven itself, and in like speech with them, because in a like state. I could understand them, and could gather some things from their discourse which can be expressed intelligibly in the words of natural language. Stated. B. 119. T. 25.

—⁶. The Angels then perceived in my thought the common ideas . . . about a Trinity of Persons . . . and they said, . . . Are you not thinking those things from natural light . . . Unless you remove the ideas of that thought, we close Heaven to you, and go away. But I said to them, Enter, I pray, more deeply into my thought . . . And they did so, and saw that by three Persons I understood three preceding Divine Attributes, which are Creation, Salvation, and Reformation; and that these Attributes are of the one God: and that by the birth of a Son of God from eternity I understood His birth foreseen from eternity and provided in time. And I then narrated that my natural thought concerning

a Trinity and Unity of Persons, and concerning the birth of a Son of God from eternity, I had from the doctrine of faith which has its name from Athanasius; and that that doctrine is just and right, provided that instead of a Trinity of Persons there be understood a Trinity of Person, which exists solely in the Lord Jesus Christ . . . The Angels then said, Good . . . After this the heavenly light . . . gradually descended, and filled the interiors of my mind, and enlightened my natural ideas about the Unity and Trinity of God: and I then saw the ideas about these things which I had first formed, and which were merely natural, separated, as chaff is separated from wheat in winnowing . . . and dispersed. B. 119. T. 26.

962. As it has been granted me by the Lord to see the wonderful things which are in the Heavens and under the Heavens, I must, as commanded, relate what has been seen. There appeared a magnificent palace, and in its inmost a temple . . . B. 120. T. 188.

5 M. Once, from a longing to know the quality of the mind of a man who is merely natural, I looked up into Heaven, and asked it of the Lord . . . There then suddenly ascended a certain satan . . . I asked why his face underwent those changes; and received the answer from Heaven, that . . .

3. As the place stank where he had stood, I went home in haste.

Docu. 229. (Letter to Oetinger.) I can solemnly bear witness that the Lord Himself has appeared to me, and that He sent me to do what I am doing now; and that for this purpose He has opened the interiors of my mind . . . so that I may see the things which are in the Spiritual World . . . which I have had for twenty-two years. Sep. 23rd 1766.

232. (Id.) Why, from being a philosopher I have been chosen? The cause has been that the spiritual things now being revealed may be taught and understood naturally and rationally: for spiritual truths have a correspondence with natural truths . . . For this reason I was introduced by the Lord first into the natural sciences, and thus prepared; and in fact from the year 1710 to the year 1744, when Heaven was opened to me. . . . The Lord has further granted to me to love truths in a spiritual manner, that is . . . for the sake of the truths themselves; for he who loves truths for the sake of truth, sees them from the Lord . . . Nov. 11th 1766.

234. (Letter to Beyer.) I was forbidden to read writers on dogmatic and systematic theology, before Heaven was opened to me; because unfounded opinions and inventions might thereby have easily insinuated themselves, which afterwards could have been removed with difficulty; and therefore, when Heaven was opened to me, I had first to learn the Hebrew language, as well as the correspondences according to which the whole Bible is composed, which led me to read the Word of God over many times; and, as God's Word is the source whence all theology must be derived, I was thereby enabled to receive instruction from the Lord, who is the Word. Feb. 1767.

M. Title. By Emanuel Swedenborg, a Swede.

1. I foresee that many who read these things . . .

will believe that they are inventions of the imagination; but I asseverate in Truth that they are not inventions, but have been truly done and seen; and that they have been seen, not in any dozing state of the mind, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will be of the New Church . . . For the sake of this end He has opened the interiors of my mind and spirit; by virtue of which it has been granted me to be in the Spiritual World with the Angels, and at the same time in the natural world with men; and this now for twenty-five years. (This statement is repeated in T.851, where he says twenty-seven years.)

2. The Angel let himself slowly down on the earth which was my standing-ground. . . I was in the spirit.

26. I asseverate in Truth that these things were done and seen as recounted.

39². As it is impossible for any Angel of Heaven to descend, or for any Spirit of Hell to ascend, and speak with any man, except with those who have the interiors of the mind . . . opened by the Lord; and as this cannot be done to the full, except with those who have been prepared by the Lord to receive the things which are of spiritual wisdom; therefore it has pleased the Lord to do this to me, to the end that the state of Heaven and Hell, and the state of men after death, may not be unknown . . .

42. On a certain morning I looked up into Heaven, and I saw above me expanse over expanse . . . Presently a voice from Heaven, like a trumpet, was heard saying, We have perceived, and now we see, that you have meditated about conjugal love; and we know that as yet no one on earth knows what love truly conjugal is in its origin, and in its essence, and yet it is important that it should be known; and therefore it has pleased the Lord to open the Heavens to you, in order that illustrating light and the consequent perception may inflow into the interiors of your mind.

—². There then appeared a chariot descending from the Third Heaven . . . and (the married pair) in it called out to me, Do you want us to come nearer? but in that case beware lest the sparkling which flashes from the Heaven whence we have descended, and which is flaming, penetrates interiorly; by its influx the higher ideas of your understanding . . . are indeed enlightened; but these ideas are ineffable in the world in which you dwell; and therefore receive rationally the things which you are about to hear, and thus set them forth to the understanding. I replied, I will take care; come nearer.

43. After these things, an Angel from that (Third) Heaven appeared to me, holding in his hand a parchment, which he unrolled, saying, I have seen that you have meditated about conjugal love. In this parchment there are arcana of wisdom about it which have not yet been disclosed in the world. They are to be disclosed now, because it is important. . . The Angel (then) let down the unrolled parchment, which a certain angelic Spirit took, and laid on a table in a certain chamber, which he at once locked, and held out to me the key, and said, Write.

55. There were then many Spirits around me . . .

56. Once, when I was speaking with Angels in the Spiritual World, I was inspired with a pleasant passion to see the Temple of Wisdom . . .

73^e. These things . . . were shown me when my spirit was awake, and were afterwards recalled to my memory by an Angel, and thus described. And as they are from the Spiritual World . . . I have decided to arrange them into six Memorable Relations according to the progressions of the ages.

75. Once, when I had meditated about conjugal love, my mind was seized with a desire to know what had been the quality of that love with those who lived in the (various) Ages. . . I therefore prayed to the Lord that I might be allowed to speak with them. . . And lo an Angel stood near me, and said, I have been sent by the Lord to be your guide and companion . . . I was in the spirit, and girded myself for the journey . . .

81⁵. My heart (then) exulted, and I went home with joy; and there I returned out of the state of the spirit into that of the body; in which latter state I committed to writing what I had seen and heard.

82. After these things, a man came running with vehemence from the northern quarter, and . . . said, Are you he who wants to seduce the world by instaurating a New Church? (Swedenborg states and demonstrates to him the five points of the Faith of the New Church.)

103. One morning, before sunrise, I looked towards the east in the Spiritual World, and saw four horsemen . . .

—². Wondering at these things, I looked up into Heaven, and asked where those horsemen were going; and I received for answer . . . It was (also) said to me, Go, and do you also enter (that house), and you will hear.

115. Awaking at midnight, I saw at some height towards the east an Angel holding a paper in his right hand . . . and I saw that there was written thereon, The Marriage of Good and Truth . . .

132. I once spoke with two Angels . . . who, when they perceived that I was meditating on the arcana of wisdom concerning conjugal love, said, Do you know anything about the Schools of Wisdom in our World? . . . They then took me by the hand, saying, Follow us . . . T.48.

—². I replied, I was led here by two Angels to see and hear; but not to sit down.

148². I have heard from the Angels that . . . 171². 172. 200². 205.

151a. As I was going home from the School of Wisdom, I saw in the way an Angel in a hyacinthine garment. He joined me, and walked by my side, and said, I see that you have come out of the School of Wisdom, and that you have been gladdened by what you heard there; and as I perceive that you are not fully in this world, because you are at the same time in the natural world, and therefore know nothing of our Olympic Gymnasia . . . if you like I will conduct you to the place . . . So he led me . . .

[M.] 155a. I was awakened one morning by the sweetest singing, which was heard from some height above me; and, during the first wakefulness, which is more internal, peaceful, and sweet than the rest of the day, I could be kept for some time in the spirit as it were out of the body . . . After this, I arose, and looked forth into the Spiritual World; and in the east, under the Sun, there appeared as it were a Golden Shower . . .

166². It does not become me to open these things circumstantially; but it does become the wives themselves . . .

182. After some weeks, I heard a voice from Heaven, saying, See, there is again an Assembly on Parnassus. Come here, and we will show you the way. Des.

—³. They asked, What news from the earth? They replied, This is new: that a certain person asserts that he speaks with Angels, and has his sight opened into the Spiritual World equally as into the natural world; and he brings thence many new things, among which are the following . . .

193³. I have heard that . . .

207. After some time I looked towards the city Athenaeum . . . and I heard thence an unwonted cry . . . I inquired from afar what was the matter . . . As I was in the spirit, and as distances with Spirits are according to the states of their affections . . . I seemed to myself to be present there . . .

218². I saw boys and girls through a window in the street of a great city, (and from their ways) I could see plainly that a man is born understanding, and a woman, love . . .

231. As [the idea] fell into my thought whether there are just, learned, and wise people in Hell, I was affected with a longing to see whether there are such there; and it was said to me from Heaven, You shall see and hear. I went out of the house in the spirit, and saw before me an opening . . . and I descended by a ladder . . .

—³. There was then given me illustration from Heaven, by which I perceived . . .

—⁶. It was then said to me, Wait a little, and there shall be granted you attendant Angels from the Society next above them. Through these, light from the Lord will be given you . . . 232.

232⁵. Having so said I went away, and they in indignation threw stones after me.

235^o. I have heard in the Spiritual World that . . .

242^o. I was once wandering in a great city, through the streets, seeking a dwelling-place, and I entered a house where dwelt married partners of diverse religion. Being myself unaware of this, the Angels spoke to me, and said, We cannot remain with you in that house . . .

261^o. Once, when I had meditated about Heaven and Hell, I began to long for a universal Knowledge concerning the state of both; knowing that he who knows universals can afterwards comprehend singulars . . . In this longing, I looked to that tract in the northern quarter near the east where were the places of instruction, and I went there by a way then open to me. I entered one of the colleges . . . and asked

the head-masters whether they knew the universals concerning Heaven and Hell. They said . . . If we look towards the east to the Lord, we shall be illustrated, and we shall know. They did so, and said . . .

—^e. When I was at home, it was said to me from Heaven, Examine these three universals above and below, and we shall afterwards see them in your hand. Ex.

263. When I had meditated on these things, it was said to me through an Angel by the Lord, You shall see and be confirmed by sight what is the quality of that infernal love. Then suddenly the earth opened itself on the left, and I saw a devil ascending from Hell. Des.

267. After some space of time, I entered a certain grove, and walked there in meditation about those who are in the concupiscence . . . of possessing the things of the world; and I then saw at some distance from me two Angels conversing together, and by turns looking at me. I therefore approached nearer, and as I approached they accosted me, and said, We have perceived in ourselves that you are meditating on what we are conversing about, or that we are conversing about what you are meditating on, which is from the reciprocal communication of affections.

270. One morning, after sleep, my thought was deeply engaged on some arcana of conjugal love . . . I then saw two swans flying . . . An Angel (then) stood by me, and said, Do you understand what you have seen? I replied, Some little. He said . . .

—⁵. Being inflamed with a longing to see that palace, I asked whether anyone was permitted to enter and see it, as it was a representative palace? The Angel replied, None but those who are in the Third Heaven . . . from whom I have heard what I have related to you . . . He wanted to recount still more things about conjugal love from its effigies in that palace; but he said, Enough for this time; inquire first whether these things are above the common understanding. If they are, what is the use of more? But if not, more will be disclosed.

293. I once looked through a window to the east, and saw seven women sitting upon a bed of roses . . . I strained my eyesight to see what they were doing, and this affected them; and therefore one of them beckoned to me, and I went out of the house, and quickly approached them. I asked politely whence they were . . . They said, We are wives, and are conversing here about the deliciousnesses of conjugal love, and . . . we conclude that they are also the deliciousnesses of wisdom. This answer so delighted my mind that I seemed to myself to be in the spirit, and consequently in a perception more interior and illustrated than, previously, in any other way . . .

315. I once saw not far from me a meteor . . . I lifted up my eyes, and saw boys, young men, and old men, entering a house . . . over which was that phenomenon . . . I asked, What is going on there? He answered, It is a Gymnasium . . . I went in with them, being then in the spirit, that is, in a state like that in which are the men of the Spiritual World . . .

—¹². I then went away home; and lo, over that Gymnasium . . . there appeared a bright cloud . . .

316. Once, as I was walking in rest of the lower mind, and delightful peace of the interior mind, I saw from afar a grove, in the midst of which was a portico leading to a small palace . . . I went there in spirit, and asked a certain keeper . . . whether I might enter. He looked at me . . . in order to see whether the delight of peace which he saw in my face partook of the delight of conjugal love . . . I was then meditating on conjugal love . . . and he told me that I might enter . . .

326. As I saw them from my lodging—*diversorio*—I became in the spirit, and in the spirit I went out to them, and approached the head-master. . . He said, I was surprised as I saw you approaching that now you came into my sight, and now you went out of it . . . surely you are not in the same state of life as we are. To this I replied, smiling, I am neither a player, nor a Vertumnus; but I am alternate, being now in your light, and now in your shade; thus both a foreigner and a native. . . I am in . . . the natural world, and also in the . . . Spiritual World. Hence it is that I am in the natural state, and at the same time in the spiritual state; in the natural state with the men of the Earth, and in the spiritual state with you; and when I am in the natural state you do not see me; but when I am in the spiritual state, you do. That I am such has been granted by the Lord. (Fully ex. under SPIRITUAL.) T.280.

328³. I once thought . . . about God before the creation; and as I could not as yet remove spaces and times from . . . my thought, I became anxious . . . But it was said to me, Remove the ideas of space and time, and you will see. It was granted me to remove them, and I saw; and from that time I could think of God from eternity, and not at all of nature from eternity . . . T.31³.

329. After the head-master had gone away, some of the boys . . . followed me home, and stood near me for a little, while I was writing; and lo they saw an insect running upon my paper . . .

353. I was once in the midst of Angels, and heard their discourse . . .

355. Once, as I looked forth into the Spiritual World, I saw in a certain meadow men clothed in garments like those worn by men . . . I approached them . . .

368². This description of jealousy has been given me from Heaven . . .

372. I asked the jealous Angels concerning the seat of jealousy . . .

380². When I was in amazement at the multitude of such, there stood an Angel at my side, and he said to me, What are you meditating about? . . .

381. Once, when I looked around into the World of Spirits, I saw from afar a palace . . . besieged by a crowd . . . I swiftly betook myself out of the house . . . and entered . . .

415. One morning, when I awoke . . . and was meditating in the early and serene light before full

wakefulness, I saw through the window as it were a flash of lightning . . . and heard from Heaven these words: There are some not far from you who are disputing about God and nature . . . T.77.

416. After these things, the two Angels, seeing me near, said of me to the bystanders, We know that this man has written concerning God and nature: let us hear it. . . I therefore read (from the *Divine Love and Wisdom*) as follows . . .

444³. I rejoiced at heart that it was granted me to speak with Angels of such innocence . . .

521. My eye was opened, and I saw a dense forest, and a crowd of satyrs there . . .

—⁴. I then joked with them . . .

522. After these things I returned home, and the next day . . . I looked towards the same forest, and saw . . . in its place a sandy plain, in the midst of which was a pool containing some red serpents. Some weeks afterwards, when I looked thither again, I saw on its right side some fallow land, and upon it some husbandmen. Again, after some weeks, I saw arising out of that fallow land some newly tilled land surrounded with shrubs. And I then heard a voice from Heaven, Enter into your bed-chamber, and shut the door, and apply to the work commenced on the Apocalypse; and work steadily at it until it is finished within two years.

524³. As it has been granted me to be for many years together with the Angels, and to speak with those who have come from the world, I can testify for certain that everyone is there examined as to what the quality of his life has been; and that the life which he has contracted in the world remains with him to eternity. I have spoken with those who lived ages ago . . . and have recognized their life to be like that of the description given it in history; and I have heard from the Angels that the life of no one can be changed after death, because it has been organized according to the love . . .

532. I was once carried up as to my spirit into the angelic Heaven, and into one of its Societies; and some of the wise . . . said to me, What news from the earth? I said, This is new: that the Lord has revealed arcana which in excellence surpass those which have ever been revealed since the beginning of the Church. Enum.

533. The Angels rejoiced exceedingly . . . but they perceived sadness in me, and asked why. I said that . . . on earth those arcana are considered of no value. . . . The arcana were then written on a paper, which was let down from Heaven; and in its progress through the Spiritual World it shone like a star; but when it descended into the natural world, the light disappeared. Des. . . And, as the Angels became sad . . . it was said 'Until a time, and times, and half a time.'

534. After these things, I spoke with the Angels: that something further is being revealed . . . (namely) concerning love truly conjugal . . . They then said, Write about it, and follow the revelation; and afterwards the book written about it shall be let down by us from Heaven, and we shall see whether the things contained in it are received . . .

535. After these things I heard a hostile murmur from

below . . . Do miracles, and we will believe. I asked, Are not these things miracles? . . .

B. Title. By **Emanuel Swedenborg**, a Swede.

1. Several works and tracts having been published by me, during some years past, concerning the New Jerusalem . . . and the Apocalypse having been revealed; I am resolved to give to light the Doctrine of that Church in its fulness, thus in its entirety. But, as this is a work of some years, I have thought it advisable to produce some sort of sketch of it, in order that a general idea of that Church and its doctrine may be conceived first . . .

37°. I can asseverate, that from the reason which has been given me, I can clearly see that . . .

81°. I can foretell that . . . T. 181.

I. 3. Hence it has pleased the Lord to open the sight of my spirit, and to elevate this into Heaven, and also to let it down into Hell . . . From this it has become evident to me that there are two worlds, which are distinct from each other . . .

117°. I once heard a voice from Heaven, saying . . .

18°. As it has been granted me to be in the Spiritual World and in the natural world, and thus to see both worlds and both suns, I am obliged by my conscience to make manifest these things . . .

19. After these things had been written, I prayed to the Lord to grant that I should speak with the disciples of Aristotle, of Des Cartes, and of Leibnitz, all together, in order that I might learn their opinions concerning the intercourse of the soul and the body. After my prayer there were present nine men . . . and they stood around me . . .

20. I was once asked, how from being a philosopher I became a theologian? I replied, In the same way as that in which fishermen were made disciples and apostles by the Lord; and that I too from my earliest youth had been a spiritual fisherman. . . A 'fisherman' = a man who investigates and teaches natural Truths, and afterwards, rationally, spiritual ones.

Letter (to Hartley). After reflecting on (your request that I should leave with you some particulars respecting myself), I have been led to yield to your friendly advice. (Swedenborg states many particulars relating to his birth, parentage, travels, intercourse with Charles xii., official position, and ennoblement.) I am (he proceeds) a Fellow and Member of the Royal Academy of Sciences in Stockholm; but I have never sought admission into any literary Society in any other place, because I am in an angelic Society, where such things as relate to Heaven and the soul are the only subjects of discourse. (He then gives an account of his family connections, and proceeds) moreover, all the bishops of my native country . . . and also the sixteen senators, and the rest of those highest in office, entertain feelings of affection for me; from their affection they honour me, and I live with them on terms of familiarity, as a friend among friends; the reason of which is, that they know I am in company with Angels. Even the King and the Queen, and the three princes, their sons, show me great favour . . . They all desire me to return home; wherefore I am far from apprehending, in my own country, that persecution

which you fear . . . and if they choose to persecute me elsewhere, it can do me no harm. But all (this) I consider of comparatively little importance; for it is far exceeded by the circumstance that I have been called to a holy office by the Lord Himself, who most mercifully appeared before me, His servant, in the year 1743; when He opened my sight into the Spiritual World, and enabled me to converse with Spirits and Angels, in which state I have continued up to the present day . . .

Docu. 245. X. (Letter to the King of Sweden.) That our Saviour visibly revealed Himself before me, and commanded me to do what I have done, and what I have still to do; and that thereupon He permitted me to have intercourse with Angels and Spirits, I have declared before the whole of Christendom, as well in England, Holland, Germany, and Denmark, as in France and Spain; and also on various occasions in this country before their Royal Majesties, especially when I enjoyed the grace to eat at their table, in the presence of the whole royal family, and also of five senators and others; at which time my mission constituted the whole topic of conversation. Subsequently also I have revealed this before many senators . . . without mentioning many others, as well at home as abroad, among whom are both kings and princes. . . If any doubt should still remain, I am ready to testify with the most solemn oath . . . that this is the whole truth and a reality . . . That our Saviour permits me to experience this, is not on my own account, but for the sake of a sublime interest which concerns the eternal welfare of all Christians. [May 10th 1770.]

T. Title. By **Emanuel Swedenborg**, a Servant of the Lord Jesus Christ.

12°. I have perceptibly and sensibly observed this influx continually, for twenty-six years . . .

16°. From my infancy, I have not been able to admit into my mind any other idea than that of One God . . .

64. That there is such a presence of all there, has been evident to me from the fact that I have been able to see Africans and Indians there near together, although they are so many miles apart on Earth; nay, that I could become present to those in other planets . . . By virtue of this presence . . . I have spoken with apostles, deceased popes, emperors, and kings; with . . . Luther, Calvin, and Melancthon . . .

71. I once heard beneath me as it were a roaring of the sea . . . (A satanic Spirit said to me) Are you the man who thinks and speaks about order? . . .

73°. I said, I will supplicate to the Lord, and will bring you thence a remedy, by illustrating this matter . . .

74. When they saw me near them, some of them ran up to me, and with some vehemence said, Are you the man who has circumscribed God with laws, as with bonds? . . . On hearing these words I opened my mouth, and, speaking in a loud voice, I said . . .

—°. They saw Heaven open above me, and heard a voice thence: Listen with self control . . .

76. One day I was in meditation about the creation of the universe; and because this was perceived by the Angels who were above me on the right side . . . one

descended and invited me, and I became in the spirit, and accompanied him; and, after I had entered, I was conducted to the Prince . . . One of them said, We have perceived here that you meditated about the creation . . . we have been in a like meditation, but could never come to a conclusion . . . and therefore we have called you out from the place where you were that you may declare your meditation. . . I said, I meditated long on this subject, but in vain; but afterwards, when I had been intromitted by the Lord into your world, I perceived that . . . Knowing these things, once, when I was in illustration, it was granted me to perceive that . . . —³.

78. The next day an Angel came to me from another Society of Heaven, and said, We have heard that . . . you were invited into a Society near ours, and that you there told them such things about the creation as they favoured then, and have since recollected with gladness. I will now show you how animals and plants of every kind were produced by God. Ex.

79. Once, when I was in thought about the creation . . . there came to me some from the Christian world who in their time had been among the most celebrated philosophers . . .

80. A satan once ascended by permission . . . his woman with him, and came to the house where I was. On seeing them I shut the window; but still I talked with them through it . . .

102^o. It was once granted me to speak with Mary the mother of the Lord . . .

112. Once, having awaked just after daybreak, I went out into the garden before the house, and saw the sun rising in his splendour . . . I then fell into a meditation about . . . Aurora . . . and my mind being delighted . . . I became in the spirit, and heard some . . . saying, Would it were granted to speak with the innovator who has thrown the apple of discord among the rulers of the Church, and which many of the laity have run after . . . By that apple they meant the *Brief Exposition of the Doctrine of the New Church*. . . Being in the spirit, I went to them, and said . . .

—^e. Then suddenly from the spirit I became in the body; and thus returned from the Spiritual World into the natural.

115. As it has been granted me to see all things (of the Last Judgment) I can describe how the Hells were subjugated, and how the New Heaven was built and ordained; but this would be the work of an entire Work.

123². How the Lord afterwards reduced all things . . . into order, has not yet been described by me, because the ordination of the Heavens and Hells has lasted from the day of the Last Judgment to the present time, and is still going on; but, after this Book is published, if it be desired, it shall be given to the public. As to myself, I have seen, and do see every day, the Divine omnipotence . . . in this matter.

134⁵. The Angel said . . . Go to him who stands there, and he pointed to me, and he will teach you from the Lord that the passion of the cross was not redemption . . .

135. One morning, having awaked from sleep, the Sun of the Spiritual World appeared to me in its splendour, and under it I saw the Heavens . . . and from them were heard unspeakable words, which, being collected together, were articulated into this speakable sentence, There is One God, who is Man, whose habitation is in that Sun. This sentence descended through the Intermediate Heavens into the lowest, and from this into the World of Spirits, where I was; and I perceived that the idea of One God . . . was changed, according to the steps of the descent, into the idea of three gods.

—³. Then, by command of the Lord, three Angels descended and were associated with me, in order that from interior perception I might speak with those who had the idea of three gods . . . Then, from the inspiration afforded me, I spoke with them . . .

136³. I raised my hand (and addressed them as follows) . . .

—⁴. They wanted to pull my ears. . . I replied, I will speak; but I beseech you, stop the noise.

137. I heard that a Council was convened of those celebrated for their writings and learning concerning the present faith . . . and it was granted me to be present in spirit . . . (One of them) said, O my brethren, what an age! There has risen up one from the herd of the laity, having neither gown, tiara, nor laurel, who has pulled down our faith from heaven, and thrown it into the Styx. . . That man, although advanced in years, is entirely blind in respect to the mysteries of our faith . . . This man . . . has transferred faith to the second Person; and not to Him, but to His Human . . . His companions on the left said . . . Let that prophet tell us whence faith is . . .

—⁷. The Angel then looked at me, and said, You know what the so-called Evangelical believe . . . Recite, therefore, some things . . . Then, in the presence of the Assembly, I read the following passages which I had collected from . . . the *Formula Concordiæ* . . .

—⁸. I then turned to the president, and said, I know that all here are consociated with their like in the natural world; tell me, I pray, whether you know with whom you are consociated. He replied . . . I am consociated with a famous man . . . who lives not far from Luther's tomb. I said, smiling . . .

—⁹. I said, I will interpolate, if allowed, another interrogatory . . .

—¹². (Another) man said . . . I too am consociated with a man in your world . . . at Gottenburg; and I once thought from him that your new doctrine savours of Mohammedanism . . . To appease the just wrath (of those on the right), I stretched forth my hand, and begged a hearing, which being granted, I said . . . At these words, the consociated Spirit . . . said, I have heard harder things from you than ever. But I rejoined, The two charges of naturalism and Mohammedanism are the cause . . .

148^o. (This) it has been granted me to know by the experience of years in the Spiritual World.

157. By being in the spirit . . . is meant a state of the mind separated from the body . . . The prophets were then in a state such as is that of Spirits and Angels . . . This is the state in which I have been for twenty-

six 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.

[T.] 159. Once, when I was in company with Angels in Heaven, I saw, at a distance below, a great smoke, and fire occasionally bursting out of it . . . The Angels then said to me, Let us pray to the Lord that we may be allowed to descend and approach . . . and it was granted; and there appeared around us a column of light extending to that place; and then we saw . . .

—^e. The Angels, after they had accompanied me home, ascended into their Heaven.

160. Once, in company with Angels, I walked in the World of Spirits . . . and conversed with them . . . about the stars . . .

—⁷. We said . . . we are Angels . . . We said, Follow us into Heaven . . . and as we were with them, the keeper opened the gate . . .

185². I once had a desire to see some region in the frigid zone where were these boreal Spirits; and I was therefore conducted in spirit towards the north . . .

—⁸. I afterwards spoke with the priest . . .

186. I was once engaged in thought about . . . Then an Angel stood before me, and said . . .

277. One day, in the spirit, I rambled through various places in the Spiritual World, for the purpose of observing the representations of heavenly things . . .

279. Seven years ago, when I was collecting the things which Moses wrote from the Wars of Jehovah and the Enunciations, certain Angels were present, and said to me . . .

281. As it has been granted me by the Lord to be in the Spiritual World and in the natural world at the same time, and therefore to speak with Angels as with men . . . for I have spoken with all my relations and friends, and likewise with kings and dukes, as also with learned men, who have met their fate; and this now continually for twenty-seven years, I am able to describe from living experience the states of men after death . . .

335. Once in the twilight when I had awakened from sleep, I saw as it were spectres, in various shapes; and afterwards, when it was morning, I saw fatuous lights in diverse forms . . . And presently the sight of my spirit was opened, and I observed a number of Spirits . . . As I was in the spirit, I came to them . . . They were disputing about connate ideas . . .

—^e. After these things, I looked around, and saw near me Leibnitz and Wolff . . .

339^e. These things have been written in the presence of the twelve apostles, who were sent to me by the Lord while I was writing them.

341^e. I believe not . . . I believe not.

409². I have heard from Heaven that . . .

459¹³. I stretched forth my hand, and asked that I might be permitted, although a stranger, to present my opinion also . . . I spoke as follows . . .

—^e. I was then suddenly withdrawn from their sight; for from the spirit I re-entered my material body . . .

461. I was once carried away in spirit to the southern

quarter of the Spiritual World, into a certain paradise there . . .

470^e. I have heard from the lips of the men of the Most Ancient Church that . . .

487. Some of the members of the Synod of Dort were sent to me . . .

492. I have sometimes heard words let down from Heaven concerning the good of charity, which passed through the World of Spirits, and penetrated into Hell . . .

503. I heard that an Assembly was called together . . . to deliberate on free will . . .

—⁵. I stood near and listened intently . . . and as I grew warm in my spirit, I asked in a loud voice . . .

504. I was in the interior spiritual sight in which are the Angels of the higher Heaven; but I was then in the World of Spirits. And I saw two Spirits . . .

—³. I afterwards conversed with both of them . . .

—⁸. Then, in the spirit, I drew near the place . . .

508. One day there appeared to me a magnificent temple, square in form . . . What each particular signified inflowed into my meditation. That temple signified the New Church . . . I saw over the gate the writing, *Nunc licet* . . . and it came into my thought that . . .

—⁶. The Angel of the Third Heaven . . . handed to me the paper; but as it was written with rounded letters, such as are in that Heaven, I returned the paper, and begged that they would themselves explain the meaning . . . in terms adapted to the ideas of my thought. And he replied, This is written there: Enter henceforth into the mysteries of the Word which has been hitherto closed up; for its several Truths are so many mirrors of the Lord.

664. I once looked into the Spiritual World to the right, and observed some of the Elect speaking together. I approached them, and said . . .

665. A voice was then heard from Heaven from the Angels directly over us, saying, Come up hither, and we will ask the one of you who is still in the natural world . . . what they know there about conscience . . .

695². One day I was carried up into Heaven, and was conducted into a Society, there in which were the Sophi . . . I told them that in the body I was in the natural world, but in the spirit in their Spiritual World. Those Angels were glad, and inquired, What do they know there about Influx . . . And having recollected what I had gathered on that subject from the discourse and writings of celebrated men, I replied . . .

—⁵. I afterwards spoke with the Angels about . . .

767³. Nor do I doubt that . . .

771². Lest naturalism and atheism . . . should spread still farther . . . it has been enjoined upon me by the Lord to make public various things from what I have seen and heard . . . and also to explain the Apocalypse . . .

772^e. This I attest, because I saw it (the Last Judgment) with my eyes, in full wakefulness.

776. As the Lord has opened to me the spiritual sense of the Word, and as it has been granted me to

be together with Angels and Spirits in their World as one of them, it has been disclosed that . . .

779. That this Second Advent of the Lord is effected by means of a man, before whom the Lord has manifested Himself in Person, and whom He has filled with His Spirit, to teach the doctrines of the New Church through the Word from Him. Gen. art.

— As the Lord cannot manifest Himself in Person . . . and yet has foretold that He will come, and found a New Church . . . it follows that He will do this by means of a man, who can not only receive the doctrines of this Church with the understanding, but can also publish them by the press. That the Lord manifested Himself before me His servant, and sent me to this office, and that He afterwards opened the sight of my spirit, and so intronitted me into the Spiritual World, and granted me to see the Heavens and the Hells, and also to speak with Angels and Spirits, and this now continuously for many years, I testify in Truth; and likewise that from the first day of that call I have not received anything which pertains to the doctrines of that Church from any Angel; but from the Lord alone while I read the Word.

780. In order that the Lord might be constantly present, He has disclosed to me the spiritual sense of His Word . . .

796. I have often spoken with the three leading reformers of the Christian Church . . .

—³. See LUTHER, here.

796. I have not spoken with Melancthon so often, because . . . I was surrounded with angelic Spirits who are in charity . . .

798⁵. As Calvin then enjoyed the liberty of . . . coming nearer the place where I was staying, it was granted me to speak with him . . . From the zeal of converting him, I said . . .

850. I saw some persons ascending from the lower regions . . . who said to me, Why has your Lord revealed the aræana you have just enumerated to you who are a layman . . . I replied, Such is the good pleasure of the Lord, who has prepared me for this office from my earliest youth. I will ask you in return, Why did the Lord choose fishermen for His disciples . . . Discuss this . . . and you will discover the cause.

851. I foresee that many who read the Relations . . . will believe that they are inventions of the imagination. But I assert in Truth that they . . . were truly seen and heard, and that not in any state of a dozing mind, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will belong to His New Church . . . For this purpose He opened the interiors of my mind or spirit, whereby it has been granted me to be in the Spiritual World with Angels, and at the same time in the natural world with men, and this now for twenty-seven years. Who in the Christian world would have known anything of Heaven or Hell, if it had not pleased the Lord to open in some one the sight of his spirit, and to show and teach? . . .

Theorem (at the end of T.) I once saw in the Spiritual World a certain duke, an Elector of Germany . . . and

near him two bishops . . . and heard their conversation . . .

Docu. 246. (Letter to the Landgrave of Hesse-Darmstadt.) As the Lord our Saviour cannot come into the world in Person, it was necessary that He should do it by means of a man, who should not only receive the doctrine of that Church by his understanding, but also publish it by means of the press; and as the Lord had prepared me for this from my childhood, He manifested Himself in Person before me His servant, and sent me to do this work. This took place in the year 1743; and He afterwards opened the sight of my spirit, and thus introduced me into the Spiritual World . . . and this continually for twenty-seven years. I declare in truth that this is so. This took place with me on account of the New Church, the doctrine of which is contained in my books. [1771.]

Docu. 277. (Swedenborg was asked for news about a Prince of Saxe Coburg Saalfeld . . . who was lost in 1745, without anyone having the least knowledge of his fate. The following memorable answer was given by Assessor Emanuel Swedenborg with his own hand:—) Of this no one can have any experience, because the departed themselves do not know how they have died . . . For death to them is not as death, but as . . . a continuation of the former life . . . hence to ask anyone about his departure from this world would seem to him like asking about a thing which has not taken place. Moreover it is difficult to find a person who has been deceased twenty-seven years, because he is already firmly established in a Society into which it may be difficult for me to gain entrance. As to asking the Angels about this, they do not have any such knowledge; and as to asking the Lord Christ Himself, it is too small a matter. For the rest I wish you the Lord's blessing. [1772.]

Ecc. Hist. 3. The books are to be enumerated which were written . . . by the Lord through me.

4. The writing there is such that it shines brightly before those who believe in the Lord, and in the new revelation; but it appears dark and of no consequence to those who deny them, and who are not in favour of them on account of various external reasons. Experimental proofs that their style of writing is such. Enum. . . When I read to myself the writings which I had printed, they appeared to me vain, so long as a certain cunning and sinister one was present; but it was different in the presence of others.

7. When the *Brief Exposition* was published, the angelic Heaven from east to west, and from south to north, appeared of a crimson colour with the most beautiful flowers. This took place before myself, and before the kings of Denmark, and others. (See also Docu. 244.)

8. There was inscribed on all the books, The Advent of the Lord, on all in the Spiritual World. I wrote the same by command on two copies in Holland.

Summary of Coro. Lastly, on Miracles. iv. In place of miracles at this day there has been effected the manifestation of the Lord Himself, intronission into the Spiritual World, and illustration there through

immediate light from the Lord in such things as are the interior things of the Church. But principally the opening of the spiritual sense of the Word, in which is the Lord in His Divine light.

[Summary of Coro.] v. These revelations are not miracles, because every man is as to his spirit in the Spiritual World without any separation from his body in the natural world; but **I** with some separation; but only as to the intellectual part of my mind, and not as to the voluntary part.

Inv. vii. That this (New) Church has been established not by miracles, but by the revelation of the spiritual sense of the Word, and by the introduction of my spirit and at the same time of **my** body into the Spiritual World, in order that I might know there what Heaven and Hell are, and might imbibe immediately in light from the Lord the Truths of faith, by means of which man is led to eternal life.

29. The things which are related are not miracles, but testimonies that **I** have been introduced by the Lord into the Spiritual World . . .

39. It is more than miracles that **I** speak in the Spiritual World with Angels and Spirits; that I have described the state of Heaven and of Hell, and of the life after death; and also that the spiritual sense of the Word has been opened to me, besides many other things. This intercourse has so far as I know been granted by the Lord to no one previously; a sign that this is for the sake of a New Church . . . Testimonies that I am in the Spiritual World may be seen in abundance in my books.

41. In the Spiritual World no one knows another from his mere name; but from an idea of his quality. This causes the other to be present . . . It has been granted me to speak with these; but with the rest it is not possible [for me to speak].

43. The manifestation of the Lord in Person, and introduction into the Spiritual World by the Lord, as well as to the sight as to the hearing and speech, is better than all miracles; for we do not read anywhere in history that such intercourse with Angels and Spirits has been granted to anyone since the creation of the world. I am daily with Angels there, as in the world with men, and this for twenty-seven years. The testimonies of this intercourse are the books published about Heaven and Hell, and also the Relations . . . the things said there about Luther, Melancthon, Calvin, and the inhabitants of many kingdoms, besides various testimonies known in the world, and many which are not known. Say who ever before knew anything about Heaven and Hell, the state of man after death, and about Spirits and Angels.

44. In addition to these most evident testimonies . . . the spiritual sense of the Word has been disclosed by the Lord through me . . . This surpasses all the revelations there have ever been since the creation of the world. Ex.

52. The manifestation of the Lord and immission into the Spiritual World surpasses all miracles. This has not been granted to anyone in the same way as to me, since the creation. The men of the Golden Age did indeed speak with Angels; but it was not granted them

to be in any other light than natural light; but to me to be in both spiritual and natural light at the same time. By this means it has been granted me to see the marvels of Heaven: to be among the Angels as one of them; and at the same time to imbibe Truths in the light, and thus to perceive and teach them: consequently to be led by the Lord.

55. For this reason it pleased the Lord to prepare me from my earliest youth to perceive the Word; and He introduced me into the Spiritual World, and illustrated me more nearly with the lumen of His Word. Hence it is evident that this is before all miracles.

On Miracles. My discourse (on Miracles) being finished, the Angels kissed me for what I had told them; and said that they would occasionally invite me to their assemblies. I thanked them, and promised to return when leave was granted by the Lord.

Swedenborgianism. *Swedenborgianism.*

Docu. 245. V. (Swedenborg speaks of Swedenborgianism.)

X. Swedenborgianism, which is the worship of the Lord our Saviour.

Sweep. *Verrere.*

See under CLEANSE.

A. 3142. 'I have swept the house' (Gen. xxiv. 31) = that all things were prepared and full of goods. 'To sweep' = to prepare and infill . . . for nothing else is required of man than that he sweep the house, that is, reject the cupidities of evil and the derivative persuasions of falsity: he is then infilled with goods . . . Hence it was a formula of the ancients 'to sweep or cleanse the house,' and also 'to sweep and prepare the way;' and by 'to sweep the house' was meant to cleanse one's self from evils, and thus prepare one's self for the entrance of goods; and by 'to sweep the way' was meant to prepare one's self for the reception of truths. Ill.

—e. 'To sweep the house,' in the opposite sense, = the man who deprives himself of all goods and truths, and thus is infilled with evils and falsities. Ill.

D. 5070⁵. They say that everyone should sweep his own door.

E. 675¹⁰. 'To sweep the house' (Luke xv. 8) = to traverse the whole mind, and to examine every particular to find where (the truth) lies hidden.

724³⁴. That nothing whatever of truth would remain, is signified by, 'she shall be swept with the besom of destruction' (Is. xiv. 23).

Sweet. *Dulcis.*

Sweetness. *Dulcedo.*

A. 1759. The speech of the intermediate Spirits is sweet . . .

5054. See SWEET=*suavis*, here.

5117. The predominance of good is represented in the flavour and sweetness which are perceived in ripe grapes.

5620. The reason 'honey'=delight, is that it is sweet; for everything sweet in the natural world corresponds to delight and pleasantness in the Spiritual World.

6469. It has been granted me to perceive, by influx, the sweetness of the Angels, which they perceive from this: that they do not think and will from themselves . . . D.2870.

8356. 'The waters were made sweet' (Ex.xv.25)= that thus truths were made delightful. 'Sweet'= delight; for 'sweet,' in the spiritual sense, is the sweet of life, which is one with delight.

P. 296³. At last he feels nothing sweeter (than the delight of evil).

R. 481. 'To be in the mouth sweet as honey' (Rev. x. 9)=that the first of reception is grateful and delightful. E.619.

M. 162^e. Conjugal love (then) inspires into them the sweetnesses of love . . .

297^e. Entreating them . . . for this sweet addition to their life.

D. 1047. A sweet and vinous odour comes from those who from a kind of lawful love flatter those whom they love . . .

2172. On the sweet speech of celestial Spirits.

2173. The sweetness of the flux came from the fact that they were good . . .

—^e. As there is true goodness in them . . . there is also true sweetness.

2502^e. They who begin to indulge in idleness find in it the greatest sweetness . . .

3137. Spirits who have as an end that their life may be sweet; thus simulate friendships for the sake of sweet intercourse. . . Such are there given to magical arts.

3206². They feel a sweetness (in Gehenna).

3369. Meanwhile I was in a sweet sleep.

3618. He had put on the persuasion that in the other life he would have a sweet sleep.

3895. A sweet undulation over my head (from lascivious girls).

4082^e. He wanted to insinuate himself by such things as were sweet to them.

D. Min. 4715. They who (here) appear good and sweet in face . . . but inwardly think evilly of all.

E. 618. 'Sweet'=what is delightful from the good of truth and the truth of good. 619¹⁴, Ill. 621.

J. (Post.) 245. The sweetness of the delight of the love of exercising command is ineffable . . .

Sweet. *Suavis.*

Sweetness. *Suavitas.*

Sweetly. *Suaviter.*

A. 830. Deceive men by wearing a sweet expression and speech. D.2855.

2341². The 'sweet and refined wines' (Is.xxv.6)= the truths of these goods.

4327^e. They speak sweetly . . . yet are the bitterest enemies.

5054. Those in the province of the neck of the uterus and ovaries are in the sweetest=*suavissima et dulcissima*—life . . . D.3152. De Conj.106.

8111. In the other life probity manifests itself by gentleness and sweetness. These qualities (in the Spirits of Jupiter) could be very clearly distinguished from the gentleness and sweetness of the good Spirits of our Earth. 8384.

9293⁶. As an offering to Jehovah=the good of love and of faith, it is said that it shall then be 'sweet to Jehovah' (Lev.iii.5). E.444⁸.

U. 50. Probity (there) manifests itself by gentleness because it fears to do harm, and by sweetness because it loves to do good.

M. 44³. These things cause the social intercourse between the sexes (in Heaven) to be heavenly sweetnesses themselves, which are pure.

55. There was heard from Heaven the sweetest singing . . . The sweetness of the singing was like the affection of some love flowing forth harmonically.

—⁷. The chaste love of the sex . . . derives its sweetness from eminent but chaste potency. . . As the beauty of a woman . . . enters the mind, that love is sweet.

D. 2901. For the odour (of ordure) is sweet to them.

E. 799⁶. 'To see the sweetness of Jehovah' (Ps. xxvii.4).

Coro. 51^e. Thus enjoys the use of both in pleasantness.

Sweetened. *Edulcoratus.* T.324^e.

Sweetscented. *Suaveolentus.*

Sweet Scent. *Suaveolentia.*

A. 4748. Sweetscented and fragrant things were employed by the ancients in their worship. Tr.

9474³. Why the oil of anointing, and the incense, were to be rendered sweetscented. Ex.

M. 439⁶. Distinguishes a fire of dung by its bad smell=*maleolentia*, from a fire of spices by its sweet scent.

T. 38². Beautiful flowers from which there breathes forth a sweet scent=*suaveolentum*.

E. 324. The good of love and charity produces this sweet scent or fragrance, but through truth . . .

Swell. *Tumescere, Intumescere.*

Swelled. *Tumidus*

Swelling. *A. Tumescencia.*

P. 215⁹. It was felt only as a pleasurable sensation in the swelling breast.

D. 991. He then began to swell . . . like Atlas . . . The reason was that such men swell from their Knowledges . . .

993. So those who constitute the colon are swelled . . . as is the colon with wind.

[D.] 3242a. (The Spirits of the moon) are **swollen**, and suppose themselves to be great . . .

4558. Hypocrites inflicted pain on my gums . . . so that they **swelled**.

E. 730⁶⁶. 'Their foot **swelled** not' (Deut.viii.4)= that the natural man was not injured by these afflictions.

1057⁶. (In profaners of this kind) the unclean effluvia which exhale from the waste matters in the body . . . cause a **swelling** of their breasts . . .

Swelling. *Tuber, Tuberositas.*

Tubercle. *Tuberculum.*

A. 5188. Such relate to the sores which are called **spurious tubercles**, which usually grow on the pleura and other membranes . . . (This is *filthy* tubercles in D.1761,2.)

—². After (punishment) the **swelling** seems to be pressed in and to grow hollow, whereupon the velocity (of the whirling) is increased; and, what is wonderful, this is according to the form of such **swellings**, or abscesses. D.1763.

5717². Such relate to deadly **swellings** of the head, within the skull.

M. 315⁴. Some have supposed the soul to be in the small tubercle between the cerebrum and cerebellum, which is called the pineal gland . . .

D. 5925. Their face was almost monstrous from the prominences and **swellings**.

Swift. *Celer.*

Swiftness. *Celeritas.*

A. 6599. The ideas (succeed) each other with such **swiftness** that . . .

E. 357²². Occurs.

780⁸. The signification of 'light,' and 'swift.'

Swift. *Velox.*

Swiftness. *Velocitas.*

D. 2207⁹. The idea of the rejection of evil . . . is attended with a certain **swiftness**.

E. 2817. 'Saul and Jonathan . . . were **swifter** than eagles' (2 Sam.i.23). . . 'Swiftness,' in the Word, when predicated of intelligence, = the affection of truth.

—¹⁰. 'His horses are **swifter** than eagles' (Jer. iv.13)=reasoning against truths, and destroying them; for by 'swift,' and 'haste,' in the Word, is signified being stirred by affection and desire.

355²⁷. 'Ye said . . . We will ride upon the **swift**; therefore shall they that pursue you be made **swift**' (Is.xxx.16). . . 'To ride upon the **swift**'=to covet and love those things which are of one's own understanding and the derivative thought and reasoning. That falsities will then break in and take possession, is signified by . . . 'therefore shall they that pursue you be made **swift**.' 'Swift,' and 'haste'=that which is done from cupidity or from love.

455¹⁹. 'The tongue of the stammerers shall be **swift** to speak' (Is.xxxii.4)= . . . that those who are hardly

able to apprehend the truths of the Church will acknowledge them from affection. 'Swift' is predicated of affection.

Swift Beasts. See COURIER.

Swim. *Natare.*

Floating. *Natatisis.*

A. 2596. The Chinese presented to view . . . the idea of a floating city.

2871². He then appeared like an infant swimming with his hands.

P. 296⁹. In these delights man's thought floats, like a boat in a current.

D. 3370. I then saw human bodies as it were floating in the sea . . .

D. Min. 4787. As he still breathed revenge, he was immersed in the sea . . . and after he had laboured in swimming he sank to the bottom.

E. 629⁸. 'The waters were high, waters of swimming' (Ezek.xlvii.5) . . . = celestial intelligence . . . and because it is far above the natural man, they are called 'waters of swimming.'

Swine. *Sus.*

Swine, Of. *Suillus.*

See PIG.

A. 939. A vapour exhales from (the Hell of the avaricious) like that from **swine** being scraped in a scalding trough.

4751². Hence the avaricious appear to themselves to be among **swine**.

H. 488⁴. The avaricious . . . love **swine's** filth.

C. J. 83. (The confirmed Quakers) appear at a distance like wild **swine**. D.3785. J.(Post.)58.

P. 254⁴. A peasant (who) sits down to a table on which is **swine's** flesh . . .

M. 430. The forms of beasts under which the lascivious delights of scortatory love are presented to view, are **swine**, etc.

D. 826. There appear to the left huge **swine** joined together, by which are represented the earthly matters which are in urine, and are separated from the serum [of the blood] . . .

5954⁹. Those not in conjugal love are like **swine** and pigs as to all things. This was confirmed by one such who appeared like a hog, and who devoured excrements with delight.

D. Min. 4571. Ignatius . . . fled from adoration, by making himself as filthy as a **swine**.

4782. They appeared like **swine** . . .

E. 659². 'To eat **swine's** flesh' (Is.lxv.4)=to appropriate to one's self infernal evils.

1005³. In the brothels in Hell . . . adulteresses are seen lying with adulterers, like **swine** in filth.

Swynon. *Deliquium.*

A. 1512. From those in hatred and revenge exhale spheres which cause a swoon . . .

4416². When heavenly light falls into their smoky lumen . . . some of them fall as it were into a swoon.

4529^e. (When in that Heaven) they began to fall into a holy swoon.

4750. When (the celestial Angels) are sent to others, they are encompassed by other Angels; (for otherwise) the sphere of their love would throw into a swoon those to whom they are sent . . .

5716. There are Spirits who inject unclean colds . . . they also induce swoons.

6195. I then felt a pain in my head, such as is felt by those who fall into a swoon. D.Min.4686.

6321^e. As they prevented the influx of the Angels, so the life of thought . . . became at last as with those who fall into a swoon.

10382. (In the Third Earth) if a man persists in evil, he dies by a swoon. D.1682.

H. 232. An evil Spirit, when merely looked at by the Angels, falls into a swoon.

409^e. When good Spirits . . . perceive the heavenly joy from an Angel . . . they are filled with such delight that they come as it were into a sweet swoon.

W. 110. If an Angel of the Ultimate Heaven . . . enters the Third Heaven, he falls as it were into a swoon. Ex.

341^e. (The exhalations) from the poisonous Hells induce swoons.

390². So long as the heart moves, love with its vital heat remains and preserves life, as is evident from swoons, suffocations, and embryos. 399². 410. D.Wis. iii.5. vii.4². x.7.

407². That man has neither sensitive nor active life without the co-operation of the heart and lungs, is evident from swoons, when the heart alone acts. D.Wis.vi^e.

M. 510². They then appear to themselves to fall into a swoon . . . and sink down into their Hell.

T. 31². When man wishes to perceive . . . the eternity of God before times, it is as if his mind fell into a swoon . . .

119. Then the head, having no correspondence with the body, falls into a swoon.

607. If the conjunction between men and Angels were severed . . . the men would instantly fall into a swoon . . . and if it were not restored, they would die.

D. 2625. I perceived the same stench by a kind of swoon . . .

5635. If they try to return, they fall into a swoon, from the anguish. —.

D. Wis. xi. 6a. The heart and lungs are separated in swoons and suffocations; but, when separated, they do not make the life of man's body . . .

Sword. *Ensis*.

A. 6318^e. When they rose up from the deep, there appeared as it were a sword threatening to fall on their heads. D.Min.4594.

C. J. 77². When the Africans want to know in what VOL. VI.

state as to the affection and perception of truth they are, they draw their swords, and if they shine, they know that they are in genuine truths . . . according to the degree of the shining. D.6095.

T. 86. Divine good is like the round hilt of a sword; but Divine truth from Divine good is like a sharp sword.

508². The sword vibrating in his hand = that the sense of the letter can be turned hither and thither, provided it is done in application to some truth.

D. 934. That swords and sharp-pointed things appear whenever a Soul speaks one thing and thinks another.

3506. Men might manufacture swords, etc. and yet be good . . .

Sword. *Gladius*.

A. 306. 'The flame of a sword turning itself' (Gen. iii.24)=man's Own love with its insane cupidities and the derivative persuasions, which are such that he would fain enter, but is borne away from them to corporeal and earthly things. 309, III. (=Divine truth in ultimates, which is like the Word in the sense of the letter, which can be thus turned. S.97².) (=the terrific driving off and rejecting of all who are in falsities. E.131²⁰.) (=truth from the good of celestial love protecting. E.277³.)

574^e. 'Sword' (Is.lxvi.16)=the punishment of falsities. 1188³. 1296^e.

1327⁶. That 'the sword should be sent'=a penalty of profanation.

1460². 'Sword and famine' (Jer.v.12)=to be bereaved of the Knowledges of truth and good. . . 'Sword'=vastation as to spiritual things.

1857^e. 'To fall by the mouth of the sword'=by falsities; for 'a sword,' in the Word,=the penalty for falsity.

2039^e. 'Swords of stones' (Josh.v.2)=the truths with which they were to be imbued in order that they might therewith chastise and dispel filthy loves; for there is never any purification without the Knowledges of truth. (See 2046^e.) 9659².

2686⁴. 'Sword'=truth. 4135.

2799. 'A sword' (as distinguished from a knife)=truth combating . . . and also the vastation of truth; in the opposite, falsity combating, and the punishment of falsity. Fully ill. 3021⁴. 3183⁴. 3240⁴. 3268⁷. 3301⁷. 5694³.

3601. 'By thy sword shalt thou live . . .' (Gen.xxvii.40)=that so long as truth is being conjoined with good, good will be apparently in the lower place; for 'a sword'=truth combating . . . and the conjunction is effected by means of combats, that is, by means of temptations.

3696². 'Sword'=falsity combating against truth. 9050⁹. Refs. 9164^e. 9182⁶. 10227⁹. 10406⁷.

3727⁶. 'To kill the people with the sword' (Ezek.xxvi.11)=to destroy truths by means of falsity.

3941². 'The sword of Jehovah devoureth' (Jer.xii.12)=the devastation of truth.

4499. 'A sword'=truth combating and the consequent defence of truth; in the opposite, falsity combating and

the consequent vastation of truth. 472^{S2}. 5044⁶. —⁹. 5120⁶.

[A. 4499]. The reason 'a sword,' here (Gen.xxxiv.25) = evil also, is that it was the sword of Levi . . . 4501.

4843⁴. 'I am not come to send peace, but a sword' (Matt.x.34) . . . =temptations; for 'a sword'=truth combating; and, in the opposite, falsity combating. E.131².

5376⁵. 'The sword,' etc.=a state of desolation.

6306⁵. 'Sword'=truth combating. 8617. 8813⁶.

6767⁵. 'Thrust through with the sword'=truth extinguished by falsity.

7102. 'Lest He fall upon us with pestilence and the sword' (Ex.v.3)=to avoid the damnation of evil and falsity.

—. In the Word four kinds of vastations and punishments are mentioned . . . and by 'the sword' is signified the vastation of truth, and the punishment of falsity. Ill.

7162. 'To put a sword in their hand to kill us' (Ex.v.21)=that hence they have such ardour to destroy the truths of the Church by means of falsities. 'A sword'=falsity combating and vastating.

7456³. 'A sword'=truth combating, and destroying falsity; in the opposite, falsity combating, and destroying truth. 8294.

7519⁹. 'Sword'=falsity.

8294. 'I will draw out my sword' (Ex.xv.9)=the continual combat of falsity from evil.

8593⁴. 'Thy sword hath bereaved women' (1 Sam.xv.33)=that their falsity inflicts violence on the affections of good.

8595⁹. 'A drawn sword in his hand' (Josh.v.13)=truth Divine combating in its power; for 'a sword'=truth combating; and 'a drawn sword,' combating continually against falsities and evils.

8653. 'He hath delivered me from the sword of Pharaoh' (Ex.xviii.4)=deliverance from the falsity of those who infested. 'A sword,' in the opposite, =falsity combating and devastating.

8902¹. 'To fall by the sword'=to perish by falsity. Refs. 9014⁹.

9024². 'The sword'=falsity combating and conquering.

9193². 'The mouth of the sword' (Dent.xiii.15)=truth combating and destroying the falsity which is from evil. E.725⁸.

9205. 'I will slay you with the sword' (Ex.xxii.24)=that they deprive themselves of good and truth through falsities.

9231⁵. 'Sword'=falsity devastating the truth of faith. Refs.

9327⁹. 'Sword'=truth combating against the falsity of evil. Refs.

9496³. 'Sword'=truth combating against falsity. 9552⁹.

10488. 'Put ye everyone his sword upon his thigh'

(Ex.xxxii.27)=truth from good combating against falsity from evil. Ex.

P. 278a⁵. 'To be devoured by the sword' (Is.i.20)=to perish by the falsity of evil.

R. 52. Mention is often made in the Word of 'swords'—*gladius, machaera, et romphaea*;' and nothing else is signified by them than truth combating against falsities, and destroying them; and, in the opposite sense, falsity combating against truths; for by wars are signified spiritual wars . . . Ill. 836. E.131.

836². 'The sword—*gladius*' is upon the thigh, and therefore=combat from love; 'the sword—*machaera*' is in the hand, and therefore=combat from power; and 'the sword—*romphaea*' is of the mouth, and therefore=combat from doctrine.

D. 4733. (Good Spirits who are interiorly Angels) have given them a sword with a silver hilt, together with a belt; and, when they carry that sword, the evil Spirits dare not do anything.

4786. The angelic Societies with a Spirit inflow . . . also into the things which are external to his body . . . (as) is the case with those who have a sword, or even a staff with a cross-piece of wood, silver, or gold. This is done by influx from the Societies which are in the power of truth.

4966. See LAST JUDGMENT, here. This is what is signified in the Word also by the flashing of a sword.

E. 131². That 'a sword,' in the Word,=truth combating against falsity, and falsity against truth, and the consequent dispersion of falsities, and also spiritual temptation. Fully ill.

—¹⁸. From all these passages it is evident what is signified by 'a sword'—*romphaea, machaera, seu gladius*—in both senses. That such things are signified by 'a sword,' is also from the appearances in the Spiritual World. When there are spiritual combats there, which are those of truth against falsity, and of falsity against truth, there then appear various war arms, as swords—*enses*, spears, etc.; not because the combats are carried on with these, for they are only the representative appearances of spiritual combats. When falsities are combating sharply against truths, there sometimes appears from Heaven the brightness or flashing of a sword—*ensis*—vibrating both ways, and causing great terror, by which those who are combating from falsities are dispersed. Ill.

1527. 'The sword shall be upon . . . his right eye' (Zech.xi.17)=that all truth in the understanding will perish through falsity. 600¹⁷.

235⁵. 'Sword'=falsity destroying and devastating truth. 238³. 275³. 280¹⁰. 315⁴. —⁶. 355¹⁶. —¹⁷. 357⁸. —¹³. —³⁰. 386¹⁵. 388⁷. 391²⁶. 401¹⁹. 405³⁸. 504³⁰. 518²⁹. 537¹⁶. 539⁷. 601¹⁴. 637¹⁷. 652³². 654³⁹. —⁵³. 684¹⁵. 721²⁰. 724²⁵. —²⁸. 811⁴. 960². 1145⁵.

240¹. 'They shall cut thee in pieces with swords' (Ezek.xvi.40)=that the Church will utterly die through falsifications of truth.

288⁹. 'Gird Thy sword upon Thy thigh' (Ps.xlv.3)=Divine truth combating from Divine good. 208⁷.

304¹⁰. 'The sword of Jehovah devoureth . . .' (Jer. xii. 12)=falsity destroying truth. 314⁸. 374⁶. 730⁸.

—⁶⁰. 'Neither shall the sword go through your land' (Lev. xxvi. 6)=that falsity will not cast out truth. 365¹⁴. 650⁵⁸.

357³. 'The sword of Saul' (2 Sam. i. 22)=truth from good.

—⁵. 'He hath given the nations . . . as the dust to His sword' (Is. xli. 2)=that the Lord disperses evils . . . as if they were nothing, by His Divine truth.

—⁹. 'He hath made my mouth like a sharp sword' (Is. xlix. 2)=that in the Lord and from Him is the Divine truth, by means of which falsities are dispersed.

—²³. 'God hath sharpened His sword' (Ps. vii. 12). . . . It is the evil man who sharpens the sword against himself . . . 'He sharpeneth the sword'=that he acquires for himself falsity, by which he combats against truths.

367. In the Word mention is made of 'sword-*gladius*,' 'shortsword-*machaera*,' and 'longsword-*romphaea*,' and by 'sword' is signified this combat in general; by 'short sword,' the combat of truth from good, or of falsity from evil; and by 'long sword,' the combat of truth from doctrine against falsity, or of falsity from doctrine against truth; for a short sword is for the arm; and a long sword is said to go forth from the mouth.

386⁵. 'Sword' (Is. li. 19)=the deprivation of the Knowledge of truth, even until there is no more truth.

—⁷. 'Sword'=the deprivation of truth through falsities. —⁸, Ill. 388²⁰.

519⁶. 'I will send a sword after them' (Jer. ix. 16)=to destroy by the falsities of evil.

537¹⁰. 'His words are softer than oil, yet are they drawn swords' (Ps. lv. 21)=those who simulate good affections while they speak falsities by which they seduce. . . 'Drawn swords'=falsities destroying.

540⁸. 'The sword shall cut thee off' (Nahum iii. 15)=that they will perish through falsities. 543¹⁰.

556². 'Their tongue is a sharp sword' (Ps. lvii. 4)=crafty reasonings from falsities. These are called 'a sharp sword,' because 'a sword'=falsity destroying truth.

589⁶. Those are said to be 'thrust through with the sword' who have perished by falsities of evil. 659²⁰.

600¹⁶. The direfulness and enormity of the falsity which destroys truth, is described by 'the sword made into lightning, and sharpened for slaughter' (Ezek. xxi. 15).

—¹⁷. 'The sword shall be upon his arm' (Zech. xi. 17)=falsity destroying every good of the will.

632³. 'They shall fall by the mouth of the sword' (Luke xxi. 24)=that they will perish through falsities. (=the destruction of truth through falsities. 811.)

652¹⁶. 'He shall slay the people with the sword' (Ezek. xxvi. 11)=that it will destroy truths through falsities.

654⁴⁴. 'The sword shall devour and be satiate, and shall be made drunk with their blood' (Jer. xlv. 10)=the total destruction of the natural man through falsities, and through the falsifications of truth.

724¹⁴. 'The sword of a mighty man' (Zech. xi. 13)=truth powerfully destroying falsity.

734³. That by the consent of all, combats will then cease, is signified by 'they shall beat their swords into ploughshares . . .' (Is. ii. 4; Micah iv. 3); 'sword,' and 'spear'=falsities from evil combating against truths from good, and the converse.

811⁸. 'They who are for the sword to the sword' (Jer. xliii. 11)=destruction through the derivative falsities.

—¹¹. 'To fall by the sword' (Dan. xl. 33)=to perish through falsities.

—¹⁴. 'My sword shall devour flesh' (Deut. xxxii. 42)=that falsities will destroy all things of good.

812². 'All they that take the sword shall perish by the sword' (Matt. xxvi. 52)=to receive the falsity of faith, and to perish by it.

840⁶. 'He that hath no sword, let him sell his garments and buy one' (Luke xxii. 36)=that those who have no truths must reject the things which are their Own, and procure for themselves truths with which to combat against falsities. 'A sword'=the combat of truth against falsity, and the destruction of the latter.

863³. 'My virgins and my young men have fallen by the sword' (Lam. ii. 21)=that all the affection of truth and understanding of truth have perished through falsities.

—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.

911¹⁴. 'To be impoverished with the sword' (Jer. v. 17)=to be destroyed through falsities of evil.

Sword. *Machaera*.

A. 4502. 'Instruments of violence are their swords' (Gen. xlix. 5)=that falsities and evils have inflicted violence on truths and goods. (=that doctrinal things serve to destroy the works of charity. . . 'Swords'=doctrinal things; for 'swords-*gladii*'=the truths of faith by which combat is waged against falsities and evils; thus 'swords'=doctrinal things. 6353.) E. 443⁶.

6353³. That 'sword'=falsity combating and slaying. Ill.

S. 12². 'A great sword' (Rev. vi. 4)=falsity combating against truth. (=the destruction of truth through the falsities of evil. R. 308.) E. 367.

R. 52. See SWORD-*gladius*, here. 836. E. 367.

592. 'If anyone shall kill with the sword, with the sword must he be killed' (Rev. xiii. 10)=that he who destroys the soul of another by means of falsities, shall be destroyed and shall perish by falsities. E. 811²⁴. 812.

829. 'Which has the stroke of a sword and lived' (Rev. xiii. 14)=the quality of those natural things by which the things taken from the natural sense of the Word were conjoined. 'A sword'=the combat of falsity against truth, and the destruction of truth through falsities.

Sword. *Romphaea*.

R. 52. 'Out of His mouth goeth a sharp two-edged

sword' (Rev.i.16)=the dispersion of falsities by means of the Word and the derivative doctrine by the Lord. 108. 117. E.73.

[R. 52]. See *WORD-gladius*, here. 836. E.367.

299. By 'the **sword** out of His mouth' (Rev.xix.) is signified the Divine truth of the Word combating against falsities and evils. (=the dispersion of falsities by means of the derivative doctrine by the Lord. 827.)

323. 'By the **sword**,' etc. (Rev.vi.8)=by falsities of doctrine, etc. 'A **sword**=truth combating against evils and falsities and destroying them; and, in the opposite, falsity combating against goods and truths, and destroying them . . . E.131. 385.

836. 'And the rest were slain with the **sword** of Him that sat upon the horse, which proceedeth out of His mouth' (Rev.xix.21)=that all from the various heresies among the Reformed, who have not lived according to the Lord's precepts in the Word, with which they were acquainted, being judged from the Word, perish. . . By 'the **sword** of Him that sat upon the horse which proceedeth out of His mouth' are signified the truths of the Word combating against the falsities of evil.

E. 131. 'These things saith He that hath the sharp two-edged **sword**' (Rev.ii.12) = the Lord, who alone combats in temptations.

144. 'I will fight against them with the **sword** of My mouth' (ver.15)=that (such) will be dispersed.

Sychar. *Sichar*.

A. 4430². See *SHECHEM*, here.

Sycomore. *Sycomorus*.

A. 7553². 'The **sycomore**' (Ps.lxxviii.47)=the truths of the External Church. (=the natural truth of the Church. E.503⁴.)

E. 815¹⁰. 'If ye had faith . . . ye would say to this **sycomore**, Be thou rooted up, and be thou planted in the sea . . .' (Luke xvii.6). . . 'A **sycomore**'=the faith of the love of (evil), which is a faith of falsity from evil; and 'the sea'=Hell. . . In the Spiritual World such things actually take place. There . . . the faith of falsity from evil sometimes appears as a **sycomore**, which an Angel can root up and cast into Hell through faith from the Lord. . . 'A fig-tree,' or 'a **sycomore**'=the natural man in respect to the goods and truths there; and, in the opposite, the same in respect to evils and falsities.

Sycophant. *Sycophanta*.

P. 224. For a man can act the **sycophant** both in civil and moral things, and in spiritual ones.

M. 267³. Hence every man who is not led by the Lord interiorly is a pretender, a **sycophant**, a hypocrite; and thus an apparent man . . . of whom it may be said that his shell or body is wise, and his kernel or spirit insane . . .

T. 434². Occurs.

493. Man's will is twofold . . . and therefore a **sycophant** can act and speak before the world in one way, and with his familiars in another . . .

657². It is like a pious **sycophant**.

5 M. 22. The interiors of their minds are infernal, and the exteriors are as it were heavenly from a feigned morality; for they are **sycophants** and hypocrites.

Syllable. *Syllaba*.

A. 6516^e. Every syllable (of the writings in the Spiritual World) involves such things as are in that World.

9198^e. In everything the Lord has said . . . there are celestial and Divine things . . . not only in the words, but also in each **syllable** of the words, and even in each apex of each **syllable**. 9349².

10705². (The Jews) say that Divine secrets are hidden in every **syllable** (of the Word).

R. 29². Alpha and Omega are the first and last **letters** of the Greek alphabet. T.19².

T. 159⁷. God is not a word of three **syllables** . . .

483. A blank paper without a **syllable** on it.

D. 5562. In the celestial Heaven . . . they see in each **syllable**, little horn, and apex (of their writing) the many things which they signify.

5578. There was shown me a paper containing something written in Hebrew letters, and a certain Spirit . . . saw the inmost sense, not from the words, but from the **syllables** (or **letters**) and their . . . apices and little horns.

5580. (The celestial Angels) saw the spiritual writing . . . but understood other things from the inflections of the **syllables** . . . There was shown me a certain **syllable**: there were only curvatures in various forms, almost as with some of the oriental [letters].

5619². The correspondence of the Hebrew language in respect to the **syllables**, is with celestial forms.

5620. The celestial Angels said that all the letters, or **syllables**, in the Hebrew language, have a correspondence. Ex.

5621. (Thus) the Word is Divine not only in its words, but also in the **syllables**, or letters . . .

De Verbo 4. That the Word is Divine in respect to the **syllables** and apexes.

—³. They explained the internal sense of Ps.xxxii. 1, from the letters or **syllables** alone . . .

Syllogism. *Syllogismus*.

Syllogistic. *Syllogisticus*.

A. 5128². The learned confirm falsities by syllogistic and philosophical things.

D. 866. Philosophical things . . . have consisted solely in terms, and the **syllogism** . . .

—^e. It is the same with **syllogistic** philosophy, which so confines the ideas of men's minds that there is scarcely any opening for the light.

2606. How worthless **syllogistic** philosophy is . . . By a thousand **syllogisms** formed by those devoid of understanding, this Truth itself seems as if it might be destroyed . . .

D. Min. 4578^e. The conclusion (in logic) is frequently such that it is intelligible without any **syllogism**.

Symbol. *Symbolum.***Symbolic.** *Symbolicus.*

See APOSTLES' CREED, ATHANASIAN CREED, and NICENE CREED.

A. 1083². In place of sacrifices . . . there have succeeded **symbolic things**, from which the Lord is in like manner regarded.

1727. Bread and wine were therefore made **symbols** in the Holy Supper. 4217².

2156². In the Christian Faith, called the Creed . . .

2165⁵. This external **Symbolic** (the Holy Supper) was commanded because the greatest part of mankind are in external worship.

2329⁵. Yet in their creed—*fide symbolica*—it is said . . . that there are not Three Uncreates . . .

2702⁰. Baptism is a **symbol** of regeneration . . . 9032².

3478². In the (show) bread . . . as in a representative and **symbol**, they perceived the food by which Angels live . . .

4690². By faith the common people understand that of creeds, or that which books of creeds teach.

4721⁰. The *creed—fides symbolica*—called that of Athanasius . . .

B. 31. There are three **creeds**, called the Apostolic, the Nicene, and the Athanasian, which specially teach a Trinity; the two former, the Trinity itself, and the last, a Trinity of Persons. These three **creeds** are set forth in many of the Psalm books . . . The Apostolic Creed was written after the times of the Apostles; the Nicene Creed at the Council of Nice . . . and the Athanasian Creed, after that Council, by a person or persons, to utterly overthrow the Arians, and was afterwards accepted by the Churches as ecumenical.

D. 2409⁰. As **symbols** of confirmation.

Can. Trinity v. 1. There are three summaries of the doctrine of the Christian Church concerning the Divine Trinity and Unity, which are called **creeds** . . . These three **creeds** have been received by the Christian Church as ecumenical and catholic, that is, as universals of doctrine concerning God the Father, Son, and Holy Spirit.

Symmetry. *Symmetria.***Symmetrically.** *Symmetrice.*

A. 1627. (The decorations there) vary themselves with an ever new beauty and **symmetry**.

4409. All things of the external sight relate to truth and good, because they relate to the **symmetries** of objects, consequently to their beauties . . .

T. 365⁰. It is that (spiritual) light from which the understanding sees and perceives rational things analytically, as the eye sees and perceives natural things **symmetrically**.

Sympathy. *Sympathia.***Sympathetic.** *Sympatheticus.*

M. 47a². If the inclination is concordant and sympathetic, they continue (there) their conjugal life; but if it is discordant and antipathetic, they dissolve it.

171. Everything sympathetic and antipathetic derives its origin from (the spheres) . . . D. 1847.

273. When man is stripped of his material body, he is in his internal affections . . . hence it is that . . . the homogeneities and heterogeneities, or sympathies and antipathies, are not only felt there, but also appear in their faces, speech, and gestures . . .

393². It appears as if the love of infants is in mothers from the nourishing of them in the womb with their blood . . . and thus from a **sympathetic** union . . .

T. 44². The **sympathies**, and the efforts, of homogeneous things . . . to conjunction, derive their origin from (the universal sphere of the Divine love, which pervades the universe).

99. All conjunction . . . is from the reciprocal accession of the one to the other, while they both will one thing. Hence is effected what is homogeneous and sympathetic . . . in every particular of each.

331. That evil and good cannot be together . . . is because in the Spiritual World there exhales from every one the sphere of his love, which . . . causes sympathies and antipathies.

365¹. Sympathies and antipathies are nothing else than exhalations of affections from the mind, which affect another according to the similitudes, and cause aversion according to the dissimilitudes . . .

Symphony. *Symphonia.*

M. 3³. Dancing (there) to the measures of symphonies and flutes.

Synagogue. *Synagoga.*

A. 4859. That the truth of the Church is obscured to (the Jews) is represented at this day by their covering themselves with veils in their synagogues.

C. J. 80. See JEW, here. D. 5421.

R. 97. 'But are the synagogue of Satan' (Rev. ii. 9) = because they are in falsities as to doctrine. 'The synagogue' is mentioned because the Jews are; and, as they tangled in the synagogues, by 'a synagogue' is signified doctrine. 181. E. 120, Ex. and Ill.

E. 120³. That differences in matters of doctrine were adjusted in the synagogues. Ill.

210. 'I will give from the synagogue of Satan' (Rev. iii. 9) = those in the doctrine of faith alone and in no charity. Ex.

Synchronous. *Synchronus.***Synchronously.** *Synchrone.*

W. 403⁰. When the lungs expand . . . each and all of the (organs) are excited to an action synchronous with the pulmonic one.

405². This enables the lungs to respire non-synchronously with the heart.

412. They are correspondences, that is, they act correspondently, or **synchronously**.

Syncretist. *Syncretista.***Syncretism.** *Syncretismus.*

R. 386². There then arose one who was called by the

Angels a **Syncretist**. (He states his opinions on faith and charity.) T.460.

[R. 386]⁵. The intermingled hoarse sound was from the **Syncretist**.

D. 5662a. (See LAST JUDGMENT, here. On the union of religions, or **Syncretism**.)

Synod. *Synodus*.

T. 486². The **Synod** of Dort. 759².

632. The Nicene **Synod**.

Synonym. *Synonymum*.

S. 84. (These pairs of words in the Word) appear like **synonyms**, but are not. Ex.

Ath. 156^e. That 'the Anointed,' 'Messiah,' 'Christ,' and 'Son of God,' are **synonyms**.

Syria. *Syria*.

Syrian. *Syrus*.

Syriac. *Syriacus*.

See ARAM.

A. 1137. A certain Church which came into existence in **Syria**, being instituted by Eber, which is to be called the Second Ancient Church. Tr.

1238. The First Ancient Church extended through **Syria**, etc. 2385⁵. E.422²⁰.

—². Afterwards, in **Syria**, there commenced a certain external worship . . .

1250^e. Those who dwelt in **Syria** were called 'sons of the east.'

1343⁶. Balaam was from **Syria**, where had lived Eber, or whence came the Hebrew nation.

1360^e. Besides other nations in **Syria** which were from Nahor.

1366². Terah and Abram . . . worshipped other gods, and had no knowledge . . . of the good and truth of faith; and had thus become better fitted to receive the seed of truth than others in **Syria**, among whom **Knowledges** as yet remained. That they did remain with some, is evident from Balaam, who was from **Syria** . . . 1675⁵.

1796. Damascus was the principal city of **Syria**, where there were remains of the Ancient Church, and whence came Eber, or the Hebrew nation, with which there was nothing but the external of the Church.

1992. In **Syria**, whence came Abram, there still remained remains of the Ancient Church, and many families there retained the worship, as is evident from Eber . . .

3031. From this it is evident that the land whence Abram came was **Syria**, where was the Second Ancient Church, which was called 'Hebrew' from Eber . . .

3249. As by 'the **Syrians**,' or 'the sons of the east,' were signified those in the **Knowledges** of good and truth, they . . . were called 'the wise.' Ill. . . As in Matt. where it is said . . . 'Wise men from the east came to Jerusalem . . .'

—². For in **Syria** were the last remains of the Ancient Church, and therefore in that land the **Know-**

ledges of good and truth were still preserved, as may be evident from Balaam . . .

—^e. When Jacob went into **Syria**, he is said to have gone to 'the land of the sons of the east' (Gen. xxix.1). 3762.

3762. That by '**Syria**,' in general, are signified the **Knowledges** of good. Refs. But here it is not said that Jacob went 'to Aram, or **Syria**,' but 'to the land of the sons of the east,' in order to signify . . . an ascent to the truths of love.

4195. 'Jegar-sahadutha,' means 'the heap of the witness,' in the idiom of **Syria**, whence Laban came.

4680². The Hebrew Church was in **Syria** and Mesopotamia, and also among some nations in Canaan.

4720. By 'the king of **Syria**' (who sent chariots and horsemen and a great army to take Elisha) (2 Kings vi. 13) are represented those who are in the **Knowledges** of truth; here, in the opposite, those in **Knowledges** not of truth.

6952^e. 'Rezin king of **Syria**' (Is.vii.1,4)=the **Knowledges** of evil. That '**Syria**'=the **Knowledges** of good. Refs. Thus, in the opposite, it=the **Knowledges** of evil.

9340⁶. '**Syrians** from Kir' (Amos ix.7)=those in the **Knowledges** of good and truth, which they have perverted. Refs.

9688². That by '**Syria**' are signified the **Knowledges** of truth and good. Refs.

9868³. '**Syria** is thy trader . . .' (Ezek.xxvii.16)= . . . the **Knowledges** of good (which are) the truths of celestial love. E.717¹⁰.

9942⁴. The manner of writing of the Arabians, **Syrians**, and Greeks . . .

S. 21. How it was that the science of correspondences came to be cultivated in **Syria**, etc. 102.

102. The Ancient Word existed in **Syria**, etc.

E. 195⁸. '**Syria**'=the Church as to the **Knowledges** of truth and good.

391³¹. That altars were in use in **Syria**, from which Abram came. Ill.

411¹³. 'Cephas,' in the **Syriac** language, means 'a rock.'

475¹⁸. 'Naaman a leper of **Syria**' (2 Kings v.10)=those who falsify the **Knowledges** of good and truth from the Word; for . . . '**Syria**'=the **Knowledges** of good and truth.

559⁸. 'Rezin, and **Syria**' (Is.vii.4)=a perverted Rational. . . It is the Rational in respect to **knowledges** which confirm, which is signified by '**Rezin and Syria**;' for a man cannot have understanding of the Word unless he has a Rational . . .

706¹³. 'The king of **Syria**' (who made war upon Ahaz) (Is.vii.)=the external or Natural of the Church.

827². The idolatry and magic which then existed in **Syria**. etc.

Syringic. *Syringicus*.

A. 1763. A pain as of the drawing of a syringic [instrument].

D. 1129. They imitate the action of the cistern of the chyle by a like syringic drawing . . .

System. *Systema*.

Systematic. *Systematicus*.

T. 13. This great system, which is called the universe, is a work cohering as a one . . .

75^e. Such a system of theology as this . . .

159². (They said,) God operates (only) universally in the whole system of our mind and body . . .

343. For faith enters into the parts of a system of theology, as the blood enters into the members of the body.

62^{8e}. The whole system of theology of the present day is dependent on this imputation.

758². By which (the Christian Church) has fashioned its system—*systematicum*.

D. 2311. This is in the general system of the World of Spirits.

2782^e. Therefore . . . the universal system of man has been perverted.

2986. The tone may be from the whole consonant bony system . . .

3034. To one action . . . the universal system of the purer parts concurs . . .

3035. It is the lungs which operate in general into the system of the muscles.

4627. The soul (is conceived of) as dominant in its own systematic world.

Systole. *Systole*

Systolic. *Systolicus*.

H. 445. When . . . the systolic motions of the heart cease . . .

446. The systolic motion of the heart (is one of the) bonds, which, being broken, the spirit is left to itself . . .

F. 19. Like the motion of the heart, which is called systole and diastole. P. 319, Def.

W. 378. As the motions of the heart, which are called systole and diastole, change and vary according to the affections of each man's love . . .

E. 1088². The celestial things of the Word are like the systole and diastole of the heart.

D. Wis. vii. 3². Hence there is in man both an internal and an external systolic and animatory motion; an external one which is natural, and an internal one which is spiritual.

Tabernacle. *Tabernaculum*.

See under DWELL and TENT.

A. 414³. When they began to profane their tents by profane worships, the tabernacle was built, and afterwards the temple. And as a tabernacle, afterwards 'a temple,' and also 'tents,' were significative, a holy man was called 'a tent,' 'a tabernacle,' and also 'a temple,' of the Lord. Ill.

—⁴. In the supreme sense, the Lord as to His

Human essence, is 'the tent,' 'the tabernacle,' and 'the temple.' Hence every celestial man is so called; and, derivatively, everything celestial and holy.

—^e. As the Most Ancient Church was more beloved by the Lord . . . and also because they lived alone by themselves . . . and celebrated worship so holy in their tents, therefore tents were accounted more holy than a temple, which had been profaned; and in remembrance of this the feast of tabernacles was instituted, when they gathered in the increase of the land, during which, like the Most Ancients, they dwelt in tents (Lev. xxiii. 39–44; Deut. xvi. 13; Hos. xii. 9). 3312. 4391^e.

3478. There was represented before certain Spirits the tabernacle with the ark . . . with all their appurtenances . . . The three Heavens were represented by the tabernacle . . .

4236. The tabernacle in the midst of the encampment . . . represented the Lord Himself.

4288³. In the Representative Church they had tents or tabernacles, and Divine worship in them, and they accounted this holy because 'tents' or 'tabernacles' signified the Holy of love and of worship.

4391. 'Booths,' or 'tents,' in the Word, properly = the Holy of truth, and are distinguished from 'tabernacles,' which are also called 'tents,' by this: that the latter = the Holy of good. The former are called 'succoth;' but the latter 'ohalim.' Ill.

5922⁷. Hence it was that upon the tabernacle there appeared a cloud by day, and a fire by night, because 'the tabernacle' represented the Lord's Divine Human; consequently the Divine truth which proceeds from Him; thus the Word. Ill.

6537^e. See FEAST, here. 9286. 9294⁴.

9294⁶. The like was represented by the dwelling of the sons of Israel in Canaan, as by . . . 'the feast of the ingathering of the fruits of the earth' . . . called also 'the feast of tabernacles,' namely, the implantation of good, and thus life in Heaven. 9296⁴, Ex. and Ill.

9296⁶. By 'the tabernacles in which they were to dwell seven days' is signified the Holy of love from the Lord, and, reciprocally, to the Lord. Refs. And, that it = the Holy of union. Ref.

9457⁴. For this tabernacle was so constructed as to represent the three Heavens, and all things which are therein . . .

9479^e. (Thus) the tabernacle was called 'the Sanctuary' from the fact that by it was represented Heaven and the Church; and that by the holy things therein were represented the Divine things which are from the Lord in Heaven and the Church.

9485^e. That the Inmost Heaven was signified by the ark, was because by the whole tabernacle, or tent, was represented the universal angelic Heaven; its ultimate, by the court; its middle, by the habitation where the priest ministered; and its inmost, by the habitation within the veil, where was the ark containing the Testimony. 9594.

10545². From the fact that the Most Ancient Church was more loved than the rest, and the Lord dwelt with

them in tents... in memory of these things the **tabernacle** or Tent of the Assembly was constructed among the Israelitish nation, in which holy worship was held; and on the same account there was instituted the feast of **tabernacles** or of tents. See R. 585³.

S. 2^o. In other places, the Word is called 'the Sanctuary,' and 'the **Tabernacle**,' in which the Lord dwells with man.

46. That the sense of the letter... is signified by the curtains and veils of the **tabernacle**. By 'the **tabernacle**' was represented Heaven and the Church, and therefore its form was shown by Jehovah upon Mount Sinai; and consequently by all the things which were in the **tabernacle**... were represented the holy things of Heaven and the Church; and by 'the Holy of Holies,' where was the ark... was represented the inmost of Heaven and the Church; and by the Law itself written on the two tables of stone... was signified the Lord as to the Word... Hence by the ultimates of the **tabernacle**, which were the curtains and veils, thus the coverings and containants, were signified the ultimates of the Word, which are the truths and goods of the sense of its letter.

Life 55². On account of the holiness of the **tabernacle** from the Law in the ark, the whole Israelitish people encamped around it by command in order according to the tribes, and marched in order after it; and there was upon it a cloud by day, and a fire by night...

P. 250³. That they may receive them into everlasting habitations.

R. 585. ('Blasphemies against His **tabernacle**, and against them that dwell in heaven' (Rev. xiii. 6) = scandals against the Lord's Celestial Church, and against Heaven. Nearly the same is signified by 'the **tabernacle**' as by 'the temple'; namely, in the supreme sense, the Lord's Divine Human; and, in the relative sense, Heaven and the Church. But by 'the **tabernacle**,' in this sense, is signified the Celestial Church, which is in the good of love from the Lord to the Lord; and by 'the temple,' the Spiritual Church, which is in truths of wisdom from the Lord... The reason why by 'the **tabernacle**' is signified the Celestial Church, is that the most Ancient Church... held holy worship in **tabernacles**; whereas the Ancient Church... held it in temples. The **tabernacles** were of wood, and the temples of stone; and wood = good, and stone truth.

—². That by 'a **tabernacle**' is signified the Lord's Divine Human as to the Divine love, and also the Heaven and Church which are in love to the Lord. III.

669. 'The temple of the **tabernacle** of the testimony in heaven was opened' (Rev. xv. 5) = that there was seen the inmost of Heaven, where is the Lord in His holiness in the Word, and in the Law which is the decalogue... By 'the **tabernacle** of the testimony' is signified the inmost of that Heaven where is the Lord in His holiness in the Word, and in the Law which is the decalogue; for by 'the **tabernacle**' is equally signified Heaven; and the inmost of the **tabernacle** was where the ark was, in which were the two tables... That by 'the **tabernacle** of the

testimony' is also signified where the Word is, is because 'the testimony' is predicated (also) of the whole Word, and of the Lord as the Word, because the Word testifies of Him. (=the interior Divine truth in the Word revealed by the Lord. E. 948.)

882. 'Behold the **tabernacle** of God is with men' (Rev. xxi. 3) = the Lord from love speaking and evangelizing that He will now be present with men in His Divine Human. This is the celestial sense of these words... By 'the **tabernacle** of God' is meant the Celestial Church; and, in the universal sense, the Lord's Celestial Kingdom; and, in the supreme sense, His Divine Human. The reason why by 'a **tabernacle**,' in the supreme sense, is meant the Lord's Divine Human, is that by 'a temple' this is signified... with this difference: that by 'a temple' is meant the Lord's Divine Human as to the Divine truth or the Divine wisdom; and by 'a **tabernacle**' is meant the Lord's Divine Human as to the Divine good or the Divine love. III.

926³. There was then seen in the same place (as that in which the solididant temple had been) a **tabernacle**, simple in its external form; and the Angels who were with me said, Behold the **tabernacle** of Abraham, such as it was when the three Angels came to him, and announced that Isaac was to be born. This appears simple before the eyes; but it becomes more and more magnificent according to the influx of the light from Heaven. (They opened the Second Heaven) and then, from the light which inflowed from it, that **tabernacle** appeared like a temple similar to the Jerusalem one... (And when they opened the Third Heaven) the temple vanished; and in place of it was seen the Lord alone, standing upon the foundation stone, which was the Word... (Afterwards the passage for the light from the Third Heaven) was closed by the Lord, and that from the Second Heaven was opened: in consequence of which the former appearance of a temple returned, and likewise that of a **tabernacle**, but in the temple. By this was illustrated the meaning of the words: 'Behold the **tabernacle** of God is with men, and He will dwell with them.' Also of these: 'I saw no temple in the New Jerusalem; for the Lord God Almighty is the Temple of it, and the Lamb.' B. 118. T. 187.

M. 75. (In the Heaven of the Golden Age) were seen **tabernacles** and **tabernacles**, to the number of many thousands, in front, and at the sides, as far as the sight could reach. And the Angel said, We are now in the Camp, where is the Army of the Lord Jehovah; for so do they call themselves and their dwellings. These Most Ancients, while in the world, dwelt in **tabernacles**; and therefore now dwell in them.

—⁷. I then saw the **tabernacle** (of this married pair) as it were overlaid with gold, (which was) from the flaming light, which... irradiates... the curtains of the **tabernacle** while there is converse about conjugal love.

—⁸. I then saw a great light upon the hill in the midst of the **tabernacles**, (which was) from the Sanctuary of the **tabernacle** of their worship... On approaching it, I saw the **tabernacle**, both outside

and inside, exactly like the description of the tabernacle built for the sons of Israel . . . the form of which was shown to Moses upon Sinai (Ex.xxv.40; xxvi.30).

—e. The man then ran to his tabernacle, and returned with a pomegranate . . .

T. 221. By the tabernacle is represented the Heaven where are the celestial Angels . . . who are in love from the Word.

283. The holiness of the whole of that tabernacle was from no other source than the Law which was in the ark. E.700^b.

669². The sacraments may be compared also to the tabernacle. Des.

D. 1909. On Spirits who were celebrating the feast of tabernacles. Des.

E. 62². For by 'the tabernacle' was represented the whole Heaven in the complex. 576^a. 586³.

109⁶. For by 'tabernacles' were signified the goods of celestial love, and the derivative holy worship; and by 'the feast of tabernacles,' the implantation of this good, or love.

365³⁸. 'In Salem is His tabernacle' (Ps.lxxvi.2). . . By 'the tabernacle of God,' which is there, is signified the Church which is from these things. 'His habitation in Zion'=the good of love . . .

431¹³. 'How good are thy tabernacles, O Jacob; thy habitations, O Israel' (Num.xxiv.5). . . 'Tabernacles,' and 'habitations'=such dwelling-places as there are in the Heavens; 'tabernacles,' the dwelling-places of those who are in the good of love; and 'habitations,' the dwelling-places of those who are in truths from that good. (Compare 700³.)

455¹⁰. 'Thou hidest them in a tabernacle from the strife of tongues' (Ps.xxxi.20). . . By 'the tabernacle in which He hides them,' is signified the Divine truth.

458⁴. As by 'the feast of tabernacles' was signified the implantation of good through truths . . .

504¹⁰. For by 'the tabernacle' was represented Heaven and the Church; and by 'the cloud' and 'fire' on it, protection . . .

659¹⁸. By 'a tabernacle,' in the Word, is signified the Holy of worship, and the good of love, because in the most ancient times Divine worship took place in tabernacles; and because their worship was from the good of celestial love . . .

700⁴. For this reason that tabernacle was called 'the Habitation of Jehovah God,' as Heaven itself is called. That (the three) Heavens were represented by 'the tabernacle,' is evident also from the fact that the form of it was shown to Moses by the Lord upon Sinai; and what is shown in form by the Lord must represent either Heaven, or the things which belong to it.

799. 'And His tabernacle' (Rev.xiii.6)=all the doctrine of the Church and the derivative worship. For 'a tabernacle'=the Church as to doctrine and worship; hence also the doctrine and worship of the Church; and therefore to falsify these is signified by 'to blaspheme the tabernacle of God.' The reason 'a tabernacle'=the Church as to doctrine and worship, is that those

who belonged to the Church in the most ancient times dwelt in tabernacles and tents, and also journeyed with them . . . and the father of the family taught those born of his house the precepts of charity, and thus a life of love, in the tabernacles, as was afterwards done in temples; and this is why 'a tabernacle' has a like signification to 'the house of God,' namely, the worship of God according to doctrine, and consequently the Church; for the Church is the Church from a life according to doctrine; and a life according to doctrine is worship.

—². As the Church with the Most Ancients was such, and as the doctrine of love to the Lord was taught in the tabernacles, and as consequently tabernacles were more loved by the Lord than temples, therefore, by the command of the Lord upon Mount Sinai, a tabernacle was built in which the Israelitish nation were to have holy worship; and afterwards, in memory of the most holy worship in tabernacles, the feast of tabernacles was instituted. From these things it is evident whence it is that 'a tabernacle'=the doctrine of the Church and the derivative worship. Ill.

—³. Here, and elsewhere, in the Word, both 'tabernacles,' and 'tents,' are mentioned; and by 'a tabernacle' is signified the Church from those who are in the good of love to the Lord; and by 'a tent' . . . the Church from those who are in truths from that good. And, as doctrine and the derivative worship constitute the Church, by 'a tabernacle' is signified the doctrine of the good of love; and by 'a tent,' the doctrine of truth from that good. Hence, too, by 'tabernacles,' in the plural, are signified the goods of the Church and of doctrine; and by 'tents,' the truths of the Church and of doctrine. Ill.

—⁶. 'In the secret of His tabernacle shall He hide me' (Ps.xxvii.5)=to keep in Divine good, and to be protected from evils.

—⁷. 'Who shall abide in Thy tabernacle?' (Ps.xv.1). By 'a tabernacle,' here, also, is signified the Church as to the good of love; thus also the good of love.

—⁸. 'I will abide in Thy tabernacle for ever' (Ps.lxi.4)=to be in the Divine good of love.

—¹⁰. Heaven and the Church as to the good of love and the truth of doctrine are 'a quiet habitation,' and a tabernacle which shall not be taken down' (Is.xxxiii.20). 'The stakes which shall never be removed'=a strengthening by Divine truths; and 'the cords which shall not be broken'=conjunction through Divine good.

—¹¹. 'My tabernacle is laid waste' (Jer.x.20)=the Church in which there is no longer any good. —¹².

—¹³. 'They shall pitch tabernacles against her' (Jer.vi.3)=the evils and their falsities which devastate the Church.

—¹⁴. That evils of falsity will destroy all their good, is signified by, 'the thorn shall be in their tabernacles' (Hos.ix.6).

—¹⁶. 'I will yet make thee to dwell in tabernacles' (Hos.xii.9)=that they shall yet be in the Church where good is.

—¹⁷. 'The tabernacles of Judah' (Hos.xii.7)=the goods of the Word, and the goods of the Church.

—¹⁷. 'In the heavens He hath set a tabernacle for the sun' (Ps.xix.4)=in the Lord's Heaven from the good

of love (in which dwells the Lord as to His Divine love).

[E. 799]¹⁸. By 'a habitation' are signified Heaven and the Church as to truths; and by 'a tabernacle' (Ps. xci.9,10), Heaven and the Church as to goods.

— That he must be expelled from all the good of the Church, is signified by, 'he shall pluck thee out of the tabernacle' (Ps. lli.5).

—¹⁹. By 'a tabernacle' is signified the Church as to good, or the good of the Church, in the following passages also. Ill.

—²⁰. As 'a tabernacle'=Heaven and the Church as to the doctrine of the good of love; and 'a tent,' the Church as to the doctrine of truth from that good; and this from the holy worship of the Lord by the Most Ancients . . . it therefore pleased the Lord that a tabernacle should be erected by Moses, in which representative worship should be performed. Ill.

820⁶. 'I will make here three tabernacles' (Matt. xvii. 4). . . By 'tabernacles' is signified the worship of the Lord from the good of love and the derivative truths.

827². As the Church with (the Israelites) was representative, the tabernacle was built . . .

1088³. The spiritual and celestial things of the Word are comparatively like the holy things of the tabernacle . . .

1145². As 'wood'=good, therefore, with the Most Ancients . . . the temples were of wood, which were not called temples, but houses of God: with many these things were in their tabernacles, in which they not only dwelt, but also had holy worship.

Table. Mensa.

A. 5120³. 'Thou preparest a table before me' (Ps. xliii.5)=to endow with the good of charity.

6405⁴. 'To prepare a table for Gad' (Is. lxxv.11)=to be in works only.

8352³. Meat and drink nourish the body better when a man is in the delight of converse with others . . . than when he sits at table alone. D. 3566.

8377. When (the inhabitants of Jupiter) sit at table, they sit . . . on the leaves of a certain tree.

9468². For the inmost things, which are of the Celestial Kingdom or Church, were signified by those things which were upon the table, especially by the loaves (Num. iv.8).

9527. 'Thou shalt make a table' (Ex. xxv.23)=a receptacle of celestial things; for 'a table'=Heaven as to the reception of such things as are from the Lord there, which are the good of love and the good of faith, and the derivative bliss and happiness. These things are signified by 'a table,' because by 'foods' are signified the celestial things which are of the good of love and of faith, and the derivative wisdom and intelligence. . . Moreover, these things are sometimes presented representatively in Heaven as a table, upon which are foods of every kind. Ill.

—². In the opposite sense, 'a table'=a receptacle of such things as are in Hell. Ill.

9543. 'The table shall be carried with (the staves)' (Ex. xxv.28)=the continuance (in a state of good, of the

receptacle of celestial things). Thus is described the Third Heaven as to the reception of good from the Lord; for the loaves of faces=the celestial good which is from the Lord, and the table on which they were=the receptacle of that good. But we may not set forth the particulars of this subject according to its actual manifestation—*existentium*, because . . . (Continued under CELESTIAL KINGDOM.) 9545.

9683. 'Thou shalt set the table outside the veil' (Ex. xxvi.35)=influx through the celestial things which are of love. . . 'Outside the veil'=outside the uniting medium through which there is mediate influx; and, as that table was behind the veil, there is therefore signified influx through the celestial things which are of the Inmost Heaven, which are the goods of love. Ex.

9684. 'The table' upon which were the loaves of faces, and opposite to which was the candlestick (ver.35)=the Lord as to celestial good, thus that good itself from which and through which the Lord inflows into the Spiritual Kingdom.

9685. 'Thou shalt set the table on the north side' (id.)=good in obscurity. . . For, in the Spiritual Kingdom, good appears through truth . . .

10206⁴. By 'the table' upon which were the loaves, is signified the derivative good of love.

10270. 'And the table and all its vessels' (Ex. xxx.27)=in spiritual good which is from the Celestial which is of the Second Heaven; and in the ministering goods and truths. For the Tent of the Assembly outside the veil, where that table was,=the Second Heaven; and 'the table' upon which were the loaves of faces=spiritual good from celestial; for 'the loaves'=celestial good; and 'the table' upon which they were, spiritual good. Refs. 10341.

R. 566⁵. When any paper upon which is written a truth from the Word is placed upon that table, the paper . . . shines like a star . . .

—⁶. They saw there also a table, upon which lay the Word . . .

875¹⁵. I saw a cedar table upon which was a book, under a green olive-tree . . . It was a book written by me . . .

962. In the midst of the temple was a table of gold, upon which was the Word . . .

M. 6. Tables were set; fifteen on each side; (one set of tables being for Abram, Isaac, and Jacob, and the twelve apostles; and the other set for their wives).

—². After some delay, all the tables appeared covered with dishes . . . Those about to feast stood round the tables, waiting to see the presidents of them . . .

12. Near the walls (of the palace) were placed tables of silver melted together with gold, upon which were various utensils made of precious stones . . .

14². In the dining-hall they saw a table magnificently laid out, having in the middle a lofty golden pyramid, with a hundred salvers arranged in three rows. Further des.

20. At the sides of the candelabrum (in the wedding chamber) were two tables, on which were placed loaves

in three rows; and, in the four corners of the room, there were **tables** on which were crystalline cups.

103³. On each side of the window posts (in that house) there were projections from the walls, like chambers vaulted above, where were **tables**. . . At the eastern wall, where no windows were seen, there was placed a table overlaid with gold, upon which was laid a tiara set round with precious stones . . .

132. In the middle of the theatre there was a **table** on which was laid a sealed paper.

T. 167^e. Like loading a **table** with food after satiety.

797². See MELANCTHON, here. —³. —⁴.

D. 397. See SWEDENBORG, here.

2900. When I have thought . . . at **table**, etc.

3752. Afterwards, a **table** was seen, at which some reclined . . .

3766. The invited (Quakers) sit at a **table**, which was represented to me, and await the operation of the Holy Spirit . . .

4365. Then the **table** (of the hypocrite) was suddenly thrown in their faces . . .

4720. A dark chamber where many sit at a **table**, and acknowledge the president as the Supreme God . . .

4787^e. The general conversation at the **tables** is from sensuous things and their knowledge.

4910. They who have believed themselves to owe all things to Own intelligence, appear to sit at a **table**, and to write there.

5221. See LAST JUDGMENT, here. 5229.

5365. I saw many in a certain house sitting round a **table**, who all appeared like rich merchants . . . All were successively cast down . . . J.(Post.)153.

5519. See CELESTIAL KINGDOM, here.

6088. When it is time for dinner and supper (there), there appears a **table** with food; and, when they have dined, or supped, it disappears.

D. Min. 4698. Mentioned (?).

E. 118⁴. 'Desiring to be fed with the crumbs that fell from the rich man's **table**' (Luke xvi. 21)=to long for some truths from the Word; for . . . 'a **table**'=a receptacle for (knowledge, intelligence, and wisdom; and, in general, for good and truth).

235⁷. 'All **tables** are full of the vomit of voiding' (Is.xxviii.8). . . '**Tables**'=all things which should nourish the spiritual life; for by '**tables**' are meant the foods which are upon them . . . and therefore by (the above words) are signified the same things falsified and adulterated.

324³. 'The **table**' upon which were the loaves of faces, =the reception of celestial good in spiritual good.

340¹³. 'Sons around the **tables**' (Ps.cxxviii.3)=the derivative truths of good. '**Tables**'=instructions. ('Around the **tables**'=delights from spiritual appropriation and nourishment. 638¹³).

375³⁴. 'Thou wilt set out a **table** before me in the presence of mine enemies' (Ps.xxiii.5). . . 'A **table**'=spiritual nourishment. 727².

430⁹. 'The **table**' (of the loaves of faces)=the reception (of the good of love); thus also truth in general, because this is what receives good.

519³. 'Let their **table** before them become a snare' (Ps.lxix.22)= . . . a going astray as to all the truth of doctrine from the Word; for 'a **table**' is said for all spiritual food . . .

650⁴⁸. 'To be satiated at the Lord's **table** with horse and chariot, with the mighty, and with every man of war' (Ezek.xxxix.20)=to be instructed to the full from the Word . . .

840⁴. 'The **tables** of the money-changers' (Matt.xxi. 12)=those who (make gain) from holy truths.

J. (Post.) 338. Some are fed at the **tables** of others; but they who are evil and idle sit at the **table** and do not see the food.

5 M. 19. The **tables** and the heaps of books on them were . . . representations of the intentions of the mind and of the derivative deeds according to which the faithful and unfaithful will be judged.

Table. *Tabula*.

Boarded. *Tabulatus*.

Flooring. *Tabulatio*.

A. 576^e. That remains are in the internal man, is represented by 'the **tables**' (of the decalogue).

1038⁵. Therefore the **tables** upon which the ten precepts were written, are called 'the **tables** of the covenant.' 9396⁴.

1298³. 'The **tables**' of stone . . . =holy truths, and therefore they were of stone, that is, their foundation was stone. Ill. 8940³. 9416.

6385². The Knowledges of good and truth are described by such things as belong to a ship, as 'the planks,' etc. (Ezek.xxvii.5).

9414². Therefore Moses . . . broke the **tables**; and was afterwards commanded to hew out other **tables**, upon which the same words were to be written; by which was signified that that people by no means wanted to acknowledge anything doctrinal from the internal sense . . . but only from the external sense separated from the internal.

9416. 'I will give thee the **tables** of stone' (Ex.xxiv. 12)=the book of the law or the Word in the whole complex; for 'the **tables**'=those things on which are inscribed the things which are of doctrine and of life; here, the things which are of heavenly doctrine and of a life according to it. The reason these **tables**=the book of the law, or the Word, in the whole complex, is that the things which were written on them contained, in general, all things which are of life and of heavenly doctrine . . . Hence it is that these **tables**=the Word in the whole complex . . . Moreover, the things which were written on these **tables** were the first of the revelation of Divine truth, and were uttered by the Lord *viva voce* before the whole Israelitish people.

—². The reason there was not one **table**, but two, was that there might be represented the conjunction of the Lord with the Church through the Word; and through the Church with the human race; and they are therefore called 'the **tables** of the covenant'

(Dent. ix. 9, 11, 15). . . And therefore these **tables** were divided from one another, but were joined together by application, and the writing was continued from the one **table** upon the other, as though it was on one **table**; and there were not, according to the common opinion, some of the precepts upon the one **table**, and some upon the other. For, by one thing being divided into two, and by these two things being joined together in this way, or being applied the one to the other, is signified the conjunction of the Lord with man . . .

[A. 9416]³. Moreover, writing, and engraving on **tables**, in the Word, = those things which must be impressed on the memory and the life, and which will thus permanently remain. Ill.

9738. 'Hollow, boarded, shalt thou make it' (Ex. xxvii. 8). . . 'Hollow, boarded,' as said of the altar . . . = application; for it was thereby rendered applicable to its use.

10375. 'He gave to Moses . . . the two **tables** of the testimony' (Ex. xxxi. 18) = the conjunction of the Lord with man through the Word. . . 'The two **tables**' = the Law in the whole complex, thus the Word. . . Conjunction thereby with man is signified by the **tables** being two, and joined together in the resemblance of a covenant.

10376. 'Tables of stone written with the finger of God' (id.) = the Divine truth therein from the Lord Himself. For 'the **tables**' = the Law in the whole complex, thus the Word; and 'stone' = Divine truth in ultimates. . . The reason these **tables** were of stone, and the words of the law were written on stone, was that 'stone' = truth in ultimates; and Divine truth in ultimates is the sense of the letter . . .

10393. That with that people interior things were completely closed up, lest they should profane the holy things of Heaven and the Church, is signified by the **tables** of the law having been broken by Moses.

10451. 'And the two **tables** of the testimony in his hand' (Ex. xxxii. 15) = the Word of the Lord in special and in general; for 'the **tables**' . . . = the Word in the whole complex. . . The reason why by these **tables** is signified the Word in the whole complex, thus in special and in general, is that there was written on them the law of life . . .

10452. 'The **tables** were written by passing over both of them (literally, 'from their two passingovers'), from this and from this were they written' (id.) = by means of which there is the conjunction of the Lord with the human race, or of Heaven with the world; for 'the **tables**' with the Law written on them = the Word in the whole complex. (See above, at 9416³.)

10453. 'These **tables** were the work of God, and this writing was the writing of God, cut out upon the **tables**' (ver. 16) = the external and the internal sense of the Word from the Divine, and the Divine truth. For 'the **tables**' = the Word in the whole complex; here, the external of the Word; 'the work of God' = from the Divine; 'the writing' = the internal of the Word; and 'cut out upon the **tables**' = what is internal upon what is external, thus in it.

—². The reason 'the **tables**' here = the external of

the Word, is that they are here distinguished from the writing. . . But when they are not distinguished from the writing, they = the internal and external of the Word together; thus the Word in the whole complex. The reason they are here distinguished, is that the **tables** were broken, and yet the same words were afterwards inscribed by Jehovah on other **tables**, which were hewn out by Moses. The external of the Word is the sense of its letter, and this sense is signified by 'the **tables**,' because it is like a **table**, or plane, on which the internal sense is inscribed.

—³. That the **tables** which were the work of God were broken by Moses when he saw the calf and the dancing, and that other **tables** were hewn out by Moses, upon which the same words were inscribed; and thus that the **tables** were no longer the work of God, but the work of Moses, whereas the writing was still the writing of God; involves an arcanum, which is, that the sense of the letter of the Word would have been different if the Word had been written among a different people, or if this people had not been such as they were. Ex. —⁴. 10461, Sig. and Ex. 10603, Sig. and Ex. 10604. 10613.

10687. 'He wrote upon the **tables** the words of the covenant' (Ex. xxxiv. 28) = the Word, through which is the conjunction of Heaven with man. 'The **tables**' upon which the Law was written = the Word. Refs. 10690.

10837. They are placed behind a **boarded** [partition] as high as the middle of their bodies.

Life 56. This is evident from the two **tables**, of which one contains all things which are on the side of God, and the other contains in the complex all things which are on the side of man . . . 57. 58. (See E. 1179³, below.)

62. That the first **table** contains all the things which belong to God, and the second one all things which belong to man, does not appear in the letter . . .

P. 95. As there is a conjunction of the Lord with man, and of man with the Lord, therefore there are two **tables** of the Law; one for the Lord, and the other for man. In proportion as man, from himself, does the laws of his own **table**, the Lord grants that he may do the laws of His **table**; whereas the man who does not do the laws of his own **table**—which all relate to love towards the neighbour—cannot do the laws of the Lord's **table**, which all relate to the love of the Lord. Ex. . . As thus and no otherwise is effected conjunction with the Lord, therefore those two **tables** are called 'a covenant;' and a covenant is between two.

326⁷. This is why there are two **tables** of the decalogue; one for God, and the other for man. God continually operates that man may receive the things which are in His **table**; but if man does not do the things which are in his **table**, he does not receive by acknowledgment of the heart the things which are in God's **table**; and, if he does not receive them, he is not conjoined. For this reason those two **tables** were joined together so as to be a one, and were called 'the **tables** of the covenant;' and 'a covenant' = conjunction.

329. These two things—the shunning of evils because

they are contrary to the Divine laws in the decalogue, and the acknowledgment of the existence of God—are joined together as the two tables of the decalogue were joined together; of which the one is for the Lord, and the other for man. The Lord, from His table, enlightens everyone, and gives power; and in the same proportion as man does the things which are in his table, he receives the power and the enlightenment. Before this, the two appear as if lying the one upon the other, and closed together with a seal; but in proportion as man does the things which are in his table, they are folded back and opened.

—². When the decalogue was mentioned, they rejected it with contempt. This was because . . . in its second table, which is the table of man, it teaches that evils are to be shunned . . .

R. 461². If the good of life is not religion, then the second table of the decalogue, which is the table of repentance, is like a *tabula rasa* in which there does not appear anything written. That the second table . . . is a table of repentance, is evident, because in it it is not said that good works are to be done; but that evil works are not to be done; as 'Thou shalt not kill; thou shalt not scortate; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet the things which are thy neighbour's . . .'

490². There are two tables on which these precepts have been written, the one for the Lord, and the other for man. The first table contains [the teaching] that many gods are not to be worshipped, but one. The other table contains [the teaching] that evils are not to be done. When, therefore, one God is worshipped, and man does not do evils, conjunction is effected . . .

559^c. 'Gog and Magog' mean 'roofed and floored.'

903². These two things—the worship of the Lord, and a life according to His precepts—are conjoined as are the two tables of the Law, of which one contains the things which belong to the Lord, and the other those which belong to man . . . Think how it would be with these tables of the Law, if the first only was extant, and the second was taken away; or (the converse).

M. 75⁵. I asked, What is there within that Sanctuary (in the Heaven of the Golden Age), from which so great a light proceeds? He replied, There is a table on which is the inscription, The Covenant between Jehovah and the Heavens.

77⁶. He showed us that the writings of the Most Ancients were upon wood and stone tables (or tablets).

T. 285. For this reason there were two tables; one for God, and the other for man. Conjunction is effected by the Lord; but only when man does the things which have been written in his table. Ex.

286. For that Law was written on two tables, of which one contains in the complex all things which regard God, and the other all things which regard man . . . 287.

287². As the decalogue in the first table contains in a summary all things of love to God; and in the second table all things of love towards the neighbour,

it follows that the decalogue contains all things which are of doctrine and of life.

— . From a view of the two tables, it is evident that they have been so conjoined, that God from His table regards man, and that man from his regards God . . . and if man receives and does the things which are in his table, reciprocal conjunction is effected . . .

456. It is known that the Law promulgated from Mount Sinai was written on two tables; and that one of these is concerning God, and the other concerning men; and that in the hand of Moses they were one table, on the right side of which was the writing concerning God, and on the left that concerning men; and that when so presented to the eyes of men, the writing on both parts was seen together; thus one part was in view of the other, like Jehovah speaking with Moses, and Moses with Jehovah, face to face, as we read. This was done in order that the tables, thus united, should represent the conjunction of God with men, and the reciprocal conjunction of men with God . . .

—². From these two tables, thus united, may be seen the conjunction of love to God and love towards the neighbour. The first table involves all things which belong to love to God, which are, primarily, that man ought to acknowledge one God, the Divinity of His Human, and the holiness of the Word; and that He is to be worshipped by means of the holy things that proceed from Him. That this table involves these things is evident from the commentary, in the fifth chapter, on the precepts of the decalogue. The second table involves all those things which belong to love towards the neighbour; its first five precepts, those things which relate to doing, and which are called works; and the last two, the things which belong to the will, thus the things which are of charity in its origin; for in these it is said, 'Thou shalt not covet . . .'

D. 2690^c. These numbers in the table . . .

5765b. As to the floorings—*tabulationes* . . .

5984. A tablet is fixed before them on which their quality is written, and which is read by the passers-by.

6019. A work of embroidery on a tablet, seen.

D. Min. 4601. An immense tower with boarded transoms.

E. 222³. 'The tables of stone,' mentioned. 392⁸.

391²⁴. Inrooted evil is meant by, 'it is graven upon the table of their heart . . .' (Jer. xvii. 1).

514². 'They have made all thy planks of fir-trees' (Ezek. xxvii. 5).

701²¹. These 'tables,' that is, the Law written upon them, = the Divine truth, through which there is conjunction with the Lord; from which conjunction they are called 'the tables of the covenant.'

1026³. For this reason there were two tables . . . and they were afterwards placed in the ark, not one beside the other, but one above the other, for a testimony of the conjunction between the Lord and man. Upon one table were written the precepts of love to the Lord, and upon the other table were written the precepts of love towards the neighbour. The first three

precepts are those of love to the Lord, and the last six are those of love towards the neighbour, while the fourth precept—which is, ‘Honour thy father and thy mother’—is the mediating precept . . .

[E.] 1027⁴. When man through the last six precepts conjoins himself with the Lord . . . the Lord conjoins Himself with man through the first three, which are, that man must acknowledge God, believe in the Lord, and keep His name holy. These man does not believe . . . unless he abstains from as sins the evils which are forbidden in the second table, that is, in the last six precepts.

1179³. The conjunction of God with man and of man with God, is taught in the two tables that were written with the finger of God . . . In one table is God, in the other man. These tables exist with all nations with whom there is religion. From the first table they know that God must be acknowledged, regarded as holy, and worshipped: from the second table they know that they must not steal, etc. . . From *his* table, man knows the evils which must be shunned; and, in proportion as he knows them and shuns them as of himself, God conjoins him with Himself, and enables him from His table to acknowledge Him . . . and also not to will evils, and (in the same proportion) to know truths in abundance. In this way these two tables conjoin themselves together in a man; and God’s table is placed upon man’s table; and they are put as one table into the ark . . .

Tablet. *Tabella*.

A. 8480. Like flowers painted on a tablet . . .

Tabor. *Thabor*.

E. 298². See HERMON, here.

Tabret. Under DRUM.

Tacit. Under SILENT.

Taciturnity. *Taciturnitas*.

Taciturn. *Taciturnus*.

J. (Post.) 272. When these priests come to preach (in the London there), they proceed from the west . . . to the north . . . a sign that they walk the way of taciturnity and ignorance; for in the west there dwell those who are taciturn, and, near the north, those who are ignorant of truth.

Tact. See TOUCH.

Tail. *Cauda*.

A. 5389. These (wandering) Spirits apply themselves to the back part, where is the *cauda equina* . . .

6952. ‘Put forth thine hand, and take it by the tail’ (Ex.iv.4)=the power of elevating by the ultimate of the Sensuous. . . ‘The serpent’s tail’=the ultimate of the Sensuous . . . its ‘tail’=the ultimate or lowest there. . . By ‘the serpent’s tail’ is signified falsity itself; for this is the ultimate or lowest (of that Sensuous) . . .

—². ‘Tails like scorpions, and stings in the tails’ (Rev.ix.10)=adroit reasonings from falsities, by which they persuade, and thus injure. 10071². (=persuasions. S.13³).

—³. ‘Tails like serpents’ (ver.19)=reasonings from falsities, by which injury is inflicted; and this is still more so because it is said that such were the tails ‘of the horses,’ and that ‘they had heads.’ Ex. 10071².

—⁴. ‘The tail of the dragon’ (Rev.xii.4)=reasoning from falsities . . . (=truths falsified, especially by application to evils. 10071⁰.)

—⁵. That ‘tail,’ in general,=the Sensuous separated, which does not look upwards, but downwards . . . consequently, falsity. Ill.

—⁶. (In these passages) ‘the tail’=what is lowest, which looks downwards or outwards, that is, to the world and to the earth, and not to Heaven and the Lord. Ex.

9656². ‘The head and the tail’ (Is.xix.15)=(the interiors and the exteriors of the Church).

10071. ‘(Thou shalt take) the tail’ (Ex.xxix.22)=all the truth (in the Heavens); for ‘the tail of the ram’=truth. The reason ‘the tail’=truth, is that it is the ultimate, and in the ultimates is truth. Moreover the tail is the ultimate of the cerebrum and the cerebellum; for these are continued into the spinal marrow, which is terminated in the tail, which is thus their ultimate appendix; and therefore it is said that in the sacrifices ‘the tail was to be removed near the spine of the back’ (Lev.iii.9).

— That ‘the tail’=truth in the ultimates; and, in the opposite sense, falsity. Ill.

C. J. 28^e. They who constituted the tail of the dragon, were they who in the world had been in faith separated from charity, and had been like the former as to their thoughts and intentions. (They who constitute its ‘tail’ are they who have falsified all the truths of the Word; and therefore it is said that with its tail it dragged down the third part of the stars, that is, all the Knowledges of truth. F.56^e.)

R. 438. ‘They had tails like scorpions’ (Rev.ix.10)=the truths of the Word falsified, by means of which they induce a stupor (on the understanding). By ‘the tail’ is signified the ultimate of the head, because the brain is continued through the spine into the tail; and therefore the head and the tail make a one as the first and the last. When, therefore, by ‘the head’ is signified faith alone . . . by ‘the tail’ are signified all confirmations of it in the aggregate which are from the Word, thus the truths of the Word falsified. Everyone who takes a principle of religion from his Own intelligence, and puts it for the head, takes confirming things from the Word, and puts them for a tail . . . As to the tail being the continuation of the brain through the spine to its ultimate . . . look at a dog or other wild beast which has a tail, and coax and caress him, and you will see the crest of the back smooth down, and the tail move correspondingly; and, on the contrary, the crest will rise, if you irritate him. (=sensuous scientifics which are persuasive. Ex. E.559.)

—². The first of the understanding, which is taken for a principle (or beginning), is signified by ‘the head:’ and the ultimate of it by ‘the tail,’ in the following passages. Ill.

— As the ultimate is signified by ‘the tail,’ and the ultimate is the complex of all things, Jehovah said to

Moses, 'Take hold of the tail (of the serpent) . . . and it was commanded that they should remove the entire tail next the spine . . . and sacrifice it with the fat . . .'

439. 'There were stings in their tails' (id.)=cunning falsifications of the Word; (for) 'the tails'=the truths of the Word falsified.

455. 'For their tails were like unto serpents, and had heads, and in these they do hurt' (ver.19)=that . . . they are sensuous and inverted, speaking truths with the mouth, but falsifying them from the principle which makes the head of the doctrine of their religion; and in this way they deceive. Ex. (=that from sensuous scientifics, which are fallacies, they reason craftily. E.581.)

541. 'His tail drew the third part of the stars of heaven, and cast them into the earth' (Rev.xii.4)=that by means of the falsifications of the Truths of the Word they have alienated from the Church all the spiritual Knowledges of good and truth, and have utterly destroyed them by applications to falsities. By 'the tail,' where it treats of those who have confirmed heretical things from the Word, are signified the truths of the Word falsified. (=the falsification and adulteration of all the Truths of the Word. E.718.)

B. 46². Like a horse tail=*cauda equina*, which, being of no avail, is cut off at pleasure.

T. 506⁸. They are like horse tails, which in many places are cut off; for people say . . . If they adhere to the horse, they are easily dirtied.

D. 2675. (Sodomites constitute) the region of the tail, where are the faeces . . .

3398^e. But evil Spirits . . . have the head in the tail . . .

4547^e. Under the *cauda* are the excrementitious Hells: the Hells of the Genii begin there.

4563^e. (An egurgitation from the Hell of adulterers) struck the *cauda* with a warm feeling.

5100². They who constitute the tail of the dragon are hypocrites of various kinds, who at heart deny God and eternal life; but yet preach them . . .

5748. See LAST JUDGMENT, here.

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

E. 559⁴. That 'tails'=sensuous scientifics. III.

714¹³. (Thus) by 'the tail of the dragon' is meant the falsification and adulteration of the Word from those who constitute its head, its body, and its most external parts; for its tail, like the tail of every animal, is a continuation of the spine, which is extended from the brains, and thus is moved, bent, and vibrated, according to the appetites, concupiscences, and pleasures of the head and body . . .

—¹⁴. In the light of Heaven such are seen as dragons with a long tail; and, when there are a number of such, the tail has been seen extended from the south through the west into the north; and that tail has also been seen to draw down as it were the stars from heaven and cast them into the earth.

Take. Under APPREHEND, ASSOCIATE, ASSUME, and BEAR-*ferre*.

Take. *Excipere*.

A. 6599. The ideas of thought take one another up so quickly . . .

7418². 'Whosoever shall not receive you . . .' (Matt. x.14). . . 'Not to receive'=to reject the truths of faith.

8021^e. Admonishing me to receive them well . . . But with me all are received according to what they are. 8028.

H. 450. He is then received by good Spirits . . .

548. When a man enters the other life, he is first received by Angels . . .

574². In his own Hell, a Spirit is at first received in a friendly manner . . .

W. 299^e. The atmosphere takes the Sun into its bosom.

Take. *Sumere*.

A. 304. 'To take of the tree of lives, and eat' (Gen. iii.22)=to know, even to acknowledgment, whatever is of love and faith.

521. 'He was no more, for God took him' (Gen.v.24) =that that doctrine was preserved for the use of posterity.

676. 'Take thou unto thee of all food that is eaten' (Gen.vi.21)=goods and delights. 678.

4170. That he took nothing of the truth of good. Sig. . . 'To eat'=to appropriate, thus to take; for that which is appropriated from another is taken from him.

4433. 'He took her, and lay with her' (Gen.xxxiv.2) = . . . to be conjoined . . .

C. J. 7^e. What man can acquire such (revelations) from himself?

P. 13. Therefore both taken together are called love . . .

M. 157a. For that which has been taken from=*desumptum est*—something else, retains from what is proper to it that which it makes its own.

E. 802⁵. 'A man can receive nothing unless it be given him from Heaven' (John iii.27). Ex.

Take away. Under LIFT UP-*tollere*.

Take away. *Adimere*.

A. 5058². (By his presence in Heaven) he took away their perception of good and truth, and thus their delight.

6977². Lest (an evil Spirit) should have communication with any Society of Heaven, everything true and good is taken away from him.

7299. That this power was taken away from them. Sig. . . 'To swallow'=to take away.

7357. Those in Hell, from whom have been taken away the truths they had known, cannot but speak falsities.

7482². By the coming (of the angelic Spirits of Mars) the communication was taken away.

7502². Lest they should apply the things of the light

of Heaven to defend falsities and evils, everything of that kind is **taken away**.

[A.] 7545. That the communication (with the things of Heaven) might be **taken away**. Sig. and Ex.

8870³. External are successively **taken away** from them . . .

8902. Not to **take away** spiritual life from anyone. Sig. and Ex.

D. 2468. That from them is **taken away** association with Spirits . . .

4728^e. Lest he should do this, there is **taken away** from him the knowledge of truth . . .

E. 413. See **TAKE AWAY**—*auferre*, here.

Take away. *Auferre.*

Taking away, A. *Ablatio.*

See under **FACULTY**.

A. 383. 'Mine iniquity is greater than can be **taken away**' (Gen. iv. 13) = despair.

967. The Angels cannot **take away** the pain (of the punishments).

2256². There is a separation (of evils there); never a plenary **taking away** of them. 2449^e.

3993⁹. If evil were suddenly **taken away** from man, it would extinguish the fire of his first life.

5280⁴. Suffer themselves to be **carried away** by the world.

5820². These truths are **taken away** from him there.

6667^e. For externals are there **taken away**.

6914. That truths and goods are to be **taken away** from those who are in falsities, and transferred to those of the Spiritual Church. Tr. 6920. 7770², Sig.

7295³. The first degree of the **taking away** of the influx of truth and good. Sig. and Ex.

7298. For they know how to **take away** the influx of Heaven . . .

7419. When the knowledge of faith is **taken away** from them, as happens with such in the other life, they are gross of mind.

8364. The Lord does not **take away** evil, but withholds man from it. Refs.

8870^e. Therefore such (pretended goods) are **taken away** from them . . .

9099. See **STEAL**, here.

9103². The **taking away** of exterior and interior good. Tr. . . The **taking away** is effected by evil; and the alienation by falsity.

10286. For the external is **taken away** (from the evil Spirits) . . . It is **taken away** by the letting in of the light from Heaven . . .

H. 332. As soon as infants are raised up . . . they are **carried away** into Heaven.

439. (What is meant by) being **carried away** by the spirit into another place. 441, Ex.

479². After death, those things which do not make a one with the reigning love are removed and as it were

taken away. Ex. . . Truths are **taken away** from the evil; and falsities are **taken away** from the good.

482². With such, all the truths they had known from the Word and from the doctrine of the Church are **taken away**.

551. When, in the other life, externals are **taken away** from them, and internals are revealed . . .

L. 16³. That the prophet by bearing the iniquities of the house of Israel . . . did not **take them away** . . .

17². (Thus) the Lord did not **take away** sins by the passion of the cross; but He **takes them away**, that is, removes them, with those who believe in Him by living according to His precepts. Ill.

W. 162^e. These two faculties are never **taken away** from man. 247, Ex. 264.

P. 17. If the life of the love of evil has been his, all the truth which he had acquired in the world . . . is **taken away** . . .; and, conversely . . .

227³. With those who are interiorly evil and exteriorly good, good is **taken away** . . . and conversely with those who are interiorly good . . .

231⁴. From these (hypocrites and Pharisees) everything true and good is **taken away** after death . . .

—7. The life's love . . . remains with everyone after death, and cannot be **taken away**.

R. 164. That the things of worship will be **taken away**, and they shall not know when and how. Sig. and Ex.

— . That 'the talent' and 'the pound' for trading will be **taken away** from a man if he gains nothing. Ex. 676^e.

—2. As the **taking away** of good and truth from those in dead worship is done as if by a thief in the dark. Ill.

426. The Divine Providence that they cannot **take away** any truth and good of faith, nor the affection and perception of them, from any but those who are not in charity and consequently not in faith. Sig. and Ex.

655⁸. **Take away** affection, and can you think any thing . . .

676. An influx from the Lord . . . to **take away** truths and goods from them . . . Sig. and Ex.

896. 'He **carried me away** in the spirit upon a great and high mountain' (Rev. xxi. 10) = John translated into the Third Heaven.

948. That goods will be **taken away** from those who are in evils, and that truths will be **taken away** from those who are in falsities; and, on the other hand, that evils will be **taken away** from those who are in goods, and that falsities will be **taken away** from those who are in truths. Sig. and Ex.

958. 'If anyone shall **take away** from the words of the book of this prophecy, God shall **take away** his part out of the book of life, and out of the holy city, and the things which are written in this book' (Rev. xxii. 19) = that those who read and know the truths of doctrine of this book now opened by the Lord, and yet acknowledge any other God than the Lord, or any other faith than faith in Him, by **taking away** any-

thing by which they may destroy these two, cannot be wise in and appropriate to themselves anything from the Word, nor be received into the New Jerusalem, nor have their lot with those who are in the Lord's kingdom. Ex.

M. 494. Therefore if will were **taken away**, action would come to a stand in a moment; and if thought were **taken away**, speech would (do so).

T. 381⁵. After death, when their external . . . has been **taken away** . . .

481. This (free will) He never takes away from anyone.

D. 427^c. That Spirits **take away** delights. Ex.

4471. Then (after some years) goods are **taken away** from them.

E. 413. 'From him shall be **taken away** even that which he hath' (Matt. xiii. 12; xxv. 29). Ex.

783⁸. That goods and truths are **taken away** from the evil, is known from the Word. Ill.

J. (Post.) 230. Before they come (into Hell) there is **taken away** from them all they had previously learned from the Word, and all they had known of faith, and also the Knowledge of who they had been (here).

Take away. *Demere.*

A. 957^e. Each punishment **takes away** something.

D. 3821. Their endeavour is frustrated.

Take care. *Cavere.*

A. 571. Let man beware of—*caveat sibi*. S. 118^e. W. 403. J. (Post.) 237.

6047². Let him **take care** not to disturb the Church.

9430^e. Therefore let all **take care** not to injure the Word in any way . . .

10033⁸. Therefore let everyone within the Church **take care** not to deny the Lord . . .

10640³. Let him especially **take care** not to appropriate to himself any doctrinal which defends evil.

W. 357^e. Therefore let everyone **beware of** confirmations in favour of nature.

T. 40³. Therefore let everyone **beware of** persuading himself that he lives from himself . . .

Take on. *Suscipere.*

A. 5110³. This Divine . . . the Lord **took on** . . .

5663³. It is this Man (in Heaven) which the Lord **took on** . . .

6373². Unless the Lord had **taken on** the Human . . .

10683⁵. 'Whosoever **receiveth** you, **receiveth** Me, and he that **receiveth** Me **receiveth** Him that sent Me: whosoever **receiveth** a prophet in the name of a prophet shall receive—*accipiet*—a prophet's reward . . .' (Matt. x. 40, 41). E. 624⁶.

L. 31. That Jehovah **took on** the Human to save men. Ex.

35². Yet it is from the same (Athanasian Creed) that the Divine **took on** the Human, that is, united itself to it . . .

Take out. *Eximere.*

Removal. *Exemptio.*

A. 7200. A removal from them for the sake of conjunction. Sig. and Ex.

7203. That the Lord takes them out from the infestations . . . Sig. and Ex.

7541^e. They cannot be **taken out** of Hell, because . . .

7988. That those in truth and good . . . were **taken out**. Sig. and Ex.

—, For 'to go out of the land of Egypt' = to be **taken out** and delivered from infestations.

H. 327. They are sometimes **taken out** (of that dark place) in order that they may serve others for some vile uses.

491^e. They are **taken out** (of the caverns) and sent into them, alternately.

D. 4628^e. If you except a few.

E. 1072. That the Lord has released those who have wanted to be led by Him. Sig. and Ex.

Take out. *Expromere.*

A. 1458². 'To draw out the soul to the hungry . . .' (Is. lviii. 10) = the goods of charity in general. E. 386².

1561^e. Worship displays itself thus.

R. 100. The devil . . . brings forth his falsities.

M. 2^e. The companies brought forth their wisdom in order. 3².

380³. He replied, that he was now bringing forth from his treasures . . .

T. 76². I replied, I will disclose my meditation

Take to Wife. Under RECEIVE—*accipere*.

Talaris. *Talaris.* (A garment which reached down to the ankles.)

R. 45. 'Clothed with a **talaris**' (Rev. i. 13) = the proceeding Divine, which is the Divine truth. The reason 'a **talaris**' (has this signification) is that 'vestments,' in the Word, = truths; hence 'a **talaris**,' which is a general vestment, when predicated of the Lord, = the proceeding Divine truth. A. 6432². E. 64.

M. 15. The Prince was clad in a **talaris** of a crimson colour, set with embroidered stars of a silver colour.

42³. The (angelic) husband . . . was clad in a **talaris**, and in a vest under the **talaris** of a hyacinthine colour . . .

Tale. *Demensum.*

A. 7116. 'The tale of bricks' (Ex. v. 8) = the abundance (of false things).

R. 315. The *choenix* was both a measure, and the quantity measured.

T. 364^e. Each takes from it its portion.

Talent. *Talentum.*

See under CLEVERNESS.

A. 4424. The Knowledges of good and truth are separated from them in the other life . . . lest by them

they should communicate with Heaven, and by evils and falsities with Hell, and thus hang between the two; and lest also they should profane goods and truths . . . This is signified by, 'Take the talent from him . . .' (Matt.xxv.28). 4661. 7984⁴. R.676^e, Ex. E.193¹⁰, Ex.

[A.] 529¹⁴. 'The servant who received five talents' = those who have admitted goods and truths from the Lord; thus who have received remains. 'He who received two' = those who in advanced age have adjoined charity to faith. 'He who received one' = those who have received faith alone without charity.

9574. 'Of a talent of pure gold shall it be made' (Ex.xxv.39) = one good from which are all things; for 'a talent' = one.

R. 714. 'Great hail as of the weight of a talent' (Rev.xvi.21) = direful and atrocious falsities . . . because the talent was the greatest weight of silver and also of gold, (which) = truth and good. E.1026.

T. 393. Even if the understanding is not cultivated by the talents and pounds of erudition.

413. (This) is like the difference between him who traded with two talents, and him who traded with ten.

Talk. *Garrive.*

See under CONVERSE, and SPEAK.

A. 1063². Were prating that they could be saved by faith (alone).

M. 252. An extraordinary pleasure in talking (a cause of lawful separation).

Tallow. *Sebaceus.*

D. 3410^e. They are wax lights, because there is in them more of sulphur than of tallow.

Tallow. *Talglius.*

D. 6109⁴. They who constitute the heel make tallow, which they sell, and of which those who dwell there have candles . . .

Tamar. *Thamar.*

A. 4811. The genuine Church is described by 'Tamar.' 4829.

4812. The sons of Tamar = the two essentials of the Church: faith and love.

4831. 'Her name was Tamar' (Gen.xxxviii.6) = the quality of the Church: that it was a Church representative of spiritual and celestial things . . . which was to be instituted among the posterity of Judah. 4843.

—e. The internal of the Church, here, is 'Tamar,' 4864, Ex. 4914.

4848. '[Tamar went] and remained in her father's house' (ver.11) = alienation . . .

4855. Truth obscured is here represented by 'Tamar.'

4856. 'It was told Tamar' (ver.13) = something of communication with the Church representative of spiritual and celestial things. Ex.

4858. 'She put off the garments of her widowhood' (ver.14) = simulated truth from good.

4859. 'Covered herself in a veil' (id.) = truth obscured. . . For Tamar regarded Shelah as her husband; but, as she was not given to him, she regarded his father . . . as one to perform the duty of a husband's brother; and she therefore covered herself with a veil as a bride, and not as a harlot, although Judah believed her to be so . . . For the Jewish nation regarded the internal truths of the representative Church as a harlot; and therefore Judah was conjoined with her as a harlot; but not so Tamar with him. As internal truths could not appear otherwise to that nation, therefore truth obscured is here signified by Tamar's covering herself with her veil. 4862. 4864. 4865². 4866. 4874², Ex. 4888. 4893, Ex.

4869. 'His daughter-in-law' (ver.16) = the truth of the representative Church . . . For 'Tamar,' who is here the 'daughter-in-law' = a Church representative of spiritual and celestial things.

4903. 'Tamar thy daughter-in-law hath played the harlot' (ver.24) = perception then that it is false that anything of marriage exists between them. . . 'Tamar' = the internal of the representative Church.

4906. 'Let her be burnt' (id.) = that the internal of the Church ought to be extirpated.

4917. 'Her travail' (ver.27) = acknowledgment on the part of internal truth; (for) 'Tamar' = the internal of the representative Church; and therefore internal truth.

Tamar. *Thamar.* (The daughter of David.) E.577¹¹.

Tarantula. *Tarantula.* T.367^r. 566.

Tares. *Zizania.*

A. 731^e. In the antediluvians (this seed) was extinguished by tares.

3941^e. 'The tares' (Matt.xiii.) = evils and falsities. (=falsity. 7571.) (=the falsities and evils of the former Church. T.784^e.)

9295⁴. 'The sons of the evil kingdom,' who are 'the tares' = the falsities of faith of the Church.

D. 1436. The evils (in man) are tares, which strike wide roots, and obstruct the roots of the good seed.

1437. Unless there are the Truths of faith . . . there are the roots of tares, which obstruct (the truths and goods inseminated by the Lord); but still they do not extirpate them; for they are reserved, so that while the tares are taking root, they are produced, and grow.

1480. If there are falsities in the ideas, they must be eradicated; for they are like tares . . .

5222. The Lord compares the Kingdom of God . . . to a man gathering tares . . . This is presented to view in the other life. (Fully des. under FERMENT, here.) This is the gathering of the tares into bundles.

E. 374¹⁵. (The parable of the tares) treats of the Last Judgment, when there must be a separation of the good from the evil. . . 'While men slept, his enemy came and sowed tares, and went his way' = that with natural men the falsities of evil inflow from Hell, and are received. . . 'Tares' = the evil of falsity, and thus

those who are in evil through falsities. (=evils, or those in whom evils are. 397².) (=the evil. 426³.) (=infernal falsity. 683⁶.) (=the falsities of doctrine, of religion, and of worship, which are from evil; and therefore they are called 'the sons of the evil.' 740⁵.) (=the evil, who at the Last Judgment will be cast into Hell. 849².)

397². (Why the tares were to be allowed to grow until the time of harvest.) 426³. 624³. 911². —7.

911². 'While men slept, his enemy came and sowed tares'=that while men are leading a natural life, or a life of the world, then evils from Hell secretly, or while they are unconscious of it, insinuate and implant falsities. . . 'When the blade sprang up, and brought forth fruit, then appeared the tares also'=that when truth grew and produced good, falsities from evil were intermingled with it. . . 'Lord wilt thou that we . . . gather up the tares?'=the separation and casting out of falsities from evil before truths from good are received and increase. 'Nay, lest haply while ye gather up the tares, ye root up the wheat with them'=that so truth from good, and its increase, would also perish. For, with the men of the Church, truths are intermingled with falsities, and these cannot be separated . . . until they are reformed. (Further ex.) 'The tares are the sons of the evil'=the falsities with those who are in evil.

Target. *Scopus*.

P. 202³. If an arrow . . . should in the least deviate from the target . . . 333³.

M. 293⁴. Has for its end and goal to love the wife alone.

Tarry. *Cunctari*.

See DELAY.

E. 376³². 'Tarry ye' (Is.xxix.9)= . . . wonder at such gross stupidity.

Tarshish. *Tharschisch*.

A. 1152. 'The sons of Javan . . . Tarshish,' etc. (Gen.x.4)=so many nations among whom such (external worship) prevailed; and by them are also signified so many doctrinals, which were rituals, derived from the external worship with Javan. 1156, III.

1158^e. 'Tarshish,' etc. called 'isles' from external worship.

1171. 'Tarshish and the isles' (Ps.lxxii.10)=external worships corresponding to internal. 3240⁶.

1551³. 'The ships of Tarshish' (Is.lx.9)=Knowledges. (=doctrinals and truths from the Word. 6385.) (=doctrinals of truth and good. 9295^e.) (=the Knowledges of truth and good. E.242¹⁷. 304²⁷.) (=the Knowledges of falsity from evil. E.410³.)

9293⁴. 'Tarshish'=the doctrinal things of love and faith.

9466⁷. 'Silver from Tarshish' (Jer.x.9)=truth appearing so in the external form, because from the Word. E.576⁷. 585¹⁰. 587⁶.

9881^e. 'Silver and gold from Tarshish' (Is.lx.9)=memory-scientificum-truth and good.

E. 406⁹. 'The kings of Tarshish and of the i-les' (Ps. lxxii.10)=the interior and the exterior truths of the natural man . . .

—¹⁰. 'The ships of Tarshish in the beginning' (Is. lx.9)=the goods which they bring forth and do; for 'Tarshish'=the natural man as to Knowledges; and 'Tarshish in the beginning,' the natural man as to the Knowledges of good, because in Tarshish there were gold and silver, and the ships carried them from it (1 Kings x.22). (=Knowledges of truth and good such as are possessed in the beginning by those being reformed. 514⁶.)

—¹¹. 'Tarshish'=the Knowledges of good from the Word; and 'Tyre,' the Knowledges of truth therefrom.

— 'Tarshish'=interior goods and truths in the Natural.

514⁵. 'The ships of Tarshish'=doctrinals from the Word; for these ships carried gold and silver, by which are signified goods and truths, and the Knowledges of them from the Word.

—⁸. 'Thou breakest the ships of Tarshish with the east wind' (Ps.xlviii.7)=false doctrinals devastated.

Tartan. *Thartan*. E.637⁴.

Tartarus. *Tartarus*.

M. 75². The traveller would go astray into Tartarus, which is round about at the sides.

T. 20^e. Like the thick darkness of Tartarus.

Coro. 38^e. The ancients called the Hells (of the Most Ancients) Tartarus . . .

Tartary. *Tartaria*.

Tartar. *Tartarus*.

R. 11². This Ancient Word is still preserved among the people who dwell in Great Tartary. I have spoken with Spirits and Angels who were from that country, who said that they possessed a Word, and had possessed it from ancient times; that they conduct their Divine worship according to that Word; and that it consists of nothing but correspondences. They also said that the Book of Jasher is in it . . . and that among them are the books called 'the Wars of Jehovah,' and 'the Prophecies;' and when I read in their presence the words which Moses has taken therefrom, they searched . . . and found them. Thus it is evident that the Ancient Word is still among them. . . They said that they worship Jehovah; some as an invisible God, and some as visible. They told me that they do not suffer strangers to come among them, except the Chinese, with whom they cultivate peace, because the emperor of China is from their country; and also that they are so populous, that they do not believe any region in the whole world to be more so; which is also credible from the wall . . . which the Chinese constructed as a safeguard against invasion from them. Seek for it in China, and perhaps you will find it there among the Tartars. M.77². T.266. 279³.

T. 279^e. The Angels and Spirits from Great Tartary appear in the southern quarter, on its eastern side, and are separated from others by dwelling in a higher expanse, and by their not admitting anyone to come to them from the Christian World; and, if any ascend, by guarding them to prevent their going away. The

cause of this separation is, that they possess another Word.

[T.] 515². The tigers and lions in the forests of Tartary . . .

D. 6077. On the inhabitants of Tartary near China—Lesser Tartary.—There were some from that country with me . . . They said that their land was populous, and that they know nothing about war. They knew about China and Siberia. They said that among them he governs who is able to govern, and that if he cannot do so he is dismissed with a fine . . . and that they are all engaged in their own works at home, making garments, cultivating the earth, and the like. They wondered (that anyone should not know) that God is a Man. In like manner with the commandments of the decalogue, and only one wife. . . They said that they have houses where they are taught concerning life, and the commands of God. They said that they have a book their possession of which is not known elsewhere, which they called a Divine Book, and which they read and are instructed by, and which they understand. Inquiry was made, and it was the Psalms of David. They said that newcomers are indeed admitted, but they give them no opportunity to go away: they give them the necessities of life, and if they are willing to labour they are accepted. They have the decalogue also. They call the Chinese their friends, because they are from their nation. . . They fear Siberia somewhat; but say that they have nothing, and if they come they at once give themselves up to them . . . [In the parallel passage in J. (Post.) 133, it is said that these people] dwelt outside the Chinese wall, and that they are of a calm and peaceful disposition.

Coro. 39. The Ancient Church was scattered through the whole of Asia . . . and, in course of time, into Great Tartary.

—^e. Before the Israelitish Word, there was a Word which . . . of the Lord's Divine Providence is preserved in Great Tartary, and from which is their Divine worship even to the present day.

Taste. *Gustus.*

Taste, To. *Gustare.*

See under RELISH, and TONGUE.

A. 1480^e. The appetite and taste themselves, correspond to the desire for knowledges.

1516. I have spoken with Spirits about the sense of taste, which they said that they do not possess; but a something from which they know the nature of taste; and which they likened to an odour . . . It was brought to my recollection that taste and smell meet in a certain third [sense], as is evident from animals which examine their food by the smell . . . D. 3998.

1521. Spirits and Angels have every sense except taste far more exquisite than is ever possessed by man. 1880.

1973. Spirits have not the sense of taste; but in place of it a desire like an appetite for knowing and learning.

4404^e. The sense of taste corresponds to the affection of knowing.

4622^e. Spirits and Angels enjoy sensations much more exquisite than those of men . . . namely, sight, hearing, smell, something analogous to taste, and touch . . .

4791. On the correspondence of taste with the Grand Man. Gen.art.

4792. As food and nutrition correspond to spiritual food and nutrition, therefore taste corresponds to the perception and affection of them. Spiritual food is knowledge, intelligence, and wisdom . . .

4793. As taste corresponds to the perception and affection of knowing, being intelligent, and being wise; and as the life of man is in this affection, therefore no Spirit or Angel is permitted to inflow into man's taste; for this would be to inflow into the life which is proper to him. Yet there are roaming Spirits of the infernal crew . . . who strive in every way to enter into man's taste; and, when they have entered into it, they possess his interiors, that is, the life of his thoughts and affections . . . Very many are at this day possessed by these Spirits. Ex. and Des.

—³. If they had penetrated quite into my taste, they would have possessed the interiors, for the reason that the taste depends on these interiors by correspondence.

4794. A Spirit . . . has all the senses . . . but not taste; but in place of it something analogous, which is adjoined to the sense of smell. The reason he has not taste, is that he may not be able to enter into the taste of man, and so possess his interiors; and also that this sense may not turn him away from the desire of knowing and being wise; thus from spiritual appetite.

5077³. The Sensuous . . . which is subject to both the intellectual and the voluntary part together, is the smell, and still more the taste.

5620¹¹. As 'the manna' = truth Divine . . . it is described as to delight and pleasantness by its 'taste,' which was 'like that of a cake kneaded with honey' (Ex.xvi.31). That 'the taste' = the delight of good, and the pleasantness of truth. Ref.

7038². The delight of taste (is the second in intensity) because it serves for nutrition, and the consequent health of the body, according to which the mind acts soundly. H.402².

8378. (In Jupiter) they do not prepare food according to the taste; but especially according to the use . . . It would be well for man to prepare his food according to this rule . . . differently from what is the case with those with whom the taste exercises command, which causes the body to be unwell, or at least to be inwardly languid, and consequently the mind also; for this behaves according to the state of the recipient parts of the body . . . Hence, too, comes obesity in such things as are of thought and judgment, and skilfulness in such things as are of the body and the world. By this there is effected the likeness of a man to a brute animal, to which such men not incongruously compare themselves.

9996. Sensuous delight, which is the ultimate of the Voluntary, is drawn in through two senses, which are taste and touch. Sig.

10199. Hence taste = the perception and affection of knowing and being wise.

H. 462². The rest of the senses with the Angels are not so exquisite as are those of sight and hearing . . .

(for) if they were so, they would take away the light and delight of their wisdom, and would introduce the delight of the pleasures which are of the various appetites and of the body, which obscure and debilitate the understanding in proportion as they excel; as also happens with men in the world, who are obese and stupid in respect to spiritual truths in proportion as they indulge the taste and the tactile blandishments of the body.

W. 41. The sense of **taste** is only an affection of the substance and form of the tongue: the tongue is the subject.

363°. The appearance is that . . . the tongue **tastes**; but it is the understanding which from its perception smells, and also **tastes**; and therefore to smell and to **taste** are predicated of perception.

M. 210. The love of nourishing one's self from the love of inbuing one's self with goods and truths, has the sense of **taste**; and its delights are delicacies.

D. 645. That Spirits invert the **taste**.—That which has a good flavour . . . has had a different **taste**. Examp. . . . Thus the **taste** of man is changed according to the phantasies of Spirits . . .

2409. Noisome **tastes** were taken away from me . . . and a good savour induced.

3529. Spirits know the **taste** of the things I eat and drink, although they have not **taste**.

3567. Spirits have every sense except **taste** . . . They are delighted with the spiritual food with men, thus with the Knowledges of truth and good. But they do not insinuate themselves into the **taste**, which sense has been properly allotted to bodily food, in which they take no delight.

3716. Sirens laboured to come into the **taste**, (and thus) into the interiors of man. Ex. 3723, Ex. 3858.

5595. To **taste** is also said of perception, but in a grosser sense (than to smell).

E. 427. The **taste** corresponds to the desire to know and be wise.

455°. 'Taste'=appetite, longing, and affection.

519. 'Savour,' and 'taste,'=the affection of knowing and being wise.

—2. 'Tasting He would not drink' (Matt. xxvii. 34). Ex.

618. For Spirits and Angels have **taste** equally as men; but the **taste** of Spirits and Angels flows forth from a spiritual origin, but that of men from a natural one. The **taste** of bitterness, with Spirits, if from the adulterated truth of good . . .

990. As an organ of **taste**, the tongue=the natural perception of good and truth; while smell=the spiritual perception of them.

1146°. So the sensory of **taste** is excited by the foods which come in contact with the tongue from without.

J. (Post.) 323. When what is spiritual **tastes** what is spiritual, it is just as when what is material **tastes** what is material.

Tattered. Under *REND-lacerare*.

Tax. *Vectigal.* Under *TRIBUTE*.

Te Deum. D. 1063°.

Tea. *Thee, Thea.*

D. 3753. There were two small white cups, which were used for **tea**; and . . . some Spirits wanted me to use the one, and some the other . . .

3894. So one thing (**tea**) pleased the Spirits more than the other, solely because they derived thence a sphere of there being what is less spiritual.

J. (Post.) 269. See *LONDON*, here.

Teach. *Docere.*

Teacher. *Doctor.*

Teachable. *Docilis.*

Teachableness. *Docilitas.*

See *LEARNED-doctus*; and under *INSTRUCT*, *PROPHET*, and *SHEPHERD*.

A. 206. Who is blinder than those who love themselves and at the same time are **learned** from the world? Des. 946.

245°. The order of **teaching** and learning in the Word commences from the most general things.

1594°. The **most learned** are in greater unbelief than the simple. 1636, Examp. 1911°. 3348°, Examp. 3482°. 3677°.

2336°. As 'streets'=truths, it was a representative rite among the Jews to **teach** in them. Ill.

2400°. The third kind of men in the Church are those who know truths, but are in evil. These are signified by 'the sons-in-law' of Lot. They are especially those who **teach**. Des.

2534. That thus it would be **taught**. Sig. and Ex. 2538, Ex.

—, 'A prophet'=one who **teaches**; abstractedly, the doctrine itself. Ill. 3316°.

2704°. The Angels perceive nothing more blessed and happy than to teach novitiate brethren . . .

2761. 'The rider (who falls backward)'=one who **teaches**.

3010. 'False prophets'=those who **teach** falsities.

3309°. Hence 'to hunt'=to **teach**, and also to persuade; and this in both senses, from the affection of truth, and from the affection of falsity. Ill.

—, 'Fishers'=those who **teach** from sensuous truths; 'hunters,' those who **teach** from scientific truths and doctrinals. 'Upon every mountain, and upon every hill'=to **teach** those who are in the affection of good, and in the affection of truth.

3749°. From this may be evident the quality at this day of those who **teach** others.

3865°. They who **teach** truths . . . and live evilly . . . at heart do not believe.

3987°. Unless . . . **teaching** good is conjoined with thinking good, there is no good in the man; for the evil can . . . think evil and **teach** good.

4136°. As the Lord does not inflow immediately with man, and **teach** him; but inflows into his Knowledges . . .

[A.] 4403. The Subjects who appear above, and near, the head, are those who **teach**, and also suffer themselves to be easily **taught**.

4489³. The Lord inflowed by an internal way with (the Most Ancients), and **taught** them what is good . . . (But the Ancient Church was **taught** by representatives; and the Christian, by doctrinals.)

4671. That He was present with those who . . . **taught**. Sig. and Ex.

—'. 'To pasture the flock' = to **teach**, in special from doctrinals, those in the Church.

4682². 'To prophesy' = to **teach** and preach truths, or falsities. Ill.

4686. 'Binding sheaves' = **teaching** from doctrine.

4710. That (the Lord's Divine Spiritual) should **teach** Divine spiritual goods. Sig. and Ex.

—'. He who **teaches** Divine spiritual goods, **teaches** also Divine spiritual truths; for the latter are from the former and are about them.

—'. 'To be sent' = to proceed, and to **teach**. Ill. 4715.

4712. Every coming of the Lord, and the perception how it was with those who **taught**. Sig. and Ex.

4715. That He **taught** the lower things of the Church, because they did not comprehend the higher ones. Sig. and Ex. . . For he who **teaches** faith, and not charity, cannot perceive the more interior things of the Church. Ex. . . But if he **teaches** charity, he has good, and this is a dictate to him, and guides him . . .

—². It is said of the celestial, that they are **taught** from the Lord's Divine Rational. Ex.

4764. Joseph's 'brethren,' being 'shepherds,' = those who **teach** from faith separated.

4844⁴. For the doctrinals of faith . . . if separated from those of charity, **teach** almost nothing. For the doctrinals of charity **teach** what good is; and the doctrinals of faith **teach** what truth is; and to **teach** truth without good is to walk as one who is blind, because good is what **teaches** and leads, and truth is what is **taught** and led. There is as great a difference between these two doctrinals as between light and darkness . . .

4922². 'To **teach** the bow' (2 Sam. i. 24) = to **teach** the doctrine of love and charity. See 9468⁴. E. 357².

4925². For faith without charity, or truth without good, **teaches** nothing . . .

5087. That the Celestial of the Natural **taught** them from things primary for interpretation. Sig. and Ex.

5952². For the Lord does not openly **teach** anyone truths; but He leads them through good to think what is true . . .

6779. They who **teach**, and are in evils: that they set themselves in opposition. Sig. and Ex.

6993. 'I will **teach** thee what thou shalt say' (Ex. iv. 12) = . . . to proceed; for 'to **teach**,' and 'to speak,' = to inflow; and, when predicated of the Divine of the Lord, to proceed . . . 7007.

7007. 'I will **teach** you what ye shall do' (ver. 15) = thus the Divine [shall be] in each and all things which shall be done.

7270. The mediate influx of Divine truth into doctrine, that is, with one who **teaches**. Sig.

8577. 'Pass over before the people' = that he should lead and **teach** them.

—'. He who **teaches**, leads in a spiritual way.

8694². By revelation is meant illustration when the Word is being read, and perception then; for they who are in good, and long for truth, are **taught** in this way from the Word; whereas they who are not in good cannot be **taught** from the Word, but only confirmed in such things as they have been instructed in from infancy . . .

8695. That they are **taught** (from revealed truth) what is true and what is good. Sig. and Ex.

—'. 'To make known' = to **teach**.

8924. 'To tempt you' = to **teach** that there is a life of Heaven and the nature of it; for all spiritual temptation **teaches** and confirms such things with man. Ex.

9025³. Among priests, and among the men of the Church, there are some who **teach** and learn the truths of the Church from the literal sense . . . and some who **teach** and learn from doctrine from the Word. (Continued under DOCTRINE.)

9188⁶. Those are 'sorcerers' who are **learned** from themselves . . . Ill. For he who would be **learned** in the truths and goods of faith, must be **learned** (or **taught**) from the Lord.

—⁸. 'Diviners,' etc. = . . . thus those who learn and **teach** from a cupidity for gain and honours, and not from the affection of the truth of faith and the good of life.

—'. Therefore mention is made of a Prophet who shall come and **teach**.

—'. People are **taught** by the Lord while they are reading the Word, not for the sake of self and the world, but for the sake of what is good and true itself; for they are then illustrated . . .

9202. The like is the case with those who **teach**: they are heard in Heaven as crying out.

9272³. 'To sow the land,' or 'a field' = to **teach** and learn the truths and goods of faith which are of the Church. Ill.

—'. 'To **teach** truths not genuine.' Sig.

—⁷. 'Teachers' = those who instruct.

9418. 'Which I will write to **teach** them' (Ex. xxiv. 12) = for remembrance and information.

9468⁵. To **teach** the truths of doctrine from a celestial origin. Sig.

9857². 'To judge judgment' = to **teach** Divine truth.

10087³. As faith without charity does not love the Lord, and yet can **teach** such things as are of faith and love . . . the Lord said three times, 'Lovest thou me; Feed my lambs' . . .

10582⁷. Those who believe they are more learned than others, and yet are in falsities. Tr.

10669⁴. 'Thus He instructeth—*erudit*—him to judgment; his God **teacheth** him' (Is. xxviii. 26) = . . . to give him intelligence, and to give him wisdom . . .

10794. See PRIEST, here. 10798.

H. 226. See PREACHER, here.

488². The lot of those who study knowledges merely to be thought **learned**.

S. 26². The Lord **teaches** everyone through the Word; and He **teaches** from those truths which the man has, and does not pour in new ones immediately . . .

50. Thus the Lord is the most present in the sense of the letter, and from it **teaches** and illustrates man. 53.

F. 5. There is a spiritual idea . . . which inflows with those who are in the affection of truth, and which dictates interiorly that what is heard, or read, is true, or not . . . These are they who are called '**taught** by Jehovah' (Is. liv. 13; John vi. 45); and who are spoken of in Jer. xxxi. 31-34.

30. (The effect on others of a) lack of truth with those who **teach**.

P. 135. The Spirits who of the Lord's permission speak with man, never . . . **teach**: the Lord alone **teaches** man, but mediately through the Word, in illustration. From experience.

154. That it is a law of the Divine Providence that man be led and **taught** by the Lord from Heaven through the Word, doctrine, and preachings from it; and this in all appearance as of himself. Chapter.

— . It is from the appearance that man is led and **taught** by himself; but it is from the Truth that he is led and **taught** by the Lord alone. They who confirm the appearance with themselves . . . cannot remove from themselves evils as sins . . .

—². The Lord gives these to interiorly perceive that they are not led and **taught** by themselves, but by the Lord.

155. That man is led and **taught** by the Lord alone. Gen.art.

156. That man is led and **taught** by the Lord alone, is because he lives from the Lord alone; for the will of his life is led, and the life of his understanding is **taught**. Ex.

162. That man is led and **taught** by the Lord alone through the angelic Heaven and from it. Gen.art.

165. That man is led by the Lord by influx, and is **taught** by illustration. Gen.art.

172. It follows that the man who is **taught** from the Word, is **taught** by the Lord alone. Ex. —⁵.

—⁵. But everyone is **taught** according to the understanding of his love: what goes beyond this, does not remain.

— . All who are **taught** by the Lord in the Word, are **taught** a few truths in the world, but many when they become Angels; for the interiors of the Word . . . are simultaneously implanted, but are not opened with the man until after his death . . .

—⁶. The Word cannot be **taught** otherwise than mediately, through parents, masters, preachers, books, and especially through the reading of it; but still it is not **taught** by these agencies; but through them by the Lord.

174. That in external things man is led and **taught** by the Lord in all appearance as of himself. Ex.

233². These . . . are led by the Lord; and they who

are led, are also **taught**, according to their religion, concerning God and the neighbour; for they who so live love to be **taught**; but they who live otherwise do not; and, as they love to be **taught**, they are instructed by the Angels after death . . .

R. 129. The Truth, and the study of acquiring and **teaching** it. Sig. and Ex.

379. For all who have fought against evils . . . and have believed in the Lord, are **taught** by Him after their departure from the world . . .

383. That the Lord alone will **teach** them. Sig. and Ex.

— . That 'to feed-*pasce*'=to **teach**. Ill.

463⁶. We, said they, are the purple-clad doctors.

491. That . . . these two essentials of the New Church are to be **taught** until the end and the beginning. Sig. and Ex. E.636.

595. That they speak, **teach**, and write from the Word . . . and yet it is truth falsified. Sig. and Ex.

606. That no one is permitted (by the solitidians) to **teach** from the Word . . . but those who acknowledge that doctrine . . . Sig. and Ex. E.840.

653. The understanding so closed that man can scarcely be **taught** any longer. Sig. and Ex.

M. 316⁵. That they should 'let down the net on the right side of the ship' . . . =that they should **teach** the good of charity, and in that way they would gather men.

T. 320. They who **teach** false and heretical things . . . and yet read the Word, and are able to know from it what is false and what is true . . . may be compared to impostors . . .

D. 263. On the **teachableness** of Spirits. . . Spirits are easily **taught**-*dociles*. Examp.

1643. That no one claims anything in Heaven because he has **taught** many things (here).

— . An intense love of **teaching**; its motives.

4001. No Spirit is allowed to **teach** man, and consequently not to lead him, except from cupidity; but the Lord alone wills to **teach** and lead man; which would not be possible if a Spirit possessed anything of the corporeal memory.

4440. A certain doctor of great dignity who supposed himself to be more **learned** than others . . .

4940. Women can give utterance with affection, and thus excite to what is devout and holy; but cannot **teach**.

5917. Men who **teach** . . . have two states; one when they **teach** and think from doctrine; and the other when they are thinking outside of doctrine. Ex.

E. 160. 'To **teach**, and to seduce My servants' (Rev. ii. 20). . . 'To **teach**' is predicated of truths, or falsities.

— . This delight (of the love of self and the world) **teaches** and seduces those who are in truths.

212². 'To be **taught** in the streets' (Luke xiii. 26)=to know the things which must be of faith.

365²⁴. 'The sons who shall be **taught** of Jehovah . . .' (Is. liv. 13)=those who in the New Heaven and New Church will be in truths from good from the Lord.

[E.] 388³. Those who **teach** falsities and through them ead to evil of life. Sig.

559⁴. 'The **teacher** of a lie' (Is.ix.15)=one who teaches falsity by applying scientifics from the sense of the letter to confirm falsities.

600¹¹. Instruction in the truths of doctrine, is signified by, 'Thine eyes shall look again to thy **teachers**' (Is.xxx.20). '**Teachers**'=doctrine.

684⁶. 'Be not ye called Rabbi; one is your **teacher**, Christ' (Matt.xxiii.8). 'Rabbi,' and '**teacher**'=one who **teaches** truth; thus, in the abstract, the doctrine of truth; and, in the supreme sense, the Divine truth, which is 'Christ.' (Thus these words mean) that the Lord alone is the Divine truth. 746¹³.

696¹². 'Teach me Thy way, O Jehovah' (Ps.lxxvi.11) =to **teach** the truth according to which we are to live.

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 shall go in His paths' (Micah iv.2).

741⁶. 'When Thou **teachest** the earth Thy judgments, the inhabitants of the world learn righteousness' (Is. xxvi.9)=that the Church is in truths from the Lord, and, through truths, in good.

746¹³. For the Lord is the **teacher** of all . . . and from Him as the **teacher** is all the truth of that good.

979⁶. Only abstain from evils as sins, and look to the Lord, and the Lord will **teach** and lead.

1173². The ninth law of the Divine Providence is, That the Lord does not **teach** man truths immediately, either from Himself or through the Angels; but that He **teaches** mediately through the Word, preachings, readings, speech and intercourse with others, and thus by thoughts in ourselves therefrom. Ex. 1177, Ex.

J. (Post.) 31. Who do not want to learn, but to **teach**.

109⁶. These are more **teachable** than the rest.

De Verbo. 13². Leave is granted to no Spirit, or Angel, to **teach** any man in this Earth Divine truths; but the Lord Himself **teaches** everyone through the Word, and He **teaches** him in the proportion that he receives from the Lord good in the will; and he receives it in proportion as he shuns evils as sins. Ex.

Teacher. *Didasculus.*

M. 153a. The Pythagorean, Socratic, and other teachers there.

T. 803. The **teachers**-*doctores didasculi*-in their schools . . .

815. The students write out from the lips of the teachers in the schools their *dicta*.

Tear. *Lachryma.*

Tears, To shed. *Lachrymare.*

Tears, The shedding of. *Lachrymatio.*

A. 2304. He spoke from brotherly love so great that his brother could not refrain from **shedding** tears. D. 3146⁶.

4215². Internal sadness . . . produces the **shedding** of tears (by correspondence).

4951². They can move others to **shed** tears. —.

D. 4553.

7251⁶. A tenderness of gladness from them which drew **tears** from my eyes.

9223². In the Original it is said 'the **tear** of the wine.' . . . '**Tears**' are what fall in drops.

10031². Grief on account of truth destroyed, is signified by, 'Mine eyes are consumed with **tears**' (Lam.ii.11).

H. 238. A hard-hearted Spirit was so affected by the speech of an Angel that he shed **tears**. He said it was love speaking, and that he had never **shed** tears before.

S. 84. 'The **shedding** of **tears**' is predicated of truth, or falsity.

R. 385. 'God shall wipe away every **tear** from their eyes' (Rev.vii.17)=that they shall be no longer in combats against evils and their falsities, and thus not in griefs; but in goods and truths, and consequently in heavenly joys from the Lord. (=a state of blessedness from the affection of truth, after falsities have been removed by means of temptations. E.484.)

884. 'God shall wipe away every **tear** from their eyes' (Rev.xxi.4)=that the Lord will take away from them all grief of mind; for the **shedding** of **tears** is from grief of mind-*animi*.

M. 379⁶. The jealousy of a wife . . . is like grief weeping . . .

D. 970⁶. (These) easily **shed** tears.

4099. Inmost mercy is attended with **tears**.

4976. Exhibiting the **shedding** of **tears** . . .

5890. A Spirit who inflowed into the eyelashes of the left eye, which seemed as it were to emit tear drops . . . he was in external mercy . . .

D. Min. 4816. (These infernals) tried to inspire . . . the **shedding** of **tears** . . .

E. 484². That 'a **tear** from the eyes'=grief of mind on account of falsities, and from falsities, is because by 'the eye' is signified the understanding of truth; and hence 'a **tear**'=grief because there is no understanding of truth, consequently, because of falsities. III.

—³. 'The **shedding** of **tears**,' and 'weeping aloud-*flctus*' both=grief on account of falsities and from falsities; but 'the **shedding** of **tears**,' grief of the mind-*mentis*; and 'weeping,' grief of the heart. Ex. and III. 695¹⁶.

Tear, To. *Laniare, Dilaniare.*

Tearing to Pieces, A. *Dilaniatio.*

See under BUTCHER, DISTRACT, and REND.

H. 380⁶. (Such married partners) **tear** each other to pieces. . . I have seen their combats and tearings to pieces.

575. These things (in Hell) break forth into tearings to pieces of various kinds. 586².

R. 768⁶. They would have **torn** the Word to pieces with their teeth . . .

D. 3867. The **butcheries** by the Spaniards in America, where they cruelly **tore** the nations (with dogs). 3868.

4207. All their members are **torn** (as a punishment).

Tear out. *Eruere.*

A. 7554. When these are vastated, the things of faith are torn out . . .

E. 152. 'To pluck it out' (Matt.v.29; xviii.9)=not to admit it.

Tebah. *Thebach.*

A. 2869. 'She bare **Tebah**, and Gaham, and Tahash, and Maacah' (Gen.xxii.24)=the various religiosities (of the Gentiles who are in idolatrous worship and in good), and the derivative worships.

Tediousness. *Taedium.***Tedious.** *Taedius.***Wearisome.** *Taediosus.*

A. 3314^e. He who is not in good feels a **tediousness** in thinking of such things.

3827. A state of love, that it is devoid of **tediousness**. Sig. and Ex.

4096^g. When spiritual good and truth are in question, he feels a **tediousness**.

5221^e. To him who is in a natural sphere . . . such things are tedious.

5721². When such Spirits are applied to man, they induce great pain through a **weariness** which they insuflate . . . 5722. D.4587.

7391. Humiliation from weariness. Sig. and Ex. 7392³, Ex.

7411. That the **weariness** ceased. Sig. and Ex.

D. 2570. When they inflow . . . there is at once perceived a **weariness** in relation to those things which are of the Lord's Word . . .

2571. When good Spirits are present (the evil Spirits) have to flee, because they are as it were killed with disgust . . .

3985. An idle life . . . was in idea as it were a very sad and **wearisome** one.

5759. See LAST JUDGMENT, here.

E. 1003^e. (Adulterers) dwell solitary in deserts as the inertnesses and **wearinesses** of their own life.

Tekel. *Thekel.*

A. 3104^e. 'Tekel,' or 'weighed in the balance' (Dan.v.27) is predicated of good.

R. 313. 'Tekel,' or 'to weigh,'=to know its quality as to good. E.373³.

Telescope. *Tubus opticus.* T.22³. 61².**Tell.** *Indicare.***Indication.** *Indicium.***Telling.** A. *Indicatio.*

A. 229. 'Who **told** thee that thou wast naked?' (Gen.iii.11). Ex.

1038. A sign of the Lord's presence in charity. Sig. 1044. 1059.

2862. 'It was **told** Abraham, saying' (Gen.xxii.20)=the Lord's perception. 'To **tell**'=to think and reflect. . . . In itself reflection and perception are an internal telling and saying.

3158. 'Tell me; and if not, tell me' (Gen.xxiv.49)=the free state of their deliberation. Ex.

3608. 'It was **told** Rebekah' (Gen.xxvii.42)=the Lord's perception from Divine truth. . . 'To be **told**'=to think and reflect, thus to perceive.

3803. 'Jacob **told** Rachel' (Gen.xxix.12). . . 'To **tell**'=to make known.

4113. 'He **told** him not . . .' (Gen.xxxi.20)=by separation. 4136.

4856. 'It was **told** Tamar, saying' (Gen.xxxviii.13)=something of communication . . . 'To be **told**'=apperception, thus communication. 4902.

5128³. Some indications from which it may be concluded . . . The indications are these . . .

5135². (This) is an **indication** that he is in good. (This) is an **indication** that he is in evil. (This) is an **indication** that in succeeding years he will . . .

5264. 'He (God) hath **told** Pharaoh' (Gen.xli.25)=that it was given to the Natural to apperceive. . . 'To **tell**'=to communicate and to give to apperceive.

5470². (This) is an **indication** that he will still receive influx through the Angels: it is also an **indication** that he will afterwards suffer himself to be reformed. (This) is an **indication** that he will not (do so).

5508. 'They **told** him' (Gen.xlii.29)=reflection. 'To **tell**'=to think and to reflect; for that which is **told** anyone is thought of from reflection.

5596. 'Ye did evil to **tell** the man' (Gen.xliii.6). . . 'To **tell**'=to give that which another may think and reflect upon; consequently to communicate; and hence also to conjoin; for when it passes into the will of another, conjunction is effected from what is communicated.

5601. 'We **told** him' (ver.7)=that he apperceived these things.

— In the Spiritual World they have no need to tell what they think; for there is a communication of all thoughts; and therefore 'to **tell**,' in the spiritual sense, =to apperceive.

5818. 'We **told** him . . .' (Gen.xliv.24) = Knowledge.

5922. 'To **tell**' (Gen.xlv.13)=to communicate.

5966. 'They **told** him, saying' (ver.26)=influx and apperception; for 'to **tell**'=to be communicated, and to be conjoined, thus also influx; for that which is **told** inflows into the thought.

6042. 'To **tell**' (Gen.xlvi.31)=communication.

6063. 'To **tell**' (Gen.xlvii.1)=influx.

6223. 'To **tell**' (Gen.xlviii.2)=apperception.

6337. 'To **tell** what will happen' (Gen.xlix.1)=to communicate and foretell.

6666³. It is an **indication** that . . . W.26. 60. 134. P.208. T.38. D.4452.

7058. 'To **tell**' (Ex.iv.28)=influx.

8064. 'Thou shalt **tell** thy son in that day, saying' (Ex.xiii.8)=the interior perception which is of conscience.

[A.] 8142. 'To tell' anyone (Ex.xiv.5)=to think and flect.

8491. 'To tell' (Ex.xvi.22)=reflection.

9438^e. A manifest indication of this is that . . .

H. 316^e. By this He indicated that . . .

W. 318². These two things are standing indications and attesting signs that . . .

R. 3. 'To show' (Rev.i.1)=to manifest. E.6.

T. 380². From (these) three indications of it.

680. What is distinction without indications? And what are indications without signs? Ex.

D. 3558. A certain indication-*indicatio* . . .

4018. This indicates what they signify.

E. 7061⁹. 'To declare a sign' (Is.xli.23) = to give attestation by persuading to believe.

—²⁷. (These) 'signs'=tellings to do the things commanded.

Tell. *Narrare.*

Telling, A. *Narratio.*

See REPORT-*nuntiare*.

A. 3209. 'The servant told Isaac . . .' (Gen.xxiv.66) =perception from the Divine Natural . . . For perception is as it were an internal telling.

5108. 'Tell me, I pray you' (Gen.xl.8)=that it should be known.

5238. 'We told him' (Gen.xli.13)=that thence was a perception.

7550. 'That my name may be declared . . .' (Ex.ix.16)=that the Lord be acknowledged as the only God.

7634. 'To tell in the ears' (Ex.x.2)=that they may know and apperceive.

8668. 'Moses told his father-in-law' (Ex.xviii.8)=perception from truth Divine.

E. 4531⁰. 'That ye may tell-*enarratis*-it to the generation following' (Ps.xlviii.13) =their permanence to eternity. 850⁸.

Tema. *Thema.*

A. 3268. 'Tema,' etc. (sons of Ishmael) (Gen.xxv.15) =all things which are with the Spiritual Church, especially with the gentiles.

—⁷. 'The inhabitants of the land of Tema' (Is.xxi.14)=those in simple good, such as that in which are the well-disposed gentiles.

—⁹. (Thus) by 'Tema' (Jer.xxv.23), as by 'Arabia,' are signified those who are of the Spiritual Church. 3240⁶.

Teman. *Theman.*

A. 2714. 'God came from Teman' (Hab.iii.3)=the Lord's Divine Human as to celestial love.

E. 4001⁰. 'At the sound of the fall of Edom, and of the inhabitants of Teman, the earth trembled' (Jer.xlix.20,21)=that the Church was changed and perished by those evils and falsities.

Temper. *Temperare, Obtemperare.*

Temperate. *Temperatus.*

Tempering, A. *Temperatio.*

A. 561^e. These states are tempered by the Lord by the good states.

719². There are evils in man . . . which must be tempered by goods.

731. When man comes into temptations, his proprium is . . . tempered by truths and goods . . .

868². By the wonderful tempering of these things with man, a kind of rainbow can be represented. D.2490.

1398^e. The Angel's sphere was tempered by the con-sociations of others: if it had not been tempered, they would all have been dissipated. *

1520. The spheres of Spirits . . . are tempered by the Lord so that their quality may not always be exposed.

1906. All states . . . return there, and are then tempered by states of good and truth. 2116², Ex.

2204^e. Spiritual good is then insinuated, and by it what is worldly is tempered . . .

2332. The Lord miraculously moderates and tempers the Holy which proceeds from Him . . .

2542. They who are obedient and compliant-*obtemperantes*-pertain to the . . . ear.

4299². The evils and falsities in man, tempered by the goods and truths in him . . .

4750. When (the celestial Angels) are sent to others, they are encompassed with other Angels, by whom the sphere of their love is tempered . . .

5992. The Angels insinuate truths and goods, which even if not received, still temper . . .

6849. The Angels are veiled over with a thin cloud, by which the heat from the Sun is tempered.

8108². In morning and noon the enlightenment is tempered by an obscuration of the truth. In evening and night the obscurity of the understanding is tempered by the Lord with the good of love . . .

8487². The pure good of truth . . . is tempered (with such a man) by the delights of his loves . . . for unless it were thus tempered, it would become undelightful to him. Sig.

—⁴. The good of celestial love, without a tempering with such things, becomes as it were dry. Ex.

9498. The sphere (of the Divine truth) at last becomes so tempered that it is accommodated to the reception of the Angels.

H. 120. The ardour of His love is tempered on the way by degrees. The temperings appear as radiant belts around the Sun. T.691². E.4121⁶. D.Love iii.

589. By means of the tempering there is an equilibrium (between heat and cold, etc.)

W. 174². The Sun's fire . . . tempered by these envelopments, becomes heat.

P. 277^e. If his father's reigning love has not been tempered . . .

R. 54². The Lord so moderates and tempers His Divine . . .

M. 137³. It was a state of heat not tempered with light; but it is **tempered** successively as the husband is perfected in wisdom, and the wife loves it in him . . . Deliciousnesses succeed according to the **tempering-temperiem**—of heat and light . . .

312². By merely **complying-obtemperando**—with the flesh.

T. 604. They dispose all things (in the old will) so as to **attemper-obtemperant**—them.

D. 2347. After death, a man loses nothing of his life; but it is so **tempered** . . .

3370. Remains which, with them, would be **tempered** with evils.

4140². With the **tempering** of light . . .

4233. As in the **temperate** zones.

4481. All states there . . . successively return, as they are **tempered** by the Lord.

Temperament. *Temperamentum.*

T. 665⁴. Each according to his **temperament**.

Temperance. *Temperantia.*

M. 164. The virtues which pertain to the moral wisdom of the men are called **temperance**, etc.

E. 790⁶. When intemperance is removed, **temperance** enters.

D. Wis. xi. 5a. The goods of this life, which are uses, relate to . . . **temperance**, etc.

Temperature. *Temperies.*

H. 289^e. The mild vernal **temperature** gives fertility to the soil.

489². (Such) live in a vernal **temperature**.

W. 105. The heat and light which proceed from that Sun are (thus) at their right **temperature**.

M. 137³. See TEMPER, here.

Tempest. *Tempestas.*

See under STORM.

R. 343³. 'Tempest.' Ill.

T. 335². Will calm the **tempests** which have arisen in your minds.

D. 418. (How tempests are calmed. See ATMOSPHERE, here.) 1176. 2089. 2717.

E. 706⁷. When they had known Him, and because of the falsities from evils in which they were, had denied and attacked Him, is signified by 'the morning when it is foul weather' (Matt. xvi. 3).

Temple. *Templum.*

See under BUILDING, and FANE.

A. 40². 'The New Temple,' (Ezek.)=in general, a new Church, and a man of the Church, or one who is regenerate; for every regenerated one is a **temple** of the Lord. 4545⁴.

82^e. He who is not a **temple** of the Lord, cannot be what is signified by 'the temple,' which is the Church, and Heaven.

101. Before the **temple** was built, (the Jews) turned their faces to the east when they prayed.

414³. See TABERNACLE, here.

648. 'The New Jerusalem,' and 'the New Temple' =the Lord's Kingdom in the Heavens and on earth. (=the Lord's Kingdom; in special, a new Church. 2830⁵.) (=in special, the Lord's Spiritual Kingdom; 'Zion,' the Celestial one. id.) 3481². 3708¹⁷. 9603².

728⁴. The beginning of a new Church was represented by . . . the rebuilding of the **temple**.

1102². See TEXT, here.

1200^e. Those frequent their synagogues; these their places of worship.

2048. When man is called 'a house,' there is signified the Celestial of faith with him; when 'a **temple**,' the truth of faith with him. 3720.

2162⁹. They thought . . . that the **temple** was His footstool; not knowing that external representative worship was signified by 'the house of God,' and 'the temple.'

2304. The images which are common in churches. H. 74^e. 340.

2777. The altar was the principal representative of the Lord, and afterwards the **temple**.

3720. (Thus) 'the temple'=the Lord's Spiritual Church; in the universal sense, the Heaven of the spiritual Angels; in the most universal, the Lord's Spiritual Kingdom; and, in the supreme, the Lord as to Divine truth.

—. A **temple**=truth, because it was constructed of stones.

—². When a **temple** is mentioned there occurs to the Angels the idea of truth, and of such truth as is treated of in the series.

4580³. As the Israelites were prone to idolatry . . . they were gathered together to one place . . . where the **temple** was. Ex.

5006². They had frequented churches where the Word is preached, but not to know the things of Heaven . . . R. 659^e. D. 2779^e. 5467^e. 5469. 5534. 5719. (See under FREQUENT.)

5036⁵. When man becomes spiritual he no longer believes it holy to give . . . to places of worship which abound in wealth . . .

6135². 'The temple of the Lord's body' (John ii. 21) =the Divine truth from the Divine good; for 'the temple'=the Lord as to Divine truth; and 'Body,' the Divine good . . . E. 220². 391⁴. 706¹.

6426². For 'the Stone,' in general, =the temple; and, in special, its foundation; and 'the temple'=the Lord's Divine Human, Ill.

6435¹². Hence the **temple** at Jerusalem was built upon a mountain.

6637^e. Everyone who lives in the good of charity and faith is a Church, and is a Kingdom of the Lord, and is hence called 'a **temple**,' and also 'a house of God.'

7839^e. 'The New Temple'=the Lord's Spiritual

Kingdom. 8468². (=the Spiritual Church. 7847³.) (=the Heaven of the Lord. 8369^e.) (=a new Spiritual Church from the Lord. 9050¹⁰.)

[A.] 7847⁴. 'The temple,' in the supreme sense, = the Lord as to the Divine Human; and therefore, in the representative sense, His Church.

8253. A life of piety consists in . . . frequenting churches, and in listening devoutly to the preaching there, etc.

8369³. For 'the temple' = the Lord Himself; and, in the representative sense, Heaven.

8941⁶. The temple at Jerusalem was also built of whole stones (1 Kings vi. 7); for by 'the temple of the Lord' was represented the Lord as to Divine truth. That the Lord was represented by 'the temple' He Himself teaches in John ii.; and that it was as to the Divine truth, was because it was taught there, and therefore also it was built of stones, (which) = Divine truth. E. 585¹¹.

9093⁴. The Jerusalem temple, whence were the 'vessels,' in the supreme sense, = the Lord; in the representative sense, His Kingdom and Church. 9437^e.

9229⁸. 'The temple which sanctifies the gold' (Matt. xxiii. 17). 'The temple' represented the Lord Himself; and 'the gold,' the good which is from Him. E. 391⁵. 608^e.

9303. 'The Lord shall suddenly come to His temple' (Mal. iii. 1). 'To the temple of the Lord' = to His Human, as He Himself teaches . . . 10528². E. 242⁹. 444⁸.

9642^e. As by 'a temple' is signified Heaven or the Church, it has been customary from ancient times to give to places of worship a situation towards the east and the west. Ex. W. 123.

9714². There were two things by which the Lord as to the Divine Human was represented: the temple, and the altar. Ill. . . But the temple was a representative of the Lord as to His Divine truth, thus as to Heaven; for the Divine truth proceeding from Him makes Heaven; and it is therefore said of the temple, that 'he who shall swear by the temple, will swear by it and by Him who dwelleth in it' . . . E. 391³. 915.

10123². 'The temple of God, and the altar' (Rev. xi. 1) = Heaven and the Church; 'the temple' = the Spiritual Church; and 'the altar,' the Celestial Church.

10709. When anyone is in a temple . . . they say that he is not at home . . .

H. 187. The Lord called Himself the temple . . . because the temple represented His Divine Human. S. 47.

221. In the Heavens . . . there are temples . . . in which there is preaching.

223. It has been granted me to enter their temples, and hear the preaching. The preacher stands in a pulpit on the east; before his face sit those who are in the light of wisdom . . . They sit in the form of a circus, so that all are in view of the preacher . . . At the entrance, which is at the east of the temple, and on the left of the pulpit, stand those who are being

initiated. No one is allowed to stand behind the pulpit . . . The temples appear as of stone in the Spiritual Kingdom; and as of wood in the Celestial . . . The latter are not called temples, but houses of God; and are devoid of magnificence; but in the Spiritual Kingdom they have magnificence greater or less.

535². They who have lived . . . continually in churches . . .

S. 18^e. 'In His temple everyone saith, Glory' (Ps. xxxix. 9) = that in every particular of the Word there are Divine truths; for 'the temple' = the Lord, and thence the Word, and also Heaven and the Church; and 'glory' = the Divine truth.

47. That by the externals of the Jerusalem temple were represented the externals of the Word . . . is because by 'the temple,' as by 'the tabernacle,' was represented Heaven and the Church, and thence also the Word. Ex.

108. Spirits who heard the singing of a Psalm in a place of worship on Earth. De Verbo 18².

Life 9. Man endows places of worship . . . and attends them sedulously . . . and does not know whether he does so from himself, or from God. Ex.

P. 189². Like one who sees a magnificent temple . . .

245^e. Why it was granted to Solomon to build the temple, by which was signified the Divine Human of the Lord (John ii.), and also the Church.

246. Why many kings after Solomon were permitted to profane the temple.

— The devastation itself of the Church was represented by the destruction of the temple itself . . .

255². They placed such images in their temples, to call to remembrance the holy things they signified.

328⁴. The consummation of the Israelitish and Jewish Church is meant by the destruction of the Jerusalem temple . . . and, finally, by the second destruction of the temple . . .

338⁴. In the temples there, no one can sit anywhere but in his own place . . .

R. 191. 'I will make him a pillar in the temple of My God' (Rev. iii. 12) = that truths from good . . . support the Lord's Church in Heaven. 'A temple' = the Church; and 'the temple of My God,' the Lord's Church in Heaven. E. 219.

— 'A temple,' in the supreme sense, = the Lord as to the Divine Human; in special, as to the Divine truth. But in the representative sense, 'temple' = the Lord's Church in Heaven, and also the Lord's Church in the world. Ill.

— 3. 'The temple' (Matt. xxiv.) = the present Church; and 'its dissolution so that there should not be one stone upon another' = the end of this Church, in that there would not be any truth left . . .

— 4. 'The temple' = these three things: the Lord, the Church in Heaven, and the Church in the world; because these three make a one, and cannot be separated, consequently the one cannot be meant without the other. 529.

380. 'They serve Him day and night in His temple' (Rev.vii.15)=that they live according to truths . . . in His Church. (=that they are constantly kept in truths in Heaven. E.478. —³,Ex.)

486. 'Arise, and measure the temple of God . . .' (Rev.xi.1)=to see and know the state of the Church in the New Heaven. . . 'The temple'=the Church as to the truth of doctrine. E.629.

487². 'The temple'=the Church as to its internal; 'the courts,' as to its external.

529. 'The temple of God was opened in Heaven' (ver.19)=the New Heaven in which the Lord is worshipped in His Divine Human . . . 'The temple of God,' here,=the Lord in His Divine Human in Heaven. (=the appearing of a New Heaven and a New Church, where there is the worship of the Lord. E.699.)

585. 'Tabernacle'=the Celestial Church; 'temple,' the Spiritual Church. (See TABERNACLE, here.)

644. 'The temple'=Heaven as to the Church; for there is a Church there too.

647. 'Another Angel went out of the temple which is in Heaven' (Rev.xiv.17)=the Heavens of the Lord's Spiritual Kingdom. Ex. (=manifestation by the Lord concerning the devastation of the Church as to Divine truth such as it is in Heaven. E.914.)

669. See TABERNACLE, here.

—. 'The temple,' in the supreme sense,=the Lord as to His Divine Human, and thence Heaven and the Church; here, the Christian Heaven.

670. 'The temple' (Rev.xv.6)=the inmost of Heaven, where are the Word and the decalogue.

674. 'The temple was filled with smoke from the glory of God and from His power' (ver.8)=the inmost of Heaven full of Divine truth spiritual and celestial from the Lord. (=Divine truth, or the Word, in the natural sense, in light and power from Divine truth in the spiritual sense. E.955.)

576. 'I heard a great voice out of the temple' (Rev. xvi.1)=an influx from the Lord from the inmost of Heaven. (=the Divine truth from the Word. E.959.)

709. 'A great voice came out of the temple of Heaven' (ver.17)=a manifestation by the Lord from the inmost of Heaven. E.1013.

875⁴. The temple of Wisdom, seen and des. M.56, revisited. T.387.

918. 'I saw no temple in it; for the Lord God Almighty is the temple of it, and the Lamb' (Rev.xxi. 19)=that in this Church there will be no external separated from an internal, because the Lord Himself in His Divine Human, from whom is everything of the Church, is alone approached, worshipped, and adored. 'I saw no temple in it' does not mean that in the New Church . . . there will be no places of worship . . . E.699^e.

—. For 'a temple'=the Church as to worship; and, in the supreme sense, the Lord as to His Divine Human, who is to be worshipped . . .

926². See TABERNACLE, here.

962. There was seen a magnificent palace, and in

its inmost a temple (within which was held a Council of the clergy). Des. B.120. T.188.

M. 9. He introduced them into a little city, in the middle of which was a temple, (where people were engaged in an unceasing worship of God). Des.

23. The Angel said, The worship of God . . . is performed in our temples, and lasts about two hours. (They entered, and found that) it was a large temple, capable of holding about three thousand persons. It was a semi-rotunda, the benches or seats being continuous in a circular sweep according to the figure of the temple; and the back seats were raised higher than the front ones. The pulpit in front of the seats was drawn back a little from the centre; the door was behind the pulpit, on the left. . . Everyone who enters the temple knows his own place . . . and cannot sit anywhere else. If he does so, he hears and perceives nothing, and disturbs the order, in which case the priest is not inspired. (The service des. 24.)

76³. (In the Heaven of the Silver Age) we saw temples of precious stones of a sapphire and azure colour.

380¹². Priests pray in the churches that . . .

T. 126. (So) a temple must first be built . . . then inaugurated, and finally prayer offered that God may be present and unite Himself with the Church there.

134. I once entered a temple in the World of Spirits . . . and, before the sermon, they reasoned together about Redemption. The temple was square, without windows in the walls, but had a large opening in the middle of the roof . . .

—e. Windows were then made in the temple at the sides, through which light inflowed from the four quarters . . .

146^e. Those of Babel, when they enter the church . . .

174². So they destroyed the temple built by the Lord through the apostles, until not one stone was left upon another . . . by which 'temple' is meant not only the Jerusalem temple, but also the Church.

185². I saw multitudes (of the boreal Spirits) flocking to a temple, which was buried out of sight in snow. (The interior, and the service of the temple des.)

221. 'The temple' represented the Heaven in which are the spiritual Angels; 'the tabernacle,' that in which are the celestial Angels . . .

374⁴. Illustrated by comparison with a temple. Man, according to Paul, is a temple of God (1 Cor.iii. 16,17; 2 Cor.vi.16; Ephes.ii.21,22). As a temple of God, man has salvation and eternal life as his end . . . In this way man becomes a temple of God.

503. They were assembled (to deliberate on free will) in a certain round temple, like the temple in Rome called the Pantheon. (The interior des.)

508. One day there appeared a magnificent temple, square in form, the roof of which was crown-shaped . . . Its walls were continuous windows of crystal, its gate of pearl. Within, on the south side near the west, was a pulpit, on which at the right lay the open Word . . . In the centre of the temple was a shrine . . . where stood a cherub of gold . . . This temple

signified the New Church. (The correspondences in it ex.) I saw this writing above the gate, *Nunc Licet*.

[T.] 511^e. Or sleep at night in a temple, beneath the floor of which are graves . . .

525^e. The instructive and oratorical preaching in temples . . .

669. The uses of the two sacraments compared to a temple buried in the ground . . .

—². These sacraments may also be compared to a double temple. Des.

D. 1681. The temples in that Earth constructed of living trees. Des.

3511. The Dutch do not tolerate images and pictures in their churches . . .

3520. When I entered St. Paul's Cathedral . . .

3647. The Lord is thus pictured in their churches.

4179. Dream of an overthrown and ruined temple, which represented the present state of the Church.

4739. Temples of plastered stone seen in the north.

4929. On the temples (of the solidians), and how they sit. Des. 4936. 4938.

5408. St. Peter's Cathedral in Rome, mentioned.

5970. While they are reading these prayers in the churches . . .

5972. On the temples and preachings.—In the temples everyone knows his own place . . . by influx from the Lord . . . All taken together form as it were one man. Des. Anyone outside the temple who hears, and looks into the congregation, causes all their thoughts to be varied. Ex. 6056^e.

—². Hence it was evident that the Lord disposes all in the temples (there) through Angels and Spirits above or outside of them, according to the nature of the hearers. Ex.

6082. On Jerusalem, and the temple, after the captivity. (The dates given.)

E. 203. 'The New Temple,' etc.=a New Church. 422^s.

204^s. 'Temple'=the Lord as to Divine truth. 329²⁰.

219. 'The temple of God,' in the supreme,=the Lord's Divine Human; in the relative, His Spiritual Kingdom, thus the Heaven which constitutes it.

—As 'the temple'=Heaven, it follows that all things of the temple=such things as are of Divine truth. —⁵.

220. 'Temple,' in the Word,=the Lord's Divine Human; in the relative sense, Heaven; and therefore also the Church . . . and therefore also the Divine truth proceeding from the Lord. Fully ill, *sciatim*.

242¹². 'To carry into their temples' (Joel iii. 5)=to turn into profane worship.

277⁵. 'The temple'=Heaven and the Church . . .

313^s. 'Temple'=a Church which is in truths from good, which is called a Spiritual Church. 799⁶.

388¹⁵. 'To defile the temple of holiness' (Ps.lxxx. 1)=to profane worship.

391¹⁰. 'Temple'=the worship which proceeds from truths from good. —¹⁹.

—¹⁶. 'The house of prayer,' that is, the temple,=the Heaven where spiritual truths are, thus also spiritual truths such as are there.

400¹². This is said of the rebuilding of the temple in Jerusalem, and by 'the new temple' there is signified a new Church which was to be instaurated by the Lord. Des.

403¹⁸. For the temple of Solomon was destroyed before the captivity, and a new one was built when they returned. By 'temple' is signified Divine worship; and by 'a new temple,' worship restored.

422⁷. Why 'the temple' (in Ezek.) was measured according to the quarters.

—¹⁷. Therefore the ancients built their temples so that the front parts, where the adytum was, should look to the east; which, from the old custom, is still done.

439⁵. 'The temple'=the Lord's Divine Human.

458¹. 'The New Temple'=the New Church to be instaurated by the Lord when He came into the world.

478. 'Temple'=Heaven where truths reign.

587⁸. 'Jehovah is in the temple of His holiness' (Hab. ii. 20)=Heaven, where and whence is Divine truth.

608¹⁰. 'To swear by the temple'=to swear by the Lord, Heaven, and the Church; for by 'temple' . . . is meant the Lord as to Divine truth, . . . Heaven and the Church as to Divine truth, and also all worship from Divine truth.

629⁵. 'Temple,' in the Word,=the Church as to truth, because it was of stones; 'house of God'=the Church as to good, because in ancient times it was of wood.

630. 'The temple,' regarded in itself,=the higher Heavens; namely, the adytum, where was the ark,=the Third Heaven; 'the temple outside the adytum,' the Middle Heaven; and hence 'the court,' the First Heaven. And that which=Heaven, also=the Church . . . and that which=the Church, also=the Word, and likewise worship. Ex. —⁶. —⁸. 700³².

—⁷. That 'the temple'=the Church. Ill.

—¹¹. 'We shall be satisfied with . . . the holiness of Thy temple' (Ps.lxv.4)=to be in intelligence from Divine truth, and to enjoy heavenly joy from it.

—'The temple'=Heaven and the Church as to Divine truth.

654³³. Solomon therefore built three houses: the house of God, or the temple, for the Spiritual . . .

695¹². The new Church to be instaurated by the Lord . . . is signified by . . . 'the temple' (Zech.viii.9).

—'The temple'=the Church as to truth.

700³³. See TENT, here.

714¹⁹. 'The temples' in which are 'dragons' (Is.xiii. 22)=the goods and truths of the Word and of the Church, which are adulterated and profaned.

827². Afterwards the temple was built, in which also all things were representative. Enum.

831². Therefore there are intermediate Angels . . . who preach and teach truths in the temples (of the celestial Angels), which are called houses of God, and are of wood.

909. 'The temple' = Heaven and the Church, and the divine which proceeds from the Lord.

915. In the temple the Word was taught . . . Thus the temple represented the Lord as to Divine truth.

948. 'The temple' = Divine truth from the Lord.

949. 'The temple' = the interior Word revealed.

1013. 'The temple' = Heaven as to Divine truth.

1145°. As 'wood' = good, therefore with the Most ancient, who were in the good of love, the temples were of wood; which were not called temples, but houses of God.

J. (Post.) 222. As soon as these preach, all go out, and the church becomes empty.

272. The preachers proceed . . . in this way to the middle of the city (London) to the places of worship.

Temple. *Tempus.*

A. 2129°. The other inflowed towards the left temple . . .

3884. The first (of the four operations of Heaven) was to the brain at the left temple, which operation was a general one as to the organs of reason . . . D. 1613.

5720°. (This caused) a pain in the bone of the left temple.

7359. Spirits of Mars applied themselves to my left temple . . . D. 3488.

H. 251. The influx of the spiritual Angels with man into his head, from the forehead and temples, to . . .

T. 73°. The effulgence enlightened the temples of time on the side of the occiput, but not as yet on the side of the forehead.

Temporary. *Temporarius.*

A. 8939. Temporary things are relatively nothing; or there is no ratio between what is temporary and what is eternal. R. 710.

P. 214. That the Divine Providence regards temporary things only in proportion as they agree with eternal ones. Chapter.

215. That temporary things relate to dignities and riches, thus to honours and gains, in the world. Gen.art.

217°. That dignities and wealth . . . when they are pursued, are temporary and perishable. Ex.

218. That temporary and eternal things are separated by man, but are conjoined by the Lord. Gen.art.

—°. For all things of man are temporary, from which man may be called temporary . . .

219. What temporary things are, and what eternal.—Temporary things are all those which are proper to nature, and which, derivatively, are proper to man. Ex.

—°. That man is temporary in himself . . . and that therefore nothing can proceed from him but what is temporary . . . Ex.

—°. That temporary things separate eternal ones from themselves; but that eternal things conjoin temporary ones with themselves. Ex.

220. That the conjunction of temporary and eternal things with man is the Lord's Divine Providence. Gen.art. —°.

—°. That it is of the Divine Providence that man,

by death, should put off natural and temporary things . . . Ex.

—°. Natural and temporary things are the extremes and ultimates into which man first enters when he is born . . .

—°. That the Lord, by His Divine Providence, conjoins Himself . . . with temporary things through eternal ones, according to uses. Ex.

—°. Natural and temporary things are not only those which are proper to nature, but also those which are proper to men in the natural world. By death he puts off both the latter and the former . . .

—°. The temporary things which are proper to men in the natural world, in general, relate to dignities and wealth; and, in special, to the necessities of life of every man. These are put off by death . . . and there are put on things which in the outer form are similar . . . all of which have their internal form and essence from the uses of temporary things in the world.

M. 216°. Two married partners who, in relation to their marriage, cherished the idea of what is eternal and of what is temporary, alternately. Ex. . . When in the idea of what is temporary, they said, There is no longer any marriage . . .

T. 305. They thus consult for both their temporal prosperity, and their eternal happiness.

415°. Civil life is temporary, which has an end . . . and therefore non-being may be predicated of it.

Temptation.* *Tentatio.*

Tempt, To. *Tentare.*

Tempter. *Tentator.*

Attempt. *Tentamen.*

See under COMBAT, CONQUER, CROSS, DESPAIR, FORTY, LABOUR, VICTORY, WILDERNESS, and YIELD.

A. 8. The second state of regeneration rarely exists at this day without temptation (or trial), misfortune, sadness, which cause the things of the body and the world . . . to be quiescent, and as it were to die; thus are the things of the external man separated from those of the internal.

245. The Lord never leads anyone into temptation.

—°. The Lord turns the evil of temptation into good.

268°. (Goods and truths) do not come forth, except when the external man as it were dies, as is wont to be the case in temptations (or trials), misfortunes, diseases . . .

270°. Dead men . . . could not endure any combat or

* The student should bear in mind that the Latin word *tentare* means, primarily, to try; and thus that *tentationes* are trials, either natural or spiritual. And so the Greek word *peirasmos*, which, in the N.T., is translated 'temptation,' (as in the Lord's Prayer), is derived from *peira*, which means 'a trial,' 'an attempt.' It is perhaps a pity that the English rendering has not always been 'trials,' instead of 'temptations;' for this latter word has come to mean, in English, a mere state of inducement to evil; whereas the real idea conveyed by the Latin word *tentationes* is, primarily, that of *suffering*. 'Temptation,' therefore, in the Writings, means a state of suffering which tries a man, and shows what he is. But this is said merely to set the student on his guard. A full idea of what is meant in the Writings by 'temptation' can be obtained only from a careful study of the whole subject.

temptation; for if it came upon them . . . they could not live; and they would thus . . . plunge themselves more deeply into damnation. For this reason it is spared them until they pass into the other life, when they can no longer die from any temptation and misery. They then undergo most grievous things.

[A.] 605. Before this new Church could exist . . . it was necessary for the man of that Church to undergo many temptations, which are described by the elevation, fluctuation, and stay of the ark upon the waters of the Flood.

606. That the Flood, ark, etc. = . . . the temptations which precede, is . . . known to the learned, who compare . . . temptations to the waters of a Flood. 705.

653. When man is being reformed, which is effected by combats and temptations, such evil Spirits are associated with him as excite only his scientific and rational things . . . These Spirits bring forth all his falsities, and endeavour to persuade him that false things are true, and even turn truths into falsities; with whom the man, while he is in temptations, ought to fight; but the Lord, through Angels who are adjoined to the man, fights. After that, by the combats, the falsities have been separated, and as it were dispersed, the man is prepared so as to be able to receive the truths of faith. Ex. . . Such is the case with the reformation or regeneration of the spiritual man. Tr. (See EVIL SPIRIT, here.)

702. His temptations as to intellectual, and as to voluntary things. Tr.

705. Temptations are compared in the Word to 'floods,' or 'inundations.' Ill. 739, Ill.

—³. For temptations are like floods and inundations of waters: there are evil Spirits who inflow with their persuasions and principles of falsity . . . and excite the like things with man. But with the man who is being regenerated there are temptations; with the man who is not being regenerated, there are desolations.

711. Unless man is prepared, that is, instructed in truths and goods, he cannot be regenerated, still less undergo temptations. For the evil Spirits who are then with him, excite his falsities and evils; and unless truths and goods are present . . . he succumbs. Truths and goods are remains . . .

728. 'In yet seven days' = the beginning of temptation. . . It treats, in general, of the temptation of 'Noah.'

— Thus to the man of this Church, the Lord's coming was the beginning of temptation; for, when man is being tempted, he then begins to become new, and to be regenerated. Ill.

729. 'To ram' = temptation. Ex.

730. 'Forty days and nights' = the duration of temptation. Ill.

— As, when man is in temptation, he is in vastation of all things which are his Own and which are corporeal—for (these) must die, and this by means of combats and temptations, before he is reborn . . .

734. It now treats of his temptation, of the first state, and ~~ex~~ of the beginning of temptation . . . It is the first temptation, which is as to his intellectual

things; and afterwards his temptation as to voluntary ones; which temptations succeed one another with him who is to be regenerated; for to be tempted as to intellectual things is quite a different thing from being tempted as to voluntary ones. Temptation as to intellectual things is light; but temptation as to voluntary ones is grievous. 735, Ex.

735². Therefore when such come into temptation as to intellectual things . . . they can be only lightly tempted. And this is the first temptation, and scarcely appears as temptation, of which it now treats. But different is the case with those who do not from a simple heart believe the Word . . .

737. 'Noah a son of 600 years' = his first state of temptation.

— In what precedes it has treated of his preparation for temptation, in that he was instructed . . . in intellectual truths, and voluntary goods (which) are remains, and which are not brought out . . . until the man is being regenerated. With those who are being regenerated through temptations, the remains are for the Angels with the man, who take out from them the things by which they defend the man against the evil Spirits who are exciting the false things with him . . .

739. 'A flood of waters' = the beginning of temptation; for it here treats of temptation as to intellectual things, which temptation precedes, and is light . . . For 'waters' = the spiritual things of man . . .

—³. Here (Is.xxviii.2) the degrees of temptation are described.

741. Temptations are nothing else than combats of the evil Spirits with the Angels who are with a man. (Fully quoted under EVIL SPIRIT.)

751. As it here treats of the temptation of the man of the new Church called 'Noah,' and to few, if any, is it known how the case is with temptations, because few at this day undergo such temptations, and they who do undergo them know no otherwise than that it is something inherently in themselves which thus suffers, the subject shall be briefly explained. Evil Spirits then excite the falsities and evils of the man, and this from his memory, all that he has thought and done from infancy, which they do so skilfully and maliciously that it cannot be described; but the Angels who are with him bring out his goods and truths, and thus defend him. This combat is what is felt and perceived with the man, and causes the sting and torment of conscience.

—². There are temptations of two kinds: one as to intellectual things, the other as to voluntary ones. When a man is being tempted as to intellectual things, the evil Spirits excite only the evil deeds that he has done—which are here signified by 'the unclean beasts'—and also indeed his good deeds—which are here signified by 'the clean beasts'—but these they pervert in a thousand ways. At the same time they excite the things he has thought—which are here signified by 'the bird'—and such things too as are signified by 'the things that creep upon the ground.' But this temptation is light, and is perceived solely by the recalling of such things into the memory, and a certain consequent anxiety.

—³. But when man is being tempted as to voluntary things, the things he has thought and done are not so

much excited, but evil Genii . . . inflame him with their cupidities and filthy loves, with which he is imbued, and thus combat by means of the man's cupidities themselves, which they do so maliciously and secretly that it could never be believed to be from them. For they pour themselves in a moment into the life of his cupidities, and almost instantly turn and bend an affection of good and truth into one of evil and falsity, so that the man cannot possibly know otherwise than that it is done from himself. . . This **temptation** is very grievous, and is perceived as an internal pain, and a tormenting fire.

755. 'The 600th year, the 2nd month, and the 17th day' = the second state of **temptation** . . . which was as to voluntary things. Ex.

—². '17' = both the beginning and the end of **temptation**. Ex. and Ill.

756. 'All the fountains of the great deep were broken up' = the extreme of **temptation** as to voluntary things. Ex.

757. 'The cataracts of heaven were opened' = the extreme of **temptation** as to intellectual things.

— **Temptation** as to voluntary things, or cupidities, cannot possibly be separated from **temptation** as to intellectual things: if they were separated, there would not be any **temptation**, but an inundation such as there is with those who live in the fires of cupidities . . .

760². How far man is removed from heavenly life. Des. For this reason he is regenerated . . . by means of **temptations**; (and) this is why this **temptation** is grievous; for it touches, assails, destroys, and changes man's very life.

761. Spiritual **temptation** with man is a combat of the evil Spirits with the Angels who are with the man, and this combat is commonly felt in his conscience . . . of which combat this is to be known, further, that the Angels continually defend the man, and avert the evils which the evil Spirits try to do to him: they even defend things which are false and evil with the man; for they very well know (that these) come from evil Spirits and Genii. . . Otherwise the man would succumb. Ex.

762. But spiritual **temptations** are little known at this day. Nor are they permitted so much as formerly, because man is not in the Truth of faith, and would therefore succumb. In place of these **temptations** there are others, such as misfortunes, sadnesses, and anxieties, which arise from natural and bodily causes, and also sicknesses and diseases of the body, which however in some measure subdue and break his life of pleasures and cupidities, and determine and elevate the thoughts to interior and pious things. But these are not spiritual **temptations**, which exist solely with those who have received from the Lord a conscience of what is true and good. Conscience itself is the plane of **temptations**, in which they operate.

763. The end [in view] of the **temptation** is now treated of.

790. For desolations and **temptations** are nothing but inundations of the falsities excited by evil Spirits. Sig.

832. The state of the man of the new Church 'Noah' after **temptation**, even to his regeneration. Tr. S3S.

840. The end of **temptation**, and the beginning of renovation. Sig. and Ex.

— So long as **temptation** continues, the man supposes the Lord to be absent. Ex. . . But the Lord is more present then. But when **temptation** ceases, he receives comfort . . .

841². This is usually the case with man after **temptation**, in whom things living and dead, or those of the Lord and those proper to man, appear so confused that the man then scarcely knows what is true and good; but the Lord then disposes all things into order. Sig.

847. As the subject here is the first state after **temptation** (these words) must = a fluctuation between truths and falsities. . . Such as is the **temptation**, such is the fluctuation after it. When the **temptation** is celestial, the fluctuation is between good and evil; when the **temptation** is spiritual, the fluctuation is between truth and falsity; when the **temptation** is natural, the fluctuation is between the things which are of cupidities and those contrary.

—². There are many **temptations**: in general they are celestial, spiritual, and natural; which are by no means to be confounded. Celestial **temptations** are possible only with those who are in love to the Lord; spiritual ones, with those who are in charity towards the neighbour; natural ones are quite distinct from these, and are not **temptations**, but only anxieties from the fact that their natural loves are being assailed, which anxieties are excited by misfortunes, diseases, and a bad condition of the blood and other fluids of the body. (Thus) it may be known what **temptation** is, namely, a straitness and anxiety from those things which oppose the loves. With those in whom there is love to the Lord, whatever assails love to the Lord produces an inmost torture: this is celestial **temptation**. With those in whom there is love towards the neighbour, whatever assails this love occasions torture of conscience: this is spiritual **temptation**. But with those who are natural, what the most of them call **temptations**, and the pains they call the stings of conscience, are not **temptations**; but only anxieties from the fact that their loves are being assailed; as when they foresee and feel themselves deprived of honour, the goods of the world, reputation, pleasures, the bodily life, and the like; but still [these things] are wont to be productive of somewhat of good. Moreover, **temptations** exist with those also who are in natural charity; thus with all kinds of heretics, Gentiles, and idolaters, from those things which assail the life of their faith, which they hold dear. But these are straitnesses which emulate spiritual **temptations**.

848. When **temptations** are over, there is as it were a fluctuation; and if the **temptations** are spiritual, there is a fluctuation between truth and falsity, as may also be sufficiently evident from this: that **temptation** is the beginning of regeneration . . . (and) as his former life is destroyed by **temptation**, he cannot but fluctuate . . .

—^e. Thus is it with everyone who emerges out of spiritual **temptation**. Des.

857². **Temptations** exist in order that the externals of man may be subdued. Des.

[A.] 862^e. Here begins the description of the second state of the man of this Church after **temptation**.

867. The falsities with man when in his first and second states after **temptation**. Tr.

868². At the same time, the Lord, through **temptations**, gives man a new faculty of receiving goods and truths. Ex.

874. Here is described the first state of the regeneration of the man of this Church after **temptation**. Ex.

892^e. **Temptations** take place in order that men may be delivered from the dominion of diabolical Spirits.

933⁴. When corporeal and worldly things begin to be in excess . . . man comes into straitnesses and **temptations**, until he has been reduced into such a state that the external man becomes compliant to the internal.

986². Therefore as soon as a man does or speaks anything against conscience, he comes into **temptation** and the stings of conscience, that is, into a kind of infernal torment.

1023^e. **Temptations** . . . cause the voluntary proprium of the man to be quiescent . . . 1044^e.

1444. It is known that the Lord underwent the most grievous **temptations** . . . **temptations** so great that He fought alone . . . against the whole of Hell. No one can undergo **temptations** unless evil adheres to him: he who has no evil cannot have the least of **temptation**: evil is what the infernal Spirits excite. 1573⁴, Ill.

—². The Lord's heredity from the mother was evil, by which He underwent **temptations**. Ill.

1477. Until the Lord endured **temptations**, and thus expelled the evil inherited from the mother.

1510². If the sphere of falsity prevails, the good come into **temptation** . . .

1573⁶. No Angel can ever be **tempted** of the devil. Ex.

1651. Gen. xiv. treats of the Lord's combats of **temptations**, by (these) 'wars.'

1659³. 'The Wars of Jehovah'=the combats of the Church . . . that is, their **temptations**, which are nothing but combats or wars with the evils in themselves, and consequently with the diabolical crew who excite the evils . . .

1661². A man does not know what evil is, still less falsity, until he has the full use of his understanding . . . which is the reason why man does not come into **temptations** before adult age. . . But the Lord [did so] in His childhood.

1663. That the Lord underwent the most grievous **temptations** . . . is not so well known from the Word; where it is only mentioned that He was in the wilderness forty days, and was **tempted** by the devil. The **temptations** He then had are described in a few words; but these few involve them all. Ex. 1690.

1664. 'Wars'=spiritual wars, or **temptations**. Ex. and Ill.

1668. The beginning of (His) **temptations** in childhood. Sig. and Ex. 1690.

—^e. With those who have conscience there arises (from this infestation and combat) a dull-mutus-pain; but with those who have perception a sharp one; and

the sharper in proportion as the perception is more interior; from which may be evident the quality of the Lord's **temptation** . . .

1676^e. Unless the Lord had . . . conquered the Hells by **temptations** admitted into Himself, the human race would have perished . . .

1690. That the Lord's life, from His earliest childhood to the last hour . . . was continual **temptation**, and continual victory, is evident from many things in the Old Testament. That it did not cease with the **temptation** in the wilderness, is evident from (the words) 'the devil . . . departed from Him for a season' (Luke iv. 13); and also from the fact that He was **tempted** even to the death of the cross . . . The last one was when He prayed on the cross for His enemies, and thus for all in the whole world.

—². In the Gospels, none but the last is mentioned, except His **temptation** in the wilderness. More were not disclosed to the disciples. The things disclosed appear so light . . . as to be scarcely anything; for to speak and answer in that way is no **temptation**; when yet His **temptation** was more grievous than can be at all comprehended . . . No one can know what **temptation** is but he who has been in it. The **temptation** which is related in Matt. iv. contains the **temptations** in a summary; namely, that from love towards the whole human race the Lord fought against the loves of self and of the world, with which the Hells were filled.

—³. All **temptation** is an assault upon the love in which the man is; and the **temptation** is in the same degree as the love. If the love is not assailed, it is no **temptation**. To destroy anyone's love is to destroy his very life . . . The Lord's life was love towards the whole human race . . . Against this His life, continual **temptations** were admitted . . . from earliest childhood to His last hour. (This) love is signified by His 'hungering.' (The account in Matt. iv. further ex.) 1691^e.

—⁶. In brief, the Lord, from His earliest childhood to His last hour . . . was assailed by all the Hells; against which He continually fought, and subjugated and overcame them; and this solely from love towards the whole human race. And, as this love was . . . Divine; and, as is the love, so is the **temptation**, it may be evident how grievous the combats were . . . 1820².

1691⁵. The Lord's **temptations** against the Hells are described by (these words of) Jonah when in the belly of the great fish.

— He who is in **temptations** is in the Hells . . .

1692. What **temptations**, or the combats of **temptations**, effect, scarcely anyone can know. They are the means by which evils and falsities are broken up and dispersed, and by which a horror for them is induced; and not only is conscience given, but it is also strengthened, and the man is thus regenerated; which is the reason why they who are being regenerated are let into combats, and undergo **temptations**; and they who do not undergo them (here), do so in the other life, if they are capable of being regenerated . . . But the Lord alone sustained the most cruel combats of **temptations** by His own strength . . . For He was surrounded by all the Hells, and continually conquered them.

—². It is the Lord alone also who fights in men who

are in the combats of temptations, and who overcomes. Man from his own power can effect nothing at all against evil Spirits; for they are so connected with the Hells that if one were overcome, another would rush in, and so on for ever. They are like the sea . . . So would it be unless the Lord alone sustained the combats of temptations in man.

1695². In the combats of temptations, the evil Spirits are permitted to draw forth all the evil and falsity in the man, and to fight from the man's evil and falsity; but when they have been overcome, they are no longer permitted to do so; for they instantly perceive in the man that what is good and true has been confirmed.

1708. How apparent good, after the combats of temptations, becomes genuine good . . .

1717². He who is in the combats of temptations, and overcomes, acquires more and more a Power over evil Spirits . . . till at last they dare not tempt at all . . .

—³. The external man (cannot) be reduced into correspondence without the combats of temptations; for temptations are the means of dissipating evils and falsities, as also of introducing good and truth, and of reducing the things of the external man into obedience . . . That these things are effected through temptations, no one can know but he who has been regenerated through temptations.

1725². The interior man (in the Lord) when in a state of the combats of temptation, and not as yet so purified by the combats of temptations. Sig.

1737. The conjunction of men with the Lord is effected through temptations . . .

1745³. So long as the Lord was in a state of temptations, He spoke with Jehovah as with another . . .

1787. (These) are words of consolation after temptations. All temptation is attended with some species of despair; otherwise it is not temptation; and therefore, consolation follows. He who is tempted is brought into anxieties, which induce a state of despair about the end. The very combat of temptations is nothing else. He who is sure of victory is not in anxiety, and thus is not in temptation.

—². The Lord, also, as He endured the most direful and cruel temptations of all, could not but be driven into states of despair, which He dispelled and overcame by His own power; as may be evident from His temptation in Gethsemane. Ill.

—³. (Thus) the Lord's temptations were the most terrible of all; and He had anguish from the very inmosts, even to the sweating of blood; and He was then in a state of despair concerning the end and the event; and He also had consolations. Ill.

1793. The Lord is called 'Jehovih' in respect to temptations.

1820. Temptation against the Lord's love. Sig. and Ex.

— . He who is in temptation is in doubt concerning the end; the end is the love, against which the evil Spirits and Genii fight, and thus put the end in doubt; and the more in doubt the more one loves. If the end which is loved were not placed in doubt, and even in

despair, there would be no temptation. —², Fully ex. —³. —⁴.

—⁵. From these statements . . . it may be evident what temptations are: that they are, in general, such as the loves are.

1846. 'They shall afflict them' = their grievous temptations. Ill.

—². Their afflictions in the wilderness also = the Lord's temptations.

—³. By His 'bearing our sorrows,' etc. is not meant that the faithful are to undergo no temptations . . . but that by the combats and victories of temptations He has conquered the Hells, and that thus alone, even as to His Human essence, He would endure the temptations [that occur] with the faithful.

—⁵. External and internal temptations. Sig. External ones are persecutions by the world; internal ones are persecutions by the devil.

1847. The duration and state of the temptations. Sig. and Ex.

—^e. Temptations (were represented by) their slavery in Egypt, and afterwards by their forty years affliction in the wilderness.

1865. The consolation after these temptations and horrors. Sig. and Ex.

1875. The idea of temptation rejected from the Lord's Prayer . . . 3605².

—². Temptation and its evil are from man only.

1917. In temptations there are vastations and desolations, and states of despair, and thence of pain and indignation, besides other interior painful emotions; and this with variety and alternation, according to the state of evil and falsity which are excited . . . It is common with diabolic Spirits to induce what is false, and then to accuse.

1923^e. As is the case in temptations, which are nothing but intestine combats, and disputes and contentions about power and command, [between] evils on the one side, and goods on the other.

1926. Every temptation and victory united (the Lord to Jehovah).

1937⁵. In temptations, when man is compelling himself against what is evil and false . . . there is more of freedom than is possible in any state outside of temptations. Ex. 1947.

— . Hence it is that they who do not resist in temptations from freedom, succumb.

1947. And therefore the Lord is more present in temptations.

1902⁵. 'Shaddai' properly means 'the Tempter,' and 'the Benefactor after temptations.'

— . For temptation is a species of vastation.

—⁶. For vastation, temptation, etc. are never of good, but of truth.

2129^e. The Lord is merciful . . . especially to those who have been in spiritual miseries and temptations, which are persecutions by the evil . . .

2272. 'Peradventure forty shall be found there' = those who have been in temptations.

[A. 2272.]. **Temptations** take place for the end not only that man may be confirmed in truths; but also that truths may be more closely conjoined with goods; for man is then fighting for truths against falsities, and because he is then in interior distress and in torment, the delights of the life of cupidities and the derivative pleasures cease; and then goods inflow from the Lord; and then at the same time evils are regarded as abominable. Thence come thoughts that are new, and contrary to his former ones, to which he may afterwards be bent, and thus from evils to goods, and the latter be conjoined with truths.

2273. 'I will not do it for forty's sake' does not = that they should be saved on account of **temptations**; for some undergo **temptations** who succumb in them . . . Nor is man saved on account of **temptations** if he places anything of merit in them; for (to do so) is from the love of self, in that he boasts himself of them, and believes he has merited Heaven above others . . .

—². The **temptations** in which man overcomes are attended with a belief that all others are more worthy than himself, and that he is infernal rather than heavenly; for such things come to him in **temptations**. When, therefore, after **temptations**, he comes into thoughts contrary to these, it is an indication that he did not overcome; for the thoughts which he had in **temptations** are those to which can be bent the thoughts which he has after **temptations**; and if the latter cannot be bent to the former, he has either succumbed in the **temptation**, or he again comes into similar ones, and sometimes into more grievous ones, until he is reduced to such sanity that he believes he has merited nothing.

2280³. The good of ignorance is signified by 'twenty,' because those who are in the good of ignorance do not come into any **temptation**; for no one is tempted before he can reflect, and perceive in his own way what is good and true. Those who have received good through **temptations** are treated of in the two preceding verses: those who have not been in **temptations**, and yet have good, are treated of in this verse.

—⁴. All above twenty died in the wilderness, because . . . they represented those who succumb in **temptations**.

2294^e. The **temptation** of infants there. Des. H. 343. D. 5668.

2334. The doubting which is wont to attend **temptations**. Sig. and Ex.

— In all **temptation** there is a state of doubt-*dubitativum*—concerning the Lord's presence and mercy, and concerning Salvation, and the like; for they are in interior anxiety, even to despair; in which they are for the most part kept, to the end that they may be at length confirmed in this: that all things are of the Lord's mercy; that they are saved by Him alone; and that with themselves there is nothing but evil; concerning which things they are confirmed by the combats in which they overcome. After the **temptation**, there remain from it many states of truth and good, to which their thoughts may afterwards be bent by the Lord . . .

—². Before man comes into this state, he is to be reformed, which is done by a certain kind of tempta-

tion; but they who are in external worship undergo only a light **temptation**. Sig.

2338. 'Lot urged (the Angels) exceedingly' = the state of **temptation** when one overcomes.

— The evil Spirits who . . . induce the **temptation**, strongly inspire a denial (of the Lord's presence and mercy, etc.); but the good Spirits and Angels . . . dispel this . . . and hold the man in continual hope, and at length confirm the affirmative. Hence the man who is in **temptation** hangs between the negative and the affirmative. He who succumbs remains in doubt and falls into the negative; whereas he who overcomes is indeed in doubt; but still, if he suffers himself to be raised up by hope, stands fast in the affirmative. As, in this combat, the man seems to urge the Lord . . . to be present, to be merciful, to give help, and to deliver from damnation; here, where the **temptation** of those who are becoming men of the Church is treated of, these things are described by the Angels' saying, at first, 'Nay,' and that they 'would tarry all night in the street;' and by Lot's then 'urging them exceedingly,' so that they . . . 'came into his house.'

2380⁴. The reason some think they are not in good when they are, is that when they reflect upon good as being with them, it is immediately insinuated by the Angels . . . that they are not in good, lest they should attribute the good to themselves . . . If their thought were not thus guarded, they would fall into **temptations**.

—⁵. And the reason some think they are in good when they are not, is that when they reflect upon it, it is immediately insinuated by evil Genii and Spirits . . . that they are in good . . . Wonderful to say, if they should think otherwise, they would fall into **temptations**, in which they would succumb.

2463². 'Cave' = obscure good, such as there is in **temptations**.

2625^e. Man is then first regenerated, for the most part through **temptations** in which he overcomes.

2689³. Those become spiritual men . . . who overcome in **temptations**.

— If these should be brought into **temptations**, they would wholly succumb; and they are therefore exempted from them.

2714⁴. The Lord sustained **temptations** from His Human Divine. Sig.

2764. Gen. xxii. treats of the Lord's most grievous and inmost **temptations**, through which He united the Human essence to the Divine. 2765. 2776. 2795, Ex.

2767². Here the Lord's **temptation** as to the Rational ('Isaac') is treated of; for through **temptations** the Lord made His Human Divine, thus His Rational . . . by chastising and expelling all in the Rational that was merely human.

2768. 'God tempted Abraham' (ver. 1) = the Lord's most grievous and inmost **temptations**.

— That God 'tempted' is according to the sense of the letter, in which 'temptations' etc. are attributed to God; but it is according to the internal sense that God **tempts** no one; but in the time of **temptations** is continually delivering from them, as far as possible . . .

and is continually looking to the good into which He is leading him who is in **temptations**; for God never takes part in **temptations** in any other way . . . It is the evil within man which causes, and also leads into, **temptation** . . .

2769. 'God' is here named because **temptation** is treated of. . . For all **temptation** and damnation is from truth . . .

2775. 'Get thee to the land of Moriah' = the place and state of **temptation**. Ex.

— . Jerusalem, where the Lord endured the extremity — *ultimum* — of **temptation**, was in the same land.

2776². The passion of the cross was the last extremity of the Lord's **temptation**, through which He fully united the Human to the Divine, and the Divine to the Human . . . which union could not be effected in any other way than through the most grievous combats of **temptations** and victories . . .

2777. As it was the Divine love from which the Lord fought and overcame in **temptations** . . . it is here said that Abraham should offer up Isaac . . . 'upon one of the mountains.'

2786. The Lord's first preparation for the state (when He underwent the most grievous and inmost **temptations**). Sig. and Ex. 2811.

2795². The Lord could not be **tempted** at all when He was in the Divine Itself; for the Divine is infinitely above all **temptation**; but He could be **tempted** as to His human. This is the reason why, when He was to undergo the most grievous and inmost **temptations**, He adjoined to Himself the prior human, that is, the Rational and the Natural of it; and that He afterwards separated Himself from these . . . but still retained that — *tale* — by means of which He could be **tempted**. Sig. . . That neither the Divine Itself nor the Divine Human could be **tempted**, may be evident to everyone from the fact, that not even Angels can come near the Divine . . . Hence . . . He put on the human state itself with its infirmity; for He could thus be **tempted** as to the human, and, by means of the **temptations**, subjugate the Hells . . .

2813. 'He bound Isaac his son' = the state of the Divine Rational thus about to undergo as to truth the last degrees of **temptation**. Ex. 2817.

— . The Lord's Divine Rational as to good could not . . . undergo **temptations**; for no Genius or Spirit inducing **temptations** can come near good Divine . . . But truth Divine bound was what could be **tempted**; for there are fallacies, and still more falsities, which break in upon and thus tempt it. Ex. . . It was truth Divine which was no longer acknowledged when the Lord came into the world; and therefore it was that from which the Lord underwent and endured **temptations**. Truth Divine in the Lord is what is called 'the Son of Man,' (which) the Lord said was to suffer. Ill.

—². That 'the Son of God,' or the Lord as to good in His Human Divine, could not be **tempted**, is evident from His answer to the tempter . . . 'Thou shalt not tempt the Lord thy God.'

2816. **Temptation** even to the utmost of power. Sig. and Ex.

— . It is according to the internal sense, that the Lord's Divine led His Human into the most grievous **temptations** . . . It was in this way: the Lord admitted **temptations** into Himself in order that He might expel thence all that was merely human; and this until nothing but what was Divine remained. Ill.

2818. 'To slay his son' = . . . The Lord's most grievous and inmost **temptations**, the last of which was that of the cross, in which it is evident that what was merely human died.

—^c. For no one is **tempted** except through that to which he is inclined.

2819. As to the Lord's **temptations** in general, they were exterior and interior, and the more interior, the more grievous. The inmost ones are described in Matt. xxvi. 37-39, 42, 44; xxvii. 46; Mark xiv. 33-36; xv. 34; Luke xxii. 42-44.

— . Refs. to passages on **temptations**.

2821. 'The Angel of Jehovah called unto him out of Heaven' = consolation from the Divine Itself. . . So when the Lord sustained the most grievous **temptation** in Gethsemane, an Angel . . . was seen by Him strengthening Him (Luke xxii. 43).

2822. A perception of consolation in the Divine good of the Rational after **temptation**. Sig. and Ex.

—². In this verse the Lord's first state after **temptation** is treated of, which was a state of consolation. . . All consolation after **temptation** is insinuated into good; for from good is all joy; and from good it passes into truth. Sig.

2824. That He should admit the **temptation** no further into the truth Divine which belonged to the Rational. Sig. and Ex.

2827. The union of the Human with the Divine by the utmost of **temptation**. Sig. and Ex. 2854.

2857. For after **temptations** the Rational was always elevated; and this takes place also with man. Sig. and Ex.

2921². Full union was effected after the last **temptation**, which was that of the cross . . .

2967². The reducing of the external man to correspondence is effected chiefly by **temptations**, and by many kinds of vastation.

3268². That they will not sustain combats of **temptations**, because they are no longer in good. Sig.

3281. That the Lord made Divine His Rational as to truth through the combats of **temptations**; thus by His own power. Sig.

3318. Good cannot be conjoined with truth in the natural man without combats, or, what is the same, without **temptations**. 3601.

—³. This softening (of the vessels in man) is effected by no other means than **temptations**; for **temptations** take away those things which are of the love of self, and which are of contempt for others . . . of self-glory, and of hatred and revenge . . .

3322². That the Lord . . . through the combats of **temptations** conjoined truths in the Natural with good. Sig.

3381. The union of the Divine essence with the human essence through **temptations**. Sig. and Ex.

[A.] 3469. A state of **temptation** as to the natural good of truth. Sig. and Ex.

3470³. In order that natural good may be reduced to a state of compliance . . . it is wearied out by states of vastation and **temptation**, until its concupiscences languish . . .

3488⁷. 'He that endureth to the end'=who does not suffer himself to be seduced, thus who does not succumb in **temptations**.

3614⁴. 'I have trodden the wine-press alone,' treats of the Lord's victories in **temptations**.

3652⁶. If (a man who is in the good of charity) should think and act from the understanding . . . he would fall into **temptations** in which he would succumb. Sig.

3667. The **temptations** of that truth and good through which is conjunction. Sig. and Ex.

3696². In the beginning (of regeneration) man is in a state of tranquillity; but as he passes into new life, he passes . . . into an untranquil state; for the evils and falsities which he had before imbued emerge . . . and disturb him, and this at last to such a degree that he is in **temptations** and vexations from the diabolical crew, who are continually striving to destroy the state of his new life. But still, inmosty, he has a state of peace, (otherwise) he would not combat. (Continued under COMBAT.)

3812⁷. It treats here (Ps.xxii.14, 17, 18) of the Lord's **temptations** as to Divine truths, which were His proprium . . . and as to Divine good, which was His proprium.

— . Recreation through truths after **temptations**. Sig.

3864. 'My affliction'=a state of arriving at good; for 'affliction'=**temptation** (which) is a means of arriving at good, (thus) of coming from truth.

3927. 'With wrestlings of God have I wrestled with my sister, and I have prevailed'= . . . in the internal sense, **temptation** in which there is victory . . . for **temptations** are nothing else than wrestlings of the internal man with the external . . . for each wants to rule . . .

—². In the supreme sense, these words=Own power, because the Lord . . . sustained all **temptations** by His Own power . . . differently from every man, who never sustains any spiritual **temptation** . . . from his own power; but the Lord sustains and overcomes in him.

—³. In the external sense (these words)=resistance by the natural man, for all **temptation** is nothing else; for in spiritual **temptations** . . . there is dispute about . . . the supremacy of the . . . spiritual and the natural man . . . For when a man is in **temptations**, his internal man is ruled by the Lord through Angels, and his external man by infernal Spirits; and the combat between them is what is perceived by the man as **temptation**. When the man is such in faith and love that he can be regenerated, he will overcome in **temptations**; but when he is such that he cannot be regenerated, he succumbs in **temptations**.

3928. 'Naphtali'=the quality of the **temptation** in which there is victory.

— . For **temptation** is the means of the conjunction of the internal man with the external; since they are at variance with each other, but are reduced to agreement and correspondence by **temptations**. Ex.

—². **Temptation** is the second means (of regeneration), and is signified by 'Naphtali'; for this means follows the first, inasmuch as they who do not affirm and acknowledge the good and truth of faith and charity, cannot come into any combat of **temptation**; because there is nothing within which offers resistance to the evil and falsity to which natural delight persuades.

—³. In other places, 'Naphtali'=man's state after **temptations**. Ill. and Des.

— . For in **temptations** the combat is concerning freedom.

4031⁴. It sometimes appears as if man were compelled to good, as in **temptations** and spiritual combats; but he has then a stronger freedom than at other times. Refs.

4175. 'In the day the heat consumed me, and in the night the cold, and my sleep has been chased from mine eyes'=**temptations**. Ex. . . For these are such things as are experienced in **temptations**. Des.

4182. 'God hath seen my misery, and the labour of my hands=*volarum*'= . . . **temptations**. And as the Lord by **temptations** and victories united the Divine to the Human . . . and that by His own power, the above words=this also.

4232. (Gen.xxxii.) treats, in verses 24 to 32, of the wrestlings of **temptations** which are then to be sustained.

4248. **Temptations** and their duration. Sig.

—². When the state with a man being regenerated is being inverted, that is, when good is taking the first place, then come **temptations**. Before this, man cannot undergo them, because he is not as yet in the Knowledges by which to defend himself, and to which he may have recourse for taking consolation. For this reason also no one undergoes **temptations** until he has arrived at adult age. **Temptations** are what unite truths to good.

4249. 'Jacob feared exceedingly, and was distressed'=the state when being changed . . . for fear and distress are the first of **temptations**.

— . When good is taking the first place, and is subordinating truths to itself, which is being done when man undergoes spiritual **temptations**, the good which then inflows from within has with it very many truths which have been stored up in the interior man . . . whence it becomes apparent what things in the Natural are in agreement, and what are discordant, from which come the fear and distress that precede spiritual **temptation**. For spiritual **temptation** acts into the conscience, which is of the interior man, and therefore the man does not know, when he enters into this **temptation**, from what source he has the fear and distress; but the Angels who are with him know this well. For the **temptation** is from this: that the Angels are holding the man in goods and truths, and evil Spirits are holding him in evils and falsities. Ex. 4251⁶. 4256, Ex.

—². (Thus) the combat of the evil Spirits with the Angels from the things which are in the man . . . appears under the aspect of fear and distress, and of temptation. . . This it has been granted me to know from the experience of many years. —⁶.

4256². This is why those to be regenerated, after the fear and distress, come also into temptations; for temptations are the Divine means for removing these falsities. This is the most secret cause that man, when being regenerated, undergoes spiritual temptations. But this cause is in no way apparent to man, because it is above the sphere of his apprehension.

4274. 'There wrestled a man with him' = temptation as to truth. . . Temptation is nothing but wrestling or combat; for truth is assailed by the evil Spirits, and is defended by the Angels, who are with the man. The apprehension, in the man, of this combat, is temptation. But no temptation can come forth unless the man is in the good of truth, that is, in the love or affection of truth. Ex. . . When that is assailed which the man believes to be true, the life of his understanding is assailed; and when that which he has impressed upon himself as being good is assailed, the life of his will is assailed; and therefore when the man is tempted, his life is at stake.

—². The reason the first of the combat is as to truth . . . is that this is what he principally loves. . . But after he loves good more than truth, he is tempted as to good.

—¹. But few know what temptation is; because at this day few undergo any temptation, inasmuch as no others can be tempted than those who are in the good of faith, that is, in charity towards the neighbour. If those not in this charity should be tempted, they would succumb at once; and they who succumb come into confirmation of evil and persuasion of falsity. . . This is why few at this day are admitted into any spiritual temptation; but only into some natural anxieties, in order that they may thereby be withdrawn from the loves of self and of the world, into which they would otherwise rush without restraint.

4276. That He overcame in temptations. Sig.

4283. That the temptation ceased when the conjunction was at hand. Sig. and Ex.

4286². 'Israel,' in the Original, means 'one who strives with God as a prince,' by which is signified . . . that He overcame in the combats of temptations . . . and temptations, and victories in temptations, are what make man spiritual . . . which is involved in this name. 4287². —³.

4287⁴. 'To strive with God and with men' = to be tempted as to truths and goods. Ex.

4295². The Lord in temptations fought at last with the Angels themselves, nay, with the whole angelic Heaven. Ex. and Sig.

—³. Hence, in order that the Lord might reduce the universal Heaven into heavenly order, He admitted into Himself temptations from the Angels. . . These temptations are the inmost of all; for they act only upon the ends, and with such subtlety as not at all to be observed. But in so far as they are not in proprium . . . they cannot tempt.

4298. 'Peniel' = a state of temptations. . . For 'Peniel' means 'the face of God;' and to see the face of God is to sustain the most grievous temptations.

4299. 'For I have seen God face to face, and my soul is delivered' = that He sustained the most grievous temptations, as if they were from the Divine. Ex.

—¹. The proximate causes of temptations are the evils and falsities in man, which bring him into temptations. . . But still no one can be tempted—that is, undergo any spiritual temptation—unless he has conscience; for spiritual temptation is nothing else than torment of conscience; and consequently none can be tempted but those who are in celestial and spiritual good; for these have conscience. . . Conscience is a new will and understanding. . . and is thus the Lord's presence in man. . . and if the Lord's presence is nearer than in proportion as man is in the affection of truth and good, the man comes into temptation. The reason is, that the evils and falsities in the man, tempered by the goods and truths in him, cannot sustain a nearer presence. Ex. and Ill.

—³. Temptations and torments appear as if from the Divine, because . . . they come forth through the Lord's Divine presence; but still they are not from the Divine. . . but from the evils and falsities which are in him who is tempted or tormented. Ex.

4307. For temptation is never brought by good Spirits, but by evil ones; for temptation is an excitation of the evil and falsity in man. Refs.

—¹. The posterity of Jacob succumbed in every temptation, both in the wilderness and afterwards. (Yet these temptations were external. 4317⁶.)

—². They also believed that Jehovah led into temptations. . . for which reason it was so expressed in the Word. . .

4317⁶. As to spiritual things they could not be tempted, because they knew no internal truths, and had no internal goods; and no one can be tempted except as to what he knows, and what he has. Temptations are the veriest means of regeneration.

4341. '400' = the state and duration of temptation.

—³. The good itself which is to be conjoined with truth is not tempted, but the truth. And the truth is not tempted by the good; but by falsities and evils; and by the fallacies and illusions also, and the affection of them, which adhere to truths in the Natural. For when good inflows. . . the ideas of the natural man . . . cannot endure its approach, for they are in disagreement with it; and hence comes anxiety in the Natural, and temptation. These are the things (here) described.

4393². But so long as they are in exterior truths, and especially when they are coming from exterior into interior ones. . . there are combats of temptations. Tr.

4572. A state of temptation passed, and now Divine consolation. Sig. and Ex.

—². It is to be known, in general, that all conjunction of good with truth is effected through temptations. The reason is that evils and falsities offer resistance. . . This combat takes place between the

Spirits who are with the man . . . and is perceived by the man as a **temptation** within himself. When, therefore, the (evil) Spirits are conquered by the (good ones) . . . the latter have joy, (which) is perceived by the man as consolation . . .

[A.] 4586. 'Rachel . . . suffered hard things in her bringing forth'=the temptations of interior truth. Ex.

4590. 'She was about to die'= . . . the last of **temptation**, which is when the old man dies, and the new receives life.

4599⁵. The temptations which those undergo who are of the Church . . . are signified by their 'cross which they must bear;' and that they do not overcome by themselves . . . by 'whosoever . . . forsaketh not all that he hath, cannot be My disciple.'

4843⁴. As, in **temptations**, there is a combat of evil against truth, and of falsity against good—spiritual temptations being nothing else than vastations of the falsity and evil in a man—therefore spiritual temptations or combats are described by the Lord in almost the same words (concerning a man's foes being those of his own household, Matt.x.34-36) as those in Micah vii.3-6. These words, as quoted from the prophet,=the vastation of the Church; but in Matthew, they=the temptations of those who are of the Church; because temptations are nothing else than vastations, or removals, of falsity and evil; for which reason also both temptations and vastations are signified and described by inundations of water, and by floods. . . That temptations are described, is evident from the Lord's saying that He 'came not to send peace on earth, but a sword.' Further ex.

—^c. **Temptations** are meant by 'persecutions.'

4961. **Temptation**, which is the means of conjunction, is described (in Gen.xxxix.).

5035. 'Joseph's lord took him'=temptation from the Natural. . . For Joseph's being put in prison=the temptation of spiritual good in the Natural.

—**Temptations** are of two kinds, namely, as to truths, and as to goods; (the former) are effected by Spirits; (the latter) by Genii. Ex. . . In what follows it treats of the temptations which are effected by evil Spirits; thus which are effected as to false-speaking against good. These temptations are milder than those effected by evil Genii; and also occur first. 5036,Sig. and Ex.

5036. Scarcely anyone in the Christian world at this day knows whence temptations come. He who undergoes them believes that they are feelings of anguish which creep in from the evils which are within man, and which first make him uneasy, then anxious, and finally torture him; but he is quite unaware that they are effected through the evil Spirits with him.

—². As to **temptations**, they take place when man is in the act of regeneration; for no one can be regenerated unless he undergoes temptations; and they then arise through the evil Spirits who are around him. For the man is then let into the state of the evil in which he is, that is, into that very thing which is his proprium; and, when he comes into this state, evil or infernal Spirits encompass him; and, when

they perceive that he is interiorly protected by Angels, they excite the false things which he has thought and the evil things which he has done; but the Angels defend him from within. It is this combat which is perceived in man as **temptation**; but so obscurely that he scarcely knows otherwise than that it is merely an anxiety . . . and yet the battle is about the man and his salvation, and it is fought from the man. (Continued under COMBAT.)

—³. **Temptations**, as said, come forth especially at the time when man is becoming spiritual; for he then spiritually apprehends the truths of doctrine. The man is often unaware that he does so; but the Angels with him see the spiritual things . . . and therefore when a man has come into such a state, he can be defended by the Angels when in **temptation** and being assailed by evil Spirits.

—⁴. When, therefore, ultimate truth has been withdrawn, and the man has nothing by which to defend himself . . . he then comes into **temptations**, and is accused by evil Spirits . . . especially of false-speaking against what is good. Examps. . . Such is the source of spiritual anxieties, and of the torments called those of conscience . . .

5037. 'To be put in prison, and to be kept bound there'=to be let into **temptations** as to false-speaking against what is good. Ex.

—**They** who are in the Lower Earth are let into **temptations**; for principles of falsity, and the derivative delights of life, cannot be cast out except by **temptations**. Ill.

5038. For **temptation** is the vastation of what is false, and at the same time the confirmation of what is true.

5044. 'The prince of the prison'=truth governing in a state of **temptations**. . . (For) with all who are in **temptations**, there inflows truth from the Lord, which rules and governs the thoughts, and raises them up whenever they fall into doubts, and also into despairs. This governing truth is that truth and such truth as they have learned from the Word, or from doctrine, and have confirmed in themselves. . . 5045.

—². It is not this truth itself, but the affection of it, by which the Lord governs those who are in **temptations**. . . As the case is thus with the man who is in **temptations**, therefore no one is admitted into any spiritual **temptation** until he reaches adult age, and has thus become imbued with some truth by which he can be governed; otherwise he succumbs, and then his last state is worse than the first.

5072. In (Gen.xl.) the subject is continued concerning a state of **temptations** by which the very corporeals might be reduced into correspondence.

5086. In the foregoing chapter, it treated of the state of **temptations** of the Celestial of the Spiritual in the Natural as to those things which were of the interior Natural; but here, as to those which are of the exterior Natural.

5120¹². Hence by 'cup' is signified **temptation**, because this takes place when falsity fights against truth, and, derivatively, evil against good. Ill.

—'. 'Baptism' (therefore)=temptation.

5182². This cleansing (of recent Spirits) is effected by vexations, which are nothing but temptations of various kinds.

5236. That by reason of temptation the guiltlessness of the Church was rejected. Sig. and Ex.

5246. 'They hastened him out of the pit'=the hasty rejection of such things as arise from a state of temptation.

—². A state of temptation, relatively to the state after it, is like the state of a pit, or prison: squalid and unclean. For, when a man is being tempted, unclean Spirits are near him, and encompass him, and excite the evils and falsities in him, and likewise detain him in them, and exaggerate them even to despair. This is why the man is then in what is unclean and squalid. (Des. as seen in the other life.)

—³. But when the state of temptation ceases, that mist is dissipated, and there is a serenity. The reason is that the falsities and evils in the man are opened by temptations, and are removed: when they are opened, that mistiness appears; and when they are removed, the serenity appears. The change of this state is signified by Joseph's polling himself, and changing his garments.

—⁴. A state of temptation may also be compared to the state in which a man is when among robbers. Des. If he succumbs in the temptation, he remains in that state; but if he overcomes in the temptation, he... comes into a cheerful and serene state. It is infernal Spirits and Genii who, like robbers, then surround and assail, and induce the temptations.

5248². The garments which Joseph changed were those of the prison, by which are signified the fallacies and falsities which are excited by the evil Genii and Spirits in a state of temptations...

5280³. The truths of faith having been introduced by these (evil) loves, the man cannot be regenerated until these loves have been removed; and, in order that they may be removed, he is let into a state of temptation, which is done in this way: these loves are excited by the infernal crew, for that crew want to live in them, but the affections of truth and good which have been insinuated from infancy... are then excited by the Angels... Hence there is a combat between the evil Spirits and the Angels, which is felt in the man as temptation. And, as the combat is then about truths and goods, the truths which had been previously insinuated are as it were exterminated by the falsities injected by the evil Spirits, so that they do not appear; and then, in proportion as the man suffers himself to be regenerated, the light of truth from good is insinuated by the Lord into the Natural by an internal way, into which light the truths are sent back in order... Few are now admitted into this state.

—⁴. All do indeed begin to be reformed by instruction... but as soon as they grow up, they suffer themselves to be carried away by the world, and thus take part with infernal Spirits, by whom they are gradually estranged from Heaven, so that they scarcely believe that there is a Heaven, and consequently they

cannot be let into any spiritual temptation; for they would at once succumb...

—^e. In this verse is described the last state of temptation, which is one of despair.

5291^e. Unless such things were stored up in man by the Lord, there would be nothing to elevate him in a state of temptation and vastation. 5342, Sig.

5352. 'God hath made me forget all my labour'=the removal, after temptations, ... of the evils which occasioned grief.

5353^e. In like manner in temptations, which are spiritual griefs, and thence interior miseries, and despairs: by these, chiefly, are evils removed; (and then) celestial good inflows...

5356. 'In the land of my affliction'=in the Natural where he suffered temptations; (and where) truth from good was multiplied; for (this) is especially effected by means of temptations.

—². Temptations also give the quality of the apprehension of good and truth, by the opposites which the evil Spirits then infuse.

—³. Temptations also confirm goods and truths; for the man then fights against evils and falsities, and by overcoming comes into a stronger affirmative.

—^e. Through temptations, also, evils and falsities are subdued, so that they no longer attempt to rise up: thus evils with falsities are rejected to the sides...

5386^e. When such (over conscientious Spirits) are present, they induce a sensible anxiety in that part of the abdomen which is immediately below the diaphragm. They are present with man also in temptations. (And inject anxieties which are sometimes unbearable. 5724².)

5725^e. They who are in temptations are in such an inundation. Des. D.4155^e.

5729. It next treats (in Gen.xliv.) of the temptation of the external natural man, and this until they submitted themselves of their own accord to the Internal Celestial. The temptation is described by their being accused, and by their returning in despair to Joseph... The conjunction of the external man with the internal, is not effected without temptation, and spontaneous submission.

5773². When (instead of being led through truth to good, regenerating men begin to be led from good to truth) there is mourning; for they are then let into temptation, whereby the things of the proprium are weakened, and good is insinuated; and, with good, a new will; and, with this, a new freedom; thus a new proprium. Sig.

—^e. For, when temptation is past, the Lord shines in with comfort. Sig.

6024⁶. Temptations in which are victories, and doctrinals about them. Sig.

6097. 'Few and evil have been the days of the years of my life'=that the state of the life of the Natural is full of temptations.

—³. All temptations appear evil, because they are anxieties and interior pains (or griefs), and as it were damnations; for the man is then let into the state of his evils, consequently among evil Spirits, who accuse,

and thus torture the conscience. But still the Angels defend, that is, the Lord through the Angels, Who keeps him in hope and trust, which are the forces of combat from within, whereby he resists.

[A. 6097]. The Natural is especially let into temptations when it is receiving the Spiritual, because evils of life and falsities of doctrine reside there.

6144. There are many reasons why despair is the last of desolation and temptation. Enum.

—². By desolations and temptations, also, states contrary to heavenly life are perceived, and from this there is implanted a sense and perception of the happiness of heavenly life . . . In order, therefore, that full relations may be had, desolations and temptations are brought to their height, that is, to despair.

6202². Such is the influx (from Spirits who speak together about things which are adverse to a man) into those who are in spiritual temptation; but in this case not only do such Spirits inflow in general, but infernal Spirits, in particular also, excite the evils which the man has done, and pervert and put a wrong interpretation upon the goods, and the Angels then fight with these. A man who is being regenerated comes into this state by his being let into his proprium; and this happens when he immerses himself too much in worldly and corporeal things; and when he is to be elevated to spiritual ones.

6412. 'Naphthali' (Gen. xlix.) = the state after temptations.

6413. Deliverance from a state of temptations is compared to 'a hind let loose.' Ex. and Ill.

6505. A state of preparation by temptations. Sig. and Ex.

6539. Thus the things previously loved by man must be destroyed, and therefore also he must undergo temptations.

6574². The Lord permits the infernals in the other life to lead the good into temptation, consequently to pour in falsities and evils . . . but the Lord Himself immediately, and mediately through the Angels, is present with those who are in temptation, and resists, by refuting the falsities of the infernal Spirits, and by dissipating their evil; whence come refreshment, hope, and victory. Sig.

6611. The extension of the sphere into (the more interior heavenly Societies) is granted by the Lord to those who are being regenerated especially by temptations, in which resistance is made to evils and falsities; for the Lord then fights against evils and falsities through the Angels, and thus the man is introduced into Societies of those Angels who are more interior; and into whatever Societies he has once been introduced, there he remains; and also receives thence a more extended and elevated faculty of perceiving.

6657². Therefore, when the man of the Church comes into temptation, which takes place when he is let into his evil, there is a combat around him between Spirits from Hell and Angels from Heaven, which combat lasts so long as the man is kept in his evil. (Continued under EVIL SPIRIT.)

6658. The Church is not fully established with a man until he has fought against evil and falsities, thus until after he has sustained temptations. He then becomes truly a Church.

6677. When the infernals try to assault goods . . .

6726. 'The waters compassed me about even to the soul . . .' (Jonah ii. 5). In this prophetic is described a state of temptations: these 'waters' = falsities; 'the deep' = the evil of falsity; 'the weeds wrapped about the head' = that false scientifics beset truth and good. Such is the case in a state of desolations.

6762^e. When infernal Spirits who are in falsities have been in the World of Spirits, and have there endeavoured to destroy truths with those who are in temptation, they are relegated to the Hells, whence they can no more come out. Sig.

6828. After those in the truth of simple good had undergone temptations. Sig. and Ex.

— For he who is in temptation is in vastation and desolation, because the falsity and evil which are in him emerge, and obscure and almost take away the influx of truth and good from the Lord; nor does the truth which inflows appear to him to have such life that it can dispel the falsities and evils. Evil Spirits are also then present who inject grief and pain, and despair about salvation.

6829. 'He came to the Mount of God' = the good of the Divine love appearing after they had undergone temptations. . . The case herein is this. When man is in temptation, he is beset on all sides by falsities and evils, which impede the influx of light from the Divine . . . and the man is as it were in darkness. . . But when the man emerges from the temptation, light appears with its spiritual heat, that is, truth with its good. Hence he has gladness after anxiety. This is the morning which succeeds night in the other life. The reason good is then perceived, and truth appears, is that after temptation truth and good penetrate towards the interiors, and are inrooted. For when man is in temptation, he is as it were in hunger for good and thirst for truth; and therefore when he emerges from it, he draws good in as a hungry man does food, and receives truth as a thirsty man does drink; and besides, when light from the Divine appears, falsities and evils are removed, on the removal of which a passage is made for truth and good to penetrate more interiorly. These are the reasons why, after temptations, there appears the good of love with its light from the Lord. That after the obscurity and anxiety of temptations there appears what is lucid and glad, being a common thing in the other life, is known to all there.

6854. The temptations of the Spiritual Church are here treated of. 7067.

6997⁴. 'Inundation of anger' = temptation in which evils cause torment.

7193. The Lord's temptations as to the human; and the temptations of the faithful; and consolations afterwards. Sig. and Ex.

—². The Lord could be tempted as to the human before it was made Divine; but not as to the Divine

Human . . . The infernals who tempt cannot approach even the celestial Angels . . .

—³. A state of temptations, of infestations, and also of desolations, is evening and night there . . .

7194. That those of the Spiritual Church in a state of temptations did not think about the Divine things of the Church. Sig. and Ex.

7284. 'Eighty'=states of temptation.

7313. For they are in obscurity when they emerge from a state of infestations and temptations. Ex.

7474³. Infestations are not temptations; for temptations take place with anguish of conscience; for they who are in a state of temptations are kept in a state of damnation, which causes them anguish and pain.

7854. 'Upon bitters'=by means of the undelightful things of temptations . . . For the good of innocence, which is represented by the paschal lamb, cannot be appropriated to anyone except through temptations . . .

—^e. Those who have succumbed in temptations. Sig.

7861. 'To burn with fire'=to undergo temptations . . . because when man is let into temptations, he is let into his cupidities.

7906³. See FERMENT, here.

8039. The Spiritual Church, in the Lower Earth . . . were first led safely through the midst of condemnation; and then underwent temptations, the Lord being constantly present. Tr. 8099, Ex. 8100.

8098. 'But God led the people by the way of the wilderness'=that, of the Divine auspices, they were brought to confirm the truths and goods of faith through temptations. Ex.

8104. The first state of [their] temptations. Sig. and Ex. 8124, Tr. 8130. 8159.

8131. The derivative influx of temptation. Sig. and Ex.

—². So is it with Spirits, when they undergo temptations. (Ex. under COMBAT, here.)

— . Therefore when [men or Spirits] are to undergo temptations, the interiors, that is, the truths and goods, in them, are disposed by the Lord into such a state, that through immediate influx from Himself, and mediate through Heaven, the falsities and evils which are from the Hells can be resisted; and thus he who is in temptation can be defended.

—^e. When man is being tempted, he is near Hell, especially near this Hell ('Suph'); for in it are those who have been in the knowledge of truth, but in a life of evil, and thus in falsities from evil. From the Hells, through Spirits, inflow those things which induce anxiety on man in temptations.

8155. For all temptation comes forth through an influx from the Hells. 8159.

8159. (In temptations, infernal Spirits) excite and draw out all the evil things which the man has done and thought, and thereby accuse and condemn him. Thus the conscience is hurt; and the mind comes into anxiety. These things take place through an influx from the Hells . . .

—². The Spiritual Church could not undergo temptations until after the Lord had glorified His Human. Ex.

— . 'A refiner's fire'=temptation.

—³. In temptations, the Hells fight against man, and the Lord for him. To every falsity which the Hells inject, there is an answer from the Divine; the falsities . . . inflow into the external man, but the answer . . . into the internal; the latter does not come so fully to the man's perception . . . neither does it move the singulars of thought, but its generals, and so that it comes to perception scarcely otherwise than as hope, and the consequent consolation, in which, however, there are innumerable things of which the man is unaware, and which are such as accord with his affection or love . . .

—⁴. (Thus) by the life of the sons of Israel in the wilderness, are described, in their series, the temptations undergone by those of the Lord's Spiritual Church, and from which they were delivered. The reason they underwent temptations, was that they might be further prepared for Heaven; for through temptations, as the only means, goods and truths are confirmed and conjoined; and through temptations charity becomes the charity of faith, and faith becomes the faith of charity.

— . That those of the Church must undergo temptations. Ill. (by a number of passages which speak of 'the cross' which men must bear).

—⁵. In temptations it is not the man who fights, but the Lord alone for the man, although this appears as if done by the man; and, when the Lord fights for the man, the man overcomes in all things.

—^e. At this day few are admitted into temptations, because they are not in the life of faith, and therefore not in a conscience of truth; and he who is not in a conscience of truth from the good of life succumbs . . .

8162. 'They feared exceedingly'=a horrible dread; (for) 'to fear' is here predicated of temptation; (and) when temptation assails, the conscience, and thus the internal man, is smitten by falsities and evils . . . Hence comes horror . . .

8164. The height of temptation, and despair. Sig. and Ex.

— . As few (now) undergo temptations . . . I may say something further about them. There are spiritual temptations, and natural temptations. Spiritual temptations are of the internal man; but natural ones are of the external. Spiritual temptations sometimes come forth without natural ones, and sometimes with them. Natural temptations are when a man is suffering as to the body, honours, wealth; in a word, as to the natural life; as happens in diseases, misfortunes, persecutions, unjust punishments, and the like. The anxieties which then come forth are what are meant by natural temptations. But these temptations do nothing whatever to the man's spiritual life, and they cannot be called temptations, but sufferings—*dolores*, for they arise from the injury done to the natural life, which is that of the love of self and of the world. The wicked are sometimes in these sufferings, and they suffer the more in proportion as they love themselves and the world the more . . .

[A. 8164]². But spiritual temptations are of the internal man, and they assail its spiritual life. The anxieties then felt are not on account of any loss of natural life; but on account of the loss of faith and charity, and consequently of salvation. These temptations are frequently induced through natural temptations; for when a man is in these, namely, in disease, pain and grief, the loss of wealth, or of honour, and the like—if, then, thought comes about the Lord's aid, His Providence, the state of the evil in that they glory and exult when the good suffer . . . then is spiritual temptation conjoined with natural temptation. Such was the last temptation of the Lord in Gethsemane, and when He suffered the cross, which was the most frightful of all.

—^e. There is also a third kind (of temptation), namely, melancholy anxiety, which for the most part originates from an infirm state of the body or lower mind. In this anxiety, there may be, or there may not be, something of spiritual temptation.

8165. 'To die in the wilderness'=to succumb in temptation, and thence to be condemned.

—². But such despairing thought is not injurious, and is not attended to by the Angels; for every man has only a limited power; and, when temptation reaches the last limit of his power, he sustains it no further, but sinks. But then he is elevated by the Lord, and is thus delivered from despair; and is for the most part then brought into a clear state of hope and of consequent consolation, and also into happiness.

—^e. They who succumb in temptations, come into a state of condemnation; for temptations are for the sake of the end that truths and goods . . . may be confirmed and conjoined; and this end is attained when the man overcomes in temptations; but when he succumbs, then truths and goods are rejected, and falsities and evils are confirmed . . .

8168. See FORCE, here.

8169. That condemnation through the violence of falsity in a state of infestations, is preferable to condemnation through succumbing in a state of temptations. Sig. and Ex.

—^e. For to succumb in temptations is to be confirmed in falsities and evils against the truths and goods of faith; whereas to succumb in a state of infestations, is to be confirmed in falsities and evils, but not manifestly against the truths and goods of faith. From this it is evident that in succumbing in temptations there is a reviling of truth and good, and sometimes profanation . . .

8170. For all elevation in a state of temptations is effected by means of truth Divine. Sig.

8172. 'Stand still, and see the salvation of Jehovah' . . . It is here said that they should have faith that Salvation is of the Lord alone, and nothing of themselves, because this is the principal thing of faith in temptations. He who believes, when being tempted, that he can resist from his own forces, succumbs. The reason is that he is in what is false . . . and shuts out the influx from the Divine; whereas he who believes that the Lord alone resists in temptations, overcomes; for he is in what is true . . .

8174–8176. 'The Egyptians whom ye see to-day, ye shall see them no more again for ever: Jehovah shall fight for you, and ye shall hold your peace'=that the falsities which are once removed will be removed to eternity: the Lord alone sustains the combats of temptations, and men, from their own forces, effect nothing. . . But still they ought to fight as of themselves, and yet acknowledge and believe that it is of the Lord.

8179. 'Why criest thou unto Me'=that there is no need of intercession for deliverance from temptation. 'Speak unto the sons of Israel, and let them journey'=that they will have help; but still the temptation will be continued until they have been prepared.

—^e. For they who are in temptations are wont to let down their hands, and betake themselves to prayers solely . . . not knowing that prayers do not effect [anything], but that combat must be waged against the falsities and evils which are being injected by the Hells. (Continued under COMBAT.)

—². Besides, they who are in temptations, and are not in any other active life than that of prayers, do not know that if the temptations were intermitted before they had been carried out to the full, they would not have been prepared for Heaven, and thus could not be saved. For this reason, the prayers of those who are in temptations are but little heard; for the Lord wills the end, which is the Salvation of the man, and which He Himself knows, and not the man . . . He who overcomes in temptations is also confirmed in this truth; but he who does not overcome, as he is not heard, he entertains a doubt about the Divine aid and power; and then, sometimes, because he lets down his hands, he partly succumbs. . . The supplicant (should therefore) supplicate that the Lord's will, and not his own, may be done; according to the Lord's words in His most grievous temptation in Gethsemane. 8181.

8185. 'To pass over the sea of straitness'=temptations.

8199. 'Night,' here,=that obscurity which follows immediately after temptations; for they who are delivered from them, first come into what is obscure, before into what is clear; for the falsities and evils injected by the Hells inhere for some time, and are only successively dissipated.

8259. It here treats of the second temptation of those of the Spiritual Church, which is described by the murmuring of the people at Marah . . . and then of their consolation . . . 8346. 8348. 8351. 8367.

8278². 'Deep's' (therefore)=temptations; for temptations are effected through evils and falsities injected by the Hells. Ill.

8321. By continual temptations admitted into Himself . . . 10828.

8349². The genuine affection of truth is to want to know what is true for the sake of life in the world, and for the sake of eternal life. Those [in it] come into temptation when truths begin to fail them, and still more when the truths which they know appear undelightful. This temptation derives its origin from the fact that the communication with good has been

intercepted; and this (happens) when the man comes into his proprium . . . 8352, Ex.

8351. The feeling of pain from the bitterness of the temptation. Sig. and Ex. 8403.

— The temptations to be undergone by those of the Spiritual Church . . . are described by the murmuring of the Sons of Israel in the wilderness . . .

—². Faith cannot possibly be implanted in those of the Spiritual Church except through temptations, thus neither can charity; for in temptations the man is in combat against falsity and evil. These inflow into the external man from the Hells, and good and truth inflow through the internal man from the Lord . . .

—^e. Hence it is that (temptation is necessary to regeneration).

8358. 'There He proved him' (Ex.xv.25)=as to temptations in general; for in what precedes it has treated of the first temptation in the wilderness; and in what follows it treats of instruction how they should live so as not to succumb in temptations.

8367. For after every spiritual temptation there come enlightenment and affection, thus what is pleasant and delightful . . . The reason is that through temptations truths and goods are implanted, and are conjoined; hence the man is as to his spirit introduced more interiorly into Heaven, and to the heavenly Societies with which he had been before. When the temptation is finished, communication is opened with Heaven, which previously had been partly closed; and hence come enlightenment and affection . . .

8370. That after temptation the truths of faith are ordained by means of the good of love. Sig. and Ex.

8392. A state of compulsion is a state of disease; of spirits cast down by misfortune; a state of imminent death . . . To a good man these states are states of temptation, in which he overcomes.

8395. Ex.xvi. treats of the third temptation, which is caused by a deficiency of good . . . Consolation after the temptation is signified by the manna and the quails . . . 8398. 8403.

8397. For when those of the Spiritual Church are undergoing temptations, they are brought from one temptation into another. This is what is signified by 'journeying.'

8403². Some suppose that man can be regenerated without temptation, and some that he has been regenerated when he has undergone one temptation; but it is to be known that no one is regenerated without temptation, and that many temptations succeed one after another. The reason is that regeneration takes place to the end that the life of the old man may die, and that new life which is heavenly may be insinuated; from which it may be evident that a combat is absolutely necessary. Ex.

—³. (Thus) man is not regenerated by one temptation, but by many; for there are very many kinds of evil which have made the delight of the former life; and all these evils cannot be subdued at once. Ex.

8413². When the good of charity is to be insinuated, the delight of pleasures is removed; (and then) the man comes into temptation; for he believes that if he

is deprived of the life of pleasures, he is deprived of all life. Ex.

8419. 'That I may prove him' (Ex.xvi.4)=that it will be for exploration.

8435. That hereafter they should guard against such complaints in temptations. Sig.

8442. A remembrance of the state of temptation in which they had been. Sig.

8464². 'Manna'=the good of truth, which is given those who undergo temptations and overcome. 8527, Ex. 8537.

8494. 'Rest'=a state of peace when there is no temptation.

— The six days which precede the sabbath= combat and labour, consequently temptations; for after temptations there comes a state of peace, and the conjunction, then, of good and truth. 8506.

8554. In Ex.xvii. it treats of the fourth temptation, in that there was a deficiency of truth. This temptation is signified by the murmuring of the sons of Israel because they had no water; and therefore the truth of faith was given them by the Lord, which is signified by the water from the rock of Horeb.

8557. The increase of spiritual life is continually [going on] by means of temptations. Sig. The reason spiritual life increases by means of temptations, is that the truths of faith are confirmed by means of them, and are conjoined with the good of charity. 8559, Ex.

8558. '(Journeyed) from the wilderness of Sin'= (progressed) from a state of temptation as to good.

8561. The ordination of the interiors to undergo temptation as to truth. Sig. and Ex.

8562². The reason it now treats of temptation as to truth, is that just before it has treated of temptation as to good; for after the temptation they received the manna, by which is signified good. For, when man is being gifted by the Lord with good, he comes into a longing for truth, and this longing is kindled according to the deficiency of it; for good constantly hungers for truth . . .

—^e. Temptation assaults that which the man loves and longs for.

8567. 'Why tempt ye Jehovah?' (ver.2)=that it was against the Divine, of whose aid they despaired; for 'to tempt Jehovah'=to complain against the Divine. The reason it=even to despair about His aid, is that complaining in temptations involves this; for temptations are continual despairings about salvation, light at first, but gradually becoming grievous, until at last there is a doubting which almost amounts to a denial of the presence of the Divine and of His aid. The spiritual life is for the most part brought, in temptations, to this extremity, for so the natural life is extinguished; for, then, the inmost, in the midst of the despair, is kept by the Lord in combat against what is false; and therefore this despair is presently dissipated by the consolations which are next insinuated by the Lord; for after every spiritual temptation there is consolation and as it were newness of life. Refs.

8569. A greater degree of suffering (from the bitterness of the temptation). Sig.

[A.] 8587. 'He called the name of the place Massah' = the quality of the state of temptation. . . For 'Massah,' in the Original, means 'temptation.'

8588. 'And Meribah' = the quality of the complaining; for 'Meribah,' in the Original, means 'contention,' or 'chiding.' . . As to this temptation, and its quality, it is to be known that those are here described who almost succumb in temptations, namely, those who complain against Heaven, and against the Divine, and at last scarcely believe in the Divine Providence. —².

8594. ('Amalek) fought with Israel at Rephidim' = that (these Genii) assaulted while they were sustaining grievous temptation. (See 8622.)

8643². This ordination (of truths) takes place with the man of the Spiritual Church when he begins to act no longer from truth but from good; for this state is his second state, [of regeneration], and it comes forth after he has undergone temptations; for while he is acting 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 reduced into order, he then enters the second state . . . 8657, Sig. 8658², Ex. 8755.

8670. 'All the trouble which befell them in the way' = the labour in temptations; (for) they who are being tempted labour against falsities and evils, and the Angels also labour with them in order that they may be kept in faith, and thus in power to overcome.

8924. 'Fear not; for God is come to prove you' (Ex. xx.20) = that the life of Heaven will not perish; but only that its existence and quality may be known. . . 'To prove you' = to teach that there is a life of Heaven, and its quality. For all spiritual temptation teaches and confirms such things with man; for temptations exist to the intent that the faith of truth and the affection of truth, and, afterwards, the affection of good, may be implanted and inrooted, and that thus the man may receive the new life . . . (Continued under COMBAT.)

8958. (The Doctrine of Charity) on temptations. Gen. art. N. 187.

8960. Temptation is induced by the evil Spirits who dwell with a man in his evils and falsities: these Spirits excite his evils, and accuse him; but the Angels . . . defend.

8961. In temptations, the combat is concerning the dominion of the evil which is with a man from Hell, or of the good which is with him from Heaven. The evil . . . is in his external man, and the good in his internal man. Hence it is that in temptations the combat is also concerning the dominion of one [of these] over the other.

8965. As at this day faith is rare, the Church being at its end, therefore few (now) undergo any spiritual temptations. Hence it is that it is scarcely known what they are, and to what they conduce.

8966. Temptations conduce to the confirmation of the truths of faith, and also to the implantation of them, and to the insinuation of them into the will, so that they may become goods of charity. Ex. . . By means

of temptations, also, the concupiscences which are of the loves of self and the world are subdued, and the man is humbled; and is thus rendered fit to receive the life of Heaven from the Lord.

8967. It follows that through temptations the internal man acquires dominion over the external, thus the good of charity and faith over the evil of the love of self and of the world; (and then) the man has enlightenment and perception as to what is true and good, and also what is evil and false, and the consequent intelligence and wisdom, which afterwards increase daily.

8968. While man is being introduced through the truths of faith to the good of charity, he undergoes temptations; but when he is in the good of charity, temptations cease; for he is then in Heaven. 9431.

8969. In temptations, man ought to fight against evils and falsities as of himself; but still believe that it is from the Lord. If he does not believe this while in the temptation itself, because it is then obscure to him, still he must believe it afterwards. If a man, after temptation, does not believe that the Lord alone has fought for him . . . he has undergone only an external temptation, which temptation does not penetrate deeply, nor inroot anything of faith and charity.

9102². The man is then let into temptations, through which the evil is subdued and removed; and these are the penalties here signified.

9818². 'A broken spirit,' and 'a broken heart,' = a state of temptation and the consequent humiliation of the life of the understanding and of the will.

9930¹. As the good of wisdom is acquired through the combats of temptations . . .

9937⁶. 'To bear diseases,' etc. = a state of temptations; for then there are grief and pain of the lower mind, straitness, and despairs . . . The Hells induce such things; for in temptations they assault the man's love itself, against which they fight . . .

10685. Temptations before the internal of the Church, of worship, and of the Word, exists. Sig. and Ex. For the internal, which is called the internal man, is opened and given to man through temptations; and hence it is that everyone who is regenerated must undergo temptations. (Continued under COMBAT.) This interior resistance does not then come to the apperception of the man, because, while he is in temptations, he is in obscurity . . . But after the temptations those who are in the perception of truth (perceive it).

10686². The goods of love and truths of faith are not appropriated to man while he is in temptations; but after them. Ex.

H. 527. This has been tried with many. . . Some of those with whom it was tried . . .

N. 187, 188. Only those being regenerated undergo spiritual temptations; for spiritual temptations are sufferings of mind with those who are in goods and truths, which are induced by evil Spirits. When these excite the evils in those people, there arises an anxiety which is temptation. The man is unaware whence this comes, because he is unaware of this origin of it. . . When the evil Spirits come near, they bring forth the man's evils, and the good Spirits, his goods, whence

here is a collision and combat, causing the man an interior anxiety, which is **temptation**. From this it is evident that **temptations** are induced by Hell, and not from Heaven; which is also according to the faith of the Church, that the Lord **tempts** no one. (Compare these statements with the parallel ones in A.8958-8960.) L.33.

196. It is called **spiritual temptation**, when, within man, an assault is made on the truths of faith which he believes at heart, and according to which he loves to live; especially when the good of love is assaulted, in which he places spiritual life. These assaults are made in various ways. (Continued under **ATTACK**-*impugnare*.) And when these things take place they appear under the form of interior anxieties, and of pains of conscience, because such things affect and torture the spiritual life of the man, who does not believe that it is from evil spirits, but from himself in his interiors. . . These **temptations** are the most grievous when they are combined with sufferings inflicted on the body, and still more if these last long and become worse, and the Divine mercy is implored, and still there is no deliverance. Hence comes despair, which is the ending.

197. On **temptations**, their source and nature. Refs. to passages.

198. On **temptations**; how and when. Refs. to passages.

199. On **temptations**: what good they do. Refs. to passages.

200. That the Lord fights for man in **temptations**. Refs. to passages.

201. On the Lord's **temptations**. Refs. to passages. 02.

L. 12. On the Lord's **temptations**. Chapter.

33. That He made His Human Divine by **temptations** admitted into Himself. Gen.art. R.820².

—². Thus, when man, from the Lord, overcomes in **temptations**, he is drawn out of Hell, and is elevated into Heaven; and hence it is that through **temptations**, or combats against evils, man becomes spiritual, thus in Angel.

P. 19. From this (conjunction of the infernals with the evil in the good) are **temptations**, which are instigations from the evils (or the evil ones) with one's self, and consequent combats, through which the good can be delivered from their evils.

25. Purification is effected in two ways: by **temptations**; and by fermentations. **Spiritual temptations** are nothing else than combats against evils and falsities which exhale from Hell, and affect the man . . .

141. Such (mental) sicknesses (enum.) are sometimes counted as **temptations**; but they are not; for genuine **temptations** have spiritual things as their objects, and the mind is wise in them; whereas the former have natural things as their objects, and the mind is insane in them.

145². Hence arises combat, which, if it becomes severe, is called **temptation**. (See also under **COMBAT**, here, and at P.147². 284.)

R. 100. 'And ye shall be tried' (Rev.ii.10)=through falsities fighting against them. For all spiritual trial

(or **temptation**) is a combat between the devil and the Lord as to which shall possess the man; for the devil brings forth his falsities, and blames and condemns; and the Lord His truths, and leads away from falsities and delivers. It is this combat—which appears to the man as if in him—. . . which is called **temptation**. That **spiritual temptation** is nothing else, I know from experience; because in my **temptations** I have seen the infernals who induced them, and have perceived the influx from the Lord, who delivered. (=an increase of longing for truth. E.123.)

101. 'Ye shall have affliction ten days'=that this (temptation) is to last the full time, that is, so long as they want to remain in falsities. 'Affliction' here=infestation, thus **temptation**. E.124.

185. For he who is **tempted** in the world is not **tempted** after death.

186. 'I also will keep thee from the hour of trial to come upon the whole world, to explore them that dwell upon the earth' (Rev.iii.10)=that they will be protected and preserved at the day of the Last Judgment. . . (For) they who passed through it were let into **temptation**, and were explored. E.215.

215. 'As many as I love, I rebuke and chasten'=that (these) are loved by the Lord, and that they cannot but be then let into **temptations**, in order that they may fight against themselves. . . 'To rebuke'=temptation as to falsities; 'to chasten,' temptation as to evils. E.246.

—². They who are here treated of cannot but be let into **temptations**, because without them, denials of and confirmations against Divine truths cannot be extirpated. **Temptations** are spiritual combats against the falsities and evils in one's self, and thus against one's self.

294². Some said Let us try.

354. Those have an interior perception of uses who have overcome in **temptations**; for by **temptations** the interiors of the mind are opened. Sig.

377. 'These are they who have come out of great affliction'=that they are those who have been in **temptations**, and have fought against evils and falsities. E.474.

409^e. For **temptations** are inundations of falsities.

593. 'Here is the patience and faith of the saints'=that the man of the Lord's New Church will be explored by them by means of **temptations**, [to show] his quality as to life and as to faith. 638. E.813. 893.

639. 'Blessed are the dead who die in the Lord from henceforth'=that (those of the New Church) who suffer **temptations** on account of faith in the Lord, and a life according to His commandments, have eternal life and happiness. Sig. and Ex.

—². By **temptations**, here, are meant spiritual **temptations**, which they suffer who have faith in the Lord and live according to His commandments, while they are driving away the evil Spirits who are with them, who act as one with their concupiscences.

829. For spiritual **temptations** are nothing but combats against the Hells.

884. That the Lord will take away from them all . . .

fear . . . of **temptations** ; and they shall not call them to mind, because 'the dragon,' who caused them, is cast out. Sig. and Ex.

[R. 884]. 'Labour' = **temptations**.

T. 126. That the passion of the cross was the last **temptation**, which the Lord, as the Grand Prophet, sustained . . . Gen.art.

— . For in **temptations** man is apparently left to himself, although . . . God is then most present in his inmosts, and supports him ; and therefore when anyone overcomes in **temptation**, he is inmostly conjoined with God ; and the Lord was then inmostly united to God His Father.

519^e. Those who . . . while in **spiritual temptation** speak with themselves, or pray . . .

535. The man 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. (See REPENT, here.)

596. After this dissension of the (new and old) wills, a combat arises which is called **spiritual temptation** ; but this **temptation** or combat is not between goods and evils, but between truths of good and falsities of evil. Ex.

597. Whence **temptations** are, what is their nature, and what good they produce. Ex.

—². No one is in truths but he who approaches the Lord immediately . . . Hence no one has been admitted into any **spiritual temptation** (since) the Council of Nice introduced the faith of three Gods ; for if anyone had been admitted, he would have at once succumbed . . . The contrition which is held to precede the present faith, is not **temptation** . . .

598. After **temptation**, man is in Heaven as to the internal man, and in the world through the external ; and therefore a conjunction of Heaven and the world is affected in man through **temptations** . . .

599. In the combats or **temptations** of men the Lord works a particular redemption. Fully ex.

666. (The Angel) said, The pain of mind which you have believed to be conscience is not conscience, but **temptation**, which is a combat of the spirit and the flesh ; and this, when it is **spiritual**, draws its vein from conscience ; but if it is only natural, it derives its origin from the diseases which the physicians have just recounted.

Ad. 1460. **Temptations** are the wrestlings of the Messiah with the man, and thus with those who rule the man. Ex.

1467. In **temptation** it is as it were night . . . After great **spiritual temptations**, something always remains which is remembered . . . like a wound after a combat. Ex.

1468. Hence the 'morning' after the combat or **temptation**. Ex.

3/4512. See SWEDENBORG, here. 3/7485. D.2951.

D. 167. (Angels and Spirits) receive a greater force of operating when man is let into **temptations**.

197^e. As in interior **temptations**.

617. On **temptations**. Ex.

—^e. The devil's **attempts**.

1054. The Angels are thus **tried** and proved—*probentur*.

1241. These Spirits induce like anxieties in the **temptations** of man, and, when permitted, intolerable ones, which I have sustained in **temptation** for some days . . .

2195. The Lord does not break in **temptations** . . . but gives the force to resist. Ex.

2208. The **attempt** of an Angel to act by correspondences. . . The Angel **tried** to see . . .

2452. Devils **tempt** man grievously in **spiritual temptations**.

2576. Why the faithful undergo **temptations**. Ex.

2759. 'Lead us not into **temptation**' = that the Lord should not leave us, or remit His Divine force ; for thus men fall into **temptations**, each person into a different one.

2880. That evil Spirits could not live unless they might serve in **temptations**, etc.

2945. For the sake of **temptation**.

3178. **Temptation** defined. (See SIX, here.)

3366. This is what Mark says about the Lord's **temptations** in the wilderness : that He fought with wild beasts . . . Can.Redemp.vii.3.

3443. All have their use . . . some help the miserable in **temptations**.

3618. He **tried** the same thing with me.

3660^e. Whether he again wants to **attempt** (Heaven) . . . so that he **attempts** to take possession of Heaven.

4154⁵. Other Societies desire that one should be kept in **trying-temptations**, with no other end than that of **trying** . . . But mere **trials** determine nothing. . . But the good desire . . . to deliver from **trial**. . . [This is Prof. Bush's rendering, but perhaps it should be **temptation** all through.]

4203. If the spheres of falsity and evil prevail, the good come into **temptation** . . .

4258. When good Spirits . . . excite things contrary to the man's cupidities, there is combat and anxiety, and thence **temptation**.

4312. They want the good to be led into **temptation**, in order that they may become better ; and favour **temptations** from this principle.

4471. These are the **temptations** by which the good are strengthened. 4738.

4647. When I came to another region, I came into thought about worldly things, and I heard those who were there, that they were in **temptations**, whom it was granted me to comfort. This place is that which is represented by the wilderness where the sons of Israel were for forty years. . . To the left, in the plane of the shoulder-blade . . . there is a way for those who are delivered from **temptations**, and are elevated into Heaven. It is this passage which is signified by the Jordan . . .

5568². These are chiefly present when man is in **temptations**, etc.

5693. (While the evil are undergoing vastation) they perform a use with the good, through **temptations**. Ex.

5694. (While the good are undergoing vastation) they undergo various **temptations**, which conduce to the separation of their external evils.

5743. See LAST JUDGMENT, here.

5747. They recede . . . at the first temptation.

5928. A certain one who underwent a certain temptation, which had caused him to think about his evils . . .

D. Min. 4630. Why some of the faithful are let into (these) trials . . . Some, if exempted from them, would ascribe it to their own goodness . . . To prevent this, they are let into common misfortunes . . .

4798. These spheres from the Hells . . . produce anxieties and temptations; they reach—according to the state—to the feet, over the feet, to the stomach, to the neck, and to the head; rarely above the head.

4816. They frequently attempted.

E. 130. 'The Church in Pergamos' = those within the Church who are in temptations.

— . As no one can be imbued with Knowledges of truth and good as to the life, or persist in the spiritual affection of truth, unless he undergoes temptations, these are next treated of.

131. The Lord, who alone fights in temptations. Sig. and Ex.

— . 'Sword' = temptation, because temptation is a combat of truth against falsity, and of falsity against truth. —², Ill.

138. Those in temptations are among those who are in falsities of every kind. . . When man comes into spiritual temptation, he is among those Spirits who are in falsities. Des. . . Such are spiritual temptations. Sig.

—^e. But none are let into temptations except those who acknowledge the Lord's Divine in His Human, and are in the spiritual affection of truth. All others are natural men, who cannot be tempted.

146. 'To him that overcometh will I give to eat of the hidden manna' = to those who overcome in temptations the delight of celestial love from the Lord's Divine Human.

156. For the conjunction of the spiritual man with the natural is effected through temptations. Sig.

164. '(I will cast them) into great affliction' = grievous temptations for those who yield themselves to their falsities.

— . Temptation is nothing but the infestation of truth by falsities.

—^e. This combat (between the spiritual and natural man) is temptation.

167⁴. As truths are separated from falsities, and goods from evils, by temptations, it is said 'try me' (Ps. xxvi. 2).

246². It is infernal Spirits who tempt men. God tempts no one. Ex.

— . As he is in constant thought about salvation . . . he has interior anxiety, and consequent combat, which is called temptation. But those not in truths and goods . . . cannot be let into temptations. Ex. . . This is why few are tempted now.

247. No one is let into spiritual temptation unless he is in spiritual affection, which is called charity; (for otherwise) there is no combat with falsities and evils . . .

256. Temptations are combats against evils and falsities.

365¹⁵. 'The miserable' = those who are in temptations in the world; 'the multitude of peace' = delights after temptations.

—³¹. The Lord's fearful temptations are meant by, 'He was pierced for our transgressions . . .'

405⁹. These three temptations involve all the temptations which the Lord sustained . . . For by temptations admitted into Himself . . . He reduced all things . . . to order, and also glorified His Human. . . The reason His temptations are described so briefly is that He revealed them in no other way; but still they are fully described in the internal sense of the Word. 730⁴¹.

411¹¹. The temptations in which such a man of the Church does not succumb, but overcomes, are signified by, 'The rain descended, the floods came, the winds blew, and beat upon that house, and it fell not.' 419²¹, Ex. 644²¹, Ex.

419²³. 'The stormy wind, and the waves of the sea lifted up' = temptations. . . Spiritual temptations are caused by an irruption of falsities into the thoughts . . . and deliverance from them is signified by 'He made the storm to cease, that the waves might be still.'

—²⁴. The miracle (of the calming of the storm and sea by the Lord) involves spiritual temptations, and deliverance from them. Ex.

439. 'Of the tribe of Naphtali were sealed twelve thousand' = regeneration and temptation. Ill.

— . For all temptation is a combat between the spiritual man and the natural; for the spiritual man loves and wills the things of Heaven; and the natural man loves and wills the things of the world; consequently the desires of the two are opposite; from which there is a collision and combat which is called temptation.

—². The state after temptation, which is full of joy from affection because the Spiritual and the Natural, and good and truth, have been conjoined; for these are conjoined through temptations. Sig. —³, Sig. 441.

452. For those in the good of life according to their religion, in which are no genuine truths, in the other life undergo temptations, by which the falsities of their religion are dispelled, and genuine truths are implanted in their place. Sig. (by the 'great multitude' who 'come out of the great tribulation.' 474, Ex.)

474². The reason these are let into temptations in the Spiritual World, is that they could not be tempted in the natural world on account of the falsities of religion in which they were.

— . All are saved who are let into temptations; for the evil, who are in falsities from evil, are not tempted. Ex.

—^e. The temptations which those undergo with whom falsities are to be shaken off, are treated of in many places in the Word; and are called 'afflictions,' 'tribulations,' and 'vastations.'

475. While in temptations they appear in squalid

garments; but when they come out of temptations, in white robes . . .

[E.] 484. 'God shall wipe away every tear from their eyes' = a state of bliss from the affection of truth, after falsities have been removed through temptations.

518³⁹. As all spiritual temptations come through falsities which break into the thoughts and infest the interior mind, thus through reasonings from falsities. Sig.

538¹². For temptations are as it were immersions in the Hells, and obsessions by evils and falsities. Sig.

556¹¹. That temptations so suppressed the interiors of (Job's) mind that he became sensuous . . . but still he did not think falsities, but truths. Sig.

600¹¹. They who are in temptations, and who by means of them, and after them, admit and receive instruction in truths of doctrine. Sig.

631. 'Lead us not into temptation,' is so said because it appears as if the Lord did so.

644²⁴. The 'great fall' of 'the house built upon the sand' = that he who receives Divine truths into the understanding only . . . succumbs in temptations. Ex.

654⁶². In order that man from rational may become spiritual, it will be absolutely necessary for him to undergo temptations; for through these the Rational is subdued so as not to call forth from the Natural such things as favour concupiscences.

659⁷. Temptations. Tr. and Des.

— For temptations immerse a man in falsities and evils.

700⁸. 'The resting of the ark' = the state after temptations . . .

—¹². The faithful, who, after enduring temptations, are brought into the Church. Sig.

730². This opening (of the spiritual mind) . . . is possible only through temptations, because in them man fights interiorly against the falsities and evils in the natural man. In a word, man is introduced into the Church, and becomes a Church, through temptations. These things were represented by the wandering and leading about of the sons of Israel in the wilderness.

—³³. He who knows what spiritual temptations are, knows that when a man is in them he is so infested by evils and falsities as scarcely to know otherwise than that he is in Hell; that the Lord fights in man against temptations from within, and that He meanwhile sustains man with spiritual food and drink . . . that the natural man loathes these; that nevertheless the natural man is thus subdued. . . All this is involved in what is related about the sons of Israel in the wilderness. Ill. *seriation*.

750. 'They loved not their life, even unto death' = the faithful who have endured temptations on account of these truths, and who have regarded the life of the world as of no account in comparison with the life of Heaven.

— These and many other thoughts inflow from Heaven with those who endure spiritual temptations.

768⁵. The whole of Is. liii. treats of the Lord's temptations. Ex.

893³. There are spiritual temptations which those

undergo who receive genuine charity from the Lord; for such must fight against the evils which are in every man by birth, and some must fight against the falsities which they have imbibed from childhood . . . These falsities and evils are removed through the combats of temptations. Sig.

—⁴. Yet before anyone can act from the Lord, he must undergo temptations; because the internal of man . . . is opened through temptations.

—⁵. Temptations are also signified by 'the cup' of which they were to drink. Ex.

— The difference between the Lord's temptations and those of men.

897. Consolation by the Lord after temptations. Sig. and Ex.

—². Why only those who are in the marriage of good and truth can be let into spiritual temptations. Ex.

— This is why man is distressed in temptations by the evils and falsities which rise up into his thought; and in proportion as he then acknowledges his sins, regards himself as guilty, and supplicates for deliverance, the temptations are useful to him.

— (Thus) man has spiritual temptation while his . . . spiritual mind is being opened . . .

— Therefore, when the man's evils and falsities have been removed, temptations are brought to an end, and then joy inflows . . . from the Lord, and fills his natural mind. . . These consolations are received by all who undergo spiritual temptations. I speak from experience. The reason man receives joys after temptations, is that after them he is admitted into Heaven; for through temptations man is conjoined with Heaven and is introduced into it.

900. 'Yea, saith the Spirit, that they may rest from their labours' = that such will no longer have combat against evils and falsities, and infestation by them . . . 'Labours' = (these combats and infestations) thus temptations. Ex. and Ill.

1164². Evils are removed from man either through penalties; or through temptations and the consequent aversions; or through affections of truth and good. (The first method is used) with the unreformed; (the second) with those to be reformed; and (the third) with the regenerate. . . Temptations are not penalties, but combats; (and) those to be reformed are not compelled to resist evils, but they compel themselves, and implore the Lord, and thus are delivered from the evils which they have resisted. They afterwards desist from them . . . from an aversion to evil . . . But with the regenerate there are not any temptations or combats, but there are affections of truth and good, which keep evils far away from them . . .

Ath. 192^e. The Lord retained the infirm [human] while He was in the world, because in no other way could He be tempted, and least of all on the cross; there the whole Maternal was expelled.

Can. Redemp. vii. 2. The Lord sustained the most grievous temptations of all, because He fought against all the Hells, and also against the evils and falsities of the Jewish Church.

9. Contrition and repentance are temptations which are means of regeneration.

Coro. 59³. For temptations and afflictions in a state of vastation and oppression are . . . combats of the Lord with the devil about man, that is, about his soul, as to who shall possess it; and, in relation to this state, it may be said that the God of Israel or Lord Messiah stands on one side, and Beelzebub and the Devil Serpent on the other, and that the latter casts out scandals against the Lord like a flood out of his mouth, and the Lord averts and takes them away, and thus delivers the man from spiritual captivity and servitude. This combat is felt in the man as being from himself. That temptation is such a combat, and that there is such a perception from the man, and a consequent co-operation, I can testify upon oath; for, having often experienced it, I know. The reason it takes place outside the man, but is felt in him as if from himself, and that the man stands in the middle, and co-operates, is to the end that the reward may be imputed to him when he overcomes. But only that man overcomes who looks to the Lord, and confides in Him alone for aid. (Ill. by comparisons.)

Ten. *Decem.*

Tenth. *Decimus.*

Tithe, To. *Decimare.*

Tithing, A. *Decimatio.*

A. 468⁴. 'The tithes,' or 'tenths'=remains. 680^e.

— Hence the tithing=*decimarius*-number was holy.

— 'Ten' is therefore predicated of remains. Ill. 575^e. 755². 1963. 1988². 2109. 2636². 2959⁷. 4670^e.

576. That 'ten,' like 'tenths'=remains. Fully ill. 2280, Ex.

858. 'The tenth month' (Gen. viii. 5)=the truths which are of remains.

901⁴. 'Tithes' (Deut. xvi. 12)=remains, which, being of the Lord alone, are holy.

1657. 'Tenths' (Gen. xiv. 20)=remains, or states of good and truth from combats. 1738, Ex.

1906. 'From the end of ten years' (Gen. xvi. 3)=(the Lord's) remains of good and truth.

—⁴. The Angels do not know what 'ten' is; but the moment it is mentioned by man, there comes to them the idea of remains . . .

2075². 'Ten'=remains through which is conjunction. Ill.

2141^e. Those with whom there is a state of the affection of truth, are signified by 'ten' (in Sodom).

2180^e. Three tenths of fine flour offered with the son of an ox; only two tenths with a ram; and with a lamb, one tenth.

2239^e. 'If ten been found there, the city should be spared'=if there were still any remains, that is, anything of good and truth. 2284, Ex.

2280². The good of infancy is until the tenth year.

2468¹³. 'The tenth generation'=remains. Ex.

2567¹⁰. 'The flock' which he 'will take tithe of' (1 Sam. viii. 17)=the remains of good which he will do violence to.

3048. 'Ten camels' (Gen. xxiv. 10)=general scientifics. 'Ten'=remains . . . which, when predicated of the

Lord, are the Divine things which He acquired for Himself . . . and as the general scientifics were Divine, or acquired by the Lord, it is said that they were 'ten.'

3107. 'Ten of gold their weight' (ver. 22)=full for initiation; for 'ten'=a full state, like 'a hundred.'

3176. 'Days, at least ten' (ver. 55)=the state for departure appearing to them full. . . 'Ten'=what is full.

3740. 'All Thou shalt give, tithing I will tithe it to Thee' (Gen. xxviii. 22)=that the Lord made each and all things Divine by His Own power. . . 'To tithe,' and 'tithes'=the goods and truths which are stored up by the Lord in the interiors of man . . . and which, when predicated of the Lord, are the Divine goods and Divine truths which He acquired for Himself by His Own power.

4077. 'He hath changed my wages ten ways' (Gen. xxxi. 7)= . . . a very great change (in them). 4179.

4638. 'The ten virgins'=all who are in the Church; both those in good and truth, and those in evil and falsity. 'Ten'=remains, and also what is full, thus all. 10253^e. S. 17². E. 675⁶.

5291. 'To tithe,' in the Word,=to make remains, that is, to collect truths and goods and then store them up.

—². See FIVE, here. —⁵.

5958. 'Ten asses' (Gen. xlv. 23)=many things of service. 'Ten'=much. 5959.

7831. 'In the tenth day of this month' (Ex. xii. 3)=the state of initiation of the interiors. 'The tenth day'=the state of the interiors; for . . . 'ten'=remains . . . and as these are in the interiors, and through them man is prepared and initiated to receive good and truth from the Lord, therefore by 'the tenth day' is here signified a state of initiation of the interiors.

8468. 'Ten'=what is full; hence 'a tenth part'=as much as is sufficient. 8540. 9595.

—³. For when 'ten'=much, 'a tenth part'=little.

8715. 'Princes of tens' (Ex. xviii. 21)=primary truths in the third place. . . 'Tens'=many things, but in a less degree.

9416. 'Ten'=all. 9636.

— 'The ten words'=all truths of doctrine and goods of life. 10689.

9595. 'Ten curtains'=all truths from which.

9757. 'Ten bases'=supporting truths as much as sufficient for use.

—^e. 'Ten,' here, involves the like as 'fifty,' or 'five,' namely, what is sufficient for use; for 'ten' arises from 'five' by multiplication.

10136. 'The tenth of an ephah'=as much as is sufficient, and as much as is sufficient for use.

10235⁷. 'The diameter of ten cubits'=what is full.

10262². 'Ten'=much, all, and what is full. Refs.

Life 56. They were called 'the ten words' because 'ten'=all. 61, Ill. T. 286. E. 675³. 935². 1024².

61^e. Hence come 'tithes' by which are signified something from all things.

R. 101. 'Ye shall have affliction ten days' (Rev. ii. 10) = that temptation will last the full time. (=some time.) E. 124.)

—². As 'ten' = what is full, it also = much and many, and also everything and all. Ill.

194³. 'Ten' = much.

427^c. 'Ten pounds' = much. E. 548⁴.

515. 'A tenth part' (Rev. xi. 13) = all there.

539. 'Ten horns' (Rev. xii. 3) = much power. E. 716. 776. 1069.

570. 'Ten diadems' (Rev. xiii. 1) = many truths of the Word falsified. E. 777.

M. 11. (Ten Spirits visit a heavenly Society.)

E. 112^e. 'Ten cities' = much intelligence and wisdom. 223^e.

316¹⁵. 'Ten horns' (Dan. vii. 7) = falsities of every kind; for 'ten' = all.

323³. See PSALTERY, here.

336². 'Ten' = many things.

374⁶. 'Ten men' (Jer. xli. 1) = all who are such; for 'ten' = all people and all things. 433²⁷.

548². '10,' '100,' and '1000' = much, and all.

675. 'A tenth part of the city fell' = no truths of doctrine any longer. 'Ten' = all; also many and much; and 'a tenth part' = all and much.

—⁵. That 'ten' = all persons and all things, and also many persons and many things. Ill.

—⁷. 'The ten servants' = all who are in the world; in special, in the Church. . . 'The ten pounds' = all the Knowledges of truth and good from the Word, with the faculty to perceive them. . . Those who acquire much are meant by the servant who from a pound gained ten pounds. . .

—⁸. 'The ten talents' = much wisdom.

—¹⁵. 'Ten' (Zech. v. 2) is here predicated of truth, and of all of it.

—¹⁶. 'Ten times' = at all times, or always. Ill.

—¹⁸. Hence 'the tenth part' = everything. It is from this that 'tithes' and 'tithings' derived their origin; and signified that everything was holy and blessed when the tenth part . . . was given to the Levites; and in like manner for the Levites, when the tenth part was again tithed and given to Aaron. Ill.

—²¹. That 'ten' = all things, originated from Heaven itself. . . All the forces of life of the Grand Man cease in the two hands and feet, and these cease in the ten digits; and therefore all things of man as to power, and as to support, being finally collated into the ten digits, these = all things of man; and besides, 'ultimates,' in the Word, also = all things.

706¹⁶. 'Ten (degrees backward)' (Is. xxxviii. 5) = many — *plura*.

1041^e. 'Ten horns' = much power.

Tenacity. *Tenacitas.*

Tenaciously. *Tenaciter.*

A. 5185. Those who have tenaciously inherited in their opinions. . . 5554^e. D. 893.

5386. To these (excretories) correspond tenacities of opinions.

D. 1268. Those who have been most tenaciously desirous of revenge. . .

Tend. Under STRETCH.

Tendency. See ENDEAVOUR.

Tender. *Tener.*

Tenderness. *Teneritudo.*

A. 2180. 'A son of an ox, tender and good' (Gen. xviii. 7). . . It is called 'tender' from the Celestial Spiritual, or the truth of good.

2290^e. The tender ideas of infants.

2291. The quality of their tender understanding. . .

4377. 'The children are tender' (Gen. xxxiii. 13) = truths which have not yet obtained Divine Life. . . 'Tender' = what is recent, and thus what has acquired some life, but not yet genuine. Ex.

7251^e. I perceived such a tenderness of gladness from them. . .

H. 330. Infants (there) have a like tenderness of all things. . .

332. They had loved infants from a tenderness as it were maternal.

337. Garlands round their tender arms.

343. They were heard as a tender inordinated [sound].

368. A woman has softer speech.

M. 218. The intelligence of women is . . . soft, delicate.

330². The beauty of a woman dwells in soft delicacy. . .

D. 3496. I perceived the tenderness of this Spirit.

Tendon. *Tendo.*

Tendinous. *Tendinosus.*

H. 466. Their callosity appears . . . within as of striated tendons.

W. 304. Fibres proceed from their first forms until at last they become tendons.

D. 3457. They acted like a sinew which acts only as it is relaxed.

5535^a. As when a tendon is twisted back and recoils.

5575. The celestials correspond . . . to the flesh, even to the tendinous things. . .

Tendril. *Pampineus.* M. 13. 75².

Tenor. *Tenor.*

P. 180. He would interfere with the tenor of the Divine Providence. —⁶.

T. 796. He then spoke right on — *in tenore*.

Tension. *Tensio.* M. 207³.

Tent. *Tentorium.*

Tent, To. *Tentoriare.*

See under TABERNACLE, and TEMPLE.

A. 414. 'To dwell in a tent' (Gen. iv. 20) = the Holy of love. Ill.

—'. 'Tent' = what is celestial. —².

471^e. This is 'to dwell in tents.'

1063. 'The tents of Ham' (Ps. lxxviii. 51) = the worship therefrom. 3323¹³.

1074. 'The midst of a tent' (Gen. ix. 21) = the principal of faith; for 'tent' = charity, or worship from charity. Charity is the inmost thing of faith and worship; and this is 'the midst of the tent.' That 'tent' = the Holy of love, or charity. Ref.

1102. 'He shall dwell in the tents of Shem' (ver. 27) = that the internals of worship may be in the externals.

—'. 'Tents' = the Holy of love, and worship thence. 'To sojourn and dwell in tents' was a wonted formula among the Ancients, by which was signified holy worship; for the reason that the Most Ancients not only sojourned with tents, but also dwelt in tents, and performed holy worship therein. 1293. 3312.

—². That 'tents' = holy worship. Ill.

1452. 'He stretched his tent' (Gen. xii. 8) = the holy things of faith; for 'a tent' = the Holy of love, consequently the Holy of faith from love. His stretching his tent there = that this was now beginning.

1556. 'Even to the place where his tent was before' (Gen. xiii. 3) = to the holy things which there were before... 'A tent' = the holy things of faith... thus the celestial things which the Lord had...

1564. '(Lot) had flock, and herd, and tents' (ver. 5) = the things with which the external man abounds.

1566. 'The tents' = the worship of that (external man) which was separating itself from the internal.

—'. 'Tents,' in the opposite, = worship not holy. Ill.

1598. 'He tented as far as Sodom' (ver. 12) = extension to cupidities.

1616. 'Abraham tented...' (ver. 18)... 'To tent,' that is, to move and fix a tent, = to be conjoined; for 'a tent' = the Holy of worship, by which the external man is conjoined with the internal.

2145. 'He was sitting at the door of the tent' (Gen. xviii. 1) = the holy state of love in which He then was. 2152.

2174. 'A tent' = the Lord as to the Holy of love.

2190. 'Behold in the tent' (ver. 9) = in what was holy. Ex.

2195. 'Sarah heard at the door of the tent' (ver. 10) = that rational truth was near what was holy.

2576². 'The tent,' which was outside the ark, = the Lord's Kingdom.

3210. 'The tent of Sarah his mother' (Gen. xxiv. 67) = the sanctuary of truth in the Divine Human. 'A tent' = what is holy, thus a sanctuary.

3268⁵. 'Tents and flocks' = goods of the Spiritual Church.

3312. 'Dwelling in tents' (Gen. xxv. 27) = worship therefrom.

—². Hence it was commanded that they should make a tent...

3322⁴. 'The tent of David' (Amos ix. 11) = the Church and worship of the Lord. (= the good of love and of charity from the Lord. 4926³.) 9163^e.

3439^e. Hence it was called 'the tent of meeting.'

3444. 'Isaac stretched his tent there' (Gen. xxvi. 25) = what was holy there.

3540³. The tent was a representative of the three Heavens, thus of the celestial and spiritual things of the Lord's Kingdom.

3762⁴. 'Tents' = holy things of good.

4128. 'Jacob fixed his tent in the mount' (Gen. xxxi. 25) = the state of that love.

4153. 'Laban came into the tent of Jacob, and into the tent of Leah, and into the tent of both the handmaids' (ver. 33) = that in their holy things there were not such truths.

4288⁵. In the representative Church they had tents or tabernacles, and Divine worship in them... because tents or tabernacles = the Holy of love and of worship.

—⁴. They were therefore restricted... to a tent in common, which was called the tent of meeting.

4391. See HUR, here.

4398. 'Where he had stretched his tent' = what was holy.

4599. 'To stretch the tent' = the progression of what is holy, here, towards interior things.

4922⁶. As the tent of meeting with the ark represented Heaven...

5135⁶. 'Tent' = what is holy.

8379. They have tents also in Jupiter. Des.

—'. They take their meals in their tents.

8470. 'Tent,' here (Ex. xvi. 16) = a society as to good; for a tent here has the like signification to a house; for when they were sojourning they were in tents.

8666. 'They came into the tent' (Ex. xviii. 7) = the Holy of union... because love is union. Hence 'to come into the tent' = to be united from holy love.

9592. The Second Heaven is here represented by the habitation and the tent.

9595. The curtains from the goats for the tent which was round about. 9615.

—². 'Enlarge the place of thy tent' (Is. liv. 2) = the Holy of worship from the good of love.

—³. 'My tents are laid waste' (Jer. iv. 20) = holy worship from the good of love. (= the Church. 9854³.) E. 724¹⁶.

9615. 'The tent over the habitation' = the external of Heaven; for 'the habitation' = Heaven; and the tent which covered it above = its external.

9686. The Heaven which is represented by the tent of meeting...

9784. 'In the tent of meeting' (Ex. xxvii. 21) = the Lord's presence; for the tent was made that the Lord might meet Moses and Aaron there, and also the

sons of Israel; and on this account the Holy of worship was instituted there. III.

[A. 9784]^e. For the tent represented Heaven; and Heaven is Heaven from the Lord's presence there.

9854². For the habitation, and the tent=Heaven.

9963. 'When they go into the tent of meeting' (Ex.xxviii.43)=in worship representative of all things of Heaven and the Church. . . For 'the tent' represented Heaven where the Lord is. . . Moreover all the worship at that time took place in the tent. . .

10001. 'The tent of meeting'=Heaven.

—². 'The altar' which was placed at the door of the tent, represented the Lord as to Divine good; and the tent of meeting represented the Lord as to Divine truth.

10005³. As to the tent of meeting, by which is represented Heaven in which is the Lord. . . its inmost, where was the ark, represented the Third Heaven; the habitation, which was outside the veil, represented the Second Heaven; and the court, the First Heaven. 10268². 10338. E.630⁴. 700.

10022. 'Before the tent of meeting' (Ex.xxix.10)=for purification, the reception of truth from Heaven, and its conjunction with good; for 'the tent of meeting'=Heaven where the Lord is.

— The place 'before the tent,' which is called its 'door,'=the conjunction of truth and good. . .

10129². The tent of meeting outside the veil represented the Spiritual Kingdom, or, what is the same, the Lord where He is present in the good of charity. . .

10150. 'I will sanctify the tent of meeting' (ver.44.)=what is receptive of the Lord in the Lower Heavens.^e The reason 'the tent of meeting'=the lower Heavens, is that 'the altar'=the higher ones. Ex.

10160^e. Because the habitations of the Most Ancients were tents, a tent was constructed in memory of it which was used as a house of God, and the feast of tents was afterwards instituted in which they rejoiced from the heart.

10206^e. Next, the tent itself is described, by which is signified Heaven and the Church which is from the foregoing things.

10230. 'Thou shalt give it for the work of the tent of meeting' (Ex.xxx.16)=conjunction with Heaven through the acknowledgment that all truths and goods are from the Lord. . . 'The tent of meeting'=Heaven where the Lord is, thus also that which conjoins man with Heaven. . .

10242. 'In their entering into the tent of meeting' (ver.20)=worship from the good of faith. Ex.

—^e. For that tent (where Aaron and his sons made the daily ministration) represented the Heaven where spiritual good reigns.

10268. 'Thou shalt anoint with it the tent of meeting' (ver.26)=in order to represent the Divine of the Lord in the Heavens. . . 'The tent of meeting'=Heaven in the whole complex. Ex.

10304. 'Thou shalt put of it before the testimony in the tent of meeting' (Ex.xxx.36)=the worship of the Lord in Heaven and the Church. . . 'The tent of meeting'=Heaven; and (therefore) the Church also; for the Church is Heaven on earth.

10338. 'The tent of meeting and the ark for the testimony' (Ex.xxxi.7)=a representative of Heaven in general, where the Lord is. Ex.

10545. 'Moses took the tent' (Ex.xxxiii.7)=the Holy of worship, of the Church, and of the Word; for 'the tent,' in the supreme sense,=the Lord, and also Heaven and the Church; and, in the relative sense, all the Holy of Heaven and the Church, and hence also the Holy of worship and the Holy of the Word. . . The reason 'a tent'=these things, is that the Most Ancients dwelt in tents, and also held in them their holy worship. . .

—³. That by 'a tent' are signified these holy things; and, in special, the Holy of worship. III.

—⁴. 'Tents' (Jer.iv.20)=the goods of the Church; 'curtains,' its truths.

—⁸. As 'tents'=the goods of the Church and of worship, therefore, in the opposite sense, 'tents'=the evils of worship and of the Church. III.

10546. 'To stretch the tent' (Ex.xxxiii.7)=to provide, dispose, and ordinate the things which are of the Church and of worship.

10547. 'He called it the tent of meeting' (id.)=the external of worship, of the Church, and of the Word, in which are internal things. . . 'Meeting,' in the sense of the letter, means the meeting (or assembly) of the sons of Israel; but in the internal sense is signified the assembly of the truths and goods of the church. . . 10548.

10557. 'The tent'=the Holy of the Word, of the Church, and of worship.

10769. Their dwellings (in the Fifth Earth) were low houses in the form of tents, such as the ancients had. Des.

M. 75⁵. A union like that of the two tents in the breast, which are called the heart and lungs.

T. 110. Two tents were seen, one directly above the place (where the meteor fell); and the other at the side, towards the south. . . A Spirit fell from Heaven and was cast into the (first) tent; and I was in the other. . . In the door of this I stood, and saw the Spirit in the other also standing in the door of his tent; and I asked him why he fell. . .

E. 205³. The 'tents of Judah' (Zech.xii.7)=the Celestial Kingdom.

223¹⁶. 'To enlarge the place of the tent'=that they have worship from good. 600¹².

324³. 'The tent'=the Lord's Spiritual Kingdom; and that part of the tent which was within the veil=the Lord's Celestial Kingdom. Ex.

365⁴⁰. 'Tents of securities' (Is.xxxii.18)=the derivative goods of love and of worship without infestation by evils and falsities.

392⁷. 'The tent of meeting' represented Heaven. 727¹¹. 1042⁵.

412⁸. 'To hide in Thy tent' (Ps.xxi.20)=in the Divine truth.

555⁷. 'Ohola and Oholibah,' that is, 'the tent, or habitation of God;' for this=Heaven where are the

Divine truth and the Divine good, and thence also the Church. 576⁶.

583³. The sacrifices at the door of the tent represented the worship of the Lord, because the altar, and also the tabernacle, represented Heaven where the Lord is present . . .

630⁴. This was the court of the tent of meeting, (which last) represented Heaven.

— The three Heavens were represented by the tent. Refs. 700. —⁴, Ex. —³³, Ex.

654⁵⁶. 'Thorns shall be in their tents' (Hos.ix.6)=the falsity of evil in the worship.

684²⁶. 'Surely I will not enter within the tent of my house' (Ps.cxxxii.3)=that he will not enter into and know the holy things of the Church.

700³³. The primary representatives of the Lord, and thence of Heaven and the Church, were the tent of meeting . . . the altar . . . and afterwards the temple . . . with the difference that the tent of meeting was a more holy representative . . .

724¹⁷. 'The tents of Jacob' (Jer.xxx.i8)=all things of the Church . . . 'tents'=its goods; 'habitations,' its truths.

799³. 'Tabernacle'=the Church from those in the good of love to the Lord; 'tent'=the Church from those in truths from this good . . . Therefore 'tabernacle'=the doctrine of the good of love; and 'tent,' the doctrine of truth from this good; thus 'tabernacles,' in the plural,=the goods of the Church and of doctrine; and 'tents,' the truths of the Church and of doctrine. Ill. —²⁰.

811⁵. 'A tent' (Ps.lxxviii.60)=the Church which is in the truths of doctrine.

Tent-companionship. *Contubernium.*

M.290⁶. 297. D.Wis.iii.4 (*contubernalis*). vi⁷.

Terah. *Therach.*

A. 1353. 'Terah' was a nation named from Terah as its father, by which nation is signified idolatrous worship. 1355. 1356, Ex. 1359.

1356. Here it is very plain that Terah, Abram, and Nahor were idolaters.

1357^e. These three kinds of idolatry were signified by the three sons of Terah.

1359. Terah was a son of Nahor, and also a nation named from him . . . 1362.

1360. 'These are the nativities of Terah' (Gen.xi.27)=the origins and derivations of the idolatry from which came the representative Church. . . Here a third Church after the Flood is treated of, which followed when the second became idolatrous in Terah. Terah, Abram, Nahor, and Haran were idolaters; and also the nations from them . . .

1362. Terah was a nation from this: that the nations springing from his sons acknowledged him as their father. Ex.

1363. Idolatry is signified by 'Terah' . . .

1366. See HARAN, here.

—². Terah and Abram worshipped other gods, and had no knowledge of Jehovah, nor therefore of what the good and truth of faith are. They had thus become better fitted to receive the seed of Truth than others in Syria. 1992².

1367. Idolatrous worship in general is signified by 'Terah.'

1373. 'Terah took Abram his son; and Lot the son of Aaron . . . and Sarai . . . and they went forth with them from Ur of the Chaldees, to go into the land of Canaan' (ver.31)=that they who were in idolatrous worship were instructed in the celestial and spiritual things of faith, in order that a representative Church might thence come forth.

1375. 'And the days of Terah were 205 years; and Terah died in Haran' (ver.32)=the duration and state of that idolatrous worship; the end of that idolatry; and the beginning of a representative Church through Abram.

3778. Terah, who was the father of three sons: Abram, Nahor, and Haran, represents the common stock from which the Churches were. Terah himself was indeed an idolater; but representatives do not regard the person . . . And, as the representative Jewish Church commenced in Abraham . . . therefore Terah and his three sons took on the representation of Churches . . . 4207.

5628². The family of Terah . . . acknowledged Shaddai as their god.

Teraphim. *Theraphim.*

A. 1356². Laban worshipped images, or teraphim, which Rachel took away (Gen.xxiv.10; xxxi.19-34).

4111. 'Rachel stole the teraphim'=to take away the truths. 4149. 4151. 4153.

—⁴. For 'the teraphim' mean his gods. Ill.

—⁵. The teraphim were idols which they employed when they consulted or interrogated God; and, as the answers they received were to them Divine truths, therefore truths are signified by those teraphim.

— 'Ephod and teraphim' (Hos.iii.4)=the Divine truths which they received by the answers.

— 'The teraphim' (Zech.x.2)=the answers, but in this state wrong ones.

—⁶. As such things were signified by 'teraphim,' they were found with some, although prohibited. Ill.

4155. 'Rachel took the teraphim' (Gen.xxxi.34)=interior natural truths which are from the Divine. . . 'Teraphim'=truths which are from the Divine.

4162. 'He searched, and found not the teraphim' (ver.35)=that those truths were not his. Ex.

—². That 'the teraphim'=truths from the Divine, is because those who were of the Ancient Church distinguished the Divine . . . by various names . . . and the truths Divine which they received by answers they called teraphim . . . They who were wise among them understood by all these names the one only Lord; but the simple made for themselves so many representative images of that Divine . . . Hence came idolatry . . . But, as in ancient times Divine things had been understood by these names, some of them were retained, as

teraphim, etc. By 'teraphim' are signified truths Divine which came from answers, as is evident in Hos. iii. 4.

[A.] 9824^e. 'Teraphim' = Divine answers. III.

Terebinth. Under TURPENTINE.

Tergiversation. *Tergiversatio.*

Refuse. *Tergiversari.*

R. 461. Faith alone induces **evasion**, etc., so that they do not think at all about the commandments.

710. They evade reflecting upon (their) evils.

D. 6106². They want the wife to **refuse**. 6110⁴.

Term. See BOUNDARY.

Terminate. See BOUNDARY.

Terraqueous. *Terraqueus.*

W. 106. Our **terraqueous** globe.

165. The **terraqueous** globe . . . is a kind of base and support; for it is the ultimate work . . .

T. 31. Of the **terraqueous** globe, regarded in itself, are predicated the things of space; and of its rotation and progression, are predicated those of time.

33. Things at rest, of which the **terraqueous** globe consists.

76³. At last . . . the **terraqueous** globe . . . was formed of earths . . . 78⁴.

769. When the universal firmament together with the **terraqueous** globe is expected to perish.

Terrestrial. See EARTHLY.

Terrible. *Terribilis.*

A. 3719. 'How **terrible** is this place' (Gen. xxviii. 17) = holiness of state. . . For the word 'terrible,' in the Original, is derived from the same word as 'fear' (which) = what is holy.

7573. But in Hell (truth Divine) is **terrible**.

L. 5. 'The **terrible**' day = the advent of the Lord to Judgment.

E. 556⁵. Because this state is profane and powerful, it is called 'terrible,' etc. (Dan. vii. 7). 650⁶⁸.

783³. Hence those in falsities are called '**terrible**,' etc.

Territory. *Territorium.* D. 5759b.

Terror. *Terror.*

Terrify, To. *Terrere.*

See under DREAD, and FEAR.

A. 390. They who are in falsity and evil are in continual **terror** lest they be killed. III.

950^e. A mere hiss would drive them into **terror** . . . They thought in their **terror** that all Hell was rising . . .

955. From (these penalties) they contract **terrors** and horrors for such things.

963^e. Under the veil they feel such anxiety and **terror** . . .

986. 'The fear of you, and the **terror** of you' (Gen. ix. 2) = the dominion of the internal man; 'fear' regards evils; and '**terror**,' falsities. . . For, when the internal

man dominates, the man is in fear on account of evils, and in **terror** on account of falsities . . . But it is (only) the external man that is terrified . . . (Continued under FEAR.)

1740^e. (Evil Spirits) are sometimes seized with **terror** on their first approach (to such a man).

1839. 'A **terror** of great darkness' (Gen. xv. 12) = that the darkness was terrible. . . (= that He shuddered at so great a vastation. —³.)

1951^e. When Spirits merely think of such truth (without good), there arises something of **terror**. Ex.

4555. 'A **terror** of God was upon the cities . . .' (Gen. xxxv. 5) = that falsities and evils could not come near; for 'a **terror** of God' = protection. —², Ex.

—^e. Not that the Lord terrifies them . . .

4935. This naked arm . . . according to its position excites **terror**; in this position, incredible **terror** . . . Even those who have not been timorous . . . are thrown into extreme **terror** by it.

5313⁶. 'The lightnings,' etc. = the **terrors** caused by the Divine truth with those who are not in good.

5378². They enlarged themselves, and thus **terrified** (those other Spirits).

—². For it is allowed the Spirits (of the peritoneum), when infested by others . . . to strike them with **terror** D. 991.

5502. See TREMBLE, here. 8312.

7280². From **terror** of the penalties.

8316. '**Terror** took hold of them' (Ex. xv. 15) = that they dared not attempt anything . . . For with those who are in **terror**, the blood grows cold, and rushes into the veins, and the circulation ceases; hence the nerves become flaccid, and the forces fall, so that they dare not do anything.

8816^e. They who are in evil are in **terror** at the presence of the Divine . . .

9327. 'I will send My **terror** before thee' (Ex. xxxiii. 27) = the **terror** of those who are in evils of falsity on account of truths of good. Ex.

9330². When they are in Hell, they are in **terror** and consternation on account of the truths from good in which the Angels are . . .

9331. **Terror** is predicated of those in evils; '**dread-formido**' of those in falsities.

R. 331. 'A great earthquake' = . . . **terror**. Ex.

342³. They saw nothing but **terrors** before their eyes.

517. 'The rest became **terrified**' (Rev. xi. 13) = from fear when they saw the destruction of others. (= they were disturbed in mind and turned away. E. 677.)

936^e. The leaves of these trees strike **terror** (there) when they are shaken by a strong wind; but not the leaves of the others.

M. 263². On seeing (that devil) I was **terrified**.

D. 149. On the **terror** of those who have led a perverted life.

996. That the Truth **terrifies**.

— . In the other life, people can be struck with so much **terror** that they as it were melt away . . . even

those who had lived almost devoid of **terror**. This terror comes forth from that Truth in which there is not goodness, or mercy; then such a **terror** penetrates the marrows, and as it were breaks the bones; for Truth condemns to the lowest Hell . . .

1754. That there are those who strike **terrors**.—There are Spirits who trust in their own forces, who are sometimes permitted to induce **terrors**, incredible ones. They are permitted to represent a naked arm. Ex.

1783. These were such as had formerly slain whole armies . . . for they rushed into the chambers of the brain, and injected such **terror** that one slew another . . . At this day however [they can do this] only a little (in certain cases of suicide). Ex.

4756. How certain evil ones are reduced into **terror**, on account of evils they had perpetrated (here).

D. Min. 4705. The crowd was dispersed, and so the **terror** (caused by those who correspond to cats) ceased.

4814. The **terror** caused by those who are called the east wind. Des.

E. 395^o. The consequent damnation is signified by 'they shall be clothed with **terrors** . . .' (Ezek.xxvi.16).

453¹¹. 'Thine heart shall meditate **terror** . . .' (Is. xxxiii.18)=remembrance of the state of the Church . . .

677⁴. 'Terror,' and 'consternation,' in the Word, = a state of the lower mind disturbed and changed by an imminent or visible danger to the life; but this is one thing with the good, and another with the evil. Ex. and Ill.

—⁸. These passages (show) that 'terror,' and 'dread,' in the Word, mean various disturbances of the lower mind from such things as cause amazement, and which are conjoined also with joy.

—⁹. Again, 'terror'=terror on account of evils and falsities from Hell; for these **terrify** the spiritual man, because they are the opposites of goods and truths, which the spiritual man loves, and the loss of which he fears. Ill.

721²⁰. 'Terror on every side' (Jer.iv.25)=spiritual death.

911¹². 'Terror' (Is.xvii.14)=destruction.

Tertian. *Tertianus*.

A. 6583. 'Tertian sons' (Gen.i.23)=derivatives.

8150. 'Tertian leaders' (Ex.xiv.7)=the generals under which are particulars. 8276, Ex.

R. 322². 'To visit iniquity upon the tertians and the quartans' (Num.xiv.18).

Testament. *Testamentum*.

See NEW TESTAMENT, and OLD TESTAMENT.

A. 9548³. 'The two witnesses'=the Word of both Testaments, in so far as each testifies of the Lord.

T. 409. This makes a difference between the Old Testament, or Covenant, and the New.

706². The Word is called 'a Covenant,' and 'a Testament,' 'Old,' and 'New;,' thus the Divine truth there.

E. 392^a. See TESTIMONY, here.

936. 'Moses and the Lamb'=the Word of the Old and New Testament. Ex.

Testicle. *Testis, Testiculus*.

See SPERMATIC.

A. 2468¹⁵. 'Those who are wounded in a testicle' (Deut.xxiii.1)=those who reject whatever is of love and charity.

5060. Who correspond to the **testicles** was evident to me from those who are in contraries to conjugal love, and cause pain in the **testicles**. (These Spirits des.)

T. 584. See SEED, here.

D. 3152. Those who love infants most tenderly . . . constitute a province in the quarter of the **testicles** and the dependent organs . . . De Conj.100.

5216. The inmost evil ones of the Babylonish religion inflowed into the **testicles**, and inflicted some pain on the interiors of them; a sign that they are utterly contrary to the interiors of Heaven.

D. Min. 4582. Those who are more envious operate into the scrotum, and also into the ligaments towards the **testicles**.

Testify. *Testificare*.

Testification. *Testificatio*.

A. 5028. Testification. Sig. and Ex. 5654. 5919. 5920^e, Ex.

7876. That this is a testification of the will of good. Sig. and Ex.

9293. For deeds are testifications of such things as are of the will.

P. 212^e. Ocular testification.

R. 960. The Lord . . . testifying this Gospel . . . Sig.

M. 300². These pledges are testifications. Ex.

E. 706. A Divine testification concerning the future Church, and concerning the reception of its doctrine. Sig. and Ex.

—⁴. 'Signs'=testifications which indicate and persuade . . . Ill.

—⁹. Therefore a manifest testification was not given them from Heaven. Ill.

—¹². A testification that they might believe. Sig.

824. Testifications and persuasions. Sig. and Ex.

826. To persuade . . . by testifications from the Word . . . Sig. and Ex.

828. A testification of acknowledgment that they are of the Church. Sig. and Ex.

Can. Trinity viii. 4. A plurality of Gods may be confirmed by . . . 'there are three that bear witness in Heaven . . .'

Testimony. *Testimonium*.

Bear Witness. *Testari*.

A. 1038³. A covenant . . . was (therefore) established by the laws of society given from the Lord in the Jewish Church, called testimonies . . .

[A.] 2720⁷. 'That it may be a witness unto me' (Gen. xxi.30)=certainty.

3478. The Lord Himself was represented by the testimony in the ark.

3488⁸. 'For a testimony' (Matt.xxiv.14)=that they may know, and not make it a pretext that they have been ignorant.

4195. '*Jegar-sahadutha*' means 'the heap of witness,' in the idiom of Syria. Ex.

4197⁸. 'A witness—*testis*'=confirmation of good through truth, and of truth by good; and hence 'a testimony'=the good from which is truth, and the truth which is from good. Ill. —⁸, Ill. —⁹, Ex.

8535. 'Aaron laid it up before the testimony' (Ex.xvi.34)=that it was in the Divine presence. . . 'The testimony'=the Divine . . . because, in the universal sense, 'the testimony' means the Word; and the Word is truth Divine, thus the Lord.

—². That 'the testimony'=the Lord as to Divine truth, is evident from the ark in which was the Law . . . which is called 'the testimony.' That the tabernacle derived all its sanctity from it; and that the testimony was the Holy Divine itself, is evident from . . .

9410⁵. 'The word of their testimony' (Rev.xii.11) =truth Divine received by man. 9503².

9455. The testimony, or Law, in the ark, represented the Lord. 9482.

9485. The reason the testimony, or Law, in the ark =the Lord, is that 'the testimony'=Divine truth, (which) is the Lord in Heaven.

9503. 'Thou shalt put the testimony to the ark' (Ex.xxv.16)=the Divine truth, which is the Lord in Heaven. 'The ark'=Heaven; and 'the testimony,' the Divine truth, thus the Lord in Heaven. 9519. 9524.

—². A distinction is made in the Word between 'laws,' 'statutes,' 'judgments,' 'precepts,' 'testimonies,' etc. . . as in 'the testimony of Jehovah is firm, making wise the simple' . . . From these things it may be evident that 'testimony'=the Divine truth, which bears witness concerning the Lord; thus the Word; for this, in the supreme sense, treats of the Lord alone, and then, in the internal sense, bears witness concerning Him, that is, teaches Him, and the truths of faith and goods of love which are from Him. Ill.

—³. That the Divine truth which proceeds from the Lord is called 'the testimony' from the fact that it testifies concerning the Lord. Ill. . . 'To this end came I into the world, that I may bear testimony to the Truth.'

9680². 'The testimony'=the Lord as to Divine truth. 9785. 10304. 10375. 10451.

9682. 'The testimony'=the Lord. E.283¹⁴. 727¹¹.

9818²². 'The testimony of Jesus' (Rev.xix.10)=the Divine truth which is from Him and about Him.

10196. 'The testimony'=the Lord as to the Word.

10206². 'The testimony' is described first, by which is meant the Lord.

Life 57. This Law is called 'a covenant' because it conjoins; and 'a testimony' because it bears witness. . .

62. 'False testimonies,' etc. with the concupiscences to them, are the sins which are to be shunned. Ex.

87. In proportion as anyone shuns false testimonies of every kind as sins, he loves the Truth. Gen.art. E.949³.

— . To 'bear witness falsely.' Def.

R. 6. 'Who bore witness to the Word of God, and to the testimony of Jesus Christ' (Rev.i.2)=who from the heart, and thus in light, receive Divine truth from the Word, and acknowledge the Human of the Lord to be Divine. . . The Angels bear witness, that is, see, acknowledge, and receive from the heart in light, and confess, the truths of the Word; especially this truth: that the Human of the Lord is Divine. 35. E.10, Ex. 52.

—². As to the spiritual signification of 'bearing witness,' it is predicated of the Truth, for the reason that in the world the Truth is to be borne witness to; and, when it has been borne witness to, it is acknowledged. But in Heaven the Truth itself bears witness concerning itself, because it is the very light of Heaven . . . And, as the Lord is the Truth itself . . . He is, in Heaven, the testimony of Himself. Hence it is evident what is meant by 'the testimony of Jesus Christ.' Ill.

325. 'The souls of them that were slain . . . for the testimony which they held' (Rev.vi.9)=those hated and rejected by the evil on account of . . . their acknowledgment of the Lord's Divine Human. E.392.

— . In Heaven, testimony is given solely to those who acknowledge the Lord's Divine Human; for the Lord is He who bears witness, and He gives to the Angels to bear witness.

490. That the Lord is the God of Heaven and earth, and that His Human is Divine, is 'the testimony.' Ill.

—². And that the second essential of the New Church, which is conjunction with the Lord by a life according to the commandments, is also 'the testimony.' Ill.

499. 'When they shall have finished their testimony' (Rev.xi.7)=after the Lord has taught that He is the God of Heaven and earth, and that there is conjunction with Him by a life according to the commandments. (=at the end of the Church, when the Divine of the Lord is no longer acknowledged, and hence there is no longer good of love and truth of doctrine. E.649.)

555. 'They overcame him . . . by the word of their testimony' (Rev.xii.11)=victory . . . through the acknowledgment that the Lord is the God of Heaven and earth, and that the precepts of the decalogue are precepts of life according to which men must live. (=through the confession and acknowledgment of the Divine in His Human. E.749). E.329²⁰.

— . 'Testimony'=the Divine Truth; in especial, these two things.

565. 'The remnant of her seed, who keep the commandments of God, and have the testimony of Jesus

Christ' (ver.17)=novitiates, who receive the doctrine concerning the Lord, and concerning the decalogue. (=who acknowledge the Divine in the Lord's Human. E.770.)

669. 'The temple of the tabernacle of the testimony' (Rev.xv.5)=the inmost of Heaven, where is the Lord in His Holiness in the Word, and in the law which is the decalogue. (=interior Divine truth in the Word revealed by the Lord. E.948).

—². That the law which is the decalogue was called 'the testimony.' Ill. E.392^o.

818. 'I am of thy brethren who have the testimony of Jesus' (Rev.xix.10)=... that he is in conjunction with the Lord, through the acknowledgment of the Divine in His Human, and a life according to His commandments. E.1230.

819. 'For the testimony of Jesus is the spirit of prophecy' (id.)=that the acknowledgment that the Lord is the God of Heaven and earth, together with a life according to His commandments, is, in the universal sense, the all of the Word and its derivative doctrine. Ex. E.1232.

846. 'The souls of them that were beheaded for the testimony of Jesus' (Rev.xx.4)=those rejected... because they had worshipped the Lord, and had lived according to the truths of His Word. Ex.

T. 149. 'The testimony of Jesus'=confession from faith in Him.

285. This Law is called... 'the testimony,' because it confirms the articles of the covenant; for... 'testimony,' in the Word,=the confirmation and witnessing of the articles of (conjunction).

E. 10. For 'to bear witness'=to acknowledge at heart.

27². 'To bear witness,' and 'testimony.' Ill.

392⁴. That 'testimony'=confession of the Lord; and the Lord Himself. Ill. —⁷.

—⁵. That 'testimony'=the Lord; and, with man, the confession of the Lord from the heart; and in special, the acknowledgment of the Divine of the Lord in His Human. Ill. —⁹, Ill.

—⁸. Hence the Word before the Lord's advent is called 'the old Covenant;' and that after His advent, 'the New Covenant;' it is also called 'the Testament, Old and New;' but it should be called 'the Testimony.'

—¹¹. 'Testimony'=that in the Word which teaches goods of life; 'law,' that which teaches truths of doctrine. Ill.

803². 'False witness.' Def. (See T.321.)

1050. 'The testimony of Jesus'=the acknowledgment of the Divine of the Lord in His Human; and that He alone is to be worshipped and adored.

Tetter. *Vitiligo*.

E. 962¹⁰. The Jewish nation was afflicted with such things (as tetter) on account of their profanations of the Word... A.752³.

Text. *Textus*.

A. 71. The things in the text of the Word.

5578. In the Original... the text was continuous, in imitation of the heavenly speech.

7933^o. The internal text is so connected—*continens*—that not a syllable could be omitted... .

W. 260. All the interior tissues would be scattered.

D. 4671. When the Word is read by man in the Hebrew text. De Verbo 4.

E. 1085³. For this reason there has been no mutilation... not even in a word or letter in the original text.

De Verbo 4^o. All the letters in the Hebrew text were counted by the Masorites.

D. Wis. x. 4^o. As their textures are intricate and various.

Texture. *Textura*. Ad.1457.

Thanksgiving. *Gratiarum actio*.

Thanks, To give. *Gratias agere*.

See under EUCHARIST.

A. 5957. The Lord requires from man thanksgivings, etc. but not for His own sake. Ex.

9286. A continual thanksgiving for deliverance from condemnation. Sig. and Ex.

—². The 'three feasts'=thanksgiving because of regeneration.

9287. 'The feast of unleavened things'=worship and thanksgiving for purification from falsities. (=thanksgiving for deliverance from evil and the falsities of evil. 10655.)

9293. 'My faces shall not be seen empty'=the reception of good from mercy, and thanksgiving.

9294. 'The feast of harvest'=... thanksgiving for the implantation of truth in good.

9391⁴. Confession and thanksgiving from a good heart. Sig.

H. 9³. The Angels therefore refuse all thanksgiving for the good they do.

R. 249. 'When the animals gave glory, and honour, and thanksgiving' (Rev.iv.9)=that the Word ascribes all truth, good, and worship to the Lord... 'Thanksgiving'=all worship. (=Glorification. E.288.) (=the Lord's Divine Spiritual. R.372.)

372^o. 'Thanksgiving' is said of Divine truth; for man gives thanks from and through it.

522. 'We give Thee thanks, Lord God Almighty' (Rev.xi.17)... 'To give thanks'=the acknowledgment and Glorification of the Lord.

803. Thanksgiving, confession, and celebration of the Lord by the Angels of the lower Heavens. Sig. and Ex. 807. 808.

M. 25. After giving thanks—*gratiarum dictionem*—they went home.

D. 2098. The Lord does not demand any thanksgiving... and if a Spirit purposes to give thanks, he can by no means do so except from manifest permission.

E. 340. Thanksgiving that from the Lord is all good and truth... Sig. and Ex.

[E.] 466. 'Thanksgiving and honour' (Rev.vii.12)= that this is from the Divine good which proceeds from the Lord in the three Heavens. . . 'Thanksgiving and honour' are predicated of the reception of Divine good.

—^e. For 'thanksgiving' is made in the heart from good.

Theatre. *Theatrum.*

Theatrical. *Theatralis.*

A. 3000. The universe is a kind of theatre representative of the glory of the Lord . . .

348³. The universe is a theatre representative of the Lord's Kingdom; and this is a theatre representative of the Lord Himself.

351⁸. Universal nature is a theatre representative of the Lord's Kingdom in the Heavens; thence of the Lord's Kingdom on earth, or that in the Church; and thence of the Lord's Kingdom with every regenerate person. 364⁸. 394². 431⁸. 440⁹. 448⁹. 4844¹⁷. 4939. 5116². 5704². 604⁸. 8812⁹. 9272². 10030². 10178. 10196⁹. 10292.

5173². Hence it is that the universal visible world is a theatre representative of the Spiritual World.

R. 655². Such theatrical scenes are then turned into direful infernal ones.

M. 17⁵. The dramatic spectacles upon the stages (in that Heaven). Ex.

55³. Suddenly the plain on which they were standing was changed into a theatre (in which they held a discussion).

132. The trees on an elevated piece of ground formed as it were a theatre. Des.

T. 12. The universe is like a stage, upon which are continually exhibited testimonies that there is a God, and that He is one.

67. Therefore the universe may be called a theatre of uses.

136³. The Council of Nice thereby turned the Church into a theatre . . .

173². Like a player upon the stage who can personate two characters . . .

320². Like those who by theatrical things lead men away from true Divine worship; and from places of worship to playhouses.

381⁴. Like players who . . . as soon as they have put off their theatrical garments, visit brothels.

665³. They said, Is not the whole world like a stage on which every man acts his part?

D. 1880. There appeared, at Upsala, a theatre consisting of statues of a brown colour . . . one or two of which, like skeletons . . . made a beginning as if they would institute a theatrical play . . .

1882. Such Spirits appear (thus) . . . who in externals have lived as it were in theatrical things. They supposed that those who are theatrical, and love that life, and who are like them, namely, men of external life, are such.

D. Wis. i⁵. Those who took the way of folly, wished

to enter what appeared in the shade like a palace, and behold it was a theatre of actors; and there they put on stage garments, and personated characters, and became fools.

Theme. *Thema.* T. 367^e.

Themis. *Themis.* See APOLLO.

Themselves. Under SELF.

Themselves, By. *Seorsim.* A. 4266.

Then. *Tunc.*

A. 1444². The Lord had no hereditary evil . . . after He overcame Hell . . . and therefore it is said that . . . 'the Canaanite was then in the land' (Gen.xii.6).

Theology. *Theologia.*

Theological. *Theologicus.*

Theologian. *Theologus.*

See NATURAL THEOLOGY.

A. 8944. They who have written on natural theology.

8987². They call the doctrine of charity and of life moral theology. 9300⁸. N. 257². E. 789². 796².

C. J. 45. In England there is a twofold theology; one from the doctrine of faith, and the other from the doctrine of life; the former with the priesthood, the latter with the laity.

S. 115^e. The writers on natural theology have not derived anything such (as relates to the immortality of the soul) from themselves; but merely confirm those things which they know from the Church . . .

F. 39. (The present Faith, or theology, stated *seriatim*.)

W. 72^e. This agrees with the mode of speech of the theologians . . .

374⁴. Everything of religion . . . has been banished from the sight of man by the dogma . . . that theological things, which are spiritual ones . . . are to be believed blindly . . .

P. 197². The priests, being then in theological zeal . . . M. 354.

R. 133. Upon this they build all theology. Sig. and Ex.

— The universal doctrine of the Salvation of man, which is called theology, is at this day this faith, consequently is 'the woman Jezebel.'

566. A discussion as to whether anyone can see any doctrinal theological truth in the Word, except from the Lord.

701, 702. That from a theology founded upon the doctrine of a Trinity of Persons . . . and upon the doctrine of justification by faith alone . . . there arise mere reasonings and cupidities of falsifying truths. Sig. and Ex.

721. 'To be drunken' = to be insane in spiritual things, that is, in theological ones.

914². They who have confirmed themselves in the dogma that the understanding is to see nothing in theological things . . . cannot see any truth in the light.

M. 313. All that which precedes with a theologian, and composes his erudition . . .

I. 20. How I, from being a philosopher, became a theologian. Ex.

—⁴. What Christian theologian does not study philosophy in the schools, before he is installed as a theologian? From what other source has he intelligence?

—⁵. He said, As you have become a theologian, explain what is your theology. I replied, These are its two principles: There is One God; and, There is a conjunction of charity and faith. He replied, Who denies these principles? I rejoined, the theology of the present day, when interiorly examined.

B. 30. That the universal theology in the Christian world at this day has been founded on the idea of three Gods . . .

39. That the dogmas of this theology appear to be erroneous, after the idea of a Trinity of Persons has been rejected . . .

40^c. Theological things reside in human minds above all others . . .

—^e. The idea of three Gods in theological things may be compared to . . .

57. Many will say, How can theological things be perceived in the understanding . . .

T. Title. The True Christian Religion, containing the Universal Theology of the New Church . . .

4. From the division of the Divinity into three Persons . . . a sort of frenzy has gone forth into universal theology . . .

14. For Divine things, which are called theological, constitute the Church.

15². Thus not only is the unity of God divided, but also theology itself . . .

75^e. This does not enter properly into a theological system such as that of this book . . .

98. For God . . . is the all in all of theology.

133. From this idea of God and redemption, universal theology has from being spiritual become in the lowest degree natural. Ex.

163. For on a just idea of God depends the universal theological body.

176. Then no genuine theological truth is perceived in its internal form . . .

181. The doctrine of justification by this faith alone . . . reigns with the clerical order, almost as the one only theological thing.

186. In what region of the mind reside theological things? At first I believed that they are in the highest region . . . Then an Angel stood before me, and said, Theological things, with those who love truth because it is truth, rise up into the highest region . . . (But) with those who love truth only for the glory of their reputation, theological things reside in the ultimate region, where scientifics are. (Continued under region.)

343. For faith enters into the parts of a theological system, as the blood into the members . . .

351. On account of the mystical and enigmatical faith which makes every point of the present theology.

391. What a . . . theological meagreness there is at this day. Ex.

396^e. For what is anything theological without the understanding?

482. For spiritual things, which are called theological, reside in the highest region of the mind, like the soul in the body. Ex. Can. God ii.9.

497. Cannot anyone think . . . after he has studied theological things, of the particulars (of these subjects)?

503^b. I asked, If you make man a pillar of salt in spiritual things, what are your theological things? Are they not spiritual? They replied, In our universal theology there is nothing spiritual which reason apprehends. Ex.

508³. To enter with the understanding into dogmas of faith composed from Own intelligence (causes) the understanding to be closed above, and gradually below also, to such an extent that theological things not only cause disgust, but are also obliterated . . .

619. Consequently, without truths there is no theology; and, where there is not this, there is no Church. Such is the condition at this day . . .

620^e. Such would all students of theology become, unless genuine truths from the Word were opened by the Lord.

627. If one of these three (faith, imputation, and the merit of Christ) were taken away, the present theology would become nothing . . .

628^e. For at this day the universal theological system hangs on this imputation, as a long chain does on a fixed hook.

644. From which this faith has been seen as if it were true theology itself. . . If, therefore, while reading the Word, they were to think of any other than this imputative faith, that light, together with all their theology, would be extinguished; and a darkness would arise by which the whole Christian Church would vanish. It has therefore been left to them, like 'the stump of roots in the earth . . . until seven times pass over' (Dan. iv. 23).

815. Free nations, in relation to the spiritual things of the Church, which are called theological, are like eagles . . .

—². There are like differences between the judgment of the one and that of the other in the mystical Things of theology. Ex.

D. 4570. Bedbugs are those who have been theologians, and have believed that religion is nothing but a political affair, which they have affected while supposing that when they die they will die altogether; and that theological things may be of service to them in the world to persuade and to dominate by.

5031. For they reject good works from their theology, and consign them to moral doctrine.

5814. They had scarcely wanted to hear about spiritual truth, except merely the first theological rudiments.

6025^e. I said to them that it is not good to devote one's self to theology and piety unless the Lord and the Word are acknowledged.

[D.] 602¹⁹. It was afterwards shown of what quality they are who have not denied God, the worship of God, and the theology, but still have not reflected anything thereupon. . . They very much lamented that interiorly they are honest and have something internal, which pains them. . . Good things to eat do them no good; everything good effects nothing with them. Bye and bye they throw themselves into some business; but, as soon as it is over, it comes again. They like to eat horseradish, strong.

6073. There was a certain person who in his youth had read the Word diligently; and afterwards, because he did not understand it, he rejected it from his attention, saying to himself that moral or natural theology teaches better. . . He came to the Angels; and they told him what use the Word performs: that a moral life without a theological life effects no use; it does not purify from evils, and alone does not conduce to eternal life. . .

6101. (This English bishop) was examined as to what he knew in theology; and he knew nothing but confirmations of the received faith. . .

E. 700²⁴. The Philistines counselled that this should be done; for at that time a knowledge of correspondences and representations was common; for this was their theology, well known to the priests and diviners. . .

805⁹. Where are the truths which should be of faith, and the goods which should be of life, which must make the genuine doctrine from the Word, and the derivative theology, in the Christian world? . . . Many in the Spiritual World, and all in Heaven, wonder that the theology in the Christian world has been reduced to such inanity and vacuity that at last it has all been brought within the compass of an utterance of thought which may be made even by the evil at the hour of death. . .

—¹³. Yet this faith, although it is empty, fills the entire theology of the Christian world.

819³. Close the understanding, bring forth reasonings, and cite confirmations from the sense of the letter of the Word, and you can persuade yourself of anything you wish, especially in theological things, which ascend into the interiors of the rational mind.

1100²³. There is a thought of light concerning God, and Divine things, which in Heaven are called celestial and spiritual things, and in the world ecclesiastical and theological things; and there is a thought not of light concerning them. Ex.

Ath. 58. In theological things, concerning anything whatever, the idea is formed according to each person's understanding; and this is the case also with those things of which it is said that the understanding must be kept under obedience to faith. Ex.

J. (Post.) 55. From these things it is evident that (the Moravians) have hatched their theology from their skull, and have afterwards consulted the Word. . .

353. The English have a twofold theology; one for the learned, and one for the unlearned.

Can. Trinity x. 7. God, faith, and charity are the three essentials of the Church, and on them universal

theology, thus the Church, depends. And therefore where falsities are taught concerning these three things, and are imbued, man has not salvation.

Inv. 16. All theologians, when preaching, know nothing of the falsities of their religion. Ex.

21. The universal modern theology is nothing else than the Divine omnipotence. Ex.

Theorem. *Theorema.*

A. 8911. This is an acknowledged and confirmed theorem.

T. 132^e. From one conclusion, theorems of the same kind are deduced. . .

365. This follows from the former theorem.

A theorem proposed by a certain Duke, an Elector. (At the end of T.)

Theoretical. *Theoreticus.*

Theoretically. *Theoretice.*

A. 9297⁴. See PRACTICAL, here. Ath. 207.

T. 186. Moral things theoretically contemplated. . .

382. These are theoretically evil. Ex.

Ad. 945. How a theoretical understanding then becomes practical. (See PRACTICAL, at Ad. 992.)

J. (Post.) 315. The things so far said about degrees and atmospheres are for the most part theoretical; and all theoretical things must be drawn and concluded from experiences, and be also confirmed by them; (otherwise) man may hallucinate in theoretical things. . .

There. *Ibi.*

T. 78^e. Such things are not created there (that is, in the Spiritual World) by God. . .

160³. They knew not but that they were still there (that is, in the natural world).

Thesis. *Thesis.*

See HYPOTHESIS.

D. 1312. If Truths are received as theses or principles, innumerable Truths are then disclosed, and all things confirm them. Ex.

1469. They who from their own ingenuity assume certain theses, and from them want to hatch out spiritual and celestial Truths, or to confirm them, suffer trouble, because this is an inverted way.

1581. That Falsities assumed as a thesis are sometimes confirmed so that they do not know what the Truth is. . .

1737. (Such) will admit an interior sense in the Word while they want to affirm their own theses, or articles of faith. . . For in this way they agree with their theses.

1953. They who labour in controversies propose to themselves innumerable things. . . which agree with their theses, or propositions; and thus close the interior sense more and more. . .

1955. Even when the thesis which a man wants to defend is derived from a general Truth, it is obscured

when the mind is too intent upon controversies. Ex. and Examp.

Thessalonian. *Thessalonicensis.*

J. (Post.) 296. Those of the Thessalonian Church said the same (about the Moravians).

Thick Darkness. See DARKNESS-*caligo.*

Thicket. *Dumetum.*

A. 984^r. Those things which are not of the life are represented by rocky places and thickets . . .

M. 78^s. Beyond the forest, thickets appeared, and then grassy plains . . .

T. 614^e. The wild beasts flee to the thickets.

Thicket. *Perplexum.*

Entangled. *Perplexus.*

See under ENTWINE.

A. 2831. 'Caught in a thicket' (Gen.xxii.13)=entangled in the Scientific Natural, as is evident from the signification of . . . 'a thicket-*perplexi aut implexi*'—which is what is scientific.

—⁶. That a 'thicket,' or a 'thicket-*implexum*,' = the Scientific Natural, that is, that Scientific which inheres in the external memory. Ill.

—¹⁰. That scientifics, in the Word, are called 'thickets,' is because relatively they are such, especially when they breathe forth cupidities of the love of self and of the world, and principles of falsity. Celestial and spiritual love is what disposes into order the scientifics which are of the external memory; but the love of self and of the world perverts the order, and throws into confusion all things therein. The man does not notice these things, because he places order in perverted order, good in evil, and truth in falsity. Hence are those things in a thicket; and also from the fact that those things which are of the external memory, where scientifics are, relatively to those things which are in the internal memory, where rational things are, are in a thicket, or as in a dense forest. Ex.

4552. 'An oak' also signified that which was entangled, and, moreover, fallacious and false, since the lowest of the Natural is relatively entangled and fallacious, so far as it derives its Scientific and pleasure from the sensuous things of the body, and thus from fallacies.

6945^e. They who are of the Spiritual Church . . . are in such a thicket. Ex.

8133. 'They are entangled in the land' (Ex.xiv.3)=that they are in confusion as to the things of the Church.

9011^e. 'Thickets of the forest' (Is.x.34)=scientifics.

Thief. Under ROBBER and STEAL.

Thigh. *Femur.*

A. 2760^e. 'Upon His vesture and upon His thigh a name written' (Rev.xix.16)=truth and good. (His 'thigh'=the Divine good of His love. 3021^s.) 4973^s.

3021. 'Put thy hand under my thigh' (Gen.xxiv.2)=pledging it . . . to the good of conjugal love. . . 'The thigh'=the good of conjugal love . . .

(for) the thighs together with the loins correspond to conjugal love. This was known to the Most Ancients, and therefore (it was one of their rites) to place the hands under the thigh when they were being pledged to any good of conjugal love. 3045.

—². That 'the thigh'=conjugal love, from its correspondence. Ill.

—³. And as 'the thighs,' and 'the loins'=the things of conjugal love, they also=the things of love and charity. Ex.

— . That 'the thigh'=the good of celestial love and the good of spiritual love. Ill.

—⁴. Truth, because from good, is called 'the girdle of the thighs' (Is.xi.5) . . . Thus 'thighs' are predicated of the love of truth. —⁵.

—⁸. 'The belly and thighs of brass'=the third state of the Church, which was a state of natural good.

—^e. (Thus) 'the thighs,' and 'loins'=principally, conjugal love, and thence all genuine love; and, in the opposite sense, the opposite loves, which are the loves of self and of the world. Ill.

3915. 'The knees,' or 'thighs'=the things which are of conjugal love.

4272^s. 'He touched the hollow of his thigh' (Gen. xxxii.25)=where conjugal love is conjoined with natural good. (=where celestial spiritual good is conjoined with the natural good signified by 'Jacob;') for 'the thigh'=conjugal love, and thence all celestial and spiritual love . . . 4277.) 4280.

— . 'The hollow of Jacob's thigh out of joint' (id.) =that in the posterity of Jacob that conjunction was altogether impaired and displaced. (=that truth had not yet the power of conjoining itself altogether with good. 4278.) 4281, Ex.

4280. 'The hollow of the thigh'=where there is the conjunction of conjugal love. That conjunction there with natural good is signified, is because the thigh is there conjoined with the feet.

—². That 'the thigh'=conjugal love . . . was well known to the Ancient Church. . . With them the thighs and loins=what is conjugal . . . The thighs have this signification from the correspondence of all man's members with the Grand Man.

—⁴. These loves are said to be conjoined with natural good, when the internal man is conjoined with the external . . . This conjunction is what is signified by 'the hollow of the thigh.'

4302. 'He halted upon his thigh' (ver.31)=that truths were not yet disposed into such an order that all together with good might enter into celestial spiritual good. . . 'The thigh'=celestial spiritual good.

4303. 'The hollow of the thigh'=where there is the conjunction of conjugal love with natural good; and consequently where there is the influx of spiritual truth into natural good.

4317. 'The thigh'=conjugal love, and thence all celestial and spiritual love; and 'the hollow of the thigh'=where there is the conjunction of conjugal love, and also of all celestial and spiritual love, with natural good. Hence 'to touch it,' or to injure it so that halting results,=to destroy the good of these loves.

[A]. 5051. Such are those who belong to the province of the **thighs** next above the knees. Des. (Compare D.2612.)

— It was shown that there is a communication through the feet with the soles and heels, (as) is evident from that great nerve in the **thigh**, which sends forth its branches not only through the loins to the members of generation . . . but also through the feet to the soles and heels. It was then disclosed what is meant by the hollow and the sinew of the **thigh** which was put out of joint with Jacob. D.2613.

5057. Such things were never commanded, nor permitted, except to those the sinew of whose **thigh** was out of joint. D.2617.

6024⁷. 'All the soul that came with Jacob . . . which came out of his **thigh**' (Gen.xlvi.26)=all the truths and goods . . . which were from the marriage.

6179. 'Put thy hand under my **thigh**' (Gen.xlvii.29) = a holy pledging. . . For 'the **thigh**'=that which is of conjugal love. Ex.

6265. 'Joseph brought them out from his **thighs**' (Gen.xlviii.12)=the good of the Voluntary and the truth of the Intellectual from the affection of love on the part of spiritual good. . . 'The **thighs**'=the affection of love.

6641. 'All the soul which came out of the **thigh** of Jacob' (Ex.i.5)=all things which are from general truth. . . 'The **thigh**'=conjugal love, (thus) all love, both celestial and spiritual; and therefore 'to come out of the **thigh**'=truth and good from the heavenly marriage, consequently the truth and good of the Church.

8408³. The good which is 'the flesh,' here, (Ezek.xxiv. 4) is 'the **thigh** and the shoulder.'

9828³. Girdles of the **thighs**'=spiritual goods and truths in the ultimates or extremes.

9961. 'From the loins even to the **thighs**' (Ex.xxviii. 42)=the extension of the exterior things of conjugal love; for 'the loins and **thighs**'=the things of conjugal love . . . 'the **thighs**,' those which belong to 'its' exteriors . . . because they are below . . . Therefore as by the **thighs** is meant the lower part of the loins, which look towards the feet, the exterior or lower things of conjugal love are signified by them.

10379⁶. The feet correspond to natural things; the **thighs** to celestial ones; and the knees to the conjunction of these.

10488. 'Put ye everyone his sword upon his **thigh**' (Ex.xxxii.27)=truth from good fighting against falsity from evil. . . 'The **thigh**'=the good of love. It is said 'the sword upon the **thigh**,' because truth combating against falsity and evil, and overcoming, must be from good. Ex. and Ill. 3021⁴.

R. 830. The Lord's '**thigh**' (Rev.xix.16)=the Word as to Divine good. 'The **thighs**,' and 'loins'=conjugal love; and, as this love is the fundamental love of all loves, 'the **thighs**' and 'loins'=the good of love. . . Therefore, when 'the **thigh**' is said of the Lord, there is signified Himself as to the good of love; here, the Word also as to the same.

D. 1189. (The correspondence of the left thigh,) 1686.

2611. On the dislocated sinew of Jacob's **thigh**. Ex. 2613⁶. 2617.

2612. They who are in this pleasantness are those who in the bodily life have been contented with a few things, but in the Lord; and these, in the Grand Body, constitute the hinder part of the **thigh** down to the hinder part of the knees, and also towards the insides of the **thighs**; and they pertain to the province of conjugal love.

6110¹⁵. The **thighs** (in women) are broader, because the **thighs**=conjugal love.

—²⁰. How the husband's life enters his wife through the **thighs**, and through love.

E. 288⁹. 'Gird Thy sword upon Thy **thigh**' (Ps.xlv. 3)=Divine truth combating from Divine good. 2987. 684¹⁵.

355²⁵. 'His pleasure is not in the **thighs** of a man' (Ps.cxlvii.10)=(not in) those things which are from man's Own will, from which are nothing but evils.

—³⁵. 'The **thighs**'=the good of love.

618⁸. 'Her belly should swell, and her **thigh** fall away' (Num.v.27)=that the Conjugal would perish, that is, conjugal love itself, both spiritual and natural; 'the womb,' or 'belly'=that love spiritual; and 'the **thigh**,' the same natural.

710²⁰. That they would be devoid of any good of celestial and spiritual love, is meant by (Gen.xxxii.24, 31). For 'the **thigh**'=the conjunction of good and truth; and its being 'put out of joint'=that with Jacob and his posterity there was no conjunction of truth with good.

780⁶. 'Righteousness shall be the girdle of His loins, and truth the girdle of His **thighs**' (Is.xi.5)=that the Divine good which proceeds from the Lord's Divine love will conjoin those in Heaven and in the Church who are in love to Him; and that the Divine truth which proceeds from Him will conjoin those in Heaven and in the Church who are in love towards the neighbour. . . 'His **thighs**'=those in love towards the neighbour.

1182². 'To make bare the **thigh** passing through the rivers' (Is.xlvii.2)=to adulterate goods by means of reasonings.

Thin. *Gracilis*.

A. 788⁶. The Church 'Noah' is represented as a tall and thin man (because they were few).

5204. 'Thin in flesh' (Gen.xli.3)=what is not of charity. Ex.

5214. 'Seven **thin** ears' (ver.6) = scientifics of no use. . . For 'thin' is here opposed to 'full.' Ex.

D. 3275. A man seen . . . but only as a kind of thin cloud. Ex.

Thin. *Tenuis*.

Thinness. *Tenuitas*.

A. 8443⁶. (This cloud appears) in density or tenuity according to the quality of the Truths.

H. 120. The Angels are covered over with a thin cloud . . .

M. 182⁶. (The Greeks said) We believed that Souls were . . . thin, because spiritual.

E. 799¹⁵. 'Who stretcheth out the heavens as something thin' (Is.xl.22)=omnipotence to enlarge the Heavens at will.

Thing. Res.

A. 801^e. So it is with every Thing (in the Word); for Things are altogether as are their subjects, for they are of their subjects, because they come forth from them. Things separated from their subject, or from their substance, are no Things. This is why Things are described in the Word as to (both the understanding and the will). In this way the description of every Thing is full.

1174. Spiritual and celestial Things. 1197. 1403.

1197. They are then Things of memory and Things of life simultaneously.

1361. Either persons, or Things . . .

1970. Visions of those Things which really come forth there . . . are nothing but Things which can be seen with the eyes of the spirit.

2094. See So, here.

2157. In everything in the Word there are the affection and the subject matter. . . And the spiritual Angels perceive what the Word is in the internal sense as to the subject matter.

2171. Everything has relation to the Thing which is treated of in the internal sense.

2184¹. All these things . . . are predicated according to the subject treated of.

4264. All numbers, in the Word, = Things.

—². Where numbers were read in the Word, Things were understood by the Angels.

4345². For there is nothing in the nature of Things which does not exist from other things.

5075. 'Words,' in the Original, = also Things. Ex. 5272, Ex.

— . As nothing which comes forth in the universe is anything, that is, is a Thing, unless it is from Divine good through Divine truth, therefore 'words' in the Hebrew, are also Things. Sig. 5272².

5147⁵. Therefore all the words in the Word are significative of heavenly Things, and all the Things are representative of them.

5225. In the internal sense, 'no one' = the negation of a Thing . . . for the idea of person is there turned into the idea of Thing. . . The reason is that in the Spiritual World, not persons, but Things, come under the view; for persons limit the idea . . . whereas Things do not . . . but extend it to the infinite. Examps.

5948³. Essentials, in the Word, are called 'Things' . . .

6040². Ideas are thus abstracted from persons, and determined to Things; and Things, that is, goods and truths, are what live with man, and cause man to live. . .

6648^e. For every Thing which is of wisdom is of infinite extension; and the Things of wisdom are infinite in number.

6811. (The Spirits of Mercury) viewed the Things themselves; for Things to which earthly things do not adhere bear the mind upwards.

8717³. This Thing falls with difficulty into the idea . . . Such attribute contingent Things to dead causes . . . When Things succeed happily they say it is from God . . .

10217⁸. 'The number of a man' = the condition and state of that Church.

H. 156. So the states of the various Things which are outside the Angels are changed.

W. 209². As love and wisdom are not abstract Things; but are substance; so are all Things which are called civil, moral, and spiritual. 211.

P. 212^e. As the Divine Providence is in the smallest particulars of Things so insignificant, what must it not be in those of Things not insignificant, which are the affairs of peace and war in the world, and the Things of salvation and life in Heaven.

217³. The good do uses for the sake of the honours and gains of the Thing itself . . . whereas the evil regard the honours and gains of the person as the principal causes, and those of the Thing as the instrumental ones. But who does not see that the person . . . is for the sake of the Thing which he administers. Examps.

R. 425. The Things of the Church.

D. 5604. In the Word in the other life there are not names, nor numbers, but, in their stead, Things. 5618^e.

E. 411²³. 'The abominable Thing' which they did (Jer.xviii.13)=that they turned the goods of the Church into evils, and its truths into falsities, and from these worshipped Jehovah.

J. (Post.) 31. In the connection of Things.

De Verbo 3⁷. Every letter (there) means a Thing. —.

Think. See THOUGHT, and under SUPPOSE, and WILL—arbitrium.

Third. Under THREE.

Third Heaven. *Coelum tertium.*

Inmost Heaven. *Coelum intimum.*

Highest Heaven. *Coelum supremum.*

Celestial Heaven. *Coelum coeleste.*

See CELESTIAL ANGEL, and CELESTIAL KINGDOM.

A. 634^e. (Thus the understanding of truth and will of good) can be predicated only of the celestial man, or of the Angels of the Third Heaven.

996. The angelic or Third Heaven. Des.

1042^e. The Celestial Heaven, or that of the celestial Angels, was represented 'from the loins upwards.'

1053^e. In the Heaven of the Celestial Angels, the Lord Himself is a Sun; and in that of the spiritual Angels, a Moon. 1529. 6832².

1389^e. Their faculties are elevated . . . at last to the angelic faculties of the Third Heaven.

A.] 1399. Every Spirit has communication with the interior and the **Inmost Heaven** . . .

1525. All good Spirits in the First Heaven, all angelic Spirits in the Second, and all Angels in the **Third**, are distinguished in general into the celestial and the spiritual; the celestial being those in the love of good, and the spiritual those in the love of truth.

1752^e. Angels properly so called are in the **Third Heaven**.

1799². Angels, who are in the **Third Heaven**, are internal.

— The Lord . . . wills to have all near Himself . . . in the **Third Heaven**.

1802. So the Angels in the Second Heaven are subordinate to those in the **Third**. This subordination . . . is the influx of . . . the Lord's life through the **Third Heaven** into the Second; and, through this, into the First.

—². In proportion as there is what is internal with an Angel of the **Third Heaven**, in the same proportion he is an heir of the Lord's Kingdom; (and the same with the other Heavens). Ex.

—³. So with angelic Spirits; before they can be taken up into the **Third Heaven**, or among Angels, (they must be instructed in the goods of love and the truths of faith).

1906. These inflow through the **Heaven** of innocence and peace, which is the **Inmost**.

1914³. For the Angels of the **Third Heaven** do not think from intellectual truth; but from the interior of the Rational.

1999³. The Heaven nearest the Lord is formed of these human internals; but is above the **Inmost** angelic **Heaven**.

2306. The innocent ones themselves, who are in the **Inmost Heaven**, and thus nearest the Lord, appear before the eyes of other Angels as naked little children.

2576⁴. This 'veil' represented the proximate and inmost appearances of rational good and truth in which are the Angels of the **Third Heaven**. Ex.

2736. They who have lived in conjugal love . . . are in the **Inmost Heaven**, which is called the Heaven of innocence. Through this **Heaven** the Lord inflows into conjugal love; and Angels from this **Heaven** are present with the men who live in conjugal love. They are also present with infants in their first age.

2744. The progression of the delights . . . (was) even to the celestial blessednesses themselves of the **Inmost Heaven**, or that of innocence.

3344. The speech of the **Third Heaven**. (See **SPEAK**, here.) 3346. 6996². D.4821.

3475. (How representatives, such as those of the Word, appear in the First, Second, and **Third Heavens**. Fully quoted under **HEAVEN**.)

3691⁴. They who are in love to the Lord itself, so as to have a perception of the love, are in a higher degree of good and truth, and are in the **Inmost** and **Third Heaven**, thus are nearer the Lord, and are called celestial Angels.

3720. 'The house of God' . . . in a more universal sense, = the **Heaven** of the Celestial Angels.

3739. It is from this that the proximate image of the Lord is the **Inmost Heaven**, which is the Heaven of innocence and peace, where the celestial are. This **Heaven**, because the nearest to the Lord, is called His 'likeness.'

3969⁴. Those who are in love to the Lord, and thence in charity, constitute the **Third** or **Inmost Heaven**.

—¹⁰. For the celestial constitute the **Third Heaven**, which is the **Inmost**; but the spiritual the Second Heaven . . . and, there, they are one, because the one inflows into the other, namely, the Celestial [**Heaven**] into the Spiritual one; the Spiritual Kingdom being as a plane to the Celestial. Thus are they co-established. Sig. For the Divine Celestial in the **Third** or **Inmost Heaven** is love to the Lord; and the Celestial Spiritual there is charity; (which) is the principal in the Second Heaven.

4240. For the **Inmost** or **Third Heaven** is celestial, because in love to the Lord . . .

4279. There are three Heavens; and the **Inmost Heaven** is called the **Third Heaven** . . . and therefore the Word, when it ascends as it descends . . . in the **Third Heaven** is celestial; for that Heaven is the Celestial **Heaven**.

—². The sense of the Word is according to the Heavens: the supreme sense of the Word, in which the Lord is treated of, is for the **Inmost** or **Third Heaven** . . . Man has communication with the three Heavens; for he was created unto the image of the three Heavens . . .

4286². There are three Heavens. . . The **Inmost** or **Third Heaven** is celestial; for the Angels there are called celestial; for they are in love to the Lord, and are thence most closely conjoined with the Lord; and are therefore pre-eminent to all the rest in wisdom. They are innocent, and thence are called Innocences and Wisdoms. These Angels are distinguished into internal and external ones; and the internal ones are more celestial than the external.

4411. The light which proceeds from the Lord, when it inflows into the **Inmost** or **Third Heaven**, is received there as good, which is called charity . . .

4581. The Angels of the **Inmost** or **Third Heaven** are in the good of love; but . . . the Angels of the Middle or Second Heaven are in the good of faith.

4605². 'Judah' = celestial good, such as is in the **Inmost** or **Third Heaven**.

4618³. The **Inmost** or **Third Heaven** does indeed live distinct from the Heavens which are below it; but still unless there were reception in the Second Heaven, the wisdom there would be dissipated. (Continued under **HEAVEN**.)

4750. They who are in love to the Lord are most closely conjoined with Him, and are therefore in the **Inmost Heaven**, where they are in a state of innocence, from which they appear to the rest as little children, and indeed as loves in form. Others are not able to go near them; and whenever they are sent to others, they are encompassed by other Angels, by whom the sphere of their love is tempered, which would otherwise throw

into a swoon those to whom they are sent ; for the sphere of their love penetrates even to the marrows.

5052. It is the **Inmost Heaven** through which the Lord insinuates conjugal love. The Angels there are in peace beyond all others. . . The Angels who are there are the wisest of all ; and from their innocence they appear to others as little children ; for they love little children much more than their fathers and mothers do. They are present with infants in the womb ; and, through them, the Lord takes care that the infants there are nourished and protected : thus they have charge over those who are with child.

5145². The interior Rational constitutes the first degree : in this are the celestial Angels, or, in this is the **Inmost or Third Heaven**.

—³. Hence it is that man after death, if he has lived a life of charity and love, can be transferred even into the **Third Heaven**. But, that he may be such, it is necessary that all the degrees in him should be well terminated. Ex.

5321². Not even the Angels in the **Inmost Heaven** can apprehend that which proceeds immediately from the Divine Itself, because it is infinite . . .

5328. When the whole Heaven is presented before the sight as one man, the **Inmost or Third Heaven** relates to the head . . . because it is celestial . . .

5492. The literal sense . . . passes into a sense still more remote when it goes to the **Inmost Heaven**, where all and each of the things of the Word pass into affections which are of love and charity . . .

5608. The **Inmost or Third Heaven** consists of those who are in innocence ; for they are in love to the Lord ; and, as the Lord is innocence itself, therefore those who are there, being in love to Him, are in innocence ; and although they are the wisest of all in the Heavens, they appear to others as little children . . . 7877².

5922². It is called 'the glory of Jehovah' relatively to the **Inmost Heaven** . . .

6013. For the **Inmost or Third Heaven** is the Heaven of innocence . . .

6065. In good from an origin in the will were the Most Ancients of the Celestial Church . . . in this good are those in the **Inmost or Third Heaven** . . .

6313². The three Heavens are distinct no otherwise than according to the elevations towards the interiors ; thus according to the degrees of light : the **Third Heaven**, being in the inmost things, is in the greatest light, thus in wisdom which far surpasses that of the lower Heavens.

6366. The Celestial Kingdom is the **Third Heaven**. (Explained under CELESTIAL KINGDOM, here.) 6417. 6436. 8796. 8945. 9543².

6524³. Those are called wise who are in the **Third or Inmost Heaven**, thus who are nearest the Lord . . .

6701. (The Angels from the various Earths) are not consociated together in the Heavens, except in the **Inmost or Third Heaven** : they who come thither are together from every Earth, and constitute **this Heaven** in the closest conjunction. 7078.

7058². This conjunction (of the truth which proceeds

immediately from the Divine with that which proceeds mediately) exists especially with the Angels who are in the **Third or Inmost Heaven**, and are called celestial : these have an exquisite perception of both truths, and thus of the Lord's presence : the reason is that they are pre-eminently in good ; for they have the good of innocence ; and therefore they are nearest the Lord, and are in refulgent and as it were flaming light ; for they see the Lord as a Sun, the rays of which are such from their propinquity. 9865².

7211². The reason the Divine Human is the all in Heaven, is that no one there, not even an Angel of the **Inmost or Third Heaven**, can have any idea of the Divine Itself. Sig. and Ex.

7270². Such is the successive order as far down as the Heaven nearest the Lord, which is the **Third Heaven**, where are those who are innocent and wise . . .

7836⁵. In the **Third or Inmost Heaven**, which is proximately above the Heaven where the spiritual are . . . innocence reigns ; for the Lord, who is innocence itself, inflows immediately into this Heaven. (Continued under SECOND HEAVEN.)

7877². The good of innocence is the good of love to the Lord . . . Hence those in the **Inmost or Third Heaven** are pre-eminently in innocence, because they are in love to the Lord . . . The truth of the good of innocence, which they have, is not the truth of faith, but is the good of charity ; for they who are 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, from which they at once know that the case is so, and therefore they never reason about it, still less dispute about it . . .

—³. That they who are in the **Inmost or Third Heaven** are in such a state that they perceive what the truth of faith is, and therefore do not make it a matter of memory knowledge. Refs.

8443². Truth Divine in the third degree is such as is in the **Inmost or Third Heaven**, and is such that not a whit of it can be apprehended by man.

8665². 'Peace' = the Lord, and thence the state of the **Inmost Heaven**, where are they who are in love to the Lord, and thence in innocence ; for these are pre-eminently in peace, because in the Lord. Their state is called Divine Celestial.

8794⁴. The extension of life of those of the Spiritual Church . . . is not to the **Third Heaven** where the celestial are ; because the man of the Spiritual Church cannot receive the Divine such as it is in the **Inmost or Third Heaven** where the celestial are, except so generally that it does not come to any of their perception. Ex.

8802. By 'the jubilee' was represented the marriage of good and truth which is in the **Inmost Heaven**.

8827. 'At the head of the mountain' = in the **Inmost Heaven**. Ex.

— . There are three Heavens. Ennum. In the **Third Heaven** there is more of the Divine than in the two lower ones ; for there they are under the Lord's immediate view, because those who are there are in love to the Lord, and thence pre-eminently in peace and innocence. The Angels who are there are called celestial Angels

... Hence the Divine in this Heaven is called the Divine Celestial.

[A.] 8830. Lest those of the Spiritual Church should desire to be in the Heaven where is what is celestial, (or in the Celestial Heaven). Sig. and Ex. 8842.

8920². The form of truth Divine, that is, the perception, thought, and utterance of it, in the Inmost or Third Heaven, so transcends that in the Second Heaven, that in the latter it cannot be apprehended, it is so Divine and supereminent; for it contains innumerable things which cannot be uttered in the Second Heaven. It consists of mere changes of state as to the affections of love.

8945. Those are called celestial things which are in the Inmost Heaven; those spiritual ones which are in the Middle one.

9186². All the ideas of thought of the Angels in the Third Heaven... are from good; and they are consequently in wisdom itself.

9212². They who are solely in good, as are the Angels of the Inmost Heaven, who are called celestial, appear naked.

9216³. The Inmost or Third Heaven inflows into the Second Heaven...

9262. Innocence is to acknowledge at heart that of ourselves we will nothing but evil and perceive nothing but falsity; and that all the good of love and truth of faith are from the Lord alone. None can acknowledge this at heart except those who have been conjoined with the Lord through love. Such are they who are in the Inmost Heaven, which is thence called the Heaven of innocence; and therefore the good which they have is interior good; for it is the Divine good of love which proceeds from the Lord which is received by those in the Heaven of innocence. Hence, too, they appear naked, and also as little children. 9301². 10132³.

9389². The supreme sense of the Word, which treats of the Lord alone, is presented especially in the Inmost or Third Heaven...

9404². The Heaven of the Lord is divided into the Celestial Heaven, and the Spiritual Heaven; and the Celestial Heaven is the Inmost or Third Heaven; and the Spiritual Heaven is the Middle or Second one.

9407. The Word is the Divine truth which proceeds from the Lord... and which, in its progression through the Heavens, in the Inmost Heaven is celestial...

9408. 'Habitation' = the truth Divine proceeding from the Lord as received in the Inmost Heaven, which, relatively, is good.

9455. 'The ark' = the Inmost Heaven.

9457². 'There are three Heavens... In the Inmost Heaven reigns the good of love to the Lord... 9466.

9468³. The Word is the Divine truth proceeding... and appears, in the Inmost Heaven, as a flaming light.

9489. All heights in Heaven from its Sun as a centre are differences of good and the derivative truth. Hence those in the Inmost Heaven are nearer the Lord, because they are in the good of love to Him, thus pre-eminently in good; those in the Middle Heaven are more distant,

because they are in a lower good; and still more those in the Ultimate Heaven.

9543. Thus (by 'the table') is described the Inmost or Third Heaven as to the reception of good from the Lord. Ex.

9549. The Inmost or Third Heaven is celestial; and the Middle or Second is spiritual; and the Lord inflows through the Celestial Heaven, which is in the good of love to Him, into the Spiritual Heaven, which is in the truth of faith in Him. Sig.

9592. The medium uniting the Second and the Inmost Heaven was represented by the veil between the habitation and the ark. 9670, Ex.

9666². The inmost things in Heaven, being nearer the Lord, are in a more perfect state than the more exterior ones. Hence it is that the Inmost Heaven is in wisdom and intelligence, and thence in happiness, surpassing the Heavens which are beneath.

9670². The Inmost Heaven and the Middle one are so distinct that it is not possible to enter from one into the other; but still they constitute one Heaven through middle angelic Societies, which are of such a genius as to be able to accede to the good of both Heavens. Sig.

— To the Angels of the Inmost Heaven correspond those things with man which pertain to the provinces of the heart and of the cerebellum. Ex.

9673. The guard to prevent the commingling of... the Middle Heaven and the Inmost Heaven. Sig. and Ex.

9679. The manifestation of the Inmost Heaven within that uniting medium. Sig.

9680. 'The Holy of holies' = the good which reigns in the Inmost Heaven.

— The good of love to the Lord in the Inmost Heaven is the internal good there, and the good of mutual love is the external good there... In each Heaven there is an internal and an external, as in the Church.

—². 'The ark' = the Inmost Heaven where the Lord is. The Lord is also in the Middle Heaven; but He is more present in the Inmost Heaven; for they who have been conjoined with the Lord through the good of love are with Him...

9682. 'The mercy-seat upon the ark in the Holy of holies' = the hearing and reception of all things which are of worship from the good of love in the Inmost Heaven from the Lord. 'The ark of the testimony' = the Inmost Heaven where the Lord is.

—². How the case is with the presence of the Lord in the Inmost, Middle, and Ultimate Heavens. Ex.

9687. In the Inmost Heaven reigns the good of love to the Lord; in the Middle Heaven the good of charity towards the neighbour; and in the Ultimate Heaven the good of faith. Sig. 9741, Ex. 9933³, Ex.

9741. There are three Heavens... The Inmost Heaven was represented by the inmost of the habitation, where the ark was; the Middle one by the habitation outside the veil; and the Ultimate one by the court. Fully ex.

9810. The Divine Celestial is the Divine of the Lord

in the **Inmost Heaven**; for the Angels there are called celestial Angels, and are receptions of Divine truth in their voluntary part. The Divine truth which proceeds from the Lord, when received in this part, is called celestial good . . .

9812². Divine celestial good, which makes the **Third or Inmost Heaven**, is the good of love to the Lord . . .

9865. (The three stones in the first row of the breast-plate) correspond to the things which are in the **Inmost Heaven**, where reigns celestial love, that is, love to the Lord.

9868. In the **Inmost Heaven** there are the celestial love of good, and the celestial love of truth; the former is its internal, and the latter its external.

9933². In each Heaven there is an internal and an external. The internal in the **Inmost Heaven** is the good of love to the Lord; and the external is the good of mutual love, which is the love of good for the sake of good, and is what is meant by the truth of celestial love. Sig.

9992. In the **Inmost Heaven**, which is also called the **Third Heaven**, there is the Celestial. Ex.

10005⁴. The head with man corresponds to the **Inmost or Third Heaven**, where there is celestial good . . . 10062.

10130³. All are consociated according to loves: those in love to the Lord from the Lord are consociated in the **Inmost Heaven** . . .

10159. It is a memorable circumstance that Angels who are elevated into the sphere of the **Third Heaven** come into a manifest perception (that God is in the human form). The reason is that all in that Heaven are in the Lord's love, and thus as it were in the Lord . . .

10181³. The things in a more interior degree are more perfect than those in a more exterior one, and there is no likeness between them except by correspondences. Hence it is that those who are in the **Inmost Heaven** are more perfect than those in the Middle one; and these are more perfect than those in the Ultimate one.

10195. In the interior Heaven, where it is conjoined with the **Inmost Heaven**. Sig. and Ex.

10252. 'The oil of anointing' = celestial good, which is the Divine good of the Lord's Divine love in the **Inmost Heaven**.

10265. In the **Inmost Heaven** all things of the Word are applied to the Divine Human of the Lord; for the Angels there think immediately from the Lord, and perceive the Word in its inmost sense, which is the celestial sense. Examp.

10276³. In the **Inmost Heavens**, there are affections of good and truth from the Lord with the Angels which make their life and happiness. These affections are presented in the Ultimate Heaven in external forms . . .

10438^e. 'Mount Zion' = the **Inmost Heaven**.

10606. (The rise of the new revelation of Divine truth) from the **Inmost Heaven** where is the Divine love. Sig. and Ex. . . For in the **Inmost Heaven** there

reigns celestial love, which is love to the Lord from the Lord; whereas in the lower Heavens there reigns spiritual love, which is charity towards the neighbour. H.15.

H. 8. The Angels of the **Inmost Heaven** clearly perceive and feel the influx (of the Divine which proceeds from the Lord) . . .

29. There are three Heavens, and they are most distinct from each other: the **Inmost or Third**, the Middle or Second, and the Ultimate or First; and they follow in order and subsist together as do the highest of man which is called his head, his middle which is called his body, and his ultimate which is called his feet; and as the highest part of a house, its middle, and its lowest.

31. The Divine which inflows from the Lord and is received in the **Third or Inmost Heaven** is called Celestial, and from it the Angels there are called celestial Angels . . .

—e. (Those in the First Heaven) are called celestial natural who receive influx from the **Third or Inmost Heaven**, which is the **Celestial Heaven**. (There are internal and external Angels in each Heaven. 32.)

33. Those with whom the third degree of the interiors has been opened, are in the **Inmost Heaven** . . . The interiors are opened by the reception of Divine good and Divine truth. They who are affected with Divine truths, and admit them at once into the life, thus into the will and derivative act, are in the **Inmost or Third Heaven**, and are there according to the reception of good from the affection of truth . . . 267.

34. All perfection increases towards the interiors . . . As the interiors with the Angels of the **Inmost Heaven** have been opened in the third degree, their perfection immensely surpasses that of the Angels in the Middle Heaven . . .

49². They who are in the **Inmost Heaven**, and in the middle there, have extension into the universal Heaven . . .

65². In general, the Highest or **Third Heaven** forms the head down to the neck (of the Grand Man) . . .

70. The Societies which are in the **Inmost or Highest Heaven**, and in the middle there, appear in the most perfect and beautiful human form.

75^e. I saw an Angel of the **Inmost Heaven**: he had a brighter and more resplendent face than the Angels of the lower Heavens. I surveyed him, and he had the human form in all perfection.

178^e. But the Angels of the **Inmost Heaven** are naked.

206. The communication of the **Third or Inmost Heaven** with the Second . . .

207. That there is no communication of one Heaven with another, but an influx, may be evident from their relative situation: the **Third or Inmost Heaven** is above . . .

208. One Heaven is conjoined with another, or a Society of one Heaven with a Society of another, by the Lord alone, through influx immediately and mediately . . . and therefore the greatest precaution is taken

to prevent any Angel of a higher Heaven from looking down into a Society of a lower one, and speaking with anyone there. As soon as this is done, the Angel is deprived of his intelligence and wisdom. Ex. . . With those in the **Inmost Heaven**, the third or inmost degree of life is open . . . As soon, therefore, as an Angel of the **Third Heaven** looks down into a Society of the Second, and speaks with anyone there, his third degree is closed, and he is deprived of his wisdom . . . for he has none in the second and first degrees. Sig.

[H.] 209. See **HEAVEN**, here.

210. The thoughts and affections, and also the discourse, of the Angels of the **Inmost Heaven**, are never perceived in the Middle Heaven, because they so far transcend it. But, when it pleases the Lord, there appears from these thoughts something like a flame in the lower Heavens; and the thoughts in the Middle Heaven appear as something lucid in the lowest Heaven . . .

211. (Thus) the form of Heaven . . . in the **Inmost Heaven** is the most perfect of all; in the Middle Heaven it is also perfect, but in a lower degree; and in the Ultimate Heaven in a degree still lower; and the form of one Heaven subsists from another through the influx from the Lord.

227. The doctrine of the **Inmost Heaven** is fuller of wisdom than that of the Middle Heaven; and this is fuller of intelligence than that of the Ultimate Heaven; for the doctrines are adapted to the perception of the Angels in each Heaven. The essential of all the doctrines is to acknowledge the Divine Human of the Lord.

260^c. The writing in the **Inmost Heaven**. (See **WHITE**, here.) 261. S.90². D.5562. De Verbo 37.

267. Hence the wisdom of the Angels of the **Inmost Heaven** immensely transcends that of the Angels of the Middle Heaven; and the wisdom of these that of the Angels of the Ultimate Heaven. Ex.

277^d. Infants receive influx from the **Inmost Heaven** . . . 332^e.

295. In infancy Spirits are present who are in innocence, thus who communicate with the Heaven of innocence, which is the **Inmost** or **Third Heaven** . . . And in old age Spirits are present who are in wisdom and innocence, thus who communicate with the **Inmost** or **Third Heaven**.

382. Genuine conjugal love is in the **Inmost Heaven**; because the Angels there are in the marriage of good and truth, and also in innocence. The Angels of the lower Heavens are also in conjugal love, but only so far as they are in innocence. Ex.

459. Hence it is that the Angels in the **Inmost Heaven** are the most beautiful, because they are forms of celestial love . . .

—^e. I have seen angelic faces of the **Third Heaven**, which were such that no painter with all his art could ever give anything of such light to colours as to equal a thousandth part of the light and life which appeared in their faces . . .

489³. They who have at once applied to life the

doctrinal things of the Church which are from the Word, are in the **Inmost Heaven**, and are pre-eminently to others in the delight of wisdom. They see Divine things in every single object. The objects they do indeed see, but the corresponding Divine things inflow at once into their minds, and fill them with bliss, with which all their sensations are affected: hence all things as it were laugh, sport, and live before their eyes.

W. 67. The third degree is opened only with those who become Angels of the **Third Heaven**: these are they who see God.

85^e. The Angels of the **Third Heaven** see the Sun constantly . . .

110^e. On account of the differences of the reception of the Lord by the Angels, the Heavens appear distinct from each other. The **Highest Heaven**, which is called the **Third**, appears above the Second, and this above the First; not that the Heavens stand apart, but that they appear to do so; for the Lord is equally present with those in the Ultimate Heaven as with those in the **Third Heaven**.

179. The Angels of the **Third Heaven** so far excel in love and wisdom those of the Second, and these the Angels of the Ultimate Heaven, that they cannot be together. Ex.

202. Neither can the Angels of the Middle Heaven ascend to the first threshold of the perfections of the **Highest Heaven**. Ex.

205. The angelic Heavens are in successive order; the **Third Heaven** being the highest; the Second one middle; and the First lowest. Such is their relative situation.

215^e. The Angels of the **Third Heaven** perceive from a person's will the end for which he acts; and those of the Second Heaven, the cause through which the end operates.

231. That these three degrees are in man, may be evident from the elevation of his mind even to the degrees of love and wisdom in which are the Angels of the Second and of the **Third Heaven**.

258. Every man is born into the faculty of understanding truths even to the inmost degree, in which are the Angels of the **Third Heaven** . . .

427². These are they who are in the **Third Heaven**, who are the wisest of all. Such have they become who in the world at once applied to life the Divine things they heard, by turning away from evils as infernal, and adoring the Lord alone. As they are in innocence, they appear to others as little children; and as they say nothing about the truths of wisdom, and there is nothing of conceit in their discourse, they appear simple. Nevertheless, when they hear anyone speaking, they perceive from the tone all things of his love, and from the speech all things of his intelligence. These are they who are in the marriage of love and wisdom from the Lord, and who relate to the Cardiac of Heaven.

P. 44. The Angels of the **Third Heaven**, being the wisest of the Angels, perceive (that they are the Lord's); and call this freedom itself; whereas to be led by self they call slavery. Ex.

144°. Love truly conjugal communicates with the **Inmost Heaven**; and the members of generation, of both sexes, correspond to the Societies of the **Inmost Heaven**. D.6051°.

158. The Angels of the **Third Heaven** perceive the influx of Divine love and Divine wisdom from the Lord: and, as they perceive it . . . they say that they live from the Lord, and not from themselves . . . and they also love and will it to be so; and yet they are in all the appearance of living from themselves, even more strongly so than other Angels.

219°. Such a conversation (as Yea, yea; Nay, nay) exists with all in the **Third Heaven**; for they never reason about Divine Things . . . but see in themselves from the Lord . . .

254°. It does not matter whether (Angels) are in joy such as that of the Angels of the **Highest Heaven**, or in such as that of the Angels of the **Ultimate Heaven**; for everyone who comes into Heaven, comes into the highest joy of his heart. He cannot endure a higher joy; for he would be suffocated in it.

R. 49°. The **Third or Highest Heaven** is in the Divine Celestial . . . for before the Lord the universal Heaven is as one man, in which those who are in the Lord's Divine Celestial make the head . . . T.119. 608. D.5775°. E.65°. 69°. 212. 600.

120. 'The hidden manna' . . . means the hidden wisdom such as is possessed by those in the **Third Heaven**; for these, because in the world they had been in good works and at the same time in truths of doctrine, are in wisdom which surpasses that of the other Angels, but in hidden wisdom; for it is inscribed on their life, and not so much on the memory; and therefore they are such as do not speak about the truths of doctrine, but do them; and they do them because they know and also see them while others are speaking them. 121°.

123°. By (these words) are signified that they will be Angels of the **Third Heaven** if they read the Word, draw thence truths of doctrine, and approach the Lord.

615. When the Lord speaks through Heaven, He speaks from the **Third Heaven** through the Second; thus from Love through Divine wisdom; for the **Third Heaven** is in His Divine love, and the Second is in His Divine wisdom . . .

744°. 'Called, chosen, and faithful' . . . = that those whom the Lord . . . convinces by the Word, are with Him in Heaven; some in the Ultimate; some in the Second; and some in the **Third Heaven**, everyone according to his reception. (Compare E.1074.)

811. The joy of the Angels of the Lowest Heaven, of those of the Middle Heaven, and of those of the **Highest Heaven**, that the Lord alone reigns in the Church which is now to come. Sig. and Ex. . . 'A voice of mighty thunders' = the joy of the Angels of the **Highest Heaven**. Ex.

895. Influx and manifestation from the Lord from the **Inmost Heaven** concerning the New Church . . . Sig. and Ex.

926°. When the **Third Heaven** was opened . . . the

whole of that temple vanished, and in place of it was seen the Lord alone, standing upon the foundation stone . . . But, as the Angels were impelled to fall on their faces, the way of light from the **Third Heaven** was suddenly closed, and the way from the Second Heaven was opened . . .

M. 42. See **HEAVEN**, here.

—°. There then appeared a chariot descending from the **Highest or Third Heaven**, in which (were seen an angelic married pair). Des.

43. An Angel from that **Heaven** appeared with a parchment in his hand which . . . contained arcana of wisdom concerning conjugal love. (Continued under **SWEDENBORG**.)

262. The love of dominating from the love of uses is in the highest degree heavenly, and thence [prevails] with those in the **Highest Heaven**.

270°. Only those in the **Third Heaven** (are permitted to enter and see that palace), because to them every representative of love and wisdom becomes real. From them the Angel had heard what he related to Swedenborg.

294°. I read these words on the parchment brought by the little boy: Know that the deliciousnesses of conjugal love ascend to the **Highest Heaven** . . .

I. 16°. They who are in the **Highest Heaven** are in the love of being wise, that is, of living according to the things which they know and understand. (Fully quoted under **HEAVEN**.)

T. 212. There are three Heavens . . . The **Highest Heaven** makes the Lord's Celestial Kingdom . . .

508°. An Angel from the **Third Heaven** . . . handed me a paper . . . on which was written, Enter henceforth into the mysteries of the Word . . . for all its Truths are so many mirrors of the Lord.

580°. There are three Heavens . . . and those come into the **Highest one**, who, through regeneration, receive love to the Lord . . .

Ad. 3/1658. The speech of those in the **Third**, that is, the **Inmost Heaven**, is inexpressible in human words . . .

D. 228°. (The **Third Heaven** used in the sense of the First one.) 237. 262.

1198. On the **Inmost Heaven**. Gen.art.

1200. I seemed to have this reply: that those born at this day on this Earth cannot come into the **Inmost Heaven** . . .

1201. It is the **Inmost Heaven** through which the Lord insinuates love truly conjugal.

4639. Then morning begins in the **Inmost Heaven**; for when it is morning in the **Inmost Heaven**, it is evening in the Second Heaven. Ex.

4640. Between the **Third Heaven** and the Second there is an intermediate-medium—which is represented by 'Benjamin,' by which there is conjunction. The internal **Third Heaven** is represented by 'Judah'; and the external by 'Joseph' . . .

4670. I spoke with those in the **Third Heaven**, whom

I could understand in part, because there was an Angel with me . . .

[D. 4670]. In this Heaven all know each other . . . so that in this universal Heaven, where there are myriads of myriads, they are all known by each one. They know from perception of what quality they are . . . and to what province in the human body each corresponds. They appeared to me in a flameness, surpassingly lucid, and as little children, and also high up in front. There was as it were a cloud which opened, and thus they were seen.

4826. Cederstedt said that he had been in the **Inmost Heaven**, and that he had seen things unutterable. Des.

4889. The Angels said that (that spider) was from the **Third Heaven**. Ex.

5032. Those from this Earth who are such that they can be elevated into the **Third Heaven**, come at once into the perception that God is in the human form . . .

5137. On love in the **Inmost Heaven**, and faith in the Second . . . In the **Inmost Heaven** they love the Lord by living according to His precepts from love; in the Second by living according to them from faith. The difference (is) that those who love those precepts from love, when they love them, love the Lord, because the Lord is in them . . . whereas those who love the precepts from faith, love the Lord from the Intellectual.

—c. The Angels of the **Inmost Heaven** have no other ideas about all the things they see than celestial ones, which are above the ideas in the **Middle Heaven**: there, the Angels have spiritual ideas.

5548. (On the three degrees of Heavens which constitute the **Celestial Heaven**. Fully quoted under **HEAVEN**.)

6035^s. In the **Third Heaven** innumerable things more are presented: thousands of things which are presented as a one in the lower Heavens.

E. 36. In the **Inmost or Third Heaven** (clouds appear) in a flaming light; in the **Middle or Second Heaven**, in a bright white light; and in the **Ultimate or first Heaven**, in a denser light.

283². The **Highest or Third Heaven** consists of those who are in . . . the good of love to the Lord . . . 313.

—¹⁴. The Lord's Providence . . . that the **Highest Heaven** or **Celestial Kingdom** be not approached except by the good of love from the Lord to the Lord.

304². 'In heaven, upon the earth, and under the earth'=the three Heavens, because the Angels in the **Third or Highest Heaven** dwell upon mountains . . . Moreover, the Angels in the **Ultimate Heaven** call that Heaven where the Angels of the **Third Heaven** dwell, because it is high above them . . . and besides, the **Third or Highest Heaven** . . . appears to those below as the highest region of the atmosphere covered with a thin and bright white cloud appears to us. (Compare 342³.)

307. The Angels of the **Third or Inmost Heaven** have perception . . .

313. In the whole Heaven, and in special in the **Inmost Heavens** (the Divine Human). Sig. and Ex.

— . Hence the **Inmost Heaven** is signified, in special, by 'the four animals.' 322^e. 348. 353. 462.

—³. There are three Heavens, and the inmost of them is the **Third Heaven**: this inflows into the two lower Heavens, and makes them to be one with itself by the communication . . .

322². There are three Heavens: the **Third or Inmost Heaven** is where the Angels are who are in celestial love . . . The **Third Heaven** is conjoined with the Second by intermediate Angels, who are called celestial-spiritual and spiritual-celestial; and these, together with the Angels of the **Third Heaven**, constitute the higher Heavens . . .

326. The **Highest Heaven** is formed according to affections of good.

342¹⁰. Those Societies which are in the **Third Heaven** appear in an atmosphere pure as is the ethereal one . . .

348. Confirmation by the Lord from the **Inmost Heaven**. Sig. and Ex. 353.

353². For the things which come down from the **Inmost or Third Heaven** enter the Voluntary of man . . .

375². There are three Heavens; and the **Inmost or Third Heaven** is in inmost goods and truths, or in those of the third degree . . .

436². The inmost degree of life is opened with those in the **Inmost or Third Heaven**; for it is opened by the Lord immediately with those who are in love to Him; for through love there is conjunction and thence reception. It is from this that they are in all truths, which they see in themselves; and, through these, they are in the good of life.

438². By the first three tribes (Judah, Reuben, and Gad) are meant those who have been received into the **Highest or Third Heaven**, where all are in love to the Lord . . . 443.

445². In the **Inmost or Third Heaven** are those who are in goods of life from celestial affection . . .

447. 'Zebulon'=the conjunction with the Lord of those who are in the **Third Heaven**. Ex.

458³. 'The cherubim' on the walls of the house=celestial good, which is the good of the **Inmost Heaven**: 'the palms,' spiritual good, which is the good of the **Second Heaven**; and 'the flowers,' spiritual natural good, which is the good of the **Ultimate Heaven**: thus these three=the goods of the three Heavens in their order.

465. 'Blessing, glory, and wisdom' . . . The reception of Divine truth in the **Inmost or Third Heaven** is called 'wisdom.'

529². To give understanding to and to illustrate the **Inmost Heaven**. Sig.

594¹⁷. 'Cherubim'=in special, the **Inmost or Third Heaven**, because the Angels who are there receive the Divine truth in the good of love . . .

627⁵. Divine truth of the first degree is that which arrives at the perception of the Angels of the **Inmost or Third Heaven**, and is called Divine truth celestial: from this is the wisdom of these Angels . . .

638⁶. For in the **Inmost Heaven**, where is the Lord's Celestial Kingdom, and love to Him reigns, the paradises and forests consist of olive and fig trees . . .

700². 'The ark' with the testimony enclosed = the Lord as to the Divine Celestial, which is Divine truth in the **Inmost or Third Heaven** . . . For the place within the veil represented the **Third Heaven** . . . because the Law was there, by which is meant the Lord as to Divine truth . . . and this is received very purely by the Angels of the **Third Heaven**, because they are in conjunction with the Lord through love to Him; for all the Angels in that Heaven are in love to the Lord; and therefore they see Divine truth in themselves, as if it were implanted, although it continually inflows from the Lord. Hence it is that that Heaven, more than the other Heavens which are below it, is said to be in the Lord, because in the Divine which proceeds from Him. —³³.

—³. This Heaven, with the Angels there, is a guard lest anything be elevated to the Lord Himself except what proceeds from the good of love to Him from Him. For all the worship of God passes through the Heavens even to the Lord, and is purified on the way, even until it is elevated to the **Third Heaven**, and there it is heard and received by the Lord . . . This is why cherubim of gold were placed over the mercy-seat . . . and also why that place was called the Holy of holies . . . and was divided off by the veil . . . —³⁴.

—²⁶. The progress of the Church in man . . . as from one Heaven into another, even to . . . the **Third Heaven**. Rep. —³², Ex.

726⁴. Hence there are three Heavens: an **Inmost Heaven** in a purer aura . . . D. Wis. xii. 5².

739⁴. As there are these three degrees of life in every man . . . there are three Heavens. In the **Third or Inmost Heaven** are those in whom the third degree has been opened (and so on). 832⁶. 1125².

744. For there is a connection of all in the Heavens from those in the **Inmost or Third Heaven** . . . to those in the First; for the Lord inflows through the **Third Heaven** into the Ultimate one, and by the influx conjoins the Heavens . . .

817². The celestial goods and derivative truths in which are the Angels in the **Third Heaven**, are signified by 'lambs' . . .

826². In the **Third or Inmost Heaven** all are in love to the Lord from the Lord; and these are such that they possess truths inscribed on their life, and not, like the Angels of the lower Heavens, on the memory; and this is why those who are in the **Third Heaven** never speak about truths, but only hear others speaking about them, and reply either that it is so, or that it is somewhat so, or that it is not so; for they see in themselves whether it is truths they hear, or whether it is not truths; and this they see not from any sight in the thought, as others do; but from the affection of truth in the understanding; for with them all truths have been inscribed on their affections, and these derive their essence from celestial love, which is love to the Lord. Thus, with them, truths make one with their affections. And, as these

Angels are in love to the Lord from the Lord, their interior life consists of mere affections of good and truth from that love. Hence it is that they do not speak truths, but do truths, thus good works. . . Moreover, they perceive in themselves the quality of the uses or works, from the affection from which they are; and also the differences between them, from the conjunction of a number of affections. Thus they do all things with interior wisdom. . . Thus it is evident that love to the Lord consists in doing truths from the affection of them . . .

—⁶. Those become Angels of the **Third Heaven** who draw the laws of life from the Word, and live according to them, and who worship the Lord.

828. Love towards the neighbour with the Angels of the **Third Heaven**. Ex. By the neighbour they mean uses . . . but uses with them are all things which take place with them from the Lord, and which chiefly regard the worship of the Lord, His Church, the implantation of its holy things, especially with little children, with whom they have conjunction, and whom they inspire with innocence and its affections: and also the good of society in general and also particular. These things are especially [matters] of their love because they are so of the Lord's love. The Lord operates these things with them through the love implanted in their life, which is such that they perceive in these things the delight of their life. The reason these things are their neighbour, is that they do not have regard to persons, but to such things as pertain to persons; for they are in wisdom more than the other Angels. Ex. . . Hence it is evident what love towards the neighbour is in the **Third Heaven**.

—². As to the other things which concern civil, moral, and domestic life, these, too, are works which they do from affection; but they are not such works as they understand by 'the neighbour,' or 'brother and companion;' for they derive somewhat from the world, and also from what is useful to themselves and theirs. They are derivations and productions from the uses before mentioned, and are such things as proceed from their thought, therefore they can discourse about them. These works keep the life of their body in such a state, that the life of their love can dwell in it and perform its uses. These Angels, being such, do not know what charity and faith are; but instead of charity they have the love of good, and instead of faith the love of truth. Moreover, they are continually in the love of good and truth, because their life is the affection of good, in which and from which is the perception of truth. . . As the Angels of the **Third Heaven** are such, they appear before the Angels of the lower Heavens as infants; some as children; and all as simple; they also go naked. (These points fully ex.) They are perfected from the speech of those who are in the understanding of truth, from preachings, and from books. They also write, but not by letters . . . but by curvatures and inflections which contain arcana that transcend the understanding of the Angels in the lower Heavens. They dwell in expanses above others, in gardens planted with trees and flowers, and thus they are in perpetual representatives of heavenly things; and, what is wonderful, not a stone is found there, because stone = natural

truth; while wood=good; a tree, perception; and a flower, implantation.

[E.] 831². The celestial Angels are in love to the Lord from the reception of the Divine good from Him; while 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 a flame and its light; moreover the light with the Angels of the **Third Heaven** partakes of what is flaming, and that with the Angels of the Second Heaven of what is bright white. Their life differs in like manner: the life of the Angels of the **Third Heaven** consists in affections of good, and that of the Angels of the Second Heaven in affections of truth. The difference is such that they are well distinguished by their faces and speech. . . The celestial Angels do not first admit truths into the memory; but at once into the will, and by acts into the life: hence they cannot speak about Divine truths, but only will and do them.

—³. The Societies of the **Third Heaven** are above those of the Second, for the sake of the influx of celestial love into spiritual love . . .

837¹⁰. Hence it is that the Angels of the **Third Heaven**, since they perceive truths from good, are unwilling even to mention faith, and indeed do not know that it exists . . .

902¹. When the Angels of the **Third Heaven** were asked how they had become such Angels, they said that it was because while they lived in the world they had regarded filthy thoughts as wicked, and they had been to them adulteries; in like manner frauds and unlawful gains, which had been to them thefts; also hatreds and revenges, which had been to them murders; also lies and revilings, which had been to them false testimonies; and so with other things. When asked, next, whether they had done good works, they said that they had loved chastity, in which they were, because they had regarded adulteries as wicked; that they had loved sincerity and justice, in which they were, because they had regarded frauds and unlawful gains as wicked; that they had loved the neighbour, because they had regarded hatreds and revenges as wicked; that they had loved the Truth, because they had regarded lies and revilings as wicked; and so on; and also that they had perceived, when these evils had been removed, and they had acted from chastity, sincerity, justice, charity, and Truth, that it was not from themselves, but from the Lord; and that thus all things whatever which they had done from these were good works; and that hence it is that after death they have been carried up by the Lord into the **Third Heaven**.

957³. The idea of the Lord is full in the **Inmost Heaven**, less full in the Middle one, and still less full in the Ultimate one; and therefore those who are in the **Inmost Heaven** are in wisdom; those in the Middle one are in intelligence; and those who are in the Ultimate one are in knowledge . . .

985². All the members devoted to generation, in both sexes, especially the womb, correspond to Societies of the **Third** or **Inmost Heaven**. The reason is that

love truly conjugal is derived from the Lord's love towards the Church, and from the love of good and truth, which love is the love of the Angels of the **Third Heaven** . . . De Conj. 101. 106.

995⁶. The genuine Conjugal exists especially in the **Third Heaven**, because the Angels there are in love to the Lord, acknowledge Him as the Only God, and do His commandments. Ex.

1001⁸. Such are the angelic forms of the **Inmost Heaven**; and they are truly human forms.

1073. In the **Highest** or **Third Heaven**, Divine good is more received than Divine truth . . . and therefore the **Third Heaven** is called the Lord's 'dominion' . . . and hence the Angels in the **Third Heaven** are called the Lord's sons, thus also lords.

1133⁶. There are six expanses: in the highest dwell the Angels of the **Third Heaven** (and so on).

1145². As 'wood'=good, the Angels of the **Third Heaven** dwell in houses of wood, and this because they are in the good of love to the Lord . . .

1211³. In the **Inmost** or **Third Heaven** especially, there are plantations of trees whose fruits drop oils; beds of flowers from which fragrant odours are spread abroad, and the seeds of which are sweet to the taste from the fragrance and the oil; and there are lawns diffusing like things. . . Moreover, in the **Inmost Heaven** there are fruits and seeds of pure gold. (Continued under **HEAVEN**.)

J. (Post.) 196. When I came to the abodes of the **Third Heaven**, which are celestial, I wanted to speak with them about the Knowledges which are called of faith . . . and wondered that they did not want to reply. They said that they see all things in themselves from the love in which they are . . . I was told that these [Angels] are such because in the world they had applied to life all the truths which they had heard . . .

De Verbo 2. The celestial ideas with the Angels of the **Third Heaven** partake of the flame of good . . .

3. There are three Heavens . . . in the **Third Heaven** they are celestial . . .

—³. See **SECOND HEAVEN**, here.

—⁴. It has sometimes been granted me to be among the Angels of the Middle and of the **Highest Heaven**, and to hear them talking among themselves; and I was then in an interior natural state, remote from worldly and corporeal things. (The intelligibility to him of what they said. Ex.)

· 4. Thus has the Word been written in many places, from which, when it is read by a Jew or a Christian in the Hebrew text, it is known in the **Third Heaven** what the letters themselves signify; for the Angels of the **Third Heaven** have the Word written with such letters, and read it according to the letters. They have said that in the sense drawn out from the letters the Word treats of the Lord alone. Ex. and Examp. —².

—². They added that harshness in the letters is in use in the **Spiritual Heaven**, because there they are in truths, and through truths in understanding; but in the **Celestial Heaven** all are in the good of love and

thence in wisdom; and truth admits what is harsh, but not good.

15. That there was a Word among the Ancients (which) has been lost, has been related to me by Angels of the Third Heaven . . .

D. Love xiii. This may be illustrated by the celestial love in which are the Angels of the Third Heaven. These Angels are in love to the Lord more than the Angels in the other Heavens. They do not know that to love the Lord is anything else than to do goods which are uses, for they say that uses are the Lord with them. By uses they understand the uses and goods of ministry, of administration, of function, both with priests and magistrates, and with traders and workmen. The goods which do not flow from their occupations they do not call uses, but alms, benefactions, and gratuities.

De Conj. 7. Hence those in the Third Heaven, who are all in love to the Lord, are in love truly conjugal.

29. The Third Heaven is the Conjugal of Heaven.

66. The Angels of the Third Heaven are those who are in the heavenly marriage more than all the rest; for they are in love to the Lord, and thence in the marriage of good and truth. Hence, too, they are in conjugal love more than the rest of the Angels, and in innocence and chastity. They walk with a cincture round the loins when out of doors, and without a cincture when at home, and yet in nakedness they regard their married partner as their married partner, without anything of lasciviousness. They say that to look at a married partner clothed takes away the idea of marriage; and, wonderful to say, nakedness does not excite or instigate, and yet it is as it were the external bond of conjugal love. (Continued under CELESTIAL ANGEL.)

70. The Angels of the Third Heaven dwell upon mountains, not of stone, but of soil, upon which are paradises, and sylvan gardens. The mountains appear elevated to a peak, and the best and most chaste are on the highest part of the mountain. Lower down [they dwell] according to the degrees in [their] marriage, spiritual and spiritual natural. They have distinctions also according to the quarters; the east is where they are who are in love; the south, where in wisdom.

105. The Inmost Heaven, through which the Lord insinuates conjugal love, contains those who are in peace more than all others . . . The Angels who are there, are the wisest of all, and, from innocence, appear to others as infants; they also love infants more than their fathers and mothers had loved them; and they also preside over those who are with child.

108. It suffices to know that love truly conjugal has immediate communication with the Third Heaven . . . Its acts; as kissing, embraces, and many more, delight that Heaven; for that Heaven is in the communication of good affections; while the Spiritual Heaven is in the communication of thoughts of truth. Hence it is evident that filthy affections and thoughts entirely close both Heavens.

C. 94. The Third Heaven, which is from the first men, is in love and wisdom . . .

Coro. 17³. The Angels . . . dwell in the regions of these three atmospheres: the Angels of the Highest Heaven in a celestial aura which proximately encompasses the Sun where the Lord is . . .

Thirst. *Sitis.*

Thirst, To. *Silire.*

Thirsty. *Sitiens.*

See under HUNGER.

A. 1460². 'A multitude parched with thirst' (Is. v. 13) = penury of spiritual Knowledges.

—⁴. 'Not to thirst' (Rev. vii. 16) treats of the Lord's Kingdom, where they are in an abundance of all Knowledges and spiritual Truths.

2417⁸. ('The thirsty' a class of the good.)

2698^e. With those in the affection of truth, the good longs for truth as a thirsty man does for water.

2702⁶. 'If anyone thirst, let him come to Me, and drink' (John vii. 37). . . 'Thirsty' is predicated of those who are in the love and affection of truth; no others can thirst. (= to long for truth and be instructed 8568⁴.) E. 622⁴, Ex.

2930⁴. 'The soul that thirsteth for drink' (Is. xxxii. 6) = a longing for truth.

3069. 'As when a thirsty one dreameth, and behold he drinketh' (Is. xxix. 8). 'A thirsty one' = one who desires to be instructed . . . E. 750¹⁰, Ex.

3240⁴. Celestial things, that is, the goods of faith, or, what is the same, the works of charity, in which they are, are signified by 'bringing waters to meet him that is thirsty, and meeting with bread him that wandereth' (Is. xxi. 14).

3424². That the Word of the Lord is such that it gives life to him that thirsteth, that is, to him that desireth life . . . the Lord teaches in John iv. 10, 14.

4017. The reason 'to come to drink' = the affection of truth, is that it involves thirst; for 'thirst,' in the Word, = the having an appetite and longing, thus an affection, for knowing and imbibing truth; and this because 'water' = truth in general.

4956². By 'one who thirsts,' the Angels with man perceive those who from affection long for truth. 4958, Ex.

5893. 'Thirst' = a deficiency of truth. 6745^e.

6432⁵. 'To slay her with thirst' (Hos. ii. 3) = to extinguish all truth. E. 240⁵. 730¹¹.

6829². When man is in temptation, he is as it were in hunger for good and thirst for truth; and therefore, when he emerges, he draws in good as a hungry one does food, and receives truth as a thirsty one does drink.

7260. They called those 'the thirsty' to whom they should give to drink.

7668⁴. 'To faint for thirst' (Amos. viii. 13) = to be deprived of truth. 8568.

8568. 'The people thirsted there for waters' (Ex. xvii. 3) = an increase of the longing for truth; for 'to thirst' = to desire eagerly and long for, and is predicated of truth. Ill.

[A. 8568]. 'Not a thirst for waters; but for hearing the words of Jehovah' (Amos viii.11). A longing to know truth is here described by 'to thirst.'

—². 'Ho, everyone that thirsteth, come ye to the waters' (Is.lv.1) evidently=one who longs for the truths of faith. E.617¹⁰, Ex. 840².

—³. 'To him that is athirst I will give from the fountain of the water of life freely' (Rev.xxi.6)=that one who longs from affection [shall receive] the truth and good of faith. (=that to those who long for truths from any spiritual use the Lord will give from Himself through the Word all things which conduce to that use. R.889.)

—, 'Everyone that drinketh of this water shall thirst again; but he that drinketh of the water that I shall give him, shall never thirst' (John iv.13). . . 'Not to thirst,' here,=that he shall no longer lack truth. In like manner in 'he that believeth in Me shall never thirst' (John vi.35).

—⁴. 'To thirst'=to long for truth. Further ill.

9412⁴. 'To thirst and eat'=to be informed by the Lord.

9818¹⁴. 'To thirst and drink'=a longing to know and perceive truth.

9960¹³. 'Thirst'=the deprivation of all things of faith.

R. 381. 'They shall hunger no more, nor thirst any more' (Rev.vii.16)=that hereafter they shall not lack goods and truths. . . For 'thirst' is said of wine and of water, (which)=truth. (=that they shall not lack good and truth, and the derivative happiness. Ex. E.480.)

889. That 'to thirst'=to long for from some spiritual use, is because there exists a thirst or longing for the Knowledge of truth from the Word from natural use, and also from spiritual use; from natural use with those who have erudition as their end, and thereby reputation, honour, and gain . . . but from spiritual use with those who have as their end to be of service to the neighbour from love for him, to seek the good of his soul, and of their own also; and thus for the sake of the Lord, the neighbour, and salvation: to these there is given from the fountain of the water of life . . . as much truth as conduces to this use. To the rest, truth therefrom is not given. Ex.

956. 'Let him that is athirst come' (Rev.xxii.17)=that he who longs for the Lord's Kingdom, and for truths then, should pray that the Lord may come with light.

—². That 'to thirst'=to long for truths. Ill.

—³. That 'thirst' and 'to thirst'=to perish, from a deficiency of truth. Ill.

E. 83³. Jesus said, 'I thirst' (John xix.28) because He had longed for a New Church which would acknowledge Him. (=that from Divine love He willed and longed for the salvation of the human race. 386³⁰.) (=Divine spiritual thirst, which is for Divine good and truth in the Church, through which is the salvation of the human race. 519².)

118³. 'The hungry and thirsty,' in the Word,=those who continually long for truths, and to be perfected by means of them. Ill.

223³. 'The hungry and thirsty' (Ps.cvii.5)=those who have a longing to know good and truth. 386³⁷.

275⁷. 'To die of thirst' (Is.l.2)=the extinction of truth. (=desolation from a deficiency of truth from a spiritual origin. 342⁸.)

376⁴. 'To thirst'=to long for.

386⁶. 'To be hungry and thirsty'=to be deprived of the good of love and truths of faith.

—¹². 'To be dried up with thirst'=a deficiency of truth.

—²⁴. 'He that thirsteth for drink'=those who long for truths.

—²⁷. 'To thirst'=to believe in the Lord.

483². 'To thirst'=to long for truth.

—⁷. 'The wild asses quench their thirst' (Ps.civ.11)=the instruction of those in the Church who long for truths.

504²⁷. 'A land of thirst' (Ezek.xix.13)=a Church where there is no truth. (=no truth, but falsity in its stead. 730¹⁰.)

518⁷. 'I will pour out waters upon him that is thirsty' (Is.xliv.3)=to instruct in truths those in the affection of truth.

727⁴. 'Thirst'=a deficiency of truth.

730³⁴. That man in temptations is so infested by evils and falsities as scarcely to know otherwise than that he is in Hell, is meant by 'Jehovah led thee through the great and terrible wilderness, of the serpent . . . and of thirst, where there were no waters' (Deut. viii.15). . . 'Thirst where there were no waters'=a deficiency and shutting off of truth.

750⁹. 'Drink for the soul of the thirsty' (Is.xxxii.6)=the understanding of truth.

Thirteen. *Tredecim.*

Thirteenth. *Tertius decimus.*

A. 1668. 'In the thirteenth year they rebelled' (Gen.xiv.4)=the beginning of temptation in childhood. . . The thirteenth year is intermediate between the twelfth and the fourteenth (and the) intermediate between no temptation and temptation is 'thirteen.'

2109. 'A son of thirteen years' (Gen.xvii.25)=holy remains; for 'ten'=remains; and 'three,' what is holy. Hence the number 'thirteen,' being composed of ten and three,=holy remains.

Thirty. *Triginta.*

Thirtieth. *Trigesimus.*

A. 481. See NUMBER, here. 647. 7984.

1342. 'Shelah lived thirty years' (Gen.xi.14)=the beginning of the third state.

1345. 'Eber lived four and thirty years' (ver.16)=the beginning of the fourth state of this Church.

1347. 'Peleg lived thirty years' (ver.18)=the beginning of the fifth state.

1349. 'Reu lived two and thirty years' (ver.20)=the beginning of the sixth state.

1351. 'Serug lived thirty years' (ver.22)=the beginning of the seventh state of this Church.

2141. 'Thirty' (Gen.xviii.30)=those in some combats against evils.

2276. 'Peradventure there shall thirty be found there' (id.)=something of combat. The reason 'thirty'=something of combat, thus a little combat, is that this number is composed by the multiplication of five—which=a little—and six, which=labour or combat. Hence 'thirty,' wherever read in the Word,=some little, relatively. III.

—². 'Thirty pieces of silver'=that which they valued so little. III.

—⁴. The reason the Levites were taken to discharge the ministry . . . from a son of thirty years to fifty (Num.iv.) was that by 'thirty' were signified those being initiated, thus who could as yet but little carry on the (spiritual) warfare. (Compare 5335².)

—⁶. 'Thirty' (in the parable of the sower)=a little result, and that he had laboured but little. (=a fulness of remains. 5335².)

2959³. 'Thirty'=the state of vastation of the sons of Jacob: that it was no vastation. Ex.

2966⁶. 'They took the thirty pieces of silver . . . and gave them for the potter's field' (Matt.xxvii.9). 'Thirty'=what is little so as to be scarcely anything.

5291¹⁰. The brazen sea . . . thirty cubits in circumference . . . (=a plenary complex. 10235⁷.)

5335. 'Joseph was a son of thirty years' (Gen.xli.46)=a full state of remains.

— The number 'thirty,' in the Word,=something of combat, and also a full state of remains. The reason it has this double signification, is that it is composed of five and six multiplied together, and also of three and ten . . . and 'three'=what is full, and 'ten,' remains. (See above, at 2276.)

—². That 'thirty'=a fulness of remains. III.

—³. The reason the Lord did not manifest Himself until He was thirty years of age (Luke.iii.23) was that He was then in a fulness of remains. Ex.

7984². When they have a full state of remains, they are elevated into Heaven: this state is what is signified by 'thirty.' —⁴.

8851. The age of the men (in Jupiter) is for the most part thirty years, according to the years of our Earth: those who exceed it are said to be unteachable. Ex.

9082. 'He shall give to their lord thirty shekels of silver' (Ex.xxi.32)=that the internal man shall restore it to the full. . . 'Thirty'=what is full.

9617. 'The length of one curtain thirty cubits' (Ex.xxvi.8)=what is full of the truth which is from good. . . 'Thirty'=what is full.

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

H. 426. Some stay many years in the World of Spirits, but not beyond thirty. (Compare R.866².)

Thistle. *Carduus*.

A. 272. 'The thorn and the thistle' (Gen.iii.18)=curse and vastation. 273, Ex. and III.

R. 439⁶. 'Thorns,' 'briers,' 'thistles=*tribuli*,' and 'thistles'=the falsities of evil, from their stings.

T. 78⁵. With those in Hell, there appear . . . briers, nettles, thorns, and thistles . . .

E. 654⁵⁶. 'The thistle shall possess them' (Hos.ix.6)=that evil will pervert them. (=that falsity will destroy all truth. 799¹⁴.)

714¹⁸. See THORN, here.

Thistle. *Tribulus*.

A. 9144⁷. 'The thistle and the thorn' (Hos.x.8)=evil and falsity vastating the goods and truths of worship. (=that evils and falsities will enter and make worship. 9714⁸.)

P. 313³. 'The thorn and the thistle' (Gen.iii.)=mere falsity and evil. T.498².

R. 439⁶. See THISTLE=*carduus*, here.

E. 391²⁸. 'The thorn and the thistle shall come up on their altars' (Hos.x.8)=truth falsified and the derivative evil in all their worship.

Thoracic duct. *Ductus thoracicus*.

D. 1127. On those who constitute the province of the thoracic duct, etc.

Thorn. *Spina*.

Thorny. *Spineus, Spinus*.

See under BRIER.

A. 272. See THISTLE=*carduus*, here. R.439⁶.

3310². 'Thorns' (in the parable of the sower)=evils. (See 9144⁸.) (=the concupiscences of evil. Life 90.)

3941³. 'To reap thorns' (Jer.xii.13)=the evils and falsities which are of the love of self and of the world. E.304¹⁰. (=the evils of falsity. E.374⁵.)

9144. 'If fire catch in thorns' (Ex.xxii.6)=(anger from evil affection) which injects itself into falsities. Ex.

—⁵. That 'thorns'=the falsities of concupiscences. III.

—⁷. See THISTLE=*tribulus*, here. E.391²⁸. P.313³.

— 'A fire of thorns' (Ps.cxviii.12)=concupiscence of evil.

— 'To gather grapes of thorns' (Matt.vii.16)=the goods of faith and charity from the falsities of concupiscences.

—⁹. The falsities of concupiscences which are signified by 'thorns,' are the falsities confirmatory of the things of the world and its pleasures; for these falsities more than all others catch fire and blaze up, because they are concupiscences in the body, which are felt; and therefore also they close the internal man, so that it savours nothing which is of the salvation of the soul and of eternal life.

—¹⁰. 'The crown of thorns' which was placed on the Lord's head, represented of what quality the Divine truth was then in the Jewish Church, namely, that it was suffocated by the falsities of concupiscences. T.130³.

—¹¹. Hence it is evident what was signified by 'the thorny crown.'

M. 231. I descended by the ladder, and saw a level country covered with a dense growth with thorns and nettles intermingled.

[M.] 315⁶. By which both brains are continued into the spine . . .

D. Min. 4637. When what is holy and good falls down from the Lord . . . into a man and the delight of his life, it is then as it were seed hidden in the ground. If the delight is pride, or the love of self, it falls into evil ground, where there are thorns; and so also if it falls . . . into the desire for gain.

E. 237⁶. 'To obstruct the way with thorns' (Hos.ii.6) = to obstruct all the thoughts by falsities of evil . . .

403¹⁶. 'Thorns,' and 'bramble-bush' (Luke vi.44) = the evils opposed to these goods.

544³. They do not admit any truth, and therefore are called 'stubborn and thorny' (Ezek.ii.6).

560⁵. 'They shall be for thorns in your eyes' (Num. xxxiii.55) = that malignant falsities will inflict injury on the truths of the Church.

654⁵⁶. 'Thorns shall be in their tents' (Hos.ix.6) = the falsity of evil in worship.

714¹³. For the tail is a continuation of the spine, which is protended from the brains . . .

—¹⁸. The thorns shall come up in her palaces, the thistle-*carduus*-and the brier in her fortresses' (Is. xxxiv.13). . . The falsities and evils in which they are, are signified by 'the thorns,' 'the thistle,' and 'the brier.'

730⁶. 'The thorn of the brier' (Is.xxxii.13) = the falsity of evil.

799¹⁴. That the evils of falsity will destroy all their good, is signified by 'the thorn shall be in their tabernacles' (Hos.ix.6).

Thorn-thicket. *Vepretum*.

See BRAMBLE-*vepres*.

E. 223⁷. 'The lion from the thorn-thicket' (Jer.iv.7) = falsity from evil.

304¹². 'A briery and thorn-thicket' (Is.vii.24) = falsity and evil.

504²². 'A thorn-thicket and briery' (Is.x.17) = the evils and falsities of the doctrine of the Church.

Thought. *Cogitatio*.

Think. *Cogitare*.

Cogitative. *Cogitativus*.

Cogitatively. *Cogitative*.

See IDEA all through; and also under AFFECTION, BIRD, CONTRIVE, and REFLECT.

A. 33. If you remove the loves, or cupidities, thought at once ceases.

36. Faith supposed to be mere thought. 2228².

41. Every least of thought of an angelic Spirit is alive.

99⁹. For then all man's thoughts, and ideas of thoughts . . . are open . . . even to the Lord.

174. Their cogitative speech. 180, Ex.

228. The least of thought with man is more perceptible to the Angels than its greatest.

261. 'I will multiply thy conception' = all the thought. 264, Ex.

318. He was then left by himself, that he might think as in the world; for in the other life the thoughts of all can be manifestly perceived . . . 549.

322². Spirits think far more clearly and distinctly than they had thought (here). They involve more things in one idea of thought, than they did in a thousand when they thought (here).

362. For man's thought is such that while he is intent upon anything, he places that before anything else . . .

442. These doctrines were matters of much more profound thought than at this day . . .

443. Their thought is as clearly communicated as if they spoke aloud.

444. He then said that the spirit is thought. . . But how can there be thought without an organic substance from which to think? . . . If the soul or spirit were only thought, man would have no need for so much brain . . .

549. See AFFECTION, here.

586. 'Every figment of the thoughts of his heart was only evil' (Gen.vi.5) = that there was no perception of good and truth. Ex.

590. There is a kind of perpetual marriage of the thought and will. (Continued under IDEA.)

605^e. They indulged not so much in knowledges, as in profound thoughts . . . This was the wisdom of the ancients.

745. 'Bird,' in general, = thoughts-*cogitata*. (= thoughts-*cogitationes*. 778.)

823. The thoughts a man has harboured against others (there) lie open . . . for there is a perception of all thoughts. . . With the evil all their evil deeds and thoughts-*cogitata*-return, to the life. But not so with the good . . .

829^e. (These penalties cause them) to desist from thinking in that (lascivious) way. De Conj.127.

830. For whatever a Spirit thinks, they who are near instantly know and perceive.

904³. Man (supposes) that he thinks from himself; but he has not a single idea of thought . . . from himself; but he has what is evil and false through evil Spirits from Hell, and what is good and true through Angels from the Lord.

962. In the penalty of discernption as to the thoughts, the interior thoughts fight with the exterior ones, which is attended with interior torture.

978. They suppose that the internal man is thought . . . yet the evil have thought . . . from which it is evident that man's thought is not of the internal man, but of the external.

991. For man thinks from these scientifics.

— . Man's thought from sensuous scientifics. Sig.

1015². When he is in thought abstracted from the body, and is thinking as it were in his spirit.

1102³. When man thinks well about the Lord and the neighbour . . .

1108. (In vastation) some think very little. Des.

1118^e. Being celestial men, whatever they thought shone forth from their face and eyes . . . They could not put on an expression which did not agree with what they thought.

1124. They supposed themselves so subtle that no one would perceive what they thought.

1159. The correspondence of the tongue with man's thought.

1265. Many were inflowing into my thoughts, and holding them as it were bound. . . They were of those who lived before the Flood . . .

1266. If the Antediluvians came into the World of Spirits . . . they would take away from all the Spirits they met, except the good, the faculty of thinking. 1673², Ex.

1274². The Spirits of whom others think . . . are present in a moment.

1316. When this reigns with a man, there is the like in every one of his thoughts, nay, in the least of his thoughts.

1318. 'Nothing will be withheld from them of all they have thought to do' (Gen. xi. 7) = unless their state is changed. . . 'The thought to do' is nothing but the intention, that is, the end . . . And when the state is changed, so is the end; and, with the end, the thought. 1321².

1389. Souls wonder that there is such a communication of another's thoughts. Ex.

1395^e. Whatever they had thought against others, (there) stands forth to view.

1399^e. The things which inflow (from Heaven) into man's thoughts, are only the ultimate effects.

1435. Every scientific from which man thinks. Sig. (Continued under IDEA.)

1463. There are changes of state of both the thoughts and the affections: the (former) are Knowledges . . .

1487. The scientifics acquired in childhood are disposed by the Lord into order, in order to serve for use; first, that he may be able to think . . .

1495³. For in the thought . . . lie hidden all the arcana of analytical art and science . . . even with children, whose every thought and derivative word is most full of them.

1511. Spirits who are in falsities, inflow into the thought . . . Genii, into the will.

1594². The sole difference (between the life of a sensuous man and that of brutes is) that the man can think, and reason . . .

1637^e. Souls perceive whatever a man thinks.

1639. Without the interior memory . . . man can think nothing.

1640^e. Before a Spirit speaks, it is known from the thought alone what he intends to say; for the thought inflows more quickly than the speech.

1673². For there is a communication of all thoughts (there).

1702². By communication with the internal man, man can think about celestial and spiritual things, or look upwards, which beasts cannot do; and by communication with the exterior man, he can think about worldly and bodily things . . .

1707³. Through these (remains) the Lord inflows into the rational man, and through this into the exterior man, and thus it is granted to man to think, and to be man. 1906³.

1757. Human thought, after the decease of the body, becomes more distinct and clear, and the ideas of thought become discrete . . .

1762. Their thought was thus made manifest as it were in a form . . . by changes induced on the face. Des.

1820⁴. (In temptations, evil Spirits) hold the thought persistently in one thing, and thus fill it with phantasies.

1850^e. For such as a man is in general, such is he in the singulars of his thought and affection.

1878^e. As there is a communion (there) of the thoughts of all . . .

1880³. The Spirits and Angels with other men . . . merely perceive the thoughts and affections of those with whom they are.

1901². This intellectual truth . . . is the Spiritual itself which inflows through Heaven, by an internal way, with every man . . . It is like a kind of light which illuminates, and gives the faculty of knowing, thinking, and understanding.

1904³. (Thus) man cannot think as of himself from intellectual truth, but from rational and scientific truth . . .

1914². When anything contrary to the truth of conscience inflows into the thought . . . it grieves them . . . How much more the Lord, who had . . . thought from the affection of intellectual truth, which is above the Rational?

—³. He who thinks from intellectual truth is above Heaven; for the Angels of the Third Heaven do not think from it; but from the interior of the Rational. But in proportion as the Lord united the Human essence to the Divine, He thought from Divine good itself, that is, from Jehovah.

—⁴. The fathers of the Most Ancient Church, who had perception, thought from the interior Rational. The fathers of the Ancient Church, who had conscience, thought from the exterior or natural Rational. But all who are without conscience never think from the Rational . . . but from the sensuous and corporeal Natural.

—^e. A rational man is one who thinks the good and truth of faith . . . They who think what is evil and false are insane in thought.

1919. The Lord's thought from His perception. Sig.

— They who are in perception think from nothing else; but still perception is one thing, and thought another. Ex.

—². (So) thought is distinct from conscience, and yet it flows from it. Ex.

[A. 1919]³. The Lord's perception was immediately from Jehovah . . . but His **thought** was from intellectual truth and its affection. 2545^e.

1925. The **thought** of the interior man in the Lord. Sig. and Ex.

1926². In proportion as the Lord united Himself to Jehovah, His **thought** became more interior . . . This is the **thought** which is meant by the interior **thought** which was from the Lord's Internal, here signified by 'the Angel of Jehovah.'

1931². Ordinary Spirits perceive a man's **thoughts** better than the man himself; angelic Spirits, the still more interior things of the **thoughts**; and Angels, those things still more interior, namely, the causes and ends, of which the man knows but little. . . How much more the Lord.

1935. The Lord's interior **thought** was from the affection of intellectual truth . . . Such **thought** is never in any man, nor can be. With man there is an interior **thought** which inflows through his internal man into the interior Rational, from the Lord, with those who have conscience; as may be evident from the fact that they can observe the evil and falsity in their external man . . . This **thought** is much lower, and cannot be in any way compared with the Lord's . . . But they who have not conscience cannot have interior **thought**; and therefore there is no combat in them. Ex.

1937³. The heavenly proprium of man is formed in the conatus of his **thought**.

1953². There is a sight which is still more internal, which looks into these objects, and thus **thinks**.

1983³. They reduce their interiors into a state of persuasion . . . and thus compel . . . Spirits to **think** as they do.

2004². From the Lord . . . life continually inflows into man's Rational, and through this into his . . . scientifics and Knowledge, and not only adapts them to receive the life, but also disposes them into order, and thus causes man to be able to **think** . . . This is the conjunction of the Lord with man, without which man could never **think** . . . This may be evident from the fact that in man's **thought** there are numberless arcana of science and of analytical art . . . which never inflow through the senses . . . but through the internal man.

2094³. When man is in truth, that is, in the internal sense, he can, as to **thought**, make one with those in Heaven.

2122. Most (from the Christian world) **think** nothing else than filthy, obscene, and profane things. 2125^e.

2129. In these conflicts . . . such Spirits are driven into a state in which they do not, as is usual, **think** in society or communion, but each for himself. From the **thoughts** thus at variance . . . a noise is heard as of many waters . . . —².

2144⁴. All the Lord's **thought** was from Divine perception; because He alone was a Divine and celestial man . . . 2287.

2157. (The **thought** of the celestial Angels des.)

2190^e. Myriads of myriads of his **thoughts** about goods and truths . . . are in his Holy (of worship).

2209^e. There must always be some appearances from sensuous things, upon which the **thought** must lean. Ex.

2228². **Thought** saves no one . . . All the **thought** which does not agree with the life perishes . . . Con-sociations in Heaven . . . are not according to **thoughts** which are not of the life. (Such) **thoughts** are simulatory . . . 2401², Ex.

2231². All the perception and **thought** would (then) be as the light from a flame.

2242². For man's **thought** goes no further than to the nearest things.

2243. Falsity from evil is all that a man **thinks** while he is in evil. Ex.

2245. The Lord's **thought** from the Divine. Sig. and Ex.

—, 'To look forth' = to **think**. Ex.

—². The Lord's **thought** was from the Human conjoined with the Divine . . . but the perception, from which was the **thought**, was from the Divine. 2249, Sig. and Ex.

2256². Whatever man has **thought** and done, remains.

2271. 'He added to speak to him' = **thought**. Ex.

2272. In temptations come new **thoughts**, contrary to the former ones, and to which the man can afterwards be bent. 2273^e, Ex. 2334.

2287. 'To speak' = to **think**.

2294. (The strong desire of Spirits to lead infants to **think**. Ex.)

2301. Infants of a celestial genius . . . **think**, etc. more softly.

2329⁶. For without an idea nothing can be **thought**.

2335². (Such) are judged according to their **thoughts** etc.; and (therefore) must be condemned; for . . . of himself man **thinks** nothing but evil . . .

2343⁶. For what Spirits merely **think** even, is apprehended, and diffuses from itself a sphere . . .

2363^e. All the **thought** then is according to the affection.

2367. How few things come to the **thought** here.

2401². It is not the **thought** which lives after death, except that which flows from the will.

2410. Evil (both hereditary and actual) adheres to man in every single **thought**.

2456. The Lord's **thought** about the last time. Sig.

2471. To the interior memory pertain the ideas of the speech of Spirits, which are of the interior sight, and all rational things, from the ideas of which, **thought** itself comes forth.

2474. The smallest particulars which the man has ever **thought**, etc. (are inscribed on the interior memory). 2483.

2478. I then knew no otherwise than . . . that I had **thought** what I had not **thought**.

2480. The Rational procured from this, is that from which they **think** . . .

—^e. Everyone **thinks** from affection . . .

2483. Then all the particulars of the **thoughts** . . . came forth as in clear day.

2488. I had imagined that no Spirit could know the things . . . in my thought; whereas the Spirits with man know and observe the smallest things of his . . . thoughts, much more clearly than the man himself. . . Let no man believe that his thoughts are hidden, and that he is not to render an account of his thoughts . . . for the deeds have their quality from the thoughts; and the thoughts from the ends.

2500². The Lord's instruction . . . was by . . . Divine thoughts, etc. from Himself. Ex.

2506. 'To say' = to think.

2511. The Lord's first thought about and from the doctrine of faith. Tr. 2545. 2551. 2552.

2515. Thought from perception. Sig. and Ex.

— There are thoughts from perception; thoughts from conscience; and thoughts from no conscience. Thoughts from perception exist solely with the celestial . . . This thought is the inmost which exists with man. Ex.

— Thoughts from conscience are lower, and exist with the spiritual. Ex.

—². Thoughts from no conscience exist with those who do not suffer themselves to be ruled by good and truth. Fully ex.

—^e. But the Lord's thought transcended all human understanding; for it was immediately from the Divine.

2520². This love directed the Lord's thoughts while He was still in the maternal human.

2552. Perception is higher, and the Lord had it from the Divine Itself; but thought is lower, and He had it from the Intellectual itself; and as it was perception from which He had thought, so the answer to 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. (Both) the perception and the conscience are from the Lord . . . but the man's thought is from the Rational, and appears to him as from himself. Thus, when he thinks about any Thing from the Rational, the conclusion of the thought, or the answer, comes from the perception, or conscience; thus the answer is given him by the Lord . . .

2553. The derivative thought. Sig. and Ex.

— All man's thoughts are terminated in natural things which are of his sensuous things. Ex.

2571². Hitherto the Lord's thought was about the doctrine of faith, but now about that of love and charity. Sig. and Ex.

— For when a man has become spiritual and celestial, he no longer thinks from truth, but from good.

2588⁷. Whatever is thought, is seen by the interior sight . . .

2593^e. The Ancients' mode of thinking, etc. was representative. Ex.

2596. In the other life all thoughts are communicated. 2748^e.

2619. As He had thought. Sig. and Ex.

— This thought was from the Divine Celestial through the Divine Spiritual.

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—². With man . . . it is good from which he perceives; but truth through which he thinks. Ex.

2626. For Divine thought-*cogitare*-is to will.

2641. 'To see' is predicated of the things which are of thought.

2679. For it is implanted in them by the Lord that they think much about eternal life . . .

2682². For those being regenerated think much about doctrine and life, because they think much about eternal salvation . . .

2684. The state of thought (of those in desolation of truth). Sig. and Ex. 2688.

2689. (Those being reformed) are kept by the Lord in the affection of good, and in the thought of truth; and therefore they come into anxiety when deprived of these. Tr.

—⁴. Such as is the affection or love, such is the thought. Ex.

2694³. Unless the affection is broken, the thought remains in its own state; for thought has its belief and its life from affection.

2715. Evil in the will continually inflows into the thought, so that the good there is relatively obscured.

2731. Wives are affections of good . . . men are thoughts of truth.

2748^e. It was granted to perceive their thoughts (which) were horribly filthy and obscene.

2763³. By the knowledge of correspondences the Ancients could think with Spirits and Angels.

2770. Thought and reflection. Sig. and Ex.

2789. The Lord's thought and mental view from the Divine. Sig. and Ex. 2829.

2851². Only through thinks does anything of the light of Heaven enter (with those in evil and falsity) by means of which they can think and reason. 3167².

2871^e. If the life (of the love of self and of the world) were taken away from such, they would not have anything of thought and will left.

2873. When the Angels merely think about such freedom . . . they are seized with internal pain; and when evil Spirits merely think about (heavenly) freedom . . . they feel anguish.

2874. Freedom is to think and will from affection.

2876. It is an eternal law that everyone be in freedom as to . . . his affections and thoughts. 2877, Ex. 2882, Ex.

2883. Therefore man must . . . think truth [as] of himself. Ex.

2886. No one can think from himself; but from others, and these again from others, and so on. (See AFFECTION, here.) 4319, Ex.

2888^e. Men will believe that they think, etc. from themselves . . . yet nothing is further from the truth.

2930. Man was so created that . . . he did not think one thing and will another . . . But with the spiritual the one faculty has been separated from the other.

Q

[A.] 2992. When I was speaking about the viscera . . . the Angels led my **thoughts** . . . They did not **think** one whit about the viscera ; but solely about the spiritual things to which they correspond.

3020³. To the rational mind belongs also all the **thinking faculty**—*cogitativum*—which is perceptive of what is true and good, etc.

3033². When a man wills good . . . then when anything is to be **thought** which is to be willed and done, his good will inflows into his **thought**—*cogitare*, and applies itself to the Knowledges there . . . and impels him so to **think**, will, and act. (And so also with a man who wills evil.)

3217^e. When Angels who are discoursing about the Intellectual, inflow into their **thoughts**, horses are represented.

3219². They opined that the things which are of **thought** inflow from without, through the external senses . . .

—³. I was (thus) instructed that all things of **thought** inflow from within ; and not from without, although it appears so ; (for) it is contrary to order for the posterior to inflow into the prior . . .

3226². In Heaven nothing is **thought** of than celestial and spiritual things . . . but in the world, scarcely anything than corporeal and natural things . . . And, as spiritual and celestial things . . . are presented representatively with man in his natural things, they remain implanted, and man is in them when he puts off the body.

3293^e. For man cannot **think** spiritually immediately after death, except from the things which are of his Natural.

3316². (This shows) the nature of the **thought** and perception of the Angels, and how remote these are from the **thought** and perception of man. If man were to **think** in like manner, (as for instance) at the Holy Supper, and instead of bread perceived love to the Lord, and instead of wine love towards the neighbour, he would be in like **thought** and perception with the Angels, who would then approach nearer to him, until at last they could consociate their **thoughts** ; but only so far as the man was at the same time in good.

3336². (The origin of man's **thought**. Fully quoted under AFFECTION.)

3337^e. Man's interior imagination, or **thought**, consists solely of forms and appearances of such things as have been imbibed by the sight of the mind, still more wonderfully varied, and, so to speak, modified.

3342. By wonderful variations of light and shade (Spirits and Angels) present to the life the things they are **thinking**, before the internal and at the same time the external sight of him to whom they are speaking, and insinuate them by suitable changes of the state of the affections. Ex.

3347. The Angels compared human **thought** and the derivative speech to the external form of man (which is full of innumerable forms within) . . . They also compared the faculty of **thinking** to the faculty of the viscera of acting according to the form of the fibres, and

said that the faculty is not of the fibres, but of the life in them, as the faculty of **thinking** is not of the mind, but of the life from the Lord inflowing into it.

3367. **Thought** from the Divine. Sig. and Ex.

3469². In the Natural as in a plane are founded the **thought** and will of man.

3489. The Angels . . . attend to the ends . . . and to the derivative **thoughts**.

—². In the other life they **think** and speak solely according to their internals. Ex.

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

3573³. (With the regenerate) whatever the man wills and **thinks** in his Rational, presents itself conspicuously in his Natural ; and this, in his face. (But it is now believed to be a matter of civil prudence to hide the **thoughts**. Ex.)

3599². All the **thinking faculty**—*cogitativum*—even with infants, is of truth adjoined to the Voluntary which is of good.

3603³. In his second age, man . . . begins to reflect upon (truths) from his own **thought**, and all that which he superadds from his own **thought** pleases him . . .

—⁵. Good with man (when regenerate) . . . is in every single thing he **thinks** . . .

—^e. The Involuntary which is from the Lord . . . manifests itself with the regenerate ; and in the meantime it has disposed . . . each and all things of their **thought** and will, although it did not appear.

3606. 'Esau said in his heart'=**thought**.

3610². For there is nothing of the Divine in their life except that they can **think** and speak.

3623^e. Without good and truth man could neither will nor **think** anything ; for all his willing is from good, or non-good, and all his **thinking** is from truth, or non-truth. Hence man has his lives, which are one life when the **thinking** is from the willing . . .

3632^e. (For) speech flows from **thought** ; yet the words are not such in the **thought**. (They only correspond to it.)

3660². For the **thoughts** of Spirits and Angels are not intruded upon by cares of worldly, corporeal, and earthly things, as is the case with men.

3679. The **thought** of natural good concerning conjunction . . . Sig. and Ex.

—¹. 'To see'=**to think** ; for to **think** is nothing else than to see inwardly, or internal sight.

—². The **thought** of natural good is the **thought** of the rational or internal man in the natural or external man . . . for (the former) is that which **thinks**, and not (the latter). Ex. . . Therefore, unless the internal man **thought** in the external, it would not be possible to **think** at all. And yet **thought** appears to man as if it were in his external man ; for he **thinks** from those things which have entered through the senses . . . Ex.

—³. It is the **thought** which speaks through (the

organs of speech); for speech is nothing but the **thought** speaking.

—⁴. As to **thought**, the case is this. So long as man lives in the body, he **thinks** from the Rational, in the Natural; but in one way when the Natural corresponds to the Rational, and in another when it does not correspond. When the Natural corresponds, the man is rational, and **thinks** spiritually; (otherwise) he cannot **think** spiritually. Fully ex.

—⁵. But Spirits and Angels do not **think** in the same way as man. Their **thought** is indeed terminated in the Natural; for they have with them all the natural memory and its affections, but they are not allowed to use it; but still it serves them as a plane . . . so that the ideas of their **thought** are terminated there. Hence it is that the ideas of their **thought** are interior . . . (Thus) *their thought*, also, is such as is the correspondence of their Natural with their Rational; and there are Spirits who are rational, and **think** spiritually; and those who are not rational, and do not **think** spiritually. Ex.

—⁶. (Thus) the **thought** of natural good is **thought** in the good of the natural . . . The Rational **thinks** in the good of the Natural when it regards good as the end. Ex.

3726⁴. **Thoughts** supposed to be abstract things.

3727. Man's **thought**, speech, and action, which are the ultimates of order, are nothing else than truths from good; for they are images or forms of good . . .

3735². When a man **thinks** about 'bread' . . . this **thought** which he has about bread, serves the Angels with him as an object for **thinking** about the good of love; for the Angels apprehend nothing of the **thought** of man about bread. (Another examp.)

3741². (So) **thought** inflows into the organic forms of the tongue, and produces speech.

3747³. The second degree of life, called the internal and rational man, is that by which man is above animals, for by means of it he can **think** and will what is good and true . . . And the third degree is that through which the Lord inflows into the rational mind, whence he has the faculty of **thinking** as a man . . .

3748². I asked him how he understood the fact that **thought**, which is spiritual, moves the whole face . . . and the organs of speech . . . 4044.

3849. For without affection, man cannot even **think** . . .

3862. (Thus) all **thoughts** which are of faith or truth are variegations of celestial and spiritual light.

3934². **Thinking** and willing good are impossible without doing good. Ex.

—³. Comparatively as man's will and derivative **thought** (are exhibited) in his face. Ex.

3938^e. Love is man's willing; and thence it is his **thinking** . . .

3954. When the sense of the letter ascends . . . into the sphere where the **thought** is *cogitatur*—from the Lord and about the Lord . . . it is so perceived by the Angels, to whom the internal sense is the Word, for the **thinking** of which the sense of the letter serves as a

plane. . . The Angels cannot **think** about worldly, earthly, and corporeal things.

3957². For while man is in the body, corporeal and worldly things occupy his **thoughts**, which induce obscurity; but when he is divested of the body . . . it is with him as with those who are in interior **thought** by the abstraction of their mind from external sensuous things. Des.

—⁵. He who in the world has **thought** solely of such worldly things . . . is not fitted to be among those whose delight it is to **think** of heavenly things.

—⁶. When the externals . . . are taken away, the man is such as he has been inwardly; that is, he so **thinks** and wills. If his **thoughts** within have been deceits, machinations, aspiration for dignities, gains, reputation for their sake, hatreds, revenges, and the like, he then **thinks** such things . . . however he might have concealed his **thoughts** before men.

4042. (In the brain) is the source of the **thoughts** which are of the understanding, and of the affections which are of the will.

4046². (The Spirits of the dura mater) are those who had **thought** nothing about spiritual and heavenly things . . . —³.

4047. (The Spirits of the pia mater) are such as had not trusted much to their own **thought**, and had not determined themselves to any fixed **thought** about holy things; but had depended on the belief of others.

4067². In such (spiritual) society is every man as to his . . . **thoughts** and affections . . . All that he **thinks** and wills is thence, inasmuch that if the Societies of Spirits and Angels . . . were taken away, he would that moment have no **thought** and no will. 4073². 4096¹.

4077^e. Whereas man has not the least of **thought**, or will, which does not come from the Lord by influx through Spirits.

4104². Such is angelic **thought**; and, wonderful to say, such is the **thought** of the internal spiritual man while he lives in the body, although the external man is quite unaware of it; and therefore when a regenerated man dies, he comes into the like **thought**, and can **think** and speak with the Angels, without instruction, which would be impossible unless he had had such interior **thought**.

4111². The states of Spirits as to good and truth are according to the Societies in which they are; for all the **thought** inflows through others, and, proximately, through those with whom they are in Society; and therefore when they are removed . . . into another Society, the states of their **thoughts** and affections are changed . . .

4126. To speak good and **think** evil. Sig. and Ex.

— But in the other life all **thought** is manifest; for it is communicated by a certain sphere . . .

4154². He who **thinks** from scientifics (supposes) that the natural things from which he **thinks** are inmost things, whereas they are external ones.

4211³. For the conjunction of the Lord with man is according to the state of his **thought** (about Him), and the derivative affection. Ex.

[A.] 4214⁵. When such approach any heavenly Society . . . their **thought** is so obscured that they cannot even think. Ex.

4215². There is a correspondence of the **thoughts** and affections with the actions and gestures.

4227². (Such Spirits) obsess the **thoughts** and the will of men who are like them.

4245². The things which man **thinks**, and from which he **thinks**, affect him. If he **thought** from the goods of clarity, he would plainly see that the truths of faith are in the second place, and he would then also see the truths themselves as in the light. Ex.

4247². Such is the circle, that everything of knowledge is insinuated through the sight or hearing into the **thought**, thence into the will, and from the will through the **thought** into the act. . . From the memory, which is like an internal sight, there is a like circle, namely, from that sight through the **thought** into the will, and from the will through the **thought** into the act. . .

4249². For whatever man **thinks** and wills, that is, all his **thought** and all his affection, is either from Hell, or from Heaven. (Continued under AFFECTION.)

4280³. (For) the internal man itself **thinks** no otherwise (than according to the internal sense of the Word); for when the external man apprehends the Word according to the letter, the internal man does so according to the internal sense; although the man, while he lives in the body, is unaware of this.

4292⁴. The speech of man represents his **thought**. Ex.

4317⁵. Hereditary evil is in the will itself and thence in the **thought**.

4326. Those who relate to the general involuntary sense . . . can well perceive a man's **thoughts-cogitata**, but do not want to expose and utter them.

4327^e. Their **thoughts** have been communicated to me, which were abominable, being full of cruelties and butcheries.

4329. That their **thought** was general, that is, of a number together, I could apperceive from the things which inflowed thence into my **thought**. Fully ex.

—³. They drew conclusions as to the interiors of my **thoughts** and affections so dexterously, that I began to be afraid to **think** anything more; for they disclosed things which I did not know to be in me. . .

4364. (These confirmatory things) are added to the man's **thoughts** and affections, that is, to the things which he knows and loves. . .

—². He who has been regenerated . . . if he reflects upon his past life, will find that he has been led by means of many things of his **thought**, and by many things of his affection.

—³. For man can **think** not only of what he sees and feels, but also of what he does not see and feel. . .

—⁴. Yet there is something more interior (than the body) which **thinks** and wills.

4373^e. In this manner do angelic **thoughts** correspond with human ones.

4387^e. The internal sense . . . coincides . . . with the

spiritual speech of the Angels' **thought**. Their speech is spiritual, because their **thought** is from the light of Heaven.

4403. Societies send Spirits to others, and through them perceive their **thoughts-cogitata**-and affections, and thus communicate.

4408. The objects of the world . . . enter through the eye, and store themselves in the memory . . . under a like visual form; for the things thence reproduced are seen inwardly; thence comes man's imagination . . . These objects, when they appear still more interiorly, present **thought**, and this also under some visual form, but a purer one, the ideas of which are called immaterial, and also intellectual.

4464^e. For in the other life they cannot hide what they have **thought**, because the **thoughts** lie plainly open there. . .

4480^e. For the Angels cannot **think** otherwise than spiritually on every subject. . . To **think** spiritually is to **think** about the things of the Lord's Kingdom. . .

4525². For man has been created . . . into the potency of being elevated by the Lord as to his **thoughts** and affections above the natural world, and thence of **thinking** about God. . .

4526^e. For truths make all of man's understanding; for all of his **thought** is employed in [deciding] that the thing is so or is not so, that is, that it is true, or not true.

4570². Those in the external Natural are called sensitive men; for they scarcely go further with their **thought**.

4627². They said they could apperceive all the ideas of my **thought**, and also of those around me. Ex. . . They added that they saw certain angelic Societies with me, and that their **thoughts** were represented by various colourings. Des.

4629. For what Spirits **think**, both in general and in particular, is manifestly perceived by others.

4632. When I **thought** about the rule of the soul in the body . . . (these) infernals **thought** of the control of the soul over the anus. . . So when I **thought** about conjugal love. . . (other) infernals **thought** about the filthy things of adultery. And when I **thought** about sincerity, (others) of them **thought** of wicked deeds from deceit.

4652. The **thought** of a man when speaking, is nothing but the speech of his spirit. Ex.

4653. For man's spirit is among Spirits in the other life, and **thinks** there. . .

4654. There were Spirits who inflowed very strongly into my **thought**. . .

4657^e. Good Spirits do not hide their **thoughts-cogitata**.

4658². The Scholastics do not go from **thought** to terms; but from terms to **thoughts**. . . Many of them do not even go to **thoughts**. . .

—³. For all things of human **thought** and the derivative speech are analytical.

—⁶. (Aristotle) said he had known that his spirit would live after death . . . because it can **think**. . .

4674². Every man as to his spirit is in some Society, either angelic or diabolical: his **thought** is there; but his speech and actions are among men.

4676². The spirit does not know what old age is; and yet it is the spirit that **thinks** in the body... The reason this **thought** of the spirit cannot be communicated to the body, and the man thus know that he lives after death, is that so long as his spirit remains in the body, he cannot **think** otherwise than from the principles which his natural man has become imbued with... (so that) the influx of that **thought** is not received.

4689². The **thoughts** of everyone are there communicated much more openly than by any speech (here); and no one is allowed to speak otherwise than as he **thinks** and believes. Examp.

4729. (For such) **think** from lower and sensuous things.

4742. All the **thought** of the Angels is effected by the variegation of the light of Heaven, as also is the **thought** of man, although he is not aware of it; because with man that light falls into material images or ideas, which, being in his natural man, are from the light of the world... But in the other life, when the sight of the eye... is in the light of Heaven, it becomes manifest that his **thought** is from it.

4746. 'They lifted up their eyes and saw'=further **thought**; for (this expression)=intention and **thought**, or intense **thought**.

4760². (They allege) that **thought**, which man has above the brutes, is a thing which he attains by coming to maturity later. —³.

4766². Does he not **think** of three Gods?

—⁴. It would follow that to **think** what is true is of the Church, but not to **think** what is good; and thus that the **thought** of the man of the Church may be in contradiction to itself; that is, to **think** what is evil, and at the same time to **think** what is true; and so by **thinking** evil be with the devil, and by **thinking** truth be with the Lord.

4799³. (Effect on the face, of **thinking** one thing and saying another.)

4814². The **thoughts** of the Angels derive nothing from time and space... Neither does man perceive time when in interior **thought**, but when in exterior, as may be evident from the state of a man when his exterior **thought** has been lulled, that is, when he is asleep.

4850². The changes of state of the **thoughts** are in those of the affections as singulars are in generals, and are, relatively, variations.

4857³. So long as man lives in the world, he **thinks** from the natural and worldly things which are there, and not from spiritual and heavenly things...

4884². That which man only **thinks**, and does not do; and still more that which he **thinks** and does not want to do, is no otherwise than outside the man, and is dissipated like chaff by the slightest wind... from which it may be known what faith is without works.

4901². Spirits and Angels have no **thought** from

times, as have men... but their **thought** is from states of life. Ex. (Continued under IDEA.)

—³. **Thought** from the interior memory has not times and spaces adjoined to it; but states and their progressions instead. Hence it is that they correspond.

5000. 'She spake to Joseph day by day'=**thought** about that Thing.

— The reason 'to speak'=to think, is that **thought** is interior speech; and, when man thinks, he is then speaking to himself.

5044. With all in temptations there inflows truth from the Lord, which rules and governs the **thoughts**, and raises them up whenever they fall into doubts, or into despair.

5084⁵. Man is above beasts... in this: that he can **think**, [and this] not only about the causes of things, but also about the Divine...

5089². Unless the **thought** with man can be elevated above sensuous things, so that these are beheld as below him, he cannot have a taste—*sapere*—for anything interior in the Word... For (such) have immersed their **thoughts** in such things as are of the world, that is, in terms and distinctions from those things... thus neither can their **thought** be any longer freely extended over the whole field of the things of the memory, so as to select what agrees, and reject what is repugnant, and apply whatever is in connection; for... it is kept closed and immersed in terms, and thus in sensuous things, so that it cannot look around.

5094². He who **thinks** and concludes from the interior Natural, is rational in proportion as he draws in through the Rational; whereas he who **thinks** and concludes from the exterior Natural, is sensuous in proportion as he draws in from sensuous things.

5096. This persuasion is such that it takes away all freedom of **thinking** anything else, consequently holds the **thought** itself in a bond...

—^e. (Such) can, in mental view—*intuitions*—and **thought**, range at large as it were through the whole Heaven...

5102. For the interiors of man, from which come the **thoughts**... are the affections; for these, being of his love, are of his life. It is known that the affections are presented visibly in the face with those who are in innocence, and, together with the affections, so also are the **thoughts** in general; for these are forms of the affections.

5110². Abstractedly from person, man cannot form a conception of these things, because what is natural is adjoined to every single thing of his **thought**; nevertheless, when we **think** that all which is in the Lord is Divine, and that the Divine is above all **thought**... (and abstract) that which is comprehensible, there remains Esse and Existere itself. (Continued under IDEA.)

—^e. It is from this that everyone is able to think of the Divine Itself as of a Man...

5119². This fallacy... cannot possibly be dispelled... even by the rational man, unless it can **think** abstractedly from what is sensuous.

[A.] 5121³. Genuine perception . . . leads the understanding to think as the case really is, with an internal assent . . . (which) is a dictate through Heaven from the Lord, inflowing into the interiors of the **thought** concerning such things as are above what is natural . . .

5126². From infancy to childhood, man . . . receives only earthly, corporeal, and worldly things through the senses of the body, and from these his ideas and thoughts are then formed; the communication with the interior man being as yet not open . . .

5127². A sensuous man knows that he **thinks** . . . and supposes that to **think** . . . is interior . . . but does not know that to **think** solely from sensuous things . . . is of the external man, and thus that his **thinking** . . . is only of the exterior Natural; and still more so when he **thinks** falsities . . . He therefore does not know what interior **thought** and will are. If he is told that interior **thought** is to **think** from truth . . . he does not apprehend it.

5130. He who receives faith is continually in remembrance of the Lord, and this even when he is **thinking** or speaking about something else . . . But what reigns universally is not perceived, except while the **thought** is directed to it. (Examp.)

—². (Thus is seen) what is meant when it is said that we are to **think** continually about the Lord, salvation, and the life after death. All who are in faith from charity do this; and hence it is that they do not **think** evilly about the neighbour, and have justice and equity in everything of their **thought**, speech, and action; for that which reigns universally inflows into every single thing, and leads and rules it . . .

5131³. When the faith of charity is the end, **thought** the cause, and discourse the effect, then, if there is correspondence, faith from charity inflows into the **thought**, and this into the discourse . . .

5135². When man begins to **think**, not, as before, from his parents and masters, but from himself, he as it were ruminates the things he had previously learned . . .

5141. When a man is in interior **thought** from affection, and withdraws his mind from sensuous things . . . he is in rational apperception . . . and is almost in his spirit. But when a man is in exterior **thought**, from causes which come forth in the world, his apperception is from the interior Natural . . .

5165². Without such . . . a plane, a man in the body cannot **think** at all about the things which are above sensuous things. Ex. . . The like is the case with the exterior Natural: unless this served interior things as a plane . . . man could not **think** at all; and therefore this plane is formed first, namely, from infancy. 5168³, Ex.

5168². Therefore, when there is no subordination (of the exterior Natural), man can have no interior **thought** . . .

5172. There are certain upright Spirits who **think** not by meditation; and thus quickly, and as it were without premeditation, utter the things which occur to their **thought**. They have interior perception, which is not rendered so visible by meditations and **thoughts**

as is the case with others. . . Such belong to the province of the thymus gland. Des.

5173^e. For to **think** and will is spiritual, and to act and be moved is natural . . . But that which in the will and derivative **thought** is that which produces, is not alike in its form with the action which is produced; for the action only represents that which the mind wills and **thinks**.

5180². The modest ones (of these Spirits of the receptacle and ducts of the chyle) are they who have desired to know men's **thoughts**—*cogitata*—in order to allure and bind them to themselves; for he who knows the **thoughts**—*cogitata*—of another, knows his secret and interior things, and this causes them to be conjoined . . . These desire to know only what is good in men . . . But the impudent (of these Spirits) try to find out the **thoughts**—*cogitata*—of others in order to profit or to inflict injury . . . and detain the mind of the other in the Thing they want to know, by not receding, and by adjoining also assent from affection, thus drawing out even the secret **thoughts**.

5182. Recent Spirits have to be initiated into gyres, in order that they may . . . speak and **think** together with others . . . In like manner in the Grand Man . . . the **thought** and speech of one must be in accord with that of others. It is a fundamental thing that the **thought** and speech should be in accord with everyone in a Society in themselves; otherwise a discordance as of a disagreeable grating noise is apperceived . . .

—^e. The second (introduction into gyres) is that the **thought** and speech may be in accord; the third is that (the Spirits) may agree together as to the **thoughts** and affections . . .

5185^e. (The Spirits of the pancreatic, hepatic, and cystic ducts) when in their natural state, **think** nothing. To **think** nothing is to **think** obscurely of many things at once, and not distinctly of anything.

5187². One kind of vexing there consists in forcing one to speak faster than he **thinks** . . . The slow are thus inaugurated into **thinking** and speaking more quickly. D. 1014. 1015. 1030. 1124a.

5189. (The Spirits of the isthmus of the brain are) such that each one speaks differently from the others, and yet they all **think** alike. Ex. D. 3822.

—^e. The **thoughts** from the ends are represented by the fibres from these beginnings (in the brain).

5222. 'Spirit,' here, = the interior affection and **thought**; these are the spirit of man . . . But at this day by 'the spirit' . . . only the **thinking faculty**—*cogitativum*—is understood, and this without any subject other than the body . . .

5227. **Thought** from the Sensuous which is subject to the intellectual part. Sig. and Ex.

5228. Perception from **thought**. Sig. and Ex.

5259. The **thought** of the Celestial of the Spiritual from the Natural. Sig. and Ex.

— . For that which is exterior never **thinks** from itself, but from what is interior . . . although while the interior or higher is **thinking** in the exterior or lower, it appears as if (the latter) were **thinking** from itself. Ex.

5272. That which the Natural thought from the Celestial of the Spiritual. Sig. and Ex.

5278. (For) the things of which a man is **thinking** are immediately under his view, and the things related thereto present themselves in order around, even to those not related which are the most remote, and are then in forgetfulness; the things which are opposite are separated thence and hang downwards, and present themselves underneath, and equilibrate those which are above. This ordination is effected through the good which inflows; and this is the case with all the **thought** of man. That it is so appears from **thoughts** in the other life; for **thoughts** are sometimes presented visibly there in the light of Heaven, and then such a form of their arrangement appears.

5287. In the other life, especially in the Heavens, all **thought**, and thence all speech, is effected by what is abstracted from persons; and therefore **thought** and speech there are universal; for in proportion as **thought** and speech is determined to persons, and to their qualities in special; and also to names, and to words, in the same proportion it becomes less universal; and also in the same proportion it is determined into the Thing, and there remains; whereas in proportion as it is not determined to these things, but to Things abstractedly from them, in the same proportion it is determined away from the Thing, and is extended outside of self, and the view becomes higher, and consequently more universal. 5434^e. 6040^o.

—². This appears manifestly from the **thought** of man: in proportion as it regards the words of one who is speaking, it regards not his meaning; and in proportion as it regards the particulars in the man's own memory, and remains therein, it does not perceive the qualities of Things; and, still more, in proportion as it regards itself in everything, it contracts the **thoughts**, and removes itself from the view of a Thing [as regarded] in the universal. Hence it is that in proportion as anyone loves himself more than others, he is less wise in the same proportion.

5288². Without this influx (from Heaven) man could not **think** at all; on the ceasing of the influx, everything of **thought** ceases.

5302. Some suppose . . . that man is man from the fact that he can **think**. But man is not man from this: but from the fact that he can **think** what is true and will what is good, and that at the time he is **thinking** what is true and willing what is good he can view the Divine and receive it perceptibly. In this is man distinguished from brute animals. . . If a man **thinks** what is false, and wills what is evil, it makes him . . . even worse than a brute animal; for by these very faculties he destroys what is human in himself . . .

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 . . .

5342². Then, because he begins to **think** from himself, and to act according thereto, he can no longer be kept in charity.

—³. Therefore, from that age . . . especially by his

Own **thoughts** and the derivative confirmations is he imbued with truths.

5383. There are some (of these Spirits of the kidneys and ureters) who as soon as they approach apperceive another's **thoughts**—*cogitata*, etc. . . It is a wonderful thing in the other life . . . that as soon as any Spirit comes to another, and still more when he comes to a man, he at once knows his **thoughts** and affections . . .

5386^e. (These Spirits of the excretories) have not any extension of the **thoughts** . . .

5391². When my **thoughts** were led to infants (these chaste virgins of the subsidiary kidneys) felt . . . internal joy . . . but when anything was **thought** of in which there was nothing heavenly, they became anxious. Their anxiety comes chiefly from their being of such a nature that they keep their **thoughts** steadily in one Thing, and do not shake off anxious things by variety. . . They also keep the mind of another constantly in certain **thoughts**, whence such things rise up and show themselves as cohere in a series and . . . from which the man is to be purified. In this way also interior things lie in plainer view to the Angels . . .

5428³. Freedom itself . . . consists in . . . **thinking** (and willing) nothing from self; but from Heaven . . .

5477². It is (spiritual) light which enlightens the ideas and objects which are from the light of the world, and causes man to be able to **think**, conclude, and reflect. Ex.

5492^e. (Thus) angelic **thought** and speech, relatively to human **thought** and speech . . . is spiritual, whereas the latter is natural; and the former falls into the latter when it descends; and the latter is turned into the former when it ascends. Unless this were so, there would be no communication whatever of man with Angels, or of the world with Heaven.

5497. A child . . . cannot **think** from what is higher than the exterior Natural; for he composes his ideas from sensuous things. But, as he grows up, and from sensuous things forms conclusions to the causes, he thus begins to **think** from the interior Natural . . .

5508. 'To tell—*indicare*'=to **think** and reflect.

5511. If it is said that man **thinks** nothing from himself . . . but that if he **thinks** what is good, it is through Heaven from the Lord; and if what is evil, it is from Hell: this appears hard to him who wants to **think** from himself . . . when yet it is most true. 5846.

—³. If it is said that . . . the internal man (or soul) after death appears . . . with a like sensitive and **thinking** faculty—*facultate cogitativa*, this will seem foreign to the truth to those who have cherished the opinion that it is only **thinking** something . . .

5562. They who emerge from vastations, and serve for uses to which the bones [correspond], have not any determinate **thought**, but a general almost indeterminate **thought**, being like those who are called distraught . . .

5567. He induced a general sphere of ideas of **thought**.

5597. 'To ask'=to perceive the **thought** of another. . . For in Heaven there is a communication of all

thoughts, so that no one need ask another what he is thinking. 5800.

[A.] 5614². The interior **thought** of a man who is in good apprehends this, because that **thought** is in the internal sense, although . . . it does not appear that his interior **thought** is such; for his interior **thought** is like that of the Angels; for his spirit is in Society with them. (Continued under INTERNAL SENSE.)

—³. As the interior or rational mind of the man who is in good is in the Spiritual World, and his exterior or natural mind in the natural world, it cannot be but that both minds **think**, the interior one spiritually, and the exterior one naturally, and that what is spiritual falls into what is natural, and they act as a one by correspondence. (Continued under IDEA, at —4.)

5639². When what is spiritual reigns in a man, it affects and as it were tinges all that he **thinks**, wills, and does, and makes the **thoughts**—*cogitata*—and the acts from the will partake of what is spiritual, until at last—as when he passes into the Spiritual World—they also become spiritual with him.

5695². For the Angels have no desire to conceal from others what they are **thinking**; for they **think** nothing but what is good—*bene*—towards the neighbour, nor have they any hidden **thought** that they wish well to the neighbour for the sake of themselves.

5732. For in Heaven no one is commanded; but **thought** is communicated to another, and he acts willingly according to it. Communication of **thought**, together with desire which wills that something be done, is influx; and, on the part of the recipient, is perception.

5774². Every man when a child **thinks** . . . from sensuous things; as he advances in age, he **thinks** . . . from scientifics; and afterwards, from truths. This is the way to judgment. Further ex.

5800. 'My lord asked his servants' = the perception of their **thought**. Ex.

5855. I (had supposed) that no Spirit could perceive my **thoughts**. (Fully quoted under SWEDENBORG.) 6214.

5874². Scientifics are then present, but do not appear; for the **thought** extracts what they contain . . . and the more interiorly the **thought** goes, the further it removes itself from them. . . After the understanding has been formed, scientifics form the ultimate plane, in which the man **thinks** no longer, but above it.

5975. The interior sight is **thought**; and, in a Society there . . . what one is **thinking** another is **thinking**; thus **thought** conjoins. Moreover, when anyone **thinks** about another, he is presented; and in this way also it conjoins.

5985. A Subject is one in whom are concentrated the **thoughts** and speech of a number. (Fully quoted under SUBJECT—*Spirit*, and also at 5989^e.)

5986. No one in either Heaven or Hell, **thinks**, etc. from himself, but from others, and thus, at last, all and each from the general influx of life which is from the Lord. (Continued under SUBJECT—*Spirit*.) Every

Spirit wills that he **thinks** and speaks from himself; but . . . they were told that everything of **thought** and of will inflows, because there is only one life . . . (which) is varied everywhere according to the form of each subject. Ex.

6004³. When scientifics are thus infilled, then, when anyone **thinks** from scientifics, the **thought** extends and diffuses itself far and wide, to many Societies in the Heavens at the same time. Ex.

6007. To be elevated towards interior things is to **think** interiorly, and, at last, like a Spirit, and an Angel; for the more interiorly **thought** goes, the more perfect it is, because it is nearer the influx of truth and good from the Lord.

6040^e. Moreover, in the other life, by **thought** about persons those are excited who are **thought** of; for all **thought** is communicated there.

6159. What reigns universally, reigns also singularly . . . whatever the dominant affection is, it is present in every single thing of the man's **thought** (and will); and, although it does not always appear to be present in the **thought**, still it is in it . . .

6194. I have sometimes **thought** and spoken without reflecting that Spirits are 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. (When these Spirits were present) they so hindered my **thoughts** that I could **think** only confusedly and brokenly. Ex.

6200². When I have **thought** about a man (or a city) . . . that whole man (or city), as they existed in my **thought** and affection, appeared in a moment with the Spirits. Ex. (Continued under SPIRIT, at 6201.)

—^e. To be elevated from these Spirits, man must **think** about eternal life.

6204. The evil which enters into the **thought** does not at all injure the man . . . but it does when it enters the will . . . by being kept in the **thought** . . . 6308², Ex. and Sig.

6210. (When I have) **thought** inordinately about worldly things . . . I have noticed that I had relapsed into what is sensuous; and that in proportion as the **thought** was immersed in these things, I was removed from consort with the Angels. . . For when such **thoughts** occupy the whole mind, they bear the lower mind downwards, like weights. (Shown by an experience.)

6226. Few know that **thought** is sometimes in the interior, and sometimes in the exterior, Natural. Ex.

—^e. For the Angels do not **think**, like man, from the objects of the world, and of the body; but from those of Heaven.

6263. 'I had not **thought** to see thy faces' (Gen. xlviii. 11) = that he had not been in hope . . .

6273. That the **thought**—*cogitare*—of man is posterior (to will). Ex. For the will causes him to **think** in one way rather than in another.

6308. Man does not perceive (this) influx, because his

thought is kept in freedom by an equilibration between these two influxes.

6309. (Interior and exterior thought a proof of there being an internal and an external man. Ex.)

6310². When man is in this (sensuous) lumen, his thought is nearly in the same lumen as is his external sight, and is almost in the body. Men who are in this lumen are to be called sensuous, for they do not think beyond the sensuous things of the body . . .

6315. The man who has been elevated from sensuous things by the good of faith, is alternately in sensuous and in interior lumen . . . When in the state of his sensuous life, he is averse to speak and think about God, etc., and if he does speak and think about them, he makes them of no account, unless at that moment he is elevated by the Lord . . . This man, when . . . in interior lumen, thinks from what is just and fair; and, if in a lumen still more interior, he thinks from spiritual truth and good.

6317. (These Spirits) were remitted into the state of thought in which they had been when in the body, and their thought, about Spirits, was communicated to me. Des.

6319. The influx of the Angels with man is according to correspondences; for the Angels think spiritually, and man perceives it naturally. Examps.

—². That thought is circumstanced quite differently from speech, is evident from the fact that a man thinks more things in a moment than he can utter in half an hour, because he thinks abstractedly from the words of language.

6321. As they hindered the influx, so did the life of the thought fluctuate, and finally was as it is with those who fall into a swoon.

6326. All the operations of the mind are variations of form . . . and the ideas of thought are nothing else; and these variations come forth according to the changes of state of the affections.

6338². Unless the thoughts were ordained universally and at the same time singularly by the affections . . . they could never flow rationally and analytically.

6368. Man's will and thought from the proprium is nothing but evil and the derivative falsity . . .

6380². Those of the external Church cannot elevate the thought higher than to the Divine Natural; whereas those of the internal Church elevate [it] above the Natural to the Internal; for everyone who is in faith in the Lord, has an idea of Him according to the faculty of elevating the thoughts.

6470. That all life is from the Lord, it has been granted to know from the fact that no Spirit thinks and speaks from himself, but from others, and these again from others, and so on . . . (thus) as no one thinks and speaks from himself, but from others, at last all [do so] from one, thus from the Lord . . .

6474. How all thoughts are ruled by the Lord, shown me.

—^e. That which inflowed from the Lord so led all the series of my thoughts into consequents . . . that I could not possibly wander into other thoughts . . .

6484. He belonged to the subtle evil Spirits, because he had indulged in thought more than in discourse and social intercourse. Des.

6564². (With the evil) the interiors are closed, there being an entrance solely as it were through chinks here and there, whence there remains to the man the faculty of thinking and willing, but contrary to what is true and good . . .

6571. 'Ye thought evil upon me' (Gen. 1.20) = that they intend nothing but evil. (Fully ex. under INTEND.)

6598. (The reason one man can understand what is honest, just, and good better than another) consists in the elevation of the thought to the things of Heaven; by this the thought is withdrawn from external sensuous things; for they who think solely from sensuous things cannot see one whit of what is honest, just, and good; and therefore they trust in others . . . whereas they who are able to think above sensuous things—if the things in the memory have been ordained—are, more than others, in the faculty of understanding and perceiving, and this according to the degree of the mental view from within.

6599. How the case is with those who think in what is sensuous, and with those who think above it; and the nature of the influx into these two. Ex.

—^c. How the case is with thought and its ideas. Thought diffuses itself into the surrounding Societies of Spirits and Angels, and the faculty of understanding and perceiving is according to the extension, that is, according to the influx thence; and, moreover, in one idea of thought there are innumerable things, and still more in one thought compounded of ideas.

6600. It has been manifestly shown me that the thought of man, and also that of Spirits, and of Angels, diffuses itself around into a number of Societies in the Spiritual World; but the thought of one in a different way from that of another. (Shown by experience.) According to the extension of the thoughts and affections into the Societies, is effected the faculty of understanding and perceiving with man, Spirit, and Angel. (See under EXTEND, at this and the succeeding references.)

—³. The statement that the thought and affection of man, Spirit, and Angel circumsure themselves into Societies, is made according to the appearance; the influx of the thoughts and affections being really from the Societies, and, in fact, through the Angels and Spirits with the man.

6601. I was kept for some time in a certain affection and the derivative thought, and it was shown how many Societies concurred in it: there were five Societies who . . . said what they were thinking; and also that they had apperceived that those thoughts were in me; and besides, that they also knew . . . the causes of the Things which were being thought, and also the ends. The rest of the Societies . . . to which the thought was extended, were not so manifested: they were more remote . . .

6603. But the thoughts and affections which penetrate into Societies do not there move the Societies to think and will in special as does the man, Spirit, or

Angel from whom the **thoughts** and affections go forth ; but they enter into the universal sphere of the affection and derivative **thought** of those Societies ; so that the Societies know nothing about it. Ex. . . All **thoughts** and affections enter into the spheres of the Societies with which they are in agreement ; and hence it is that there are extensions in every direction in freedom, like the extensions of rays from objects in the world, which spread freely on every side to the sight of everyone who stands around, with variety according to the clearness or dullness of the sight, and the serenity or obscurity of the atmosphere . . .

[A.] 6604². For the extension of the affections and **thoughts** has its limits, and in the last Societies it vanishes, and goes off as the sight does into the universe. Within the limits of this general sphere, the **thoughts** and affections can be varied, and be sometimes nearer one Society and sometimes nearer another. When they are in the midst of one Society, the rest are to that one in the circumferences . . .

6605. Hence it is that every Spirit and Angel appears in a form exactly according to the communication of his **thoughts** and affections with the Societies ; in proportion as they are in good and truth, they are in a more beautiful human form ; but if the communication of the **thoughts** and affections is diffused into Societies not according to the heavenly order, the form is unbeautiful in the same degree ; and if the communication is with infernal Societies, the form is ugly and diabolical . . .

6606. I have observed that when I was speaking with angelic Spirits, the affections and **thoughts** appeared like a stream around, and that the subject of **thought** was in the midst, encompassed with that stream, and that the stream was extended thence in all directions ; from which it has been made manifest that the **thoughts** and affections extend themselves to Societies in all directions.

6607. When **thoughts** with affections diffuse themselves, they circulate almost according to the form of the circumvolutions of the cineritious substances in the human brain. Des. . . But the forms of Heaven are still more wonderful . . . and into such a form do the **thoughts** of the Angels flow . . .

6609. The **thoughts** and speech of the Societies within which was my **thought**, have been sometimes represented to me by clouds. Ex.

6612. (Thus) the more exteriorly a man **thinks**, the less extension he has ; and the more interiorly, the more extension. For they who **think** exteriorly, that is, in what is sensuous, communicate solely with the grosser Spirits ; whereas they who **think** interiorly, that is, from what is rational, have communication with Angels. Des.

6615. When the **thought** of the Angels falls down to lower [parts], it appears like a bright white cloud ; but the **thought** of the Angels who are in the higher Heavens, like a flaming light, from which there is a vibration of resplendence. This bright white cloud and flaming light are nothing else than the innumerable things which are in their **thought**. When these in-

numerable things inflow into the **thought** of the Spirits who are beneath, they are presented as only one thing ; the light and the resplendence inflow into their **thought**, and the flaming into their affection, and this flaming leads their ideas, and joins them together . . .

6621. The **thoughts** of those who, when reading the Word, have studied only the art of criticism . . . have been represented as closed lines . . . and as a texture thence. When such have been with me, all things which were being **thought** and written became confused, the **thought** being kept as it were in prison.

6626. With the Angel, Spirit, or man who lives in charity towards the neighbour and in love to the Lord, the very smallest things of **thought** relate to a man. Ex. (Continued under IDEA.)

6655². Those who are like the Angels, want, if possible, that their mind should be open, and that what they are **thinking** may be manifest to everybody . . . Whereas they who are in evil are afraid lest anything which they are **thinking** and willing should shine out . . .

6666². Nothing else occupies the **thoughts** of the infernals than doing evil.

6669². 'To tread the clay' = from evil to think falsity.

6788. **Thought** about the holy things of the Church. Sig. and Ex.

6804². Moreover the Angels never determine their **thoughts** to individual persons ; for this would be to bound the **thoughts**, and withdraw them from a universal perception of Things . . . Thence is it that the things which the Angels speak . . . are far above human **thought**, which is not extended to universals, but is narrowed down to particulars. Examp.

6814. I could speak with (the Spirits of Mercury) only by a kind of active **thought**.

— For the **thought** which is above the imagination requires for its objects Things abstracted from those which are material.

6839. That the Lord inflowed into his **thought**, in order that he might reflect upon it. Sig. and Ex.

6843. That he should not as yet **think** about the Divine from sensuous things. Sig. and Ex. 6844, Ex.

— 'To approach to Jehovah' = to **think** about the Divine.

6844³. For man is not aware . . . that **thought** is more and more interior, and also exterior.

6893. **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 there, when anyone is intensely **thought** of, he is presented. Hence it is that friends meet there, and also enemies . . .

6901. 'To enter' = to communicate one's **thought** to another.

6915^e. For the **thought** of the spiritual is within scientifics, and but little above them.

6921. (The spirits of Mercury) are quicker than others in **thinking**, etc.

6943. **Thought** from the Law Divine. Sig. and Ex.

—^e. Thought from the Law Divine, is thought from truth from the Divine.

6987. The mouth together with the lips corresponds to interior speech, which is that of the thought. The thought of man is active and passive; he has active thought while speaking, which may be called speaking thought; but passive thought is that which man has while not speaking . . . and by the mouth of man is signified the active or speaking thought, thus utterance. As to this active thought, it is to be known that this thought really is speaking in its own way, and that by the activity of this speech it excites the corresponding organs of the body.

—². It appears as if the words of the speech were in the thought, but this is a fallacy, it is only the meaning of the speech which is there. (Fully quoted under SPEAK.)

7094. 'Pharaoh said'=contrary thought by those who infest.

7118. Those who infest, in so far as they can, prevent the upright from thinking about the Lord: as soon as anything of thought about Him occurs to the mind openly, they at once take it away, as they know how to do dexterously: but as thought about the Lord, with those being infested, is nevertheless universal, thus more interior than to be seen openly—for it inflows through Heaven—therefore as soon as they are not infested, they come into thought about Him; for that which inflows through Heaven, and reigns universally, reveals itself in all freedom. 7119, Sig.

7147². Infestations take place in this way: falsities and evils from the Hells, and truths and goods from Heaven . . . are injected into the thoughts; which happens because men and Spirits do not think from themselves; but all things inflow.

7158. 'They met Moses and Aaron'=thought about the Divine law and the derivative doctrine. Ex.

7191^e. (Thus) everything of thought, and of the derivative discourse, inflows through Heaven from the Lord . . .

7218². It is to be known that everything of thought inflows; but when it is the state of evening and night with Spirits, their thought is in a compulsory state; [for] they are then compelled to think about the falsities which are being injected . . . But when it is the state of morning and mid-day with them, their thought is in a free state; for they are then free to think about the things they love, thus about the truths and goods of faith and charity . . .

7222. 'Moses spake with Jehovah'=the Law from the Divine and the derivative thought.

7244. 'Moses said before Jehovah'=thought about the Law Divine with those who are in falsities.

7341. 'Pharaoh looked back, and came to his house'=thought and reflection from falsities. 'To look back'=thought and reflection. Ex.

7360. (In Mars) the affection of their speech is represented in their faces, and its thought in the eyes; for the thought and the speech . . . with them make a one: they regard it as wicked to think one thing and speak another.

7381². The ideas of interior thought with man . . . are terminated in material things, and, where they are terminated, there they appear to be; hence he perceives what he is thinking. Hence it is evident how the case is with the truth of faith . . . that it falls into the thought of man, and that it is called the external law. (Continued under IDEA.)

7437. 'Lo, he goes forth to the waters'=that from these evils they again think falsities. 'To go forth'=thought from evils to falsities. Ex.

—². As to thought from evils to falsities, it is to be known that they who are in evils, cannot do otherwise than think from them to falsities. Ex.

—³. And so those who are in a state of good cannot do otherwise than think from good to truths. Ex.

7454³. Believe not, then, that the things man thinks in secret . . . are hidden; for they are as manifest in Heaven as are the things which appear in the light of mid-day. III.

7480. The Spirits of Mars relate to . . . what is intermediate between the Intellectual and the Voluntary, thus to thought from affection; and the best of them to the affection of thought. Hence it is that their faces act as a one with their thought.

7498². For he who thinks of anyone sets him as present to himself; and . . . in the other life, he of whom anyone thinks from a longing to speak to him, is presented . . .

7568. For, in the Spiritual World, all approach is effected by a determination of the thought.

7693². (A sensuous man) thinks as it were on the surface, that is, in ultimates or extremes; and is quite unaware that there exists an interior thought according to the perception of what is true and good.

—^e. To look to Heaven is not to think about the things of Heaven, but to have them as the end . . . for wherever the love turns, the man's interiors turn; and thus also his thought.

7745². These Spirits withdraw their thoughts from others . . . If anything of their affection were perceived, their thought would be manifest; for the thought flows from the affection.

7747². For they who are sincere do not even wish to think anything except what others may know . . .

7802. The reason why (in Jupiter) Spirits speak with men, is that they think much about Heaven and the life after death . . . Speaking with Spirits and Angels was common in this Earth also in ancient times, for a like reason, namely, that they thought about Heaven and but little about the world; but this living communication with Heaven was closed in proportion as man . . . began to think about the world, and but little about Heaven . . .

7937. 'Ye shall say'=thought. Ex.

8067. 'A memorial between the eyes'=that which must be perpetually in the understanding, that is, in the thought.

— The things which man thoroughly believes and loves are perpetually in his thought and will; for he is thinking and willing them although in ideas and

business about other Things . . . for they are present in his mind among other things which constitute the quality of his mind ; as is evident from the spiritual sphere which is around a Spirit . . .

[A.] 8124. He who is in charity . . . has charity in every single thing which he thinks and speaks . . .

8128°. **Thought** from perception is internal speech.

8160. 'The sons of Israel lifted up their eyes' = the Intellectual of the mind, and [also] **thought**.

8248. It was shown how the **thoughts** are presented by the face. Ex.

8343°. That everything of **thought** and will inflows ; what is good, from Heaven ; and what is evil, from Hell. Refs.

8383°. For when they become Spirits, they are driven to speak exactly as they think.

8406. 'The sons of Israel said unto them' = **thought** from anxiety.

8516°. (When they act from good) all things they think and do flow as it were spontaneously . . . It would be quite different if they **thought** and acted from truth ; for then they would **think** whether they should act in this way, or not . . .

8565. 'Moses said to them' = an answer by influx into the **thought** . . . For all answer from the Divine is effected by influx, and that into the **thought**.

8622°. Genii do not inflow into the **thoughts**, as infernal Spirits do . . . but into the affections . . .

8630°. The Spirits and Angels (of Jupiter) relate to the Imaginative of **thought** . . .

8701°. In the other life all are reduced to such a state . . . that what they will they also **think** . . . But here, a man can **think** . . . differently from what he wills, to the intent that he may be reformed. 8702°.

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**. (Fully quoted under SPEAK.)

8746. The internal man is regenerated by **thinking** the things which are of faith, and willing them. See 8745.

8834. 'Moses said unto Jehovah' = the **thought** of truth from the Divine. . . It is said the **thought** of truth from the Divine, and there is meant the **thought** with him who represents truth from the Divine ; (for) it is the truth with a man which **thinks** . . .

8865°. Such Spirits and Angels are with a man as is his universal Regnant . . . All the cheerfulness and content which a man has, even when he is **thinking** about other Things, is thence.

8885. 'Remember' = that which is perpetually in the **thought**. . . That which is perpetually in the **thought** is that which universally reigns there ; and that universally reigns with a man which is perpetually in his **thought**, even when he is meditating about other Things. . . The **thought** of man involves many things together ; for it is the form of many things which have entered successively ; the things which come to manifest

perception are then in the middle, and are thus in the light of the internal sight, and all other things are then at the sides round about ; the things which are in the circuits are in obscurity, and are not manifested, except when such objects occur as they have been associated with. The things which are still more remote, and which are not in that plane, but verge downwards, are such things as the man has rejected, and to which he is averse. Such things are what are evil and false with the good, and what are good and true with the evil.

—². In the **thought** itself of man are the things which are perpetually there, that is, which universally reign there, which are his inmost things. From these, the man regards the things which are not perpetually there . . . as outside of himself . . . from which he can choose those which agree with the inmost things, and adjoin them to himself . . .

—⁴. With the evil, **thought** and will do indeed inmostly agree . . . but this agreement does not appear before men ; for from infancy they learn to speak otherwise than as they **think** . . . But in the other life the quality of the interior will and **thought** appears as in clear light.

8910°. It is believed that **thought** is the man ; but there are two things which constitute the life of man : the understanding and the will ; and **thought** pertains to the understanding . . . **Thought** without the affection which is of love does not make anything of the life with man ; but **thought** from the affection . . . from which it follows that the will is the man himself, and not the **thought** except in so far as there passes into it what is from the will. Hence it is that the things which enter into man's **thought**, and not through it into the will, do not render him unclean ; but the things which enter through the **thought** into the will. Ex. 9009°.

—³. For man cannot desist from **thinking** evil, but from doing it ; but as soon as he receives evil from the **thought** into the will, it . . . enters into him . . . Sig.

8918. For the **thoughts** and ideas of **thoughts**, with man, are founded upon spaces and times, inasmuch that man cannot **think** without them ; and therefore if you abstract times and spaces from the **thought** of man, he scarcely apperceives anything. But the Angels . . . **think** altogether without any idea of time and space, and so fully, that their **thoughts** exceed the **thoughts** of man in intelligence and wisdom by a myriad of times . . .

8920°. The form of truth Divine, that is, its **thought**, etc., in the Third Heaven, so far transcends that in the Second that it cannot be apprehended in the latter . . . (And so that) in the Second Heaven transcends that in the First . . . They who do not know this, believe that they **think** and speak in the Heavens no otherwise than on earth . . . for they do not know . . . that the **thought** and speech of those in the Heavens is celestial and spiritual, but on earth natural, the difference between which is so great that it cannot be described in words.

8981°. They who from infancy have **thought** but

little about eternal life . . . and yet have lived a good moral life, and have also believed the truths of doctrine of their Church . . . can be reformed only by the adjunction of spiritual good when they are in combat . . .

8985. 'If the servant by saying shall say' = **thought** then from implanted truth.

— For in Heaven they **think** about a subject apart from the person; for when a person also is there **thought of**, the Society which is in that Thing is excited, and thus the **thought** is determined thither, and is fixed; for in Heaven where there is **thought** there is presence; and presence would bend to itself the **thoughts** of those who are in the Society, and would thus disturb the influx from the Divine there. It is otherwise when they **think** abstractedly about a Thing; for then the **thought** diffuses itself in every direction according to the heavenly form . . . and this without the disturbance of any Society; for it insinuates itself into the general spheres of the Societies, and then does not touch or move anyone in a Society, and thus does not deflect anyone from the freedom of **thinking** according to the influx from the Divine. In a word, abstract **thought** can pass through the universal Heaven without stopping anywhere; whereas **thought** determined to a person or a place is fixed and stopped.

9012. 'When a man shall act against his companion from purpose' = previous **thought** from a depraved will. Ex.

9050⁴. 'Thou shalt love the Lord thy God with all thy **thought**,' etc. (Matt. xxii. 37). . . 'The **thought**' = the things which proceed from the life of faith, thus from the soul, or an enlightened understanding.

9051. Man has an exterior understanding and an interior understanding; his exterior understanding is where is his **thought** which comes to perception; and his interior understanding is where is his **thought** which does not come to perception, but still it does to that of the Angels. Ex.

9110. When man is in faith, and thence in spiritual life, and **thinks**, then the spiritual man descends, that is, **thinks** in the Natural . . .

9127¹. Those alone can understand this . . . who can **think** above the sensuous things of the body.

9202. When men merely **think** . . . from a sincere heart (it is heard in Heaven as a cry).

9213⁵. In the other life, those who enter another person's house, and converse together in one room, so communicate their **thoughts**—*cogitata*—to all there, that they know no otherwise than that it is themselves who are **thinking** those things from themselves; whereas if they stand out of doors, the **things thought** are indeed perceived, but as from another, and not from themselves. This happens every day there; and therefore those who are of one opinion . . . appear together in one house . . . and when the same persons dissent, they disappear . . . The reason is that parity of **thought** conjoins, and causes presence; for **thought** is internal sight. Sig.

—^e. And when anyone **thinks** and speaks from another, the truths with him are disturbed, and yet he is not amended . . .

9222³. For (these blasphemies against the Word) lie hidden behind the ideas of active **thought** which comes forth into speech . . .

9278⁴. (The cause of a man's belief that the objects of the eye and ear produce **thoughts**.)

9283. 'The name of other gods ye shall not mention' = that we are not to **think** from the doctrine of what is false. Ex.

— For man has speaking **thought**, and **thought** not speaking. (Fully quoted under SPEAK.)

9331. Flying animals and winged insects = such things as are of the **thoughts** . . .

9333². For whatever a man, from his earliest infancy, **thinks**, wills, etc. adds itself to his life, and makes it . . . 9334².

9396². (The ancients and most ancients) **thought** in the spirit almost abstractedly from the body; whereas the men of the present day . . . **think** in the body almost abstractedly from the spirit . . .

9407². From the end, which is the love, flows the **thought** of man. (Fully quoted under SPEAK.)

—⁴. He who cannot **think** intellectually, that is, abstractedly from material things, cannot apprehend these things.

9550. For affection is the very life or soul of **thought**.

9572. For the internal man, while in the body, **thinks** in the natural, and sets forth his **thoughts**—*cogitata*—in the Corporeal.

9587. The Lord keeps man in the freedom of **thinking** . . .

9702⁴. (Such) believe that the internal man is what **thinks** and wills, and the external what speaks and does . . . But it is to be known that not only does the internal man **think** and will, but also the external; but in one way when they are conjoined, and in another when separated. When man **thinks** intelligently and wills wisely, he then **thinks** and wills from the internal man; otherwise, not. Ex. . . To **think** well is to **think** from the faith of truth . . . but to **think** evilly is to **think** from the faith of what is false. N. 42.

9730. For he is called a sensuous man who **thinks** and desires according to the senses of the body and their appetites . . . He who considers further than this . . . is said to . . . **think** interiorly . . . 10236².

9828. Love, in Heaven, is the end of all the wills; and faith is the end of all the **thoughts**.

—^e. For what is natural . . . is not removed, unless the intellectual sight can be elevated into the light of Heaven, and the man thus **think** almost abstractedly from natural things: when this is done, spiritual things . . . enter.

9877. According to this heavenly form flow all the affections of love, and all the **thoughts** of faith; for according to that form they diffuse themselves into the angelic Societies, and make a communion. Hence it is that they who are in the good of love to the Lord, and in the derivative truths of faith, are in the freest state of willing and **thinking**; whereas they who are not in this good . . . are in a state of slavery; for they

will and think from themselves, and not from the Lord, from whom is that form.

[A.] 9995². Hence man can with so much difficulty distinguish between thinking and willing; for he says, when he wills anything, that he thinks it; and, frequently, when he thinks anything, that he wills it; when yet they are as distinct as are truth and good; for the esse of thought is will, and the form of will is thought . . .

10169. For he who is in love truly conjugal, loves what the other thinks and wills; thus loves to think and also will as the other. 10173.

10182⁶. When yet the Cogitative of man from his Voluntary makes all the strength of the body . . .

10215^e. Such is the consociation of the Angels with man, for the reason that everything of his thought inflows from the Spiritual World, and thus that his thought, in its first origin, is spiritual, and becomes natural in the external man by influx.

10225⁵. The third state is called the state of intelligence, because the man then begins to think from himself . . .

10229. From himself, man thinks nothing but evil; for from himself he does not think about God, nor about what is good and just towards the neighbour, except for the sake of self; nor about Heaven, or eternal life; but about the world and the life there. So long as man is in such a state, he thinks from the things which are beneath him . . . thus from Hell . . . And therefore, in order that man may think what is good, he must think from Heaven, and consequently must elevate his mind thither, which is effected solely by means of truths . . .

10237². But the things which are thought in the internal man, do not come to manifest perception so long as man is in the world, because the ideas there are spiritual.

10265. For the Angels in the Inmost Heaven think immediately from the Lord.

10367⁴. For what a man wills he also thinks when he is left to himself.

10381. For the things which I think, I do not think from myself, but from Spirits by influx.

10454². For 'voice' = the interior voice, which is thought, Ex.

10551⁵. The man whose internal has been opened, perceives the Word spiritually, but is unaware of this while he lives (here), because his spiritual thought inflows into his natural thought in the external man, and there presents itself to be seen; but still that interior thought is the thought which enlightens, and through which is effected the influx from the Lord. Some of the learned, by looking into their thoughts—*cogitata*—and by reflections then, have observed that there is an interior thought with man, which does not appear. (Continued under IDEA.)

10604³. As there is a correspondence between spiritual thought and natural thought, and as the Angels are in spiritual thought, the Angels perceive spiritually that which man perceives naturally, especially when man thinks from the Word. Examp.

—^e. For man, as to his spirit, is in society with Spirits; and, as to his interior thought, which is spiritual, with the Angels of Heaven. Hence, too, it is, that man has the faculty of thinking.

10614². As the will is in the thought, and the thought in the speech.

10638². They then do not think from themselves . . . but from the Lord . . . These are they who understand the Word.

10685^e. The things introduced by the Lord into the internal of man, he is not aware of while he lives (here), because he then thinks in his external or natural man, and not perceptibly in his internal man until he comes into the other life.

10709^e. Cogitative speech. Ex.

10712. It is a familiar thing to them to think remotely from the nearest objects, thus not to see them except as in shade; for such as is the thought of man, such is his sight; for it is the interior sight which is that of the thought which sees in the exterior, and through it.

10731². The reason they so think is that they think from the life of the world, and not from the life of Heaven; (for) no one can think from what is unknown to him.

10736². It was perceived that he thought solely of the Father.

H. 2². Their thought wanders from one Divine to another; and in Heaven no one may think three and say one, because everyone there speaks from thought; for the speech there is cogitative, or thought speaking. . . For in Heaven there is a communication of all thoughts . . .

26. For the Lord inflows immediately into the will of man, and mediately through his will into his thought—*cogitare*. P. 33². —³. 44.

39^e. That which is disposed and provided by the Lord in (the human internal) does not inflow manifestly into the perception of any Angel, because it is above his thought.

74². They who first think from others, and make [the things they thus think] a matter of faith, and afterwards view them from their own understanding, can scarcely recede from them . . .

79. Those in the higher Heavens cannot think otherwise of the Divine (than under a human form). They are carried into this necessity of thinking by the Divine itself which inflows, and also from the form of Heaven, according to which their thoughts extend themselves around; for all the thought which the Angels have has extension into Heaven . . .

85. For he who thinks from nature and from its lumen alone, never thinks otherwise than from such an extense as is before his eyes . . . 170.

87^e. The most ancients thought from correspondence itself, like the Angels; and they therefore spoke with Angels. 115.

108^e. It is different with man (from what it is with animals) because he thinks from the Spiritual World . . .

114. For the Angels do not think from natural things,

like man ; and therefore when man is in the knowledge of correspondences, he can be together with the Angels as to the **thoughts** of his mind . . .

115. Others succeeded (the most ancients) who did not **think** from correspondences themselves, but from the knowledge of correspondences . . .

—². Others succeeded who knew correspondences, but did not **think** from the knowledge of them . . .

130. Those **think** naturally who look to the world only, and attribute all things to nature ; and those **think** spiritually who look to Heaven, and attribute all things to the Divine.

166^e. This shows how the natural things which are in the **thought** of man become spiritual with the Angels who are with him.

169. The natural man may believe that he would have no **thought** if the ideas of time, space, and material things were taken away ; for upon these is founded all the **thought** which man has. But let him know that the **thoughts** are limited and confined in proportion as they partake of time, space, and what is material ; and that they are not limited, and are extended, in proportion as they do not partake of these things.

196. This may be illustrated by the **thoughts** of man, in that there are no spaces to them . . .

—^e. This is still more the case with the Angels, because their sight acts as one with their **thought** ; and their **thought** as one with their affection.

199. By this the Angels have wisdom ; for by it they have extension of the **thoughts**. Ex.

203². There are some who believe that the **thoughts** and affections do not actually extend themselves around them, but that they are within them, because they see the things which they **think** within themselves, and not as distant ; but they are much mistaken. (Ex. and shown by experiment.)

—^e. All **thought** and affection inflow according to the communication, and, as all **thought** and affection do so, so therefore does everything of life, because everything of the life of man consists in this : that he can **think** and be affected . . .

210. The **thoughts** and affections, and also the discourse, of the Angels of the Inmost Heaven, are never perceived in the Middle Heaven, because they so far transcend it. But (sometimes) there appears thence something flaming in the lower Heavens ; and those which are in the Middle Heaven appear as what is lucid in the ultimate Heaven, and sometimes as a cloud. Des.

236^e. He who attends may know that all **thought** is from affection . . . and that the ideas of **thought** are various forms into which the general affection has been distributed ; for no **thought** or idea whatever is possible without affection : their soul and life are thence.

239. The speech of the Angels is full of wisdom, because it proceeds from their interior **thought**, and their interior **thought** is wisdom . . . The ideas of their **thought** comprehend such things as man cannot apprehend . . . When I was remitted into the natural thought which is proper to man, I could not recollect what I had heard (there) ; for there were thousands of things

which were not adapted to the ideas of natural **thought**, and thus not expressible, except by variegations of heavenly light. Moreover the ideas of **thought** of the Angels, from which are their words, are modifications of the light of Heaven . . .

240². The ideas of **thought** of the Angels, and the words of their speech, make a one . . .

— . All the things of their **thought** . . . when presented to view, appear like a thin wave . . . in which are innumerable things in their order . . . and which enter into the **thought** of another (when spoken to).

262. The writings in the Heavens flow naturally from their **thoughts** themselves. Ex.

266. All the **thoughts** and affections of the Angels flow according to the heavenly form . . .

—³. Moreover, the **thoughts** of the Angels are not bounded and confined by ideas from space and time, like human **thoughts** . . . Nor are the **thoughts** of the Angels brought down to earthly and material things ; nor are they interrupted by any cares for the necessities of life . . .

277. For infants have no internal **thought** ; for they do not as yet know what good and evil are, or truth and falsity, from which is **thought**.

292. When Spirits come to man they enter into all his memory, and thence into all his **thought** : evil Spirits, into those things of the memory and **thought** which are evil ; and good Spirits, into those things of the memory and **thought** which are good. The Spirits . . . believe that all things which are of the man's memory and **thought** are their own.

298. The Spirits with man . . . never inflow from their own memory and the derivative **thought** ; for if they were to inflow from their own **thought**, the man would know no otherwise than that the things which are theirs were his own. . . Yet in proportion as the man's affection agrees with that which inflows (through them), it is received by him in his **thought** ; for the interior **thought** of man is altogether according to his affection . . . (Thus) as **thought** is not introduced into man by Spirits, but only affection . . . man has choice, and thus can, in **thought**, receive good and reject evil . . . That which he receives in **thought** from affection is appropriated to him ; but that which he does not receive in **thought** from affection is not appropriated to him.

306^e. For all the **thought** of the Angels is spiritual, whereas the **thought** of man is natural. These **thoughts** do indeed appear diverse ; but still are one because they correspond. 307².

314. In the body, the spiritual mind **thinks** naturally ; but after it has been loosed from it, it no longer **thinks** naturally, but spiritually ; and, when it **thinks** spiritually, it **thinks** things which are incomprehensible to the natural man.

323. They could perceive the interiors of my **thoughts** . . .

355. Only the rational things which are derived from (the scientifics) serve for **thought** there. . . For the things in the natural memory do not come into the **thought** there . . .

[H.] 356². While (here) man **thinks** both spiritually and naturally; but does not apperceive those things which he **thinks** spiritually; but only those which he **thinks** naturally. But when he comes into the Spiritual World, he does not apperceive the things which he had **thought** naturally in the world; but those which he had **thought** spiritually.

433³. Some who are dying . . . **think** even in their cold body . . .

434. Man cannot **think** and will except in a subject which is a substance. . . As man cannot see without an organ . . . so with **thought**, which is internal sight.

449². The Angels merely communicated their **thoughts** — *cogitata* — with mine; and when these are received they know that the man's spirit may be drawn out of the body. The communication of their **thoughts** was effected by looking into my face; for so are communications of the **thoughts** effected in Heaven. . . I perceived that the Angels first inquired what my **thought** was, whether it was like that of those who are dying, which is wont to be about eternal life; and that they wanted to keep my mind in that **thought**. . . The spirit of man is kept in its last **thought**. . . until it returns to the **thoughts** which are from the reigning affection.

450. Something is felt to be rolled off the face; and then spiritual **thought** is induced. This rolling off represents that he is coming from natural **thought** into spiritual **thought**.

460². The human form is in the smallest particulars of **thought** which is from heavenly love with the Angels.

463. All the things of **thought** and will are inscribed on the brain; and therefore on the whole body. Ex.

464². For the man . . . when he had **thought** from the external Sensuous, and not at the same time from the internal Sensuous, or Intellectual, **thought** naturally and not spiritually; but in the other life . . . he does not **think** naturally but spiritually. To **think** spiritually is to **think** intellectually or rationally.

474. The **thought** makes the man only in so far as it proceeds from the will.

499. Everyone has exterior and interior **thoughts** and intentions. Ex.

—². (Thus) there are two **thoughts**, one exterior and the other interior. Ex. . . From creation man is such that the interior **thought** acts as one with the exterior by correspondence; and it does so with those who are in good; but not with those who are in evil. Ex.

500. When will and **thought** are mentioned . . . by **thought** is meant all that by which the man confirms his affection; for the **thought** is nothing but the form of the will . . .

503. In the second state after death, the Spirit **thinks** from his affection itself . . . so that the **thought** makes a one with the will, insomuch that it scarcely appears that he **thinks**, but that he wills.

504. The man had **thought** in like manner in the world, when he had **thought** within himself; for he did not then **think** from the speech of his body; but only

saw the things [**thought of**]; and he saw more things in a minute than he could utter in half an hour.

508⁷. No one there is allowed to **think** one thing and speak another.

512. They then will nothing but evil, and **think** nothing but falsity.

532. The **thoughts** tend according to the intentions . . . for the **thought** is the internal sight of man . . . and wherever it is bent and directed, thither it is turned, and there it abides. If the internal sight or **thought** is turned to the world . . . the **thought** becomes worldly; if it is turned to self and self-honour, it becomes corporeal; but if to Heaven, it becomes heavenly . . .

—². It is man's love which . . . determines the sight of the internal man, that is, the **thought**, to its objects . . .

534³. The **thoughts** of man which proceed from the intention or will, are represented there by ways; and, moreover, ways are also presented there exactly according to the **thoughts** of the intention; and everyone walks according to his **thoughts** which proceed from the intention. Hence it is that . . . the **thoughts** of Spirits are known from their ways. Ill.

579. Genii do not operate into the **thoughts**, but into the affections . . . They take care skilfully lest anything enter the **thought** . . .

N. 39. The man whose internal is in the light of Heaven, and his external in the light of the world, **thinks** both spiritually and naturally; but then his spiritual **thought** inflows into his natural **thought**, and is perceived there. But the man whose internal is with his external in the light of the world, does not **think** spiritually but materially; for he **thinks** from such things as are in the nature of the world. To **think** spiritually is to **think of** Things themselves in one's self; to see truths from the light of truth, and to perceive goods from the love of good; and also to see the qualities of Things, and to perceive their affections abstractedly from matter; whereas to **think** materially, is to **think**, see, and perceive those things together with matter, and in matter; thus relatively grossly and obscurely.

167. It is a sign that sins are remitted (when we shun evil **thoughts** attended with intention).

J. 18. While in the earthly body, man's spiritual mind **thinks** naturally. (Continued under IDEA.)

36. Man's spirit is formed from his **thought** also, in so far as it proceeds from his will. The memory and the derivative **thought** are only the court, through which introduction is effected.

58⁴. They could inspire him by communications of the **thoughts**, known in the Spiritual World, but unknown in the natural.

73². Thence inflows all **thought** about Divine things and against Divine things; with Divine things, from the Heavens; and against Divine things, from the Hells.

C. J. 39. There are two states of **thought** with man, external and internal. Man is in the external one

in the natural world, and in the internal one in the Spiritual World. These states make a one with the good, but not with the evil . . .

40. The English derive this interior light from their freedom of **thinking** . . . T.807.

L. 183. This would be to keep the **thought** in the Lord, and the will in Hell.

47. The life from the breath of the lungs, which is properly meant by 'the spirit,' and 'soul,' acts as one with the **thought** of man from the understanding.

S. 612. Such **think** constantly from the proprium (when reading the Word).

67°. But still the **thoughts** of the (celestial and spiritual) Angels, and those of men, make a one 'by correspondences, as end, cause, and effect . . .

Life 47°. For the man who is in good not only does well from the will, but also **thinks** well from the understanding . . .

48. But the **thought** of the understanding derives its *existere* from the love of the will, which is the *esse* of the **thought** in the understanding; for that which anyone wills from love, he wills . . . to **think** . . .

W. 2. When yet **thought** is the first *effect* of life . . . Yet there is **thought** more and more interior, and also more and more exterior. Inmost **thought**, which is the perception of ends, is actually the first effect of life.

7. Man can comprehend this in natural **thought**, provided he admits into it something of spiritual light. 8.

11. The **thought** (in Heaven) proceeds according to the form of Heaven.

42. **Thoughts**, etc., are substances and forms . . . and are not exhalations . . . but are actually and really the subjects . . .

46. Such **think** from the eye, and cannot do so from the understanding. **Thought** from the eye closes the understanding; whereas **thought** from the understanding opens the eye. Such cannot **think** anything about *Esse* and *Existere* in itself . . .

66. Man alone is a recipient of the life of the three degrees (of both worlds). Hence it is that he . . . can **think** analytically and rationally . . . 247, Ex.

69°. Every man who has understanding can **think** about those things which are proper to nature.

70. For they enter into spiritual light, in which the objects of **thought** are truths. Ex.

71. The merely natural man **thinks** about spiritual and Divine things from space; but the spiritual man apart from space. Ex.

72. This is the fundamental **thought** about God. Ex. —2. Remit your **thought** into natural lumen, and these things will appear paradoxes.

74°. When **thought** does not conjoin itself with the affection proper to man, time does not appear, as in sleep.

130. When the Angels **think** interiorly about the Lord, they do not **think** about Him otherwise than as in themselves. Interior **thought** itself does not cause

distance, but exterior **thought**, which acts as one with the sight of the eyes. The reason is that exterior **thought** is in space, but not interior **thought** . . .

1472. By clouds are meant spiritual clouds, which are **thoughts**. Ex.

1632. And Angels and Spirits **think** and speak spiritually; whereas men . . . **think** and speak naturally; and spiritual **thought** and speech have nothing in common with natural **thought** and speech.

202. There is such a difference between the affections and **thoughts**, and the derivative speech, of the Angels of the higher and lower Heavens, that they have nothing in common; and communication is effected solely through correspondences. . . The **thoughts** of the Angels do not fall into natural ideas; for they are spiritual. . . The **thoughts** of the Angels of the Third Heaven are **thoughts** of ends; the **thoughts** of the Angels of the Middle Heaven are **thoughts** of causes; and the **thoughts** of the Angels of the First Heaven are **thoughts** of effects. It is one thing to **think** from ends, and another to **think** about ends; it is one thing to **think** from causes, and another to **think** about causes; and it is one thing to **think** from effects, and another to **think** about effects. The Angels of the lower Heavens **think** about causes and ends; but the Angels of the higher Heavens **think** from causes and ends; and to **think** from these belongs to higher wisdom; but to **think** about these belongs to lower wisdom. To **think** from ends is of wisdom; to **think** from causes is of intelligence; and to **think** from effects is of knowledge.

255. Beasts have only the natural degrees, which, without the higher degrees, are in no faculty of **thinking** about any civil, moral, or spiritual Thing. And, as their natural degrees are not capable of being opened, and thus elevated into higher light, they cannot **think** in successive order, but only in simultaneous order, which is not **thinking**, but acting from knowledge corresponding to their love. And, as they cannot **think** analytically, and see lower **thought** from a certain higher one, therefore they cannot speak . . . A sensuous man differs from a beast only in this: that he can fill his memory with scientifics, and **think** and speak from them.

257. By means of his natural mind elevated to the light of Heaven, man can **think** and even speak with the Angels; but the **thought** and speech of the Angels then inflow into the natural **thought** and speech of the man, and not conversely.

—5. **Thought** is effected from the spiritual substances of the natural mind, and not from its natural substances.

2852. Spirits and Angels appear in the place where their **thought** is. Ex.

295. That there is such a difference between the **thoughts** of Angels and those of men, has been made known to me by the following experience. They were asked to **think** spiritually on some subject, and afterwards to tell me what they had **thought**. They did so; but when they wanted to tell it me they could not, and said that those things could not be uttered in words.

... Yet they had seemed to themselves to **think** in the spiritual state in the same way as man does in the natural state. (Thus) the Natural and the Spiritual differ according to degrees of height, and communicate solely by correspondences.

[W.] 304. The states (of the fibres and vessels) are sensations, **thoughts**, and affections . . .

361. Hence some can **think** and speak well, but cannot write well. This is common with the female sex. Ex.

382. Anyone may observe . . . from his **thoughts** . . . that the understanding corresponds to the lungs; (for) no one can **think** unless the breath concurs and accords, and therefore when he **thinks** tacitly he breathes tacitly; if he **thinks** deeply he breathes deeply; he draws in the breath and lets it out, contracts and expands the lungs, slowly or quickly, eagerly, gently, or intently, according to the **thought**, thus according to the influx of the affection from the love; and if he holds his breath entirely he cannot **think**, except in his spirit from its respiration, which [**thought**] is not manifestly apperceived. 412, Ex.

397. After death the will and understanding make a one. . . It is the same with man when he is **thinking** from his spirit, as is the case when he is alone . . .

404. viii. That the third conjunction (of the will and understanding) is through the affection of seeing truth, from which is **thought**. Ex. P. 28³.

— Man is in manifest **thought** when his spirit **thinks** in the body, which is especially the case when he is in company; but when he is in the affection of understanding, and through this comes into the perception of truth, he is in the **thought** of his spirit, which is meditation. This does indeed fall into the **thought** of the body, but into tacit **thought**; for it is above this **thought**, and views the things which are of **thought** from the memory as beneath itself; for from these it either concludes, or confirms.

— When love enters the understanding . . . it first produces the affection of truth; then the affection of understanding that which it knows; and finally the affection of seeing in the **thought** of the body that which it understands; for **thought** is nothing else than internal sight. **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. This **thought** is the **thought** of wisdom; whereas the other **thought** is **thought** from the memory through the sight of the natural mind. 405³.

405⁴. The ramifications of the bronchia of the lungs correspond to the perceptions and **thoughts** from these affections.

410³. (Thus) the **thought** which the love acquires from the affection of seeing that which it knows and understands, is not of the understanding, but is of the love. **Thoughts**, perceptions, and the derivative knowledges do indeed inflow from the Spiritual World; but still they are not received by the understanding, but by the love according to its affections in the understanding. Ex.

412^e. Moreover, it is evident that **thought** produces respiration, and that the affection of love produces **thought**; for **thought** without affection is exactly like respiration without the heart. (Thus) the affection of love conjoins itself with the **thought** of the understanding . . . in like manner as the heart does in the lungs.

413². The cellular substance of the lungs, which consists of the bronchia continued down to the minutest follicles, which are the receptacles of the air in the respirations, are what the **thoughts** make a one with by correspondence.

415. As the **thoughts** act as one with the respiration by correspondence, it is evident from the twofold state of the lungs in respiration, that man is able to **think**, and from **thought** to speak and act, in one way when in company, and in another when not in company . . .

417². Man has a twofold respiration, one of the body and the other of the spirit; and therefore a hypocrite can speak wisely in company from **thought** from the memory; but when not in company, he does not **think** from the memory, but from his spirit, thus from his love. He also respire in like manner; for the **thought** and the respiration act correspondently. 418.

420. The respirations of the lungs correspond to the perceptions and **thoughts** of the understanding.

P. 29. When anyone there **thinks** of another from the affection of speaking with him, he is at once present . . . In like manner when anyone **thinks** about another from the affection of love . . . 50. 326.

—³. Such a circle of love to **thoughts**, and from **thoughts** to love from love, is in all things of the human mind.

33. The perceptions and **thoughts** of this love are as many as are the falsities which favour these evils.

49. Consider whether **thought** is in time and space. Suppose **thought** to go on for ten or twelve hours, may not this space of time seem but an hour or two? or may it not seem to be one or two days? It appears according to the state of the affection from which is the **thought**. Ex.

74. As beasts have not (rationality and freedom) they have not **thought**, but instead of **thought**, internal sight, which makes a one with their external sight by correspondence.

75². Through these two faculties, man can **think** within himself about the things which he perceives outside himself . . .; and he can also **think** above about the things which he is **thinking** beneath. For anyone can say, I have **thought** this, and I think this . . . Hence it is evident that man **thinks** also above his **thought**, and sees the latter as beneath himself. This man has from rationality and freedom; from rationality that he can **think** above; and from freedom that he wills from affection so to **think**; for, unless he had the freedom of so **thinking**, he would not have the will, and thence neither the **thought**. —^e.

78. That whatever man does from freedom according to his **thought**, is appropriated to him as his, and remains. Gen. art.

So. Nothing is appropriated to man which he only *thinks*, nor even that which he *thinks* to will, unless he at the same time wills it to such a degree that, when opportunity is given, he does it. Ex. and Sig.

—^e. 'The mouth' = the *thought*, because the *thought* speaks by the mouth. —.

— If man *thinks* and speaks from the affection of love, he then renders himself unclean.

103. That every man has an external and an internal of *thought*. Gen.art. 104.

105. The internal of *thought* is from the life's love and its affections and the derivative perceptions; the external of *thought* is from the things which are in the memory, and which serve the life's love for confirmations, and for means to the end. From infancy to early manhood, man is in the external of *thought* from the affection of knowing which then makes its internal . . . But afterwards . . . the affections and derivative perceptions (of his life's love) make the internal of his *thought*; and from the life's love comes the love of the means, the delights of which, and the knowledges thence excited from the memory, make the external of his *thought*.

106. That the external of man's *thought* is in itself such as is its internal. Gen.art. 109, Ex. 111.

111. As concupiscences together with astutenesses make the internal of *thought* with the evil; and the delights of concupiscences together with machinations make the external of *thought* with them . . . 112.

125. The inmost of man is his life's love; the ultimates are those things which are in the external of *thought*; and the intermediates are those which are in the internal of *thought* . . .

130². The state of the *thought* of man is such that from the internal of *thought* he sees a Thing in the external of his *thought* as in a mirror . . . (and therefore) he can turn it about . . . and form it until it appears beautiful to him.

136⁷. When the first understanding and the first will have been formed, then the internal of *thought* regards these as the externals of its *thought* . . .

—⁹. But this internal is not the internal of *thought* before treated of; but is the external of *thought* . . . The (real) internal of *thought* cannot be compelled by any fear; but it can be compelled by love . . .

139². Fear can never invade the internal of *thought*; this is always in freedom, because it is in its life's love; but it can invade the external of *thought*; and, when it invades this, the internal of *thought* is closed, and (then) the man can no longer . . . be reformed. Ex.

—⁷. The internal of *thought* with such is full of concupiscences of every kind.

145. The internal and external of *thought* . . . act separately when . . . and they act conjointly when . . .

—². The concupiscences which had beset the internal of *thought* are then cast out by the Lord, and in their place are implanted affections of good: this in the internal of *thought*. But as the delights of the concupiscences which beset the external of *thought*, cannot be

cast out at the same time, a combat arises between the internal and the external of *thought*. Ex.

—³. As man is man from the internal of his *thought*, for this is the spirit itself of man, it is evident that man compels himself when he compels the external of his *thought* to consent . . .

150. By the internal and external man is meant the same as by the internal and the external of *thought*.

—^e. That things seen and heard appear to inflow into the *thought*, is a fallacy. Ex.

152². The spirit is examined in no other way than by man's attending to his *thoughts*, especially to the intentions, for the intentions are *thoughts* from the will.

168³. Exterior illustration is illustration of the *thought* from this interior illustration. Ex.

173. Thus from light in its origin there is light in its derivations, which are perceptions and *thoughts* about anything whatever.

193. That all the *thoughts* of man are from the affections of his life's love; and that there are no *thoughts*, and none possible, without them. Gen.art. 196, Ex. 198.

194. The interior affections adjoin to themselves consorts which are called perceptions; and the exterior affections, consorts which are called *thoughts*. Ex.

195. Therefore . . . every derivative perception and *thought* has its own pleasantness. Ex.

196. As it is man's mind which *thinks*, and *thinks* from the delight of his affection, and not his body . . . it follows that the spirit of man is nothing but affection and the derivative *thought*.

198^e. And the *thought* floats on in its delight, like a ship in a current, to which the captain does not attend.

199. It is evident that these delights rule the man's *thoughts*, and that the *thoughts* are nothing without them; but he supposes that they are only *thoughts*, when yet the *thoughts* are nothing but affections composed into forms by his life's love, so as to appear in light; for all affection is in heat, and *thought* in light. (Continued under AFFECTION.)

224³. In the Spiritual World there is a communication of the affections and of the derivative *thoughts*, from which it is that no one can speak otherwise than as he *thinks*.

227. Whatever man *thinks*, etc. from the will, is appropriated to him and remains. Ex.

278. In order that man may examine himself . . . there has been given to his understanding higher and lower *thought*, or interior and external *thought*, in order that from the higher or interior *thought* he may see what the will is doing in the lower and exterior *thought* . . .

279⁶. That the *thoughts* are mere changes and variations of the forms of the organic substances of the mind. Ex. —⁸.

281². Thence (the will's love) comes into the *thoughts* . . . Unless man were permitted to *think* according to his will's love . . . that love would remain shut in . . . But when man is allowed to think the evils of his life's

love even to intention, they are cured by spiritual means. Ex. 283, Ex.

[P.] 285². Through these two faculties man . . . is able to think and speak . . .

287. That the Divine Providence is in the smallest particulars of man's thoughts and affections. Ex.

288. That no one can think from himself, but from the Lord. Ex.

289. That no one in Hell thinks from himself, but from others around him. Ex.

—². No one thinks from himself, but from others; nor do those others think from themselves; but all think from influx from Heaven, and Heaven from influx from the Lord. (Shown by experiment.) 290 (Shown by Swedenborg's own experience).

292. Although all that man thinks and wills . . . inflows from the Lord, still He is not the cause of man's thinking evil and falsity. Ex. 294⁵.

294². Although everything which man thinks inflows from others, still the fault is in him who receives it. Ex.

294⁶. How it is that the Lord alone can cause all to think in such different ways. Ex.

296⁵. If evils are in the thought only, the man is not yet in an infernal Society . . .

—¹⁰. The delights of concupiscences, of which man knows nothing, are emitted in droves and bundles into the interior thoughts . . . and thence into his exterior thoughts . . .

311. Such think interiorly, and they believe that others think so too . . . not knowing that anyone can think only exteriorly.

312³. One Spirit can infuse his thoughts and affections into another Spirit, and the latter not be aware that it is not of his own thought and affection. This is called there thinking from another, and thinking in another. Des.

314². Of thought they say that it is something modified in the air . . . not knowing that the thoughts are equally in substances purely organic . . .

321. It is from a law of the Divine Providence that man should think as of himself . . . but should acknowledge that it is of the Lord. Ex.

—². That he who believes that all things which he thinks and does are from himself, is not unlike a beast. Ex.

—³. Of those who await influx . . . a few sometimes receive some answer by a living perception in the thought, or by a tacit speech in it. Ex.

—⁴. But still man thinks as from himself, even if he does so from Hell, because the Lord gives to everyone that his thought, from whatever source, appears in him as his own . . .

—⁵. (Thus) man can think what is evil and false 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 Angelic itself is to think from the Truth, and this is the Truth: that man does not think from himself, but that it is given him by the Lord to think, in all appearance as from himself. Ex.

R. 294. In the Spiritual World, man speaks as he thinks; otherwise the sound is harsh . . . But he can be silent, and thus not divulge his thoughts—*cogitata*. (A conversation there on this subject, with experiments.) T. III.

462². (In this kind of enchantment) they inspired thought conjoined with affection by means of a breathing—*halitum*—in the sound of the speech, in consequence of which the hearer could not think anything from himself.

692². The delight (of the love of self), when it increases, causes the man not to be able to think above himself, but below himself. Ex.

875². The derivations of love are called affections, and through these are produced perceptions and thus thoughts. . . Consequently, thought in its origin is the affection of that love; and it may be seen from the derivations viewed in their order, that the thought is nothing but the form of the affection; and this is not known because thoughts are in light, but affections in heat; and therefore we reflect upon the thoughts, but not upon the affections. . . That thought is nothing but the form of affection, may be illustrated by speech, in that this is nothing but the form of sound. Moreover, sound corresponds to affection, and speech to thought; and therefore the affection makes the sound, and the thought speaks. If sound is taken away from speech, there is nothing of speech left; and so if affection is taken away from thought, there is nothing of thought left.

914. For every man has exterior and interior thought: the interior thought is in the light of Heaven, and is called perception; and the exterior thought is in the light of the world. . . The delight of love and wisdom elevates the thought, so that it sees as in light that a thing is so, although it had not before heard of it.

943². Consoeciation through correspondences causes Angels and Spirits to be together with men in affections, but not in thoughts . . . and that which is not in the thought . . . is not known . . . The Lord alone knows the thoughts of men.

947². For in every idea of the lower thought of men . . . there is something from time and space: it is otherwise in the idea of their higher thought, in which men are when they revolve natural, civil, moral, and spiritual things in interior rational light. You can try this . . . if you attend to your thoughts; and you will then be confirmed that there is a higher and a lower thought; for simple thought cannot view itself, except from a higher thought; and unless man had a higher and a lower thought, he would not be a man, but a brute.

961². The light of Heaven, from which was their thought . . .

M. 36. A man is also his own thought . . . for he thinks from his love and according to it . . . from which it may be seen that love is the *esse* or essence of man's life, and that thought is the *existere* or coming forth of his life thence; and therefore speech and action, which flow forth from the thought, do not flow forth from the thought, but from the love through the thought. After death a man is not his own thought, but is his own affection and derivative thought . . .

169. That a wife is constantly **thinking** about the inclination of the man to her . . . Ex. 293³.

— The affection of love, with women, does not separate itself from the **thoughts**, as with men.

187². The internal **cogitative** sense.

233². In the cloud flew owls and bats which were appearances of their **thoughts**.

269². That man should **think** from God, although as from himself.

326³. (An experiment which showed that the spiritual man **thinks** things which are incomprehensible to the natural man, and which cannot be put into any but spiritual writing or speech. Fully quoted under **IDEA**, and **SPIRITUAL**.)

328². To **think** spiritually is to **think** apart from time and space . . .

375². (Thus) the **thoughts** . . . are violently imprisoned and suffocated; (and then) such things inflow as are either contrary to the Church, or imaginary in favour of it, which causes heat towards harlots . . .

408. To **think** and conclude from what is interior and prior, is to do so from ends and causes to effects; whereas to **think** and conclude from what is exterior or posterior, is to do so from effects to causes and ends. This progression is contrary to order. Ex.

500³. The light of Heaven inflowing compelled them to speak as they interiorly **thought**.

I. 8⁴. The life of the understanding is the truth of wisdom, the derivations of which are called **thoughts** . . .

12⁵. It is believed by many that the perceptions and **thoughts** of the mind, being spiritual, inflow naked, and not through organized forms. Ex.

14⁴. Unless the understanding could be perfected separately . . . man could not **think**, and, from **thought**, speak . . . T. 588².

15⁵. It is believed that a beast **thinks** from the understanding that which it does; but not a whit . . . That man **thinks** and speaks is solely because his understanding is separable from his will, and can be elevated into the light of Heaven; for the understanding **thinks**; and **thought** speaks. T. 335³.

T. 77³. All in Hell have the ideas of the **thoughts** immersed in the senses of the body, and cannot elevate their minds above them. Ex.

79⁵. They concluded that **thought** is nothing but a modification of the ether by the light of the sun. Ex.

137⁸. For the Spiritual World enters into the natural, and perceives the **thoughts-cogitata**-of men there; but not contrariwise . . .

147². The minds of all men who deny the holiness of the Word and the Divinity of the Lord, **think** in the lowest region.

173². For the heavenly aura, in which the **thoughts** of the Angels fly and undulate as sounds do in our air, resists (such an utterance).

360². When by themselves they **think** from Hell, although they are unaware of it.

371⁷. The conjunction of **thought** and speech is not alternate, but mutual. Ex.

380³. For with every man there is a consociate Spirit; for without him man could not think analytically, rationally, and spiritually. 454. 475.

475. The reason man does not know that he is in the midst of Spirits . . . is that the Spirits . . . **think** and speak spiritually; but the spirit of the man, naturally; and spiritual **thought** and speech can be neither understood nor perceived by a natural man, nor the reverse. But when man's spirit is in society with Spirits in their World, he is then in spiritual **thought** and speech with them . . .

510. The will is the man himself . . . but the **thought** is outside the man, unless it proceeds from his will: if it does this, the will and **thought** make a one, and together make the man.

532. Man examines the intentions of his will when he examines his **thoughts** . . .

565. A sensuous man **thinks** in the extremes.

—². Sensuous men reason sharply and skilfully, because their **thought** is near their speech, and almost in it . . .

574. Hence it is that man can **think** from the understanding, and speak from **thought**, which beasts cannot do.

577³. If life were to act alone, and man were not to co-operate . . . he could no more **think** than a stock.

593². From a single speech, the Angels perceive the quality of a man's **thought**.

603. That there is a lower and a higher region in the human mind, everyone may see from . . . his **thoughts**; for he sees what he **thinks**; and therefore he says that he has **thought**, or does **think**, this or that. This would not be possible unless there were an interior **thought** which is called perception, which looks into the lower, which is called **thought**.

—². (For) man can in a moment **think** and conclude what he cannot express by the lower **thought** in an hour.

607. (Thus, men and Spirits) are not conjoined as to the **thoughts**, but as to the affections.

658. That **thought** is imputed to no one, but will. Gen. art.

659. All the evils to which man inclines . . . inflow into the **thoughts**; in like manner goods with truths inflow into them from the Lord; and there they are balanced . . . (Thus) the **thought** is the purificatory and excretory of the evils resident in man from his parents; and therefore if the evils which a man **thinks** were imputed, reformation and regeneration could not be effected.

Ad. 924. This turning (into the higher mind) is called **thought**.

927. No **thought** is possible unless a change of state is induced on the substance . . .

947. **Thoughts**, which are the activities themselves of the understanding . . .

961. (Thus) all **thoughts**, and all ideas, which as parts constitute the **thoughts** themselves . . . are perpetual affections in forms . . .

[Ad. 13/1128. (How we should guard against the thought of profane and condemned things. From experience.)

D. 159². When I was as it were by myself in **thought**, the Spirits knew no otherwise than that they were the persons who **thought**. Ex.

199. On the operation of Spirits and Angels in connection with human thoughts.—Unless the Spirits through whom the . . . material ideas of man are ruled, **thought** together, and unless they were kept in the same **thought** as that in which the man is while he is **thinking** or speaking, the man could not possibly **think**; but the greatest obscurity would arise from a crowd of various **thoughts** with the Spirits . . . But as to the Angels . . . it seems that they can **think** together with man, because they are in a higher sphere than that their **thoughts** could inflow into human minds so as to distract them . . . For one idea of man's **thought** may be composed of almost an indefinite number of the ideas of the celestial Angels; and besides, the **thoughts** of the Angels are accordant and unanimous, and thus by no means distracting . . .

237. That there are myriads of affections and the like in one human **thought**. Ex.

254. That myriads of Spirits and Angels concur in one human **thought**, all of whom are disposed and directed by God Messiah. Ex.

315. That the **thoughts** of man, and his ideas, appear manifestly in the Heavens, and are manifestly seen to inflow into man, and to lead him to speak. Ex.

679. The word *imagination* may serve [to denote] exterior things; *speculation*, the more interior things; and **thought**, the inmost things.

986. On those who love to find out what others **think**. 1000. 1132, Des. 1137. 1571.

997. There are Spirits who give utterance to the **thoughts** of other Spirits . . .

1124. The Spirits who only speak could not emulate those who only **think**, because all their **thought** is in their speech . . .

1124a. There are those who both **think** and speak; but when the speech does not agree with the **thought**, that fact is clearly perceived. Des. 1169^e. 1486.

—². For nothing dissident between the **thought** and the speech can be tolerated . . . and therefore the first thing is to unite them by various methods of torture.

1205. That sometimes Societies contend about the **thoughts** of man . . .

1231. They seem to stand, and **think**. 1232.

1270. He kept the **thoughts** of other Spirits bound. . . . He could detain my interior **thoughts** as though fixed, and bend them.

1307. That evil Spirits can **think** so that their **thoughts** can scarcely come to the perception of man. Ex. 1308.

— (On man's interior **thought**.)

1309. But the interior or angelic **thought** is different (from this hidden **thought** of evil Spirits). Ex.

1482. No Spirit or Angel can **think** anything which

all the rest who are near cannot understand and perceive. (Continued under SWEDENBORG.)

1483. After death (people) **think** almost as (here) . . . and all the surrounding Spirits perceive what they are **thinking** . . . But the Lord takes care of those who have been in faith, so that their interiors may not be exposed to evil Spirits . . .

1549. (The Spirits of Mars) constitute that in man which is called **thought**.

1811. (These Spirits) are seated in the mind, as if their **thought** were the interior **thought** of man . . .

1892. One single point of **thought**, which the man supposes to be most subtle, contains in itself the universal Heaven. Ex.

1910. That the **thoughts** and deeds of the man who is in faith are not his. Ex.

1911. When I had become accustomed to the fact that I **think** nothing from myself, it was as it were a delight to me; for I could thus reflect upon the things which were introduced into my **thoughts** . . .

1912. But the Spirits who inserted evil **thoughts** supposed that so I **thought** nothing.

1927. (Thus) it is given to the Angels to Know the interior **thoughts** of man; when yet man does not believe that an Angel knows his rude and most composite **thoughts**, which even Spirits know, and that better than the man.

1970. The least of **thought** and affection affects all the organic beginnings of the brain, which are prefixed to the fibrils, namely, the cortical substances; and (therefore) it affects all things of the fibres which originate from those beginnings . . . and thus the whole body. . . . Thus the universal brain, and the whole body, with so many innumerable varieties, constitute one single and most subtle movement of our **thought**, which we suppose to be of infinite subtlety, but which nevertheless consists of countless varieties of persuasion and affection in each least point of **thought**.

1971. Hence it is evident how rude, obscure, and most general is everything that we **think** . . .

2001. On the General which rules the **thoughts** of man.—There is a certain General which rules the **thoughts** of man, which keeps them within certain limits, so that they cannot wander beyond them; nay, which rules the singular and most singular things of **thought**. Ex. 2002. 2004.

2009. On the **thought** of man: how slow and obscure. Ex.

— Man can **think** in a minute what he cannot express in an hour. Ex.

2010. But this General, which appears to man so quick and instantaneous, is in itself so slow that the Angels of the interior Heaven can **think** more quickly and distinctly in one moment than a man can in many hours, and even that obscurely.

— Yet there is much difference in men as to the **thoughts**; with those in whom [the mind] has been closed, and in whom there is more of memory, there is proportionately less of **thought**; while with those in

whom [the mind] is open, and there is more of the interior memory, there is proportionately more of **thought**, because more things are inserted into it by the Lord.

2019². Spirits see the **thoughts**—*cogitata*—of others . . .
—e. The **thoughts** of men are bound to corporeal things . . . not so those of a Spirit.

2020. I perceived around me innumerable Spirits who all contributed something to the **thoughts** and their series, which, however, were as usual in a series and in a connection. I then perceived . . . that it could not be otherwise than that one should rule all, and dispose them into a series . . . and that unless there were One, who is the Lord . . . nothing could ever be **thought** . . .

2057. From the interior Heaven they not only saw my **thoughts**, but also the things that I was about to **think**, or do . . .

2058. It was granted them to look into my **thoughts** and affections . . .

2099. That man and Spirits must necessarily **think** and speak the things the Lord permits. Ex.

2156. (Thus) man can never **think** anything which does not come into clear light after death . . .

2174. That the universals of **thought** are . . . diffused into the World of Spirits and into Heaven. Ex.

2211. How the representations and **thoughts** of the Angels are circumstanced relatively to those of man. Ex.

2254. That the World of Spirits is like what men are in their **thoughts**. Ex.

2322². If a single Spirit **thinks** otherwise than in order, those who are near him are disturbed . . .

2329. Whence come all the objects of **thoughts**. Ex.

2366. They perceive a Spirit as mere **thought** . . . But **thought**, which is internal sight, cannot exist without a subject . . . Moreover, **thought** cannot be included in place . . . for it wanders to the limits of the universe . . . 2369.

2371. That the **thoughts** of Spirits which are only persuasions are not perceived as those are which have been cupidities. Ex.

2382. Those who are afar hear and perceive more exquisitely the things which are **thought** . . . than those who are near. Ex. 2528, Ex.

2390. For Angels cannot inflow manifestly into the **thought** of man, except through subordinate Spirits; for such is the **thought** and speech of the Angels that it is incomprehensible to man . . .

2524. On the interior **thought** of Spirits. Gen.art. 2900.

2553. It would be contrary to order that the **thoughts** of man should inflow into the Heaven of Angels. Ex.

2554. The apparent influx of my **thoughts** into Heaven. Ex.

2557. That Spirits perceive very fully the **thoughts** of a man [who speaks with them]. 2845. 3351. 3529, Ex.

2711. This is not to be said in public, lest it should come into the **thought** of man.

2731. (Thus) all the **thoughts** of Angels, and thence of Spirits, come forth and are produced by the Lord alone . . .

2735. They supposed that they excited the objects of **thoughts** . . . but it was granted to tell them that nothing moves the **thought** unless there is an object. Ex.

2760. (Thus) the internal **thoughts** of man are now more lost and corrupt than formerly.

2769. As animals cannot **think**, they cannot elevate their minds towards Heaven.

2782. There is no **thought** in the beginnings, which are in the head, unless there is a certain correspondence of the purer fibres in the whole body.

2842. Certain evil Spirits denied that they **think**, etc. from others . . .

2868. That **thought** is perceived by Spirits like an exhalation, by which they are led. Ex.

2870. On the sweetness which the Angels experience in perceiving that they do not **think** from themselves.

2877^e. Such is his **thought**: only a kind of external cuticle.

2888. These (interior evil Spirits) do nothing except produce in the interior **thought** those things which do not come into the manifest **thought** of man. Ex.

2896. On the more subtle **thought**: its ideas. Ex. 2900, Ex.

2951². I was much surprised that a Spirit should perceive my **thoughts** . . .

2966^e. Thus there is a kind of chain, of the **thoughts** of one into another, which sets out from the Lord through the Heavens . . .

2998. They must not say anything but what they **think**, except from the last necessity.

3076. That sometimes those **thought** of are present in a moment.

3081. That one Spirit is led by another into almost like **thoughts** as he has himself. Ex.

3134. That Spirits speak those things which others are **thinking** interiorly.

3155². Then the Society from which or with which he **thought** was taken away; and then his interiors seemed to **think**, and that in a more innocent way. The **thought** which was taken away was placed over my head, in order that he might receive it there. (Thus) it was only the Society and its look which made the **thought** . . .

3162. So that I began to be afraid to **think** anything more.

3171. In the other life it is the **thoughts**—*cogitata*—which are thus punished. Ex.

3178. Whatever comes into the **thought** and not into the will, is not sin . . . But if anything comes into the **thought**, and into the will . . . this is sin.

3179. They who have **thought** differently from what they have acted . . . and have thus exercised their

thoughts . . . are tormented there by discription by the thoughts, so that their interior thoughts combat with their exterior tacit ones.

[D.] 3230. That the thoughts are brought forth (there).

3233. The thought (of the Spirits of Mercury) was brought to me in such volumes that the Spirits above me undulated quickly . . .

3254. On the influx of men's thoughts into Heaven. Ex.

3332. A Spirit shown that he could not speak (except) according to the object presented to him through my thought. Ex.

3356. That the thoughts and speeches of Angels and angelic Spirits fall into parables. Ex.

3376. Thus (after the Flood) thought was separated from the will.

3402. When I was thinking (this Spirit) had such phantasies that he did not think at all about what I was thinking . . . But when I thought and spoke, he excited all the men or Spirits whom I had known; for he was not in the idea of my thought, but only in the idea of those who were remotely adjoined to my ideas . . . 3403.

3408. There are men who can speak about things of which they are not thinking. (Fully quoted under SPEAK.)

3423. On the metrical thought of Spirits. Ex.

3470^e. Thought is internal sight, and cannot exist without an organ. 3574.

3471. The organics of thought are in the brain, and thence flow the invisible fibres by which the thoughts are led forth . . .

3525². (The two angelic Spirits with man) act into the interiors of his thoughts, which do not come so much to the man's thought.

3575. Interior thought regards the common good of society, of the World of Spirits, and of Heaven . . . and therefore all the things of interior thought regard those things which are of mediate use.

3590. Men ought to think from Heaven, that is, from the knowledges of faith . . .

3615. Actual evil is also that which man acquires by thoughts without acts. Ex.

3624. On the reflections of thought. (Quoted under REFLECT.)

3627. When a man thinks of (a thing) the Spirits think it is really so. Examp. 3857, Ex.

3635. That the inflowing of external things into the thoughts is a fallacy. Ex. 4604, Ex.

3637. Man supposes that he thinks by words, when yet it is by ideas . . .

3638. That there is a more interior thought. Shown.

3640. The interior evil Spirits think as the insane do, knowing nothing of what they think. Such are the beginnings of the thoughts of the Spirits of the lower sphere.

3643. How it is that many may think diversely from many things. Ex.

3644. It is thought which conjoins, for to thought there is neither place nor distance.

3666. Spirits are greatly moved by the fact that the objects of man cause him to think about diverse things, without order . . .

3714. Whether the law of conscience constrains anyone [may be known] from the fact that he does not want to think this or that because it is evil . . .

3820. It is a prerogative of man over beasts that he can think . . .

3842. How (the deceitful) inflow into the subtle thought of man.

3876. Thought excites the affections . . .

4000. It was answered them by thought.

4041. The deceitful actuate their Subjects to speak, by thought alone, which the Subject follows . . .

4113. So long as evil is in the thought only, it does not recur so much . . .

4129. While the Lord rules the thoughts and speech of man through Angels, the evil Spirits cannot but think in like manner . . .

4139a. So also thought, which can range into the universe, although it is in man's brain . . . and, where the thought is, the Spirit is supposed to be; therefore this is an appearance; for place cannot be attributed to thought; but it is of the organic substance from which it comes; but, as thought affects, it is believed that the spirit itself must be there.

4166. Spirits are in thought. Man can think in a moment what he cannot utter in hours. In this thought are Spirits, not in obscure thought, as man is, but in distinct thought. Des.

4253^e. Hence Spirits know no otherwise than that they are those who think with a man.

4254. On the bonds of thought; of conscience. Ex.

4256. On the speech and thought of the Angels. Ex.

4257. How Spirits excite the thoughts of men; they speak as the man thinks, that is, as they speak so the man thinks . . .

4267. That the thought and speech of the Angels are only those of ends.

4272^e. I could have been in different thought . . . and still have been impelled by the same stream (of influx).

4287. That the thought is the image of the man. Ex.

4295. I thought of eating; but the Angels thought of Knowledges . . .

4309. On those who speak otherwise than as they think.

4310. No attention is paid there to what anyone speaks; but to what he thinks. . . There is a cogitative speech which is perceived, and which affects those who are present.

4633. With me there is (often) merely a disposition of the organs of thought, and the Spirits have spoken according to the disposition. So with Subjects: [the Spirits] merely think, and the Subject speaks according to the thought . . .

4337. The Spirits who are with a man . . . think no otherwise than as the man **thinks** ; but there is thence a sphere of **thought** and affection . . . in which the rest of the Spirits are . . .

4392. That we are to **think** from general principles, and thence view particulars . . .

4396. That those who have been worst in life, but have **thought** justly about the things which occurred, receive the truths of faith more easily than those who have lived morally, but have **thought** evil things. Ex.

4479. A man who has once esteemed adulteries and such things as nothing, and has thus introduced himself as to the **thought** into the company of such (Sirens), cannot escape being held captive by them to the end of life; for they bend the least of the **thoughts** in innumerable ways, and make them delightful. 4784, Ex.

4594. As soon as Sirens come to Spirits, they enter into their **thoughts**, and keep the **thought** completely obsessed. (This they do) from a habit acquired (here). . . . When they first enter into the **thoughts**, they follow the **thought** strongly; afterwards they lead it. 4596, Examp. 4601, Des.

4627^e. This lumen is presented when such things occur to the **thought** as have been completely seen, heard, and felt . . . —⁸.

4731. For the whole **thought** of one (Spirit) is communicated to another; and the affection of the **thought** makes the face.

4748. Charles xii. had an interior **thought**. Des. 4751, Des.

4818. How the **thoughts** conjoin. Ex.

4821. Tacit **thought**, when it is from what is good and true, is better heard as sonorous speech in Heaven, than **thought** speaking aloud.

4845. The **thoughts** of the Angels are according to the form of Heaven . . .

4848. For all the **thought** of man, Spirit, and Angel takes place according to the form of Heaven, which is incomprehensible, and known to the Lord alone. The **magi** had learned something about this form . . . and induced on the minds of others whatever they wanted.

4852. On the Sensuous and its **thought**.

4861. Those become Genii who have spoken little, but have loved to **think**, and that evilly about the neighbour . . .

4862. **Thought** is taken away from them, because (otherwise) they would communicate with Spirits . . . who **think** more . . .

5037. The Swedes **think** more inwardly in themselves than other nations, because they are in freedom more than in the times when they were under an absolute government . . . (And therefore they are the worst nation in Europe except the Italians and Russians. 5043.)

5102^e. Spiritual speech is such as is the interior **thought** of man, the nature of which he himself is unaware of, being devoid of the words of human speech; for man **thinks** without them. (Continued under SPEAK.)

5122. (The celestial) never **think** about absent persons; but . . . they **think** from the objects which are before the sight . . .

5161. (Fred. Gyllenborg) could retard my **thoughts** . . .

5191. The more perfect the Angels are, the more perfectly they can **think** . . .

5312. Those in that gulf are all kept in thinking according to the sight . . .

5462. Those who **think** only about themselves . . .

5464. Evil Spirits place themselves behind, above and below, and there inject their **thoughts**—*cogitata*. They turn the **thoughts** of the other Spirit, thus also of a man, to himself . . .

—². Others . . . seek for what is of the love of self, and, when they find it, they infuse their **thoughts** there, and lead him wherever they will.

—⁸. Sirens know how to reduce the **thoughts** of another down to the Sensuous . . .

5573. He could lead the **thoughts** of all wherever he wanted . . . He did the same with my **thoughts** . . .

5574. Those become Genii who inhere in their own **thoughts** . . . They can be long in one **thought** . . . They at last become such that they **think** what they **think**, whatever another says . . . Thus they are in continuous **thinking** against another who speaks differently from themselves. Such become Genii, and lead any who are spiritual by their **thought** . . . for they are in the love of self more than others, and are affected with their own **thoughts**, and love them . . .

5576. Genii flee from one another, because the one cannot endure the sphere of the other's **thought**; for there is a perpetual collision. Hence they make themselves invisible; for, in the other life, he who does not **think** like another is invisible to him.

5577. Few of the English become Genii, because they depend upon the authority of others, without their Own **thought** . . . Provided they believe that the man is learned and sincere, and of their own nation, their **thought** appears lucid and interior. But many of the Dutch become Genii, because they **think** against others from what is their own, and do not divulge it. In the Spiritual World their **thought** appears more obscure and lower.

—^e. The **thoughts** are according to the form of Heaven.

5583. When the Angels see any Spirit walking below them, they at once perceive what he is **thinking** from the way in which he is walking . . .

5601. In the Heavens they are admonished by the external appearances, both without the house and within it, and on their garments and faces, if they have not **thought** well, as if anything of what is evil, lascivious, or insincere has crept in, and they have not rejected it. Des.

5608. Man's natural **thought** is the plane in which cease all things of angelic wisdom: it is like the foundation of a house: into this plane fall all things which the Angels **think**: hence such as is the plane, such also is their wisdom.

5610. The **thoughts** of the Angels are variously

directed to the quarters . . . but they are not turned to themselves, but to men . . . and when they are turned to those things in my **thought** which are from the heavenly doctrine, they are in greater clearness than in any other case.

[D.] 5617. This plane is with an intelligent man whether he is **thinking** about such things, or about other things . . .

5645. Sometimes a man appears in the other life as to his spirit . . . but this happens with those only who **think** inwardly in themselves more deeply than others : his **thought** is then withdrawn from the sensuous things of the body . . . But those who **think** solely in the Sensuous, and do not elevate their **thoughts** above it, never appear.

5692. They who have exercised deceit . . . are invisible to others, because they **think** in themselves, and thus remove the interiors from the body.

5778. The evil Spirits who are at the occiput inflow the most into the **thought** of man . . . and indeed into his interior **thought**. But those who are at the sides, at the temples . . . also inflow into the **thought**, but into his sensuous and external **thought**.

5786. For in the other life the **thoughts** are communicated, and the one leads the other by his **thoughts** in a wonderful way : they can deprive him of his **thoughts**, and inject their own . . . They can also inject various things, and compel him to **think** and will such things as are quite foreign to him. 5969.

5893. He obtained it by the force of **thought**.

5900. Those also are serpents who have lived solitary (here), and thus have **thought** about various things which happened in the world, and had not divulged their **thoughts—cogitata**—to anyone : those who had **thought** evilly about their country and the neighbour, act like serpents . . .

5904. On those who can avert the **thoughts—cogitata** . . . so that the other cannot remember . . .

5905. The sight of their eyes corresponds to **thought** . . .

5915. He had hatched his dogmas from his **thought**.
— They love to present and hear such things cogitatively.

5941. Those become (of the Celestial Kingdom, and Genii) who do not **think** about any Thing, but sometimes remain as if they were not **thinking** ; and, if they do not reflect upon it, they believe that they are **thinking** nothing . . .

6049. All who have not believed in the Lord . . . and have not lived according to the precepts of religion, in the other life **think** in the Material ; thus they cannot **think** spiritually, that is, abstractedly from space, time, and persons . . . Some who in the world had **thought** much, like Polhem and Wolff, because they had not lived a life of religion, cannot do otherwise than **think** in the Material . . .

6069. The Spiritual cannot be in any way **thought** naturally . . .

D. Min. 4553^a. Therefore they who have **thought** nothing but evil about men, cannot do otherwise than **think** evils about them (there).

4574. On Spirits who take away the life of **thinking** from others. Ex.

4581. They (thus) lead the exteriors of the memory and **thought**. Ex.

4643. They had filled their **thought** with such (impure ideas).

4651. He took away all the surrounding influx, the result being no **thought**.

4667. The **thoughts**, etc. are only forms so appearing from the affections . . .

4715. Inwardly they **think** evil about all . . .

4726. They induce a torpor on others, so that they cannot **think** ; for **thought** belongs to wakefulness and makes it.

4754. Their fascination consists in this : that they **inhere** in the **thought** . . .

4761. When these **think**, there is heard a hissing as of serpents.

4772. For such things do not take place there by open speech ; but by . . . **thoughts**.

4776. With Spirits there is a communication of all the **thoughts** ; the art of magic consists especially in this . . .

E. 96². The Divine Itself does not fall into the **thought** ; and what does not fall into the **thought**, does not fall into the faith . . .

107. They who separate charity from faith . . . do not **think** within themselves, but outside themselves ; (that is,) solely from the memory . . . and Heaven cannot inflow into **thought** which is outside the man.

152⁶. 'To shut the eyes lest they see evil' = not to admit evil into the **thought**.

177. They who **think** from Own intelligence **think** from the world. Ex.

193. Those things remain in the spirit of man which he has **thought** from himself . . . There are two states of man ; one when he **thinks** from his own spirit, and the other when he **thinks** from the memory of his body . . . —², Ex. and Examp.

229². Everything of life which is in **thought**, is from affection. Ex. 242⁶.

248². **Thinking** well and **thinking** evilly about the Lord and the neighbour. Ex.

282^a. It is the like with the **thought**, which is man's internal or spiritual sight.

388². So the sight of the spirit, which is **thought** from affection, has extension into the Spiritual World . . .

406². For the **thought** of men is natural ; and natural **thought** differs from spiritual **thought** in being bound to places and persons . . .

517². There are two states of man's **thoughts** ; one, when he is in **thought** about truths from the Lord ; and the other when he is so from himself. Ex.

538. (Thus) an atmosphere which is as it were aqueous corresponds to natural **thought** and perception ; one which is thinly aqueous, to the spiritual natural **thought** and perception in which are the Angels of the Ultimate

Heaven ; and one which is densely aqueous, verging to either black or red, to the natural thought in which there is nothing spiritual, (which) exists in the Hells where falsities reign.

543². See SENSUOUS, here.

—³. By the general opening of the spiritual man, man has the faculty of thinking, and of speaking rationally from thought : this is the general effect of the influx of Heaven with every man. (Thus) man's thoughts and affections may be spiritual, natural, or sensuous ; and spiritual thoughts and affections exist with those who think from God about God . . . but only natural thoughts and affections exist with those who do not think from God about God ; but think only from themselves or the world ; (that is) who think from Hell ; for he who does not think from God, thinks from Hell : no one can think from both at the same time. Those who deny God . . . think only falsities when they think about spiritual things . . . and if they think any truths, whether spiritual, moral, or civil, it is only from the knowledge of such things as are in the memory . . . The thought of the sensuous man is what is called material thought . . .

569¹⁰. One limit of the natural man is the faculty of knowledge—*scientificum et cognitivum* ; and the other is the faculty of mental view and thought—*intuitivum et cogitativum*, and the spiritual man inflows into these limits. Sig.

580. Sensuous thoughts and the derivative reasonings. Sig. and Ex.

—². That nothing which enters the thought and not also the will defiles the man. Sig. and Ex. 622⁵. 867.

—³. Man cannot be purified from evils and falsities unless the unclean things which are in him emerge into the thought, and are there seen, discriminated, and rejected.

600⁸. 'If thy right eye give thee offence, pluck it out' = that if one should think what is evil it must be rejected from the thought.

625⁵. After death the interior mind is opened, and when the man becomes an Angel he thinks and speaks from that mind . . . But in the world man is quite ignorant of what he thinks in that mind ; for the thought of that mind then inflows into the natural mind, and is there limited, bounded, and presented to be seen and perceived.

654². For so long as man lives (here) he thinks naturally . . . But his 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 . . . This takes place with every man, whether merely natural or spiritual ; for even with a merely natural man the thought after death is spiritual, but gross, and devoid of the understanding of truth and the affection of good.

662². While (here) man does not know the state of his interior thought and affection, but only the state of his exterior thought and affection, which falls immediately into speech. But when he comes into the Spiritual

World, his exterior thought and affection are lulled, and his interior thought and affection are opened . . .

670. The love draws to its own side . . . the thoughts of the spirit ; and therefore when such are thinking by themselves they deny these things. (This is when they are in their spiritual natural thought. 671².)

674³. In the Spiritual World there is a communication of all the affections and sometimes of the thoughts ; and within each Society there is a general communication . . . 675³.

724³⁵. For the idea of person limits thought and its extension into Heaven in every direction ; for all thought which proceeds from the affection of truth goes through Heaven on all sides, and has no termination except as light has in shade ; but when person is at the same time thought of, the idea is terminated where the person is.

757². For a man who lives (here) can think about spiritual things no otherwise than as the Angels and Spirits with him think ; for spiritual things are above the natural thought of man, and the things which are above depend upon influx . . .

763². They believe . . . that they think and reason spiritually, because they do so acutely and astutely ; but no one thinks and reasons spiritually except the man who is in illustration from the Lord. Ex.

781⁴. When man's thought is not elevated above (earthly and material things), he thinks materially about spiritual things ; and material thought, without spiritual light, derives everything belonging to it from the loves of the natural man . . .

—⁵. It is a fallacy that cogitative faith saves. Ex. 789⁷, Ex. —⁸.

803². Let him learn . . . that lascivious and obscene thoughts are adulteries.

—³. When a man begins to think for himself.

—⁴. Man must . . . be averse to thoughts with intention, about evils.

805⁴. Unless the Lord is approached, no one can think with the Angels ; because all angelic thought about God is thought of God Man . . .

832². It is said the thought nearest the speech, because man has interior thought and exterior thought ; he has interior thought when he is alone . . . and exterior thought when he is with others . . . This exterior thought is what is meant by the thought nearest the speech. This thought is excited and kindled by natural love . . .

—³. For there are two memories in man, and thence two thoughts, with both the evil and the good . . . Every man thinks from the interior memory when he is left to himself and is led by his love : this thought is the thought of his spirit ; but he thinks from the exterior memory when speaking before the world. (Continued under MEMORY.)

837. Therefore, when man becomes a Spirit, he thinks . . . from his affection.

—⁴. But he who is wise may know his affections from his thoughts . . . For thought is nothing else than the affection made visible in various forms by the

influx of light; and therefore if you take away the affection, the **thought** at once perishes . . .

[E. 837]². The affections and derivative thoughts pour themselves into all things of the body. Ex.

855. But all in the Spiritual Kingdom speak from **thought** . . .

865. All man's affection and derivative thought is not only within him, and makes his life, but is also without him, and makes the sphere of his life. Hence it is that Heaven is distinguished into Societies according to the varieties of affections and the derivative **thoughts**; and therefore unless the affections and the derivative **thoughts** are spiritual . . . they cannot be admitted into any Society of Heaven. Ex.

866⁶. The will is the man; but the **thought**, before consent which is of the will, is . . . outside of man; for the things which inflow into the **thought** are like the objects which inflow into the sight . . . 901.

867². It is unavoidable that man should **think** what is false and evil. Ex.

889⁴. There is not a single **thought** of a Spirit or a man which does not communicate with some Society by his sphere . . . and therefore when the quality of Spirits is being examined, the direction in which their **thoughts** spread out is investigated.

— So the understanding takes the quality of its **thought** from the truths which are its objects. Ex.

901². That **thought** alone does not make man's life. Ex.

902⁴. They said they had become Angels of the Third Heaven because they had regarded filthy **thoughts** as wicked . . .

920². Therefore, when man **thinks** from love and its delight, he **thinks** from himself and his own life.

954². When Heaven is open, man **thinks** no longer from himself, but from the Lord through Heaven . . . Man's interior **thought**, which is the **thought** of his spirit, is either from Hell, or from Heaven; it is from Hell before evils have been removed, and from Heaven when they have been removed; when it is from Hell, the man sees no otherwise than that nature is God . . . but when man **thinks** from Heaven . . . he sees from the light in Heaven that there is a God, and that God is one. 955⁴.

1012. The state of the Church manifested as to all things of **thought**. Sig. and Ex.

— 'Air'=**thought**, because the respiration, which is effected by the air, corresponds to the **thought**. Ex.

—². The reason the last vial was poured into the air, is that all things of man cease in his **thought**; for such as a man is as to . . . his spiritual, moral, and civil life, such is he as to his **thought**. Shown.

1032². When man **thinks** in this elevation, he **thinks** truth from the Lord, and does good from Him.

1080². The sight of man's **thought**, which is called the understanding, corresponds to the sight of his eyes . . .

— Active **thought**, which is of the understanding, corresponds to the speech of the mouth . . .

1092³. All the **thoughts** of man spread themselves

out into the Spiritual World in every direction . . . hence the **thoughts** of man cannot but spread themselves into the Societies; spiritual **thoughts** . . . into the heavenly Societies; and merely natural **thoughts** . . . into the infernal Societies. —⁴, Ex.

1093². (Thus) the **thoughts** of man are extensions into Societies. Ex. . . It is the man's love which determines his **thoughts** into the Societies . . .

—³. Man's love is like fire, and his **thoughts** are like the rays of light from it; if the love is good, the **thoughts** are truths; if evil, the **thoughts** are falsities. The **thoughts** from a good love . . . tend towards Heaven; but the **thoughts** from an evil love . . . towards Hell . . .

—⁴. In a word, not the least of **thought** can come forth, unless it finds reception in some Society; not in the individuals of the Society, but in the affection of love in which that Society is; hence the Angels do not perceive the influx at all . . .

—⁵. Men and Angels are unaware of their co-sociation, because the **thought** of man is natural, and the **thought** of an Angel is spiritual; and these make one only by correspondences. As man is inaugurated into Societies through his **thoughts** . . . therefore when he comes into the Spiritual World, his quality is known from the mere extension of his **thoughts** into the Societies . . . Man is also reformed by the admissions of his **thoughts** into the Societies of Heaven, and is condemned by the immersions of his **thoughts** into the Societies of Hell.

1094². At his birth, man is not in any Society . . . for he is devoid of **thought** . . .

1096². The first and primary **thought** which opens Heaven to man is **thought** about God. Ex. . . But there is a **thought** of light, and a **thought** of love; **thought** of light alone is **thought** that there is a God, which appears like acknowledgment, but is not. By the **thought** of light, man has presence in Heaven, but not conjunction with it. Ex. 1098³, Ex.

—^e. So **thought against** God primarily closes Heaven.

1100²³. **Thought** not of light about Divine and heavenly things. Ex.

1115⁵. To think of God as a Man has been implanted in every Spirit. Ex. (And in every man. —^e.)

1163^e. **Thoughts** do not turn the interiors of the mind, except in so far as they derive from the will.

1173³. To inflow into the affection . . . and through that into the **thought** . . . is first to inspire a soul, and through it to form all other things.

1175⁴. Why man is led by the Lord by means of affections, and not by means of **thoughts**. Ex.

J. (Post.) 119. The African nation **think** interiorly. . . . Europeans **think** only exteriorly . . .

230. They then can **think** only in accordance with their evils.

264. Leibnitz and **thought**.

D. Love xv. The external and internal **thought** of man. Ex.

—². (Here) they had never thought sanely when by themselves.

—³. But all who have loved uses . . . think sanely in their spirits. Ex.

xvi³. Thought is nothing by itself. Ex. xviii⁴.

D. Wis. v. The sight of the understanding is thought.

—^c. Their variations of form are thoughts.

vi⁶. All thought is of the understanding; and all speech is of thought. Man cannot think unless the pulmonary breath concurs and accords; and therefore when he thinks tacitly he breathes tacitly; and so on.

vii. 3. Spirits who, by their strong Persuasive, could take away all the faculty of thinking . . . and breathing. Ex.

5³. Hence it is that the thoughts of the spiritual are quite different from the thoughts of the natural. Ex.

x. There is a reciprocal conjunction of affection and thought. Ex. —².

— . Affection is the life of thought; and such as is the affection, such is the thought. Ex.

i. The will by its influx into the understanding produces . . . finally, thoughts. 5.

5. The correspondence of the variations of the tone which derive much from the understanding, is with thought and its variations.

7. The idea that thought makes all the life of man.

xi. They who think only naturally and not at the same time spiritually . . . cannot think otherwise than that the Lord and the neighbour are to be loved as to their persons . . .

De Conj. 55. On those who live modestly and chastely in the external form, but think lasciviously. Gen.art.

C. 123. This is so with every man while he is in general thought . . . But (the light disappears) when he lets the subject come under the view of his lower thought, and thinks whether it is so or not. Into this thought there inflows light from man or the world; but into the general thought there inflows light from Heaven: this light constantly inflows into the Intellectual of man, provided he does not let himself down into his own light . . . There is a general perception of truth with all . . .

Thousand. *Chilias*.

R. 287. 'The number of them was . . . thousands of thousands' (Rev.v.11)=all in . . . goods. . . For 'a thousand' is predicated of goods, because it is a smaller number than 'a myriad,' which is predicated of truths; and truths are manifold, but goods are simple. Ill. E.316²³. 336³. —⁴, Ill.

E. 336. 'Thousands'=innumerable things, and are predicated of good.

—². The reason 'thousands'=innumerable things, is that 'ten'=many things . . .

— . But when innumerable things which are infinitely many are to be expressed, it is said 'thousands of thousands.'

—⁶. 'A thousand shall fall at thy side' (Ps.xci.7) =the destruction of these evils.

—⁹. 'A thousand of thousands ministered unto Him' (Dan.vii.10) relates to the Divine good.

700⁸. 'The myriads of the thousands of Israel' (Num. x.36)=the implanted truths from good of which is the Church.

Thousand. *Mille*.

Thousand, A. *Milleni*.

A. 2575. 'A thousand of silver' (Gen.xx.16)=an infinite abundance of rational truth. . . 'A thousand'=much, and countless; here, infinite or infinite abundance, because predicated of the Lord. —², Ill.

—³. 'A thousand years'=what is without time, thus eternity. Ill.

—⁴. As a thousand is a definite number, it appears in the propheticals . . . that a thousand means a thousand, when yet it means many or countless without any fixed number.

3186. 'Be thou for a thousand of myriads' (Gen. xxiv.60)=fructification to infinity.

—². 'A thousand'=much, and also what is infinite.

3325⁶. 'Thousands'=things innumerable, or all these things.

6784². A thousand flee at the presence of one who is in truth from good.

8712. 'Princes of thousands' (Ex.xviii.21)=the primary things which are in the first degree; for 'thousand'=many people, or, in the abstract, many things . . .

8715². Here (Rev.xx.) by 'a thousand' are not signified a thousand, but much without any number. Ill.

8879. 'Showing mercy to thousands—*millenos*' (Ex. xx.6)=good and truth for them in perpetuity. 'A thousand'=for the most part; and, when said of the Divine mercy, in perpetuity.

9336³. Thousands and thousands of arcana.

9716². 'A thousand,' when predicated of the Divine, =what is infinite.

10620. 'Showing goodness to thousands' (Ex.xxxiv. 7)=to eternity.

H. 137². A thousand enemies cannot endure one ray of the light of Heaven.

593. Many thousands enter Heaven and Hell every day.

W. 182. A thousand times exceeds . . .

R. 842. 'Bound him a thousand years' (Rev.xx.2)= . . . no communication with them for a while, or for some time. (Fully quoted under NUMBER.) 844. 850.

849. 'They lived and reigned with Christ a thousand years' (ver.4)=who are already in conjunction with the Lord, and have been for some time in His Kingdom. . . 'A thousand years'=for some time. 855.

856. 'When the thousand years have been consummated' (ver.7)=after those who had hitherto been kept concealed and guarded in the Lower Earth have been taken up into Heaven by the Lord. Ex.

M. 415⁵. 600 out of a thousand in favour of nature, and the rest in favour of God . . .

D. 674. On the thousand years. Ex. 5372^e.

E. 357¹⁸. 'A thousand vines for a thousand of silver' (Is.vii.23)=truths from good in abundance (which are) most highly esteemed, because they are genuine. 'A thousand'=many things, thus in abundance.

430². See NUMBER, here.

548². 'Ten,' 'a hundred,' and 'a thousand'=much, and all.

652¹⁹. 'Our flocks are thousands' (Ps.cxliv.13)=goods.

Thread. See STAMEN.

Thread. *Filum.*

A. 1748. 'From a string to a shoe latchet.' (See LATCHET, here.)

4875. It was made of twisted threads, by which are signified the determinations of such truth.

7601³. The truth of the Natural is represented as a contexture of fine threads of flax, which appear like threads of silk; bright, beautifully transparent, and soft . . . if the truth thus represented is from good; but these threads, which are like those of flax, do not appear transparent, bright, or soft, but hard and brittle, but still white, if the truth so represented is not from good.

9468⁸. The significative of tying a scarlet thread as a reminder.

9897. 'With a thread of hyacinthine' (Ex.xxviii.28)=through the celestial love of truth. (=the truth of celestial love. 9933.)

10163. (In the Second Earth) they gather from herbs such things as they spin into threads, and they then lay the threads flat in a double and triple order (and make a fabric by sticking them together).

10164. They make the threads in this way. Des.

M. 42³. His stockings were of bright linen, with threads of silver interwoven.

I. 12³. If you squeeze out the juices, the fibres become dead threads.

T. 504⁶. (The necessity of there being heat in the fibres of a tree.)

D. 3379. This was represented by the way in which vanished a long blue thread, broken at intervals.

4735. There was seen a thread with a spider's web, which stretched up into the interior Heaven . . . 4889.

4828. They draw a thread from their magic circles, and direct the threads towards the head of another, and then fascinate them.

4893. They were seen to be let down as by threads, as these caterpillars are wont to be from trees.

E. 576⁴. 'A thread of hyacinthine' (Num.xv.38)=the recollection of the precepts of Jehovah (by those who) are in the celestial love of truth.

627⁴. 'A line of flax' (Ezek.xl.3)=truth.

Thread. *Linum.*

E. 654⁵⁰. 'The thread of silks' (Is.xix.9)=spiritual truth.

Threats. *Minae.*

See under IMMINENT.

A. 4281^e. By external means, which were threats, etc., the Israelites were driven . . .

8542. (In Jupiter) they first admonish, and then use threats . . .

H. 553. The infernals are forms . . . of threats against those who do not reverence them.

P. 136. That no one is reformed by threats . . . because they compel. Gen.art.

B. 117. Total damnation threatened=*imminuit*.

E. 833. Threats of eternal death against those who do not believe (in 'the beast').

Three. *Tres.*

Third. *Tertius.*

Thrice. *Ter.*

Ternary. *Ternarius*

Tertian. *Tertianus.*

See under TRINE, TRIPARTITE, and TRIPLE.

A. 9. The third (state of regeneration) is a state of repentance. Ex.

93². That this state is attained on the third day, which=the same as 'the seventh.' Ill.

482. The ternary number = something holy or inviolable as to states.

720. The 'third day' is received in the Word for the seventh, and involves almost the same, on account of the Lord's resurrection on the third day . . .

900. 'Three,' and 'seven'=holy things. . . They also = what is inviolable, because they are predicated of the Last Judgment, which was to come on the third or the seventh day . . . 901², Ill.

901^e. 'The third part,' like 'three,'=what is holy. The like is involved by the third part as by 'three'; and also by the third part of the third part, as here, for three is the third part of the third part of 27.

1709. 'Three'=what is holy. 2109.

1825. 'Three years old=*triennis*' (Gen.xv.9) = all things of the Church as to times and states; for 'three,' in the Word, = a full time of the Church, from its origin to its end, thus all its state; and therefore the last time of the Church is signified by 'the third day,' 'the third week,' 'the third month,' 'the third year,' and 'the third age.'

—. As the state of the Church is signified by the ternary number, so also is that of everyone who is a Church. Ill.

2075³. 'Three'=almost the same as 'seven.'

2156. 'The three men' (Gen.xviii.) = the Divine Itself, the Divine Human, and the Holy proceeding; thus the Lord. 2329². —³.

2176. 'Three measures of meal of fine flour' (ver.6)=the Celestial of His love . . . 'Three'=holy things. 2177^e.

2180°. 'Three tenths.' Ill.

2329°. Such do not diffuse their ideas among **Three** . . . Many, when examined there as to what idea they had of the one God: whether three Uncreates; **three** Infinites; **three** Eternals; **three** Omnipotents; **three** Lords, have been manifestly perceived to have the idea of **three** Gods . . .

—°. When the Jews perceive that the ideas of Christians are divided among **Three** . . .

—°. Only those in the faith of charity can conjoin the **Three** separated in idea.

2405°. 'The **third** day' (Hos.vi.2)=the judgment, or the advent of the Lord; thus the approach of His Kingdom.

—°. Hence the Lord's resurrection on the **third** morning.

2788. 'On the **third** day' (Gen.xxii.4) = what is complete, and the beginning of sanctification. . . When 'third' is added, it=the end of that state, and the beginning at the same time of the following state. Here, because it treats of the Lord's sanctification, 'the **third** day'=what is complete, and at the same time the beginning of sanctification; (for) when the Lord had fulfilled all things, He rose again on the **third** day; for the things which were done or which were to be done, by the Lord . . . were in the representatives of the Church as if already done . . . Hence the ternary number was representative, not only in the Ancient and Jewish Churches, but also among various nations.

—°. 'The **third** day' (Hos.vi.2)=the Lord's advent and resurrection. So Jonah was in the belly of the fish **three** days and **three** nights.

—°. 'Three days,' and 'the **third** day'=the same; as also 'three' and 'the **third**.' Fully ill.

—°. 'A **third** part,' however,=some; and what is not yet complete; but 'a **third**' and 'a trine,' what is complete; and this, of evil for the evil, and of good for the good.

2906°. 'In **three** years' (Is.xvi.14)=the end of the former Church. 'Three'=what is complete, and a beginning.

3767. 'Three droves of the flock' (Gen.xxix.2)=the holy things of Churches and of doctrinal things. 'Three'=what is holy.

4010. 'Three days' journey between' (Gen.xxx.36)=that their state was completely separated. . . 'Three'=what is ultimate, and complete, or the end.

4038°. With man there are **three** things in general: the Corporeal, the Natural, and the Rational . . .

4119. 'It was told Laban on the **third** day' (Gen.xxxi.22)=the end; for 'the **third** day'=what is ultimate, and complete, thus the end, and also the beginning . . .

4495. 'On the **third** day' (Gen.xxxiv.25) = what is continuous even to the end; for 'the **third** day'=what is complete from beginning to end, thus also what is continuous.

4766°. Is the Church anything where . . . **Three** are equally worshipped? For, although the **three** are called one, still the thought . . . makes **three** . . .

4901. 'In about **three** months' (Gen.xxxviii.24)=a new state; for 'three'=what is complete, and thence what is last and at the same time first . . .

5114. 'Three shoots' (Gen.xl.10)=derivations even to the last. 'Three'=what is complete and continuous even to the end . . . from first to last. 5122.

5122. 'Three'=a whole period and its continuity from beginning to end. Thus 'the **three** shoots are **three** days'=the state of the rebirth of this Sensuous from its first to its last. Ex.

5123. 'In **three** days' (ver.13)=a new state then; for 'three'=what is continuous even to the end, thus also what is complete; thus 'three days'=a complete state; consequently, 'after **three** days'=a new state.

5144. 'Lo **three** baskets' (ver.16)=the successives of the voluntary things; for 'three'=what is complete and continuous even to the end, thus what is successive. 5152. 5153.

5159. 'It came to pass on the **third** day' (ver.20)=in what is last; for 'the **third** day'=the last of a state; for 'the **third**'=what is complete, thus what is last. By the last state is meant the time when the prior state ceases and the new one begins . . .

5335. 'Three'=what is full.

5457. 'Three days' (Gen.xlii.17)=to what is full; for 'three days'=from beginning to end; thus what is full; for it is a new state which is here described. The former entire state is signified by 'three days,' and its last, and thus what is new, by 'on the **third** day.' 5458.

6073°. That Peter denied the Lord **three** times=that (the last state of the Church when there was no longer any charity) was then complete.

6385°. 'The **third** part' (Rev.viii.9)=something not yet complete.

6721. 'She hid him **three** months' (Ex.ii.2)=what is full of time in which it did not appear. . . 'Three'=what is full, or an entire period from beginning to end. . . Hence 'from **three** months'=a new state.

6904. 'Let us go a way of **three** days' (Ex.iii.18)=a state quite removed from falsities; for 'three days'=a full state. 7457.

7715. '(Thick darkness) for **three** days' (Ex.x.22)=a full state; (by which) is meant an entire state from beginning to end . . .

8150. 'Tertian leaders' (Ex.xiv.7)=generals under which are particulars; for 'three,' from which is derived 'tertian,'=what is complete and entire.

8347. 'They went **three** days in the wilderness and found no waters' (Ex.xv.22)=that truths were deficient, and at last wholly so.

8750. 'In the **third** month' (Ex.xix.1)=fullness of state. . . 'Three,' and 'third'=what is complete.

8790. 'For the **third** day' (ver.11)=plenary preparation. . . For 'the **third** day'=a full state.

8811. 'In the **third** day' (ver.16)=at the end of the purification.

8877. 'Upon the **thirds** and upon the **fourths**' (Ex.

xx.5)=in a long series and conjunction; for 'three'=what is full from beginning to end; thus that which is in a long series.

[A.] 9198¹. 'Three years and six months' (Luke iv. 25)=to what is full.

9286. 'Three times in the year' (Ex.xxiii.14)=a full state even to the end; for 'three'=what is full from beginning to end.

9297. 'Three times in the year' (ver.17)=what is complete and continuous.

9407². The three things in speech.

9488. 'Three'=what is full.

9556. 'Three reeds of the candlestick (on each side of it)' (Ex.xxv.32)=what is full as to good and truth.

9557. 'Three almond-shaped bowls' (ver.33)=what is full as to the scientifics from good.

9565. Three times repeated = everything; in the internal sense, plenary conjunction; for 'three'=what is plenary.

9718. 'The height three cubits' (Ex.xxvii.1)=what is full as to degrees.

9761. 'Their pillars three, and their bases three' (ver.14)=the goods and derivative truths which support fully; for 'three'=what is full.

9825. Why the Spiritual Kingdom is distinguished into three degrees. . . In order that anything may be perfect, it must be distinguished into three degrees. . . There are three Heavens, and consequently three degrees of goods and truths there. Moreover, each Heaven is distinguished into three degrees . . . and also the interiors of man; and each one of these is also distinguished into three degrees . . . The reason is that everywhere there must be end, cause, and effect . . . for a Thing to be perfect. Hence it is that 'three,' in the Word,=what is complete from beginning to end. This is why the garments of holiness were the ephod, the robe, and the tunic . . .

9864. 'Three'=perfection.

10114². 'The third day'=a new state.

10127. The ternary number also=an entire period from beginning to end, and thence what is full; but with this difference, that 'seven' is mentioned where it treats of holy things; and 'three,' where it treats of anything whatever. E.20.

10262⁵. See SIX, here.

10624. 'Upon the thirds and upon the fourths' (Ex. xxxiv.7)=the damnation of falsities and of the derivative evils. . . 'Three' is predicated of truths, or of falsities. . . The numbers 'three,' 'six,' and 'twelve' belong to the spiritual class. . . By 'three' is also signified all truth in the complex.

H. 2^e. He who thinks three, and says one, is at once detected.

S. 27²⁹. In every Divine work there is a first, a middle, and a last . . . These three may be called end, cause, and effect; also Esse, Fieri, and Existere . . . It is from this that by 'three,' in the Word, is meant what is complete and perfect, and also all together. Ill.

F. 56^e. 'The third part'=all.

R. 153. On the third day after the heart has ceased to beat . . . they enter the Spiritual World. T.138.

245. 'Three'=all as to truth. 315. 348.

322. 'Three,' and 'six' are said of truths, and = them.

400. 'The third part' (Rev.viii.7)=all as to truth; for 'three'=all, full, and altogether; hence 'a third,' which is a third part,=the like. E.506, Ex. and Ill.

404. 'The third part' (ver.8)=all. E.512.

405. 'The third part' (ver.9)=all these. (=everything. E.513. 514.)

409. 'The third part' (ver.10)=all things. 410. E.518. 520.

413. 'The third part' (ver.12)=all. E.525. 526. 527.

446. 'The third part' (Rev.ix.15)=all. E.572.

453. 'The third part' (ver.18)=all who are in these falsities. E.579.

489^e. '1260'=the same as 'three and a half.' 491. E.636.

505. 'Three days and a half' (Rev.xi.9)=to the end and the beginning, that is, to the end of the Church which still is, and to the beginning of the New one; (for) 'three'=what is complete even to the end; and 'a half'=a beginning. The like is signified by 'three days and a half' as by 'a week.' Ex. E.658, Ex. R.510. E.664. 761.

—². That 'three'=what is complete, thus to the end. Ill.

—^e. 'Seven' is said of holy Things; but 'three,' of things not holy.

518. 'The third woe' (ver.14)=the final lamentation. E.680.

531. I lay in bed (ill) three days and a half.

541. 'The third part' (Rev.xii.4)=all. E.718.

702. 'Three unclean Spirits' (Rev.xvi.13). . . 'Three'=all; here, therefore, merely. E.1000.

712. 'Made into three parts' (ver.19)=completely destroyed. (=to be dissipated. E.1019.)

875^e. The third thing is use. Ex.

—⁷. Hence it is that 'three,' in the Word,=what is complete, and altogether.

901. 'On the east three gates . . .' (Rev.xxi.13). . . 'Three'=all.

M. 17. Three tiers on the orchestras there.

25. Ten persons prepared to be in Heaven for three days.

52. In the Spiritual World the third principle, which is the Natural, is lacking.

T. 184. (Tricks to show that three are one, and one three.)

712. The three essentials of the Church: God, charity, and faith. . . Hence it is that there are three things in man as to his internal; namely, the soul or mind, the will, and the understanding. These three are receptacles of those three universals . . .

—². So there are **three things** in man as to his external . . . the body, the heart, and the lungs . . .

713. There are **three things** opposite to these universals: the devil, evil, and falsity. Ex.

714^e. Take whatever you like, whether animal, plant, or stone: these **three universals**, in some relation, are inscribed on them.

D. 4442. I was let into the sublime idea that these **Three** are one, which idea cannot be described, being possible only in the other life . . .

E. 9². '**Three**,' or '**three times**'=what is complete to the end.

72⁵. '**The third part**' the most part.

242¹⁰. '**The third part**' (Zech.xiii.8)=some in the Church.

285. '**Holy**,' named **thrice**,=what is most holy; because '**three**,' in the Word,=what is full, complete, and continuous. 315²².

316¹⁵. '**Three**' (Dan.vii.8,24)=what is plenary; thus that truths had been completely destroyed.

374². '**Three**' is predicated of truths . . . and it then =what is full, thus also what is genuine. Hence '**three measures of barley**' (Rev.vi.6)=the genuine truth of the Church.

384². '**The third part**,' in the Word,=all truth.

403²⁰. '**Three years**' (Luke xiii.7)=a whole period or time, from beginning to end.

411¹⁶. 'Where two or **three** are gathered together . . .' (Matt.xviii.20). '**Two**' is predicated of good, and '**three**,' of truth; consequently, '**two and three**,' of all who are in truths from good.

—'. '**Three**' is predicated of truths, because it=all truths in the complex.

430². '**Three**'=what is full, and is said of truths.

435³. There are **three things** which fully constitute and form every universal essential: the good of love, the truth from this good, and the derivative good of life. Rep.

—⁴. There are **three senses** in the Word because there are **three Heavens**.

526⁶. The **three hours** ('from the sixth hour to the ninth hour' when the Lord was crucified)=what is full, and altogether.

531. As 'woe' is said **three times**, it=grievous lamentation; for '**three**'=what is complete to the end.

532². That '**three**,' in the Word,=what is full and complete, and thence an entire period, greater or less, from beginning to end. Ill. —⁶.

—⁶. '**Three**,' in the Word, is predicated of truths . . . because '**three**'=fulness; and spiritual fullness is formed through truths. Ill.

—⁹. '**The third part** shall be left therein; yet I will lead the third part through the fire . . . and will prove them' (Zech.xiii.8,9)=that something of truth would remain, but scarcely any genuine truth. '**The third part**'=the residual truths.

—¹². '**The third and fourth generation**,' or '**the sons, the thirds, and the fourths**' (Num.xiv.18; Dent.

v.9)=all who are in falsities from evil; '**the third generation**'=those who are in falsities of evil . . . for '**three**,' in the opposite sense,=falsities.

655¹⁰. '**The third day** He shall rise again' (Matt.xx.19)=the plenary glorification of the Lord's Human.

706⁶. '**Three days and three nights**' (Luke x.30)=to the full.

725⁵. '**Three times in a year**' (Ex.xxiii.17)=constantly.

820⁶. That Peter was asked **three times** (John xxi.)=the full time, from the beginning of the Church to its end . . .

847. '**Three**' is predicated of truths, and in the opposite of falsities.

1224⁴. There are **three Heavens**, and **three Hells** . . . I have seen **three kinds** of (infernals): the fiery, the black, and the pallid.

Can. God vi.3. There are **three things** which follow in order: love, wisdom, and use.

Trinity i.7. There are **three** who bear witness in Heaven . . . viii.4.

Coro. 17^e. From (the fact that the Angels of the **three Heavens** dwell in the regions of these **three atmospheres**) it may be noticed whence it is that '**three**,' in the Word,=what is complete.

Inv. 49. **Three coats** of the brain . . . and **three coats** around the whole body . . .

53. This Union of **Three** is not possible otherwise than as it is in every man: soul, body, and proceeding. These **three** make one man.

Thresh. *Triturare.*

Trituration. *Trituratio.*

Mortar, A. *Trituratorium.*

Trituratory. *Trituratorius.*

A. 824. By their phantasies they make as it were mortars, like those used for herbs, and pestles—*instrumenta trituratoria*—, with which they triturate and torture whomsoever they can. 5057. D.2615. De Conj. 109. D.2638.

1763. The speech of certain Spirits terminated in what is fourfold, as it were to the tone and sound of those threshing.

7729⁶. '**Arise and thresh**, daughter of Zion' (Micah iv.13). Ex. (=the dissipation of evil with those of the Church. '**To thresh**'=to dissipate. E.316¹².)

D. 1009. See PANCREAS, here.

2617. The like triturations are signified in 2 Sam. xii.31 . . .

3218. On a tritulatory undulation.

E. 405⁴⁸. See THRESHING-SLEDGE, here.

Threshing-floor. *Area.*

A. 6377⁴. The good of love is '**the threshing-floor**' (Hos.ix.2) from the grain and the derivative bread there. E.376¹⁷.

6537. '**They came to the threshing-floor** Atad' (Gen. i.10)=the first state; for '**a threshing-floor**'=where
S

there is the good of truth; for there is grain in a threshing-floor, and by grain is signified the good which is from truth, and also the truth of good.

H. 489^d. Flower beds.

M. 380^e. The court of his gymnasium.

D. 4150. Not a face, but only the broad area of one . . .

4155. In safety, or within the area.

E. 374^d. 'The threshing-floor' (Matt.iii.12)=where the separation is effected.

543^g. 'The threshing-floor' (Joel ii.24)=the doctrine of the Church.

695²³. 'Upon all the corn floors' (Hos.ix.1)=all things of the Word and of doctrine from the Word; for 'corn,' from which is bread,=all that which spiritually nourishes, and 'threshing-floor'=where it is collected together, thus the Word. 'The threshing-floor and the press shall not feed them'=that they will not draw from the Word the goods of charity and of love, thus not anything which will nourish the soul; for 'the threshing-floor,' here,=the Word as to the goods of charity; and 'the press,' as to the goods of love: by 'the press,' here, is meant oil . . .

799²¹. 'The produce of the threshing-floor' (Deut.xvi.13)=all the good of the Church; the same as 'bread,' and 'corn.'

Threshing-sledge. *Tribula.*

E. 405⁴⁸. Those who are of the external Church are compared to 'a new threshing-sledge having sharp teeth' (Is.xli.15), because a threshing-sledge beats out wheat, barley, and other grain from the ears, and these =the goods and truths of the Church; here, therefore, that which crushes and breaks up evils and falsities . . .

Threshold. *Limen.*

A. 34. Therefore they cannot approach the first threshold of the court of the Heavens. 1820.

1397. He got into a Society which is in the first threshold of Heaven, but could not breathe.

3833^e. Such do not see the first threshold of wisdom.

6405³. Such are in the Lord's Kingdom, but on the threshold.

6884. The sense of the letter is turned into the spiritual sense at the first threshold of Heaven.

9435. Moses was admitted no further than to the first threshold of Heaven . . .

10177⁵. A holy external without an internal penetrates only to the first threshold of Heaven, and is there dissipated.

H. 83. Hence he who is not in the idea of the Divine from which is Heaven, cannot be elevated to the first threshold of Heaven . . .

400². When such come to the first threshold of the Ultimate Heaven, they begin to be tortured. 525².

W. 202. The Angels of the lowest Heaven cannot ascend to the first threshold of the perfections of the Angels of the Middle Heaven; nor these to the first

threshold of the perfections of the Angels of the Highest Heaven. Ex.

T. 347². If Truths do not become of the will, they are only in the threshold to man . . .

E. 650⁸⁷. 'The drought in the threshold' (Zeph.ii.14)=the total destruction of truth.

Throat. *Guttur.*

A. 4791. See TONGUE, here.

5320^e. A sign of the conjunction of interior truth with exterior truth, is signified by 'a chain upon thy throat' (Ezek.xvi.11). E.242¹⁵.

T. 44. A bird (puts food) into the throats (of her young).

D. 4035a. They spoke with me as if in the throat or windpipe.

4357. Hypocrites have no face, but a yawning throat . . .

4500. Her gullet=*guttura*=was forced asunder . . .

E. 556⁹. All things which pertain to the mouth, as the throat, etc.=such things as belong to the perception and understanding of truth, because they correspond to them.

659¹¹. 'Their throat is an open sepulchre' (Ps.v.9)=that there is Hell within.

Throne. *Thronus.*

See SEAT=*solium*.

A. 1042³. 'The throne' (Ezek.i.)=Heaven.

2162². 'The heavens are My throne' (Is.lxvi.1). 'The heavens'=celestial and spiritual things . . . thus all things which are of internal worship, and of the internal sense: these are . . . called 'the Lord's throne.'

3857⁶. The promise to the disciples that they should sit on twelve thrones. Ex. 8705². E.431⁶, Ex.

4809³. 'Then shall He sit upon the throne of His glory' (Matt.xxv.31)=Judgment; for 'throne' is predicated of the Lord's royalty, (which) is Divine truth; and from and according to this is Judgment. 5313³.

5044⁸. 'The throne of David' (Jer.xvii.25)=the Heaven of the Lord. 5313⁴. 10360⁶.

5313³. 'Seat,' or 'throne,' in the opposite sense, =the kingdom of what is false. Ill.

6524³. 'Thrones' (Rev.iv.4)=the truths of intelligence from the good of wisdom.

6832⁴. 'Throne'=Heaven; properly, the Divine truth proceeding from the Lord which forms Heaven. Ill.

7375. They want to climb into the throne of God.

7779. 'Pharaoh's firstborn who sits upon his throne' (Ex.xi.5)=the falsified truths of faith which are in the first place. Ex. . . 'Throne'=the kingdom of truth; in the opposite, the kingdom of falsity.

8215³. 'The thrones cast down' (Dan.vii.9)=falsities. 'His throne'=Heaven and the Church. E.336⁹.

8625. 'His hand is against the throne of Jah' (Ex.xvii.16)=that they want to inflict violence on the Lord's

Spiritual Kingdom. . . The reason 'the throne of Jah' = the Lord's Spiritual Kingdom, is that 'throne' is predicated of the Lord's royalty, (which) corresponds to His Spiritual Kingdom.

9166¹. As Heaven is the Lord as to Divine truth, it is said, 'Thou shalt not swear by Heaven, because it is God's throne' (Matt.v.34); for 'the throne of God' = the Divine truth which proceeds from the Lord. 9714².

9407¹⁰. 'The throne upon which was the appearance of a Man' (Ezek.i.26; x.1) = the Divine truth from the Lord's Divine good. ('The throne' = Heaven; and 'the Man upon it' = the Lord Himself. E.595¹.)

9408. Hence Heaven is called 'the throne of God,' because by . . . 'a throne' is signified truth Divine from the Lord as received in the Middle Heaven. H.8^e. 24.

9429². 'To sit upon the throne of glory' (Matt.xxv.) = to judge from the Divine truth which is from Him.

9470³. Plenary vastation, is signified by 'the thrones being cast down' (Dan.vii.).

9509^e. By 'the throne' upon which the Lord was seen, is signified Heaven.

9741⁶. 'This is the place of My throne . . .' (Ezek. xliii.7). Here the temple with its court is called 'the place of the throne of Jehovah . . . because the temple with its court represented Heaven. 'The throne of Jehovah' = the Spiritual Heaven.

9857². 'He shall sit upon the throne in Truth' (Is. xvi.5) = the Divine truth proceeding from the Lord, and thence the Spiritual Kingdom.

9917². 'I saw the Lord sitting upon a throne, high and lifted up' (Is. vi.1) = Heaven; in special, the Spiritual Heaven. (=the Lord as to Divine truth in the higher Heavens. E.220⁵.) 285².

R. 14. 'The seven Spirits who are before His throne' (Rev.i.4) = from the universal Heaven, where the Lord is in His Divine truth . . .

— That 'the throne of the Lord' = Heaven. Ill.

—^e. 'I will give to sit with Me in My throne' (Rev. iii.21) = in Heaven; in special, where His Divine truth reigns. 221. E.253, Ex.

110. 'Where Satan's throne is' (Rev.ii.13) = their life in thick darkness. (=where all falsities reign. E.134.)

222. 'Even as I sit with My Father in His throne' (Rev.iii.21) = as He and the Father are one, and are Heaven. (=comparatively as the Divine [good] is united to the Divine truth in Heaven. E.254.)

229. 'Lo a throne set' (Rev.iv.2) = Judgment in a representative form. 'And upon the throne One sitting' = the Lord. (=the Lord in respect to the Last Judgment. E.267.)

— That 'a throne' = Judgment also. Ill. 233.

239. 'In the midst of the throne, and round about the throne, four animals' (ver.6) = the Lord's Word from primes in ultimates, and its guards. Ex. (=the Lord's Providence and guard that the interior Heavens be not approached except by the good of love and of charity, in order that the lower things, which depend thereon, may be in order. E.277.)

268. 'In the midst of the throne' (Rev.v.6) = from the

inmosts and thence in all things of Heaven. (=in the whole Heaven. E.313.)

286. 'The voice of the Angels around the throne' (ver.11) = the confession and Glorification of the Lord by the Angels of the lower Heavens. E.335.

380. 'Therefore they are before the throne of God' (Rev.vii.15) = that they are in the Lord's presence. (=that hence they are conjoined with the Lord. E.477.)

383. 'The Lamb who is in the midst of the throne' (ver.17) = the Lord as to His Divine Human in the Inmost Heaven and thus in all things of Heaven. (=the Lord in the whole Heaven. E.482.)

545. 'He was caught up to God and His throne' (Rev. xii.5) = the protection of the Doctrine . . . by the Lord, and its guardianship by the Angels of Heaven. . . 'The throne' = the angelic Heaven. E.728.

575. 'The dragon gave him his throne' (Rev.xiii.2) = that this heresy prevails through its reception by the laity. (=that they strengthen their doctrinals by reasonings from falsities. E.783.)

—^e. 'Throne' = government.

617. 'They sang as it were a new song before the throne' (Rev.xiv.3) = the celebration . . . of the Lord before Him. E.858.

625. 'They are without spot before the throne of God' (ver.5) = that they are in truths from good from the Lord. 'The throne of God' = the Lord and Heaven. (=that in the sight of the Angels they are without falsities from evil. E.867.)

694. 'Poured his vial upon the throne of the beast' (Rev.xvi.10) = influx into their faith. . . 'Throne' = kingdom. . . That 'throne' is said of the government of evil and falsity. Ill. (=the state of the Church manifested as to the doctrine of faith. E.988.)

709. 'Throne' = Heaven, and also Judgment.

808. 'Throne' = Heaven and the Kingdom there, and also Judgment.

845. 'I saw thrones, and they sat upon them, and Judgment was given unto them' (Rev.xx.4) = that the truths of the Word, according to which all are judged, were opened . . . (=that Judgment belongs to the Lord alone. E.270².)

865. 'I saw a throne white and great, and He that sat upon it' (ver.11) = the universal Judgment effected by the Lord . . . from Divine truths and Divine good. —².

886². That 'the throne' = Judgment in a representative form. Refs.

932. 'Going out of the throne of God and of the Lamb' (Rev.xxii.1) = out of Heaven from the Lord; for 'the throne' = the Lord as to Judgment, and as to government, and as to Heaven.

937. 'The throne of God and of the Lamb shall be in it' (ver.3) = that the Lord Himself will reign in the New Church; for 'the throne,' here, = the Kingdom; and the Lord's Kingdom is where He alone is worshipped.

E. 25. 'Before His throne' (Rev.i.4) = presence and providence. . . 'The throne of God' = the Divine truth

proceeding from the Lord; thus Heaven, which is the receptacle.

[E.] 31⁶. It was therefore a custom for a king . . . to sit upon a **throne** of silver . . .

134. '**Thrones**,' in the Word, = Judgment from Divine truths; and, in the supreme sense, the Lord's Spiritual Kingdom, where the Divine truth is received more than the Divine good. 205⁴.

208⁹. 'To come and set everyone his **throne** at the door of the gates of Jerusalem' (Jer.i.15) = to destroy by falsities the truths which introduce into the Church.

253². '**Throne**,' in the Word, when predicated of the Lord, = in general, Heaven; in special, the Spiritual Heaven; and, abstractedly, the Divine truth proceeding from the Lord, because this makes Heaven. Hence, also, '**throne**' is predicated of Judgment, because all Judgment is effected from truths. Ill. 289. 687⁴.

—⁶. Therefore, in the opposite sense, '**throne**' = Hell as to all falsity. Ill.

258. '**A throne**,' in the midst of Heaven, (Rev.iv.) = Judgment.

289. '**Throne**,' therefore, here = all things of Heaven and the Church.

297⁴. As '**throne**' = Heaven, and as 'He who sat upon the **throne**' = the Lord as to His Divine in Heaven, it is said, 'To him that overcometh I will grant to sit with Me in **My throne**.'

—'. '**The throne** of God and the Lamb' = Heaven and the Lord there as to Divine good and as to Divine truth. 460. —³.

401⁸. 'His **throne** as the sun before Me' (Ps.lxxxix.36) = the Lord's Heaven and Church which are in celestial good: '**the throne** steadfast as the moon to eternity' = the Heaven and Church which are in spiritual good, which is Divine truth. 594⁹.

430¹². Solomon made a **throne** of ivory with six steps, and twelve lions standing upon the steps (1 Kings x.18-20). Solomon's '**throne**' = Judgment, which is effected by truths from good, and it represented Divine truth from Divine good; '**the twelve lions**' = all the truths of Heaven and the Church in their power.

444⁶. '**The throne** of the house of Israel' (Jer.xxxiii.17) = the Church where Divine truth reigns.

456. '**Throne**,' when predicated of the Lord, = Heaven and the Church (which are the Lord's Kingdom).

462. 'To stand around the **throne**' (Rev.vii.11) = conjunction with the Lord. Ex.

493. 'Before the **throne**' (Rev.viii.3) = conjunction with Heaven.

684²⁰. '**Throne**' (Ps.lxxxix.4) = Heaven and the Church.

687. 'To sit upon **thrones**' (Rev.xi.16) = to be in the work of judging; for '**thrones**' = the Heavens; and 'to sit upon **thrones**' = to judge; and as the Angels do not judge, but the Lord alone . . . these words = that the higher Heavens are in light and power from the Lord to separate the evil from the good . . .

—¹³. 'All the princes of the sea shall come down

from their **thrones**' (Ezek.xxvi.16) = that the Knowledges of truth will reign no more with the men of that Church; for all the kingdom belongs to the Divine truth. 'To descend from the **thrones**' = from the government. To sit upon '**thrones**' = to be in the truths of Heaven.

710¹⁵. '**The throne**' which he shall have (Ps.cxxxii.11) = Heaven.

741¹². '**Throne**' (Ps.xciii.2) = Heaven and the Church as to the reception of Divine truth.

946. '**The throne** of David' (Is.ix.7) = the Lord's Spiritual Kingdom.

988². The reason the doctrine of faith is meant by '**the throne** of the beast,' is that '**throne**,' in the supreme sense, = Heaven and the Church as to Divine truth; and Divine truth in the Christian Church is called faith.

1013. '**Throne**' (Rev.xvi.17) = where the Lord is as to Judgment.

1034³. Therefore the Heaven, where Divine truth reigns, is called His '**throne**.'

1207. 'They adored God who sitteth upon the **throne**' (Rev.xix.4) = the adoration of the Lord, who has all power in the Heavens and on earth. . . '**The throne**,' where predicated of the Lord, = the universal Heaven, and also all power there; and power on earth cannot be separated.

1209. '**A voice** came out of the **throne**' (ver.5) = the unanimity of the universal Heaven; for '**the throne**' = the whole Heaven, from the fact that the Lord is upon it; and the Lord is Heaven itself.

Through. *Per.*

A. 1395. Who spoke **through** him.

5796. '**Through** me, my lord' (Gen.xliv.18) = supplication.

P. 162. Man is led by the Lord **through** Heaven . . .

163⁶. The human race . . . is **not** ruled **through** Heaven, but from it . . .

M. 134⁴. It is said **through** others, because neither have these received anything from themselves.

T. 153². God the Father does not operate . . . **through** the Son . . . —³.

154². So these leaders do not speak **through** their followers . . .

—³. The heart does not breathe **through** the lungs.

—⁴. If evil acted **through** man, he could not be reformed; nor could he if good acted **through** him . . .

—⁵. So man's internal does not act **through** his external . . .

—'. The Lord does not act **through** man . . . (just as) the soul does not act **through** the body . . . And it is the same with the Divine and the Human in the Lord . . .

779. The Second advent effected by means of a man. Ex.

D. 4422. That which is written **through** me.

Ecc. Hist. 3. The books . . . written by the Lord **through** me.

Throw down. *Prosternere.* A.9377². E.204⁷.

Thrust down. *Detrudere.*

A. 845. Evils thrust man down to Hell. 1857³.

1008. As Heaven is horrified at profanation, he cannot but be thrust down into Hell. H.456³.

1271. It was an infant who thrust them down.

T. 448. Both are thrust down into Hell, where the good person suffers hard things . . .

D. 2847. Occurs. 3586. 3859.

Thrust through. *Confodere.*

A. 290^e. Such are called 'thrust through.' Ill.

1070⁴. 'The thrust through'=those who do not know what the truths of faith are.

2799⁸. 'The thrust through of Jehovah' (Is.lxvi.16)=those who are devastated.

4503. 'The sons of Jacob came upon the thrust through' (Gen.xxxiv.27). Ex.

—³. 'The thrust through,' in the Word,=truths and goods extinguished. Ill.

6978^e. 'The multitude of the thrust through' (Nahum iii.3)=that thence are innumerable falsities, and those who are in falsities.

8408. 'The thrust through' (Ezek.xi.7)=those with whom good and truth have been extinguished.

8902⁴. 'To be thrust through' (Is.xiii.15)=to perish from the evil of falsity.

—¹⁶. As by 'one killed,' or 'thrust through' is signified the extinction of good and truth . . . Ill. 9262³. —⁴. —⁵.

R. 52³. 'The thrust through of Jehovah'=those who perish through falsities. E.659².

E. 281⁸. 'The thrust through,' in the Word,=those with whom truths have been extinguished through falsities. (=those with whom the truths and goods of the Church have been extinguished. 304²⁰.)

315⁵. 'The thrust through of Jehovah' (Jer.xxv.33)=those with whom all the truths of the Church have been destroyed through falsities.

—¹³. 'The thrust through'=those with whom all truth has been extinguished. (Compare —¹⁸.)

355²³. Those are called 'thrust through' who have perished by falsities. 391²⁶. 405⁴⁶. 518²⁹. 537¹⁶. 659⁷. 750¹³.

376¹⁵. 'The wounded' (Lam.ii.12)=those who spiritually perish by the deprivation of truth.

406². 'The thrust through'=those with whom truths have been extinguished.

589^e. 'The killed that are thrust through with the sword' (Is.xiv.19)=those who have perished by the falsities of evil.

652⁹. 'The thrust through,' in the Word,=those who perish by falsities; for the sword, with which they are thrust through,=falsity destroying truth.

654³⁷. 'The thrust through with the sword'=in the Word, those who have extinguished truths with themselves by means of falsities. 659³. 811¹⁴.

659⁴. 'The thrust through with the sword'=those who have been condemned to the Hells on account of falsities.

Thumb. *Pollex.*

A. 7430³. 'Thumb,' and 'finger'=the power of good through truth. Ill.

10062. 'On the thumb of their right hand' (Ex.xxix.20)=the Intellectual thence derived in the Middle Heaven; for 'the thumb'=the power of good through truth, or truth in its power from good, and the derivative Intellectual. The reason it= in the Middle Heaven. Ex.

—⁴. As 'the thumb,' like the hand,=the power which is of truth from good, therefore in ancient times . . . it was usual to cut off the thumbs and the great toes of their enemies, by which was represented the taking away of all power: the primary power of the hand is in the thumb; for when it is cut off, the hand is of no avail for war.

10063. 'And on the great toe of their right foot' (id.)=the Intellectual in the Ultimate Heaven.

D. 3453. They confirm such filthy reasonings . . . by inducing a feeling . . . at the same time in the great toe of the left foot, and by a fiery feeling . . . especially in the nail of this great toe, (which)=the grossest natural things. See 3752.

5107. A pain was felt in the great toe of the left foot; the reason of which was that this great toe corresponds to those who speak from faith from the Word, and who are continually disputing about doctrinal things. These induce a pain in this great toe; and therefore this great toe communicates with the genitals, for these correspond to the Word.

E. 298¹⁴. 'The thumb' (Ex.xxix.20)=what is full.

600¹⁸. 'The thumb of the right hand' (id.)=good in the will; 'the great toe of the right foot'=good in act. —.

Thummim. See under URIM.

Thunder. *Tonitru.*

Thunder, To. *Tonare.*

See under LIGHTNING.

A. 1763³. Small Spirits who speak with a sound like a great multitude, as it were thundering. 5564. 9232, Ex. 9234, Ex. H.244^e. D.3241. 3242a.

4326. A thundering muttering heard (from the Spirits who relate to the general involuntary sense).

7573. 'Voices' which are those of 'thunders'=the Divine truths which illustrate and perfect those who are in Heaven, and terrify and devastate those who are in Hell; and, as they devastate the latter, they=the recession and separation of their communication with those who are in good and truth; for in this way they are devastated.

— . On high mountains, thunders are not heard, except as a gentle and tacit sound, whereas below they are heard as a terrible noise; and so Divine truth is gentle and mild in Heaven; but in Hell is terrible. 8823.

[A. 7573]². That voices which are thunders, = Divine truths, which illustrate and perfect those in Heaven, and which terrify and devastate those in Hell. Ill. 7592. 8813. 8914.

S. 18⁴. 'The voice of Jehovah upon the waters, the God of glory thundereth' (Ps. xxix. 3). . . 'The voice of Jehovah,' which, here, is 'thunder' = the Divine truth or the Word in its power.

R. 236. 'Out of the throne . . . thunders' (Rev. iv. 5) = perception from the Lord. 'Thunders,' from their crash affecting the ears, = perception. Ill. (= the understanding of Divine truth. E. 273.)

—². As James and John represented charity and its works, and from these comes all the perception of truth and good, they were called 'Boanerges,' that is, 'sons of thunder' (Mark iii. 17).

296. 'With a voice of thunder' (Rev. vi. 1) = the perception of Divine truth. 'A voice of thunder' is here mentioned, because by this animal is meant the lion, by which is signified the Divine truth of the Word as to power. (= manifestation from the Inmost Heaven. E. 353, Ex.)

396. 'Thunders' (Rev. viii. 5) = perceptions. ('Thunders and lightnings' = conflicts and disturbances of the affections and derivative thoughts concerning good and evil, and truth and falsity. E. 498.)

47⁴. Thunder and lightning were heard and seen from above; and an Angel appeared . . .

472. 'Seven thunders uttered their voices' (Rev. x. 3) = that the Lord disclosed, through the universal Heaven, what was in the little book. (= instruction from Heaven and perception concerning the last state of the Church. E. 602.)

—³. The reason it is said that 'seven thunders uttered their voices' is that the speech of the Lord passing down through the Heavens to the lower parts is heard as **thunder**; and because He speaks simultaneously through the whole Heaven, thus fully, it is said 'seven thunders'; and therefore also by 'thunder' is signified instruction and the perception of truth; here, also, disclosure and manifestation.

— That a voice from Heaven, when from the Lord, is heard as **thunder**. Ill.

531⁸. There was heard as it were **thunder**, and a voice speaking from Heaven . . .

615. 'As the voice of a great **thunder**' (Rev. xiv. 2) = the Lord speaking through the New Heaven from Divine love. (= a Glorification of the Lord from His Celestial Kingdom. E. 855.)

811. 'The voice of mighty **thunders**' (Rev. xix. 6) = the joy of the Angels of the Highest Heaven. Their voice or discourse is heard as **thunder**. (= a Glorification from the goods of love. E. 1216.)

M. 316⁵. It then **thundered**, which was a gentle murmur from the angelic Heaven flowing down and increasing.

415. I heard as it were **thunder** rolling . . . which was a correspondence of the collision of their arguments.

E. 9. 'Sons of **thunder**' = those who receive the

truths of Heaven from the affection of love. (= truths from celestial good. S21⁴, Ex.)

220¹². 'Lightnings, voices, and thunderings,' in the Word, = Divine truths from Heaven.

273². Thus 'lightnings' and 'thunders,' in the Word = Divine truth as to enlightenment, and as to understanding. Ill.

405²¹. 'At the voice of Thy **thunder** they hasten away' (Ps. civ. 7) = that evils are dispersed through goods from Heaven.

702. In a restricted sense . . . 'thunders' = conclusions of falsity from evil.

S21⁴. **Thunders**, as heard in the Spiritual World, come forth from the truths which are from celestial good, when these descend from the higher Heavens into the lower parts; the light itself of truth from good then appears as lightning, and the good itself as **thunder**, and the derivative truths as the variations of the sound . . . The reason good is there heard as **thunder**, is that good . . . does not speak, but only sounds. 1216.

1014. 'There were voices, lightnings, and thunders' (Rev. xvi. 18) = reasonings, darkenings of the understanding, and conclusions of falsities from evils. . . 'Thunders' = the rejection of truth and good.

1216. Therefore the sound of the celestial Angels is heard as the sound of **thunders**.

Thunderbolt. Under **LIGHTNING-fulmen.**

Thyatira. *Thyatirae.*

R. 124. 'To the Angel of the Church in **Thyatira** write' (Rev. ii. 18) = to those and concerning those who are in faith from charity and thence in good works; and also to those and concerning those who are in faith separated from charity, and thence in evil works. (= those of the Church with whom the internal and external, or the spiritual and natural man, make a one. E. 150.) E. 169.

E. 256. A life according to doctrine is what is written to the Churches in **Thyatira** and Sardis.

Thyine. *Thyinus.*

R. 463. They gave them precious things, as . . . **thyine** wood for tablets.

774. 'All **thyine** wood' (Rev. xviii. 12) = natural goods.

—³. The reason 'thyine wood' = natural good, is that 'wood' = good; and **thyine** wood takes its name from 'two,' which also = good. The reason it is natural good, is that wood is not a costly material . . . (= all good conjoined with truth in the natural man. For the word 'thyine,' in the Greek, is derived from 'two,' which = this conjunction. That 'thyine wood' = good conjoined with truth, is evident from what precedes and follows. . . Thus 'thyine wood' = good conjoined with truth in the natural man, which originates from the above-named goods and truths. . . But as these = goods and truths profaned . . . 'thyine wood' here = such good profaned, which is evil conjoined with falsity. E. 1145.)

M. 103³. The roof was of noble **thyine** wood.

Thymus gland. *Glandula thymus.*

A. 5172. Such belong to the province of the **thymus gland**; for the thymus is a gland which is of especial service to infants, and at that age is soft. D. 1049.

Tiara, Turban. *Tiara.*

A. 9827. See MITRE-*cidaris*, here.

9949. 'And head-tires thou shalt make for them' (Ex.xxviii.40)=intelligence there; (for) 'a mitre-*cidaris*,' and, in general, a covering for the head,=intelligence and wisdom. Hence, also, 'a head-tire'; for the covering for the head for the sons of Aaron was called 'a head-tire.'

10016. 'Thou shalt tie the head-tires on (Aaron and his sons)' (Ex.xxix.9)=intelligence from wisdom; (for) 'head-tires'=intelligence from wisdom.

R. 341^e. They no longer appeared as many, but as one great one . . . having upon his head a turreted tiara upon which was a crown.

386³. The Syncretist took a **turban** from his head, and laid it upon the table; but suddenly replaced it, because he was bald.

M. 9⁴. Four men . . . in tiaras; one of whom had been an archbishop, and the other three, bishops. They had now become Angels.

T. 74. I saw some with **turbans**, who were unlearned. —⁴. Those in hats understood . . . but those in **turbans** denied . . .

—^e. For in that world the intelligent are covered with hats. But those covered with **turbans** . . . are bald; and baldness signifies obesity.

137¹². A man started up from the company on the left who had a **turban** on his head, and a hat over that . . .

D. 6015^o. By the putting on of garments the communications are varied; especially with hats and **turbans**; but these things are magical.

De Verbo 10³. All who have despised the sense of the letter of the Word, after death appear bald; which is a sign that they are devoid of truths; and therefore, lest they be put to shame before others, they cover their head with a **turban**.

Tickle. See TITILLATE.

Tidal. *Thideal.*

A. 1661. 'Tidal king of Gooim,' etc. (Gen.xiv.1)=so many kinds of apparent goods and truths.

1685^o. Hence 'tidal king of Gooim,' or 'of nations,'=good.

Tie. Under BIND-*ligare*.

Tiger. *Tigris.*

A. 2745. Women who do not love their husbands but hold them cheap . . . are represented by a tiger of a dark colour, etc.

8622^o. Inwardly they were deceitful tigers.

T. 13⁴. They who believe themselves to be like the beasts, become . . . **tigers** as to cruelty-*sævitiam*.

649. Like one who should flee from a wolf and fall upon a tiger.

D. 2974. He wanted to suck my blood, as tigers are wont to do.

5498. Those in the Hell of assassins and poisoners appear like tigers and panthers . . .

6110⁸⁰. Hence (such) are among tigers, etc.

E. 1200³. In the Hells are seen tigers, etc.

Coro. 35². One man is like a sporting calf, another like a devouring tiger.

Tile. *Tegula.*

M. 231². An amphitheatre roofed with black tiles, seen.

Till. Under WORSHIP.

Timbrel. Under DRUM.

Time. *Tempus.*

See under SPACE; and also under CHANGE-*viciis*, PERIOD, and TEMPORARY.

A. 319. Some (are carried to Heaven) after some lapse of time.

482. All times in the Word=states. 2199. 2788. 3998. 4283². 4901. E.664.

488³. The Angels . . . do not know what time (as measured in the Word) is; for they have no sun and moon to distinguish times, and therefore do not know what a day and a year is, but what a state is and its changes. Therefore, before the Angels, whatever is of matter, space, and time disappears. Ill.

—^e. When the notion of time is removed, there remains the notion of the state of the Things which existed at that time.

493. 'Days,' and 'years'=times and states. . . In the world there must necessarily be times and measures, to which numbers are applied, because they are in the ultimates of nature.

618. The internal sense has no relation to times; and this is favoured by the Original Language, in which one and the same word is applicable to any time whatever . . .

893². 'A day,' and 'a year,' in the internal sense,=nothing but time; and, as they=time, they=state. Ill.

900. The greatest and the least times are commonly divided in the Word into threes or sevens, and are called days, weeks, months, years, or ages. Ill.

931. 'During all the days of the earth'=all time.

1106. They are kept for some time in the Lower Earth. The times they remain there are longer or shorter according to . . . When the time of vastation is over . . .

1107. In the other life no one can put off his false principles except by a lapse of time. 1109. 1111^e.

1274^e. With the Angels there is no idea of time.

1376. On time, etc. in the other life. Gen.art.

1382. See ETERNITY, here. 2654⁶. H.167. W.76.

1458. There are no times in the other life; but

states which are signified by times. (Continued under STATE.)

[A.] 1837. The time and state before the consummation. Sig. and Ex.

— The last time of the Church, which is called consummation. Sig. 1859, Sig.

— The Lord's Church is compared to the times of the day . . . and also to the times of the year . . .

1839⁵. The last time and state of the Church. Sig.

—^e. The Falsities of the last times. Sig.

1983. Times lasting each an hour (in the other life).

2095. 'At this set time in the following year' (Gen. xvii. 21) = the state of union then.

2119^e. After a lapse of time (there, such) descend into Hell. 2121².

2212. 'At the set time I will return unto thee' (Gen. xviii. 14) = the state to come. . . 'The set time' = what is general of that state which is signified by this time of life; and this General is that which was to come; but how it would be, is signified by 'this time of life.' 2213, Ex. 2625.

2441. The last time, which is called the Last Judgment. Sig. and Ex.

— When it treats of the times and states of the Church. The times of the day, and also the times of the year, = the successive states of the Church. 2905.

2838. That which is of time in the world is eternal in Heaven.

2904. The preceding times and states of the Church as to truths Divine. Sig. and Ex.

2905. The fulness of the states and times of the Church means their end.

—^e. That the Lord came into the world in the fulness of times = the same. Ex.

2906². 'A year' = an entire time of the state of the Church . . . Ill.

3056. 'About the time of evening' (Gen. xxiv. 11) = the state then more obscure.

3057. 'About the time that the drawers (of water) go out' (id.) = a state of instruction.

3223. All ideas of time and of space, which are of so much account in the natural man that it cannot think without them, are of the light of the world.

3356. Even man is not in time in so far as he is in a state of the affections . . . 3827, Sig.

3404². Man cannot comprehend . . . what the Divine was before time . . . and so long as there is in his thought anything of an idea from time, he must needs fall into errors . . . But to the Angels, who are not in the idea of time, but in that of state, it is given to perceive this most clearly; for the eternal with them is not that of time, but that of state, without the idea of time. 8325².

3469². A considerable lapse of time (necessary for regeneration).

3786. 'It is not time for the flocks—*pecudes*—to be gathered together' (Gen. xxix. 7) = that the goods and truths . . . could not as yet be collected into one. 'Time' = state in general.

3827. When man is in a state of love . . . he is in the angelic state, thus is as if not in time, provided there is no impatience in his affection; for impatience is a corporeal affection, and in proportion as man is in it, he is in time.

—^e. That time appears to be something, is caused by reflection upon the things which are not of the love, and which are therefore tedious.

4814. 'It came to pass at that time' (Gen. xxxviii. 1) = the state of the things which follow.

—². For the thoughts of the Angels do not derive anything from time or space, because they are in Heaven; for when they left the world, they left also the notion of time and space, and put on notions of states, namely, those of good and truth. Therefore, when man is reading the Word, and from it thinks of time and of the things which belong to time, the Angels with him do not perceive anything of time, but in place of it the things which are of state: moreover, they correspond. Even man, in his interior thought, does not perceive time, but in his exterior thought, as may be evident from the state of man when his exterior thought has been lulled, that is, when he is asleep.

—³. Time corresponds to the state of *existere*, (that is, to a state of truth). 8325².

4882. As man is in space and in time, and has formed the ideas of his thought from them . . . it is difficult for him to apprehend that states of life are signified by (these motions). But when the idea from (space and time) concerning them is put off, there results the spiritual thing which is signified. For, in the Spiritual World . . . not anything of space and time enters the ideas; but in place of them the things which belong to states of life . . . —^e.

—³. That times and spaces (there) are states of life. Shown from experience.

4901². That times = states, is because there are no times in the other life. The progression of the life of Spirits and Angels does appear as if in time; but they have no thought from times . . . The reason is that the progressions of their life are not distinguished into ages . . . and because there are no days and years there, because their Sun . . . never sets. Hence it is that no notion of time enters their thoughts; but a notion of state and its progressions . . .

—³. Whereas thought from the interior memory has not times and spaces adjoined to it; but states . . .

4916. 'It came to pass in the time' (ver. 27) = the following state.

4994. That this good was prior in time, but not in state. Sig.

5097. For all the times of the day, like all the times of the year, = various states according to the variations of the light of Heaven. Ex.

5216^e. For in the Spiritual World, and consequently in the spiritual sense, there is no notion of time, but in place of it that of state which corresponds.

5253. There are three things which perish from the sense of the letter while it is becoming the internal sense: that which is of time, that which is of space,

and that which is of person. The reason is that in the Spiritual World there is neither time nor space; these two are proper to nature: and therefore it is said of those who die that they pass out of time, and leave behind all that is of time.

5284. For haste implies time; and in the Spiritual World there is no time; but state instead. 5605³.

6100. Separation as to time. Sig. and Ex.

6110^o. In the Spiritual World the alternations are not distinguished into stated times . . . for in place of times in the natural world there are states in the Spiritual World.

6443^o. For there is need of a space of time (there) in order that the obscurity induced by falsities may be dissipated.

6983. This expression = time, in fact, past time; and time, when predicated of the Divine, does not = time, but eternity.

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, in the Spiritual World, state instead of them, is that (here) the sun, by its apparent revolutions, appears to make days and years, and to distinguish the days into four times: night, morning, midday, and evening; and the year also into four times: winter, spring, summer, and autumn . . . Hence come the ideas of time, and of its variations.

8070. 'Thou shalt keep this statute at the set time from year to year' (Ex. xiii. 10) = that this law of order should be in this state constantly.

8426^o. In the other life, there are alternations of states, as (here) of times.

8615. For the times of the day from the rising of the sun to its setting, and to its rising again, = changes of state which those in the other life undergo. 8687.

8716. 'In all time' (Ex. xviii. 22) = in perpetuity. 8728.

8717^o. To those who receive His mercy in time . . . He gives in time . . . to be more content . . .

8750^o. In the other life all things are measured by progressions of state and their successive changes from beginning to end, as in the world by times; because in Heaven there are not times, but in place of them states. The reason is that the Sun . . . remains constantly in its place . . .

— It is from this that there is a correspondence of the states there with the times (here); namely, of a state of the good of love with morning; of a state of the truth of faith with midday; and of an obscure state with evening and night.

10200. In the Heavens, states of love and of light succeed one another continually, as on earth do morning, midday, evening, and twilight, and as do spring, summer, autumn, and winter . . . This is the origin of the times of the day and of the year; for the things which come forth in the world are images of the things which are in the Heavens; for the reason that the whole of the Natural comes forth from the Spiritual, that is, from the Divine in the Heavens.

10605. For all times = states; for the reason that in

Heaven time is not thought of, but only changes of state as to the affections and the derivative thoughts; and the changes of state there are circumstanced as are the times of the day, which are morning, midday, evening, and night. . . One may wonder that there are not times in Heaven, seeing that they live together as do men in the world . . . but the reason is that the Sun there . . . does not make diurnal alternations . . . but is varied according to the states of love and faith with the Angels, which produce alternations like the states of heat, light, and shade every day on Earth. Ex.

10771. (The times in the Fifth Earth relatively to those on this Earth.)

H. 162. On time in Heaven. Chapter.

— Although all things in Heaven have succession and progression as in the world, still the Angels have no idea of time and space, inasmuch that they do not at all know what time and space are.

163. The reason the Angels do not know what time is, although all things progress with them in succession as (here), inasmuch that there is no difference, is that in Heaven there are no years and days, but changes of state.

164. The reason there are times (here), is that in appearance the sun advances successively . . . and makes the times called the seasons . . . and the times called the times of the day . . . It is different with the Sun of Heaven . . . and hence it is that the Angels cannot have any idea of time, but of state in its stead.

165. As the Angels have no idea from time . . . neither have they any idea about time, nor about the things which are of time . . . They do not know what a year, month, week, day, etc. are. When the Angels hear these things from man . . . they perceive states. . . Hence it is that times, in the Word, = states; and those things which are proper to time, such as those named above, = the spiritual things which correspond to them. 166.

168³. In what ignorance the Angels are about time. (From experience.)

—³. It is known in the world that in Heaven there is no time . . . for people say of those who die . . . that they pass out of time, by which they mean, out of the world. Some also know that times, in their origin, are states, from the fact that they are altogether according to the states of the affections in which they are . . . and therefore the learned inquire what time and space are; and they know that time is for the natural man.

L. 4. 'That time' = the Lord's advent. III.

W. 73. That the Divine is in all time apart from time. Gen.art.

— Time is measured by days, weeks, etc. . . Nature derives this measurement from the apparent revolution of the sun . . . In the Spiritual World the progressions of life appear to be in like manner in time; for they live together as do men (here), which would not be possible without the appearance of time. But time there is not distinguished into times as (here); for their Sun is constantly in the east . . . and therefore they have no days, weeks, etc.; but in place of these there are states of life, by which a distinction is made

which cannot be called a distinction into **times**, but into states. Hence it is that the Angels do not know what **time** is, and that, when it is mentioned, they perceive state in its place; and when state determines **time**, **time** is only an appearance; for delight of state causes **time** to appear short, and undelight of state causes **time** to appear long. From these things it is evident that **time** there is nothing but the quality of the state. It is from this that 'hours,' 'days,' etc., in the Word, = states, and their progressions in series and in the complex; and, when **times** are predicated of the Church, 'morning'=its first state (and so on). 104.

[W.] 74. From these things it may be evident that **time** makes a one with thought from affection . . . In the Spiritual World, distances in progressions through space make one with the progressions of **times**; for the ways there are actually shortened according to the desires . . . Hence comes the saying *spaces of time*. Moreover, in cases where thought does not conjoin itself with the affection . . . as in sleep, **time** does not appear.

75. Now as **times**, which are proper to nature, are, in the Spiritual World mere states . . . and as in God these are not progressive, because He is infinite . . . it follows that the Divine, in all **time**, is apart from **time**.

161. As **times** (in the natural world) are stated and constant, they are proper to nature; for the **time** of a day is constantly twenty-four hours; and the **time** of a year is constantly three hundred and sixty-five days and a quarter. The very states of light and shade, and of heat and light, which vary them, also return constantly . . . Moreover, the states of the year vary constantly the states of the days. All these states, not being states of life . . . are also dead . . .

P. 49. See THOUGHT, here.

—^e. From this it is evident that **time** is only an appearance according to the state of the affection from which is the thought. It is the like with the distance of space in thought, whether you are walking or travelling about.

R. 476. 'That there should be **time** no longer' (Rev. x.6)=that there should not be any state of the Church, that is, no Church, unless one God is acknowledged, and that the Lord is He. Ex. 471. (=that there shall be no longer any understanding of Divine truth, and thence any state of the Church; for 'time,' here, = the state of man as to the understanding of the Word, and the derivative state of the Church. E.610.)

—². The reason state is signified by **time**, is that in the Spiritual World **times** are not measured by days, weeks, etc., but by states, which are progressions of their life, by which they remember past things. Ill.

478⁴. 'Even to the **time** of the end' (Dan. xii.9)=even to this **time**.

559. 'Knowing that he hath but a little **time**' (Rev. xii.12)=because he knows that the New Heaven has been formed, and that therefore the New Church on earth is at hand, and that he with his like will then be cast into Hell. (=because the state has been changed. E.755.)

562. 'A **time**, and **times**, and half a **time**' (ver.14)=to the end and the beginning; thus, while from few the New Church grows to more even to its appointed state. (=the state of the increase of the Church even to its fulness. E.761.)

844. 'He must be loosed for a little **time**' (Rev.xx.3)=that those meant by 'the dragon' are then to be loosed for a short **time**.

947. 'For the **time** is at hand' (Rev.xxii.10)=that this is necessary in order that some may be saved. 'Time'=state; here, the state of the Church: that it is such that this is necessary. 'At hand' does not mean nearness of **time**, but of state; and nearness of state is necessary. Ex. —³, Ex.

M. 2³. (Time mentioned as existing in the Spiritual World: half-an-hour.) (Three days and three nights. 9.) (Some hours. 10.) (After an hour. 14.) (For some **time**. 47a.)

533^o. As the Angels became sad, and thought how long this was to last, it was said, 'Until a **time**, and **times**, and half a **time**.' T.848.

T. 31³. (Thus) the world was created by God, not in **time**; but **times** were introduced by God together with creation.

D. 3340^e. Animals have a sphere of **times**; for migrating.

4204. Good Spirits who are in the idea of **time** are (thus) distressed. Ex.

4832¹⁴. The Spirits could know this by a mode of spiritual vision concerning the duration of **times**, and the extension of spaces . . .

5624. I asked Spirits what space and what **time** are; but they did know at all. They called things spaces from the variety of sight; and **times** from the qualities of life . . .

D. Min. 4814. To alter the delights is a work of much **time**. 4718.

E. 16. 'For the **time** is at hand' (Rev.i.3)=such an interior state. Ex.

23. As all **times** in the Word=states of life, therefore, when the Lord is treated of, they=infinite state; and infinite state, as to **time**, is eternity.

194. Ignorance of that **time**, and of the state then. Sig. and Ex.

—². For the **times** (in Heaven) are not measurable, and distinguished into days, and these into hours . . .

283⁷. 'The **time** of loves' (Ezek.xvi.8)=the state when it could be reformed.

295⁵. 'The **time** of Jehovah's good pleasure' (Ps.lxix.13)=acceptance from love. 'Time,' when said of men, =the existing state; but what is perpetually existing when said of Jehovah, thus His love, because this is perpetual. —⁶.

386²². 'The **time** of evil' (Ps.xxxvii.19)=a state of temptations.

396. 'That they should rest yet a little **time**' (Rev. vi.11)=some further duration in that state. 'Time'=state.

514¹⁴. 'The time of the end' (Dan.xi.40)=the last time of the Church, when there is no truth because no good.

571. But the *times* (there) although they succeed each other as *times* do (here), are distinguished by the states of life.

—e. The reason *times* = states, is that in the Spiritual World there are no stated *times* of the day . . . nor of the year . . . but instead there are changes of state as to love and faith ; and from these no notion is possible of the intervals into which our *times* are distinguished ; although *times* have progression there as in the natural world. As the Sun . . . is continually in its rising . . . and there are merely changes of state in Angels and Spirits according to their reception of the good of love and truth of faith, therefore *times* correspond to changes of state, and = them. Therefore Angels and Spirits think without an idea of *time*, which man cannot do.

610. That 'time'=state, is because *times* in the Spiritual World are determined and distinguished no otherwise than by particular and general states of life. The reason is that the Sun there is constantly in the east . . . Fully ex. and ill.

—4. 'A time, and times, and half a time' (Dan.vii. 25)=a full state of vastation. —5.

629¹⁶. 'My time is as nothing before Thee' (Ps.xxxix. 5)=that the state of one's life is of no avail.

632³. 'Until the times of the nations shall be fulfilled' (Luke xxi.24)=until evil has been consummated.

633. *Times*=such states as are designated by the numbers which determine the *times*.

636^e. By 'ages,' 'years,' etc. are meant only *times* ; and by *times* in general and in particular, that is, by the greater and the lesser *times*, states are equally signified.

654³⁸. 'The time of the nations' (Ezek.xxx.3)=the state of the Church from evils.

747. These are the states from which Angels and Spirits number their *times* ; thus which are in the place of *times* in the world, which are years, months, etc.

761. The reason it is said 'a time, and times, and half a time,' is that 'time,' in the singular, =a state of good ; 'times,' in the plural, a state of truth, both as to their implantation ; and 'half a time,' what is holy of the Church. Ex.

850¹⁷. The Lord's advent is signified by 'the time to pity her' (Ps.cii.13).

863². 'He hath proclaimed against me an appointed time' (Lam.i.15)=the last state of the Church. (= when all things of the Church both good and true with that nation have been devastated : this time was when the Lord came into the world ; and is meant by 'the fulness of times.' 922².)

1130³. The thought of the natural man cannot be separated from the idea of *time* ; this inheres from nature, in which he is. Thus neither can it be separated from the idea of origin, because origin is to him a beginning in *time*. The appearance of the sun's progres-

sion has impressed this idea on the natural man. But the thought of the spiritual man is abstracted from the idea of *time*, because it is elevated above nature, and instead of it there is the idea of state of life ; and instead of the duration of *time* there is the state of thought from affection, which makes life. For the Sun there does not rise or set . . .

—e. Thus it is impossible to think that nature is from eternity, or that it is in *time* from itself ; but it is possible to think that God is from eternity, and that nature together with *time* is from God. 1131².

1219⁴. As are spaces, so are *times* ; for progressions through spaces are also progressions through *times*. *Times* also are appearances of states, because the Sun of Heaven . . . does not make days and years . . . And, as the *times* vary according to the states of their affections and the derivative thoughts—for they are short in the delights of the affections, and long in the undelightful things of them—therefore the Angels cannot have the idea of *time* from the appearance ; but the idea of states from its origin.

Inv. 10. 'The fulness of *time*'=consummation, because 'time'=the state of the Church. The like is signified by '*time*, and *times*, and half a *time*.' *Times*, in the world, are spring, summer, and autumn ; and their fulness is winter. *Times* as to light are morning, midday, and evening ; and their fulness is night. This is meant by the Lord coming 'in the fulness of *time*,' or of '*times*' ; that is, when there will not be left any truth of faith and good of charity.

Timid. Under FEAR.

Timnath. *Thimnath.*

A. 4855. 'Timnath' (Gen.xxxviii.12) = a state of consulting for the Church. This is signified by 'Timnath' also in Judg.xiv.1-7. The woman whom Samson took from the daughters of the Philistines=truth from what is not good, thus truth obscured. *Timnath* is also mentioned among the places of inheritance of the tribe of Dan (Josh.xix.43).

4861^e. 'On the way to *Timnath*' (ver.14)=for the use of the Church ; for 'Timnath'=a state of consulting for the Church.

Tin. *Stannum.*

A. 2967³. 'Silver, iron, tin, and lead' from Tarshish (Ezek.xxvii.12) = truths in their order down to the ultimate ones, which are sensuous.

E. 540⁶. The things of the sense of the letter are signified by 'brass, tin, iron and lead' (Ezek.xxii.18), because by these are signified the goods and truths of the natural man.

926. There appear (in Heaven) tin, lead, etc.

Tinge. *Tingere.*

A. 5639². That which reigns with man, affects and as it were tinges all he thinks, wills, and does.

E. 195²⁰. 'Dyed with blood' (Rev.xix.13).

Tinkling. *Tinnulus.* D.4601. 5835.

Tiras. *Thiras.* See GOMER.

Tithe. Under TEN.

Titillate. *Titillare.*

Titillation. *Titillatio.*

P. 38². Unclean things which titillate the fibres . . .

296³. Like soft threads of silk, which he loves because they titillate; but after death they become . . . prickly from the titillating things.

M. 210². The pleasantnesses of the sense of touch are titillations.

D. 2897. Worms and little snakes which as it were crawl and eat, and thus cause a tickling and delight . . . 4466².

4851. On a tickling and rubbing of the anus. Ex.

E. 512². The love of self is a love purely corporeal, which springs from the boiling up and fermentation of the obsolete parts, and their titillation within the body. 1057⁶.

Title. *Titulus.*

Titular. *Titularis.*

T. 680. These are titles of dignities.

D. 5462. The Swedes almost all affect titular dignities.

Title. *Vocatio.*

D. 5605. The title of the Word of the Ancient Church.

Tittle. Under HORN.

To. *Ad.*

A. 8717. 'To thee' (Ex.xviii.22)=not to him, but from him. Ex.

Tobacco. See SNUFF-BOX.

To-day. *Hodie.*

Modern. *Hodiernus.*

A. 13. Most, at this day, are regenerated only to the first state . . .

232. It is much worse at this day than formerly . . .

1540². (Quality of men at this day.) 2094². 2125. 2243⁷. 2354². 2357³. 2590². 2754. 3573³. 4096³. 4601³. 9993³. H.246². D.4548.

2121. State of the World of Spirits at this day. D.4479.

2682³. Few are regenerated at this day. 2694². 2699². 3153². 3596. 3761. 5224².

2727. Few at this day know what genuine conjugal love is. 2732.

2754. The modern antediluvians. Des.

2763³. The knowledge of correspondences is completely obliterated at this day.

2838. 'To-day,' in the Word, =what is perpetual and eternal. Ill.

3062. 'To-day' (Gen.xxiv.12)=from eternity.

3325. 'As to day' (Gen.xxv.31)=as to time. 3329.

3998. 'Yesterday'=from eternity; 'to-day'=eternity; and 'to-morrow'=to eternity; for times in the Word =

states . . . and with the Lord there are no states, but everything is eternal and infinite.

4197. 'This day' (Gen.xxxi.48)=what is eternal.

4596. 'Unto this day' (Gen.xxxv.20)=in perpetuity.

4793. Many at this day are possessed by these Spirits.

5168³. At this day there is no charity in the Church. 6269².

5639³. At this day scarcely anyone has any charity, because it is the last time of the Church. 6000².

6666³. From such the Hells are at this day immensely increased, especially from those who are within the Church.

7090². Few are at this day admitted into combats . . .

7140. 'To-day' (Ex.v.14)=what is perpetual, and consequently what is perennial.

8052. 'To-day yeshall go out' (Ex.xiii.4)=deliverance to eternity.

8173. 'Which He will do to-day' (Ex.xiv.13)=which [will be] to eternity.

8503. 'Eat this to-day' (Ex.xvi.25)=appropriation to eternity.

8788. 'To-day and to-morrow' (Ex.xix.10)=now and afterwards.

9198². State of the Church at this day. J.37. R.263². M.80². B.88. T.116⁴, Tr.

9396². For at this day Heaven is closed.

— Modern men are exterior.

10637. 'What I command thee to-day' (Ex.xxxiv.11) =the primary things which are of eternal truth.

H. 559². This is evident from modern Babylon.

F. 38. The modern faith in a universal idea.

M. 152a². Wisdom extinct at this day.

B. 75². Hence is the 'great affliction' at this day. 79.

I. 20². Modern theology interiorly examined.

T. 101². 'To-day have I begotten Thee' (Ps.ii.7). . . 'To-day,' here, does not=from eternity; but in time; for with Jehovah the future is present. (Compare E.23². 684¹². Can.Trin.iii.1.)

115. The Lord is effecting a redemption also at this day, which began in 1757 . . .

— At this day is the second advent of the Lord . . .

123². The ordination of the Heavens and Hells has lasted from the day of the Last Judgment to the present time, and is still going on . . .

182. The Lord is at this day effecting a redemption by making a New Heaven and instantiating a New Church.

477. All . . . are conjoined as to their interiors either with Angels or devils; but at this day either with the Angels of Michael, or with those of the dragon.

619⁴. The third sphere is that of the conjunction of faith and charity . . . but which at this day is abominable . . .

757. That at this day is the last time of the Christian Church . . . Gen.art.

D. 2623. The direful quality of the human race at this day. 2801. 2883. 3711.

4455. Such are they who at this day obsess men.

4498. That interior magic is increased at this day.

4622. At this day the Angels inflow merely into the exteriors of men.

4661. The vast number of adulterers at this day . . .

4812. Character of the leading men of the Church and of society at this day. 4909.

4843. Such is the Christian world at this day almost everywhere. 5855. J. (Post.) 233.

E. 342⁴. A vast number at this day who are merely sensuous, yet upright.

641³. The case is similar at this day (to what it was at the end of the Jewish Church).

895. The difference between the ancient and the modern faith.

902⁵. The modern faith is that . . .

Inv. 21. The universal modern theology is merely the Divine omnipotence.

23. The students of modern orthodoxy object that . . .

Toe. Under FINGER, and THUMB.

Toga. Under MANTLE.

Togarmah. *Thogarmah.*

A. 1152. 'The sons of Gomer: Askenas, Riphath, and Togarmah' (Gen.x.3) = those who had external worship, but derived from that which existed with the nation 'Gomer.' Askenas, Riphath, and Togarmah were so many nations with whom there was such worship, by which nations are also signified so many doctrinals, which were rituals, derived from the external worship with Gomer. 1153. 1154.

1154². 'The house of Togarmah' (Ezek.xxvii.14) had rites which regarded spiritual (as distinguished from celestial) things.

—^e. 'The house of Togarmah' (Ezek.xxxviii.6), in the opposite sense, = perverted doctrinals.

Together. Under SIMULTANEOUS.

Token. *Tessera.*

A. 4456. For the dowry given to a betrothed virgin was a token of consent on both sides. 9184, Sig. 9186.

9212. To receive a token for the goods communicated. Sig.

— . The token, or pledge, here, is sensuous truth.

M. 300. The reason these presents are confirmations, is that they are tokens of consent on both sides; and therefore it is said, when anything is consented to on both sides, Give me a token.

460². To surrender her virginity is to give a token that she will love him to eternity.

503. That virginity is . . . the token of conjugal love. Ex.

T. 664. The idea that to these alone is faith given as a token of their election.

D. 2626. Bread cut into squares.

Tolerate. Under ENDURE.

Tomb. *Bustum.*

See under BURY, and MONTMENT.

T. 137⁸. Not far from Luther's tomb.

Tone. *Tonus.*

See under SOUND.

A. 2605. Their speech was piping, of one tone. D. 4281. 4507.

4197⁷. Thus one tone does not produce any harmony.

F. 42^e. You answer like one who sings one tone . . .

R. 692^e. A sensuous man speaks in a lofty tone about worldly things . . . If he is a priest, he speaks about God and Divine things from the memory, also in a high tone.

M. 243. These falsities are like various discordant tones, which by skilful adaptations and insinuations are brought into harmony, whence also comes a gratefulness of this latter.

T. 763. The ear is deafened by one tone . . .

D. Min. 4717^e. When the simple were removed, the hypocrite spoke in a different tone. It is chiefly by the tone of the speech that they seduce.

Tongs. *Forceps.*

A. 9572. 'Its tongs and its snuff-dishes' (Ex.xxv.38) = things purificatory and evaculatory in the Natural. Ex.

D. 4714. On those who appear like iron fire tongs.

4787. A fork-*gaffel* = the knowledge of sensuous things . . . E. B. had such a fork . . .

5038. One appeared above with a knife and scissors-*cultro et forcipe*; in Swedish-*knif och sax*. Ex. D. Min. 4575.

E. 386⁴. 'He fabricates the iron with the tongs' (Is. xlv.12) = the falsity which he calls truth. (=to hatch falsities. 587⁷.)

Tongue, Language. *Lingua.*

See under HEBREW LANGUAGE, SPEAK, and WORD.

A. 1159. 'Everyone according to his tongue' (Gen.x.5) = according to the opinion of each. . . That 'tongue,' or 'language,' = opinion, thus principles and persuasions, is because such is the correspondence of the tongue with the intellectual part of man, or with his thought . . . Such, moreover, is the influx not only of the man's thoughts into the movements of the tongue in speaking; but such also is the influx of Heaven [into them].

1178^e. 'Tongue' (Ps.cxl.11) = lying.

1216. 'According to their tongues' (Gen.x.20) = according to their opinions.

1251. 'According to their tongues' (ver.31) = according to their differences as to faith.

1637. Spirits always speak with man in his vernacular; which they speak as skilfully as if they had been brought up in the same language. . . They know no otherwise than the language in which they speak with a man is their own. . . The case is the same with other languages

in which the man is skilled; but beyond these languages, Spirits cannot utter a syllable of any other language, unless it is given them to do so immediately by the Lord. Infants, also, who had deceased before they had been taught any language, speak in the same way. The reason is that the language with which Spirits are familiar is not a language of words, but is a language of ideas of thought; which language is the universal one of all languages . . . 1876. 2472. 5857. D.2137.

[A.] 2472°. Into this language comes every man immediately after death, because he comes into the interior memory.

2480. As men after death are in the interior memory, therefore those who have been proficient in languages cannot recall a syllable of them . . . But whatever they have imbibed by means of languages . . . they bring forth into use, because it has formed their Rational. . . He who has imbibed falsities by means of languages . . . and has confirmed himself in them, reasons from nothing but the falsities; but he who has imbibed and confirmed truths, speaks from the truths.

3741°. Thought inflows into the organic forms of the tongue, and produces speech.

4387°. Understands the meaning the same when he hears a foreign language.

—°. The internal sense coincides with the universal language.

4791. On the correspondence of the tongue with the Grand Man. Gen.art. D.1358.

—°. The tongue affords entrance to the lungs, and also to the stomach, and thus represents the entrance-hall to spiritual and celestial things; to spiritual, because it ministers to the lungs . . . to celestial, because it ministers to the stomach, which furnishes nourishment to the blood and heart. . . Therefore the tongue corresponds in general to the affection of truth, or to those in the Grand Man who are in the affection of truth, and are afterwards in the affection of good from truth. They, therefore, who love the Word, and desire thence Knowledges of truth and good, belong to this province; but with the difference that there are some who belong to the tongue itself; some to the larynx and trachea; some to the throat; some to the gums; and some to the lips. (From experience.) There are some who correspond to the interiors of the tongue and lips; and others to the exteriors. The operation of those who receive with affection exterior truths only . . . I felt in the exteriors of the tongue.

4795. This is why the tongue is assigned a double office . . . For, in so far as it aids in nourishment, it corresponds to the affection of knowing, understanding, and being wise as to truths; and so far as it aids in speech, it corresponds to the affection of thinking and producing truths.

4801°. He was continually endeavouring to do violence to those who were in the province of the tongue.

5075°. As man is in company with Angels and Spirits, he is with them also in the universal language, and thus in the origins of words. Hence there are imparted to words many meanings which in the external form

appear not congruous, although in the internal form they are entirely so. Examps.

5643°. Just as one turns the language of another into his own . . . in an instant. So is the sense of natural thought turned into spiritual; for spiritual language or speech is proper to Angels; and natural to men. Ex.

6013°. The tongue has been formed to all the sense of the soluble and fluid parts in liquids. 6057.

6199. When this Spirit spoke with me in my mother tongue, he believed that he was speaking from his own, and said that that language was his; but it was shown that the language proper to Spirits is quite different; and that it is the universal language of all; and that the ideas inflow from it into my vernacular . . .

6516°. The writings in the Spiritual World . . . are in accord with their universal language . . .

6985. 'I am heavy in mouth and heavy in tongue' (Ex.iv.10)=that a voice and speech from the Divine is neither heard nor perceived. . . 'Tongue'=speech, because the tongue is the organ of speech.

6987°. It is from the correspondence of the speech of thought with that of the mouth, that man, when he comes among Spirits after death, knows how to speak in the universal language. (Continued under SPEAK.)

7236°. So from twenty-three letters . . . the words of all languages can be produced . . . even if there were thousands of languages.

7359°. While they were speaking with me, my tongue also moved a little. (Ex. under SPEAK.) H.248°.

7784. 'A dog shall not move his tongue' (Ex.xi.7)=not the least of condemnation and lamentation.

8628. They who place wisdom in things of mere memory, as in languages. Des.

10752°. Spirits and Angels can speak with the men of any language; for their thought falls into the ideas of the men, and thus into the words of their speech.

H. 96°. Those in the Grand Man who are in the mouth and tongue are in discourse from understanding and perception.

236. All in the universal Heaven have one language . . . Language is not learned there, but is implanted in everyone; for it flows from their very affection and thought: the sound of the speech corresponds to their affection; and the articulations of the sound, which are words, correspond to the ideas of thought which are from the affection; and, as the language corresponds to these, it also is spiritual; for it is affection sounding, and thought speaking.

237. The angelic language has nothing in common with human languages, except with some words, which sound from an affection; but not with the words themselves, but with their sound. . . It is impossible for the Angels to utter a single word of a human language: this has been tried, but they could not do it; for they cannot utter anything except what completely agrees with their affection. . . The first language of men in our Earth was in agreement [with the angelic language], because they had it from Heaven; and the Hebrew language is in agreement in some things. See D.Min. 4812.

241. For the vowels do not belong to language . . .

246. The Angels who speak with man do not speak in their own language, but in the language of the man, and also in the other languages in which the man is skilled, but not in languages unknown by the man. The reason is that when the Angels are speaking with a man they turn themselves to him, and conjoin themselves with him, and the conjunction of an Angel with a man causes both to be in like thought; and, as man's thought coheres with his memory, and as the speech flows thence, therefore both are in the same language. Moreover, an Angel, or Spirit, when he comes to a man, and by conversion to him is conjoined with him, comes into all his memory . . . and thus into his languages. (Continued under SPEAK.) W.257².

255. When Angels and Spirits turn themselves to a man, they know no otherwise than that the man's language is theirs, and that they have no other. The reason is that they are then in the man's language, and not in their own . . . But as soon as they turn themselves away from the man, they are in their own angelic and spiritual language, and know nothing about the man's language.

— When I have been in company with the Angels, and in a like state with them, I, too, have spoken with them in their language, and have known nothing of my own . . . But as soon as I was not in company with them, I was in my own language.

464³. Hence it is that in so far as a man has become rational through languages and knowledges, he is rational after death; and not at all in the proportion in which he has been skilled in languages and knowledges. I have spoken with many who had been believed to be learned because they were acquainted with ancient languages, as Hebrew, Greek, and Latin; and who had not cultivated their rational faculty by the things written in them; and some of them seemed as simple as those who had known nothing of these languages; and some stupid; but still the conceit remained with them that they were wiser than others.

S. 44³. 'Thummim,' in the angelic language, means 'a shining forth.'

W. 41. Taste is only an affection of the substance and form of the tongue.

306. As spiritual ideas are apart from space, they do not fall into any words of natural language.

P. 230. The naming (there) is done in the spiritual language, which is such that it can give a name to every Thing; for each letter means one Thing; and a number of letters joined into one word, which makes the name of a person, involve the entire state of the Thing.

R. 29². For there is a universal language in which are all Angels and Spirits, and which has nothing in common with any language of men . . . After death, every man comes into this language, for it is implanted in every man from creation . . . It has often been granted me to hear this language, and also to speak it; and I have compared it with the languages in the world, and have found that it does not make a one with any natural language in any least thing. It differs from these in its primitive [principle], which is that each letter of

every word has some meaning, in both speech and writing. T.19².

282. 'Out of every tribe and tongue' (Rev.v.9)=that (those have been redeemed) who in the Church or in any religion are in truths as to doctrine. 365. E.330.

—². That 'tongue'=the doctrine which is of the Church, and which is of any religion. Ill. . . For 'tongue' means that which is spoken, which is the truth of doctrine.

—³. 'Tongues,' in the opposite,=false doctrines. Ill.

— The tongue, as an organ,=doctrine; and as speech [or language] it=also religion.

—^e. 'Cool my tongue' (Luke xvi.24)=the doctrine by the falsities of which he was tormented.

294¹². Heaven was then seen to be opened, and there were seen tongues like little flames descending and flowing into some; and these then celebrated the Lord's Divine Human . . .

483. 'Thou must prophesy again upon peoples and nations and tongues . . .' (Rev.x.11)=that the quality of those in faith alone must be further taught. . . 'Tongues'=those who are in these things exteriorly. ('Tongues,' here = the goods of truth, and the confession of them according to each person's religion. E.625.)

505. 'Tongues' (Rev.xi.9)=the confession and reception of these things. (=all the truths and falsities of doctrine. E.657.)

587. 'Tongue' (Rev.xiii.7)=its doctrine. (=the doctrine of the Church, and also confession and religion; here, the doctrine of faith. E.803.)

627. 'Tongue' (Rev.xiv.6)=doctrine. (=confession from good of heart; thus those who are in the good of doctrine. E.872.)

696. 'They gnawed their tongues for distress' (Rev.xvi.10)=that they could not endure truths. 'To gnaw their tongues'=not to be willing to hear truths; for 'the tongue'=the confession of truth, because the tongue serves thought for speech, and, spiritually, for confession. 'To gnaw the tongue'=to withhold the thought from hearing truths. . . In the Spiritual World, when anyone is speaking the truths of faith, the Spirits who cannot endure to hear them, hold their tongues in their teeth, and also bite their lips; and also induce others to press their tongues and lips with their teeth, and this even to distress. . . The tongue, as the organ of speech,=thought and confession; and also the doctrine of truth. (=that from aversion they are unwilling to perceive and know genuine goods and truths. E.990.)

745. 'Tongues' (Rev.xvii.15)=those who are in confession. (=those who are in various confessions and perceptions of good. E.1077.)

961. The Angels spoke ineffable things, the most of which cannot fall into the words of any natural language; but, as I had sometimes been in company with the Angels in Heaven itself, and was then in a like speech with them, because in a like state, I could now understand them, and take some things from their discourse which can be set forth rationally in the words of natural language.

M. 326⁴. Every Spirit and Angel, when speaking with

a man, speaks in the man's Own language ; thus speaks French with a Frenchman ; English with an Englishman ; Greek with a Greek ; Arabic with an Arabian ; and so on.

[M. 326]. The difference between the Spiritual and the Natural as to languages. Shown by experiment.

— By this experiment . . . it was made very evident, that all in the Spiritual World have the spiritual language, which has nothing in common with any language of the natural world, and that after death every man comes into that language from himself. (And also) that the very sound of the spiritual language differs so much from the sound of a natural language, that a spiritual sound, however loud, could not be heard at all by a natural man ; nor a natural sound by a spiritual man.

T. 371⁸. There is a like mutual reciprocal conjunction of taste and the tongue.

798². This place is called *Pyris* in the spiritual language.

813⁹. As a common genius reigns everywhere among peoples of the same language.

Ad. 3/678. When I have spoken with the Angels in different languages in which I am skilled, they did not know what language it was, unless I thought (about it).

D. 1305. If Spirits were to inflow into diverse persons of different languages, all would perceive in their own language, or idiom, the meaning of the Spirit who spoke.

1360. They who hate truth . . . are the contraries of those who constitute the province of the tongue . . .

1361. These Spirits (tried) to draw my tongue between my teeth, so that they might cut it off . . . 1465. 3894. 4574. 4582. 4589. 4728.

2137. That all languages derive their origin from the Speech of Spirits.

2142a. But the angelic language is still more interior . . .

3157. These Spirits said that they were speaking with me in their own language . . .

3974. On the operation of Spirits into the tongue.

4147. I wanted to gnaw my tongue when they were thinking against interior things.

4614. On the Spirits who inflict pain on the tongue, and render it rigid.

4870. In some natural languages also there are such natural words ; and the most ancient language was no other than such [speech] of Spirits, which is perfectly natural. Man's interior ideas are also in that language, although man is unaware of it ; and hence it is that after death he speaks that language without instruction.

4931². Some (of these evil Spirits) learn the spiritual language, whereby they conjoin themselves with certain Angels, and thus perpetrate crimes ; but they have not a spiritual language such as that which those in Heaven have ; but it is an artificial one ; and they do not speak in spiritual ideas by means of it, but in natural ideas, which is altogether forbidden. Some devise for them-

selves another language, and thereby so associate themselves that others do not perceive what they are speaking about together.

5561. The Word and other books there in the universal language. 5604.

5668. Infants there learn to speak the angelic language within a month.

5787². The reason men speak not 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.

6049. In the other life (those who think in the Material) speak in the spiritual language, but mixed with their vernacular language, so that they can be well distinguished in respect to what nation they are from. But those who speak spiritually are all in a like language, and cannot be distinguished.

6090. (Some words of the spiritual language. Quoted under SPEAK.) See also 6063.

D. Min. 4568. Antony had an influx into the interiors of the tongue, namely, into the muscular fibres.

4598. On the language of angelic Spirits.

4741. With those who learn languages without any use, inasmuch that they do not thereby cultivate their Rational, such things are like scales upon scales . . . which thicken the outer skin, and take away the feeling from the interior things . . . After death such are rejected, because they are of no use.

E. 175⁸. 'Nations and tongues' (Is. lxvi. 18) = all who are in the goods of love and the derivative truths.

331⁹. 'All languages' (Dan. vii. 14) = all, of whatever doctrine or religion.

412⁸. 'The strife of tongues' (Ps. xxxi. 20) = evils of falsity and falsities of evil. (= the falsity of religion from which they reason against truths. 455¹⁰.)

—³³. 'Their tongue' (Is. iii. 8) = thought, because the tongue utters what man thinks.

427⁸. 'Tongues' = those who are in life according to doctrine.

433²⁶. 'The languages of the nations' (Zech. viii. 23) = religious things. 675¹³.

—³³. 'Their tongue is against Jehovah' (Is. iii. 8) = their doctrine.

455. 'Peoples and tongues' (Rev. vii. 9) = all who are in falsities from ignorance, and from various religions. . . . 'Tongues' = their confessions from religion ; for 'tongues' mean speech ; and speech = confession and religion, because the tongue utters and confesses the things which are of religion.

—². 'Tongue' (as distinguished from 'lip,' and 'mouth') = confession.

—³. That 'tongues' = confessions from religion and according to the dogmas of religion. Fully ill.

—⁷. 'The tongue' (of the rich man) = the thirst and cupidity of perverting the truths which are in the Word.

—⁸. 'The tongue' = both the perception of truth and the affection of good ; the perception of truth from its speaking ; and the affection of good from its power of tasting . . . 584⁴.

—⁸. 'To lap with the tongue' (Judg.vii.5)=to eagerly strive for and to pursue from desire.

—¹⁷. 'The tongue'=the falsities of religion; and therefore it is said, 'Their tongue is a sharp sword' (Ps.lvii.4). (=crafty reasonings from falsities. 556².)

—²². The apostles and others speaking with new tongues after the Lord's resurrection (Mark xvi.17; Acts ii.3,4) signified the confession of the Lord and of the truths of the new Church. 706¹⁴.

—^e. (Thus) 'tongues'=confessions from the truths of the Church; and, in the opposite, confessions from the falsities of any religion.

768²³. 'To elongate the tongue' (Is.lvii.4)=the delight of teaching and propagating these things.

923⁵. 'The tongue' of Jehovah=the Divine truth.

990. 'To gnaw their tongues'=to be unwilling to perceive and know genuine goods and truths, because 'the tongue'=the perception of truth; and 'to gnaw the tongue'=to repress it.

— For 'the tongue' has various significations, because it is an organ of both speech and taste: as an organ of speech it=confession, thought, and religion; and as an organ of taste it=the natural perception of good and truth, while the smell=the spiritual perception of them.

D. Wis. x. 4^o. The tongue corresponds to wisdom.

Tool. See GRAVING TOOL.

Tooth. *Dens.*

See under GRIND (for GRINDERS), and under HARSH (for GNASH).

A. 819. With their teeth sticking in the shoulders of others.

820. A robber gnashed with his teeth. The sound was (distinctly) heard, yet they have no teeth. 5387⁴. D.1156.

1631^e. (Such) exhale a stench of teeth. D.3502.

2184⁵. 'Teeth whiter than milk' (Gen.xlix.12)=the Celestial Spiritual which is in His Natural. (=Justice, 4007².)

4175. This cold is what is meant by 'the gnashing of teeth.' Ill.

4424³. 'There shall be gnashing of teeth' (Matt. viii.12)=their state as to falsities; for 'the teeth,' in the Word,=the lowest natural things; in the genuine sense, the truths of them; and, in the opposite sense, the falsities. The teeth also correspond to them. And therefore 'the gnashing of teeth'=the collision of falsities with truths. They who are in mere natural things, and who are in them from the fallacies of the senses, and who believe nothing which they do not see by them, are said to be in the gnashing of teeth, and in the other life appear to themselves to be in it when they are forming conclusions about the truths of faith from their fallacies. . . The like is signified by 'the gnashing of teeth,' elsewhere. Ill. 9052³.

4533². Some appear like grates of teeth. 5057^e. 10429. D.1157. 2953.

4630. I perceived his presence from a stench like
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the excrementitious stench of teeth. Ex. 5573. D.3498.

5387⁴. Instead of a face they had direful grates of teeth. For the beard and teeth=the lowest natural things. 5566. 5567^e. H.553². D.3487.

5565. There are Spirits who relate to bones still harder, as the teeth. Des.

5568. Spirits who gnash with their teeth. They are from the Hells where are those who have not only led an evil life, but have also confirmed themselves against the Divine. They gnash with their teeth when they speak, which is horrible to hear.

5714^o. He caused pain in the interior of the teeth.

5720. Hypocrites with me caused pain in the teeth.

6380. 'He shall be white in the teeth from milk' (Gen.xlix.12)=that the Divine Natural is nothing but the good of truth. . . 'The teeth,' in the genuine sense,=the Natural; for the things in man which are hard, as the teeth, bones, and cartilages, correspond to the truths and goods which are of the lowest Natural. (=His Divine Natural. 9052².)

7643⁹. 'Their teeth were as the teeth of lions' (Rev. ix.8)=the external things of the Natural, that is, sensuous things, or the fallacies there, which cause an appearance of what is good. (=that sensuous things, which are the ultimates of the natural life of man, appear to them to be in power over all things. S.13². R.435. E.556.

9049⁷. 'A tooth for a tooth' is said, because by 'a tooth' is signified the exterior truth of faith.

9052. 'A tooth for a tooth' (Ex.xxi.42)=if (they should injure) anything in the exterior Intellectual; for 'a tooth'=the exterior Intellectual, and thence natural truth; for this makes the life of this intellect. The reason 'the teeth' have this signification, is that they communicate and thus prepare, like a mill, the food which is necessary for the nourishment of the body; here, the food which is necessary for the nourishment of the soul. The food which nourishes the soul is intelligence and wisdom; and this is first received, ground up, and prepared, by means of the Knowledges of good and truth in the Natural. . . Hence it is evident whence it is that 'the teeth'=the exterior understanding.

—². That 'the teeth'=natural truth, which is of the exterior understanding; and, in the opposite sense, the falsity which destroys this truth. Ill.

9062. 'If he shall knock out the tooth of his manservant or the tooth of his maid-servant' (Ex.xxi.27)=if he shall destroy truth or the affection of it in the Sensuous. 'A tooth'=the exterior Intellectual, and thence truth in the Natural; here, truth in the ultimate of the Natural, that is, in the Sensuous.

9063. 'He shall let him go free for his tooth' (id.)=that he can no longer serve the internal man. 'A tooth'=what is sensuous.

10283¹². Therefore it is said that the flesh being yet between their teeth. . . they were smitten (Num.xi. 33); for 'the teeth'=the corporeal proprium, which is the lowest of man.

H. 245°. The speech of hypocrites . . . is heard as the gnashing of **teeth**, and strikes horror.

566. On the gnashing of **teeth**. Chapter. (Quoted under HARSH, at H.575.)

J. 58°. The devils tore those doctrinals from them with their **teeth** . . .

R. 386. I heard as it were a gnashing of **teeth**. Ex.

435. The sensuous things of the understanding (as distinguished from those of the will) are signified by 'the **teeth**.'

— . That 'the **teeth**'=the ultimates of man's life, which are called sensuous things, which, when they have been separated from the interior things of the mind, are in mere falsities, and inflict violence on truths and destroy them. III.

574°. 'Three ribs between its **teeth**' (Dan.vii.5)=appearances and fallacies.

D. 1658. A kind of speech which constricted the **teeth**.

1742°. Thus . . . some things require the action of the **teeth** . . .

3200. The quality of an evil preacher who could preach with a spurious zeal was signified to me by the stench of **teeth**.

3507. Such appear as mere fetid **teeth**.

4035. They moved my tongue towards a decayed **tooth**.

4315. Comedians relate to the **teeth**; for they were presented as injured and aching **teeth**. . . They have not much life of their own.

4348. Hypocrites . . . infused a pain of the **teeth** in the right side of the jaw, and of the flesh of the **teeth** there, and in the bones up to the right ear. . . The influx is into the periosteal of the **teeth** . . . A gnashing of the **teeth**, and a pain in their roots and periosteal was felt from them. 4351. 4356. 4357. 4361. 4413. 4419. 5103. 5129. 5139. 5148. 5922. D.Min.4648.

4910. The speech of those (in Own intelligence) falls to the **teeth**.

5141. On the **teeth** and bones, and on the correspondence of them. Ex.

5142. Those to whom the **teeth** correspond are those who have thought much about the ultimate parts of the world, and on the earthly particles. . . As they have sought the delight of their life in the ultimate things, they correspond to the **teeth**. They also inflow manifestly into my **teeth**; and as I have held an opinion not in accord with theirs, my **teeth** were inwardly corroded by the pressure and consequent pain of this [influx].

5949°. (The Russians) do not inflict any pain on . . . the **teeth**, as Christians do.

D. Min. 4802. Those who have tried to induce a gnashing of my **teeth** seem to themselves to be in Hells where are those who have impressed on themselves natural falsities, and have confirmed themselves in them . . . and who, from these, reason about spiritual things; for there is not any correspondence, but they clash; hence the grating of the **teeth**.

E. 403. 'The **teeth** of a lion' (Joel i. 6) = the falsities of this evil; and, as these destroy all the truths and goods of the Church, they are called 'the great grinding **teeth** of a lion.'

455¹⁷. 'Their **teeth** are spear and arrows' (Ps.lvii.4) = reasonings from external sensuous things, and thus from fallacies and the falsities of religion, by which they destroy truths. 'Teeth'=the ultimate things of man's life, which are external sensuous things; here, the reasonings from them.

556°. That 'teeth'=sensuous things which are the ultimates of the natural life as to knowledge. Fully ill.

—⁵. 'It had great iron **teeth**' (Dan.vii.7)=falsities from the sensuous man hard against the truths and goods of the Church.

—⁷. 'To break the **teeth** of the wicked' (Ps.iii.7)=to destroy exterior falsities, which are such as are founded upon the fallacies of the senses, and are confirmed by them.

—⁹. 'An eye for an eye, and a **tooth** for a **tooth**'=that in proportion as anyone takes away from another the understanding of truth and the sense of truth, in the same proportion they are taken away from him . . . 'A **tooth**'=the sense of truth; for 'a **tooth**'=truth or falsity such as is in the sensuous man.

—¹¹. I have escaped with the skin of my **teeth** (Job xix.20)=that although he is driven to think in the most external things, still he does not think falsities but truths. Ex.

—^e. As the **teeth** correspond to the ultimate things of the intellectual life, which are called sensuous, therefore good Spirits and Angels are possessed of **teeth** equally with men; but with them the **teeth** correspond to truths in the ultimate Sensuous . . .

650⁶⁶. 'The **tooth** of beasts' (Deut.xxxii.24)=what is sensuous as to the cupidities of evil.

J. (Post.) 31. The sphere of those who quarrel about religious things causes a pain in the flesh of the **teeth** and jaws.

Top. Vertex.

See HEIGHT=*fastigium*, and PEAK.

A. 5180. Suction on the top of the head.

6437. 'The crown of the head of the Nazarite' (Gen.xlix.26) = exterior things. —^e, Ex. E.448⁶. 577⁶.

H. 118. The Lord does not appear . . . in the **zenith**.

D. 2374. On those who appear almost over the top of the head.

E. 163⁵. 'The crown of the head of the chosen of his brethren' (Gen.xlix.26)=the Spiritual which inflows into all the truths and goods of that Church.

240⁷. 'The crown of the head which shall be made bald' (Is.iii.17)=the intelligence of which this Church will be deprived.

295¹⁰. 'The crown of the head of the Nazarite of his brethren' (Deut.xxxii.16)=the intelligence and knowledge which are of the external man.

324²⁰. 'To sacrifice upon the tops of the mountains' (Hos.iv.13)=worship from the love of self.

435⁶. 'The crown of the head,' in sacrifices (Deut. xxxiii.20)=internal truths.

601¹⁵. 'The top of Carmel' (Amos i.2)=the truths of the Church, because in Carmel there were vineyards . . .

Ath. 152. The greater part of those who look to the Father look to the zenith of Heaven, whence there is no turning.

Topaz. *Topazius*.

A. 9865. 'A topaz,' etc. (Ex.xxviii.17)=the celestial love of good; for these stones=the good of celestial love, from their red and flaming colour; here, celestial love, because they were in the first row. Ex.

—³. It is not known from what word the topaz is derived: it is probable that it was derived from a reddish flaming colour; and hence it is that the like is said of it as of gold, in Job xxviii.19.

Tophet. *Topheth*.

E. 177⁹. They shall bury in Tophet, because there is no more a place to bury in' (Jer.xix.11)=where all truths and goods have been consumed.

578⁴. 'Tophet' (Is.xxx.33)=the Hell where reigns the direful and fierce love of destroying all the truths and goods of the Church, especially that where reigns the fierce cupidity of destroying the goods of innocence.

659²⁵. See HINNOM, here. 1083.

Torch. *Fax, Facula*.

See under LAMP—*lampas*.

A. 1861. 'A torch of fire' (Gen.xv.17)=the heat of cupidities. (=the dire love of self. E.401³⁰.) 539². 701²⁴.

2027². They sometimes shine in the face like little torches . . . H.553².

8914. 'All the people saw the voices and the torches' (Ex.xx.18)=the perception of Divine truths [which are] from good. . . 'The torches,' or lightnings = the splendours which are in truths from the good of love, which strike and penetrate. E.539⁴.

M. 311. Conjugal love from its first heat to its first torch. Ex. 322.

500⁵. As it became dark, some of them lighted torches . . . but, as they approached, the fire of the torches became dimmer, and was extinguished by the inflowing light of Heaven.

I. 19². A Spirit rose up with a torch in his right hand, which he shook before their faces, causing them to become enemies.

—⁵. A Spirit appeared with a torch in his left hand, which he shook at the back of their heads, causing their ideas to become confused.

T. 348². The light of faith separated may be compared to that of a firebrand . . . while the light of faith conjoined may be compared to that of a torch, which, when waved about, shows each step of the way.

510. As one who sees infernals, with torches in their hands.

D. 3651. One sees another as little torches.

E. 433¹⁸. Occurs.

600¹⁸. The evils which will be dispersed by that Church are signified by, 'like a furnace among the wood, and like a torch in a bundle' (Zech.xii.6).

Torment. *Cruciatu*.

Torment, To. *Cruciare*.

See under ANGUISH, PENALTY, PUNISHMENT, and TORTURE.

A. 322. Spirits have a most exquisite sense of touch: hence the pains and torments in Hell.

391. They are delighted in tormenting one another.

695. The life of evil is there turned into direful torments, which are so great that they cannot be described; for the greatest delight of their life consists in the fact that they can punish, torture, and torment one another; and this by arts quite unknown in the world, by which they know how to induce exquisite feelings . . . and also direful and horrible phantasies, besides terrors and horrors, and many like things. The diabolical crew perceive so much pleasure in this, that if they could augment the pains and torments to infinity they would not even then rest satisfied . . . But the Lord softens the torments. 1322². 1680. 1969. 2057³.

696. Hence everyone brings the penalty and torment upon himself. . . The Lord never leads into torment; but, as the evil Spirit himself rushes into it, the Lord turns all the torment to good. . . When the infernals are in some use they are not so much in torment.

697. The torments of the evil Spirits who are with man are not communicated to him, because he is in a state of preparation for eternal life.

699. That I might see the torments of those who are in Hell . . . I have been let down thither. Des.

816⁶. After (such) have undergone infernal torments for ages . . . they put off everything human . . .

824⁶. In process of time (these cruel adulterers) sit in torment . . . D.2644.

828². There they remain, covered up in torment.

830. Torments inflicted by serpents.

831⁶. The torments of Sirens and sorceresses.

949⁶. Spending their life in the torment of anxiety.

954. They who have been bloodthirsty are delighted to torment Spirits . . . until they draw blood.

960⁶. This penalty is attended with a more intense torment, because it answers to their more hidden deceits.

962. This with interior torment.

963. This is done with torment proportioned to the degree of their cupidity to extricate themselves.

965. Infernal torments are not the gnawings of conscience . . .

986². In temptation, he comes into . . . a certain torment as it were infernal. 1820⁴. 4299. 5036⁶.

1974⁶. How much the wicked are tormented by mere envy, when they see the bliss of the good.

[A.] 2049¹. Are seized with **torment** when they approach. 2363. 3425^e. 4175^e. 4299². 4553².

2116². Hence their **torments** in Hell.

2183³. He is in apparent tranquillity here; but in the other life he comes into the unrest and **torment** of Hell.

2716. If anything of the Supreme Divine were received, he would feel infernal **torment**.

3398². Therefore they who have profaned truth, continually dwell with that which **torments** them.

3938². When they came into Heaven they began . . . to feel the filth of their own affections, thus infernal **torment**. 4674³. 5057^e. 5058^e.

4299³. In proportion as they assault these holy things, in the same proportion they are **tormented**; and . . . they then suppose that it is the Divine which **torments** them.

5057. The delight of the Israelites in **tormenting** men. D.2615.

5071. Infernal fire is not the **torment** of conscience . . . for concupiscences are the spiritual fires which . . . **torment** in the other life.

— The vital fire with the evil is such that when they are in the vehemence of concupiscences, they are in a kind of fire, from which they are in the ardour and fury of **tormenting** others.

5389. Evil Spirits fear these wandering Spirits; for they **torment** them with a certain kind of torture.

5722. When they come into the deep, they are **tormented** to such a degree that they cannot but desist from infesting others.

5798⁷. When evil Spirits approach the light of Heaven they begin to be **tormented**. This they attribute to Heaven, consequently to the Lord, when yet it is they themselves who induce the **torment** on themselves; for evil is tortured when it approaches good.

5852^e. When the evil Spirits who are with man are in the World of Spirits, they are not in any infernal **torment** . . .

6110⁶. Night, in Hell, is their state of **torment**.

6353². (In Heaven) they would be **tormented** by the evil of their life more than in the deepest Hell. 6571³. 6677².

6784². A thousand flee at the presence of one who is in truth from good, (otherwise) they are tortured and **tormented**.

6832^e. This is the fire which **torments** those in the Hells; for when the reins are relaxed to their cupidities, the one rushes on the other, and they **torment** one another in direful and indescribable ways . . . especially by magical arts . . . 7280³.

6849⁴. Unless the infernals were far removed from Heaven, they would be direfully **tormented**. Sig.

7042². At the entrance into Heaven . . . they begin to be distressed and **tormented**.

7699. 'That He may take away from me this death' = that this falsity may not **torment**. . . The infernals deprecate this falsity . . . for it causes them an infernal darkness which **torments** them.

7768. The reason they shun those of the Spiritual

Church, is that the good and truth which inflow **torment** them.

7964^e. For in the presence of the good they are **tormented**.

8232. The evils and falsities themselves in which they are (when in Hell) **torment** them; but their **torment** does not come from the fact that they suffer because they have done evil; but from the fact that they cannot do evil, because this is the delight of their life; for when they do evil to others they are punished and **tormented** by those to whom they do it.

8265. For at the presence of the Divine they are distressed, **tormented**, and as it were lifeless.

8481. The two things which make Hell are evil and falsity, consequently . . . there are two things in Hell which make the **torment** there; and the **torment** from falsity is compared to 'a worm,' and the **torment** from evil to 'fire.' Ill.

8700⁵. Those who are in Hell and who are **tormented** there, impute their **torments** to the Divine, saying that the Divine could take them away if it would, because it is omnipotent . . . But to take them away is impossible, being contrary to order; for if they were taken away, the evil would rise up against the good, would subjugate the Angels, and would destroy Heaven . . .

8875. When the Lord protects His own in Heaven, those who are in evil are indignant and angry against the good, and rush into the sphere where the Divine truth and Divine good are, (which) then operates upon them, and causes them to feel **torments** such as are in Hell. Hence it is that they attribute anger, etc. to the Divine.

8882. Therefore these (profaners) are sent into the most frightful Hell of all, where they are direfully **tormented**.

8945⁴. When those are elevated into Heaven (who are not yet prepared), they feel a **torment** almost infernal . . .

10187. See ANGUISH, here.

10413^e. When it is morning with those in the Heavens . . . those in the Hells are in a state of infernal loves, and consequently in their **torment**; for then everyone wants to be the greatest, and to possess all things which belong to others, whence come hatreds, fiercenesses, and cruelties, which are what are signified by the infernal fires.

H. 48. Hypocrites, in a heavenly Society, begin to be interiorly distressed, to be **tormented** . . .

54. In Heaven, because their interior life was contrary . . . they were **tormented** as to their voluntary things . . .

55^e. The evil who are outside of Heaven are **tormented** at His presence.

354^e. They **torment**, with infernal ardour, those who do not worship them; and this by turns, the one the other.

391. The Angels restrain them from **tormenting** one another beyond the prescribed limits.

400³. As soon as heavenly joy was communicated to them, they began to be **tormented**. Des.

518^e. When they felt the heat of Heaven, which is heavenly love, they began to be inwardly **tormented**. 572. E.865.

525. From the afflatus of heavenly heat . . . and of heavenly light . . . they were seized with such anguish of heart, that they perceived in themselves infernal **torment** instead of heavenly joy.

573. Hence by infernal fire is meant **torment** such as is in the Hells; for the cupidity from this love is that of hurting others who do not honour them.

574. Why evil Spirits cast themselves into Hell although there are such **torments** there.

—^e. Then those who will not submit are in their turn **tormented** in various ways; and so continually. Such **torments** are the **torments** of Hell which are called infernal fire.

578. Genii are more direfully **tormented** than the rest.

580. The magical arts by which the infernals **torment** each other. Enum.

581. The reason **torments** in the Hells are permitted by the Lord, is that evils cannot be coerced in any other way . . .

P. 83². The delight of infernal love is after death turned into what is undelightful, painful, and direful, which is meant in the Word by **torment** and infernal fire.

324⁷. The **torment** of the evil when admitted into Heaven. R.611². M.10⁴. —⁵. E.413³.

R. 153¹⁰. (In that cavern) he is miserably **tormented** on a bed of damned dust, until the overseer sees signs of penitence.

427. 'To be **tormented** five months' (Rev.ix.5)=to induce stupor for a short time. (=to be darkened as to the understanding, and to be drawn away from seeing truth. E.548, Ex.)

428. 'Their **torment** was as the **torment** of a scorpion when he striketh a man' (id.)=that this is done by their Persuasive. (=that the darkening and drawing away from seeing the truth is caused by the persuasion by which the mind is infatuated. E.549.)

509. 'These two prophets **tormented** those who dwell upon the earth' (Rev.xi.10)=that these two essentials . . . go contrary to the two essentials received in the Church of the Reformed . . . and therefore these two essentials of the New Church are held in contempt, dislike, and aversion. (=anxiety of heart in the devastated Church on account of these. E.662, Ex.)

636. 'They shall be **tormented** with fire and brimstone before the holy Angels and the Lamb, and the smoke of their **torment** ascendeth for ever and ever' (Rev.xiv.10)=the love of self and of the world and the derivative cupidities, and, from these, the conceit of self-intelligence; and **torment** in Hell from these. (=that their Hell is from the love of evil and falsity direful according to the falsification and consequent destruction of Divine good and Divine truth, thus the Word; and the dense falsity which encompasses them and continually flows forth from their loves. E.888,889, Ex.)

— . For all the **torment** in Hell is from these three things.

676⁴. The goods and truths are taken away from them by an influx from Heaven . . . by which they are tortured and **tormented**, like a serpent before a fire, or thrown on an ant-hill; and they therefore reject goods and truths . . . because they have felt as it were infernal **torment** from them. Sig.

763. 'To give her **torment**' (Rev.xviii.7)=internal suffering, from being cast down from dominion, and the mockery attending it: their **torment** after death is nothing else. (=infernal penalty. E.1119.)

—². These are the retributions and penalties which are meant in the Word by '**torments** in Hell.'

784². No one has **torment** in the World of Spirits; but an evil Spirit first comes into **torment** when, after preparation, he is in Hell.

864². 'To be **tormented** day and night' (Rev.xx.10)=to be interiorly infested constantly.

—^e. For everyone in Hell is **tormented** by his own love and its concupiscences; for these make the life of everyone there; and the life is **tormented**; and therefore there are degrees of **torment** there according to the degrees of the love of evil and the derivative falsity.

M. 10^e. (Thus) they who are in evils and the derivative falsities have formed in themselves an effigy of Hell, and in Heaven this is **tormented** by the influx and the violence of the activity of one opposite into another . . .

263³. The devil said, Those of us who **torment** others because they deny our pre-eminence, sink down; for we are allowed to glory, but not to do evil to anyone.

461⁸. They said, The prohibition and withholding of our delights in Hell, is what is called the **torment** of Hell; it is an interior suffering.

T. 74⁴. God separates (Heaven and Hell) by a gulf, lest Heaven should inflict **torment** on Hell; for those in Hell are **tormented** in proportion as Heaven inflows.

691². Therefore when the Lord presents Himself more present in Heaven, the wicked below Heaven begin to lament, to be **tormented**, and to become lifeless . . .

D. 189. On the extreme cupidity of evil Genii and Spirits in vastating and **tormenting** man.

376. That diabolical Spirits, by their phantasies, inflict not only upon themselves, but also on men, the most acute **torments** and tortures.

2486. That the actual and proper evils of man are what **torment** him in the other life. Ex.

2719^e. This is why their infernal **torments** are more grievous than the infernal penalties of all other sins.

3391. The evil Spirits then began to **torment** him. Des. . . But such are kept in a state in which they do not feel the **torment** . . . 3392. 3397.

3528^e. All the evil Spirits could be easily driven away, but they would then come into such **torments** . . . that they would endure more **torments** than would conduce to their amendment.

[D.] 4127. How the evil are infested and **tormented** in the interior sphere.

4203. If they come together, those who are encompassed with a sphere of falsity and evil are severely **tormented**.

4334. That evil Spirits strive with all their might to lead others to their own Hell, and thus to **torment** themselves . . . for the more that go there, the greater is the number of those who **torment** them.

4370. On evil Spirits who desire to **torment** infants.

4375. That the evil esteem no one as a friend: they want to **torment** all. Ex.

4381. How they **torment** one another in Hell by phantasies.

4471. In Hell they **torment** each other in various ways, according to all their magic.

4494. When (the woman he had killed) kissed him, he was **tormented** with infernal **torment**.

4580^e. They **torment** each other, by turns, until their wickedness is subdued, which is not done until after many ages.

4768. See CHARLES XII., here.

5096. A devil who was as it were dead with **torment**.

5223. In Hell . . . they **torment** each other either by open force, or by magic arts, or by phantasies.

5830. At any discourse in which was the light of truth, they were very much **tormented** . . .

6030^e. Such things are taken away there by direful **torments**. Des.

D. Min. 4698. During a whole night, while asleep, I was **tormented** in Hell, in order that I might know the nature of the state there; for they fell upon me, because they could then **torment** my spirit . . . It was a continuous **torment**; one **torment** after another. They are placed upon tables, and miserably torn, and the cupidity of exercising command is excited, and . . . they are **tormented** until it abates; and so by one devil after another, as [they are passed] from one place in Hell to another, upon the tables. When the desire abates, some respite is given, so that they can be in some of their cupidity. Thus is the head of the serpent trodden down.

E. 411. As soon as they are in the caverns and rocks, the anguish and **torments** they underwent from the influx of the light of Heaven cease . . . —².

413². They are then (during the Last Judgment) in terrors, pains, and **torments** . . . As they cannot endure such an influx and presence of the Divine love, they begin to tremble, to be in anguish, and to be **tormented**. Ex. . . Hence they feel such a trembling, anguish, and **torment** that . . . they flee away and cast themselves into the Hells . . . Sig.

711. 'Pained to be delivered' (Rev. xii. 2) = the resistance of such.

890^e. For everyone is in suffering of heart when he is withheld from his reigning love: this is the general **torment** of Hell, from which come forth innumerable others.

982³. Whatever inflows into what is contrary is turned into what is contrary; and if that which inflows . . . prevails, it is turned into **torment**; as for instance when good inflows into the evil in its power, the evil come into . . . infernal **torment**; and when evil inflows into the good with power, the good come into anguish, and also into a certain **torment** of conscience.

1133. 'For fear of her **torment**' (Rev. xviii. 10) = dread on account of infernal penalties. 1163.

De Conj. 60. On the **torment** of the infernals from the influx of conjugal love. Gen. art.

Torpor. *Torpor.*

Torpid, To become. *Torpescere.*

A. 1509^e. Such induce a like **torpor**.

4227³. They induce a **torpor** on the nerves and fibres, from which break forth very grievous and fatal diseases.

4329³. I perceived in myself a **sluggishness** of speaking with them . . . D. 3162.

4804. I was aware of their presence by a **torpor** and dulness.

5718. Such induce a **torpor** (on the brain), whence come obstructions, from which are the beginnings of many diseases, and also dulnesses.

5722. They induce such a **torpor** on the members and joints that the man cannot raise himself up from his bed.

5723^e. The sphere of such with the sick induces a **torpor** on the members and joints.

H. 403. In such a life the faculties would become **torpid**.

482. All things, being bound up with frost, become **torpid**.

555. His mind would become **torpid**.

W. 363². In proportion as love recedes from man he becomes **torpid**. D. Love xx².

D. 2502. They induce on them a **torpor** in doing good . . .

5542a. Their presence induces a **torpor** even to the extinction of the affection of truth.

Torrent. *Torrens.*

A. 1947³. Carried away as with a **torrent**.

9296⁶. 'Willows of the brook' (Lev. xxiii. 40) = truths still more exterior, which are of the sensuous things of the body. E. 458⁴.

E. 518³⁹. Temptations are therefore signified by 'irruptions of floods and **torrents**.' Ill. 619⁶

Torrid. *Torridus.*

A. 1964². Having a **torrid** and dry life.

W. 341. In the **torrid** zones.

T. 328. Concupiscences may be compared to **scorched** and withered grapes.

377^e. Like a **dried-up** fig.

455. Like fire in **dry** logs.

Tortoise. *Testudo.*

R. 463. Tortoises seen with two heads which repre-

sented those of the clergy who completely separate faith from charity and its good works. Fully des. T.462. Inv.8^c.

T. 443³. As a tortoise hides its head within its shell.

Torture. *Tortura.*

Torture, To. *Torquere.*

Wrenching, A. *Torsio.*

See under TORMENT, and TWIST.

A. 4299². When Angels look at them, they are tortured.

5071. By these fires the infernals torture one another in direful ways.

5389. With a certain kind of torture.

7643⁹. 'They tortured them five months' (Rev.ix.)=they devastated them.

H. 400^e. If he puts a finger out he is tortured and tormented.

W. 263^e. A spiral twisting itself . . .

R. 691. That love to the Lord tortured them. Sig. and Ex.

D. 453. That there are Souls who love to be punished and tortured. Ex.

867. On the torture of Spirits who desire to be high.

1806. This causes great torture.

2643. One loves to torture another, even his greatest friend.

4511. Punished by various tortures.

5214. They tormented them with various tortures.

D. Min. 4564. Could not be restrained, except by tortures.

4658. He racked my body by twisting it . . . It was a peculiar method of wrenching.

De Conj. 97. They become as cold as ice, by which they are miserably tortured.

Torture, Place of. *Carnificina.* T.798⁹.

Total. Under WHOLE.

Touch. *Stringere, Perstringere.*

A. 956. Until shame penetrates him.

1043. The darkness which is touched by the brightness.

—². When the sun touches a cloud.

1524. An intense light which dazzled my eyes.

8813. The splendours which glance upon the internal sight.

—⁵. The Divine truth which reproves (or dazzles) and penetrates. 8914.

H. 482². As soon as it is touched by the rays of the light of Heaven, it becomes thick darkness.

T. 569⁵. A putrid odour touched my nostrils.

D. 3629. It so dazzled my eyes. 4198².

E. 778¹⁰. Wrests it by falsities.

865. As soon as the light of Heaven touched their eyes.

Touch. *Tactus.*

Touch, To. *Tangere.*

Tactile. *Tactilis.*

A. 198. 'Ye shall not touch it' (Gen.iii.3)=that they should not think about the good and truth of faith as being from self, nor from what is sensuous and scientific. 202.

322. Spirits have a most exquisite touch . . . and all the sensations relate to the touch; for they are only differences and varieties of touch. 1880. 3528. 10130⁶. M.210. D.1718.

1883. The touch is more exquisite than is possible in the wakefulness of the body. —^e.

—^e. Angels and Spirits have also been touched by me.

3402. 'He that toucheth this man and his woman dying he shall die' (Gen.xxvi.11)=that Divine truth and good are not to be approached in faith on account of eternal condemnation if they should be profaned.

4277. 'He touched the hollow of his thigh' (Gen. xxxii.25). Ex. 4280. 4305. (=to destroy the good of these loves. 4317.)

4404^e. The sense of touch in general corresponds to the affection of good.

4622³. Spirits have especially a much more exquisite sense of touch . . .

5077³. Touch is subject to the will part.

5078⁴. He feels (his spiritual body there) with the touch; not with the sense of touch which he had enjoyed (here); but with the sense of touch which he enjoys there, which is that from which his sense of touch (here) had come forth.

6057. The touch, which is around the universal body, is formed to the sense of the changes of state in the air, namely, to the sense of its cold and heat; and also to the sense of liquids; and to the sense of weights.

6402^e. See SKIN, here.

6911. Which will touch them directly. Sig. . . For that which touches anyone directly is within him; but that which does not touch him directly is without; for it strikes him obliquely . . .

7046. 'She made it touch his feet' (Ex.iv.25)=that the then quality of the Natural was shown; for 'to make to touch'=to show; for a thing is shown by the touch.

8796^e. 'To take heed not to touch the extremity of the mountain' (Ex.xix.12)=that there must be no extension to the celestial Societies which are in the love of good . . . 8797.

8797. 'To touch'=to penetrate that far; here, to infuse themselves. 8798.

9996. The sensuous delight which is the ultimate of the Voluntary is drawn in through the two senses of taste and touch.

10023⁹. In the other life, those who touch one another communicate to each other the state of their life. If this is done with the hands, the whole of the life is communicated. Ex.

[A.] 10130. 'Everyone that **toucheth** the altar will be sanctified' (Ex.xxix.37)=everyone who receives the Divine of the Lord; for 'to **touch**'=communication, transference, and reception. Ex. 10277. E.391⁶.

—². In the other life it is manifest how the interiors communicate and transfer themselves into others by the **touch**; and how the others receive them according to their love. Ex.

—⁷. That 'to **touch**'=communication, transference, and reception. Ill. 10199.

10283. 'To **touch**' (as distinguished from 'to pour') is predicated of dry and corporeal things.

H. 402^o. Conjugal delight . . . is a purer and more exquisite delight of **touch**.

462^o. Men are obese and stupid in respect to spiritual truths in proportion as they indulge the taste, and the tactile blandishments of the body. (Fully quoted under **TASTE**.)

W. 41. The subject of the **touch** is the skin . . . The very substance and form of the skin causes it to feel the things applied to it. The sense of **touch** is not in the things which are applied, but is in the substance and form of the skin: that sense is only an affection of the skin . . .

220^o. To **touch** with the hand = to communicate.

365⁴. The universal sense, which is **touch** . . .

P. 296⁴. With many there remains . . . the lust of **touching**. M.507^o.

R. 55. For communication is effected by the **touch** of the hands.

566^o. He **touched** the Word: the consequence. T.209³.

M. 44. The novitiates **touched** themselves and others.

140^o. That a sphere of lasciviousness pours from the unchaste, is evident from . . . things being (considered defiled among the Israelites) by being merely **touched** with the hand.

155⁴. We have this sense in our palms when we **touch** the breasts, etc. of our husbands . . . and also when we are **touched** by them.

—¹. **Tactile**, occurs.

210. That the sense proper to conjugal love is that of **touch**. Ex.

396. That (the sphere of innocence) is especially innuenced by the **touch**. Ex.

—³. Hence it is that the Lord **touched** little children; and that He healed the sick by the **touch**; and that those were healed who **touched** him. D.6094. E.239²⁰.

T. 74³. God also **touches** man's free will, but never does violence to it.

80³. (The Satan said) We believe in what we see, and we love what we **touch**; and he then **touched** his harlot . . .

D. 1796^o. They suppose themselves able to feel with the **touch**.

2386. On the sense of **touches** with Spirits. Ex.

—^o. This is the cause of the corporeal **touches** which exist solely with those who have recently come (there).

More subtle senses succeed, all of which must have relation to the sensation of **touch** . . .

4093. On a certain one who **touched** my hand.

4827. He is not allowed to **touch** others with his hand or fingers; for he almost killed them.

6094. That there is the affection from the thought in the **touch** of the hand. Ex.

6110⁶⁸. That what is purest of **touch** causes the interiors, which are the seed, to be excited. See —⁶⁹.

E. 79. 'To **touch** with the hand'=to communicate and transfer to another what pertains to one's self; and also to receive from another. —³, Ill.

391⁸. 'To **touch**' (Is.vi.7)=to communicate.

405⁴⁴. 'To **touch** . . .' (Ps.exliv.5)=to destroy by His presence.

659³. 'To **touch**,' in the Word,=to communicate; and therefore, lest evils and falsities should be communicated and thus appropriated, it was forbidden to **touch** unclean things . . .

839. Hence the Angels of the Third Heaven know what a man is . . . by the **touch** of his hand.

D. Wis.iv.4^e. The **touch** corresponds to perception in general.

Tow. *Stuppa*.

A. 1861⁷. 'The strong shall be for **tow**' (Is.i.31). E.504²⁶.

D. 1866. Their face like woody **tow**.

D. Min. 4551. The phantasy of burning **tow**. 4552.

Towel. Under FLAX.

Tower. *Turris*.

Turreted. *Turritus*.

See under WATCHMAN.

A. 1272. The antediluvian women wore a hat **turreted** in front. D.3589, Ex.

1304. 'Let us build us a city and a **tower**' (Gen.xi.4) =that they invented a doctrine and a worship.

1306. 'A **tower**'=the worship of self. Ex.

—³. The reason the love of self in worship, or the worship of self, is called 'a **tower**,' is that 'a city'=doctrine . . . and the cities in old times were fortified with **towers** in which were guards. Moreover there were **towers** at the boundaries; and they were therefore called 'guard-towers,' and 'watch-towers.' Ill.

1308². They who build Babylonish **towers** . . .

1368. 'Watch-towers'=phantasies.

1691⁶. As mountains and **towers**=the love of self and of the world . . . the Lord was led by the devil upon a high mountain and a pinnacle of the temple.

4599. 'Beyond the **tower** of Eder' (Gen.xxxv.21)=into the interiors of it. Ex.

—². That '**towers**'=interior things. Ill.

—^e. '**Towers**,' in the Word, are predicated of truths; and 'mountains,' of goods.

8738. The so-called saints, in Jupiter, wear a **turreted** hat of a dark colour. D.588.

J. 54. The beginning of Babylonish dominion is

described by 'the city and the tower whose head was in heaven.'

567. The Babylonians have watch-towers built in the midst of their congregation, from which they can extend their sight into all the neighbouring parts.

585. Some were seen who were building a tower which reached up into Heaven where the Angels are; but this was only a representative of their machinations.

T. 692. Like one who stands on a lofty tower. D.4393. 4506.

121. Such an onslaught of the Hells is meant by 'the tower built in the land of Shinar' . . . 276.

D. 3734. (Quakerism) represented by a high, pointed, tower, of a grey colour . . .

4965. See LAST JUDGMENT, here. 4966. 4979.

4979^e. For a tower=doctrine.

D. Min. 4601. An immense tower seen.

E. 315¹⁵. 'Towers' (Is.xxx.25)=doctrines of falsity. (=those who are in evils and the derivative falsities; in special, those who are in the love of dominating by means of the holy things of the Church. 401¹⁰.) (=the falsities of doctrine which are from the love of self and of the world . . . for, in the Spiritual World, those who seek to rule by the things of the Church, build towers for themselves in high places. 405⁶.)

4103. 'Tower,' and 'wall' (Is.ii.15)=confirmed falsities of doctrine. 514⁹.

453¹⁰. 'To number her towers' (Ps.xlviii.12)=to consider the higher or interior truths of that Church.

—¹¹. 'Towers' (Is.xxxiii.18)=interior truths.

654⁵³. 'From the tower of Seveneh to the border of Cush' (Ezek.xxix.10)=from primes to ultimates.

918⁴. 'He built a tower in the midst of it' (Is.v.2)=the interior things into which there is influx, and through which there is communication with Heaven.

922⁷. 'And built a tower' (Matt.xxi.33)=the interior truths from that good, which looked to Heaven.

Towerhill. J.(Post.)284.

Trace, Track. Under FOOTPRINT.

Trachea. See WINDPIPE.

Tract. *Tractus.*

A. 366. A course of time. Sig. 409. 468.

567. The region called the tract of the Church. D.4661. 4775^e.

4585. 'A tract of land in coming' (Gen.xxxv.16)=what is intermediate.

M. 261. The tract in which are the places of instruction. —².

D. 4773. I was led to . . . the tract where are the Spirits of this Earth.

5322. The two tracts called Babylonia.

Tract. *Tractatus.*

De Dom. 2. All the articles in the four tracts.

Trade. *Negotium.*

Trade, To. *Negotiare.*

Trader. *Negotiator.*

Trading. *Negotiatio.*

See under BUY, and MERCHANDISE.

A. 1171⁴. The Knowledges of such things are 'Sheba,' and therefore are here called 'tradings' . . . for without Knowledges no one can become a man of the Church. 2967³, Ill.

3923³. 'Fairs,' and 'tradings' (Ezek.xxvii.19)=the acquisitions of truth and good. 3941⁷.

4096³. If such things are told him as relate to his business in the world . . . he perceives it interiorly.

4453. 'Go ye about in trading in the land' (Gen. xxxiv.10)=dogmas from what is general; for 'to trade'=to procure Knowledges for one's self, and also to communicate them. Ex. and Ill. 4481.

4630^e. Those who are subtle in their transactions . . .

4756. 'Traders' (Gen.xxxvii.28)= . . . those who have the Knowledges of good and truth; for these are riches and merchandise in the spiritual sense. Hence 'to trade'=to acquire and to communicate these Knowledges.

5527. 'Ye shall go through the land in trading' (Gen.xlii.34)=that thus truths will be made fruitful from good, and will all turn to use and profit; for 'to trade'=to procure for one's self the Knowledges of good and truth, thus the truths of the Church, and to communicate them. They who have such things are called 'traders'; and therefore 'to go through the land in trading'=to seek diligently for such things wherever they are.

5573. Dutch Spirits seen who had been traders: their delight was in the trading itself. Ex. C.J.48. T.801. D.3500.

10042¹⁰. 'Traders' (Ezek.xxvii.21)=those who have the Knowledges of good and truth, and communicate them. 10199⁶.

H. 360². Consequently, the exercises of charity and the increasing of its life are possible in so far as man is in business . . .

—³. Many of those who had been employed in trading and commerce . . . are in Heaven; but fewer of those who had been in stations of honour . . . Ex.

528². In order that man may receive the life of Heaven, he must by all means live in the world, and in its offices and business . . .

535. It has been granted to speak with some who had removed themselves from the business of the world in order to live piously . . . Most of them had contracted a sad life, and could not be consociated with the Angels.

— The life of charity, which is to act justly and sincerely in every function, business, and work, from a heavenly origin, is the life which leads to Heaven.

563. It was found that those who (here) had not looked to uses, could not attend to the business on hand . . .

C. J. 48^e. **Trade** is their love as the end, and money is the mediate subservient love; and this love is spiritual. But where money is the love as the end, and **trade** the mediate subservient love, the love is natural, and originates in avarice. The Dutch take precedence of others in the above-mentioned spiritual love, which, regarded in itself, is the common good . . . T.801.

49². If (they reject these truths) their **trading** is taken away . . . and they are led to those with whom **trading** flourishes . . .

81. (The Jews) **trade** in that World as in the former one, especially in precious stones . . . T.843.

S. 59^e. This takes place solely with those who, not distracted by the **business** of the world, can see . . .

92. He cannot extricate himself from the falsities (of the religion of his parents) on account of his **business** in the world.

Life. 39². (Comparison with) a **trader**. If he has engaged in **trading** from the love of it, he imbibes with pleasure all things which, as means, enter into and compose that love. These also are truths, while **trading** is the good thereof.

72. A **trader** in like manner: if he is in the good of love towards the neighbour, everything of his **trading** is a good work . . .

F. 25. By application to some **business**, he acquires the things which relate to his **business**. This then becomes his use, with which he is affected. Thus begins the affection of use, which produces the affection of the means, through which he comes to his **business**, which is his use. This progression exists with everyone in the world, because everyone has some **business**, to which he proceeds, from the use which is the end, through the means, to the use itself, which is the effect. But, as this use, together with its means, is for life in the world, its affection is natural.

30. There are many who have no internal acknowledgment of truth, and yet have the faith of charity . . . They have been kept from thinking about truths by cares and **business** in the world . . .

P. 109. Such are **traders** who at heart are insincere and fraudulent, while they act sincerely for the sake of gain.

208^e. If they have been **traders**, such act as thieves (there).

217⁴. There are also **tradings** (in Heaven) and the derivative wealth, because there are societies and communities. M.207².

220^e. **Trading** is such a good when it is loved as the end, and money is the mediate love; provided the **trader** shuns and is averse to frauds and dishonest arts as sins. But when . . . **trading** is the mediate love, it is avarice, which is the root of evils. See Luke xii. 15; and the parable, verses 16 to 21.

296¹⁰. The ends which are uses are just as many as are the particulars of one's **business** and function.

R. 164. 'To **trade**,' and 'to **gain**' (Matt. xxv. 16, 17) = to acquire truths and goods. (= to acquire intel-

ligence by making use of one's faculties. 194³.) E. 193¹⁰.

M. 6⁴. They desired to return . . . some to their **trade** . . .

77². Asked what was our **business** there. 79⁸.

249. The fourth of the internal causes of cold [in marriage] is a want of determination to some study or **business**. Ex.

T. 354³. Man, on account of his **business** in the world, cannot procure the Truths of faith, except a few; but still, if he approaches the Lord, and worships Him alone, he comes into the power of Knowing all Truths.

422. That charity itself is to act justly and faithfully in the office, **business**, and work in which one is . . . Gen.art.

—e. The **trader**, if he acts from sincerity, and not from fraud, consults the good of the neighbour with whom he has **business**.

801. That the love of **trading**, when it is the end, is spiritual, is from its use, because it is of service to the common good, with which the man's own proper good does indeed cohere, and is more apparent than the common good, because the man thinks from his natural man; but still, when **trading** is the end, it is also that love, and everyone is regarded in Heaven according to the love which is the end. . . The Dutch are in this spiritual love more than others; whereas the Jews are in this love inverted, and therefore their love of **trading** is merely natural, and has in it nothing from the common good, but solely from their own individual good.

D. 658^e. **Traders** (who had been thievish) seen.

2234. That the universe is governed by the Lord without any trouble.

3506. To **trade** is not evil in the case of those who make swords, gunpowder, etc. who may still be good. Ex.

3513. In **business** the Dutch go in fixed and well-tried ways.

3519^e. Their life of **business** was represented as a life of wintry light.

3523. They objected that those who are **traders** must not care about such things (as love to the neighbour). But it was replied that there are rich **traders** in Heaven . . . who spoke with them through me, (and) who have the common good as their end . . . (See C.J. 49², above.)

5826. See DUTCH, here.

E. 281². 'He carried it into a land of **traffic**' (Ezek. xvii. 4) = the derivative primary Knowledge to which he applied knowledges. 'A land of **traffic**' = the natural man who has knowledges.

314⁶. '**Traders**' = those who communicate and teach Knowledges.

355¹². 'The **tradings** of Tyre' = . . . spiritual **tradings**, which are effected through the Knowledges of truth and good. 514². 717¹⁰.

375³⁵. 'To trade'=to procure for one's self and to communicate to others. 376¹⁹. 750¹⁸.

538¹⁰. 'Tradings,' and 'merchandise' (Ezek.xxvii.) =the acquisitions and communications of falsities. (=the acquiring of intelligence through Knowledges. 576³.)

548⁴. Their 'trading' (Luke xix.) =the acquisition and procuring of heavenly intelligence. 675⁷.

654²⁵. Pathros is called 'the land of their traffic' (Ezek.xxix.14)=from the Knowledges which they will procure for themselves; for 'to trade'=to acquire and communicate Knowledges.

—7¹. 'The land of trading' (Ezek.xvi.29)=whence all falsities are procured.

840¹¹. That 'trading'=the acquisition and possession of Truths. III.

1044³. 'A trader seeking beautiful pearls' (Matt.xiii. 45)=those who procure for themselves goods and truths, through which are Heaven and the Church.

D. Love vi². The traders who are in the Angel-man are those who love trading, and wealth for its sake, and at the same time look to God; but the traders who are in the Devil-man are those who love wealth, and trading for its sake only. With the latter there is avarice, which is a root of all evils. . . Such men are useful in a kingdom; but [only] when they die, when their wealth passes into the public use of traders. . . In a word, the acquiring of wealth by trading for the sake of wealth only, is Jewish trading; but the acquiring of wealth by trading for the sake of trading, is Dutch trading. Opulence is not harmful to the latter, but it is to the former.

C. 167. Charity in the man of business. If he looks to the Lord and shuns evils as sins, and transacts his business sincerely, justly, and faithfully, he becomes a charity. He acts as from his own prudence, and yet trusts in the Divine Providence. He is therefore not despondent in misfortune, nor elated with success. He thinks of the morrow, and yet he does not think of it. Ex. Even his prudence he ascribes to the Divine Providence. He loves business as the principal thing of his vocation, and money as its instrumental. . . Thus he loves his work, which in itself is a good of use, and not the means above it. He does not indeed so distinguish between them; but yet they are thus distinguished when he looks to the Lord and shuns evils as sins. For he shuns avarice. . . He loves the common good while loving his own good. . . Not that he gives to it of his own beyond what is due; but because the public good is also the good of his fellow-citizens. . . whom, from the charity a form of which he is, he loves.

Tradition. *Traditio.*

A. 259°. How 'the serpent' destroyed (these lowest things) with the Jews by traditions, etc.

2722⁶. By traditions, etc. the Ancients knew what these things signified.

3727⁶. The gentiles had these things by traditions.

4926⁵. 'The waters of the lower fish-pool'=the

traditions by which they made infractions in the truths of the Word.

C. J. 5. Faith separated. . . from which mere traditions issue.

I. 1. There are three opinions and traditions (about influx).

E. 403²¹. The Jews falsified truths by application to themselves, which was the source of their traditions.

540⁶. From the sense of the letter they framed their false doctrinals, which were traditions.

659⁶. These dead Knowledges are called in the Word 'traditions.'

717¹⁷. The last time of the Church was when (with the Jews) everything of the Church was made to rest upon the traditions by which they falsified the Word; and the truths of the Word become traditions when there is no life of charity. They become *falsities* when faith is separated from charity.

893⁴. In this man, who was a Jew (there were) Knowledges of evil and falsity, because they were traditions.

5 M. 8. Historical faith, which is in itself a tradition from others.

De Conj. 85. As the Jews had falsified all things of the Word by their traditions, they are called by the Lord 'an adulterous generation.'

Tragic. *Tragicus.*

M. 297. Marriages would thus be turned into tragic scenes.

T. 148°. Then their comedy becomes what is tragical.

649°. From the transcription of the imputation of the former Church upon that of the New, tragical things would arise. . .

Train. *Pendula.*

D. 1386°. Lifted up like the train of a woman, which [in Swedish] is called *släp*.

Trample. *Conculcare, Proculcare.*

See under TREAD.

A. 250. 'He shall trample on thy head' (Gen.iii.15). . . 'To trample on-proculcare'=depression. 258.

2162¹⁶. When the goods and truths of faith are perverted by natural lumen, it is described by 'the feet and hoofs of a beast. . . by which foods are trampled on-proculcantur.' III.

3614⁴. 'To tread,' and 'trample, in anger' (Is.lxiii. 3)=victories over evils. . . 'To trample,' in the Word, is predicated of evil. T.116. E.922⁵.

3727⁸. 'To tread down the streets' (Ezek.xxvi.11)=to destroy the Knowledges of truth.

9391¹⁶. Since they disperse the truths still remaining and scattered. . . it is said that 'they trample on the pieces of silver' (Ps.xxx.4).

—17. 'To trample on'=to cast down.

R. 489. 'The holy city they shall trample on forty-two months' (Rev.xi.2)=that it had dispersed all the truth of the Word until not any remains. (=that they

will destroy all the doctrine of good and truth from the Word. E.632.)

E. 304²². 'A nation trodden down' (Is.xviii.2)=those outside the Church . . . 331⁶.

388³. 'They have trodden down My field' (Jer.xii.10) = the vastation of the Church.

627¹³. 'To trample on' . . . =to destroy, which is done by those who are natural and sensuous . . .

632. 'To trample down' =to completely destroy.

—². Moreover, in the Spiritual World, those who deny and despise the truths of Heaven and the Church appear to trample them with the soles of their feet; and this because the external Sensuous of man corresponds to the soles . . . 'To trample' is predicated of such in the following passages. Fully ill.

659²⁰. 'A carcase trodden on' (Is.xiv.19)=an infernal Spirit with whom everything is spiritually dead from the complete destruction of good.

811. 'Jerusalem shall be trampled down' (Luke xxi. 24)=the complete destruction and perversion of the doctrine of the Church.

1044⁴. 'Lest they trample on them with their feet' (Matt.vii.6)=to wholly reject as filth.

Tranquillity. *Tranquillitas.*

Tranquil. *Tranquillus.*

Tranquilly. *Tranquille.*

Tranquillize. *Tranquillare.*

See under PEACE.

A. 59. The Lord gives man food . . . which is states of tranquillity and peace . . . at intervals. Sig.

85^e. He thus enjoys . . . also external tranquillity and delight. Sig.

91. As he becomes celestial . . . tranquillity ensues. This tranquillity is signified by 'rain,' and 'mist.' . . This tranquillity which is of peace produces what are called 'the shrub,' and 'the herb' . . . 93.

92. See PEACE, here. 1275. 2183². 3696. 6469. 8722.

141^e. The Angels are in such a proprium, and at the same time in the greatest peace and tranquillity.

3552. 'To sit' involves something of tranquillity.

3696. 'He lay in that place'=the tranquillity of the state.

— . Peace in externals is called tranquillity.

— . Every man is in a state of tranquillity in the beginning of his life, or in infancy; but in proportion as he advances in life . . . he removes himself from that state, because he gives himself up to worldly cares and the derivative anxieties . . .

—². So with the new life . . . in the beginning he is in a state of tranquillity; but, as he passes into the new life, he passes into an untranquil state. Ex.

4048. A Spirit seen who was in a state of tranquillity. Des. . . They relate to the longitudinal sinus.

4213. 'They passed the night (together)'=tranquillity . . . For they who have been conjoined as to good and truth are in tranquillity, and in peace.

4330³. The further they removed from internal sensuous things . . . the more tranquil and quiet it became with them . . . The reason was that when the external sensuous are in their fallacies . . . they have what is tranquil; but when such things are taken away from them . . . they have what is untranquil.

4393. 'Jacob came to Shalem, a city of Shechem'=the interior truths of faith, which are those of tranquillity.

—^e. So long as they are in exterior truths, and especially when they are coming from exterior into interior ones, the state is untranquil; for then there are combats of temptations. This is here represented by Jacob, in that after having been in fear and anxiety on account of Esau, he has now come into a state of tranquillity.

4394. When man is, in faith and life, in interior truths, he is in . . . a state of tranquillity; and then looks at exterior things as one who looks from a high hill upon the sea in tumult.

5173. Spirits, after being troubled, are let into a tranquil and delightful state.

5221². There is no tranquillity until the time when truths from good are replaced in their order.

5963. Perception given that they are in tranquillity. Sig. and Ex.

6313. Their wise men said, that when the mind is withdrawn from sensuous things, it comes . . . into a tranquil state.

6373. See SHILOH, here.

6408. The blessedness of the affections (is felt only) as a tranquil state arising from contentment of mind.

8113. The Spirits of Jupiter wish to inspire the inhabitants of their Earth with tranquillity and delight of heart.

8115. The Spirits of our Earth do not love tranquillity as do those of Jupiter.

8370^e. Orderly arrangement is effected in tranquillity.

8455. This is not peace; but is the delight and tranquillity of cupidities.

M. 6^e. The mind hereby tranquillises itself.

T. 71^e. And [all] became tranquil and serene.

D. 262. Tranquil spheres. Ex.

418. The prior atmosphere acts tranquilly. 1176^e. 2089.

3029. All things were in a state of tranquillity.

3030. I spoke with some in that tranquillity, tranquilly.

3604. Suddenly, all became tranquil.

3605. There was a quietude among the Spirits, as if they did not know where I was.

4382. They were from Societies where there is tranquillity; for I perceived a tranquillity of mind . . .

5105^e. Such disturb all tranquillity of mind with others.

5941. This is their [state of] tranquillity.

5946⁵. There was a tranquillity there, because they were in order.

E. 365⁴⁰. 'In tranquil quiet' (Is.xxxii.18)=in the delights of good and the pleasantnesses of truth.

410. When the Divine inflows moderately, there is everywhere a tranquillity and serenity.

—²⁴. 'There was a great calm' (Mark iv.39). Ex.

514²¹. As the Lord is then present in the good of love, there is effected tranquillity of mind.

653⁴. 'Tranquillity of quiet' (Ezek.xvi.49)=security, and no anxiety on account of any evil.

Transcend. *Transcendere.*

A. 1071. For spiritual and celestial things infinitely transcend human apprehension.

2077². Love like the Lord's transcends all human understanding.

2540⁶. Because they transcend man's apprehension.

2553. Man cannot apprehend any doctrinal which is purely spiritual and celestial, that is, Divine, because it infinitely transcends his apprehension, and thus his faith. 2568³.

3404. The appearances of truth in which the Angels are, immensely transcend the understanding of man.

3596. As these subjects transcend the apprehension of the natural man . . .

4026. For goods and truths Divine . . . transcend and become infinite.

4211². For man can have no idea whatever of the Lord's Supreme Divine, because it so transcends his idea as to utterly perish.

6827. As the inmost or supreme sense of the Word transcends the human understanding . . .

7268⁸. One who utters adaptedly to the understanding the Divine truth which proceeds from the Lord immediately, and which transcends all understanding. Sig.

8644³. The Infinite is such that it transcends all finite understanding . . .

8920². See THIRD HEAVEN, here. H.210.

8922. For truth in a form not accommodated, such as is in Heaven, transcends the understanding; and that which transcends the understanding is not received.

9349². I know that this transcends belief.

9877⁶. This form transcends all intelligence.

H. 265. The wisdom of the Angels so far transcends human wisdom that they cannot be compared; and that which transcends appears as if it were not anything. 267².

W. 37⁶. Divine love cannot transcend these laws.

156. I know that these things transcend the ideas of thoughts which are in natural light; but they do not transcend those which are in spiritual light . . . and they do not quite transcend them even in natural light . . .

179. For the love and wisdom of the higher Angels . . . transcends the perception (of the lower ones).

221². Both (the Lord's) Humans are Divine, and therefore infinitely transcend the finite humans of Angels and men.

368². So much of the understanding as transcends, that is, which is not of the love . . . is an appearance.

425². They who believe that spiritual or theological things transcend the understanding . . . P.149.

T. 76². By death men pass from one world into the other.

D. 3482². Indefinitely transcend organic forms.

3483². Geometricians suppose that nothing can transcend (their science).

3484. A notion of forms which transcend geometrical ones.

6101². That theological things do not transcend . . .

E. 828³. (Their writing) contains arcana which transcend the understanding of the (lower) Angels.

899⁷. 'But passes from death into life' (John v.24)= resurrection and life in Heaven.

1028². He who oversteps one commandment . . . does not fear to overstep all the rest, although he may not actually overstep them. Ex.

1071². As (this) cannot but transcend the apprehension.

J. (Post.) 245. The delights of Heaven infinitely transcend . . .

D. Love iv². With men this Truth appears to transcend . . . yet it does not so transcend human understanding but that it may be seen as through a lattice . . . It does not transcend my own, which is an illustrated rational one.

D. Wis. vii. 5³. The thoughts of the spiritual, and also their affections . . . transcend natural ideas, and do not fall into them except in some measure into the interior rational sight . . .

Transcribe. *Transcribere.*

Transcription. *Transcriptio.*

A. 9336³. Believing that the life of Hell can be transcribed into that of Heaven . . . 10749. H.527².

N. 239. Infernal love cannot be transcribed into heavenly love.

M. 173⁷. Something of the husband is constantly being transcribed into the wife, and is inscribed on her.

193². Woman was created from man by a transcription of his wisdom . . .

293³. Are transcribed into the deliciousnesses in our bosoms.

353. That love (of himself) has been transcribed into the wife.

525. That the transcription of the good of one into another is impossible. Ex. —⁴. (Compare B.111.)

526. Imputation, if it means such a transcription, is a silly word. Ex.

T. 471. This life cannot be transcribed into any man, except together with love and wisdom.

[T.] 640^e. Add only . . . transcription, and you will be a vicarious pope.

649^e. Beware of the transcription of the imputation of the former Church into that of the New.

D. 5071^e. Thus has good, or evil, transcribed itself into the body.

Transfer, Translate. *Transferre.*

Transfer, Translation. *Translatio.*

A. 319. One who was translated immediately into Heaven.

409^e. The Church has been transferred to the gentiles.

959². By transferences of ideas.

1379. The translations of Spirits are nothing but changes of state. 1463.

1380. Spirits can be translated on high by phantasies.

1392. Desire to transfer their happiness into others.

1735. Pure mercy wants to transfer all it has into human beings.

3353. Then is the end of the Church and its transfer to others.

3431. 'He removed thence' (Gen.xxvi.22)=to things still lower. Ex.

4110². They know it is well with them, whithersoever they are transferred by the Lord.

6125². For the Intellectual transfers the things of the light of Heaven into those which are of the lumen of nature.

6546. That the Church was transferred thither. Sig.

6914. That truths and goods were to be taken away from them, and transferred to those of the Spiritual Church. Sig. 7770².

9256². Hence the Church was transferred from the Jewish people to the Gentiles; and also the present Church is now being transferred to the gentiles. Ill. 9325⁸.

9442. How the translations to other Earths as to my spirit, were effected. 9579^e.

H. 411. Certain Spirits . . . as to their interiors, were translated into Heaven . . .

413^e. When I wanted to transfer all my delight into another, a more interior and fuller delight continually inflowed.

582^e. They call death a mere translation . . .

587⁴. These Hells have been transferred into the western quarter.

594². Some (of these means) relate to the transference of some from one Hell into another.

S. 103². The translators (of the Enunciations).

P. 307². Man is transferred by the Lord from one Society of Hell (or of Heaven) into another, according to his life.

R. 802³. The transfer of the Holy Spirit from man to man (an invention). . . How can the Lord's Divine power be transferred into you?

M. 223. This conjugal sphere is . . . transferred into the male sex. Ex. 393.

525^e. If the good of one were transferred into anyone who is in evil, it would be as if a lamb were thrown before a wolf.

T. 137⁸. Luther has been translated among the happy . . .

797⁵. Melancthon has been translated more interiorly into the south . . .

D. 704. Translation from one Society into another. Ex. A.2131.

1950. Many who had laboured in the translation of the Holy Scripture were with me. Their effect upon me.

1951. They hallucinate in the translation of the Holy Scripture.

2040. The translators of Moses and the Prophets understood much less . . .

2540. On the translation of men into the other life.

4087. To be moved from place to place—which is translation and progression—is an appearance . . .

4945. The other city was translated . . . The translation advanced in a circuit, and it appeared as if a cloud were being translated.

5738^e. Heats injected . . . by transfers; for in the other life, such things can be transferred to others.

E. 79. See TOUCH, here.

—². Spiritual power is . . . to will to transfer to another what belongs to one's self. . . The communication and transfer of it are signified by 'to touch with the hand.' (Thus there is signified) that the Lord communicated and transferred into John life from Himself.

411³⁰. To be removed out of its place (Job xiv.18)=to perish.

700²⁶. The transference of the ark represented the progress of the Church in man. —²⁷.

726⁷. Unless the Lord had come . . . the Heavens of this Earth would have been transferred elsewhere.

730⁴³. Aaron's laying on his hands . . . represented communication and transfer.

1065. That the Lord's power . . . is transferred to the (pope), and from him to those under him. Sig. and Ex.

J. (Post.) 111. This exploration was seen as a sudden and instantaneous translation to various quarters.

D. Wis. vii. 3^e. Otherwise no transfer (into the body) is effected.

xii. 5². Spiritual atmospheres created for the transfer of heat and light to the Angels.

Can. Holy Spirit iv. 5. The Holy meant by 'the Holy Spirit' is not transferred from man into man; but from the Lord through man into man.

7. A clergyman . . . is to be inaugurated by the promise of the Holy Spirit, and by the representation of its transfer.

Transfiguration. *Transfiguratio.* Cor. 43^e.

Transfigure. *Transformare.*

Transfiguration. *Transformatio.*

A. 32^e. That it is the Lord from whom is all love, was represented by . . . 'the sun,' when He was transfigured.

1530. (The word *manifested* used instead of 'transfigured'.)

2576¹⁹. The Holy itself of His Divine Human was 'the vesture which appeared as the light' . . . when He was transfigured.

2758. The transformations of insects a representative of the Lord's Kingdom.

3212^e. What the Lord's form then was, appeared (at the transfiguration). . . This was His Divine Human. 4692^e. 5110^e. 5585². 5922⁵.

4677³. When the Lord was transfigured . . . the Divine good appeared as the sun, and the Divine truth was presented by the vestments which appeared as the light (Matt. xvii. 2). 5319.

6752⁹. As Moses represented the Lord as to the historical Word, and Elijah as to the prophetic, therefore, when the Lord was transfigured, 'Moses and Elijah were seen speaking with Him.' No others could speak with the Lord, when His Divine appeared in the world, than those who represented the Word; for speech with the Lord is through the Word. E. 1070³.

L. 35⁶. The quality of His glorified Human was shown to Peter, James, and John when He was transfigured before them . . .

S. 48. That the Word in its glory was represented by the Lord when he was transfigured. Ex.

98. His quality as the Word in ultimates He showed to the disciples when He was transfigured.

R. 24^e. In this transfiguration the Lord caused Himself to be seen as the Word; and therefore 'a cloud' overshadowed them, and a voice was heard out of the cloud, that He is the Son of God. A voice out of the cloud is a voice out of the Word.

T. 8. Such is the transformation of natural faith into spiritual faith.

104^e. The state of glorification is also a state of union: He was in this state when He was transfigured . . . and also when He did miracles.

687³. An image of regeneration is presented in the wonderful transformation of caterpillars into chrysalises and butterflies, and of other insects which are distinguished with wings. D. 3472.

777⁶. That the apostles did not see the Lord in the glorified Human before His resurrection with the eyes of the body, but in spirit, is evident from His transfiguration . . . for it is said that 'they were heavy with sleep' (Luke ix. 32).

E. 405²⁵. When He was transfigured, He appeared in Divine truth from Divine good. Ex.

594². In this transfiguration the Lord represented Divine truth, which is the Word. Ex.

S21⁵. The reason the Lord took Peter, James, and John when He was transfigured. Ex. . . For, when He was transfigured before them, He represented Divine truth, which is the Word.

1070³. When the Lord was transfigured, He represented the Word; 'His face that shone as the Sun' represented its Divine good; and 'His garments which were white as the light,' and 'as white as snow,' its Divine truth.

Ath. 146. It was His Human which was transfigured, and seen in glory; and this was 'the Son of God.'

De Conj. 125. The Conjugal is represented in . . . the transformation of caterpillars into . . . flying things . . .

Transflux. Under FLOW THROUGH.

Transform. Under TRANSFIGURE.

Transfuse. *Transfundere.*

I. 11⁶. The horrible fallacy that God has transfused and transcribed Himself into men. T. 470⁵.

Coro. 38. The phantasy that God has transfused His Divinity into men.

Transgress. *Praevanicare.*

Transgression. *Praevanatio.*

Transgressor. *Praevanicator.*

A. 3542³. 'Transgressions' (Lam. i. 14) = falsities.

4165. 'What is my trespass? what is my sin?' (Gen. xxxi. 36) = that it was not of evil.

4992². When a husband is conjoined from lust only, he believes himself to have transgressed . . .

—^e. When one is in (what is spiritual) he knows that he transgresses if he benefits a friend who is evil.

6563. 'Forgive . . . the transgression of thy brethren, and their sin' (Gen. i. 17) = supplication and repentance. . . . Mention is made of both transgression and sin on account of the marriage of truth and good in the Word; for 'transgression' = evil contrary to truth, which is lesser; and 'sin' = evil contrary to good, which is greater. III.

9156. 'Upon every word of transgression' (Ex. xxii. 9) = whatever injury and whatever loss; for 'transgression' = everything that is contrary to the truth of faith, thus that which injures and extinguishes it, consequently whatever injury or loss there is of it.

—^e. In the Word, evils are now called 'sins,' now 'iniquities,' and now 'transgressions' . . . Those are called 'transgressions' which take place contrary to the truths of faith . . . These, and 'iniquities' issue from a perverted understanding. III.

—³. As 'transgressions' are things which are contrary to the truths of faith, they are also 'transgressions-transgressiones,' and 'revolts-defectiones.' III.

—^e. That 'transgression' = evil contrary to the truths of faith, is manifestly evident from these words.

9309. 'He will not bear your transgression' (Ex. xxiii. 21) = because these things oppose truths from good; for 'transgression' = the things which are con-

trary to the truths of faith; thus which are opposed to truths from good, which are the truths of faith.

[A.] 10218². Therefore to number the sons of Israel was a **transgression** such as there is with those who claim to themselves the truths of faith and the goods of love, and the ordination and disposition of them.

10420. For all corruption and deviation from duty in worship, is a recession and turning away from the Divine.

10621. 'Bearing iniquity, **transgression**, and sin' (Ex. xxxiv. 7) = the removal of evil and its falsity so that they do not appear.

L. 15. 'He was numbered with the transgressors . . . and made intercession for the transgressors' (Is. liii. 12).

B. 113. For he who **transgresses** against one commandment, **transgresses** against all. Ex. T. 523.

D. 3445. When one is in anguish on account of **transgressions** against things which are not true and good . . .

E. 365³¹. 'He was pierced for our **transgressions** . . .' (Is. liii. 5). . . These words describe the temptations which the Lord underwent in the world in order that He might subjugate the Hells, and reduce all things . . . into order.

405⁴². Occurs.

412³¹. 'When the transgressors have come to the full' (Dan. viii. 23) = when there are no longer truth and good, but falsity and evil.

624²⁰. 'To consummate the **transgression** and to seal up sins' (Dan. ix. 24) = when all in the Church are in falsities of doctrine and in evils as to life.

654⁵⁵. 'Devastation to them because they have **transgressed** against Me' (Hos. vii. 13) = the deprivation of all truth on account of their falling away.

710¹⁹. 'The name of a **transgressor** was given thee from the womb' (Is. xlviii. 8) = a turning back from truths from the first time when one could be reformed.

768³³. 'Children of **transgression**, and seed of falsehood' (Is. lvii. 4) = falsities springing from these prior falsities.

780⁷. 'Transgressions which have been multiplied' (Jer. v. 6) = falsifications of truth.

781¹⁸. See SIN, here.

Transgression. *Transgressio.*

A. 9156³. See TRANSGRESS—*praevaricare*, here.

Transit, Transition. Under PASS THROUGH.

Transitory. *Transitorius.* M. 289.

Translate. Under TRANSFER.

Translator. Under INTERPRET, and TRANSFER.

Translucent. *Translucens.*

Translucence. *Translucencia.*

Translucid. *Translucidus.*

Shine through. *Translucere.*

A. 5248. This good by its translucence confers splendence.

9407. 'The work of a sapphire' = what is translucid (in the sense of the letter) from internal truths . . . thus when the Divine truth . . . shines through it.

—². In order to present some idea of this translucence (of the sense of the letter) . . .

—⁴. These senses **shine through** the literal sense.

— The sense of the letter was not then attended to except in so far as the wisdom hidden in it shone through from it.

—⁵. A precious stone = the truth which is translucent from the Divine.

—⁸. Divine truths **translucent** in the ultimate of order. Sig.

—⁹. Truth which is **translucent** from internal truths. Sig.

—¹¹. The reason all things of the Word are translucent from the Lord. Ex.

9408. The translucence of the angelic Heaven. Sig. and Ex.

S. 58. The reason the Word is **translucent** with these. Ex. T. 231².

R. 911. That all the Divine truth of the Word in the sense of the letter with the men of this Church is **translucent** from the Divine truth in the spiritual sense. Sig. and Ex.

M. 56². Divided by a translucent wall.

E. 595⁵. Its translucence in Divine truth natural.

Transmigrate. *Transmigrare.*

Transmigration. *Transmigratio.*

A. 8850⁶. They thus **transmigrate** from the world into Heaven. H. 312⁴. I. 3².

T. 160². After death all these **transmigrate** into this (Spiritual) World.

D. 2542. Man would at once have **transmigrated** into Heaven.

4232. My approach to other Societies appeared like a **transmigration** . . .

E. 403¹⁸. 'The **transmigration** of Judah' (Jer. xxiv. 5).

659. Instead of 'death,' the Angels perceive the **transmigration** of man from one world into the other.

Transmit. *Transmittere.*

Transmission. *Transmissio.*

A. 1392. Happinesses are communicated there by a real **transmission**.

6388³. They do not **transmit** the influx of happiness to others.

8039⁹. **Transmission** through the midst of condemnation. Sig.

H. 466⁶. Their interior memory **transmits** the rays of light into the exterior.

W. 245. The forms . . . transmit spiritual light . . .

D. 4457^e. They transmitted them . . . to other Spirits.

E. 1164³. The Lord can transmit anyone into heavenly Societies . . .

Transmontane. *Transmontanus.* D. 564S.

Transmute. *Transmutare.*

Transmutation. *Transmutatio.*

A. 2588⁷. They are transmuted into a certain interior sight.

3957³. This life cannot be transmuted in a moment into another.

5648². The natural sense is at once transmuted into this spiritual sense.

7743a. Who transmute the life of their thoughts and affections into almost no life.

H. 527³. To transmute this life into the opposite is to destroy the spirit.

L. 35. He did not transmute this human nature from the mother into the Divine essence.

P. 338⁷. They wished that their infernal delight should be transmuted into heavenly.

T. 650^e. I have often observed this transmutation (of apparent into genuine truths) in the Spiritual World.

Transparent. *Diaphanus.*

W. 245². These transparent forms are opened according to degrees.

255. As these degrees are transparent, man can be elevated as to the understanding into the light of Heaven . . .

T. 34⁴. Compared to the influx of light into a transparent object.

216. Like a transparent object.

360³. The Natural of man thus becomes as it were transparent.

459¹³. Natural charity, if spiritual within, appears before the Angels transparent like a diamond . . .

Transparent. *Pellucidus.*

Transparency. *Pelluentia.*

A. 2336. As truths become transparent from good . . . it is said, 'of gold as it were transparent glass.'

6071^e. This Scientific then becomes as it were a transparent vessel, in which truths shining through—*transparentia*, cause the vessel not to be seen otherwise than as one general truth.

10600. The transparency of the Divine internal of the Word, of the Church, and of worship, through their external. Tr.

H. 489³. All things . . . derive from that light that they are transparent; and in this transparency they behold innumerable variegations of light.

— The walls of their houses also are transparent, and in them appear as it were fluent forms which are

representative of heavenly things . . . because such a transparency corresponds to an understanding enlightened by the Lord.

R. 231². They derive their transparency from the spiritual sense of the ultimates in Heaven.

875⁵. The whole temple was a form of light from the transparency of the roof and walls.

912. 'Like pure glass'=transparent from the Divine wisdom.

917. 'Pure gold as it were transparent glass'=in the form of the good of love inflowing together with light out of Heaven.

D. 2349. When the Natural is thus compliant, it is compared to something transparent . . . transmitting all spiritual light . . .

2634². When natural Truths are illuminated by spiritual ones, they become as it were transparent . . .

E. 275. The transparency of Divine truth in ultimates from the influx of Divine truth united to Divine good in primes. Sig. and Ex.

Transparent. *Transparens.*

Transparency. *Transparentia.*

Shine through. *Transparere.*

A. 1043³. He would wonder that rays of light could ever shine through . . .

6222². They appear, as it were by transparency, as to their quality.

8243^e. By means of the face, the mind as it were shines through.

H. 356. Their interiors were seen as if transparent from light.

S. 42. Such is the Word in the sense of the letter, from its transparency. Sig.

M. 264. Through which fire . . . shone duskily.

273². The internal affections shine through.

382. From the transparency of this is the dawn and crimson of her life.

E. 1059^e. Not from any transparency; but from a transpiration.

Transpiration. *Transpiratio.*

D. Min. 4677. When delight fails, the transpiration also fails, and part of the body suffers.

E. 889^e. Falsities from evils continually breathe through.

1059^e. See TRANSPARENT—*transparens*, here.

1191². Everyone perceives it from a transpiration of the uses . . .

1198². Dogs . . . from the transpiration of their master's affection, know as it were his will.

Transplant. *Transplantare.*

Transplantation. *Transplantatio.*

M. 466². Its transplantation from one generation into another.

D. 2715. Thus transplanted into posterity.

Transport. *Transportare.*

A. 1453³. Occurs. D.5663a.

D. 354. Spirits seem to be transported from one place to another. Ex.

415. Spirits know how to transport their evil into another . . . Ex.

E. 403¹⁸. Those who (were) carried away into the land of the Chaldeans. 811¹².

Transubstantiation. *Transubstantiatio.***Transubstantiality.** *Transubstantialitas.*

R. 751². The Lutherans nearly accede to transubstantiation.

D. 3960. Scholastic terms, such as transubstantiality.

Transverse. *Transversus.***Transversely.** *Transversaliter.*

D. 1696. Transversely to the axis.

3750. Transverse about the mouth.

3790. He turned away transversely—in transversum.

Trap. *Tendicula.*

A. 9348⁷. 'A trap,' etc. = the destruction of the spiritual life, and thus perdition. Ill.

Trappings, With. *Phaleratus.*

M. 76². Horses variously harnessed and caparisoned, seen.

103². Chariots drawn by cobs . . . with fine trappings.

E. 364³. Horses of various colours, and with various trappings, appear there.

Travail. Under BEAR-*parere*, and LABOUR-*parturire*.**Traveller.** *Viator.*

See under SOJOURN.

A. 3148. Travellers used to wash their feet on entering any house. Ill. and Ex.

D. 2862. On traveller Spirits whom other Spirits flee from.

Tray. *Scutellum.* M.14². 16.**Treacherous.** See PERFIDIOUS.**Tread.** *Calcere.*

See TRAMPLE.

A. 952. He wanted to be trodden under foot by others, which he called Christian patience.

1296². 'To tread the mire' (Nahum iii. 14) = falsities. (=from evil to think falsity. 6669².)

5117⁷. The signification of 'treading grapes.' E.376⁶.

9272⁵. See MUST, and OLIVE, here.

9755⁴. 'To tread the sea with horses' (Hab. iii. 15) = to instruct the natural man.

10019⁴. 'To tread upon serpents and scorpions' (Luke x. 19) = to destroy evils, and the falsities of evil.

R. 652. 'The wine-press was trodden without the city' (Rev. xiv. 20) = exploration effected from the Divine truths of the Word. (=the bringing forth of falsity from evil out of Hell. E.922.)

829. 'He treadeth the wine-press of the fury and anger of God Almighty' (Rev. xix. 15) = that the Lord endured alone all the evils of the Church, and all the violence offered to the Word. . . 'To tread the press of this wine' = to endure them, to fight against them, and to condemn them; and thus to deliver the Angels and men from infestation by them.

T. 333². When the thought advances no further, they appear to tread . . . and not to make progress.

E. 632¹¹. 'To tread upon the lion, adder, serpents, and scorpions' = not only to destroy the evils and falsities which are meant by these, but also not to be harmed by them. Ill.

922. 'To tread the wine-press' = to bring forth truth from good; in the opposite, to bring forth falsity from evil. —², Ill.

Treasure. *Cimelium.***Treasury.** *Cimeliarchium.*

R. 962. At one side there was a treasury . . . which contained resplendent garments. B. 120. T. 188.

—¹³. The Angel guard came from the treasury, and brought . . . resplendent garments . . .

M. 77⁶. Follow me to our treasury. We followed, and he showed us the writings of the Most Ancients . . .

443^e. The chambers are resplendent, being filled as it were with treasures of many precious things.

466. The Conjugal, which is the treasure of the Christian life. —². 512².

T. 379⁴. It is not only a treasure-*thesaurus* in their heart, but also a precious thing in their mouth.

701². Like a closed house full of treasures and treasuries.

D. 5999. The places or treasuries for the interior libraries appeared more and more lucid . . .

—³. To the left also there are libraries in treasuries . . .

Treasure. *Thesaurus.***Treasurer.** *Thesaurarius.***Treasury.** *Thesaurarium.*

A. 368. 'Treasures' (Jer. xvii. 3) = the spiritual riches of faith, or the things which are of the doctrine of faith. (=all the truths and goods of the Church. 10227⁷.)

1327⁷. 'Treasures,' etc. = the Knowledges of faith.

3048⁸. 'They carry their treasures upon the back of camels' (Is. xxx. 6) = the Knowledges which are in their Natural.

5886⁵. 'Thou shalt have treasure in Heaven' (Luke xviii. 22) = the goods and truths which he will then receive from the Lord.

6661². See STOREHOUSE, here.

1022⁷. 'I will plunder their treasures' (Is. x. 13) = to destroy the truths of intelligence.

—⁶. 'Treasures of darkness' (Is. xlv. 3) = such things as are of heavenly intelligence. E. 208⁸.

—⁸. 'Treasures' (Jer. xlviii. 7) = the doctrinals and Knowledges of the Church.

10406⁷. 'Treasures' (Jer. l. 37) = the Knowledges of truth and good. (= the falsities of their doctrine. R. 52².) (= all things of doctrine. E. 355¹⁷.)

759. The treasures accumulated by the Babylonians. Sig. 784.

T. 527². Like those who gather jewels into their treasures . . .

D. 2500^c. Made friends of cooks and treasurers.

4428. They have the phantasy that they see immense treasures of gold . . .

5294. See LAST JUDGMENT, here. 5320. 5415. 5418.

E. 131⁴. 'Treasures' = Knowledges. 576⁵. 654⁴¹.

—⁷³. 700¹⁷.

193¹. 'Lay not up for yourselves treasures upon earth . . . but in Heaven' (Matt. vi. 19, 20). 'Treasures' = the Knowledges of truth and good. To 'lay them up in Heaven' = in the spiritual man.

236⁴. 'Gold and silver in thy treasures' (Ezek. xxviii. 4, 5) = the Knowledges of good, and the Knowledges of truth.

275¹¹. 'He giveth the deeps for storehouses' (Ps. xxxiii. 7) = sensuous scientifics, which are the most general and ultimate things of the natural man, and in which are at the same time more interior truths. Hence they are called 'storehouses.'

419¹³. Reformation through the Divine truth from Him is signified by, 'He bringeth forth the wind out of His treasures' (Ps. cxxxv. 7). (= spiritual things in the Word from Heaven. 644⁴⁹.)

622³. 'Fill their belly with Thy treasure' (Ps. xvii. 14) = with the truth of the Word.

714¹⁷. Spiritual treasures, which are the Knowledges of truth and good from the Word. Sig.

840¹⁰. 'The treasure hid in a field' (Matt. xiii. 44) = the Divine truth which is in the Word [as contained] in the Church. 863.

Treasures. *Gaza*.

Treasury. *Gazophylarium*.

J. 61⁶. See LAST JUDGMENT, here. D. 5295. 5412. 5652.

M. 3⁵. Heavenly joys supposed to consist in the richest treasures. 7.

7⁴. There are (indeed) in the Heavens the richest treasures . . .

T. 245². Like treasures with the king of Persia . . .

701². See TREASURE-*cimelum*, here.

Coro. 21. The doctrine of redemption is like a treasury of all the spiritual riches or dogmas of the New Church.

Treasury. *Aerarium*.

T. 430. Paid out of the public treasury.

Treat, To. *Tractare*.

D. 2438. (Such) are treated severely.

3299. Another cohort treated him cruelly . . .

3358. Whom they treat in many cruel ways. 3411.

3657^c. They treated David as he treated the gentiles.

3680^c. They are miserably treated.

3684. He is treated by others like a dog.

3851. As the dragon was being badly treated by them.

4596². They treat others miserably without any mercy.

4684. When anyone supposes himself greater than others . . . he is treated severely in the other life. Des.

E. 627¹⁵. The Lord permitted the Jews to treat Him exactly as they were treating the Divine truth . . . 655¹¹.

Treat of. Under Act.

Treatise. *Transactio*.

See PASS THROUGH, and TRACT-*tractatus*.

W. 4. In the treatises on the Divine Providence, and on Life. P. 163.

130². In the treatises on the Omnipresence, Omniscience, and Omnipotence of the Lord.

P. 1^e. In the treatise called Angelic Wisdom concerning the Divine Love and the Divine Wisdom. 2. 4³. etc.

294⁵. At the end of this treatise . . .

M. 48. Within the bounds of this treatise.

61. In the following treatise, or paragraph.

T. 138². This treatise (on the Holy Spirit) must be distributed into articles. 509^e.

266. After this treatise on the Holy Scripture.

341⁶. In the foregoing treatise on the Divine Omnipotence.

509. After the treatises on Faith, on Charity, and on Free Will . . .

654². May be seen from the treatises in the chapter on Faith.

Treaty-breaker. *Fœdifragus*. T. 316.

Tree. *Arbor*.

Arboreal. *Arboreus*.

See GROVE and PLANTATION; and also OLIVE, VINE, FIG, PALM, CEDAR, etc.

A. 9. The third is a state of repentance, in which man, from the internal man . . . produces goods, such as the works of charity, but which are as yet inanimate, because he supposes them to be from himself. These are called . . . 'the tree of fruit.' 29.

55⁴. At last, when faith has been conjoined with love, it becomes 'a tree' (Matt. xiii. 32); and then 'the birds' . . . which are truths, make their nests in its 'branches,' which = scientifics.

56^e. As the spiritual man is here treated of, his spiritual foods . . . are described by 'the herb yielding

seed,' and 'the tree in which is fruit,' which, in general, are called 'the tree producing seed.'

[A.] 57. 'The tree in which is fruit'=the good of faith; and 'fruit' is what the Lord gives to the celestial man; but 'seed from which is fruit' is what He gives to the spiritual man; and therefore it is said, 'the tree producing seed shall be to you for food.'

59. In time of combat . . . the Lord gives him food which is compared to . . . 'the tree in which is fruit,' which is [states] of tranquillity and peace, with their delights and happinesses.

77. 'Trees pleasant to the sight' (Gen.ii.9)=perceptions of truth; and 'trees good for food'=perceptions of good. Love is signified by 'the tree of lives'; faith, by 'the tree of knowledge.' 102.

102. 'The tree of lives'=love and the derivative faith; 'the tree of the knowledge of good and evil'=faith which is from what is sensuous, that is, memory-knowledge-*scientia*. 105.

103. The reason 'trees' here=perceptions, is that the celestial man is treated of.

105. As the will is 'the midst of the garden' where is the tree of lives, and as man has no will, but cupidity, therefore 'the tree of lives'=the mercy of the Lord, from whom are all love and faith, consequently all 'life.'

125. 'To eat of every tree' (ver.16)=to know-*nosse* *et scire*-from perception what good and truth are; for 'a tree'=perception.

126. 'But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof dying thou wilt die' (ver.17). The preceding words and these=that it is allowable to acquire knowledge of what is true and good by all perception from the Lord; but not from self and the world, that is, to search into the mysteries of faith by means of sensuous and scientific things,* whereby what is celestial of faith dies.

130^e. 'The trees of Eden' (Ezek.xxxi.16)=scientifics and Knowledges from the Word. (=the knowledges of the Knowledges of faith. 2049^e). (=perceptions. 2588¹⁵.)

198. 'The fruit of the tree of the garden' (Gen.iii.2,3)=the good and truth revealed to them from the Most Ancient Church; 'the fruit of the tree which is in the midst of the garden, of which they might not eat,'=the good and truth of faith, which they were not to learn from themselves. 'Not to touch it'=that they were not to think about the good and truth of faith from themselves, or from what is sensuous and

Scientific things, or scientifics, in the Writings, are things which are exclusively in the natural memory. They may be either true or false, general or particular, spiritual or natural. Anything, however spiritual and Divine in itself it may be, can be made into a mere scientific by being inserted and retained in the natural memory exclusively; for in this case it is only known, and is neither lived nor spiritually seen.

Note, also, that the word *knowledge* (which means much the same as *scientific*), in this Concordance, when printed with a small initial *K*, stands for the Latin word *scientia*; whereas when *Knowledge* has a capital *K*, it stands for the Latin word *cognitio*.

scientific. That they would thereby 'die'=that thus faith, or all wisdom and intelligence, would perish.

199. 'The fruit of the tree of which they might eat' (Gen.iii.2)=the good and truth of faith revealed to them from the Most Ancient Church, or, the Knowledges of faith. (For) it is 'the fruit of the tree of the garden' of which it is said they might eat; and not 'of every tree of the garden,' as said before, where the celestial man, or the Most Ancient Church, is treated of. 'The tree of the garden,' there,=perception, which is that of good and truth.

200. The reason the tree of knowledge is here said to be 'in the midst of the garden'; whereas before the tree of lives is said to be (there), is that 'the midst of the garden'=what is inmost; and the inmost of the celestial man . . . was the tree of lives—which=love and the derivative faith—whereas the inmost of this . . . celestial spiritual man was faith . . . These people did not know truth from good . . . but they knew good from truth, that is, they knew the things of love from those which belong to the Knowledges of faith; and with the most of them there was scarcely anything but the knowing.

202. The Most Ancient Church . . . was such that they not only could not eat of the tree of knowledge, that is, learn what is of faith from sensuous and scientific things, but it was not allowable for them even to touch that tree, that is, to think about anything belonging to faith from sensuous and scientific things, lest they should fall down from celestial to spiritual life, and so on downward. Such also is the life of the celestial Angels. Ex.

204. That 'their eyes would be opened if they ate of the fruit of the tree'=that if, from what is sensuous and scientific, that is, from themselves, they searched into the things of faith, they would plainly see that the case was not so . . .

218. 'The midst of the tree of the garden,' in which they hid themselves, (ver.8)=natural good. . . 'The tree'=perception; but, as there was little of perception, it is said 'tree,' in the singular, as if only one tree were left.

298. That he should not 'put forth his hand and take of the tree of lives' (ver.22)=that he must not be instructed in the mysteries of faith, for thus he could never be saved to eternity, which is 'to live for ever.'

306. 'To keep the way of the tree of lives' (ver.24)=that he might not profane holy things.

368². 'Trees' (Joel i.12)=Knowledges.

776². 'Tree of fruit' (Ps.cxlvi.9)=the celestial man.

—⁴. 'Trees of Jehovah and cedars of Lebanon' (Ps.civ.16)=the spiritual man.

795¹. 'Trees of the field' (Is.lv.12)=faith thence.

885. When man is called 'a tree'; 'fruit'=the good of charity; and 'leaf' the derivative faith. 920.

1069. 'The trees of the garden'=the perceptions of the Celestial Church. 1443.

1361³. Each tree signified some stated thing.

1622. Paradisiacal gardens of every kind of tree.

2125. There appeared a **tree**, which was perceived as if it were a **tree** of knowledge, into which a great viper was seen to rise up, (which) represented the state of the men of the Church such as they are at this day: that in place of love and charity they are in deadly hatreds. . . . D.3992. 3993.

2163. 'Lie down under the **tree**' (Gen.xviii.4)=at the perception of His state in which He was.

— That '**trees**'=perceptions, came from this: that the celestial man was compared to Paradise; and hence the perceptions of heavenly things with him were compared to the **trees** there.

2186. 'He stood before them under the **tree**' (ver.8) =perception thence. . . =that the Lord drew near to Divine perception. Ex.

2187². 'The **tree** of life' (Rev.ii.7)=the Celestial itself; and, in the supreme sense, the Lord Himself, because all the Celestial, that is, all love and charity, are from Him. Thus 'to eat of the **tree** of life' is the same as to eat the Lord; and (this) is to be endowed with love and charity, thus with the things which are of celestial or heavenly life.

2296. Infants seen in gardens not so much composed of **trees** . . .

2388². Such a man is like a **tree** on which are leaves and no fruit.

2588⁹. Serpents of the **tree** of knowledge. Des. 4802⁴.

2722². '**Trees**,' in general, =perceptions. —^e.

—^e. But when predicated of the Spiritual Church, '**trees**'=Knowledges, for the reason that the man of the Spiritual Church has no other perceptions than those which come through Knowledges from doctrine or from the Word; for these become of his belief, thus of his conscience from which is his perception.

2831⁸. 'A tangled **tree**' (Ezek.xx.28)=the things which are not dictated by the Word, but by man's Own Scientific.

2972. 'Every **tree** that was in the field' (Gen.xxiii. 17)=the interior Knowledges of the Church; for 'a **tree**'=perceptions when the Celestial Church is treated of; and Knowledges when the Spiritual Church is treated of; here, interior Knowledges, because it is said . . . 'in the field'; and it then follows 'that was in all the border thereof,' by which is signified exterior Knowledges. 2973.

3427³. If love to the Lord be compared to the **tree** of life in Eden, charity and its works are the fruits therefrom, and faith and all things of faith are only the leaves.

3477. The broad way was bordered with **trees** and flowers . . . but snakes were hidden in them . . .

3518³. (Man's spiritual development compared to that of a **tree**.) 5115³, Ex.

4013³. '**Trees**,' in general, =perceptions and Knowledges; perceptions, when predicated of the celestial man, and Knowledges when of the spiritual. Hence '**trees**,' in special, =goods and truths; for these are of perceptions and Knowledges. Some species of **trees**=

interior goods and truths, which are of the spiritual man, as olives and vines; and some=exterior goods and truths, which are of the natural man, as the poplar, the hazel, and the plane. And as each **tree** in ancient times signified some particular kind of good and truth, their worship in groves was according to the species of the **trees**.

4447². 'The **trees**,' which were in Eden=their perception.

4528. Gardens there with **trees** and flowers of so many genera and species that those on Earth are few in comparison.

4552³. In the Ancient Church all **trees** of every kind signified something spiritual or celestial. Enum.

4581⁷. 'Under every green **tree**' (Is.lviii.5)=from the faith of all falsities. (=what is perceptive of falsity from a perverted understanding. 9156^e.) 10137⁷.

4588. As the **tree** falls so it lies. 7186^e. 8991². P.277a. D.2804. D.Min.4645, Ex.

5051. (A dream of four **trees** of various sizes which represented a husband, a wife, and their two children.) D.2611.

5115². Such is the representative likeness between a fruit-bearing **tree** and a man who is being regenerated, inasmuch that there may be learned from a **tree** how the case is with regeneration, provided something is previously known about spiritual good and truth.

5622. The fruits of useful **trees**=good works . . .

— Terebinth nuts are of a less noble **tree**.

—². The almond is a more noble **tree**. The **tree** itself=the perception of interior truth which is from good; its blossom, the interior truth which is from good; and its fruit, the derivative good of life.

6502⁵. '**Trees**'=perceptions and Knowledges of good and truth. Refs.

6832. All little **trees** or shrubs=*arbusculæ*=of every kind=scientifics; but the larger **trees**=*arboreta*, Knowledges and perceptions.

7093³. Memory-truth=*verum scientificum*=is signified by 'the branch of a dense **tree**' (Lev.xxiii.40). 8369.

7553⁶. 'The **trees** which were burnt up' (Rev.vii.6)=the Knowledges of truth destroyed by the evil of cupidities.

7584. '(The hail) brake every **tree** of the field' (Ex. ix.25)=that (that falsity) destroyed all the Knowledges of good and truth of the Church. 'A **tree**'=perceptions of good and truth; and also Knowledges of good and truth.

7643⁹. '**Tree**' (Rev.ix.4)=the Knowledges of good and truth. (=the perception of truth from good. 9936³.)

7647. '(The locust) shall eat every **tree** that groweth for you out of the field' (Ex.x.5)=the consequent consumption of all the Knowledges possessed by them from the Church. . . 'A **tree**'=perceptions, and also Knowledges, of truth and good. 7690. 7692.

7966^e. This is represented (there) as a **tree** with leaves and fruits. The leaves are truths; the fruits

are the goods of truth; the seeds are the goods themselves from which are all the rest.

[A.] 8326. For when a tree is planted it grows into branches, leaves, and fruits, and from the seeds of the fruits it grows into new trees, and so on. The like is the case with regeneration . . . and therefore, in the Word, man is compared to 'a tree'; and a regenerated man to 'a garden'; the truths of faith, with him, to 'leaves'; the goods of charity to 'fruits'; and 'the seeds' from which are new trees = the truths which are from good, or, what is the same, the faith which is from charity.

8369. 'The fruit of a tree of honour' (Lev.xxiii.40) = celestial good. See 9296⁶. E.458⁴.

8891³. By the two trees (in Gen.ii.) (the Angels perceive) the two faculties of the man who has been created anew, namely, the will of good by 'the tree of life,' and the understanding of truth by 'the tree of knowledge'; and that he was forbidden to eat of the latter tree was because the regenerate man . . . ought no longer to be led by means of the understanding of truth, but by means of the will of good; otherwise that which is new of his life perishes. . . Consequently . . . by the eating of the tree of knowledge (by Adam and Eve) is meant the fall of that Church from good to truth, consequently from love to the Lord and towards the neighbour to faith without these loves, and this through reasoning from their Own Intellectual, which reasoning is 'the serpent.'

9011². For 'trees' = perceptions of good and truth, and also Knowledges of them. 9212⁶.

9509³. 'The tree of lives' = the good of love which is from the Lord, thus the Lord; and it is 'kept' (Gen.iii.24) by the fact that He is not approached save through the good of love. Ex.

9553³. 'The tree' (of which Nebuchadnezzar dreamed, Dan.iv.), and its height = the growth of the religiosity which is signified by 'Babel' . . . (= a celestial Church. E.650³⁰.) 1029⁶. 1100⁷.

9942¹. The eating of the tree of knowledge = the fall of that Church by their reasoning from scientific about Divine things.

10185². The correspondence of trees etc. with the human form. Ex.

10514. (Temples in the Third Earth made of living trees of vast size.) Des. D.1681, Ex.

10517². For trees and wood = goods.

10644. The reason 'groves' = doctrinals, is that 'trees' = perceptions and Knowledges of good and truth; perceptions with those who are in the Celestial Kingdom; and Knowledges with those in the Spiritual Kingdom; and each species of tree a species of perception and Knowledge. Hence it is that 'paradises,' and 'gardens' = celestial (or heavenly) intelligence and wisdom; and 'forests,' the knowledge of the natural man.

—². The reason 'trees,' according to their species, = such things, derives its cause from the representatives in the other life; for such things appear there according to the wisdom and intelligence of the Angels.

—⁰. That the Ancient Church held worship in groves and gardens under trees according to their significations. Refs.

10770. Trees appeared (in the Fifth Earth) with fruits like pomegranates.

10834. (In the Sixth Earth, on account of the shortness of the year) the trees bear fruit continually. Ex.

H. 111. Trees, according to their species, correspond to perceptions and Knowledges of good and truth, from which are intelligence and wisdom; and therefore the Ancients . . . held their holy worship in groves; and hence it is that 'trees' are so frequently mentioned in the Word; and Heaven, the Church, and man are compared to them; as to a vine, an olive, a cedar, and others.

176. The trees in the gardens of Heaven are planted in most beautiful order. Des. . . And there are species of trees and flowers there which are never seen and are not possible in the world. And on the trees there are fruits according to the good of love in which the intelligent ones are. They see such things, because . . . fruit-bearing trees, etc. correspond to intelligence and wisdom.

489¹. See GARDEN, here.

J. 46². 'The tree of knowledge' (in Gen.) = the Scientific which destroyed that Church.

S. 66. A tree with its trunk, branches, leaves, and fruits stands upon its roots, and from the soil, through its root, it draws forth a grosser sap for its trunk, branches, and leaves; a purer one for the flesh of its fruits; and a purest one for the seeds within the fruits. E.1084⁴.

96a. The Word is like a garden . . . in the midst of which are trees of life . . . but around it are trees of the forest. The man who is in Divine truths from doctrine, is in the midst where are the trees of life . . . but the man who is in truths not from doctrine, but from the sense of the letter alone, is in the circuit, and sees only the forest things.

97². 'The way of the tree of life' (Gen.iii.24) = entrance to the Lord, which men have by means of the Word.

Life 46. The faith of an evil man . . . is like a tree which is luxuriant in leaves, but gives no fruit, which the gardener cuts down. Moreover, 'a tree' = man; the leaves and blossoms, his truths of faith; and the fruits, his good of love.

F. 16. These things may be illustrated by comparison with a tree. In its first origin, a tree is a seed, in which is the conatus to produce fruit. This conatus, when excited by heat, produces first a root, and from this a stem with branches and leaves, and finally fruits . . . This is the application: the tree is man; the conatus of producing means is, in man, from the will in the understanding; the stem with its branches and leaves, are, in man, the instrumental means, and are called the truths of faith; the fruits, which in the tree are the ultimate effects of the conatus of fruit-bearing, in man are uses: in these his will comes forth—*existit*.

17. It is therefore a fallacy that faith produces good as a tree does fruit. The tree is not faith; but the tree is man. R.417⁴.

31. The man is then like a tree which bears fruit, and puts seeds in the fruit, from which come new trees, and at last a garden.

32. This takes place as with a tree, which does not receive the vegetative life until the heat from the sun inflows, and conjoins itself with light.

W. 346^e. The perfect subjects of the vegetable kingdom are trees of fruit; the less perfect are trees of wine, and shrubs . . .

P. 3². (The Divine love and wisdom as seen in a tree.)

107. Heavenly love with its affections, perceptions, etc. compared to a noble tree. Ex.

241. The end of that Church is described by the eating from the tree of knowledge.

—^e. By 'the tree of life' is meant the Lord as to His Divine Providence; and by 'the tree of knowledge' is meant man as to his Own prudence. 313².

275. The Knowledge of evil after the fall is meant by the eating from the tree of the knowledge of good and evil.

297². The light of winter flowing into cold trees.

313². By the eating from the tree of knowledge is signified the appropriation of good and truth, as if these were not from the Lord, but from man; and, as good and truth are the Divine things themselves with man . . . therefore, if man claims these as his own, he must believe that he is 'as God' . . .

332². There is a correspondence of the life of man with the vegetation of a tree. . . Man's infancy is like the tender shoot of a tree sprouting from the seed out of the ground; his childhood and youth are like that shoot growing into a stem with its little branches; the natural truths with which everyone is first imbued are like the leaves with which the branches are covered . . . the things connected with the initiation of man into the marriage of good and truth . . . are like the blossoms which the tree produces in the spring time; spiritual truths are the petals of these flowers; the earliest productions of the spiritual marriage are like the beginnings of the fruit; spiritual goods, which are the goods of charity are like the fruit . . . the procreations of wisdom from love are like the seeds, by which procreations the man becomes like a garden. Man is also described in the Word by 'a tree'; and his wisdom from love, by 'a garden.'

—⁴. Man is indeed a bad tree from the seed; but still there may be a grafting or a budding with shoots taken from the tree of life, whereby the sap drawn from the old root is turned into sap making good fruit.

— The vegetation and regeneration of trees.

R. 89. 'I will give to eat of the tree of life' (Rev. ii.7)=the appropriation of the good of love and of charity from the Lord. 'The tree of life'=the Lord as to the good of love . . . for nothing else is signified by 'the tree of life' in the garden of Eden. (=that he shall be infilled with the good of love and the

derivative heavenly joy. E.109.) (=to appropriate heavenly life. E.617¹⁵.)

—². 'A tree' is mentioned in many places; and by it is meant a man of the Church; and, in the universal sense, the Church itself; and by its 'fruit,' the good of life. The reason is that the Lord is the tree of life, from whom is all good in the man of the Church, and in the Church.

122. (Those in good without truths) appear like trees stripped of their leaves, on which hang dry apples left from autumn.

343. 'That the wind should not blow . . . on any tree' (Rev.vii.2)=the influx into the lower parts where the good were conjoined with the evil, withheld by the Lord. (=that the good be not injured . . . with whom there is any perception. E.419,420.)

400. 'The third part of the trees was burnt up' (Rev.viii.7)=that all the affection and perception of truth, which make the man of the Church, perished. . . By 'a tree' is signified man; and, as man is man from the affection which is of the will, and from the perception which is of the understanding, therefore these also are signified by 'a tree.' There is also a correspondence between a man and a tree; and therefore in Heaven there appear paradises of trees, which correspond to the affections and derivative perceptions of the Angels: and in some places in Hell also there are trees, which bear bad fruits, according to the correspondence with the concupiscences and the derivative thoughts of those who are there. (=that the perceptions and the Knowledges of truth and good perished through cupidities originating from evil loves. E.506.)

—². That 'trees' in general=men as to their affections and the derivative perceptions. Ill.

426. 'That they should not hurt . . . any tree' (Rev.ix.4)=the Divine Providence of the Lord that they should not be able to take away . . . any affection and perception of truth and good . . . (=that they should do no harm to any Knowledges of truth and good in the Word. E.545.)

875⁴. A garden seen, in which were olive-trees, vines, fig-trees, laurels, and palm-trees, set in order according to the correspondence.

933. 'In the midst of the street of it and of the river, on this side and on that, was the tree of life, bearing twelve fruits' (Rev.xxii.2)=that in the inmosts of the Truths of doctrine and of the derivative life in the Church, is the Lord in His Divine love, from whom flow forth all the goods which man does apparently as from himself. . . 'The tree of life'=the Lord as to the Divine love

936. For by all the parts of a tree are signified corresponding things in man. . . By the branches are signified the sensuous and natural truths of man; by the leaves, his rational truths; by the flowers, the first-primitive-spiritual truths in the Rational; by the fruits, the goods of love and of charity; and by the seeds, the last and the first things of man.

—². With those who are in the goods of love and at the same time in the truths of wisdom, there appear

fruit-bearing trees, luxuriant with beautiful leaves; but with those who are in the truths of some wisdom, and who speak from reason, and are not in the goods of love, there appear trees full of leaves, but without fruits: whereas with those with whom there are neither goods nor truths of wisdom, there do not appear trees, except those stripped of their leaves, as in the time of winter. A man not rational is nothing else than such a tree.

[R.] 951. 'That their Power may be in the tree of life' (ver. 14) = to the end that they may be in the Lord, and the Lord in them, through love, that is, for the Lord's sake. . . For the Lord as to the Divine love is signified by 'the tree of life'; and by 'Power in that tree' is signified Power from the Lord because they are in the Lord and the Lord in them.

M. 13. The (visitors) replied, We see only one tree, (with) fruits as of gold, leaves as of silver edged with emeralds, and beneath the tree little children with their nurses. The Angel said, in an inspired voice, This tree is in the midst of the garden, and is called by us the tree of our Heaven, and by some the tree of life. . . Their eyes were opened, and they saw trees full of fruits of fine flavour, entwined with tendrilled vines, the tops of which trees, together with their fruit, inclined towards the tree of life in the midst. These trees were set in a continuous series, which went outwards and advanced in endless rings or gyres, as of a perpetual spiral. It was a perfect arboreal spiral, in which species followed species continuously, according to the nobleness of the fruits. The beginning of the gyration was at a considerable distance from the tree in the midst, and the intervening space sparkled with a beam of light, which caused the trees of the gyre to shine with a graduated resplendence from the first to the last. The first trees were the most excellent of all, being luxuriant with the choicest fruits, and were called paradisiacal trees, being such as are never seen, because they are not possible, on earth. . . After these came trees of oil; after these, trees of wine; after these, trees of fragrance; and lastly trees of wood, useful for fabrics. Here and there, in this arboreal spiral, there were seats formed of the young shoots of the trees behind. . . In this perpetual arboreal ring there were gates which opened into parterres of flowers. . . (Continued under GARDEN.)

42^e. From the beds of flowers there rose olive-trees, and trees full of oranges.

77^e. He said, These twigs are from a tree native or proper to our Heaven, the sap of which is fragrant with balsam. . . The twigs turned into shining brass, and their tips into gold, a sign that we had been with a nation of the Copper Age.

135. The third subject of discussion was, What is signified by the tree of life; what by the tree of the knowledge of good and evil; and what by the eating from them? . . . Those from the east said, A tree = a man, and its fruit the good of life; hence, by 'the tree of life' is signified a man who lives from God, or God living in a man; and, as love and wisdom, and charity and faith, or good and truth, make the life of God in man, these are signified by 'the tree of life,'

and, derivatively, the eternal life of man. The like is signified by 'the tree of life' in Rev. ii. 7; xxii. 2, 14.

—2. By 'the tree of the knowledge of good and evil' is signified a man who believes that he lives from himself, and not from God; thus that love and wisdom, charity and faith, that is, good and truth, are, in man, of him, and not of God; and he believes this because he thinks and wills, and speaks and acts, in all likeness and appearance as from himself. . .

—3. By eating from these trees is signified reception and appropriation; by eating from the tree of life, the reception of eternal life; and by eating from the tree of the knowledge of good and evil, the reception of condemnation. . . The love of self is the possessor of this tree; and the men who are in the conceit of Own intelligence from this love are these trees.

—4. They made this conclusion: That by 'the tree of life,' and by 'the tree of the knowledge of good and evil'; and by 'eating' from them, is signified that life for man is God in him, and that he then has Heaven and eternal life; and that death for man is the persuasion and belief that life for man is not God, but himself, whence he has Hell and eternal death.

316^e. The avenue by which I entered was formed of fruit trees connected together by their branches, which made on each side a continuous arboreal wall.

353^e. Therefore a wife continually draws to herself her husband's conceit of Own intelligence, and extinguishes it with him. . . This has been provided by the Lord, lest the conceit of Own intelligence should so far infatuate the man, as to lead him to believe that he has understanding and wisdom from himself. . . and should thus want to eat of the tree of the knowledge of good and evil. . .

—e. To eat of the tree of life, spiritually, is to understand and be wise from the Lord; and to eat of the tree of the knowledge of good and evil, spiritually, is to understand and be wise from one's self.

354^e. At that moment there appeared a tree near the way, and they were told, It is the tree of the knowledge of good and evil; beware lest you eat of it. Yet all three, infatuated with Own intelligence, burned to eat of it. . .

444^e. Thus man himself is the origin of evil; not that this origin was implanted in him from creation; but that he, by turning from God to himself, implanted it in himself. This origin of evil was. . . when the serpent said, 'In the day ye eat of the tree of the knowledge of good and evil, ye shall be as God.' And then, because they turned themselves away from God, and turned themselves to themselves, as to a god, they made in themselves the origin of evil. To eat of that tree = to believe that one knows what is good and evil, and is wise, from one's self, and not from God.

I. 13^e. A man who is affected with the love of wisdom, is like the garden in Eden, in which are two trees, one of life, and the other of the knowledge of good and evil. The (former tree) is the reception of love and wisdom from God; and the (latter tree) is the reception of them from himself. . .

T. 74³. To these is given . . . the fruit of the tree of life for food. But the rest gather round the tree of the knowledge of good and evil . . .

351⁴. Every tree, bush, shrub, etc. is fasciculated into series. Ex.

361². This state of man may be compared to . . . fruit-bearing trees, and the gardens in which they are.

374³. This may be illustrated by comparison with a tree. Man himself, in all that belongs to him, is like a tree. In the seed of the tree there lies concealed as it were the end, intention, and purpose to produce fruits: in these the seed corresponds to the will . . . Then the seed . . . shoots up from the earth, clothes itself with branches, branchlets, and leaves . . . in these the tree corresponds to the understanding . . . Finally, it bears blossoms, and yields fruits: in these the tree corresponds to good works; and it is evident that they are essentially of the seed, formally of the branchlets and leaves, and actually of the wood of the tree.

466. That two trees were placed in Eden . . . signifies that free will in spiritual things was given to man. Gen. art. 489^c, Ex.

—². 'The tree of life' = the Lord in man, and man in the Lord; '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 from himself, even what is good; and eating from this tree = the appropriation of what is evil.

468. That 'a tree' = man. Ill.

504⁶. A tree cannot receive anything . . . through its roots, unless it grows warm in each of its fibres; nor can the elements rise up through the root, unless its several fibres give out heat . . .

520². By 'the tree of life' is described the looking of that Church to the Lord who was to come; and by 'the tree of the knowledge of good and evil,' its looking to self, and not to the Lord. . . These trees are in every man, and their being said to be placed in a garden, = man's free will in turning to the Lord, or in turning from Him.

537². Such are like trees which bear good fruit, but only a few; and they are also like trees which bear noble fruit, but small.

584. There is a correspondence of the regeneration of man with all things in the vegetable kingdom, and therefore, in the Word, man is described by 'a tree'; his truth, by 'the seed'; and his good, by 'the fruit.'

—². That an evil tree can be as it were generated anew, and afterwards bear good fruit and good seed, is evident from graftings . . .

585. In trees, etc. there are not two sexes . . . all are masculine. Ex.

—². The root is a kind of heart; from this it emits sap, like blood, and so makes as it were a body provided with limbs . . . The leaves are for lungs; for as the heart without the lungs does not produce motion and sensation . . . so without leaves the root does not make a tree or shrub vegetate. The blossoms . . . are means for straining the sap, which is its blood, and of separating its grosser from its purer parts, and, for the influx

of these, for forming in their bosom a new little stem, through which the strained sap may inflow, and so commence and successively form the fruit, which may be compared to a testicle, in which the seeds are perfected. The vegetative soul, which reigns inmosty in every particle of the sap—that is, its prolific essence—is from the heat of the Spiritual World . . .

586. A tree cannot grow into a tree in one day . . .

600. Compared to a beautiful tree transplanted into filthy ground . . .

663. The Angels said, 'The tree of the knowledge of good and evil' = the belief that intelligence and wisdom are from man; and 'the tree of life' = that (they) are from God . . .

767³. I doubt not (that every twig and branch of a tree has a tendency to turn to the sun).

Ad. 880 *et seq.* A dissertation on trees. 1005, *et seq.* 1012.

3/5644. The wood of the cedar is taken for the tree of knowledge, which was in Paradise.

D. 396. A comparison of the nature (of man) with trees and fruits.

3428. This they suppose to be 'the tree of knowledge' . . .

3760. 'The tree of knowledge' = the interior scientifics which deceived the Most Ancient Church.

3992. On the modern tree of knowledge.

5944. On the tree of knowledge. (Shown by examp.)

D. Min. 4739. Such are like the excrescences on trees.

E. 109². The reason 'the tree of life' = the good of love and the derivative heavenly joy, is that 'trees' = such things as are with man in his interiors . . . 'boughs' and 'leaves,' those which are of the Knowledges of truth and good; and 'fruits,' the goods of life themselves. This signification of trees originates in the Spiritual World; for trees of every kind are seen there in correspondence with the interiors of the Angels and Spirits . . . beautiful and fruit-bearing trees correspond to the interiors of those who are in the good of love and the derivative wisdom; trees less (so) to those who are in the good of faith; trees bearing leaves only, without fruits, to those who are only in the Knowledges of truth; and foul trees, with noxious fruits, to those who are in Knowledges and evil of life. But with those who are not in Knowledges and who are in evil of life, no trees appear.

—³. Hence it is that 'trees' are so often mentioned in the Word . . . —⁴, Ill.

—¹. 'The tree of knowledge' = the delight of Knowledges apart from any other use than to be accounted learned . . .

131²⁰. 'The tree of life' (Gen. iii.) = celestial love, which is love to the Lord. (= the Divine which is from the Lord in the higher Heavens, which is the good of love and of charity, and the derivative heavenly joy. 277³.)

212². 'Every tree that bringeth not forth good fruit is hewn down, and cast into the fire' (Matt. vii. 19) = those who are in faith and no charity.

[E]. 239²⁰. 'Trees'=Knowledges. 326¹¹. 372⁴. 388¹². 504⁴.

304⁴⁸. 'Trees in the forest' (Is.xliv.23)=the Knowledges of truth.

391²⁴. 'Trees'=Knowledges and perceptions of truth and good, and this according to the species of the trees. 503³.

403⁶. 'The trees of the field,' in general, = the Knowledges of good and truth. 365²⁷. (=perceptions of good and Knowledges of truth. 458⁷.) (=the Knowledges of truth of the Church. 654³⁷.)

—¹⁵. 'Trees'=Knowledges of truth and good.

405¹⁰. 'Every tree' (Is.xliv.23)=the Cognitive and Scientific in the natural man.

411²⁶. 'Every green tree'=every falsity which occurs. For 'a tree'=Knowledges and perceptions, here, those of what is false.

420². That 'a tree,' in general, = perception and Knowledge, is derived from the fact that 'a garden'=intelligence, and all intelligence is according to Knowledges and the perception of them. Hence it is that each species of trees=something of knowledge and intelligence.

— As 'a tree,' in general, = perception and Knowledge, it therefore also=the interiors which are of the mind with man, and also the whole man; for a man is such as are the interiors of his mind; and these are such as is the perception from Knowledges.

430⁷. 'The tree of life' (Rev.xxii.)=the perception from the Lord of truth from good.

481². 'He shall be like a tree planted by the waters . . .' (Jer.xvii.7). A man who suffers himself to be led by the Lord is compared to 'a tree,' and to its growth and fructification, because 'a tree,' in the Word,=the Knowledge and perception of truth and good, consequently a man in whom these are. 'A tree planted by the waters'=a man with whom there are truths from the Lord. (The rest of the passage ex.) 518¹².

581². 'To eat of the tree of knowledge'=to reason from sensuous scientifics about Divine things. (=to appropriate the knowledge of natural things; by means of which it is not allowable to enter into the celestial and spiritual things which are of Heaven and the Church; consequently not to enter from the natural man into the spiritual one; which is the inverted way, and therefore does not lead to wisdom, but destroys it. Fully ex. E.617¹⁶.)

629⁸. 'Many trees on the bank of the river, on this side and on that' (Ezek.xlvii.7)=the Knowledges of truth and good, and also perceptions.

638³. 'Trees,' in general, = perceptions and Knowledges.

— There are three trees which principally=the Church: the olive, the vine, and the fig. Ex.

—⁶. For, in the Inmost Heaven, their paradises and forests consist of olive groves and fig-trees; in the Second Heaven, of vineyards, and many kinds of fruit-bearing trees; and the same in the Ultimate Heaven, except that the trees there are not so noble.

—²³. (Jotham's parable of the trees.) Ex.

650⁴⁰. 'A tree'=a man of the Church; in special, a mind imbued with Knowledges.

654¹³. 'All the trees of Eden in the garden of God'=perceptions of truth from celestial good, whence is wisdom.

— 'Trees'=perceptions, where the celestial man is treated of; and Knowledges, where the spiritual man is treated of.

— 'The trees of Eden'=the Knowledges of good from the Word . . .

734³. For trees in gardens=perceptions and Knowledges of truth.

739⁶. For the two trees placed in the midst of the garden=perception from the Lord and perception from the world, which (latter) is in itself only Knowledge and knowledge.

—⁷. The men of the Most Ancient Church were by no means forbidden to acquire Knowledges of good and evil from Heaven . . . or from the world . . . But they were forbidden to view these Knowledges by the posterior way . . . which is done when conclusions are drawn from them respecting heavenly things . . . Such did those men become when they began to love worldly things more than heavenly ones, and to glory in their own wisdom; from this their posterity became sensuous, and then their Sensuous ('the serpent') seduced them. . . This, therefore, is what is signified by 'the tree of the knowledge of good and evil' of which they were forbidden to eat. —⁸. C.204.

—⁸. That they were permitted to acquire Knowledges from the world, and to view them by the prior way, is signified by, 'Out of the ground Jehovah God made to grow every tree that is pleasant to the sight and good for food'; for 'trees'=Knowledges and perceptions.

— Knowledges of good and evil from the Lord, from which is wisdom; and Knowledges of good and evil from the world, from which is knowledge, were represented by 'the tree of lives,' and by 'the tree of the knowledge of good and evil,' in the midst of the garden.

828^e. A tree=perception.

942². When a man has been admitted into Heaven . . . he is like a tree growing from its seed. His first budding forth is from enlightenment; his blossoming before the fruit is from the affection of truth; the putting forth of the fruit thence is from the affection of good; the multiplication of itself again into trees is from the affection of being fruitful.

988⁶. Families would then be like fruit-bearing trees of various species, from which would come as many gardens . . . This is said because trees=the men of the Church.

1084⁶. A tree corresponds to man; the tree, to man himself; the wood, to his good; the leaves, to his truths; and the fruits, to his uses.

1100⁸. 'A tree from a grain of mustard seed'=a man of the Church, and also a Church, beginning from a very little spiritual good through truth.

Coro. 27. The reason the two trees were placed in the garden . . . was that 'the tree of life'=the Lord, in whom and from whom is the life of heavenly love and of wisdom, which, in itself, is eternal life; and 'the tree of the knowledge of good and evil'=man, in whom is the life of infernal love, and the derivative insanity

in the things of the Church, which life, regarded in itself, is eternal death. That it was allowable to eat of every tree of the garden except the tree of knowledge = free will in spiritual things . . .

—². (This signification of 'a garden') is from the correspondence of a tree with man. For a tree, like man, is conceived from seed; it is pushed out of the womb of the earth as man is from that of his mother; in like manner does it grow on high, and propagate itself into branches as into members; in like manner does it clothe itself with leaves, and adorn itself with blossoms, as a man does with natural and spiritual truths; and it also in like manner produces fruits, as a man does the goods of use. Hence it is that man is so frequently likened to a tree in the Word, and, derivatively, the Church to a garden. III.

—³. In some of the gardens in Heaven are seen trees of life in the middle parts, and trees of the knowledge of good and evil at the boundaries, as a sign that they are in free will in spiritual things.

29. By this 'tree' (of which they ate, Gen.iii.) is signified the natural man separated from the spiritual . . .

—². No one can ascend into . . . the spiritual mind, unless he eats of the trees of life in the garden of God. Ex.

—³. (Otherwise) man does what is a mere image of good, within which there is evil, because there is merit; and this is to eat of the trees of the knowledge of good and evil . . . Moreover, those eat of (these) trees who love themselves and the world above all things; and those eat of the trees of life who love God above all things, and the neighbour as themselves. Those also eat of the trees of knowledge . . . who hatch canons for the Church from their Own intelligence, and afterwards confirm them by the Word; and those eat of the trees of life who procure canons for the Church through the Word, and afterwards confirm them by intelligence. Those, again, eat of the trees of knowledge . . . who teach truths from the Word, and live evilly; and those eat of the trees of life who live well, and teach from the Word. Universally, all those eat of the trees of knowledge . . . who deny the Divinity of the Lord and the holiness of the Word, because the Lord is the tree of life, and the Word, from whom the Church is 'a garden in Eden on the east.'

Tremble. *Tremulare.*

Tremble, or Shake. *Tremiscere, Contremiscere, Intremiscere.*

Tremor, or Trembling. *Tremor.*

Tremulously. *Tremiscere.*

A. 3219. Some spirits fell on me . . . striking a tremor in my nerves and bones . . . D.2530.

5502. 'They trembled—*intremuerunt*—a man to his brother' (Gen.xlii.28)=general terror. Ex.

8312. 'They trembled—*contremuerunt*' (Ex.xv.14)=terror.

8816. See ALARM, here.

—². They who are in good do indeed tremble—*contremiscunt*—at the presence of the Divine; but it is the holy tremor which precedes reception . . .

8822. 'The whole mountain trembled—*tremiscebat*—exceedingly' (Ex.xix.18)=the commotion of Heaven.

8917. A tremor such as there is when Divine truths are being received. Sig.

R. 56. A holy fear which is sometimes conjoined with a holy tremor of the interiors of the mind . . . supervenes, when life from the Lord enters . . .

D. 1934. Evil Spirits possessed the joints of my whole body with a tremor . . .

3206. Sirens moved my hair and scalp tremulously.

3586. Some of those who supposed they could do all things . . . began to tremble—*tremulare*—grossly . . . At the presence of a little one they staggered and trembled.

3767. The influx of the (Spirits who actuate the Quakers) formerly threw them manifestly into a tremor . . . (It is not so great now. J.(Post.)58.)

4094. A certain celebrated Roman . . . then began to be moved with a kind of holy tremor . . .

4806^e. For a trembling seized all the bodies (of the Moravian Spirits), which terrified them.

E. 282^e. 'Fearfulness and trembling are come upon me' (Ps.lv.5)=the distress (felt in temptation).

304¹⁵. The Church is said 'to shake and tremble—*contremuisse*' (Ps.xviii.6,7) when it is perverted by the falsification of truths. 400⁸.

355³¹. The Church devastated is signified by 'the whole land trembled—*contremuit*' (Jer.viii.16).

400⁷. When, in place of love to the Lord, there reigns the love of self . . . the mountains are said 'to tremble—*contremiscere*' (Nahum.i.5). 405⁴⁵.

406². That all the Knowledge . . . are then disturbed is signified by 'the islands shall tremble—*contremiscunt*' . . . (Ezek.xxvi.15).

413². They then experience such tremor . . . that they flee . . . 414, Sig.

594¹³. 'The earth trembled—*contremuit*' (Judg.v.4)=the state of the Church then wholly changed.

601⁶. The vehement power of Divine truth and the consequent terror is described by 'the heavens and the earth shall tremble—*contremiscunt*' (Joel iii.16).

650⁴¹. 'The fishes . . . the bird . . . the wild beast . . . and every creeping thing . . . and every man . . . shall tremble—*contremiscunt*—before Me' (Ezek.xxxviii.20)=that all things of man, as to the things of the Church with him, will be changed.

677⁸. That the holy tremor which seizes upon, agitates, and convulses the interiors of the head, when the Divine inflows, is called 'fear,' etc. III.

Tremulous, To be. *Micare.*

Beating, A. *Micatio.*

A. 9391². 'Brass glittering as though burnished'=good resplendent from the light of Heaven.

D. Love xx². Their heart then throbs.

D. Wis. iii. 5. This life is not from the beating of the heart alone.

Trench. Under DITCH.

Trespass. See TRANSGRESS.

Trial. Under TEMPTATION.

Triangular. *Triangularis.*

Triangle. *Triangulum.*

A. 9717². Truths and right things are presented as linear and triangular.

R. 905. What is triangular=what is right, in the ultimate degree.

D. 750. A triangle is thus formed.

1250. On Spirits within a triangular space.

4357. The head of a serpent, triangular in form, seen.

Triarchy. *Triarchia.* T.171.

Tribe. *Tribus.*

See REUBEN, etc.

A. 1246. So the sons of Jacob, when multiplied, constitute tribes.

1462². 'The corner stone of the tribes.' Ex. 5044⁴.

1463². 'Tribes'=the things which are of faith.

1925². 'The twelve tribes'=all things which are of faith, thus the Lord, from whom is faith and all things of it. 2089². 2760, Pref.

1984⁶. 'The tribes of the earth' (Matt.xxiv.30)=all things of faith. (=all the truths of the Church. 10604⁴.)

2118. The dispersion of the ten tribes. 3858⁵. D.1463.

3272⁴. 'The twelve tribes'=all things of the Church.

3448⁷. As the twelve tribes of Israel represented the Lord's heavenly Kingdom; and the tribes, and also 'twelve,'=all things of faith in one complex, that is, all the truths of the Kingdom, therefore they are called 'the army of Jehovah.' Ill.

3703¹⁷. The laws of marriages, that they should be contracted within the tribe and the family; and also the laws of inheritances, that they should not pass from tribe to tribe, originated... from the celestial and spiritual marriage... H.378⁶.

—¹⁸. As the Israelitish people represented the Lord's Kingdom... and thus heavenly order, it was commanded that they should be distinguished according to tribes, and according to families, and according to the houses of their fathers (Num.xxvi.); and also that according to this order they should measure out the camp... and should likewise journey according to the same order (Num.ii.2,34).

3858. The twelve tribes... involve so many universal divisions of faith and love... each tribe involving some distinct universal... In general, the twelve tribes signified all things of the doctrine of truth and good... for these, that is, truth and good, constitute the Lord's Kingdom... Fully ill.

—³. Thus 'the twelve tribes'=all things of the Church, which are truths and goods.

—⁶. As 'the twelve tribes'=all things of the Lord's Kingdom, they represented it in their encampments and journeyings. Ex.

—¹⁵. The reason all things of faith and love are

called 'tribes,' is that the same word in the Original Language means also 'a sceptre,' and 'a staff'... Hence the name 'tribe' involves that goods and truths have in them all power from the Lord.

3862³. The various orders in which the twelve tribes are named in the Word... This order is according to the state of the subject.

3863. The twelve tribes=all things of truth and good, or of faith and love, thus all things of the Church; and each tribe, some universal; thus the twelve tribes, the twelve universals, which comprehend and include in them all things whatever which belong to the Church; and, in the universal sense, to the Lord's Kingdom. The universal which Reuben signifies, is faith. Ex.

3913. For the twelve sons of Jacob=the twelve general or cardinal things by means of which man is initiated into what is spiritual and celestial, while he is being regenerated. For, when man is being regenerated... he is led by the Lord through many states. The general states are what are designated by these twelve sons, and afterwards by the twelve tribes; for which reason 'the twelve tribes'=all things of faith and love; for generals involve all the particulars and singulars which have relation to them. 3926.

3928³. For the representations of the sons of Jacob and of the tribes are in accordance with the order in which they are mentioned. 6337.

4060⁶. 'Then shall all the tribes of the earth mourn' (Matt.xxiv.30)=that all who are in the good of love and truth of faith will be in suffering. 9807⁵. (=lack of all truth of faith and good of love. S.14².) (=all the truths and goods of the Church no more. E.304⁴⁰.)

4236². That the (twelve) tribes=all goods and truths in the complex. Refs.

4333². (A final Judgment also took place) when the representative of a Church among the posterity of Jacob was destroyed, which took place when the ten tribes were carried away into perpetual captivity, and dispersed among the nations...

4592¹³. By the tribes of Israel, here, (Rev.vii.) are signified those who are in goods and truths, and hence in the Lord's Kingdom. (=all who are of that Church. S.11.)

5044⁴. For 'the tribes'=all things of truth in one complex. Refs.

6283. Therefore (Manasseh and Ephraim) were made tribes, and with the rest constituted the twelve tribes, when the tribe of Levi was not counted because it was made into the priesthood...

6328. In Gen.xlix. it treats of the truths of faith and the goods of love, which the twelve tribes represent and signify.

6335. The twelve tribes of Israel represented, in general, all truths and goods in one complex, thus all the truths and goods which proceed from the Lord, consequently, which are in Heaven, and from which is Heaven; and, as all things in general are represented, so is each thing in special.

6397. (Dan) shall judge his people as one of 'the tribes of Israel' (Gen.xlix.16)=... that this truth is also

among the general truths which the tribes of Israel represent.

— For by the tribes of Israel are represented all truths in general.

6446. 'All these are the twelve tribes of Israel' (ver. 28)=all truths and goods in the complex.

6640². As the twelve tribes represented the Lord's Kingdom and all things therein . . . the twelve precious stones were set in gold in their proper order, one stone for each tribe.

7833. All the tribes of Israel=all the truths of good and the goods of faith and of charity in one complex; and each tribe, one kind of good or of truth. Refs.

7836². For the Societies of Heaven were represented by the consociations of the sons of Israel according to tribes, families, and houses. Ex. 8469^e.

9338⁵. By 'the twelve tribes' were signified all goods and truths in general and in particular. Refs. (=all truths and goods in the complex. 9389².) (=the goods and truths of Heaven and the Church in the whole complex. 9863^e.) (=all things of Divine good and truth in the Heavens, consequently, Heaven with all the Societies there, and this variously according to the order in which they are named in the Word. 9905^e.) (=all things of the Church in general and in special. N.12.)

S. 11^e. Each tribe (Rev. vii.)=something specific of the Church.

R. 27. 'All the tribes of the earth shall mourn' (Rev. i.7)=when there are no longer any goods and truths in the Church. (=that the falsities of the Church will oppose . . . for 'tribes,' in the opposite sense, =all falsities and evils in the complex . . . 'All the tribes of the earth'=the whole Church; and 'their mourning over Him'=that there will be no longer any truths and goods, because falsities and evils will reign and will oppose. E.39.)

282. 'Out of every tribe and tongue, etc.' (Rev.v.9)=that those have been redeemed by the Lord, who, in the Church, or in any religion, are in truths as to doctrine and in goods as to life. 'Tribe'=the Church as to religion. ('Out of every tribe'=from all who are in any kind of truth and good. E.330.)

348. All who acknowledge the Lord as the God of Heaven and earth, and are in truths of doctrine from the good of love from Him through the Word . . . are signified by 'the 144,000 out of the twelve tribes of Israel,' because by the twelve tribes of Israel is signified the Church from those who are in good and truth from the Lord, and who acknowledge Him as the God of Heaven and earth.

—². As the twelve tribes=all truths of doctrine from the good of love from the Lord, they therefore=also all things of the Church, on which account the twelve tribes of Israel represented the Church.

—⁴. As the twelve tribes=the Lord's Church as to all its truths and goods, the number twelve became a number of the Church . . .

349. 'Saled out of every tribe of Israel' (Rev.vii.4)=the Lord's Heaven and Church from them. 'Tribe'=religion as to the good of life . . . E.430.

— The twelve tribes of Israel represented the Church as to the heavenly marriage; and each tribe, some universal truth of good, or good of truth, in it. But what each tribe signified . . . could not be revealed hitherto, lest by a wrongly connected explanation the holiness which lies hidden in them when conjoined into a one should be profaned; for they have a signification according to the conjunction. Enum.

—^e. That 'tribes'=religion, and the twelve tribes the Church as to all things of it, is because 'tribe,' and 'sceptre,' in the Hebrew language, are one word; and 'sceptre' is Kingdom; and the Lord's Kingdom is Heaven and the Church.

350. The tribe named first (in any series) is the all in the rest . . .

352^e. All the tribes of Israel are here distinguished into four classes, as in the Urim and Thummim, and in their encampment; and each class contains three tribes, for the reason that the three cohere as a one, like love, wisdom, and use . . . E.435².

360. The tribe which is named first in the class=some love . . . the tribe named next, something of wisdom . . . and the tribe named last, some use or effect from that love and wisdom.

363². Those who make the first class of the tribes are those who correspond to the forehead . . . those who make the second are those who correspond to the eyes and nose; the third, are those who correspond to the ears and cheeks; and the fourth, are those who correspond to the mouth and tongue.

—³. Those who are meant by 'the twelve tribes of Israel' (as distinguished from the great multitude) are those who constitute the Lord's internal Church . . . and therefore 'the twelve tribes of Israel'=the higher Heavens.

365. 'Every nation and tribe' (ver.9)=those who are in religion from good; 'nations'=those who are in good; and 'tribe' religion. (=all who are in good as to life according to the doctrinal things of their religion. Tribes, here,=the doctrinal things of religion which such believe to be truths and goods. E.454.)

505. 'They of the peoples, and tribes, and tongues, and nations, shall see' (Rev.xi.9)=all from the Reformed who have been and will be in falsities of doctrine and derivatively in evils of life from faith alone. 'Tribes'=the falsities and evils of the Church. (=with all who are in falsities and evils of religion, of doctrine, and of life. 'Peoples and tribes'=those who are in falsities of doctrine and of religion. . . By 'tribes,' in the Word, are meant all who are in truths or falsities of doctrine; for by 'tribes' are signified all the truths and falsities of doctrine. E.657.)

587. 'There was given Him Power over every tribe, and tongue, and nation' (Rev.xiii.7)=dominion over all things of the Church, both those of its doctrine, and those of its life. 'Tribe'=the Church as to its truths and goods; and, in the opposite sense, as to its falsities and evils. (=domination over all the truths and goods of the Church, and over the doctrine of faith and of love. 'Tribe'=the truths and goods of the Church in general. E.803.)

[R.] 627. 'Unto every nation, and tribe, and tongue, and people' (Rev.xiv.6)=to all who are in goods from religion, and in truths from doctrine. 'Tribe'=the Church as to religion. (=to all who are in the goods and derivative truths of life and of doctrine. 'Tribe'=those who are in truths from good. E.872.)

862². The tribes (of Israel)=the Church as to all its truths and goods.

900. 'Names written upon them which are those of the twelve tribes of the sons of Israel' (Rev.xxi.12)=the Divine truths and goods of the Church in these Knowledges.

E. 39². 'Tribes' are often mentioned in the Word . . . and by them are meant all who are in truths from good. Ill.

430³. 'The tribes of Israel' (from which were 'the sealed')=those who are in truths from good, thus all, wherever on the earth they may be, who constitute the Lord's Church. Ex. For where are those tribes now? —¹⁷.

—⁸. As each tribe=some essential thing of the Church . . .

431. That the twelve tribes= all things of the Church ; and each tribe, some universal and essential thing of the Church. Fully ex. and ill.

—¹¹. Two arcana concerning the twelve tribes : 1. That their arrangements in order represented those of the angelic Societies ; whence it is that they represented all things of the Church . . . 2. That the representation of Heaven and the Church is according to the order in which they are mentioned ; and the first name, or tribe, is the index by which are determined the things which follow, consequently the things of Heaven and the Church, with variety. Fully ex. and ill.

433²³. For eleven of the tribes had been scattered, and had become gentiles . . .

438. For the twelve tribes, taken together, represented Heaven and the Church ; and thence they=them in the Word ; and each tribe represented and thence signifies some universal thing of the Church which makes Heaven and the Church.

—². The first three tribes mean those received into the Third Heaven . . . the next three tribes mean those received into the Second Heaven . . . the next three tribes mean those received into the First Heaven . . . and the last three tribes mean the reception of all these into the three Heavens by the Lord.

573⁴. The tribes were called 'armies,' because the twelve tribes, taken together, represented all the truths and goods of the Church ; and each tribe, some universal essential of it.

687⁷. 'To judge the twelve tribes of Israel' (Matt. xix.28)=to judge all according to the truths of their Church.

727¹¹. For the twelve tribes, and, in special, their princes,=the truths of the Church in the whole complex.

1145⁴. 'Joseph, and the tribes of Israel his com-

panions' (Ezek.xxxvii.16)=the Lord's Spiritual Kingdom ; 'Joseph,' as to good ; and 'the tribes of Israel his companions,' as to truth.

Tribulation. *Tribulatio.*

See under AFFLICTION.

A. 3488². 'Then shall they deliver you into tribulation, and shall kill you' (Matt.xxiv.9)=that good and truth will perish ; first, by 'tribulation,' that is, by perversion . . .

E. 474. 'These are they who have come out of great tribulation' (Rev.vii.14)=that they are those who have been in temptations.

—^c. Temptations . . . in the World, are called 'afflictions,' 'tribulations,' and 'vastations.'

Tribunal. *Tribunal.* M. 231².

Tribune. *Tribunus.* T.141^e. Coro.40².

Tribute. *Tributum.*

A. 6394. 'He shall be a servant unto tribute' (Gen. xlix.15)=that he may have merit. Ex. and Ill.

6659. 'Princes of tributes' (Ex.i.11)=the falsities which would compel them to serve. . . 'Tributes'=servitudes. 6852^e.

T. 317. 'Thou shalt not steal' . . . extends to fraudulent practices in paying contributions and taxes.

430. The public dues of charity are especially contributions and taxes . . . They who are spiritual pay these . . . from good will, because they are collected for the preservation of their country, and for its protection and that of the Church, also for the administration of government . . . Therefore they to whom their country and also the Church are their neighbour, pay them with a spontaneous will, and regard it as iniquitous to deceive and to prevent their collection. But they to whom their country and the Church are not the neighbour, pay them with a reluctant will, and at every opportunity defraud . . . C.187, Ex.

E. 131⁸. 'His young men shall be for tribute' (Is. xxxi.8)=that the truth shall be subservient to falsities.

513¹⁸. 'To give tribute and toll' (Matt.xvii.25)=to be subject and to serve ; and therefore tributes were imposed on foreigners . . . 820⁵.

Trick. *Fabrica.* E.978³.

Trick. *Techna.* D.1486.

Triental. *Triental.*

E. 373⁴. 'Embraced the dust of the earth in a measure [of three fingers]' (Is.xl.12). Ex. 629¹⁰.

Trifles. *Nugae.*

A. 259^e. By sensuous things, traditions, and trifles.

2588⁷. Reject them among things of naught.

T. 90. Thus fill the Church with ravings and trifles.

Trinity. *Trinitas.*

Trine. *Trinum.*

Trinal. *Trinus.*

See under **FATHER**, etc.

A. 2149. 'Three men'=the Divine Itself, the Divine Human, and the proceeding Holy . . . for there is a Trine, and this Trine is a one . . . as is evident from (the three men being addressed here in the singular). Ill. 2245.

2156. 'My Lord'=the Trine in one; namely, the Divine Itself, the Divine Human, and the proceeding Holy.

—e. There are none who separate this Trine which is in One except those who say that they acknowledge one Supreme Being, the Creator of the universe . . .

2218. The Lord's perception from the Divine then, was first concerning the Divine Trine . . .

2329^d. They who are truly men of the Church . . . know and acknowledge a Trine; but still they humble themselves before the Lord, and adore Him alone, because they know that there is no access to the Divine Itself, called 'the Father,' except through the Son; and that all the Holy . . . proceeds from Him.

2447^e. But the internal sense teaches . . . that this Trine is in the Lord. Ill. 2663^e.

3061. That in the Lord there is a Trine: the Divine Itself, the Divine Human, and the Holy which proceeds, and these are a one. Refs.

— . That all the Trine in the Lord is Jehovah. Refs.

3241³. The celestial perceive that (this Trine) is not three, but one; but the spiritual remain in the idea of three, yet want to think that they are One.

3704^e. They who have been born within the Church are (there) taught that the whole Trine is in the Lord.

—⁷. That the whole Trine is in the Lord, is known in the Christian world; but still, in the other life, the Lord is little thought of . . .

4766². If this Divine truth, that the Lord's Human is Divine, is not received, it necessarily follows that a Trine is to be adored, and not one . . . Is the Church anything where a Trine is adored . . . that is, where three are worshipped equally?

—³. But if the Lord alone, in whom is the perfect Trine, is adored . . . then there is the Christian Church. Ill.

5110^e. The perfect Trine in the Lord. Ex. 6993, Ex. 7005, Ex.

7086. For in the Lord is the Trinity.

9303^d. The ideas of the Angels concerning the Trine, etc. differ altogether from those of the men of the Church, because the ideas of (the former) are founded upon One, whereas those of (the latter) are founded upon three. The Angels think that there is one God, and He the Lord, and that the Human is the Divine Itself in a form, and that the Holy which proceeds from Him is the Holy Spirit; thus that there is a Trine, but still a One. (This ex. by the Trine which exists in an Angel.)

9866. 'One row'=a trine therein, as a one. Ex.

— . The three Heavens are a one in ultimates . . . This originates from the Divine itself, in which there is a Trine; namely, the Divine Itself, the Divine Human, and the Divine which proceeds, and these are a one. This Divine Trine and One itself is the Lord.

10617. As the Divine of the Lord is a Trine, namely, the Divine Itself, called 'the Father'; the Divine Human, called 'the Son'; and the proceeding Divine, called 'the Holy Spirit,' it is therefore said here, 'Jehovah, Jehovah, God.' Ex.

10736. When they explore the idea of their thought, it is presented as a Trine not continuous, but discrete. Ex.

—². The preacher presented this trinal one as invisible.

10738². Such an idea concerning what is trine and at the same time one agrees with the angelic idea about the Lord. Ex.

10822. The idea of three in one Person is held when we think that the Father is in the Lord, and that the Holy Spirit proceeds from the Lord. This Trine in the Lord is then the Divine Itself, called 'the Father': the Divine Human, called 'the Son'; and the proceeding Divine, called 'the Holy Spirit.'

10831. That the Trine is in the Lord, namely, the Divine Itself, the Divine Human, and the proceeding Divine, is an arcanum from Heaven, and is for those who will be in the Holy Jerusalem. E.224.

N. 306. That the Trine is in the Lord. (Refs. to passages.)

L. 46². The reason the Lord said they were to baptize 'into the name of the Father, and of the Son, and of the Holy Spirit,' is that the Trine, or Trinity, is in the Lord; for it is the Divine called 'the Father,' the Divine Human called 'the Son,' and the proceeding Divine called 'the Holy Spirit.' Ex. W.146.

—³. That the Trine is in the Lord may be illustrated by comparison with an Angel; for he has soul and body, and also proceeding: that which proceeds from him is himself outside of him.

55 That the doctrine of the Athanasian faith agrees with the truth, provided only that by a Trinity of Persons is meant a Trinity of Person, which is in the Lord. Gen.art. R.961^e.

— . The reason Christians have acknowledged three Divine Persons, and thus as it were three Gods, was that there is a Trine in the Lord, and one is called 'the Father,' the second, 'the Son,' and the third 'the Holy Spirit'; and this Trine is mentioned in the Word in a distinct and separate manner, as are also the soul and body and that which proceeds from them, which yet are one. Ex.

57. The Trinity of Person is as follows: That the Divine of the Lord is the Father, the Divine Human the Son, and the proceeding Divine the Holy Spirit. When this Trinity is understood, then man can think of one God, and can also say One God. Otherwise he cannot but think of three Gods, (as) was seen by Athanasius, and therefore the following words were

inserted . . . As we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so are we forbidden by the Catholic religion to say there are three Gods or three Lords; (which amounts to this: that we must think of three Gods, but must say there is only one.) T.172². E.1103². 1107⁴.

S. 28. Consequently, in every complete Thing there is a **trine**, which is called first, middle, and last; also end, cause, and effect; and also *esse*, *fieri*, and *existere*.

—c. (Thus) in the ultimate, which is the **trine**, is the whole, because in it the prior things are together.

F. 35. It is a universal of faith that God is one in Person and in Essence, in whom is the **Trinity**, and that the Lord is that God. R.67. B.116. T.2.

W. 190. All things which come forth in the world, of which **trinal** dimension is predicated, or which are called composite, consist of discrete degrees. Examps.

209. In every Thing of which anything can be predicated there is a **trine**, which is called end, cause, and effect, and these three are related together according to degrees of height.

P. 123². That there is a **Trine** in one God can be comprehended in the same way as is comprehended the soul and body in an Angel or a man, and the proceeding of life from them; and, as this **Trine** exists solely in the Lord, it follows that conjunction must be with Him.

R. 294². They who had confirmed themselves in a **Trinity** of Persons . . . could not say One God. T.111.

623. The beginning of the Christian Heaven, which acknowledges one God in whom is the **Trinity**, and that the Lord is He. Sig. and Ex.

—'. 'God and the Lamb'=the Lord as to the Divine Itself *a quo*, and as to the Divine Human, and also as to the proceeding Divine; thus the one God in whom is the **Trinity**.

S20. In the spiritual sense of the Word it appears . . . that the Lord Himself is the one God, in whom is the **Trinity**; thus the only God of Heaven and earth.

875⁷. That nothing exists complete and perfect unless it is a **trine**, is taught also by geometry. Ex.

961⁶. The Angels perceived in my thought the common ideas about a **Trinity** of Persons in unity, and their unity in **Trinity**. (Fully quoted under SWEDENBORG.)

962¹². From the deliberations in this Council we have clearly seen . . . that in our Lord Jesus Christ is the Divine **Trinity**, which is, the Divine *a quo* called 'the Father,' the Divine Human called 'the Son,' and the proceeding Divine called 'the Holy Spirit.' Thus there is One God in the Church.

M. 24^o. (The angelic priest) spoke to them about the Divine **Trinity**: that it is in Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily.

S2². That there is one God, in whom is the Divine **Trinity**, and that He is the Lord Jesus Christ, demonstrated. B.43. 117³. T.3.

B. 3. The three creeds which teach a **Trinity**.

32. That there is a Divine **Trinity**. Ill.

39. That the dogmas of that theology appear to be erroneous, after the idea of a **Trinity** of Persons and thence of three Gods has been rejected; and the idea of one God, in whom is the Divine **Trinity**, has been received in its place. Ex.

T. 4^o. When human reason is convinced from the Word and the derivative light, that there is a Divine **Trinity**, and that this is in the Lord God the Saviour Jesus Christ; like the soul, body, and proceeding in man.

23^o. The man who worships one God, in whom is the Divine **Trinity**, and who is thus one Person, becomes more and more alive, and an Angel man.

108². Henceforth all piety which is determined to a divided **Trinity**, and not to a conjoined one (is rejected).

138. All in holy orders who have cherished any just idea about the Lord our Saviour, on their entrance into the Spiritual World . . . are first instructed about the Divine **Trinity** . . .

163. On the Divine **Trinity**. Chapter.

—'. It is necessary to treat of the Divine **Trinity**, which is known in the Christian world, and yet is unknown—for by this alone can a just idea of God be obtained. Ex.

164. That there is a Divine **Trinity**, which is the Father, the Son, and the Holy Spirit. Ill.

165. There is no other way (to understand these passages concerning the **Trinity**) than to go to the Lord God the Saviour, and read the Word under His auspices . . . and then the man will be enlightened . . . But if you do not go to the Lord, though you read the Word a thousand times, and see therein a Divine **Trinity**, and Unity also, you will never understand but that there are three Divine Persons . . . thus three Gods.

166–169. The Father, Son, and Holy Spirit are the three essentials of the one God, which make one, as the soul, body, and operation in man. Ex. . . The soul of the Saviour was from Jehovah the Father . . . the Son whom Mary brought forth is the body of that Divine soul . . . and the operations constitute the third essential. . . That the three essentials, Father, Son, and Holy Spirit, are one in the Lord, like the soul, body, and operation in man, is very evident from the Lord's words. Ill. . . When it is understood that the Divine of the Father which makes the Soul, and the Divine of the Son which makes the Body, and the Divine of the Holy Spirit, or the proceeding Divine, which makes the Operation, are the three essentials of the one God, it falls within the understanding. . . But if these three Divine essentials are called Persons, and to each is attributed His own property; as imputation to the Father, mediation to the Son, and operation to the Holy Spirit, the Divine essence becomes divided. . . Who, then, cannot have a perception of the **Trinity** in the Lord from the **trinity** in every man? Ex. . . Human reason is at this day bound in relation to the Divine **Trinity** . . . when yet the Divine **Trinity** in the

minds of the men of the Church ought to shine like a lamp; since God, in His Trinity, and in the Unity of it, is the all in all the sanctities of Heaven and the Church.

170. That before the world was created there was not this Trinity; but that after the world was created, when God became incarnate, it was provided and made; and, then, in the Lord God the Redeemer and Saviour Jesus Christ. Ex. Can. Holy Spirit i.6.

— The Divine Trinity as recognised in the Christian Church at this day. Ex. . . This is a Trinity of three Gods, and therefore no Divine Trinity. But the Trinity . . . which was made after God became incarnate . . . is a Divine Trinity, because it is of one God.

—². That this Divine Trinity is in the Lord . . . is because the three essentials of one God, which make one essence, are in Him. That in Him is all the fulness of the Godhead. Ill.

171. The Trinity which the present Christian Church has embraced, stated. This Trinity can be conceived of only as a triarchy. (By comparisons.)

172. That a Trinity of Divine Persons from eternity . . . in the ideas of thought is a Trinity of Gods; and that this cannot be abolished by the oral confession of one God. Gen.art.

— That no other Trinity than a Trinity of Gods was understood by those at the Nicene Council (is evident from the Athanasian Creed). And that . . . no other than a Trinity of Gods is understood in the Christian world, is the consequence. Ex. . . But if they had said that the Father has the Divine essence, the Son the Divine essence, and the Holy Spirit the Divine essence, yet that there are not three Divine essences, but that the essence is one and indivisible, then this mystery would be explicable; that is to say when by the Father is understood the Divine *a quo*; by the Son the Divine Human thence; and by the Holy Spirit the proceeding Divine . . . Or if by the Divine of the Father the like is understood as by the soul in man, by the Divine Human the like as by the body of that soul, and by the Holy Spirit the like as by the operation which proceeds from both . . .

173³. In Heaven no one can say Trinity of Persons each of whom is by Himself God . . .

174. That a Trinity of Persons was unknown in the Apostolic Church; but was first broached by the Nicene Council; and from that was introduced into the Roman Catholic Church; and from this into the Churches which were separated from it. Gen.art.

177. That from the Nicene and Athanasian Trinity a faith arose which had perverted the whole Christian Church. Gen.art. 179.

184. That a Trinity of Gods is fixed in the minds of Christians, although from shame they deny it. Ex.

—^e. Yet the Divine Trinity is like a pearl of great price; but, when divided into Persons, it is like the pearl divided into three parts.

185³. A tablet (in the temple of the boreal Spirits) with the inscription: The Divine Trinity, Father, Son, and Holy Spirit, who are one God essentially, but three personally.

— The priest then began a sermon on the Divine Trinity . . .

451. All charity which is not conjoined with faith in one God, in whom is the Divine Trinity, is spurious . . . And so is the charity of many other heresies, such as that of those who deny the Trinity, and therefore approach God the Father only, or the Holy Spirit only, or both, leaving out God the Saviour.

D. 4442. On a sublime idea of the Lord. . . I was let into the sublime idea that (the Divine, the Human, and the Holy of the Lord) are one, which idea cannot be described, being possible only in the other life . . . The Divine was for the celestial; the Human for the rest who are beneath, also Divine, but applicable to them; the proceeding Holy was all the derivative sphere.

5241. The Angels told (the Mohammedans) that in Heaven . . . the Trine which is called the Father, Son, and Holy Spirit is in one Person, namely, in the Lord; and that in Him there is a Trine as there is in an Angel . . . the *esse* of life, which is the inmost and in the world is called the soul from the father; the *existere* of life, which appears in the human form; and the derivative proceeding, which is the sphere of affection or love by which the Angel is perceived by others at a distance. From this an idea may be had about the Trine in the Lord—the inmost which is the *esse* of life is what is called the Father; the *existere* of life is the Human called the Son; and the proceeding is what is called the Holy Spirit. 5513a². 5600². J.(Post.)89.

D. Min. 4623. The most arcane mysteries have their idea remaining after death; for instance, the Trinity. Christians can have no other idea than that of three Gods . . . and it is therefore a matter of the greatest labour to bring back the ideas of Christians to one God, namely, to the Lord, in whom is the whole perfect Trine.

E. 859^e. That only those in truths from good . . . could acknowledge at heart that the Lord is the only God, and that the Trinity is in Him.

956². (Thus) those who are of the Church where the Word is, if they shun evils as sins, see, from the light of Heaven in which they then are . . . the Trine in the Lord.

1025³. In the celestial sense, this commandment involves that the Lord alone is to be acknowledged, and the Trine in Him; namely, the Divine Itself from eternity which is meant by 'the Father'; the Divine Human born in time, which is meant by 'the Son of God'; and the Divine which proceeds from both, which is meant by 'the Holy Spirit.'

1082³. This trine, namely, end, cause, and effect, exists from creation in each Heaven.

1083². As there is a trine, one within another, in every particular of the Word, and this trine is like that of effect, cause, and end, it follows that there are three senses in the Word.

1097². Thought about God the Creator, the Redeemer, and the Enlightener, opens Heaven; for this is the Trine of the one and true God.

[E. 1097]³. Thought about God as a Man, in whom is the Divine **Trine**, namely, that called the Father, Son, and Holy Spirit, alone opens Heaven.

1102. As to the doctrine of the **Trinity** which was written by Athanasius . . . This doctrine leaves a clear idea that there are . . . three unanimous Gods, but an obscure idea that there is one God. Ex. 1103, Ex. 1106².

1106⁴. There is a **Trinity** in God, and also a **Unity**. Ex. . . The **Unity** in which there is a **Trinity**, or the one God in whom there is a **Trine**, does not exist in the Divine called the Father, nor in the Divine called the Holy Spirit, but in the Lord alone. In the Lord alone there is a **Trine**, namely, the Divine called the Father, the Divine Human called the Son, and the proceeding Divine called the Holy Spirit; and this **Trine** is One because it is of one Person, and may be called a **Trine**. In what follows, the agreement with this of all things of the Athanasian doctrine will be seen. 1107², Ex. Ath. 80. 110. 166.

1109². It was of the Divine Providence that everything of the Athanasian doctrine respecting the **Trinity** and respecting the Lord, is the Truth . . . when, instead of three Persons, there is understood one Person in whom is the **Trinity** . . . For, at that time, unless they had received a **Trinity** of Persons, they would have become either Arians or Socinians. Ex.

1111². That there is in the Lord a **Trine**—the Divine Itself called the Father, the Divine Human called the Son, and the proceeding Divine called the Holy Spirit—shown from the Word, from the Divine essence, and from Heaven.

—³. One Divine by itself is not possible; there must be a **Trine**. This **Trine** is *esse*, *existere*, and *procedere*. Ex.

—⁴. The Divine **Trine** . . . in Heaven, is as follows. The Divine called the Father, and the Divine Human called the Son, appear before the Angels as a Sun; and the derivative proceeding Divine, as light united to heat; the light is Divine truth, and the heat Divine good. Thus the Divine called the Father is the Divine *Esse*; the Divine Human called the Son is the Divine *Existere* from that *Esse*; and the Divine 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 there as a Sun.

1112³. What **Trine** had God before the Lord assumed the Human? . . . God, then, was in like manner a Man, and had a Divine, a Divine Human, and a proceeding Divine; that is, a Divine *Esse*, a Divine *Existere*, and a Divine *Procedere* . . . but the Divine Human was not then Divine down to ultimates. Ex.

Ath. 14. There is therefore a **Trinity**, or **Trine**, or **Trinne**, in the Lord: the Divine itself . . . the Divine Human . . . and the proceeding Divine. 35.

169. If you think that the substance or essence is what is called Person, there necessarily results one Person and the **Trine** in that; thus **Unity** in **Trinity** and **Trinity** in **Unity**.

De Just. 61. On the **Trinity** of Persons from the Athanasian Creed, before Calvin.

Can. Holy Spirit i. 10. Enlightened reason, by means of Holy Scripture, perceives . . . that there is a **Trinity** of Person, which is a **Trinity** of God; but not a **Trinity** of Persons, because this is a **Trinity** of Gods.

Part v. On the Divine **Trinity**.

1. The idea of the common people about the Divine **Trinity**, is that God the Father sits on high, with His Son at His right hand, and they send the Holy Spirit to men.

2. The idea of the clergy about the **Trinity**, is that there are three Persons, each of whom is God and Lord, and that the three have one and the same essence.

3. The idea of the wise among the clergy, is that there are three communicable properties and qualities, and that the incommunicable ones are meant by the three Persons.

5. From a **Trinity** of Persons there inevitably follows a **Trinity** of Gods.

6. If God is one, a **Trinity** of God is necessary, and thus a **Trinity** of Person. 7.

i. That there is a Divine **Trinity**; namely, Father, Son, and Holy Spirit. Chapter.

3. The **Trinity** of God could not be known except from revelation. Ex.

4. The **Trinity** of God did not exist actually until the Son of God . . . had been born; and not before was there a **Unity** in **Trinity**, and a **Trinity** in **Unity**.

5. The salvation of the human race depends upon the **Trinity** of God, which is at the same time the **Unity**.

6. By a **Trinity** of God which is at the same time a **Unity** is meant the Divine **Trinity** in one Person.

7. The Lord . . . taught that there is a Divine **Trinity**. III.

ii. 1. The Divine **Trinity** . . . cannot possibly be comprehended by anyone, except as the soul, body, and proceeding operation with man; consequently, except the Divine Itself called the Father is the soul; the Human called the Son is the body of the soul; and the Holy Spirit is the proceeding operation.

3. Therefore he who Knows the union of the soul and the body, and the derivative operation, Knows the **Trinity** and at the same time the **Unity** of God, in a kind of shadow. (Fully ex.)

iii. That before the world was created there was no **Trinity** of God. Chapter.

3^o. From this it follows that a **Trinity** from eternity was not a real **Trinity**, but an ideal one; and still more so a **Trinity** of Persons. 5, Ex.

iv. That the **Trinity** of God was made after the world was created; and, actually, in the fulness of time; and, then, in God Incarnate . . .

v. That the **Trinity** of Persons in the Divinity is from the Nicene Council, and was thence in the Catholic Church, and after it: it is therefore to be called the Nicene **Trinity**. But that the **Trinity** of

God in one Person, the Lord God the Saviour, is from Christ Himself, and was thence in the Apostolic Church; and it is therefore to be called the Christian **Trinity**. And that this **Trinity** of God is the **Trinity** of the New Church. Chapter.

4. From these three Creeds it is evident that two **Trinities** have been handed down: one which existed before the world was created . . . in the Nicene and Athanasian Creeds, and one which existed after it, in the Apostolic Creed . . .

5. These two **Trinities** differ as much from each other as do the evening and the morning . . .

6. That the Divine **Trinity** is in the Lord God the Saviour Jesus Christ is taught by Himself. III.

viii. That the confirmation of a **Trinity** of Persons, each of whom is God from eternity . . . has falsified the whole Word. Chapter.

Coro. 17. It is known that for anything to be perfect there must be a **trine** in just order, one under another, and an intercedent communication, and that this **trine** must make a one . . . Such a **trine** is man (consisting of head, body, and feet): Every kingdom imitates a man in this respect (consisting of king, officials, and country people). In like manner in the Church, a *primus infulatus*, leaders of the parish, and *glauens* under them.

—². As every perfect thing must be a **trine**, in order that it may be a one [and] be held together in coherence, therefore each world . . . consists of three atmospheres . . .

39. As every Church is **trinal**, celestial, spiritual, and natural . . .

49. It was the Lord our Saviour who appeared to Abraham in His Divine **Trinity**, which was represented by the three Angels; for the Lord said, 'Abraham rejoiced to see My day . . . ' Further ex.

Inv. 53. When the Divine **Trinity** is believed to be divided into three Persons, how can the metaphysical term Essence make one out of the three? when the properties of each Person are diverse . . .

Q. iii. Was there not always a **Trinity** in the Divine nature, to be understood in this manner: namely, Divine Love, Divine Wisdom, and the Quickening Spirit, or Holy Proceeding? *Answer.* The Divine **Trinity** in one Person is to be understood as soul, body, and proceeding operation, which together constitute one essence, for the one is from the other, consequently the one belongs to the other. There is a similar **Trinity** in every individual man, which together constitutes one person, namely, the soul, body, and proceeding operation. But in man this **trinity** is finite . . . whereas in the Lord the **Trinity** is infinite, and thus Divine, for the Lord is life itself even with respect to His Human.

vii. May not the **Trinity** be properly said to be one and the same Lord under three characters, distinctions of office, or relations towards man; namely, as Creator, Redeemer, and Sanctifier . . .? *Answer.* The most holy **Trinity** in one Person is to be apprehended as the Divine Esse, the Divine Human, and the Divine

Proceeding, and thus as soul, body, and the operation thence proceeding . . . As productions from these, follow in their order, creation, redemption, and regeneration; for creation is the attribute of the Divine Esse; redemption is the attribute of the Divine Human from the Divine Esse; and regeneration is the attribute of the Holy Spirit . . .

Tripartite. *Tripartitus.*

Tripartition. *Tripartitio.*

A. 9992. The tripartition of Heaven.

9993². Each Kingdom in the Heavens is tripartite. Ex.

H. 29. Hence, from the necessity of order, Heaven is tripartite.

D. 5549. This external, also, is tripartite. Ex.

Tripersonate. *Triumpersonatus.* T.133².

Triple. *Triplex.*

Triplicate. *Triplicatus.*

Triplication. *Triplicatio.*

Triplicity. *Triplitas.*

Triplicate, To. *Triplicare.*

A. 4154. The goods and truths of the internal man are of triple degree . . . (Those) of the external man are also of triple degree.

10217⁸. The triplication of the number six involves the end.

H. 586. Most of the Hells are triplicate.

W. 190^e. Compaginations and conglobations in triple order.

203^e. In a triplicate ratio. P.34².

212. In a triplicate series.

235. The triple ascent of the degrees of height.

245. Forms in a triple order, or of three degrees.

R. 247. The triplication involves all the Holy in Himself alone.

416. The triplication makes the superlative. Ex.

610. Triplication completes.

M. 484. On triplicate adultery.

T. 147. A duplicity and a triplicity in every created thing. Ex.

E. 847. That all these things may be signified to the full, the number is triplicated; and by the triplication the number 666 arises. For by 'what is triplicate' is signified completeness and fulness from beginning to end.

Tripod. *Tripos.* T.17^e. 165².

Trismegistus. *Trismegistus.* D.6083.

Triturate. Under **THRESH**.

Triune. *Triunus.*

L. 19. The Triune God can then be thought of from the understanding, and not before.

R. 490^e. A Trinal or Triune God is not one God when the Trinal and Triune is in three Persons; but He in whom the Trinal and Triune is in one Person, He is the One God.

T. 135. They replied, We think of three Gods from our idea about the Triune God.

163. The Triune God has thus been treated of.

627. Faith, imputation, and the merit of Christ, in the present Church, may be called a Triune; for if one of the three were taken away, modern theology would become nothing.

E. 1106^d. See TRINITY, here. Ath. 14.

Trojan. *Trojanus*.

A. 2762^d. The Trojan horse signified a contrivance from their understanding for destroying walls. W.H.4.

Troop. *Turma*.

A. 3268^t. 'The travelling companies of Dedanites' (Is.xxi.13)=those who are in Knowledges.

3934. 'A troop cometh' (Gen.xxx.11)=in the supreme sense, Omnipotence and Omniscience; in the internal sense, the good of faith; in the external, works. For 'a troop,' here, is a multitude; and, when a multitude is predicated of the Lord's Divine, it is an infinite multitude, which is nothing but Omnipotence and Omniscience... That 'a troop'=the good of faith, is from correspondence; for the good of charity corresponds to the Lord's Divine Omnipotence, and the truth of faith to His Omniscience. That 'a troop'=works, is because these correspond to the good of faith; for the good of faith produces works.

6405. 'A troop shall ravage him' (Gen.xlix.19)=that works without judgment will drive away from the truth. Ex.

R. 352. See GAD, here. E.435⁹.

M. 2³. I saw two troops from the north, two from the west, and two from the south... There were six troops, or companies—*cohorts*.

326. They divided themselves into little bands.

T. 159². I saw four troops of Spirits...

160². Spirits like the troops of an army seen on that way.

280. I saw walks... and youths who had gathered there in troops, so many companies—*consortia*.

510. When he sees infernal troops.

680². In armies—regiments, battalions, and companies.

D. Min. 4705. A troop ascended from behind.

E. 193². 'The troop spreading itself without' (Hos.vii.1)=evil casting out good.

242¹⁷. 'The troop of camels' (Is.ix.6)=all who are in the Knowledges of truth and good. 324⁹.

419²¹. Occurs.

Trouble. *Molestia*.

Troublesome. *Molestus*.

See under DISTURB.

A. 1393. Sad and troublesome things are there removed in an instant. Ex.

1509^e. Their sphere injected an irksomeness in doing or thinking serious things. D.2502.

4096². Let him try whether this is troublesome to him, or not.

8670. All the trouble which befell them in the way (Ex.xviii.8)=labour in temptations; for 'trouble'=labour, because it is predicated of temptations.

R. 509. They are looked upon with contempt, dislike, and aversion. Sig.

696. 'They gnawed their tongues for trouble' (Rev.xvi.10)=that they could not endure truths. By 'trouble' is not meant trouble from falsities; for these do not cause them any trouble; but trouble from truths is meant. E.990.

697. 'And blasphemed the God of Heaven for their troubles and for their sores' (ver.11)=that they could not acknowledge the Lord alone to be the God of Heaven and earth, on account of the resistance from interior falsities and evils... By 'troubles' are signified the troubles of acknowledging this; thus resistance from interior falsities; for that which resists is troublesome. 'Troubles' are predicated of falsities. E.992.

D. 1468. In these thin waters they suffer troubles... It is a trouble like that of the veil... But those who confirm Truths suffer no trouble when let in there... but others perceived something very troublesome; who also said that they were now delivered from the trouble, and that the trouble was diminishing. 1469.

1744. There is at the same time insinuated into him a dislike for doing anything real.

1745^e. He at once confessed a most troublesome uneasiness.

2504. Such men cause the greatest trouble to those who labour in the commonwealth. Des.

2505. So that I was kept doing my work with much irksomeness. Ex.

2681. They said they were in such trouble that they could not live.

2771². (Cause) the greatest trouble and unhappiness to them.

2774. Associations formed (here), when the minds are unlike, are very troublesome.

2871. Instead of sweetness, they perceive tedium, and irksomeness.

2966. These also were indignant, or affected with disgust.

3110. This (separation) takes place with great annoyance.

3624. Reflections of thought which create much trouble.

3714. Sirens affected me with great annoyance.

Trough. *Aqualiculum*. A.2310². 3095 (below).

Trough. *Canalis*.

A. 939. Like the vapour from hogs scraped in a trough. D.1292. 1294.

3095. 'She emptied her pitcher into the trough' (Gen. xxiv.20)=the separation of the affection of truth which was being initiated into Divine good. . . 'A *trough-canalis seu aqualiculum*'=the good of truth; for the water in the *trough*=truth; and the *trough* itself, the same as wood, namely, good.

4016. 'He set the rods . . . in the gutters' (Gen. xxx. 38)=further preparation. . . 'The *gutters*'=the good of truth in the Natural. 4030.

6777. 'They filled the troughs' (Ex.ii.16)=enriched the doctrine of charity. . . The reason 'a *trough-canaliculus seu aqualis*'=the doctrine of charity, is that it is a wooden *trough-canalis*, into which water is drawn from a well for flocks to drink.

D. 1017. On those who constitute the province of the duct of the hepatic gall.

3619. Filthy water was seen to flow out of a certain gutter.

True Christian Religion. *Vera Christiana Religio.*

B. 1. The Work called **The True Christian Religion** referred to. 16. 42. 44. 73. T.75^e. 351. 362^e. 485. 791. Coro.18. 21. 22. 28. 39. Inv.11. 32. 39. 43.

Truly. *Reverus.* A.6032^e. —^e.

Trumpet. *Buccina.*

Trumpeter. *Buccinator.*

See under INSTRUMENT, and SOUND-clangere.

A. 424. 'Trumpeters' (Rev.xviii.22)=the goods of faith.

3969¹⁴. 'To sound with the trumpet' is a spiritual expression.

4592¹⁰. 'To sound with the trumpet-buccina et tuba' (Hos.v.8)=to announce that the Intellectual of the Church ('Ephraim') has been desolated.

8802. The trumpet, which was a wind instrument with a loud sound, corresponded to the affection of celestial good. (See JOBEL, here.)

8815. 'The voice of a trumpet exceeding loud' (Ex. xix.16)=the celestial state which was around; for 'the voice,' or 'sound,' of 'a trumpet'=the truth of celestial good; 'voice'=truth; and 'trumpet,' celestial good.

—^e. Truth Divine itself in Heaven is signified by 'voices' and 'lightnings'; but heavenly or angelic truth adjoined to the Divine, which is below or around, is signified by 'the voice of a trumpet.' Ill. 8823.

8915. 'The voice of a trumpet' (Ex.xx.18)=Divine truths from good through Heaven; for 'the voice of a trumpet'=the state of the angelic Heaven which is around the Divine; and also the truth Divine thence.

—^e. 'The voice of a trumpet-tubae seu buccinae' (Matt.xxiv.31)=truth Divine through Heaven in an internal form, and its evangelization. H.1².

H. 1 (m). That 'a trumpet-tuba seu buccina'=Divine truth in Heaven, and revealed from Heaven. Refs.

R. 276. Trumpets and drums corresponded to celestial goods and truths.

792. 'The voice,' or 'sound,' of 'pipers and trumpeters'

(Rev.xviii.22) has relation to celestial affections. Ex. (=the affection of celestial truth and good. —.) E.1185.

E. 273^e. 'The voice of a trumpet'=Divine truth as to revelation.

357. 'He shall sound with the trumpet' (Zech.ix.14)=a manifest perception of good.

417¹⁰. 'A day of the trumpet and of sounding' (Zeph. i.16)=spiritual combat, which is against falsities and evils.

448¹⁵. 'Sound with the trumpet' (Ps.lxxxii.2)=worship.

449⁷. 'To sound the trumpet' (Jer.vi.1)=combat against that Church from the truths which are from good.

502⁸. 'The sound of the trumpet'=Divine truth making glad the heart. Ill.

—⁹. 'To sound with the trumpet' (Zech.ix.14)=to disperse by means of Divine truth.

—¹⁰. As the evil, where gathered together in the Spiritual World, are, by the influx of Divine good and Divine truth, deprived of the truths and goods which they have simulated in externals, and are let into the evils and falsities which they have cherished within, and are thus separated from the good and cast into the Hells; and as, when this is done, there is heard by those at a distance as it were trumpets-buccinae et tubae-sounding, it was therefore commanded among the sons of Israel that they should sound with the trumpets-tubis-for battle. Ill.

654²³. Convocation to the Church by the Lord, is signified by, 'In that day a great trumpet shall be sounded' (Is.xxvii.13). 741¹⁰.

681. 'Trumpet-tuba et buccina'=Divine truth to be revealed, or which has been revealed.

700¹⁶. The sounding of the trumpets by the priests (at Jericho)=the preaching of Divine truth from Divine good. See A.8815².

Trumpet. *Tuba.*

See under TRUMPET-buccina.

A. 4060⁸. 'He shall send forth His Angels with a trumpet and a great voice' (Matt.xxiv.31)=choice by the influx of holy good and of holy truth from the Lord through the Angels. . . 'A trumpet,' and 'a great voice,' =evangelization. E.418⁵.

C. J. 28. (At the Last Judgment) the Lord was seen in a white cloud with Angels, and a sound was heard thence as of trumpets, which was a sign representative of the protection of the Angels of Heaven by the Lord, and of the gathering together of the good from every direction.

R. 37. 'I heard behind me a great voice as of a trumpet' (Rev.i.10)=manifest perception of Divine truth revealed from Heaven. . . It was heard as a trumpet, because, when the Divine truth descends from Heaven, it is sometimes so heard by the Angels of the Ultimate Heaven, and is then manifestly perceived. E.55.

226. 'A voice as of a trumpet speaking with me' (Rev.iv.1)=Divine influx . . . and manifest perception.

(= what is clear and manifest ; for 'a trumpet'= Divine truth manifested and revealed from Heaven. This voice was heard 'as a trumpet speaking,' because it was clearly and manifestly perceived by the Angels. E.262.)

[R.] 391. 'There were given unto them seven trumpets' (Rev. viii. 2) = the exploration and disclosure of the state of the Church and of the derivative life of those who are in faith alone. By 'trumpets' is here signified the same as by 'sounding,' because they sounded with them ; and by 'to sound trumpets' is signified to call together upon solemn occasions, which were various ; here, to explore and disclose the quality of those who are in faith alone, and thus the quality of those who are of the Church of the Reformed at this day. (=influx from them, and the consequent changes of state, and separations. Ex. E.489².) R. 397. 416. 443. E.500.

M. 2. I saw an Angel . . . who had a trumpet in his hand and at his mouth, which he sounded towards the north, the west, and the south. (The effect.)

10. The Angel said, I will sound the trumpet, and hither will come those who have been most renowned for wisdom . . .

42. There was heard from Heaven a voice as of a trumpet, saying . . .

T. 665. One of the elect took a trumpet, and sounded it towards the south, the north, the east, and the west. (The effect.)

E. 55. The reason 'a trumpet-tuba seu buccina'= Divine truth to be revealed from Heaven, is that sometimes Divine truth is so heard when it flows down from the Lord through the Heavens with man ; for it is increased in the descent. Ill. 130⁵.

502. 'To sound with the trumpet'=influx of Divine truth from Heaven, because when Divine truth flows down from Heaven, it is sometimes heard as the sound of a trumpet-buccinae, and as the clang of a trumpet ; and to those who stand below there appear as it were Angels having trumpets.

—³. That 'to sound with trumpets-tubis et buccinis'=the revelation of Divine truth, and the manifestation of it. Ill. (And the consequent changes in the state of the Church. —^e. 531.)

5 M. 19. The trumpets seen in the hands and at the mouths of the Angels, were representations of their speech among themselves from inspiration.

Trunk. Under STOCK.

Trunk. Rostrum.

D. 5896. He was seen to be cast down by the trunk of an elephant.

Trust. Fiducia.

Trust, To. Fidere.

Trustworthy. Fidis.

A. 2982². It is said that the faith itself which saves, is trust ; but this trust is never possible except in the good of life. Without the good of life there is no reception ; and where there is no reception there is no trust, except at some times a certain apparent trust, in sufferings . . . But with those in evil of life, when the crisis

is past, that fallacious trust completely vanishes ; for there is a trust even with the evil. But whoever wants to know the quality of his trust, let him explore in himself the affections, and ends, and also the practices of his life.

3451⁴. For when with such there is confidence or trust in the Lord, which they call faith itself, they are then in the affection of love to the Lord, consequently in good as to the life.

3868^e. Few know that faith is trust and confidence ; and still fewer know that trust or confidence is from charity, and is not possible with anyone who has not lived the life of charity.

4352³. See CONFIDENCE, here. 4500. 7762. 9241.

4532. (Lot there of those who trust in themselves alone.)

5660³. He is in peace, for he trusts in the Lord.

6015². 'To confide in the shadow of Egypt'=to trust in scientifics . . .

6097². The Lord keeps the man in hope and trust, which are the forces of combat from within, whereby the man resists.

6578. 'He spake upon their heart'=trust . . . that nothing of evil should befall them. Ex.

—^e. For trust is of the will, through good ; for genuine trust is possible only with those who are in the good of charity ; and genuine hope is possible only with those who are in the good of faith.

6598. Such therefore trust in others, and speak much from the memory.

7395. That truth Divine is to be trusted in. Sig.

8185². Those who trust in themselves and in their own wisdom in spiritual things. Tr.

8240. 'They believed'=faith and trust . . . for he who has faith has trust also. Trust is of love through faith ; consequently, trust in the Lord is possible only with those who are in love to the Lord and towards the neighbour, because with others there is no faith.

8478². Those have care for the morrow . . . who do not trust in the Divine, but in themselves. Des.

—³. It is quite different with those who trust in the Divine ; these, although they have care for the morrow, still have it not ; for they do not think of the morrow with solicitude, still less with anxiety : they are of unruffled mind whether they enjoy the things they desire, or not, neither do they grieve at loss ; they are content with their lot ; if they become rich they do not set their heart on riches ; if they are exalted to honours, they do not regard themselves as more worthy than others ; if they become poor they are not made sad ; if they are low in rank they are not dejected in mind ; they know that with those who trust in the Divine, all things follow on to a happy state in eternity ; and that the things which befall them in time are conducive to that. (Continued under PROVIDE.)

8480³. Those who trust in the Lord continually receive what is good from Him ; for whatever happens to them, whether it appears prosperous or not, is still good, for it conduces as a means to their eternal happiness.

Whereas those who trust in themselves, continually induce evil on themselves; for whatever happens to them, even although it appears prosperous and happy, is still evil, and thence conduces as a means to their eternal unhappiness. Sig.

871³. They who trust in their Own prudence.

878³. They who trust in their Own intelligence.

1030⁰. To trust in himself, and not in the Divine. Sig.

F. 36. To believe in the Lord is to have trust that He saves; and, as no one can have trust but he who lives well . . . R.67³.

P. 179. There is given them trust that the Lord disposes their lot . . .

R. 886. 'These words are true and trustworthy' (Rev. xxi.5)=that they ought to be believed. 952.

949⁰. By faith in Him is meant trust that He saves; and this trust exists with those who approach Him immediately, and shun evils as sins. With others it is not possible.

T. 344. The Esse of the faith of the New Church is . . . 2. Trust that he who lives well and believes rightly, will be saved by Him.

439. The trust in our Own power in the Things of salvation.

440. These are not in the trust of reward from merit.

514². The trust that he is in Abraham's bosom.

727⁰. Love is not love without trust.

D. 1370. On the penalty of vastation of those who . . . trust in themselves. 1402. 1414.

2563. He who trusts in the Lord, unconsciously obtains all things necessary.

2764. On the sphere of persuasion (acquired by) those who trust in themselves.

6014. Faith (then) becomes trust.

E. 627¹¹. 'Thou art my trust' (Job xxxi. 24)=that he had not confided in himself by believing that there is anything good from himself.

654⁵². Trust in the scientifics of the sensuous man. Sig.

710⁶. 'Thou dost give me trust from my mother's breasts' (Ps. xlii. 9)=that he has been afterwards led and spiritually educated.

781⁹. It is a fallacy that the trust which is called saving faith, accepted without understanding, is spiritual trust. Ex.

805¹³. Thus the trust and confidence of that faith . . . is an empty sound. Ex.

810⁴. By trust and confidence is meant trust and confidence in the Lord, that of pure mercy He will teach man the way, and lead him to Heaven.

Truth. *Verum, Veritas.**

True. *Verus.*

See all through GOOD, especially, and also AFFECTION OF GOOD, CELESTIAL TRUTH, DIVINE TRUTH, EXTERNAL

TRUTH, GOOD OF TRUTH, INTELLECTUAL TRUTH, INTERNAL TRUTH, NATURAL TRUTH, RATIONAL TRUTH, SCIENTIFIC TRUTH, SENSUOUS TRUTH, SPIRITUAL TRUTH, AND TRUTH OF GOOD.

See also under APPEARANCE, DOCTRINE, FAITH, FALSIFY, FALSITY, HEAVENLY MARRIAGE, JUDGE, POWER, AND VERIFY.

See also under BLOOD, BREADTH, GARMENT, GOD, IRON, KING, LAME, LEAF, LIGHT, MALE, MULTITUDE, PEOPLE, ROCK, SEED, SILVER, SON, STONE, THIRST, WATER, WAY, AND WINE.

A. 22. 'Morning'=every state of Truth.

40². Those who will teach the natural man about the Truths of faith. Sig.

55⁰. 'Birds of the heavens'=truths, or intellectual things.

57. 'The herb yielding seed'=all truth which regards use.

110. 'Bdellium and onyx'=the truth of love, and the truth of faith from love.

112. There is never any truth except from faith, thus from the Lord.

129⁰. He should confirm spiritual and celestial Truths by natural Truths, in terms familiar to the learned world.

215. Then the least scruple prevails over a thousand Truths.

393. Dictated not *what* was true; but that it was true.

511. They preferred delectation from truths to delight from uses.

548. The laws of that Kingdom are eternal Truths. 1728. 1775⁰.

597³. The general principles of the Most Ancient Church were heavenly and eternal Truths. Examps.

654. When charity is present . . . then acknowledgment is present, which is the Truth of faith.

724. No truth is holy unless it comes from good. Ex.

794⁰. Nothing is of more importance to man than to know what is true. Ex.

847. Fluctuations between truth and falsity. Sig. and Ex.

863. The second state, when the truths of faith appeared to him. Sig. and Ex.

874⁰. Although what a man thinks be most true, yet so long as it is from what is his Own, it is indeed, in itself, the truth of faith, but it has not the good of faith in it. All truth, in order to be the truth of faith, must have in it the good of faith from the Lord . . .

875². So long as falsities superabound, the truths of faith, however inseminated, cannot take root. Ex.

880. All the truth of faith is rooted by the good of faith . . .

896. On the removal of falsities, the light of the truths of faith. Sig. and Ex.

—. To know Truths, to acknowledge Truths, and to have faith in Truths, are three very different things. Ex.

* *Veritas* is distinguished by a capital T.

[A.] 963. The (punishment of the) veil is for those who, although they see the Truth, do not want to acknowledge it.

986³. For man is born again and receives conscience by means of truths of faith; and therefore the Spirits with man are not permitted to excite falsities.

1077. Conscience is formed through truths of faith. Ex. . . Thus unless there are truths of faith, which the man hears, acknowledges, and believes, he can never have a true conscience; for it is through truths of faith, the Lord operating in charity, that man is regenerated . . . Thus truths of faith are the means by which man may . . . live according to the things which faith teaches. Ex.

1321. That none had truth of doctrine. Sig. and Ex. —. When the worship of self succeeds . . . not only is all truth perverted, but it is abolished, and at last falsity is acknowledged as truth . . . For all the light of Truth is from the Lord. Ex.

1458. Knowledges — *cognitiones* — are celestial and spiritual Truths, which are so many radiations of light in Heaven.

1469. 'Sarai,' as a wife, = truth adjoined to celestial things. Ex. 1489.

— The Celestial has truth in it: the one is inseparable from the other. Ex.

— Scientifics and Knowledges . . . are not truths, or Truths, but are only recipient vessels. Ex.

1470. That truth from a celestial origin is delightful. Sig. and Ex.

1495. The progression is from scientifics to rational truths; then to intellectual truths; and finally to celestial truths. . . If progression is made from scientifics and rational truths to celestial truths without intellectual truths as media, the Celestial is violated. Ex.

1496. Regarded in itself, the truth learned from childhood is nothing but a vessel . . . Truth has no life from itself . . . The Celestial is love and charity; all truth is thence, (therefore) it is nothing but a kind of vessel; and so are truths themselves plainly presented in the other life; truths there are never regarded from truths, but from the life which is in them . . . it is from this that truths become celestial, and are called celestial truths. Hence may be evident what intellectual truth is. Scientific truth* is one thing; rational truth is another; and intellectual truth is another; they succeed one another. Scientific truth is of knowledge; rational truth is scientific truth confirmed by reason; intellectual truth is conjoined with an internal perception that it is so.

1685. Truth — *verum* — is the first thing in combat; for combat is from truth; for from truth it is known what falsity and evil are; and therefore there are no such combats until the man has been imbued with the knowledges and Knowledges of truth and good.

1707³. But by spiritual things, or truths, the Lord inflows with every man.

1723. 'King' = truth.

1728². For Truths condemn everyone to Hell.

* That is, truth in the external memory exclusively.

1802³. They are instructed (there) only in general Truths; and, when they receive these, there are indefinite things which they perceive.

1803². 'Gravel' = truth.

1813². It is a truth of faith, that is, the Truth itself, that the Lord fights (in man).

1832³. These are apparent truths . . . and, as they are not real truths, there is no correspondence; yet the Lord leaves them entire with the man. Ex.

1861³. 'Branch' = Truth.

1911⁶. True because the Lord has said so. 2568¹. 2588².

1928. Truths — *vera* — from scientifics are said to obtain life when they associate themselves with the truths into which inflows the Celestial of love; the very life of truth is thence. There are conjunctions of . . . Truths like those of the Societies in Heaven, to which they also correspond. . . The Truths which have not been conjoined according to the form of the heavenly Societies, have not yet obtained life.

—². The truths of faith never have any life unless the man lives in charity. Ex.

1936⁶. Therefore truths stripped of fallacies and appearances are rejected by the first Rational.

1950². Truth — *verum* — separated from good ('Ishmael'). Des. 1951².

1958. 'Kadesh' = truth, and contentions about truths.

2015¹⁰. For government from truths alone would condemn everyone to Hell.

2046. The celestial love which continually inflows from the Lord, cannot be received except in truths; and therefore man is reformed and regenerated through the Knowledges of truth . . . conscience itself is formed through the truths of faith.

2049. Gentiles can be in truths, but not in truths of faith. (Their truths enum.) But the truths of faith are all doctrinal things about eternal life, the Lord's Kingdom, and the Lord. These cannot be known to them, because they have not the Word. . . When they live in charity, they live in truths, for all truths are of charity . . . They who live in these truths readily imbibe the truths of faith . . . because the truths of faith are the interior truths of charity.

—⁴. (Thus) the truths of faith can never be acknowledged as truths . . . unless they are implanted in charity. Ex.

2053. No pure intellectual truth, that is, truth Divine, is possible with man; but the truths of faith which are in man are appearances of truth, to which fallacies of the senses adjoin themselves, and to these the falsities which are of the cupidities of the love of self and of the world: such are the truths with man. . . But still the Lord conjoins Himself with man in these impure things . . . and thus forms conscience. The truths of conscience are various, being according to everyone's religion. Ex. N. 21⁶.

2063³. When man is being regenerated . . . he proceeds to conjunction with the Lord through truth, that is, through the truths of faith; for no one can be

regenerated except through Knowledges of faith, which are truths. The Lord comes to meet these through good, that is, through charity, and introduces this into the . . . truths of faith; for all truths are vessels recipient of good; and therefore the more genuine the truths are, and the more they are multiplied, the more abundantly can good accept them as vessels, reduce them to order, and at last manifest itself; so that at last the truths do not appear, except in so far as good shines through them. In this way, truth becomes the Celestial Spiritual. Tr.

2069. Truths—*vera*—from conjoined truths and goods. Sig. and Ex. . . They are all truths of the Internal Church, or interior truths of faith.

2078. The spiritual are made rational from truth; the celestial, from good.

2088². The celestial . . . did not perceive good from truth, but from the affection of good. 2144.

—³. But charity is implanted through truth.

2089. For the spiritual, by the truths which appear to them as truths, receive charity from the Lord, and, through this, conscience.

2129². (Truths—*veritates*—combating, heard as a grating noise.)

2146^o. The truths of faith are not holy unless they are from love and charity.

2189². The life of charity . . . is continually growing by means of truths; therefore the more truth there is insinuated, the more is the life of charity perfected; and therefore charity is circumstanced with man according to the quality and the quantity of the truth.

2219⁴. Those in the love of self . . . abominate all the truths of faith; for these are the laws of order themselves in the Lord's Kingdom.

2227. 'Numerous' is predicated of truth.

—^e. Spiritual good is truth.

2234. 'Way' is predicated of truths, because truths lead to good, and proceed from good.

2235. 'Judgment' is predicated of truth. Ill.

2261. It may be supposed that a man cannot but be saved if the truths are full of good. But . . . there are very few truths with man; and if there are any they have no life unless there is good in them; and if there are goods in them, he is saved, but of mercy; for the truths with man are very few; and the good in them has its quality according to the truths and the man's life. Ex.

—². The worst men . . . can learn the truths of faith, and confirm them . . . but still, with them, those truths are dead. The life of truth . . . is solely from the Lord . . . and no one can have part in this who despises others, etc.

—^e. But the case with the truths of faith is that man is regenerated by their means; for they are the veriest recipient vessels of good. Such, therefore, as are the truths, and such as are the goods in the truths, and such as is their conjunction . . . such is the state of blessedness after death.

2268^e. It may be said even of the Angels that they

as it were dwell in man's truths . . . when he lives in love and charity . . .

2269³. Evils cannot be insinuated into truths . . .

2272. Temptations exist not only that man may be confirmed in truths, but also that truths may be more closely conjoined with goods; for the man then fights for truths against falsities.

2280⁶. These (both within and without the Church) although not in the truths of faith, being in good, are in the faculty of receiving the truths of faith in the other life. Ex. 2284^o.

2333. 'Way' = truth.

2335. He wished to judge from truth. Sig. & Ex.

—'. 'Street' = truth. 2336, Ill.

2341. Truth—*verum*—has no communication with falsity. Sig.

2343⁹. Truth—*verum*—can inflow from no other source than the Lord; and it cannot be inseminated except in the good which is from Him.

2348. 'Old men' = confirmed truths. . . 'Boys playing in the streets' = recent truths.

—^e. 'A little one' = the truths which are first born.

2353³. As all the light of truth is from good. 2425³.

2372. To teach truth is the same as to teach what good is; for all truth looks to good.

2374. To inflict violence on truth. Sig. and Ex.

2383⁴. If instructed in truths, they would not only falsify them, but would also defile them with evils. Tr.

2385. They could see no truth which would lead to good. Sig. and Ex.

2388². The truths of faith are the very receiving vessels of good; and they receive good in proportion as the man recedes from evil. (Continued under Good.)

—'. A man can know truth . . . and even be persuaded that it is truth; but still this truth does not live so long as he is in a life of evil. Ex.

2403. The quality of those who are in the truth of faith, and not in the good of life. Ex.

2411. 'Wife' = the truth of faith.

2410⁶. The Church beginning to think and act from truth. Sig.

2429³. For anyone to have truth in himself, he must not only know it, but also acknowledge, and have faith in it; and he then first has truth, because it then affects him, and remains. Ex.

2434^e. Man calls truth whatever favours (his) good.

2439². That truths which in themselves are truths, are with one more true, with another less true, and with some not true at all, and even false, may be evident from almost all things which in themselves are truths; for they are varied according to the affections of the man with whom they are. Examp.

—^e. Thus there is much of truth with those in the affection of good, and less of truth with those in the affection of truth.

[A.] 2447. (Punishments and condemnations) from the laws of order as to **truth**, because they separate themselves from good. Sig. and Ex.

2449. That all **truths** were separated from them. Sig. and Ex.

2454. That **truth** averted itself from good, and looked to doctrinal things. Sig. and Ex. —⁵, Ex.

—⁵. For when doctrine is separated from life, then, as good is devastated . . . **truth** also is devastated, that is, becomes a pillar of salt.

2503. As, with the Lord, all **truth** was from a celestial origin . . .

2516². As the Lord is Doctrine itself, He is called 'the **Truth**,' etc. 2531⁴, Ex.

2520². Without an idea from worldly things, man cannot think at all; and therefore if **truths** were propounded nakedly from a Divine origin they would never be received, but would transcend all his apprehension. Examps.

2524². For the **truth** of the Rational is procured by knowledges and Knowledges . . . Hence there adhere to its **truths** many fallacies from the senses, 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**. (Continued under Good.)

2531⁴. When (this Divine) inflows into man's Rational, it is received according to the **truths** therein, thus variously . . . The more genuine the **truths** are, the more perfectly is the Divine received.

—³. In the Word of the Lord there are **truths** themselves; in its literal sense **truths** which have been accommodated to the apprehension of those who are in external worship; and in its internal sense **truths** accommodated to those who are internal men . . . Hence it is evident how important it is that interior **truths** be known and received. These **truths** may indeed be known, but never received, except by those who are in love or in faith in the Lord. Ex.

2554. Although Divine good is united as by marriage solely to Divine **truth**, it inflows into lower **truths**, and conjoins itself with them, but not as by marriage; for it inflows into rational **truths**, which are only appearances of **truth**, and conjoins itself with them; it inflows even into scientific and sensuous **truths**, which are scarcely anything but fallacies, and conjoins itself with them. Unless it did so, no man could possibly be saved.

2557³. As man is hereditarily in all evil and falsity, if **truths** were to inflow (from within) he would adulterate and falsify them, and therefore it has been provided that nothing of **truth** shall inflow through the internal of man, but only through his external.

2567⁸. For **truths**, regarded in themselves, are more fully servants than their goods are. Sig.

2571². For when a man has become spiritual and celestial, he no longer thinks from **truths**, but from good.

2572³. As the Angels are in love to the Lord and in mutual love, they are also in all **truth**. Ex.

2588⁸. (Thus it is according to order) to enter from **truths** into rational and scientific things; but (contrary to order) to enter from scientific and rational things into **truths**. . . From which it is evident how important it is that **truths** be known and believed; for man is enlightened by **truths**, and is blinded by falsities. Ex.

2669⁹. The **truth** of faith does not make the Church, but it introduces.

2682². Persuasive light induces belief of falsity through **truths**, and a belief of **truth** through falsities. . . The light of **truth** cannot inflow into what is persuasive from proprium.

2682³. To those not being regenerated it makes no difference whether they know **truth**, or do not know it; and also whether what they do know is **truth** or not, provided they can palm off something for **truth**. But those being regenerated think much about doctrine and life . . . and therefore if **truth** is deficient with them . . . they suffer at heart. 2689.

2686⁶. In the other life, **truths** separated from goods appear as darts.

2689. A state of the desolation of **truth**, and also of removal from **truths**, with those who are becoming spiritual. Tr. 2694.

—⁴. The affection of evil and the thought of **truth** never conjoin themselves; where they appear to do so . . . there is the thought of **truth** without the affection of it; and therefore with them **truth** is not **truth**, but only something of sound . . . The worst can know such **truth**, sometimes better than others. With some, too, there is a persuasion of **truth**, of such a nature that no one can know but that it is genuine. Ex. . . This **truth** is such as is the principle with everyone; stronger as the love of self or of the world is stronger: it does indeed attach itself to evil, but does not conjoin itself with it, and it is therefore extirpated in the other life. Whereas with those who are in a life of good, real **truth** has its soil and its heart, and it has its life from the Lord.

2697. For the man of the Spiritual Church seems to be regenerated through the **truths** of faith. . . But no one can ever be regenerated through **truth**, unless there is good with the **truth**; for **truth** without good has no life; and therefore there is no new life through **truth** separated from good.

2698. They who are in internal suffering . . . from the privation of **truth**, are elevated and sustained solely through **truth**. . . With those in the affection of good, the good with them desires good as a hungry man does bread; but with those in the affection of **truth**, the good with them desires **truth** as a thirsty man does water.

2704. Instruction in spiritual things, that is, in **truths**. Sig. and Ex.

2708⁸. **Truth** devastated by scientifics and the derivative reasonings. Sig.

2709. The man of the Spiritual Church defends himself by **truths**, and debates about **truths**. Tr.

2710. The man of the Spiritual Church knows truth only from doctrine.

2715⁴. For the spiritual man does not know what is true from any perception, as the celestial do, but from instruction . . . and when he superadds anything from himself and from thought, then for the most part the Sensuous and its fallacies, and the Rational and its appearances, prevail, and cause him to be scarcely able to acknowledge any pure truth, such as the celestial acknowledge. Nevertheless, in these *quasi* truths the Lord implants good, even if the truths are fallacious, or are appearances of truth; but the good is thus made obscure, being qualified by the truths with which it is conjoined. Ex.

—⁵. For the celestial are in real truth . . . and can see from it indefinite things which belong to that truth.

2718. By truth [here] is meant no other truth than such as (the man of the Spiritual Church) believes to be truth, although, in itself, it be not truth.

—². They who are in the affection of truth, cogitate, search out, and discuss whether this or that is truth . . . and, when they are confirmed that it is truth . . . they cogitate, search out, and discuss what it is. Examps.

2733³. In the other life the Truth does not admit of reasonings . . .

2760². He is called 'True-Verus' (Rev.xix.11) from truth.

2769⁹. That truth condemns, and good saves. Refs.

2781. 'Wild-ass'=truth separated from good.

2799²¹. Combating truth is represented by sharp-pointed things . . . but truth with good is rounded and gentle.

2803. For the conception and birth of truth are from good. Sig. and Ex.

2826³. 'Truth-*veritas*' (Jos.xxiv.14)=is predicated of the truth of faith.

—⁷. 'The law of Truth' (Mal.ii.6)=the truth of this good.

2832. For the more anyone consults natural scientifics . . . as to the truths of faith, the more he loses the light of truth, and, with the light, the life also of truth. Sig. and Ex.

—⁸. That there is no truth but what is from good. Refs.

2851⁷. 'Gladness' is predicated of truth; 'joy' of good.

2861. Man is made spiritual through truths of faith conjoined with good of life. The gentiles . . . although in the good of charity, are not truly spiritual until they have been instructed in the truths of faith.

2863². That there are truths among the gentiles. Enum.

—³. These and many other truths are among the gentiles, and conjoin themselves with the good which they have from the Lord, from the conjunction of which they are in a state to receive still more truths, because one truth acknowledges another, and they easily consociate, for there is a connection of Truths, and a relationship

between them. Hence those who have been in good in the world, easily receive the truths of faith in the other life. Tr.

2875. Good of life . . . is insinuated by an internal way . . . but truth of doctrine by an external way, into the memory, whence it is called forth by the Lord in His own time . . . and is conjoined with the affection of good.

2904². The truth which is not from Him is not truth. Ill.

2908. Night as to the truths of faith. Sig. and Ex. 2910.

2909. 'Kirjath-arba'=the Church as to truth.

2921⁶. The Lord is called 'Master' as to truth.

2930³. 'Judgment' is predicated of truths; 'justice' of good.

—⁴. 'Soul thirsting for drink'=a longing for truth.

2937. Redemption through truth. Sig. and Ex. 2954.

2954². The understanding of good is what is principally called truth, and indeed the truth of faith.

2967³. 'Silver, iron, tin, and lead'=truths in their order down to the ultimate ones, which are sensuous.

3024⁷. That evil and truth are not to be conjoined; for thence comes profanation. Sig. 3033, Ex.

3033². In this way, truth is deprived of all the essence of truth.

3040⁶. For genuine truth comes successively, and is substituted in place of former things which were not truths in themselves, but only means leading to genuine truth.

3049. For truth, in itself, is good, because from good: truth is the form of good; that is, when good is formed so as to be intellectually perceived, it is called truth.

3057⁴. There inflows through the Rational as it were a dictate that this is true, and that is not true; but in this way—that it is true because it is in agreement with the disposition of the general things; and that it is not true because it is in disagreement: there is no other influx as to truths.

3058⁹. Those who desire to know truths (merely) to know them. Sig.

3066². No one is ever instructed through truths, but through affections of truth. Ex.

3068. For every scientific is a vessel of truth, and every truth is a vessel of good. 3079. 3083.

3074. How truth appears through scientifics, and is elevated by them out of the natural man into the rational. Tr.

3077. For truth is not truth unless it has life, and its life is affection.

3079. Receptions of truth. Sig. and Ex.

—⁴. 'Empty vessels'=Knowledges in which there is no truth; and truths in which there is no good.

3084. (Scientific, truth, and good, the same as the Natural, the Spiritual, and the Celestial.)

—⁵. Then truths are elevated out of the natural man into the rational. 3085².

[A.] 3090. The reciprocity of **truth** when it is to be conjoined with good. Sig. and Ex. . . On the part of good there is will, and on the part of **truth**, consent.

3094^e. The first enlightenment of **truth** by good, and of good through **truth**. Tr.

3096. 'A fountain' is mentioned when purer and higher **truth** is treated of; 'a well,' when **truth** not so pure, and lower. . . Natural **truth** is lower **truth**.

3098. For illustration (or enlightenment) is through **truths**, and according to **truths**.

— . The first initiation of **truth** into good is here treated of.

—². But **truth** itself inflows . . . by an external way into the Natural; the rise of **truth** is thence . . . but the conjunction of good and **truth** is . . . in the Rational, and therefore **truth** is called forth . . . from the natural sphere into the spiritual one; for the **truth** which is to be conjoined with good is spiritual. Tr. (Continued under Good, at 3101.)

3102². The case is this: Every **truth** which is elevated out of the natural man, that is, out of the scientifics, that is, the Knowledge and doctrinals (there) into the rational man . . . has first to be acknowledged as to whether it agrees with the good there; if so, it is received; if not, it is rejected. There are many apparent **truths** in one company, but only those are conjoined which acknowledge the good there.

3104². 'Weight' is predicated of good; 'measure,' of **truth**. Ill.

3105. 'Bracelets' = **truth**.

3111². The **truth** which is to be initiated and conjoined with good derives its origin from no other source (than innocence and charity). . . Within the Church, those who have not something of innocence and charity, however much they may know **truth** . . . never acknowledge it at heart. And outside the Church . . . none receive it in the other life than those who are in innocence and live in mutual charity; for innocence and charity make the soil in which the seeds of **truth** can take root and grow.

3116. In these three verses it treats of the exploration of the **truth** which is to be initiated into and thus conjoined with good, and this as to what origin it comes from; for everything depends upon the origin. Ex.

3121. '(Who hath not forsaken) His **Truth** from my lord' (Gen.xxiv.27)=the influx of charity from the Divine; for '**Truth**'=charity. In the proper sense, '**Truth**'=the same as 'faith'; and in the Hebrew 'faith' is expressed by some such word, so that what is called '**Truth**' in the Old Testament is called 'faith' in the New . . . Hence it is evident that **Truth**, or faith, in the internal sense, is the same as charity . . . or, what is the same, that all **truth**, in the internal sense, is good. (Continued under Good.) 3122, Ex. 3157. 4254.

3122. See MERCY, here.

— . For the celestial never thought about the things of faith, or of **truth**. Ex.

3125^e. In these two verses it has treated of the perception of the quality and source of **truth**; and at the same time of joy on account of it.

3128². For all good inflows by an internal way into the Rational, and through it down into the sensuous Scientific . . . and by illustration there causes **truths** to be seen; and the **truths** are called forth thence, and put off their natural form, and are conjoined with good in the Rational, and at the same time make the man rational, and at last spiritual. Tr. (Further ex. under ENLIGHTEN.)

3131. The desire of the affection of good towards the **truth** which was to be initiated into **truth** Divine. Sig. and Ex.

—³. For all **truth** in its first infancy is not **truth**, but is that which is apparent of **truth**; but in process of time it puts off the appearance, and puts on the essence, of **truth**. Examp.

—^e. Thus the fallacies and appearances, which, in the time of ignorance, are the **truths**, are dissipated.

3145. Without freedom there is never any production of **truth** in the natural man, nor any calling forth therefrom into the rational, and conjunction with good there. . . Unless **truth** is learned from affection, thus in freedom, it is not implanted. 3146.

3158^e. (Thus) the **truth** of faith never becomes man's until it has been received by the will, that is, initiated and conjoined with the good there.

3161². When **truths** have been conjoined with good, they are no longer of knowledge, but of life; for the man then no longer learns from **truths** how to live, but he lives from them, and thus **truths** are appropriated to him, and become of the will.

3167. The Church is called 'mother' from **truth**.

3175. Man is never born into any **truth**, not even into natural **truth**, as that he should not steal, etc.; still less is he born into any spiritual **truth**, as that there is a God, etc.

—². (Thus) man must learn all **truth**, and this by an external way . . . and (have it) implanted in his memory. But so long as **truth** is there only, it is only knowledge. In order that **truth** may imbue the man, it must be called forth thence, and be conveyed more towards the interiors. (Continued under Good.)

—³. But **truth** cannot be separated from the natural man . . . without difficulty; for . . . so long as the fallacies, cupidities, and persuasions are there, and adjoin themselves to **truth**, the natural man detains **truth** with himself. Sig. . . The reason is that he places **truth** in doubt, and reasons about it. But as soon as the cupidities, etc. are being separated by the Lord, and the man begins, from good, to be averse to reasonings against **truth**, and to laugh at doubts, then **truth** is in a state to depart from the Natural, and to be elevated into the Rational, and to put on the state of good, for then **truth** becomes of good, and has life. Examps.

—^e. These **truths** can never be believed, unless the man is in good. Good is that which apprehends; for through good the Lord inflows with wisdom.

3186. Goods are not fructified, and **truths** are not multiplied, with man, until there is the conjunction of **truth** and good in his Rational . . .

3190. When **truth** is elevated out of the Natural into

the Rational, it is taken out of the sphere of worldly into that of heavenly light. Ex.

3203². All **truth**, in its first age, is of knowledge, but as it advances it becomes of life. Ex.

—³. The man then no longer acts from **truth**, but from good. Ex.

3207. Appearances of **truth**. Sig. and Ex.

—². Good itself is holy, because it is the Divine which proceeds from the Lord, and it inflows through a higher way or door into man; but **truth**, in so far as its origin is concerned, is not holy, because it inflows by a lower way or door, and at first is of the natural man; but when it is elevated thence towards the rational man, it is purified by degrees; and, at the first sight of the affection of good, it is separated from scientifics, and puts on the appearances of **truth**, and thus comes near to good. . . . (But after conjunction with good,) **truth** no longer looks at good from appearances, but it is looked at from good apart from them.

—³. But neither with man nor Angel are any **truths** ever pure, that is, without appearances; all and each are appearances of **truth**; but still they are accepted by the Lord as **truths**, if good is in them. To the Lord alone belong pure **truths**. (Continued under APPEARANCE.)

—⁵. It is an appearance that man is reformed and regenerated through the **truth** of faith; it is through the good of faith. . . .

— . It is also an appearance that **truth** gives to perceive what good is, because it teaches; it is good which gives to **truth** to perceive; for good is the soul, or life, of **truth**. (Continued under GOOD.)

3209². The **truth** (in the Lord) which was to be elevated out of the Natural, was not Divine, until it was conjoined with the Divine good of the Rational. 3210².

3210. The sanctuary of **truth** in the Divine Human. Sig. and Ex.

3236. The husband represents good, because it is in the first place; and the wife, **truth**, because it is in the second place.

—². The spiritual **truth** adjoined to that good is what is called the **truth** of faith. . . . But in order that it may be the **truth** of faith, or faith, to the spiritual man, it must come from the new understanding. . . .

3240. The good the celestial have is of love to the Lord, and the **truth** is of love towards the neighbour; but the good the spiritual have is of charity towards the neighbour, and the **truth** is of faith, in so far as it is doctrine concerning charity.

— . In each Kingdom. . . . there are those who are more in good, and those who are more in **truth**; and hence come the derivations of good, and the derivations of **truth**. The derivations of good in the Spiritual Kingdom are represented by 'the sons of Jokshan,' and the derivations of **truth** there, by 'the sons of Midian.' Ill.

3241². In the Lord's Kingdom there are innumerable varieties as to goods and **truths**. Ex.

—³. Those of the Spiritual Church. . . . acknowledge as **truths** the things they have learned, and are therefore continually in dispute about them, and reason whether it is so, and each person calls that **truth** which is of his Church; from this come so many differences.

3242. With those who are in the **truth** of faith the case is this. . . . They who are in the **truth** of faith, that is, who profess faith, and call it essential, because they have so learned, and yet are in the good of life. . . . are in the Lord's Spiritual Kingdom, (and are here represented by 'Midian'). Ill.

—³. 'Midian' = those in the **truth** of simple good.

3246². For the celestial, because they are from the marriage itself of good and **truth**, have good and the derivative **truth**; and therefore they never search out what is true, but perceive it from good; nor have they any further discourse about **truth** than to say that it is so, according to Matt. v. 37. But the spiritual, because they are from a compact not so conjugal, do not know what is true from any perception, but they call that **truth** which has been told them to be **truth** by their parents and teachers; and therefore with 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. Hence it is that the spiritual are here called 'the sons of the concubines.'

3263². The Lord's Spiritual Church. . . . exists also with those who have not the Word, and who are therefore quite ignorant of the Lord, and consequently do not know any **truths** of faith; for all **truths** of faith regard the Lord. . . . for there are many among them who know from rational lumen that there is one God; that He created all things; and that He preserves all things; also that all that is good is from Him; consequently all that is true; and that likeness to Him makes man blessed; and who, moreover, live according to their religiosity, in love to that God, and in charity towards the neighbour. . . . (Continued under GOOD.)

3267². The Lord's Spiritual Church is spread through the whole world, and everywhere varies as to things of belief, or the **truths** of faith. . . . The Spiritual Kingdom in the Heavens is also such. Ex.

—². He who is in charity, that is, lives in good, receives from the Lord such **truths** as agree with his good; and the gentiles receive such as can be bent in the other life into **truths** of faith. (Continued under GOOD.)

3268². Those not in **truth**, because not in good. Sig.

—⁷. 'Kedar' = those in simple **truth**.

3271. For the gentiles have no **truths** of faith, but have rational and natural **truth**; and these **truths** are called 'castles' when the **truths** of faith are called 'cities.'

3289. The struggle as to the priority of good and **truth**. (See under GOOD here, and in many subsequent extracts.)

3295. That at first **truth** shall be superior to the good of **truth**. Sig. and Ex. . . . The good of **truth** is good which comes forth from **truth**, and in its first coming forth it is **truth**; but it is called good, because it appears as good. (Continued under GOOD.) Examp. 3296, Sig. and Ex.

3298. With good, and **truth**, the case is the same as with offspring, in that they are conceived, are in the womb, are born, and afterwards grow to maturity. Sig. 3308.

[A.] 3299. That both the good and the truth of the Natural are conceived together. ('Twins'). Ex.

3303^r. For the state of the celestial man is that he is in good, and from good knows all truths, and never thinks and speaks from truths about good, and still less from scientifics. Moreover, celestial men are such that before they put off that state, they are in a Natural so strong as to truth that they can combat with the Hells; for it is truth that combats, and never good, as the Hells cannot make even a distant approach to good. (Sig. by the NAZARITE.)

—7. That truth is represented by 'white,' and good by 'red.' Ex.

3309. 'Hunting' = truths themselves; but truths which are of the natural man from which are goods.

3310². 'A stony place' = truth which has no root in good.

—4. So with spiritual truths, which are called doctrinals, and are still more interior precepts; for doctrinals are the interior truths which belong to the natural man. . . . Doctrinal truths are founded upon scientific truths . . . and scientific truths are founded upon sensuous truths. Sig. and Ex.

3318². These vessels in the rational, and in the natural man, are what are called truths, (which) in themselves are nothing but perceptions of the variations of the form of those vessels, and of the changes of state according to which the variations come forth, which take place in the most subtle substances, in ways inexpressible. Good itself, which has life from the Lord . . . is what inflows and disposes. Further ex.

3321. Man's Rational receives truths before his Natural. Ex.

—2. For the internal man can see truths, and also will them; but the external refuses assent. Ex. . . . There are also cupidities . . . and the things which favour them he calls truths.

3322². To have dominion over truths is said when they are subordinated to good; before this they are called 'enemies.' Ex.

3357. (Appearances of truth fully ex. here, and in many closely following extracts, under APPEARANCE.)

3385^e. Everyone is permitted to believe truths as he apprehends them; otherwise there would be no reception, because no acknowledgment.

3388. It here treats of those who are in doctrinals of faith, and who have no perception of truth from good, but only a conscience of truth from having been so taught. With such the first of confirmation of truth is that it is called Divine . . . But still what is stated must be adapted to their apprehension. Ex.

3390. That when the Divine good had been there for some time, truth was received. Sig.

3398². The profanation of truth. Sig. and Ex.

3402. Truth-*verum*—is here mentioned in the first place, and good in the second, because it treats of those who are in the Spiritual Church, who can adulterate and even profane truth, but not good.

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

3409. 'Service' = all that which is beneath, which is subordinate, and which obeys; thus truth, because this is from good, and ministers to good.

3412. That those in the knowledge of Knowledges did not want to know interior truths. Sig. and Ex.

3413. That those who are not in life, but in doctrine, obliterate interior truths by earthly loves. Sig. and Ex.

3415. That they could not endure interior truths because of the Divine in them. Sig. and Ex.

3416. That the Lord left interior truths. Sig. and Ex.

3417. That the Lord disposed truths, so that they might be adapted to the apprehension and genius of those who are not so much in life, but in the doctrinals of faith. Sig. and Ex.

3419. That the Lord opened those truths which were with the Ancients. Sig. and Ex.

3420. That those who were in the mere knowledge of Knowledges denied these truths. Sig. and Ex.

3431. [Passage] to still lower or more exterior truths . . . which are those that appear in the literal sense. Sig. and Ex. 3432, Sig. and Ex.

3433. 'He called the name (of this well) Rehoboth' = the quality thence as to truth. . . 'Rehoboth' = truths, because it means 'breadths,' which = truths.

3434. Increments of truth thence. Sig. and Ex.

3436². He who is in simple good, and believes the Word simply, according to its literal sense, is gifted with the faculty of perceiving truths when he is instructed in the other life; and in the meantime the few truths which are with him are vivified by charity and innocence; and, when these are in them, then the falsities which had infused themselves . . . are not hurtful, for they are adjoined to good . . . But the case is different with those not in the good of life . . .

3451³. In this case he is not in truth as to doctrine, but still he is in truth as to life.

3459. Such are in the good of truth; for they draw from the Word nothing but what is of faith, thus what is of truth, and scarcely see what is of good, thus what is of life. Ex.

—2. 'Covenant' is predicated of good; and 'oath,' of truth.

3464. That in the doctrinals were interior truths. Sig. and Ex.

3465. The conjunction or confirmed truth by doctrinals. Sig. and Ex.

— It is called the conjunction of confirmed truth, when interior truths conjoin themselves with exterior truths, which are doctrinals from the literal sense.

3470². (Meanwhile) there are at first adjoined to the man truths from another source than genuine truth itself, which are such that they do not adhere, but only serve as means of introducing genuine truths; and, when these have been introduced, the truths not genuine are separated. Ex. —4.

3471². For when truths are introduced into natural good, they at first cause suffering, because they weigh on the conscience, and induce anxieties; for there are

concupiscences present against which spiritual truth combats. Sig.

3508. The endeavour of the affection of good to procure truth. Sig. and Ex. . . For it is according to order that regeneration should be accomplished through truth, that is, through the Knowledges of good and truth; for without them the Natural cannot be enlightened . . . The vessels which receive good and truth from the Rational are the truths themselves of the Natural, which are nothing else than scientifics, Knowledges, and doctrinals.

3512. For truths are introduced into the Natural by what is pleasing to it; and those not so introduced do not inhere, and so are not conjoined with the Rational by correspondence. Moreover, truths, like all other scientifics, have their place in the memory of the natural man according to the delights which introduced them. Ex.

3521^e. That truth from domestic good is not appropriated. See 3540.

3538². When the Rational acts from . . . good through . . . truth, the rational mind is called one house . . . Good is signified by the husband, and truth by the wife; for, when there is one house, good is the all therein, and truth, being of good, is also good.

3540. 'Skirts' = external truths.

—². That companions are not to be defrauded of external truths, which are the doctrinals and rituals according to which they live. Sig.

3542. That disjoining truth should not appear. Sig. and Ex.

— . 'Smoothness' is predicated of truth.

3548. A state of perception from the presence of this truth (which) in the external form appears like good and the truth of good. Sig. and Ex.

3550. For the truth appertaining to man before he is regenerated is believed to be good itself. They who have perception know that it is not good; but truth under the form of good. But they who have not perception know no otherwise than that it is good.

3556. The Providence is that good and the derivative truths are so disposed in order with man while he is being regenerated, that they should outwardly appear as if they were genuine good and the derivative genuine truths, when yet they are . . . domestic good and the derivative truths; serving only for the regenerating of man, thus for introducing goods and truths of a grosser nature.

3563. 'Voice' is predicated of truth.

— . All the power and faculty of truth is from good, although it appears to be from truth.

— . It is according to order for good, which is of the will, to be within; and for truth, which is of the understanding, to be without.

3570⁴. The truths there are circumstanced as are the fibres in the body; for truths are formed from good.

—^e. The goods which are of life (this soul) applies to itself . . . and from them forms truths for itself.

3576². That so long as truth is being conjoined with good, good is, in appearance, made to take a lower place; but that it will be in the prior place; and then there will be a conjunction of the Rational with the good of the Natural, and through it with the truth; and thus truth will come to be of good. Sig.

3577. As from good ground out of which is truth. Sig. and Ex.

3581. That the truths of the Church, which are called spiritual truths; and the truths of good, which are spiritual goods, and are called truths only relatively, for the goods of charity are such truths, [will then be possessed by the regenerate man]. Sig.

— . 'To serve' is predicated of truths.

3582. Concerning the apparent dominion of truth over good, at first. Refs.

3583. The Church is called 'mother' from truth and its affection.

3584. That . . . falsities shall separate themselves from truths: and that truths shall adjoin themselves to all other truths. Sig. and Ex.

3586. The first conjunction is with truth. Sig.

3587^e. When reformation has been accomplished by the ministry of truth, (the good of the Natural) has the dominion. Tr.

3593. In the state before regeneration, truths apparently have the dominion; but in the state after regeneration, truths give place, and good receives the dominion. Refs.

3599². For where there is good there must be truth for it to be anything; all that which is of thought, even with infants, is of truth . . .

3603³. In man's third age . . . he begins to think about use, and then . . . the order is inverted, so that truth is no longer put so much in the first place.

— . But in his fourth age, which is the age of his regeneration, he loves the Word and doctrinals from the Word, that is, truth, for the sake of the good of life . . . and thus good comes to be in the prior place.

3607. The inversion and privation of the life of truth from itself. Sig. and Ex.

—². Thus the privation of the life of truth from itself is not the extinction of truth, but its vivification; for when truth appears to itself to have life from itself, it then has no life, except such life as is in itself not life; but when it is deprived of this, it is gifted with real life, namely, through good from the Lord. 3610.

—³. This appears manifestly from those in the other life: with those who are in truth alone, the ideas appear closed, so that the things of Heaven cannot inflow . . .

3610. The case with respect to the life of truth is this: When they who are in truth, or in the affection of truth, do not live according to the truth which they know . . . there is some delight from the love of self or the love of the world which has adjoined itself to the affection of truth, and which appears as good, when yet it is not good, except as regards the use that truths may thus be introduced and learned . . . When

truth is in this state . . . it is said to have life from itself, which is not life; (for) there is no life in the love of self and of the world.

[A.] 3614. 'Wrath' is predicated of truth; 'anger,' of good.

3659². For all truth whatever has good in it; for truth is not truth unless it is from good; it is from this that it is called truth.

3665². The truths which man learns as a little child are altogether external and corporeal; for he cannot as yet apprehend interior truths. Those truths are nothing but Knowledges of such things as inmosty contain Divine things. . . Such Knowledges can admit interior truths more and more . . . whereas Knowledges which do not contain what is Divine . . . reject interior truths. Sig. and Ex.

3669². Good which is from truth is inverse to good from which is truth: in good which is from truth are those who are being regenerated; whereas the same come into good from which is truth when they are regenerate.

3676². External truth . . . is nothing but Knowledges; for these are the truths which are first of all imbibed, and are also accounted as truths by those who are in the beginning of regeneration. But Knowledges are not in themselves truths, but are so from the Divine things which are in them; and when these shine forth, they then first become truths. In the meantime they are like general vessels, by means of which and in which truths can be received.

3680. For all truths are Knowledges of good: the truths which are not from good, or which do not regard good as the end, are not truths. But in so far as they regard doctrine, they are called Knowledges of truth.

3687. The conjunction of natural good with truth from a Divine origin. Sig. and Ex.

3690. Life is said to be more remote when it is in external truths, and we live according to them, as in infancy. Sig. and Ex.

3699². (Jacob's ladder)=the communication of the truth which is in the lowest place with the truth which is in the highest. Ex.

3701⁶. These confirmatory things (the regenerating man) acknowledges as truths; and they are the truths of his new understanding which flow from the goods of his new will. . . He then sees that the truths of his infancy had been relatively inverted . . . and thus that by the truths of his infancy and childhood the Angels of God had ascended . . . and afterwards, by the truths of his adult age, they descend . . .

3703. 'Father'=good, because it is good from which all things are; and it is truth through which they all come into existence . . . Thus good is like a father, and truth is like a mother. Ex.

3704⁵. For truth is to good as a son to his father; for truth is from good.

3708. 'The north'=truth as yet in obscurity; 'the south'=truth in the light.

3720. 'House of God' is predicated of good; 'temple,' of truth.

—². They who place merit in truths, in that they have believed themselves to know truths better than others, and yet have lived evilly, appear to themselves to cut stones.

3726. Truth=*verum*—is the ultimate of order. Ex. 3727, Ex.

—³. Knowledges and truths are no more abstract Things, (that is) abstracted from the purest substances of the interior man, than sight is abstracted from the eye. Ex.

3727. Man's thought, speech, and action . . . are nothing but truths from good. Ex.

3728. Good is higher or interior; and truth is lower or exterior.

3759. The birth of the four sons of Jacob by Leah, in the supreme sense, = the ascent from external truth to internal good; and, in the representative sense, the state of the Church, which is such that it does not acknowledge and receive the internal truths which are in the Word, but the external truths; and therefore it ascends according to this order: it first has the truth which is said to be of faith; next, practice according to this truth; afterwards charity therefrom; and, lastly, celestial love. These four degrees are signified by Reuben, Simeon, Levi, and Judah. 3860^e.

3762. Elevation to the truths of love. Sig. and Ex.

3778². The truths which appear as truths to the gentiles. Def.

3798². For everyone, from the love in which he is, sees the things which are of that love; and what he sees he calls truths. Ex.

3800. Love towards interior truths. Sig. and Ex.

3804. Acknowledgment through interior truths. Sig. and Ex.

3812³. 'Bones'=truth, or falsity; 'flesh'=good, or evil. Ill.

3819^e. For truths without affection are not truths, because devoid of life.

3820. That affections of external truth are weak as to the understanding. Sig. and Ex.

—². Those in external truths, and those in internal truths, discriminated by examples.

—^e. (This shows) how weak in understanding are those who are in external truths only; and that internal truths are what give them essence and form, and also qualify the good with them. Nevertheless, they who are in external truths, and at the same time in simple good . . . in the other life receive internal truths, and the derivative wisdom; for they are in the state and faculty of reception from simple good.

3824. Internal truths are said to be conjoined with the Natural, when they are learned, acknowledged, and believed. In the Natural of man, or in its memory, there are truths both internal and external; they are there as doctrinal scientifics; but they are not conjoined until the man is affected with them for the sake of use in the life . . . for then good is coupled

with them, whereby they are conjoined with the Rational, and consequently with the internal man. By this way there is an influx of life into them from the Lord.

3825^e. By this first conjunction, man is in a state for receiving internal or spiritual truths, which are the means of conjunction of the Natural with the Rational, or of the external man with the internal. Sig.

3843. (It may be believed) that there is conjunction with truths (both) external and internal when a man has them in the memory; but there is no conjunction until he lives according to them. Ex.

3849^e. The reason truths appear animated although there is no good of charity, is from the affections of the love of self and of the world.

—^e. The truths which are first learned can only be introduced by the most external affections; genuine affections come in time; but not until the man acts from good.

3851. Internal truth loved more than external truth. Sig. and Ex.

3852. That is called holy study by which internal truths are conjoined with good; for all internal truths regard the Lord, and are conjoined by love to Him.

3857. 'Rachel barren' = that interior truths were not received. Ex.

—^e. The reason interior truths were not received, is that interior truths are such as transcend man's belief, for they do not fall into his ideas, and they are not according to external appearances, or the fallacies of the senses. For example: it is an interior truth that there are no times and spaces in the other life, but states instead . . .

—⁴. As exterior truths are the first truths which man learns, it is provided by the Lord that through them he may be introduced into interior truths. Sig. and Ex. —^e.

3863¹⁰. That it is better not to know and apprehend the truths of faith, than to know and apprehend them and still live a life of evil. Sig.

—¹¹. To know the truths of faith and not to receive them; and also to know and receive them. Sig.

3869^e. So also the truth of faith first becomes the truth of faith in knowledge; then the truth of faith in will; and finally the truth of faith in act, thus charity. Sig. (by Reuben, Simeon, and Levi).

3870. It here treats of the progress of the regeneration of man from the external to the internal, that is, from the truth of faith to the good of charity; the truth which is of faith is external, and the good which is of charity is internal. In order that the truth of faith may live, it must be introduced into the will . . . for truth does not live from knowing, but from willing. . . Unless there be such a progress of faith, truth does not become truth, but becomes something separated from life, sometimes what is confirmative of falsity, and sometimes what is persuasive, thus a something filthy; for it couples itself with the man's evil affection . . . that is, with his Own will, which is contrary to charity. Sig.

3877^e. Charity contains in itself the willing of truth; VOL. VI.

and by this it contains in itself the understanding of truth.

3895^e. The Persuasive of truth. Ex.

3905. That interior truth was not yet acknowledged. Sig. and Ex.

—^e. The truths of faith which are not learned for the sake of doing, but only for the sake of knowing, adjoin themselves to affections of evil and falsity; and therefore they are not of faith with him who has learned them, but are interiorly contrary to faith.

3906. Indignation that (interior truth) was not acknowledged as external truth was. Sig. and Ex. . . The case with those being regenerated is that they learn to know what internal truth is, but do not at first acknowledge it with such faith as to live according to it; for the internal truths have not been conjoined with spiritual affection, which cannot inflow until external truths have been adapted to correspondence with internal ones. Examp. 3907. 3909.

3923⁸. 'A lion,' from its strength, = the truth of the Church; for truth is what fights and conquers.

3926. The second general truth. Sig. and Ex.

3930. That no other external truths were acknowledged. Sig. and Ex.

3933. The acknowledgment of external truth. Sig. and Ex.

3937. The acknowledgment of the second general truth. Sig. and Ex.

3951. It treats here of the conjunction of good with truth, and of truth with good; thus it treats of the good which is appropriated to man; for good is not good with man until it has been conjoined with truth.

3952⁴. The truths of the external man are the scientifics and doctrinals which he has first imbibed through his parents, then through teachers, then through books, and at last by his own study.

3959. The reception and acknowledgment of truth. Sig. and Ex.

3969^e. This conjunction (of the internal and external man) cannot exist until the external man has received and acknowledged the general truths which are signified by the ten sons of Jacob by Leah and the handmaids; and until the good of the natural man has been conjoined with the truths there. 3971. 3993⁴.

3974. The truth which [man has] at first is not truth, but appears as truth; but still it serves as the means of introducing genuine truths and goods . . . and when (these) have been introduced by it, it is dismissed, and the genuine ones are retained. Sig.

3986^e. Even with the man who is within the Church there are few genuine truths; and still fewer with the man outside the Church . . . but still they who are in the good of life are saved. Ex.

—⁴. The good of love to God, and the good of charity towards the neighbour, however various may be the truths and the affections of truth, are still receptive of genuine truth and good. Ex. . . It is otherwise with those who are in the love of self and of the world.

—⁵. 'Laban' = such good as is not genuine, because Y

genuine truths have not been implanted in it, but is still such that they can be conjoined with it.

[A.] 3993⁵. 'White-album'=truth. 4007⁴, Ill.

— For truth without good has man's merit in it, because when anyone does what is good, not from the good of truth, he always wants to be recompensed . . . whereas when he does truth from good, that truth is then enlightened by light from the Lord. (Thus) 'spotted'=truth with which falsity is mingled; and 'speckled'=good with which evil is mingled. Ex.

—⁸. In man there is no pure good, with which evil is not mingled; nor pure truth, with which falsity is not mingled. Ex. . . There are evils with which goods cannot be mingled, and there are evils with which they can be mingled; and it is the same with falsities. Examps.

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 good . . . manifestly precedes, and the truth . . . manifestly follows. Refs. For when man is being regenerated, he does what is good from the truth he has learned . . . but still it is the good within which operates this. For good inflows from the Lord by an internal way; and truth by an external way . . . and the truth which enters by the latter way is adopted by the good which is within, and is conjoined with it, and this until the man has been regenerated. A change then takes place, and truth is done from good. Hence it is evident what the good of truth is; and what the truth of good.

4007⁴. The truth of faith is not with those who believe that they have faith from themselves, and are wise from themselves; but with those who believe that they have it from the Lord. Ex.

4009. That [the truths and goods which were separated] were given to sensuous truths. Sig. and Ex.

4015. A putting in order by the interior power of truth. Sig. and Ex.

4090. 'A pillar'=a holy boundary, and thus the ultimate of order, and therefore truth.

4094. 'Nativity'=truth.

4099³. Unless the Spirits who are in worldly things are removed, truths are dissipated. . . When worldly and heavenly things are in concord, truths are multiplied in the Natural; but when they are in discord, truths are diminished, and even consumed. Sig. and Ex.

4104. The elevation of Truths and their affections, and their orderly arrangement in generals. Sig. and Ex.

—³. Truths and their affections are elevated when the things of eternal life and of the Lord's Kingdom are set before those of the bodily life. Ex. The contrary happens when (the latter are set before the former), Truths being then either suffocated, rejected, or perverted.

—⁴. The orderly arrangement of Truths in generals. Ex.

4105. 'Acquisition'=truth . . . because it means cattle in general, by which truths are signified in special, when by 'flocks' are signified goods.

4111. A change as to truth of the state signified by Laban. Sig. and Ex. (And as to good. 4112.)

4123. That there was an ardour for conjunction with the Holy of truth. Sig.

4137. 'Gladness and songs' are predicated of truths.

4149. That the truth was not his [Laban's], and that his truth would not subsist in his [Jacob's] good. Sig. and Ex. 4151. 4153.

—². The case is this: Every spiritual good has its own truths; for where that good is, there are truths. Regarded in itself, good is one, but it is made various through truths; for truths may be compared to the fibres which compose an organ of the body: the organ takes form according to the form of the fibres . . . It is thus that good . . . is never the same with one person as with another; and therefore the truth of one can never subsist in the good of another. For all the truths with everyone who is in good communicate with one another, and make a certain form, and therefore the truth of one cannot be transferred into another; but when it is transferred, it passes into the form of him who receives it, and puts on another aspect.

4157. The truths which are signified by 'the teraphim' were not scientifics, but were in them.

4161. Interior truths are said to be among unclean things, when they are among scientifics which do not yet correspond. Sig.

4175. 'Day'=a state of faith or of truth; 'night,' a state of no faith or of no truth.

4190. Such truth as the gentiles have, and the worship from it. Sig. and Ex.

— For the gentiles have such external truths as Christians have; as that the Deity is to be worshipped; that we must not steal, etc.; thus such truths as those of the decalogue. . . Thus the Lord imparts to them the faculty of receiving interior truths, which they also do receive in the other life.

4197. The confirmation of good through truth. Sig. and Ex.

—⁷. One truth does not confirm good, but many truths. Sig. and Ex.

4200⁶. That the affections of genuine truth are to remain within the Church; and are not to be defiled with truths not genuine. Sig.

4205. As truths are what good inflows into, truths are what limit the influx of good. Sig. (For) the truths with a man, of whatever character they may be, enter into his memory by means of affection. (Continued under AFFECTION OF GOOD.) This good inflows from the Lord, but is not fixed except in truths; for in truths good is welcomed, since they are in accord. (Thus) such as the truths are, such is the reception of good. The truths with the gentiles who have lived in mutual charity, are such that the good inflowing from the Lord can be welcomed in them also . . .

4215. The acknowledgement of these Truths, and of the affections of the same. Sig. and Ex.

4234. What is successive of truth, that it might be conjoined with spiritual and celestial good. Sig. and Ex.

4236³. 'A plain'=the truth which is of doctrine.

4241. The truths from which is good, are those which man imbues before regeneration ; but the truths which are from good are those which he imbues after regeneration ; for after regeneration truths proceed from good, for he then perceives and knows from good that they are true. Sig.

4243². The case is this : truth cannot be implanted in good except by media, such as have been treated of in the preceding chapter . . . and in this chapter is described the process of conjunction, and thus the inversion of state, in that order which is followed when truth is being subordinated to good. (Continued under Good.) Those also (are in this good) who have conscience, that is, who no longer reason whether a thing is true, but do it because it is true, thus who have imbued that [truth] in faith and life.

4245². Those (who put the truths of faith in the first place, and the good of charity in the second ; and who thus think much about doctrinal things, and not about the goods of charity) can never know . . . that the truth which is of faith must be subordinated to the good which is of charity. . . If a man were to think from the goods of charity, he would then plainly see that the truths which are of faith are in the second place ; and he would then also see the truths themselves as in light ; for the good of charity is like a flame which affords light, and thus enlightens everything which the man had before supposed to be true ; and he would also perceive how falsities had intermingled themselves, and had put on an appearance as if they were truths.

4247. That good is continually inflowing, so as to appropriate truths to itself. Sig. and Ex.

—². The Divine good cannot be applied to any other vessels than genuine truths ; for they correspond to each other. (Continued under Good.)

— . Heretofore, truth had been in the understanding, but now it is in the will ; and when it is in the will, it is in the man. Ex.

—³. The appropriation of truth by good (is as follows) : First of all the truths which are of faith are insinuated through the hearing or the sight, and are then stored up in the memory ; from which they are successively elevated into the thought, and at last inflow into the will ; and, when they are in this, they proceed thence through the thought into act ; and if they cannot proceed into act, they are in endeavour, which is internal act. . . But still it is good which produces this circle. Ex.

4248^e. Temptations are what unite truths to good. Tr.

4255. That he had little of truth while being initiated into Knowledges, but afterwards had many truths and goods. Sig. and Ex.

4274. Temptation as to truth. (See TEMPTATION, here.)

4278. That truth had not yet the power to conjoin itself altogether with good. Sig. and Ex.

4301. The state of truth in good. Sig. and Ex.

4302. That truths were not yet disposed into such an order that all, together with good, might enter into celestial spiritual good. Sig. and Ex.

—³. As to the order in which truths must be that

they may enter into good (it may be said) that all truths, like goods, both as to generals, and as to particulars, even the most minute, have been disposed into such an order in Heaven, that one regards another in such a form as the members, organs, and viscera of the human body, or their uses, have mutual regard to one another. Ex. . . In a word, the order of Heaven is the disposition of the truths which are of faith in the goods which are of charity, and the disposition of these goods in the good which is of love to the Lord.

—⁶. That (on this account) it is better to be in simple good, though in the denial of truth. Sig.

4303. 'Nerves' (or 'sinews') = truths. Ill.

4335^e. Truths—*vera*—(without any end of use) being without their affection from good, appear indeed as truths in the external form ; but as there is no internal in them, they are phantasms ; and, if there is an evil internal, they are employed to confirm the evil, and thus, by application to evil, they become falsities. Sig. and Ill.

4336. The acquisition of interior truths. Tr.

4337. In the preceding chapters . . . it has treated of the acquisition of truth in the Natural, which acquisition is made in order that it may be conjoined with good ; for all truth is for the sake of this end. 'Jacob' = that truth ; and 'Esau' = the good with which the truth is to be conjoined. Before the conjunction, truth appears to be in the first place ; but after it, good is actually in the first place. Refs.

—². Jacob, here, represents the good of truth ; but, regarded in itself, the good of truth is only truth ; for so long as truth is in the memory only, it is called truth ; but when in the will and thence in act, it is called the good of truth ; for to do truth is nothing else.

—^e. Neither can truth be conjoined with the good which inflows through the internal man . . . until the truth is truth in will and act, that is, the good of truth. Ex.

4341². The good itself which is to be conjoined with truth, is not tempted, but the truth ; and truth is not tempted by good, but by the falsities and evils, and by the fallacies and illusions, and their affection, which adhere to truths in the Natural. Ex.

4342. The disposition of external truths under their own affection. Sig. and Ex.

—². External truths are those which are called sensuous truths, that is, those which inflow immediately from the world through the senses of the body. But interior truths . . . are those which are more interiorly in the Natural, more closely under the view of the Rational, and to which fallacies and their illusions do not so strongly adhere as they do to sensuous truths. For the more interiorly truths go, the more are they purified from worldly and earthly things.

4347³. Thus good cannot be conjoined with truths . . . unless the man humbles and submits himself. Humiliation and submission are predicated of truths, because truths inflow through the external man . . . and what inflows through the external man is attended with fallacies . . .

[A.] 4352². For the truths of faith regarded without love are only words without life ; but through love, and thus through conjunction with the good of love, they receive life.

4353². Truths—*vera*—are successively conjoined more and more interiorly with good. Ex.

4358². For good cannot have being without what it calls truths ; nor can truths without what they call good. They conjoin themselves of themselves ; but such as is the good, such are the truths it conjoins with itself. It is good which acknowledges them, and couples itself as a husband with a wife. . . That good acknowledges its own truth, and truth its own good, and that they are conjoined. Refs.

4364². When, therefore, man has been led in freedom to good, truths are then accepted and implanted, and he begins to be affected by them . . . Examps.

4368². When, therefore, man is affected by truth, it is not from truth, but from the good which inflows into the truth. Ex.

4377. Truths—*vera*—which have not yet obtained life Divine. Sig. and Ex.

—². In (the infancy of regeneration) the truths in the man indeed have life, but not yet spiritual life. It is only general truths, without particulars and singulars, with which good is then conjoined.

4383. For this reason no other general truths are conjoined with good in the man who is being regenerated, than such as can have particular truths placed in them, and singular ones in these.

4393. [Arrival at] the interior truths of faith which are those of tranquillity. Sig. and Ex.

—^e. Interior truths are in (the tranquillity of peace) ; that is, those who are in interior truths in faith and life. But so long as they are in exterior truths, and especially when they are coming from exterior into interior ones, the state is one of in tranquillity, for then there are combats of temptations. Sig.

4402⁵. For truth is that of which power is predicated ; for good acts through truth when it exerts power. Therefore, where power from truth is treated of in the Word, the Lord is called 'El' and 'Elohim' ; or 'God.'

4409. As the sight of the eye corresponds to intellectual sight, it also corresponds to truths ; for all things which are of the understanding relate to truth, and also to good. Ex. 4410, Ex.

4416. They who have known truths, and have also confirmed them with themselves, and yet have lived a life of evil, appear in a snowy light, but cold . . . and when they approach those who are in the light of Heaven, their light is altogether darkened . . . For their truths had been those of persuasive faith . . . and it had been indifferent to them what the truth was, provided it was received.

—². Hence it is that the evil cannot possibly receive truth ; but only the good. Ex.

4423^e. The state of those who are in this thick cloud, is that they cannot possibly see what the truth of faith is, and still less what the good of faith is. This is the state of a vastated Church. Ex.

4425. That the posterity of Jacob extinguished all the truth of doctrine which was of the Ancient Church. Tr. (Thus all interior truths. Ex. 4429.) 4430. 4433, Ex.

4434. Hence adulterations of good are meant by 'adulteries' ; and falsifications of truth by 'whoredoms.' Ill.

4448. Interior truth, in its essence, is nothing else than the good of charity. Sig. and Ex.

—². But the Ancient Church . . . could not attain to charity, except through the truth of faith, of which they had no perception, and they therefore began to investigate respecting truth, as to whether it was so.

4479. For the truths of the Church, when collected into one and acknowledged, are called doctrinals.

4487^e. Celestial truth is truth which has become of the life ; and spiritual truth is truth which is of doctrine. Sig. and Ex.

4504. That they had defiled the truth of faith ('Dinah'). Sig. and Ex.

4526^e. For truths make all of man's understanding. Ex.

4538². For the Lord's glorification proceeded from truth to the good of truth, and finally to good . . . For it pleased the Lord to make His Human Divine in the same order as that in which He makes man new. . . When the Lord makes man new, He first instructs him in the truths of faith ; for without the truths of faith man does not know what the Lord is, what Heaven is, and what Hell is, etc. (Continued under Good.)

4551. Before man by regeneration . . . comes to good, and does truth from good, he has a great many falsities mixed with truths. Ex. . . These remain with the man until he has been regenerated, that is, until he acts from good ; and then good reduces into order the truths he has imbibed up to this time . . . and, when this is done, falsities are separated from the truths, and are removed. Tr.

4552². For truths in the regenerate man are in the inmost of his Natural near to good, which is like a little sun there. The truths which depend on these are distant from them according to the degrees of their relationship to good. Fallacious truths are at the outer circumferences ; and falsities are rejected to the outermost ones. The latter remain with man to eternity, but are in this order when the man suffers himself to be led by the Lord ; (otherwise) they are in the opposite order. Ex.

4574². The truths which are from good are said to be forms of good, because they are nothing else than goods formed. He who conceives of truths in any other way . . . does not know what truths are : truths do indeed appear as if separated from good, and thus as a form by themselves, but only to those who are not in good. Ex. by an examp.

—⁴. Hence it is evident what truths are when they are forms of good ; and what when separated from good ; for when not from good, they are from some evil, and are its forms, however they may counterfeit forms of good.

— e. 'Company', 'congregation,' and 'multitude,' are predicated of truths.

4575. Truths—*vera*—from the Divine marriage. Sig. and Ex.

4577². 'The Spirit of Truth' = the Divine truth proceeding.

4586. The temptations of interior truth. Sig. and Ex.

4588. For, when interior truths are born, it is the Natural which receives them into its bosom, since it enables them to come forth. Sig. and Ex.

4599². 'The tower in the midst of the vineyard' = the interior things of truth. Ill.

4638². 'Who took their lamps' = spiritual things in which is what is celestial, or truths in which there is good. . . 'Five were wise, and five were foolish' = a part of them in truths in which there was good; and a part of them in truths in which there was no good. . . 'They that were foolish . . . took no oil' = that they had not the good of charity in their truths.

— 7. Those who are in truth in which there is no good, in the other life, more than others make merit of all they have done which appears as good. Sig.

4663^e. For evil does not accord with truth, but the one rejects the other; and if those who are in evil speak truths, they speak them from the lips, and not from the heart, and thus (the evil and the truths) are still far apart.

4677. 'Colours' = the qualities of truths, thus its appearances.

4686². The standing corn in a field = the truth in the Church.

4690. The descendants of Jacob did not know anything about faith . . . but about Truth; for Truth was to them the same as faith is to Christians, and in the Hebrew the same word is used for both. But the Jewish Church understood by Truth the precepts of the decalogue, and also the laws, judgments, testimonies, and statutes, which were handed down by Moses. They did not know the interior things of Truth, nor did they want to know them. 4765.

4692². It is the supreme among truths . . . that the Human of the Lord is Divine.

4712^e. By every coming of the Lord is meant when truth from the Word inflows into the thought.

4715. He who teaches faith, and not charity . . . has nothing to dictate whether this or that . . . is true. But if he teaches charity, he then has good, and this is to him a dictate, and guides him; for all truth is from good and treats of good; or, what is the same, the all of faith is from charity, and treats of it.

4717. That they had fallen away from the general truth of the Church. Sig. and Ex.

— . Those are said to fall away from the general truth of the Church who acknowledge the Lord, but not His Human as Divine; and also those who acknowledge faith as essential, but not charity. Each is a general truth of the Church; and when a man recedes from it, he falls away from general truth; and whoever does this, soon falls away from particular truths. Ex.

4736^e. 'A pit in the wilderness' = the falsities in which there is no truth, because no good . . . For when faith is believed to save without works, truth can indeed exist, but still it is not truth with him, because it does not look to good, and is not from good. This truth is not alive, because it has in it a principle of falsity; consequently, with anyone who has such truth, the truth is but falsity from the principle which rules in it. The principle is like a soul from which all the other things have life. On the other hand, there are falsities which are accepted as truths, when there is good in them . . .

4741^e. For it is the part of a wise man . . . first to see that a thing is true, and then to confirm it. In fact, to see what is true is to see from the light of Heaven . . . but to see what is false as true, is to see from a fatuous light, which is from Hell.

4744. That there was then nothing true. Sig. and Ex.

— e. For truths to them are not truths, because without good.

4748³. That [they carried] their own interior truths from their own scientifics to the scientifics which are signified by 'Egypt.' Sig. and Ex.

— . Interior truths are conclusions from exterior truths, or from scientifics. Ex.

4769. The truths of the external man from which are delights of life, are truths Divine such as those of the literal sense . . . from which truths are the doctrinals of a genuine Church. Sig.

— . Such select from the Word those truths only which agree with the delights of their life, that is, which favour the loves of self and of the world; and all other truths they bring into conformity by interpretations, and hence present falsities as appearances of truth. — 3.

4776. The veriest truth of the Church, is that love to the Lord and love towards the neighbour are the primary things. Cupidities extinguish this truth. Ex.

— 2. That no one can receive the truths of faith—that is, become imbued with them and appropriate them to himself—but he who is in a life of charity, has been made manifest to me from those in Heaven. Ex.

— 3. They who are in love towards the neighbour can receive all the truths of faith, and can imbue them and appropriate them to themselves. . . But those who are in the love of self can never receive the truths of faith (except) for the sake of self-honour and gain; thus they can never imbue them and appropriate them to themselves; but the things which they imbue and appropriate are negations of truth. Ex.

4788. That those in some truth of simple good consulted scientifics. Sig. and Ex.

— 3. Those who are in good are in the affection of doing what is good for the sake of good, and without recompense from others; for it is recompense to them to be permitted to do what is good, since in so doing they perceive joy; but those who are in truth are in the affection of doing what is good, not for its own sake, but because it is so commanded, and for the most part they think of recompense: their joy is from this, and also from glorying. Thus those who do good from

good, do it from internal affection; whereas those who do good from **truth**, do it from some external affection. Hence . . . the former are internal men (and are called celestial); and the latter are external (and are called spiritual). (The former) cannot 'sell' or remove the Divine **truth** . . . because they perceive **truth** from good, and therefore neither the fallacies of the senses, nor scientifics, lead them away; whereas (the latter) can 'sell' or remove it, because they do not perceive **truth** from good, but only know it from doctrine and teachers; and if they consult scientifics, they suffer themselves to be easily led away by fallacies, for they have no inward dictate. Sig.

[A.] 479^{re}. The operation of those who receive with affection exterior **truths** only, without rejecting interior ones, I felt into the exteriors only of the tongue.

480². There are Spirits who, although they are evil, still in some measure admit the light of Heaven and receive the **truths** of faith; so that they have some perception of **truth**. They also eagerly receive **truths**, not for the end of living according to them, but that they may glory in seeming more intelligent and sharp-sighted than others; for the Intellectual of man is such that it can receive **truths**; but still **truths** are not appropriated to any but those who live according to them. Unless man's Intellectual were such, he could not be reformed.

—². In the other life (such) abuse their faculty of understanding **truths** to acquire dominion; for they know that by means of **truth** they have communication with some Societies of Heaven, and consequently that they can be with the evil, and exercise power; for **truths** in the other life have power with them; but because their life is evil, they are in Hell. I have spoken with two such . . . who wondered at being in Hell, when yet they had persuasively believed the **truths** of faith. But they were told that the light with them by which they understood **truths**, was a light like that of winter . . . and that as their end in understanding **truths** had been self, therefore when the sphere of their ends exalts itself towards the interior Heavens . . . it is rejected; and that for this reason they were in Hell. . . When such reason from the life, they speak against **truths**.

480². 'The holy Angels' = the **truths** which are from the Lord's Divine good. Ex.

481⁶. 'Man-*vir*' = **truth** (or falsity). Ex.

483³. For **truth**, that it may be **truth** which has life and produces fruit . . . cannot be conjoined with any other than its own and kindred good. Sig.

484³. Hence 'a daughter-in-law,' being the wife of a son now become a husband, = the **truth** of the Church conjoined with good. . . But in the Spiritual Church the husband is called 'man-*vir*,' and = **truth**; and the wife is called 'woman-*mulier*,' and = good.

484². 'A widow' = the **truth** of the Church without its good. Ex. and ill. (=the **truth** of the Church without good, that is, those who are in **truth** without good, and still desire to be in good, consequently who love to be led by good; and 'a husband' = the good which should lead. —³.)

—⁴. For the doctrinals of charity teach what

good is; and the doctrinals of faith what **truth** is; and to teach **truth** without good is to walk as one who is blind; since good is what teaches and leads, and **truth** is what is taught and led. There is as great a difference between these two doctrinals as between light and darkness; and unless the darkness be enlightened by the light, that is, unless **truth** be enlightened by good, or faith by charity, there is nothing but darkness; and hence it is that no one knows from mental view whether **truth** is **truth**, and consequently not from perception, but only from doctrine imbibed in childhood and confirmed in adult age; and hence, too, it is, that Churches differ so widely that what one calls **truth**, another calls falsity, and that they are never in agreement.

—¹². (Such) 'widows' = those who are not in **truth**, because not in good; for wherever there is no good, there is also no **truth**, however **truth** may appear with them like **truth**. But it is like a shell without a kernel. Ill.

485⁹. Internal **truths** could not appear to the Jews otherwise than as a harlot. Sig. 486⁸, Ex.

486¹. What is intermediate to the **truths** of the Church and to falsities. Sig. and Ex. . . As external **truths**, which are of the sense of the letter . . . are enlightened by internal **truths**, that is, by those which are of the internal sense, they present falsities with those who are in evil.

488⁴. For nothing but **truths** makes intelligence; for those who are in **truths** from good are in intelligence. Ex.

—². **Truth-verum**—with man, is not the **truth** of intelligence, until it is led by means of good; . . . For **truth** has not life from itself, but from good, and it has life from good when the man lives according to **truth**; for it then infuses itself into the man's will, and from his will into his actions, thus into the whole man. The **truth** which a man only knows or apprehends, remains outside of his will, and thus outside of his life . . . But when a man wills **truth**, it is then on the threshold of his life; and when from willing he does it, then **truth** is in the whole man; and when he does it frequently, it recurs not only from habit, but also from affection, and thus from freedom. Ex.

490³. For no one can see from the external alone, whether a thing is false or true, but only from the internal. Ex.

490⁴. Good is produced when **truth** passes through the understanding into the will, and from the will into act. For the seed is the **truth** of faith, and conception is reception, and reception is effected when **truth** which is of the understanding, passes into good which is of the will . . . and when it is in the will, it is in its womb, and is then first produced; and when man is in good in act, that is, when he produces good from the will, and thus from delight and freedom, it goes forth from the womb or is born, which is also meant by being reborn or regenerated.

491¹. (Such) cannot see **truth** from any other source than self: when it is attributed to themselves, they admit it. Examps.

4973. Scientifics are truths of the natural mind . . . The interior corresponding truths in the Natural are applications to uses; and the interior goods there are uses.

4984. It might be thought that when good appropriates truth to itself, it is truth such as is the truth of faith that it appropriates; but it is the good of truth; truths which are not of use do indeed approach, but do not enter. All uses from truths are goods of truth. The truths which are not of use are separated; and some are retained, and some are rejected: those which are retained are those which introduce to good more or less remote, and are uses themselves; those which are rejected are those which do not introduce, nor apply themselves. In their beginning, all uses are truths of doctrine, but in their progression they become goods; and they become goods when the man acts according to those truths. Action itself thus gives quality to truths; for all action descends from the will; and the will itself makes that become good which previously was truth. Hence it is evident that truth in the will is no longer the truth of faith, but the good of faith; and that the truth of faith makes no one happy, but the good of faith; for this affects the very essence of man's life, namely, his will, and gives to it interior delight or blessedness; and in the other life happiness, which is called heavenly joy.

4988. (The two origins of truth. See NATURAL GOOD, here.)

5006. That truth not spiritual applied itself to the ultimate of spiritual truth. Sig. and Ex. See 5008.

5008⁶. For example: It is an ultimate truth to the spiritual man, that all Divine truths can be confirmed from the literal sense of the Word, and also, with those who are enlightened, by rational or intellectual things. This ultimate and general truth is acknowledged by the natural man also, but he believes simply that everything is truth which can be confirmed from the Word, and especially that which he has himself confirmed from it. In this therefore they concur: that all Divine truth can be confirmed; but this general truth is viewed differently by them. Further ex.

— Confirmed falsity appears more true than truth itself, because the fallacies of the senses accede . . .

5009. That thus truth natural spiritual had not truth by which to defend itself. Sig. and Ex. 5022, Ex.

5010. The separation brought about by ultimate truth being no longer acknowledged. Sig. and Ex.

5022. That (the merely natural man) retained ultimate truth. Sig. and Ex. . . For when ultimate truth is taken away from the spiritual man, he no longer has anything by which to defend himself against those merely natural, and then injury is done him; for whatever the spiritual man then speaks, merely natural men say that they do not perceive, and also that it is not so; and if an internal or spiritual thing is but mentioned, they either ridicule it or call it mystical; and therefore all conjunction between them is broken, and then the spiritual man suffers hard things. Sig. 5028, Sig. 5036⁴, Ex.

5037³. 'Youths' = the truths of faith.

5044. Truth—*verum*—governing in a state of temptations. Sig. and Ex. (Continued under TEMPTATION.) Other truths also are at such times called to mind; but they do not govern their interiors. Sometimes the truth which governs is not presented visibly before the understanding; but lies hidden in obscurity, yet still governing; for the Divine of the Lord inflows into it, and thus keeps the interiors of the mind in it; and therefore when it comes into light, the person who is in temptation receives consolation and is delivered. It is not this truth itself, but the affection of it, by which the Lord governs those who are in temptations; for the Divine inflows only into those things which are of the affection. The truth which is implanted and inrooted in a man's interiors is implanted by affection . . . and this truth . . . is recalled by affection; and when this truth is so recalled, it presents the affection conjoined with it, which is the man's reciprocal affection.

—³. 'A prince' = a primary truth. Ill.

5047. That He Himself governed truth. Sig. and Ex.

5077⁴. All truths, which are said to be of faith, pertain to the intellectual part; and all goods, which are of love and charity, are of the voluntary part. Consequently it belongs to the intellectual part to believe, acknowledge, know, and see truth, and also good, but to the voluntary part to be affected with and love it; and what man is affected with and loves, is good. But how the Intellectual inflows into the Voluntary, when truth passes into good; and how the Voluntary inflows into the Intellectual, when it acts it . . . will be told in what follows.

—⁵. For everything which is drunk has relation to truth, and therefore to the intellectual part.

5096. For they who have confirmed themselves in falsity are no longer in any freedom of choosing and accepting truth; and they who have much confirmed themselves, are not even in the freedom of seeing, still less in that of acknowledging and believing, truth; for they are in the persuasion that falsity is truth, and truth falsity. Sig. and Ex.

—². But they who are not in confirmed falsity, that is, in the persuasion of falsity, easily admit truths, and see and choose them, and are affected with them . . . They are in so much freedom that they can, in view and thought, expatiate as it were through the whole Heaven to innumerable truths. But no one can be in this freedom unless he is in good; for from good he is in Heaven; and from good in Heaven truths are apparent.

5113³. See SPIRITUAL CHURCH, here. 6240². 6418². 6427. 6500. 6641². 6647². 6904². 6945². 6959². 6968². 7233. 7474. 7836. 7838. 7935. 7957. 7966². 7975. 8042. 8625². 8643. 8648. 8707. 8721. 8731². 8805². 8806². 8809². 8928. 8974².

5113³. See CELESTIAL CHURCH, here. 5733. 8647. 9404². 9942³. E. 154². 739⁶.

—³. Truth—*vera*—stored up by the Lord in the interior man. Sig.

5117. For in the re-birth, all truth tends to con-

junction with good; before this, **truth** does not receive life, and consequently is not made fruitful. This is represented in the fruits of trees when they are ripening. Ex.

[A.] 5120⁶. When the interiors are full of hypocrisy, deceit, hatred, etc. the **truth** of faith is solely in the external man . . . and to cultivate and become imbued with the good of faith causes **truths** to be conjoined with good in the interior man, in which case even fallacies are accepted as **truths**. Sig.

5128². If a man . . . does not suffer himself to be enlightened, but entirely rejects **truths**, and without reason obstinately defends falsities, it is a sign that he is a sensuous man.

—³. They who are in the persuasion of falsity . . . cannot see anything at all of **truth** . . . **truths** are to them as things of naught, and they also ridicule them.

—⁶. When sensuous things are subject to the Rational . . . they no longer stand in the way of **truths** being acknowledged and seen. Ex. . . Hereby the man is in a state of seeing and acknowledging **truths** in their full extent. But when the Rational is subject to sensuous things, the contrary comes to pass. Ex.

5149. 'Birds' = intellectual things, and also thoughts, and consequently the things thence derived; namely, in the genuine sense, **truths** of every kind; and in the opposite sense falsities. Ill.

5199. Spiritual beauty is the affection of interior **truth** . . . because **truth** is the form of good. Good itself which is from the Divine in Heaven is that from which the Angels have life; but the form of their life is through the **truths** which are from that good. Yet beauty is not produced by the **truth** of faith, but by the affection itself within the **truths** of faith, which is from good. Ex.

5207². When the sphere of falsity is near, as is the case at first in all regeneration, then **truths** seem to be exterminated; but they are [really] stored away in the interior, and are there infilled with good, and are successively let back. Sig. (by Pharaoh's dream of the seven kine, etc.) 5208, Ex.

5210. Spiritual sleep is when **truths** are in obscurity; and spiritual waking is when **truths** are in clearness.

5212. Lowest **truths**, or the **truths** of the exterior Natural, are called scientifics, because they are in man's natural or external memory, and because they partake for the most part of the light of the world, and thence can be presented and represented before others by forms of words, or by ideas formed into words by means of such things as are of the world and its light. But the things which are in the interior memory are not called scientifics, but **truths**, in so far as they partake of the light of Heaven, nor can they be understood except by that light, or expressed, except by forms of words, or ideas formed into words by means of such things as are of Heaven and its light.

5219. For where **truths** are not, there is obscurity, since the light of Heaven inflows only into **truths** . . . Hence the **truths** with Angels and Spirits, and also

with men, are subsidiary lights; but they have their light from the Divine **truth** through the good in the **truths**; for unless **truths** are from good, that is, unless they have good in them, they cannot receive any light from the Divine. (Continued under Good.)

5237. The **truth** that might serve primarily for the interpretation . . . of the Word. Sig. and Ex.

5270. 'Seven years of famine' = a failing and apparent privation of **truth**. Ex.

—². One who cannot be reformed, believes that when he has learned **truths** and stored them up in the memory, this is sufficient; but he is much mistaken. The **truths** he has acquired must be . . . conjoined with good; and this cannot be done so long as the evils of the love of self and of the world remain in the natural man. These loves were the first introducers, but with them the **truths** cannot possibly be conjoined; and therefore in order that conjunction may be effected, the **truths** introduced and retained by those loves must first be exterminated, (that is) drawn within so as not to appear. Ex. . . The state when man is seemingly deprived of **truths** is called 'desolation,' and is also compared to 'evening.'

5276^e. See KNOW—*cognoscere*, here.

5278. The removal of **truth** and the apparent privation of it in both Naturals. Sig. and Ex. 5280.

5280². For man to be regenerated he must first be reformed, and this is done by means of the **truths** of faith; for he has to learn from the Word and from doctrine therefrom, what good is. The Knowledges of good from the Word, or from doctrine therefrom, are called the **truths** of faith, since all the **truths** of faith spring from good, and flow to good; for they look to good as the end.

—³. Most are introduced into this state (of reformation); yet few are regenerated; for most . . . learn the **truths** of faith . . . for the sake of reputation and honour, and also for gain; and when the **truths** of faith have been introduced by these loves, the man cannot be regenerated until the loves have been removed. The man is (therefore) let into a state of temptation . . . and because the combat is concerning **truths** and goods, the **truths** which had previously been instilled are exterminated, as it were, by the falsities injected by the evil Spirits . . . And then, as the man suffers himself to be regenerated, the light of **truth** from good is instilled by the Lord, through an internal way, into the Natural, into which light the **truths** are let back in order. This is the case with the man who is being regenerated. Further ex.

5323². The royalty is the law, which in itself is the **truth** of a kingdom, according to which its subjects are to live.

5339. The first states when **truths** are multiplied in series. Sig. and Ex. . . In regard to the series, the case is this: With the man who is being reformed, general **truths** are first insinuated, then the particulars of the generals, and finally the leasts of the particulars . . . With the regenerate, these series are according to the ordinations of the Societies in the Heavens . . .

5340. The preservation of the truth adjoined to good which is multiplied during the first times. Sig. and Ex.

—². As few know what truth adjoined to good is . . . something shall be said about it. Truth-*verum*—is conjoined with good when man finds delight in doing what is good to the neighbour for the sake of truth and good . . . When man is in this affection, the truths which he hears, or reads, or thinks, are conjoined with good, as is usually perceptible . . .

5342. That truths adjoined to good are stored up in the interiors of the natural mind, and are there preserved for use in after life, especially in temptations. Sig. and Ex.

— For 'the seven years of plenty'=the truths multiplied at first; 'the corn put in the cities'=that those truths adjoined to good are stored up in man's interiors; and 'the seven years of famine' and the sustenance then = a state of regeneration by truths adjoined to good, stored up in the interiors. Fully ex.

5343. For all truths joined to good are arranged in series; and the series is such that in the midst or inmost of each one there is truth joined to good, and round about it are the truths proper and suitable thereto, and so on in order to the outermost . . . The series themselves, too, are similarly arranged in relation to one another, but are varied according to the changes of state. That there are such arrangements of truth joined to good, is presented to the very sight in the other life. . . . These arrangements originate from those of the angelic Societies; for . . . so are the series of truths joined to good arranged in the regenerate. Sig.

5345. The multiplying of truth from good. Sig. and Ex. . . For truth in the interiors is never multiplied from any other source than good. The multiplying of truth which is not from good, is not the multiplying of truth, because it is not truth, however much it may appear to be so in the external form. It is a sort of image with no life in it, and, being dead, it does not approach truth; for truth, to be truth in man, must live from good, that is, through good from the Lord; and, when it so lives, multiplying may be predicated of it.

— That the multiplying of truth is solely from good, may be evident from this: that nothing can be multiplied except from something similar to a marriage; and truth cannot enter into marriage with anything but good . . .

5346. That the truth in which is the Celestial from the Divine is without limit. Sig. and Ex.

5355. What the multiplication of truth from good is: When man is in good, that is, in love towards the neighbour, he is also in the love of truth . . . for good is in truth as the soul in its body. As, therefore, good multiplies truth, so it propagates itself; and if it is the good of genuine charity, it propagates itself in truth, and by truth, indefinitely; for there is no limit to good or to truth. . . . In the Church at this day there is rarely any multiplication of truth, because there is no good of genuine charity. It is believed to be sufficient to know the dogmas . . . and to confirm them . . . But one who is in the good of genuine charity, and hence in the affection of truth, is not content with this; but wants to be

enlightened from the Word as to what truth is, and to see the truth before he confirms it. He sees it, too, from good, because the apperception of truth is from good; for the Lord is in good, and gives the apperception. When a man receives truth in this way, it increases indefinitely. Ex.

5376. How the case is with the privation of truth in the Natural: The man who is born within the Church, learns, from infancy, what the truth of faith is . . . But when he grows up, he begins either to confirm or deny the truths of faith he has learned; for he then looks at those truths with his Own sight, and thus causes them to be either appropriated or rejected; for nothing can be appropriated to anyone, which is not acknowledged from his Own sight, that is, which he does not know from himself, and not from somebody else, to be so. Therefore the truths he had absorbed from childhood could not enter any further into his life than the first entrance . . . With those who the Lord foresees will suffer themselves to be regenerated, those truths are exceedingly multiplied, for they are in the affection of knowing truths; but when they come nearer to the very act of regeneration, they are as it were deprived of those truths, for they are drawn inward, and then the man appears to be in desolation: nevertheless those truths are successively let back into the Natural, and are there conjoined with good, while the man is being regenerated. But with those who the Lord foresees will not suffer themselves to be regenerated, truths are indeed usually multiplied, for they are in the affection of knowing such things for the sake of reputation, honour, and gain; yet when they advance in years, and submit those truths to their own sight, they either do not believe them, or deny them, or turn them into falsities: thus with them truths are not withdrawn inward, but are cast forth, although they still remain in the memory for the sake of ends in the world, though without life. This state also is called 'desolation,' and is (really such). Tr. and ill.

5385. 'The kidneys'=the things of truth; and 'the heart,' the things of good; because the kidneys purify the serum, and the heart the blood itself.

5396a. (In Gen.xlii.) it treats of the influx and conjunction of the Celestial of the Spiritual with the truths of faith which are of the Church in the Natural. 5400^e. 5574.

5397. It first treats of the endeavour to appropriate these truths, by means of the scientifics of the Church without a medium, with truth from the Divine; but in vain.

5402. A disposition to procure truths by means of scientifics. Sig. and Ex. . . The doctrinals of the Church . . . are nothing but scientifics, before one has seen from the Word whether they are true, and has thus made them his own. There are two ways of procuring the truths which are of faith: by means of doctrinals, and by means of the Word. When a man procures them by doctrinals only, he then has faith in those who have drawn them from the Word, and he confirms them in himself as truths because others have said so . . . But when he procures them from the Word, and confirms them in himself as truths, from the Word, he believes

them because they are from the Divine . . . Everyone within the Church first procures the truths of faith from doctrinals, and also must so procure them, because he has not yet sufficient strength of judgment to enable him to see them from the Word for himself; but *then* those truths are nothing to him but scientifics. But when he is able to view them from his own judgment, if he then does not consult the Word in order to see from it whether they are truths, they remain with him as mere scientifics; whereas if he then consults the Word from the affection and end of knowing truths, he then, when he has found them, procures for himself the things of faith from the genuine fountain, and they are appropriated to Him by the Divine. 5405. 5432, Sig. and fully ex.

[A.] 5409. The ten sons of Jacob . . . = the truths of the external Church; and his two sons by Rachel = the truths of the internal Church.

5411. Truth—*verum*—from the Divine ('Joseph') cannot have communication with truths in general in the Natural ('the ten sons'), without the medium ('Benjamin') which is called the Spiritual of the Celestial. Sig. and Ex. 5419. 5422.

5422². (For) when internal truths are viewed by external truths without conjunction by the medium, the internal truths appear quite 'strange' to the external truths, and sometimes even opposite; when in fact the opposition is not in the internal, but in the external truths; for without conjunction by the medium these cannot view the former except from the light of the world separated from the light of Heaven. Sig. 5427. 5428, exams. 5430.

5432. It here treats of the truths of the Church, that they are to be appropriated to the Natural, and that they cannot be appropriated to it except by influx from the Celestial of the Spiritual through the medium. 5435, Sig. and Ex. 5505.

5433². Those who learn truths not for the sake of truth and life, but for the sake of gain, cannot but think in themselves that the truths of the Church are not truths. Sig. and Ex. 5439.

— But when a man is in the affection of truth for the sake of truth, that is, for the sake of the Lord's Kingdom, where the Divine truth is, thus for the sake of the Lord Himself, he is then among the Angels; nor does he despise gain . . .

5433⁶. 'To cover the naked with a garment' = to instruct in truths those who desire them.

—^c. All ugliness is from want of truths; and all beauty is from truths.

5434. That although with such, truths are not truths, still they are in themselves truths. Sig. and Ex. 5436. 5437.

5440. For when truths are being conjoined through good, they put on as it were brotherhood among themselves. Sig. and Ex. 5441. 5442.

5449. For the truths of the Church, in whomsoever they are, without conjunction through good with the interior man, have as the end nothing but gain; but when they have been conjoined through good with the

interior man, they have as the end good and truth itself.

5464. Those who are in the truths of the Church only for the sake of gain, can, equally with others, declare how the case is with truths: that, for instance, truths are not appropriated to anyone unless they are conjoined with the interior man; and that they cannot be conjoined therewith except through good . . . These and the like things they sometimes see equally as well as others, and sometimes, in appearance, more clearly; but this is only when they are speaking about them to others; but when (by themselves) they see the contrary; and yet though they see the contrary, and at heart deny truths, they can still persuade others that the case is so, and even that they themselves are in truth. The cupidity of gain, honour, and reputation for their own sake adopts all means of persuading, and none more readily than such things as in themselves are truths; for these have in them a hidden power to attract minds. Everyone, not a fool, is endowed with the faculty of understanding whether things are truths, to the end that by means of the intellectual part he may be reformed . . . But when he has gone into perverted ways, and has entirely rejected the things which are of the faith of the Church, then, although he has the same faculty of understanding truths, he no longer wants to understand them, but turns away as soon as he hears them.

5465. That in this way truths will have life. Sig. and Ex.

5477. That from the natural light in which these truths are, it is not believed that all things are apparent in spiritual light. Sig. and Ex.

—². All the truths of faith which man acquires from infancy are apprehended by means of such objects and derivative ideas as are from the light of the world; thus all are apprehended naturally.

5478. That the truths of the Church are apprehended by those who are in good . . . quite differently from what they are by those who are not in good, seems like a paradox, but still is the truth. For truths are spiritually apprehended by those who are in good, because they are in spiritual light; but they are naturally apprehended by those who are not in good, because they are in natural light. Hence truths have truths continually conjoined with them by those who are in good; but they have very many fallacies, and also falsities, conjoined with them by those who are not in good. The reason is that with those who are in good, truths extend themselves into Heaven; whereas with those who are not in good, truths do not extend themselves into Heaven. Hence with those who are in good, truths are full; whereas with those who are not in good they are almost empty. This fulness and emptiness are not apparent to man so long as he lives in the world, but they are to the Angels. Did man but know how much of Heaven there is in truths conjoined with good, he would feel entirely differently about faith.

5481. For the Celestial of the Spiritual, or truth from the Divine, inflows into the truths which are in the Natural. Sig. and Ex.

5489². But with the regenerate, the scientifics which

are truths of the Church, have adjoined to them such things as are of love towards the neighbour and of love to God, thus genuine goods. These are stored up by the Lord in the truths of the Church with all who are being regenerated; and therefore when the Lord insinuates into them a zeal for good, those truths come forth in their order; and when He insinuates a zeal for truth, that good is present, and animates it.

5490. That [good] would support the truths which they had. Sig. and Ex.

5492. That truths were gathered into scientifics. Sig. and Ex.

5510^o. There are two things in the Natural: scientifics, and the truths of the Church. It has been shown that the Celestial of the Spiritual . . . arranged scientifics in order in the Natural; and now the truths of the Church . . . are treated of. Scientifics must be arranged in order in the Natural before the truths of the Church, because the latter are apprehended from the former . . . Man is not aware that every truth of the Church, which is called a truth of faith, is founded upon his scientifics, and that he apprehends it, keeps it in the memory, and calls it out of the memory, by means of ideas formed from the scientifics with him.

—³. In the other life . . . it appears with what shades, or with what rays of light, men have held the truth of the doctrine of the Church. With some that truth appears among falsities; with some among jests, and scandals; with some among the fallacies of the senses; with some among apparent truths; and so on. If the man has been in good . . . then from that good, as from flame from Heaven, truths are illumined; and the fallacies of the senses in which they are, are beautifully irradiated; and, when innocence is insinuated by the Lord, those fallacies appear like truths.

5527. That in this way truths will be made fruitful from good, and will all turn to use and profit. Sig. and Ex. 5529.

—². For he who is in good is in the faculty of clearly seeing the truths which flow from general [truths], and this in a continual series. From experience.

—^e. But the truths which are made fruitful by good, do not remain truths; but are committed to life, and then become uses.

5530. The orderly arrangements of truths bestowed freely. Sig. and Ex. 5531, Ex.

5563². Truths, being determined according to the form of Heaven, flow as it were spontaneously, freely, gently, and softly.

—^e. (Such) have skulls like ebony, through which no rays of light, which are truths, penetrate.

5566. Fixed stars = truths.

5579. When truths failed. Sig. and Ex.

5580^o. How it is that truths are from scientifics. Sig. and Ex.

5618. The choice things of the Church in the truths of faith. Sig. and Ex.

5620. For every truth, and especially every truth of good, has its delight. Ill.

5623. Truth—*verum*—received . . . according to the

capacities. Sig. and Ex. . . The capacities of receiving truths are altogether according to good. (Continued under Good.)

5624. That by means of the truth given freely in the exterior Natural they were to submit themselves as far as possible. Sig. and Ex.

5626. 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 (is then) regarded not as something to be known, but as something to be done; consequently it changes its essence, and becomes actual.

5632. That the Church, before these things are done, will be deprived of its truths. Sig. and Ex.

5639. The apperception that there was a spiritual medium with the truths. Sig. and Ex.

— . For the truths represented by Jacob's ten sons were now to be conjoined with the truth from the Divine which is Joseph. 5641. 5645, Ex. 5648. 5698.

5649. That as the truth in the exterior Natural appears to be given freely, they (supposed) that they would be subjected (to the Internal, and would thus lose their freedom, and all the delight of life). Sig. and Ex. 5650. 5651. 5657. 5660, Ex. 5661.

5651. The truths signified by Jacob's sons are in the interior Natural.

5658. Truths—*vera*—according to the state of each. Sig. and Ex.

5662. The internal sense here treats of a change of state: that they no longer procure truths, and through them good, by their own power; but are gifted with them from the Lord. 5663. 5664.

5664a. That it will seem as truth procured by them. Sig. and Ex.

—². It is known in the Church that truth is given by the Lord . . . but still it appears as if the truths of faith were procured by man; for he is profoundly ignorant that they flow in, because he does not perceive it; for his interiors are closed.

—³. But it is one thing to know the truths of faith, and quite another to believe them. They who merely know the truths of faith, put them in the memory just as they do other matters of any knowledge. These truths man can procure for himself without such an influx; but they have no life, as is evident from the fact that an evil man can know the truths of faith as well as an upright one. . . But when an evil man brings them forth, he looks in them all for either glory or profit to himself; and hence it is the love of self and of the world which breathes into them, and makes a sort of life, such as is called spiritual death; and hence it is that when he brings them forth, it is from the memory, and not from the heart. Whereas he who believes the truths of faith, brings them forth from the heart at the same time as from the lips; for with him the truths of faith are so rooted as to have their root in the external memory, and to grow thence towards the interiors, like fruit trees; and like trees they adorn themselves with leaves, and at last with blossoms, for the sake of the end of bearing fruit. Such a man aims at nothing else through the truths of faith than uses . . . These are the truths which man cannot procure for himself, even in the smallest

degree; but they are bestowed on him freely by the Lord, and this at every moment of his life; nay . . . without number at every moment. But as man is of such a nature as to have no perception of their flowing in—since if he had the perception, he would resist, because he would believe that he would lose his proprium, and with it his freedom, and with his freedom his delight, and so become a thing of naught—it is therefore brought about that man does not know but that he procures truths for himself. This is what is meant by its being said that it will seem as truth procured by them. Moreover . . . man must think truth as of himself; but when he reflects, he should acknowledge that it is from the Lord.

[A.]5665. That he adjoined will to truths. Sig. and Ex.

5668. A general influx of truth from the Internal. Sig. and Ex.

5700^e. When scientifics are in inverted order . . . truths are outside, and (therefore) can have no communication with Heaven, where truths reign.

5704. According to the order of truths under good. Sig. and Ex. . . For the truths of the Church . . . do not come into any order except through Christian good, that is, through the good of charity and of love to the Lord; for the Lord is in good, and hence Heaven is in it; consequently, life is in good, thus living active force; but never in truth without good. That good arranges truths in its own likeness. Ex.

5735. A sufficiency of truth anew in the exterior Natural. Sig. and Ex.

5736. Interior truth bestowed on the medium. Sig. and Ex. The medium (also), as to truth, (is) interior truth, thus spiritual truth.

5747. That the interior truth with them was received from the Celestial. Sig. and Ex.

—². The truth which is bestowed by the Lord is first received as if it were not given; for before regeneration man supposes that he procures truth for himself; and (thus) is in spiritual theft. . . But still their being accused of theft (of the silver cup) was that conjunction might be effected; for until man is regenerated, he cannot but so believe. He indeed says with his lips . . . that all the truth of faith and good of charity are from the Lord, yet he does not believe it until faith has been implanted in good. 5749, Ex.

5771. 'The cup found in Benjamin's sack'=that interior truth from the Celestial was with the medium.

5773. Mourning on account of the loss of truths of their Own, which they could no longer claim for themselves. Sig. and Ex.

5774. That truths were brought back from sensuous things into scientifics. Sig. and Ex.

—². Sensuous things are one thing, scientifics another, and truths another. They succeed one another; for scientifics have existence from sensuous things; and truths from scientifics. Ex. . . Every man when a child thinks and apprehends things from sensuous things; when older he (does so) from scientifics; and afterwards from truths. . . These three remain distinct, so that a man is sometimes in sensuous things, as when he thinks

only of what strikes the senses; sometimes in scientifics, as when he elevates his mind from sensuous things, and thinks more interiorly; and sometimes in truths which have been concluded from scientifics, as is the case when he thinks still more interiorly. . . Man can also bring down truths into scientifics, and see them in these . . .

5804. Truth—*verum* (from spiritual good) which is new. Sig. and Ex. . . For the man who is being regenerated is first led to good by means of truth; for man does not know what spiritual good is except through truth or doctrine drawn from the Word. In this way he is initiated into good. Afterwards, when he has been so initiated, he is no longer led to good through truth, but to truth through good, since he then not only sees from good the truths which he knew before, but he also produces from it new truths which he did not and could not know before; for good is attended with this, that it longs for truths; for it is as it were nourished with them, for it is perfected by them. These new truths differ greatly from the truths which he knew previously; for these had but little life, whereas those which he now acquires have life from good.

—². When a man has come to good through truth, he is 'Israel'; and the truth which he then receives from good, that is, through good from the Lord, is new truth, which is represented by 'Benjamin' while he was with his father. By means of this truth, good becomes fruitful in the Natural, and produces numberless truths wherein is good. In this way the Natural is regenerated.

5806. That this new truth is the only truth of the Church. Sig. and Ex. . . The truth which Benjamin represents while with his father, and which is called new truth, is that which alone makes man to be the Church; for in this truth, or in these truths, there is life from good. That is to say, the man who is in truths of faith from good, *he* is the Church; but not the man who is in truths of faith, and not in the good of charity. For the truths with the latter are dead, even though they are the same truths.

5812. That (this new) truth cannot be separated from spiritual good. Sig. and Ex.

—². This truth is called 'a boy' because it is born last; for it is not born until the man has been regenerated. He then receives newness of life through this new truth conjoined with good.

5820. Unless truth thus becomes good (by being willed and done), it does not benefit the man in any way in the other life; for when he arrives there it is dissipated, because it does not agree with his will . . . He who has learned the truths of faith (here), not for the sake of willing and doing them . . . but only that he may know and teach them for the sake of honour and gain, although he may be considered most learned here, is yet in the other life deprived of all truths, and is left to his own will . . . And, what is wonderful, he is then averse to all the truths of faith, and denies them in himself, however much he had previously confirmed them. To turn truths into good by willing and doing them . . . is what is meant by appropriating the good of truth, which is signified by, 'Buy us a little food.'

5822². For the new truth which Benjamin represents is in the Natural, because it is from the spiritual good

from the Natural which his father, as 'Israel,' represents. Ex.

5826². When truth is implanted in the will—which is perceived by this, that one is affected by truth for the end that he may live according to it—then there is internal good and truth; and, when man is in this good and truth, the Kingdom of the Lord is in him, and consequently he is a Church, and together with others constitutes the general Church. (Thus) in order that the Church may be a Church, there must be . . . the good of truth, but by no means truth alone . . . Let everyone think in himself whether truth would be anything unless it had life as the end. Ex.

—5. Moreover, that man may be regenerated, and become the Church, he must be introduced through truth to good; and he is introduced when truth becomes truth in the will and act. This truth is good, and is called the good of truth, and it produces new truths continually . . . The truth which is thus produced is what is called internal truth; and the good from which it is, is called internal good; for nothing becomes internal until it has been implanted in the will. . . So long as good and truth are . . . in the understanding only, they are outside of the man.

5877. That the Celestial Internal gave the faculty of perception to the truths in the Natural. Sig. and Ex.

5880. That the truths in the Natural were not yet in a state to speak. Sig. and Ex.

5881. A new arrangement of the truths in the Natural. Sig. and Ex.

—The order in which scientifics and truths are arranged in man's memory, is unknown to man . . . They cohere fascicularly, and the fascicles themselves also cohere with one another, and this according to that connection of Things which the man has taken up. . . Scientifics and truths are arranged into these fascicular forms solely by the man's loves; into infernal forms by the loves of self and of the world; but into heavenly forms by love towards the neighbour and love to God; and therefore when a man is being regenerated . . . a commotion takes place among truths, for they then undergo another arrangement. This commotion manifests itself by anxiety. Sig.

5893². There must be truths in the Natural mind, in order that good may be able to operate; and the truths must be introduced through an affection which is of genuine love. . . If the truths have been introduced through the love of truth, they remain conjoined with it; and (then) the case is this: If the affection is reproduced, the truths which have been conjoined with it come forth at the same time; and if the truths are reproduced, the affection with which they have been conjoined comes forth at the same time; and therefore, when a man is being regenerated . . . he is ruled through Angels by the Lord in this way, that he is kept in the truths which he has impressed on himself as being truths; and through them he is kept in the affection with which they had been conjoined; and, as that affection of truth is from good, he is thus led by degrees to good.

—3. I have perceived that when evil Spirits have injected evils and falsities, the Angels have kept me in

the truths which had been implanted . . . from which it is evident that the truths which are of faith, inrooted through the affection of truth, are the plane into which the Angels operate; and therefore they who have not this plane cannot be led by the Angels, but suffer themselves to be led by Hell; for the operation of the Angels cannot in that case be fixed anywhere, but passes through. But this plane cannot be acquired unless the truths of faith have been put into act, and thus implanted in the will, and through this in the life. It is also worthy of mention that the operation of the Angels into the truths of faith with a man rarely takes place manifestly, so as to excite thought about that truth; but there is produced a general idea of such things as agree with that truth, with affection. Ex.

5934. A perception that the truths of the Church are present in the Natural. Sig. and Ex. . . In the Natural there are scientifics of various kinds (more and more interior, enum.); but those which relate to spiritual life are the most interior of all; and these are the truths of the Church; which, in so far as they are solely from doctrine with a man, are nothing but scientifics. But when they are from the good of love, they ascend above scientifics, for they are then in spiritual light, from which light they look at scientifics in their order beneath them.

5937³. He who would have perception in spiritual things, must be in the affection of truth from good, and must continually long to know truths. From this his Intellectual is illuminated, and (then) it is granted him to perceive something inwardly in himself. But he who is not in the affection of truth, knows that which he knows to be so from what is doctrinal of the Church he has faith in, and because a priest, presbyter, or monk has said that it is so. . . Hence it is that everyone remains in the dogma in which he was born . . . (and) if the veriest truths were told them, and also confirmed, they would not perceive one whit that they are truths; they would appear to them as falsities.

5939. That they should infill every truth with good. Sig. and Ex.

5951. What spiritual truths in the Natural are, shall be told. The truths of faith, outside of man, Spirit, or Angel, are not the truths of faith, for they have not been applied to any subject, in which they become [them]; but when they are applied to man, Spirit, or Angel, as a subject, they then become the truths of faith, but with a difference according to the state of life of each person. With those who are learning them for the first time they are only scientifics; afterwards, if they reverence them holily, they advance further, and become truths of the Church; and, when they are affected with them, and live according to them, they then become spiritual truths; for the good of love and of charity, which is solely from the Spiritual World, then imbues them, and makes them live; for to be affected with them and to live according to them is from that good.

—2. The truths which are called of faith, with those who do not live according to them, have appeared to me like white threads, and, with those who had these truths, but nothing of good, they appeared brittle; but with those who live according to them, they appeared

like fibres from the brain, filled with spirit, and soft ; thus these latter truths were animate ; but the former inanimate ; from which it may be known that the truths with men are circumstanced according to the state of life of each person. The truths which are represented by the sons of Jacob, are truths not yet spiritual, because not yet made of the life ; but the truths which are represented by them as the sons of Israel, are spiritual, because, from their having been made of the life, they have become imbued with the good of love and of charity. These truths are meant here, because it has just treated of the initiation to conjunction of truths in the Natural ('the sons of Jacob'), with internal good ('Joseph'), through the medium ('Benjamin'), and also through spiritual good ('Israel').

[A.] 5952². For the Lord does not teach truths openly to anyone, but leads through good to think what is true ; and also inspires, unknown to the man, an apperception and consequent choice that this is true, because the Word says so, and because this truth is consistent. Thus the Lord furnishes—*aptat*—truths according to the reception of good by each person ; and . . . this is done according to each person's affection. Sig.

5954. Truths—*vera*—initiated in good. Sig. and Ex.

— When the conjunction (of the external man with the internal) takes place, then truths are changed and become new, for they receive life from the influx of good. Rep. (by the sons of Israel now changing their garments).

—⁸. He who has not acquired for himself truths—or things like truth, as is the case with the Gentiles—and applied them to life, however much he may suppose himself to be in good, yet is not ; for as he has no truths from the Word, or from his religiosity, he suffers himself to be led by means of reasonings equally by evil Spirits as by good ones, and thus cannot be defended by the Angels. Sig. and Ex.

6000³. The first time of the Church is meant by 'the day,' for then truth is received because they are in good ; and the last time is meant by 'the night,' for then nothing of truth is received, because they are not in good ; for when man is not in good, that is, not in charity towards the neighbour, if the veriest truths are told him, he does not receive them ; for he then does not at all perceive what is true, because the light of truth falls into such things as are of the body and of the world, in which alone is any interest felt, and which alone are loved and esteemed as what is real . . . and hence the light of truth is absorbed and suffocated in thick darkness . . . which is signified by 'the night cometh when no one can work.' Such also is the time at this day. [A.D. 1753.]

6004. That natural truth, with all things belonging to it, must be initiated into the scientifics of the Church. Sig. and Ex.

—³. Truths—*vera*—initiated into scientifics. (See Know—*scire*, here, and at 6023.)

6012. That the truths which are spiritual promoted natural truth. Sig. and Ex. . . Natural truth cannot be promoted by anything else than spiritual truth ; for thence comes its life and force of acting.

6013. Without innocence and charity, natural truth cannot be promoted by spiritual truths ; for truth, to be genuine, must derive its essence and life from charity, and this latter from innocence ; for the interior things which vivify truth follow one another in this order : innocence is inmost ; charity is lower ; and lowest is the work of charity from truth or according to truth ; (for) the Third Heaven is that of innocence ; the Second one is that of charity in which is innocence from the Third ; and the First Heaven is that of truth in which is charity from the Second, and in this innocence from the Third.

6017. The truths procured by the prior truths which are of the Church. Sig. and Ex.

6020. Truths—*vera*, and truths from truths, in their order. Sig. and Ex.

6023. Scientifics are ruled by truths, when truth is acknowledged because the Lord has said so in the Word. (Continued under Know—*scire*.)

6024². The quality of the truths [which are] from the Spiritual, in order. Sig.

6047². The subject here treated of (in the account of the descent of Israel and his sons into Egypt) is the conjunction of the truths of the Church with the scientifics of it. (But) the beginning is not to be made from scientifics, and an entrance thus made into the truths of faith through them, for the scientifics with man are from sensuous things, thus from the world, from which come innumerable fallacies ; but the beginning is to be made from the truths of faith, in this way : the doctrinals of the Church are first to be learned, and next search is to be made from the Word as to whether they are truths ; for they are not truths because the leaders of the Church have said so, and their followers confirm them ; for in this way the doctrinals of all Churches and religions might be called truths . . . from which it is evident that the Word ought to be searched, and it ought to be seen there whether the doctrinals are truths. When this is done from the affection of truth, the man is enlightened by the Lord, so as to perceive, without knowing whence, what is truth ; and he is confirmed in it according to the good in which he is. If these truths disagree with the doctrinals, let him take heed lest he disturb the Church. (Continued under Know—*scire*.)

6052². Concerning the conjunction of truths with scientifics, it is further to be known, that the conjunction of the internal man with the external cannot possibly be effected unless truths are insinuated into scientifics. (Continued under Know—*scire*.) (This subject is further treated of in Gen.xlvii. 6059.) 6071, Ex. 6117^e.

6072. Perception concerning the truths of faith in the Natural. Sig. and Ex.

6077. As to the life of truth being in scientifics. (Fully quoted under Know—*scire*.)

—³. At this day few know that truths and scientifics are distinct from each other. The reason is that few are in the truths of faith from charity ; and the truths of faith in which there is not charity are nothing but scientifics. (Continued under Know—*scire*.)

6078. That **truths** nourish the spiritual life. Ex. and Ill.

6084². Scientifics and **truths** are the objects of the internal sight. (Fully quoted under *Know-scire*.)

6089. The presence of general **truth** from the Internal. Sig. and Ex. . . 'Jacob,' here, represents truth in general, because his 'sons' represent **truths** in particular; and the reason (this general **truth**) is from the Internal, is that 'Joseph' is the Internal, from which comes the **truth** in the Natural. General **truth** is called 'the father' of Joseph, because general **truth** is that which is first of all insinuated with man, and this general **truth** is then enriched with particular **truths**, and at last there comes into existence from the Internal a mental view of these, that is [there come into existence] reason and understanding. This is very evident with man, for his judgment grows from infancy, and the case is the same with *spiritual* **truths** and goods when man is being born anew, or regenerated. But after the Internal has come into existence from the general **truth** in the Natural, the state is changed, and the Internal no longer acknowledges the **truth** in the Natural as its father, but as its servant, as is shown in Joseph's dream about his father—that the sun, etc. should bow before him; and for the same reason Jacob was so often called, before Joseph, his 'servant,' by his sons. Moreover, Joseph was lord in all Egypt, and so was over his father.

6115. All scientifics, as well as all **truths** of every kind whatever, in order to be anything, must be referred to a general, and must be placed and contained in a general, and under a general; otherwise they are at once dissipated. (Continued under *Know-scire*.)

6119. That otherwise, owing to the lack of **truth**, there would be spiritual death. Sig. and Ex.

— . Spiritual life consists in exercises according to **truths**, consequently it consists in uses; for they who are in spiritual life ask and long for **truths** for the sake of life, that is, that they may live according to them . . . and therefore in proportion as they can imbibe **truths**—according to which uses may come to pass—in the same proportion they are in spiritual life, because in the same proportion they are in the light of intelligence and wisdom. When, therefore, **truths** fail, as happens when the state of shade comes which is signified by 'evening,' the spiritual life labours . . .

6122. If **truth** is no longer visible. Sig. and Ex. . . *Truth-verum*—is said not to be visible, because in a state of desolation **truth** appears as if it had fled away; yet it is present; for all the **truth** and good ever given by the Lord to man, Spirit, or Angel, remains, and nothing of them is taken away; but in a state of desolation they are obscured by the proprium, so that they do not appear; but when the state of light returns, they are presented to view as present and visible. 6141.

6146. That scientific **truths** were referred to doctrinals. Sig. and Ex. . . This follows from what goes before: that **truths** were referred to the general in the Natural; for doctrinals are the generals to which **truths** are referred; for the doctrine of the Church is divided into heads, and each head is a general of the Church.

6180. (Israel said to Joseph) 'Do with me mercy and **Truth**' (Gen. xlvii. 29) = humiliation; for 'to do mercy' = the good of love; and 'to do **Truth**' = the **truth** of faith . . . because all **truth** is of faith, and therefore, in the Hebrew, faith is meant by the same word.

—². The expression 'mercy and **Truth**,' ill.

6195. Whereas **truths** do not conjoin, but the affections of **truth**.

6222. The Intellectual of the Church ('Ephraim') is to perceive from the Word what the **truth** of faith is, and what the good of charity . . . The things of the literal sense are general vessels which receive **truths**; and the quality of these vessels does not appear except when they have received **truths** . . . Thus they are only generals, which must be first imbibed by man, in order that he may be able to receive, adaptedly to them, particulars and singulars. . . For the Intellectual of the Church is, that when a man is reading the Word, and is carefully comparing one thing with another, he perceives thence what is to be believed, and what is to be done. This does not happen except in such as are enlightened by the Lord . . . and this enlightenment does not take place in any but those who long to know **truths**, not for the sake of reputation and glory, but for the sake of life and use. (Continued under *ENLIGHTEN*, and *UNDERSTANDING*.)

—⁵. The Intellectual of the Church consists in perceiving and seeing, before any dogma is confirmed, whether it is true or not, and in confirming it *then*.

6225^e. Those are in the internal of the Church who are in the good of charity, which is . . . the good of **truth**, and likewise spiritual good ('Israel'); and those are in the external of the Church who are in the **truth** of faith, and not as yet manifestly in good, but in whose **truth** however there is good. This is 'Jacob.'

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 a Knowledge that a thing is true because he has been so instructed, and has conscience thence, is not a truly rational man, but an interior natural one . . .

6256. As the spiritual are relatively in what is obscure, they set the **truth** which is of faith in the first place, as Israel did here, in setting Ephraim before Manasseh. See 6267. 6269. 6287.

6269³. What a different face the Church would have, if the good of charity were in the first place, that is, if it were the essential; and the **truth** of faith were in the second place, that is, the formal of it. Des.

6285. 'To grow into a multitude' = extension; for **truths** . . . extend themselves round about from the inmost as from a centre; and the greater the extension thence is, and the more perfectly it is according to heavenly order, the more perfect is the state.

6289. That the spiritual are in what is obscure, is evident from the fact that, before they have been regenerated, they are in thick darkness as to **truth** and good; and that, while being regenerated, it is **truth** such as is in the doctrine of their Church which they acknowledge, in which **truth** they have faith whether

it is truth or not truth; and still this truth is that which becomes good with them when it becomes of the will and thence of the life; and then it is that good which is called the good of truth, also the good of faith, and also spiritual good or the good of the Spiritual Church. . . But still the good from such truth, even with the Gentiles, is accepted by the Lord, when it has as its first principle charity towards the neighbour, and in this charity there is innocence.

[A.] 6295. That truth from good shall also be increased, thus the celestial man. For 'Manasseh,' concerning whom this is said, = the good of the Voluntary in the Natural, born from the Internal . . . and thus the celestial man, but the *external* celestial man, or the man of the external Celestial Church; whereas 'Joseph' = the man of the internal Celestial Church. Ex.

—². The truth of good which is of the celestial man is indeed called truth, but it is good. Ex.

—^e. For the celestial man is such that he does not reason from truth, nor about truth; for he has perception from good, that is, through good from the Lord, that it is so or is not so; and yet the good of charity with him is that which is called truth, but celestial truth.

6296. 'Nevertheless his younger brother shall become greater than he' = that good from truth will get more of increase, thus the spiritual man. . . 'Ephraim,' here, = good from truth, because he represents the man of . . . the external Spiritual Church; and this man is constituted by good from truth.

—². The reason good from truth will get more increase than the good from which is truth . . . is that the Voluntary of man has been continually depraved, . . . and the Lord has provided that man may be regenerated as to the intellectual part. Ex.

6297. That the truth which is of faith shall reign. Sig. and Ex.

6364. 'The brethren' (of Judah) = the truths which are of the Celestial Church.

6366. That truths will of themselves submit themselves. Sig. and Ex.

6372. Of this truth (from good) it is said that it should be removed 'when Shiloh came,' that is to say, its Power should be removed . . . for at that time the Celestial Kingdom exercised its Power through this truth, and therefore this truth is called 'a lawgiver.' Ill.

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

6384. Life where there is the conclusion of truth from scientifics. Sig. and Ex. (See Know-scire.)

6396. 'Dan' = those who are in truth and not yet in good; (that is) those who are in some good of life from truth, but not yet from good. For the man who is being regenerated is first in truth, and not in any good of life from truth; next, 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 he then apperceives truth from good, and multiplies it with himself. These are the degrees of regeneration.

. . . The good with those who are in the good of life from truth lies hidden in truth, deeply stored up; and it gives them the affection of truth, and impels them to live according to truth. These are in the Lord's Kingdom, but as they do not do what is good from good, but from truth . . . because it is so commanded, they are among those who are in the First Heaven. Rep.

6397. That this truth, here called 'Dan,' is one of the truths in general which are represented by the tribes of Israel. Sig. and Ex.

—'. 'To judge' = truth in its office. Ill.

6401. 'To fall backward' = recession from truth.

6405. That works without judgment will deprive [those who do them] of truth. Sig. and Ex. . . For those who do works from truth, and not yet from good, have the understanding obscured. (Continued under Good.)

—². 'Gad,' here = those who hallucinate about truth, and yet do works from it; thus the works are not of truth, and still less works of good; and by works from this source they are deprived of truth; for as soon as a man who is in truth and not yet in good carries anything into act from a religious principle, he afterwards defends it as if it were the veriest truth, and remains in it; nor does he admit amendment except in so far as he comes into good . . . Thus works deprive him of truth; besides that he believes to be truths things which are not truths; for these persons also, like those signified by 'Dan,' judge from what is sensuous, thus without judgment. Examp. These also are in the Lord's Kingdom, but at the threshold. . . In a word, by 'Gad' are represented those who call that truth which is not truth, and from this non-truth do works; and hence their works are as the truths. . . What saves them is the intention of doing what is good, and something of innocence in their ignorance.

6406. They who do works from truth, and not yet from good, cannot but occasion a want of order in their Natural . . . and if this be without order, the things which inflow from the interiors also become devoid of order; and the things which are devoid of order are dark and opaque, and therefore they cannot see what truth is, but in that opacity and darkness they seize upon as truth that which is not truth, and from this non-truth they perform works.

6410. Pleasantness from truth. Sig. and Ex. . . Activity with those in Heaven consists in performing uses . . . and in relishing truths with uses as the end; and this is the pleasantness of truth to them.

6418. Fruitfulness from the truth which is from the Word. Sig. and Ex.

6419². 'A wall' = the truths of faith which defend.

6423. That he is safe by the combating truth of doctrine. Sig. and Ex.

6427. The Spiritual Kingdom consists of those who are in the truth of faith, but who make this truth of the life, and thus good. . . The truth of faith in the Lord's Spiritual Church is various; for that is said to be truth in one Church 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 : hence the good becomes such as is the truth ; for good has its quality from truths. (Thus) the good of the Spiritual Church is impure.

6432⁵. 'To strip naked' = to deprive of all truth.

—, 'To make her as a wilderness, set her as a land of drought, and slay her by thirst' = to extinguish all truth.

6435. Those in the Celestial Kingdom are . . . not in the truth which is called the truth of faith, for this is in the good of that Kingdom, inasmuch that it cannot be seen separated from good . . . and instead of the truth of faith they have the good of mutual love. But . . . the external of the Spiritual Kingdom is the truth of faith.

6502^e. 'The leaf which was for medicine' = the truth of faith.

6524². 'Congregation' is predicated of truths.

6534². 'To ride upon the word of Truth' (Ps. xlv. 4) = to be in the understanding itself of truth.

6553. The life of the truths of the Church in scientifics. Sig. and Ex.

6609. Truths—*vera*—were represented (in clouds) by an azure colour mingled with a beautiful shining whiteness ; the appearances of truth, by an obscure whiteness.

6623. The Angels know the quality of a Spirit or a man from one word which comes forth from the thought. When the word truth was spoken by a number of Spirits in succession, it was at once heard whether it was hard, harsh, soft, infantile, affectionate, innocent, full, empty, containing what is false, simulated, closed, or open, and of all these in what degree.

6628. In the Ancient Churches . . . they acknowledged as men of the Church all who lived in the good of charity, and called them brethren, however they might differ in the truths which at this day are called of faith. In these the one instructed the other . . . and they were not indignant if the one did not accede to the opinion of the other, knowing that everyone receives truth in proportion as he is in good. N. 9.

6635. (Ex. i.) treats of the infestations of these truths of faith by the falsities and evils in the Natural . . . and of the consequent implantation and confirmation of truth from good.

6637. He who is not in spiritual good . . . and in spiritual truths . . . is not of the Church, however much he has been born within it. Ex.

6638. After truths had been initiated into scientifics. Sig. and Ex.

6639. For however much truths have been initiated (into scientifics), and the Church thus established with man, still scientifics and falsities are continually rising up and attacking the things which are of the Church with him. Rep. (by the Egyptians afflicting the sons of Israel.) 6652².

6641. All things which were from general truth. Sig. and Ex.

6652. For he who does not 'know' truth, and does not want to know it, is alienated from the truth of the Church. Sig.

6653. The reason truths are spoken of abstractedly, is that Spirits and Angels so think and speak. Ex.

6654. That the truths of the Church prevail over the alienated scientifics. Sig. and Ex.

6663. That the truths grew in proportion to the infestations. Sig. and Ex.

6664. That the truths were strengthened. Sig. and Ex.

6676. That if it were a truth they should destroy it as best they could. Sig. and Ex. . . (It is said) as best they could, because the evil cannot destroy the truths which the good have.

6682. Anger that truths were not being destroyed. Sig. and Ex.

6688. That truths were produced therein continually. Sig. and Ex.

6693. That they should immerse in falsities all the truths which appeared. Sig. and Ex.

6713. (Ex. ii.) treats of truth Divine ; of its beginnings and successive states with the man of the Church. 6716^e.

6716. The origin of truth [as being] from good. Sig. and Ex.

6717. How it is to be understood that truth, whose origin is from good, is conjoined with—*conjectum sit*—good. The truth which is insinuated by the Lord with a man who is being regenerated derives its origin from good. (Continued under Good.) But this truth, which is received . . . before regeneration, is not the genuine truth of good, but is the truth of doctrine ; for the man does not then consider whether it is truth, but acknowledges it because it is of the doctrine of the Church ; and so long as he does not consider whether it is truth . . . it is not his, and therefore neither is it appropriated to him. This state is the first state of the man who is being regenerated. (Continued further under Good.)

—³. But the truth which is being conjoined with good, which is here signified by 'there went a man of the house of Levi, and took to wife a daughter of Levi,' is not such truth as is received by man in the first state ; for that is the truth of the doctrine of that Church into which he was born ; but it is truth itself. Ex.

6732. The apperception of truth that it was cheap—*vile*—among the false Scientific. Sig. and Ex.

6734. Inquisitiveness to know the quality of that truth. Sig. and Ex.

6735. Investigation into its quality, and apperception that it was truth from the Divine. Sig. and Ex.

6739. The truth of the Church near to the religiosity there. Sig. and Ex.

6742^e. 'Singers' are predicated of the truths which are of the Spiritual Church.

6751. 'He was unto (Pharaoh's daughter) as a son' = that hence the affection of scientifics had the first truths . . . for 'to be unto her as a son' = to be in the first truths through scientifics ; for the first truths are born from scientifics, and thus are as the sons from a mother who is the affection of scientifics. The Scientific is the

plane for the **truths** which are of the understanding and of faith. Man advances in the things of faith when being regenerated, almost as he does in the **truths** not of faith when he is growing up. Ex.

[A.] 6756. 'He went out unto his brethren' = conjunction with the **truths** of the Church.

6758. The alienated Scientific endeavouring to destroy the **truth** of the Church. Sig. and Ex.

6765. For within the Church there are those who are in the **truth** of faith, and those who are not in **truth**, as may be evident from the various heresies. Those who are in heresy, or not in the **truth** of faith, are here meant by 'him that was bad'; (whereas) 'a companion' = one who is in the **truth** of faith.

—². The case is this: When man is being regenerated he is let into combats against falsities, and is then kept by the Lord in the **truth**, but in that **truth** which he had persuaded himself to be **truth**; and from this **truth** the combat is waged against the falsity. Combat can be waged from **truth** not genuine, provided it is such that in some way it can be conjoined with good; and it is conjoined with good through innocence. . . . Hence it is that men within the Church can be regenerated from any doctrine whatever; but those pre-eminently who are in genuine **truths**.

6766. The perception that he was not yet so far advanced in the **truths** of faith as to settle disagreements within the Church. Sig. and Ex.

—². In the internal sense it here treats of the progress of Divine **truth** with the man who is being regenerated. The progress is such that the man is first able to discriminate between falsity and **truth**, for from the **truth** in which he is he can see what is false, because it is opposite; but he cannot, in this first time, settle disagreements among the **truths** of faith within the Church . . . for man is enlightened successively. . . . The man to whom this can be given must be of more advanced age, the interiors of whose understanding have been enlightened.

6769. That he was among alienated scientifics, and not yet in **truths**, so as to be safe. Sig. and Ex. . . . For they who are in **truths** are in safety wherever they go, even in the midst of the Hells. The reason those not in **truths** are not in safety, is that non-**truths** communicate with evil Spirits.

6771. That the false Scientific, perceiving this, wanted to destroy the **truth** which is of the law from the Divine. Sig. and Ex.

6772. Here begins the fifth state of the progression of **truth** Divine with the man who is being regenerated, which is one of separation from falsities, and of adjunction to the **truths** of simple good. Sig.

6780. Aid from the **truths** which are of the law from the Divine. Sig. and Ex.

6784. 'Moses' here represents **truth** such as is with those who are in the **truth** of simple good, which is signified by 'the daughters of the priest of Midian.' They are in such **truth** because they are men of the external Church.

—^e. If in the ignorance there is anything of

innocence, this falsity from ignorance is accepted by the Lord as **truth**; for they who are in such receive **truth**.

6789. How, without this **truth**, could they be conjoined with the good of the Church? Sig. and Ex. . . . The scientific **truth** which is here represented by 'Moses' is the **truth** of the external Church. This **truth** comes forth from the **truth** which is of the law from the Divine, which also is 'Moses'; and the **truth** which is of the law from the Divine is the **truth** of the internal Church. External **truth**, unless it is from internal **truth**, cannot be conjoined with good. Examps.

6794. The **truths** thence derived. Sig. and Ex.

6800. Suffering on account of the attempt to subjugate the **truth** of the Church. Sig. and Ex.

6822. Charity is exercised when, by means of the **truth** which is of the Church, the neighbour is led to good. If in the Church anything is called **truth** which leads away from good, it is not worthy of mention, for it is not **truth**. Everyone ought to acquire **truth** for himself first from the doctrine of the Church, and afterwards from the Word of the Lord; and this must be the **truth** of his faith.

6827. That the law from the Divine instructed those in the **truth** of simple good. Sig. and Ex.

6828. After those in the **truth** of simple good had undergone temptations. Sig. and Ex.

6904. The life of **truth** in a state entirely removed from falsities, although in what is obscure. Sig. and Ex.

6959. The profanation of **truth**. Ex.

6960. The appropriation of **truth**. Sig. and Ex.

6978. The falsification of all **truth**, and its consequent privation in the Natural. Sig. and Ex.

6982. The **truth** which proceeds immediately from the Divine ('Moses') cannot be heard even by any Angel. Sig. and Ex. 6985. 7270, fully ex. under DIVINE TRUTH.

7009. The **truth** of doctrine ('Aaron'), which also proceeds from the Lord, but mediately. Sig. and Ex.

7011. The Divine power in **truths**. Sig. and Ex.

7012. The derivative enlightenment and confirmation of **Truths**. Sig. and Ex.

—². Everyone has enlightenment according to the quality of his affection of **truth**; and the quality of the affection of **truth** is such as is the good of life.

7037. That they should abstain from the infestation of the **truths** of the Church. Sig. and Ex.

7039. In the other life, the evil are completely devastated as to **truth**; the reason is, lest **truths** should serve them as means to evils. Sig. and Ex.

7044. Purification is effected through the **truths** of faith. Ex.

7055. There may be with man the **truth** which proceeds mediately from the Divine ('Aaron'), and yet it may not be conjoined with the **truth** which proceeds immediately from the Divine ('Moses'). For example: Those who think and teach according to the doctrine of their own Church . . . and do not know whether the

things they think and teach are **truths** from any other source than that they are from the doctrine of their Church . . . may have **truth** which proceeds mediately from the Divine ; but it is not conjoined with the **truth** which proceeds immediately. If it were conjoined, they would have the affection of knowing **truth** for the sake of **truth**, and especially for the sake of life, and from this they would be endowed with a perception as to whether the doctrinals of their own Church were **truths** before they confirmed them, and they would see in every particular whether the confirmatory things were in agreement with the **truth** itself. (Another examp.) Such a conjunction (of the **truth** which proceeds mediately with the **truth** which proceeds immediately) rarely exists with man, but it exists with all in Heaven . . . nor is it possible with man, unless he has been so far regenerated that he can be elevated from what is sensuous towards his Rational, and thus be presented in the light of Heaven. Further ex. 7270, Ex. 7291.

7056. The conjunction (of the **truth** which proceeds mediately from the Divine with that which proceeds immediately) in the good of love. Sig. and Ex. . . This conjunction is not possible except in good ; for good is the soil itself, and **truths** are the seeds, which cannot grow anywhere else than in good as their soil . . . The **truth** which proceeds immediately from the Divine is called **truth**, but in itself it is good, because it proceeds from the Divine good ; but it is the good to which all Divine **truth** has been united. It is called **truth**, because in Heaven it appears as light . . . Consequently (this conjunction) is impossible unless the man is affected with **truth** for the sake of **truth**, especially for the sake of good, thus for the sake of life ; for then the man is in good.

—³. Further: The **truth** proceeding immediately from the Divine enters into the will of man : this is its way : whereas the **truth** which proceeds mediately from the Divine enters into the understanding of man, and therefore no conjunction can be effected unless the will and the understanding act as one ; that is to say, unless the will wills good, and the understanding confirms it through **truth**. When, therefore, there is the conjunction, the Lord appears as present ; and His presence is also perceived ; but when there is not this conjunction, the Lord is as if absent ; but His absence is not perceived, unless it is known from some perception what His presence is.

7068. They who are in **truth** are as if they were rigid, and stand erect as if they were hard, and when they have to humble themselves before the Divine, they bend the body only a little ; whereas they who are in good are as if they were soft, and when they humble themselves before the Divine, they bow themselves down to the earth. For **truth** without good is quite rigid ; but when it regards good as the end, the rigidity begins to soften ; whereas good in itself is soft, and the **truth** which is insinuated, because it becomes good there, also grows soft. The reason is, that **truth** cannot be ordained into the heavenly form except by good, and hence in itself it is hard . . .

7075^e. For every **truth** appears by relation to its opposites.

7090. Exhortation to those who are against the **truths** of the Church. Sig. and Ex.

—³. Those of the Church who have caused the **truths** of faith to be adjoined to worldly and earthly things, are let down to the Lower Earth, and are in combats there until those worldly and earthly things have been separated from the **truths** of faith . . .

7097^e. Lest the infernals should abuse the **truths** of faith, they are deprived of them, and then they eagerly seize on falsities which are entirely contrary to the **truths** of faith, and by means of the falsities they infest those who are in **truths**.

7107. The will of those who infest the **truths** of the Church. Sig. and Ex. . . That is, who infest those who are of the Spiritual Church ; for these are said to be in the **truths** of the Church.

7110. The cupidity of infesting the **truths** of the Church while in that state. Sig. and Ex.

7122. Lest they turn themselves to **truths**. Sig. and Ex.

— The reason this infestation is permitted, is that falsities may be removed, and **truths** insinuated. Ex.

7147. Near the end (of the infestation) **truths** are withdrawn from them, and mere falsities are permitted to infest them even to despair. Ex.

7162. Hence such an ardour to destroy the **truths** of the Church through falsities. Sig. and Ex.

7164^e. Hence there is complaint from the **truth** which is of the law Divine, that those in falsities have such dominion over those in **truths**. Sig. and Ex.

7225^e. Hence the **truths** of doctrine are perceived by such as impure. Sig. and Ex.

7233³. The internal sense is . . . also that sense which results from a number of passages of the sense of the letter rightly compared with each other ; and is apperceived by those who are enlightened by the Lord as to the understanding ; for an enlightened understanding discriminates between apparent **truths** and **truths** themselves, and especially between falsities and **truths**, although it does not judge concerning **truths** themselves in themselves. But the understanding cannot be enlightened unless it is believed that love to the Lord and charity towards the neighbour are the principal and essential things of the Church. He who proceeds from an acknowledgment of these, provided he himself is in them, sees innumerable **truths**, nay, very many arcana, disclosed to him, and this from interior acknowledgment, according to the degree of his enlightenment by the Lord.

7236³. The reason **truth** is so manifold and various as to be able to give so great a variety to good, is that **truths** are innumerable, and interior **truths** are in a different form from exterior ones, and also because the fallacies of the external senses adjoin themselves and also the falsities which are of concupiscences. As, therefore, **truths** are so innumerable, it is evident that by conjunctions so many various things come forth that one thing can never be the same as another. This is clear to him who knows that from twenty-three

letters, by different conjunctions, the words of all languages can be produced, and this with perpetual variety even if there were thousands of languages. What then may not be produced from thousands and myriads of varieties, as there are of truth !

[A.] 7265. That with (the infesters) truths became falsities, and falsities truths. Sig. (by the waters being turned into blood.) 7317.

7297². 'Sorceries' = the arts of presenting truths as falsities, and falsities as truths. Ill. 7298, Ex.

7298². It is according to the laws of order that no one should be persuaded about truth in a moment, that is, that the truth should be in a moment so confirmed that no doubt is left: the reason is that the truth which is impressed in this way, becomes persuasive truth, and is devoid of any extension, and also of any yielding quality. In the other life such truth is represented as hard, and as what does not admit good into it so as to become applicable. Hence it is that as soon as any truth is presented before good Spirits by a manifest experience, there is presently presented something opposite, which causes doubt. In this way it is given them to think about it and to consider whether it is so, and to collect reasons, and thus to bring that truth into their mind rationally. By this there is effected an extension of the spiritual sight as to that truth, even to its opposites; and hence it sees and perceives with the understanding all the quality of the truth, and hence can admit influx from Heaven according to the states of the Things; for truths receive various forms according to the circumstances. This is the reason why the magicians were allowed to act in a similar way to Aaron.

7318^e. For there is not a single truth which cannot be falsified. Examps.

7319. In the other life nothing stinks more intolerably than profaned truth . . . for falsity has no smell unless it is applied to truth . . . Profaned truth is falsity conjoined with truth; and falsified truth is falsity, not conjoined, but adjoined, to truth, and ruling over truth.

7320. 'To drink' = to be instructed in truths. Refs.

— That those in falsities from fallacies want to know scarcely anything of truths, thus are averse to them; the reason of which is that the truths which are perverted by falsities still fight secretly and tacitly, and labour to shake off the falsities and thus fight; for if the falsities are removed a little . . . truths condemn. Sig. 7327.

7332. The reason (the evil) in the other life are permitted to falsify truths, is lest by the truths which are of faith they should have communication with those who are in Heaven, and by the evils which are of life, with those in Hell, and hence by truths should acquire something of light from Heaven . . . and should cause them to serve the evils which are of life . . . and also lest they should seduce simple upright Spirits, with whom they have communication through truths. Moreover the evil in the other life with whom truths have not as yet been falsified, acquire dominion by their means; for there is power in truths so great

that it cannot be resisted; and in this way, also, they would abuse truths. Besides, truths with the evil have not the least effect in amending their lives; but the evil use them only as means to do evil, and without this use they utterly ridicule truths.

7342². If a man's affection is of self and the world . . . the principles of truth effect nothing; for if (that) affection dominates, it draws truth over to its own side, and so falsifies it; and, if it does not fully favour it, it rejects it. Hence it is that principles of the truth of faith have no efficacy whatever with man, unless the Lord insinuates the affection of . . . love towards the neighbour; and, in proportion as man receives this affection, in the same proportion he receives the truths of faith. (Thus) man never sets his heart to any truth if the will resists; and hence it is that the infernals . . . cannot receive the truths of faith, and consequently cannot be amended; and hence also it is, that the infernals falsify the truths of faith in so far as they can.

7343. He who is in the affection of truth, applies truths to himself according to the state and quality of the affection. He who is in the affection of falsity, when he applies truths to himself, perverts and falsifies them. Ex. Hence it is that by 'the Egyptians digging about the river' is signified the investigation of truth that they might apply it to falsities.

7344. That truths cannot be applied to mere falsities, that is, cannot be falsified by mere falsities. Sig. and Ex.

7351. Moreover, real truths reject falsification from themselves; for they cannot be together with falsities; and, so long as they are so, they fight with them, and at last loosen and separate themselves from them; and hence it is that after a man has falsified truths, he at last entirely denies them; otherwise falsities would dominate over truths. Hence it is that the evil in the other life, after they have been cast into Hell, are not allowed to reason from falsified truths, but from mere falsities. Sig.

7357^e. When the evil speak truths, the truths they so speak are falsities in them; whereas they who are in truth from good, cannot do otherwise than speak truths.

7381. The internal law ('Moses') is truth Divine itself such as is in Heaven; and the external law ('Aaron') is truth Divine such as is on earth; thus the internal law is truth accommodated to the Angels; and the external law is truth accommodated to men. . . Truth accommodated to the Angels is for the most part incomprehensible to men. Examp. This may in some measure show the nature of internal truth, or truth accommodated to the Angels, which is called the internal law; and that of external truth, or truth accommodated to men, which is called the external law; and whence it is that what the Angels speak among themselves is incomprehensible to man, and, moreover, is unutterable.

7382. The power of internal truth through external truth. Sig. and Ex.

7442². If the Sensuous is filled with phantasies from fallacies and appearances, and still more if from falsities, the truths which inflow are turned there into the like things; for they are received there according to the

form which has been induced; and, in proportion as truths are turned into falsities, in the same proportion the interiors, through which the passage takes place, are closed. . . Hence it is necessary that the Natural should be regenerated down to the Sensuous. Ex.

7449. That the natural mind was corrupted as to all truth. Sig. and Ex.

7505. 'Pestilence' = the devastation of truth. Ill.

7668. That those should be left (by the infesters) who were in confirmed truths. Sig. and Ex.

7689. The evil have no truth in faith; but only the knowledge of the truth which is of faith. Some of the evil who are in the Church persuade themselves that they are in truth in faith, but they are not: they are in falsity, and are against the truth of faith . . . and this falsity manifests itself in the other life, when they are being devastated as to the truths of faith which they had known. Sig. 7691, Sig.

7735. The passionateness of anger against truth then. Sig. and Ex.

7738. The more the infernals are in falsities from evil, the more they have an aversion to truth, and so much at last that they do not want even to hear anything of truth; for truth is contrary to falsity, and falsity is pleasant to them, because evil, from which is falsity, is the delight of their life; and therefore they completely reject truth from their mind, because it is against the delight of their life; and, if they hear it, they are tortured. Sig

7780^e. As to the truths of faith which are in the first place, and those which are in the last place, it is to be known that those truths of faith which proceed immediately from the good of charity are those which are in the first place; for they are goods in form; whereas the truths which are in the last place are mere truths; for when truths are derived in succession, they recede from good in each degree, and at last become mere truths. Sig.

7790. That all truth Divine departs from those who have infested the upright when they are being condemned; for they are then in the state of their evil. Sig. . . Previously they had indeed known the truths of faith, but still had not had truths in them; for truths were then in their mouths but not in their hearts; and therefore when they have been devastated as to those truths, evil remains, and then the falsity of evil comes forth . . . for although they had professed truths, still they had not been in them, but in falsities. Nor had the very profession of truth descended from its first principle, that is, from good, but from evil; for with them it had been for the sake of gain, honours, and reputation, thus for the sake of self and the world. The truths which descend from such a first principle adhere on the surface, and, when they are being devastated, they fall off thence like scales, and leave stinking and putrid places from the falsities which there exhale from evils. Such is the lot of those who have known the truths of faith, and yet have lived contrary to them.

7838. For the truth of faith is not the truth of faith unless it is with, and especially from, the good of charity.

7839. The state is said to be full, when the good

is such that there is nothing wanting for the reception of innocence: the truths of faith conjoined with the good of charity cause good to be such; for spiritual good receives its quality from the truths of faith. . . But the state is not full so long as truths have not qualified good so that it can receive the corresponding state of innocence. This state becomes full when truths are looked at from good; and it is not as yet full when good is looked at from truths. In the latter state are those being regenerated; in the former are those who have been regenerated. The former are in truth through which is good; the latter are in the truth which is from good; in other words, the former are in obedience to truth, whereas the latter are in the affection of doing truth; and therefore the former are men of the external, and the latter are men of the internal Church.

7877. What the truth of the good of innocence is. Ex. . . The truth of the good of innocence, which belongs to those in the Third Heaven, is not the truth of faith, but is the good of charity; for they do not know what faith is, thus neither what its truth is; for they are in the perception of the truth which is of faith, from which they instantly know that [the truth] is so, and they never reason about it, as to whether it is so, still less do they dispute about it. That which is in perception in this way does not fall into knowledge. It is different with the spiritual, who are in the Second Heaven: these are led by means of the truth which is of faith to the good which is of charity, and therefore they reason as to whether a thing is true or not, because they do not perceive it; hence, with them, truths become knowledge, and are called the doctrinal things of faith.

7902. The appropriation, by good, of truth purified from falsity. Sig. and Ex. . . For truth is appropriated by good; and good has its quality from truth; and therefore, in order that truth may be appropriated, it must be appropriated by good; and in order that good may be appropriated, it must be appropriated through truth.

—². As to truth purified from all falsity, it is to be known that there can be no pure truth with man, both because falsity is continually flowing forth from the evil in which he is, and because truths have a connection with each other, and therefore if there is one falsity, and still more so if there are more, all the other truths are thence defiled, and derive something from the falsity. But truth is said to be purified from falsity when the man can be kept by the Lord in the good of innocence. Ex.

7906². The purification in man of truth from falsity can never take place without a so-called fermentation, that is, without a combat of the falsity with the truth, and of the truth with the falsity. (Continued under FERMEN.)

— . While man acts from the truth of faith, his state has not yet been purified; but it has when he acts from the good of charity.

7918. 'Hyssop' = external truth which is a means of purification. Ill.

7919. The holy truth which is of the good of innocence. Sig. and Ex. 7927.

[A.] 7935. An interior perception of truth which is of conscience. Sig. and Ex.

—². The truths of the Church in which they were born . . . are seated in the interior memory as if inscribed on it, and finally like those things which have been impressed in infancy, which afterwards appear quite familiar, and as it were innate. Ex. . . This is called conscience . . . and is to be valued in proportion as the truths from which he thinks are genuine truths of faith, and as the goods from which he acts are genuine goods of charity.

7950². He who believes that they who are in evil of life can be also in enlightenment as to the truths of faith, is terribly mistaken. They can be in a state of confirmation, that is, they can confirm the doctrinal things of their Church . . . but they cannot see whether the things they confirm are truths or not. . . Therefore he who is in evil as to life is also in the falsity of his evil, and does not believe truth however much he may know it . . . That he does not believe it will be granted him to know in the other life, when his perception is reduced into accordance with his will: he will then disown, hold in aversion, and reject truth, and will acknowledge as truth what is contrary to it, that is, falsity.

7967. All truths which enter man are conjoined with some delight; for truths without delight have no life . . . If the delights are those of evil affections, the case is bad (with the truths in the man); but if the delights are those of good affections, it is well; for the Angels who are with a man are continually inflowing with good affections, and are then exciting the truths which have been conjoined with them . . . and if the truths have not been conjoined with good affections, the Angels labour in vain to excite the things which are of faith and charity. Sig.

8013². (Those in the state of regeneration) see truths, and confirm them from enlightenment; but those (in the state before regeneration) do not see truths and confirm them from enlightenment, but from a persuasion concerning the doctrinal things of their Church, that they are truths; and, as they do not see them from enlightenment, they can confirm falsities equally as well as truths; and, after they have been confirmed, they see them exactly as truths.

8063. In so far as the truth which is from good extends itself. Sig. and Ex. . . For all truth has its extension, which is sometimes manifested by a sphere; and, since it has its extension, it has its boundaries. The sphere of extension of truth is according to the quality and quantity of good; for good is like a flame, and truth is like the light. Ex. . . Falsities are outside the sphere; for they begin where truths cease . . .

8080. That the truths of faith are not to be ascribed to the Lord, but the goods of faith. Sig. and Ex.

—³. The reason the truth of faith, regarded in itself and without its good, is not to be ascribed to the Lord, that is, given Him, or acknowledged as being from Him, is that all the truth of faith has no life in it until it becomes the good of faith; and the truth of faith becomes the good of faith by willing and doing it; and when it becomes the good of faith it is acknowledged by

the Lord to be His; for the Lord gives faith mediately through its good. Moreover all the truth of faith with the man of the Spiritual Church becomes the good of faith when he is being regenerated; and then for the first time it becomes the Lord's.

8087. If a truth is presented (with those not in charity), the evil of life causes it to conform itself, by a wrong application, and thus falsifies it.

8093. That it was provided by the Divine that they should not pass to truth of faith which is not from good. Sig. and Ex.

8094. Evil of life is attended with its own falsity, which lies stored up . . . but as soon as the man thinks about the truths of the Church . . . that falsity comes forth and manifests itself, and if it cannot deny the truth itself as to its general [meaning], it explains it in favour of its own evil, and thus falsifies it.

— Thus it is evident that the truths of faith are 'near,' but not the goods of faith; that is, that the former come into notice first. Sig.

8096. That they would decline from the truth through assaults. Sig. and Ex.

8148². Persuasive faith is a persuasion that all things of the doctrine of the Church are truths, not for the sake of truth, nor for the sake of life . . . but for the sake of gain, that is, for the sake of acquiring honours and wealth, and for the sake of reputation on their account . . . It is therefore all the same to them whether doctrinal things are truths or falsities . . . for they are in no affection of truth for the sake of truth; and they confirm them whatever may be their quality; and when they have confirmed them they persuade themselves that they are truths, not considering that falsities can be confirmed equally as well as truths.

8149. The doctrinal things of the Church, with those who are in evil of life, are called doctrinal things of falsity, although they may be in part, less or more, truths; the reason is, that truths with those who are in evil of life, in so far as they are concerned, are not truths; for, by application to the evil which is of life, they put off the essence of truth, and put on the nature of falsity; for they look to evil, and conjoin themselves with it; and truths cannot be conjoined with evil unless they have been falsified, which is done by means of wrong interpretations, and thus perversions. Hence it is that the doctrinal things of the Church with such people are called those of falsity, even although they are truths. For it is a canon that truths with those in evil of life are falsified; and that falsities with those in good of life are made true—*verificentur*. The reason why falsities are made true with the latter, is that they are applied in such a way as to be in accord with good . . . 8311, Examp.

8168. See FORCE, here.

8179². This combat (of temptation) is carried on by means of the truths of faith: these afford assistance, because they confirm goods and truths against falsities and evils.

8307². The Lord gives man the faculty of understanding truth; but the reason he does not understand it,

is that he does not want to understand it, and this on account of the evil which is of life; for falsity defends evil, and truth condemns it.

8313⁴. For in the other life everyone retains the principles of his faith . . . and none change them into truths except those who have been in the good of life; for good longs for truth and receives it willingly, because it is homogeneous with it. But those who have been in evil of life . . . are as were it hard, and reject truths, and besides they are in obscurity, so that they even cannot see them: they see only the things which are confirmatory of their principles, and not one whit what is contrary to them.

8330. The Heaven in which are those who are in the truth of faith from the Lord. Sig. and Ex. . . This is the Heaven in which are the exterior Angels of the Spiritual Kingdom, who do what is good from obedience.

8347. That truths failed, and at last entirely. Sig. and Ex.

8349. That truths appeared undelightful to them, because they were devoid of the affection of good. Sig. and Ex.

8352. That they cannot endure truths, because they are undelightful from there being no affection for them. Sig. and Ex. . . This temptation consists in their complaining and suffering because the truths which had previously been delightful to them, and which had thereby constituted their spiritual life or life of Heaven, now appear undelightful to them, so much so that they can scarcely endure them. The merely natural man would believe that such a thing could not cause any suffering; for he thinks, What does it matter to me whether truths are delightful or undelightful? if they are undelightful, let them be rejected. But the spiritual man thinks very differently: it is the delight of his life to be instructed in truths . . . and therefore when they fail, his spiritual life labours and suffers. Ex.

—³. In the temptation which exists through a deficiency of truth . . . it is as if there were a deficiency of spiritual drink, causing suffering like that from thirst.

8356. That thus truths were made delightful. Sig. and Ex. . . That man is affected with truth is from good; for good and truth are conjoined as in a marriage, and consequently the one loves the other . . . Experience also shows that those who are in the good of life—that is, who love God and the neighbour—love the truths of faith; and hence it is that so long as good is inflowing and being received, so long truth appears delightful; but as soon as good does not inflow—that is, as soon as evil begins to predominate, and to prevent the influx of good—there is at once felt undelight in regard to truth; for truth and evil mutually reject and hold each other in aversion. Tr.

8357. The truth of order then revealed. Sig. and Ex. . . For 'a statute'=the external truth of the Church; and 'a judgment'=the internal truth of the Church; hence 'to set for anyone a statute and a judgment'=to ordinate according to truths, consequently to reveal them.

8362. A life according to the goods of faith (that is,

according to those) truths of faith which are the interior truths of the Church. Sig. and Ex.

8363. A life according to those truths of faith which are the exterior truths of the Church. Sig. and Ex.

8364⁵. 'Leprosy'=the profanation of truth.

8367. For after every spiritual temptation there come . . . pleasantness from enlightenment through truth, and delight from the affection of good. Sig.

8368. That they had truths in all abundance there. Sig. and Ex.

8370. That after temptation the truths of faith were arranged in order through the good of love. Sig. and Ex.

—². Hence, when the Angels are presented to view, a sphere of the good of love pours out from them . . . and the truths of faith shine forth from their faces.

8408^e. 'Meal'=truth from the Word, whereby this falsified thing, called 'death in the pot,' becomes good.

8426². When it is noon (there) they are in light or in truth; but when it is evening they are in obscurity as to truths . . .

8427³. For the Lord is present in the truth which is from Him.

8441. For the Divine influx with man is into the truth in which he has been instructed. Sig.

8443. The presence of the Lord in truth accommodated to apprehension. Sig. and Ex. . . The Word in the letter is such truth. Ex.

8455. The truth of peace adjoining itself. Sig. and Ex. . . This truth, which is called the truth of peace, is the Divine truth itself in Heaven from the Lord, which universally affects all who are there, and makes Heaven to be Heaven. Ex.

8456. The insinuation of truth. Sig. and Ex. . . For the truth of peace . . . being inmost, insinuates itself into the truth which is beneath, and vivifies it, as the dew does the grass . . . and when the truth which is beneath has been vivified by it, then the truth of peace 'goes up,' that is, as to the appearance, ceases; and the truth which has received life from it comes into view; and thus is born the truth of faith. For no truth of doctrine or of the Word becomes truth with man, until it has received life from the Divine; and it receives life by means of the insinuation of the truth which proceeds from the Lord, which is called the truth of peace. This truth is not the truth of faith, but is the life or soul of the truth of faith, and it disposes all things which are in the truth which is called the truth of faith into a heavenly form; and also, afterwards, the truths themselves among each other. . . Moreover the more exterior things with a man who is being regenerated, receive life from the more interior ones in succession; thus the truth of faith from the truth of peace; and this from the Lord Himself.

8457. A new Voluntary through the insinuation of truth. Sig. and Ex.

8458. 'Small' is predicated of truth.

—². Truth—*verum*—is presented there in a distinct quantity, thus as much, or little, according to the quality of the truth: truth is also presented as angular in various forms; and also as white.

[A.] 8459. **Truth**—*verum*—in the form of good holding together and flowing. Sig. and Ex.

— 'Snow,' from being small and white, is predicated of **truth**; but 'hoar-frost,' from being continuous, is predicated of **truth** made good, which is the good of **truth**. Ill.

8468². 'A homer' is predicated of good, because it is a measure of wheat and barley . . . and 'a bath,' of **truth**, because it is a measure of wine and oil. Ex. and Ill.

8491. Reflection from primary **truths**. Sig. and Ex.

8496. Preparation for the conjunction of **truth**. Sig.

8510. He who acts from the **truth** which is of faith is not yet in the order of Heaven; but he who acts from the good which is of charity is in that order. Ex.

8516. That therefore up to the end of the prior state (of regeneration) the Lord gives so much of good by means of **truth** as that conjunction may be afterwards effected. Sig. and Ex.

— 'The Sabbath' = the conjunction of good and **truth**, and by the manna not being found on the seventh day, is signified that when a man is in this conjunction, he acts from good, and no longer from **truth**, and also that he ought not to act any longer from **truth**. To explain this further: Everyone ought to be led to Christian good, which is called charity, by means of the **truth** of faith; for the **truth** of faith must teach what charity is. Ex. . . (But still) **truths** do not enter into good from themselves; but good adopts **truths**, and adjoins them to itself; for the **truths** of faith lie in the memory as in a field extended beneath the interior sight; and the good from the Lord inflows through that sight, and chooses from those **truths** and conjoins with itself those which are in agreement with it. The **truths** which lie beneath cannot inflow into the good which is above. Ex.

—³. (Thus) when a man has been regenerated, he must act from good, and not from **truth**; that is, he must be led by the Lord by means of good, and no longer by means of **truth**; for he is then in charity, that is, in the affection of doing that good. All in Heaven are led in this way, for this way is according to Divine order, and therefore all things they think and do, flow as it were spontaneously and from freedom. It would be quite different if they were to think and act from **truth**; for then they would be thinking whether they ought to act in this way or that way, and so would stick fast in everything, and would thereby obscure the light which they have, and at last would act according to what they themselves love, and thus according to an influx from those things which favour their loves, which is to be led by self and not by the Lord. This shows what is meant by its being said that good must no longer be acquired through **truth**.

8517. When man is in a state of peace, he is led by the Lord through good; and if he were then to lead himself, even through **truth**, he would dissipate the state of peace, and consequently there would be no conjunction. Sig.

8521. That the **truth** therein was pure. Sig. and Ex.

—². The good of **truth**, with those in the Spiritual

Kingdom, is implanted in the intellectual part; for in this part a new will is formed by the Lord, which is that the man wills to do according to the **truth** which he has imbibed from the doctrine of his Church; and, when he wills and does this **truth**, it becomes good with him, and is called spiritual good, and also the good of **truth**. That this is truly **truth**, he indeed believes, because he has faith in his doctrine, but he has no perception whether it is **truth**, except that he seems to himself to have it from his having confirmed it with himself, partly from the sense of the letter of the Word, and partly from the fallacies of the ideas which favour the opinions he has received . . . From this it is evident what is the quality of the **truth** which is turned into good with many who are of the Church. Of these no others can see whether the doctrine of their Church is **truth** except those who are in the affection of **truth** for the sake of the uses of life: they who have this end in view are continually enlightened by the Lord, not only while they live in the world, but also afterwards; it is only these who can receive it, for the Lord leads them by means of good, and thereby gives them to see **truth**, and thus to believe. From this it is evident whence and of what quality is the good possessed by those who belong to the Lord's Spiritual Kingdom. But the good possessed by those who belong to the Lord's Celestial Kingdom is implanted . . . in the voluntary part; and they who are in this good, from internal perception which is from the Lord, know whether [anything] is **truth**.

8522². Spiritual good is here described . . . that in its first origin it is **truth**, and that it becomes good by its coming into act from the will . . . for whatever a man wills from affection, he perceives as good; but this good can come into existence only by means of the delights which belong to the natural man. Sig. and Ex.

8529. For the Divine influx takes place through the **truth** which proceeds immediately from the Lord, into the **truth** which proceeds mediately. Sig.

8530–8533. (That the **truth** which has in it all the good it can hold, is in the Divine presence, and is to be the standard measure for those of the Spiritual Church.) Sig. and Ex.

8530. That **truths** are vessels which contain good, may be illustrated by various things in nature, as by light which contains the heat of the sun . . . and so are related a garment to the body, and the body to the soul; and also a blood-vessel and a fibre to the enclosed blood and animal spirit; and the lungs to the heart, consequently the respiration to the pulsation; in a word, every organic form of the body to the life which is in it. From these comparatives it may be evident what is the quality of **truth** without good . . .

8541. (The Lord instructs the inhabitants of Jupiter) concerning **Truth**. . . And it seems to them that they have doctrine inscribed on their minds . . . because they at once perceive and acknowledge, as from themselves, whether anything is **truth** or not which is said by others about the life of Heaven with man.

8554. In Ex. xvii. it treats of the fourth temptation, in that **truth** was lacking . . . and therefore the **truth**

of faith was given by the Lord, which is signified by water from the rock of Horeb. 8562.

8557. That spiritual life grows by temptations, is because the truths which are of faith are confirmed by them, and are conjoined with the good which is of charity.

8561. The orderly arrangement of the interiors to undergo temptation as to truth. Sig. and Ex.

8564. An ardent longing for truth. Sig. and Ex.

8568. An increase of the longing for truth. Sig. and Ex.

8578. (To teach and lead them) from primary truths. Sig. and Ex. 8585.

8581. The Lord as to the truths of faith. Sig. and Ex.

8583. That the truths of faith are from Him. Sig. and Ex.

8585. For faith is given through primary truths, for enlightenment is effected from them, so that the truths which flow from them, and which are called secondary truths, are clearly perceived.

8595. The Divine influx into truth combating. Sig. and Ex. . . For the truth which proceeds immediately from the Lord, being purely Divine, inflows into truths of faith of every kind, and causes them to be truths, 'Joshua'=truth combating . . . against the falsities which are from interior evil. Against these must combat the truth which has been made combating by the influx of Divine truth. The truth Divine which proceeds immediately from the Lord is . . . peace itself . . . and in order that it may become combating it inflows with such Angels as are in ardent zeal for truth and good, who, being excited by this zeal, combat. As this truth was represented by 'Joshua,' he was made leader after Moses . . .

8596. That he should marshal truths for the combat. Sig. and Ex. 8601.

8603. Truths—*cera*—in successive order. (See DIVINE TRUTH, here.)

8604³. When, therefore, a man is in good, and from good in truth, he is drawn by the Lord and is conjoined with Him . . . But when a man is not in good, thus not in truth from good, he is also in this case drawn by the Lord, but he cannot be elevated. Sig.

8610. Correspondence (of truth in the ultimate of order) with truth in the first of order. Sig. and Ex. . . When truth in the ultimate of order corresponds to the truth in the first of order, which is the truth Divine that proceeds immediately from the Lord, then this latter truth is supported, for then they act as one . . . and then the first truth has strength in the ultimate truth, for it is in it, and acts by means of it; whereas, if there is not correspondence, there is disjunction, and consequently the first truth has no strength in the ultimate truth. (Sig. by the stone placed under Moses.)

8612. Support (rendered to) the power of truth combating. Sig. and Ex. 8605.

8640. (Thus) the life of the regenerate is impossible

for man until he is in a state such that he can acknowledge the truths of faith, and will them in proportion to his acknowledgment.

8641. Ex.xviii. treats of truths in successive order from the first to the ultimate, and that they are ordained by good Divine. The truth in the first degree is represented by 'Moses'; and the derivative truths in successive order, by 'the princes of thousands, hundreds, fifties, and tens'; and the good Divine by which the arrangement in order is effected, by 'Jethro the father-in-law of Moses.'

8643². This orderly arrangement 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 into existence after he has undergone temptations; for while 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; by which they become of life, and are called goods.

8686^e. By these words is described the first state, in which the man who is being regenerated is led through truth from the Lord. The truth through which he is led is the Word, for this is truth Divine.

8694. Arrangement among truths from revealed truth then. Sig. and Ex.

—². By revelation is meant enlightenment when the Word is being read, and perception then; for they who are in good, and long for truth, are taught in this way from the Word; but they who are not in good cannot be taught from the Word, but can only be confirmed in such things as they have been instructed in from infancy, whether these things are truths or falsities. Ex.

—³. (This revelation) is a certain consent and favouring from within that this is truth, and a non-favouring if it is not truth. Des. . . The cause of it is (that) there is light through Heaven from the Lord, which circumfuses and enlightens the understanding; and the things which appear in this light are truths; for this light is itself the Divine truth which proceeds from the Lord. 8780², Ex.

8699. That thus the truth which has been inseeded would perish. Sig. and Ex.

8701. Without the influx of truth from good from some other source. Sig. and Ex.

— . When the influx of truth Divine is immediate, the Lord does indeed inflow with good and truth, but at that time the good is not perceived, but the truth; and therefore at that time the man is led by means of truth, and not so much by means of good: whereas when the influx is at the same time mediate, then good is perceived; for the mediate influx is into the external sensuous of the man; and hence it is that the man is then led by the Lord by means of good.

—². In general, it is to be known, that a man has not been regenerated until the time when he acts from the affection of good; for he then wills good, and has delight and blessedness in doing it. When he is in this state, his life is a life of good, and he is in Heaven;

for the universal Regnant in Heaven is good; whereas the truth which is of faith leads man to good, thus to Heaven, but does not make him present in Heaven. Ex.

[A.] 8704-8708. (That the truth which proceeds immediately from the Lord should mediate and intercede with the Divine Itself, and should be the source of the external and internal goods and truths of the Church, giving the light of intelligence and the derivative life and action.) Sig. and Ex.

8709. The choosing of the subservient truths. Sig. and Ex.

8711. 'Men of Truth, hating gain' (Ex. xviii. 21) = because the truths are pure, without a worldly end. . . For 'men-viri' = truths, and 'Truth' = faith.

8721. If truth inflowed only immediately . . . the man of this Church could be led only through truth, and not through good. Sig. and Ex.

8725. The choosing, by those of the Spiritual Church, of the truths with which good could be conjoined. Sig. and Ex. . . For there are truths with which good cannot be as yet conjoined . . . The truths with which it can be conjoined are truths which have been confirmed, and have also been associated with many [other truths], even with such as delight the intellectual sight; for in this way these truths enter into the affection, which causes the man to will them. When this takes place, then good conjoins itself with these truths; for to will truths, and thence to do them, causes them to be good. It is to be known, further, that good is not conjoined with truths until the truths have been purified from the falsities which are from evil, and until they have a connection with all the truths which must be of faith with the man who is to be regenerated. The connection and purification of truths are clearly seen and perceived by the Angels, from the Lord, however little the man may feel or apperceive such things in himself.

8726. Influx into these truths. Sig. and Ex. . . For in the second state (of regeneration), when the man is led by means of good, the Lord inflows by the truth which proceeds both immediately and mediately from Him; the mediate influx being equally from the Lord as is the immediate; and it is the *mediate* influx of truth from the Divine which is here signified.

8727. 'Princes of thousands,' etc. = the primary truths which are subordinate in successive order to the truth which proceeds immediately. (And that in this way the Lord acts mediately through them. Ex. 8728.)

8764. 'I have borne you on the wings of eagles' = that they have been elevated by means of truths to heavenly light. Ex.

8766. 'If hearing you will hear My voice' = the reception of truth.

8772. Influx to receive truths in good. Sig. and Ex.

— (Thus) spiritual life can be acquired solely by means of the truths of faith.

—². This spiritual life is first acquired through knowing the truths of faith, afterwards through acknowledging them, and finally through believing them. When they are only known, they are at the

door; when they are acknowledged, they are in the court; and when they are believed, they are in the bed-chamber. Thus they advance successively from exteriors to interiors. In the interior man is the good which continually inflows from the Lord, and there conjoins itself with truths, and causes them to become faith, and then charity. This good attracts truths to itself, for it longs for them, in order that by their means it may acquire a quality, and thus come into existence. When, therefore, these truths have been conjoined with good, then the man has been regenerated. (Continued under Good.)

8773. The choosing of those who are primarily in the intelligence of truth. Sig. and Ex.

— Those who are in good which has not yet been formed through truths—which is the good treated of in this chapter—are first formed by the Lord by means of primary truths, that is, by means of general truths in which and from which are all the rest. Primary truths are, that there is one God; that the Lord was born a man in order to save the human race; that there is a Heaven, and a Hell; that those live in Heaven who have lived well, and in Hell who have lived evilly; that love to God and love towards the neighbour are the commandments on which all other things hang; and that love is impossible except through faith. These and the like are the primary truths which are first insinuated by the Lord into good with a man who is being regenerated; and, when these have been insinuated, and have become of good, then all the rest are insinuated, and in these general or primary truths, and under them, are arranged in order according to the heavenly form, and thus by degrees cause the life of Heaven to be in the man . . .

8780². See REVELATION, here.

8783. That there may be a permanent faith of truth. Sig. and Ex.

8789. The purification of truths. Sig. and Ex.

8799. That the truths of faith which he has would perish. Sig. and Ex.

8813¹. The love of truth. Sig. For the truth which is from love is attended with a flaming from fire.

8861². Spiritual sight has for its objects, in the spiritual understanding, the truths which are called of faith; but in the natural one, the truths of the civil state, which belong to what is just, and also the truths of the moral state, which belong to what is honourable, and lastly the natural truths which are conclusions from the objects of the external senses. From this it may be seen in what order truths follow each other, and that each and all derive their origin from truths Divine . . .

8867. That truths are not to be thought of as from any other source than the Lord. Sig. and Ex. 8868, Ex.

8868. For the Lord is not in truths with a man when he denies Him and His Divine, or when he acknowledges Him and still believes that good and truth are not from Him, but from himself . . . The truths also in which the Lord is not are those which are taken

from the Word, especially from the sense of the letter, and are explained in favour of the man's own dominion and gain. In themselves these are truths, because they are from the Word; but still they are not truths, because they are wrongly explained, and thus perverted. Sig.

—². The truths which are from the Lord are truths in their internal form also; but the truths which are not from the Lord appear as truths only in their external form, whereas . . . within they are either empty, or false, or evil. For truth to be truth, there must be life in it; for truth without life is not the truth of faith with man, and life is from no other source than good, that is, through good from the Lord. If, therefore, the Lord is not in the truth, it is truth devoid of life, thus is not truth; and if there is falsity in it, or evil, the very truth with the man is falsity, or evil; for that which is within is what makes the essence, and also in the other life shines through what is external. Des.

—³. Hence it is known (there) what lies stored up in truths, whether the Lord, or not. The truths in which the Lord is, are truths which are alive; but the truths in which the Lord is not, are truths which are not alive. Those which are alive are truths of faith, from love to the Lord and charity towards the neighbour. Those which are not alive are not truths, because within them is the love of self and the love of the world.

8881. 'And keep My commandments'=those who receive the truths of faith.

— For the truths which are called of faith, in order that they may be of faith, and in order that they may be alive with a man, [must] also inflow from the Lord. They are indeed learned by the man, and are stored up in the memory, but so long as the man does not will them, and thence does not do them, they do not become alive. But when they are taken out of the memory, and by means of the Intellectual are insinuated into the will, that is, by means of thought into affection, and thence into act, they then become alive, and are of faith. This is effected by the Lord, when the man desists from evils.

8882. To take the name of God into what is vain, properly = to turn truth into evil, that is, to believe that it is truth, and still to live in evil; and it is also to turn good into falsity . . . Both are profanation.

8897. 'Honour thy father and thy mother'=love for good and truth.

8920. The reception of truth in an accommodated form. Sig. and Ex.

8940. A representative of worship in general from truths. Sig. and Ex.

8941². The truths from which the Lord is to be worshipped are to be taken solely from the Word, for in everything there, there is life from the Divine. When truths are taken from proprium, they have as the end dignity and eminence over all in the world, and also worldly possessions and wealth, and therefore have in them the love of self and of the world; whereas the truths which are from the Word regard and have as the end eternal life, and have in them love to the Lord

and love towards the neighbour, thus all truths in the complex. When truths are hatched from proprium or from Own intelligence, they dominate over the truths which are from the Divine; for the latter are applied to confirm the former; whereas truths from the Divine ought to dominate, and those which are from Own intelligence ought to serve. (The latter) are called truths, but are not truths; they only appear as truths in the external form: for they are rendered like truths by applications from the literal sense of the Word, and by reasonings; but in the internal form they are falsities.

—³. Those (in the Philistine religion) acknowledge nothing as truth which they do not apprehend . . .

8942. 'Tool'=made-up truth, thus truth from proprium.

8960. In temptation, the Angels call forth the truths of faith which are in the man.

8962. These combats are carried on by means of the truths of faith from the Word; from these the man must fight . . . and if he fights from any other truths, he does not conquer, because the Lord is not in any others.

8964. He who has not in him truths of faith from the Word . . . is not admitted into any combat. Ex.

8966. Temptations conduce to the confirmation of the truths of faith, and also to the implantation of them, and to the insinuation of them into the will, so that they may become the goods of charity. Ex.

8970. In Ex. xxi. it treats of those who injure or destroy the truth of faith or the good of charity in themselves or in others: what the penalty is, and what the restitution.

8972. Exterior truths such as there must be in the civil state where there is a representative Church. Sig. and Ex.

8974. 'A Hebrew servant'=those within the Church who are in the truths of doctrine, and not in good according to them. Ex.

—². In the Spiritual Church . . . there are two kinds of men: those in the truths of faith and not in the corresponding good of life; and those in the good of charity and the corresponding truth of faith; (the latter constitute the very Church itself, and are men of the internal Church, and are called 'the sons of Israel.' These are free, because they are in good . . . But (the former) are men of the external spiritual Church, and are meant by 'the Hebrew servants' . . . for such is the truth of faith relatively to the good of charity, because the truth of faith is of service to introduce the man of the Church into the good of charity. 8979², Ex.

—³. Moreover, they who make everything of the Church to consist in the truth of faith, and not in the good of charity, and who also do what is good solely from obedience, and not from affection which is of love, cannot be regenerated as can those who are in the good of charity, that is, who do what is good from affection of love: they can indeed be reformed, but not regenerated; and their reformation is here treated of.

8975. 'Six years shall he serve'=a state of labour and of some combat, and of the consequent confirmation of truth. Ex.

[A. 8975]². For those who are in the truth of faith and not in the corresponding good of life are not admitted into any *grievous* combat, or temptation, because they would succumb. Ex.

8976. 'In the seventh he shall go out free for nothing' = a state of confirmed **truth** without its works. . . For with such there is no conjunction of good and **truth** . . . but instead of it there is the confirmation of **truth** . . . and the **truth** of faith with them is confirmed by the Lord without any works of theirs when they are in some combat. 8984, Ex.

8977. 'If he shall come in his own body' = **truth** without delight. . . For the men of the external Church . . . learn **truth** from no delight, but only because it is the **truth** of the Church, by which they believe they can be saved. With these, **truth** is merely confirmed. In the other life such are at the entrance to Heaven, and not in Heaven itself. They . . . correspond to the skin. 8978. 8980, Ex.

—². But those who are in **truth** to which delight is adjoined, are meant by the servants who come with a woman . . . In the man of the external Church, delight is instead of good ; for the good he has is . . . from a natural origin, for it derives its relish from the delight of living and teaching **truth** for the sake of gain or of honour, consequently for the sake of self, and therefore it is called delight, and not good . . . 8979, Ex.

—³. But good from a spiritual origin is meant by the woman whom the master gives to his servant ; but this cannot be conjoined, and therefore it was decreed that when the servant went forth, the woman should be the master's, and also her sons and daughters. For spiritual good is good . . . for the sake of the Church and the salvation of the neighbour, and such good cannot be conjoined with those who are in the externals of the Church, for it is the good of charity itself . . . and those who are in the externals of the Church cannot be affected with the **truths** of faith in any other way than principally for the sake of self, and secondarily for the sake of the Church ; and they who are such can indeed act according to **truths**, thus can do what is good, but not from affection, but from obedience ; and these are meant by those who are willing to serve for ever. 8981, Ex. 8983. 8987, Ex. 8991.

—⁴. These arcana can be apprehended only by those who are in the good of charity, and not by those who are in the **truth** of faith without that good. The reason is that (the former) are in the light of Heaven, and from it see the things which are in the light of the world ; whereas the (latter) are in the light of the world, from which they cannot see the things which are in the light of Heaven.

8980. 'His woman shall go forth with him' = the state of **truth** conjoined with delight also after combat. Ex.

8989. 'He shall bring him either to the door or the post' = the state of **truth** confirmed and implanted with spiritual good. Ex.

8993. The affection of **truth** from natural delight. (Fully quoted under AFFECTION OF GOOD. 8993-9001.)

9007. 'He that smiteth a man, and he die' = injury inflicted on the **truth** of faith, and the consequent loss of spiritual life. Ex. 9008-9014, Tr. and Ex.

9018. 'He that stealeth a man, and selleth him' =

the application of the **truth** of faith to evil, and the alienation of it. 9019, 9020, Tr. and Ex.

9024. 'When men shall dispute' = contention about **truths** among themselves. Ex.

9025. 'And a man shall smite his companion with a stone or with his fist' = the weakening of one [**truth**] by some scientific or general **truth**. . . That **truth** is called general which is received and prevails everywhere.

—². What it is to weaken any **truth** of the Church by means of scientific or general **truth**. Ex.

— The **truths** of faith which are of the doctrine of the Church arise from the **truths** of the literal sense by explication. Ex.

9032. The two preceding verses treat of spiritual **truth**, which is the **truth** of the doctrine of faith from the Word, weakened by scientific **truth**, which is the **truth** of the literal sense. But, as it is commonly believed that (the former) **truth** is the same as (the latter) **truth**, we may illustrate the difference by an example.

9033. In the two following verses it 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. Example.

9034³. The man of the Church first learns **truth** from the literal sense of the Word, which is general **truth** accommodated to the apprehension of the external man, who is in natural light. This **truth** is received externally . . . and is stored up in the memory of the external man . . . Afterwards, the things stored up in this memory are subjected to the view of the internal man, which sees from the light of Heaven ; and he, by exercising choice, calls forth the **truths** which are in agreement with the good which is inflowing from the Lord by the way of the soul, and which the man had received ; and there the Lord conjoins the **truths** with the good ; and the **truths** which have been thus conjoined in the internal man are called spiritual **truths** ; and the good with which they have been conjoined is called spiritual good. This good, formed by means of the **truths**, is what constitutes the man's spiritual life. The **truths** themselves there are called the **truths** of faith ; and the good is called the good of charity. The good in which **truths** have been thus implanted is the Church with man. From this it is evident how the **truths** of the literal sense serve to form spiritual **truths** ; and in general, to form faith and charity, which constitute spiritual life ; which life consists in being affected with **truths** for the sake of good ; in being affected with good from **truths** ; and finally in being affected with **truths** from good.

9039. **Truth-verum**-acquired by proprium. Sig. and Ex. . . That is called **truth** acquired by proprium which by induction from received principles is believed from proprium to be **truth**, and yet is not **truth**. Such is the **truth** of those who explain the Word without being enlightened by the light of Heaven, that is, of those who read it not from the affection of **truth** for the sake of the good of life, for these are not enlightened. If this **truth** is extinguished after a full view of it, there is no condemnation, because it is not Divine spiritual **truth** ; but if it is extinguished before a full

view, there is condemnation, because it is the rejection of *his truth* of faith; for that which has been made of anyone's faith, even if it is not *truth*, must not be rejected except with a full view; if it is rejected before that, the first beginning of his spiritual life is extirpated; and therefore the Lord never breaks such *truth* with a man, but bends it as far as possible. Examp. (This is meant by the avenging of a servant if he dies under his master's hand, and by his not being avenged if he continues a day or two.)

9041. 'When men shall quarrel' = grievous contention among truths. Ex.

9042. 'And shall strike a woman with child' = injury of the good which is from *truth*, (causing a bringing forth of good from *truths* from the internal man into the external man in an order which is not right. Restitution is made when the external man acts from the internal. 9046°.)

9045, 9046. 'He shall surely be fined, as the lord of the woman shall put upon him' = amendment until it agrees with the *truth* of good. Ex.

9049°. 'The eye' = the understanding of *truth*; 'the nostrils,' the perception of *truth*; and the things of the mouth, as 'the jaws,' 'the lips,' 'the throat,' 'the tongue,' such things as belong to the utterance of *truth*.

9058. 'When a man shall smite the eye of his servant' = if the internal man shall injure the *truth* of faith in the external. Ex.

— For the *truth* of faith is in the internal man, and makes his life. 9082°.

9061. (For) if the *truth* of faith in the natural or external man has been extinguished, the external man can no longer serve the internal, (and then the man cannot be regenerated). Sig.

9062. 'If he shall strike out the tooth of his man-servant or the tooth of his maid-servant' = if he shall destroy the *truth* or its affection in the Sensuous. Ex. (See also 9081.)

9088°. (That) if good or *truth* is being perverted by falsity, then what is perverted is to be amended by means of *truth*; within the Church, by means of *truth* from the Word, or from doctrine which is from the Word. Sig. . . The reason is that *truth* teaches what is evil and what is false, and so the man sees and acknowledges them, and (then) he can be amended; for the Lord inflows into those things with a man which the man knows, and not into those which he does not know; and therefore He does not amend what is evil and false until the man has been instructed that it is evil or false. Ex.

9090. 'When a man's ox shall strike the ox of his companion' = two *truths*, of which the affections are diverse, and that of one shall injure that of the other. . . 'A man, and his companion' = two *truths*.

9093. That the *truth* thereof shall be dissipated. Sig. and Ex.

—². 'To serve two masters' = to acknowledge *truth*, and do evil.

—⁵. The Lord's 'garments' represented *truths* in

the external form; and His 'under-garment,' *truths* in the internal form.

9094°. All the *truths* with man have life from the affections of some love: *truth* without life from this source is like a sound without an idea; (so that) the life of *truth* is from the life of good . . . and therefore if there are two *truths* which have not their life from the same general affection, but from diverse ones, they must needs be dissipated, for they clash with each other; and, when the *truths* are dissipated, their affections also are dissipated; for there is a general affection under which all the *truths* with a man are consociated; and this general affection is good. Sig. (by the oxen of two men, one of which gores the other so that it dies; the other ox being sold, and the silver divided.)

9103°. When light from Heaven inflows into (the objects which enter the mind through the senses) the man begins to see them spiritually, and first to discriminate between the things which are useful and those not useful, and hence he begins to see *truth*; for what is useful to him is *truth* to him, and what is not useful is not *truth*. This seeing of *truth* increases according to the influx of the light of Heaven, until at last he discriminates not only between *truths*, but also between *truths* in these *truths*; and this the more clearly in proportion as the communication between the internal and the external man is better opened . . . Hence, then, the man has perception, but still it is not spiritual perception; for this does not arise from natural *truths*, but from spiritual *truths*: spiritual *truths* are those which are called the *truths* of faith. Ex.

9113. Conscience is formed through the *truths* of faith. See CONSCIENCE, here. 9114-9118.

9141°. The love of good, that is, love to the Lord and towards the neighbour, constitutes the fire of life with a good man and an Angel; and the love of *truth* and belief of *truth* constitute the light of life with them.

9146. 'The standing corn, or field' = the *truth* and good of faith in their conception. 'Standing corn' = the *truth* of faith; 'field' = the Church as to good, thus the good of the Church. Ex.

9152. In this and the following verses it treats of the loss of the *truth* of faith with man, thus of the loss of his spiritual life, and of its restoration; for through the *truths* of faith man is introduced to the good of charity, and becomes spiritual. 9156.

9160. Inquiry and adjudgment by means of *truth*. Sig. and Ex. 9166.

9163. Hence it is that the *truths* with man have a connection among themselves according to the reception of them in good; and the *truths* which have been thus connected together make a one; and therefore, when these *truths* are broken in general, the *truths* together with the good are dissipated; and, when they are broken in particular, the *truths* which are there are dissipated; for so long as they are in connection, the one subsists from the other; but when they are broken, the one recedes from the other. Tr.

[A.] 9164. When a man is in **truth** from good, then the **truth** in which he has the greatest faith is in the middle; next follow the **truths** in which he has less faith; and finally those in which he has dubious faith. In the borders round about are falsities; but these are not in a series with the **truths** . . . But when falsity usurps the place of **truth**, the order is inverted. Tr.

9166. For when the Angels converse about two **truths** which are discrepant from each other, there are presented below two Spirits debating, who are the Subjects of a number of Societies; and everything belonging to one **truth** appears with one of the Spirits, and everything belonging to the other **truth** appears with the other; and from this it is perceived how those **truths** can be conjoined.

—². For in the internal man **truth** appears in its own light; but in the external man apart from the internal, **truth** appears in darkness. Hence the celestial Angels . . . do not confirm **truths** even by reasons . . . —³. Sig.

—⁷. 'To swear (not) by one's head'=not to confirm the **truth** which the man himself believes to be **truth** . . . for this constitutes the head with a man; and therefore it is said, 'for thou canst not make one hair white or black'; for 'the hair'=the **truth** of the external man, such as is with those who are in the belief of **truth** not from perceiving it to be **truth**, but because the doctrine of the Church so teaches; and, because they do not know it from any other source, it is said that we are not to swear by it . . . 'To make a hair white'=to say, from one's self, that **truth** is **truth**; and to make one black'=to say, from one's self, that falsity is falsity. . . . From (all which) it is evident . . . that **truth** Divine is not to be confirmed by man, but by the Lord with man. Further ill.

9174. 'To borrow'=to receive **truth** from a different stock or race, thus from another source than one's self. . . A man is said to receive **truths** from himself, when he infers them from the **truths** he already has; and he conjoins the latter with the former; but when he does this, he admits no other **truths** than such as are in agreement under the same good; for it is good which disposes **truths** into series, and connects them together. Good is like the soul in man; and **truths** are like the things with which the soul clothes itself, and by means of which it acts. (And as) all things in man live from his soul, so do the **truths** which are of faith live from the good which is of love to the Lord and the neighbour. . . But it must be understood that the Lord disposes the **truths** according to the good of the man's life.

—². But a man is said to receive **truths** from some other source, when he is instructed by another; and, if these **truths** are not in agreement under the good in which the man is, they are indeed stored up in his memory among the scientifics, but do not become his, that is, of his faith, because they are from a different stock. These **truths** are treated of in this and the following verse.

9176. These ('borrowed') **truths** either have, or have not, with them, their own good. The **truths** which have with them their own good, are those which, when

heard, affect the hearer; whereas those which have it not, are those which do not do so. Sig.

—². The **truths** which are not conjoined with their own good are those which are learned from others . . .

9180. They who learn and imbibe **truths** from the Word, from doctrine, from others, or even from themselves, for the sake of gain, that is, in order to gain honours or wealth, or in order to merit Heaven. Sig.

9184. An illegitimate conjunction is a conjunction of **truth** with affection from the delight of gain or of honour, in which kind of affection are they who learn the **truths** of the Church for the sake of these delights. But this conjunction is not injurious to those who are afterwards regenerated by the Lord, since these affections remain with them, but subordinate under the affection of **truth** for the sake of the good of use and of life. Sig. and Ex.

9186². In order that an illegitimate conjunction may become legitimate, the good which inflows through the internal man from the Lord must conjoin with itself the **truth** which enters through the external . . . and if this **truth** does not accord with that good, then some other **truth** which does accord . . . must be substituted. Sig.

9188. There are two things which constitute Heaven and thus spiritual life with man: the **truth** of faith in the Lord, and the good of love to Him . . . and the Lord, so far as possible, withholds man from the conjunction of **truth** and good with falsity and evil, because this conjunction is profanation; but still many of those who are 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 these have arrived at adult age . . . they have made as of no account the things which they had made to be of their faith, and have seized on falsities instead, and also imbued *them*. These are they who have conjoined in themselves **truths** with falsities; for **truths** which have once been made of faith remain, and cannot be eradicated, and falsities which are afterwards made to be of faith conjoin themselves with them; and it is this conjunction which is here signified (by the command, 'Thou shalt not suffer a witch to live.' Ill).

9192². There are some who are in genuine **truths**, some in **truths** not genuine, and some who are in falsities; and yet those who are in genuine **truths** are often damned, and those in **truths** not genuine, and also those in falsities, are often saved. Ex. —⁷. Ex.

—³. 'The intelligent'=those who are in **truth**, and who teach **truths**.

—^e. **Truths-vera**=from evil may be compared to food which is clean to the sight, but is malignant within . . .

9193⁴. The internal man is closed by a life of evil, and when it has been closed, **truths** are turned into falsities; and, where they remain, they merely serve the evils which are of the love of self and of the world.

—^e. Those in the Church who do not acknowledge

the Lord, cannot be in good, thus neither in **truth**; and those acknowledge Him who are in faith and at the same time in the good of life; but not those who are in evil of life. Ex.

9196. 'A sojourner thou shalt not afflict . . .' = 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.

9198. 'Any widow' = those who are in good without **truth**, and yet long for **truth**. Ill.

9199. 'Or orphan' = those who are in **truth** and not yet in good, and yet long for good. Ill.

9206. 'Your wives shall become widows' . . . 'Widows,' here, = those who do not long for **truths**. (Ex. under GOOD, here.)

9207. 'And your sons, orphans' = that **truths** will perish at the same time; for 'orphans,' here, = those who are in **truth** and do not long for good. . . That **truths** perish with those who do not long for good, is evident from what has been said about the conjunction of good and **truth**. . . Further: **truths** which have been conjoined with good always have in them a longing to do what is good; and, at the same time, to be thereby more closely conjoined with good. Or, what is the same, those who are in **truths** always long to do what is good, and so to conjoin it with their **truths**. Therefore, those who believe themselves to be in **truths**, and who do not long to do what is good, are not in **truths**, that is, are not in the faith of them, however much they may believe that they are. This is described by the Lord by 'salt.' (Fully quoted and ill. under SALT, here.)

—⁶. When the one longs to be reciprocally conjoined with the other—that is, good with **truth**, and **truth** with good—they then look towards each other; but when **truth** separates itself from good, they then turn away from each other, and look backwards. This is signified by Lot's wife.

9209. The instruction of those who are in ignorance of **truth** and yet are in the longing to learn it. Sig. and Ex.

9210². As it is with good, so it is with **truth**—they who do **truth** for the sake of **truth**, do it for the sake of the Lord also, because from the Lord. To do **truth** for the sake of **truth** is to do good; for **truth** becomes good when it enters from the Intellectual into the will, and goes forth from the will into act. To do good in this way is Christian charity. They who do good from Christian charity sometimes have regard to the consequent reputation for the sake of honour or gain. Ex.

9212⁷. To sew or join together the **truth** of a new Church and the **truth** of an old Church is to destroy both; for the **truth** of a new Church is interior **truth**, thus is **truth** for the internal man, whereas the **truth** of an old Church is exterior **truth**, thus is **truth** for the external man. In the latter **truth** was the Jewish Church . . . whereas the Church at this day is in interior **truths** . . . for the Lord revealed these **truths**; and that these do not agree with exterior **truths** so as to be together with them, is signified by these words of the Lord (about adding a piece of a new garment to an old one).

9213². That the **truths** which have been taken away by means of fallacies must be restored while the man is still in the light of **truth**; for then he is able to recover them, and also to disperse the falsities which had been introduced through the fallacies; but not when he is in a state of shade from the delights of external loves, because these delights reject those **truths** . . . and so the fallacies inhere and are appropriated. Sig. (by the restoring of a pledged garment before the going down of the sun).

—⁶. Anyone who obliges and incites another to confirm the **truths** (of the inciter), causes the other not to think or speak from himself . . . and when anyone thinks and speaks from someone else, the **truths** in him are disturbed, and yet he is not amended; except in the case of one who is as yet ignorant of **truths**. Sig.

9224. For **truths**, whether taken from the Word, or from the doctrine of the Church, cannot possibly become of faith unless there is good for them to be implanted in. The reason is that it is the Intellectual which first receives **truths**, for it sees them and introduces them to the will; and, when they are in the will, then they are in the man . . . and everything which is of the will is called good, because it is loved. Thus **truth** becomes good, or faith charity, in the will.

—². Before man has been regenerated, the **truths** which must be of faith are apperceived by him, but not the good which is of charity; for the **truths** of faith enter by an external way . . . whereas the good of charity inflows by an internal way . . . and therefore does not come to apperception until the **truths** which are called of faith begin to be loved for the sake of good use and for the sake of life, which takes place when they become of the will. Sig.

—⁴. That a man can will evil and believe **truth**, thus that **truth** accords with evil (is an error).

9226. The first state of those being regenerated, when they are in **truths**. Sig.

9227. The beginning of the following state, when good is lived from. Sig. . . There are two states with man when being regenerated; the first, when he is being led by means of the **truths** of faith to the goods of charity; and the second, when he is in the good of charity. Refs. . . (For) the **truths** which are called of faith enter by an external way . . . and the good of charity and of love by an internal one. Ex. . . The good which inflows from the Lord by an internal way inflows into the will . . . and in the confines of it meets the **truths** which have entered by the external way; and, by means of conjunction, causes the **truths** to become good; and, in proportion as this is done, the order is inverted, that is, in the same proportion the man is not led by means of **truths**, but by means of good, and consequently by the Lord. (This shows) how man, when being regenerated, is elevated into Heaven. Ex. 9229, Sig.

9230². All *that* of the Church is called the **truth** of faith (as distinguished from the good of faith) which is as yet without an end of use or for the sake of life, consequently which is known and kept in the memory,

and is thence apprehended in the understanding, and taught from; for the truths of the Church—so long as they advance no further—are only Knowledges and scientifics, and, relatively to the goods, are outside the real man. Ex.

[A.] 9231³. 'Desiring to be fed with the crumbs that fell from the rich man's table'=his longing to learn a few truths from those who being within the Church were in abundance; 'the dogs that licked his sores'=those without the Church who are in good, although not in the genuine good of faith, (and who administer healing in the way they are able).

9243. The faith which is meant by believing... the truths which are from the Word, is not possible with those who are in evils from the love of self or of the world; for (these loves) either reject, or extinguish, or pervert the truths of faith. (Thus) these persons are devoid of the confidence of faith; for he who does not believe the truths which are from God, cannot believe in God; because to believe in God is from the truths which are from God.

9257-9259. (That a state of non-reception of truth from being in falsity must be 'relieved.') Sig. and Ex.

9258². How the case is with the good which lies inwardly concealed in... truths not genuine, which just above have been called falsities. Ex.

—³. From this it may appear how the case is with truths, both genuine and not genuine, which inwardly contain good; namely, that after the good has been formed, it produces such truths as are in agreement with good; and although they may not be genuine truths, they are nevertheless accepted as if they were genuine, because they savour of good; for from it they derive their essence and life. (Continued under Good.)

9260. That we must not destroy the scanty truth of those who are in ignorance... and still long to be instructed... when they contend for their scanty truth. Sig.

9265-9267. That everything of this world which is loved, whether it is wealth, dignity, reputation, or anything else which panders to the natural man... causes truths not to appear... in order that such things may appear as truths of good. Ex.

9267. 'A word,' in the Hebrew, means that which is something, and which really comes into existence; and therefore it=truth; for everything which really comes into existence from *esse* has relation to truth; and hence it is that Divine truth is called 'the Word.'

9272. 'Six years thou shalt sow the land'=the first state (of regeneration) when the man of the Church is being instructed in the truths and goods of faith. Ex.

—³. To teach truths not genuine. Sig.

9274. 'And in the seventh thou shalt let it pass, and release it'=the second state (of regeneration) when the man of the Church is in good, and is thus in the tranquillity of peace... For 'to let the land pass,' that is, not to sow it,=not to be led by means of truths, as previously.

—². (For) 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; and they are not appropriated to the man until he wills and loves the truths which he has learned and seen... Consequently the first state... is to be led by means of truths to good; and the second is to be led by means of good; and when the man is in this state, the order has been inverted, and then he is led by the Lord, and consequently is in Heaven, and thus in the tranquillity of peace. Ill.

9276². It treats in this verse of those in the good of charity: next of those in few truths and who yet long to be instructed; and then of those in the delights of external truth. These three kinds of men constitute the Church: (the first) the internal of it; (the second) the external of it; and (the last) are the outermost who constitute as it were the circumference, and close the Church. The conjunction of Heaven with mankind... is effected through those who are in the good of charity... through this good the Lord conjoins Himself with those who are in the affection of truth... and through these again the Lord is with those who are in the delights of external truth. Ex.

9294². When man is being regenerated, he is first purified from the falsities which are from the evil of the loves of self and of the world, which is done by his being instructed about evil, Hell... and also about good, and Heaven... and, when the ground has been thus prepared, then are inseminated the truths of faith, for before this they are not received. But the truths which are inseminated must be implanted in good; because they have no soil anywhere else... They are implanted in good when the man wills truth, loves it, and does it. This state of regeneration or deliverance from condemnation, is signified by 'the feast of the harvest of the first-fruits of works'; for 'the harvest'=the truths which produce good.

—³. After truths have been implanted in good, the man is no longer led by means of truths, but by means of good, which takes place when he wills good and does good from the affection of love, that is, from charity; and this state of regeneration or deliverance from condemnation is signified by the third feast, that of 'ingathering.'

9296². The implantation of good. Ex... The understanding is allotted to the reception of truth, and the will to the reception of good... (Thus) man's new life is constituted by the truth of faith and the good of charity... It is known how the truth of faith is implanted... but not so well how the good of charity. When man is an infant he receives good from the Lord, which good is the good of innocence... and this good constitutes the initiation of the new will, and grows in the succeeding age according to his life of innocence with his companions, and according to his life of virtue and obedience towards his parents and teachers, but more with those who afterwards suffer themselves to be regenerated. The Lord foresees this, and provides accordingly...

—³. How (this new will) is perfected by the

implantation of truth. — This new will . . . is the habitation by means of which the Lord enters with the man, and excites him to will good, and, from willing, to do good; and this influx operates with the man in the proportion that he desists from evils; and hence he has the faculty of knowing, apperceiving, reflecting on, and understanding moral and civil truths and goods according to the delight of use. Afterwards, the Lord inflows through this good into the truths of doctrine of the Church which are in the man, and calls forth from his memory such as are of service to the use of life, and these He implants in good, and perfects the good; and hence it is that the good with a man is exactly according to the use of life. Ex. . . Hence it is evident how truths are implanted in good, and form it; and also that when a man is in good, he is in Heaven with the Lord. Ex. . . Such are the things . . . represented by this feast . . . of ingathering and . . . of tabernacles.

9297. The continual appearance and presence of the Lord in the truths of faith also. Sig. and Ex. . . The Lord's presence with man is in the good with him, because good constitutes his life, and not truth except in so far as it is from good . . . and accordingly, when a 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, and are good in form, by which the quality of the good can be apperceived. These truths are what constitute the new understanding of the man, which makes a one with his new will . . . Hence it is evident how it is to be understood that there is then the appearance and presence of the Lord in the truths of faith also.

—⁴. In the truth of faith there are theoretical things and practical ones; and he who regards theoretical things for the sake of practical ones, and sees the former in the latter, and the good use of life from both thus conjoined, and is affected with both the former and the latter for the sake of this end, *he* is in faith from the Lord. The reason is, that the use of life, being the end, is good with him, and all things are formed according to the use of life; and the truths of faith are what the formation is effected by. . . In the other life, all are reduced to the state of their own good, or evil, thus to the use of their life . . . and the truths or falsities which had made a one with this use, remain, and more besides are associated which conjoin themselves with the former ones, and complete the use, and cause the use to appear in its own real form. Hence it is that Spirits and Angels are forms of their use . . . their truths of faith are Known from their faces . . . and the good which is the use, from the fire of love in them . . . and also from the sphere which flows out from them. Hence it may appear, again, what is the presence of the Lord in the truths of faith.

9298. That the worship of the Lord from the truths of the Church must not be commingled with falsities from evil. Sig. and Ex.

—². There are, indeed, truths with the evil, and also falsities with the good; but the truths with the evil are not commingled with the falsities from evil

in them so long as they are merely in the memory, and serve them as means for evil; for so long they are devoid of life. But if the truths are falsified in order to favour evil, which is done by a wrong interpretation, they then are commingled, whence is profanation of truth.

9300. That all truths of good and goods of truth are holy, because from the Lord alone. Sig. and Ex.

— . For goods and truths have their life from the Lord; and they have life from Him when they are ascribed to Him. Sig.

—². It is said truths of good and goods of truth, because with the man who is being regenerated, and still more so with him when he has been regenerated, truths are of good, and goods are of truth; for truths constitute the life of the understanding, and good that of the will. (Continued under GOOD.)

—⁴. Even they believe that man is enlightened in truths and inflamed with good when he is reading the Word; and that when he is enlightened he perceives what is true, and what is not true . . . from which it is evident that they who are enlightened see and perceive within themselves whether a thing is true or not . . . and if that in which they are enlightened is the genuine truth of faith, and if that with which they are inflamed is the genuine good of charity, then it is the Intellectual of the internal man which is enlightened, and the Voluntary of the internal man which is inflamed. The case is different if it is not the genuine truth of faith, nor the genuine good of charity: they who are in these (non-genuine truths and goods), and also those who are in falsities and evils, can indeed confirm the truths of the Church, but cannot see and perceive from within whether they are truths; and hence it is that most remain in the doctrinals of the Church in which they were born . . . From which it is evident that the Intellectual is enlightened with those who are in the affection of truth from good; but not with those who are in the affection of truth from evil: with (the former) the Intellectual of the internal man is enlightened, and the Voluntary of the internal man is inflamed; but not with (the latter), because these are natural men. (From experience, —⁶.)

—⁶. (Thus) the truths of faith constitute the life of the understanding; and the good of charity the life of the will, so that the understanding must be present in the things which are of faith, and the will in those which are of charity. . .

—⁷. Hence (those with whom the internal man has not been opened) cannot apprehend what Christian good, or charity, is; inasmuch that they actually think that the life of Heaven consists in the mere truths which they call of faith . . .

9301. That the good of innocence of the subsequent state must not be conjoined with the truth of innocence of the former state. Sig. and Ex.

—^e. The truths which belong to the innocence (of the former, or ignorant, state) are for the most part founded upon the fallacies of the external senses.

9325¹⁰. This miracle (of the healing of the waters at Jericho) = that amendment takes place when the Natural,

from such a desire (of truth for good) receives truths from the Word; for . . . the Jordan = that with the man of the Church which first receives truths, thus the Natural . . . and which is regenerated last.

[A.] 9327². All power in the Spiritual World is from the truths which are from good, thus from the truths which proceed from the Lord, as is very evident from the fact that the Lord disposes all things in Heaven, and all things in Hell, and also all things in the world, by means of the truths which are from Himself. (Continued under DIVINE TRUTH.)

— But those who think solely from what is material . . . can have no other idea about truths than as being of no power because they are of thought only . . . although they know that thought rules the whole body . . .

9340. Extension from scientific truths to the interior truths of faith. Sig. and Ex.

—³. The truths which are in the external man are called scientific truths; and the truths which are in the internal man are called interior truths of faith. Scientific truths are in the memory, and when they are drawn forth from it they come to apperception; but the interior truths of faith are the truths of the very 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 those above, the expanse.'

9341⁴. That the truths of faith are then seen by, and are revealed to, those who are in love to the Lord. Sig.

9348⁴. The successive profanation of truth through the allurements of falsities from evils. Sig.

9372³. 'A reed' = truth in the ultimate, such as is the Word in the letter.

—⁸. 'Locusts' = ultimate or most general truths.

9376. The chief truths of the Church or of doctrine accordant with good. Sig. and Ex.

9380^e. The reason there is no conjunction of the Lord with the truths of such persons, is that the Lord enters through the life of a man into his truths of faith, thus through the soul which is in the truths.

9382². Those are enlightened from the Word who are in heavenly loves; for these loves receive, and as it were absorb like sponges, the truths of Heaven; and they are conjoined together of themselves like soul and body.

9385. 'All the words which Jehovah hath spoken we will do' = (the truths from the Word which are of life received in the heart).

9386. 'And Moses wrote all the words of Jehovah' = the truths from the Word impressed on the life by the Lord. Truths are said to be impressed on the life when they become of the will and thence of the act: so long as they stick fast in the memory solely, so long they have not been impressed on the life; but as soon as they are received in the will, then they become of the life, because the very *esse* of man's life is to will and thence act: previously to this they have not been appropriated to the man. . . The things which have been inscribed on the interior memory remain to all eternity.

9391¹³. To hatch truths and primary truths from our Own light. Sig.

9393. 'Moses took half of the blood' = the Divine truth which has been made of life and worship . . . For that truth is said to be received by man which becomes of life and thus of worship; and it becomes of life and of worship when the man is affected with it, or loves it; or, what is the same, wills it, and from willing does it; previously it is indeed *with* the man in his memory, and is called forth occasionally for the internal sight or understanding, from which it again relapses into the memory; but so long as truth Divine has not entered more interiorly, although *with* the man, it is not implanted in his life and will, for the life of man is his will; and therefore when truth is called forth out of the memory into the understanding, and from the understanding enters the will, and from the will goes forth into act, *then* truth becomes of the man's life, and is called good.

— So with the truth which becomes of worship: worship from truth which sticks fast exclusively in the memory, and thence appears in the understanding, is not worship; but worship from truth which goes forth from the will, thus from affection and love, is worship.

9394². Those in the loves of self and of the world, see only such things as favour these loves, and these things they call truths; and by means of fallacies and appearances they make them appear like truths. Ex.

9396³. Heavenly drink is all the truth of faith from that good.

9410. That those in the external sense of the Word separated from its internal have not truth in its power. Sig. and Ex.

9417. 'The law and the precept' = truth in general and in particular.

9424². When doctrine is being collected from the Word, the man must be in enlightenment; and he is in enlightenment when he is in the love of truth for the sake of truth . . . These see truth (in the Word), and make doctrine therefrom . . . (for) being enlightened by the Lord, they are led to see the truths of the Word such as they are in Heaven. Ex. (Fully quoted under DOCTRINE.)

—¹⁰. Hence there is a likeness of truth in the external form, but falsity in the internal. There is falsity in the internal form when truths are not rightly thought about; for one and the same Truth is thought about differently by one person from what it is by another, and is thought about falsely by all those who are in evil; for one Truth consists of infinite other Truths; but with those who are in evil, of infinite falsities; and therefore with the latter there is no life in that Truth. Sig.

9425^e. But those who teach the external things of the Word without the internal of it, do not discern between truth and falsity, nor between good and evil; but call that truth which favours the fallacies of the senses, and that good which favours concupiscences; thus they call falsity truth, and evil good.

9431. 'Six days' = when in a state of truth. . . For the first state (of a man being regenerated) is called a state of truth, and the second a state of good. Ex. . . While the man is in the state of truth, he is outside of Heaven; but when he is in good, he is in Heaven, thus has been introduced to the Lord. Moreover when the man is in

... the state of truth, he is in labour and combat, for then he undergoes temptations; but when he is in the state of good, he is in the quiet and tranquillity of peace ... This state is represented by 'the Sabbath.' 9432. 9509².

9466. 'Hyacinthine blue'=the celestial love of truth. Ex.

9468. 'Scarlet,' and 'double-dyed'=celestial truth, which is the same as the good of mutual love. Ex. and ill.

9469. 'Linen'=truth; and 'fine linen,' truth from the Divine; both=truth in the natural man.

9470². 'Wool'=truth from a celestial origin, which in itself is good. Ill.

9474. 'Spices for the oil of anointing'=the internal truths which are of the inaugurating good. Ex.

9476. 'Onyx stones, and stones of fillings'=spiritual truths and goods in general. Ex.

9488. 'A cubit and a half the breadth thereof'=what is full as to truth.

9509⁴. It is believed that the Lord can be approached by means of the truths of faith; but He cannot be approached by means of them when they are separated from the good of love; nor indeed can Heaven; but as soon as the separated truths want to enter, Heaven is closed, and therefore the way to the Lord. And, as truth cannot enter by itself, and unless good is in it, and it has thereby been made the truth of good, so neither can the Intellectual ...

9514. 'The cherubim shall spread out their wings upwards'=the elevation of the truth of faith ... (that is,) the elevation of good to the Lord by means of the truths of faith. (Ex. under Good.)

9530. 'A cubit the breadth thereof'=somewhat as to conjunction with truth.

9568. By that which is wholly from good, and thus by that which is complete and perfect, is meant [the condition] when good is the all in all things, not only in the truths which are signified by 'the reeds' (of the candlestick), but also in the scientifics which are signified by 'the pomegranates' and 'flowers.' (For) good is that from which are truths; and truths from good are the things from which are scientifics; thus is the one derived and produced from the other; but still good is the all in the products and derivatives, because they are from good. Ex.

—⁴. The Divine of the Lord is in all things of good, and thence in all things of truth with a man, when he wills from love and believes from the derivative faith, that all good and all truth ... are from the Lord, and not at all from himself; and also that he possesses so much of the truth of faith as is in proportion to the good which he receives from the Lord; for good is the all in all things of truth; and truth without good is truth without life.

9594². The three degrees of life with man are opened successively; the first by a life according to what is fair and just; the second by a life according to the truths of faith from the Word, and according to the derivative goods of charity towards the neighbour; and the third

according to the good of mutual love, and the good of love to the Lord.

9595. 'Of ten curtains'=all the truths from which (the Second Heaven is formed). Ex. 9616.

9596. The spiritual and celestial things from which are these truths. Sig. and Ex. ... For first comes truth from a celestial origin ('fine linen'); next comes the love or affection of truth ('hyacinthine blue'); then the derivative love or affection of good ('crimson'); and finally spiritual good ('scarlet double-dyed').

—³. For the Intellectual is the subject, or continent; and truth is of it; and these two make a one.

9600. The Holy of truth from good. Sig. and Ex.

9601. The marriage of truth with good. Sig. and Ex.

9602. So in each of the truths. Sig. and Ex. 9603.

9603. By a like state of the Thing, when said of the truths of faith in the Spiritual Kingdom, is meant that they all look to good, and through good they look to the Lord ... for truths which do not look this way are not truths of faith, consequently are not truths of the Church or of Heaven. The truths which look elsewhere may indeed appear like truths in their external form, but they are not truths, because they are devoid of life, for good is the life of truth, and good is from the Lord, who alone is life. The truths which look elsewhere are like the members of the body without the soul ...

9604. A constant communication of truth with good, and of good with truth. Sig. and Ex.

9605. Conjunction through the celestial love of truth. Sig. and Ex. 9606-9613.

9615. The external of Heaven, which is from the truths which are from external celestial good. Sig. and Ex. 9616-9629.

9631. (The circumference from) external truths from good. Sig. and Ex. 9632.

9637. The derivative truth (from good) which conjoins as much as is sufficient. Sig. and Ex.

9638. The derivative power through truth from good. Sig. and Ex.

9642. (The good which supports Heaven) even in its interiors and inmosts, where truth is in light. Sig. and Ex. 9663.

9643. Plenary support by means of truth. Sig. and Ex. 9650. 9659. 9661.

—². The feet and the bones, similarly=truth supporting; and the fleshy part of the body=good which supports itself by means of truth.

9645. The conjunction of (this truth) with good. Sig. and Ex.

9648. Towards the exteriors of this Heaven, where truths are in obscurity. Sig. and Ex. 9664.

9662. 'Staves of shittim-wood'=the power of truth from good. 9663-9666.

9670⁶. The purification of truth from falsities in the external man. Sig.

9717². Goods are presented in the other life as round, and the goods of the external man, which are called just, as square; but truths and right things are presented as linear and triangular.

9741⁴. Those in the good of faith are in the affection

of truth for the sake of **truth** ; for . . . **truth** dominates in the Spiritual Kingdom.

[A.]9742. That (the Ultimate Heaven) is in the light of **truth**. Sig. and Ex. . . For in order that a new Voluntary may be formed in their Intellectual, it is necessary that they be in the light of **truth**.

9743. 'The hangings for the court' = the **truths** of this Heaven. 9751, Ex.

9744². The faculty which is allotted to the reception of **truth** is called the understanding . . . and therefore in proportion as the understanding has been formed from genuine **truths**, in the same proportion it is excellent. Sig.

9746. Where **truth** is in light. Sig. and Ex.

9748. The **truths** from good which fully support. Sig. and Ex. 9753.

9749. The modes of conjunction by means of **truth**. Sig. and Ex. 9754. 9769.

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'; and it is scientific **truth** ; for **truth** in the natural man is **truth** in knowledge ; whereas **truth** in the spiritual man is **truth** of faith ; for **truth** in knowledge becomes **truth** in faith, when it is elevated from the natural man into the spiritual man ; and hence it is that the **truths** with a man in childhood are **truths** in knowledge, whereas, in adult age, if he suffers himself to be regenerated, they become **truths** in faith ; for the internal man is opened successively at this age. III.

—^e. That there shall be no reasoning from scientific about the **truths** of faith, but that **truths** shall be impressed on hearts, is signified by 'the sea shall be no more.'

9756. **Truths**—*vera*—sufficient for uses. Sig. and Ex. 9759. 9772.

9758. The state of **truth** of this Heaven where goods are. Sig. and Ex.

9760. **Truths**—*vera*—in light as many as are sufficient. Sig. and Ex.

9762. Like things where **truths** are in obscurity. Sig. and Ex.

9809¹¹. Good is such that evil cannot be adjoined to it . . . whereas **truth** is such that falsity can be adjoined to it, but not falsity in which is evil, but in which is good, such as there is with children . . . good gentiles . . . and all who remain in the sense of the letter and the derivative doctrine, and yet have the good of life as their end ; for this good, as the end, drives away all that which is ill-disposed in falsity ; and, by means of application, forms it into a kind of likeness of **truth**.

9818. They who are in the Celestial Kingdom know **truths**, not from knowledge and the derivative faith, but from internal perception ; for they are in the good of love from the Lord, and all **truths** have been implanted in this good ; the good itself has been implanted in their voluntary part, and the derivative

truth in their intellectual part . . . and the good which has been implanted in the will is presented in its quality and in its form in the understanding, in a light which as it were flames ; and the form of good, and the quality of it, is to them **truth**, which is not seen, but is perceived from good. Hence it is that with them there is never any discussion about **truths**, inso-much that when discourse occurs about **truths**, they say yea, or nay, and nothing more ; for whatever is more is not from good (Matt. v. 37). 9942¹¹.

9841. The interior memory which is from the **truths** of faith which are from love. Sig. and Ex. (Fully quoted under MEMORY.)

—⁴. The **truths** of faith from love are those which love dictates, and thus which derive their *esse* from love. These **truths** are alive . . . Hence the **truths** of faith from love are those which treat of love to the Lord and of charity towards the neighbour ; for these are the **truths** which love dictates. The whole Word is the doctrine of such **Truths** . . . and this is meant by the law and the prophets hanging on these two . . . But the **truths** of faith from love are not bare Knowledges of such things in the memory and thence in the understanding ; but they are affections of life with the man. Ex.

— There are also **truths** of faith which do not treat of love, but which only confirm the former more nearly or remotely. These **truths** of faith are called secondary **truths** ; for the **truths** of faith are like families and their generations in succession from one father. The father of these **truths** is the good of love from the Lord and thence to Him, thus is the Lord Himself.

9843, 9844. The whole quality of **truths** which are from good, and the whole quality of **truths** through which is good. Sig. and Ex.

9846. The heavenly form of all **Truths** in their order in the memory from the good of love. Sig. and Ex.

—². For the good of love operates and disposes **truths** in order with a man when he is being regenerated ; and it afterwards keeps them in their order when he has been regenerated. For **truths** are created to the whole likeness of good, and to all its beck . . . as may be evident from the fact that a man acknowledges as **truths** the things which he loves, and thus apprehends and acknowledges **truths** according to his love ; and hence it is that **truths** constitute the form of good. From this it may be known how the Lord leads man by the **truths** of faith . . . namely, by the good of love with him.

9868. The celestial love of **truth**. Sig. and Ex. 9897.

9872. The spiritual love of **truth**, in which the higher things cease. Sig. and Ex.

9926. The influx of **truth** with those in the Heavens and on earth. Sig. and Ex.

9933. Influx into the **truth** of celestial love. Sig. and Ex.

9937⁸. That it is the **truth** of faith by means of which man is regenerated. Sig.

9942. The inmost things of the Spiritual Kingdom

which proceed from the truths of celestial love. Sig. and Ex.

9955. A representative of the Lord as to the truth of faith. Sig. and Ex.

9959^a. The External itself is truth . . . because internal things cease in external ones, and rest upon them as their supports, and supports are truths . . . and therefore the foundations of a house = truths of faith from good. Moreover truths are what protect goods from evils and falsities, and resist them; and all the power which good has is through truths; and hence also it is that in the Ultimate Heaven are they who are in the truths of faith from good; and therefore also the ultimate or outermost thing with man, which is his external skin, corresponds to those in the Heavens who are in the truths of faith.

9993^a. To worship Satan from the truths of faith. Sig.

10028. That Divine truth is wholly in the Sensuous. Sig. and Ex. . . When man is being purified, such truths are learned first of all as can be apprehended by the sensuous man; such truths are such as are in the sense of the letter: afterwards more interior truths are learned, such as are those which are collected from the Word by those who are in enlightenment, for these collect its interior sense from various places in the Word where the sense of the letter is explained; and from these [interior truths], when known, truths still more interior are afterwards drawn forth by those who are enlightened, which together with the former serve the Church for doctrine; the latter serve for doctrine with those who are of the internal Church, and the former with those of the external Church: and both the latter and the former, if they have lived according to the truths, are elevated into Heaven among the Angels, and are there imbued with angelic wisdom, which is from truths still more interior, and finally from the inmost truths in the Third Heaven; and these truths, together with the former in their order, cease in the ultimate truths, which are of the external Sensuous, and are there simultaneously; from which it is evident that all the interior truths are simultaneously in the truths of the sense of the letter of the Word; for these truths are the ultimate ones. . . From this it is evident what is meant by Divine truth being wholly in the Sensuous, which is signified by all the blood being poured out at the foundation of the altar.

10029^a. The truth in the Natural is scientific . . . and is perceptible to man while in the world, for when he thinks of it, it appears; whereas the truth in the internal man is not scientific and apparent, but is truth implanted in his intellectual part.

10032. 'The kidneys' = truths exploring, purifying, and chastising. H. 96^a.

—^e. The ureters and bladder, which go forth from the kidneys, = more exterior truth and the exploration and castigation effected by it.

10057^a. (The circle of regeneration through which the truths of faith with man pass.)

10109. The truths with those who are in evil are truths falsified, which are dead.

10122^a. What man wills . . . he feels to be delightful, and therefore calls it good; and the understanding favours it, and confirms it by reasons, and these he calls truths. Hence it is that the will and understanding really make one. It appears otherwise when a man understands truth and yet wills evil; nevertheless, this same man, when left to himself, and thinking from himself, understands altogether as he wills. Ex.

10124. In both the Celestial and Spiritual Kingdoms good is implanted by means of truth; but with those in the Spiritual Kingdom, good is implanted in the intellectual part by means of truth, whereas with those in the Celestial Kingdom, good is implanted in the voluntary part by means of truth. . . With those in the Spiritual Kingdom, truth is implanted in the external or natural man, and there first becomes knowledge, and in proportion as the man is affected with it, and lives according to it, it is called forth into the Intellectual, and becomes faith and at the same time charity towards the neighbour . . . whereas with those in the Celestial Kingdom, truth does not become knowledge, nor faith, nor conscience; but it becomes a reception in the good of love, and, in proportion as the man lives according to it, it becomes a perception, which grows and is perfected according to the love; and this takes place daily unawares to them, unawares, because it does not abide in the memory as knowledge, nor stay as an intellectual thing in the thought, but passes at once into the Voluntary and becomes of the life; and therefore these persons do not see truth, but perceive it, and they perceive it in both quantity and quality according to the good of love from the Lord to the Lord in which they are . . . and, as they perceive truth from good, they never confirm it by reasons, but when truths are brought up they only say, Yea, yea; or Nay, nay; for these are they who are meant by the Lord in Matt. v. 37; for to reason about truths as to whether it is so, is not from good, because in that case truth is not perceived, but is only believed from authority and the consequent confirmation by one's self; and that which is believed from authority, is something in us which belongs to others, and is not our own; and that which is believed merely by confirmation consequent thereupon, does indeed appear after confirmation as truth, although it may be falsity . . . The cause of this difference (between those in the Celestial and those in the Spiritual Kingdom) is that the former at once turn the truths of the Church into goods by means of life; whereas the latter remain in truths, and set faith before life. (The former) are described in Mark iv. 26-29.

10151^a. 'The spirit of Truth' = the Divine truth proceeding from the Lord.

10154. The Lord's presence and His influx into the truth in the Church. Sig. and Ex.

10177^a. 'Frankincense,' in special, = the truth of faith.

10179. What is equally from good and from truth. Sig. and Ex.

10187^a. But as to truth, this can be approached by the evil, because the evil pervert truths by wrong interpretations, and thus apply them to favour their

cupidities; but in proportion as there is good in the truths, in the same proportion they cannot be approached. Hence it is evident what kind of protection they have in the other life who are only in truths which are called of faith, and not at the same time in good: by good is meant charity towards the neighbour and love to the Lord; for all goods are thence derived.

[A.] 10188³. The light from that Sun is the truth of faith.

10189. Conjunction with truths on the one side, and preservation by them. Sig. and Ex.

—². At the right in Heaven are those who are in the light of truth, thus those who are in the south; and at the left are those who are in the shade of truth, thus those who are in the north; before the face are those who are in the clear perception of good, thus who are in the east; and behind the back are those who are in the obscure perception of good, thus who are in the west: those in good constitute the Celestial Kingdom; and those in truth the Spiritual Kingdom. Ex.

10199³. By interior truths are meant those truths which have been made of a man's life and affection, thus those which are within him; and not the truths which are solely in the memory, and which have not been made of life: these are called, relatively, external truths... for they reside in the external man... The truths of faith which have been inscribed on the life are in the will, and those which are in the will are in the internal man, for the internal man is opened, and communication with Heaven effected, by means of the truths of faith; and hence it is evident that the interior truths with a man are those which are from love and charity...

—⁴. For Heaven, in which is the internal man which has been opened, does not inflow immediately into truths, but mediately through the good of love... and therefore with those in whom the internal man has not been opened by means of truths from the good of love and of charity, Hell inflows with falsities from evil, however much the truths of faith, even interior ones, may reside in the external man, that is, in the memory. From this it may be evident what is meant by the interior truths which are grateful, and which are signified by 'the spices.'

10201. When truth also comes into its light. Sig. and Ex.

—². It is said in the intelligence and wisdom of truth derivatively (from a clear state of love), because the light of truth with man is according to the state of his love; for in proportion as love is kindled, in the same proportion truth shines; for the good of love is the vital fire itself, and the truth of faith is the intellectual light itself, which is intelligence and wisdom; the two advance with equal step.

—³. For the Lord enters by means of good, thus by means of the love and charity which are with a man, and leads into the truths which correspond to the good; but when the loves are... turned to self and the world, they lead him from truths into falsities. Ex.

10202. Elevation also in an obscure state of love when truth likewise is in its shade. Sig. and Ex.

10217³. The end is when truth is completely profaned.

10227³. Such cannot look into the truths themselves, but stand without, and confirm whatever they receive, whether it is truth or falsity. Ex.

10229. For all purification from evils is effected by means of truths. Ex. 10237.

10237². The reason purification is effected in the Natural (while man lives in the world), is that the truths of faith in the Natural come to manifest perception, for they are among the scientifics or things of the memory there, and when these are thought of they are plainly perceived; but not the things which are thought of in the internal man, for these do not come to manifest perception while man lives in the world, because the ideas there are spiritual.

10237a. This conjunction (of truth and good) is effected by means of the truths of faith, because these teach how we ought to live; and therefore when we live according to the truths of faith, the conjunction of truth and good is effected; for truth then becomes good by means of the life: the life of truth is good. Sig.

10240. 'Except a man be born of water and the spirit, he cannot enter into the kingdom of God'... 'Water' = the truth of faith which comes to manifest perception in the natural man; 'the spirit' = the Divine truth which inflows from the Lord through the internal of man into his external or Natural, and from which the man who is being regenerated has the life of faith... 'The spirit breathes where it wills' = that the Lord from mercy gives new life by means of the Divine truth. 'Thou hearest the voice thereof' = that these truths come to perception in the external or natural man. Further ex.

10252². In order that celestial good, which is the inmost good, may be born with man... truths must be acquired from the Word, or from the doctrine of the Church which is from the Word: these truths first obtain their seat in the memory of the natural or external man, and they are called forth thence by the Lord into the internal man, which takes place when the man lives according to them; and, in proportion as the man is affected with them, or loves them, in the same proportion they are elevated still higher... and there become celestial good. Celestial good is the good of the love of doing truths from the Word for the sake of good, thus for the Lord's sake. (Continued under CELESTIAL GOOD.)

10264². The truths of the whole Human with their perceptions and affections, are (here) signified; namely, ultimate or sensuous truth, with its perception, by 'myrrh'; the interior truth of the natural man, with its perception and affection, by 'aromatic cinnamon'; truth still more interior, which is of the internal man, with its perception and affection, by 'aromatic calamus'; and inmost truth, with its perception and affection, by 'cassia.' Ex.

10290². See ENLIGHTEN, here. 10330². —³. 10355⁶. 10551², *et seq.*

10292². The reason four spices each were taken for

the anointing oil and the incense, was that they = truths in their order from external to internal. (The four for the incense were 'stacte,' which = sensuous truth; 'onycha,' which = the affection of interior natural truth; 'galbanum,' which = the affection of still more interior truth; and 'pure frankincense,' which = inmost truth, which is spiritual good. 10292-10296.)

10296. The reason the inmost truth signified by 'frankincense' is spiritual good, is that the good with those in the Spiritual Kingdom is nothing but truth. Ex.

10300. 'Salted' = the longing of truth for good. (Ex. under SALT.)

10303. The disposition of truths into their series. Sig. and Ex.

—². When 'to grind' is predicated of the goods which are signified by 'wheat' and 'barley,' then by 'to grind' is signified the disposition and production of good into truths, and thus its application to uses; for good never puts itself forth into uses except by means of truths: it is disposed into them, and is thus qualified; for unless good has been disposed into truths it has not any quality; and, when it is disposed into truths it is disposed into series in application to Things according to uses, into which Things good enters as the affection of love, whence is what is grateful, pleasant, and delightful.

—³. Truths-*vera* are said to be disposed into series when they have been disposed according to the form of Heaven (that is, of the Grand Man). Ex.

10307. That worship from the holy truths of the Church must not be applied to man's loves. Sig. and Ex. . . For all the truths of the Church regard . . . love to God and love towards the neighbour . . . and it is the contrary to apply Divine truth, or the truths of the Church, to man's loves; for thus man turns himself from the Lord to himself, and thus from Heaven to Hell . . . And when truths Divine are applied to man's loves they are no longer truths, because evil enters them by applications, and perverts them. Ex.

10335³. It is said (that in the Ultimate Heaven are those who are) in the truth of faith from good, because the truth of faith is not the truth of faith with anyone unless it is from good; for truth is born from good; and therefore unless there is good in the truth there is no soul in it, thus no life. They who are in the truths of faith from good are in the ultimates of Heaven; but not those who are in the truths of faith without good.

—^e. The truth of faith ministers to the good of love, as what is last does to what is first. Sig.

10387. All regeneration is effected by the Lord by means of the truths of faith, and by a life according to them. (Sig. by baptism.)

10422². Hence it is that the quality of Spirits, as to truth, is known from the way in which they go; for all truth leads to its own love, inasmuch as that is called truth which confirms what is loved. III.

10454. 'Joshua' = the truth of the Word surveying

and apperceiving; for he was the minister of Moses, by whom was represented the Word; and therefore 'a minister' represents truth, for all truth is of the Word; here, truth surveying, exploring, and apperceiving.

10455. An assault on the truth and good which are of Heaven and the Church by the falsities and evils which are from Hell. Sig. and Ex.

10456. Falsity acting against truth, and truth against falsity . . . and the suspense of combat between falsity and truth, and non-decision. Sig. and Ex.

10465. That falsity from infernal delight was commingled with truths from Heaven. Sig. and Ex.

10551³. For they perceive whether truth is [truth] from no other source than from others by confirmations, which is to see truth from without, and not from within . . . Such can see falsity as truth, and truth as falsity . . .

10582. With those who are in externals without what is internal, all the truth which is of faith is in obscurity . . . and what they believe without light from Heaven appears as truth, but with it is falsity; for they have a material and earthly idea about truth . . .

10604⁴. 'The tribes of the earth' = all the truths of the Church.

10619. 'Great in goodness and Truth' (Ex. xxxiv. 6) = that He is good itself and truth itself.

10645². The Lord is not in the understanding of truth apart from the willing of it; but is in the understanding of truth and the willing of it; for truth does not enter into man and become his until he wills it, and from willing does it. Ex.

—³. The Lord does not dwell with an empty man, that is, with a man who does not know His truths and do them. The Lord is present with man in those truths which are from good, that is, which the man wills and does; for the truths which are from good make the Church and Heaven with him; in a word, they cause the Lord Himself to be with him. Ex.

10648. The falsity (of those who are in the good of life) . . . appears before the Angels as a species of truth. Ex.

—². The falsification of truth is effected in three ways. (Fully quoted under FALSIFY.)

10651. The conjunction of the affections of evil with truths. Sig. and Ex.

10652². Profanation takes place when evil is applied to truth, and truth to evil, which is done by a wrong interpretation of truth and its application to evil, and thus by the insertion of the one into the other, by which truth no longer remains truth, but is mortified and profaned.

10675. The multiplication and extension of truth from good. Sig. and Ex. . . For in proportion as evils and falsities of evil are removed, in the same proportion truths which are from good are multiplied, since nothing else stands in the way to prevent truths from flowing in from the Lord and multiplying themselves with man but evils and the derivative falsities; and

therefore in proportion as these are removed, in the same proportion **truths** succeed in their place.

[A. 10675]². The Intellectual of man is what receives **truths**, and it is formed by means of **truths**; for whatever is in his Intellectual has relation to **truth**; and hence it is evident that in proportion as falsities from evil are removed, in the same proportion **truths** from good are multiplied; (because the Intellectual must consist of *something*.) Rep.

—³. Nothing (however) can be properly called intellectual except what is from **truths** from good . . . and therefore the Intellectual is never opened except when the man perceives and loves **truths**; and the perception and love of **truth** is from good; and hence it is that it is **truths** from good from which comes the Intellectual. Ex.

10683². Those are in the internal of the Word, of the Church, and of worship, who love to do **truth** for the sake of **truth** from internal affection, thus from spiritual affection; those are in the external of them which contains an internal, who love **truth** for the sake of **truth**, but from external and thus natural affection . . . and those are in external worship without what is internal, who love **truth** not for the sake of **truth**, but for the sake of what they may gain in the world. When (the first-named class) hear **truths**, they rejoice, and think about life according to them; when (the second class) hear **truth** they also rejoice, but do not think about life according to it, but still it inflows without their knowledge; but (the third class) think nothing about life; for they make **truths** to be things of the memory only, to the end that they may speak about them.

—⁴. They who love to do **truth** for the sake of **truth**, love the Lord, because **truth** is from the Lord, and the Lord causes it to become good by the willing and doing of it, thus to become of life with the man; for **truth** does not become of life until it enters the will: that it is in the will may be known and perceived from the fact that he does it, and still more from the fact that he loves to do it; for in proportion as a man wills **truth**, in the same proportion he loves it. To love **truth** for the sake of **truth**, and for the sake of living according to it, is described by the Lord in the words, 'He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward: and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward' (Matt. x. 40-42).

10728. Instruction concerning the primary **truth** of the Church, to which all relate. Sig. and Ex. . . For the Sabbath was the primary representative of all, thus the primary **truth** to which all relate.

10729. 'Six days shall work be done' = the first state of the regeneration of man by the Lord . . . which is when man is in **truths**, and is led to good by means of **truths**. . . It also = the state of the glorification of the Lord's Human while He was in the world, and

fought from Divine **truth** against the Hells . . . For man has two states while being regenerated . . . a prior one when he is in **truths** and is led to good by means of **truths**; and a posterior one when he is in good, and sees and loves **truths** from good. In the prior state, man is indeed led by the Lord, but by means of his proprium; for to act from **truths** is to act from the things which are with the man; whereas to act from good is to act from the Lord; from which it is evident that in proportion as a man suffers himself to be led to **truths** by means of good, in the same proportion he is led by the Lord and to the Lord. For there is action and reaction in all things which are conjoined together; the agent is good, and the reagent is **truth**; but **truth** never reacts from itself, but from good; and hence in proportion as **truth** receives good, in the same proportion it reacts; and in proportion as it reacts, in the same proportion it is conjoined with it. From this it follows, also, that before a man is conjoined with the Lord, He impels him to Himself by means of **truths**; and in proportion as the man suffers himself to be brought to Him, in the same proportion he is conjoined; for Divine **truths** are such that they can be applied and adjusted to good, because **truths** come into existence from good; and from this the man now has perception, which in itself is reagency. To suffer one's self to be brought to good by means of **truths**, is to live according to them.

10786². Few in our Earth have interior perception, because in their youth they learn **truths** and do not do them . . . and they who do not admit **truths** further than into the memory, and from it a little into the understanding, but not into the life . . . not being able to be in any enlightenment or interior sight from the Lord, say that **truths** must be believed . . . and they also reason about them as to whether they are **truths** or not, and they even do not want them to be perceived with any interior sight or understanding. They speak in this way because with them **truths** are devoid of light from Heaven, and to those who are devoid of light from Heaven falsities can appear as **truths**, and **truths** as falsities.

10787. They who are being regenerated by the Lord, and who introduce **truths** at once into the life, come into interior perception about them; whereas they who receive **truths** first into the memory, and then into the understanding, and finally into the will, are those who are in faith; for they act from faith, which is then called conscience.

10808. From this they apperceived that I was in the **Truth**.

H. 3. These are deprived by degrees of the faculty of thinking **truth** about any subject whatever.

15. To love the Lord (in Heaven) is . . . to love the good which is from Him; and to love good is to will and do good from love: and to love the neighbour is . . . to love the **truth** which is from the Word; and to love **truth** is to will and do **truth** . . .

26. (The celestial Angels) excel all others in wisdom and glory, because they have received and do receive Divine **truths** at once into the life; for, as soon as

they hear them they also will and do them, and do not lay them up in the memory, and then think whether they are so. Such know at once, by influx from the Lord, whether the **truth** they hear is **truth**; for the Lord inflows immediately into the will of man, and mediately through His will into his thought; or, what is the same, He inflows immediately into good, and mediately through good into **truth**; for that is called good which is of the will and the derivative work; and that **truth** which is of the memory and the derivative thought. Moreover all **truth** is turned into good, and is implanted in love, as soon as it enters the will; but so long as **truth** is in the memory and derivatively in the thought, it does not become good, and is not alive, and is not appropriated to the man. Ex.

132. As Divine **truth** is light in the Heavens, all **truths**, wherever they are . . . shine; but **truths** without the Heavens . . . shine coldly, like snow . . . because they do not derive their essence from good, as do **truths** which are within the Heavens.

153. When evil Spirits are turned to the quarters of Heaven, they 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 say that the **truths** they had heard and perceived are not **truths**, but falsities; and they also want falsities to be **truths**. . . (This turning of the Intellectual with the evil) has been provided by the Lord to the end that everyone may be able to see and acknowledge **truths**; but no one receives them unless he is in good, because good is what receives **truths**, and never evil . . . But if the man is in evil as to life, he immediately turns himself back, and confirms with himself the falsities of his evil against the **truths** which he had understood and seen. Ex. 464^o.

214. (In the Celestial Kingdom) the **truths** which are called of judgment are inscribed on their hearts; everyone knows, perceives, and sees them; and therefore matters of judgment never come into dispute, but matters of righteousness, which are of life.

225. All the preachers are from the Spiritual Kingdom . . . because in that Kingdom they are in **truths** from good, and all preaching is from **truths**; (whereas) in the Celestial Kingdom they are in the good of love, and from this they see and perceive **truths**, but they do not speak about them. Although (these) Angels perceive and see **truths**, still there are preachings there, because by them they are enlightened in the **truths** they had known, and are perfected by many which they had not previously known. As soon as they hear them, they also acknowledge them, and thus perceive them. The **truths** which they perceive they also love, and by living according to them make them of their life. They say that to live according to **truths** is to love the Lord.

231^o. Those in the arms are in the greatest power, because they are in **truths** more than all others, and good from the universal Heaven inflows into their **truths**.

270^o. But the Angels of the First Heaven have not

truths Divine so much inscribed on their interiors . . . and therefore they reason about them.

—^d. And they who reason about **truths**, and especially they who dispute about them, since they do not see **truths** from the light of **truth**, but learn them either from others, or from the sense of the letter . . . say that they must be believed . . . and they do not want the interior sight to enter into them. The Angels said that such cannot arrive at the first threshold of the palace of wisdom . . . But it is otherwise with those who are in **truths** themselves; for nothing hinders them from being carried on and advancing without limit; for **truths** which are seen lead wherever they go, and this into wide fields, because every **truth** is of infinite extension, and is in conjunction with many others.

347. They who are affected and delighted with **truth** itself, are affected and delighted with the light of Heaven. Ex.

351. It is believed that they who know many things . . . see **truths** more interiorly and acutely than others . . . But true intelligence and wisdom consists in seeing and perceiving what is **true** and good . . . from an interior sight and perception. Ex.

—^e. The simple of this kind . . . perceive **truths** when they hear them, but do not see them in themselves; whereas the wise of this kind . . . both see **truths** in themselves and perceive them.

352. Spurious intelligence and wisdom consist in not seeing and perceiving from within . . . what is **true** and good; but in merely believing that to be **true** and good . . . which is said by others, and then in confirming it. As such do not see **truth** from **truth**, but from someone else, they can learn and believe falsity equally as well as **truth**, and can also confirm it even until it appears as **truth**: for whatever is confirmed puts on the appearance of **truth**, and there is nothing that cannot be confirmed. Ex.

—². But those are not of this kind who in childhood have supposed those things to be **truths** which they have heard from their teachers, if in a riper age, when they think from their own understanding, they do not remain in them, but long for **truth**, and therefore seek it, and, when they find it, are interiorly affected. These, because they are affected with **truth** for the sake of **truth**, see **truth** before they confirm it. Examp.

—^c. The good Spirits at once saw and perceived that it was so, and this solely from the light of **truth**.

356, App.⁶. The **truths** which have gained spiritual life are comprehended by means of natural ideas. Ref.

—¹⁰. The same scientifics are false with the evil, because they are applied to evils, and true with the good, because they are applied to good. Ref.

371. The sole receptacle of good is **truth**; and therefore nothing can be received from the Lord and Heaven by anyone who is not in **truths**; and therefore in proportion as the **truths** with man have been conjoined with good, in the same proportion is man conjoined with the Lord and with Heaven.

376. Conjugal love is genuine in proportion as the

truths which are conjoined with good are the more genuine.

[H.1424. For man is reformed by means of truths, and truths are of the understanding. Ex. . . Hence it is that man can think truths from the understanding, and also speak and do them, from it; but still he cannot think them from the will, until he is such that he wills and does them from himself, that is, from the heart.

425. In proportion, therefore . . . as a man wills truths and thence does them, in the same proportion he has Heaven in him . . . But in proportion as truths . . . have not been conjoined with goods . . . in the same proportion the man is in a middle state.

—². At this day almost every man is in such a state that he may know truths, and from knowledge and also from understanding think them, and may either do much of them, or little, or nothing, or may act contrary to them from the love of evil and the derivative faith in what is false; and therefore in order that he may have either Heaven or Hell, he is first brought into the World of Spirits, and there is effected there the conjunction of good and truth with those who are to be elevated into Heaven, and the conjunction of evil and falsity with those who are to be cast into Hell; for no one there is allowed to have a divided mind . . . and therefore in Heaven he who wills good must understand truth; and in Hell he who wills evil must understand falsity; and therefore with the good there falsities are removed, and truths are given which are in agreement with their good; and with the evil there truths are removed, and falsities are given which are in agreement with their evil. 482².

455. For a man can understand truths . . . if he will.

464⁵. Such can never be brought to acknowledge truths, because truths cannot be seen from falsities; whereas falsities can be seen from truths.

468. The genuine Rational consists of truths . . . and truths are of three kinds: civil, moral, and spiritual. Ex. . . The Rational is opened to the first degree by means of civil truths; to the second by means of moral truths; and to the third by means of spiritual truths; (not indeed) by the man's knowing them, but by his living according to them; (that is) loving them from spiritual affection. Ex.

—². In proportion as a man loves these truths from corporeal affection (that is, for the sake of self) in the same proportion he does not become rational, because he does not love them, but himself, whom truths serve as menials do their master; and when truths become services they do not enter the man, or open any degree of his life . . . but merely reside in the memory as scientifics under a material form, and there conjoin themselves with the love of self.

517². Therefore with everyone (there) the affection of truth is conjoined with the affection of use, inasmuch that they act as a one: by this, truth is implanted in use, so that the truths which they learn are truths of use. Thus are angelic Spirits instructed.

527. Some (who had led an evil life) had believed

that they should easily receive truths Divine after death, when they heard them from the Angels . . . Some of them with whom this was tried understood the truths, and seemed to receive them, but the moment they turned to the life of their love they rejected them . . . Some rejected them at once, being unwilling to hear them . . .

551. No one in Hell is in evils and truths at the same time. Most of the evil in the world know spiritual truths . . . But such of them as have thought in themselves contrary to these truths . . . are in truths and goods as to the body only . . . and therefore . . . in the other life . . . they are altogether in evils and falsities, and not in any truths and goods . . . They can no longer speak truths . . . for to speak truths from evils is impossible . . . This is called being devastated as to truths and goods. Ex.

589³. There is also an equilibrium between truth and falsity. (See EQUILIBRIUM, here.)

603. What has been said in this work . . . will be obscure to those who are not in the delight of knowing spiritual truths, but clear to those who are in that delight, and most especially to those who are in the affection of truth for the sake of truth, that is, who love truth because it is truth; for whatever is loved enters with light into the idea of the mind, especially so does truth when it is loved, because all truth is in light.

N. 11. On good and truth. Chapter.

20-27. (Refs. to passages on the subject of good and truth.) 106.

112. Faith is the affection of truth from willing truth because it is truth; and to will truth because it is truth, is the Spiritual itself of man; for it is withdrawn from what is natural, which is to will truth not for the sake of truth, but for the sake of self-glory, reputation, or gain. When withdrawn from such things, truth is spiritual, because it is from the Divine. And therefore to will truth because it is truth is to acknowledge and love the Divine. J.36³.

J. 38. And truths which regard faith only, and not life, cannot make man spiritual; and so long as they are outside the life they are only natural; for they are known and thought of merely like other Things.

C. J. 19⁶. Those in the neglect and contempt of truth appear ghastly like corpses.

S. 12². The 'black horse'=the understanding of the Word destroyed as to truth in the third state of the Church. The 'pair of balances'=the estimation of truth so slight as to be scarcely anything.

26². For the Lord teaches everyone through the Word . . . from those truths which he has, and does not immediately pour in new ones; and therefore unless a man is in Divine truths, or if he is in only a few truths and at the same time in falsities, he may from these falsify truths . . . and therefore guards have been set . . . T.208.

40. The truths of the sense of the letter . . . are in part not naked truths, but are appearances of truth . . . but being correspondences, they are receptacles of genuine truth . . . Naked truths themselves . . . are

in the spiritual sense; and naked goods are in its celestial sense. Examps.

49. The Lord's power of saving man is [exercised] through the truths with him; for man is reformed and regenerated through truths from the sense of the letter...

52. (Thus) they who read the Word without doctrine, or they who do not procure for themselves doctrine from the Word, are in obscurity about all Truth.

60. They who read the Word from the doctrine of a false religion... and have regard to their own glory... read truth, but do not see it... Sig.

74. The celestial Angels are in the good of love from the Lord, and the Spiritual Angels are in the truths of wisdom from Him; and where there is the good of love, there wisdom resides at the same time; but where there are truths there resides no more of wisdom than in proportion to the good of love. (Hence) goods of love are expressed in the Word of the Celestial Kingdom... but truths of wisdom in that of the Spiritual Kingdom...

93. Every man is instructed by the Angels after death, and those who see truths are received...; for it is given to everyone after death to see truths spiritually. Those see truths who have not confirmed themselves; but those who have confirmed themselves do not want to see truths; and if they see them, they turn their backs, and then either laugh at or falsify them.

Life 15. Hence it is that Truth and love do not make a one with a man unless he is spiritual.

32. That in proportion as anyone shuns evils as sins, in the same proportion he loves truths. Gen.art.

—2. The Angels of all the Heavens are in intelligence and wisdom in the same proportion as that the good with them makes a one with truth; the good which does not make a one with truth, is not good to them; and so also the truth which does not make a one with good is not truth to them; from which it is evident that good conjoined with truth makes love and wisdom with Angel and man; and, as an Angel is an Angel from the love and wisdom with him, and in like manner with a man, it is evident that good conjoined with truth causes an Angel to be an Angel of Heaven, and a man a man of the Church.

33. As good and truth are a one in the Lord, and proceed as a one from Him, it follows that good loves truth and truth loves good, and that they will to be a one.

35. A man who does not shun evils as sins can indeed love truths; but he does not love them because they are truths, but because they promote his reputation...

45. Evil inwardly hates truth. Ex.

87. That in proportion as anyone shuns false witness of all kinds as sins, in the same proportion he loves Truth. Gen.art.

89. In proportion as anyone loves Truth, in the same proportion he wants to know it, and is affected at heart when he finds it; nor does anyone else come

into wisdom: and, in proportion as he loves to do it, in the same proportion he feels the pleasantness of the light in which Truth is.

90. Truth is that which is meant by 'the seed' (in the parable of the sower). Ex. (Quoted under SEED.) From which it is evident that the Truth of the Word cannot be rooted in those who do not care for Truth; nor with those who love Truth exteriorly and not interiorly; nor with those who are in the concupiscences of evil; but with those in whom the concupiscences of evil have been dispersed by the Lord: with these... Truth is rooted in their spiritual mind.

F. 1. That faith is an internal acknowledgment of truth. Gen.art.

3. Spiritual truths can be comprehended equally as well as natural truths; and if not so clearly, still, when heard, they fall into perception as to whether they are truths or not; and this most especially with those who are affected with truths. Des.

4. Hence it is that there is an internal acknowledgment of truth in those who are in the spiritual affection of truth.

5. There is a spiritual idea—of which few know anything—which inflows with those who are in the affection of truth, and which interiorly dictates that what is heard or read is truth, or not. Ex.

6. Thus faith and Truth are a one. Ex. In Hebrew they are one word: 'Amuna,' or 'Amen.'

11. They who are in (a faith of what is unknown, and in persuasion) think that truth is truth because someone has said so; or they think that it is truth from being confirmed, although falsity can be confirmed equally as well as truth, and sometimes more strongly. By thinking that truth is truth from being confirmed, is meant thinking that to be truth which is said by someone else, and not previously examining it, but only confirming it.

12. If anyone should think in himself, How can I have the internal acknowledgment of truth which is faith?... I would say to him, Shun evils as sins, and approach the Lord, and you will have as much as you desire.

13. That the internal acknowledgment of truth which is faith is not possible with any others than those who are in charity. Gen.art.

30. There are also many who have not the internal acknowledgment of truth, and yet have the faith of charity. These are they who in life have looked to the Lord, and have shunned evils, from religion, but have been kept back from thinking about truths by cares in the world and by business; and also by a lack of truth in their teachers; but still these are interiorly... in the acknowledgment of truth, because they are in the affection of it; and therefore after death, when... they are instructed by the Angels, they acknowledge truths and receive them with joy. But those who in life have not looked to the Lord, and have not shunned evils from religion, are not interiorly... in any affection of truth, and thence neither in any acknowledgment of it; and therefore...

when they are instructed by the Angels they are unwilling to acknowledge truths, and consequently do not receive them; for evil of life interiorly hates truths; whereas good of life interiorly loves truths.

[F.] 33. With a regenerated person the Knowledges of truth become truths, and so also do the Knowledges of good; for the Knowledge of good is in the understanding . . . and that is called truth which is in the understanding, and good that which is in the will.

67^e. '(The he-goat) cast down Truth to the ground' (Dan. viii. 12) = that it would falsify the truths of the Word.

70^e. That those who have confirmed themselves in faith separated from charity have not any Truth. Shown.

W. 70. In spiritual light the objects of thought are truths. 71^e.

116^e. In proportion as an Angel believes that love and wisdom are in himself . . . he has no conjunction with the Lord; for he is not in Truth; and, as Truth makes a one with the light of Heaven, in the same proportion he cannot be in Heaven.

203^e. No others are elevated into these degrees (of height) than those who in the world had been in truths, and had applied them to life.

251⁸. The spiritual man loves spiritual truths; he not only loves to know and understand them, but also wills them; but the natural man loves to speak these truths, and also to do them; to do truths is to perform uses.

252^e. Communication through correspondences is not perceived in the understanding except by this: that truths are seen in light . . .

253. The spiritual degree has not been opened, but still is not closed, in those who have led some life of charity, and yet have known little of genuine truth. Ex. . . Therefore if the genuine truths, from which comes wisdom, or light, are not known, love does not avail to open this degree, but only keeps it in the capability of being opened. (Continued under Good.)

—². For in Heaven, and in every Society of it . . . those who are in Divine truths more than others are in the middle, and in the boundaries are those who are in few truths; and those are in few truths who know from religion no more than that there is a God, and that the Lord suffered for them; also that charity and faith are the essentials of the Church, not troubling themselves to know what faith and charity are.

—^e. (Thus) from charity no more can be carried into works than in proportion to the degree in which charity has been conjoined with the truths which are called of faith: by means of these truths charity enters into works, and qualifies them.

254². (This causes) Truth, which is in the light of Heaven, to become nauseous.

258. Every man is born into the faculty of understanding truths even to the inmost degree, in which are the Angels of the Third Heaven. Ex.

267. If the understanding (of one who is in evils and falsities) is elevated higher, and sees truths opposite to

the delight of his life or to the principles of his Own intelligence, he then either falsifies them, or passes them by and from contempt neglects them, or else he retains them in the memory that they may subserve his life's love or the conceit of his Own intelligence, as means.

274³. (When the natural mind is an image of Hell, then) if truths from the Word are received in the second degree, to form it, these truths are falsified from the first degree, which is the love of evil, and become menials and slaves. (Thus) the truths of the Church from the Word . . . with those who are in the love of evil . . . are profaned, because they serve the devil as means.

275⁴. A certain Divine truth flowed down from Heaven into Hell, and on the way it was by degrees converted into falsity, thus, at the lowest Hell, into the exact opposite. Ex.

276. (When the natural mind is a Hell, then) the truths of the Church from the Word are relegated from the middle to the sides, and are finally exterminated; and the man . . . perceives evil as good, and sees falsity as truth; and the converse.

404. (The origin and genesis of the affection of truth, and of the perception of truth. Fully quoted under AFFECTION OF GOOD, etc.)

—². No man whose reason is sound ever lacks the perception of truth, so long as he has the affection of understanding truth. Every man is possessed of the faculty of understanding truth, which is called rationality. Ref.

—³. That the third conjunction (of the will and understanding) is through the affection of seeing truth, from which is thought. Ex. . . The affection of truth is one thing; the perception of truth another; and the thought [of it] another. (The reason the distinctness of these three mental operations is obscurely seen. Ex.) They follow one another in order from the love . . . for when the love enters the understanding, which it does when the conjunction (of the will and understanding) is accomplished, it first produces the affection of truth; then the affection of understanding the truth which it knows; and finally the affection of seeing in the thought of the body the truth which it understands. . . . Thought is indeed the first to come forth . . . but the thought which is from the perception of truth which is from the affection of truth is the last to come forth . . . (Shown from the physiology of the heart and lungs. 405.)

406. For all the perception of truth belongs to love in the understanding . . .

—^e. Moreover, all the power of good exists—*est*—by means of truth; and therefore good acts in truth, and thus by means of it; and good is of love, and truth is of the understanding. (Shown from the physiology of the heart and lungs. 407, *et seq.*) (See also under Good, at W. 409^e. 410².)

411. Love calls . . . all those things its truths which as means lead to (its) goods; and because these are means they are loved and become of its affection, and thus they become affections in form; and therefore truth is nothing else than the form of the affection

which is of the love. The human form is nothing else than the form of all the affections of the love; the beauty [of it] is its intelligence, which it procures for itself by means of the **truths** which it receives either by the sight or the hearing, external and internal. These are the things which the love disposes into the form of its own affections, which forms exist in great variety, but they all derive a likeness from their general form, which is the human form. All these forms are beautiful and lovable to the love; but all others are unbeautiful and unlovable to it.

420°. In the lungs, the blood purifies and nourishes itself correspondently to the affections of the lower mind . . . (Therefore) men impregnate their blood . . . in accordance . . . with the affections of their love . . . and from this correspondence it follows that a man is purified in respect to his love if he loves wisdom . . . Moreover, all the purification of man is effected by means of the **truths** which are of wisdom; and all the defilement of man, by means of the falsities which are opposite to the **truths** of wisdom.

422. The love becomies spiritual and celestial by a life according to the **truths** of wisdom which the understanding teaches and demonstrates. The love imbibes these **truths** by means of the understanding, and not of itself; for the love cannot elevate itself unless it knows **truths**; and it cannot know these except by means of an elevated and enlightened understanding. Then, in proportion as it loves the **truths** in and by the doing of them, in the same proportion it is elevated. Ex.

425. It is man's love which becomes spiritual and is regenerated, and it cannot (do this) unless, by means of its understanding, it knows what evil is and what good, and thence what **truth** is and what falsity. When it knows these things, it can choose the one or the other; and, if it chooses good, it can, by means of its understanding, be instructed as to the means through which it can come to good. All the means through which a man can come to good are provided. To know and understand these means is from **RATIONALITY**; and to will and do them is from **FREEDOM**.

427°. As (those in the Third Heaven) speak nothing about the **truths** of wisdom . . . they appear simple.

428. If faith is mentioned (those who are in spiritual love) understand **Truth**; and when charity is mentioned they understand to do **Truth**; and when it is said that we must believe, they say that that is an unmeaning-*vanam*-way of speaking; for who, they ask, does not believe **truth**? They say this because 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 are they who constitute the Pulmonic of Heaven.

429. Inasmuch as (those who are in spiritual natural love) do not know . . . whether faith is **Truth**, they cannot be among those in the Heavens who are in wisdom and intelligence, but among those who are in knowledge only.

P. 20. Those who are in evil and at the same time in **truths** may be compared to eagles which fly aloft,

and which, while their wings are taken away, fall down. Ex.

36. The wisdom which comes to perception is the perception of **truth** from the affection of it, especially the perception of spiritual **truth**. For there are civil **truth**, moral **truth**, and spiritual **truth**; and 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.

83°. (or 84°.) Yet man becomes spiritual no further than in the proportion in which he is in **truths**; for every man is regenerated by means of **truths** and a life according to them; for by means of **truths** he knows life, and by means of life he does them. Thus does he conjoin good and **truth**, which is the spiritual marriage in which is Heaven.

143. The reason no one is reformed in a state of ignorance, is that all reformation is effected by means of **truths** and a life according to them; and therefore they who do not know **truths** cannot be reformed. But if they desire them from the affection of them, they are reformed in the Spiritual World after death.

168. Interior enlightenment (or illustration) from the Lord consists in this: that at the first hearing the man perceives whether what is said is **truth** or not **truth**.

—2. A rational man, by interior enlightenment from the Lord, perceives at once, when he hears them, many things as to whether they are **truths**, or not **truths**. For example: That love is the life of faith . . . That whatever a man loves, he wills; and that he does that which he wills; and hence that to love is to do. Also: That whatever a man believes from love, he wills and does; and hence that to have faith is to do. And also: That a wicked person cannot love God; and therefore cannot have faith in Him. A rational man, from interior enlightenment, also perceives as soon as he hears them the following: That there is one God: That He is omnipresent: That all that is good is from Him: and also, That all things have relation to good and **truth**; and that all good is from Good itself; and all **truth** from **truth** itself. These, and the like other things, a 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 enlightens.

172°. All who are taught by the Lord in the Word are taught a few **truths** in the world, but in many when they become Angels. Ex.

227°. That (evil and good cannot be kept apart) if a man first acknowledges the **truths** of faith, and lives according to them, and afterwards recedes from and denies them. Ex.

231°. That the second kind of profanation is [committed] by those who understand and acknowledge Divine **truths**, and yet live contrary to them. Ex. But those profane more slightly who only understand; and those more grievously who also acknowledge them. . . . But it is one thing to acknowledge appearances

of truth, and another to acknowledge genuine truths: those who acknowledge genuine truths, and still do not live according to them, appear in the Spiritual World to be devoid of the light and heat of life in tone and speech, as if they were mere inertnesses.

[P. 231]7. That the seventh kind of profanation is [committed] by those who first acknowledge Divine truths, and live according to them, and afterwards recede from and deny them. This is the worst kind of profanation. Ex. and ill.

—9. That the Lord provides that man should not interiorly acknowledge truths, and afterwards recede, and become profane, is meant by John xii.40.

232. That therefore the Lord does not admit man interiorly into the truths of wisdom and at the same time into the goods of love, except in proportion as he can be kept in them to the end of life. (Shown in the following order.)

233. *First*: That evil and good cannot be simultaneously in the interiors with man; nor consequently can the falsity of evil and the truth of good. Ex.

—3. *Secondly*: That good and the truth of good cannot be introduced by the Lord into the interiors of man, except in proportion as evil and the falsity of evil have been removed there. Ex.

—4. *Thirdly*: If good with its truth were introduced sooner or more than as evil with its falsity has been removed, the man would recede from good and would return to his evil. Ex.

—7. *Fourthly*: That when man is in evil many truths may be introduced into his understanding, and be stored up in the memory, and yet not be profaned. Ex. . . It is incumbent on everyone to learn truths from the Word, or from preachings, to store them up in the memory, and to think about them; for the understanding must teach the will . . . from the truths which are in the memory . . . so that this is the principal means of reformation: when truths are solely in the understanding and thence in the memory, they are not in the man, but are outside of him. Ex.

—9. *Fifthly*: But that the Lord, by His Divine Providence, is most careful that the will shall not receive [truths] thence any sooner or more than the man as from himself removes evils in the external man. Ex. . . Both the falsities of evil and the truths of good can be in the understanding, but not simultaneously, otherwise the man could not see evil from good . . . but they are separated as a house is into its interiors and exteriors; so that when an evil man thinks and speaks goods, he thinks and speaks exteriorly; and when evils, interiorly . . .

—10. *Sixthly*: That if (this were done) sooner, or more, the will would adulterate good, and the understanding would falsify truth, by commingling them with evils and the derivative falsities. Ex.

278a². These . . . do not admit any truth which leads away from any falsity of their religion; saying to themselves, What is that to me? . . . Thus they reject the truth the moment it comes to their ears; and, if they hear it, they suffocate it. . . As they deal thus with truths, they do not know what good is; for they act as a one; and evil is not Known from the good

which is not from truth, except that it too may be called good . . . Sig.

282^e. If the understanding alone were healed, the man would become like a corpse . . . covered over with spices and roses . . . and so would it be with heavenly truths in the understanding if the evil love of the will were (shut in and prevented from showing itself).

284. Man's understanding is the recipient of both good and evil, and of both truth and falsity; but not his will . . . If evil conquers, good with its truth is removed to the sides, and becomes turbid and offensive, like unfermented wine.

286. Therefore some say, What is truth? cannot I make true whatever I wish?

298³. That if (when the will is in evil) man's Own intelligence sees truth, it either averts itself, or it falsifies that truth. Ex.

—4. That the Divine Providence continually causes man to see truth; and also gives the affection of perceiving it and of receiving it. Ex.

—5. The reason why when the Divine Providence gives to see truth, and gives at the same time the affection of it, the man can be withdrawn from evil, is that truth points out and prescribes; and, when the will does it, it conjoins itself with it, and turns, in itself, truth into good; for the truth becomes of its love, and what is of the love, that is good. All reformation is effected by means of truth, and not without it; for without truth the will is continually in its evil; and, if it consults the understanding, it is not instructed; but evil is confirmed by means of falsities.

312. Is spiritual truth anything but the beauty and harmony in spiritual things? (Quoted under Good.)

317. It is believed by many that no truth can be seen by man except from things proved—*confirmatis*; but this is false. In civil and economical affairs . . . what is useful and good cannot be seen without a knowledge of many statutes . . . nor in judicial matters unless the laws are known; nor in the things of nature, as in physics, chemistry, etc. unless a man has been imbued with the sciences. But in things purely rational, moral, and spiritual, truths appear from the light itself which belongs to them, provided a man has become in some measure rational, moral, and spiritual by a right education. The reason is that as to his spirit . . . every man is in the Spiritual World . . . and is consequently in spiritual light, which enlightens the interiors of his understanding, and as it were dictates . . . Hence man can . . . see many truths, which do not fall into darkness except from confirmed falsities. The man sees these almost as he sees the lower mind of another from his face, and perceives his affections from the tone of his voice, without any other knowledge than what has been implanted in everyone.

318². That there is nothing which cannot be confirmed; and that falsity can be confirmed more easily than truth. Ex. . . As all falsity shines in the natural man, from its appearances and fallacies, it is evident that it can be confirmed more easily than truth.

—5. That from confirmed falsity truth does not appear; but that from confirmed truth falsity does

appear. Ex. All falsity is in darkness, and all truth in light, and nothing appears in darkness . . . but it does in light. . . Who would see any spiritual truth unless the Word taught it? . . . What heretic can see his falsities, unless he admits the genuine truth of the Church? Ex.

—⁸. Some of (these confirmers) say, What is truth? is not that truth which I make truth?

—None are intelligent but those who perceive truth to be truth, and who confirm this by Truths continually perceived.

—These two classes can be distinguished from each other but little, because it is impossible to distinguish between the light of confirmation and the light of the perception of truth. Ex.

322. The image of God (which is in all men) consists in this: that they are able to understand truth, and to do good; the ability to understand truth is from the Divine wisdom, and the ability to do good is from the Divine love; and this ability is the image of God, which remains with a sane man, and is not eradicated. Ex.

328⁵. (The necessity of knowing truths.)

—⁹. All men after death . . . are instructed . . . and receive truths, at first; but they who had not acknowledged God and shunned evils as sins, soon loathe truths, and depart; and those who had acknowledged them with the lips, but not with the heart, are like the foolish virgins, who had lamps, but no oil . . . 'Lamps' = the truths of faith; and 'oil,' the good of charity.

335. That the operation of the Divine Providence continually goes on through means, from pure mercy. Ex. . . The means are those by which man becomes man, and is perfected as to the understanding and as to the will . . . The means by which man becomes man and is perfected as to the understanding are called by the general term truths; which in the thought become ideas, and in the memory are called Things; and which in themselves are Knowledges, from which are knowledges. Ex. —³.

R. 6². 'To bear witness' is predicated of Truth, because, in the world, Truth is to be borne witness to; and, when it has been borne witness to, it is acknowledged. But in Heaven the Truth itself bears witness to itself, because it is the very light of Heaven; for, when the Angels hear Truth, they at once know and acknowledge it; and, as the Lord is the Truth itself (John xiv.6), He is, in Heaven, the Testimony to Himself. Ill.

8³. 'To receive a prophet in the name of a prophet' = to receive the truth of doctrine because it is truth.

17. 'The first-born' = the first and primary thing from which is everything of the Church; and it has been believed by many, that it is truth in doctrine and in belief; but by few, that it is truth in act and work, which is the good of life. That this is the first and primary thing of the Church . . . will be seen. . . They believed that truth in doctrine and faith is the first and primary thing of the Church . . . because truth is learned first, and because the Church becomes the Church by means of truth, but still not until truth becomes of the life. Before this it is only in the thought of the under-

standing and in the memory, and not in the act of the will; and truth which is not truth in act or work is not alive: it is only like . . . a foundation upon which a house is built . . . the first in time, but not the first in end. Ex.

—². Moreover, every truth is sown in the internal man, and rooted in the external man; and therefore unless the truth that is sown is rooted in the external man, which is done by act, it is like a tree which is not set in the ground, but above it, which . . . withers. The man who has done Truths, carries this root with him after death; but not the man who has Known and acknowledged them in faith only. (Continued and fully ill. under FIRST-BORN.)

—⁴. For the Church does not exist with man until truth becomes of the life; and, when truth becomes of the life, it is then good. Ex.

—⁵. For the Church is not in a man until the truth of doctrine conceived in the internal man is born in the external man.

74. The Lord, from whom through the Word are all truths. Sig. and Ex.

82. By 'the Church of Ephesus' are meant those in the Church who regard the truths of doctrine . . . in the first place . . . when yet the goods of life are to be regarded in the first place; for in proportion as a man is in the goods of life, in the same proportion he is really in the truths of doctrine, and not conversely. The reason is that the goods of life open the interiors of the mind, (and then) truths appear in their own light, from which they are not only understood, but are also loved. But when doctrinal things are regarded primarily, or in the first place, then indeed truths may be known, but cannot be interiorly seen, and loved from spiritual affection.

—². Every Church, at its commencement, regards the goods of life in the first place, and the truths of doctrine in the second; but as the Church declines, it begins to regard the truths of doctrine in the first place, and the goods of life in the second . . .

85. That otherwise enlightenment will not be given them to see truths any longer. Sig. and Ex.

—². For to see truths from their own light is to see them from the man's interior mind . . . (which) is opened by charity: when it has been opened, there inflows from Heaven light and the affection of understanding truths, whence comes enlightenment (or illustration). The man who is in this enlightenment 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.

102. 'Be thou faithful unto death' = the reception and acknowledgment of Truths, even until falsities have been removed and as it were abolished. Ex.

107. 'The Church in Pergamos' = those who make everything of the Church to consist in good works, and not anything in the truths of doctrine. . . There are two kinds of men of whom the Christian Church at this day for the most part consists: those in works alone and in no truths; and those in worship alone, and in

neither works nor truths; the latter being treated of in what is written to the Church in Sardis. (The former) are like those who do, and do not understand; and deeds without understanding are inanimate. They appear before the Angels like images carved out of wood . . .

[R.] 108. 'He that hath the sharp two-edged sword' = the Lord as to the truths of doctrine from the Word, by means of which evils and falsities are dispersed.

110. Their life in thick darkness, (that is,) that they are in no truths of doctrine. Sig. and Ex. . . Satanic Spirits have power through such.

112. 'Antipas My faithful martyr . . .' = when all Truth had been extinguished through the falsities in the Church. . . 'Antipas the martyr' = a confessor of the Truth; abstractedly, the Truth itself.

121. 'I will give him a white stone' = truths which favour good and are united to it. Ex. . . Hence they see truths from good alone.

123. Truths—*vera*—united to good are not inscribed on the memory with them, but on their life; and (this) does not appear to anyone, not even to themselves, except from the fact that they perceive whether [a thing] is true, and what is true, when they are hearing and reading; for the interiors of their mind are open even to the Lord; and, as the Lord is in them, and He sees all things, therefore He causes them to see as of themselves. But still they know from their wisdom that they do not see truths from themselves, but from the Lord. (This shows) what is meant by, 'I will give him to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no one knoweth but he that receiveth it;' by which is signified, in substance, that they will be Angels of the Third Heaven, if they read the Word, draw from it truths of doctrine, and approach the Lord.

129. 'Thy faith and endurance' = the Truth, and the study to procure it for themselves and to teach it.

130. For from charity is the spiritual affection of knowing truth. (Continued under Good.)

139. That with them all the truths from the Word will be turned into falsities. Sig. and Ex.

148. 'He shall rule them with a rod of iron' = by means of truths from the sense of the letter . . ., and at the same time by means of rational things from natural lumen. . . In these two consists the power of truth. Ex.

153³. The novitiate Spirit . . . is brought into various Societies, both good and evil, and is explored as to whether he is affected with truths, and in what way; or whether he is affected with falsities, and in what way. If he is affected with truths, he is withdrawn from the evil Societies, and is introduced into good ones . . .

155. 'He that hath the seven spirits of God' = the Lord from whom are all Truths.

158. 'Be watchful' = that they should be in truths, and in a life according to them.

161. That everyone knows from the Word, etc., that truths are to be learned, and that by means of truth man has faith, charity, and all things of the Church. (Sig. and fully shown by refs. to passages.) But all

these things are effected by means of truths from good, and not by truths without good . . .

167. That they shall live with the Lord in His Spiritual Kingdom, because they are in truths from Him. Sig. and Ex.

173. 'He that is Holy, He that is True' (Rev. iii. 7) = the Lord as to Divine truth. Ex. (See HOLY, here.) (= from whom are charity and faith. E. 204.)

212. An admonition that they should procure for themselves genuine truths of wisdom. Sig.

224³. The Angels replied, Read the Word, and believe in the Lord, and you will see the truths which must be of your faith and life. . . We assure you that every man whose soul desires it, can see the truths of the Word in light. There is no animal which does not know the food of its life when it sees it; and man is a rational and spiritual animal; and he sees the food of his life; not so much that of his body, as that of his soul, which is the truth of faith, if he hungers for it, and seeks it from the Lord.

287. Truths—*vera*—are manifold, but goods are simple. Sig.

308. The destruction of truth through the falsities of evil. Sig. and Ex.

378. General truths are the Knowledges of good and truth from the sense of the letter . . .

384. 'He shall lead them to living fountains of waters' = that the Lord will lead them by means of the truths of the Word to conjunction with Himself. Ex.

400. That with (these) all the affection and perception of truth, which make the man of the Church, had perished. Sig. and Ex.

404. That with them all general truths had been falsified. Sig. and Ex.

407. Their quality as to the affection and reception of Truths from the Word. Sig. and Ex.

409. That hence all the truths of the Word had been completely falsified. Sig. and Ex.

413. That on account of evils . . . they did not know . . . any truth. Sig. and Ex.

454^o. For Truth shines before those only who are in charity and the derivative faith.

462³. This kind of enchantment, at this day, causes that truths are not received, and, with many, that they are not understood. Ex.

489. That (this state of the Church) has dispersed all the truth of the Word until not any remains. Sig. and Ex.

492. Mourning meanwhile on account of the non-reception of truth. Sig. and Ex.

540. That all the truths of the Word had been falsified and profaned. Sig. and Ex. 541, Ex.

547². For truths which are received and implanted before falsities have been removed are not permanent . . .

564². As, in the New Church, the dogma that the understanding must be kept in obedience to faith is rejected, and, as instead of it is received [the doctrine] that the truth of the Church must be seen in order to

be believed ; and, as truth cannot be seen in any other way than rationally, it is therefore here said — *from truths rationally understood*. Ex.

566. A debate among Spirits as to whether anyone can see any doctrinal theological truth in the Word, except from the Lord. Ex. . . Some said that doctrinal truth from the Word can be seen when God the Father is approached immediately. (But this was shown by experiment to be impossible.) But those who approached the Lord immediately *did* see truths.

—². Then came up some from the abyss, who . . . after being examined, were told from Heaven that they did not know a single doctrinal truth from the Word . . . (—⁴.) They said, We will demonstrate that we have truths from the Word in great abundance. (They state many truths,) but receive the answer: All the things you have advanced are in themselves truths ; but you have falsified them by applying them to confirm a false principle. (This was shown in the following manner. They wrote their truths on a paper, which caused the paper, when placed in the light of Heaven, to shine like a star ; but when *they* looked intently at it, the paper became black ; and when they touched it, flame burst forth and consumed it.)

629. Acknowledgment and confession that all the truth of the Word, from which the Church is the Church, is from the Lord, and that every man will be judged according to it. Sig. and Ex.

655⁷. For every devil can understand truth when he hears it ; but he cannot retain it ; because when the affliction of evil returns, it casts out the thought of truth. M.415³. T.77³.

666. That He is the Word, the Truth, and the enlightenment. Sig. and Ex.

681. 'Every living soul died'=that every truth of the Word, and of the Church, and of faith from the Word, had perished. Sig. and Ex.

696. 'They gnawed their tongues for pain'=that they could not endure truths. Ex.

706. Lest they should be with those who are in no truths, and their infernal loves should appear. Sig. and Ex. . . 'To walk naked'=to live without truths. . . This is said to those who will be of the New Church, in order that they may learn truths, and remain in them, because without truths the evils born in them, which are infernal loves, are not removed. A man can indeed live like a Christian without truths ; but only before men, and not before the Angels. The truths which they must learn are those about the Lord, and about the commandments according to which they must live.

715. That because they had confirmed such falsities with themselves, they had denied truths to such a degree that they could not acknowledge them . . . Sig. and Ex.

805. 'True and just are His judgments' (Rev.xix.2) =the Divine truths and goods of the Word. (=that the laws of the Divine Providence, and all the works of the Lord, are of the Divine wisdom and the Divine love. E.1199.)

817. 'These are the true words of God' (ver.9)=
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that this must be believed because it is from the Lord. (=that these words are from the Lord, who is the Word, and who is the Truth. E.1226.)

821. 'Faithful and true' (ver.11)=the Divine good and the Divine truth.

845. That the truths of the Word, according to which all are judged, had been opened. Sig. and Ex.

886. 'For these words are true and faithful' (Rev. xxi.5)=that these things must be believed, because the Lord Himself has testified and said them. —^e.

889. That to those who long for truths for the sake of any spiritual use, the Lord will give all that are conducive to that use, from Himself by means of the Word. Sig. and Ex.

900^e. When, in Knowledges, there is what is spiritual from Heaven from the Lord, they are not called Knowledges, but truths ; whereas if (this) is not in them, they are nothing but scientifics.

916². For there is a connection of all spiritual Truths . . . like that of all the members, viscera, and organs of the body ; and as the soul holds all these together in order and connection, so that they are felt as if they were a one, so the Lord holds together all the spiritual Truths in a man.

933. That in the inmosts of the Truths of doctrine and of the consequent life in the Church is the Lord in His Divine love . . . Sig. and Ex.

936³. Rational truths are those which proximately receive spiritual truths ; for the Rational of man is the first receptacle of spiritual truths ; for in the Rational of man there is the perception of truth under some form, which the man himself does not see in his thought, as he does the things which are beneath the Rational in the lower thought . . . Rational truths are signified by 'leaves.' Ill.

956. 'He that is athirst, let him come ; and he that will, let him take the water of life freely'=that he who longs for truths should pray that the Lord may come with light ; and that he who loves truths will then receive them from the Lord without any labour of his own. Ex.

M. 28. Moreover man has a common perception—which is the same thing as the influx of Heaven into the interiors of his mind—by virtue of which he perceives truths, and as it were sees them, inwardly in himself ; and especially this truth : that he will live as a man after death ; happy, if he has lived well ; and unhappy, if evilly.

62^e. This . . . must be acknowledged, because it is a universal truth ; and every universal truth is acknowledged as soon as it is heard, which is from the influx of the Lord and the simultaneous confirmation of Heaven.

126. It appears as if truth were the primary thing of the Church, because it is the first in time. Ex. . . Nevertheless the good of charity is the primary thing of the Church. Ex. . . Now as the good of charity is from the Lord, and as the truth of faith is with a man as if from himself ; and as these two effect such a conjunction of the Lord with man, and of man with the

Lord (Sig.) it is evident that this conjunction is the Church.

[M.] 164². The spiritual virtues with men-*viros*-are charity, Truth, etc.

220. That men have abundant store according to the love of propagating the truths of wisdom, and according to the love of doing uses. Ex.

— That (virile semination) is from the truths of which the understanding consists, was inferred by the Ancients from many proofs of both reason and experience; and they said that from the spiritual marriage of good and truth which inflows into every thing in the universe, nothing else is received by males than truth, and that which has relation to truth; and that this, in its progress into the body, is formed into seed; from which it is that seeds, spiritually understood, are truths. In respect to the formation, they said that the male soul, being intellectual, is truth; for the Intellectual is nothing else; and therefore when the soul descends, truth also descends. Ex.

232. (These reasoners) love nothing better than to attack Truths themselves, and to tear them to pieces by making them the subjects of controversy. Des.

233. (Those called Confirmers) cannot see whether truth is truth, or not; and yet can make anything truth they please. Des. . . One of them said openly and from his heart, What is truth? Is anything truth in the nature of Things, except what a man makes to be truth? Say anything you like, and I will make it truth. Examps.

—⁵. If heavenly light does not inflow into natural light, the man does not see whether anything true is true; and consequently does not see that anything false is false.

—⁷. I made the following universal conclusion: That to be able to confirm whatever one pleases is not the part of an intelligent person; but to be able to see that truth is truth, and that falsity is falsity, and to confirm the same.

I. 2. For a hypothetical Truth is not a real Truth; but a conjecture of the Truth.

7. The good which a wise man thinks, is truth. (Fully quoted under Good.)

T. 8. The truths which must be of faith do indeed inflow through the hearing, and thus are implanted in the mind, and thus below the soul; but by means of these truths the man is merely disposed to receive influx from God through the soul; and such as is the disposition, such is the reception; and such is the transformation of natural faith into spiritual faith.

38. All that which proceeds from wisdom is called truth; for wisdom consists of nothing but truths . . . and therefore wisdom is the complex of all Truths . . . The pleasantnesses of wisdom, which are also those of faith, cause truths to be called truths. Ex.

—³. Every good forms itself by means of truths. (Continued under Good.)

40. Truth-*verum*-is not creatable.

42². Perfection of life does not consist in thought; but in the perception of truth from the light of truth. By this may be inferred the differences of life among

men; for there are some who as soon as they hear truth perceive it to be truth: these are represented . . . by eagles. There are others who do not perceive truth, but conclude it from confirmations through appearances: these are represented by singing birds. There are others who believe a thing to be truth because it has been asserted by a man of authority: these are represented by magpies. And there are also those who are neither willing nor able to perceive truth, but only falsity, the reason of which is that they are in delusive light, in which falsity appears as truth, and truth either as something over head hidden in a dense cloud, or as a meteor, or as falsity: the thoughts of these are represented by birds of night, and their speech by screech-owls; and those of them who have confirmed their falsities cannot endure to hear truths; but as soon as any truth knocks at the door of their ears, they repel it with aversion . . .

61². A man who is in some light of truth, and yet in evil of life, while in the delight of the love of his evil, in the beginning sees truths no otherwise than as a bat sees clothes hanging up in a garden . . .

69. Hence man cannot be in any truth of wisdom interiorly, except from God.

—². The man who . . . acknowledges that all the truth of wisdom is from God . . . is like one who stands on a high tower . . . But he who confirms himself that all the truth of wisdom is from the natural lumen in himself . . . is like one who abides in a cavern . . .

71². V. It is a consequent law of order that man ought to introduce himself into faith by means of Truths from the Word . . .

73². The laws of order prescribed for man are that he should acquire for himself Truths from the Word, and think them naturally, and, in so far as he can, rationally, and thus procure for himself natural faith; and then the laws of order on the part of God are that He should approach, infill the Truths with His Divine light, and thus infill the man's natural faith, which is only knowledge and persuasion, with the Divine essence.

87^e. All the laws of order by which God preserves the universe, are Truths.

116^e. When such hear anything concerning the living water, which is the genuine truth of the Word . . . they are violently heated, and reject it as something that would burst their heads.

180. The 'great afflictions' . . . = the infestation of truth by falsities, until there remains not any truth which has not been falsified and consummated.

186. (The arrangement of the mind with those who love truth because it is truth, and with those who love truth merely for the glory of their reputation. Fully quoted under REGION.)

—^e. Hence it is that there are so many in the world who see the truths of doctrine from the Word no more than those born blind; and when they hear them close their nostrils, lest their odour should offend them . . . but open all their senses to falsities.

224. Scarcely anyone now knows that there is any power in **truths**; for truth is supposed to be only a word spoken by some one in authority . . . when yet **truth** and good are the principles (or beginnings) of all things in both worlds . . . They are the things by means of which the universe was created, and by means of which it is preserved; and by means of which also man was made; and therefore these two are the all in all things. Sig.

263². For he who thinks and speaks nothing but truth, becomes that **truth**.

318. 'To steal,' in the spiritual sense, = to deprive others of their **truths** of faith.

323. 'To bear false witness,' in the celestial sense, = to blaspheme the Lord and the Word, and thus to banish **Truth** itself from the Church . . .

336. Some (of the Ancients) said that truth is the first-born. Ex.

—². Faith or **truth**, is first in time; but charity, or good, is first in end; and that which is first in end is actually the first, because primary, and is therefore the first-born . . . (Shown by comparisons.)

343. That man receives faith by approaching the Lord, learning **Truths** from the Word, and living according to them. Gen.art. 347, Ex.

344. The Essence of the Faith of the New Church, is **Truth** from the Word. (Its) Existence is . . . the harmony of **Truths**, etc.

347². That faith is formed by man's learning **Truths** from the Word, is because faith, in its essence, is **Truth**; for all things which enter into faith are **Truths**; and therefore faith is nothing else than the complex of the **Truths** which shine in the mind of the man; for **Truths** teach not only that man must believe, but also in whom he must believe, and what he must believe. The reason the **Truths** must be taken from the Word, is that all the **Truths** which conduce to salvation are there; and there is efficacy in them because they have been given by the Lord, and therefore have been inscribed on the whole angelic Heaven; and therefore when a man learns **Truths** from the Word, he comes into communion and consociation with the Angels more than he has any idea of. Faith without **Truths** is like seed deprived of its inside substance . . . whereas faith from **Truths** is like good grain . . . In a word, the essentials of faith are **Truths** . . . 348².

—³. That faith is formed by the man's living according to the **Truths**, is because spiritual life is according to **Truths**; and **Truths** do not actually live until they are in deeds. **Truths** abstracted from deeds are solely of the thought . . . being only on the threshold to the man. (Shown by comparisons, and ill.) 348, Ex.

348². **Truth-veritas** is the essence of faith; and therefore such as is the **Truth**, such is the faith . . .

349. That an abundance of **Truths**, cohering together as in a bundle, exalts and perfects faith. Gen.art. 352, Gen.art. 353, By comparisons.

— Faith in its essence is **Truth**, for it is **Truth** in its light; and, as **Truth** can be procured, so also

can faith. Who cannot approach the Lord if he will? And who cannot collect **Truths** from the Word if he will? And every **Truth** in the Word, and from the Word, gives light; and **Truth** in light is faith. Ex. and ill.

350. That the **Truths** of faith are multiplicable to infinity. Gen.art.

— Wisdom is solely from Divine **truths** divided analytically into forms by means of the light inflowing from the Lord.

— The Word of the Lord is an abyss of **Truths**, from which is all angelic wisdom . . .

351. That the arrangement-*dispositio*-of the **Truths** of faith is into series, thus as it were into fascicles. Gen.art.

—⁴. There is nothing in nature which is not fasciculated into series . . . the universal cause of which is that Divine **truths** have such a conformation . . .

353. All **Truth** shines in Heaven; and hence **Truth** shining is faith in its essence.

354. That the **Truths** of faith, however numerous they are, and however diverse they may appear, make a one from the Lord . . . Gen.art.

—³. On account of his business in the world, man cannot procure for himself the **Truths** of faith except a few only; nevertheless if he approaches the Lord, and worships Him alone, he comes into the potency 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 known before, at once sees, acknowledges, and receives it. The reason is that the Lord is in him, and he in the Lord; and therefore the light of **Truth** is in him, and he in the light of **Truth**; for the Lord is Light itself, and **Truth** itself. (Confirmed by an experience, and ill.)

377². The **Truths** of faith not only illumine charity, but also qualify it, and, what is more, nourish it; and therefore a man who has charity and not the **Truths** of faith, is like a person walking in a garden in the night, who plucks fruits . . . and does not know whether they are fruits of good or of evil use. (Further comparisons.)

379. **Truth** cannot be cut into halves so that one part may look to the left and the other to the right, and still remain its own **Truth**. Faith, in a general sense, consists of innumerable **Truths**, for it is the complex of them; but these innumerable **Truths** make as it were one body, and in this body the **Truths** are what make its members; some . . . the arms . . . some the feet, etc. But interior **Truths** make the head; and the **Truths** which proximately proceed from them, make the sensories which are in the face . . . Of this body and all its members, the Lord God the Saviour is the Life and Soul. Ill.

381⁴. When hypocrites are . . . teaching **truths** from the Word, they do not know but that they believe them. Ex.

508⁵. The doctrinal things of the New Church are continuous **Truths** disclosed by the Lord through the Word; and confirmations of the **Truths** by means of

rational things cause the understanding to be opened above more and more, and thus to be elevated into the light in which are the Angels . . . and this light, in its essence, is **Truth** . . . This is meant by the writing . . . *Nunc licet*; and also by the veil . . . being lifted. For it is a canon of the New Church that falsities close up the understanding; and that **Truths** open it.

[T.508]^e. There was written (on the paper from the Third Heaven) Enter into the mysteries of the Word . . . for its several **Truths** are so many mirrors of the Lord.

571. The first state (called reformation) is formed by means of **truths** which must be of faith, through which **truths** the man looks to charity; and the second state (called regeneration) is formed by means of the goods of charity, and from these he enters into the **truths** of faith. Ex. 587, Ex.

580. (Thus) the first of the new birth is the reception of **Truths** in the understanding; and the second of it is that the man wills to act according to the **Truths** . . . But verily no one can be said to be reformed through the mere **Knowledges** of **Truths**. Ex. . . 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 commences.

596. A combat then arises, because the internal man has been reformed through **truths**. Ex.

597². The reason temptations have not heretofore been known . . . is that heretofore the Church has not been in **truths**. No one is in **truths** but he who approaches the Lord immediately, rejects the former faith, and embraces the new one.

618. That regeneration is not possible without **truths**, through which faith is formed, and with which charity conjoins itself. Gen.art.

—². As to faith, neither is this possible without **truths**. Ex.

— . Besides, all the **truths** which make the body of faith, emit light from themselves . . .

619⁴. This (spiritual) sphere also invades men in the natural world, and extinguishes the conjugal torches between **truths** and goods.

—^e. This is why spiritual **Truths** are so invisible at this day (A.D.1771) among men in the world.

634. But the **Truth** must be publicly declared . . .

650². When such things are read in the Word, the appearances of truth are turned into genuine **truths**, in passing from the man to Heaven.

718. In every sane man there is, to eternity, the faculty of receiving wisdom from the Lord, that is, of multiplying the **truths** from which wisdom is . . .

753. When there is no genuine **truth**, there can be no genuine good. Ex.

—^e. Therefore, when truth is being consummated in the Church, good is being consummated also.

754. The Church is consummated . . . especially through such things as cause falsity to appear as truth;

and, when it appears to be **truth**, the good which in itself is good . . . is no longer possible. Ex.

758². There is not a single genuine **truth** left in the Church.

759^e. For falsity does not see **truth**, but **truth** sees falsity; and every man is such that he is able to see and understand **truth** when he hears it; but one who is confirmed in falsities cannot bring **truth** into the understanding so that it shall remain there, because it cannot find any room; and if perchance it does enter, the assembled troop of falsities cast it out as heterogeneous.

779. I testify (this) in **Truth**.

786. None of the four Churches (which preceded the New Church) were in the **Truth**. Ex.

799. All who have lived a life of charity, and still more those who have loved **truth** because it is **truth**, suffer themselves to be instructed in the Spiritual World, and accept the doctrinal things of the New Church . . .

Ad. 3/4163. How **Truths** torture some there.

D. 996. That **Truth** (without good) terrifies.

1312. That if **Truths** are received as propositions or principles, innumerable **Truths** are then disclosed, and all things confirm. Ex.

1370a. On the penalty of vastation inflicted on those who . . . trust in themselves, and thus will not acknowledge interior and more interior **Truths**, unless they come through *them*, as if from them. 1377^e.

1427^e. (The necessity of knowing the opposites of **Truths**.)

1935. For every **Truth** can be augmented to infinity.

—^e. Without the most general **Truths**, as vessels, nothing of **truth** can be insinuated.

1937. When **Truths** are long disputed about, they are wont to become obscure. 1955.

1994. How **truth** is turned into falsity.

2293. That Souls, Spirits, and Angels learn **Truths** in both a pleasant state, and a sad one. Ex.

— . The Spirits complained that they should learn these **Truths** in a state so hard and grievous . . . But it was replied that the state in which they are when they learn them . . . returns along with the **Truths** themselves . . . and then that sadness . . . is gladdened by the Lord and is made delightful, and thus the sense of it is exalted. Ex.

2394. (Even) when any **Truth** has never been heard of (by the Angels), they at once know its quality, and also its genera and species. Ex.

2467. To know is not to believe; there must also be a persuasion of the **Truth**. Ex.

2471. They cannot be such vessels unless they are in **Truth**—**Truths** are each and all things which are of faith, and are thus very remote from fallacies and falsities—for **Truth** cannot dwell in a vessel of falsities, but wholly in its own vessel, namely, in **Truth**.

2480. That all **Truths** whatever which are not sensuous and ocular, are at once rejected by the learned. Ex.

—e. For the Spirits around the man are such that as soon as any **Truth** comes forth, even although they do not know that it is a **Truth**, they feel a repugnance, and at once oppose it; and this from their natural disposition, which is contrary to the **Truth**. Ex.

2484. Nature . . . can teach us, if we view Things from **Truth**, thus from visible things; but by no means ought we to make an induction from such things to **Truths**, and thus explore **Truths**; but, from **Truths** revealed by the Lord, see such things as confirmations . . .

2634. How the case is with natural knowledges (or sciences) and their **Truths**, relatively to spiritual and celestial **Truths**. Ex.

— Natural knowledges and human philosophy . . . completely extinguish the light of spiritual **Truths**, when yet **Truths** are in them, and they conduce so much to confirming and as it were illuminating spiritual **Truths**; and therefore Spirits . . . represented natural **Truths** as transparent, and that spiritual **Truths** would shine through them; and so also suppose the learned of the world . . . But it was granted me to reply that those natural **Truths** are in themselves thick darknesses; but that when they are illumined by spiritual **Truths** which come from the Lord, *then* they become as it were transparent; for there is the Lord's light in spiritual **Truths**, which makes natural **Truths** lucid; but never the converse; for it is contrary to order . . .

2636. Very many suppose that they can see this to be the case with **Truths** by means of human philosophy; but still they do not believe them unless they see them in this way; and consequently they doubt about the **Truths** which are from the Lord.

2651. As this is the **Truth**, there should be no reasoning about the **Truth** of the matter from causes (or reasons); and if no reasons are found, the **Truth** is not to be invalidated or denied, as is wont to be the case; but being **Truth** it should be believed; and if they want to investigate the reasons they may do so . . . provided that if they do not find the reason, or if many things inflow which are not soluble, the **Truth** is not to be denied on that account. Just as in almost all things in nature . . . if all things were denied because no reasons (or causes) can be found, there would be no natural **truth** in any kingdom. 2829.

2781. On the inverted order of Knowing spiritual and celestial **Truths**. Ex.

2795. How **Truths** appear to those who are in falsity. Ex.

— To those in Falsity who have become persuaded that their Falsity is **Truth**, **Truths** appear as Falsities . . . **Truths** cannot possibly enter into the sphere of such . . .

2890^e. They wanted to draw me into reasonings; but I said to them that this is the **Truth**, and a general law . . .

2945. Being in the **Truth**, (evil) is not imputed to him; but he cannot be in that **Truth** unless he is in faith in the Lord. Ex.

2999. On the confirmation of heavenly **Truths** by means of human scientifics. Ex.

3064. If a Spirit were to say the word **truth**, I (should know his quality both) from the tone and the idea. Ex.

3095. That philosophical **Truths** convince such more strongly than all other **Truths**. Ex.

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

3428. Pref. What good is; the **truth** of good; and **truth**. In the case of fruit, its use is good; the way in which the use is to be applied, is the **truth** of good; and the quality of the fruit as to flavour, odour, and beauty, is **truth**. In the case of the odour of fruit or of flowers, the use of the odour, as for instance to the brain, lungs, heart, is good; the way in which it is to be applied so as to serve its use, whether to the nostrils, the temples, or round the head like a wreath, is the **truth** of good; and the nature of the odour, and such things, are **truth**. In the case of charity, the use it serves is good; the way in which it is to be dispensed is the **truth** of good; and the nature of it, is **truth**.

3537. On **Truths**: that they vary with circumstances. . . . Spirits suppose that in this way there is no fixed **Truth** . . . And so Pilate said to the Lord, What is **Truth**? It was granted to say that all the Knowledge of faith are **Truths**; and now, that there are eternal **Truths**, and that whatever is of the **Truth** of faith is an eternal **Truth**; and that circumstances vary, but do not take away **Truths**. Examps.

3614. By a single objection, all confirming **Truths**, however numerous, are of no effect; for man is so carried away by his cupidities . . . that one objection avails more than a thousand confirmations; and therefore for a man to be true, that is, in true faith, he should be in the opposite, so that one **Truth** would prevail over thousands of objections. In this way evil Spirits flee, because they cannot live in such a sphere.

3693. On **Truth**. (The **Truths** of faith confer nothing more than the life of light; and not that of love. 3694.)

3756. That evil Spirits do not know what **truth** is. Ex.

3918. That in man there is nothing true. Ex.

— Certain Spirits wanted to have it that there exists with man an aptitude for **truth** . . .

3919. But the good Spirits, being indignant, said that I should be cast out of Heaven if I were in such an opinion; and I was then instructed that **truth** can never come forth with man as his Own; for all **truth** is from love, and with man there is nothing but evil . . . so that everything from him is false.

3976^e. A Spirit who is evil . . . is permitted to speak evilly, because he thinks so; for thus he speaks what is true; for no Spirit is allowed to speak anything but what is true, that is, what is true to him . . .

4149. That holy **Truths** are to be found in a certain place in the head. . . Angelic Spirits . . . searched deeply (for this **truth**) in a certain place in the left

of the head, where Truths and Falsities are . . . When there is falsity, that part of the head is indurated and gives pain when looked into by angelic Spirits . . . but when there are Truths, it is soft, and free from pain.

[D.] 4203. (This shows) how easily man may be confirmed in evils and falsities unless he believes truths from the Lord.

4312. These are such intellectually that they seize on anything as truth which, in general, is truth, and inhere in it without application to circumstances. Examp. These are led by Sirens and the deceitful.

4396. These three, who had lived an atheistical life . . . and had been very criminal, in the other life receive the truths of faith, because endowed with the faculty of receiving them, by reason of their having thought justly and rightly about worldly things; for thus they had a plane . . . in which the truth of faith could be implanted . . . They have been withheld from the profanation of truth: which they had blasphemed, but could not profane. They can receive truth; but whether good, I do not yet know. Natural, moral, and civil truth is a recipient vessel of the truth of faith, and there is a species of conscience in it.

4397. One of them said that he had sometimes thought about the truth of faith; but had then been seized as it were with fury and insanity; so that he had abstained from doing so; a sign that he was not permitted to think about it . . .

4531. Even the worst infernals have the faculty of understanding truth . . . but are no better. Ex. 4540. 4754.

4533. On the universal affirmative with which man is imbued by the Lord as to truths.

4691. Such can have innumerable opinions about one Thing, and not know what is true; they suppose that that merely is truth which inflows . . .

5400. On those who care nothing for the truths of the Church.

5587. All truths have been inscribed (on the interiors of the celestial) according to the order of Heaven . . . and, being thus in truths themselves, they never think about them . . . But what they see with their eyes, they know. Ex.

5596². Then the very infernals have acknowledged heavenly Truths; for heavenly Truths have such a force.

5597. When the celestial hear truths from others, they see them . . .

5629. When the English hear truths, they see them, and follow them. Ex.

5643. That regeneration is effected through the truths of faith. Ex.

5709. On the two foundations of truth; one from the Word, and the other from nature or the Truths of nature. Ex.

5848. On those who reason about truths, as to whether it is so.

5870. When Lang was nearly vastated, he again began to hear the truths of the Church, supposing he would

become better; but there then appeared a sledge with a devil sitting in it . . . on which he ran, followed by the sledge, and could not escape until he had rejected those truths.

5962. On (two) who can defame others acutely, but can see nothing of truth.

5972². (In the temples there) the preacher vacillates, tries to go on, and sticks, until he comes into truths; and when he teaches them, his hearers all acknowledge and receive them. Ex.

6011. On the progression of truth or of faith from knowledge in the understanding; then from the understanding into the will; and from the will into act. Ex.

6033. All his . . . falsities were taken away, and genuine truths were given him in their stead; but he was as stupid as one who knew nothing.

6037. That falsities have no power against truths. Ex.

6039. On the thought of truth where falsities are. Luther wanted to think contrary to faith alone; but could not, because falsities filled his thought . . . He said he had prayed to the Lord that he might understand and make manifest the truth; but had received the reply that it would be given if he could receive it. 6044².

6065. They asked, What is Truth and life? It was replied (from Heaven) that Truth and life are to live according to the commandments, as not to steal, or act insincerely and unjustly, which is the fifth commandment; then the Truth is that to act insincerely is a sin; that to live unjustly is a sin; and also that to live sincerely, and to act justly, is Truth; so that Truth and life act as one. Truth is to know evil; it is to know good; and Truth is man's when he shuns evil, and loves good. In like manner with the other commandments. Ex.

6095. The Africans . . . drink in truths with longing more than others, and call it being nourished. Ex.

D. Min. 4579. The ancient wisdom taught naked Truths; and thus man could know and think innumerable truths; but at this day scarcely any.

4589. How the truths of faith enter to the love, and the love infills them. Ex.

4591. In respect to the Lord, all such things are called truths of faith as enter into and confirm the love . . .

4610. That principles of truth change and break the cupidities or delights of evil. (From experience.) 4611.

4671. This light of persuasion exists with those who are in the light of truths, and who want to exercise command through truths, and thus to seem greater than others . . . There are many of this kind, and women among them.

4622. See IDEA, here.

4718. On a certain infernal who had a remarkable perception of truth . . . It was supposed that he could be converted, and he desired it . . . but he was told that this effects nothing, but the life. Ex. 4746 (another similar case).

4771. On those who are in principles of truth, and in the will of evil.

4815. Lagerberg had a strong sphere from **truth** ; and, being safe in it, he traversed many Hells . . . I compared him to Eneas . . . Wherever he came (the infernals) either fled, or were deprived of the power to do anything against him, or else they lamented : everywhere they were afraid. With such a [power] is the man attended who is in **truth**. (He describes the Hells to Swedenborg as he advances through them. 4815-4823.)

E. 20°. Everything man believes is called **truth** ; and everything he loves is called good.

22. The delight of **truth** and good. Sig. and Ex.

— . To those in the Spiritual Kingdom it is granted . . . to be in the affection of **truth** for the sake of **truth** ; and this . . . is what is called 'grace.' There is no other Divine grace. Ill.

30. Regeneration through the **truths** which are from Him. Sig. and Ex.

34. 'Amen' = **Truth**. Ex.

70. The last age they called that of Iron, because there then reigned only **truth** without good ; and, when this reigns, falsity reigns.

117. Anxiety of mind from a longing to Know **truths**. Sig. and Ex.

— . The reason is that they are conjoined with the Angels, who continually long for **truths** . . .

—². The spiritual sense . . . inflows into the affection of one reading the Word, and through this into the Knowledges he has, and thus kindles his longing ; and he then receives the genuine **truths** of the Church in so far as he can see them from the literal sense. Everyone who is in the spiritual affection of **truth** is conscious that the things he knows are few . . . Those who pride themselves on the things they know have not reached the first step to wisdom. Such are wont to glory from falsities more than from **truths** ; for they are affected with their own reputation, and not with **truth** itself.

122. That those who are in falsities from evil, will attempt to deprive (those in the spiritual affection of **truth**) of all **truth** from the Word. Sig. and Ex.

123. A consequent increase of the longing for **truth**. Sig. and Ex.

125. Steadfastness in **truths** to the end. Sig. and Ex.

131⁵. In the Spiritual World those who are in falsities cannot endure (or withstand) **truth** : they are in anguish . . .

—³. The vastation of the Church as to **truth**. Sig.

162. That those who are derivatively in falsities do not convert themselves to **truths**, and through **truths**. Sig. and Ex. (In other words) those who have falsified **truths** . . . by applying them to the delight of the love of self, do not afterwards turn themselves to **truths**. (For) a man, from his internal man . . . sees, from the Word, the **truths** which are of the Church ; but does not receive them there, except in the proportion that he loves them to the extent of wanting to do them. When the man so wills, his internal man calls forth and elevates to itself, out of the natural man and its memory, the **truths** which are there, and conjoins them with the love which is of his will ; and thus the internal spiritual man is opened . . . But if the man suffers natural

delight . . . to predominate, he sees all things from this delight ; and, if he sees **truths**, he applies them to his love, and falsifies them. The internal spiritual man is then closed : for . . . it cannot endure that **truths** should be falsified . . . and then the love of self or the love of the world, reigns . . . and hence it is that those who have falsified **truths** by applying them to the delights of the love of self and of the world, cannot afterwards convert themselves to **truths**.

177. They who think from their Own intelligence, think from the world . . . and the things they love they call goods, and the things they see and perceive therefrom they call **truths** ; but these goods . . . are evils, and the **truths** are falsities, because they spring from the loves of self and of the world. . . And therefore they who read the Word solely for the sake of having a name for erudition, (or other selfish ends) never see and perceive **truths**, but instead of them falsities ; and the **truths** in the Word which stand forth before the eyes, they either pass by as if not seen, or they falsify them. Ex.

—³. But those who read the Word from the spiritual affection of **truth**—which is the love of knowing **truth** because it is **truth**—see **truths** there, and rejoice at heart when they see them : the reason is that they are in enlightenment from the Lord. Ex. . . It is therefore granted them to see **truth** from its own light, and this in the Word, because the Word is Divine **truth**, and in it are stored up all the **truths** of Heaven. But those only are in this enlightenment who are in the two loves of Heaven . . . But so long as they live in the world, they do not perceive **truths** in the interior mind ; but they see them in the lower mind. Further Ex.

190. 'To take heed' = attentiveness, such as exists 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 in which they were born, but see it as it were separated therefrom ; for they want to be enlightened, and to see **truths** inwardly in themselves, and not from others. They who are in this state are enlightened by the Lord, and it is granted them to make for themselves doctrine from the **truths** which they themselves see ; and this doctrine is implanted in them, and remains in their spirit to eternity.

—². But those who read the Word from a doctrine which is from others, are not able to see **truths** from the light of their own spirit, thus not within themselves, but without themselves ; for they think that a thing is **truth** because others have seen it, and they therefore attend solely to things confirmatory of it . . . These cannot be enlightened . . . and they remain natural ; for to become spiritual is to imbue one's spirit with **truths** from the Word ; and the spirit is not imbued except as it longs to know **truth** wherever it is in the Word, and delights in it when it sees and perceives it. This affection is the spiritual affection of **truth**.

—³. That it is the part of a wise man to see and perceive **truth** from the light of Heaven, and not to confirm what is said by others ; and that to see and perceive **truth** in the light of Heaven is possible only to those who love **truth** because it is **truth**. Refs.

196. For the Lord is in His **truths** with man. Ex.

[E.] 198. Intelligence and wisdom according to truths and the reception of them. Sig. and Ex.

— To see truths and what they are belongs to perception ; and to live according to them, to reception . . .

— For intelligence is to see inwardly in one's self whether a thing is true or not ; but they who are wise solely from worldly things do not see truths inwardly in themselves, but from others ; and to see from others is only to know.

204². For whatever is loved is called truth when it is thought . . . for everyone confirms that which he loves by many things in his thought, and all the things by which he confirms it he calls truths : the truth which anyone has is from no other source. From this it follows that such as is the love in a man, such are the truths he has ; consequently, if the love in him is spiritual, the truths also are spiritual ; for they act as a one with his love. All truths in one complex are called faith, because they are believed.

209². Truths—*vera*—become of life when the man loves them. Ex. . . The reason these truths are from the Lord, is that the Lord inflows into the love with man, and through it into the truths, and thus causes the latter to be of the life.

—⁴. Therefore all power belongs to the good of love through truths ; and, with the spiritual, from the good of charity through the truths of faith ; for good puts on a quality for itself through truths ; for good without truths has not any quality ; and where there is no quality there is no force or power.

228. 'The Amen, the faithful and true witness' (Rev. iii. 14)=from Whom is all truth and everything of faith. (=the Lord as to the Word, which is the Divine truth from Him. R.199.)

237⁶. For truths cannot be together with falsities of evil . . . for truths are from Heaven, and falsities of evil are from Hell : and therefore when the latter reign, the communication with Heaven is taken away, and then truths cannot be seen ; and if they are said by others, they are rejected. Hence it is that it is not possible for those in false principles to be in any truths.

242². Truth—*verum*—which in itself is truth, is not possible except from good . . . for truth which in itself is truth is not possible unless there is spiritual life in it ; and spiritual life is in it when it is formed from the good of charity ; for truth is the form of good, and good is the *esse* of truth, thus its life ; and good is from no other source than the Lord ; and when there is good from the Lord, then the truth which is from the good regards the Lord primarily, and also the neighbour and his good ; for the Lord inflows with good, and forms truth from it, which is the truth of faith, and causes the man's spiritual sight to regard Him and the neighbour. Tr.

—⁵. In Heaven no one believes any truth unless he sees or has seen it ; for they say, Who can believe that a thing is so unless he sees it ? it may perhaps be false ; and to believe what is false is not possible for any but the evil ; for the evil, from evil, see falsities ; whereas the good, from good, see truths ; and, as good is from the Lord, the seeing of truth, from good, is also from Him. The reason the Angels see truths, is that the

light of Heaven in which they are, is the Divine truth proceeding from the Lord ; and hence there is the seeing of truth with all with whom there is that light, even in the world. 759⁵.

272. All truths disposed into order by Divine good. Sig. and Ex.

— All the truths of Heaven and the Church are from Divine good ; the truths which are not from it are not truths ; the truths which are not from good are like shells without a kernel . . .

275¹³. Knowledges—*cognitiones*—and truths differ in this : that Knowledges are of the natural man, and truths of the spiritual.

—²¹. (It may be) supposed that the truths which are in the natural man, and which are called Knowledges and scientifics, are not [merely] the generals of truth, but are all the things of truth there are with man ; whereas . . . the truths which are in the spiritual man, and which are the source of those in the natural, immensely surpass the latter in number. But the truths in the spiritual man do not come to the perception of the natural man until he arrives in the Spiritual World.

283⁶. As both=truth ; and as 'to cover'=guarding by means of truth, it is said, 'Truth—*veritas*—is a shield and buckler' (Ps.xci.4).

288⁹. As the Lord subjugated the Hells and disposed the Heavens into order by Divine truth, He is said to . . . 'mount and ride upon the word of Truth' (Ps.xlv. 4). 298⁷.

292. This good inflows from the Lord alone, and is received by Angels and the men of the Church in the truths which are from the Word. (These) truths are in their memory, from which the Lord calls them out, and conjoins them with good, in proportion as the Angel or man is in the spiritual affection of truth, which he has when he lives according to truths from the Word. The conjunction takes place in the interior or spiritual man, and from that it takes place in the exterior or natural man. This conjunction constitutes the Church with a man while he lives on earth, and after that, it constitutes Heaven with him. (Thus) without this conjunction no one can be saved ; and no conjunction of truth and good is possible unless the man is living a life of love, (which is) to do the Lord's commandments . . .

294². For all the good into which man is reformed is not possible except through truths.

— 'The cedar of shittah'=genuine truth.

295². The truth which is called of faith is only a medium for the coming forth of good, and for the subsequent coming forth of truth from good.

—⁵. Hearing and help from love, through the proceeding Divine which is Divine truth, is signified by, 'For the greatness of Thy mercy answer me, in the Truth of Thy salvation' (Ps.xlix.13).

323³. 'The word of Jehovah is right' (Ps.xxxiii.4)=the truth of good ; 'and all His work is done in Truth'=the good of truth. The truth of good is the truth which proceeds from good ; and the good of truth is the good which is produced through truth.

324. The good of love produces this sweet scent, but through **truth**, and not from itself without **truth**; and still less does the **truth** which is called of faith without good [produce it]; for good without **truth** has not any perceptibleness, nor has **truth** without good.

348^e. It is according to Divine order for the Lord to confirm the **truths** which an Angel or a man speaks as from himself, although not *from* himself: these He confirms in their hearts by an affirmative which does not ascend manifestly into their thought; yet by a full acquiescence of the lower mind proceeding from an internal affection, which is from peace and its delight. This is the confirmation which is here signified (by the words, 'The four living creatures said, Amen').

349^e. For what a man loves is good to him; and what he believes is **truth** to him.

— (Thus) no good and no **truth** . . . are in man; but they inflow from the Lord. Life itself is in good and **truth**, and nowhere else. The receptacle of the good of love is the will, and that of the **truth** of faith is the understanding; and to will good does not belong to man, nor to believe **truth**. Further ex.

356^e. From doctrine, **truths** can be seen in their own light, and in their own order; but not from the Word without doctrine . . . [and] all combat against evils and falsities is from **truths**, that is, by means of **truths**, by the Lord. (Continued under DOCTRINE.)

—⁵. Those are in enlightenment (or illustration) from the Lord who love **truths** because they are **truths**. These, because they do them, are in the Lord and the Lord in them.

365²⁸. 'The vine shall give its fruit'=that **truth** shall produce good; and 'the land shall give its produce'=that good shall produce **truths**.

— 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 ye **Truth** and peace' (Zech. viii. 16, 17). By '**Truth**' is signified **truth** (or what is true).

366. The falsification or extinction of **Truths**. Sig. and Ex.

— For when **truths** are falsified they are also extinguished; for falsification produces a different understanding of **truths**; and **truth** is **truth** to anyone according to his understanding of it; for the love and the principle which reign in a man draw all things to themselves, and apply them to themselves, even real **truths**; and therefore when the love is evil, or the principle false, then the **truths** are infected with the evil of the love, or with the falsity of the principle, and thus are extinguished. This is signified by 'they shall kill one another.' This takes place when there is no good with the man; and still more when there is no good in the doctrine of his Church. Sig. and Ex.

372. 'The black horse'=the understanding of the Word destroyed as to **truth**. Ex.

— In the Church, good perishes first, and then **truth**; and at last evil succeeds in place of good, and falsity in place of **truth**. This last state is signified by 'the pale horse.'

—². That 'black'=no **truth**. Ill.

—⁴. That by such reasoning will perish all Knowledges of **truth**, and with them all **truths** which savour of good and have their essence from it. Sig.

375². Although (the idea that God is angry, etc.) is in itself not **truth** . . . still, with those who live well, and so believe because the Word in the letter says so, it is accepted by the Lord as **truth**, because the **truth** lies concealed within it, and is also manifest before the interior Angels. Another examp.

376. That the good of charity and the good of faith, in their essence are **truth**. Ex.

—³. Where good is rejected there cannot be any **truth** which in itself is **truth**; for all **truth** is from good; for the Lord inflows into the good of a man, and through the good enlightens him, and gives the light to perceive **truths**; and therefore, without this light . . . there is no **truth**, however much it may sound like **truth** because it is from the Word. It is **truth** falsified by the ideas which the man holds in respect to it.

386¹⁵. 'Desert'=where there is no good because no **truth**; for all the good with man is formed through **truths**; and therefore where there are no **truths**, but only falsities, good is not possible.

—²⁶. For those who are in falsities stand out of doors; whereas those who are in **truths** are in the house; for 'the house'=the intellectual mind, into which nothing but **truths** are admitted; for this mind is opened through **truths** from good.

— 'The naked'=those who are devoid of **truths**.

—³⁰. That 'vinegar' was given Him=that in the coming Church there would be no genuine **truth**, but **truth** mixed with falsities. Ex.

394. 'Who art holy and true' (Rev. vi. 11)=Him who is righteousness.

395. As Spirits and Angels are clothed according to their intelligence, and all intelligence is of **truth** . . . they are clothed according to **truths**; and therefore 'garments'=**truths** (interior, or exterior, according to the garments). Ill.

401²⁵. That **truths** will be resplendent from good. Sig.

—³⁵. 'The seeds' (in the parable of the sower)=**truths** from the Word, that is, those which man receives from the Lord. . . 'Stony places'=historical faith, which is the faith of some one else in one's self; for the man believes it to be **truth**, not because he sees it in himself, but because some one else, in whom he has confidence, has said so. 'Soil'=spiritual good, because this receives **truths** as the soil does seeds. . . (Thus) these words of the Lord, in a series,=that the **truths** implanted from infancy from the Word or preaching, are adulterated and perish through the concupiscences from the love of self, when the man begins to think from himself. All things in the Word are indeed **truths**, but they are adulterated by the ideas of thought about them, and by the applications; whence **truths** with such are not **truths** except merely as to the utterance of them. The reason it is so, is that all the life of **truth** is from spiritual good; and

spiritual good resides in the higher mind, (which) cannot be opened with those who are in the love of self; for they look to self in every thing. Ex.

[E.] 405¹⁷. 'To dry up all the herbage'=the consequent destruction of all truths. . . 'To make the rivers islands, and to dry up the pools'=to annihilate all the understanding and perception of truth. . . The understanding of truth is from the light of truth; but the perception of truth is from the heat or love of truth.

406. 'Islands'=the natural man as to the truths which are in it. . . The truths of the natural man are memory-*scientifica*-truths, which are under the view of the rational man, and they are [also] the Knowledges of truth, which are under the view of the spiritual man. The Knowledges of truth are those [truths] which the natural man knows from the Word; and the memory-*scientifica*-truths are those which the natural man sees from the rational man, and by which also he is wont to confirm the truths of the Church. (Fully quoted under MIND.)

— . For the faculty to love truths because they are truths is possible only through the influx of the light of Heaven through the spiritual mind. Ex.

409⁹. 'Ye shall Know the Truth, and the Truth shall make you free' (John viii.32)=the Divine truth which is from the Lord; for he who receives this in doctrine and in life is free, because he is being made spiritual and is being led by the Lord. —¹⁰, Sig.

427¹. The good of charity and the truth of faith are called 'brothers'; and the truth of faith is called 'the first-born,' because the truths which are afterwards to become the truths of faith are first acquired, and are stored up in the memory, in order that from it as from a storehouse, good may draw what it may conjoin with itself, and make the truths to be of faith; for truth does not become of faith until the man wills it and does it; but in proportion as the man does this, in the same proportion the Lord . . . inflows . . . with good; and through the good into the truths which the man has acquired from childhood; and conjoins them with good, and causes them to be truths of faith. Before this, they are nothing but Knowledges and knowledges, in which the man has as yet no other faith than such as he has in things heard from another. (Continued under FAITH.)

430². That goods and the derivative truths are of infinite variety, is because every Angel and man . . . is his own good and derivative truth.

434. 'The tribe of Reuben'=the light of truth from (love to the Lord).

—⁴. See FIRST-BORN, here. 725¹.

—⁵. The truths which man imbibes in his childhood . . . do indeed appear to be truths, but still are not truths with him: they are only like shells without a kernel . . . They do not become truths until they are received in the will. Ex.

—¹⁵. 'Reuben,' in the opposite, =truth separated from good. . . and truth without good is not truth except merely as to the words and sound. Ex.

440². There are two things which constitute the Church: the truth of doctrine and the good of life.

Both of these must be in a man for him to be a man of the Church. They are represented by 'Ephraim and Manasseh.' Ex.

455. All who are in the good of life according to the dogmas of their religion, which they have believed to be truths even although they are not truths, are saved; for falsity is not imputed to anyone who lives well according to the dogmas of his religion, because it is not his fault that he does not know truths. For the good of life according to religion has stored up in it the affection of knowing truths, which truths such also learn and receive when they come into the other life. For every affection remains with man after death, and especially the affection of knowing truths, because this is a spiritual affection; and when a man becomes a Spirit he is his own affection; and therefore such then imbibe the truths which they long for, and thus receive them deeply into their hearts.

458. 'Palms in their hands'=in the good of life according to truths. 'A palm'=the good of truth. . . For truth becomes good by a life according to it; until then, truth is not good with anyone. For when truth is solely in the memory and the derivative thought, it is not good; but it becomes good when it comes into the will and the derivative act; for the will itself transforms truth into good; as may be evident from the fact that whatever a man wills he calls good, and whatever he thinks he calls truth. (Continued under GOOD.)

474. Through temptations . . . truths are implanted; for all who are to come into Heaven must be in truths. Ex. 478², Ex.

—². The evil . . . are not tempted; for truths cannot be implanted in them . . . but truths are taken away from them. Ex. . . For no one with truths can enter Hell. Ex.

475⁸. The internal man is purified through the truths which are of faith; and the external man through a life according to them. Sig.

478. 'They serve Him day and night in His temple'=that they are constantly kept in truths in Heaven. Ex.

479. The influx of Divine good into the truths with them. Sig. and Ex.

483. 'He shall lead them to living fountains of waters'=(that the Lord will instruct them) in Divine truths. . . 'Living waters'=truths which come and are received from the Lord. . . In order that the Lord may give life to truths, He inflows into them through good, and good makes alive. He also inflows from within, and opens the spiritual mind, and implants in it the affection of truth; and the spiritual affection of truth is the very life itself of Heaven with man. This life is the one which is insinuated into man by the Lord through truths.

492. 'There was given him much incense'=truths in abundance. Ex.

511. Truth-*verum*—in the natural man is called knowledge-*scientificum*. But real truth is in itself spiritual, and in the spiritual man makes a one with the affection of truth; for it is the form of the affec-

tion there. In proportion, therefore, as this affection, together with its form, is derivatively in the scientific which are in the natural man, in the same proportion the scientific contains truths in them, and are scientific truths; for, regarded in themselves, the scientific which are of the natural man are not truths; but are only vessels which contain truth.

—². But when merely natural affection is dominant with a man, there is no truth in the natural man, but everything therein is knowledge—*scientificum*—which is not truth. Ex. . . Real truths, being in themselves spiritual, conjoin themselves with spiritual affections only . . . When truths conjoin themselves with merely natural affections, they are no longer truths, but are falsities; for a merely natural affection falsifies them. Conjunctions of truth with merely natural affections correspond to whoredoms and adulteries of various kinds . . . It is the conjunctions of the Truths of the Word with the love of self and the love of the world which correspond to these.

518. That consequently all the understanding of truth perished, and thereby the doctrine of the Church. Sig. and Ex.

519. 'The name of the star is called wormwood' = truth mixed with the falsity of evil. Ex. 520, Ex.

520^o. Truth—*verum*—is mixed with the falsity of evil, when evils of life (enum.) are confirmed by the sense of the letter . . . because all things of the Word are truths; but when they are applied and wrested to confirm evils of life and false principles of religion, then the truths of the Word are conmingled with falsities of evil; by which real truths come to be truths no longer, but truths falsified, which, in themselves, are falsities. In order that the truths of the sense of the letter . . . may remain truths, they must be applied to confirm goods of life, and true principles of religion; and if they are drawn aside and diverted from this application as their end, they are no longer truths, because there is not any perception of truth in them. The perception of truth comes from good, and not from evil. For in every thing of the Word there is a marriage of good and truth; and therefore if in the truths of the Word there is not good on the part of him who perceives them, they are truths without their consort, and can be applied to any evil cupidities and false principles whatever, and can thus become falsities of evil. So are falsified the truths of the Word by all who are in the conceit of their own intelligence from the love of self; for within reign evils of every kind . . . and falsities of every kind . . . but without, in speech and preaching, they are truths from the Word, which, before those who are in simple good, sound as truths; but within, with the speaker or preacher, they swarm with falsities of every kind. The truth of the Word with such is like a clean and bright vessel with filthy water in it, which does not show through the vessel before those in simple good, but does so plainly before the Angels of Heaven.

526. For good is turned into evil and the derivative falsity; whereas the truth of faith . . . is turned into falsity and the derivative evil. Sig.

—²³. That care must be taken lest the truth which

has been once perceived in the understanding and received in the will be turned into falsity. Sig.

527. That the spiritual light of truth and the natural light of truth had been completely extinguished. Sig. and Ex.

—². Those Heavens look to the Lord as a Sun which are in the spiritual affection of truth; that is, which love truth because it is truth . . . But those Heavens look to the Lord as a Moon which are in the natural affection of truth; that is, which love truth in order that they may be learned and instruct others. These latter love truth because of its usefulness to themselves, and not for the sake of the truth itself; and therefore they are in the light which proceeds from the Lord as a Moon. This light differs from the (former) as the light of day does from that of night; and the truths with them differ in the same way.

—³. Therefore those who are in spiritual light are in genuine truths; and, when they hear truths which they had not previously known, they at once acknowledge them, and see that they are truths. (Whereas) those who are in natural light, when they hear truths, they receive them even although they do not see or perceive them, but because they are said by men of reputation in whom they have faith; and therefore the most of them are in faith from others; but still they are in a life according to their faith.

532^e. Spiritual fullness is formed through truths.

538^e. For the truths of doctrine without good are not truths, because all truths are of good.

541^e. 'Thy Truth reacheth to the skies—*aethers*' (Ps. xxvi. 5). . . 'Truth' = the Divine truth; and as the Divine truth is the light of Heaven, it is said 'it reacheth to the skies.'

543^{is}. Every truth which is from good ought to be appropriated to man . . . but not truth which is not from good; for this truth has been conjoined with some evil. Sig.

548. That the understanding . . . would be drawn away from seeing truth so long as they are in this state. Sig. and Ex.

550. That they want to destroy the faculty of understanding truth, but cannot. Sig. and Ex.

556^e. That in proportion as anyone takes away from another the understanding of truth, and the sense of truth, in the same proportion they are taken away from him. Sig.

557. Their persuasions . . . against which the truths of the spiritual rational man avail not. Sig. and Ex.

600^o. Hence 'the right' = spiritual good, which is truth in light; and 'the left' = spiritual truth, which is truth in shade; thus 'the right' = good from which is truth; and 'the left' = truth from good.

617^{io}. 'Ho, everyone that thirsteth, come ye to the waters . . . ' = that everyone who longs for truth, and who has not had truth before, may acquire and appropriate it to himself from the Lord. Ex.

618^o. 'The waters at Marah' = adulterated truths . . . For all truth is adulterated by evil of life and of love; and therefore it is opened and restored through the

good of love and of life. The reason is that all truth is of good; and the good of love is like a fire from which truth is seen in light.

[E.] 625. [To still teach the Word] to all who are in truths and goods as to life, and at the same time in goods and in truths as to doctrine, according to the religion of each person; consequently, that the Word should be taught as to goods of life, and as to truths of doctrine. Sig. and Ex.

—². Because they had lived a life of love to God and charity towards the neighbour, the falsities of their religion were accepted by the Lord as truths; for the reason that within their falsities there was the good of love; and the good of love gives quality to all truth, and in this case to the falsity which is believed by such to be truth; and moreover the good which lies concealed within causes such to perceive genuine truths and to receive them when they come into the other life. There are, moreover, truths which are only appearances of truth, such as those truths which are in the sense of the letter . . . and these also are accepted by the Lord as genuine truths, when there is in them the good of love to the Lord, and the good of charity towards the neighbour; and moreover the good which lies concealed within in the other life dissipates the appearances, and lays bare the spiritual truths, which are genuine truths.

627¹². Truth-*verum*-conjoined with good, constitutes the good of love and of charity; since all the good of love and of charity is formed by means of truths.

635. 'My two witnesses'=the good of love and of charity, and the truth of doctrine and of faith, both from the Lord. Ex. 638, Ex.

—⁴. 'That I should bear witness unto the Truth' (John xviii. 37)=to cause that the Divine truth which proceeds from Him should bear witness about Him.

638². The truth of (celestial) good is called the good of love towards a brother and companion . . . and the truth of (spiritual) good is called the good of faith.

645. That with these persons, truths are turned into falsities from evil. Sig. and Ex.

652³. As by 'Truth' is signified the truth of doctrine and of faith, it is said, 'See . . . if ye can find a man that . . . seeketh Truth' (Jer. v. 1).

—⁴. That they have wandered away from the truths of doctrine, and that there is consequently no truth in the life . . . is signified by, 'Truth hath stumbled in the street, so that uprightness cannot come' (Is. lix. 14).

654². For the truths and falsities of the natural man are called Knowledges and scientifics; but real truths, when they have acquired life, which is effected through a life of faith, . . . are of the spiritual man. These, together with their affections and pleasantnesses, do not appear to the manifest sense and sight of man, as the Knowledges and scientifics of the natural man do, for the reason that so long as man lives in the world he thinks and speaks naturally . . . But his spiritual thought, which is conjoined with the affection of truth, or of falsity, does not appear until man has put off the natural body. Ex.

—⁵. For when the natural man has been separated from the spiritual man, the man has no truths; and if he imbibes truths from the Word or from the doctrine of the Church, he falsities them by the ideas of his thought; and therefore with such a man of the Church all truth becomes falsity.

—¹⁵. That man must be instructed in truths scientifically and naturally, before he is instructed in them spiritually. Sig.

659⁸. 'Truth-*veritas*' (Ps. lxxxviii. 11)=the Divine truth of the Divine wisdom.

675⁷. Those who possess truths in the memory only, and not in the life, are deprived of them after (death); whereas those who possess truths in both the memory and the life, enrich intelligence in themselves to eternity. (Rep. by the parable of the pounds.)

701⁹. 'The law of Truth' (Mal. ii. 6)=Divine truth from Divine good.

710²⁰. The understanding varies with everyone just as do the truths from which it is. There are, in general, celestial truths, spiritual truths, moral truths, civil truths, and even natural truths; and of every kind of truth there are species and varieties innumerable . . .

714⁶. The sensuous . . . cannot see whether Divine things are truths, or not; they call that truth which they have imbibed from childhood . . . and afterwards from doctrine . . . As these persons see nothing from the light of Heaven, they do not see truths, but in place of them falsities, which they call truths; for real truths cannot be seen except in the light of Heaven, and not in the light of the world, unless this light is enlightened by the former.

718. The falsification and adulteration of all the Truths of the Word. Sig. and Ex.

719. It has been said that the Sensuous falsifies and adulterates the truths of the Word . . . and those who do not know how this is done . . . may believe that the truths of the Word, being truths, and being plainly expressed in the sense of the letter, cannot be made falsities. (How it is done, shown by an example.)

— That the sun stands unmoved, is a truth for the rational man; and that it advances, is one for the sensuous man; thus both become true, actually for the rational man, and apparently for the sensuous one.

720. Truths-*vera*-falsified and adulterated, are more false than those from any other origin. Ex.

726¹⁰. That the truths of the natural man have no power without the influx (from the Lord through the spiritual man). Ex. . . (For) truths without life are not truths; nay, regarded interiorly, are falsities, (which) have no power.

730. 'The woman fled into the wilderness'=the Church among a few, because with those who are not in good, and consequently neither in truths. Ex.

—². As to there being no truths where there is no good . . . the reason is that the Lord never inflows immediately into the truths with a man . . . and therefore if the will is not in good . . . the influx of truth from the Lord into the understanding has no

effect . . . and the truth is falsified. (Fully quoted under Goon.)

— . Moreover it is dangerous to so enlighten the understanding in truths as to produce belief, except in so far as the will acts as one with it; for the man is then able to pervert, adulterate, and profane truths.

— . And besides, in so far as truths are known and understood, and are not at the same time lived, they are nothing but lifeless truths . . .

— . From all this it may be evident whence it is that there are no truths where there is no good, except as to the form, and not as to the essence.

—³⁸. 'To drop' is predicated of the influx, acknowledgment, and reception of truth.

732^c. The doctrine of the New Church . . . cannot be acknowledged . . . except by those who are interiorly affected with truths, who are no others than those who are able to see them; and only those see truths who have cultivated their intellectual faculty, and have not destroyed it . . . by the loves of self and of the world.

734. 'There was war in heaven'=the combat of falsity against truth, and of truth against falsity. Ex.

736. Lest there should be a conjunction of truth with evil, it is provided that such should not have any genuine truths, but only truths falsified.

740^a. That they had destroyed all truth of the understanding, is signified by, 'he was a murderer from the beginning, and stood not in the Truth, because there is no Truth in him' (John viii.44).

754. The reason the devil's hatred is against spiritual truths and goods, is that merely natural truths and goods are the direct opposites of them; for truths and goods merely natural are in their essence falsities and evils, although before those who are merely natural and sensuous they appear as truths and goods, because their goods are the pleasures and delights which spring from the loves of self and of the world, and their truths are the things which favour these goods; and, as the loves of self and of the world are from Hell, these goods and truths are in their essence evils and falsities.

— . But spiritual truths and goods are, in their essence, truths and goods, because the goods are the delights which spring from love to the Lord and from love towards the neighbour; and the truths are the things which teach these goods; and, as these truths and goods are through Heaven from the Lord, therefore they are called spiritual . . .

759¹. 'The wings of the eagle'=the understanding of truth; for all who are of the New Church have the understanding enlightened, by virtue of which they can see truth from the light of truth, that is, whether it is truth or not truth. And, as they see truth in this way, they acknowledge it, and receive it in the affection which is of the will; and from this the truths with them become spiritual . . .

— . But verily those who are not of this Church, who are those who do not acknowledge the Divine in the Lord's Human, and who do not love truth

because it is truth, thus spiritually, cannot have the understanding enlightened so as to be able to see whether a thing is truth or not; but they see appearances of truth as genuine truths, and confirm them as genuine truths by the sense of the letter . . . and yet most things in this sense are appearances of truth; and, if they are confirmed as genuine truths, they are falsified, and falsified truths are falsities. Des.

768. An ardent endeavour . . . to assault the truths of doctrine of the New Church. Sig. and Ex.

776. Against the man who is in truths from good (the beast and the dragon) have no power; and in every case they have less power in proportion as truths are multiplied in a man . . .

780^c. For every truth from the Lord, in its form, is a man . . .

—⁶. By 'Truth' (Is.xi.5) is meant Divine truth.

790^a. *First*: There is given to man the affection of truth, which is called the spiritual affection of truth, which consists in this: that the man loves truth because it is truth. The reason this affection is given then, is that when evils are removed, the man is in goods from the Lord, and good loves truth, and truth good, and they want to be conjoined together. This affection is given by the Lord alone, because the Lord in Heaven is the Divine truth; and it is given through the Word, because the Lord in the Church is the Word.

— . *Secondly*: . . . the genuine truths (in man's storehouse) are discriminated and separated from falsities; for the spiritual mind of man cannot be formed except from genuine truths, because Heaven is in no others.

— . *Thirdly*: These truths are elevated by the Lord in a wonderful way, and become spiritual, which is done by the influx of Heaven; and these truths are there disposed into the heavenly form.

— . *Fourthly*: But 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 of the Word; but truths in a natural form are such as are in the natural sense.

—¹². Faith derives all that it has from truth; and this is why it is said . . . the truth of faith.

794³. He who speaks truth for the sake of truth, speaks truth from truth, thus from the Lord, who is truth itself, and the source of all truth.

798³. He, then, in proportion as his faith is from genuine truths, in the same proportion enters Heaven . . .

—⁸. But still, as they have no genuine truths . . . they can come no further than to the threshold of Heaven. To such of them, however, as have loved truths for the sake of truths, Heaven is opened when the Divine order has been restored with them.

799⁷. 'He that speaketh the Truth' (Ps.xv.2)=to be in truths as to doctrine.

803². How a man can be in such enlightenment as to learn the truths which must be of his faith, and in such affection as to do the goods which must be of his love; and can thus know whether his faith is a faith

of truth, and his love a love of good. Let him read the Word every day, one or two chapters; and let him learn from a teacher and from preachings the dogmas of his religion; and especially let him learn that there is one God; that the Lord is the God of Heaven and earth; that the Word is holy; that there is a Heaven and a Hell; and a life after death. (2) Let him learn . . . what works are sins. Ex. (3) When the man begins to think for himself . . . it must be to him the first and chief thing to desist from doing evils because they are sins. Ex. (4) In proportion as the man detests these evils because they are contrary to the Word . . . in the same proportion there is given him communion with the Lord, and there is effected for him conjunction with Heaven. Ex. (5) Then, in proportion as the man detests these sins, in the same proportion good affections enter. Ex. (6) In proportion as the man is in these good affections, in the same proportion he is led by the Lord . . . and, in proportion as he acts from them, in the same proportion he does goods. Ex. (7) The spiritual affections which are given by the Lord to the man who is in these good affections, and who acts from them, are the affection of knowing and understanding the truths and goods of Heaven and the Church, together with the affection of willing and doing them; and also the affection of combating with zeal against falsities and evils . . . in both himself and others. (8) In this and in no other way is man reformed; and, in proportion as he knows and believes truths, and wills and does them, in the same proportion is he regenerated, and from being natural becomes spiritual.

[E.] 810. That those who have shut out others from truths, have been shut out from the Divine truths in the Word. Sig. and Ex.

—². Those who are in truths can say the same things as those not in truths; for the latter confirm the separation of faith from good works by the same passages of the Word as those by which the former confirm the conjunction of faith with good works; for . . . it is the perception (men have) of a Thing which causes it to be truth or falsity . . . For the truth with man is not a matter of his speech, but of his perception. . . . This is meant by . . . 'Two women shall be grinding . . . the one shall be taken, and the other left.' 'To grind' = to investigate and learn truths from the Word; he who investigates and learns truths is meant by the grinder who is taken; and he who falsifies truths, by the one who is left. —^e.

811. For when truths have been destroyed, not only do falsities succeed in their place, but evils also. Sig.

817². 'Cain' = truth separated from good; and 'Abel,' good conjoined with truth. And as truth is the first of the Church—for every Church is formed through truths; for every Church commences from truths, that is, from the Knowledges of good and truth—therefore Cain was the first-born. . . . The separation of truth from good is signified by the murder of Abel by Cain; for when everything of the Church is made to consist in truths, or in Knowledges, and not in goods, or in the affections of living according to truths, then good with its affections is killed. And as everything of the

Church perishes when truth is separated from good, therefore Cain was banished. . . . But as truths are the first things of the Church—for truths teach life—therefore a mark was set on Cain, lest some one should kill him. . . . And as truth without good is carried hither and thither, because there is nothing to lead it . . . therefore Cain . . . became a fugitive and a wanderer.

—⁶. All the wars waged . . . with the Philistines, represented . . . the combats of truth conjoined with good with truth separated from good, which in itself is not truth, but falsity; for truth separated from good is falsified in the idea of thought about it; the cause of which is that there is nothing spiritual in the thought to enlighten it. This is why those in faith separated from charity have no truth, except merely as to their speech or preaching from the Word: the idea of the truth perishes the moment it is thought about.

—⁸. Philistia = the Church, or those in the Church, who are in truths from the sense of the letter . . . or from some other revelation, and yet are in filthy loves; whence their truths are not alive; and truths which are not alive are turned into falsities when [they pass] from the exterior thought . . . into the interior . . .

820². (Thus) truth is the first thing through which man has the Church; but [it must be] truth from good: for truth without good is mere Knowledge that the thing is so. . . . (But when) the man lives according to the Knowledges, then truth is conjoined with good, and the man is introduced into the Church. Truths—*vera*—also teach how man must live; and when, in doing this, he is affected with truths for the sake of truths . . . he is led by the Lord, and conjunction with Heaven is granted him, and he becomes spiritual, and after death an Angel of Heaven. But still . . . truths do not produce these things, but good through truths, and good is from the Lord. As truth from good, which is from the Lord, is the first of the Church, Peter was called first, and was the first of the apostles. III.

—⁴. For without this acknowledgment (that the Lord is 'the Son of the living God') truth is not truth; for truth derives its origin, essence, and life from good, and good from the Lord.

— . As soon as good is implanted in truths with a man, he is conjoined with the Angels; but so long as good has not been implanted in truths with a man, so long Heaven is closed to him; for then instead of good he has evil, and instead of truths he has falsities.

825³. In proportion as a man lives according to religion, in the same proportion he is led by the Lord; and in (the same) proportion his works are good; for he is then led to do goods, and to speak truths, for the sake of goods, and for the sake of truths . . . uses are his delights, and truths his deliciousnesses; and he is also led by the Lord day by day as to what he must do and what he must speak; also as to what he must preach and what he must write; for, when evils are removed, he is continually under the Lord's auspices, and is in enlightenment (or illustration). But he is not led and taught immediately, by means of

any dictate, or by means of any perceptible inspiration, but by means of an influx into his spiritual delight, whence he has a perception according to the truths of which his understanding consists; and, when he acts from this influx, he appears to be acting from himself, and yet he acknowledges in his heart that it is from the Lord.

826². Those in the Third Heaven . . . possess truths inscribed on their life, and not on the memory . . . and this is why they never speak about truths, but only hear others speaking about them . . . for they see in themselves whether what they hear is truth or not; and this they see not from any sight in the thought . . . but from the affection of truth in the understanding; for with them all truths are inscribed on their affections, which derive their essence from celestial love . . . Thus, with them, truths make a one with their affections . . . 831³.

—¹. (Thus) love to the Lord consists in doing truths from the affection of them.

831². The life of the Angels of the Third Heaven consists in affections of good, and that of the Angels of the Second Heaven in affections of truth. . . As spiritual love is the love of truth, the spiritual Angels . . . speak about the holy things of Heaven and the Church . . . They admit truths first into the memory, and from that into the understanding, which is thus formed by these truths; and then they are perfected in proportion as they are spiritually affected with Divine truths, that is, for their own sake, and also for the sake of a life according to them.

—⁴. But the spiritual Angels do not admit any truth into the memory . . . unless they see it; for the Angels in that Heaven see truths from the light of truth, thus by enlightenment from the Lord; for in the Heavens truths are spiritual objects, which appear before the Angels more clearly than natural objects do before men in the world. Ex. . . These Angels are perfected in understanding in proportion as they are in the love of truth for the sake of life and its genuine uses; and in the same proportion truths are implanted in their life, and they become affections of truth. Ex.

—⁵. As their love is the love of truth, therefore they acknowledge as the neighbour truth in act, which is called spiritual good. Ex.

832³. All love becomes spiritual through truths from the Word. Ex.

—⁴. But if you say that spiritual truths cannot be seen . . . be it known that he who loves truth from truth, that is, because it is truth, can see spiritual truths; and those which he does not see (here), he sees in Heaven. The very love of truth receives the light of Heaven, which enlightens the understanding. Moreover, everyone can receive in thought and understand truths more than he himself knows, unless his Own love induces obscurity . . . For evil Spirits have understood spiritual truths just as well as good Spirits . . . from which it was evident that every man has the faculty of understanding truths, and even of seeing them; but that nothing except the love of truth for the sake of truths causes a man to understand them rationally in the world and spiritually after death.

—⁵. But the love with man, and consequently his life, does not become spiritual by merely knowing and understanding truths, unless he also wills and does them. Ex.

—⁶. For the truths of the understanding reside in the love.

834. The Angels of the First Heaven . . . do not see truths in the light, as do those of the Second Heaven; but they receive, acknowledge, and believe them from doctrine, in which they are instructed before they are admitted into Heaven.

836. 'The free'=those who think from themselves . . . and to think from one's self is to see from one's self whether a thing is truth or falsity. Ex.

—^e. 'Bondmen'=those who do not think from themselves, but from others, and do not see whether a thing is truth or falsity, but still acknowledge that it is truth.

837¹². Such do not see in the Word . . . a single genuine truth of the Church.

—¹³. The reason is that no truth is possible with man . . . unless he wills and does it. Ex.

846². In order that man may see and perceive, from enlightenment, the genuine Truths of the Word, these three degrees of the understanding, the natural, the rational, and the spiritual, must be together. Ex.

—³. (Thus) the Lord wills that man should not only know the truths of his own Church, but should also understand them, yet not from natural light separated from spiritual light. Ex.

—⁴. To comprehend the Things of the Church from natural light, is not to understand them . . . for by this light alone man sees truths as falsities, and falsities as truths; and this is especially what takes place when any received dogma is assumed as if it were truth itself, with no previous investigation as to whether it is truth or not. Ex.

—⁵. (Thus) an understanding of the truths of the Church means an understanding of them which is enlightened by the light of Heaven . . . The man who is in this enlightenment is able to see the truths of the Church, in the world rationally, and after death spiritually.

847^e. It is surprising that through a single truth wrongly understood, all the truths and goods of the Church . . . have been rejected.

863. 'For they are virgins'=because they are in the affection of truth for the sake of truth.

—⁶. Natural affection of truth exists in almost everyone, especially during childhood. Ex.

—⁷. Therefore he who, from spiritual love, receives truth because it is truth, receives the Lord.

—¹⁷. As the affection of truth and the understanding of truth constitute a marriage . . . and thus afterwards make a one . . . and as diverse affections cannot be conjoined with one and the same thought . . . or diverse truths of the Church with one and the same good of love, without causing falsifications and dispersions of truth, therefore to lie with a betrothed virgin was punishable with death. Ex.

867². (Although) the doctrine of faith separated from

life does not teach the truths through which man may be reformed as to his life, those who are in the Lord are kept in the spiritual affection of truth; and those who are in this affection may indeed receive falsities, but still not with full consent, but only . . . in so far as they agree with good and the derivative truths; and therefore when those who are in the spiritual affection of truth imbibed any falsities, they easily reject them when they hear truths, both in this world and in the other. Such is the spiritual affection of truth; and therefore those who are in this affection are perfected to eternity in intelligence and wisdom; and they also have the faculty of understanding truths; whereas those who are not in this affection refuse both to understand and to listen to truths, and therefore are not in any faculty of understanding them.

[E.] 885². Some (permit the teaching of faith conjoined with life) because they cannot openly resist the Truth itself; for Truth operates and persuades in unseen ways; for it inflows from Heaven with everyone; and is received by those who do not live evilly . . .

889². (Thus) man is either his own truth, or his own falsity (and this) not only as to the thoughts which are from his will, but also as to his whole body. Ex.

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 to those who are spiritual . . .

— Why the term Truth should be used instead of faith. Ex.

904². They had loved the Truth because they had regarded lies and slanders as wicked.

918². Charity, that is, spiritual good, is to do good because it is truth, thus it is to do truth; and to do truth is to do the things which have been commanded by the Lord in His Word.

923². Without the opening of the spiritual mind . . . no understanding of truth is possible. He who believes that he can see any truth of the Church from the light of reason, is much mistaken. He may indeed know it from some one else; but he cannot see it in light. And when he wants to see it . . . mere shades from falsities . . . blind him.

931. The generals of truth in the Word transparent from spiritual truths which are from the good of love. Sig. and Ex.

950². The falsities which have devastated the Church, can be dispelled only by means of genuine truth opened in the Word. Ex.

970. There was a discussion as to whether everyone has the faculty of understanding truths; and an infernal Spirit was (found) to understand the truths of Heaven when he heard them as well as a good Spirit . . .

— Those who are not willing (to understand truths) appear not to be able, although they would be able if they were willing. Ex.

975². The goodness of the works increases with a man according to the fulness of the Truths from the affection of which they are done; for the man who is averse to evils as sins wants to know truths, because

truths teach uses, and the quality of their good. This is why good loves truth, and truth loves good, and why they want to be conjoined. In proportion, therefore, as such a man learns truths from the affection of them, in the same proportion he does goods more wisely and fully. Ex.

1008. That he may not be devoid of truths, and thus devoid of goods. Sig. and Ex. . . For those who are devoid of truths are also devoid of goods; for all good is acquired by means of truths; and besides, good without truth is not good, and truth without good is not truth. In order for there to be truth, it must be conjoined with good; and in order for there to be good, it must be conjoined with truth. There may indeed be truth without good, and good without truth; but truth without good is dead, and so is good without truth. For truth has its being from good; and good has its coming into existence through truth. Thus 'to walk naked' = to be without truths, and consequently without goods.

1020². When man abstains from bearing false witness, understood in a moral and spiritual sense . . . there then inflows from the Lord through Heaven the love of Truth, and the love of justice; and when, from this source, a man loves Truth and justice, he loves the Lord; for the Lord is Truth itself and justice itself. And when a man loves Truth and justice, it may be said that Truth and justice love him, because the Lord loves him; and as a consequence his utterances become utterances of Truth, and his works become works of justice.

1076². For all the light which proceeds from love is felt as truth.

1087². For the Lord does not reform and regenerate man except through truths in ultimates, which are natural ones.

1089². In a word, he who loves truth because it is truth, can as it were interrogate the Lord in doubtful matters of faith, and can receive answers from Him, but nowhere else than in the Word; for the reason that the Lord is the Word.

1099². But he who thinks from few truths, thus from little intelligence, when he thinks from love is indeed conjoined with Heaven, but in its more ultimate parts.

1141². That to think and speak truth, and to will and do good, from freedom according to reason, is not from man, but from the Lord. Ex.

1147⁴. A truth from the Word was uttered from Heaven in a loud voice, and flowed down to the bottom of Hell; and as it flowed down it was heard that it was successively turned into falsity; and at last into such a falsity as was exactly opposite to the truth . . . Thus the truth, flowing into inverted forms, was successively inverted.

1150². All things (which proceed from celestial good) relate to truth; and truth, in its form, is wisdom. This truth, because it derives its essence from the good of celestial love, is called the good of wisdom.

1158². That man is not let into the truths of faith and goods of love . . . except in proportion as he can be kept in them to the end of life. Gen.art.

1168³. When the mind is in a state of reformation, it looks from truth to good, thus from left to right, which is contrary to order; but after it has been conjoined with Heaven, it . . . looks from right to left, that is, from good to truth, which is according to order.

1173². That the Lord does not immediately teach man truths, neither from himself, nor through the Angels; but mediately through the Word, preachings, readings, and conversations and intercourse with others, and thus by thought within one's self from these things; and that man is then enlightened according to his affection of truth from use. Ex.

1174³. It is sufficient for man to learn truths from the Word, and through truths to know what goods are; and from truths and goods what evils and falsities are. Ex.

1179². The good of love is from God, immediately; the truth of faith also is from God, but mediately. The good of love is that through which God leads man; and the truth of faith is that by means of which man is led. . . The truth of faith appears to man as if it were his own, because it is from those things which he himself acquires for himself as if of himself. God, therefore, conjoins Himself with man through the good of love; and man conjoins himself with God as if from himself through the truth of faith. . . The Lord continually inflows with the full good of love, but still He cannot be conjoined with man in the full truth of faith, but solely in that which is with the man, and this is various. Ex.

1180. In whatever religion a man may live, he can be saved; for he knows the evils and falsities from evils which are to be shunned; and, when he shuns them, he knows the goods which are to be done, and the truths which are to be believed. The goods which he does, and the truths which he believes, before he has shunned evils, are not goods in themselves, nor truths in themselves, because they are from man and not from the Lord. . . A man who knows all goods and all truths. . . and does not shun evils, knows nothing . . . whereas a man who knows few goods and few truths, and shuns evils, knows them, and superadds more . . .

1199. 'True and just' (Rev. xix. 2) = the things which are of His Divine wisdom, and at the same time those which are of His Divine love. Ex.

J. (Post.) 192. The evil Spirits . . . could not say anything against these (truths); for the Truth closes the mouth, because it does not allow the understanding to think against it. Hence it was evident that those who are in the simple faith of truth resist the evil; and I have seen some who were in truths who passed through many Hells, and all (there) receded . . . and could do no harm.

D. Wis. 10. Those have spiritual light who love to understand whether that which another says is true . . .

xi. 2a. That Truth becomes Truth when it is perceived and loved; and that it is called faith when it is known and thought. Ex.

— All Truth is in light. Ex.

— Those in the love of truth are actually in the

light of Heaven; and therefore are in the illustration and perception of truth when they are reading the Word. But no others are in the illustration and perception of truth . . .

— Those in the love of truth, while they are reading the Word and thinking from it, keep the sight of their understanding constantly on the principle itself, and thus seek to know whether it is truth before it is confirmed. Whereas all others assume a principle from the knowledge of the memory, without wanting to know whether it is truth . . .

— Hence those in the love of truth are wise and become spiritual; whereas all others remain natural . . .

3a. That the truths of faith regard the Lord on one side, and the neighbour on the other. Ex.

— All truths regard as their universal objects the three following things: the Lord and Heaven, above them; the world and the neighbour, near them; and the devil and Hell, below them; and truths must teach man how he can be separated from the devil and Hell, and conjoined with the Lord and Heaven, and this by means of a life in the world in which he is, and with the neighbour with whom he is. Ex.

4a. That truths teach how the Lord is to be approached; and afterwards how the Lord does uses through man. Ex.

5a. That both of these are taught by truths spiritual, moral, and civil. Ex.

— Spiritual truths are those which the Word teaches about God, (enum.); that the Word is holy and Divine; that there is a life after death, etc. These and the like things are properly spiritual truths. Moral truths are those which the Word teaches about the life of man with the neighbour . . . Civil truths are the civil laws of kingdoms and states . . .

6a. Truth becomes charity when man wills and does it. Ex. . . Truth is like a seed, which when out of the ground is merely a seed; but when it goes into the ground, it becomes a plant . . . puts on its form, and thus another name. Truth is also like a garment which apart from the man is merely a piece of cloth fitted to the body; but when it is put on, it becomes clothing within which is a man. It is the like with Truth and charity: so long as Truth is known and thought it is merely Truth, and is called faith; but when the man wills and does it, it becomes charity.

7a. The first truths with a man, which are called faith, are not as yet alive; for they are of the memory only, and of the derivative thought and speech, and are adjoined to his natural love, which imbibes them from its desire of knowing; and, from its desire of glorying . . . it excites them, so that he either thinks or speaks them. But these truths first become alive when the man is being regenerated, which takes place through a life according to them . . . The spiritual mind is then opened, in which there takes place a conjunction of the Lord with the man, and the truths of infancy, childhood, and first adolescence are consequently made alive.

C. 113. But they who are not in charity do not love truth in light; but they can love truth in shade; and this truth is the truth of faith of the present day; that

is, truth is to be believed although it is not seen in the understanding . . .

[C.] 211. The very affection of love is like a flame, from which there is light in truths: the reason is that the Lord inflows into the affection of man, and gives light.

212. That there is no Church where there is no truth of faith; and no religion where there is no good of life. Ex.

Inv. 6. All truths are dissipated (by miracles).

22. Man cannot find out one single Divine truth unless he approaches the Lord immediately. Ex. . . This is why there is not one single truth left in the Church. 38.

27. No one can see the desolation of truth in the Church until Truths from the Word come into the light; and what heretic knows otherwise than that all his [ideas] are Truths?

Docu. 302. C. 10. The determinations (of the love) through the understanding are called truths.

Truth of good. *Verum boni.*

Truth from good. *Verum ex bono.*

A. 2063². The truth . . . was not yet so united to good as to be truth from good. But when it was so united to good as to proceed from good . . . the truth also was then good, because it was the truth of good. Ex.

2065. 'Sarah' = the truth of good, which is intellectual truth.

2180. The Lord's Rational is called 'tender' from the Celestial Spiritual, or the truth of good. 2184¹.

2227. Truth from good, in the genuine sense, is spiritual good. Ex.

2235. Truth derives its essence from good, and is called truth from good . . .

2643. 'Milk' = what is spiritual from a celestial origin, or truth from good.

2729. No one can be in genuine conjugal love, unless he is in the good of truth and the truth of good from the Lord.

2774. 'Isaac' = the quality (of the Divine Rational), namely, that it is the good of truth and the truth of good; that is, the Divine marriage as to the Lord's Human.

3009. In order that the truth signified by 'king' might be from good, and thus the truth of good, (the kings were anointed).

3010^e. Thus a Christian is one who is in truth from good.

3157^e. When the truth of faith has been received by the will . . . the man is regenerate; for then truth is of good, or faith is of charity. 3175³.

3195². By 'light,' in the Word, is signified the truth which is from good.

3207. The affection of truth . . . then becomes the truth of good . . .

3242³. 'Midian' . . . = those who are in the truth of simple good, and thus allow themselves to be easily persuaded.

3300³. 'Garments like him that treadeth in the wine-vat' = the truth of good.

3316⁴. 'Meal' = the truth which is from good, or the Spiritual which is from the Celestial. 4335, Ex. 4844¹². 9198⁷.

3501. 'Hunt me a hunting' = the truth of good. 3502^e.

3519. 'Two good kids of the goats' = the truths of (domestic) good. 3540.

3571. 'The smell of my son' = what is grateful from the truth of good. 3575.

3575. 'Garments,' being those of Esau, = the truth of good.

— The truth of good is that which is produced in the Natural through the influx of the Rational immediate and mediate. This truth was what was desired; but, as it could not be produced through immediate influx from the good of the Rational, unless at the same time through mediate, that is, through the truth of the Rational . . . therefore by 'smelling the smell of his garments' is signified the truth of good, that it was perceived. 3576, Ex.

3576^e. Thus truth will become of good.

3577. 'The smell of a field' = the perception of truth from good.

3579¹. 'Dew' = the truth of good which is from a state of innocence and peace. III.

3581. 'Peoples shall bow down to thee' = the truths of good, which are spiritual goods, and are called truths relatively; the goods of charity are such truths.

3588. 'Esau his brother came in from his hunting' = the truth of good and its coming. . . 'Hunting' = the truth which is from good. 3594.

3614. The truth of good which is represented by Esau.

3623. (The understanding and the will) make a one when the understanding is of the will, or, what is the same, when truth is of good.

3677. 'Esau' = the truth of good, or the good from which is truth in the Natural. (See 3669.)

3679⁷. At first, the truth of good, which is 'Esau,' is not conjoined in the external form with the good of truth, which is 'Jacob'; for the good of truth, relatively to the truth of good, is inverted; but still they are conjoined inmosty, that is, as to ends. Ex. 3688². Examp.

3688³. The truth of good, which is interior, inflows thus into these acts.

3703¹². 'Her clothing is inwrought with gold' = the quality of this truth from good.

3709. That all the truths of the good of doctrine should be conjoined with good. Sig. and Ex.

3775. 'Jacob said to them' = the truth of good.

3956. 'Reward,' in the supreme sense, = the Divine good of truth and truth of good.

3960⁴. The former (words) = the truth of good; and the latter, the good of truth, both together making the heavenly marriage.

3995². (After regeneration) truth is done from good. This shows what . . . the truth of good is.

4005. That the truths of good which were mixed with evils and falsities, were separated. Sig. and Ex.

—². 'The he-goats-*capri*'=the truths of good.

4038. 'Camels and asses'=exterior and external truths of good. Ex.

4063. The truths of the good signified by 'Laban,' of what quality they were . . . Sig. and Ex.

4070. 'Nativity'=the truth which is from good; for all truth is born from good . . . and it is called truth because it is of good, and because it confirms that from which it is, that is, good.

4166. That no truths of good had been his own, but all given. Sig. and Ex.

4170. The truths of good, that of this he took nothing. Sig. and Ex.

—, 'Rams'=truths of good.

4192. 'They took stones, and made a heap'=truths from good. Ex.

4241. 'The field of Edom'=truth from good.

—, The truths which are from good are those which man acquires after regeneration; for (then) truths proceed from good, since he then perceives and knows from good that they are true.

4287^e. The truth which is from good is called '*vir homo*,' and also 'the son of man.'

4328². The lucid flaming appearance represented truth from good.

4385. That some things from the truth of good should be conjoined. Sig. and Ex.

—, The truths of good are those truths which proceed from good, and which accompany the good that inflows through the internal man into the external.

4402¹¹. 'Horn of unicorn'=the power of truth from good.

4574. 'A company of nations'=truths which are from good, or, what is the same, forms of good.

—². Truths from good are said to be forms of good, because they are nothing else than goods formed. (Continued under TRUTH.)

4592¹³. 'Joseph'=the good of truth; and 'Benjamin,' the truth of this good, or the Spiritual of the Celestial. (These together) are the Conjugal in Heaven.

—¹⁴. As the truth of good, which is intermediate between celestial good and spiritual truth, was represented by Benjamin, Jerusalem fell to his inheritance; for 'Jerusalem' (then) signified the Church in general.

4647^e. The principal of the truths of good. Sig. 4648³.

4742. 'The coat of many colours'=the quality of the appearances as to truths from good.

4748². A fragrant odour corresponds to a grateful perception, such as is that of truth from good.

4809⁶. 'He shall set the sheep on His right hand, but the goats on the left'=separation according to truths from good, and falsities from evil.

4816. Adullam was on the boundary of the inheritance of Judah, and hence signified the truth which is from good.

4858. A simulation of truth from good. Sig. and Ex.

4925. 'His brother came out'=the truth of good. . . The truth of good is that truth which is from good, or that faith which is from charity.

4932. Those in the hands, arms, and shoulders, are those who are in power through the truth of faith from good; for they who are in the truth of faith from good are in the power of the Lord; for they attribute all power to Him.

5044³. For the Heavens are distinguished into sovereignties according to truths from good.

5117. 'Clusters'=the truth of spiritual good.

5208. Enlightenment . . . becomes particular in proportion as truths from good are insinuated; for every truth from good shines.

5221². There is no tranquillity until truths from good have been replaced in their order.

5280³. 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, into which light truths are remitted, in order.

5328^e. Therefore power . . . is predicated of the Spiritual, namely, of truth from good.

5332. 'The daughter of the priest of On'=the truth of good.

5426. To appropriate the truth of good. Sig.

5586. The medium which Benjamin represents, is between . . . the spiritual and the natural man, and is the truth of good which proceeds from the truth from the Divine which is represented by Joseph. This truth of good is called the Spiritual of the Celestial.

5596. That they separated from themselves the truth of good, in order to conjoin it with this Spiritual from the internal. Sig. and Ex.

5620. The truths of good of the exterior Natural. Sig. and Ex.

—, 'Resin'=the truth of good, or truth from good. Ex.

5621. The truths of good of the interior Natural. Sig. and Ex.

—, 'Wax,' here aromatic wax, = the truth of good.

—, 'Stacte' also = truth from good.

—, For all spices, being sweet-scented, = the truths which are from good, as may be evident from the fact that the truths which are from good are perceived in Heaven as pleasantly as are sweet-scented things (here).

5733. The difference between the good of truth and the truth of good (is this). The truth of good is of the Celestial Church, and the good of truth is of the Spiritual Church. With those who were of the Celestial Church, good was implanted in the (will), and from this good . . . they had a perception of truth; and hence they had the truth of good. . . The truth of good is predicated also of the Spiritual Church, but not properly.

5955. 'To Benjamin he gave three hundred pieces of silver'=that the medium had what is full of truth from good. Ex.

5959. '(To his father he sent) ten she-asses laden with corn and bread'=much truth of good, and good of truth. 6537.

[A. 5959]. 'Corn'=the good of truth, but here the truth of good, because from the Internal Celestial. Ex.

6232. An indefinite increase of truths from good. Sig. and Ex.

6295. That truth from good shall also be increased, thus the celestial man. Sig. and Ex.

—². The truth of good which is of the celestial man is called truth, but is good. Ex.

6359. Truth from good appears to Spirits and Angels as soft.

6369. 'A young lion'=one who is in power through truth from good.

6371. 'The sceptre'=Power, namely, that of truth from good (which shall not depart from the Celestial Kingdom).

6372. It is said 'a lawgiver from between his feet' in order to signify the Spiritual of the Celestial, or the truth which is from good; for at that time the Spiritual Kingdom was one with the Celestial, but only that which was external of it, and therefore it is said 'from between his feet,' in order that the truth which is from good might be signified . . . Of this truth it is said that its Power should be removed 'when Shiloh came.' Ex.

6385⁵. 'The king of the south'=truths from good.

6432⁷. 'The golden candlesticks'=the truths of good.

6440. 'Benjamin'=the truth of good of the Spiritual Church.

6537². 'Sons of Zion'=truths from good.

6574. That thence is life to those who are in the truths of good. Sig. and Ex.

—'. 'People,' here,=the truth of good, because it is said 'a great people'; for the truth which is from good is great as compared with the truth from which is good; for the former truth, namely, that which is from good, is in itself good, because formed from good; thus is good in its form.

6584. The derivatives of the Voluntary of the Church, which are signified by 'the sons of Machir,' are goods conjoined with truths, thus also truths from good; for the truths which have been derived from good are the forms of good. That 'the sons of Machir'= . . . truths from good, is evident from Judg.v.14: 'From Machir shall descend lawgivers': 'lawgivers'=truths from good.

6635. The consequent implantation and confirmation of truth from good. Tr. (in Ex.i.)

6648. That they grew for the most part as to truths from good. Sig. and Ex.

6680. That the truths, because they were of good, were preserved. Sig. and Ex.

6685. That spiritual life is in truths from good, (or in other words) that spiritual life consists in being in the truths from good which proceed from the Lord. Sig. and Ex.

6740. The truth of good which has perception. Sig.

6742. That the truth of good of the Church adjoined the things which are of the Church. Sig. and Ex.

—'. 'A girl'=the truth of good which is of the Spiritual Church. Ill.

—'. All the words in this verse are predicated of the truths of good which are of the Spiritual Church.

6784³. The reason (this) memory - truth - *verum scientificum*—prevails . . . is that the Divine is in all truth from good.

7556. That the truth of good ('small cattle') is to be collected. Sig. and Ex.

7729. That not anything of the truth of good shall be wanting. Sig. and Ex.

7836. Thus the impletion of good for innocence from so many truths of good according to the appropriation of (the proximate good of truth). Sig. and Ex.

—'. It is said the truth of good, and thereby is meant the truth which is from good; for those of the Spiritual Church, while being regenerated, are introduced to the good of charity through the truth of faith; but when they have been introduced to it, the truths which are afterwards born from it are called the truths of good.

7877. 'The blood'=the truth of the good of innocence.

7966. The first state of truth from good, in which there is nothing of what is false. Sig. and Ex.

—'. 'Dough'=truth from good. Ex.

—². By their baking the dough which they had brought from Egypt into unleavened cakes, is signified that from the truth of good there was again produced good in which there was nothing of what is false. Ex. 7978.

7978. This is the second state of truth from good.

7995. The laws of order are truths which are from good; and the complex of all the laws of order is the Divine truth which proceeds from the Lord's Divine good.

8018. That the Lord delivered from damnation those who were in the good of truth and truth of good. Sig. and Ex.

8042³. When man is in the good of charity he has been regenerated; and then from that good he begets truths which are called the truths of good. It is these truths, which are the veriest truths of faith, that are meant by 'the first-born'; for the generations or births of truths from good are circumstanced like those of sons and daughters from their parent; afterwards of grandsons and granddaughters; then of great grandsons and great granddaughters; and so on.

8056. 'Milk' is predicated of the truth of good; and 'honey' of the good of truth.

8197. '(The pillar of cloud) illuminated the night'=the enlightenment of truth from good.

8234. That those in the good of truth and truth of good passed safely through . . . Sig. and Ex. . . (These words) mean the Spiritual Church; for those who are of this Church are first in the good of truth, and then in the truth of good; for they first do what is good because truth dictates that it must be done . . . but afterwards they do what is good from affection; and then they see truth from good, and also do it . . . and in this case truth, to them, becomes good, because it is of the will . . . These are men of the internal Church.

8279. Truth from good is of such a nature that it rises to higher things, like a light body in the world.

8301. That all the truth of good proceeds from the Divine Human of the Lord. Sig. and Ex.

— For truths may proceed from anyone; but truths from good only from the Lord, consequently from those who are in good from the Lord.

8315^e. The word by which 'mighty ones' is here expressed in the Hebrew, is predicated of those who are in truth from good; and, in the opposite sense, of those who are in falsity from evil.

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.

8326. The seeds which are the source of new trees are compared to the truths which are from good; or, what is the same, to the faith which is from charity.

8481^e. 'Wine'=truth from good. 8976^e. 9139.

8581³. All Power in the other life is by means of the truth of faith from good.

8689. That (truth Divine) was without the influx of truth from good from any other source (than the Lord). Sig. and Ex.

8695^e. As the Word is the Divine truth which proceeds from the Divine good, its 'laws' are truths from good. Truths of good are truths which are from good, and which in themselves are goods, because they derive their *existere* from good.

8701. [The need] of the influx of truth from good from some other source. Sig. and Ex. 8710.

8712. 'Princes,' here,=truths from good, because they were to be under Moses.

8714. Truths which are intermediate between the truths from good which are in the second degree and those which are in the third. Sig. and Ex.

8753². 'Mount Sinai,' in the supreme sense,=the Divine truth from the Divine good; in the internal sense, the truth of faith from good. Ex.

8764⁷. 'Silver'=truth from good.

8902⁴. 'The son of man'=truth from good; in the supreme sense, the Divine truth which proceeds from the Lord.

—⁵. That the truths of good would perish through the doctrines of falsity from evil. Sig.

—¹⁰. 'A man who does judgment'=those who are in truths from good [who were not to be found].

8914. The perception of truths Divine from good. Sig. and Ex.

—². Truths Divine from good here mean all the commandments of the decalogue which were proclaimed from Sinai in the midst of thunders and lightnings... 'thunders'=truths Divine... and 'lightnings,' the brightnesses which are in truths from good.

8915. Divine truths from good through Heaven. Sig. and Ex.

8980². As they are only in the faith of the doctrinals of their Church, and not in the corresponding good, thus not in the truth of good... they can be admitted no further into Heaven than the entrance.

8988⁵. That the truths of the New Church are truths from good. Sig.

9034^e. Spiritual life is to be affected with truths for the sake of good, and to be affected with good from truths; and, finally, to be affected with truths from good.

9046. Amendment until (good) agrees with the truth of good. Sig. and Ex.

9050⁹. 'Vessels of brass'=the exterior truths of faith from good.

9093⁴. 'King'=the truth of good.

9141⁴. 'A handstaff'=the power of truth from good.

9149. Truths from good, and the corresponding scientifics in the memory. Sig. and Ex.

9164. Falsities do not stand upright towards Heaven like the truths of good.

9212³. They who are in truths from good appear in resplendent garments.

9227³. The light of Heaven is the truth of good from the Lord.

9267. That they may appear as truths of good. Sig.

9277⁴. 'Cedars of Lebanon which he should consume'=the truths of good.

9297². When a man has been regenerated, the Lord is present not only in the good with him, but also in the truths which are from good. (Continued under TRUTH.)

9298². That truths from good, which are the truths of the Church, are not to be commingled with falsities from evil. Sig. and Ex.

9300. That all truths of good and goods of truth are holy, because from the Lord alone. Sig. and Ex.

9309. Because these are repugnant to truths from good. Sig. and Ex.

— That the truths of good are the truths of faith, is because faith is of good, inasmuch that it is not possible except where there is good.

9327². All power in the Spiritual World is from the truths which are from good. (Continued under TRUTH.)

9330². Those in truths from good are thus confirmed in truths against falsities; and those who are in falsities from evil are confirmed in falsities... for in the other life falsities are removed from those who are in truths from good, and truths from those who are in falsities from evil; and in this way those who are in truths from good are elevated into Heaven, and those who are in falsities from evil sink down into Hell; and, when they are in Hell, they are in terror and consternation at the truths from good in which the Angels are from the Lord. Ill.

9372⁹. In the other life all appear clothed according to truths from good. 9814.

9469. 'Fine twined linen'=truth from the good which is from a celestial origin.

9474. 'Spices for the oil of anointing'=the internal truths which are of the inaugurating good. 9475.

[A.]9555. 'Six branches going out from its sides'=all things of truth from good in the complex. (=the power of truth from good as to all things in the Spiritual Heaven. 9561.)

9568. Good is the source of truths; and truths from good are the source of scientifics . . . but still good is the all in the products and derivatives, because they are from good.

9570^e. The light in the Second Heaven appears . . . brilliantly white, the cause of which is that in that Heaven there reigns the truth of faith from the good of charity . . . Hence by 'light,' in the Word, is signified the truth which is from good; and, in the supreme sense, the Divine truth which proceeds from the Divine good.

9600. What is holy of truth from good. Sig. and Ex.

9617. What is full of truth from good. Sig. and Ex. 9751.

9637. The truth from (this good) as much as is sufficient. Sig. and Ex.

9638. Power through truth from good. Sig. and Ex. 9662. 9736.

9670^e. That this purification is effected through truths from good. Sig.

9736. The things on the left side with man relate to truth from good.

9741^s. 'Voice of wings'=the truth of faith from good.

9748. Truths from good which fully support the Ultimate Heaven. Sig. and Ex.

9814^s. Spiritual truths, which are truths from good.

9843. All the quality of truths from good. Sig. and Ex.

9863. Truths in their order from one good. Sig. and Ex.

—². 'The foundations' of the New Jerusalem=truths from good.

9864. The conjunction of all truths from good. Sig. and Ex.

— . The reason there were four rows of stones, and three in each row, was that there might be represented the conjunction of all truths from one good, and thus perfection.

9872. 'A beryl'=truth from spiritual good, which has power.

—^e. 'A crystal'=the truth of faith from good.

9879^e. Beauty is according to truths from good; that is, according to the truths through which good shines out.

9905^t. There is a like shining forth (to that in the breastplate) presented inwardly with those who are in truths from good, which dictates, and as it were gives answers, when truth is sought after from the affection of the heart, and is loved as good. Ex.

9927^e. By 'the prince' (Ezek.xlvi.8-10) is signified the truth of faith from the good of love, how it enters with Angels in the Heavens, and with men of the Church on earth, and then advances towards the

interiors when it has entered by an external way, and towards the exteriors when it has entered by an internal way.

9954^e. When the stones were anointed with oil, they represented truths from good; and, in the supreme sense, the Divine truth which proceeds from the Divine good.

—³. Weapons were anointed because . . . truths from good are what prevail against falsities . . .

9959^e. Hence it is that in the Ultimate Heaven are those who are in truths of faith from good.

—⁴. 'The priests the Levites'=those in truths from good.

9995^t. 'Fine flour,' and 'meal'=the truth which is from good. Ill. 10105^s.

10109. The truths with those who are in good are truths of good, which are alive.

10111. 'To sanctify them'=that they may be in truths from good from the Lord.

10182. 'The horns' of the altar=the powers of truth from the good of love and of charity. Ex.

—⁵. That truths from good have all power, and falsities from evil none. Ill. H.539.

—¹. That kings were anointed with oil from a horn represented truth from good in its power. Ex.

—^e. As all spiritual germination is of truth from good, they formerly made horns budding.

10194. Truth from good not only resides in the memory, but is also inrooted in the life; and may be likened to a flower, tree, or animal, the perfection of which increases towards the interiors.

—². The representatives which appear around Spirits who are in truths from good. Des.

10208. Purification from evils through the truths of faith which are from the good of love. Sig. and Ex. (And through truths which are from the good of innocence. Sig. 10210.)

10229. Purifying truths from good which are of the Church. Sig. and Ex.

10258. 'Cassia'=interior truth from good.

10485. 'The sons of Levi'=those in truths from good.

— . Whether you say charity towards the neighbour, or truth from good, it is the same. Ex.

10488. 'Put ye everyone his sword upon his thigh'=truth from good fighting against falsity from evil.

—². By truth from good is meant a life according to truth; for good is of the life.

10645^s. The Lord is present with man in his truths which are from good; and the truths which are from good are those which the man wills and thence does; but not those which he understands, and does without willing . . . For the truths which are from good make the Church with a man, and make Heaven with him; in a word, they cause that the Lord Himself is with him. Ex.

10675. The multiplication and extension of truth from good. Sig. and Ex.

H. 118^e. The good of faith, in its essence, is truth from good.

538. The sphere of truth from good which flows from Heaven. Des.

N. 24. On those who are in truths from good; thus on truths from good. (Refs. to passages.)

W. H. 1². 'Clothed in fine linen, white and clean' = those in truths from good.

R. 3. (Predictions about the New Church) for those who are in truths of wisdom from the good of love. Sig. and Ex. E.6.

18. 'He is the Prince of the kings of the earth' = from whom is all truth from good in the Church. E.29.

172. 'The Church in Philadelphia' = those in truths from good from the Lord.

176. That to those who are in truths from good from the Lord, Heaven has been opened. Sig. and Ex. 184.

191. 'I will make him a pillar in the temple of My God' = that truths from good from the Lord, with those with whom they are, support the Lord's Church in Heaven. Ex.

348. 'The number of the sealed...' = all who acknowledge the Lord... and are in truths of doctrine from the good of love from Him through the Word.

625. 'They are without spot before the throne of God' = because they are in truths from good from the Lord. Ex.

M. 61². As there is a reciprocal conjunction of good and truth, it follows that there is the truth of good, or truth from good; and also the good of truth, or good from truth; the (former) being in the male, and being the masculine principle itself; and the (latter) being in the female, and being the feminine principle itself. 90, Gen.art.

88. That there exists the truth of good, and from this the good of truth; that is to say, truth from good, and good from this truth; and that in these two there has been implanted, from creation, an inclination to conjoin themselves together into a one, Ex.

— Wisdom from the love of being wise is meant by the truth of good, or by truth from good; and when a man, from this love, has procured for himself wisdom, and loves this wisdom in himself... he then forms a love which is the love of wisdom, and is meant by the good of truth, or the good from that truth.

T. 38. All that which proceeds from wisdom is called truth; for wisdom... affects its objects with the pleasantness of light; and this pleasantness, while perceived, is truth from good.

D. 3428, Pref. What the truth of good is. (Fully quoted under TRUTH.)

5642. 'The wedding garment' (which the guest had not on) = truth from good

E. 20. 'The seven Churches' = all those in truths from good, or in faith from charity. Ex.

290². 'The four-and-twenty elders fell down...' = acknowledgment by those who are in truth from good. 349.

323³. 'The word of Jehovah is right' = the truth of good; 'and all His work is done in Truth' = the good of truth. The truth of good is the truth which proceeds from good; and the good of truth is the good which is produced through truth. —⁶.

375³⁵. 'The land of Israel' = the Church as to truths from good.

430⁶. The principal and primary of the Church is truth from good. Ex.

—⁶. 'Twelve' is predicated of truths from good. Ill.

435³. There are three things which fully constitute and form each universal essential: the good of love, truth from this good, and the derivative good of life. Rep.

543¹⁵. All truth which is from good ought to be appropriated to and conjoined with man; but not truth which is not from good; for this truth has been conjoined with some evil. Sig.

572. The understanding is opened through truths from good; and not through truths without good; for in proportion as man lives in the good of love and charity, in the same proportion he thinks truths; for truth is the form of good; and all the good with man is of his will, and all the truth of his understanding; and therefore the good of the will presents its form in the understanding...

820². See TRUTH, here. —⁴.

821⁵. The reason (these three were taken on the mount of transfiguration) is that no others than those who are in truths from celestial good can see the Lord in glory; and no others can be enlightened (or illustrated), and in enlightenment perceive the Word.

920². The production of truth from good, and also of falsity from evil, which is signified by 'a wine-press.' Ex.

Can. Trinity iv. 5. The spiritual origin of all human seed is truth from good...

Try. *Experiri.*

See under EFFORT, EXPLORE, and TEMPTATION.

A. 3981. 'I have tried, and Jehovah hath blessed me' (Gen. xxx. 27) = that it was known for certain that it was from the Divine.

W. 361³. That it is so, you may put to the test.

T. 32³. Try this by a calculation.

Tubal. *Thubal.*

A. 1149. See GOMER, here.

1151³. See GOG, here.

—⁵. See MESHECH, here.

—⁷. See JAVAN, here. 1154². 1158⁵. E. 355¹².

Tubal-Cain. *Thubalcain.*

A. 333. See JABAL, here.

— The natural things of (this new Church) are described by 'Tubal-Cain.'

421. 'Zillah bare Tubal-Cain, the instructor of every artificer of brass and iron; and the sister of Tubal-Cain was Naamah' (Gen. iv. 22). 'Zillah' = the

mother of the natural things of this new Church ; 'Tubal-Cain the instructor . . .' = the doctrine of natural good and truth . . . ; 'the sister of Tubal-Cain' = a like Church, or doctrine of natural good and truth outside this Church.

[A.] 423. Why Tubal-Cain is called 'the instructor,' and not 'the father.'

436. That from these there were natural good and truth, is signified by Tubal-Cain, whom Zillah bare.

Tube. *Tubus, Tubulus.*

Tubulated. *Tubulatus.*

I. 167. Optic tubes (that is, telescopes). T. 22³. 61².

D. Wis. iii. 4. The term receptacle suggests the idea of a vessel or tubule ; (but) these receptacles are not tubulated . . .

Tubercle. Under SWELLING.

Tulip. *Tulipa.* T. 316^e.

Tumour. *Tumor.*

A. 7524³. See ULCER, here.

D. Min. 4740. Such (as are wise from others and not from themselves) are like excrescences and tumours which grow on the outside of the body, and which adhere outwardly to the scaly skin, and thus extract a gross juice.

Tumult. *Tumultus.*

Tumultuous. *Tumultuosus.*

Tumult, To be in a. *Tumultuari.*

Tumultuation. *Tumultuatio.*

A. 4951. From this deep is heard a tumult as of a massacre.

6015⁴. 'The tumult of his chariots' (Jer. xlvii. 3) = the derivative false doctrine.

8823². When Divine truth descends towards lower things, it becomes at last tumultuous.

9024². 'A tumult' (Jer. xxv. 31) = a contention for falsities against truths, and for evils against goods. (=disturbance of all things of the Church. E. 601⁴.) (=dismay of all who are of the Church when visited and their evils disclosed. E. 659²².)

9755³. 'Its waves are in an uproar' (Jer. xxxi. 35) = reasonings about truths.

R. 563². The dragonists are now in great agitation.

T. 71. A tumult in the Lower Earth.

—^e. The tumult below ceased.

D. 1316. A tumult in the Heaven of Spirits from the conflict of opinions about Truths. Ex.

2662. On a tumult under the sole of the left foot.

3584. A tumultuous sound deep under the buttocks.

4217. The antediluvians make a disturbance under their misty rock.

4391. What the Lord said about the tumultuation of the sea, is to be understood of heresies and controversies.

4468. There then arose a tumult.

4683. At this day there are such violent commotions around the man of the Church, mostly from the Hells.

E. 453⁶. Their 'tumult' (Is. xiii. 4) = their threats, and cupidities of fighting, against truths. (=dissension. 573¹⁰.)

481³. 'The tumult of strangers' (Is. xxv. 5) = the irruption of falsities from evil.

518²⁶. 'To be tumultuous,' etc. = the states (of goods and truths) when they perish, and falsities and evils enter in their place.

650⁴². The last state of the old Church is described by 'a great tumultuation . . .' (Zech. xiv. 13), by which is meant a change then, and the combat of the love of evil . . .

706²³. 'The tumult of the seas,' and 'the tumult of the waves' (Ps. lxxv. 7) = the disputations and reasonings of those who are beneath the Heavens, and are natural and sensuous.

714¹⁶. 'A great tumult from the land of the north' (Jer. x. 22) = falsities fighting against truths, and evils against goods.

Tun. *Tonna.*

A. 820^e. A robber who preferred to stay in urinous tuns. D. 1160.

947. The deceitful . . . seem to dwell in a tun . . . called the infernal tun. Des. D. 285. (They remain in it for ages. D. 286.)

948. There is another tun, also at the left, in which are some who had supposed that when they did evil they did good, and the converse. They remain there for a while.

D. 589. The worst of the Spirits of Jupiter are kept as it were in a tun. Des.

898. There was then represented to me a certain tun, almost like the infernal tun. Ex.

941. When (these tenaciously revengeful Spirits) come into view, there appears a large and wide tun of a brown colour, in which they are kept . . . for they suppose that they rule the universe from it.

1062. Thus the province of the colon extends to Hell, or the infernal tun, as the colon does to the rectum, which is the infernal tun.

1354. The hypocritical Spirit is then inverted with his head in a tun ; but is raised up again with the tun upon his head, which he labours to remove from himself, but in vain ; and when he is liberated, he is again involved in the tun . . .

1398. Those who had wanted to be first in everything . . . are in an infernal tun ; but still these are not evil . . .

2611. I saw three or four trees planted in a kind of tun. (This tun is called in the parallel passage, A. 5051, a wooden receptacle.)

2615. I saw a kind of tun, or mortar . . . and a man pitched human flesh (and thus men) into that tun . . . 3658. 3659.

4053. Two empty tuns, seen.

4490. Lejel was sent into a chamber-pot or tun of urine, which he did not fear.

4492. He was again sent into the urinary tun, and there seemed as if he had come into his Heaven.

Tunic. See COAT.

Turban. See TIARA, and TURK.

Turbot. Under RHOME.

Turbulent. *Turbulentus.* D.3584. 4441.

Turk. *Turco.*

D. 723. Like the turban of certain Turks. 1083. 3961.

4777. The Heavenly Doctrine . . . would proceed thence to some in Asia under the dominion of the Turks.

Turn. Under CHANGE-*vici*s, and CONVERT.

Turn. *Vertere, Convertere.*

Turning, A. *Versura, Versio, Conversio.*

Turn away. *Avertere.*

Turning away, A. *Aversio.*

See under CHANGE-*mutare*.

A. 223. The Lord never turns away His face from anyone; but it is man, who when in evil, turns away his own face.

245°. The Lord turns it into good.

330. Because they had turned away from the Lord.

927. That man would not any more so turn himself away. Sig. and Ex. -

1093. 'To be cursed' = to turn one's self away. 5971.

2045°. Turns the light into ugly colours . . . as a wicked man turns benefits into vituperations and malice.

2123. All the good which inflows . . . into the World of Spirits is turned in a moment into evil . . . and all the truth into falsity . . .

2454. That truth turned itself away from good. Sig. and Ex.

—°. To turn one's self away from good to truth. Sig.

2749. Heavenly delight is turned in them into what is loathsome.

2888. (The influent life from the Lord) is turned in the evil into what is evil and false. Ex. 3957⁷. 5118². 6467. 6991.

3638. However one may turn himself, the Societies there always maintain the same relative situation to him. Ex. 3639.

4214³. The light of Heaven with such is at once turned into fatuous lumen. Ex.

4255³. The Knowledges of good are said to 'turn themselves back' (Ps.cxiv.3) when the good of love obtains the dominion. Ex.

4493°. All the evil which the evil intend for the good, the Lord turns into good. Examp.

4531. When the light of Heaven falls upon their insanities . . . their lumen is turned into a dusky lumen like that from a charcoal fire.

4681. Contempt and turning away from Divine truth. Sig. and Ex.

4882³. Every Spirit and Angel sees the good at the right, and the evil at the left, to whatever quarter he turns himself. Ex.

5034. A turning away from spiritual truth. Sig. and Ex.

—°. The reason 'anger' = a turning away, is that while a man is in anger against anyone, he turns away his lower mind from him. 5798.

5145³. Good (then) flows through . . . to the Sensuous, and is there . . . turned into what is filthy . . .

5268. For when the things which take place in Heaven flow down towards Hell, they are turned into the opposites.

5390. They turned clean things into unclean ones.

5492°. Human thought and speech are turned into spiritual thought and speech when they ascend.

5650°. Man is placed in this state . . . in order that he may be in freedom to turn whither he will . . .

5651². Whatever good inflows from the Lord is turned in the Natural into evil.

5746. Why is there a turning away? Sig. and Ex.

—°. For evil is nothing else than a turning away from good. Ex.

5798. Lest he turn himself away. Sig. and Ex.

5820°. To turn truths into goods by willing and doing them. Sig.

6089². The state is then inverted. Ex.

6356. That they had completely turned themselves away, and in their turning away had extinguished faith. Sig. and Ex.

6358. A grievous turning away from good, and the consequent condemnation. Sig. and Ex.

6359. A turning away from the derivative truth, that it was confirmed. Sig. and Ex.

—°. 'Wrath' = a turning away from truth.

6408°. After death (this delight) is turned into what is sad and shocking.

6507°. When the truth of the Spiritual Church becomes good, a turning takes place. Ex.

6564. That they had been turned away from the good and truth which inflow. Sig. and Ex.

—°. 'Evil' = a turning away.

6572. That the Divine turns evil into good. Sig. 6574³. Ex.

6663². In such combats . . . the Lord turns into good all the evils which the Hells intend. Ex.

6832². When the fire of love from the Lord as a Sun enters those who are in contrary things, it is turned into the fire of cupidities . . . which is what torments the infernals. Ex.

[A.] 6884. At the first threshold of Heaven, what is worldly of the sense of the letter is **turned** into the spiritual sense.

6948°. Sensuous lumen is **turned** into mere thick darkness when light from Heaven falls upon it.

6951. The serpent is **turned** into a rod, that is, evil into good.

7007°. The glorying and gladness of the wicked is . . . there **turned** into infernal unhappiness.

7112°. When the Angels perceive the ideas of such (natural things) with man, they **turn** them into the corresponding spiritual ones.

7295°. Evil men also, can, if they will, **turn** themselves to Heaven . . .

—³. The second degree, is described by the waters of Egypt **turned** into blood. (= truths falsified. 7317.)

7343. Hence the infernals **turn** the influent Divine truth into falsities; and the Divine good into evil; heavenly loves into diabolical ones; mercy into hatred and cruelty; and conjugal love into adulteries; thus into the contraries. Ex.

7442°. If the Sensuous is full of phantasies and fallacies . . . the truths which inflow are **turned** into like things; for they are received according to the induced form; and in proportion as truths are **turned** into falsities, in the same proportion the interiors . . . are closed.

7643°. Thus man **turns** into evil the good itself which inflows from the Lord.

7693°. For wherever the love **turns** itself, there the interiors of the man **turn** themselves. 7818.

7796°. **Turns** into evil the Divine good which continually inflows.

7817. Man looks below himself, when he **turns** to himself the influx of truth and good from the Lord. Ex.

7906°. This fermentation arises when the state is **turned** with man. Ex.

8455°. This delight is (there) **turned** into undelight.

8483. That they **turned away** truth Divine from themselves. Sig. and Ex.

8521°. The (imperfect) quality of the truth which is **turned** into good with many.

8626°. Devils are allowed to act so far as . . . their evil can be **turned** into good.

8882. 'To take the name of God in vain' = to **turn** truth into evil. Ex.

9010. For when man does evils, and thereby **turns** himself away from the Lord, it appears as if the Lord **turns** Himself away. Ex.

9193°. When the internal man is closed, truths are **turned** into falsities.

9252. Not to consociate with those who **turn** goods and truths into evils and falsities; and the converse. Sig. and Ex.

9308. A **turning away** from Him through falsities from evil. Sig. and Ex.

9313. That the Lord will **turn away** all falsities from evil. Sig. and Ex.

9314. That He will **turn away** all the evils from which are falsities. Sig. and Ex.

9346. Lest evils **turn away** the goods which are from the Lord. Sig. and Ex.

— . 'To sin' = to **turn away**.

9434°. With these, the Divine love . . . is **turned** into the fire or love of self and of the world . . .

9447. The infernal loves . . . in which they are, **turn** the influx of good into evil, and that of truth into falsity.

9668°. No one in Heaven can look backwards from the Lord however he may **turn** himself. 9828°.

9849. For when a man **turns** himself away from the Lord, which is when he does evil, it appears as if the Lord did not see him . . . and the contrary when a man **turns** himself to the Lord, which is when he does what is good. Ex.

9864°. All in Heaven **turn** the face to the Lord, to whatever quarter they may **turn—convertunt**—themselves. 10130°.

10130°. All (there) **turn** their eyes to those whom they love; they who love the Lord, **turn** their eyes to Him as a Sun; they who love the neighbour . . . **turn** their eyes to the Lord as a Moon; (and this) in whatever direction they **turn** themselves . . . But in Hell, the more they are in the love of self and the world, the more they **turn** themselves from the Lord . . . in whatever direction they **turn** themselves. 10189°.

—³. —⁴. H. 17°. 123, Ex. W. 105.

10189°. All are known there from their **turning—versione**.

10396°. For the man then **turns** himself from Heaven and the Lord to the world and self; and his heart is where he **turns** himself.

10420. That they have quite **turned** themselves away from the Divine. Sig. and Ex.

10420°. Spirits **turn** themselves according to their loves.

10431. That thus they **turn** themselves away from internal things, thus from Divine ones, so that they must needs perish. Sig. and Ex.

10460. The **turning away** of that nation from the internal of the Word, etc. Sig. and Ex.

10498. Total alienation and **turning away**. Sig. and Ex.

10506. That they will perish who **turn** themselves away from the Divine. Sig. and Ex.

10579°. The Lord never **turns away** His face from man; but the man who is in evil **turns away** his own face from the Lord; and, as the Lord is then behind him, it appears as though He hides or **turns away**; and it is a fact that all infernal Spirits **turn** the back to the Lord as a Sun, but the Angels the face; and in like manner man as to his spirit. H. 545°.

10604°. By the correspondence between them, spiritual ideas are **turned** into natural ones when man speaks.

10702. Some men **turn** themselves to the Lord, and

thus to Heaven (in respect to the things of the Word); and some to themselves and the world; they who **turn** themselves to the Lord receive influx thence . . . but they who **turn** themselves to themselves and the world, cannot receive any influx from the Lord, and are therefore in no illustration. Ex.

—². The interiors of man also actually **turn** themselves according to the loves.

—^e. To **turn** one's self to the Lord, is to be **turned** by the Lord Himself. . . . But to **turn** one's self to self is to be **turned** by Hell . . . H. 17^e.

H. 26. All truth is **turned** into good as soon as it enters the will.

123². The reason (Angels and infernals) **turn** themselves in this way, is that all in the other life look towards the things which reign in their interiors, thus to their loves . . . Man, too, as to his spirit, turns himself in the same way . . .

142. The whole Heaven **turns** itself to the Lord as its common centre; and hence all the Angels **turn** themselves thither . . . The interiors of the Angels are actually **turned** forwards . . .

143. The east is in front of the Angels in every **turning-conversione**-of their faces and bodies . . . The Angels, like men, **turn** and bend their faces and bodies in every direction . . . but the **turnings-conversiones**-of the Angels are not like those of men . . . for the reigning love is the origin with them. Ex.

165. Thus is a natural idea of man **turned** into a spiritual idea with the Angels.

223². If anyone in the congregation dissents, he must **turn away** his face.

272². As heavenly loves open the interiors to the Lord, therefore all the Angels **turn** their faces to Him; for in the Spiritual World it is the love which **turns** the interiors of everyone to itself, and wherever it **turns** the interiors, it also **turns** the face. Ex.

401. The delights of the love of self and the world are there **turned** into painful and direful things . . .

479². (In the third state after death) he **turns-convertit**-his face constantly to his own love . . . however he may **turn** himself round-*circumvertit*.

—⁴. (Even) the spirit in man, when it **turns** itself **away** from another, is no longer in his view.

485. That after death the delights of life of everyone are **turned** into corresponding things. Chapter.

511^e. At sight of them the good Spirits **turn** themselves **away**; and, in proportion as they **turn** themselves **away**, the evil Spirits who are being carried round, have their faces **turned away** from them to the quarter where is their infernal Society. Not to mention other methods of separation.

546². If the Lord were to **turn** Himself **away**, and the man were to be left to his evil alone, he would be no longer a man.

548. He then **turns** himself **away** from the Lord, and **turns** his face to the Hell with which he had been conjoined here.

561. The interiors . . . of those who love themselves

above all things are **turned** to self and the world, thus are **turned away** from the Lord and Heaven.

579. Genii, in a moment, **turn** good affections into evil ones. Ex.

583^e. Good Spirits can see evil ones; but they **turn** themselves **away** from them; and Spirits who **turn** themselves **away**, become invisible.

S. 97. For the sense of the letter can be **turned** in every direction . . . without its internal being injured. . . . This guard is signified by 'the cherubs and flaming sword which **turned** this way and that' (Gen. iii. 24).

W. 105. The third reason (why the Sun appears at a middle height) is that the Angels are thus enabled to **turn** their faces constantly to the Lord.

129. That the Angels constantly **turn** their faces to the Lord as a Sun. Gen. art. P. 29².

— . All that is here said of the **turning-conversione** of the Angels to the Lord as a Sun, is to be understood of man also, as to his spirit. Ill.

130. That the Angels **turn** their faces constantly to the Lord as a Sun, is because they are in the Lord and the Lord in them, and the Lord interiorly leads their affections and thoughts, and **turns** them constantly to Himself. . . . from which it is evident that the Angels do not **turn** themselves to the Lord, but that He **turns** them to Himself. Ex. P. 29².

131. The **turning-conversio**-of the Angels to the Lord is such that in every **turning-conversione**-of their bodies they look to the Lord as a Sun before them. An Angel can **turn-convertere**-himself round and round, and thus see the various things around him, and still the Lord as a Sun appears constantly before his face. . . . For many years I, too, have thus seen the Lord as a Sun, to whatever quarter of the world I have **turned-converteram**-myself.

133. (Thus) the universal Heaven **turns** itself to the Lord, and, by this **turning-conversionem**, Heaven is ruled . . . as one man.

135. That all the interiors, of both mind and body, of the Angels, are **turned** to the Lord as a Sun. Gen. art. 137, Ex.

138. This **turning-conversio**-to the Lord is an actual **turning-conversio**: it is a kind of elevation. Ex.

—^e. Hence it is that *these* **turn** themselves back from the Lord; and (this) is to **turn** themselves to Hell.

139. This actual **turning-conversio**-to the Lord, is from love and at the same time wisdom. Ex.

140. That every Spirit, whatever his quality, in like manner **turns** himself to his reigning love. Gen. art. 143, Ex.

142. As all in love to the Lord **turn** themselves to the Lord as a Sun . . . all in the love of dominating from the love of self **turn** themselves back from the Lord. The reason they thus **turn** themselves in an opposite way. Ex. 144.

144. They can **turn** themselves round and round, yet all the things they see around them appear like their love.

[W.] 275⁴. How the goods and truths of Heaven are **turned**, in the Hells, into evils and falsities. (Shown by an experiment.) P.288. 307, Ex. T.492. E.518². 1147⁴.

P. 38^e. They are (then) **turned** into direfulnesses.

83². This delight of infernal love is **turned** into what is undelightful, painful, and direful. 324⁸.

—⁶. With him who is being regenerated, the order of life is **turned** . . .

95². The man then **turns** his face from the devil to the Lord; and, when he **turns** his face to the Lord, love and wisdom are given him: these enter man by the face, and not by the nape.

327. Good can be **turned** into evil, not by good, but by the recipient evil; for every form **turns** what flows into it into its own quality.

R. 938. 'They shall see His face . . . '=that they will **turn** themselves to the Lord, and the Lord will **turn** Himself to them, because they are conjoined by love.

M. 42⁴. She then **turned** herself **away** sideways from her husband, and I could survey her more intently.

444⁴. Man himself, by a **turning-conversionem**-from God to himself, implanted in himself the origin of evil.

—⁶. I will call any evil Spirit, who **turns** **away** himself from God, and I will speak to him from behind, and you will see that (all) things are **turned** into their contraries.

I. 13⁴. All the Angels of Heaven **turn** the forehead to the Lord as a Sun, and all the angels of Hell **turn** the occiput to Him. (The consequence.)

T. 70^e. Man himself **turns** himself **away** as does the Earth from the sun; and, when he **turns** himself **away** from the truths of wisdom, it is like the Earth **turned** **away** from the sun in the night-time; and, when he **turns** himself **away** from the goods of love, it is like the Earth **turned** **away** from the sun in the winter-time.

310. 'Murder,' in the spiritual sense, means . . . to **turn** men **away** from God . . . by persuading to such things as cause a **turning** **away**, and also aversion.

490². Evil was introduced by man, because man **turns** into evil the good which is continually inflowing from God, by **turning** **away** himself from God, and **turning-convertet**-himself to himself.

613. All in Hell **turn** **away** the face from the Lord . . .

—². As evils are removed, they **turn** **away** themselves from the Lord, and successively invert themselves.

650. The appearances of truth, while passing from man to Heaven, are **turned** into genuine truths . . . I have often observed this . . . **turning** in the World of Spirits.

767². An evil Spirit perpetually **turns** himself **away** from the Lord, and constantly looks towards his own love, and this in every **turning-conversione**-of his body and face. Ex.

D. 1992. How good is **turned** into evil by Spirits. Ex.

1993. Three general causes by which good is **turned** into evil . . .

1994. And in like manner by which truth is **turned** into falsity.

2334^e. Wherever I **turned** my body, (all the Spirits) appeared in the same relative situation in regard to it.

3021. Good is **turned** into evil by the evil, and truth into falsity . . .

3133^e. So that the Spirit is **turned** into such things.

3640. The evil are thus **turned** into serpents . . .

3679. I asked whether anyone had been **turned** into a dog . . .

3726. All good inflowing into the World of Spirits is **turned** into evil . . .

4098^e. A Siren who could **turn** others into monsters, and into apes. 4381.

4406. Mutual love and the faith of Heaven . . . when they descend into the World of Spirits . . . are **turned** into a filthy adulterine sphere.

4428^e. He said that he regards such things, but they are sometimes **turned** into mire.

4471. The evils they try to inflict, are **turned** by the Lord into good. 5509.

4705. On those who are **turned** into animals.

4850. On **turning-ersione** to the Lord, and on **turning-ersione**-from the Lord.

— . To be **turned** to Him is a sign of being led by Him, and of being continually in His presence . . .

5111. That the evil can be thus vastated . . . is because they thus **turn** themselves to their loves: whithersoever they **turn** themselves, their loves are in front of them . . . They cannot be **turned** from any other source than the Lord . . . but they fall back.

5535a. They are examined . . . and then **turn** themselves to the west; and, when they are **turned** to the east, they spring back . . . For to be **turned** to the west is to be **turned** to the world; but to be **turned** to the east is to be **turned** to Heaven. Some also **turn** themselves to the east while they are thinking about it . . . but this is apparent; for the Angels then look at their interiors, which **turn** of their own accord.

5659². When they **turned** the face to me, they believed; but as soon as they **turn** themselves to their own loves . . . they are at once in a like faith to that in which they had been in the world.

5904. On those who can **turn** **away** the thoughts.

D. Min. 4685. That which was with the Angels . . . was **turned** into evil and falsity by a wonderful **turning-ersionum**, or gyre, as it flowed down towards Hell.

E. 159². For these loves . . . **turn** all their thoughts and intentions to themselves and the world . . . The interiors of man are actually **turned** to his loves . . . When a man loves God above all things, and the neighbour as himself, then the Lord **turns** the interiors of his mind to Himself . . . and thus **turns** them **away** from his proprium . . . Hence it is that the spirit of man . . . after its release from the body, is actually **turned** to its own love . . . This may be illustrated by

the fact that all the least things of the body turn themselves to the common centre of our world . . . but there is another centre of gravity in the Spiritual World. Ex.

297². The Lord . . . turns and draws all to Himself . . . but those in evil and falsities do not follow (the turning), but turn themselves back from the Lord; and to turn themselves back from the Lord is to turn from Heaven to Hell. Ex.

412²⁰. Man, as to his spirit, then turns himself away from the Lord, and consequently does not perceive good or see truth . . . It is from this appearance that the Lord is said to 'hide His face.' Ill. A. 5585⁶. 5798.

— . That it is man who . . . turns himself away from the Lord. Ill.

—²¹. That the evil turn away their face from the Lord . . . means that they do it with the face of their spirit. Man can turn his face whithersoever he pleases, because he is in a free state to turn himself—*convertendum se*—to either Heaven or Hell . . . but when he becomes a Spirit . . . he who has lived in evils, completely turns away the face from the Lord. This is meant by, 'They have turned—*obverterint*—the nape and not the face' (Jer. xxxii. 33).

426⁴. When the good are being separated from the evil . . . the Lord causes (the former) to turn themselves to Him, and thus to turn themselves away from the evil; and, when they turn themselves, they become invisible to the evil; for it is a general thing there, that when anyone turns himself away from another, he becomes invisible to him.

504¹⁵. When the Divine love descends . . . into Societies where the evil are, it is turned into a love contrary to the Divine love, and thus into various ardours of cupidities . . . and (therefore) into torments.

518². That when the Divine truth descends from Heaven into the (World of Spirits), where the evil are, it is turned into falsity. Refs. For the Divine truth is turned into such falsity as is the evil in those with whom it inflows.

526³. 'The sun shall be turned into darkness . . .' (Joel ii. 31). Ex.

645. 'They have Power over the waters, to turn them into blood' (Rev. xi. 6) = that the truths with them are turned into falsities from evil.

780⁷. 'Their backslidings—*aversiones*—have become strong' (Jer. v. 6) = adulterations of good.

982³. For with them all the good of Heaven is turned into evil, and all the truth into falsity; for their interiors . . . are in a contrary turning—*versu*—to heavenly things; and whatever inflows into what is contrary, is turned into what is contrary; and, if that which inflows grows strong, it is turned into fury; and, if it prevails, into torment.

1044⁴. 'To turn and rend' (Matt. vii. 6) = to treat with ignominy and contumely.

1163. For these loves turn all things of the mind downwards and outwards . . .

— . The interiors of all things of the mind . . .

can be turned downwards, and can be turned upwards: they are turned downwards when the man loves himself above all things; and they are turned upwards when he loves the Lord above all things. There is an actual turning—*versio*. From himself, man turns them downwards; and, from Himself, the Lord turns them upwards. It is the reigning love which turns them. The thoughts do not turn the interiors of the mind except in so far as they derive from the will.

Turn aside. *Declinare.*

Turning aside, A. *Declinatio.*

A. 920. When the Church turned aside.

1292². The turning aside (or decline) of the Church. Tr.

2339. They turned aside to him' (Gen. xix. 3) = abode.

3068. 'Let down thy pitcher' (Gen. xxiv. 14) = the submission of scientifics.

4815. 'To turn aside' = to go to falsity, and then to evil.

4816. '(Judah) turned aside to man an Adullamite' (Gen. xxxviii. 1) = to falsity; for 'to turn aside' = to go off into what is perverted, because 'to turn aside,' like 'to descend,' is predicated of far removal from good to evil, and from truth to falsity.

4867. 'He turned aside unto her by the way' (ver. 16) = that it applied itself (to falsity). . . For 'to turn aside' is predicated of falsity.

8096. That they will turn aside from truth in consequence of assaults. Sig. and Ex.

9252. 'To turn aside after many' (Ex. xxiii. 2) = conformation, and thus consociation with many.

9260. 'Thou shalt not turn aside the judgment of thy needy one' (ver. 6) = the non-destruction of a little truth . . . For 'to turn aside' = to pervert, and thus to destroy.

R. 82^e. As the Church declines . . . D. 4070.

D. 3053. Spirits not upright wanted to avoid this kind of speech.

3876^e. They begin (in Mars) to decline from a state of integrity.

5697. When they see that they begin to turn aside, they are present.

E. 412²². 'Turn aside out of the path' (Is. xxx. 11). Ex.

Coro. 6. The third (state of the Church) was its decline. Ex. 29, Gen. (art. 54, Gen. art.

Turn aside. *Secedere.*

A. 6836. 'I will turn aside and see' (Ex. iii. 3) = reflection upon this revelation; for 'to turn aside,' in the spiritual sense, = to diverge from the thought in which one is; and 'to see' = to perceive; thus both together = to reflect.

T. 666^e. I saw them withdrawing from one another.

D. 3608. It was as if the Spirits had withdrawn from me.

5891. He withdrew thither.

Turns, By. *Invicem.*

A. 1013². Only in body are they distinct from one another.

1159³. Houses not far remote from one another.

4250². They are then discriminated from one another.

9261². As soon as they differ they are separated from one another.

P. 33. They are not separated from one another.

69^e. Two opposites ordained in a like situation against one another.

R. 345. He alone can separate them from one another. Sig.

508. 'They shall send gifts one to another' (Rev. xi. 10). . . 'One to another' = mutually. E. 661.

T. 357. 'That ye love one another' (John xiii. 34).

367³. When they are separated from one another.

666^e. I saw them withdrawing from one another.

D. 4793. They do good to one another—*sibi invicem*; but from a friendship which counterfeits charity.

E. 783⁵. They are soon separated from one another.

Turpentine. *Terebinthinus.*

A. 5622. 'Nuts of the turpentine-tree' (Gen. xlii. 11) = the goods of life which correspond to the truths of good of the *exterior* Natural, which are signified by 'resin'. . . because these nuts are of a less noble tree (than the almond).

Turquoise. *Turcicus.*

A. 9870^e. See AGATE, here.

Turreted. See TOWER.**Turtle.** See TORTOISE.**Turtle-dove.** *Turtur.*

A. 870². See DOVE, here. 1361². 1821. 10132⁹. E. 1200³.

1782. The 'turtle-dove,' and 'young pigeon' (Gen. xv. 9) are representatives of spiritual (as distinguished from celestial) things of the Church. 1826.

1827. 'A turtle-dove' = exterior, and 'a young pigeon' interior, spiritual things. Ex.

3994^e. The reason a woman in child-bed . . . was to offer . . . the young of a pigeon, or a turtle-dove (Lev. xii. 6), was that the effect of conjugal love might be signified; for this love is innocence. (And these creatures = the good of innocence. 10129⁴. 10132⁹. 10210^e. E. 314^e).

M. 42². (The angelic married pair) held two turtle-doves in their hands.

137. (Another angelic pair seen as) two little children with turtle-doves flying about them.

270². I saw . . . two turtle-doves flying in the east. . . I saw . . . the turtle-doves fly into the palace through the open windows in the highest row. . . The highest part of the palace, into which the turtle-doves betook themselves, represented the highest region of

the mind, where dwells conjugal love in the love of good with its wisdom. . . The pair of turtle-doves also = the conjugal love of the highest region.

D. 5912. See LUTHER, here.

E. 3881⁶. 'Turtle-dove' (Ps. lxxiv. 19) = spiritual good; and also those in it. 650³.

Tuscany. *Toscana.*

D. 5648. See LAST JUDGMENT, here.

Tutor. See PROTECT.**Twelve.** *Duodecim.***Twelfth.** *Duodecimus.*

A. 575^e. 'Twelve' = faith, or all things which are of faith in one complex.

577. 'Twelve' = faith, or the things which are of love and derivatively of faith in one complex. Ill.

648². (In Rev. xxi. 12-17) the number 'twelve' occurs all through, and this number is most holy, because it = the holy things of faith . . . and it is therefore added that this measure is 'the measure of a man, that is, of an Angel.' 3858³. 6419⁴.

1667³. That 'they served twelve years' (Gen. xiv. 4) = all the time there are such good and truth; for 'twelve' = all things which are of the faith of charity, or of faith from charity.

1925⁵. 'Twelve Angels' (Rev. xxi.) = the same as 'twelve tribes,' that is, all things which are of faith, thus the Lord, from whom is faith and all things of it.

1988. Whenever 'twelve' occurs (in the Word) there comes to the Angels the idea of all things of faith; for the reason that these were signified by the twelve tribes.

2075³. 'Twelve' = all things of faith. 2252². 2336². 3242⁴.

2089. 'Twelve princes shall he beget' (Gen. xvii. 20) = the primary precepts of faith, which are [those] of charity; for 'twelve' = all things of faith.

—². That 'twelve' = all things of faith, has been hitherto unknown . . . and yet whenever 'twelve' occurs in the Word . . . it = nothing else. Ill.

2130^e. The reason twelve Societies appeared was that twelve = all things of faith.

2760, Pref.². The twelve apostles, like the twelve tribes of Israel, represented . . . all things of such faith. Refs.

3239^e. There are, in general, twelve classes (or 'lots,' of the Lord's Kingdom); for by 'twelve' are signified all the things of charity, and, derivatively, of faith, which are of the Lord's Kingdom.

3268. (For) there were twelve (sons of Ishmael); and 'twelve' = all things which are of faith, thus of the Church . . . and therefore it is said that they were 'twelve princes of their peoples' (Gen. xxv. 16); (which words = all the primary things of that Spiritual Church; because 'twelve' = all things of faith, or of the Church. 3272.)

3272. 'Twelve,' everywhere in the Word, = all things; as for instance 'the twelve tribes' . . . and 'the

twelve apostles' = all things of faith, and consequently all things of the Church. —², Ill.

3727⁴. That 'twelve' = all things of truth in one complex. Refs.

3858. Why there were twelve tribes. . . In general, the twelve tribes signified all things of the doctrine of truth and good, or of faith and love. . . That 'twelve' = all things in general. Refs.

—³. (Thus) by 'twelve' are meant all things in one complex.

3863. 'The twelve tribes' = the twelve universals. (Continued under TRIBE.)

3913. For the twelve sons of Jacob here [represent] the twelve general or cardinal Things by means of which man is initiated into what is spiritual and celestial. (Continued under TRIBE.)

4592¹³. 'Twelve,' or, what is the same, 'twelve thousand' (Rev. vii.) = all things of love and of faith, or all things of good and truth. Refs.

4603. 'The sons of Jacob were twelve' (Gen. xxxv. 22) = the state of all things now in the Divine Natural. . . For 'twelve' = all things; and, when 'twelve' is predicated of the sons of Jacob, or of the tribes named from them, it = all things of truth and good. Refs.

4918^o. The reason there were 'twelve stars,' is that 'twelve' = all things, thus all things of faith. Refs.

5313¹⁵. 'Twelve lions' (1 Kings x. 20) = all these truths in one complex.

5440. 'We . . . are twelve brethren' (Gen. xlii. 13) = that all things of faith were thus conjoined together; for 'twelve' = all things, and, when predicated of the sons of Jacob, of the tribes, or of the apostles, 'twelve' = all things of faith in one complex. Refs.

6000². 'Twelve hours' (John xi. 9) = all states of truth.

7973. 'Twelve' = all things of faith and charity. Refs.

—². 'Twelve' has a like signification, whether divided into 6, or multiplied into 72, 144, 12000, or 144000. Ill.

8368. 'Twelve fountains of waters' (Ex. xv. 27) = truths in all abundance; for 'twelve' = all things in the complex, thus all abundance.

9389. 'Twelve pillars for the twelve tribes of Israel' (Ex. xxiv. 4) = a representative of the Lord's Divine Human as to the truth Divine which is from Him, in the whole complex. . . For 'twelve,' and 'twelve tribes,' = all truths and goods in the complex; thus the things which are from the Lord.

9863⁴. That (the stones of the breastplate) = all truths and goods in the complex, is evident from the fact that there were twelve of them, and that the names of the . . . tribes were inscribed on them; for the twelve tribes = the goods and truths of Heaven and the Church in the whole complex . . . and 'twelve' = all. 9876.

10235⁶. 'Twelve oxen' (1 Kings vii. 25) = all goods of the natural and sensuous man in the complex. . . That 'twelve' = all in the complex. Refs.

10262⁵. In the Spiritual Kingdom, the correspondent numbers are 12, 6, and 3. (Continued under SIX.)

10624. 3, 6, and 12 belong to the spiritual class.

R. 348. The number twelve = all things, and is predicated of truths from good, because twelve arises from the multiplication of 3 and 4 into each other: and 3 = all as to truth, and 4 all as to good; and therefore twelve, here, = all as to truth from the good of love.

—³. As 'twelve' is predicated of the truths and goods of the Church, the New Jerusalem . . . is described in various particulars by 'twelve.' Enum.

534. 'A crown of twelve stars' (Rev. xii. 1) = (all) the Knowledges of Divine good and Divine truth from the Word. . . 'Twelve' = all things of the Church which relate to its good and truth.

899. 'Having twelve gates' (Rev. xxi. 12) = all the Knowledges of truth and good therein. . . 'Twelve' = all.

900. 'Twelve Angels' (id.) = all the truths and goods of Heaven. . . 'The twelve tribes of the sons of Israel' = all the truths and goods of the Church.

902. 'Twelve foundations' (ver. 13) = all things of the doctrine of the Church.

916. 'The twelve gates were twelve pearls' (ver. 19) the sum of the Knowledges of truth and good, by means of which man is introduced into the Church.

933. 'Twelve fruits' (Rev. xxii. 2). . . 'Twelve' = all, and is predicated of the goods and truths of the Church.

E. 194². The twelfth hour, to which all had laboured (Matt. xx) = truths and goods in their fulness.

—³. As 'twelve' = truths and goods in their fulness, thus man's state of light or of intelligence from them, the Lord says, 'Are there not twelve hours in the day . . . ?' 430¹⁶.

430². As '3' = fulness, and fulness implies all, the number twelve derives from this its signification of all things and all persons; and it is predicated of truths from good, because it arises from 3 multiplied into 4; and 3 is predicated of truths, and 4 of good. Ill. —⁶, Ill. —⁷.

—⁵. Cannot it be seen (from this) that the number 'twelve,' so often employed (in connection with the 'New Jerusalem') means the principal and primary thing from which is the Church, (which is) truth from good? Ex.

—⁸. As a representative Church was to be instituted among the sons of Jacob, it was provided . . . that (they) should be twelve, in order that all together might represent all things of the Church . . . and this is why twelve tribes sprang from them . . . and therefore it is (here) said that twelve thousand were sealed of each tribe, by whom are signified all who are in that particular essential of the Church, that is, all who are in that kind of truth from good. . . 431. 433. 434.

—⁹. As the twelve tribes . . . represented the Church and all things of it, the number 'twelve' was employed in various connections. Ill.

—¹⁴. The apostles had the like representation . . . and therefore there were twelve of them.

[E.430]¹⁵. 'Twelve baskets of fragments' (Matt.xiv. 20)=Knowledges of truth and good in all abundance and fulness. (=full instruction and blessing. 548°.)

—¹⁶. As 'twelve'=all things, and is predicated of truths from good, which constitute the Church, the Lord, when twelve years old, left father and mother, and remained in the temple... (Luke ii.42,46); by which is meant the initiation and introduction of His Human into all things of Heaven and the Church.

—, 'Twelve legions of Angels' (Matt.xxvi.53)=the universal Heaven; and 'more than' these = the Divine omnipotence.

851³. 'Twelve'=truths and goods in the whole complex.

Twenty. *Viginti.*

Twentieth. *Vigesimus.*

A. 2141². That the Lord interceded... afterwards, for those with whom there are states of the affection of good from any other source, who are signified by 'twenty' (Gen.xviii.31). Tr.

2280. 'Peradventure twenty shall be found there' (id.)=if there be not anything of combat, but still there be good.

—, 'Twenty,' being twice ten,=remains, that is, good, in a higher degree... The good of ignorance exists from man's tenth to his twentieth year; and from this year he begins to become rational... Thus the good of ignorance is signified by 'twenty,' for those in it do not come into any temptation... and those who are not in temptations, and yet have good, are here treated of. As by 'twenty' are signified those who have this good, all those who went out from Egypt were numbered 'from twenty years old and upwards'... and all those who were 'above twenty years' died in the wilderness (Num.i.:xxvi.4; xxxii.10,11), because evil could be imputed to them; and they represented those who succumb in temptations. Further ill. and ex.

2905. 'Twenty,' or twice ten, = what is full... And the fulness of the states of the Church means their end.

2939⁷. The reason it is so often said that 'the shekel is twenty gerahs'... is that (this expression)=the estimation of the good of remains; for 'twenty'=the good of remains.

4168. 'These twenty years have I been with thee' (Gen.xxxi.38)=what was His Own; for 'twenty'=the good of remains; and remains, when predicated of the Lord, are that which is his Own. 'Twenty years'=the states of this. 4176.

4759. 'For twenty pieces of silver' (Gen.xxxvii.28)=estimation; for 'twenty'=the good and truth which are stored up by the Lord in the interior man, which are called remains; and thus holy good or truth; here, holy truth, because 'silver' is mentioned. The same number also=what is not holy... relatively to those who sold Joseph; but it=what is holy relatively to those who bought him.

—². The reason 'twenty'=also what is not holy, is that 'twenty'=remains; and with those who have no

remains... what is holy is not holy, but... is either filthy or profane. Ill.

—³. In these passages, 'twenty'=what is unholy, unclean, and profane.

5291. 'Twenty'=the like as 'ten.'

9641. 'Twenty boards for the habitation' (Ex.xxvi.18)=the good which supports Heaven in every way and completely... 'Twenty'=what is full, thus in every way and completely... For 'twenty'=the same as '10,' and '2,' from which it arises as multiplication; and '10'=what is full, and all; as also does '2.' 9644.

9747. 'The twenty pillars thereof' (Ex.xxvii.10)=the goods of truth which fully support... For 'twenty'=fully. 9752.

9748. 'Their twenty bases of brass' (id.)=the truths from good which also fully support... 'Twenty'=fully.

9764. 'Twenty cubits' (ver.16)=to the full; for 'twenty'=what is full.

10222. 'Twenty oboli a shekel' (Ex.xxx.13)=all things of good; for 'twenty'=all things; also the remains of good, and also what is holy. Refs. For 'twenty,' when predicated of the Lord,=what is His Own, which is what is holy itself; from which it is evident why the shekel was of twenty gerahs or oboli; and why it is called 'the shekel of holiness.'

10225. 'From a son of twenty years and upwards' (ver.14)=a state of intelligence in truth and in good; for (this is the signification of) 'twenty' when predicated of man's age. The reason 'twenty' (has this signification) is that when man attains twenty years, he begins to think from himself. (Continued under *Age=actas.*)

—³. 'A son of twenty years and upwards' (Num.i.3)=those who are in a state of intelligence; for with these the truths and goods of faith and love can be ordained and disposed by the Lord. Ex... And therefore it is said 'from a son of twenty years and upwards everyone that goeth forth into the army'... —¹⁰. —¹¹.

R. 866². At this day no Spirits stay in the World of Spirits longer than twenty years.

E. 675¹⁵. 'The flying roll' was 'twenty cubits in length, and ten in breadth' (Zech.v.2), because 'twenty,' and 'ten'=all; here, all good changed into evil, and all truth into falsity; for 'twenty' is predicated of good, and of all of it; and 'ten,' of truth and of all of it.

Twenty-first. *Vigesimus primus.*

A. 7842^e. 'The twenty-first day' (Ex.xii.18)=what is holy, because it arises from the multiplication of 3 into 7. Ill.

7903. 'Until the twenty-first day of the month' (id.)=the end of this holy [state]; for 'the twenty-first day'=a holy state; and also the end of it. Ex.

Twenty-four. *Viginti quatuor.*

A. 5291. 'Twenty-four'=the like as 'twelve.' Ex.

5313⁶. 'The twenty-four thrones round about the throne' (Rev.iv.4)=all things of truth in one complex; the like as 'twelve,' R.233. E.270.

10652^e. 'Twenty-four thousand' (Num.xxv.9)=all truths and goods of truth in the complex; in like manner as 'twelve thousand.'

R. 233². 'Twelve'=all, and it is predicated of the truths and goods of Heaven and the Church; and in like manner 'twenty-four'; and therefore 'the twelve apostles,' and 'the twenty-four elders'=all things of the Church; and 'twelve,' and also 'twenty-four, thrones'=everything of Judgment.

Twenty-seventh. *Septimus et vigesimus.*

A. 901. 'The twenty-seventh day' (Gen.viii.14)=what is holy, because it is compounded of 3 multiplied twice into itself... and therefore 3 reigns in this number.

Twenty-eight. *Octo et viginti.*

A. 9600. 'Twenty-eight' (Ex.xxvi.2)=what is holy of conjunction, because this number arises from the multiplication of 7 by 4; and '7'=what is holy; and '4,' conjunction.

Twice. *Bis.*

A. 5502. Why this is expressed twice. 10646².

Twig. See BOUGH.

Twilight. *Crepusculum.*

See DAYBREAK.

A. 865. This state resembles the morning twilight. Ex.

1458⁴. 'The mountains of twilight' (Jer.xiii.16). (=the evils of falsity; for... it is 'twilight' when truth is not seen; but falsity instead. E.405⁵².)

E. 239¹¹. 'To stumble in the noonday as in the twilight' (Is.liv.10)=to go astray in falsities, although able to be in the light of the Word. (=a falling into errors, although they are in the Church where the Word is, by which they might come into the light of truth. 781¹⁸.)

376³⁷. 'Woe... to them who tarry into the twilight till wine inflame them' (Is.v.11)=the perverted states of those who believe that they are enlightened of themselves... 'To tarry into the twilight'=to be enlightened.

Twins. *Gemini.*

Doubled, To be. *Geminari.*

A. 3299. 'There were twins in her womb' (Gen.xxv.24)=that (both the good and the truth of the Natural) were conceived together. Ex.

4918. 'Twins were in her womb' (Gen.xxxviii.27)=both things of the Church; for 'twins'=both, namely, good and truth.

9163³. 'To break with a doubled breaking' (Jer.xvii.18)=to completely destroy.

9656. 'They shall be doubled beneath, and doubled at the same time to the head thereof' (Ex.xxvi.24)=

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conjunction from the exterior and from the interior; for 'to be doubled'=to be acted upon conjointly.

J. (Post.) 19. The city is doubled and triplicated. Des.

D. Wis. iii. 3². All the other viscera also are double.

v². Each (of the innumerable receptacles in the brain) is doubled...

Twist, To. *Contorquere.*

Twisting up, A. *Contortio.*

See under ENTWINE.

A. 4875. (The correspondence of threads twisted together.)

9880. The reason it=an indissoluble conjunction, is that 'a cord' consisted of twisted and entwined work; ... (and such a work)=what is indissoluble.

10711^e. (This punishment) was effected by a wrapping in a cloth, and a twisting up.

H. 400³. They twist themselves up into coils, like serpents.

R. 294². They twisted and folded their lips...
—⁶.

D. 3394. He is unaware that he has undergone such twistings up. (See D.3393.)

3465. I heard a subtle species of twisting up... Again I heard a grosser twisting up and rending...

4451. They were thus most grievously punished with twistings up of the bones and flesh.

Two. *Duo.*

See SECOND.

A. 649. 'Two or three' (Is.xvii.6)=a few.

720. See Two=*bini*, here.

755. Two months, or 'in the second month' (Gen.vii.11)=combat itself; (for) 'two'=the same as 'six,' that is, the labour and combat which precede regeneration, and also dispersion. 900.

1012. Sometimes, when two are treated of in the literal sense, only one is meant in the internal.

1335. 'Two years after the flood' (Gen.xi.12)=a second post-diluvian Church. Ex.

1686. 'Two,' like 'four,'=union, when it regards the marriages of Things.

2329². Two, here=the Divine Human and the proceeding Holy.

3105. 'Two bracelets' (Gen.xxiv.22)=Divine truth... 'Two'=a fulness.

3519. 'Two good kids of the goats' (Gen.xxvii.9)=the truths of this good... The reason there were 'two,' is that as in the Rational, so in the Natural, there are things of the will and things of the understanding. Ex.

4197⁴. 'The two witnesses' (Rev.xi.)=good and truth. Ex.

— 'The two olive trees' (ver.4)=celestial good, and spiritual good.

5194. 'Two=*binum seu duo*' = conjunction... for
2 D

the reason that everything in (both worlds) relates to two things, namely, good and truth . . . and, as all things relate to these two, and as nothing is ever produced unless these two become a one by something resembling a marriage, 'two'=conjunction. Ex.

[A.] 5291⁴. The servant who received 'two talents'=those who in advanced age have adjoined charity to faith.

5351⁶. When two are mentioned in the Word (as Manasseh and Ephraim are here), the one=good, and the other truth.

5614. 'Two times' (Gen.xliii.10), as it here relates to life, it=exterior and interior life. Ex.

5893. 'Two years hath the famine been' (Gen.xlv.6)=a state of the lack of good . . . 'Two years'=a state of the conjunction of good and truth, because 'two'=conjunction; here, not conjunction as yet, because it is 'two years of famine.' Ex.

5977. Why there are two infernal Spirits and two Angels with man.

7230². If there were two exactly alike, they could not be two, but one.

9166. For 'two'=conjunction into a one. Refs. Thus ('both')=whatever there is in a one, that is, each and all things therein. The reason these things are perceived in Heaven by 'two.' (Ex. under TRUTH.)

—2. Hence it is that by 'two' is also signified what is full.

9416². Hence 'two,' in the Word, =conjunction. 9495⁶.

9495. See RING, here. 10188.

9529. 'Two cubits the length thereof' (Ex.xxv.23)=all in respect to conjunction with good; for 'two'=conjunction; and also each and all things.

9645. 'Two bases under one board' (Ex.xxvi.19)=its conjunction with good; for 'two'=conjunction. 9661.

9653. 'For the two thighs of the Habitation' (ver. 22)=conjunction with Heaven . . . for 'two'=conjunction.

9942¹². 'Two coats,' 'two shoes,' and 'two staffs' (Matt.ix.10)=truths and their powers from both the Lord and self.

10181. 'Two cubits the height thereof' (Ex.xxx.2)=the degrees of good and truth, and their conjunction; for 'two'=conjunction.

10261⁴. 'Two (olive trees)' (Zech.iv.)=the internal and external of the Celestial Kingdom, and the conjunction.

10375. The conjunction thereby with man, is signified by the tables being 'two' (Ex.xxxi.18), and being joined together as a likeness of a covenant; and moreover 'two'=conjunction. 10452.

10624. The numbers 2, 4, and 8 belong to the celestial class . . . and are predicated of goods or of evils. R.322. E.847.

H. 367^e. In Heaven two married partners are not called two . . .

372. Good and truth conjoined in an Angel or man

are not two, but one. Ex. Hence it is that two married partners are not called two, but one Angel. Hence also we read . . . 'they two shall be one flesh; wherefore they are no more two, but one flesh . . .' (Matt.xix.5,6; Gen.ii.24).

R. 245. 'Two'=all as to good.

447. 'Two' is predicated of good; and, in the opposite, of evil.

M. 316⁴. It is from the Conjugal in every substance . . . that there are two eyes, two ears, two nostrils, two cheeks, two lips, two arms, two loins, two feet . . . two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs, two kidneys, two testicles; and, where there are not two, still they are divided into two. The reason there are two, is that one is of the will and the other of the understanding, which act into each other in a wonderful way so as to present a one; and therefore the two eyes make one sight, the two ears one hearing . . . and so on. E.746⁶.

D. 6055. The husband's love depends on the wife's; and in proportion as she loves (congress) so does the husband . . . The reason is that they are a one, and are conjoined as to the interiors. This is meant by their not being two, but one flesh.

E. 384². When the Angels have spoken of the conjunction of good and truth . . . the number 4 has been exhibited, and sometimes the number 2, or 8, or 16.

411¹⁶. 'If two of you shall agree on earth in My name . . . it shall be done . . . For where two or three are gathered together in My name, there am I in the midst of them' (Matt.xviii.19,20). . . (This is) because 'two' is predicated of good; and 'three' of truth; consequently, 'two' and 'three,' of all who are in truths from good.

430². (The simple number) '2'=union, and is predicated of good. . . From the number 2 arise the numbers 4, 8, 16, 400, 800, 1600, 4000, 8000, 16000, which have a similar signification to 2, because they arise from this simple number . . . 532. 924.

532⁶. 'Two' and 'four' are predicated of goods, because they=conjunction.

—7. 'Two three berries' (Is.xvii.6). . . 'Two three'=the few who are in good, and in the derivative truths.

573. It is said 'two myriads of myriads' (Rev.ix.16) because there are signified innumerable things which are conjoined and conspiring; for 'two'=conjunction, consent, and unanimity.

638². It is said that 'the two witnesses are the two olive trees and the two candlesticks' (Rev.xi.4), which yet are four, because 'two'=conjunction and thus a one. For there are two things which make a one, namely, good and truth. Ex.

684³⁷. 'Two (weeks)' (Dan.ix.26)=(a full time and state as to the implantation of) good . . .

710²⁶. Thus the 'two' become one affection of truth and good; and this is meant by the 'one flesh' which the 'two' must become . . . 'Therefore they are no more twain, 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 understanding are indeed two, but still are one; and in like manner as good and truth, and also faith and charity, are indeed two, but still are one . . .

816. 'Two horns like a lamb' (Rev. xiii. 11) = the power of persuading [to believe in] the conjunction of faith separated with the Word . . . 'Two' = conjunction. . . For this beast = confirmations from the Word; and in the Word is the marriage of good and truth; and this marriage is signified by 'two.'

1004². Love truly conjugal is not possible except between two. Ex.

— . Moreover . . . there are two things to which all things relate: good and truth . . .

— . One truth cannot be united to two diverse goods, nor the converse. Nor one understanding to two diverse wills . . . Nor one man who is spiritual to two diverse Churches; and in like manner not one man inmost to two women.

— . The husband communicates and conjoins his soul to his wife by actual love . . . and the wife receives it in her heart; and from this the two become one . . . This is genuine marriage, which is possible only between two.

—³. Therefore, when two minds act as one, their two bodies are potentially so united that they are no more two, but one flesh.

—⁴. In the Heavens there are married pairs in such conjugal love that the two-*ambo*-can be one flesh . . . Des.

1115. 'To double double' has this signification because . . . 'two' = the quality of a Thing as to union; and it is predicated of good, or of evil.

D. Wis. iii. 3. Love and wisdom are two distinct things. Ex. . . . Nevertheless, in the formation of things, they do not operate as two, but as one. Ex.

—². The same union is meant by . . . 'they twain shall be one flesh . . .' (Mark x. 8).

—³. As there are two things, love and wisdom, which form the embryo in the womb, there are therefore two receptacles . . . and there are also two things everywhere in the body, which are in like manner distinct and united: as two hemispheres of the brain, two eyes, two ears, etc., and the rest of the viscera are also twinned . . .

Two. Bini.

Twofold. Binus.

A. 100. The pairs of expressions in the Word. Ex. 590, Ex. 3880⁴. 3901², Ex. 4105. 4691, Ex. 7711³. 7945. 9789^e. S. 81, Ex. 84, Example. E. 484^e.

668^e. Why pairs of all entered the ark. (Compare 671.)

717. Not 'sevens,' but 'pairs-*bina seu paria*'—are here mentioned, because intellectual things are treated of.

720. That pairs = things relatively profane . . . A pair, or 'two-*duo*' = not only marriage—and when it is predicated of the heavenly marriage it is a holy number—but it also = the same as 'six.' For, as the six days of labour are to the seventh of rest . . . so is two to three. Ill.

747. 'Two, two-*bina, bina*' (Gen. vii. 9) = things which correspond; for they are pairs-*paria*, which they could not be unless they corresponded to each other, as do truths and goods, or evils and falsities. Ex.

968². Men have with them at least two Spirits from Hell, besides two Angels from Heaven. 5848. 5993.

2280⁷. 'Two tenths' = good both celestial and spiritual . . .

2740. Genuine conjugal love is possible only between two married partners. Ex.

3020^e. These two minds are distinct. 5301.

3839. There are two things which constitute the internal sense . . .

3887. The two Kingdoms in Heaven. 3888. 6435³.

3938². The two states which correspond to space and time.

4368³. The two heavenly affections.

4405. The two lights.

4738³. The Lord's two natures.

4747³. They have confirmed themselves especially against these two (Divine truths) . . .

4750². Most things in the Word have a twofold sense: a good sense, and one opposite to it.

5194. 'Two-*binum seu duo*' = conjunction. Ex.

5213². Two adjectives applied to one Thing. Ex.

5470. The two Spirits from Hell then approach, and the two Angels remove themselves . . .

5542. The two doctrines of the Church. Rep.

5649². The Natural is twofold, exterior and interior.

5835. These two faculties must make a one.

6032. These two things constitute the whole of man's life.

6148³. The two things which proceed from the Lord. 7623.

8648. The twofold state of those of the Spiritual Church.

8770^e. Why the kingdom was divided into two.

8941³. The two religiosities which are from Own intelligence.

8954. Therefore the Spirits of that Earth appear two and two.

9050. Man's two faculties, the will and the understanding. N. 28. Ex.

9135. The twofold state of man during regeneration. 9227.

9230^e. On the two states of regeneration. Refs. 9274. 9509². 10729.

9383. The two states of man, spiritual and natural.

9386². The two memories of man.

9416². The reason there were two tables (of the decalogue).

9509. 'Thou shalt make two cherubs' (Ex. xxv. 18) = intromission to the Lord solely through the good of love.

[A.] 9730°. There are **two** determinations of the things of the understanding and will. Ex.

10702. There are **two** states with men as to the things of the Church, of worship, and of the Word. Ex.

H. 499°. The **two** thoughts, exterior and interior.

P. 150°. In **two** ways.

T. 104. The Lord's **two** states, of exinanition and glorification. 105.

105°. Every (regenerating) man undergoes **two** states: reformation and regeneration.

106. These **two** states are represented by various things in the universe.

Two and a half. *Duo et dimidius.*

A. 9487. 'Two cubits and a half' (Ex.xxv.10)=all as to good; for 'two and a half'=much and full; and, when predicated of the Divine, all; the reason is that this number has a like signification to 5, 10, etc. 9507.

Two days. *Biduum.*

A. 720. After **two** days He will vivify us' (Hos.vi. 2). ('Two days'=the time and state which precedes. 2405°.)

Two years. *Biennium.*

A. 5194. 'At the end of **two** years of days' (Gen.xli. 1)=after the state of conjunction . . . For 'two years of days,' that is, the time of two years,=a state of conjunction. Ex.

Two-edged. *Anceps.*

W. 218. This may appear as doubtful.

R. 52. 'A sharp **two-edged** sword' (Rev.i.16)=the dispersion of falsities by the Word. E.73. 131.

I. 3. An uncertain faith about Heaven and Hell.

T. 820°. Those who are in doubt concerning religion.

Coro. 9. Remain wavering in doubt and affirmation.

Two-fold. See DOUBLE, and TWO-binī.

Two-headed. *Biceps.*

T. 602°. Produce **two-headed** offspring.

Type. *Typus.*

Typical. *Typicus.*

Typographical. *Typographicus.*

See PRINTER.

A. 308. The representatives or **types** of the Church. 403°. Under representative types . . .

605°. So that all things were involved in **types** . . .

730. Were types of Him . . .

788°. The manners and faces are **types** of the interiors.

1038°. External things are only **types** and representatives of internal ones; as the action of a man is a representative **type** of his thought and will; and as a work of charity is a representative **type** of the charity which is within . . . So all the rites of the Jewish Church were representative **types** of the Lord . . .

25767. Made to every **type** of the celestial and spiritual things in the three Heavens.

6930. Appeared as if printed with **types**, such as are in this Earth. —°. D.3232.

8932. In these are Divine truth and good in representative **types**; for external things relate by a **type** . . . to internal ones. —°.

9353. Finally, writing was published by **types**. This was provided by the Lord for the sake of the Word.

10337°. In which, as in **types**, internal things are presented.

10384. I told them that in our Earth writing can be published by **types** . . . D.1677.

10637°. He is then in the things themselves, and not in their **types**.

H. 91. All the affections of the mind present themselves in the natural form as in their **type**.

258. Papers have been sent me (from Heaven) exactly like those . . . published by **types**.

261. This writing, which is made by **types** of a heavenly form, is in use in the Inmost Heaven . . .

552. He has an external form, which is the **type** or effigy of his internals . . .

U. 81. I spoke with the Angels . . . about the **types** here . . .

J. 27°. For spiritual things are there effigied in all their **type**, in an appearance as it were natural.

S. 71. The letters with the Angels of the Spiritual Kingdom are like the **typographical** letters in our world. T.241.

W. 432. They presented the initial form of man in a **type** before my eyes.

M. 35. Faces are the **types** of the loves . . .

357. The word jealousy—*zelotypia*—is derived from **type** of zeal; and there is a **type** or image of a just and of an unjust zeal.

T. 32°. The universals of the world are perpetual **types** of the infinity . . .

44°. The **typicals** of the mineral kingdom . . .

78°. That you may see the creation of the universe in a particular **type**.

109°. Before the Lord's Advent, worship consisted in **types** and figures.

291. Before the (time of the Lord) all the Churches were representative and **typical**; and were such **types** and representations, that . . .

445°. (Then) you will see charity in its **type**.

687°. The whole world is full of representations and **types** of regeneration.

779. Also publish (the doctrines of the New Church) by **types**.

D. 4348°. When such were present while I was reading the things which have been written concerning the Word, and printed with **types**, they took away all delight . . .

4415. (Cicero) wondered at the **types** of our time.

4603. Man was created to the **type** of both worlds . . .
 4781. For in this Earth such things are committed to paper, and then to **types** . . .
 4869. Spirits can commit their speech to paper . . . as is usual with the things published with **types** . . .

D. Min. 4811. Letters composed with **type**, seen. Ex. (As *if* with **types**. 4812. 4830.)

E. 926². In a lower sphere . . . they are presented in such forms and **types**.

1001². Their face is the **type** of their mind.

1127³. As it is in the least **types**, so it is in the greatest . . .

1212². In these things, as in their **types**, the Angels see . . . their own affections.

1226². The creation of the universe seen from its **types** in the Heavens . . .

D. Wis. viii⁹. Other **types** of this Thing come forth in both kingdoms . . .

De Verbo 14⁴. The writing of the spiritual Word is from letters like the typographical letters of our world.

Coro. 28. Without this free will, man . . . would be only a **type** and image.

42⁹. Jehovah then raised up the Israelitish Church in which He might restore the primitive **types** . . . Such **types** were all the tabernacles, feasts, etc.

44². Thus they turned heavenly **types** into infernal **types**; and the Divine things of Heaven and the Church into idols.

51². All things of their Church were made representative; thus they worshipped Jehovah by means of **types** which affected their senses, and at the same time corresponded to spiritual-things.

Tyrant. *Tyrannus.*

A. 10805. A king who has absolute Power . . . is ²not a king, but a **tyrant**. N.324.

T. 57². Two monarchs, one of whom is a king and at the same time a **tyrant**; and the other is a **tyrant** whose Power has been restrained, so that he ought not to be called a king.

798⁹. The idea of God as of a **tyrant** . . .

Tyre. *Tyrus.*

A. 425². '**Tyre**'=those who possess spiritual and heavenly riches.

1154. '**Tyre**'=those who possessed the Knowledges of celestial and spiritual things. 1156. (=the possession of Knowledges. 1232. 1462⁴.)

1201. **Tyre** and Sidon were the ultimate boundaries of Philistia, and indeed next the sea, and therefore by '**Tyre**' are signified interior Knowledges, and by 'Sidon' exterior Knowledges, of spiritual things. Ill. 2576⁸.

1238². Philistia as far as **Tyre** and Sidon a country of the Ancient Church. 2385⁵. 3240⁵. Tr.

1551⁴. '**Tyre**,' 'Sidon,' and 'Philistia'=Knowledges.

2336⁶. '**Tyre**'=the Knowledges of truth. 2466⁵. 3727⁸.

2588⁹. 'The merchandise of **Tyre**' (Is.xxiii.17,18)=Knowledges.

2607². The name '**Tyre**'=Knowledges. 4453⁹.

2830⁹. '**Tyre**'=those in the Knowledges of good and truth. 3268⁴.

2967³. '**Tyre**'=the Knowledges of good and truth. Ill. 3923⁵. 3941⁷. 4599⁷. 5954⁹. 6385². 6419². 6508². 7770⁴. 8337⁴. 9325⁴. 9340⁵. S.45.

3448⁷. '**Tyre**'=the interior Knowledges of good and truth; thus those who are in them.

3767². '**Tyre** and Sidon'=the Knowledges of good and truth; and also those in them. 9295⁹. S.18³.

4503⁴. 'The prince of **Tyre**' (Ezek.xxviii.)=the primary things of the Knowledges of truth and good. (=those in principles of falsity. 4728⁹.) (=the intelligence which is from the Knowledges of truth. E.131⁹.)

5319³. '**Tyre**'=the Ancient Church, but as to the Knowledges of good and truth. 5620⁵.

8093². The opinion about faith alone . . . is described . . . also by '**Tyre** and Sidon' in the Prophets, where by 'the Philistines' are signified the knowledge of the Knowledges of faith; and by '**Tyre** and Sidon,' the Knowledges themselves interior and exterior.

9340. For the sea where were **Tyre** and Sidon, was the boundary of the land of Philistia; and by '**Tyre** and Sidon' are signified the Knowledges of truth and good.

9407⁶. '**Tyre**'=the Church as to the (interior) Knowledges of truth and good. 10227¹². 10570⁶. S.97⁴. W.325. R.406². T.467. E.141¹³.

9688³. '**Tyre**'=those in the Knowledges of truth and good; in the abstract sense, these Knowledges themselves.

9863³. '**Tyre**,' in the internal representative sense,=those who are in intelligence and wisdom from the Knowledges of good and truth. Tr.

S. 21. How it was that the science of correspondences came to be cultivated in **Tyre** and Sidon, etc. 102.

97⁴. 'The king of **Tyre**' (Ezek.xxviii.)=the Word where and whence are the Knowledges of truth and good. (=the Knowledges of the truth of the Church from the literal sense of the Word. E.717⁹.)

102. The Ancient Word existed in **Tyre** and Sidon, etc.

R. 90². '**Tyre**'=the Church as to the Knowledges of truth and good, thus as to intelligence.

238⁵. As 'the sea'=Divine truth with those in the boundaries of Heaven, **Tyre** and Sidon, because next the sea,=the Church as to the Knowledges of good and truth.

898². '**Tyre**'=the Church as to the Knowledges of truth from the Word.

E. 208¹¹. '**Tyre**'=the Knowledges of truth and good, which are introductory truths.

236⁵. '**Tyre** . . . heapeth up silver as dust, and gold as the mire of the streets' (Zech.ix.3). Here '**Tyre**'=those who acquire Knowledges for themselves.

[E.] 242¹². 'Tyre and Sidon' = those within the Church who are in the Knowledges of truth and good; here (Joel iii. 4-6) those who have perverted these, and have applied them to falsities and to the evils of falsity.

304²⁷. 'Tyre is laid waste' (Is. xxiii. 1) = that there were no longer any Knowledges of truth. 406¹¹. 514⁵.

323¹³. 'Tyre' = the Church as to the Knowledges of spiritual truth and good; here (ver. 15, 16) the Church in which these have been falsified.

355¹⁶. 'Tyre' = the Church as to the Knowledges of truth.

406¹¹. 'The report concerning Tyre' (Is. xxiii. 5) = the Knowledges from the Word devastated by the falsities and evils to which they are applied.

—¹². 'The kings of Tyre and Sidon' (Jer. xxv. 22) = the Knowledges of truth and good from the Word in the natural man; for all (these) Knowledges, as such, are in the natural man.

—¹³. 'To cut off from Tyre and Sidon every helper that remaineth' (Jer. xlvii. 4) = that they have no Knowledge of truth and good.

412²⁶. 'The daughter of Tyre' (Ps. xlv. 12) = the affection of the Knowledges of truth and good. 863¹⁴.

433¹⁴. 'Tyre and Sidon,' and 'the Philistines' (Joel iii. 4-6) = those who have falsified the truths and goods of the Word.

504²⁸. 'Tyre' = the Church as to the Knowledges of truth and good; thus 'Tyre' = the Knowledges of truth and good which are of the Church. The devastation of this is here signified (Zech. ix. 4).

514². Tyre is treated of in Ezek. xxviii. and as 'Tyre' = the Knowledges of truth and good, her 'trading' is treated of, and the various wares by which she was enriched. Ex. 840⁶.

617¹¹. 'The merchandise of Tyre' (Is. xxiii. 18) = the Knowledges of truth and good of every kind.

721³. 'Sidon' and 'Tyre' (ver. 4, 5) = the Knowledges of good and truth from the Word; that the Church has not by means of them acquired anything of intelligence and wisdom, nor wrought any uses. Sig.

Tyro. *Tiro.* T. 106.

U. The letter. (Sounded oo, as in *rule*.)

H. 241. The speech of the Celestial Angels sounds much from the vowels U and O.

—². It may be known to some extent from the words themselves in the Hebrew language whether they belong to the celestial class or to the spiritual class, thus whether they involve good or truth. Those which involve good derive much from U and O.

—³. Since affections manifest themselves chiefly through sounds, therefore also in human discourse, when great subjects are treated of, as Heaven and God, those words are preferred which contain the vowels U and O.

S. 90². The vowels A (ah), O, and U are in use in the Third Heaven, because they give a full sound. T. 278².

D. 5112. When the spiritual Angels utter U there

is something of I (ee) or Y (ee) in it . . . whereas the words of the celestial Angels have an affinity with A (ah), O, and U; and therefore when their speech falls into human speech, it falls into such words as contain these vowels. For this reason, when a man is speaking with them, he is bent from words which contain E (eh) and I (ee) to those which contain A, O, and U.

5620^e. The celestial Angels have not the vowels I (ee) and E (eh); but A (ah), O, and chiefly U . . . (because these vowels give a full sound. De Verbo 4².)

5787. The speech of Spirits is according to the nature of the Thing . . . The vowels . . . are also according to the nature of the Thing, as is evident from the celestial Angels: U involves all things, and so on.

Ugly. *Deformis.*

Ugliness. *Deformitas.*

See under FOUL.

A. 1008³. In each of his ideas there is an image of himself, which . . . is so ugly as to be a horror.

3212³. (The unregenerate form of the spirit) is that of hatred and cruelty, and is of inexpressible ugliness.

3425³. The spirit of him whose external man is opposite to his internal man . . . is black and ugly, such as is the love of self and of the world . . .

5199^e. The infernals, being against good and truth, have horrible ugliness (or deformity). 5377^e. 5387^e. Ex. 5717, Des.

6605². If the communication (of a Spirit) is with infernal Societies, his form is ugly and diabolical.

7506^e. When evil of life inflows into the understanding, it produces deformed ideas . . .

8945³. When such come into a more interior Heaven, they become ugly from the falsities which are from the evils with them.

H. 99^e. In some who had beautiful faces, the spirit was seen to be ugly, black, and monstrous.

131^e. If a man is evil, his spirit, when viewed by the Angels, appears as a monster, ugly according to his evil.

457². (Former acquaintances) who had been in evil affections, I did not recognize (on account of their) ugly faces.

481². They who are corporeal loves appear gross, dusky, black, and ugly.

T. 61. As the eye looking at a beautiful object sees it accurately while something ugly is beside it; and therefore it is usual for painters to set an ugly face beside a beautiful one.

D. 574^e. The faces of the evil of this Earth in the other life become successively so ugly and distorted that they cannot be looked at by the Spirits of Jupiter on account of their ugliness.

2673^e. Thus they become effigies of death, so ugly that the ugliness cannot be described.

3589^e. As the (antediluvian) men grew up, they became ugly, hairy.

4718. The faces of the evil, when seen in the light of Heaven, appear monstrous, of various ugliness. Ex.

E. 1003°. In place of the beauty possessed by those who live chastely in marriages, there is the ugliness of those who live in adulteries . . .

Ulcer. *Ulcus.*

Sores, Full of. *Ulcerosus.*

Ulceration. *Exulceratio.*

A. 5188°. Such (Spirits) may be called deadly **ulcers**, whether they are in the chamber of the breast, in the pleura, the pericardium, the mediastinum, or the lungs.

7495. The seventh degree of their vastation is described by 'the **sore** breaking out into pustules' (Ex.ix.9). (=filthy things with the derivative blasphemies. 7524.) 7530. 7531. E.962°.

7524. 'A **sore**'=the filthy things which are from evils . . .

—². That '**sores**'=filthy things with blasphemies. Ill.

—³. These various kinds of sores are 'haemorrhoids,' 'scab,' 'itch,' (Deut.xxviii.27-36) which=so many kinds of falsities which are from evils. Nearly similar is the signification of '**sores** on the knees and thighs' (id.).

— The sores of leprosy, as 'the tumour,' 'the abscess,' 'the pimple,' 'the burning,' 'the scurf,' 'the tetter' (Lev.xiii.) also=such (falsities); for 'leprosy'=the profanation of truth.

7768. Like painful **sores**, which cannot endure the touch [even] of lukewarm water, or a breath of air.

9231°. 'To lick the **sores**' (Luke xvi.21)=to heal their [falsities] by such means as are within their power.

H. 553°. The faces of some (of the infernals) are disfigured with pustules, warts, and **ulcers**.

S. 40°. That the gentiles were despised by the Jews (and were in falsities and consequently not in goods) is meant by Lazarus cast out at the gate of the rich man full of **sores**. E.962°.

Life 110°. Breaks forth like the matter from an **ulcer** outwardly healed.

P. 113°. Concupiscences are then shut in, like a closed **ulcer**.

R. 678. 'An evil and noxious **sore**' (Rev.xvi.2)=interior evils and falsities destructive of all good and truth in the Church. 'A **sore**,' here=nothing else than evil originating from this doctrinal head, that faith alone . . . justifies and saves. (=evil works and the derivative falsifications of truth. Ex. E.962.)

— The reason 'a **sore**'=these things, is that the **sores** of the body originate from a corrupt state of the blood, or some other interior malignity; for so **sores** spiritually understood originate from concupiscences and their delights, which are the interior causes. The evil itself which is signified by 'a **sore**,' and which in externals appears as delight, conceals within itself the concupiscences from which it arises, and of which it is made up. Ex.

—². (Thus) 'a **sore**'=evil appearing in the ultimates or extremes, originating from internal malignity . . .

—³. '**Sores**,' and 'wounds'=evils in the extremes originating from interior evils, which are concupiscences. Ill.

697. 'They blasphemed the God of Heaven . . . for their **sores**' (ver.11)=that they could not acknowledge the Lord . . . on account of resistances from interior . . . evils originating from the dogma concerning faith alone . . . '**Sores**'=interior evils. E.992.

T. 595°. He may be compared to an **ulcer** dressed with plaster, and afterwards covered with a thin skin, but which has nothing but foul matter within.

635. '**Sores**'=interior evils and falsities destructive of the good and truth in the Church.

D. 654. Those who want to counterfeit holy things . . . are punished (by) an **ulceration** of the body: scab, leprosy, lice, and the like things according to the profanation.

1781. On those who constitute deadly **ulcers** of the head, within the skull. Gen.art.

E. 962. 'A **sore**'=works which are done from man, thus which are of his proprium, which are evil. Ex. —², Ill.

963°. It is from Divine order that where there are not good works there are evil works; and the latter are signified by 'the great and noxious **sore** in the earth,' that is, in the Church, with those in faith alone in doctrine and life.

992. '**Sores**'=evil works which are from the proprium of man, and the consequent falsifications of truth and good.

1152°. Like a palliative treatment, by which an . . . **ulcer** is healed externally.

C. 25. In this way only, is the **ulcer** opened and healed; otherwise it is only a palliative cure.

Ulrica. *Ulrica.*

D. 6009. On Ulrica Eleonora.

6027°. See MARRIAGE, here.

Ultimate. Under LAST.

Ultimate Heaven. Under FIRST HEAVEN.

Ulysses. *Ulysses.*

M. 521°. The fable about Ulysses and Medea.

Unanimity. *Unanimitas.*

Unanimous. *Unanimus.*

Unanimously. *Unanimiter.*

A. 684°. Thus . . . the common unity (conspires) to what is unanimous of individuals.

1648°. The form of the speech is according to the . . . unanimity of the Society.

2027. Whatever destroys **unanimity** (there) is contrary to the order of Heaven, and therefore conspires to the destruction of the whole.

2130°. The more there come into Heaven, the more blessed it is for those there, because the consequent **unanimity-unanimus**=is stronger.

4625. Every Society is an image of the whole; for that which is **unanimous** is composed of so many images of itself.

4837°. If Heaven were distinct according to the

truths of faith there would be no Heaven, for there would be nothing of unanimity.

[A.] 5182. There are gyres . . . for in the other life there must be concord and unanimity of all . . .

7729^e. They knew that by . . . a hill (Parnassus) is signified unanimity; and, in the spiritual sense, charity.

H. 373. Under a different appearance, but still like and unanimous, like the soul and body.

418². For in the Heavens . . . there is a unanimous looking of all to one end, which is the common good. Ex

—e. The unanimity and concord of a number . . . produce perfection . . .

N. 2². (Thus) the New Heaven is entirely unanimous; for he who lives a life of faith and charity loves another as himself . . . (and thus) there comes forth a unanimity—*unanimum* . . .

L. 57^e. This . . . merely gives an idea of the unanimity of the three Gods. B. 34. Ath. 108.

R. 341². (The English bishops) spoke together about unanimity and concord.

809. An influx from the Lord into Heaven, and thus a unanimity of the Angels, that . . . Sig. and Ex.

961². There would (then) be a number of unanimous Gods, and not one God; for unanimity, which is the consensus of a number, and at the same time of each from himself and by himself, does not agree with the unity of God . . .

M. 172. Thus wives lead a life with their husbands unanimous, and successively more unanimous.

324. The myriads of Angels are ordained into one form, in which there is full unanimity and concord.

T. 99. The union is reciprocal . . . thus is effected what is homogeneous, sympathetic, unanimous, and concordant in every particular.

D. 4046. Love is fundamental . . . as may be evident from this, that there must be such a harmony and unanimity, and derivative universal consociation, that the universal Heaven and World of Spirits, that is, the universal human race from the first creation, must form a one. Ex.

5013. Thus (the English) think alike, and affirm unanimously.

—e. Thereby all in that city (London) are kept in . . . unanimity and society.

E. 1071. Unanimity that the Word is Divine truth . . . Sig. and Ex.

1085. Unanimously. Sig. and Ex.

1209. The unanimity of the universal Heaven. Sig. and Ex.

Unawares. *Inopinatus.*

A. 541. Taken up into Heaven unawares.

D. 3629. Unawares a mighty flaming fell before my eyes.

E. 193. The unexpected time of death. Sig.

Unbeautiful. *Invenustus.*

A. 9233. There appeared a face not unbeautiful.

Unbecoming. *Indecens, Indecorus.*

A. 1774. Such are represented by an old woman, with an ill-favoured—*indecorae*—face.

M. 296. With men it is not unbecoming—*indecens*—to speak about love.

T. 183. Hence have arisen many unbecoming—*indecorae*—ideas about God.

Unbelief. Under INCREDULITY.

Unbridled. *Effraenus.*

M. 267^e. The unbridled love of the world

Unchangeable. *Immutabilis.*

Changed. *Immutatus.*

W. 160. The lowest things of nature are . . . immutable and fixed.

R. 331. (The participle *immutatus* occurs, which means *changed*.) E. 400. 534. 1015.

Unchaste. *Incastus.*

Unchasteness. *Incastitas.*

Unchastely. *Incaste.*

See under CHASTE.

M. 44⁴. If his sphere is unchaste, they flee from him.

—5. This love is not possible together with the unchaste love of the sex. Love truly conjugal . . . has nothing in common with unchaste love . . .

—7. The Angels grow cold over their whole bodies at unchaste, that is, extra-conjugal love.

49. An external perception of love is . . . sometimes (the effect of) unchasteness.

138. Conjugal love cannot be known in special . . . unless its opposite, which is unchaste, also appear . . .

— Non-chastity is merely the removal of what is unchaste, from what is chaste.

139. The love opposite to love truly conjugal . . . is unchastity itself.

— Yet there exists a conjugal love not chaste, but which is not unchastity. Ex.

140. The unchastity—*incastum*—which is seated in their minds is heard from the tone of their voices, and from their applying all things to what is libidinous . . . which is a sign that . . . their whole minds and bodies, from inmosts to ultimates, abound with unchaste things. . . With the greatest hypocrites, what is unchaste is perceived by the hearing, however chastely they may speak, and also from their sphere; which also is a sign that unchasteness resides in the inmosts of their minds, and thence in the inmosts of their bodies . . .

—2. That a sphere of lasciviousness pours out from the unchaste, is evident from the Israelitish statutes—that everything should be unclean which was merely touched by those who were defiled.

147. Chastity is the removal of unchastity. Ex.

—2. For the heat of unchaste love extinguishes conjugal love.

149. Unless the renunciation of whoredoms is made from religion . . . unchasteness lies hidden within . . .

228. Dissimilitudes . . . may in time be conjoined by . . . abstaining from **things unchaste**, etc.

281². If (merely natural married partners) have any heat, it is from **what is unchaste**.

304. (Betrothal causes a conjunction of minds) with those who think chaste about marriages: otherwise with those who think **unchastely** about them. Ex.

—². The **unchaste** are those who do not think from religion about marriages and their holiness. With these there is a marriage of the body (only). Des.

313². Therefore the state of marriage (of the natural) is inwardly full of **unchaste things**; and as many **unchaste things** as there are, so many colds there are; and (hence) so many obstructions of the inmost life . . .

452². Fornication is (then) light . . . because from the **unchaste** state in which he is, he looks to a chaste state.

Uncircumcised. Under FORESKIN.

Unclean. *Immundus.*

Uncleanness. *Immundities.*

See FILTHY.

A. 1666. In the **unclean things** of cupidities. Sig.

— The persuasions of falsity, which in themselves are **unclean**. Sig. . . Such Spirits desire . . . to pass their time in marshy, miry, and excrementitious things . . . Such **unclean things** exhale from them . . . when they approach the sphere of good Spirits . . .

2045. Those in the loves of self and the world cannot believe they are in things so filthy and **unclean**. Ex.

2177⁵. 'Unleavened' = what is . . . devoid of **unclean things**.

3693⁷. 'The soul which has touched **what is unclean** shall be **unclean** until the evening' (Lev.xxii.6). Ex.

4161. That (interior natural truths) were as yet among **unclean things** . . . (that is) among scientifics which did not yet correspond. Sig. and Ex.

4581¹⁰. 'They shall eat in Assyria **what is unclean**' (Hos.ix.3) = things impure and profane derived from reasoning. (=the Rational abounding with the falsities of evil. E.654⁵⁶.)

4744². 'Uncleanness,' and 'scum' (Ezek.xxiv.11) = evil and falsity.

—³. 'The **unclean Spirit**' (Matt.xii.43) = **unclean**-ness of life with a man; and also the **unclean Spirits** who are with him; for **unclean Spirits** dwell in the **uncleanness** of a man's life. S8S2², Ex.

— 'The house empty' = the interiors of the man again replete with **unclean things**, that is, with falsities from evil.

5246³. A state of temptation is relatively . . . squalid and **unclean**; for when man is being tempted, **unclean Spirits** are near him . . . and excite the evils and falsities in him . . . hence it is that the man is then in **what is unclean** and squalid. (From experience.)

5390. Spirits who correspond to **unclean excretions**. Des. . . To these **unclean excretions** also correspond

those who . . . turn **clean things** into **unclean things**. Des.

5910². Thus the things which enter a man's thought, but not . . . his will, do not render him **unclean** . . . The reason why (those which enter the will) render him **unclean**, is that they are appropriated to him . . . according to Matt.xv.17-19.

9231. 'Ye shall cast it to a dog' = that it is **unclean**; for 'dogs' = those who render the good of faith **unclean** by falsifications.

9917¹. 'Uncleanness in the fringes' (Lam.i.9) = in the deeds and sayings, thus in the extremes.

10109². It was severely forbidden that anyone **unclean** should eat of the holy things, because by 'uncleanness' is signified defilement by evils and the derivative falsities, (and) so long as man is in these, good cannot be appropriated to him. Ex. and Ill.

—². For all these external **uncleannesses** (Lev.vii.18-21) represented internal **uncleannesses**, which are the evils with man, that is, such evils as are of his will, appropriated by actual life.

10130¹. By these 'unclean things' (Lev.xi.37,38) are signified various kinds of evils and the derivative falsities, which are from Hell, and which are communicated, transferred, and received. Each of the **unclean things** = some specific evil; for evils are what render man **unclean**, because they infect his soul; and moreover the evils of their hearts pour forth from evil Spirits and Genii, and infect those who are present according to the persuasions of evil. This contagion is what is signified by the touch of **unclean things**.

P. 40^e. For the corresponding **unclean things** affect the evil; and the corresponding **clean ones**, the good.

R. 728. 'The **uncleanness** of her whoredom' (Rev.xvii.4) = the defilings of the good and truth of the Word.

924. 'There shall not enter into it anything **unclean**' (Rev.xxi.27). . . By '**what is unclean**' is signified spiritual whoredom, which is the adulteration of the good and the falsification of the truth of the Word; for this is **uncleanness-immundum**-and impurity itself . . .

M. 140². See UNCHASTE, here.

252². **Uncleanness** (a cause of lawful separation).

264¹. The Hell where were the emperors of emperors . . . was full of all **uncleanness**.

430. That the **uncleanness** of Hell is from scortatory love . . . Ex.

— The whole Hell abounds with **unclean things**, and the universal origin of these is immodest and obscene scortatory love: its delights are turned into such things. Des.

431. In like manner the **uncleanness-immundum**-and cleanness in the Church. Ex.

495³. (These adulterers) have immersed the love of their will, and with it their understanding, in the **uncleannesses** of scortatory love, and they are delighted with them, as **unclean birds** and beasts are with decay ing and stercoraceous things . . . These are they who

become corporeal Spirits, from whom gush forth the unclean things of Hell and of the Church.

[M.] 500^e. All the **uncleanness-immundum**-of Hell is from adulteries.

D. 3489. They said to me that I was **unclean** . . .

E. 195^e. 'There shall no more come to thee the un-circumcised and the **unclean**' (Is. lii. 1) = those in evils and falsities.

257⁷. The 'seven **unclean** Spirits' (Matt. xii. 45) = all falsities of evil; thus the complete destruction of good and truth.

483¹¹. 'The **unclean** Spirit' (Zech. xiii. 2) = the evils springing from falsities of doctrine; for when a man lives according to (these) he becomes an **unclean** Spirit.

587¹⁴. 'I will sprinkle clean waters upon you, that ye may be cleansed from all your **uncleanesses**' (Ezek. xxxvi. 25). 'Clean waters' = genuine truths; falsities are called '**uncleanesses**,' because they are falsities from evil, and falsities which produce evil.

1000. 'Three **unclean** Spirits like frogs' (Rev. xvi. 13) = reasonings from mere falsities against Divine truths; for '**unclean** Spirits' = falsities of evil which are from Hell; for all in the Hells are **unclean** from falsities of evil; because all **unclean** things come forth from the falsities which are from evil; and all clean ones from the truths which are from good.

1099. 'A hold of every **unclean** Spirit' (Rev. xviii. 2) = where there is nothing but evils from the adulterated goods of the Word.

1100. 'And a hold of every **unclean** and hateful bird' (id.) = where there are nothing but falsities from the falsified truths of the Word. . . '**Unclean**' = that which flows forth from a filthy love, especially from the love of dominating; for this makes the **uncleanness** in Hell.

Unclose. *Recludere.*

Unclosing, An. *Reclusio.*

A. 3771. That they **unclosed** the Word. Sig. and Ex.

3773. That the Word is **unclosed** to the Churches, and is afterwards closed up. Ex.

— When these two commandments are regarded as the end, the Word is **unclosed** . . .

C. J. 19. When the Last Judgment was at hand, the interiors were **unclosed** . . . 23.

24. As the **unclosing** of the interiors increased . . .

T. 9³. In order that the Lord might **unclose** (the higher things of the understanding) . . .

Uncompliant. *Immorigerus.* J. (Post.) 8.

Unconnected. *Inconnexus.*

See under SCATTER.

A. 2556^e. For what is **unconnected** exists not; and what is **unconnected** perishes in a moment. 2886. H. 304^e.

2758. There exists not anything **unconnected** with a cause, and thus with an end.

3241². For everything which is **unconnected** with the Lord is nothing.

3627. Everything **unconnected** with what is prior to itself, and through prior things with the First, perishes in an instant. 5084³. 5116³.

4525. For without correspondence there would be . . . what is **unconnected**; and what is **unconnected** is dissipated as nothing.

5377. Without correspondence with the Grand Man . . . nothing can ever exist and subsist, because it has no connection with what is prior to itself, consequently neither with the First . . . and what is **unconnected**, and thus independent, cannot subsist for a single moment . . .

9481³. When yet everything **unconnected** with the Divine perishes and becomes null.

P. 74^e. For there is not anything in the natural world **unconnected** with the Spiritual World.

Uncover. *Discooperire.*

A. 1073. 'He was **uncovered** in the midst of his tent' (Gen. ix. 21) = things thereby perverted . . . For he is called '**uncovered**,' or naked, from the drunkenness of wine, in whom there are no truths of faith, and still more he in whom they are perverted. Ex. . . By its being said that he lay '**uncovered**,' is signified that he stripped himself of the truths of faith by wanting to investigate them by sensuous things and the derivative reasonings. Ill. (= evils from the lack of truth in worship. 9960¹⁶.)

Uncreate. *Increatus.*

W. 4. The Lord . . . is **uncreate** and infinite . . . and because He is **uncreate** and infinite, He is Esse itself. . . and Life itself. From the **uncreate**, infinite, esse itself, and life itself, no one can be created immediately. Ex.

18^e. Comparison of the **uncreated** Man, who is God, with the created man.

44. Esse and Existere in itself is also **uncreate**; and everything created must be from the **uncreate**.

230. That there are three infinite and **uncreate** degrees of height in the Lord. Ex.

T. 40. See CREATE, here. 472. E. 1126².

Uncultivated. *Inexcultus.*

A. 8753. Good without truths is spiritually **uncultivated**; hence 'a desert' = a new will not as yet formed by the truths of faith.

Unde flowered. Under INVIO LATE.

Undelightful. *Injucundus.*

See under DELIGHT-jucundum.

A. 3660². Then such (goods and truths) appear to him both obscure and **undelightful**.

3701⁷. In the same degree he feels what is **undelightful** in the evils of his former life, and what is unpleasant in the falsities of it.

4096². If they should withdraw their senses from worldly things, they would perceive what is **undelightful** . . .

4110². They feel what is **undelightful** in staying longer, and thus depart in freedom.

4111². If they are remitted into Societies not in accord, they perceive **what is undelightful**; and, from **what is undelightful**, what is compulsory . . .

5116^e. These delights cause these (spiritual things) to appear joyless and **undelightful** . . .

6202. (The conversation of these Spirits causes an influx into the man) of what is **undelightful**, etc. D.4597. 4645^e. 5942.

7854. 'Bitter things'=**things undelightful**, here, those of temptations. Ill. S349.

S349. That truths appeared **undelightful** to them, because they were devoid of the affection of good. Sig. and Ex. S352.

S356². As soon as evil begins to predominate . . . at once, instead of truth, there is felt **what is undelightful**. Ex.

S455². See **DELIGHT-jucundum**, here.

N. 58. It is the delight of love which is *good* to man; and the **undelight** which is evil to him.

P. 324⁵. In Hell their delight is turned into **undelight**.

M. 441. At last he feels these (fleshly delights) as **undelightful** . . .

E. 618. That interiorly (truth) was **undelightful**, because exteriorly it was adulterated. Sig. and Ex.

Under. *Sub, Subter.*

A. 4564. 'She was buried **below**-*desubter*-Bethel **under**-*sub*-the oak' (Gen.xxxv.8)=rejected for ever. For '**under** the oak'=for ever; and '**below** Bethel'=outside of the Natural; for what is said to be '*below-subter*,' or '*beneath-infra*'=without or outside of. Ex.

5296. '**Under** the hand' (Gen.xli.35)=for disposal in every necessity.

S610. 'They put it **under**-*subter*-him' (Ex.xvii.12)=correspondence with truth which is in the first of order. Ex. ('The stone'=truth in the ultimate of order, because it was put '**under**' him, and he sat upon it. S609.)

H. 89. All that extense which is **under**-*sub*-the Sun is called the natural world.

Life 64. They think they are not **under**-*sub*-this law.

R. 260. '**Under**-*sub*-the earth' (Rev.v.3)=in the lower Heavens. Ex.

T. 665. We will stand perpendicularly **under**-*sub*-you . . .

Undergo. *Subire.*

See **under** TEMPTATION, TORMENT, etc.

F. 35^e. The Lord therefore **underwent** that (passion).

Understanding. *Intellectus.*

Understand, To. *Intelligere.*

Intellectual. *Intellectualis.*

Intellectually. *Intellectualiter.*

See **INTELLECTUAL TRUTH, INTELLIGENCE, and WILL;**

and also **under** **ELEVATE, EYE, HORSE, LIGHT, MIND, and SEE.**

A. 29². Is meant-*intelligitur*. 31. 32. 38. 54.

30². (Next comes) faith in the **understanding**, which is an **intellectual** faith. . . This is represented by the inanimate things.

—^e. The '**lesser luminary**' (is therefore said to be placed) in the **understanding**. (Continued under **WILL**.)

35. Man has two faculties: will and **understanding**. When the **understanding** is ruled by the will, they together constitute one mind, or one life . . . but when the **understanding** is dissident from the will . . . the one mind is torn asunder . . .

40. '**Birds**'=**rational** and also **intellectual** things.

44^e. The things of the **understanding** are signified by 'the creeping things which the waters make to creep forth,' and by 'the bird above the earth' and 'upon the faces of the expanse.'

48. The fifth state is that the man speaks from faith which is of the **understanding**, and thereby confirms himself in what is true and good; and the things he then produces are animate, and are called '**fishes** of the sea' and '**birds** of the heavens.' 52^e, Ex.

54². They called the **understanding**, in the spiritual man, '**the male**' . . .

61. Spiritual things pertain to the **understanding**.

99. With the spiritual man, the Lord inflows through faith into his **intellectual, rational, and scientific*** things.

203. The spiritual Angels . . . confirm the things of faith by **intellectual, rational, and scientific** things; but never draw conclusions from these about faith: those who do so are in evil.

398. 'Towards the east of Eden'=near the **intellectual** mind, where previously love had reigned . . .

476. '**Male**,' or '**man**-*vir*'=**the understanding**, and the things of the **understanding**; thus the things of faith.

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

641. As this man of the Church had to be reformed (first) as to that part of man which is called the **understanding** . . . it is here described how the things of the will were separated from those of the **understanding** . . . 645, Sig.

—². The **intellectual** things of Spirits and Angels inflow into the left side of the head or brain . . . and face . . . 3884.

655. '**The window**'=**the Intellectual**. Ex. and Ill.

—². The highest row of windows in the Temple represented **intellectual** things; the middle, **rational** things; and the lowest, **scientific** and **sensuous** things. (So the three stories of the ark. 657.) 658.

657. There are three degrees of **intellectual** things in man: his lowest is what is **scientific**; his middle is what is **rational**; and his highest is what is **intel-**

* *Scientific* things are those which are exclusively in the external memory.

lectual: these are so distinct from each other that they are never confounded. Ex. . . The Lord inflows through the Intellectual with man into his Rational; and through this into the Scientific of the memory . . . This is the true intercourse of the soul with the body. (Continued under WILL.) 1443.

[A.] 735. Temptation as to intellectual things, that is, as to falsities, is light. Ex.

757. The extreme of temptation as to intellectual things. Sig. and Ex.

794². Every principle, or persuasion, of falsity, forms the life of the understanding.

895. 'The ground' of the man of the Spiritual Church is in his intellectual part; and the seeds are sown in this, and never in his voluntary part, which, in the spiritual man, has been separated from the intellectual part. Ex.

927². (In the man of the Most Ancient Church) the will and the understanding constituted one mind, (but both were destroyed). Ex.

—³. It was therefore provided that man . . . might be reformed and regenerated as to the second or intellectual part of the mind . . .

977. With the regenerate man, there is a new will and a new understanding; (these) are his conscience . . . The unregenerate man has no . . . understanding; but has reasoning, and thence a lapsus to everything false.

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

1023. The heavenly marriage with the man of the Ancient Church was effected in his intellectual proprium; for . . . the Lord miraculously separated his intellectual proprium from that corrupt voluntary proprium; and formed a new will in his intellectual proprium, which is conscience . . . In proportion as the voluntary proprium of man can be separated from his intellectual proprium, in the same proportion the Lord can be present with him . . . Temptations and the like . . . cause the voluntary proprium to be quiescent . . . and in the same proportion the Lord, through the conscience implanted in the intellectual proprium, can operate in charity. Sig. 2256³. 2930.

1043. The darkness with the spiritual man, which is here called 'a cloud,' is falsity, which is the same as his intellectual proprium; and when innocence, charity, and mercy are insinuated by the Lord into this proprium, this 'cloud' no longer appears as falsity, but as an appearance of truth, together with truth from the Lord; hence the likeness of a 'coloured bow.' 1832², Ex.

1044². A regenerate man is the Lord's as to the intellectual part, but his own as to the voluntary part, which two parts, in the spiritual man, are opposite. But the voluntary part, although opposite, cannot but be present; for all the obscurity in the intellectual part . . . is thence: it continually inflows from it; and, in proportion as it inflows, in the same proportion the 'cloud' in the intellectual part is made dense; but in proportion as it is removed, in the same proportion the 'cloud' is made thin. 1047. Sig. and Ex.

1051. That man's Intellectual should no longer be able to imbue such a persuasion. Sig. and Ex.

— . For with the last posterity of the Most Ancient Church . . . the intellectual part also was destroyed . . . so that they could not be regenerated, that is, have a new will formed in their intellectual part.

1059. For (with those outside the Church) there is not so great a 'cloud' in their intellectual part, as there is, in general, with those called Christians.

1101⁶. The more he is instructed, the more is the 'cloud' of his intellectual part dispelled; for (with the man who is in charity) the intellectual part has charity and conscience in it.

1186⁷. 'Israel,' 'Assyria,' and 'Egypt' = the three things which constitute the intellectual things of the man of the Spiritual Church . . . 2588¹³.

1443. The intellectual things of the celestial man are compared to a garden of trees of every kind . . .

1458. The states of intellectual things are as those of the times of the day and year . . .

1495. The intellectual man.

1555². The understanding is the secondary part: man's life after death is not according to his intellectual part . . .

—³. As man is not man unless endowed with an understanding also, the will alone does not make man, but the understanding together with the will; and the understanding cannot be acquired except by means of knowledges . . . and thus is formed the second plane. When the intellectual part is instructed in knowledges . . . then the man can be regenerated . . . so that his intellectual things make one Thing with his celestial things . . .

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

1773³. Those who had been delighted with the Word, but had not been solicitous about the understanding of it, had heat in the right arm only.

1901². This intellectual truth . . . is the Spiritual itself which inflows . . . by an internal way . . . and is as a kind of light which . . . gives the faculty of knowing, thinking, and understanding.

1904⁵. Man places both the Rational and the Intellectual in the knowing faculty—*scientifico*; and is not aware that they are . . . so distinct that the Intellectual can exist without the Rational . . .

1923. When the Rational is insurgent against the intellectual, there arises an intestine combat . . .

1936. These things are above even the angelic understanding. 4027. 4641.

1949. Intellectual, rational, and scientific things. Sig.

—⁴. 'Ephraim' = the Intellectual of the Spiritual Church.

1972⁶. Equally before the understanding and the sight.

1997. The affection of truth, or to do good from the love of truth, is properly of the understanding.

2053². As conscience is formed from the truths of faith, it is evident that it is formed in the intellectual part; for it is the intellectual part which receives those truths; and therefore the Lord miraculously separated this part from the voluntary part.

2069^e. The Divine *truth* inflows with the spiritual man, because it inflows solely into his intellectual part, which in him has been separated from his voluntary part.

2072. The internal sight, that is, the understanding, is signified by 'the eye.'

2150. 'To see'=to understand.

2161. That they should let themselves down from Divine things nearer to His intellectual things. Sig. and Ex.

—e. 'Waters'=scientific and rational, consequently intellectual things.

2196⁷. The good of charity is not done from the Voluntary, but from the Intellectual . . .

2203. The mere human Rational cannot understand what is Divine.

2291. The tender understanding of infants there, shown.

2504. There are, in general, the intellectual things of faith, the rational things of faith, and the scientific things of faith . . . the inmost things of faith are called intellectual things . . .

2531². That which is Divine is incomprehensible, because above all understanding, even angelic; but still this Divine . . . can inflow into the Rational of man through the Divine Human; and . . . it is received according to the truths there . . . and in proportion as these truths are more genuine, the inflowing Divine is more perfectly received, and at last the man's Intellectual is enlightened. Ex. 2568⁵.

2552. The Lord's thought (as distinguished from His perception) was from the Intellectual itself.

2651. To understand is the same as to view from the sight of the mind.

2699². (Spiritual) light enlightens not only the sight, but also the understanding. 2776³.

2701. A kind of perception interiorly in the understanding. Ex.

2708. In the spiritual the good of love is implanted in the intellectual part, where is the secondary life of man. 2715, Ex. 2718.

2761. 'The white horse'=the understanding of the Word as to its interiors. Ex. and Ill.

2930. 'The soul'=the understanding. Ex.

— . A new will and a new understanding are formed in the intellectual part of the spiritual man; and the new understanding is called 'the soul.' Ill.

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

3048^e. General scientifics . . . form, in general, the natural man as to his intellectual part.

3138. The internal man has its sight and understanding from the light of Heaven; the external has its sight and understanding from the light of the world. . .

3158². What is solely of the understanding is not of man until it becomes of his will; for the things . . . of the understanding constitute the derivative *existence* of man's life. Consent from the understanding alone is not consent . . . and therefore unless the truth of faith, which is of the understanding, is received by the good of love, which is of the will, there is never any truth which is acknowledged, thus no faith.

3190. 'They rode on camels' = the Intellectual elevated above natural scientifics.

3223. The interior mind, where are the intellectual ideas which are called immaterial, is in the light of Heaven. Of this man is unaware, although he calls his understanding his sight . . .

3236^e. In order for the spiritual man to have the truth of faith, or faith, it must come from the new understanding with which he has been endowed by the Lord; and the new understanding must have its light from the new will.

3295². Before he has been regenerated, man does good from the understanding . . . and the good which is from the understanding is not in itself good, but truth . . . Examp.

3325¹⁰. The Intellectual, which is of truth, is apparently the first-born. Sig.

3332³. The good of truth flows forth from the understanding.

3394². The regenerate spiritual man receives . . . Divine truth in the new understanding.

3412³. No one can . . . understand what truth is unless he is in good.

3438². For the internal eye, that is, the understanding . . . with such a man, is formed (like the eye of an owl, so as to see light as darkness, and darkness as light).

3539³. During regeneration, intellectual things apparently act the first part. Rep. . . For in this state . . . the understanding, not thus conjoined with the will, so inflows and acts into the Natural. Ex.

—⁴. The understanding can apprehend truth when the will is in the contrary. Examps.

—⁶. The faculty that man can understand what is good and true, although he does not will it, has been given to man in order that he can be reformed and regenerated; and therefore it exists with the evil as well as with the good . . . 4802.

3563. The Intellectual . . . within and the Voluntary without; thus inverted order. Sig. and Ex.

3619. Perception from the Intellectual is not of the Intellectual; but is of the Voluntary inflowing; for the Intellectual is nothing but the Voluntary in form. Such is the Intellectual when conjoined with the Voluntary; but before it has been conjoined, the Intellectual appears as if it were by itself . . . although it is only that the external separates itself from the internal; for when the Intellectual inwardly wills and thinks anything, it is an end from the Voluntary which makes its life, and governs the thinking there.

3671². To understand what is good and true . . . is of the Rational . . .

[A.] 3701². (Hereditarily) man is altogether lost as to both **understanding** and will. Ex.

—⁶. These confirmatory things . . . are the truths of his new **understanding** . . .

—⁷. Hence a separation takes place of the things of the former will and **understanding**, from those of the new will and **understanding** . . .

3727. Man's thought, speech, and action, which are the ultimates of order, are nothing but truths from good . . . for they belong to the **intellectual** part; but the good in them . . . to the voluntary.

—⁸. The lowest intellectual things. Sig. and Ex.

3825. The **understanding** of every subject is according to the ideas . . . and also according to the affections. Ex.

3849². (Thus) man's **understanding** is null, unless the will is in it; for the life of the **understanding** is from the will.

3868. For the **understanding** is that which proceeds from the will, and manifests the will in a certain visual form. . . Thus the **understanding** is the external of the will . . .

3869. 'Hearing,' also, = that which is of the **understanding**. Ex.

3888. The kingdom of the **understanding** corresponds to the lungs.

— This shows how the case is with the influx of the will into the **understanding**, and of the **understanding** into the will.

3901². To grow as to the **understanding-intelligere**-of truth. Sig.

3957². When man puts off the body, he enjoys a much more enlightened **understanding**.

3993⁸. For man's Voluntary is nothing but evil, from which there continually inflows falsity into his **Intellectual**.

3994. The intellectual proprium is falsity.

4038². The sensuous things of sight and hearing are especially those which perfect the intellectual faculty.

4052^e. Those at the Lord's left are those who are in good from the **understanding**.

4156³. With such a one, light inflows from Heaven, and enlightens his **Intellectual** . . .

4169. Has so concluded of himself by his intellectual faculty.

4224. The organic forms of the **understanding**.

4270². 'Reuben' = faith in the **understanding** . . . which is the first of regeneration.

4274. Nothing makes man's intellectual life but what he believes to be true . . . and when (this) is assaulted, the life of his **understanding** is assaulted . . .

4301². They who have perception are in the light of Heaven as to the **understanding**, that is, as to the intellectual sight . . .

—⁴. (As) the objects of external sight are implanted according to . . . the affections, and as when any delight recurs, the objects associated with it also recur . . . so is it with the **understanding**, which is the internal

sight; its objects are . . . called truths; their field is the memory; and the delight of this sight is good.

4328^e. For the **Intellectual** is represented in Heaven by what is lucid.

4526^e. For truths make the whole of man's **understanding**.

4532. They who believe that they **understand** from themselves . . .

4601^e. Conjunction with the **Intellectual**. Sig.

4612³. The **Intellectual** which man acquires while he is still natural.

4622³. The **Intellectual** is nothing but an exquisite sense of interior things; and the higher **Intellectual**, of spiritual Things . . .

4672². A Church which begins from faith has no other regulator than the **understanding**; and the **understanding** nothing but what is hereditary . . .

4729. The falsity which is from the doctrine of the Church takes hold of a man's intellectual part only.

— The falsity which is from the fallacies of the senses does not affect the intellectual part so much; for those in (this) falsity have but little insight from the **understanding** . . .

—². What the **understanding** imbues does not pass into the will; but what the will imbues passes into the **understanding**. Ex.

4760. This is according to the intellectual faculty of each man . . .

4884. For the intellectual mind, through truths from good, is in the light of Heaven.

5072. 'The butler' = the sensuous things which are subordinate to the intellectual part. 5077, Ex.

5077⁴. All truths . . . pertain to the intellectual part . . . consequently it belongs to the intellectual part to believe, acknowledge, know, and see, truth and also good . . .

5097. The light of Heaven makes man's **Intellectual**.

5113. 'A vine was before me' = the **Intellectual** of the Spiritual Church. Ill.

— For where the Spiritual Church is described in the Word, its **Intellectual** is everywhere treated of, because it is the intellectual part which, in the man of that Church, is regenerated. Ex.

—². For (in the Ancient Church) there was not anything whole in the voluntary part, but only in the intellectual part.

—¹⁰. 'A noble vine' = the **Intellectual** of the Celestial Church.

—¹⁵. As the **Intellectual** of the spiritual man is regenerated by means of the truth which is from the Lord only, the Lord compares Himself to a 'vine.'

5114. 'In the vine were three branches' = . . . the derivations from the **Intellectual** even to the last, which is the Sensuous; for the **Intellectual** is the first in order, and the Sensuous is the last (or ultimate). The **Intellectual** in general is the sight of the internal man . . . But the Sensuous is of the external man, here, the Sensuous of sight, because this corresponds and is subordinate to the **Intellectual**.

—². There are, in man, derivations from the Intellectual, which is in the light of Heaven, to the Sensuous, which is in the light of the world. Ex.

— (This) causes man to see objects intellectually.

—³. These derivations are as steps or degrees between the Intellectual and the Sensuous. Ex.

5121³. Genuine perception . . . through Heaven . . . affects the Intellectual spiritually, and leads it, in a perceptive way, to think as the Thing really is . . . It is a dictate through Heaven . . . concerning such things as are above the Natural . . .

5125. That the things of the Sensuous subject to the intellectual part would be reduced to order. Sig. and Ex. 5165, Sig. and Ex.

5126². Without the influx of innocence (in infancy) there would be no foundation upon which the Intellectual or Rational . . . could be built.

5127³. For the faculty of understanding is always preserved to man . . . but is very obscure in those who are in falsities and evils, and is always clearer in proportion as (these) are lulled.

5144. The succession of intellectual things was represented by the vine, its three branches, blossoms, clusters, and grapes; and at last the truth which is of the understanding was represented by the cup.

5147². The Intellectual cannot receive truth so as to appropriate it, unless the Voluntary receives good at the same time; and the converse; for the one inflows into the other, and disposes it to receive. Intellectual things may be compared to forms which are continually varying, and voluntary things to the harmonies which result from the variation.

5159. Lest sensuous delights . . . win over intellectual things to their side, to confirm them . . .

5202². That the things in the exterior Natural which belonged to the intellectual class were regained. Tr. (in Ex.xl.)

—³. The influx of the Celestial of the Spiritual into . . . those things in the Natural which were of the intellectual part, and which are signified by 'the kine beautiful in look, and fat in flesh.' Tr. (in Ex.xli.)

— But as the Natural cannot be re-born as to intellectual things alone, there were also voluntary things: for in every single thing there must be something from the Intellectual and at the same time from the Voluntary for it to be anything. Ex.

5288. He who knows not how the case is with man's intellectual faculty . . . supposes that . . .

5348. 'Ephraim' = the Intellectual of the new Natural. 5354.

5351². But as the Voluntary of man does not appear to the sense except through the Intellectual—for the understanding is the will in form or the will formed to the sense—it is supposed that the truth which proceeds from the intellectual part is the first-born . . .

5354¹⁰. The Intellectual of the Church ('Ephraim') is the understanding with the men of the Church about truths and goods . . . thus the notion, concept, or idea, about them. Truth itself is the Spiritual of the Church; and good is its Celestial; but truth and

good are understood differently by one person from what they are with another; and therefore such as is the understanding of truth, such is the truth with each person; and the case is the same with the understanding of good.

5464². With such a faculty of understanding whether things are true is man endowed, of whatever quality he may be . . . to the end that through the intellectual part he may be . . . regenerated. But when he has gone into perverse ways . . . although he is still in the like faculty of understanding truths, he no longer wants to understand them, but is averse to them as soon as he hears them.

5497². In this way man climbs with the understanding from the world towards Heaven.

5567². (He offered me) something that would take away the understanding of those who drank it.

5580². External sensuous things are first opened in man, then interior sensuous things, and finally intellectual things; and, when intellectual things have been opened, they are represented in the former so that they are capable of being apprehended. The reason is that intellectual things arise from sensuous things by a method of extraction; for intellectual things are conclusions, which, when formed, are separated, and rise to a higher [plane]. These things are operated by the influx of spiritual things . . .

5733^e. In the Spiritual Church, good is implanted in the intellectual part, through truth; for all truth is of the intellectual part . . .

5826^e. So long as good and truth are in the understanding only, they are outside the man; for the understanding is without, and the will within.

5874^e. (Thus) scientifics are of service to man in the forming of his understanding; but when the understanding has been formed, they then form the ultimate plane, in which the man no longer thinks, but above it.

5937². (By being) in the affection of truth from good . . . the Intellectual is illuminated: and then it is granted to man to perceive something inwardly in himself.

5969. A failing of the life of the Natural and of the derivative understanding. Sig. and Ex.

5977. Spirits act into intellectual things; Genii, into voluntary things.

5978. Celestial Angels act into man's voluntary things; spiritual Angels into his intellectual things.

5998. Influx from the Divine Intellectual. Sig. and Ex. 6003.

6032. Spiritual light makes the life of the understanding. Ex.

—². So the intellectual mind, which is man's internal eye, in order that it may see, needs the light of Heaven to illumine it . . . The light which illuminates the intellectual mind is truly light . . .

— Hence 'to see' = not only understanding, but also whatever is of understanding, as thought, reflection, animadvertence, prudence, etc.

[A.] 6055². It is the internal man which, in the proper sense, is called **Intellectual** or rational, because it is in the light of Heaven, in which are the reason and the understanding.

6065. But in the good which is from an origin in the understanding were the Ancients of the Spiritual Church . . . In this good are they in the Second Heaven. Ex.

6125. Scientifics from the **Intellectual**. Sig. and Ex.

— The **Intellectual** in man is augmented and grows from infancy until his age of manhood, and consists in an insight—*intuitio*—into Things from such things as are of experience and knowledge; and also in an insight into causes from effects; and also into things consequent from the connection of causes. Thus the **Intellectual** consists, in the comprehension and perception of such things as are of civil and moral life. It comes into existence from the influx of light from Heaven; and therefore every man can be perfected as to the **Intellectual**. The **Intellectual** is given to everyone according to his application, life, and nature—*indolem*; nor is it lacking in any man, provided he is of sane mind; and it is given to man to the end that he may be in freedom and choice (as to) good and evil. Unless he had such an **Intellectual** as has been described, he could not do this from himself; and thus neither could anything be appropriated to him.

—². The **Intellectual** of man is that which receives the Spiritual, so that it is the recipient of spiritual truth and good; for nothing of good . . . or of truth . . . can be insinuated into anyone who has not an **Intellectual**; but they are insinuated according to his **Intellectual**; and therefore man is not regenerated by the Lord until adult age when he has an **Intellectual** . . . and, when a man has been regenerated, his **Intellectual** performs this use, that it sees and perceives what good is and thence what truth is; for the **Intellectual** carries over the things of the light of Heaven into those of the lumen of nature, when the former appear in the latter . . . And, as the **Intellectual** performs this use, therefore, in the Word, where the Spiritual Church is treated of, its **Intellectual** is also treated of.

—³. Thus scientifics from the **Intellectual** are those which confirm the things which the man intellectually apprehends and perceives, whether they are evil, or whether they are good. Ill.

—^e. That intelligence must not be procured through scientifics from man's Own **Intellectual**. Sig.

6190^e. Heavenly light, which is faith, makes man's understanding; for the truth which is of faith, which proceeds from the Lord, enlightens his **Intellectual** . . . according to the reception.

6216. It treats (in Gen. xlviii.) of the **Intellectual** of the Church which is from truth ('Ephraim'); and of its Voluntary . . .

6222². The **Intellectual** of the Church is to perceive from the Word what the truth of faith and good of charity are.

—³. For the **Intellectual** of the Church is that when man reads the Word, and carefully compares one thing with another, he perceives what is to be believed and done. But this happens solely with those who

are enlightened by the Lord. (Continued under ENLIGHTEN.)

—². Moreover, those who have been regenerated receive from the Lord an **Intellectual** which is capable of being enlightened.

—⁴. But this **Intellectual**, which is called the **Intellectual** of the Church, is more interior than the **Intellectual** which is only from scientifics; for it is an apperception that the case is so . . . because the Word, in its spiritual sense, so dictates. Examp.

—⁵. It is believed that those have an **Intellectual** in the Things of the Church who know how to confirm the doctrinal things of their own Church . . . but this is not the **Intellectual** of the Church. Ex. . . But the **Intellectual** of the Church consists in perceiving and seeing, before any dogma is confirmed, whether it is true or not, and in confirming it then. This **Intellectual** is what is represented by 'Ephraim.'

—⁶. For the truths of faith, together with the good of charity, are what inflow into the **Intellectual**, and enlighten it; and also cause the **Intellectual** and the Voluntary to constitute one mind. That both the **Intellectual** and the Voluntary are born from the Internal. Ex.

6240. The **Intellectual** of the internal man is called the Rational; but the **Intellectual** of the external man is called the Natural. (Continued under RATIONAL.)

6267. The truth of the **Intellectual** as in the second place. Sig. and Ex.

6377⁴. That the **Intellectual** would consult scientifics about the arcana of faith. Sig.

6378. That the Lord's **Intellectual** is Divine good from His Divine love. Sig. and Ex.

— 'Covering—*reclamen*' = the **Intellectual**; for the **Intellectual** is a recipient . . .

6379. That the **Intellectual**, or internal Human, is nothing but good. Sig. and Ex.

6384². These ('Zebulon') have but little light from the **Intellectual**; for it has been immersed in scientific and sensuous things.

— But with those who have been in the affirmative, and have confirmed the truths of faith by scientifics, but yet so that they can be elevated from . . . the Natural . . . the **Intellectual** is enlightened, and thereby is in a certain perception of spiritual truth . . .

6396. As these ('Dan') do what is good . . . not from any new Voluntary, but from the **Intellectual**, thus . . . from obedience because it has been so commanded, they are in . . . the First Heaven.

6400. The **Intellectual** of the lowest Natural (is here treated of). Ex.

6405. For those who do works from truth and not as yet from good ('Gad') have the understanding obscured; whereas they who do them from good have the understanding enlightened; for good enlightens. For the light of truth from the Lord inflows into the **Intellectual** through good . . . but not into truth immediately. Ex.

6534. That intellectual things (accompanied the Internal in the establishing of the Church). Sig. and Tr.

— . 'Horsemen' = intellectual things. Ill.

—³. 'Horse' = Intellectual ; and 'his rider,' the understanding.

—⁵. The understanding perverted. Ill.

6578. 'To comfort' is predicated of the understanding.

6583. The establishment of the Church as to the Intellectual and its derivatives. Sig. and Ex.

6598. The cause of one man's excelling another in the faculty of understanding and perceiving what is honourable . . . just . . . and good . . . consists in the elevation of the thought to the things of Heaven ; for by this the thought is withdrawn from external sensuous things. Ex.

6599^e. The faculty of understanding and perceiving is according to the extension into (the surrounding Societies of Spirits and Angels) that is, according to the influx thence. 6600.

6608. Intellectual light has been given me, taken away, diminished, and regulated . . .

6750. For scientifics are a plane for the Things of the understanding ; and the understanding is the recipient of the truth of faith . . .

6751^e. It is these planes which are enlightened by the light of Heaven ; and hence comes the Intellectual, and the Perceptive, of faith and the good of charity.

6854². The spiritual are they who cannot be regenerated except solely as to the intellectual part ; and not as to the voluntary part ; and a new will is therefore implanted by the Lord in their intellectual part, which will is according to the doctrinals of faith which belong to their Church.

7112². The Angels with a man understand all things spiritually which the man understands naturally.

7233³. For an enlightened Intellectual discerns between apparent truths and real truths ; and especially between falsities and truths ; although it does not judge about real truths in themselves. But the Intellectual cannot be enlightened, unless it is believed that love to the Lord and charity towards the neighbour, are the principal and essential things of the Church. He who proceeds from these, provided he himself is in them, sees innumerable truths . . .

7290². For nothing enters into the internal man except through intellectual ideas . . .

7295^e. By such degrees are the evil (there) deprived of the understanding of truth and good.

7342. The understanding does not rule man unless the will inclines ; for the understanding favours the will ; for, regarded in itself, the understanding is willing but the form of the will. (Continued under WILL.)

7503. (The vastation) of the intellectual and scientific things of the truth of faith. Sig.

—². As to the intellectual part, it is that part which receives the truths of faith ; for the understanding is the internal sight, which is enlightened by the light of Heaven, and in the same proportion apperceives, sees, and acknowledges the truths of faith when the Word is being read . . .

7870². The faculty of understanding truth remains with the infernals, as with all men, however much they may be in evil or falsity ; but when this heavenly light passes from this faculty into the will, in that they do not want to understand . . . it is turned into a lumen like that from a charcoal fire . . .

7912. The enlightenment of the understanding of those of the Spiritual Church through the influx and presence of truth Divine. Sig. and Ex.

8025. A kind of discourse which fell solely into the interior understanding. Des.

8067. That this must be perpetually in the understanding. Sig. and Ex. 8090.

8160. The Intellectual of the mind, and [its] thought. Sig. and Ex.

8215³. 'Wheels' = the intellectual power of advancing.

8307^e. The Lord gives man the faculty of understanding truth ; and the reason he does not understand it, is that he does not want to understand it, on account of the evil of his life . . .

8332. All falsities from a perverted Intellectual with these . . . Sig. and Ex.

8443². Two degrees of truth Divine above the angelic understanding. Ex.

8521². The good of truth, which is the good possessed by those in the Spiritual Kingdom, is implanted in their intellectual part . . .

8622². The falsity of Genii is such evil that it cannot inflow into the intellectual part . . . and, as the new will of the man of the Spiritual Church is implanted in his intellectual part . . . such Genii are vastated as to all the Intellectual. Ex.

8628. They who have used their knowledges as means to annihilate the things of faith, have completely destroyed their Intellectual.

—². In this Earth, knowledges are a means for opening the intellectual sight.

8694². With those who are in good, and thence in the affection of truth, the Intellectual of the mind is open into Heaven . . .

—^e. For through Heaven (comes) a light which encompasses and enlightens their understanding, which is the eye of the internal sight ; and the things which appear in that light are truths . . .

8701². In the other life all are consociated according to the life of the will, and not according to the life of the understanding ; for where the will is, there the understanding is ; but not the converse . . .

—^e. But (here) the case is different ; here, a man can . . . understand differently from what he wills ; but this is for the sake of the possibility of his reformation ; that is to say, he can understand what is good, although he wills what is evil ; and thus, through the understanding, he can be led to will what is good. But in the other life everyone is led according to his will which he had acquired in the world.

8707. 'Way' is predicated of the understanding of truth ; here, in an interior degree, because it is

predicated of the understanding which is possessed by the man of the Spiritual Church from the immediate influx of truth from the Lord; from which there is not the apperception of truth, but a light which confers the faculty of understanding. Ex.

[A.] 8764². 'Birds'=intellectual things; and hence 'wings'=spiritual truths, because all the Intellectual is from them: an Intellectual from falsities, however perspicacious and acute it may appear, is not an Intellectual; for the Intellectual sees from the light of Heaven, which is spiritual truth... and therefore where there is not the truth of faith, there is no light, but thick darkness, and an Intellectual in thick darkness is no Intellectual.

8890. 'Son' = the Intellectual... in the internal man.

—². For truths constitute the Intellectual.

8904⁸. Imaginary power from man's Own Intellectual. Sig.

8988. To act from the Intellectual, and not from the Voluntary, is to act from that which stands without and serves; for the understanding has been given to man in order that it may receive truths, and introduce them into the will...

9007². Instead of 'man-vir' the Angels perceive his intellectual faculty, from which he is a man... for man-homo-is man-homo—from the will; but man-vir—from the understanding.

9009². The evils which proceed from... the Intellectual part, and not at the same time from the voluntary part, are not inrooted and appropriated to the man. Ex.

9013. For he who is in deceit meditates evil, and thereby nourishes his understanding, and delights it, and thus destroys therein everything which belongs to man...

9050. To the faculty which is called the understanding pertains faith; for the truths of faith make its life...

9051. If they should injure anything in the interior Intellectual. Sig. and Ex.

— Man has an exterior understanding, and an interior understanding; the exterior understanding is where that thought is which comes to perception; and the interior understanding is where that thought is which does not come to perception—but still it comes to the perception of the Angels. It is this understanding which is enlightened by the Lord when the man receives faith, for it is in the light of Heaven; and in this understanding is the spiritual life of man, which is not much manifested to him (here)... Meanwhile this life lies hidden interiorly in the thought of the exterior understanding, and produces there what is holy and reverential for the Lord, the Church, etc.

9052. If they should injure anything in the exterior Intellectual. Sig. and Ex.

9055². (Thus) when a man is being regenerated, there is given him by the Lord a new understanding through the truths of faith...

9057. If anything of affection in the Intellectual should be extinguished or injured. Sig. and Ex.

9069. For evil from the Voluntary, and not at the same time from the Intellectual, does not condemn. Sig. and Ex.

9071. Evil which has passed into the Intellectual. Sig. and Ex. 9095.

9096. It is the Intellectual which sees evil; and that which is seen may be restrained, not by the Intellectual; but through it by the Lord. For the Lord inflows into those things with a man which are known to him, but not into those which are unknown to him.

9132². For what is done consciously, goes out from the will and at the same time from the understanding; thus from the whole man; for man is man from both; and that which is done from both is done from the falsity which is from evil; from falsity, because from the understanding; and from evil, because from the will; and hence the man is guilty; (for) that is appropriated to a man which comes from his understanding, and at the same time from his will; and a man becomes guilty, if he does not, by means of his Intellectual, repress the evil of his Voluntary, when he sees it.

9144. The fires (of love) constitute the life of man's will, and the light from them the life of his understanding; and so long as the fires of evil are kept enclosed in the will, the understanding is in light, and is consequently in the apperception of what is good and true: but when these fires shed their light into the understanding, the previously existing light is dissipated...

—². And when these evil loves are assailed, there bursts forth fire from the will into the understanding, and conceives a flame there, which is called anger... This flame attacks the truths and goods which are in the Intellectual, and not only hides, but also consumes them; and, what is an arcanum, when this evil fire bursts forth from the will into the Intellectual, the Intellectual is closed above, and is opened below... and this is why evils and falsities then inflow...

9156. The evils (called 'transgressions,' and 'iniquities') come forth from a perverted understanding...

9224. For the Intellectual is that which first receives truths, because it sees them, and introduces them to the will.

9227². The external way (through which truths enter) is through the hearing into the memory, and from the memory into the understanding; for the understanding is the internal sight...

9230². For the memory and the understanding are like courtyards...

9274². For the will is the man himself, and the understanding is its minister.

— For the understanding is only the sight of the Things which the man wills and loves.

9279². Intellectual things are opened by means of those things which relate to truth.

9282. To know, understand, acknowledge, and believe, are of the **understanding**; but these are not with a man until they become of his will; nor do they come forth—*existent*—with him until they become of the **understanding** from the will. Ex.

9283. For the thought which does not speak, is the higher or interior **Intellectual** of man which proceeds from his will; but the thought which speaks is the lower or exterior **Intellectual**, formed from the higher or interior one, to present, or to simulate before the world, the things which are just and fair, and good and true.

9296³. The derivative new **Intellectual** is as it were the tabernacle through which there are entrance and exit.

9297². These truths from good are what make the new **Intellectual**, which makes a one with the new will . . .

9300⁴. (Thus) they who are enlightened (or illustrated) see and perceive within themselves whether a thing is true or not; and that which is then inwardly enlightened is their **Intellectual**; and that which is then inwardly enkindled is their Voluntary; and if that in which they are enlightened is the genuine truth of faith, and if that in which they are enkindled is the genuine good of charity, then it is the **Intellectual** of the internal man which is enlightened, and the Voluntary of the internal man which is enkindled . . .

—⁵. (Thus) it is evident that the **Intellectual** is enlightened with those who are in the affection of truth from good, but not with those who are in the affection of truth from evil. With (the former), the **Intellectual** of the internal man is enlightened; and the Voluntary of the internal man is enkindled; whereas with (the latter), the **Intellectual** of the internal man is not enlightened, nor is the Voluntary of the internal man enkindled; the reason is that these latter are natural men.

9384. Reception in the **understanding** by those who are truly of the Church. Sig. and Ex.

9386. So long as truths are regarded only **intellectually**, they are not impressed on the life . . .

9393. Truth is occasionally called forth from the memory to the internal sight, or **understanding**, from which it again falls back into the memory . . . But when truth is called forth from the memory into the **understanding**, and, from the **understanding**, enters the will . . . it becomes of the man's life.

9394. All things which are . . . laid up in the memory and are capable of being called forth from it to the **intellectual** sight, are called scientifics; and, in themselves, are the Things which constitute the **Intellectual** of the natural or external man.

— But the internal sight, which is the **understanding**, sees nothing else in the fields or gardens of the Things of its memory than those which are in agreement with the loves in which the man is, and which also favour the principles which he loves . . .

9398. 'To hear' = obedience from the **understanding**, thus from the soul.

9399. For the Divine truth which is from the Lord is continually inflowing with man, and making his **Intellectual** . . .

—³. That every man in the world, of sane reason, is in the faculty of **understanding** truth Divine . . . in proportion as he desists from evils, has been granted me to know from much experience; for all in the other life, both evil and good, are able to **understand** what is true and what is false, and also what is good and what is evil; but the evil, although they **understand** what is true and good, do not want to **understand** them; for the will resists; and therefore when they are left to themselves, they relapse into the falsities of their evil, and are averse to the truth and good which they had **understood** . . .

9407⁴. But he who cannot think **intellectually**, that is, abstractedly, from material things, cannot apprehend these things . . .

9424². These, being enlightened by the Lord, are led to see the truths of the Word as they are in Heaven; for the Lord inflows through Heaven into their **understanding**; for it is the interior **understanding** of the man which is enlightened.

9474³. The will cannot manifest itself except by means of the **understanding**; for the **understanding** receives the good of the will, and declares it; moreover, the **understanding** is the form of the will; and moreover truth pertains to the **understanding**, and good to the will.

9509⁴. As truth cannot enter Heaven, unless there is good in it . . . so neither can the **Intellectual** . . .

9514². Good is to truth as the will to the **understanding** . . . The will receives its quality from the **understanding**; and the **understanding** its *esse* from the will; for the will is formed in the **understanding** . . .

9595. 'Curtains' = the interior truths of faith which are of the new **Intellectual**.

9596³. 'Twined fine linen,' properly = the **Intellectual** such as exists with the spiritual man, or spiritual Angel. Ex. 9744, Ex. 9774.

— For the **Intellectual** is the subject, or containant; and truth is of it.

— (Thus) the **Intellectual** itself, with those of the Spiritual Kingdom, is, in the strict sense, 'the habitation'; and it is described by the expanse formed of curtains.

—⁵. To regenerate man, and thus to create or form a new **Intellectual** in which there is a new Voluntary, which is the Heaven itself of the spiritual man, in which the Lord dwells with that man. Sig.

9598. 'The work of the designer' = the **Intellectual**. Ex. 9835, Ex.

9637. The Voluntary does not appear without the **Intellectual**; and the **Intellectual** does not come into existence without the Voluntary . . .

9696. For the **understanding** is according to the reception of the light which is in the Heavens.

9716⁶. For the **Intellectual** is allotted to the perception of truth from good; and the Voluntary to the perception of good in truth.

[A.] 9723. The scientifics stored up in the external memory serve the internal sight or understanding as a plane of objects . . . for the interior sight, or understanding, by virtue of its light which is from Heaven, looks into this plane . . . which is below it, and chooses and elicits from the various things there such as are in agreement with its love; and these it calls forth to itself, and stores them up in its own memory, which is the internal memory. This is the source of the life of the internal man, and of his intelligence and wisdom . . .

9744. For the Intellectual consists, and is as it were woven together, of truths from a celestial origin.

— The faculty allotted to the reception of truth, is called the understanding . . . and therefore the understanding excels in proportion as it has been formed from genuine truths.

9780¹¹. The Intellectual of the man of the Church perverted through reasonings from scientifics. Tr.

9781. The will does not appear in the light except through the understanding; for it is the understanding which forms the Voluntary, and presents it so that it can be seen.

9796. When it is known what the internal and the external man are, it can be known whence are the understanding of truth and the will of good.

9797. In proportion as the internal man has been opened towards Heaven, in the same proportion it is in the light of Heaven; thus in the understanding of truth . . .

9799. Therefore the understanding of truth consists in seeing, by enlightenment from the Lord, truths from the Word.

9800. They who are in love to and faith in the Lord, and in charity towards the neighbour, are in the understanding of truth and the will of good . . .

9810. Divine truth . . . received in the intellectual part, is called spiritual good.

9817². 'Spirit' = the life of the intellectual part.

9818³. And the life of the intellectual part is to know, see, and understand truth to be truth, and good to be good.

9835. What is meant by a thing coming from the Intellectual. The Spiritual Kingdom, as to all truths and goods there, pertains to the intellectual part. Ex.

—². (The Grand Man also therefore) has these two faculties . . . and his understanding is in the Spiritual Kingdom . . . 9858.

9846. Hence . . . the Intellectual of a regenerate man corresponds to the Spiritual Kingdom.

9915². The faculties which receive (the Celestial, Spiritual, and Natural) are called the Voluntary, the Intellectual, and the Scientific . . . The Scientific constitutes the Intellectual of the natural man . . . and these three are signified by 'the weaver,' 'the designer,' and 'the embroiderer.' The reason 'the weaver' = the Voluntary, is that the Voluntary inflows into the Intellectual, and weaves it, inasmuch that the things which are in the Intellectual are things woven from the Voluntary; for that which the

Voluntary wills, it forms so that it may appear to the sight in the Intellectual. This sight is thought; and therefore by 'the designer' (or 'thinker out-evogitator') is signified the Intellectual.

9942². For all things which are of the understanding with man proceed from his Voluntary . . .

9952. Everyone (there) is clothed according to his Intellectual corresponding to the Voluntary which is in him. The reason is that the Intellectual with man invests his Voluntary; and the Intellectual has been formed from truths, and the Voluntary from goods; and good is that which is clothed.

9960¹⁶. The implantation of good and truth in the intellectual part is described by Shem and Japheth putting the garment on their shoulders, going backwards, and turning their faces backwards; for such is exactly the case with the truths and goods of faith with the man of the Spiritual Church. Ex.

9993. To the Spiritual Kingdom in the Heavens corresponds the Intellectual with man . . . and the Intellectual with man is internal and external . . . the internal Intellectual making the spiritual (as distinguished from the celestial) life of the internal man; and the external Intellectual making the spiritual life of the external man . . .

9995². With a spiritual man and Angel the marriage of good and truth takes place in the intellectual part . . . The external way, through which truth enters, is through the hearing and sight into the understanding . . .

9996. The ultimate of the Intellectual is called the sensuous Scientific . . . and it is imbibed through the two senses of hearing and sight . . .

10062. The derivative Intellectual in the Middle Heaven. Sig. and Ex.

—³. For all the Intellectual has been formed from truths . . . and the understanding of man has been given for truths; and therefore as 'the hand' = truth in its power, it also = the understanding.

10064². The understanding of man is therefore such as are the truths which form it; and such as is the faith in them . . . In the opposite sense . . . the understanding is such as is the falsity which forms it, and such as is the faith in the falsity . . . The understanding of falsity is from Hell . . . for it is opposite to the understanding of truth . . . which is from Heaven from the Lord.

10076⁴. So, whether you say understanding, cause of the end, faith, or truth, it is the same; for that which a man understands or thinks from the will, he holds as a cause, and believes, and calls truth.

10093. For in the Spiritual Kingdom Divine truth is received in the intellectual part . . . and that which is received in the intellectual part is said to be acknowledged.

10109². The understanding is only so far the man as it has from the will. Ex.

10110². Truth (alone) does not make man's life, because it is of the understanding; and the understanding without the will is not the man himself, being only the entrance to him; for entrance is made through the understanding. Ex.

10124. With those in the Spiritual Kingdom, good is implanted through truth in the intellectual part . . .

— In proportion as the man is affected with the truth, and lives according to it, it is called forth into the **Intellectual**, and becomes faith . . . and this faith constitutes his new **Intellectual** . . .

10196². The understanding has been formed to receive Divine truth . . . The understanding serves them for reception, and also for perception.

10237². Spiritual ideas cannot be comprehended in the Natural; for they are **intellectual** ideas which are devoid of objects such as are in the material world . . .

10264³. The **Intellectual** is constituted from the perception of truth . . .

10332². For the understanding is not anything except from the will; for that which a man **understands**, and does not will, is not of the man's **understanding**; but is of the **understanding** of another in himself; and therefore this **understanding** perishes. But it is different with the **understanding** from the will: this is of the man himself, because the will is the man himself.

10367⁴. Hence it is that the Knowledges of truth and good must precede, and must enlighten the man's **understanding**: for the **understanding** has been given to man in order that it may be enlightened through the Knowledges of good and truth, to the end that they may be received by his will . . .

— Therefore when man is in good as to the will, he is in the truths of this good as to the **understanding**; for the **understanding** with a man actually makes a one with his will; for that which the man wills, he thinks, when left to himself.

—⁵. They who love their evils . . . can indeed . . . in some measure **understand** truths from the Word . . . for every man is kept by the Lord in this state as to the **understanding**, to the end that he may be regenerated; but when he loves his evils, the **Intellectual** of his internal man is not imbued with truths, but only the **Intellectual** of his external man, which **Intellectual** is merely scientific . . .

10409⁴. Every man is led by the Divine through his **Intellectual**, otherwise no man could be saved.

10536². The **Intellectual** (of Angels and Spirits) is that which is presented and represented by means of their garments; for the **Intellectual** of everyone has been formed by means of truths; and becomes such as are the truths from which [it came]. The **Intellectual** with the Angels of Heaven is in their internal, and therefore they have resplendent white garments . . .

10569². For the **understanding** is the internal eye . . . and it is a real light which illumines the **understanding** . . . H.130.

10659³. But to those who are in illustration (or enlightenment) the Lord gives to **understand** the things they believe . . .

10675². As to the **Intellectual** of man, whether it consists of truths which are from good, or from falsities which are from evil, it cannot consist of both together, for they are opposites; and the **Intellectual** of man is that which receives truths, and is formed through

truths; for whatever is in his **Intellectual**, relates to truth.

—³. For, in the proper sense, nothing else can be called an **Intellectual** than that which is from truths from good: that which is from falsities from evil is not an **Intellectual**; for intelligence and wisdom can never be predicated of falsities from evil . . . And therefore the **Intellectual** of man is never opened, until the man loves and perceives truths; and the perception and love of truth are from good. Hence it is that truths from good are the source of the **Intellectual**.

—⁴. He who believes that *he* has an **Intellectual** who can reason dexterously against the truths of the Church, is very much mistaken; for such a one sees nothing within himself, but without himself . . .

10714. Faith makes the life of man's **understanding**, hence such as is the . . . faith, such is the life.

H. 128. The **understanding** is the internal sight of the Angels, which inflows into their external sight, and produces it.

130². In proportion as I have been elevated (into the light of Heaven) my **understanding** was enlightened . . .

136. Angels, like men, have **understanding** and will; the light of Heaven makes the life of their **understanding**, because it is Divine truth . . .

153. With the evil, the **Intellectual** can be turned to the quarters of Heaven; but not the Voluntary . . . which has been provided . . . to the end that everyone may be able to see and acknowledge truths . . .

368. For the man-*vir*-is born to be **intellectual**, thus to think from the **understanding** . . .

462². The pleasures of the appetites . . . obscure and debilitate the **understanding** in proportion as they prevail.

464². The internal Sensuous, or the **Intellectual**.

N. 35. (Refs. to passages on the subject of the will and the **understanding**.)

113. A man is able to know, think, and **understand** much; but, when left to himself, he rejects the things which are not in agreement with his love.

J. 36. The **understanding**, whose province it is to think, is the receptacle of faith.

L. 18². 'The will of man-*vir*'=the intellectual proprium of man, which in itself is falsity.

S. 12. The successive states of the Church as to the **understanding** of the Word. Sig. and Enum.

76². It is not the Word which makes the Church, but the **understanding** of it; and the Church is such as is the **understanding** of the Word with those who are in the Church.

77. The Word is the Word according to the **understanding** of it with man; that is, according as it is **understood**. If it is not **understood**, the Word is indeed called the Word; but it is not the Word with the man. The Word is the Truth according to the **understanding** of it . . . The Word is spirit and life according to the **understanding** of it; for the letter, without the **understanding** of it, is dead. As man has 'Truth and life according to the **understanding**

of the Word, he has also faith and love according to it . . . It follows that through the **understanding** of the Word, and according to it, the Church is the Church . . .

F. 4. The Angels therefore utterly reject the dogma that the **understanding** must be under obedience to faith.

W. 40°. (For) appearances are the first things from which the human mind forms its **understanding** . . . and, if the cause lies deep, the mind cannot investigate it unless it keeps the **understanding** in spiritual light for a long time; but it cannot keep it long in that light on account of the natural light which continually draws it back.

46. (Such) think from the eye, and cannot think from the **understanding**. Thought from the eye closes the **understanding**; whereas thought from the **understanding** opens the eye.

67. As man perfects his **understanding** by knowledges, he is elevated into the third degree (of the natural world), and then becomes rational. **237.**

243. That the **understanding** can be elevated into the light of Heaven . . . but that the will cannot be elevated into the heat of Heaven . . . unless the man shuns evils as sins. (From experience.) **258, Ex.**

258. Every man is born into the faculty of **understanding** truths even to the inmost degree in which are the Angels of the Third Heaven; for the human **understanding**, rising up by continuity around the two higher degrees, receives the light of their wisdom . . .

264. By rationality is meant the faculty of **understanding** truths and thereby falsities, and of **understanding** goods and thereby evils . . . which every man has from creation . . . and which is never taken away.

357. In spiritual light, the **understanding** (of atheists) appeared open below, but closed above . . . Above the Sensuous—which is the lowest of the **understanding**—there appeared as it were a covering . . .

363°. It is the **understanding** which sees through the eye; and therefore seeing is predicated of the **understanding**. . . It is the **understanding** which hears through the ear; and therefore hearing also is predicated of attention and giving heed, which pertain to the **understanding**. . . It is the **understanding** which smells and also tastes, by virtue of its perception . . .

368°. It is believed . . . that the **understanding** makes man; but this is because the **understanding** can be elevated into the light of Heaven . . . But still so much of the **understanding** as transcends . . . the love (only) appears to be the man's . . . and therefore in time either passes away, or lingers in the borders outside the Things of the memory . . . and therefore is separated after death . . . **397.**

382. That the **understanding** corresponds to the lungs. Gen.art. **413, Ex.**

383. Therefore by 'the soul,' and 'the spirit,' is signified the **understanding**. **Ill.**

395°. It has therefore been effected that the **under-**

standing of man can be elevated above his own proper love into some light of wisdom, in the love of which the man is not . . . But as man has abused the faculty of elevating the **understanding** above his own proper love, he has destroyed in himself the ability to be a receptacle and habitation of the Lord . . . by making the will a habitation of the love of self and of the world, and the **understanding** a habitation of confirmations of these loves. This is the origin of these two habitations, the will and the **understanding**, having been made habitations of infernal love . . . and infernal thought.

401. That love or the will cannot do anything . . . without a marriage with wisdom or the **understanding**. **Ex.**

402. That love or the will prepares a house or bridal bed for its future consort, which is wisdom or the **understanding**. **Ex.** (and shown from the physiology of the heart and lungs.)

403. That love or the will prepares all things in its human form, in order that it may be able to act conjointly with wisdom or the **understanding**. **Shown.**

404. That when the nuptials have taken place, the first conjunction (of the will and **understanding**) is through the affection of knowing, from which comes the affection of truth. **Ex.**

—². That the second conjunction (of the will and **understanding**) is through the affection of **understanding**, from which comes the perception of truth. . . The affection of truth and the perception of truth are two faculties of the **understanding** which with some accord in a one; but with some do not. They (do so) with those who want to perceive truths with the **understanding**; but not with those who merely 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** it; for take away the affection of **understanding** truth, and there will be no perception of truth; but give the affection of **understanding** truth, and there will be the perception of it according to the degree of the affection of it. No man of unimpaired reason ever lacks the perception of truth, so long as he has the affection of **understanding** truth. That every man has the faculty of **understanding** truth, which is called rationality, has been shown above. —³. Further **ex.**

—⁴. For when love enters the **understanding** . . . it first produces the affection of truth; then the affection of **understanding** that which it knows; and at last the affection of seeing in the thought of the body that which it understands.

405. That these three . . . follow in order in the **understanding**. **Shown.**

406. Love without the **understanding** . . . can neither feel nor act in the body. **Ex.**

— Hence, without the light of the **understanding** even the bodily senses would be blind and blunted . . . and the same is true of every act of the body. **Ex. 407, Shown.**

408. That love or the will introduces wisdom or the **understanding** into all things of its house. **Shown.**

409. That love or the will does nothing except in conjunction with wisdom or the **understanding**. Ex.

410. That love or the will conjoins itself with wisdom or the **understanding**; and causes wisdom or the **understanding** to be reciprocally conjoined with it. Ex.

—⁴. Thoughts, perceptions, and the derivative knowledges, do indeed inflow from the Spiritual World; but still they are not received by the **understanding**; but by the love, according to its affections in the **understanding**. It appears as if the **understanding** receives them . . . but it is a fallacy. It also appears as if the **understanding** conjoins itself with the love or the will; but this too is a fallacy. Ex. 411^o.

412³. He who knows the whole structure of the lungs, and compares it with the **understanding**, can clearly see that the **understanding** does nothing from itself; that it does not perceive or think from itself; but that it does everything from the affections which are of the love, which, in the **understanding**, are called the affection of knowing, of **understanding**, and of seeing truth. . . The structure of the lungs (shows) that the love through its affections conjoins itself with the **understanding**; and that the **understanding** does not conjoin itself with any affection of love; but that it is reciprocally conjoined by the love, to the end that the love may have sensitive and active life.

413. That wisdom or the **understanding**, from the power given it by the love, can be elevated, and can receive such things as are of light from Heaven, and can perceive them. Ex. and Shown.

—³. This takes place in the lungs, because the **understanding** can be elevated above its own proper love, and can receive light from Heaven. But still, when the **understanding** is elevated above its own proper love, it does not recede from it, but derives from it that which is called the affection of knowing and **understanding** for the sake of something of honour, glory, or gain, in the world.

—^o. To see (these things) from correspondence is to see the lungs from the **understanding**, and the **understanding** from the lungs . . .

416. That (unless love or the will loves the **understanding** in the degree of its elevation) it draws down wisdom or the **understanding** from its elevation, in order that it may act as a one with itself. Ex. 417, Shown.

419. That love or the will is purified in the **understanding**, if they are elevated together. Ex. 420, Shown.

421. That love or the will is defiled in the **understanding**, and by it, if they are not elevated together. Ex.

422. That love, when purified by wisdom in the **understanding**, becomes spiritual and celestial. Ex.

424. That love, when defiled in the **understanding**, and by it, becomes natural, sensuous, and corporeal. Ex.

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

P. 96². Man has an **understanding** from no other

source than that he is able as from himself to **understand** whether a thing is of reason or not; and to **understand** whether a thing is of reason or not is from the faculty continually given him by the Lord which is called rationality.

—³. As man can will, he can also **understand**; for to will is not possible without to **understand**; to **understand** is its consort, or mate, without which it cannot be. . . Moreover if you take away willing from **understanding**, you **understand** nothing; but in proportion as you will (to **understand**) in the same proportion you can **understand**, provided the aids called Knowledges are to hand . . .

—⁵. For the Lord resides with men in these two faculties . . . and hence it is that both an evil and a good man can **understand** . . .

99. I have heard atheists, who had become devils and satans, **understand** the arcana of wisdom as well as the Angels; but only when they heard them from others; but when they returned into their own thoughts, they did not **understand** them, for the reason that they would not . . .

144. That no one can be reformed in a state of blindness of the **understanding**. Ex.

— . When the **understanding** is blinded, the will is also stopped up . . .

— . In addition to ignorance, the religion which teaches a blind faith also blinds the **understanding**; and also a doctrine of what is false; for, as truths open the **understanding**, so falsities close it; they close it above, but open it below; and an **understanding** which is opened only below cannot see truths but can only confirm whatever it wills, especially what is false. The **understanding** is also blinded by the cupidities of evil; for so long as the will is in them, it impels the **understanding** to confirm them. Examp.

—². So thinks the **understanding**, which is then the whore of the will.

149. The second cause (of spiritual slavery) is that the religion of the Christian world has closed the **understanding**; and faith alone has sealed it up . . .

150². For what 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 reasons: to see in himself is in the internal man; and to **understand** by reasons is in the external man.

—^o. For the **understanding** sees in the eye, and hears in the ear; and not the converse.

172⁵. Everyone is taught according to the **understanding** of his love; what is beyond this does not remain.

187³. I have sometimes thought, would such acknowledge the Divine Providence if their **understanding** were opened above . . . and I have perceived that those who have confirmed themselves in favour of nature . . . would not. Ex.

223. Man possesses in himself the faculty of **understanding** the arcana of wisdom, like the Angels themselves; for I have seen fiery devils, who, when they heard the arcana of wisdom, not only **understood**

them, but also spoke them from their own rationality ; but as soon as they returned to their diabolical love, they did not understand them, but things contrary to them . . . R.940^e.

[P.] 233⁷. When a man is in evil, many truths can be introduced into his understanding, and yet not be profaned. The reason is that the understanding does not inflow into the will, but the will into the understanding . . .

— . When truths are solely in the understanding, and thence in the memory, they are not in the man, but outside of him.

282. The Lord could heal the understanding with every man, and thus make him not think evils but goods . . . but merely to heal the understanding, is to heal a man outwardly only ; for the understanding together with its thought is the external of man's life ; and the will with its affection is the internal of it ; and therefore the healing of the understanding alone would be like a palliative healing . . . It is the will itself which must be healed, not by the influx of the understanding into it, because this is impossible ; but by instruction and exhortation by the understanding. If the understanding only were healed, the man would become like an embalmed corpse, or one enveloped in fragrant spices and flowers, which in a short time would acquire a stench from the corpse . . . So would it be with heavenly truths in the understanding, if the evil love of the will were shut in.

321³. All influx from the Lord is effected by the enlightenment of the understanding, and by the affection of truth, and through the latter into the former.

R. 25. That all will acknowledge the Lord who, from affection, are in the understanding of Divine truth. Sig. and Ex.

214. That the understanding may be healed, lest the genuine truths of wisdom be profaned and falsified. Sig. and Ex.

224³. Things which the learned of the clergy have removed from the understanding, not knowing that there are two ways to the understanding ; one from the world, and the other from Heaven ; and that the Lord withdraws the understanding from the world, when He enlightens it ; whereas if the understanding is closed by religion, the way to it from Heaven is closed, and then the man sees nothing more in the Word than a blind man. Examps.

—⁷. The Angels said, We will not say anything but what you understand ; otherwise our discourse would fall like rain upon sand . . .

—¹³. The Angels replied, It is a mystery, but such a one as can be understood.

—^e. Then they said, Now for the first time we understand ; and, when they said, We understand, a flaming light descended from Heaven and consociated them with the Angels.

244. The Divine truth of the Word as to Knowledges and the derivative understanding. Sig. (by 'the flying eagle'.)

298. 'A white horse'=the understanding of truth and good from the Word with them. E.355.

305. 'A red horse'=the understanding of the Word destroyed as to good, and thence as to life, with them. E.364.

312. 'A black horse'=the understanding of the Word destroyed as to truth, thus as to doctrine, with them. E.372.

320. 'A pale horse'=the understanding of the Word destroyed both as to good and as to truth. (=the understanding of the Word null from the evils of life and the derivative falsities then prevailing. E.381.)

337. Those who before the separation (from Heaven) had been in the understanding of truth and good. Sig. and Ex.

360². As the Intellectual of the Church is from the doctrine of good and truth, this Intellectual . . . is signified by 'Joseph.' Ill.

429. That those who are in the doctrine of faith separated, wish that in things of faith the understanding be closed and the will stopped up . . . but that it has been provided . . . that the understanding be not closed, nor the will stopped up. Sig. and Ex.

451^e. The effect of removing the understanding from faith.

462². This spiritual witchcraft, used by the magi . . . was called the binding of the understanding. Ex.

564. The spiritual truths, rationally understood, adduced by the Michaels of the New Church. Sig. and Ex.

—². As, in the New Church, the dogma that the understanding is to be kept in obedience to faith, is rejected ; and as there is received in its stead [the doctrine] that the truth of the Church must be seen in order that it may be believed ; and as truth cannot be seen in any other way than rationally, it is said, by truths rationally understood. How can any man be led by the Lord, and be conjoined with Heaven, who has closed his understanding in such things as belong to salvation and eternal life ? Is it not the understanding which must be enlightened and taught ? And what is an understanding closed by religion but thick darkness ? . . . The wise cast out of their memories . . . words which have not entered by the understanding. . .

575². The dragon reigns and prevails . . . especially through this dogma, That the understanding must be kept under obedience to faith ; and that that is faith which is not understood ; and that, in spiritual things, faith in a Thing which is understood is intellectual faith, which is not justifying. When these [ideas] prevail among the laity, the clergy have Power, reverence, and a kind of adoration. Sig.

611⁸. Those whom you saw . . . like dead horses, were those who have closed the rational sight . . . by their peculiar dogma that the understanding must be kept under obedience to their faith ; not thinking that the understanding, when closed by religion, is as blind as a mole. Des.

655⁷. For every devil can understand truth when he hears it ; but he cannot retain it. Ex.

914. With every man the understanding is such

that it can be elevated even into the light of Heaven ; and also is elevated if from any delight it wills to see truth . . .

—². But they who have confirmed the dogma, that in theological things the **understanding** must see nothing . . . cannot see any truth in the light. This dogma was retained by the Church of the Reformed from the Roman Catholic religiosity, which holds that no one but the Church itself, by which they mean the Pope, and the Papal Consistory, must interpret the Word . . .

—³. They who hereafter retain (a faith which is separated from the **understanding**) cannot be enlightened by the Lord in Divine truths. So long as the **understanding** is held captive under obedience to faith, that is, so long as the **understanding** is removed from seeing the truths of the Church, theology becomes a mere affair of the memory . . . (Such) are 'blind leaders of the blind'; and 'when the blind leads the blind, both fall into the ditch' . . .

940². This conceit from that love can elevate the **understanding** into the light of Heaven . . .

M. 55⁶. The love of a man-*vir*—for a man-*vir*, is like the love of an **understanding** and an **understanding**; for the man was created, and is thence born, in order to become **understanding**. The love of a woman for a woman is like the love of an affection and an affection of the **understanding** of the men; for a woman has been created and is born to become the love of the **understanding** of the man.

90. This reception (with the male, of the truth of wisdom) takes place in the **understanding**; and consequently the male is born in order to become intellectual. Ex.

—^e. Moreover, the prolific principle is in the male; and this is from no other source than the **understanding**; for it is from the truth from good there.

151a³. (The idea that) the **understanding** is only a modification of the light of the sun . . .

168. The Masculine consists in perceiving from the **understanding** . . . and the **understanding** perceives also those things which are above the body, and outside of the world . . . whereas love does not go beyond what it feels; and when it does go beyond this, it derives its doing so from a conjunction . . . with the **understanding** of the man. For the **understanding** is of light; and love is of heat; and the things which are of light are seen; and those which are of heat are felt.

183^e. Some appeared crowned with flowers, because they had **understood** more profoundly.

218^e. From these things I could plainly see that the man-*vir*—is born **understanding** . . . also the quality of **understanding** in its beginnings; and thus what the quality of the **understanding** of the man would be in its development without conjunction with feminine love . . .

223. The masculine form is the intellectual form . . . and the intellectual form cannot grow warm with conjugal heat of itself . . .

245. The reason why souls or offspring are propagated

(even when cold separates the souls of the parents) is that the **understanding** of the man is not closed; but is capable of being elevated into the light in which the soul is . . .

269⁵. He replied . . . In the body I am an angel, but in the spirit a devil; for in the body I am in the **understanding**, but in the spirit I am in the will; and the **understanding** carries me upwards, but the will downwards. When I am in the **understanding**, my head is encompassed with a white ring; but when the **understanding** surrenders itself entirely to the will . . . which is our ultimate lot, the ring becomes black . . . The bystanders came to the conclusion that a man is such as his love is, and not such as his **understanding** is; because the love easily draws the **understanding** over to its side, and enslaves it.

—⁶. Devils have such rationality from the glory of the love of self; for . . . glory elevates the **understanding** even into the light of Heaven. For with every man the **understanding** is capable of being elevated according to the Knowledges; but not the will, except by a life according to the truths of the Church and of reason. Hence it is that atheists themselves . . . enjoy a more lofty rationality than many others . . . but only when they are in the thought of the **understanding** . . . The affection of the will possesses the internal of man, but the thought of the **understanding** his external.

354. For, in the Spiritual World, the **understanding** clothes everyone.

372. The seat of jealousy is in the **understanding** of the husband . . . For conjugal love protects itself by the **understanding** . . .

—^e. The **understanding** of the husband then hardens itself, and becomes like a horn striking the adulterer.

446. That the love of the sex . . . commences when a youth begins to think and act from his own **understanding**. Ex.

—². It is known that the love of the sex follows the initiation of one's Own **understanding**, and progresses according to its vigour; a sign that this love ascends as the **understanding** ascends, and descends as the **understanding** descends. By ascending is meant into wisdom, and by descending is meant into insanity . . .

—^e. The reason the voice becomes masculine together with the beginning of one's Own **understanding**, is that the **understanding** thinks, and speaks through the thought; a sign that the **understanding** makes the man-*virum*, and also his masculinity; consequently, that in proportion as his **understanding** is elevated, so does he become a man-*homo vir*, and also a male man-*masculus vir*.

486. That adulteries of the first degree . . . are committed by those who cannot as yet, or cannot at all, consult the **understanding**, and so prevent them. Ex.

—^e. After death these adulteries are imputed according to the presence, quality, and faculty of **understanding** in the will of those who commit them.

488. That adulteries of the second degree . . . are

committed by those who are indeed able to consult the **understanding**; but from accidental causes at the moment are not able to do so. Ex.

[M.] 489. That adulteries committed by these persons are imputatory, according as the **understanding** afterwards favours them or not. Ex.

490. That adulteries of the third degree . . . are committed by those who confirm by the **understanding** that they are not evils of sin. Ex.

—³. Whatever the will does, it does through the **understanding**. On the other hand, the **understanding** does nothing alone from itself; but whatever it does, it does from the will. The will inflows into the **understanding**, and not the **understanding** into the will; but the **understanding** teaches what is good and evil, and consults the will so that from these two the will may choose and do what is pleasing to the **understanding**. After this there is effected a twofold conjunction; one in which the will acts from within, and the **understanding** from without; and the other in which the **understanding** acts from within, and the will from without. . . In adultery of the reason, the **understanding** acts from within, and the will from without; but in adultery of the will, the will acts from within and the **understanding** from without; and the will is the man himself; and the **understanding** is the man from the will; and that which acts within dominates over that which acts without.

492. That adulteries of the fourth degree . . . are committed by those . . . who do not consider them of sufficient importance to consult the **understanding** about them. Ex.

—². Those who are evil from the **understanding** . . . are called satans . . . With such the **understanding** plays the leading part . . .

493. Therefore the **understanding**, regarded in itself, is nothing but the form of the will . . .

—². That which flows forth from . . . the **understanding** and its thought, is called intention.

495. That adulteries . . . from the confirmation of the **understanding**, render men natural, sensuous, and corporeal. Ex.

— . To this end there has been given man the faculty of elevating the **understanding** (to the highest region of the mind); but if the love of his will is not elevated at the same time, he . . . remains natural; nevertheless he retains the faculty of elevating the **understanding**, in order that it may be possible for him to be reformed; for he is reformed by means of the **understanding**. Ex.

—². But if the man does not live according to the Knowledges of good and truth . . . his **understanding** becomes spiritual [only] by alternations; for it elevates itself alternately, like an eagle, and looks down below to what belongs to its love; and, when it sees it, it flies down to it, and conjoins itself with it . . . and again, for the sake of renown . . . it lifts itself on high . . .

498. That a natural, sensuous, and corporeal man is equally rational as to the **understanding** with a spiritual man, has been shown me from satans and devils . . .

— . Without the faculty of elevating the **understanding** above the love of the will, man would not be a man, but a beast; for a beast does not enjoy this faculty; consequently, neither would he be able to choose anything . . . and therefore could not be reformed . . . 499, Ex.

527². All things which are done by the **understanding**, are done from confirmation, because the **understanding** confirms. . . Hence evil, or good, is imputed to everyone according to the quality of his will in them, and according to the quality of his **understanding** about them.

B. 53. Therefore (the present) dogmas enter the memory only, and not any **understanding** above it. Ex.

54. The dogma that the **understanding** must be kept under obedience to faith. Ex. 59. T.185³ (in a sermon).

55. For the human **understanding** possesses two lights; one from Heaven, and the other from the world . . .

I. 14⁴. Unless the **understanding** could be perfected separately, and the will through it, man would not be man, but a beast; for, without this separation, and the ascent of the **understanding** above the will, he could not think, and, from thought, speak . . . nor could he act from reason, but only from instinct; still less could he know the things which are of God . . . and thus be conjoined with God, and live to eternity . . . T.588².

T. 11³. The faith of God enters man . . . from the soul into the higher things of the **understanding**; but Knowledges about God enter by a posterior way, because they are drawn in from the revealed Word by the **understanding** through the senses of the body; and the meeting of the influxes is in the middle of the **understanding**; and there natural faith . . . becomes spiritual . . . and therefore the human **understanding** is like an exchange.

40. The life which is the light . . . as it illuminates, also vivifies the **understanding** of man.

173. The human **understanding** is like the true stomach, as the memory is like the ruminatory one.

185⁶. (The priest said, in his sermon to the boreal Spirits,) In spiritual things, man cannot will, think, or **understand** anything . . . so that in spiritual things man is truly an ass . . . But lest this should trouble your reason, let us in this, as in all the other things, keep the **understanding** under obedience to faith. For our theology is an abyss without a bottom, and if you direct the sight of your **understanding** into it, you will sink and perish. Nevertheless, we are in the very light of the gospel . . . but alas, our hair and skulls prevent it from penetrating into the chamber of our **understandings**.

—⁷. I asked his hearers whether they had **understood** anything? But they replied, We took everything in with open ears; why do you ask whether we **understood**; is not the **understanding** stupefied in such things? And the priest added, Because you have heard and have not **understood**, blessed are ye . . .

224². For all things of man relate to the **under-**

standing and will; and the understanding is the receptacle of Divine truth . . .

374³. In these things (the seed, branches, leaves, etc.) a tree corresponds to the understanding in man.

508³. I saw this writing . . . *Nunc licet*, which meant that now it is allowable to enter intellectually into the arcana of faith. . . It is very dangerous to enter with the understanding into dogmas of faith which have been made up from Own intelligence . . . the understanding is thereby closed above, and gradually below also . . . and remains solely in politics, etc.

—⁵. But in the New Church it is allowable to enter with the understanding and penetrate into all its secrets . . . for confirmations of these Truths by rational things cause the understanding to be opened above more and more, and thus to be elevated into the light in which are the Angels of Heaven . . .

— For it is a canon of the New Church, that falsities close the understanding, and that Truths open it.

533³. The will is the house itself . . . and the understanding is the court . . .

504². The cerebrum has been allotted to the understanding . . . and the cerebellum to the will . . .

571. (Reformation) is a state of thought from the understanding . . . (but after regeneration has commenced) the love of the will inflows into the understanding, and leads it to think in agreement with its love. 587, Gen.art.

587. Therefore regeneration must be effected through the understanding as a mediate cause. Ex.

589. The faculty of elevating the understanding even to the intelligence in which are the Angels, is in every man from creation, both evil and good, and even in every devil in Hell. Ex. 602.

590. The quality of a man whose understanding has been elevated, but not the love of the will thereby. Shown by comparisons.

602². As to the lower region in the mind, the understanding is actually in the light of the world; and is in the light of Heaven as to the higher region . . .

658². By this delight the will enters the understanding, and produces consent.

—³. The understanding is the derivative *existere* or existence. And, as an essence is not anything unless it is in some form, so the will is not anything except in the understanding; and therefore the will forms itself in the understanding, and thus comes forth—*prodit*—into the light.

—⁴. The love . . . in the understanding, seeks and finds causes . . . Purpose also is of the will, and enters the understanding by intention . . .

—^e. (Thus) man is man (only) secondarily from the understanding.

814. Influx adapts itself to efflux; and in like manner so does the understanding from above to the measure of the freedom there is in speaking and acting out the thoughts . . .

815. Hence (the Germans) rarely elevate spiritual things into the higher understanding; but only let

them into the lower understanding, from which they reason about them . . .

Ad. 653. To the soul succeeds the intellectual mind . . . See 666. 917.

924. Hence comes the understanding.

929. The human understanding is a kind of sight . . .

930. The use of the understanding, or intellectual mind. 931.

944. The understanding, or human mind as to that part which is properly called intellectual, has Truths for its objects . . .

945. How a theoretical understanding becomes practical.

964. The soul of the understanding is affection . . .

996. The understanding comes forth from these loves . . . 997.

998. Intellectual light.

D. 157. On the disturbing of the understanding by the dissenting of Spirits.

857². We ought to believe these arcana although we do not understand them. Ex. 858. 860.

861. As the human understanding is full of falsities . . .

899. There are two ways into the human understanding: through the senses . . . and the human understanding is born through this way; and through Heaven from the Lord . . .

1667. The right side of the brain is devoted to intellectual things; and the left to affections; but the contrary in the body; for the left eye is devoted to intellectual things . . .

1757. That intellectual faith is only an affair of the memory.

1925. When I had no understanding of certain things, that is, no attention, the Angels had a fuller one. Hence, from infants, who do not understand what they are praying for, the Angels perceive a still fuller understanding.

2546^e. Therefore truths are not to be denied because we do not understand them . . .

2949. In proportion as man is in a most arcane leading, and not his own, he is in the faculty of understanding . . .

3094. That the faculty of understanding is of the Lord. Ex.

3154. The quality of the ideas of those who do not believe because they do not understand. Ex.

3209. That the Intellectual can apprehend or understand that there is an internal more interior than itself, but cannot enter it.

3486^e. Dippel took away all understanding of truth and good from those who adhered to him.

3891. I asked Dippel who understands the most; he who knows many falsities, or he who knows a little truth . . .

4311. On intellectual things not instructed. . . There are Spirits who are affected with goods; but have no

understanding for discriminating... (They showed) what affection is without understanding, namely, that unless a man is instructed as to the intellectual part [he is easily led astray]. 4312, Examp.

[D.] 4387. What intellectual life is. Ex.

4537. On the Holy Spirit, and the intellectual gift... The more anyone supposes himself to be the Holy Spirit, the more he loses the intellectual gift; for it is the love of self which destroys it... This was shown also by... the most deceitful, who have the intellectual gift more than others... It was shown by looking into their eyes, where is the intellectual gift...

4627⁸. Thus the understanding sees by the light of Heaven; the interior understanding by the light of Heaven; the exterior, by the influx of the light of Heaven into the light of the world...

4690. Some complained when they saw that their Intellectual which they had had in the world was taken away... but they were told that otherwise they would be in Heaven by their Intellectual, and in Hell by their Voluntary... and also that if their external Intellectual were to remain, they would use it to confirm evils...

4751. (Charles xii.) was vastated as to his Intellectual by the evil of the Most Ancient Church; for to be conjoined with them is to perish as to all the Intellectual.

4754. A most striking example that the evil... have the gift of understanding truth. Des.

5545. Why so many intellectual things are here given.

5641. The Intellectual of man is preserved entire by the Lord, however his Voluntary may be...

5670. On the Intellectual of man as to the Word. Gen.art.

5696. (On those who receive truths only intellectually.)

6085. On the operation of the understanding and the will. Gen.art.

—c. (Thus) the understanding only teaches, and does not produce the will; but the will the understanding.

D. Min. 4653. On intellectual hypocrites. Ex.

4728. On the light and understanding which are from proprium, and which are from the Lord. Ex.

4752. On the understanding of those who only confirm principles which have been given or apprehended. Ex.

E. 8². They who receive (heavenly things) with love, see them in their understanding...

11. Their understanding enlightened. Sig. and Ex.

68². For the Divine understanding, being infinite, is the Divine Providence.

140⁶. Man can be in enlightenment as to the understanding, although in evil as to the will; for the intellectual faculty has been separated from the voluntary faculty with all who have not been re-

generated; and only with those who have been regenerated do they act as a one; for it is of the understanding to know, think, and speak truths; whereas it is of the will to will the things which the man understands, and, from will or love, to do them... 140, Tr.

—7. The possibility of the understanding's being in enlightenment has been given to man for the sake of his reformation; for all evil resides in the will of man, both that into which he is born, and that into which he introduces himself; and the will cannot be amended, unless the man knows, and through the understanding acknowledges, truths and goods, and also falsities and evils.

239. That they are devoid of the understanding of truth, and of the understanding and will of good. Sig. and Ex.

—, Therefore they remove the understanding from the Things of faith. Ex... There lurks something like (popery) in this... Yet the understanding is the way to man's life... All in Heaven see truths with the understanding... and what they do not see with the understanding they do not receive... saying, I cannot believe what I do not see, that is, understand...

—2. That (such) are devoid of the understanding of good, because devoid of the will of good. Ex.

242⁴. The circle of life is to know, understand, will, and do...

243. For the human understanding has been formed to receive truths, and therefore it becomes such as are the truths from which it is formed. It is believed that the understanding is also the ability to reason from thought and to speak from falsities, and to confirm these by many things; but this is not the understanding; it is only a faculty given to man together with the memory to which it is adjoined, and of which it is an activity. Still, the understanding is born and formed through it, in proportion as the man receives truths from affection. But to receive genuine truths from affection is not given to any man except by the Lord, because they are from Him; and therefore to receive understanding, or to become intelligent, is not given to any man except by the Lord alone; but it is given to everyone who applies himself to receive them.

273. Enlightenment, understanding, and perception of Divine truth... Sig. and Ex.

—, 'Thunderings' are predicated of the understanding of Divine truth. —², Ill.

274². As the understanding derives its all from the will... when the understanding of truth is from the good of the will, the whole man is spiritual. Sig. But it is the contrary when the understanding is formed from the evil of the will. Sig.

283. The will... is the man himself, or man in essence; and the understanding... is the derivative man, thus man in form. 295².

313⁶. 'The light of the body is the eye,' etc. = that if the understanding of man is good, that is, if it is from the truths which are from good, then the whole man is such; but if the understanding is from the falsities of evil the whole man is such.

329¹⁵. The correspondence of the understanding is with the blood . . .

331². To dispel the shade which has covered the understanding . . . Sig.

354. What comes from the Middle Heaven, is understood . . .

376³³. 'Shepherds who know not to understand' (Is. lvi. 11) = who have no understanding of truth.

427⁸. All the understanding of man is from the good of his love, and according to that which he receives from the Lord. Sig.

546. 'Man-homo,' here, = the understanding of truth and perception of good. Ex.

547. That they should not be deprived of the faculty of understanding truth . . . Sig. and Ex.

—. For every man is born into the faculty of understanding truth . . . This faculty man never loses . . . A sensuous man . . . seems to have lost it, because he does not understand truth . . . when reading the Word . . . but still he has not lost the very faculty of understanding . . . but only the understanding of truth . . . so long as he is in falsities . . . But if the persuasion of falsity . . . is removed, he understands and perceives that truth is truth . . . —², (From experience with evil Spirits.)

—². For it is the affection of the will which makes all the understanding there is with a man; because the very life of the understanding is from it. Ex. . . From this it is evident that a man can indeed lose the understanding of truth . . . but still he cannot lose the faculty of understanding truth . . .

548. That the understanding would be darkened and drawn away by falsities of evil from seeing truth . . . Sig. and Ex.

550. That they then want to lose the faculty of understanding truth; but that they cannot. Sig. and Ex.

559². For these are the ultimates of the understanding, which persuade. Sig.

572. Depriving themselves of all understanding of truth, and thus of spiritual life. Sig. and Ex.

—^e. The understanding is opened by truths from good; but not by truths without good. Ex.

622³. 'The belly' = the interior understanding; and 'to fill their belly with treasure' = to instruct their interior understanding in the truths of the Word. . . For man has also an exterior understanding, (which) is of the natural mind; whereas the interior understanding is of the spiritual mind. Ill.

696²¹. 'A good understanding' (Ps. cxi. 10) = intelligence.

706⁹. 'To see with the eyes and understand with the heart' (John xii. 40) = to receive in the understanding and will.

—¹⁵. The Natural, the Spiritual, and the Intellectual, perverted. Sig.

708². Those who receive the light of intelligence from the Lord as a Sun, are those in whom the Intellectual and its Rational have been opened . . . while those who

receive light from the Lord as a Moon, are those in whom the Intellectual and the interior Rational have not been opened . . .

710²⁵. For the man-vir-has been born to act from the understanding . . . and the understanding with men-viros-is the understanding of truth and good . . . and as all the understanding derives its life from affection, the two are coupled in Heaven (in marriage) . . .

—. The understanding is various with everyone; as the truths, from which the understanding is, are various (enum.): and hence the understanding of one is never like the understanding of another . . .

—. Two various affections cannot correspond to one understanding . . .

—³⁰. 'To be made eunuchs of men-ex hominibus' = to be reformed through the understanding from the memory; 'man-homo' = this understanding.

715². The truly human understanding is formed and perfected by means of natural, civil, moral, and spiritual truths; the interior understanding by means of spiritual truths; and the exterior by means of moral and civil truths; thus such as are the truths, such is the understanding from them.

—. In this case the interior understanding cannot be formed . . .

730². The will is the man himself, and the understanding is produced and formed from the will; for the understanding has been so adjoined to the will that what the will loves the understanding sees, and also brings forth into the light; and therefore if the will is not in good, but in evil, the influx of truth from the Lord into the understanding has no effect, for it is dissipated . . . From this it is evident why the Lord does not inflow immediately into the understanding of man, except in proportion as his will is in good. The Lord can enlighten the understanding with every man . . . because the faculty of understanding truth has been given to every man . . . but still He does not inflow, because the truths do not remain, except in proportion as the will has been reformed. Moreover, to enlighten the understanding in truths even to belief, except in so far as the will acts as a one, is dangerous; for then the man is able to pervert, adulterate, and profane the truths . . . And besides, in so far as truths are known and understood, and are not lived, they are nothing but inanimate truths . . .

759⁴. 'The wings of an eagle' = the understanding of truth; for all of the New Church have the understanding enlightened, by which they are able to see truth from the light of truth . . .

—. But (others) cannot have the understanding so enlightened as to be able to see whether a thing is true or not . . .

790¹¹. For the understanding in the natural man is formed by the influx of the light of Heaven through the spiritual man . . . thus the understanding is formed from the truths which are from good . . . and therefore such as is the will of good with a man, such is the understanding of truth in him . . . These are in the natural man; but in the spiritual man the will and understanding are much more perfect . . .

[E.] 810^e. They are not true as to their understanding of them.

828³. (With the celestial Angels, truths) are in the life, and thence in the understanding; but not as thought; but as the affection of good in its form . . .

831³. The spiritual Angels admit truths first into the memory, and thence into the understanding . . . But not unless they see them. Ex. —⁴.

—⁴. These Angels are perfected in the understanding in proportion as they are in the love of truth for the sake of life . . . Hence the truths from which their understanding has been formed, when they become of the will . . . are called goods . . .

— . When there is no will, the understanding perishes; and there remains only the faculty of understanding.

832⁴. Thus man ought to see his truths . . . But if you say that . . . the understanding cannot be opened so far (as to see spiritual truths) while a man is in the world, let it be known that he who loves truth . . . because it is truth, can see spiritual truths . . . for the love of truth receives the light of Heaven, which enlightens the understanding. Ex. . . (Thus) every man has the faculty of understanding truths, nay, of seeing them; but it is only the love of truth for the sake of truths which causes a man to understand them, in the world rationally, and after death spiritually. —⁵.

834. As these Angels are natural, they have not the understanding elevated above what it was in the world, except a little; and therefore they do not see truths in the light . . .

846. 'The number of a man' = as if it were from such an understanding of truths . . .

—². Moreover, those in faith separated . . . exclude the understanding . . .

— . The spiritual sense treats much of the understanding of Divine truth . . . (and shows that) in proportion as the understanding of truth perishes in the Church, in the same proportion the Church perishes.

— . These three degrees of understanding—natural, rational, and spiritual, must be together. Sig. For the natural understanding . . . cannot be enlightened by its own lumen, but must be enlightened by the light of the rational man . . . and this by spiritual light; for the spiritual understanding is in the light of Heaven . . . Hence it is evident that the natural understanding, without light through the Rational from the Spiritual, is not understanding; for it is devoid of light from Heaven . . .

—³. (Thus) the Lord wants a man not only to know the truths of his own Church, but also to understand them; yet not from natural light separated from spiritual light. Ex.

— . To comprehend the Things of the Church from this light is not to understand them; but is rather to not understand them . . .

—⁴. (Thus) by the understanding of the Truths of the Church, is meant the understanding of them enlightened by the light of Heaven, thus by the Lord . . .

874². Hence it has been evident to me that almost every one has the faculty of understanding . . .

889⁴. So the understanding, according to its determinations, takes the quality of its thought from the truths which are its objects in the Spiritual World . . .

923. Dominion over the understanding. Sig. and Ex.

—². It is the understanding of truth in the Word, which is meant. Ex.

— . But he who has no spiritual affection of truth, cannot have his understanding enlightened . . . (and therefore) at the end of the Church the understanding of truth so far perishes that it cannot be enlightened. Ex. —³.

941^e. He who believes that man has a Rational and an understanding before his Natural has been purified from evils, is mistaken; for understanding is to see the truths of the Church from the light of Heaven . . .

970. There was a discussion among the Spirits as to whether everyone has the faculty of understanding truths; and an infernal Spirit was taken as a witness . . . and it was found that he could understand them . . . as well as a good Spirit; and yet he did not want to understand them . . . Through this faculty, man has conjunction with the Lord . . . The reason this faculty is said to have been destroyed by falsifications, is that they who have falsified the Word do not want to understand real truths . . . 998³.

1004². It is not possible for one understanding to be united to two diverse wills; or the converse.

1049³. For nothing enters the life of man . . . except that which comes into his understanding and thence his will; and man does not think from his own understanding, and act from his own will, until he is grown up.

1153⁶. Therefore the Lord's operation is into man's love, and from it into his understanding; and not the reverse.

1170⁴. For the understanding with man has not been destroyed . . .

— . Nothing destroys the understanding except the will. Ex.

1171. Before reformation, the light of the understanding is like the clear light of the moon . . . but after it, it is like the light of the sun . . .

1216³. For every man, even sensuous man, has been endowed with understanding, which can be elevated into the light of Heaven, and can see spiritual and Divine things . . . but only while he hears or reads them . . . Ex. 1224².

Ath. 58. In theological matters . . . the idea is formed according to each person's understanding, even in regard to those things of which it is said that the understanding must be kept under obedience to faith . . . The idea which is formed about it, is the understanding of it . . .

166^e. As for those who do not want to understand what they believe, let them remain in their own opinion; but let them know that in the Spiritual World, no one receives anything which he does not

see, that is, **understand**; for he says, Perhaps it is not true.

J. (Post.) 329. That the **understanding** teaches the will, and does not lead it. Ex.

336. In Heaven they utterly reject the dogma that the **understanding** is to be kept under obedience to faith.

— All things of theology can be apprehended with the **understanding**: not only with the spiritual **understanding** by the Angels; but also with the rational **understanding** by men.

D. Love i. Love is the life of the **understanding**, and therefore of the whole man. Ex.

D. Wis. vii. 3². In a word, such as is the **understanding**, such is the respiration . . .

x. 2. (Thus) the **understanding** returns the life of love received from the will; yet not by the same way as that by which it receives it; but by another towards the sides . . .

3. That the life of the **understanding** purifies the life of the will. Ex.

—². That the life of the **understanding** also perfects and exalts the life of the will. Ex.

4. That the life of the will co-operates with the life of the **understanding** in every motion; and the life of the **understanding** with the life of the will in every sense. Ex. 5.

6. That . . . with the evil the life of the will . . . is defiled, depraved, and brutified by the life of the **understanding**. Ex.

Undigested. See INDIGESTION.

Undivided. See INDIVISIBLE.

Undulation. *Undulatio.*

Undulate, To. *Undulare.*

Undulatory. *Undulatorius.*

Undulatorily. *Undulatorie.*

A. 1763. A speech of Spirits . . . **undulating** like a wave—*volumen*. 6923.

4046. Many Spirits acted (by) as it were a reciprocal **undulation** downwards and upwards.

—². I felt a pulsation . . . **undulating** in a similar manner . . .

—³. Others inflowed into the pulse, by an **undulation** not downwards and upwards, but transversely.

10379. The action of these Spirits is into the left knee . . . with a kind of vibration of an **undulation** . . . 1686.

10382^e. He stood at the occiput, and spoke with me thence **undulatorily**. D. 1682.

T. 173³. The heavenly aura in which their thoughts fly and **undulate** . . .

D. 894. The speech of the Angels was . . . perceived by me only as a gentle **undulation** . . . above and backwards.

942. When such speak, it takes place with an **undulation** as of the waves of the sea.

1688. There was first as it were a reciprocal **undulation**, downwards and upwards . . .

2662. A commotion (which) **undulated** tremulously.

2999. Speech with me from Heaven by means of a kind of general **undulation** . . .

3121. The general **undulation** of Heaven was perceived, (which) was the respiration of Heaven.

3207. Thus (Sirens) may **undulate** from one extreme of fire and ice to the other.

3218. On a tritutory **undulation**.

3233^e. The Spirits above me **undulated** quickly, like the atmosphere. Ex.

3284. They saluted their own people in a volume, by a kind of **undulation**. Des.

3728. There was a kind of **undulation** descending from the Spirits above the head . . .

3741. These Spirits from the side of Gehenna . . . acted by an **undulatory** vibration, by which they also spoke; for to speak by means of an **undulation** had often been done before. The **undulation** fell towards the left knee, and extended itself towards the sole . . . As the front of the knee and the foot are bony, they are such that the speech of (such Spirits) falls thither with a vibratory **undulation**.

3880. These Spirits . . . **undulated** gently, by thus speaking among themselves.

3895. Lascivious girls flowed together above my head with a rather sweet **undulation**. Des.

3911^e. This **undulating** volume adhered to my head . . .

3926. The deceitful . . . at a middle distance above my head, were perceived as a kind of **undulation**, as it were a pure watery one.

3954. (He supposed the soul to be) something of ether, as it were **undulating** generally . . .

5521. The speech (of the celestial) is like a soft **undulatory** [motion] which however is audible.

Unexpected. *Inexpectatus.*

A. 9125^e. 'To come as a thief'=to come unknown and **unexpected**.

Unextinguishable. *Inextinguibilis.*

D. Min. 4786². He entertained **unextinguishable** hatred.

Unfaithful. *Infidus.*

See under INFIDELITY.

R. 891. 'The **unfaithful**' (Rev. xxi. 8)=those who are in no charity towards the neighbour; for such are also insincere and fraudulent; thus **unfaithful**.

Unfermented. *Infermentatus.*

See UNLEAVENED.

A. 2342. **Unfermented** or unleavened.

9287. What is **unfermented** or unleavened=good purified from falsities.

P. 284^e. Then good with its truth . . . becomes turbid and foul, like **unfermented** wine, and **unfermented** strong drink.

T. 404^e. Like the unfermented must of wine, which tastes sweet, but infests the stomach.

Unfold. See DISCLOSE.

Unforeseen. *Improvisus.*

D. Min. 4784^e. Unforeseen misfortunes are nothing else than the perpetual efforts of evil Spirits; and this because unforeseen goods come forth from the Lord.

Unfortunate. See MISFORTUNE.

Unfruitful. *Infocundus.*

A. 9325^e. 'There shall not be in thee the unfruitful, nor the barren' (Deut.vii.14)=not devoid of life from truth and good; thus that they shall be spiritually alive.

Unfruitful. *Infrugifer.*

A. 9272^d. That the cares of the world, etc. render (truths) unfruitful, the Lord teaches in Mark iv.7,18, 19; and therefore it is said (here) that they should circumcise themselves to Jehovah . . . that is, purify themselves from such things as . . . render the truths and goods of faith unfruitful.

E. 403²⁰. As a Church composed of such as are not in natural good . . . is not a Church, it is said, 'Why doth it make the land unfruitful?' (Luke xiii.7).

Unhappy. *Infelix.*

Unhappiness. *Infelicitas.*

A. 1103. For they are among the unhappy.

1568³. If these things cannot be removed, the man cannot be otherwise than unhappy to eternity.

3539^d. The most unhappy life is from the love of self and the love of the world, because Hell inflows into it.

7599^e. They see not the things which are behind them: hence comes all evil, consequently all unhappiness and Hell to man.

8480^e. Whatever happens to (those who trust in themselves) . . . is evil, and therefore conduces, as a means, to their eternal unhappiness. Sig.

M. 294^e. (Thus do the pleasures of seortatory love) enter into their unhappiness, which consists in a want of all the delights of the heart. Ex.

D. 4127. On the Hell of the unhappy. Gen.art.

E. 993³. From the happinesses of marriages, a conclusion may be drawn respecting the unhappinesses of adulteries . . . Therefore all unhappinesses belong to (the love of adultery) . . . The undelights and unhappinesses in those marriages in which the love of adultery reigns, increase in direfulness even to the lowest Hell.

Unicorn. *Monoceros.*

A. 2832^d. 'The horns of the unicorn' (Deut.xxxiii. 17)=the great power of truth. (=the things which are of power from the good and truth of faith. 9081^e.)

S. 18⁵. 'A calf,' and 'a sun of a unicorn' (Ps.xxix. 6)=the falsities of the natural and of the sensuous man.

M. 76². Some of the chariots were carved like unicorns.

E. 316²³. 'His horns are the horns of a unicorn' (Deut.xxxiii.17)=truths in their fulness and in their derivative power. 336^d.

375²³. Occurs.

Unicorn. *Unicornis.*

A. 4402^d. 'The strength of the unicorn' (Num. xxiii.22; xxiv.8)=the power of truth from good. Ref.

T. 78. I saw (there) unicorns.

Uniform. *Uniformis.*

T. 365^d. Outwardly uniform; but inwardly manifold.

Unigenitus. Under ONLY-BEGOTTEN.

Union. *Unio.*

Unite, To. *Unire.*

Unition. *Unitio.*

See under ONE, and UNITY.

A. 252. Heaven and the Church are united to the Lord through proprium . . . for without proprium (or what is their Own) there is no union.

343^e. For all gathering together and union are from charity; and all dispersion and disunion are from no charity.

1013³. This 'one' is that mystical union of which some think; which union is solely through love.

—⁴. This union, which makes the image and likeness, cannot be so clearly seen in the human race; but it can in Heaven . . .

1414^e. In the Lord alone was there . . . a union of the corporeal things with the Divine celestial things; and of the sensuous things with the Divine spiritual things.

1432. For each and all things exist and subsist from . . . the unition of His Human essence, in as it were a marriage, with His Divine essence . . .

1577. With no man have the internal man and the external ever been united; nor could they be united; nor can they be united; but in the Lord alone . . . With regenerated men it appears as if they had been united. Ex. —⁴.

—⁴. In the Lord alone has the internal man been united to the external; but in no other man, except in so far as the Lord has united, and does unite them. Love and charity, that is, good, is what alone unites; and (this) is solely from the Lord. Such is the union signified by these words. Ex.

1587^e. The Lord came into the world that He might conjoin and unite the external man to the internal, that is, the Human essence to the Divine essence.

1594. 'A man a brother'=union.

1737. Conjunction or union has been effected with the Celestial of love . . .

1926. The unition was effected successively. . . Every temptation and victory united; and in proportion as He united Himself to Jehovah . . . intellectual truth was united to Divine good.

1985. It treats (in Gen.xvii.) of the union of the Lord's Divine essence with His Human essence; and of the Human essence with the Divine . . . 1986.

1988^e. By these things Abraham represented the union of the Lord's Divine essence with His Human essence; and in fact that of His internal man, which was Jehovah, with His Rational. 1996.

1997^e. The Lord united the affection of truth to the affection of good . . . when He united the Human essence to the Divine essence.

1999³. By this Internal (of man) the Lord is united to man.

—⁵. His Human essence, by the union, was in like manner made life.

2003. The union of the Divine essence with the Human essence. Sig. and Ex.

2004. The union of the Human essence with the Divine essence. Sig. and Ex.

— . The Angels perceive . . . the reciprocal union of His Divine essence with His Human . . . and of His Human with His Divine.

—². That the union was effected reciprocally. Ex.

—³. As to the union of the Lord's Divine essence with His Human essence, and of His Human essence with His Divine essence, it infinitely transcends [the human understanding]. Ex.

— . There was a union of the Lord with Jehovah; but there is no union of man with the Lord; but conjunction.

— . The Lord, by His Own power, united Himself to Jehovah . . .

— . It is this reciprocal union which is meant in John xii.44-46; in which words are hidden most arcane things about the union of good with truth, and of truth with good; or, what is the same, of the union of the Divine essence with the Human essence, and of the Human essence with the Divine essence . . .

— . In John xiv.10-12, are the same arcana concerning the union of good with truth, and of truth with good, or, what is the same, of the Lord's Divine essence with His Human essence . . . This is that mystical union of which many speak.

2011. The union of the Lord's Human essence with His Divine essence is circumstanced as is that of truth with good; and the union of His Divine essence with His Human essence, as that of good with truth, which is a reciprocal union. Nay, in the Lord, it was truth itself which united itself to good; and good which united itself to truth . . .

2018. 'A covenant'=union. 2084.

—^e. But there is union when the countenance, speech, and gesture are in agreement with the thought.

2021. The 'covenant' first mentioned refers to the union of Jehovah with the Human essence; and the second, to the conjunction with those who are 'the seed.' In order that a more distinct idea may be had (of these two things) we may call the former a union, and the latter a conjunction. There was a union of the Divine essence with the Human essence; but there is a conjunction of the Lord with the human race; for the Lord is life, and His Human essence also was made

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life; and there is a union of life with life; whereas man is (only) a recipient of life . . .

2033. A union still closer. Sig. and Ex.

— . The union of the Human essence with the Divine essence was not effected all at once; but through the whole course of His life . . . Thus He continually ascended to glorification, that is, union. Sig. 2063².

2034². That in His union with the Father, the Lord had in view His conjunction with the human race. Ill. 2077. 2102².

—⁴. 'Glorification'=union.

2074. That the Rational of His Human essence should then be united to the Divine essence. Sig. and Ex. 2095.

2095. The state of union then. Sig. and Ex.

2135. The state of the Lord's perception . . . before the perfect union . . . Tr. 2136.

2144^e. His perceptions were more and more interior, in proportion as He drew near to union with Jehovah.

2213. By Abraham's hundredth year, is signified the full union of the Human of the Lord with the Divine, and of the Divine with the Human. 2636.

2222. The Lord's love towards the universal human race was so great that He willed to save all to eternity through the union of the Human essence with the Divine essence, and of the Divine essence with the Human essence. 2235⁹.

2236. For all things said in the Word involve the advent of the Lord, to unite the Human essence to the Divine essence; through which union He should save the human race.

2243⁷. Then the Lord came into the world, and through the union of the Divine essence with the Human essence in Himself, He conjoined Heaven with earth . . .

2249². The Angels are enlightened and confirmed by these things more and more in regard to the union of the Lord's Human essence with His Divine essence.

2250^e. But when the Human essence had become united to the Divine essence . . . He no longer interceded, but He has mercy, and . . . saves.

2253. This life (of love towards the universal human race) is the veriest Celestial through which He united Himself to the Divine, and the Divine to Himself.

2299. They represented (before the little children) the union of the Lord's Human with the Divine.

2310². Thus the Word is the uniting medium of Heaven and earth; the union is through the Church; in fact through the Word in the Church.

2456^e. Salvation through the union of the Lord's Divine essence with His Human essence. Sig.

2457. The good were separated from the evil, and the former were saved and the latter condemned, solely through the union of the Lord's Divine essence with His Human essence. Tr.

2500². These Divine perceptions and thoughts from Himself, He implanted in Divine intelligence and wisdom; and this even to the perfect union of His Human with His Divine.

[A.] 2523². The Lord's life itself was a continual progression of the Human to the Divine, even to absolute union.

2618. As to the state of the union of the Divine Spiritual of the Lord in His Divine Celestial, it is the very marriage of good and truth . . . 2649.

2625⁴. The Divine Rational existed from the union of the Divine Spiritual with the Divine Celestial.

2648. 'Abraham made a great feast'=dwelling together and union . . . As it treats of the union (of the Divine and the Human) it is called 'a great feast.'

2649. From the first verse of (Gen.xxi.) it has treated of the union of the Divine essence with the Human essence of the Lord, in this order: Of the presence of the Divine in the Human for the sake of union, verse 1. Of the presence of the Human in the Divine, thus of reciprocal union, verse 2. That by this union the Human was made Divine, verse 3. And this successively and continuously while the Lord lived in the world, verse 4. That this commenced when the Rational was in a state to receive, verse 5. The state of the union is described as to its quality, with its arcana, verses 6, 7. 2667.

2728. From the union of good and truth which inflows from the Lord, Heaven is compared to 'a marriage'; (and) when good united to truth flows down into a lower sphere, it presents this union of minds; and, when into a still lower one, a marriage; and therefore the union of minds from good united to truth from the Lord, is conjugal love itself. 2734.

2764. In (Gen.xxii.) it treats of the Lord's most grievous and inmost temptations, through which He united the Human essence to the Divine essence. 2765. 2776.

2776². The passion of the cross was the last of the Lord's temptation, through which He plenarily united the Human to the Divine, and the Divine to the Human, and thus glorified Himself. It is this very union through which those who have the faith of charity in Him can be saved. For the Supreme Divine itself could no longer reach the human race . . . and therefore in order that it might be able to descend to such men, the Lord came into the world, and united, in Himself, the Human to the Divine; which union could not be effected otherwise than through the most grievous combats and victories in temptations; and finally through the last one, which was that of the cross.

—³. The illumination of the sight and understanding of the spiritual would not take place, unless the Lord had united the Human essence to the Divine essence; and, unless He had united them, man in the world would no longer have had any capacity for understanding and perceiving good and truth; nor would any spiritual Angel in Heaven . . .

2798². The union of the Divine essence and the Human essence was effected mutually and reciprocally. Refs.

2803. For the union of the Divine essence with the Human essence, and of the Human essence with the

Divine essence, is the Divine marriage of good with truth, and of truth with good . . .

2826. That the Divine love is that through which the Lord united the Human essence to the Divine essence, and the Divine essence to the Human essence; or, what is the same, glorified Himself. Refs.

2827. The union of the Human with the Divine through the last of temptation. Sig. and Ex. 2854.

2844^e. That there was always a further union of the Lord's Human essence with His Divine essence, even to a plenary union. Refs.

2854. The union of the Lord's Human essence with His Divine essence. Sig. and Ex. (Through temptations. 3381, Sig. and Ex.)

2921⁶. The full union was accomplished after the last temptation . . .

3381^e. That the Lord united His Divine essence to the Human essence through temptations by His Own power. Refs.

3382. As through temptations, so also through these continual revelations from Himself, He united the Divine essence to the Human essence. Sig. and Ex.

3573. Whether (the Natural) could be united (to the Rational). Sig. and Ex.

—, 'To kiss'=union and conjunction from affection. 3574.

3574. Presence and union. Sig. and Ex.

3736. Even to perfect union. Sig. and Ex.

—, By His 'going again to the Father,' is meant that He has united the Human essence to the Divine essence. Ill.

3737. The supreme internal sense treats of the union of the Human of the Lord with His Divine . . . and that He would be Jehovah as to the Divine Natural also through the union of the Divine essence with the Human essence, and of the Human essence with the Divine essence. This union is not to be understood as that of two who are distinct from each other, and who are only conjoined by love . . . but it is a real union into a one . . .

3960. This union is not a dwelling together . . .

3993¹³. Evils and goods . . . are not conjoined, still less united . . .

4145³. Finally, there succeeds (in marriage) a union as to celestial good and spiritual truth. Ex.

4450. A union of goods and truths. Sig. and Ex.

5002. Lest thus (truth natural and not spiritual) should be united—*adunaretur*. Sig. and Ex.

—, Love is spiritual conjunction or union.

—, Therefore, where there is not conjunction, or union, there is not being—*esse*. Ex.

5469^e. In the supreme sense, this treats of the Lord, how He has united the Internal with the External in His Human.

8495. In the supreme sense, the Sabbath represented the union of the Divine and of the Divine Human in the Lord. 8886.

8666. 'They came into the tent'=what is holy of union . . . for love is union.

— . It treats in this verse of the union of Divine good with truth Divine; and as all union is first effected through the influx of the one into the other and the consequent perception; then through application; next through immission; and afterwards through conjunction, (these things are treated of in order).

8702. 'Jethro' represented Divine good united to Divine truth; hence by 'hearing his voice' is signified consent from union. Ex.

8761. The union of the Divine good in Heaven with the Divine truth there. Sig. and Ex.

— . 'To call to Himself,' when said of the Divine, = conjunction; here, union, because it is said of the Divine good united with the Divine truth, which, through conjunction, become a one.

9382^e. That through the Word there is a union of Heaven and the world; thus of the Lord with the human race. Refs.

9836. The preservation, through a complete unition, of good and truth . . . Sig. and Ex.

10053. In the supreme sense . . . the 'burnt-offerings' = the unition of the Divine truth with the Divine good; which unition is what is meant by 'glorification' . . .

10084. Unition with the Divine good of the Divine love. Sig. and Ex.

10730. 'A Sabbath of a Sabbath' = . . . the union of the Human of the Lord with the Divine itself . . . For when the Lord . . . went out of the world, He made His Human the Divine good, through union with the Divine itself which was in Him.

—². For when the Lord had united His Human with the Divine itself, He had peace . . .

—³. For the universal of all things is, that the Lord has united His Human to the Divine itself; and that from that there are peace and salvation for man.

H. 375. The essential of marriage is a unition of minds; (therefore) such as are the minds, such is the union; (and as) the mind is formed solely from truths and goods . . . it follows that the unition of minds is exactly such as are the truths and goods from which they have been formed; consequently, that a unition of minds which have been formed of genuine truths and goods is the most perfect one.

N. 304. That the Lord has united the Divine truth to the Divine good; thus His Human to the Divine itself. (Refs. to passages.)

L. 34. That the full unition of the Divine and Human in Him has been effected through the passion of the cross. Ex.

35^e. The Lord said these things because the unition was reciprocal, of the Divine with the Human, and of the Human with the Divine. . . It is the like with all unition, which, unless it is reciprocal, is not full . . .

W. 102^e. Therefore an Angel is an Angel of Heaven according to the union of love and wisdom in him. It is the like with a man of the Church . . .

R. 565. Those who believe themselves wise from confirmations in favour of the mystical union of the Divine and the Human in the Lord. Sig. and Ex.

—². By the mystical union, which is also called the hypostatical union, are meant their figments about the influx and operation of the Divinity into the Lord's Humanity as into another . . .

M. 42^e. For such was the union of their minds, from which their speech flows. Des.

50. For no married partners can be received into Heaven, so as to remain there, except those who have been interiorly united, or who can be united, as into a one. Ex.

160. That the inclination to unite herself to the man is constant and perpetual with a wife; but is inconstant and alternate with the man. Ex.

172. Hence there takes place in an effective manner a union of souls, and a conjunction of minds. Ex.

178. That those who are in love truly conjugal feel themselves a united man . . . Ex.

—^e. It follows that the unition of soul and mind with a married partner is felt in the body also as one flesh.

179. That, regarded in itself, love truly conjugal is a union of souls, and a conjunction of minds . . . Ex.

316³. That conjugal pairs are born . . . he confirmed . . . also by the inmost and eternal union of minds—*animorum et mentium* . . .

321. Those who have lived in love truly conjugal . . . do not want a repeated marriage . . . because (1) they have been united as to their souls, and thence as to their minds; and this union, being spiritual, is an actual adjunction of the soul and mind of the one to those of the other, which cannot possibly be dissolved . . . 2. Because they have also been united as to their bodies through the reception of the propagations of the soul of the husband by the wife; and thus by the insertion of his life into hers . . . and, reciprocally, through the reception by the husband of the conjugal love of the wife . . .

T. 97. That by the same acts the Lord united Himself to the Father; and the Father [united] Himself to Him. Gen.art.

98. That the Father and the Son, that is, the Divine and the Human, in the Lord, have been united like the soul and the body . . . —², Ex.

99. That the union is reciprocal. Ill.

— . The reason the union is reciprocal, is that no union or conjunction between two is possible, unless the one reciprocally accedes to the other. Ex. and examps.

104. That the progression to union was the state of His exinanition; and that the union itself is the state of His glorification. Gen.art.

126. The glorification is the unition of the Human of the Lord with the Divine of His Father; this unition was effected successively; and fully through the passion of the cross. Ex.

D. 2405. A discourse about union: that nothing is possible of which any faculty or quality can be predicated unless there are a number . . . and also that no union is possible . . . unless everyone loves the neighbour more than himself . . .

[D.] 5662a. On those who have consulted together about a **union** of religions . . .

E. 272³. Thus united the Divine Human to the Divine itself . . . 659¹⁹.

684¹². To the conjunction and **union** accomplished in time.

984². For the Divine good and Divine truth proceed from the Lord **united**; and therefore they must be **united** in an Angel of Heaven and a man of the Church. This **union** is never possible except through the marriage of two minds into a one. Ex.

1138⁶. Such is the **union**, through love, of the Lord with man, and of man with the Lord.

D. Wis. iii. 3. The **union** of love and wisdom is reciprocal: love **unites** itself to wisdom, and wisdom **unites** itself back—*reunit*—to love . . .

Can. Redeemer viii. That after the **union** was accomplished, He returned into the Divine in which He had been from eternity, together with and in the glorified Human. Chapter.

Unite. *Adunare*.

A. 5002. See **UNION**, here.

8902⁹. 'Thou shalt not be **united** with them in the sepulchre' (Is. xiv. 20). (=no consociation with those who rise again to life. E. 659²⁰.)

E. 696¹². 'Unite my heart to the fear of Thy name' (Ps. lxxxvi. 11)=that the good of love must be conjoined with the truths of faith.

Unity. *Unitas*.

A. 1648². (Choirs, in speech) cease in **unities**, for the most part simple ones; and when they pass on by an accent into the following one, in composite ones. D. 3423.

M. 76⁶. They said, These (pictures and forms) represent **unity** of souls; these, conjunction of minds . . .

T. 5. On the **unity** of God. Chapter. (See under ONE.)

9. Such is the Christian faith concerning the **unity** of God. (As presented in the Athanasian Creed.)

24. The **unity** of God has been immostly inscribed on the mind of every man. Ex.

679. It is this **unity** which causes the preservation of the whole.

E. 1106⁴. There is a **Trinity** in God, and also a **unity**. Ex.

Ath. 169. Thus there is a **unity** in **Trinity**, and a **Trinity** in **unity**.

Can. God i. On the **unity** of God; or, that there is one God. Chapter.

iii. 12. In proportion as a man or an Angel acknowledges the **unity** and the infinity of God, and according to the way in which he does it, he becomes, if he lives well, a receptacle and an image of God.

Trinity i. 1. The **unity** of God has been acknowledged and received in the whole world, where there is religion and sane reason.

iii. 2. How can a **Trinity** of Persons be conceived in a **unity** of God; and the **unity** of God in a **Trinity** of Persons?

Universal. *Universalis. Universus.** Universally. *Universaliter*.

A. 5. The **universal*** Heaven. 14. 15. 29². etc.

468². The case in the **universal** is as it is in the particular . . .

1637². The spiritual language is the **universal** language of all languages. (See below, at D. 2138.)

1919⁴. Jehovah rules order, not, as is supposed, in the **universal** only, but also in the most singular things; for it is the most singular things from which comes the **universal**. To speak of the **universal** and to separate from it the singulars, would be nothing else than to speak of a whole in which there are no parts. Thus it is very false, and an entity of reason, as it is called, to say that the Providence of the Lord is **universal** and not in the most singular things; for to provide and rule in the **universal**, and not in the most singular things, is to provide and rule nothing whatever. 2694³.

2589. The Lord's mercy is **universal**, that is, towards everyone. H. 318.

2706⁶. In the **universal** sense. 2780.

4043. The still more interior forms are also more **universal**.

4346. What is **universal**, thus all things. Sig. and Ex.

4842⁶. For the internal or spiritual sense of the Word is **universal** . . .

5130. The remembrance of the Lord (with such) is what is **universally** regnant; and that which reigns **universally** is not apperceived, except when the thought is determined thither. Examp.

—². For that which reigns **universally** with anyone, produces (a) sphere.

— For that which reigns **universally** inflows into all the several particulars—*singula*; and leads and rules them. 6159. —⁶.

—⁶. Unless charity inflows into faith . . . faith cannot possibly reign **universally**. Ex.

5135⁵. The **universal*** Church. Sig.

5136. 'The **universal*** earth' = the **universal*** Church.

5264². Providence . . . has in it . . . what is infinite, because it regards the **universal** simultaneously in every singular; and every singular in the **universal**.

5287. All thought and speech (there) are abstracted from persons, and therefore are **universal**, and relatively unlimited. 5434⁶. 5614⁴. Ex.

5440⁶. See **REIGN**, here. 5949. 6159. 6203. 6489. 7118. 7648². 8701². 8864. 8865. etc.

6159⁶. (Thus) where good reigns **universally**, it reigns in each and all things; and in like manner evil; for a **universal** regnant first comes into existence when each and all things are such [as the **universal** in question]; and the **universal** is according to the quality and

(* *Universus* is distinguished by an asterisk.)

quantity of these things; for that which is called **universal**, is **universal** from the fact that it is in all the things singularly.

6338. For the **Universal** which proceeds from the Lord effects this (arrangement into order), because this **Universal** contains in it all the singulars down to the veriest singulars: these, together, are the **Universal** which reduces into order all things in the Heavens. When this **Universal** acts, it appears as if the goods and truths themselves ordinate themselves . . . This is the case with the **universal*** Heaven, which is . . . continually kept in order by the **universal** influx from the Lord . . . As soon as Angels or Spirits are congregated, they are at once disposed into order as of themselves . . . which would never be done, unless the **Universal** which proceeds from the Lord contained in itself the veriest singulars; and unless all these were in the most perfect order. If any **Universal** devoid of singulars were to inflow from God, as many think, while the man, Spirit, or Angel were to rule himself in the singulars, then in place of order there would be confusion of all things; and there would be neither Heaven, Hell, human race, nor nature.

—². (So) unless man's thoughts were ordained **universally**, and at the same time singularly, by the affections of love, they could not possibly flow rationally and analytically; neither could the actions. Also unless the soul in the **universal** and the singular inflowed into the viscera of the body, it would be impossible for anything ordinate and regular to come forth in the body; whereas when it inflows singularly, and thus **universally**, then all things are ordained as of themselves.

6482. (As to) the Lord's **universal** government, I said that the **Universal** is not possible without singulars; and that without them the **Universal** is nothing; for the reason it is called **universal**, is that the singulars, taken together, are so called, just as particulars taken together are called a general . . . If, by Providence in the **universal**, anyone means the conservation of the whole according to the order impressed on **universal*** nature at its first creation, he does not consider that nothing can subsist unless it is perpetually coming into existence . . . Some confirm themselves in the idea that a **universal** is possible without a particular, from a king, who reigns **universally**, but not singularly; but these do not consider that the royalty is not only with the king himself, but also with his ministers . . . and that in this way the **universal** which is of the king is in the singulars.

6483. (Thus) it may also be evident that the **Universal** is entirely according to the singulars: if these are less singular, the **universal** also is less elevated; but if they are more singular, the **universal** is consequently more elevated; for the singulars cause the **universal** to be, and to be called, **universal**. From this may be known the nature of the Divine **Universal**; namely, that it is in the most singular things of all; for it is the most elevated above all . . .

6653. By thinking and speaking abstractedly, Angels and Spirits comprehend a Thing **universally**, and thus at the same time singularly the things which pertain to

it . . . Reflection upon any people . . . would withdraw the mind from the **universal** idea, thus from the extension of the view . . . 6804². 7002.

7007. (Such) attribute to the Divine, only a **universal** government . . .

8390. He who only **universally** acknowledges that he is a sinner . . .

8478⁴. The Divine Providence is **universal**, that is, in the veriest singulars.

8717². (Thus) the Lord has not only a **universal** care; but also a particular and singular care of all things.

8865^e. That a **universal** is so called from the fact that it is every singular in the complex. Refs. 9407^e.

9276⁵. The **universal*** Church, before the Lord, is as a man . . .

10335. All in the **universal*** Heaven and **universal*** Church. Sig.

10730³. The two **universals** themselves on which all other things of the Church depend. . . The **universal** of all is that the Lord united His Human to the Divine Itself, and that from this man has peace and salvation; and it is also a **universal** that man must be conjoined with the Lord—which is done by regeneration—in order for him to have peace and salvation.

10775. (The idea) that the Divine Providence is only **universal**; and that the singulars are with man. P.201.

H. 308. For the Church of the Lord is **universal**, and with all who acknowledge the Divine, and live in charity . . . In the sight of the Lord, the **universal** Church is as one man, exactly as Heaven is . . . and the Church where the Word is . . . is like the heart and lungs . . . H.305 (c). S.105. E.351².

328. The Church of the Lord is scattered through the **universal*** world, thus is **universal**; and in it are all who have lived in the good of charity according to their religiosity . . . (See P.325².)

N. 34. Spiritual truths cannot be comprehended unless the following **universals** are known. (Five **universals** stated.)

F. 34. The Christian Faith in a **universal** idea stated. R.67. B.116. T.2.

35. It is said in a **universal** idea, because this (doctrine) is the **universal** of faith; and the **universal** of faith is that which must be in each and all things. It is a **universal** of faith that . . . (Four **universals** of faith stated.)

—^e. These are the **universals** of the Christian Faith concerning the Lord.

36. The **universal** of the Christian Faith on the part of man, is . . .

W. 28. If you inquire what is the **universal** (of all things you know), you cannot conclude otherwise than that it is love and wisdom. Ex.

222. This matter does not allow of demonstration otherwise than by **universals**. And, as the Angels are in wisdom from **universals**, we may adduce their declarations.

[W.] 228. Yet abstract things, being **universals**, are usually better comprehended than applied ones. Ex.

P. 191. That the Divine Providence, from things most singular, is **universal**. Chapter.

201². Reflect what is a **universal** Providence when the singulars have been separated from it. Is it anything but a word! For that is called **universal** which is made up of singulars taken together . . . and therefore if you separate the singulars, what is the **universal** but a something which is empty inside, like a surface with nothing within it. Further ex.

203². From these things it is evident that the Divine Providence . . . is **universal** because it is in the veriest singulars . . . Of this **universal** Providence, man does not see anything . . .

287. That the Divine Providence, not only with the good, but also with the evil, is **universal** in the veriest singulars; yet is not in their evils. Ex.

294⁶. These infinite things which proceed from the Lord, inflow not only **universally**, but also most singularly; for the Divine is **universal** from the veriest singulars; and it is the Divine veriest singulars which are called the **Universal** . . . and a Divine veriest singular is also infinite.

R. 20². The **universal** language. Ex.

87^e. 'The Churches' = the **universal*** Church in the Christian world. (=the **universal*** New Church . . . 66^e.)

350. The tribe named first is as . . . a **universal** which enters into all the things that follow.

398. 'The land and sea,' everywhere in the Apocalypse . . . = the **universal*** Church; 'the land,' those in internals; and 'the sea,' those in externals . . .

470. That the Lord has the **universal*** Church under His auspices and dominion . . . Sig. and Ex.

M. 62^e. This cannot but be acknowledged because it is a **universal** truth; and every **universal** truth is acknowledged as soon as it is heard, which is from the influx of the Lord and the simultaneous confirmation of Heaven.

85^e. It is from this that good and truth are called the **universals** of creation.

209. **Universals** concerning marriages. Chapter.

261². I began to long for a **universal** Knowledge of the state of both (Heaven and Hell); knowing that he who is acquainted with **universals**, is able to comprehend singulars, because the latter are in the former, as parts are in a general.

— I asked them whether they knew the **universals** concerning Heaven and Hell . . . And they said, The **universals** of Hell are three; but the **universals** of Hell are diametrically opposite to the **universals** of Heaven. The **universals** of Hell are the love of dominating from the love of self; the love of possessing the goods of others from the love of the world; and scoratory love. The **universals** of Heaven opposite to these are the love of domination from the love of use; the love of possessing the goods of the world from the love of doing uses by their means; and love truly conjugal . . . It was said to me from Heaven, Examine

these three **universals** above and beneath; and we shall afterwards see them in your hand. Ex.

386. That two **universal** spheres proceed from the Lord for the preservation of the universe in its created state . . . Ex.

387. That these two **universal** spheres make one with the sphere of conjugal love, and with the sphere of the love of infants. Ex.

388. That these two spheres inflow **universally** and singularly into all things of Heaven and of the world, from primes to ultimates. Ex.

— It is said **universally** and singularly, because when it is said **universally**, the singulars from which [is the **universal**] are meant at the same time; for from these it comes into existence, and of these it consists; thus the **universal** is named from the singulars, as is a general from its parts; and therefore if you take away the singulars, the **universal** is only a name, and is like a surface within which there is not anything; and therefore to attribute to God a **universal** government, and to take away the singulars, is an empty word, and is like the predication of an emptiness. A comparison with the **universal** government of an earthly king avails nothing.

T. Title. The True Christian Religion, containing the **universal*** Theology of the New Church. See F. 133.

4. The Lord sent (His twelve Apostles) into the **universal*** (or whole) Spiritual World. 108^e. 791.

37². Heat and light . . . are the two essentials and **universals** . . . The two essentials and **universals** (called) the will and understanding . . . The two essentials and **universals** . . . the heart and lungs.

60. Order is **universal** from [being in] the veriest singulars; for singulars taken together are styled a **universal** . . . and a **universal** together with its veriest singulars is a work cohering as a one, insomuch that one thing cannot be touched or affected, without some sense of it being communicated to all the rest.

121². The **universal*** world—*orbis*.

335⁷. For (breathing) is a **universal** of life.

358. The invitation, or call, is **universal**.

394. That there are three **universal** loves: the love of Heaven, the love of the world, and the love of self. Gen.art.

603². He collects them . . . into a **universal** idea.

711. That . . . the Holy Supper contains, **universally** and singularly, all things of the Church, and all things of Heaven. Gen.art.

714. In order that singulars may be held together in their order and connection, it is necessary that there be **universals** from which they come forth—*existant*; and in which they subsist; and it is also necessary that the singulars should, in a kind of image, relate to their **universals**; otherwise the whole would perish . . .

—^e. These three most **universal** things (God, good, and truth) are inscribed on (every created thing).

D. 1076. On **universal** and singular government. Ex. 2605.

1830. That universals * correspond to the things in man. Ex.

2138. The speech of Spirits is a universal speech . . . 3637^e. 5585. 5589.

3549. When I was kept simply in the faith of universal Knowledges . . .

4533. On a universal affirmative. Gen.art.

E. 242¹⁰. 'The whole-universa-earth' (Zech.xiii.8)= the whole-universa-Church. 532⁹.

331⁹. The Lord's Church is universal; it is with all who are in the good of life, and from their doctrine look to Heaven, and thereby conjoin themselves with the Lord.

435². For there are three things which fully constitute and form every universal essential: the good of love, truth from this good, and the derivative good of life.

438. Each tribe=some universal essential which makes Heaven and the Church. There are in general three universal essentials which make them: love to the Lord, charity towards the neighbour, and the obedience of faith. Sig.

1003. 'The earth and the world'=the Church as to truth and as to good, thus the universal (or whole) Church.

D. Love i². For man's love is the universal life. By universal life is meant life in the veriest singulars . . . That which is thus universal is not perceived otherwise than as a one . . . Such also is the Divine Universal in the veriest singulars of the world . . .

Can. God v. 1. Love and wisdom are the two essentials and universals of life . . .

Universe. *Universum.*

A. 947. A small globe on a pyramidal base, which (the deceitful) suppose to be the universe, under their government . . . They believe themselves to be the gods of the universe. 1506^e. 1749².

1115. Some come to them, as they expressed it, from the universe.

1308. Everyone acknowledges a Supreme Being—*sumum ens*—when he beholds the universe . . .

1380. Spirits can, by phantasy, be translated in a moment . . . as it were from one end of the universe to the other.

1675⁷. (The love of self causes them) to want to exercise command over the universe . . . 2219⁴.

1728. As a King, the Lord governs each and all things in the universe from Divine truth; and as a Priest, from Divine good.

1812². In all His combats of temptations, the Lord fought . . . for all in the universe.

3483. Whatever appears in the universe is a representative of the Lord's Kingdom, inasmuch that there is nothing in the atmospheric and stelliferous universe, or in the Earth and its three kingdoms, which is not, in its own way, representative. Ex.

—^o. It follows that the visible universe is nothing else than a theatre representative of the Lord's Kingdom . . .

4658⁴. The radiant circle is the Divine from Him, which inflows not only into Heaven, but also into the universe . . . Aristotle added, that He who disposes and rules Heaven, also disposes and rules the universe . . .

4946^e. When this idea was unfolded . . . there was manifested as it were a universe leading to the Lord; and . . . so it is with every idea of what is good and true.

6696. The Spirits of Mercury are allowed to wander about, and acquire Knowledges of Things which are in the universe. 6925.

— . There are Earths with men in them, not only in this system, but also in the universe, in immense numbers. 6927.

6698. Men may believe that there are more Earths in the universe than one, from the fact that the visible universe, resplendent with innumerable stars, is so immense.

— . The visible universe is a means for the coming forth of Earths . . .

8325³. Two statues which appear at the terminus of the created universe, which are said to swallow those who think of what the Divine was doing before the creation. (Compare T.31^e.)

8705⁴. He conceives an idea of the Divine from the visible universe without an end, or with an end in obscurity.

9440. By changes of state, Angels and Spirits can be translated . . . even to the Earths which are at the end of the universe . . .

U. Subtitle. On the Earths in the Universe.

W. 29. The created universe, regarded from order, is so full of wisdom from love that . . .

52. That all things in the universe have been created from the Divine love and Divine wisdom of God Man. Gen.art.

— . This appears from the correspondence of all things in the universe with all things of man . . . inasmuch that it may be said that man also is a kind of universe. Ex.

—². In the Spiritual World (all objects) appear around those there in just such an aspect as that of the created universe . . .

—³. (Thus) the created universe is an image representative of God Man; and it is His love and wisdom which are presented in the universe in an image. Not that the created universe is God Man; but that it is from Him; for nothing whatever in the created universe is substance and form in itself, or life in itself, or love and wisdom in itself.

55. That all things in the created universe are recipients of the Divine love and Divine wisdom of God Man. Gen.art.

— . Hence the universe, with each and all things of it, is called in the Word 'the work of the hands of Jehovah.'

— . Therefore the universe, which is an image of God, and consequently full of God, could not be created except in God from God, (and not from nothing). Ex.

[W.] 58. That all the other things of the universe, which are not like Angels and men, are also recipients . . . Ex.

59. (Thus) the Divine is in each and all things of the created universe; and hence it is that the created universe is 'the work of the hands of Jehovah.' Ex.

— Although the Divine is in each and all things of the created universe, still there is nothing of the Divine in itself in the *esse* of them; for the created universe is not God, but is from God; and, because it is from God, His image is in it. Ex.

60. I have heard many say that they are willing to acknowledge that the Divine is in each and all things of the universe, because they see the marvellous things of God in them . . . yet when they heard that the Divine is actually in each and all things of the created universe, they were indignant . . .

63. That there is a relation to man of all things of the created universe . . .

64. God is a Man; and the created universe is His image. Ex.

69. That the Divine infills all spaces of the universe without-*absque*-space. Gen.art.

151. That the Lord created the universe and all things of it by the medium of the (spiritual) Sun . . . Gen.art.

154. End, cause, and effect . . . exist in the greatest, that is, in the universe, in the following order. In the Sun . . . is the end of all things; in the Spiritual World are their causes; and in the natural world are their effects.

155. See CREATE, here. 156. 283. 284. 303^e. 326^e. 329. 349^e. P.9. 51. 202. 324². M.380^e. T.46.

163. The universe in general has been distinguished into two worlds: the Spiritual, and the natural . . .

169. In the created universe, in both its greatest and its least, are . . . end, cause, and effect. The reason these three are in the greatest and least things of the created universe, is that they are in God the Creator . . . And hence it is that the universe, which has been created from His *Esse*, and which, regarded as to uses, is His image, has obtained these three in each and all things of it.

225. The greatest things in which there are degrees of both kinds, are the universe in its whole complex; the natural world in its complex; and the Spiritual World in its . . .

227. The perfection of the created universe is from the similitude of the generals and of the particulars, or of the greatest and least things, as to these degrees . . .

282. That the Lord from eternity . . . created the universe and all things of it from Himself, and not from nothing. Gen.art. 285³, Ex.

283². They feared that thus they might come strongly into the thought that the created universe is God because from God . . .

285. That the Lord from eternity . . . could not have created the universe and all things of it, unless He were a Man. Gen.art. 286.

— They think, How can God as a Man wander

all over the universe, from space to space, and create? Ex.

290. That the Lord from eternity . . . produced from Himself the Sun of the Spiritual World; and from it created the universe and all things of it. Gen.art. I.5. T.33.

298. That all the uses in the created universe correspond to the uses (in man), will be demonstrated. (For) God as a Man is the very form itself of all uses; from which form all the uses in the created universe derive their origin; and thus the created universe, regarded as to uses, is His image.

317. All uses . . . have a relation to all things of man . . . and therefore man is the universe in a kind of image; and, conversely, the universe, regarded as to uses, is man in an image. 319, Gen.art.

319. Man has been called a microcosm . . . from the fact that he bears relation to the macrocosm, which is the universe in its whole complex. Ex.

—^e. The ancients called man a microcosm, or little universe, from their knowledge of correspondences. Ex. 320, Ex.

320. The idea of the universe as regarded in the Spiritual World. 321, Ex.

321². (Thus) the universe of the Spiritual World is exactly like the universe of the natural world, with the sole difference that the things there are not fixed and stated . . .

322. That the universe of that World bears relation, in an image, to man . . .

326^e. From this they know there that . . . the created universe, regarded as to uses, is an image of God.

366^e. Hence it is that man is as it were a universe . . . in the least form.

P. 3. That the universe with each and all things of it has been created from the Divine love through the Divine wisdom. Gen.art.

M. 222². A sphere for the conservation of the created universe (proceeds from Him). 386, Ex.

380². The multitude of those who believe that nature has created the universe . . .

397. For everything that proceeds from the Lord goes through the universe in an instant.

T. 13. That unless God were One, the universe could not have been created and preserved. Gen.art.

29². Otherwise, that whole universe, into which Souls go . . . might be drawn through the eye of a needle . . . This would be possible if there were no substantial extense there.

47. (Thus) the universe is a work cohering from primes to ultimates, because it is a work containant of ends, causes, and effects in an indissoluble connection . . . and it follows that the universe is a work containant of the Divine love, the Divine wisdom, and Uses . . .

—². That the universe consists of perpetual uses produced by wisdom and initiated by love, may be seen by every wise man . . . when he acquires a general idea of the creation of the universe, and in it views the particulars . . .

67. (Thus) the universe has been created by God in order that uses may come forth; and therefore the universe may be called a theatre of uses . . .

74³. God created the universe from Himself as Order, in order, for order.

75. On the creation of the universe. Chapter. (See CREATE, here. 76. 78. 79.)

178. From the belief that nature is the creatress of the universe, it follows that the universe is that which is called God . . .

D. 189. When I was extracting what is said in Is.xxiv. about the universal devastation, evil Genii and Spirits could not desist from the cupidity of exaggerating what is there said . . . insomuch that they grieved that the universe would not be destroyed.

984. In this way communications are instituted . . . even if they were in another universe.

1706. For the ideas were determined into the universe, and were thus dissipated . . .

2234. That the universe is governed by the Lord . . . very easily. Ex.

2832. They said that they are carried to the ends of the universe.

2884. That the general life of the Lord inflows into the universe.

3113. He was so inflated as to fill the universe . . .

3138. He was told that [he was] at the ends of the universe.

3267. On the inhabitants of another world, or of some universe, in the starry heaven. Gen.art. 3296.

3269. The Spirits of Mercury were present . . . as it appeared to me, near the end of this universe.

3481. Could they conceive of anything as existing beyond the bounds of the universe? or whether there is any space outside the universe?

— Those who had been in such a phantasy, seem to themselves to be withdrawn outside the universe, (where) some of them said that it was well with them . . . being remote from the troubles which exist in the created universe. But, being kept in the phantasy that they were outside the universe . . . they reasoned about that non-space outside the universe, that it is without end; and therefore they seemed to themselves to advance still further, until at last they saw some there who spoke to them . . . saying that they are in the boundary outside the universe, and that they themselves are the bounds; and that if they approached them they would swallow them. In this way they struck terror into them to prevent their advancing further . . . Those in the bounds were a kind of statues. Des.

3576^e. Thus the universe, as to its inmosts and to its outmosts, is organic, the Lord alone being the Life, so that the universe is full of the Lord.

3897. (The lascivious girls) receded at last to the ends of the universe . . .

4017. When some one was absent at the ends of the universe . . .

4204. They who have thought that there is a beginning to all things . . . are at the end of the universe.

4453^e. (The Nephilim) bent their cavernous way . . . even to the limits of this universe, and . . . were cast into as it were a stagnant sea, in another universe.

4459. She was then conveyed outside the universe, to the left . . . but she changed the sphere of the other universe . . .

4665. I wondered who those were in the middle boundary, between this world and the universe.

4741. On a certain people in the universe, and Charles xii. Gen.art.

4742. There was another Society in the universe . . .

E. 286. From these two the universe was created; and therefore all things in the universe bear relation to good and truth.

1226². The creation of the universe cannot be better seen than from its types in the Heavens; there, creation is perpetual and instantaneous. Des. (Continued under CREATE.)

D. Wis. xii. 2. The human mind . . . can see that the universe has been created by God.

5³. A summary of the arcana of creation. The Sun of Heaven, in which is the Lord, is the common centre of the universe; and all things of the universe are circumferences and circumferences, even to the last one; and these the Lord rules from Himself alone as one continuous thing; but the mediate ones from the ultimate one; and He animates and actuates these unceasingly, as easily as a man, from his understanding and will, animates and actuates his body . . . (Ang. Idea: quoted under CREATE.)

Can. God vi. On the creation of the universe by the one and infinite God, from Divine love, through Divine wisdom. Chapter.

6. The created universe consists of infinite receptacles of these three.

7. The created universe is a receptacle of uses, which, from their origin, are infinite.

8. It follows that the created universe is the fulness of God.

viii. 8. Unless each and all things in the world and Heaven bore relation to a One, who is, lives, and has power of Himself, the universe would be dissipated in a moment.

Unjust. *Injustus.*

Injustice. *Injustitia.*

A. 9283^e. (Thus) with an insincere and unjust man, the internal man has been formed into an image of Hell, and the external man into an image of a Heaven which is subordinated to Hell . . .

H. 533. When anything presents itself which the man knows to be insincere and unjust . . .

N. 155. Hence, in the Word . . . 'what is unjust' is said of that to which are ascribed self-righteousness and self-merit.

P. 249⁴. When he sees that injustice triumphs over justice . . .

R. 761. 'God hath remembered her injustices' (Rev.xviii.5)=that the Lord will protect the Heavens from violence therefrom. (=that falsities from evils have separated them from the Lord. E.1112.)

948. 'He that is unjust, let him be unjust still' (Rev.xviii.11)=that goods will be taken away from those who are in evils. . . 'The unjust'=him who is in evils. . . Thus 'let the unjust be unjust still'=that he who is in evils will be still more in evils; (which implies) that goods have been taken away from him.

T. 72. Why does He permit the injustice and impiety of the devil to triumph . . .

664^e. (This would be) to accuse the Lord Himself . . . of injustice.

D. 2827. The greatest justice would be injustice. Ex.

E. 401²⁷. 'He sendeth rain on the just and on the unjust' (Matt.v.45)=that the Lord inflows . . . with Divine truth equally with those outside the Jewish Church and with those within it.

Unknown. *Ignotus*.

A. 111. At this day they are unknown.

393⁸. Because what is unknown is believed to be nothing.

6479. So many doubts could not be removed . . . owing to . . . the numberless unknown things.

F. 1. A faith in what is unknown. See T.345².

Unknown. *Incognito*.

A. 9125^e. 'To come as a thief'=to come unknown . . .

D. 4467. He ruled others incognito.

Unlawful. *Illicitus*.

H. 378 (p). That marriages between those who are of diverse religion are unlawful. Ref.

Life 63. He considers these things lawful before God, but unlawful before the world.

111. He therefore makes adulteries not unlawful before God . . .

M. 270⁶. To warm himself at an illicit fire.

467. That (this) concubinage is not unlawful. Ex.

Unlearned. *Indoctus*.

A. 2759. Many Spirits from the unlearned commonality.

6317^e. But the unlearned who have been in the good of faith, are not such. Ex.

T. 74. I saw some with turbans, who were unlearned.

Unleavened. *Azymus*.

See UNFERMENTED.

A. 1947⁵. Hence 'what was unleavened,' in which there was not what is fermented, is called 'the bread of affliction.'

2177⁵. Its being unleavened, or not fermented, = its being sincere, and thus from a sincere heart, and without uncleanness.

2342. 'He baked unleavened things' (Gen.xix.3)=purification. 'Bread'=all celestial and spiritual food

. . . and that these should be without impurities was represented by unleavened bread; for leaven-fermentum=what is evil and false, by which celestial and spiritual things are rendered impure and profane. Therefore . . . they were commanded not to offer any other bread, or meat-offering, than what was unfermented, or unleavened. Ill.

—^e. So with 'what is unleavened,' which=what is holy of love, or 'the holy of holies' (Lev.vi.16,17). Therefore 'unleavened bread'=pure love; and 'the baking of what is unleavened'=purification. 2343.

7853. 'And unleavened things' (Ex.xii.8)=what is purified from all falsity.

7854. 'Unleavened bread'=such good (as the good of innocence).

7886. 'Ye shall eat unleavened things' (Ex.xii.15)=purification from falsities.

7897. 'Ye shall observe unleavened things' (ver.17)=that there must be no falsity.

7902. 'Ye shall eat unleavened things' (ver.18)=the appropriation of truth by good when the truth is purified from falsity. Ex.

—^e. This state is signified by 'the unleavened things' . . .

7910. 'In all your dwellings ye shall eat unleavened things' (ver.20)=that in the interiors, where good is, truth shall be appropriated. . . 'To eat unleavened things'=to appropriate truth to themselves.

7978. 'They baked the dough which they had brought forth from Egypt into unleavened cakes' (ver.39)=that from the truth of good there was again produced good in which there was nothing of falsity. Ex.

8058. 'Seven days thou shalt eat unleavened things' (Ex.xiii.6)=purification from falsities. . . 'To eat unleavened things'=the appropriation of truth, and purification from falsity; for 'what is unleavened'=good purified from falsity. (This is) because 'bread'=good; and 'leaven'=falsity. 8060. (=a holy state then from the appropriation of Divine truth which has been purified from evil and the falsities of evil. 10656.)

8487⁵. 'Unleavened bread,' like 'the manna,'=good pure from falsities. For a like reason this bread is called 'the bread of misery' (Deut.xvi.3).

9286. 'The feast of unleavened things' (Ex.xxiii.15)=purification from falsities.

9287. 'Thou shalt keep the feast of unleavened things' (id.)=worship and thanksgiving on account of purification from falsities. . . This feast is called also 'the passover.' 10655, Sig. and Ex.

9992. 'And bread of unleavened things' (Ex.xxix.2)=the purification of the Celestial in the inmost man. Ex.

—². The reason 'what is unleavened'=what is purified, is that 'leaven'=falsity from evil. Ex.

9993. 'And cakes of unleavened things mixed with oil' (id.)=the purification of the middle Celestial. Ex.

9994. 'And wafers of unleavened things anointed with oil' (id.)=[the purification] of the Celestial in the external man. Ex.

10080. 'Out of the basket of the unleavened things' (Ex.xxix.23)=(from the external Sensuous in which the purified goods are together).

Unlike. See DISSIMILITUDE.

Unlimited. *Illimitatus.*

A. 5287. Therefore thought and speech there are universal, and are relatively unlimited.

T. 74. Unlimited Divine power. Ex.

De Verbo 3⁵. The difference between the Natural, Spiritual, and Celestial, may be called unlimited.

—⁶. The thoughts of the Angels of the Middle Heaven are . . . therefore unlimited and unterninated.

Unmerciful. *Immisericors.*

Unmercifulness. *Immisericordia.*

A. 954. Those who have been . . . unmerciful on earth have their . . . unmercifulness turned into incredible cruelty . . .

6667. Unmercifulness. Sig. and Ex.

6671. The intention of subjugation . . . from unmercifulness. Sig. and Ex.

7272². He who lives . . . in unmercifulness . . .

9452. It would be unmercifulness (on the Lord's part) . . .

T. 155². This excites a zeal which . . . inwardly is unmercifulness, etc.

405³. The evils (from) the love of self are, in general, unmercifulness, etc.

Unmixed. See MERUM.

Unnatural. *Innaturalis.*

A. 2746. He had thus contracted an unnatural nature. Des. D.1663. De Conj.122.

D. 4367. On a certain unnatural and most filthy person.

Unravel. *Enodare.*

S. 19. This sense can be unravelled with difficulty.

T. 16. He said, I have unravelled this great mystery.

Unrest. *Irrequies.*

Restless. *Irrequietus.*

Restlessly. *Irrequiete.*

A. 2183³. If the Natural conquers . . . he comes, in the other life, into the unrest and torment of Hell.

3170. For all unrest is from evil and falsity; and all peace from good and truth. 3696².

3610. To appease the unrest of the lower mind with hope. Sig. and Ex. 4783.

3742. Otherwise (the Angels) are in a state of unrest . . .

4050³. (Those of the province of the infundibulum) are restless.

5660⁶. Not anything of the love of the world, and consequently not anything of unrest, etc.

5662². Cupidities from (these loves) are what . . . at last cause the man to make rest consist in unrest . . .

5725. When he is in this inundation . . . he thinks restlessly.

5893. For before man has been regenerated he is in intranquillity, and unrest—*irrequieto*. Ex.

R. 307. Internal unrest. Sig. and Ex.

Unripe figs. *Grossi.*

R. 334. 'As a fig-tree casts its unripe figs' (Rev.vi. 13)= . . . the natural good of man separated from his spiritual good. ('Its unripe figs'=the things which are in the natural man, which are especially the Knowledges implanted in the natural man from infancy, and are not yet mature, because they have merely been heard, and so accepted. E.403.)

Unseasonable. *Intempestivus.*

Unseasonably. *Intempestive.*

D. 3593. On an unseasonable mercy. 3597.

3594. Those who are unseasonably merciful. 3596.

Unsew. *Dissuere.*

A. 9960⁵. 'Unsewn garments' (Lev.x.6)=the deprivation of Divine truth.

10076⁷. The dissipation of Divine truth is signified by 'to unsew the garments' (Lev.xxi.10).

Unshoe. *Discalceare.*

E. 240³. 'To put off the shoe from off the foot,' that is, to unshoe the soles of the feet (Is.xx.2)=to reveal the filthy things of nature.

Unskilled. *Atechnicus.*

D. 4373⁶. Like the unskilled crowd.

Unspeakable. See INEFFABLE.

Unspotted. See IMMACULATE.

Unstable. Under LIGHT—*levis*.

Unsuitable. *Incommodus.*

A. 6202. Hence there usually inflows what is unsuitable (or inconvenient) . . .

D. Min. 4728. He was sent . . . to serve as a Subject, because he was troublesome. (Compare A.4419.)

Unswathe. *Exfasciare.*

A. 4772². When the externals of the Ancient and of the Jewish Church are . . . as it were unswathed, the Christian Church is disclosed.

9424³. If the appearances . . . are as it were unswathed, the truth appears in its nakedness.

Untempered. *Ineptus.*

A. 739². 'A wall plastered with what is untempered' (Ezek.xiii.14)=what is fictitious appearing as truth.

7553³. 'They plaster it with what is untempered' (ver.10)=that they devise falsities, and make them like truth.

E. 237⁵. 'When they build a wall, they plaster it

with what is untempered. Say to them that plaster it with what is untempered that the wall shall fall' (ver. 10,11)=falsity assumed as a principle, and, by application of the Word as to the sense of the letter, made to appear as truth. . . 'What is untempered'=what has been falsified. 503⁹. 644²⁵.

Coro. 34³. 'The plastering of what is untempered'=the confirmation of what is false.

Untermated. *Interminatus.* See UNLIMITED.

Until. *Priusquam.*

A. 1661². No one can combat . . . until he has learned . . .

5276⁸. Truths are not appropriated to him until he lives according to them.

6077². Truths have no life until there is good in them.

8456. No truth of doctrine . . . becomes truth with a man until it has received life from the Divine. Ex.

8640. This life cannot be given to man until . . .

8701². Man has not been regenerated until—*prius* . . . *quam*.

— They are not sent into Hell until—*prius* . . . *quam*.

9224². It does not come to apperception until . . .

9995². Truth does not become the *esse* of a man's life until he loves it.

10219². Who does not believe, until he has been instructed, that life is in himself?

10683⁴. Truth does not become of the life until—*prius* . . . *quam cum*—it enters the will.

J. 69³. The evil do not come to their like in Hell, until the interiors are disclosed.

T. 109². 'Before that Abraham was, I am—*fui*' (John vii.58).

347³. Truths do not actually live until they are in deeds.

E. 837⁸. The Knowledges of truth and good . . . are not alive with a man until—*prius* . . . *quam*—he begins to be affected with truths . . .

1087². It is not the Word until—*prius* . . . *quam dum*—it is in this ultimate.

Unusual. *Insolens.*

Unwonted. *Insolitus.*

T. 71⁸. The birds . . . gave forth unwonted sounds.

72. I heard an unusual murmur.

Unutterable. *Inenuntiabilis.*

See INEFFABLE.

A. 9094. Hence it is that the things of angelic wisdom are for the most part unutterable . . .

Unwearied. *Indefessus.*

M. 284⁶. A mother's unwearied care.

396². A mother's unwearied work.

Unwillingness. *Noiuntas.*

T. 561. Disuse induces an unwillingness (to perform actual repentance).

Unworthy. *Indignus.*

Unworthily. *Indigne.*

Unworthiness. *Indignitas.*

A. 1594⁴. Not only says, but also acknowledges and believes, that he is most unworthy.

4745. They who eat the bread in the Holy Supper unworthily, appropriate evil to themselves.

E. 622⁷. The interiors of the understanding are said 'to waste away with unworthiness' (Ps.xxxi.9) when they are perishing through falsities. 750¹⁴.

Uphaz. *Uphasus.*

A. 3021⁴. 'The gold of Uphaz' (Dan.x.5)=the good of wisdom which is from love.

9466⁵. 'Gold from Uphaz' (Jer.x.9)=good appearing in the external form, because from the Word. (=celestial good. 9881.) E.576⁷. (=the good of the Word in the sense of the letter. E.585¹⁰.) 587⁶.

Upright. See PROBITY, and RIGHT.

Upsala. *Upsalia, Upsala.*

D. 1880. A theatre which appeared at Upsala in a dream. Des.

6012. A certain person who was at Rome from Upsala.

Upwards. *Sursum.*

See under DOWNWARDS.

A. 1702². By communication with the Internal man, man can . . . look upwards, which beasts cannot do; and by communication with the exterior man, he can . . . look downwards. 3646². 4760³.

— The rational man is spiritual or celestial when he looks upwards; but animal when he looks downwards.

2148. Interior things are expressed in the Word by higher things, as by 'looking upwards.'

5013². In the other life, the spiritual appear . . . with their heads upwards, towards the Lord, and with their feet downwards, towards Hell; but the natural . . . with the feet upwards, and the head downwards. 5746⁶. 6468³.

6611. The state of man's life is carried upwards and downwards, that is, towards Heaven, and towards Hell. But they who suffer themselves to be regenerated are continually carried upwards . . .

7693⁶. To look upwards, that is, to Heaven, is not to think about the things of Heaven; but it is to have them as the end . . .

7778³. The things which are of genuine faith, look upwards . . .

8604. 'When Moses raised his hand' . . . =to determine spiritual power upwards, thus to the Lord. . . What it is to look above self, and below self. Ex. . . Man is distinguished from brutes by having the ability to look above himself, or below himself . . .

8608. That the power of looking upwards to the Lord was lacking. Sig. and Ex.

9256⁴. In the other life their internal is opened above . . . and at the same time all the earthly and worldly things . . . are elevated, so as to look upwards all together . . .

9730. Hence upwards=inwards.

10156³. When man becomes spiritual, his interiors . . . are opened, and then the man looks upwards, which is effected by an elevation by the Lord . . .

10420. They who are in (mere) externals all turn themselves away from the Divine, because they look outwards and downwards, and not inwards and upwards; for man looks inwards or upwards when his internal is open, thus when it is in Heaven; but he looks outwards or downwards when his internal is closed, and only the external open, for this is in the world; and therefore when the external is separated from the internal, the man cannot be elevated upwards . . .

E. 112². To look downwards, or upwards. Ex.

179⁵. 'The glory of the God of Israel was over them upwards' (Ezek.x.19). Ex. 422¹⁰.

283¹⁴. 'The cherubim shall expand their wings upwards' (Ex.xxv.20). Ex.

386¹³. 'To look upwards, and to look to the earth' (Is.viii.21)=to look everywhere for goods and truths.

559⁶. 'To be upwards' (Deut.xxviii.13)=to be elevated by the Lord so that he may look to Heaven; and 'to be downwards'=not to be elevated by the Lord, but by self . . .

Ur. *Ur*.

A. 1368. 'Ur of the Chaldees' (Gen.xi.28)=external worship in which are falsities. Ex.

—^e. Thus by 'Ur of the Chaldees' is signified external worship in which there is interiorly profane idolatry. 1373.

1816. 'I have brought thee from Ur of the Chaldees' (Gen.xv.7)=the first state of the external man; for the maternal which the Lord received from birth . . . is what is here signified by 'Ur of the Chaldees.' . . . It was from this that He was brought out . . .

Urbanity. *Urbanitas*.

M. 16^e. The prince charged them to summon men of urbanity and affability to entertain them.

Ureter. *Ureter*.

A. 5378. The Spirits of the ureters, etc. infest (those of the peritoneum). Des. D.991.

5380. In the middle of the series are the ureters . . . They speak with a harsh voice as if cracked, and desire to introduce themselves into the body; but it is only an endeavour. . . Those (of them) who relate to the ureters are to the left further from the body . . . This is one general way to the Hells. (Fully quoted under KIDNEYS.) D.825.

5381. See KIDNEYS, here. 5382. 5383. 5384. D. 1239.

10032^e. For the ureters and bladder, which go forth from the kidneys,=exterior truth and its exploration, and also its castigation.

D. 870^e. Those who constitute the province of . . . the ureters. 959.

993. The case is similar as respects . . . the ureters, which are in the folds of the peritoneum, and are castigated, and are kept in compliance; but it casts forth to the ureters the unclean things, or phlegms.

1001. Those who represent the ureters, and in fact the grosser serosities.

Urethra. *Urethra*.

D. 867. Those who relate to the sphincter . . . or the entrance towards the urethra.

3453². Signified by . . . a feeling of some burning heat in the urethra.

4283^e. When vastated . . . they serve as the sphincter of the urethra.

D. Min. 4570. Xavier . . . is among the interiors of the urethra.

Urge. *Instare*.

Urgency. *Instantia*.

A. 4290. That they were urgent to be representative. Sig. and Ex. 4293². 4317³.

M. 297. They had yielded to the urgencies of entreaty of the men.

Urge. *Urgere*.

A. 2338. 'He urged them exceedingly' (Gen.xix.3)=a state of temptation when [the man] conquers. Ex.

—². When in this combat the man seems to urge the Lord . . . to be present, etc.

2374. They pressed upon the man' (Gen.xix.9)=that they wanted to offer violence to truth.

2406. To urge. Sig. and Ex.

4373. 'He urged him' (Gen.xxxiii.11)= . . . the affection itself inspired (in it).

7132. 'The exactors were urgent' (Ex.v.13)=that those infesting most nearly were urgent=*instarent*.

7877^e. The end, which is the salvation of the human race, being urgent . . .

T. 498. The Lord is present in man, and urges the reception of Himself . . . 766.

Urgently demand. See DISGRACE.

Uri. *Urus*.

A. 10329. What is represented by 'Uri the father of Bezaleel,' and by Hur his grandfather, is evident from the generation of celestial good: it is generated from the doctrine of celestial truth and good; and therefore these doctrines are signified by Uri and Hur; Hur representing the doctrine of truth.

Uriah. *Uriah*.

A. 2913². That still the Hittites were among the more honoured, may be evident from . . . Uriah, who was a Hittite (2 Sam.xi.3,6,17,21).

Urim. *Urim.*

A. 2009². 'Honour ye Jehovah in urim' (Is.xxiv.15) = from the holy things of love.

3858⁹. In the breastplate itself, as it was most holy, there were representations of all things which are of love and faith in the Lord: these are the **Urim** and **Thummim** . . . Hence it was that the Lord gave answers by the **Urim** and **Thummim**.

3862². Hence it is that the Lord gave answers by the **Urim** and **Thummim**, and that they received answers by means of lights and their shining forth from the precious and transparent stones according to the state of the matter in question . . .

—⁶. The order of the precious stones in the **Urim** and **Thummim** . . .

— . This, then, was the **Urim** and **Thummim**, which was upon the breastplate . . . as is evident from the fact that '**Urim** and **Thummim**' = Lights and Perfections . . .

—⁷. Concerning the **Urim** and **Thummim**. III.

4606^e. In heavenly light, these things appear like the answers in the **Urim** and **Thummim**, by vibrations of light and flame, and perception thereby from the Lord. For in the **Urim** and **Thummim** there were twelve precious stones according to the twelve tribes of Israel.

5922¹¹. '**Urim**' (Is.xxiv.15) = the light which is from the Divine truth that proceeds from the Lord.

6335². In Heaven the lights are varied according to the goods and derivative truths . . . Hence it is that light sparkled and vibrated by means of the **Urim** and **Thummim**, and that variously according to the state of the matter about which there was interrogation. This took place because the twelve tribes—by which are signified all goods and truths in general—were designated in that breastplate, that is, in the **Urim** and **Thummim** . . . This is the arcanum which was signified by the **Urim** and **Thummim**.

9905. 'Thou shalt put the **Urim** and **Thummim** to the breastplate of judgment' (Ex.xxviii.30) = the shining forth of Divine truth from the Lord in ultimates . . . for '**the Urim** and **Thummim**' = Light, and Shining forth thence. The reason the **Urim** and **Thummim** = Light and Shining forth, is that through the stones in the breastplate the light of **Heaven** shone forth with variety according to the answers which were being given through them, and for this reason they were of various colours. Ex.

—³. For '**Urim**' means fire shining; and '**Thummim**,' the shining forth therefrom; and 'fire shining' = the Divine truth from the Divine good of the Lord's Divine love; and 'shining forth' = this truth in ultimates, thus in effect. But it is to be known that '**Thummim**,' in the Hebrew, is 'integrity'; but in the angelic language, 'shining forth' . . . The shining forth of the Divine truth produces the sonorous expression *Thummim* . . . The Angels have a like perception when *Thum* is read in the Hebrew, by which is signified what is entire, or integrity . . . S.44². E.431².

—⁴. Hence, too, it is, that the **Urim** and **Thummim** are called 'the judgment of the sons of Israel'; also

'the breastplate of judgment'; and likewise 'the Judgment of Urim' . . .

— . (Thus) through the **Urim** and **Thummim**, that is, through the shining forth of the light of Heaven, the breastplate 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 the truth is inquired into from the affection of the heart, and it is loved as good . . . It is to be known, further, that this shining forth appears in ultimates . . .

S. 44. That the truths and goods of the sense of the letter . . . are meant by the **Urim** and **Thummim**. Ex. T.218.

R. 349⁴. In the breastplate . . . which was the **Urim** and **Thummim** . . .

Ad. 3/1807. On the **Urim** and **Thummim**.

E. 406⁴. As the nations from whom was the Church were in natural good, it is said, 'Honour ye Jehovah in urim . . .' (Is.xxiv.15), for '**urim**' means 'fire' and 'a hearth,' by which is signified the good of love of the natural man.

431³. How the answers from Heaven were given through the **Urim** and **Thummim**. All the light in Heaven proceeds from the Lord as a Sun, and therefore is, in its essence, Divine truth . . . This light is modified into various colours according to the truths from good which are being received . . . and therefore the answers were given by means of the shining forth from the colours of the stones which were in the **Urim** and **Thummim**; and at the same time, either by means of a living voice, or a tacit perception corresponding to the shining forth.

— . That the breastplate . . . which was upon the ephod, and was called '**the Urim** and **Thummim**,' = in general, truth shining forth from Divine good. Ref.

—¹⁵. When these things are understood, it may be evident whence it was that answers to anything whatever were given by means of the **Urim** and **Thummim**; for there was a shining forth by means of the precious stones from the origin of the colour in that stone on which was the name of some tribe, from which the determination began.

444⁹. '**Urim** and **Thummim**' (Dent.xxxiii.8) = Divine truth shining forth from Divine good, thus the Word.

717⁷. Like things are signified by the precious stones which [were] the breastplate of judgment called '**the Urim** and **Thummim**.'

De Verbo 20³. As, therefore, all answers from Heaven have been and are made by means of such things as are of the sense of the letter; and as therefore the sense of the letter was represented by the **Urim** and **Thummim** in the ephod of Aaron, this garment was the last or ultimate one.

Urine. *Lotium.*

A. 5380^e. For the falsities and evils in which the infernals are, are, in a spiritual sense, nothing but urine and excrements.

T. 383^e. Evil and the truth of faith cannot be conjoined, except as . . . urine with wine.

Urine. *Urina.*

Urinary. *Urinarius.*

Urinatory. *Urinatorius.*

Urinous. *Urinus.*

See BLADDER and KIDNEYS.

A. 820. Those who have practised robbery and piracy, love rank and fetid urine . . . and seem to themselves to dwell among such things . . . A certain robber . . . confessed that he would much rather live in urinous filths than in the most limpid waters ; and that the smell of urine was what he delighted in. He said that he would rather stay and have his home in urinous vats than anywhere else. 954°. 5387°. —4. D. 1160.

5381°. But the Spirits and Societies to which the urine itself, and especially fetid urine, corresponds, are infernal ; for as soon as the urine has been separated from the blood, even although it is in the little tubes of the kidneys, or within the bladder, it is outside the body ; for what has been separated no longer circulates in the body . . .

5387. But those who correspond to the urine itself, are infernal ; for the urine . . . is outside the body, because it has already been separated from the blood, and, in itself, is nothing but unclean and obsolete serum, which is cast down. A certain Spirit (of the urine). Des. He had been a pirate. . . Such are most timorous at the least sign of danger, and most courageous when there is nothing to fear ; and are the opposite of those to whom the expelling of the urine corresponds ; and they strive in every way to injure its expulsion ; (and therefore) when those who correspond to the expelling of the urine withdrew a little, and that pirate stood by, the emission of the urine was completely stopped, and effort was made with danger ; but when they were recalled, the emission of the urine was intensified according to their presence. D. 1153. 1154. 1155. —4. They love feculent urine the most.

5389. There are companies of Spirits who wander about, and by turns return to the same places. Evil Spirits fear them greatly ; for they torture them . . . They correspond to the *fundus*, or upper part of the bladder in general, and to the muscular ligaments converging therefrom toward the sphincter, where the urine is driven out by a method of contorsion. These Spirits apply themselves to the tergal part, where is the *cauda equina*. Their method of operating is by quick reciprocations, which no one can stop : it is a constrictory and restrictory method, directed upwards, and acumined in the form of a cone ; and evil Spirits who are cast within this cone, especially at the upper part of it, are miserably tormented by being racked to and fro. D. 867. 868. 869. 870. 871.

H. 499°. They who have applied Divine truths to their own loves, and have thus falsified them, love urinous things, because urinous things correspond to the delights of such love.

—(u). That defilements of truth correspond to urine. Ref.

P. 1647. That those who do not receive are separated

from those who are within the Divine man, as the ordure and urine are separated from a man.

D. 618. (Intemperance in drinking causes) a filthy urinous smell.

825°. They are not content with their lot, so that an abundance—*facultas*—of urine may be inferred.

826. Huge swine joined together, represent the earthy matters in the urine, which are separated from the serum . . .

870°. (The Spirits who are thus tortured) have urinous things collected together which are to be cast out ; for such things are the phantasies of Falsities, to which urine—*lotium*—corresponds . . .

1156. Such Spirits preside over the liquid excrements, that is, the urines.

1159. The same Spirit . . . evokes as it were a pungent or urinous liquid in my eyes . . . Thus, wherever they are, they excite urinous humours ; as, now that he is above the head, such a urinosity inflows into the eyes ; thus they preside over a collection of urine ; and therefore it follows that they love urine more than all other liquids, especially that which is foul and feculent, and that they dwell in the like ; and are therefore infernals who pertain to the spiritual class, who love to live in like things, as also in urinous ponds.

1170. This Spirit not only infused what is urinous into the eye, but also loved urine so as to have an avidity for drinking it. (This Spirit des. 1171–1174.)

1173. Such are assiduous in this life to whatever they apply themselves ; but as [this Spirit] had applied himself to such things as are wicked . . . he had been attached to the province of the urine, and he therefore loves urine, and also what is green.

1174. Such green dwellings, and clouds shining with green, are formed from filthy fancies, such as are those of the lowest people : moreover they love fetid urinary collections, and also that foul liquor of dung . . .

1221. There are Spirits who constitute the urinary province ; and the grosser of them examine every Soul they meet, and desire to fine and punish him. Ex. . . This may therefore be called the Judgment of Gehenna.

3149. He would (otherwise) have been excrementitious, with urine, so filthy that . . .

3186°. They were cast down . . . to the urinous things, which are beneath man, between his two feet ; and the deeper the more urinous.

3189. On those who excite the urine . . . It is done by those who are in the highest degree urinous, or utterly contrary to conjugal love, and yet are carried away by lust ; and who when they are thus carried away, excite a burning heat in the urine . . .

3453. At last they esteem marriages as urinatorial vessels.

4489. While I have thought about the urine, there at once occurred to them what is against the Lord and the truths of faith, and thus what is most profane was excited among the profane infernals, so that I urinated—*mingere*—with trouble.

[D.] 4490. He was afterwards sent into a utensil and a vat of urine, which however he did not fear. He had been a robber.

4492. He was again sent into a urinary vat, and there seemed as if he had come into his Heaven.

5751. In a word ('the bottomless pit') is a vast gulf, and is a receptacle of the uncleannesses of the urine, but not of the excrements; for the reason that all these love falsities, and commingle falsities with truths.

D. Min. 4564. On the urine: its correspondence. Whenever I have thought about the urine, Adam Lejel has relapsed into his scandalous principles, which corresponded to his life . . .

E. 659⁵. To those who have confirmed themselves in falsities, and have extinguished in themselves the affection of truth, there is nothing more delightful than a swampy and also a urinous odour.

Urn. *Urna.*

A. 8530. 'Take an urn' (Ex.xvi.33)=truth; for 'an urn,' here,=truth, because it was a vessel for the reception of manna, by which is signified good; and all truth is as a vessel for good.

M. 103⁴. Place the paper in this silver urn.

—^c. He took out the papers in order from the urn.

Use. *Usus.*

Useful. *Utilis.*

Usefulness. *Utilitas.*

See under ACTIVE.

A. 57. 'The herb yielding seed'=all truth which regards use.

454. Angelic life consists in use. Ex.

—². Therefore angelic happiness is in use, and from use, and according to use; that is, according to the goods of love and of charity.

503. The life of love and of the derivative faith, such as was that of the Most Ancient Church, is life while in use, that is, in the good and truth of use. From use, through use, and according to use, is life given by the Lord. The useless can have no life; for whatever is useless is cast away. In this they were likenesses of the Lord, and therefore they became images in perceptive things . . . He who is in love is not delighted in knowing, but in doing what is good and true, that is, in being of use.

696. The Lord turns all penalty and torment . . . into some use. No penalty is possible, unless there is, with the Lord, an end of use; for the Lord's Kingdom is a Kingdom of ends and uses; but the uses which the infernals are able to perform are most vile. When they are in them, they are not so much in torment; but when the use ceases they are remitted into Hell.

986³. When evil Spirits do evil, and are in any use, they are excused; but they are not permitted to speak what is false; the reason of which is that they may learn what is true, and thus, so far as possible, be amended, in order to serve for some vile use.

994². No pleasure . . . except . . . from an interior affection; and no interior affection except from one more interior, in which is the use, and the end. Ex.

995⁹. As they regarded their pleasures from charity and faith . . . they regarded them from use, which was their end. The use itself had been most delightful to them; and this had been the source of the delight of their pleasures.

997. Enjoyment on account of use . . . for whatever is given for food is for use. Sig. and Ex.

—^c. As to use, the case is that those who are in charity . . . do not regard the enjoyment of pleasures except for the sake of use. For there is not charity unless there are works of charity: in the exercise, or use, consists the charity; and he who loves the neighbour as himself never perceives the delight of charity except in the exercise, or use; and therefore a life of charity is a life of uses. Such is the life of the whole Heaven; for the Lord's Kingdom, being a Kingdom of mutual love, is a Kingdom of uses. Therefore every pleasure which is from charity has its delight from use; and the more eminent the use, the greater the delight. Hence it is that the Angels have happiness from the Lord according to the essence and the quality of the use.

—². This is the case with every pleasure: the more eminent the use, the greater is its delight. For instance, the delight of conjugal love, because . . . its use is the greatest of all . . . has heavenly happiness in it. The case is the same with all other pleasures, with a difference according to the excellence of the uses; and these uses are so manifold that they can scarcely be classed into genera and species. . . (Thus) all pleasures have been granted man; but for the sake of use; and they partake of and live from heavenly happiness with a difference according to the use in which they are. 2039.

1097². The Lord's Kingdom is such that everyone . . . must perform a use. Nothing but use is regarded by the Lord in His Kingdom. Even the infernals must perform a use; but the uses which they perform are the most vile. Among those who perform vile uses, are those in the other life who have had mere external worship . . . 1103, Sig.

1103². For in the other life everyone must perform use; for no man is ever born for the sake of any other end than that he may perform a use to the society in which he is, and to the neighbour, while he lives in the world; and a use in the other life according to the good pleasure of the Lord. Just as in the human body, in which everything must perform a use, even such things as excrementitious humours . . . or as is the case with manure in the fields . . .

1399. By his interior communications (with Heaven, a Spirit) is disposed to a use, and is carried to it beyond his knowledge.

1472. The knowing of Knowledges is . . . for the end of use . . . and when they are serving as vessels . . . they are in the use, and receive their delight from the use. Ex. 1486.

—². The internal man regards nothing but use.

1487. Scientifics . . . are disposed by the Lord into order, so that they may serve for use . . . and finally that the life itself may consist in use, and be a life of uses

—². When man becomes a use, that is, when he thinks of all things from the end of use, and does all things for the end of use, (even) if it is by a tacit reflection . . . then the scientifics which have served the first use . . . are destroyed ; and so on. Sig.

1598². The external man . . . is a kind of instrumentality, so that ends may become uses ; and uses be presented in effect . . .

1645. The speech of the Angels . . . is one of ends and of the derivative uses, which are the principals and the essentials of Things.

— . Ends and the derivative uses are as it were the softest recipients, and the most delicious subjects of indefinite variations, and this by means of incomprehensible celestial and spiritual forms. They are kept in these by the Lord ; for His Kingdom is solely one of ends and uses ; and therefore the Angels who are with a man attend to nothing else than the ends and uses . . .

1807³. The soul is in use and end ; the body is in their exercise.

— . All effects whatever are in like manner representatives of the uses which are the causes ; and the uses are representative of the ends which are their first principles.

1944. Whether a man is becoming rational, is Known from the life of his use, or function.

1964. Scientifics and Knowledges must have use as the end ; and when they have use, they have life as the end ; for all life is of uses, because it is of ends. Unless they are learned for the sake of a life of uses, they are of no moment, because of no use.

—². Without a life of use (in knowledges) the Rational becomes like a wild ass . . . But when they have use as the end, they receive life from the uses ; but such a life as are the uses. They who learn Knowledges in order to be perfected in the faith of love . . . are in the use of all uses, and receive spiritual and celestial life from the Lord . . .

2991. Natural forms . . . receive their forms according to the use in the place where they are.

3049⁶. The affection of general scientifics makes them good and alive ; for they are then for the sake of use. No one is affected with any scientific, or truth, except for the sake of use. Use makes it a good ; and such as the use is, such is the good.

3058⁶. 'Drawers of water'=those who continually desire to know truths . . . without caring for any use from them.

3066⁶. The end, or use, determines the quality of the soil, or affection ; and thus the quality of the product ; or, if you prefer it, the love itself determines it ; for the love is the end and the use in all things ; for nothing is held as an end, and as a use, except that which is loved.

3089². In the first affection of truth . . . there is an affection of use . . . for the sake of self, etc.

3166². Whatever is of use, and life, relates to good (as distinguished from truth).

3603³. In his third age, if he is among those who

can be regenerated, man begins to think about use . . . and (then) the order is inverted . . .

3645. The universal kingdom of the Lord is a Kingdom of ends and uses : it has been granted me to plainly perceive this Divine sphere of ends and uses. Ex. 3660⁶.

3646². Thus man can be in the Divine sphere of ends and uses, which is in Heaven, and which constitutes Heaven ; whereas beasts cannot be in any other sphere than one of the ends and uses which are on earth . . .

3796³. If a man perceives in himself a delight from use separated from self, (he may know) that he is in genuine affection.

3887. For in the other life everyone is gifted with intelligence and happiness by the Lord, according to the use which he performs from the affection of the will.

3913³. The spiritual man does not regard himself and the world, except in so far as is conducive to promoting uses in the Spiritual World . . .

— . Regards dignities, etc., for the sake of the use.

3991. That (this) good is to be employed for use. Sig. and Ex.

4054. The brain . . . is in the sphere of ends, which are uses. Ex.

— . Societies which have no end of use. Des.

4110. A state of use, and of end of good. Sig. and Ex.

—³. That 'to shear the flock'=to do use. Ex. and Ill. 4853.

4223. The organs move . . . according to the intention of the function, that is, of the use ; for it is the use which commands in the forms.

—². (Therefore) the use had existed before the organic forms of the body came forth ; and the use produced and adapted them to itself, and not the converse. But when the forms have been produced, or the organs adapted, the uses proceed from them ; and then it appears as if the forms or organs exist before the uses ; when yet it is not so ; for use inflows from the Lord, and this through Heaven, according to the order, and according to the form, according to which Heaven has been ordained by the Lord ; thus according to correspondences. 4926.

4322². This influx (from the Lord) holds (all things in nature and in man) together, in form, according to the uses.

4372. Spiritual riches are predicated of truth ; and their uses, of good.

4459⁷. They who love gains . . . for no other use than the gold and silver . . . But they who love gold and silver for the sake of some use . . .

— . The use itself which a man loves determines his life, and distinguishes him from others : an evil use makes him infernal ; and a good use makes him heavenly ; not indeed the use itself ; but the love of the use ; for the life of everyone consists in love.

4633. By frequent use . . .

[A.] 4658. (Aristotle said) Let him think continually of use . . .

4926. Regarded in itself, good is nothing but **use**.

4973. The corresponding interior truths in the Natural are applications to **uses**; and the interior goods there are **uses**.

4981. For he who is content in God regards honours and riches as means for **uses**.

4984. Truths which are not of **use** approach (good); but do not enter (to it). All **uses** from truths are goods of truth: the truths which are not of **use** are separated, some being retained, and some rejected. Those which are retained . . . are **uses** themselves . . . In their beginning—*in illo*—all **uses** are truths of doctrine; but in their progress they become goods.

5025. Spiritual truth and good will that a man should have pleasure . . . in the **use** of dignities. Ex.

—². That the **use** and the end make a thing spiritual, or not spiritual. Ex.

5053. Conjugal love excels all other loves in **use**, and consequently in delight . . .

5148. According to all the **use** of the Sensuous. Sig. and Ex.

—, 'Work' = according to all **use**. . . The reason that 'work' = **use**, is that it is predicated of the Voluntary . . . for whatever is done by this, and can be called a work, must be a **use**. All works of charity are nothing else; for works of charity are works from the will, which are **uses**.

5214. 'Seven thin ears' = scientifics of no **use**. . . For that is said to be 'full' in which there is **use**, or, what is the same, in which there is good; for all good is of **use**; and therefore 'thin' = that which is of no **use**. Scientifics of no **use** are those which have no other end than glory and pleasure: these ends are of no **use**, because they do not tend to benefit the neighbour.

5293. 'Let them gather all the food' = all things which are of **use**. Ex.

—, That which conduces to **use**, is to know what is good and true; and that which is of **use** is to will and do it.

—². For all man's knowing, understanding, and being wise, and thus all his willing, must have **use** as the end; and therefore the quality of his life is according to the quality of the **use**.

—, That 'food' = all that which is of **use**. Ill.

5395. On those who live not for the sake of any **use** to their country . . .

—, For, with good Spirits and Angels, **use** constitutes the delight (in) quantity and quality according to the **uses**.

—, If, in an earthly kingdom, everyone is valued and honoured according to his **use**, what must it be in the heavenly Kingdom?

—^e. They who have lived solely for self . . . without the end of any **use**, are under the buttocks, and pass their time in filth . . .

5511². The (statement) that the joy which the Angels have is . . . when they are in the **use** of performing the things of love and charity . . . sounds hard to those

who are in joy solely from the love of self and of the world . . . yet the joy of Heaven first begins in a man when his regard for self in the **uses** he performs, expires.

5527^e. The truths which are made fruitful by good . . . are committed to life, and then become **uses**. Sig. and Ex.

5529. **Use** from the truths in the Natural. Sig. and Ex.

5562. They who emerge from vastations, and serve the **uses** which the bones serve, have no determined thought . . .

5664⁴. Such a man aims at nothing else through truths of faith than **uses**, which are the exercises of charity.

5688^e. Man's regeneration . . . presents to view the happiness of the Angels according to the application to **uses**, which are to reform man.

5947^e. Thus the internal man has been formed to serve the Lord for all the **uses** which love to Him, and charity towards the neighbour demand; first in the natural world, and afterwards in the Spiritual World.

5949². Man should care for the soul (only) for the sake of the **uses** it must perform in both worlds; and, when man has **uses** as the end, he has the Lord as the end; for the Lord disposes *to* **uses**, and also the **uses** themselves.

6073. Concerning offices and **uses**. Sig. and Ex.

—, 'Works' = goods; thus **uses** and offices; for these are goods. All the goods which are called goods of charity are nothing but **uses**; and **uses** are nothing but works for the neighbour, our country, the Church, the Lord's Kingdom. Ex.

—². The Angels . . . because they are in good from the Lord, long for nothing more than to perform **uses**; these are the very delights of their life; and they also enjoy bliss and happiness according to the **uses**. Ill.

6119. Spiritual life consists in exercises according to truths, consequently in **uses**. Ex.

6325². For to the man who is led by the Lord, there are given an affection and longing to do good; and then nothing is more happy to him than to perform **uses** . . .

6388. For when those in Heaven who are in mutual love are performing **uses**, and doing goods to others, they are in such joy and happiness that they then for the first time seem to themselves to be in Heaven. This is given them by the Lord, and to each one according to the **uses**. But this happiness vanishes as soon as they think about recompence. Ex.

6393³. 'The recompence in the resurrection of the just' = the internal happiness from doing good without reward, which they receive from the Lord when they are performing **uses**; and the more they love to serve without recompence, the more noble are the **uses** over which they are set . . .

6410^e. Activity, with those in Heaven, consists in performing **uses**—which, to them, is delight from good—and in being wise in truths with the end of **uses**—which, to them, is the pleasantness from truth.

6815. I suggested to (the Spirits of Mercury) the making use of their Knowledges . . . for Knowledges have regard to uses . . . But they replied that . . . to them, Knowledges are uses.

7038. Elevation into Heaven to perform uses thence. Sig. and Ex.

— The reason 'to serve the Lord' = to perform uses, is that true worship consists in the performance of uses, thus in the exercises of charity . . . The worship of the Lord itself consists in performing uses; and uses are (in this life) that everyone should rightly discharge his function in his station; thus [they consist in his] being of service to his country, to societies, and to the neighbour, from the heart; in his acting sincerely with his associates; and in performing kind offices prudently, according to the quality of each person. These uses are chiefly the exercises of charity; and are those through which the Lord is chiefly worshipped. Frequenting a place of worship, prayers, etc., are also necessary; but without those uses are of no avail; for these things are not of the life; but teach what the life should be. The Angels in Heaven have all their happiness from uses, and according to uses, inasmuch that uses are Heaven to them.

—². That, from Divine order, happiness is according to use (shown from the economy of the human body).

—³. (Thus) uses are the things according to which happiness is given in Heaven; and it is use through which the Lord is principally worshipped. Hence John lay on the Lord's breast . . . because he represented the exercises of charity, that is, uses. 7884.

7770². The reason 'whosoever hath, to him shall be given . . . but whosoever hath not, from him shall be taken away even that which he hath,' is that, with the evil, the Knowledges of good and truth are applied to evil uses; but, with the good, to good uses. The Knowledges are the same: it is the application of them to uses which makes the quality of them with each person. Just as with earthly riches: these, with one, are disposed to good uses, and with another to evil uses . . .

8253. In a word, the life of charity consists in performing uses. Def.

8378. (In Jupiter) they prepare food not according to the taste, but chiefly according to the use: useful food, to them, is relishable.

8439². Reception is not anything, unless there is application, that is, to use.

8521³. None can see whether the doctrine of their Church is true, except those who are in the affection of truth for the sake of the uses of life. They who have this end are continually enlightened by the Lord . . .

8631². Learned men who . . . had not applied (what they had disputed about) to any use.

8719. The reason the Lord acts mediately through Heaven, is . . . that the Angels may have . . . happiness according to their offices and uses.

9103³. What is useful to him, is, to him, truth . . .

9207⁴. 'Fit neither for the land, nor the dunghill' =

what is not conducive to any use whatever, good or evil.

9224². Therefore the good of charity does not come to apperception, until truths . . . begin to be loved for the sake of good use . . .

9230². All that is called the truth of faith which is as yet without an end of use . . .

9296². (Thus) the good with a man is exactly according to the use of life; if the use of life is for the neighbour . . . the good is the good of charity; but if the use of life is solely for self and the world, this intimation of the new will is closed, and there is formed below it a Voluntary from the evils of (these) loves . . .

9297⁴. For the use of life, which is the end, is the good with him; and all things are formed according to the use of life; (thus) in the other life all are reduced to the state of their own good, or evil, thus to the use of their life, which had been the end . . . The truths, or falsities, which had made a one with this use, remain, and more are associated with them, which . . . complete the use, and cause the use to appear in its own form. Hence it is that Spirits and Angels are forms of their own use; evil Spirits, forms of evil use . . . and good Spirits, or Angels, forms of good use.

9723. Things to be removed after uses. Sig. and Ex.

9756. Truths sufficient for uses. Sig. and Ex.

9757. The goods and derivative truths which support as much as is sufficient for uses. Sig. and Ex.

9828. The Spiritual World is a Kingdom of uses; and the uses there are ends . . .

10309². (Such infernals) also perform a use . . .

10709. (In the Fourth Earth they attend to nothing but use) and, when speaking together, advance, for the most part, to the ninth use. 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. D.3270-3283. 3901.

—². To say 'to the use,' is a formula in use in Heaven. Ex.

H. 64. The reason so many various things in man act as a one, is that there is not anything therein which does not . . . perform a use. The general performs use to its parts; and the parts perform use to the general . . .

—². (So) the consociations in the Heavens are conjoined together according to uses, in a like form; and therefore those who do not perform a use to the general are cast out . . . To perform use, is to will well to others for the sake of the common good; and not to perform use, is to will well to others . . . for the sake of self . . .

96². The influx of Heaven is into the functions and uses of the members; and the uses, being from the Spiritual World, form themselves by means of such things as are in the natural world, and thus present themselves in effect. Hence is the correspondence.

107. For all good is good according to the use.

112. The Kingdom of the Lord is a Kingdom of ends

which are uses; or, what is the same, it is a Kingdom of uses which are ends; and therefore the universe has been so created and formed by the Divine, that uses may everywhere be clothed with such things as to be presented in act, or in effect; first in Heaven, and then in the world; thus through degrees, and successively, down to the ultimates of nature. Hence it is evident that the correspondence of natural things with spiritual . . . is through uses; and that the uses conjoin them; and that the forms with which the uses are clothed, are correspondences, and are conjunctions, in proportion as they are forms of uses. In (the three kingdoms of nature) all things which come forth according to order, are forms of uses; or effects formed by use for use; and therefore the things there are correspondences.

[H. 112]. With man, however, in proportion as he lives according to Divine order—thus in proportion as he lives in love to the Lord, and in charity towards the neighbour—in the same proportion his acts are uses in form, and are correspondences, through which he is conjoined with Heaven. To love the Lord and the neighbour, is, in general, to perform uses.

—(g). That all good has its delight from uses, and according to uses; and also its quality: hence, such as is the use, such is the good. Refs. 517(a).

361. The rich in Heaven . . . have an abundance of all things for the uses of life; yet they do not set their hearts on them, but on the uses; these they see clearly, and as in light; but the gold and silver . . . as relatively in the shade. The reason is that in the world they had loved uses; and gold and silver only as means. The very uses, in Heaven, shine in this way; the good of use, as gold; and the truth of use, as silver. Such, therefore, as had been their uses in the world, such is their opulence, and such their delight and happiness.

—². Good uses are, to provide for one's self and one's own the necessities of life; to desire an abundance for the sake of one's country, and the neighbour, whom a rich man can in many ways benefit more than a poor man; and also because he can in this way remove his disposition from an idle life, which is pernicious, for in it a man thinks evilly, from the evil implanted in him. These uses are good, in proportion as they have in them what is Divine; that is, in proportion as the man looks to the Divine and to Heaven, and places his good in them, and in wealth only a subservient good.

—(f). Refs. to passages on the subject of uses. 387(t).

362. Into such (sordid) things are turned not only the riches which are loved as an end, but also the uses themselves, which are that they may indulge in pleasures, etc. Such . . . uses, having nothing spiritual in them, become foul; for what is spiritual in riches and their uses is like the soul in the body . . . and [such riches and uses] therefore become putrid, like a body without a soul . . .

387. As the heavenly Societies are distinct according to goods, they are so according to uses; because the goods with all in the Heavens are goods in act, which

are uses. Everyone there performs a use; for the Lord's Kingdom is a Kingdom of uses.

389. In the Heavens those things which are of the general good, or use, are under the custody of the wiser Angels, and so on. They are subordinated, just as, in Divine order, uses are subordinated; and therefore dignity is adjointed to every function according to the dignity of the use; but still the Angel does not claim the dignity for himself, but gives it all to the use; and, as the use is the good which he performs, and all good is from the Lord, he gives it all to Him. And therefore he who thinks about the honour for himself, and derivatively for the use, and not for the use and derivatively for himself, cannot discharge any office in Heaven, because he is looking backwards from the Lord: at himself in the first place, and at the use in the second.

—^e. When use is mentioned, the Lord also is understood, because . . . use is good, and good is from the Lord.

390. (This shows) the nature of the subordinations in the Heavens; namely, that in proportion as anyone loves, esteems, and honours a use, so does he love, esteem, and honour the person to whom that use has been adjointed; and also, that a person is loved, esteemed, and honoured in proportion as he does not ascribe the use to himself, but to the Lord; for in the same proportion is he wise; and in the same proportion the uses which he performs, he performs from good. 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 of the use from the person.

—³. So he who regards men from spiritual truth . . . sees one man to be like another . . . and the difference solely in the wisdom; and wisdom is to love use, thus the good of a fellow-citizen, of society, of our country, and of the Church. In this, too, consists love to the Lord, because all the good which is the good of use is from Him; and also love towards the neighbour, because the neighbour is the good which is to be loved in a fellow-citizen, etc., and which is to be performed to them.

391. All the Societies in the Heavens are distinct according to uses, because they are distinct according to goods; and goods are goods in act, that is, the goods of charity, which are uses. (The uses of various Societies enum.)

392. For every general use is composed of innumerable ones, which are called mediate, administering, and subservient uses. All and each are co-ordinated and subordinated according to Divine order, and, taken together, they constitute and perfect the general use, which is the common good.

393³. There are so many offices, administrations, and works in Heaven that . . . those in the world are relatively few; and all [the Angels] are in the delight of their work and labour from the love of use, and no one from the love of self, or of gain . . . from which it is evident that those who have loved themselves and the world more than use, cannot have any lot in Heaven.

402. All the delights of Heaven have been conjoined with and are in **uses**, because **uses** are the goods of love and of charity in which the Angels are; and therefore everyone has delights according to the nature of his **uses**, and also in the degree in which he has the affection of **use**. That all the delights of Heaven are delights of **use** (shown from the five senses and their delights).

403. There is no happiness in being quiescent . . . nor without an active life . . . Angelic life consists in performing goods of charity, which are **uses**; and the Angels have all their happiness in **use**, from **use**, and according to **use**.

405². The **uses** in the Heavens are in like manner of all variety and diversity; and in no case is the **use** of one exactly the same as the **use** of another; and therefore neither is the delight of one the same as that of another. And, what is more, the delights of each **use** are innumerable, and these innumerable delights are in like manner various . . .

508⁸. The insanity of evil Spirits is (not allowed to go) beyond the limits of **use**; for some **use** is performed by every such Spirit. (These **uses** enum.)

517². As Spirits are of such a nature, there is constantly inspired into them the affection of truth for the sake of the **uses** of life; for the Lord provides that everyone should love the **uses** suited to his native character; and besides this love is exalted by the hope that they will be Angels. And, as all the **uses** of Heaven bear relation to the general or common **use**, which is **use** for the Lord's Kingdom . . . and, as all special and singular **uses** are excellent in proportion as they more nearly and more fully regard this general **use**, it follows that all the special and singular **uses**, which are innumerable, are good and heavenly; and therefore with every person the affection of truth is conjoined with the affection of **use**, inasmuch that they act as a one. By this, truth is implanted in **use**, so that the truths which they learn are truths of **use**. In this way angelic Spirits are instructed and prepared for Heaven.

—³. The affection of truth suited to the **use** is insinuated by various means . . . especially by representatives of **uses** . . . attended with such delights that they penetrate the Spirit from the interiors of his mind to the exteriors of his body . . . and in this way the Spirit becomes as it were his own **use**; so that when he comes into his own Society . . . he is in his life when he is in his **use**.

—^e. It is evident from these things that Knowledges . . . do not cause anyone to come into Heaven; but the life itself, which is a life of **use**, implanted by means of the Knowledges.

518. Those Spirits who had been in the genuine affection of truth, thus one for the sake of **uses** separated from bodily and worldly things, which **uses**, in themselves, are spiritual **uses**, after instruction, were received into Heaven . . .

557. Heavenly love is to love **uses** for the sake of **uses** . . .

563. In their offices they had not looked to the **uses**,

but to themselves, and thus had set self before **uses**. (Their experience after death.)

564. He who exercises dominion from love towards the neighbour . . . loves nothing more than **uses**. Ex. . . He rejoices, not for the sake of the dignities, but for the sake of the **uses** which he can thereby perform in a greater degree . . .

—². But the **uses** performed by one who exercises dominion from the love of self, are for the sake of his own honour and glory, which, to him, are the only **uses**.

—³. (The former class) are entrusted with dominion in the Heavens; but it is not they that exercise dominion, but the **uses** which they love; and, when **uses** exercise dominion, the Lord does so.

565^e. The end for which wealth is sought, is called its **use**; and it is the end, or **use**, from which the love has its quality . . .

J. 69². They had done **uses**, but not for the sake of **uses**.

S. 57. Enlightenment . . . exists with those who love truths because they are truths, and make them **uses** of life. 59^e. 61^e.

F. 14. Good is nothing else than **use**; and therefore charity, in its first origin, is the affection of **use**; and, as **use** loves means, it produces the affection of the means . . . and through these . . . the affection of **use** comes forth and becomes charity.

16^e. (Thus) the will of producing **use** by means of the understanding is perpetual . . .

20. In the spiritual sense, good is the neighbour, and, as **use** is good, **use**, in this sense, is the neighbour. Ex.

W. 46^e. (This) cannot be seen unless nature is regarded from **uses** in their series and order, and not from some of its forms . . . for **uses** are solely from life; and their series and order are from Wisdom and Love; whereas forms are the containants of **uses**.

58. The conjunction (of the Divine) with all these things is according to their **uses**. Ex.

61². Their vegetative soul is **use**, the forms of which they are.

65. That the **uses** of all created things ascend, through degrees, from ultimates to man, and through man to God the Creator, from whom they are. Gen.art. 170^e.

—^e. The end of all **uses** is the endeavour to produce **uses**; and the beginning of them is the force acting from this endeavour. These are of the mineral kingdom.

—². The **uses** of (plants) are for each and all things of the animal kingdom . . .

66². The six degrees, through which the **uses** of all created things ascend . . .

—^e. (Thus) the **uses** of all things are the very recipients themselves of life, and, derivatively, the forms of the **uses** are.

80. The Divine is also the same in the greatest and in the least of all created things which are *not* alive; for it is in all the good of their **use**. The reason these

are not alive, is that they are not forms of life, but forms of **uses**; and the form varies according to the goodness of the **use**.

[W.] 142°. There is also a love of exercising dominion from the love of doing **uses** . . . but this love cannot be called a love of exercising dominion, but a love of doing **uses**.

158°. (Otherwise) earths could not . . . produce forms of **uses**, which are plants . . .

166. For what is living disposes what is dead . . . and forms it for **uses**, which are its ends.

171. For out of the Earth, forms of **uses** are continually raised by the Creator . . .

213. Love is the end, wisdom the instrumental cause, and **use** the effect; and **use** is the complex, containant, and basis of love and wisdom; and **use** is such a complex, and such a containant, that all things of love, and all things of wisdom, are actually in it. It is their Simultaneous. Ex. 214. 215, Ex.

220°. By 'works' are here meant **uses** which are actually done; for in **uses**, and according to them, is the all of charity and of faith . . .

230. As the Lord is love itself, and wisdom itself, He is also **use** itself; for love has **use** as its end, and produces **use** by means of wisdom; for love and wisdom, without **use**, have no boundary or end . . . and therefore they cannot be said to be and come forth, unless there is **use** in which they may be. These three constitute the three degrees of height in the subjects of life. They are as end . . . cause . . . and effect. 241, Ex.

232. The (celestial) Angels are in love; the (spiritual) Angels are in wisdom; and men in the world are in **uses**. Ex.

235. There are such degrees (of height) derivatively, in each and all things of **uses**.

237. The second, or spiritual, degree is opened through the love of **uses** from the intellectual things; but through the *spiritual* love of **uses**, which love is love towards the neighbour.

—². The celestial degree is opened through the celestial love of **use**, which love is love to the Lord; and love to the Lord is nothing else than to commit to life the precepts of the Word . . .

239. As there are, with man, three degrees of love and wisdom and the derivative **use**, it follows that there must exist with him three degrees of will, understanding, and . . . determination to **use** . . .

241°. Therefore, such as is the love with a man, such is the wisdom with him, and such is the **use**.

251². According to **uses**, also, the natural man becomes as the spiritual man, which takes place when the natural man feels, from the spiritual, the delight of **use**.

— . To do truths is to perform **uses**.

252°. The communication by correspondences (between the natural and the spiritual man) . . . is perceived in the will only by the fact that **uses** are performed from affection.

253². Good, through truths, opens the spiritual

degree; for good, through truths, operates **use**; and **uses** are goods of love . . .

258². Love . . . is elevated solely by shunning evils as sins, and, then, through the goods of charity, which are **uses**, and which the man then performs from the Lord.

296. That there are three things in the Lord which are the Lord: the Divine of love; the Divine of wisdom; and the Divine of **use**; and these three are presented in appearance outside the spiritual Sun . . . the Divine of **use** by the atmosphere.

— . The third thing which proceeds . . . is the atmosphere . . . and this proceeds from that Divine of the Lord which is called **use**.

297. Anyone . . . can see that love has **use** as its end and aim; and that it produces **use** by means of wisdom; for love cannot produce any **use** from itself, but only by the medium of wisdom. Nay, what is love unless there is something to be loved? This something is **use**; and, as **use** is that which is loved, and as it is produced by means of wisdom, it follows that **use** is the containant of wisdom and of love.

—^e. (Thus) these three things: the Divine of love, the Divine of wisdom, and the Divine of **use**, are in the Lord; and, in essence, are the Lord.

298. That man, regarded as to his exteriors, and as to his interiors, is a form of all **uses**; and that all the **uses** in the created universe correspond to these **uses**, (shows that) God as a Man is the very form itself of all **uses**, from which form all the **uses** in the created universe derive their origin; so that the created universe, regarded as to **uses**, is an image of Him.

—^e. Those things are called **uses**, which, from the Lord, are in order from creation; but those things are not called **uses** which are from the proprium of man, because this is Hell . . .

299. As . . . love, wisdom, and **use** are in the Lord, and are the Lord . . . and as the Lord cannot present Himself such as He is in Himself . . . He therefore presents Himself . . . as to love by heat, as to wisdom by light, and as to **use** by the atmosphere. The reason the Lord presents Himself as to **use** by the atmosphere, is that the atmosphere is the containant of heat and light, as **use** is the containant of love and wisdom. Ex.

302°. As this (condensation from the atmospheres) is the origin of substances and matters, it follows . . . that they have been accommodated to the production of all **uses** in their forms.

303. It follows (also) that these substances and matters . . . retain within them, from the atmospheres from which they originated, an effort and conatus to produce **uses**.

307. That all **uses**, which are the ends of creation are in forms . . . Gen.art.

— . The ends of creation are those things which are produced by the Lord as a Sun by means of the atmospheres from the earths; and these ends are called **uses**. In their whole extent they include all things of the vegetable kingdom; all things of the animal kingdom; finally, the human race, and the angelic Heaven from it. These are called **uses**, because they

are the recipients of the Divine love and the Divine wisdom, and also because they have regard to God the Creator, from whom they are, and thereby conjoin Him with His great work; and, by the conjunction, cause that they subsist from Him, as they had existed. Ex.

308. That uses are the ends of creation, who does not clearly see, when he considers that by God . . . nothing can . . . be created but uses? and that in order to be use, it must be for the sake of others? and that use for the sake of self must also be for the sake of others; for use for the sake of self is that one may be in such a state that he may be of use to others? (Therefore) use which is use cannot come forth from man; but must be in man from Him from whom everything that comes forth is use.

310. That in earths there is a conatus to produce uses in forms, that is, forms of uses. Gen.art.

—¹. By this (seeds) are in the potency of conjoining themselves with the use from which comes their prolific principle; and then, through conjunction with matters from a natural origin, of producing forms of uses, and then sending them forth as from a womb . . . This conatus is afterwards continuous through the root even to the ultimates, and from the ultimates to the primes, in which the use itself is in its origin. Thus do uses pass into forms; and the forms, in their progression from primes to ultimates and from ultimates to primes, derive from the use—which is like a soul—that each and all things of the forms are of some use. It is said that the use is like a soul, because its form is like a body. It also follows that there is a conatus still more interior, which is the conatus of producing uses for the animal kingdom through vegetable growths . . . It also follows that in these there is an inmost conatus, which is a conatus of performing uses to the human race.

—^e. (Thus) all uses are produced by the Lord from ultimates; and therefore there must be a conatus to them in the ultimates.

313. That in all forms of uses there is some image of creation. Gen.art.

—¹. Forms of uses are of three kinds: forms of uses of the mineral kingdom; forms of uses of the vegetable kingdom; and forms of uses of the animal kingdom. The forms of uses of the mineral kingdom cannot be described, because they do not appear to the sight. (Continued under FORM.)

314. In the forms of uses of the vegetable kingdom, the image of creation appears in this: that they proceed from their primes to their ultimates; and from their ultimates to their primes. Ex. . . The stems covered with barks represent—*referunt*—the Earth covered with earths, from which earths come forth the creation and formation of all uses.

—². (Moreover) in the whole progression there is the end of producing fruits and seeds, which are uses.

—^e. (Thus) the progression of the creation of the universe was from its First . . . to ultimates, which are earths, and from these, through uses, to its First . . . Also, the ends of the whole creation were uses.

315. It is the (spiritual) heat, light, and atmospheres which bear this image of creation with them, and clothe it with the forms of uses of the vegetable kingdom.

316. In the forms of uses of the animal kingdom, there is a like image of creation. Ex.

—². A like image of creation comes forth in all the several things in man; for there is a like progression of love, through wisdom, into uses . . . Acts and works are the ultimates; and from these, through the delights of uses, there is effected a return to their primes, which . . . are the will and understanding. That the return is effected through the delights of uses. Ex. . . The delights of acts and works are the delights which are called the delights of use.

317. That in all forms of uses there is some image of man. Ex.

—¹. All uses, from primes to ultimates, and from ultimates to primes, have relation to all things of man, and have a correspondence with them . . .

318. That in all forms of uses there is some image of the Infinite and the Eternal. Ex.

319. That, regarded from uses, all things of the created universe have relation to man, in an image; and that this testifies that God is a Man. Gen.art. 326^e.

322^e. This (correspondent) image does not appear when all these things are regarded in their forms; but it appears when they are regarded in their uses. . . When the Angels have seen these things from the correspondence of the uses, they have recognized and seen themselves in them.

327. That all things which have been created by the Lord are uses; and that they are uses in that order, degree, and respect, in which they bear relation to man, and, through man to the Lord, from whom [they are]. Gen.art. 329.

329. From the end of the creation of the universe, it may be evident what use is. Ex.

330^e. Hence it is evident in what order, degree, and respect, uses—which are the mediate ends of creation—bear relation to man; namely, that they are for the sustenance of his body; for the perfecting of his Rational; and for the receiving of what is spiritual from the Lord. (These three classes of uses enum. in order, 331-333.)

331^e. Superfluity does not take away use; but causes the uses to persist.

335. Although it is said that these things are uses, because, through man, they bear relation to the Lord, still it cannot be said that they are uses from man for the Lord's sake, but from the Lord for man's sake; because, in the Lord, all uses are infinitely one, and there are none in man except from Him; for man cannot do good from himself, but from the Lord; and good is what is called use. Ex.

—². (Thus) the uses which the Lord performs for Himself by means of man, are that, from love, He is able to bless—*benefacere* . . .

—^e. The Lord is with those (only) who do His commandments, thus uses.

[W.] 336. All things which come forth in act are called uses, (both good and evil); the latter, evil uses, and the former, good uses. . . None but good uses have been created by the Lord, and evil uses have originated from Hell. The uses treated of in this article . . . mean all things which appear upon the Earth; as animals and plants of every kind: such of these as perform a use to man are from the Lord, and those which inflict injury on him are from Hell. By uses from the Lord, are likewise meant all things which perfect the Rational of man, and those which cause him to receive what is spiritual from the Lord; whereas by evil uses are meant all things which destroy the Rational, and cause that man cannot become spiritual. The reason why the things which inflict injury on man are called uses, is that they are of use to the evil to do evil, and that they also conduce to the absorbing of malignities; thus also for remedies. Use is spoken of in both senses, as love is . . . and love calls all that use which is done by it.

338. What is meant by evil uses which are upon the Earth. Enum.

339. That all things which are evil uses are in Hell; and all things which are good uses are in Heaven. Ex. and enum.

341. That influx from Hell effects those things which are evil uses in the places where there are things which correspond. Gen.art.

345². It follows that it is the ultimate Spiritual, separated from what is above it, such as exists with those in Hell, which effects these evil uses upon the Earth. III.

346^e. Plants derive from the Spiritual which is their source that they are uses.

348. That all uses, both good and evil, are from a spiritual origin; thus from the Sun. (Shown by an experiment.)

—^e. (Thus) even evil uses are from the spiritual Sun; but good uses are turned in Hell into evil uses. From which it follows that the Lord has not created and does not create any but good uses; and that Hell produces the evil uses.

396². All these things (food, clothing, employment, honours, pleasures, etc., should be sought) for the sake of . . . use.

409². The use of (all things in the universe) has relation to good; and the form of the use, to truth.

414. Love, or the will, cannot be elevated . . . except through the love of use . . .

426. By love towards the neighbour, is meant the love of uses; and by love to the Lord, is meant the love of doing uses. . . The reason these loves are spiritual and celestial, is that to love uses, and to do them from the love of them, is something separate from the love of what is man's Own; for he who loves uses spiritually does not look to self, but to others outside of self, with whose good he is affected.

—². But man does not feel and perceive the love of doing uses for the sake of uses, as he does the love of doing uses for the sake of self; and therefore, while he is doing uses, he does not know whether he is doing

them for the sake of the uses, or for the sake of self. But let him know that he is doing uses for the sake of uses in proportion as he is shunning evils; for, in proportion as anyone is shunning these, in the same proportion he is doing uses, not from himself, but from the Lord. For evil and good are opposites; and therefore in proportion as anyone is not in evil, in the same proportion he is in good. . . These things have been said, in order that it may be known, that although a man does not perceive by his feelings, whether the uses he is doing are for the sake of the uses, or whether they are for the sake of self—that is, whether the uses are spiritual, or whether they are merely natural—still he is able to know it from this: whether he thinks evils to be sins, or not; if he thinks that they are sins, and on this account does not do them, then the uses which he does are spiritual; and, when such a one shuns sins with aversion, he then begins to perceive by his feelings the love of uses for the sake of uses, and this from the spiritual delight in them.

431. In Heaven, all who do uses from the affection of use, derive, from the communion in which they are, that they are wiser and happier than others; and, with those there, to do uses is to act sincerely, justly, rightly, and faithfully in the work which belongs to their office. They call this charity . . . and they say that when anyone (is doing this) the community subsists and persists in its good; and that this is 'to be in the Lord'; because all that inflows from the Lord is use; and it inflows from the parts into the community, and from the community to the parts. The parts, there, are the Angels; and the community is a Society of them.

P. 12². In these effects, the uses are of love or of good; and the means to the uses are of the understanding, or of truth.

26. The Kingdom of the Lord, which is over (both) Heaven and Hell, is a Kingdom of uses; and it is of His Providence that there is not anyone or anything there, by whom, or through which, a use is not effected.

183⁴. When the Lord leads man away from (seeking honours and wealth for the sake of self) he introduces him into the love of uses, so that he may regard eminence . . . for the sake of use, and thus that it may be of the uses, and thence of self; and not of self and thence of the uses; and in like manner opulence.

215⁶. The quality of the love of dignities and riches for the sake of use (contrasted with the love of them for their own sake). . . The love of them for the sake of use, is the love of uses, which is the same as the love of the neighbour. Ex. —¹¹.

—¹¹. By uses are meant goods; so that to do uses means to do goods; and to do uses, or goods, means to serve others, and minister to them . . . Dignity and wealth are regarded merely as a means for doing uses. Sig.

— . When uses, or goods, are the ends, or loves, it is not (the rulers) who exercise dominion, but the Lord . . .

—¹². For most of those in dignity and opulence do uses; but do not know whether they do them for the sake of self, or for the sake of the uses; and the less so

because there is more of the fire and ardour of doing uses in the love of self and of the world than in those who are not in (these loves); but the former do uses for the sake of reputation, or gain . . . but they who do uses for the sake of uses . . . do not do them from self, but from the Lord.

—¹³. For man is unaware whether he is led by the devil, or by the Lord: he who is led by the devil does uses for the sake of self and the world; whereas he who is led by the Lord does uses for the sake of the Lord and Heaven; and all those do uses from the Lord who shun evils as sins; and all those do uses from the devil who do not shun evils as sins; for evil is the devil; and use, or good, is the Lord: from this (only) is the difference Known. Both appear alike in the external form; but in the internal form they are altogether unlike. Des.

217². Not to set the heart on (dignities and riches) is to love the uses, and not self, in them.

—³. The reason both the evil and the good are promoted to honours and wealth, is that the evil do uses equally with the good; but the evil for the sake of honours and gains for their own person; but the good for the sake of honours and gains to the Thing itself. Ex.

—⁵. Still (the Angels) do not regard the dignity itself as anything, but the uses in the administration and discharge of which they are. They indeed receive the honours . . . but attribute them to the uses themselves; and, as all uses are from the Lord, they attribute them to Him.

—⁶. But (those who) had attributed (dignities and wealth) to themselves, and not to the uses; and (who) had not wanted uses to dominate over them, but themselves over the uses; and (who) had regarded them as uses only in so far as they served for their own honour and glory . . . are in Hell, and are vile slaves there . . . Ill.

220⁴. That the Lord, through His Divine Providence, conjoins Himself with natural things through spiritual things, and with temporary things through eternal things, according to uses. Ex.

—⁵. Uses are the goods which are called the goods of charity.

—⁶. That the Lord conjoins Himself with uses through correspondences, and thus through appearances, according to the confirmations of these by man. Ex.

—⁷. As all the uses, that is, truths and goods of charity, which a man does to the neighbour, may be done either according to appearances, or according to the real Truths in the Word; if he does them according to the appearances confirmed with himself, he is in fallacies; but if according to Truths, he does them as he ought . . .

—⁹. The same dignities and honours are spiritual and eternal, when the man regards himself as to his person [as being] for the sake of the commonwealth and uses; and not these [as being] for his sake.

— (Such) have indeed performed uses and goods, but from self and not from the Lord; and thus have placed themselves in the Lord's place.

—¹⁰. Riches and wealth (also) are spiritual and eternal with those who, in them, regard good uses . . .

In Heaven they live in palaces the useful-*utensiles*-forms of which are resplendent with gold and precious stones, which, however, they regard merely as external things which are resplendent and transparent from the internal things, which are the uses, and from which they have the very pleasure and delight themselves, which, in themselves, are the happiness of Heaven. (The contrary state des.)

—¹¹. By uses are meant not only the necessities of life . . . for one's self and one's own; but also the good of our country, of the community, and of our fellow-citizen. Mercantile business is such a good when the love of it is the end, and money is a mediate subservient love; provided the man of business shuns and is averse to defraudings and evil arts as sins.

233⁵. This evil (of the love of self and the world) cannot be removed in any other way than by the love of self becoming the love of uses, that is, the love of dominating being not for the sake of self, but for the sake of use; for in this way uses constitute the head, and the love of self . . . first the body . . . and afterwards the feet . . .

—⁶. This turning about cannot exist in a moment; for the greatest delight of life, which is from the love of self and the derivative dominion, can be lessened, and turned into the love of uses, only successively . . .

252². For the evil do uses equally with the good, and the evil, from their fire, do them more ardently than the good; especially in wars . . .

R. 153⁷. Food is there given to all from Heaven according to the uses they do . . .

—⁹. As all who have confirmed themselves in falsities of faith cannot do works of good use, but of evil use; and as they do not do them faithfully, but only that they may appear, for the sake of honour or gain, they leave their works, and love only to gossip, walk, and sleep . . . and are therefore cast out as useless. (Their further lot des.)

352. 'Of the tribe of Gad were sealed twelve thousand' = the uses of life, which are of wisdom from celestial love, with those in the Lord's New Heaven and New Church. Ex.

— 'Gad,' in the spiritual sense, = the good of life, which is also use . . . here, the uses of life, because he follows Reuben and Judah; and celestial love, through wisdom, produces uses.

— There are three things which . . . cannot be separated: love, wisdom, and the uses of life. If one of them is separated, the other two go.

— That 'Gad' = the uses of life, which are also called 'fruits.' Ill.

353. 'Of the tribe of Asher were sealed twelve thousand' = mutual love, which is the love of doing the good of use to the community, with those . . . of the Lord's New Heaven and New Church.

— 'Asher,' here, = the love of doing uses which exists with those who are in the . . . Celestial Kingdom, and which is there called mutual love. This love descends proximately from love to the Lord, because the Lord's love is to do uses to the community . . . and He does them through men who are in love to Him.

— c. He was named from 'blessedness'; and, in

Heaven, those who are in the love of doing *uses* to the community and the Society, are in pre-eminent blessedness.

[R.] 354. 'Of the tribe of Naphtali were sealed twelve thousand'=the perception of *use*, and of what *use* is, with those . . . in the Lord's New Heaven and New Church.

— 'Naphtali' . . . in the spiritual sense, = temptation and victory . . . but the reason 'Naphtali' here = the perception of *use* and of what *use* is, is that he follows in the series after Asher, by whom is signified the love of *uses*; and moreover there is an interior perception of *uses* in those who have overcome in temptations; for the interiors of the mind are opened by means of temptations. III.

875^e. I said, What is the third thing? The angelic Spirits replied, It is *use*. Love and wisdom, without *use*, are not anything, but are only ideal entities, and do not become real until they are in *use*; for love, wisdom, and *use* are three things which cannot be separated; if separated, neither of them is anything. Love is not anything without wisdom, but in wisdom it is formed for something; and this something is *use*; and therefore when love, through wisdom, is in *use*, it is something; nay, then, for the first time, it comes into existence. They are exactly like end, cause, and effect . . . (and other trines). T. 387.

903^e. To do His commandments, is love towards the neighbour, because to do His commandments, is to do *uses* to the neighbour.

940^e. For, in Heaven, all *uses* shine.

M. 5³. They asked the Angel, What, then, is heavenly joy? He replied . . . It is the delight of doing something which is of *use* to one's self and others; and the delight of *use* derives its essence from love, and its coming forth into existence from wisdom. The delight of *use*, originating from love, through wisdom, is the soul and life of all heavenly joys.

—⁴. There are the most delightful social gatherings in the Heavens . . . but . . . after they have done the *uses* in their employments and works . . . but if you take away this soul or life, the accessory joys gradually cease . . .

6⁵. The Angel . . . taught them (that) in Heaven there are . . . banquets and feasts . . . plays, spectacles, concerts . . . and all in the highest perfection; and they hold such things as joys, but not as happiness; the happiness must be in them . . . and everyone has this happiness from the *use* in his employment.

—⁶. There is a certain hidden vein in the affection . . . of every Angel which draws on the mind to do something; and through this the mind tranquillizes itself, and satisfies itself; and this satisfaction and tranquillity cause a state of the mind which is receptive of the love of *use* from the Lord; and from the reception of this comes heavenly happiness, which is the life of all these joys. Heavenly food is nothing but love, wisdom, and *use* together; that is, *use*, through wisdom, from love; for which reason food for the body is given everyone in Heaven according to the *use* which he performs; sumptuous food those who are in eminent

use; moderate, but of an exquisite flavour, those who are in *use* of a middle degree; and common-*vilis*—those who are in a low-*vili*-*use*; but none to the slothful.

7³. Learn, therefore, that 'to reign with Christ' means to be wise, and to do *uses*; for the Kingdom of Christ, which is Heaven, is a Kingdom of *uses*. For the Lord loves all, and thence wills good to all; and good is *use*; and, as the Lord does goods, or *uses*, immediately through the Angels; and, in the world, through men, He therefore, to those who do *uses* faithfully, gives the love of *use*, and its reward, which is internal bliss; and this is eternal happiness. (Further ex. in connection with the high government offices and splendours of Heaven.)

8⁵. They all asked, What is the deliciousness of the soul? and what is the source of it? The Angel replied, The deliciousness of the soul is from the love and wisdom from the Lord; and, as love is the efficient, and as it is efficient through wisdom, therefore the seat of both is in the effect, and the effect is *use*. Ex. . . You have just seen paradisiacal things, and . . . there is nothing therein, not even a leaf, 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 . . .

10⁷. As *use* is the containant of love and wisdom, the state of heavenly life is from the conjunction of these in *use*. Ex.

13^e. All those receive the influx (of heavenly blessednesses) who are in the love of *use*; but those who are in the love of glory, and not from *use*, do not receive it.

16³. (The prince said,) There are three things which inflow as a one from the Lord into our souls . . . love, wisdom, and *use*; but love and wisdom do not exist except ideally . . . but in *use* they exist really, because they are together in the act and work of the body . . . and (therefore) it is *use* which affects us; and *use* is to discharge the works of our employment sincerely and industriously. The love of *use*, and the derivative application in *use*, hold the mind together, and keep it . . . from wandering about and imbibing all the cupidities which inflow from the body and the world . . . by which the truths of religion and of morality, with their goods, are dispersed to the winds; whereas the application of the mind in *use* holds them together . . . and disposes the mind into a form which is receptive of wisdom from these truths . . .

18. That the seat of wisdom is in *use* . . . (The eight wise ones said,) No one is wise, or lives, for himself alone . . . To live for others is to do *uses*. *Uses* are the bonds of society, which are as many in number as there are good *uses*; and *uses* are infinite in number. There are spiritual *uses* which are of love to God, and of love towards the neighbour; there are moral and civil *uses*, which are of the love of the community and the state in which the man is, and of the companions and citizens with whom he is; there are natural *uses*, which are of the love of the world and its necessities; and there are bodily *uses*, which are of the love of the preservation of self for the sake of the higher *uses*.

—². All these *uses* have been inscribed on man, and follow in order, one after the other; and, when

they are together, the one is in the other. They who are in the first *uses*, which are spiritual, are also in the sequent ones; and these are wise. But they who are not in the first *uses*, and yet are in the second, and thence in the sequent ones, are not so wise. . . . They who are not in the first and the second *uses*, but are in the third and fourth, are not at all wise; for they are satans. . . . And they who are solely in the fourth *uses* are least wise of all; for they are devils. . . .

—³. Every love has its own delight. . . . and the delight of the love of *uses* is heavenly delight, which enters into the sequent delights in order. . . . They (then) enumerated the heavenly deliciousnesses which proceed from the love of *use*; and said that there are myriads of myriads of them; and that those enter into them who enter Heaven.

68². The reason all delights, from primes to ultimates, have been collated into conjugal love, is on account of the paramount excellence of its *use*. Its *use* is the propagation of the human race, and thence of the angelic Heaven; and, as this *use* was the end of ends of creation, it follows that all blessednesses, happinesses, delights, and pleasures. . . . have been collated into this *love*.

—^e. That delights follow *use*, and that they are in man according to the love of *use*, is evident from the delights of the five senses. . . .

137². (The husband is perfected in wisdom, and the wife loves it in her husband) through the *uses*, and according to them, which both, by mutual aid, perform in the Society.

—⁴. Heat, with (the Angels) is love; and the light with which the heat is united, is wisdom; and *use* is as it were the atmosphere which contains both in its bosom. What are heat and light without that which contains them? And in the same way what are love and wisdom without their *use*?

—^e. No one knows the blessed delights of conjugal love but he who rejects the horrid delights of adultery; and no one can reject these but he who is wise from the Lord; and no one is wise from the Lord unless he does *uses* from the love of *uses*.

183². What is meant by the third proceeding Divine essential, which is called *use*? The Angels replied, Love and wisdom, without *use*, are merely abstract ideas of thought. . . . but in *use* these two are collected together, and therein become a one, which is called a real thing. Love cannot rest unless it is doing something. . . . neither can wisdom. . . . and doing is *use*; and therefore we define *use* as the doing of good from love through wisdom: *use* is good itself.

—⁴. As these three, love, wisdom, and *use*, inflow into the souls of men, it is evident whence it is that it is said that all good is from God; for everything done from love through wisdom is called good; and *use* also is what is done. . . . What are love and wisdom without *use*, but a state of the mind? Whereas love and wisdom together with *use* not only constitute man, but also are man; nay. . . . they propagate man. Ex. . . . This *use* is the highest and ultimate *use* of the Divine love through the Divine wisdom.

—⁵. (Therefore) all fructification, propagation, and

prolification are originally from the influx of love, wisdom, and *use* from the Lord. . . . for creation cannot be from any other source than from the Divine love, through the Divine wisdom, in the Divine *use*; and therefore all things in the universe are procreated and formed from *use*, in *use*, and for *use*.

—⁶. The deliciousnesses of conjugal love, which are innumerable and ineffable. . . . are from the *uses* of love and wisdom, which may be seen from the fact that in proportion as anyone loves to be wise for the sake of genuine *use*, in the same proportion he is in the vein and potency of conjugal love. . . . *Use* effects this. Ex.

—⁸. To this the Angels added that those who are not, from the Lord, in the love of being wise for the sake of *use*, do not know anything about the variety of the innumerable deliciousnesses of love truly conjugal. Ex.

—^e. The listeners then said, that they perceive that conjugal love is according to the love of being wise for the sake of *uses* from the Lord; and the Angels replied that it is so.

207⁷. Eternal rest is a rest which dispels (languor, stupor, and drowsiness of the mind and body), and causes the man to live; and this is nothing else than something which elevates the mind; and it is therefore some application and work, by which the mind is excited, vivified, and delighted; and this takes place according to the *use* from which, in which, and for which it is working. Hence it is that the universal Heaven is regarded by the Lord as a containant of *use*; and that every Angel is an Angel according to *use*; the delight of *use* bears him along as a favourable current does a ship, and causes him to be in eternal peace, and in the rest of peace. This is the meaning of eternal rest from labours.

— That an Angel is alive according to the application of his mind from *use*, is very evident from the fact, that each one has conjugal love, with its virtue, power, and deliciousnesses, according to his application to the genuine *use* in which he is.

—^e. When the novitiate Spirits were gone, the maidens sang an ode, in which they expressed. . . . the affection of the works of *use*, with its pleasantnesses.

220. That men have abundant store according to the love of propagating the truths of wisdom, and according to the love of doing *uses*. Ex.

—³. Because *uses* are the goods which truths produce.

249. Man has been created for *uses*, because *use* is the containant of good and truth, from the marriage of which is creation, and also conjugal love. . . . By study and business is meant all application to *uses*. When a man is in any study and business, that is, in *use*, his mind is limited and circumscribed as in a circle, within which it is successively co-ordinated into a form truly human, from which as from a house he sees various concupiscences outside of himself, and from the soundness of reason within he banishes them, and consequently also the wild insanities of scortatory lust. Hence it is that conjugal heat remains better and longer with such than with others. The contrary

happens to those who give themselves up to sloth and idleness. Des.

[M.] 250^o. As to dignities, all in Heaven regard others according to the **uses** they perform . . .

262. The love of exercising dominion from the love of **uses** is in the highest degree heavenly. Ex. 266.

—^e. For the love of **uses** is from the Lord, and is the Lord Himself. (Those in it) regard dignities merely as means to do **uses**, and they set them far above the dignities . . . 266².

266². The prince said that he was the servant of his Society, because he was of service to it by doing **uses**; and (the high priest) said that he was a minister of the Church there, because in being of service to them he ministered holy things to the **uses** of their souls; that they were both in perpetual joys . . . and that all things in that Society are resplendent and magnificent . . . the reason of which is that their love of exercising dominion is . . . from the love of **uses**; and, as the love of **uses** is from the Lord, all good **uses** are in the Heavens resplendent and refulgent . . .

—³. We did indeed seek (these) dignities, but (merely) that we might be able to do **uses** more fully . . . We feel . . . that the **uses** we perform are, from the love of them, within us from the Lord; and this love receives its bliss from communication, through **uses**, with others; and we know from experience, that in proportion as we do **uses** from the love of them, in the same proportion this love increases, and, with love, wisdom, by which the communication is effected; but that in proportion as we retain the **uses** in ourselves, and do not communicate them, in the same proportion the bliss perishes; and then the **use** becomes like food stored (and retained) in the stomach . . . In a word, the whole Heaven is nothing, from primes to ultimates, but a containant of **use**. What is **use** but the actual love of the neighbour? and what holds the Heavens together but this love?

—⁴. I (then) asked, How can anyone know whether he does **uses** from the love of self, or from the love of **uses**? Every man, both good and evil, does **uses**; and he does **uses** from some love. (In) a society of mere devils, and one of mere Angels, I opine that the devils . . . from the fire of the love of self, and the resplendence of their own glory, would do as many **uses** as the Angels in their society. Who, then, can know from what love, and from what origin, **uses** are? The two Angels replied, Devils do **uses** for the sake of self, and reputation, that they may be elevated to honours, or gain wealth; whereas Angels . . . do **uses** . . . for the sake of the **uses**, from the love of them. Man cannot discriminate these **uses**, but the Lord does so. Everyone who believes in the Lord, and shuns evils as sins, does **uses** from the Lord; whereas everyone who does not believe in the Lord, and does not shun evils as sins, does **uses** from self and for the sake of self. This is the difference between **uses** done by devils, and **uses** done by Angels.

305. Man is elevated into the highest region of the mind, which is called celestial, (and) in which is conjugal chastity in its love, through the love of **uses** . . .

405. The spiritual love their children from . . . their affection for and application to **uses** which are of service to society.

426. The spiritual man is that into which a man is introduced through the love of doing **uses**, which love is called charity . . .

T. 13². (It may thus be seen) that the world is a complex of **uses** in successive order for the human race . . . 47.

67. Before the creation, God was love itself and wisdom itself, and was these two in the conatus to do **uses**; for love and wisdom, without **use**, are only fly-aways of reason . . . Hence it is evident that the universe has been created by God in order that **uses** might come into existence; and therefore the universe may be called a theatre of **uses** . . .

— . Love and wisdom, without their third, which is **use**, may be compared to . . .

—². (As it is with end, cause, and effect, so is it) with love, wisdom, and **use**; and **use** is what love aims at, and produces through the cause; and, when the **use** has been produced, love and wisdom come into existence really, and make a dwelling-place and a seat in it . . . It is the same with a man in whom are the love and wisdom of God, when he is doing **uses**; and, in order that he may do the **uses** of God, he has been created an image and likeness, that is, a form of Divine order.

394. There are three universal loves: the love of Heaven, the love of the world, and the love of self. . . By the love of Heaven is meant love to the Lord and also love towards the neighbour, and, as each of these regards **use** as the end, it may be called the love of **uses**. . . The reason charity has something in common with each of these three loves, is that, regarded in itself, it is the love of **uses** . . . and, from these loves, everyone regards **uses** as his ends; the love of Heaven, spiritual **uses**; the love of the world, natural **uses**, which may be called civil; and the love of self, corporeal **uses**, which may be called also domestic, being for one's self and one's own. 403, Ex.

412². For honours are attached to (dignities) according to the **uses** they perform. Ex.

—³. But the rulers of the present age can do **uses** . . . and yet not love the neighbour. Ex.

—^e. But those who have promoted **uses** from love to the neighbour are set as rulers over a heavenly Society . . . (while) those who have done **uses** from the love of the world and of self, are rejected.

419. Whether it is said **use**, or good, it is the same; and therefore to do **uses** is to do goods; and the goods are goods according to the quantity and quality of the **use** in them.

422. The reason charity itself is to act justly and faithfully in the office, business, and work in which each one is, is that all things which a man does in this way are of **use** to society; and **use** is good; and good . . . is the neighbour. Examps.

677. The first **use** of baptism. Ex.

681. The second **use** of baptism. Ex.

684. The third **use** of baptism. Ex.

685. Thus the three *uses* of baptism cohere together as a one . . .

Ad. 1008. On *uses*. 1009-1013.

D. 231. (How sadnesses and insanities there, are made to be of *use*.)

2024°. He received consolation . . . in the degree in which the rays of the sphere of *use* entered; and was thus taught that nothing should be coveted except from *use*; and that *use* ought to excite the affection.

2025. The cupidities of some, of *having* without *use*, which they afterwards defend, by feigning *uses* . . .

2505°. These never aim at any *use* except for themselves; that is, the *use* of the commonwealth is null to them; but their own; and therefore they are such as are not led by *use*, or by the love of *use*. Des.

2506. In the life of the body, such want . . . to take away the delight of life from others who perform *use*; and yet do not want to perform anything *useful*. (A discourse to them on delights and *uses*.)

2510. That each and all things in the world are for the sake of *use*; and that the *uses* of all things in the universe reveal the Creator. Ex.

2512. In *use* there can be nothing material, when yet *use* has formed these things, because each and all things are according to *use*; and as there is nothing material in the *use* which is as it were the forming [*agent*], it is evident, from a spiritual idea, that the Divine is that which has formed . . .

2566. At this day the human race regards no other *use*, and consequently no other end, than self. Ex.

2922a. That no one [exists] except for the sake of *use*, even evil Spirits; and indeed to perform *use* to . . . those whom they hate. Ex.

3144. For it is a law that there is nothing without a *use*.

3147. That in the other life everyone must perform a *use*; and must have happiness from the *use*. Ex.

3574. That all things have been created by *use*, and for *use*. Gen.art.

3576. Unless the Lord were the End, and disposed all things to ends, it could not possibly appear to anyone how *uses* and ends form the viscera, and natural things; for . . . no one has any idea of *use* except from effects. And as *uses* and ends cannot possibly come forth into existence except from organic things; and because *uses* and ends are the lives of organic things, it is evident that the universe, to its inmosts [and] to its outmosts, is organic . . .

3577. It is evident, therefore, that, in the universe, *use* can never be separated from organic things . . . and therefore the *uses* of the ultimate things in nature flow from the *uses* of the exterior organic things. *Use*, separated from organic things, does not exist in the created universe; thus it is necessarily from the Lord. But, that all *use* is first seen from ultimate things, has happened because man is so born as to be instructed through sensuous things . . .

3900. They become Spirits almost devoid of sensation,

serving such *uses* (as the bones, anns, etc.). 4282. (See 4461, below.)

4038. (Such) are vastated, so that they may serve for *uses*. Ex. 4111.

4173. The Spirits are indignant that so much is said about *use*; but they were told that there is nothing in the world without a *use*; in a kingdom the question is, What *use* is it? and about a man, What is he *useful* for? and if he is not *useful*, he is rejected . . . What therefore must be the case in the Lord's Kingdom, whence comes all *use*? There was represented . . . a sphere as an aura of *uses* . . . and in it [one of them] began to flee, saying that he could not breathe.

4182. On *uses*.—My mothers said that my father . . . had often been absent . . . and had always returned in delight, from which it was perceived that he is sent forth by the Lord for various *uses* among men, now hither, now thither, because his delight consists in an active life . . . It is evident from this that Spirits are sent forth for various *uses*.

4267. The thought and speech (of the Angels) are solely of ends, and consequently of *uses*.

4268°. Yet (the Spirits are acted upon) so that their reigning state of life may be bent to some *use*.

4461. That some are taken out of Hell into the World of Spirits for vile *uses*. Ex. 4471.

4548. On those who live without *use*, and their Hell. Ex.

4630. For the influx is into the functions and *uses* of the bodily (organs, etc.); and as it is into these, it is also into their forms; for *uses* and their forms make a one, as the principal and the instrumental; for these two must be together in order that anything may be effected; and when anything is effected, they both make the one cause. Thus when influx from the Spiritual World takes place into the *use* of an organ, it takes place into the organ itself; for this has been formed entirely for the *use* . . .

5155. All the joy, bliss, happiness, and delight, in the Heavens, are in the affection of *use* for the sake of *use*. Ex. 5158, Ex.

5606. There are four kinds of men . . . The first attend to the *uses* in the Word . . . thus is it read by the celestial . . .

5792c. For they who are delighted with good *use* . . . are in spiritual delight . . .

5831. They who do *uses* . . . do not know what it is to look around and down . . . 5902.

5839. Some have cultivated arts of looking down into the houses . . . being such as have not been delighted with any *use* for the sake of *use*; but had done some *use* for the sake of food, honours, gain, etc. . . And they who love idleness more than *use* gather together evils into their spirit; for they do not determine the mind to *use*, but to such things as are in the world, thus to filthy and evil things of every kind; from which they are well withheld if they are delighted with *uses*.

6072. Idleness is the devil's pillow . . . because man inclines (to impure things); and . . . the love of *uses*

alone repels them, for it holds the lower mind in its delight, so that it regards all other things as being outside itself. Examp.

D. Min. 4637. The delight of honour and dignity not for the sake of *use*, is the worst ground; and so is the delight of riches not for the sake of *use*. Such as the *use* is, such is the delight.

4678. Such a sphere—altogether contrary to the Divine sphere, which is of *uses*—was present; and it took away . . . from me the delight of *use* . . .

4741. Those who learn languages, etc., without *use* . . . Such are rejected after death, because they are of no *use*, because they *had been* of no *use*.

4805. That there is no joy in Heaven without *use*. Ex.

E. 790⁹. In general (these) are called *uses*.

825². *Uses* are his delights . . .

826². When they come forth into existence they are called *uses* . . .

828. By 'the neighbour' (the celestial Angels) understand *uses*, which indeed are works; but, with them, *uses* are all things which take place among them from the Lord. Enum. —².

831⁶. All in the Spiritual Heaven love *uses* . . .

837². Into the *uses* from which, in which, and according to which, the members and viscera have been formed.

943. Man has the affection of good when he loves good *uses*, and is averse to evil *uses*.

951⁸. In proportion as they regard *uses* in the first place, and self in the second, they are good . . .

952². Not from the delight of *uses* . . .

975². Works are more, or less, good, according to the excellence of the *uses*, for works must be of *use*; the best are those done for the sake of *use* to the Church; to these succeed those done for the sake of *use* to our country; and so on. The *use* determines the goodness of the works.

990². The delights of the love of adultery derive what they are from the delights of doing evil *uses* . . . and the delights of the love of marriage, from the delights of doing good *uses* . . .

991³. Because all the delight, pleasure, bliss, and happiness in the universal Heaven and world . . . have been collated into the conatus, and, derivatively, into the act, of producing *uses*; and these joys increase in an ascending degree, to eternity, according to the goodness and excellence of the *uses* . . . the pleasure of producing offspring . . . surpasses every other, on account of its *use* surpassing all other *uses* . . .

1082⁸. The effect is *use*.

1138⁶. The effect in which the end presents itself is *use*.

1139⁶. In doing the commandments, which are *uses*,

1144. In the spiritual sense, the love of the neighbour is the love of *uses*; but when the *uses* are for the sake of self, there is no love of *uses*, but the love of self.

1190². To love wisdom is to love *uses* which are true

uses; and to love knowledge is to love the *Knowledges* of good and truth for the sake of these *uses*. When *uses* are loved more than self and the world, and the *Knowledges* of good and truth for the sake of *uses*, then *uses* are in the first place, and eminence and opulence in the second.

1191². Every least thing (in the palace) down to the smallest particulars, are for *use*; and everyone who enters sees for what *use* they are; and perceives it as if from a transpiration of the *uses* through their images . . .

— . The wisdom (of the subordinate governors) is according to the degree of their love of *uses*. Such (magnificent things) exist not solely with these, but also with the inhabitants, all of whom love *uses*, and perform them by means of various works. But few of them can be described. Ex.

1193². Something shall now be said about the *uses* by means of which a man and an Angel has wisdom. To love *uses* is nothing else than to love the neighbour; in the spiritual sense, *use* is the neighbour. Ex.

— . The reason *use* is the neighbour, is that every man is esteemed and loved . . . from the *uses* which . . . he performs or is able to perform. Hence a man of *use* is a man according to his *use*; and a man not of *use* is a man not a man . . .

—². Man, therefore, is such as his *use* is. But *uses* are manifold; in general, they are heavenly and infernal. Heavenly *uses* are those which are of service, more or less, to the Church, our country, society, and our fellow-citizen . . . for their own sake, as ends; whereas infernal *uses* are those which are of service solely to one's self and one's own; and if to the Church, etc., it is . . . for the sake of self as the end.

—⁴. When a man loves *uses* by doing them, in the first place, and the world and self in the second place, then the former is his Spiritual, and the latter his Natural; and the Spiritual rules, and the Natural serves. This is meant by . . . 'Seek ye first the Kingdom of the Heavens, and its righteousness, and all things shall be added unto you' . . . because, when *use* is in the first place, the Lord . . . is in the first place . . . and gives whatever contributes to eternal life and happiness . . .

1194². As man has been created to perform *uses*, and as this is to love the neighbour, therefore all whatever who come into Heaven must do *uses*. All their delight and bliss are according to *uses*, and to the love of *uses* . . . No idle person is tolerated even in Hell. . . The difference is that in Hell *uses* are done from fear; but in Heaven from love. . . Recreations are also *uses*.

—^e. It has been revealed (to me) that everything in (Heaven, the world, and the human body) both great and small, has been created from *use*, in *use*, and for *use*; and that the part in which the ultimate, which is for *use*, ceases, is separated as harmful, and is cast out as damned.

1214². That the origin (of animals and plants) is *use*, is because affections relate to *uses*. *Use* is the subject of all affection; for man cannot be affected except for the sake of something; and this something is *use*. Now as all affection presupposes *use*, and the plant

soul, from its spiritual origin, is affection . . . therefore it is also use. It is for this reason that in every plant there is a use; a spiritual use in the Spiritual World; and a spiritual and also a natural use in the natural world. The spiritual use is for the various states of the lower mind; and the natural use is for the various states of the body. Ex.

—³. In the Heavens, the external spiritual use from plants is the recreation of their lower minds; and the internal use is the representation of Divine things in them, and in this way also the elevation of the lower mind. Ex.

— . In a word, from the soil in the Heavens nothing else blooms forth but use, because use is the plant soul. —⁴.

—⁴. By the uses which alone bloom forth in the Heavens, is meant all good in act which is from the Lord through love to Him and through love towards the neighbour.

— . Every plant there represents a form of use; and whatever appears in it, from its prime to its ultimate, and from its ultimate to its prime, that is, from its seed to its flower, and from its flower to its seed, exhibits the progression and extension of its affection and at the same time of its use, from end to end. Those who are skilled in the art of botany, chemistry, medicine, and pharmacy, come after death into the knowledge of spiritual uses from the plants there . . .

1226². For the universe has been so created . . . that the Lord is in primes and in ultimates, and in the centre and in the circumferences; and uses are the things in which He is. Gen.art.

— . In the Spiritual World (lands, gardens, and plants) come into existence in a moment) and when these are surveyed by one who is wise, they are found to be correspondences of the uses in which the Angels are . . . To the Angels are also given houses full of useful and ornamental things according to the uses [in which they are]; also garments according to the uses; and in like manner esculent and palatable foods according to the uses; besides delightful social intercourse, which also are uses, because they are recreations. All these things are given gratuitously, but still on account of the uses which they perform. In a word, the universal Heaven is full of uses, insomuch that it is to be called the Kingdom of uses itself.

—³. On the other hand, those who do no use are sent into the Hells, where they are driven to works by a judge. Des.

— . But those who cannot be driven are cast out into deserts . . . and as they perform no uses, the lands where they are are so barren that a grassy sod is rarely seen upon them. In the deserts and Hells I have seen many of noble descent, who in the world had given themselves up to idleness, or had sought offices, and had discharged the duties of them, not for the sake of the use, but the honours and gains, which, to them, had been the only uses.

—⁴. The uses performed in the Heavens, and the tasks done in the Hells, are in part like those done in the world; but still for the most part they are spiritual uses, which cannot be described in natural language, and . . . do not fall into the ideas of natural thought.

— . (So) in the whole world with its Earths, nothing has been created except for use . . . and [all] for the human race, that this may serve the Lord for the doing of use to the neighbour.

—⁵. When the life of man is surveyed from the creation of all things in it, no part will be found which is not for use. Ex. and enum.

—⁶. That in like manner every man has been created and born for use. Ex.

— . A life of the love of use is a life of the love of the public [good], and also a life of the love of the neighbour, and a life of the love of the Lord; for the Lord does uses to man by means of man. Hence a life of the love of use is a Divine spiritual life; and therefore everyone who loves good use, and, from the love of it, does it, is loved by the Lord, and is received by the Angels into Heaven with joy. (Contrasted with a life of the love of idleness.)

—⁷. [Shown] from the essences of uses. The essence of uses is the public good. Ex.

— . Everyone who takes delight in the use of his function for the sake of use, loves his country and fellow-citizens; but he who does not take delight in it for the sake of uses, but does uses merely for his own sake . . . at heart does not love his country and fellow-citizens, but only himself and the world. Ex.

—⁸. As, therefore, each and all things in the world were created in the beginning for use; and as all things in man have also been formed for use; and as, from creation, the Lord regarded all the human race as one man, in which everyone in like manner is for use, or is a use; and as the Lord Himself is the life of this man . . . it is evident that the universe has been so created that the Lord is in its primes and in its ultimates, and in its centre and its circumferences, that is, in the midst of all things; and that uses are the things in which He is. The Lord's omnipresence and omniscience may also be comprehended from these things.

J. (Post.) 170. For the Lord leads through the affection of use . . .

D. Love iv. That this form (in which is the life which is the Divine love) is a form of use in the whole complex. Ex.

—². This life does not apply itself to man, but only to the uses in men. Regarded in themselves, uses are spiritual; while the forms of use, which are the members, organs, and viscera, are natural; but still these are series of uses, insomuch that there is not a particle . . . in any member, organ, or viscus, which is not a use in form. The Divine life applies itself to the uses themselves in every series, and thereby gives life to every form.

v. And the common use, which is the common good, regards each smallest singular . . .

—⁴. (The conclusion is,) Man is the complex of all uses (in both worlds); and every use, from the idea of the universe in it, is as a man; but such a man as is the use . . .

vi. In the Lord's view, the whole human race is as one man . . . It is not the men themselves who so appear; but the uses with them. Those who are good uses, that is, those who do uses from the Lord, appear

as a perfect and beautiful man. These are they who do uses for the sake of uses; that is, who love uses because they are uses for the house, city, province, kingdom, or the whole world. But they who do uses not for the sake of uses, but solely for the sake of self or the world, also appear before the Lord, (but) as an imperfect and ugly man.

[D. Love vi.]. (Thus) the Lord views the men of the world each singly and severally from his use; and concretely from the uses joined together into the form of a man. By uses are meant the uses of each person's function, which are those of his office, study, or work. In the Lord's sight these uses are good works themselves.

—². (It follows that) each nation (appears before the Lord as one man) according to its uses. Those persons in each of the kingdoms who love the uses of their offices because they are uses, appear together as an Angel man; and those who love the uses of their offices for the sake of mere pleasures separated from the uses, appear together as a devil man. (This applied to traders.)

— For to love mere wealth, and not any use from it . . . is avarice. These men are indeed useful to the kingdom; but only when they die. . . The usefulness accomplished by this wealth is usefulness to the kingdom; but not to their souls.

viii. It can be seen from the creation . . . that the Divine love . . . is in the form of forms of all uses, which form is a Man. For, from creation, nothing exists upon the Earth which is not for use. Enum. . . In a word, every point . . . is a use; nay, is in a . . . series from the use in the primes to the use in the ultimates; thus from use to use, continually; a manifest indication that the Creator . . . is an infinite complex of all uses . . .

ix. That there are as many affections as there are uses. Gen.art.

— For (affections) . . . produce uses in forms; and, in these uses advance from the primes of the uses to their ultimates . . . (Thus) affection is love in its essence; and use is love in its form.

—². It results that the objects or ends of affections are uses, and therefore the subjects of affections are uses . . .

— (Thus) affection . . . becomes something by being in use; and the affection of use is nothing but an idea unless it is in a form; and the affection of use in a form is nothing but a potency; but affection becomes something when it is in act. This act is the very use which is meant, which, in its essence, is affection. Therefore, as affections are the essences of uses, and as uses are the subjects of affections, it follows that there are as many affections as there are uses.

x. That there are genera and species of affections, and differences of species to infinity; and in like manner of uses. Gen.art.

— For every Angel is an affection, and is also a use.

—². The love of self involves evil uses *a quo* . . . and the love of the world involves evil uses *ad quem* . . .

— There are like distinctions of affections in the human body; and in like manner of uses . . .

— As these things (in the human body and in Heaven), in general and in particular, are uses; and as uses live from the life which is love, their life cannot be called anything but the affection of use.

xi. That there are degrees of affections and of uses. Gen.art.

xii. That each use draws its life from the common [good]; and that from this [common good] inflow the necessary, useful, and delightful things of life, according to the quality of the use, and the quality of its affection. Gen.art.

— In the Spiritual World, uses are laid bare, and their origin is revealed, and their place in the spiritual man which is the Lord in the Heavens. There everyone is remunerated according to the excellence of his use; and at the same time according to his affection for use.

—². As, in Heaven, there is a communication . . . of the affections of use . . . and as all there are affected and delighted with uses, the necessary, useful, and delightful things of life flow back and abound from the common [good] into [each person's] use; and, as a usufruct, into the one who does the use. —³. Ex.

—⁴. For the man who is in the affection of use, from use, that is, for the sake of use, is a Heaven in the least form. Ex.

—^e. (Thus) every use is a representative of all the uses in the whole body; and therefore there is in each use an idea of the universe, and thereby an image of a man. It is from this that an Angel of Heaven is a man according to use; nay, to speak spiritually, it is from this that a use is an Angel man.

xiii. That in proportion as a man is in the love of use, in the same proportion he is in the Lord, in the same proportion he loves Him, loves the neighbour, and is a man. Gen.art.

— To love the Lord means to do uses from Him and for His sake. To love the neighbour means to do uses to the Church, our country, human society, and our fellow-citizen. To be in the Lord means to be a use. And to be a man means to perform uses to the neighbour from the Lord for the Lord's sake. (These statements fully explained, in order.)

— For uses, which are goods, are from the Lord, and consequently are Divine; nay, they are the Lord Himself with man; and these are what the Lord can love. He cannot be conjoined in love with any man except through His own Divine things . . . for man cannot love the Lord from himself; the Lord Himself must draw him . . . and therefore to love the Lord as a Person, and not to love uses, is to love Him from self, which is not to love Him.

— The (celestial) Angels are not aware that to love the Lord is anything else than to do goods, which are uses; and they say that uses are the Lord with them. By uses they mean the uses and goods of ministry, of administration, of function, as well with priests and magistrates as with traders and working men. The good works which do not flow from their occupation they do not call uses; but alms, benefactions, and gratuities.

—². (Thus) to love the Lord is to do uses *a quo*

(or with regard to their source); and to love the neighbour is to do uses *ad quem* (or with regard to their object) . . . and love thus returns to Him from whom it is. Ex.

—³. For the Church and Heaven are, from the Lord, as one man, whose forms . . . are made up of all who love uses by doing them; and the uses themselves are what compose this man, because it is a spiritual man, which does not consist of persons, but of the uses with them. Still, all who receive from the Lord the love of uses, are there; and these are they who do uses for the sake of the neighbour, for the sake of the use, and for the sake of the Lord. . . It follows that all these are in the Lord.

—⁴. For every use, which is in any way of service to the common good . . . is a man, beautiful and perfect according to the quality of the use, and of its affection. The reason is that in each thing of the human body, there is, from its use, an idea of the whole. Ex.

— . That every least thing in man is, from its use, a man, falls . . . into a spiritual idea. In a spiritual idea a man is not a person, but a use. Ex.

—^c. An Angel appears in face according to the use in which he is; and the affection of it makes the life of his face.

xiv. They who love themselves and the world (above all things) can do good uses . . . but the affections of use, with them, are not good. Ex.

xv. That a man is not of sound mind, unless use is his affection or occupation. Gen.art.

—³. On the other hand, all who in the world have loved uses . . . think sanely in their spirit. Ex. . . The affection of use has kept their mind in itself . . .

xvii. That a man has eternal life according to his affection of use. Gen.art.

—². The affection of use is, in general, of two kinds: the spiritual affection of use, and the natural affection of use. These are opposites. Ex.

—³. With some, these (selfish) ends so enkindle the affection of doing uses, that sometimes they perform more excellent uses than those who are in the spiritual affection of use. III. —⁴.

—⁵. But the spiritual affection of use is internal and at the same time external. Ex.

— . The spiritual affection of use . . . is acquired by shunning evils as sins. Ex.

—^c. If, by combat against evils, a man has acquired anything spiritual . . . he is saved, and his uses afterwards grow like a grain of mustard seed . . .

xix. That to love, in the Word, is to do uses. Gen.art.

D. Wis. ii⁴. It is a universal law of correspondences that what is spiritual adapts itself to the use which is its end, and actuates and modifies the use through heat and light, and clothes it by provided means, until there results a form subservient to the end; in which what is spiritual acts as the end; the use as the cause; and what is natural as the effect. In the Spiritual World, however, what is substantial takes the place of what is natural. All things in man are such forms.

iii. 2. The forming Divine is in them spiritually . . .

for it is in their uses; and, regarded in themselves, uses are immaterial . . .

ix. (Thus) the Divine love is called the Divine good from its effect, which is use; and the Divine wisdom is called Divine truth also from its effect, which is use . . . For every effect is a use; and use is what is called good and truth; good being the essence of use, and truth being its form.

— . What is good in effect without use? . . . But it becomes something in use; consequently, love comes into existence in use. And in like manner wisdom. Ex.

x. ⁷. As love has formed the understanding for the use of thought and speech, so it has also formed all the other functions of life for their uses. Enum.

xi². That the love of uses is charity. Ex.

— . The use is the effect in which the end comes into existence. The Lord is the end *a quo*, because from His Divine love He perpetually . . . wills to do uses, that is, goods, to the human race. Man is the cause *per quem*, because he is in the love of uses, or can be, and in this love he . . . wills to do uses; and the uses are the effects in which the end comes into existence; and uses are what are called goods. Hence it is evident that the love of uses is the charity which a man must have towards the neighbour.

—^c. As the Lord is the end, He is the all in the love of uses . . . with a man; and, derivatively, He is the all in the uses done by him, that is, in the uses done by his means. . . It follows, therefore, that to do charity is to do uses, that is, the goods which are uses; thus, that the love of uses is charity.

3. That love to the Lord comes into existence in charity, because in use. Ex.

— . Thus the conjunction of the Lord with man is in use; and is such . . . as is the love of use; for the Lord is in use as in the good which is from Him; and the man who is in the love of use, is in use as if of himself; but still acknowledges that it is . . . from the Lord. Ex.

4. That use is to discharge one's office and to do one's work, rightly, faithfully, sincerely, and justly. Ex.

— . These uses (giving to the poor, etc.) are not meant by 'fruits,' 'works,' and the goods of charity, in the Word; but what is meant is to discharge one's office, business, and work rightly, faithfully, sincerely, and justly. Ex. . . For when this is done, everyone . . . is doing uses daily. Examps. That such uses are meant by the goods of charity, and 'works,' is evident from the government of the Lord in the Heavens, where all are in some function, ministration, office, or work . . . In the Heavens, such things are called goods of charity, works, and uses. Ex.

5. That there are general uses, which also are uses of charity. Ex.

— . The proper and genuine uses of charity are the uses of each one's function and administration . . . But besides these uses there are other general uses: to love the married partner faithfully; to bring up the children rightly; to manage the home prudently; to deal justly with the servants. These works become works of charity when they are done from the love of use; and

in reference to a married partner, when they are done from mutual and chaste love. These **uses** are the household **uses** which are of charity.

[D. Wis. xi. 5]. There are still other general **uses**, such as contributing . . . to the support of the ministry of the Church; which . . . become **uses** of charity in proportion as the Church is loved as the neighbour in a higher degree. Among general **uses** may be included also the expenditure of means and labour for the building and maintenance of orphanages, refuges, schools, and the like. To give aid to the needy, to widows, orphans . . . and beggars, solely because they are such, are **uses** of external charity . . . but are not **uses** of internal charity except in proportion as they are derived from use itself and the love of it.

6. That **uses** do not become **uses** of charity with anyone else than he who fights against evils . . . Ex.

7. (As) all the **uses** which, in their essence, are **uses** of charity, are from the Lord, and are done by Him through men; and as the Lord then conjoins Himself with the man in the use; (ill.) . . . the **uses** done by a man who has not fought, or is not fighting, against evils . . . are contrary to love to the Lord and to charity towards the neighbour. Ex. . . These **uses** are such within the man who does them; and yet outside the man they are still **uses**, and are excited by the Lord with the man for the sake of the common and the particular good; but they are not done by the Lord; and therefore these **uses** are not recompensed in Heaven; but they are recompensed . . . in the world.

8. That the **uses** which have one's Own good for their first and last end, are not **uses** of charity. Ex.

— . Thus his **use** becomes a use in appearance, but not in essence . . .

4a. That truths teach how . . . the Lord does **uses** through man. Ex.

— . From himself, man . . . cannot do any use which is use in itself; for use is good; from which it follows that the Lord does all the use which is good, through the man.

xii. 5. That souls of life, and living souls, and plant souls, are animated by life from the Lord through **uses** and according to them. Ex.

— . The influx (from the Lord into the universe) takes place into **uses**, and from these into the forms of them.

C. 13. That the *second* of charity is to do goods because they are **uses**. Gen.art.

78. That a society, smaller or larger, is the neighbour according to the good of its use. Ex.

126. That man has been born in order that he may become charity, which is impossible unless he is perpetually doing the good of use to the neighbour from affection and delight. Gen.art.

127. That the common good comes into existence from the goods of use which individuals perform; and that the goods of use which individuals perform subsist from the common good. Ex.

— . They are called the goods of use, because all the goods which are of love towards the neighbour . . . are **uses**; and all **uses** are goods; and therefore they are called, in one word, the goods of use. They are also called the fruits of use.

128. It is known that every man has been born in order that he may do use, and that he may do **uses** to others; and he who does not do this is called a useless member, and is cast off. He, also, is useless who does **uses** for himself alone, although he is not called so. And therefore in a well constituted commonwealth provision is made that no one shall be useless; and if useless, he is compelled to some work . . .

129. Infants and children, so long as they are under nurses and masters, do not indeed do the goods of use; but still they learn to do them, and must have them as the end; and in this way the good of use is in the end.

134. That ministries, functions, offices, and various works are the goods of use which individuals perform, and from which the common good comes forth. Ex.

137. That all offices and employments, regarded as to the goods of use, constitute a form which corresponds to the heavenly form. Ex. (And also to the human form. 143.)

149. That in this form each individual is a good of use, according to the extension of his office or employment. Ex.

— . Charity is nothing else than the affection of truth from good; and (this) is the affection of use. Ex.

154. That man . . . cannot become a charity, unless he perpetually does the good of use to the neighbour from affection and its delight. Ex.

157. A man may also do the good of use from the affection of glory, honour, and gain . . . In this case he is . . . a concupiscence; and . . . is a form of Hell; for even in Hell everyone is compelled to do good work . . .

158. Therefore, when a man sincerely, justly, and faithfully performs the work that belongs to his office or employment, from affection and its delight, he is continually in the good of use, not only to the community . . . but also to individuals . . . But this is not possible unless he looks to the Lord, and shuns evils as sins. Ex. . . And the goods which he does are the goods of use, which he does every day; and, when he is not doing them, he is thinking of doing them; for there is an interior affection which . . . longs for it. Hence it is that he is perpetually in the good of use, from morning to evening, from year to year, from his earliest age to the end of his life. Examps., 160. 161. 162. 163. 164. 165. 167. 168. 171.

170. The work (of masters of vessels) is a greater good of use than many others. Ex

189. Useful recreations. Enum.

193. The affection of use remains interiorly within (these recreations); and, while thus resting, is successfully renovated. Des.

196. To those who perform their duties merely for . . . the necessities of life . . . for a name . . . or for the sake of the emoluments . . . the above-mentioned diversions are the only **uses**; and they are corporeal and sensuous men. Des.

Can. God vi. 10. Evils, or evil **uses**, did not come into existence until after the creation.

vii. 2. Ultimate ends are **uses**, or relations to use.

Use and enjoy, To. *Usufriui.***Use and enjoyment.** *Ususfructus.*

W. 334. Such things have been given to man to enjoy the use of.

T. 698. (Otherwise) no one can know the use and enjoyment of the Holy Supper. 700. —.

D. Love xii². See USE, here. C. 127.

Use of, To make. *Usurpae.***Using, A.** *Usurpatio.*

A. 2479^e. Believe that . . . intelligence perishes with the non-using of the corporeal memory.

R. 194³. To procure intelligence by the using of one's faculties.

T. 297. The name of God . . . is to be constantly made use of in holy things . . .

497^e. According to the use made of his free will . . .

D. 2989. They lose nothing but . . . the making use of the corporeal memory.

3783. A Spirit is not allowed to make use of the corporeal memory.

Useless. *Inutilis.*

A. 503. There can be no life in what is useless; for whatever is useless, is cast away.

1509^e. In the other life, such are useless members, and are cast out.

1937². Such are as it were without proprium . . . and are therefore among the more useless Spirits. Des.

3951². By renouncing worldly things . . . they render themselves useless . . .

Life 30^e. Such are called 'useless servants' (Luke xvii. 10).

R. 153⁹. As they cannot be brought to their works . . . they are cast out as useless.

C. 128. See USE, here.

Usurer. See INTEREST.**Usury.** *Usura.*

A. 182. The spiritual Angels give him the use of light. 183. 314. H. 450.

9210. A usurer entrusts money to another for the sake of the usury.

—⁴. 'Thou shalt not put upon thy brother usury of silver, usury of food, usury of anything that is put [so]: upon a foreigner thou mayest put usury . . .' (Lev. xxv. 36–38; Dent. xxiii. 20, 21). 'To put upon a brother usury of silver' = to lend truths, or instruct, for the sake of gain. 'To put on him usury of food' = to lend the goods of truth for the sake of gain . . . The reason it was allowed to put usury on foreigners, was that by 'foreigners' are signified those who do not acknowledge and receive anything of good or truth, thus who do good solely for the sake of gain; and these serve man.

—⁵. 'He that giveth not his silver upon usury . . . shall never be moved' (Ps. xv. 5). 'To give silver upon usury' = to teach for the sake of mere gain; thus to do what is good for the sake of recompense. Further ill.

9211. 'Ye shall not put usury upon him' (Ex. xxii. 25) = that it is not on account of the consequent gain. For 'to put usury upon anyone' = to do what is good for the sake of gain. . . (This law) ceased when the Lord came into the world. The interior things of this law are, that good ought to be done to the neighbour from the heart; and that we should believe that there is nothing of merit in the deeds wrought from self; but solely in those which are wrought from the Lord with them . . . (and) he who is led by the Lord thinks nothing about recompense, and yet does good to the neighbour from the heart. These are the interior things from which descended the law of usuries among the Israelitish . . . nation. And when a man is in the interior things, this law . . . ceases.

T. 317. 'Thou shalt not steal' . . . extends to all . . . unlawful gains, usuries, and exactions.

432. The private debts of charity (include) the paying of usuries.

Utensil. *Utensilis.*

A. 995². Ornate dwellings with their furniture (an allowable pleasure).

P. 220¹⁰. They live in palaces, the useful forms of which are resplendent with gold and precious stones . . .

M. 12. Tables on which were various things for use of precious stones, and of entire gems in heavenly forms.

137^e. I saw their house furniture, all of which was in heavenly forms, and glittered with gold as it were flaming with interstudded rubies.

477⁵. He saw the decorations of the gates, etc. of the palace, and especially those of the furniture . . .

D. 2447. Spirits . . . dwell in houses . . . adorned with furniture of every kind . . .

3608. In the ideas of some Spirits are articles of furniture . . .

4639^e. In the Heavens . . . there are palaces . . . which contain furniture of every kind.

4716². When Spirits are provided with furniture, they rarely reflect on the source . . .

E. 1226². To the same are given houses full of furniture and decorations according to the uses . . .

J. (Post.) 229. The Truths of faith have been compared to the decorations and furniture in palaces . . .

De Conj. 11. They know how to decorate their places with various pieces of furniture; but only for some moments; for when the phantasy ceases, the appearances cease.

Can. God iv. 12. In the Spiritual World . . . the furniture of a house is created in a moment.

Uterus. See WOMB.**Utility.** *Utilitas.*

A. 995². The pleasures of utilities from food and drink (allowable).

D. 3835. They said that (the evil Spirits) were good, because they understand that they perform a usefulness to the good.

D. Love vi³. See USE, here.

Utrecht. *Utrecht.*

D. 5901. Spirits from Utrecht. Des.

Utter. *Edicere.*

A. 2618². Cannot be uttered.

Utter. *Effari.*

Utterance. *Effatus.*

H. 268^e. They (there) spoke such things as they could not utter in the former state.

W. 223. The utterances of the Angels are these.

295. They said that these spiritual thoughts could not be uttered.

T. 508⁴. The common utterance of their mouths, that . . .

Utter. *Effutire.*

P. 38. The love of . . . uttering venom against God (has its delight).

231⁴. They want to utter pious and holy things . . . but cannot.

Utter. *Enunciare.*

Utterance. *Enuntiatio.*

Enunciator. *Enuntiator.*

A. 1757^e. After death . . . the thought . . . becomes more instantaneous, and the . . . utterance of its singulars is consequently more prompt.

1876^e. When Spirits are speaking together, they cannot utter one word of human language. Shown.

2686. The books of the prophetic Enunciators in the Ancient Church. 2897.

2897. The prophetic things (in the ancient Word) are called **Enunciations** - *Enuntiata*. 2898. 8273⁴. 9942⁵. M. 77². T. 279.

4236². Balaam gave forth an **Enunciation** - *enuntiatum*. Quoted.

5576⁴. 'By every utterance of the mouth of Jehovah doth man live' (Deut. viii. 3; Matt. iv. 4) = in general, the Divine truth which proceeds from the Lord; thus all the truth of wisdom; in special, the Word, in which and from which are the things of wisdom. (= the good and truth which proceed from Him. 5915².) E. 146⁴. 730²⁶.

6516^e. All the words (in the Word) involve spiritual things . . . and they are perceived in the Spiritual World from . . . the affection which results from the utterance of them. Ex.

6982. (The Divine truth) thus becomes speech, which speech is uttered by the Spirits . . .

6987. **Utterance.** Sig. and Ex.

— As 'mouth' = voice, it = utterance. . . 'The mouth' of man = the active or speaking thought, thus utterance.

6988. Non-utterance. Sig. and Ex.

— By utterance, here, is not meant the utterance of the voice, that is, speech; for this utterance is

natural; but by utterance is meant the confession of the Lord, and the preaching of faith in Him; for this utterance is spiritual.

7004. That the things which he utters proceed from the Divine Human. Sig. and Ex.

— But '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. For 'Aaron' represents the doctrine of good and truth, which is uttered. Ex.

— Hence it is that it is said that the things which are uttered, proceed from the Divine Human.

8920². The form of truth Divine, that is, its perception, thought, and utterance, in the Third Heaven, so transcends that in the Second, that in the latter it cannot be apprehended . . . for it contains innumerable things which cannot be uttered in the Second Heaven . . . and the form of truth Divine in the Second Heaven in like manner transcends that in the First Heaven . . . Hence it is that the things which are uttered in those Heavens are such as no human mind has ever perceived, or ear heard.

9049^e. Hence the things of the mouth, as the jaws, lips, throat, tongue, = such things as belong to the utterance of truth.

9416. The things written on those tables . . . were uttered before all the Israelitish people in a living voice by the Lord, (which) = immediate Divine inspiration in all the other things (of the Word) also.

H. 237. It is impossible for the Angels to utter a single word of human language; it has been tried, but they could not; for they cannot utter anything but what is in complete accord with their affection. Ex.

S. 103². 'Therefore the Enunciators say . . .' (Num. xxi. 27). The translators render it 'Composers of Proverbs'; but they are to be called 'Enunciators,' or 'Prophetic Enunciations.' Ex.

R. 961². When they want to utter *Gods, and each as a Person by Himself*, the endeavour to utter falls at once of itself into *One God*.

T. 8². The Angels, in their own light, cannot compel themselves to utter [the word] Gods. Ex.

222^e. For all utterances . . . from Heaven take place solely by means of ultimate things, such as are in the sense of the letter . . .

414². (A saying) which is uttered by every just man (from a law inscribed on the human heart).

D. 4128. I could not understand a whit, still less utter it.

4342^e. More in a moment than could be uttered in an hour.

6093. They could not utter (the words) one God. Ex.

E. 405³. 'To utter' (Amos iv. 13) = to inflow.

580. (These) organs serve the understanding for utterance and speech.

810⁵. Although the things spoken are true as to the utterance, they are not true as to *their* understanding of them.

892. This word (of spiritual language) can indeed be uttered in natural language, but cannot be understood.

Utter. *Eloqui.*

D. 1048. On Spirits who . . . cannot but utter, and quickly . . .

5587. Such things as are rational, and which they hear (the celestial) never utter, nor can they utter them. Ex. —².

5730. Those of the Celestial Kingdom . . . see truths, and thence know them; but cannot utter them.

De Verbo 3⁴. I cannot utter and describe these things with any spiritual or celestial word . . .

Uz. *Uz.*

A. 1233. 'Uz, Hul, Gether, and Mash' (sons of Aram) (Gen. x.23)=so many kinds of the Knowledges of good. 1234.

2864. 'Uz the first-born (of Milcah and Nahor), and Buz his brother,' etc. (Gen.xxii.21)=various derivative religiosities and their modes of worship.

Uzzah. *Usa.*

A. 4926^e. By 'Uzzah' (2 Sam.vi.8) was represented that which ministers, thus truth; for this ministers to good; and the separation of them is signified by 'the breach in Uzzah.'

E. 700³⁰. Uzzah the son of Abinadab died because he took hold of the ark with his hand, because 'to touch with the hand'=communication, and communication with the Lord is effected through the good of love; and yet Uzzah had not been anointed. Ex.

Vacillate. *Vacillare.*

T. 116⁴. This faith is wavering with (such).

D. 1534a. Spirits who made me vacillate.

5568². (Such) are present when a man is in temptations . . . and when his lower mind vacillates about the Divine . . .

E. 400⁵. 'The earth . . . sways like a hut' (Is. xxiv.19).

666^e. 'He will not suffer my foot to totter' (Ps.cxxi.3)=that He will not suffer the Natural to go astray from truths.

Ath. 43. Athanasius . . . vacillated among the three Gods.

Vacuum. See EMPTY=*vacuus*.

Vain. See IN VAIN.

Vain. *Vanus.*

Vanity. *Vanitas.*

A. 2009². 'Thou shalt not take the name of thy God into what is vain'= . . . that each and all things which belong to the worship of God are not to be contemned, still less blasphemed and contaminated with filthy things. 8882. T.297, Ex.

3603⁴. Good . . . could not manifest itself, because . . . vain and empty things were outside of it, such as the things which are of the glory of the world and of self.

4726. (Divine truths appearing as) vain. Sig. and Ex.

8882. 'To take into what is vain'=to profane and blaspheme. By 'to take the name of God into what is vain,' is properly signified to turn truth into evil, that is, to believe that it is truth, and still to live in evil; and it is also to turn good into falsity, that is, to live holily and yet not to believe: both are profanation. Ex.

—⁴. See NAME, here. T.297. 298. 299.

9248. 'Thou shalt not take up a report of vanity' (Ex.xxiii.1)=no listening to Falsities. . . 'Vanity'=Falsity . . . of doctrine and religion. Ill.

10287^e. 'Vanity' (Ps.cxliv.8)=Falsity of doctrine; 'a lie'=falsity of life.

M. 268³. They said, We know that it is an imaginary nothingness. Des.

330^e. The wives murmured, What woman is so devoid of vanity as not to want to seem beautiful to men (in general).

T. 28². It is vain to want to Know . . .

577. (This) is a vanity of vanities.

580. Everyone can be regenerated according to his state . . . in one way those who from infancy have entered into the vanities of the world, and in another way those who earlier or later have withdrawn from them.

627^e. The imputation of this faith is vain.

D. 3568. To name the Lord from proprium is to take=*sumere*—His name into what is vain.

E. 237. This (falsification of the truths of the Word) is . . . meant by 'the vanities' which the prophets see, and 'the lies' which they speak.' 624¹³.

—'. 'Vanities'=such things as are of no account; and 'lies'=falsities.

340²⁶. 'He that offereth frankincense, blesseth vanity' (Is.lvi.3)=to worship God from such things as represented spiritual good, and yet to love evil and falsity and imbue them. . . 'Vanity'=evil, and the falsity of evil.

411²⁸. The falsities from which is such worship, are signified by 'they have burnt incense to vanity' (Jer. xviii.15): 'vanity'=falsity.

587⁶. 'Vanities' (Jer.x.8)=falsities.

—¹². 'Vanities of strangers' (Jer.viii.19)=falsities of religion.

654⁴¹. 'Egypt, a vanity and emptiness' (Is.xxx.7)=the Sensuous and the Natural, which, regarded in themselves, are devoid of good and also of truths.

J. (Post.) 243. All the rest are in vain=*in vanum*.

Valley. *Vallis.*

A. 1292. 'They found a valley in the land of Shinar' (Gen.xi.2)=that their worship became more impure and profane. . . 'A valley'=what is lower than the mountains; thus what is lower, or exterior, in worship. —², Ex.

—². In the Original, 'valleys' are designated by certain names, by which are signified, when mentioned in this sense, things less or more profane in worship. Ill.

[A.1292]³. 'The valley of vision' (Is.xxii.1)=phantasies and reasonings whereby worship is falsified and at last profaned.

—'. 'The valley of Hinnom'=Hell, and also the profanation of truth and good. 659²⁵.

—⁴. 'A valley'=worship in externals. III.

—'. But when the worship has not yet become so profane, it is expressed by the word for valley in Is. xli.18, where it treats of those who are in ignorance . . . and yet are in charity; 'valley,' here, stands for them; and in like manner in Ezek.xxxvii.1.

1666. 'At the valley of Siddim' (Gen.xiv.3)=in the unclean things of cupidities. Ex. 1688.

1723. 'At the valley of Shaveh; this is the king's valley' (Gen.xiv.17)=the state of the External Man as to good and truth at that time. . . 'The valley of Shaveh'=the goods of the External Man; and 'the valley of the king'=the truths of the same. The external man is called 'a valley,' from the fact that it is below; for that which is exterior is also lower.

3417. '(Isaac) encamped in the valley of Gerar, and dwelt there' (Gen.xxvi.17)=that He betook Himself to lower rational things, that is, from interior appearances to exterior ones. . . For 'a valley'=lower, or, what is the same, exterior things.

3424. 'To dig in the valley' (ver.19)=to seek lower down according to truths as to where they are; for . . . 'a valley'=what is lower.

3527³. 'Every valley shall be filled' (Luke iii.5). 'A valley'=what is lowly.

4715. 'He sent him out of the vale of Hebron' (Gen. xxxvii.14)=from the Divine Natural and Sensuous; for 'a valley'=the things which are below.

—³. That 'a valley'=the lower things of the Church. III.

—'. 'The valley of vision' (Is.xxii.1)=phantasies about spiritual things from sensuous ones; thus from lower things.

—'. 'The choice of the valleys' (ver.7)=goods and truths in the natural or external man.

—'. 'Every valley shall be exalted' (Is.xl.4): 'valley'=lowly things. E.405³⁶. Ex.

—⁴. 'See thy way in the valley' (Jer. ii. 23): 'valley'=scientific and sensuous things, which are lower things through which they pervert truths.

—'. 'The inhabitress of the valley' (Jer.xxi.13)=faith in which is not charity.

—'. 'Thou shalt not glory in the valleys; thy valley hath flowed away, perverse daughter' (Jer.xlix. 4): 'valley'=the external things in worship, which are also the lowest things.

—⁵. 'The valley of shadow' (Ps.xxiii.4)=lower things, which are relatively in shade.

—⁶. As the valleys were between the mountains and hills, and under them, by 'valleys' are signified the lower or exterior things of the Church, because by 'hills' and 'mountains' were signified its higher or interior things . . . and, as by 'the Land of Canaan' is signified the Lord's Kingdom and His Church, it is said, 'a land of mountains and valleys, that drinketh the waters of the rain of heaven' (Deut.xi.11).

—^e. The reason Joseph is said to have been sent

'from the valley of Hebron,' comes from his having been sent to those who were teaching about faith; for those who are in faith and not in charity are in lower things . . .

6390^e. 'In the valley under his feet' (Judg.v.15)=to serve in the lowest things.

9262⁴. 'A barren valley which is neither cultivated nor sown' (Deut.xxi.4)=the natural mind not cultivated, in consequence of ignorance, with the truths and goods of faith.

—⁶. That 'a valley'=the lower mind, which is called the natural mind. Refs.

10261^e. 'The cleaving of the mountain towards the east and towards the sea, in a great valley' (Zech.xiv.4)=the separation of Heaven and Hell.

10438. In the valleys (in the Spiritual World) are those who have not as yet been carried up to the good of love and of faith . . . thus to Heaven.

10609⁶. 'The valley of Achor' (Is.lxv.10)=the external (where is celestial good).

H. 429. The World of Spirits appears like a valley between mountains and rocks, which here and there winds up among them. 583.

S. 18³. 'Mountains,' 'hills,' and 'valleys' = the higher, lower, and lowest things of the Church.

R. 84. (When in the first state of regeneration) they have appeared to me turned to the valleys which are over Hell . . .

896. The Angels of the Ultimate Heaven dwell in the valleys between the hills and mountains. E.304².

M. 76. Between (the distant mountain) and the hill on which we stood, there was a valley, and a plain beyond it.

78³. The land sloped down into a valley, where there were cities . . .

79⁴. At last (after a long descent) we came into a valley which was inhabited by (those of the Age of Iron mingled with Clay).

D. 3306. They said that (in that Earth) there are no pleasant places except those of the valleys.

4896. I was brought back, by a great descent, into the valley where I was before . . .

5267. I saw the whole northern valley . . . upturned from the bottom . . .

E. 304³⁷. 'Watercourses and valleys' (Ezek.xxxvi.6)=the truths and goods which are the ultimates of the Church.

374⁷. Exterior truths are said to spring 'out of the valley' (Deut.viii.7) because 'a valley'=the lower and exterior things, where such truths are.

376³¹. The head of the valley of the fat ones' (Is. xxviii.4)=the intelligence of the natural man.

405²¹. 'The mountains ascend, and the valleys descend to the place which Thou hast founded for them' (Ps.civ.8)=that in place of natural loves and the evils from them there are inserted celestial loves and the goods from them; and in place of falsities general truths are admitted.

—²². 'Between the mountains' = truths from goods; for the valleys which are between the mountains = lower truths, which are the truths of the natural man.

—²³. 'Then shall ye flee through the valley of My mountains' (Zech. xiv. 5) = that then those who are in truths from good will be rescued. . . 'The valley of the mountains' = where those are who are in the Knowledges of truth, and thence in truths from good; for those dwell in the valleys who are in the Knowledges of truth.

—³⁸. 'Channels and valleys' (Ezek. vi. 3) = exterior or natural things.

—⁴². 'Valleys' (Micah i. 4) = the derivative falsities.

41¹⁷. 'The valley of vision' = falsity of doctrine confirmed by the sense of the letter . . .

—²⁰. 'The inhabitress of the valley' . . . = those in the ultimates of the Word who do not permit themselves to be enlightened . . .

48³. 'In the midst of the valleys' (Is. xli. 18) = in the exterior man. 518³.

518¹³. 'As the valleys are they planted' (Num. xxiv. 6) . . . = the intelligence of the natural man; whereas 'gardens' = the intelligence of the spiritual man.

644⁶. 'A land of mountains and valleys' (Deut. xi. 11) = the higher and lower things of the Church, that is, its internal and external things . . .

727². 'When I walk in the shady valley' (Ps. xxiii. 4) = an obscure understanding to which truths do not appear by their light.

730²⁴. 'Fountains in the midst of the valleys' (Is. xli. 18) = intelligence from natural truths.

—²⁸. 'The valleys are covered over with corn' (Ps. lxx. 13) = the natural mind receiving natural truth.

Value, To. See ESTIMATE.

Vampire. *Vampirus.*

D. 1289. On a certain vampire. See D. 1274.

Vanish. *Evanescere.*

A. 1405. Unless the sense of the letter as it were vanishes . . .

3108². It then vanishes from his external memory.

3203². When (these things) have become . . . spontaneous, they vanish from the scientifics. 9394¹.

5948². In proportion as instrumental things are made the end, in the same proportion essential things vanish . . . (thus) truths vanish . . . good vanishes . . . celestial things vanish . . .

6388². This happiness vanishes as soon as they think of recompense.

8487. (This good) vanishes according to the degree of the increase of concupiscence. Sig. and Ex.

— 'To melt' = to vanish.

8943². It appears as if the literal sense vanishes . . . through the internal sense; but . . . it does not vanish . . .

9723². After scientifics or Knowledges . . . have performed this use, they as it were vanish from (the external) memory.

9918². The scientifics (then) almost vanish from the external memory.

10550. That the external of the Word, of the Church, and of worship, vanishes from their apprehension. Sig. and Ex. 10551.

H. 106^e. If anything is separated from (that which is prior to itself) it completely perishes and vanishes.

438^e. As soon as any Spirit speaks to them, they vanish.

475². (This is mere) thought, which vanishes and is dissipated.

N. 47¹³. In proportion as the Internal is closed, truths and goods vanish. Ref.

J. 32². As soon as anyone is brought . . . into his reigning love, he vanishes from the eyes of others, and is with his own . . .

W. 220². Like rainbows . . . which vanish . . .

344. He knew that (the bird) would vanish, or cease, together with the affection . . .

R. 421². As they then cannot but falsify the Word, their huts vanish . . .

M. 55². The Angel (then) vanished.

477⁶. (Consequently) both vanished, the virgins from the sight of the man, and the man from the sight of the virgins.

T. 797³. After some weeks, the things in (Melancthon's) room began to grow dim, and at last to vanish . . .

D. 859. The Spirits suddenly vanish, because they do not perceive it.

1989. That in the Heavens the external senses vanish. Ex.

4711². The heads of the rest (of the Spirits) vanished, so that at last only as it were a shade appeared in the Spirits' place; and I afterwards heard that they had not believed what I said, and that therefore they appeared as vanishing or as absent . . .

5601. In the Heavens . . . if anything of evil, of what is lascivious or insincere, has crept in, and they have not rejected it . . . the garden products and such like things appear either to have vanished, or to be changed . . .

6000. A Spirit is his own affection, as is evident from the fact that . . . if another speaks altogether contrary to his affection, he vanishes, without going out through the doors.

6050². If a man does not act as of himself, he vanishes.

E. 781². As soon as the Spirit or Angel ceases from his thought and meditation, these animals and birds instantly vanish.

837². As soon as anyone attacks the love (of a Spirit or an Angel) he vanishes with his whole body, even though he were sitting shut up in the room. Ex.

1199². In the Spiritual World (beasts, birds, and fishes) are appearances of affections, and they therefore vanish as soon as the Angel or Spirit goes away, or his affection ceases.

Vanity. Under VAIN.

Vanquish. *Debellare.*

A. 1654. That the Lord then **vanquished** and conquered all kinds of persuasions of falsity. Tr.

Vapour. *Vapor.*

A. 90. 'He caused a **mist** to rise from the earth, and watered all the faces of the ground' (Gen. ii. 6). . . 'Rain,' which is presently called 'a **mist**'=the tranquillity of peace when combat ceases.

91. This tranquillity is signified by 'rain,' and 'mist'; for it is as by a **mist** that the external man is bedewed and watered by the internal.

P. 310³. Man's life after death (supposed to be) like a vital vapour.

D. 397. There distinctly appeared to me as it were a vapour exuding from the pores of the body . . . which fell down to the earth . . . upon which the vapour collected and was turned into worms.

E. 304⁵⁰. 'He maketh vapours to ascend from the end of the earth' (Jer. x. 13; li. 16)=the ultimate truths of the Church; 'vapours'=these truths; and 'the end of the earth,' the ultimate of the Church. (Ultimate truths, which are Knowledges from the sense of the letter . . . are signified by 'vapours from the end of the earth.' 419¹⁵. 644¹⁹.)

419¹⁵. 'Fire and hail, snow and vapour' (Ps. cxlviii. 8)=the delights of the loves of the natural man, and its scientifics and Knowledges; for these are 'fire and hail, and snow and vapour' before man has been reformed and made spiritual. The sphere of life of such, when it flows out from them, presents like things in the Spiritual World; and to worship the Lord from these is signified by their 'praising Jehovah.'

D. Wis. x. 3. (The source of the vapour=*vaporosum*—of the breath.)

Varicose. *Varicus.*

H. 553. The faces (of some of the infernals are direful) with enormous pustules, **varicose formations** (or pocks) and ulcers.

Variety. *Varietas.*

Various. *Varius.*

Variously. *Varie.*

Variation. *Variatio.*

Vary, To. *Variare.*

A. 690. There is an accordant and harmonious **variety** of all (the Societies); and the **varieties** have been so ordained by the Lord that they conspire to one end, which is effected through love and faith in Him.

—^c. As are the **varieties** of love and faith, so are the Heaven and the joy in them.

1285². All (the Societies in Heaven) are **various**, but still one, for all are led by the Lord as a one. Refs. and Ex. (under ONE).

—³. Mutual love and charity cause them to be one, although they are **various**; for they make a one from the **variety-various**. . . The **varieties** of doctrinal things and of worships are like the **varieties** of the senses and

of the viscera in man, which contribute to the perfection of the whole . . .

1627. The **variations** (in the decorations) may perpetually succeed one another . . . continually with a new harmony . . .

1762. This was done by **variations** about the region of the lips . . .

2333³. (The Angels perceive) these significations with **variety** according to the series of things in the Word.

2739. There are ineffable **varieties** (of loves in the Heavens), all of which derive their origin . . . from the union of good and truth . . .

2746. A certain Spirit . . . who in the bodily life had lived lasciviously, and had been delighted with **variety**. Des. De Conj. 122.

2889^e. With delight . . . thus with inmost joy, and this with ineffable **variety** to eternity.

3241². In the Lord's Kingdom there are innumerable **varieties** as to goods and truths, and yet one Heaven is constituted of (them); for the **varieties** are so many that one Society is never exactly like another, that is, never in the same good and truth. The *one* there, is constituted from many **varieties-various**—by their being so disposed by the Lord that they are in agreement: the agreement or harmony of many is implanted by the Lord by the fact that they all bear relation to Him . . . as in the case of the organs, members, and viscera of the body (which) are all **various** and yet make a one . . . by the fact that they all bear relation to one soul, and through this to Heaven, and thus to the Lord. 3890. 3986³.

3343. Spiritual things . . . are effected by modifications of heavenly light, in which are affections, which are wonderfully **varied** in innumerable=*indefinitis*—ways; and celestial things . . . are effected by **variations** of heavenly flame, or heat.

3350². Many choirs exhibited **various things** representatively . . . yet (the choirs) acted as a one; for from the form of the **various things** there resulted a one, in which was heavenly beauty. Ex.

3743^e. (Just as) the light of the sun . . . is **varied** as it passes through . . . **various forms**, whence are colours . . .

3744. (And so) the **varieties** in Heaven as to the life of good and truth, are innumerable . . . and are in a relation to each other such as is that in which are the organs, members, and viscera in man; all of which are forms in perpetual **variety** recipient of life from their soul . . . and yet, although they are in such **variety**, they together constitute one man. 3745, Ex.

3890^e. But the **variety** (in the Lord's Kingdom) arises, not from the influx, but from the reception.

3986². The goods with men, both within and without the Church, are altogether **various**, and so **various**, that the good of one man is not exactly like that of another. The **varieties** arise=*existunt*—from the truths with which the goods are conjoined . . . The **varieties** arise also from the affections of each person's love.

—³. For a one formed of many is never constituted

of single things which are the same, or exactly alike; but of **various things** harmoniously conjoined . . . It is so with the goods and truths in the Spiritual World, which, although **various**—insomuch that they are not exactly the same with one as with another—still make a one from the Divine through love and charity; for love and charity are spiritual conjunction, and their **variety** is heavenly harmony, which makes such a concord that they are a one in the Divine . . .

—⁴. Moreover, the good of love to God, and the good of charity towards the neighbour, however **various** may be the truths, and the affections of truth, are still receptible of genuine truth and good. Ex.

4043. In interior things . . . nothing is perceived (except) by states and their **variations** and changes . . . In the Heavens, such things are presented by means of **variations** of heavenly light and of heavenly flame . . .

4149². Regarded in itself, good is one, but it is made **various** through truths. Ex. . . Hence it is that good . . . is so **various** with everyone that it is never exactly the same with one as it is with another; and hence, too, it is, that the truth of one can never subsist in the good of another . . .

—⁶. Hence it is . . . also, that the universal Heaven consists of angelic forms which are in perpetual **variety**, and which, being disposed by the Lord into the heavenly form, act as a one; for every *one* is composed of **various things** in a form, which make a one according to the form; and never of the same things.

4206². The reason such **various things** of the Lord are represented, is not because there are **various things** in the Lord, but because His Divine is **variously** received by men. This is like the life in man, which inflows and acts into **various** sensory and motor organs of the body, and into its **various** members and viscera, and everywhere presents **variety** (Des.); but still it is one life which actuates them all so **variously**; and not because the life itself acts in different ways, but because it is differently received . . .

4225. **Various** disorders and diseases.

—⁶. Each one there is a centre of all the influxes . . . according to the stupendous form of Heaven . . . and thus with all **variety**.

4263⁶. Every *one* consists of **things various**, and this through heavenly harmony and concord.

4742. 'A coat of **various colours**' (Gen. xxxvii. 23) = the appearances of truth. Ex. . . The light of Heaven is **varied** with everyone according to the reception. Ex.

5147². Intellectual things may be compared to forms which are being continually **varied**, and voluntary things to the harmonies which result from the **variation**; consequently, truths may be compared to the **variations**, and goods to the derivative delights.

5598. According to the **varieties** of good from truth, and of truth from good, in this birth, are the brotherhoods . . . in Heaven; for in Heaven there are perpetual **varieties**; but the **varieties** are so disposed by the Lord as to bear relation to families, in which there are brothers, sisters, etc. In general, however, all are disposed into such a form that together they make a one, like the **varieties** in the human body . . .

5962². But still the Lord makes a one from the **various things**.

— . It is a general canon, that every *one* in which there is any quality comes forth—*existat*—from **things various**, which, by means of the agreement of harmony, are reduced into such unanimity that they all appear as a one.

6232³. (Thus) there is an innumerable—*indefinita*—**variety** of all things, and there never exists one thing the same as another; and this **variety** is more innumerable in the truths and goods of the Spiritual World, because one thing in the natural world corresponds to thousands and thousands in the Spiritual World; and therefore the more interior they are, the more innumerable they are.

6326. All the operations of the mind are **variations** of form, and these **variations** in the purer substances are of such perfection that they cannot be described . . . and these **variations** arise—*existant*—according to the changes of the state of the affections. How the most perfect **variations** exist in the purer forms may be concluded from the lungs, which fold themselves **variously**, and **vary** their forms, according to every single expression of speech, etc.

6337². Hence arise innumerable, nay, infinite **variations** (of significations). Ex. See D. 4140.

6427. The truth of faith in the . . . Spiritual Church is **various**. Ex.

6472. The Divine truth is received **variously** in man, namely, according to his quality.

6685². This Divine truth . . . is the life itself which fills Heaven and the universe . . . but it is **varied** in the subjects according to their form. Ex.

7236². From (this) it is evident how manifold and how **various** good is; for it is so **various** that no one is ever in the same good as another . . . That there is a perpetual **variety**, is because every form consists of **various** distinct things . . .

—³. That which makes good so **various** is truth . . . The reason truth is so manifold and **various** that it can **vary** good so much, is that there are innumerable truths . . . As therefore truths are so innumerable, it is evident that, by means of conjunctions, so many **various things** arise—*existant*—that no one thing can ever be the same as another. This is clear to him who knows that from only twenty-three **various** [letters], there can come forth, by different combinations, the words of all languages, and this with perpetual **variety** even if there were thousands of languages. What then may not come forth from thousands and myriads of **various things**, such as there are of truths!

7297. For the things which flow from order are not changed by abuse.

7343². The light of the sun is white, but is **varied** according to the forms into which it flows . . .

8042. Although the truths in Churches are so **various**, still by willing and doing them they become goods.

9002². There cannot be one thing in the universe which is exactly like another . . . it must be **various**,

that is, different from every other, for it to be anything by itself. Refs.

[A.]10334². The universal Heaven consists in **variety** as to good; by this **variety** one Angel is distinguished from another; for if a number had the same good there would be no distinction: but these **various** goods are so ordained by the Lord that they together constitute one general good. It is to be known that the Divine good is one, because infinite; but that with Angels, Spirits, and men, it is **varied** in quality and quantity by its reception in truths . . .

H. 20. As in Heaven there are infinite **varieties** . . . —(d), Refs.

—(d). That the **varieties** in the Heavens are **varieties** of good. Refs.

41. Goods, in the Heavens, are in infinite **variety**.

47. Likenesses in general, and **variations** in particular. Ex.

56. The **variety** of the worship of the Lord, from the **variety** of good in one or other of the Societies, does no harm, but is an advantage; for the perfection of Heaven is from it. (This must be explained by showing) how a *one* which is perfect is formed from things **various**. 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 thing adjoins itself to another in a series in friendly agreement, then it has a perfect quality. Heaven, too, is a one from **various** things ordained in a most perfect form; for the heavenly form is the most perfect of all forms.

—². That this is the source of all perfection, is evident from all beauty, pleasantness, and delight . . . for these come forth . . . from no other source than the agreement and harmony of a number of concordant and consentaneous things . . . Hence it is said that **variety** is charming; and it is known that the delight is according to the quality of the **variety**. From this it may be seen, as in a mirror, how perfection exists from things **various**, even in Heaven.

71. For **variety** disposed in a heavenly form makes perfection; and **variety** exists where there are a number.

190. The houses in which the Angels dwell . . . are also **varied** a little according to the changes of the state of their interiors.

204. It is to be known that, with everyone, intelligence and wisdom are **varied** according to the communication. Ex.

269. The words are **varied** in infinite ways . . .

469². For every Thing can be **varied** infinitely, and thus be enriched by means of things **various** . . .

486. The delights of everyone are, in special, of infinite **variety** . . .

489⁴. The trees and flowers are **varied** daily.

588². Every evil is of infinite **variety**, like every good . . .

N. 26. (Refs. to passages on the subject of **variety**.)

J. 12⁴. Every form consists of **various** things: a form

which does not consist of things **various** is not a form, because it has no quality, nor any changes of state: the quality of every form is from the ordination of the **various** things therein among themselves, and from their mutual relation, and from their consensus to a one; it is from this that every form is considered as a one. Such a form is the more perfect in proportion as there are more things ordained in it in this manner; for each thing . . . confirms, strengthens, conjoins, and thus perfects it.

13. The cause of there being such an infinite **variety** in each and all things, is derived from the origin of all things from the Divine, which is infinite . . .

W. 125. As the quarters (in the Spiritual World) are **various** receptions of love and wisdom by the Angels, the **variety** from which this appearance arises shall be explained. Ex.

155. The diversity in created things arises from the fact that there are infinite things in God Man, and consequently things innumerable in the Sun . . . From this it is that no one thing can anywhere be the same as another. From this comes the **variety** of all things which is presented before the eyes . . . and it is a **variety** of both generals and particulars.

228. Things abstract, being universals, are often better comprehended than things applied; for these are of perpetual **variety**, and **variety** obscures.

300². This one only substance, which is the Sun, proceeding by means of the atmospheres, according to continuous . . . and at the same time according to discrete degrees, presents the **varieties** of all things in the created universe.

318². There is another image of the Infinite and Eternal in the **varieties**, in that there can never be a substance, state, or thing . . . the same as any other . . . to all eternity. This is plainly to be seen in the **variety** of faces . . . P. 56², Ex.

P. 24. In every Thing, from the greatest to the least of it, there must be **variety-varium**; and when there is **variety-varium**—also in its opposite from its least to its greatest, and there is equilibrium between them, then there is relation according to degrees on both sides; and the perception and sensation of the Thing either increase or diminish.

57. The **variety** of (human affections and perceptions) is also infinite and eternal.

190. For things **various** cannot have existence except in things constant, stated, and fixed. For example: the **varied** things of vegetation would not be possible unless the rising and setting of the sun, and the resultant heat and light, were constant. Harmonies [of sound] are of infinite **variety**, but they would be impossible unless the atmospheres were constant in their laws, and the ears in their form. The **varieties** of sight, which are also infinite, would be impossible unless the ether in its laws, and the eye in its form, were constant . . . It is the same with thoughts, words, and actions, which are also of infinite **variety**: these would be impossible unless the organic forms of the body were constant. Must not a house be constant in

order that various things may be done in it by man; or a temple, that in it there may be the various things of worship . . . ?

—³. As to the varieties themselves which take place in things constant, stated, and fixed, they advance to infinity, and have no end; and yet there is never possible one exactly the same as another . . . nor can there be to eternity. Who so disposes these varieties going on to infinity and eternity that they may be in order, but He who created the constant things to the end that the varieties might come into existence in them? And who can dispose the infinite varieties of life in men, but He who is life itself, that is, love itself and wisdom itself?

279^a. That the thoughts . . . are mere changes and variations of (the organic substances of the mind); and that the memory is the permanent state of these changes and variations. Ex. 319, Ex.

—^a. It is (therefore) evident that the affections . . . are changes and variations of the state of the purely organic substances of the mind . . .

— . All changes and variations of state in the organic substances are of such a character that once imbued they are permanent . . . and can be reproduced.

— . These changes and variations are infinitely more perfect in the organics of the mind than in those of the body.

R. 66. The Church in the whole complex, in itself, is one, but is various according to the reception; and 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 arises from varied things placed fitly in their order. Hence it is that the universal New Church with its varieties—*variis*—is described . . . by 'the seven Churches.' 73.

M. 324. That the varieties and diversities of these (repeated) marriages exceed all number. Ex.

— . There is an infinite variety of all things, and also an infinite diversity. By varieties are here meant [the differences] between the things of one genus, or one species; and also those between genera and species: whereas by diversities are meant [the differences] between things which are opposite to each other. (For example,) the angelic Heaven . . . is in an infinite variety. (Des.) But by diversities, we mean the things opposite to these varieties, which exist in Hell; and Hell, made up of these, is held together as a one by means of varieties which, in their relation to each other, are utterly contrary to the varieties in Heaven; thus by means of perpetual diversities. . . It is the same with marriages, so that there are infinite varieties with those who are in conjugal love, and infinite varieties among those who are in scortatory love; thus there are infinite diversities between the latter and the former.

362. Both (the love of good and truth, and the love of evil and falsity) are of infinite variety. Ex. It is the same with zeal.

454. That the lust of committing fornication is more grievous in proportion as it verges to the desire of varieties. Ex.

506. On the lust of varieties. Gen.art. 507, Ex.

524. Everyone has a life proper to himself . . . for there is a perpetual variety. Ex.

—². (Otherwise) there would be no Heaven . . . for its form is solely from the varieties of souls and minds disposed into such an order as to make a one . . .

— . In general, every form is from things various, and is such as is their harmonious co-ordination and disposition into a one. Such is the human form.

T. 32. This infinite variety cannot possibly arise—*existere*—except from the infinity of God the Creator.

763. It is according to order that a prime should proceed to its ultimate, in both general and particular, in order that there may arise—*existat*—a variety of all things, and, through varieties, every quality; for quality is perfected by the relative differences of things more or less opposite. Examps.

D. 1399. That there are innumerable—*indefinitae*—varieties in the other life. Ex. 2975.

2014. That there is a variety of all things. Ex.

—^e. An unlimited variation of varieties to eternity.

3127. Variations of affections without ideas of thought. Ex.

3146. On variations of state. Ex.

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

3941. That some representations, and many things besides, are variations of Societies. Ex.

4087. This translation and progression . . . is according to the variations of the idea . . . and consequently of the corresponding Societies . . .

4140. How ideas are variously attached to Things. Ex.

4182^e. Thus Spirits are sent forth for various uses.

4535. Hence [there being] many worships and varieties, matters little if there is charity in all.

E. 674³. The variations and changes of the affections which originate from this communication and its extension, arise—*existunt*—from the influx of affections from other Societies . . .

1010⁴. The delights of varieties, even with harlots, are delights of adultery; for the delight of variety destroys the delight of marriage.

1080². The variations of the face . . . correspond to the affections of the lower mind. Ex.

C. 190. So the mind (becomes dull) if kept from day to day in the same ideas, without variety.

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

De Conj. 95. There are some in the excrementitious Hells who have been addicted to variety, and have thereby extinguished what is conjugal.

Variegation. *Variegatio.*

Variegate, To. *Variegare.*

A. 1053. These colours are . . . from the variegation of spiritual light.

[A.] 3341. The two origins of all the **variegations** of light and shade there. Ex.

3862. Their speech . . . consists of **variegations**, that is, modifications, of heavenly light, in which is heavenly heat.

3993⁶. The derivative **variegations** are what are called colours.

—e. Thus (evils and falsities) are **variegated** (by goods and truths). . .

4005. '**Ring-straked**' (Gen. xxx. 35) = truths which are strewed and mixed with evils. —², Ex. 4020. 4022. 4080.

4328³. Around the column was a lucidity which was **variegated** by something shining white, presenting colours, by which was signified the state of the Spiritual Church. . . (It)=the Intellectual in which there is a new Voluntary from the Lord.

4742. All the thought of the Angels is effected through the **variegation** of that light, as is also the thought of man . . .

4922. The **variegations** or modifications of the light of Heaven are thus the **variegations**, and, so to speak, the modifications, of wisdom and intelligence, and consequently of good and truth. . . That colours . . . are **variegations** and modifications of that light, and consequently of intelligence and wisdom. Refs. 9833². 9868².

5922⁹. Hence the cloud **variegated** by the fire yields wonderful aspects. Ex.

9467². Therefore the modifications of that light and flame are **variegations** of truth and good, thus of intelligence and wisdom.

H. 269². From the tone, **variegated** by the ideas in the words, the interior Angels perceive the ruling love.

356². The planes of this light, in which come forth the **variegations** as of colours, are the interiors of the mind; and the confirmations of Divine Truths by such things as are in nature . . . produce these **variegations**.

D. 4293. As (Spirits) have light, they have also the **variegation** of light, which presents colours. Light without **variegation** is not possible, for it is to them shade: hence they have colours . . .

D. Min. 4620. Ideas are formed (there) by means of ineffable varieties . . . by shade and lights, by their determinations, and by other **variegations**.

E. 195⁷. 'Thou didst make to thee high places adorned with divers colours—*excolta variegata*' (Ezek. xvi. 16)=truths falsified.

395⁵. King's daughters arrayed in cloaks of various colours—*frustatim variegatis* (2 Sam. xiii. 18). 863¹⁵.

J. (Post.) 267. The colours (there) are **variegated** more than (here); and there are **variegations** of their light which correspond to their love or good, and to their wisdom or truth.

—². They showed that the colours are nothing else than **variegations** of the flaming light and the shining white light, in objects, in accordance with the forms of these.

Vastation, Devastation. *Vastatio, Devastatio.*

Vastate, Devastate, To. *Vastare, Devastare.*

Devastator. *Vastator.*

Waste. *Vastitas.*

See DEVASTATE; and also under DESOLATE, and PRT.

A. 18. The 'depths of the sea' (are said to be) 'dried up,' or '**laid waste**,' before man is being regenerated. . . . The same involves, in general, the **vastation** (or **laying waste**) of man which precedes regeneration: for before man can know what is true, and be affected with good, the things which hinder and oppose must be removed.

19. Remains . . . never come into the light of day until the external things have been **vastated**.

153. '**Wastes**,' in the Word, = evils; 'desolations,' falsities.

239. Their curse and **vastation** are described (in Gen. iii. 18) . . . (by 'the thorn and the thistle.' 272.) 273, Ill.

406. '**Lamech**' = **vastation**, or no faith. Ex. 428.

407. When there is no faith, the Church is said to be **vastated** (or **laid waste**). . . At the time of the Lord's advent, the Jewish Church was so **vastated** that they did not know anything about the Lord . . . And so the primitive Church . . . is at this day so **vastated** that there is not any faith. Yet there always remains some nucleus of a Church, which those who have been **vastated** as to faith do not acknowledge . . .

408. When a Church has been so **vastated** that there is no longer any faith, it commences anew . . . The reason the new light does not come until the Church has been **vastated**, is that the things of faith and charity have been commingled with things profane. Ex.

409. So with the heresy called 'Cain,' which in course of time was **vastated**. Ex.

410. **Vastation** is of two kinds: the first is that of those who know and do not want to know . . . Such was that of the Jews, and such is that of Christians at this day. The second is that of those who know . . . nothing, as the gentiles . . . When it is the last time of **vastation** with those who know and do not want to know . . . the Church rises anew . . . with those they call gentiles. Ex.

411. That the last time of **vastation** must come before a new Church can rise, is often declared in the Prophets, where that which regards the celestial things of faith is called '**vastation**' (or '**laying waste**'); and that which regards the spiritual things of faith is called 'desolation,' and also 'consummation,' and 'cutting off.' Ill. 431.

488^o. 'The day of Jehovah' = **vastation**.

530. When (Churches decline) until nothing remains of the goods and truths of faith, (they) are called, in the Word, '**vastated**' (or '**laid waste**').

613. 'The wastes of an age' (Is. lviii. 12) = the celestial things of faith.

698. In addition to the Hells, there are vastations, of which much is said in the Word. For a man takes with him into the other life, from actual sins, innumerable evils and falsities . . . and before such can be elevated into Heaven, their evils and falsities must be dissipated. This dissipation is called **vastation**. There are many kinds of vastations; and there are longer and shorter periods of vastation.

699. That I might witness . . . the **vastation** of those who are in the Lower Earth, I have sometimes been let down thither. . . I heard piteous lamentations, such as, Oh God! Oh God! have mercy upon us! and this for a long time. I was permitted to speak to those wretched souls . . . They especially complained of evil Spirits, who desired and burned to torment them. They were in despair, and said they believed their torment would be eternal; but it was granted me to comfort them. D. 228.

728. 'In yet seven days' (Gen. vii. 4) = not only the beginning of the temptation (of the man called 'Noah'), but also the end of the **vastation** (of the fallen descendants of the Most Ancient Church).

—. Every coming of the Lord . . . is a beginning to those being regenerated; and the end of those being **vastated**. . . As when the Lord came into the world—the Church was then in its last **vastation**, and it was then made new. Further ill.

793. 'Desolation' is predicated of spiritual, '**vastation**' of celestial things.

1106. (General article on vastations.)

—. From simplicity many have (here) imbued falsities . . . yet have had a species of conscience . . . and have not lived in hatred, revenge, and adultery. In the other life these . . . are kept for a time in the Lower Earth, to throw off their false principles. The time they remain there is longer or shorter according to the nature of the falsity and the life contracted from it, and according to the confirmation of their principles. Some suffer there severely; some not severely. These sufferings are what are called **vastations**, of which there is frequent mention in the Word. When the period of **vastation** is completed, they are taken up into Heaven, and are instructed as novitiates in the truths of faith . . .

1107. Some are quite willing to be **vastated**, and thus put off their false principles . . . for no one can put off his false principles in the other life, except by a lapse of time, and by means provided by the Lord. While such remain in the Lower Earth, they are kept by the Lord in the hope of deliverance, and in the thought of the end in view . . .

1108, 1109. Some are kept in a middle state between sleep and waking, and think very little . . . and in this way are **vastated**. They are under the left foot . . . Those who have quite confirmed themselves in false principles are reduced to complete ignorance . . . But after some time they are as it were created anew . . .

1110. Those who have placed . . . merit in good

works . . . seem to themselves to cut wood. Des. . . There appears to be something of the Lord under the wood . . . but when this begins to disappear, their **vastation** is drawing to an end. At last they can be admitted into good Societies; but they waver for a long time . . . The Lord takes great care of them, because they have lived a pious life . . .

1111. They who have lived a good moral and civil life, but have persuaded themselves that they merit Heaven by their works, and have believed that it is sufficient to acknowledge one only God the Creator of the universe . . . seem to themselves to cut grass. Des. . . These, because they have performed good works, are among those who are **vastated** . . .

1113. Girls who have been enticed into whoredom . . . and in other respects have been well disposed . . . are attended by an instructor, quite severe, who chastises them whenever, in thought, they break out into such wantonnesses. They are in great fear of him, and in this way they are **vastated**. But adult women who have been harlots, and have enticed others, do not undergo **vastation**; but are in Hell.

1273². These also change their Societies who are taken up from **vastation** among the Angels. Des.

1306². Of Tyre, and its **vastation**. Tr.

1366. The Church cannot come into existence anew in any nation, until it has been so **vastated** that nothing of evil and falsity remains in its internal worship. Ex.

1666². **Vastation** is described by 'saltiness.' Ill.

—⁴. 'Sulphur' = the **vastation** of good; 'salt,' the **vastation** of truth . . . 2455².

1825². The time or state of the Church even to the last, when it is **vastated**, or desolated. Tr. —^c.

1917. In temptations there are **vastations** and desolations, etc.

1992². The very word 'Shaddai' means **vastation**, thus temptation; for temptation is a species of **vastation**.

2240. In the Prophets, when '**vastation**' (or 'laying waste'), and 'desolation' are treated of, it is said that [people] 'howl and cry'; and this = that goods and truths have been **vastated**. Ill.

—⁷. The **vastation** of good and truth. Tr.

2242². By '**visitation**' is signified either **vastation**—which is either of the Church, or of the individual—or deliverance.

2353⁶. As in Egypt (at the time of the Exodus) there was represented the **vastation** of good and truth within the Church . . . it was commanded that they should go out in the middle of the night (Ex. xi. 4 : xii. 12, 29, 30).

2354. Here (Gen. xix. 5) is described the first state of a **vastated** Church, that is, when there begins to be no faith because there is no charity. Ex.

2455. 'She became a pillar of salt' = that all the good of truth had been **vastated**. . . Truth is said to be **vastated**, when there is no longer any good in it: the **vastation** itself is signified by the 'salt.' . . 'Salt,' in the opposite sense, = the **vastation** of the affection of truth, that is, of the good in truth. Ill.

[A.2455]³. 'A place abandoned to the nettle'=good vastated; 'a pit of salt'=truth vastated.

—'. 'Parched places'=goods vastated; 'a salt land'=truths vastated.

—⁴. 'A fruitful land turned into a salty one'=the vastation of the good in truth.

—'. 'To be given to salt'=to be completely vastated as to truth.

2694². Those who can be reformed . . . are led into this state of reformation, in which (this state) is well known, and is called vastation, or desolation. . . They who are in such vastation or desolation are reduced to despair; and . . . then receive comfort and aid . . . The reason for this vastation and desolation is chiefly that the Persuasive which they have conceived from what is their Own may be broken . . . and also that they may receive the perception of good and truth . . . These are the causes of vastation or desolation, besides many others. Examps.

—⁵. Hence it is evident why those being reformed . . . are reduced into the state of vastation or desolation which is treated of in the preceding verses.

2699². In the other life, those who have been in vastation or desolation, after being comforted by the hope of help, are taken up . . . into Heaven; thus from a state of shade . . . into one of light . . . Tr. 2702².

2704. The third state of those who come out of vastation, or desolation. Tr.

2708². Those who are in vastation as to good, and in desolation as to truth. Sig.

—⁵. That 'a desert'= . . . those who are in vastation as to good, and in desolation as to truth. Ill.

—'. The journeyings and wanderings of the Israelitish people in the wilderness, represented the vastation and desolation of the faithful before reformation, and consequently their temptation; for indeed when they are in spiritual temptations, they are in vastation and desolation. Ill.

—⁸. 'The desert of the sea'=truth vastated through scientifics and the derivative reasonings.

2799. 'Sword'=the vastation of truth. —⁷, Ill.

—⁷. 'Famine'=the vastation of good.

2831⁹. '(A lion) maketh the land a waste' (Jer.iv.7) =vastates the Church.

2851⁷. 'The gate' is said to be laid waste' (Is.xxiv.12) when only evils and falsities reign.

2928². 'The land'=the Church itself, which is said to be 'laid waste,' as to good; and to be 'desolate,' as to truth (Ezek.xii.20).

2959. 'Four hundred'=vastation.

—'. Vastation is of two kinds; one, when the Church is altogether perishing, that is, when there is no longer any charity or faith, for it is then said to be 'vastated' or 'waste-vasta'; and the other when those who are of the Church are being reduced to a state of ignorance, and also of temptation, in order that the evils and falsities in them may be separated and as it were dispelled. They who emerge from this kind of vastation are they who are, in special, called 'the redeemed,' for they are then instructed . . . and reformed and regenerated . . .

—². That 'four hundred years'=the duration and state of vastation. Ill.

—³. The sojourning of the sons of Jacob in Egypt =the vastation of the Church, the state and duration of which are described by the number '430 years'; for '30'=the state of the vastation of the sons of Jacob, that it was null, because they were such that they could not be reformed by any state of vastation . . . and '400 years'=the general state of vastation of those who are of the Church: and therefore those who go forth from this vastation are those called 'the redeemed.' Ill.

2967². These evils and falsities must be vastated before the man can be regenerated; and in proportion as, after vastation, there is a residue of celestial and spiritual life, in the same proportion this residue can be enlightened with truth and enriched with good. . . These cannot be brought out until the external man has been reduced to correspondence, which is effected chiefly by temptations, and by many kinds of vastation. Ex.

3033³. If there is anything of natural good in (those who are in mere knowledges) they are vastated until they know nothing of truth; and then there is insinuated into the remaining good something of truth . . .

3104². (In Ezek.iv.) it treats of the vastation of good and truth . . . The state of vastated good is signified by their 'eating food and bread by weight'; and the state of vastated truth, by their 'drinking water by measure.'

3268³. (In Jer.xlix.28,29) it treats of the vastation of the Spiritual Church. Ex. (Also in Is.xxiv.6,7, 3580³.)

—⁷. 'To pass the night in the forest of Arabia'=to be vastated as to truth.

3448⁸. (Dan.xi.13,25,26) is a prophetic utterance concerning the vastation of the Church.

3470⁸. Of itself, natural good is not willing to obey rational good . . . and in order that it may be reduced to a state of compliance . . . it is harassed by states of vastation and temptation . . .

3542⁴. 'To put the neck under the yoke of the king of Babel . . .'=to be desolated as to truth, and vastated as to good. That 'Babel'=that which vastates; and that they are vastated lest holy things be profaned. Refs.

3651⁶. By these words of the Lord (about 'the abomination of desolation' foretold by Daniel the prophet,' Matt.xxiv.15-18) is fully described the state of vastation of the Church as to the goods of love and the truths of faith. (This vastation occurs when the Lord is no longer acknowledged, and consequently when there is no love and no faith in Him; and also when there is no longer any charity towards the neighbour, and consequently no faith of good and truth. When this is the case in the Church—or rather in the region where the Word is—that is, when men are such in the thoughts of the heart, even if not such in the teaching of the lips, then there is 'desolation,' and the things just mentioned are its 'abomination'; and therefore the words, 'When yeshall see the abomination of desolation,' means when anyone observes such things. What is then to be done, follows in verses 16-18. 3652.)

3652². Vastation is much treated of in the Prophets, and, in the sense of the letter, it=the vastation of the Jewish and Israelitish Church; but in the internal sense, the vastation of the Church in general; thus also the vastation which is now existing.

—³. 'Standing in the holy place'=vastation as to all things which are of good and truth. Ex.

3900⁶. Vastated truth is signified by 'the wilderness'; and vastated good, by 'the secret chambers.' . . . For, when the Church has been vastated, that is, when there is no longer any truth Divine in it, because no good . . . it is called 'a wilderness' . . .

3901⁸. Vastation is signified by 'marching into the breadths of the land' (Hab.i.6).

3941². 'The devastators have come' (Jer.xii.12). . . 'The wilderness of solitude'=the vastation of the Church; 'the devouring sword'=the vastation of truth. Refs.

—⁴. 'The field is laid waste, the ground hath mourned because the corn has been laid waste . . .' (Joel.i.10). That the state of the vastated Church is here described, is evident to everyone.

—⁶. (Rev.vi.5,6) treats of the vastation of good and truth.

4058. In what precedes (in Matt.xxiv.) it has treated of the successive vastation of the Church, namely, that first they began not to know what good and truth are, but to contend about them; secondly, that they despised them; thirdly, that they did not acknowledge them at heart; fourthly, that they profaned them.

4197⁴. That 'the beast from the abyss' . . . will 'kill them'=the vastation of good and truth within the Church.

4289. The representative of a Church could not be instituted among (the posterity of Jacob) until they had been completely vastated (in Egypt), that is, until they had no Knowledge of internal things; for if they had had a Knowledge of internal things, they might have been affected by them, and would thus have profaned them. Further ex.

4334³. 'As it was in the days before the flood'=the state of vastation of those of the Church, compared with the state of vastation of the Most Ancient Church . . .

4423. (Such suppose) that those . . . in whom good and truth have been vastated—that is, no longer acknowledged at heart—will perish . . . But when the Church has been vastated—that is, when it is no longer in any good of faith—it perishes principally as to the states of its interiors, and thus as to its states in the other life. Heaven removes itself from them . . . and they are in a kind of inundation as to their interiors . . . which appears like a thick cloud . . . and their state is that they cannot possibly see what the truth of faith is, and still less what the good of it is; for the light of Heaven . . . cannot penetrate into that cloud. This is the state of a vastated Church.

4424². Such are almost all who are within a vastated Church; for they have external things, but no internal things. Sig. and Ex.

4499. 'Sword,' in the opposite sense,=falsity combating, and consequently the vastation of truth.

4728. Those who go into the places called 'pits' are such as must be in vastation. . . Beneath the Lower Earth are the places of vastation, which are called 'pits'; and below them, and round about them for a considerable extent, are the Hells. Ill.

4744. 'Babel'=those who vastate, that is, deprive others of truths.

4843³. The falsity from evil in which the Church is . . . when it is vastated. Tr.

—⁴. For spiritual temptations are nothing else than vastations of the falsity and evil in a man. . . For temptations are nothing but vastations, or removals, of falsity and evil; and therefore both temptations and vastations are signified and described by inundations of water . . .

5037. For all that region next under the sole of the foot, and round about, is called 'the prison house,' where those are kept who are in vastation, that is, those who have been in principles of falsity, and yet in good as to their intentions. Ex.

5044⁷. The desolation and vastation of truth are signified by 'the line of emptiness, and the plumbline of wasteness' (Is.xxxiv.11).

5113¹². The vastation of the Spiritual Church as to the good and truth of faith, thus as to the Intellectual. Ill.

5120¹⁰. As falsity from evil vastates or destroys the Church, it is said 'the cup of devastation and desolation' (Ezek.xxiii.33).

5124². As by ('those bound in prison,' or 'in a pit') were represented those who are in vastation under the Lower Earth, therefore by 'to lift up their head' was signified their deliverance; for they are then elevated or lifted up out of vastation to heavenly Societies . . .

5291^e. Unless such things were stored up in man by the Lord, there would be nothing to uplift him when in a state of temptation and vastation . . .

5319⁵. Hence they who are taken up into Heaven out of a state of vastation, appear clad in bright white.

5360. When there is a deficiency of such things, there is a famine, and it is called in the Word 'desolation,' and 'vastation'; 'desolation,' when there is a deficiency of truths; and 'vastation' when there is a deficiency of goods. This desolation and vastation are treated of in many passages of the Word, and are there described by 'the desolation of the earth,' 'of kingdoms,' 'cities,' 'nations,' and 'peoples'; and it is also termed a 'pouring out,' a 'cutting off,' a 'consummation,' a 'desert,' and a 'void'; and the state itself is called 'the great day of Jehovah,' 'the day of His wrath and vengeance,' 'a day of gloom and thick darkness,' 'of cloud and obscurity,' 'a day of visitation,' also 'the day when the earth shall perish'; thus 'the last day,' and 'the day of judgment.'

—^e. This last state of a Church, which precedes the state of a new Church, is properly meant and described in the Word by 'vastation,' and 'desolation'; and by the same is also described the state which precedes

man's regeneration, which state is here signified by 'the seven years of famine.'

[A.] 5376³. This desolation is called '**wasteness**,' etc. —⁴.

5561. These remains make this *little* of spiritual life, after the **vastations** of many ages.

5562. They who come out of **vastations**, and serve the uses of the bones, have not any determinate thought. Ex.

5759. They who do what is true and good, and from ignorance or simplicity attribute it to themselves, are not damned, but are delivered in the other life by a mode of **vastation**.

5895^e. 'Ploughing,' in the opposite sense, = the evil which obliterates good, thus **vastation**.

6000^s. The **vastation** of adulterated good. Tr. The **vastations** are said to take place 'in the night,' because then truth is obscured, and falsity enters.

6109². As the reduction of scientifics into order under a general principle can be effected in no other way than through **vastations** of good, and desolations of truth, soon followed by supportings, therefore these are treated of (in Gen. xlvii.).

6141. 'That the ground be not **laid waste**' (ver. 19) = that the mind will be cultivated with the scientifics of the Church. . . 'To be **laid waste**' = to be without visible truth; here, without the scientifics of the Church.

6589. 'The land of Egypt' . . . = a **vastated Church**.

6595. As the man of a **vastated Church** thinks nothing about what is internal . . . it cannot be injured by him. Ex.

—^e. That the interior things of the Church are not revealed until the Church has been **vastated**, because they are then not believed, and therefore cannot be profaned. Refs.

6745^e. The Spiritual Church **vastated** (is described in Lam. iv. 3, 4).

6767². 'The day of slaughter' (Jer. xii. 3) = the time of the **vastation** of the Church, when there is no longer any faith, because no charity.

6828. 'A wilderness' means a place which is but little inhabited and cultivated, and also one which is not inhabited and cultivated at all, thus, in the spiritual sense, a man **vastated** as to good and desolated as to truth; and consequently a man who is in temptation; for he who is in temptation is in **vastation** and desolation, because the falsity and evil which are in him emerge, and obscure and almost take away the influx of truth and good from the Lord . . .

7102. There are four kinds of **vastations** and punishments mentioned in the Word: 'the sword,' 'famine,' 'evil beasts,' and 'pestilence'; and 'the sword' = the **vastation** of truth, and the punishment of falsity; 'famine' = the **vastation** of good, and the punishment of evil; 'the evil beast' = the punishment of evil from falsity; and 'the pestilence' = the punishment of the evil which is not from falsity, but from evil. Ill.

—⁴. For the **vastation** of truth is without; and the **vastation** of good within.

—¹⁰. 'The death that **wasteth** at noonday' (Ps. xci. 6) = the evil which is open.

7250. As (these Spirits of Venns) can be saved, they are in places of **vastation**, and are there reduced to the extreme of despair; for evils and falsities of this kind cannot be removed in any other way. Des.

7264. It treats (in the history of the plagues of Egypt) of the **vastation**, and, finally, of the damnation, of those who are in falsities and evils . . . 7378.

7265. In (Ex. vii.) it treats of the first three degrees of **vastation**. Enum.

7313^e. The state in which are those of the Spiritual Church at this day who are being **vastated** as to falsities. Rep.

7378. In (Ex. viii.) it treats of the fourth and fifth degrees of the **vastation** of those who are in falsities, and who infest the upright in the other life. Enum.

7474³. They who are in **vastation** are kept in such a state (of infestation) until they have imbued the truths of faith, and, by degrees, more interior truths . . .

—⁴. From this it is evident what is the nature of the **vastations** in the other life in which are those who are in the good of faith. These **vastations** are **vastations** of falsity. But the **vastations** with those who have not been in the good of faith, but in some truth of faith as to the mere knowledge of it—*scientific*, and in a life of evil, are **vastations** of truth. They who are **vastated** as to falsities, successively imbue the truths and goods of faith and charity; whereas they who are **vastated** as to truths, successively put off truths, and put on the evils which had been of their life. From this it is evident what is meant in the Word by '**vastations**,' and '**desolations**.'

7495. In (Ex. ix.) it treats of the sixth, seventh, and eighth state or degree of the **vastation** (of those who infest the men of the Spiritual Church). 7502, Sig. and Ex. 7505, Sig. and Ex.

7502. For the degrees of the **vastation** of those who were infesting were punishments.

7554². (The terrible **vastation** of those who have belonged to the Church and have lived in evil. Sig. and Ex.)

7556. For the good and truth which have not been joined to evils and falsities are not **vastated** (even with the evil). Sig. and Ex.

7568. When any change of state is taking place with the evil who are being **vastated** . . . it is effected by a more present influx of the good and truth from Heaven; for the nearer Heaven approaches them, the more are the interior evils and falsities in them excited. Sig. and Ex.

7577². There is here described the state of those who belong to the Church and infest the upright in the other life, after they have been **vastated**. (Sig. by 'the hail,' and 'fire.')

7601². (These two verses) treat of the truths and goods which have been destroyed and **vastated**, and of those which have not been destroyed and **vastated** . . . For when the evil are being **vastated**—that is, when they are being separated from truths and goods, and

left to their evils and falsities—they are **vastated** as to those truths and goods which are in the exterior Natural, and which are joined to the evils and falsities there . . . but the truths and goods of the interior Natural are not **vastated**, but are drawn inwards, and are there reserved for use. Ex.

7604². If the goods and truths (which are in the exterior Natural) with the evil, were not **vastated**, those in the interior Natural would inflow, and would conjoin themselves with those in the exterior Natural, and (would) perish. Ex.

7628. In (Ex.x.) it treats of . . . the ninth and tenth state or degree of their **vastation** . . .

7679^o. 'To pursue the east wind'=to multiply **vastation**. A state of **vastation** and temptation is called 'the day of the east wind.'

7710^o. Being cast into Hell, is the last of the degrees of **vastation**.

7766. 'One plague more upon Pharaoh and Egypt'=the end of **vastation**, which is damnation. Ex.

7795. The prodigies and signs wrought in Egypt=**vastations**, and consequent confirmations that they are in evil; for those prodigies=so many degrees of the **vastation** of those within the Church who have been in the knowledge of the things of faith, and yet have lived evilly . . . The reason there are so many degrees of it, is that the evil may be assured that they are in evil; and also that the good may be enlightened concerning the state of those within the Church who have lived evilly. Ex.

—³. Therefore, when a man after death is **vastated** as to the externals, his quality becomes evident . . . To this state is every evil person reduced by degrees of **vastation**; for all **vastation** (there) advances from externals to internals.

7796. That these **vastations**, and the consequent proofs that they were in evil, were effected through truth from the Divine. Sig. and Ex.

—². But it is to be understood that . . . what is Divine **vastates** no one; but that it is the evil person who **vastates** himself by his obstinate opposition to truth Divine . . . 7879, Ex.

7926². When the infernals introduce themselves to where the Lord is present . . . they cast themselves into the evils of **vastation** . . .

7984². As to the **vastation** which is signified by '400 years,' it is of two kinds: the **vastation** of evil and falsity, and the **vastation** of good and truth. With those being damned there is the **vastation** of good and truth; but with those being saved there is the **vastation** of evil and falsity. **Vastation** is deprivation. That the evil who have been of the Church are **vastated** as to all good and truth, has been shown; for the successive degrees of their **vastation** are signified by the plagues in Egypt. The good, however, are **vastated** as to evil and falsity; these are successively separated from them, that is, they are rejected to the sides, and goods and truths are collected together in the midst . . . The **vastation** of evil and falsity, and the insinuation of good and truth, with the good, are effected through infestations, and also through temptations . . .

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8096². Those signified by 'the Philistines' (there) infest the well-disposed . . . for they retain the principles they had received (here) until they have been **vastated**, that is, until they are deprived of all knowledge of the Knowledges of faith . . .

8279. So long as the evil have not been **devastated** as to truths, they are in the region above the Hells; but as soon as they have been **devastated**—that is, deprived of truths—it is as if wings were cut off from them, and they then sink down like weights . . .

8313³. (Jer. vi. 22–24) treats of the **vastation** of truth with those who are in evil. —⁴.

8364⁵. 'Pestilence'=the **vastation** of good and truth.

8622³. To this end . . . these Genii are **vastated** as to all the Intellectual.

8902². 'The earth a waste . . . '=the man of the Church devoid of faith and charity.

8940². The **vastation** of the Church. Tr.

9198². The plenary **vastation** of the Internal Church. Sig.

—⁵. The **vastation** of the external Church also. Sig.

9295⁵. The **vastation** of the Church as to the truths of faith and the goods of charity. Sig. 9340⁷. 9470³.

9325⁴. 'Abortion,' and 'barrenness'= . . . **vastations** and denials of good and truth.

9396¹². The **vastation** of truth Divine in the Church as to all understanding of it. Sig.

9434³. With those in infernal love, the Divine fire or love is continually hurting and **vastating**. Sig. and Ex.

9755⁶. The **vastation** of the Knowledges of good and truth. Tr.

9960⁸. 'To devastate'=to deprive of truths.

10031². The grief of a **vastated** Church. Tr.

10184². The **vastation** of all goods with those who are meant by 'Moab.' Sig. . . And the **vastation** of all truths.

10452^o. All things (then) rush into evil, and thus into **devastation**.

10458. The **vastation** of truth. Tr.

10510. The **devastation** of truth and good among the Israelitish nation. Sig. and Ex.

10570⁸. A deficiency of truth, and the consequent **vastation** of the Church. Tr.

10609⁴. The Church then **vastated**, that is, that there was no longer the good of love, nor the good of faith. Tr.

H. 510². They do not appear to fall headlong, as they do when they have been fully **vastated**.

513². Some (good Spirits) are first **vastated**, which is effected in places under the soles of the feet, which are called the Lower Earth, where some of them suffer severely; namely, those who have confirmed themselves in falsities, and yet have lived a good life.

—(z). (Refs. to passages on the subject of **vastation**.)

551^o. Every evil Spirit is reduced into this state
21

before he is cast into Hell; and this is called being vastated as to truths and goods. Vastation is nothing but being let into the internals, thus into what is proper to the spirit, or into the spirit itself.

L. 15². For the Church, which was then among the Jews, was completely devastated, and it was devastated by this, that they had perverted all things of the Word . . .

S. 84. 'Waste' is predicated of good, or of evil; 'solitude,' of truth, or of falsity.

F. 53². 'Jehovah will lay waste the Philistines' (Jer. xlvii. 4) = their destruction.

R. 51². 'The earth' which will be 'made a waste' = the Church; and when it is vastated, the Knowledges of good and truth in the Word do not appear.

658. The devastation of the Church, and its end then. Sig. and Ex. 709, Sig. and Ex.

—². It is this end which is signified by 'consummation,' and which is called 'devastation,' in the following passages. Ill.

676³. In the Spiritual World, devastation and consummation are effected in this way. From those who are in falsities as to doctrine, and thence in evils as to life, all the goods and truths which they had possessed solely in the natural man . . . are taken away, and, when these are taken away, they have been separated from Heaven and conjoined with Hell, and they are then distributed into Societies in the World of Spirits according to the varieties of their concupiscences, which Societies afterwards sink down. The goods and truths are taken away from them by an influx from Heaven . . . by which they are tormented . . . and they therefore reject the goods and truths of Heaven . . . and when this has been done they enter into their own evils and falsities, and are separated from the good. These are the things described in Rev. xvi. by the casting down of the vials in which were the seven last plagues. Ex.

T. 755². 'Vastation,' 'desolation,' and 'decision' = the same as 'consummation'; but 'desolation' = the consummation of truth; 'vastation,' the consummation of good; and 'decision,' the full consummation of both.

D. 189. On the cupidity of evil . . . Spirits to vastate and torment man.

391. Vastations des. 392.

427. Vastations by dreams.

437. A mild kind of vastation. Des.

662. When a Spirit confesses that he cannot help doing evil, he is so tempered by modes of devastation that he can desist . . . 2306a.

692^e. In this way they are at last devastated, and can be admitted . . . This sometimes lasts very many years . . . for the vastation of some lasts a long time.

854^e. These are vastated very slowly. Des.

1039. On the difference between punishments and vastations. Ex.

— In themselves, all punishments are vastations, because they devastate evils by causing the acquisition of the faculties of speaking truth and doing good . . .

1041. But some vastations take place without any reluctance, and with consent . . .

1042. But whether there is any vastation of evil without any sense of pain, or of what is unpleasant, I do not as yet know . . .

1054^e. If the Angels then suffer themselves to be seduced . . . they undergo suitable kinds of vastation, and are afterwards again admitted. 1218. 3224^e.

1070^e. The times of vastation in solitudes is longer or shorter (according to the nature of the sin).

1125. Immediately after vastation (the celestials) love nothing more than serious thoughts. Des.

1218. That the power (to become Angels) is obtained solely through vastations. Ex.

1370a. On the penalty of vastation of those who are of elated mind, and trust in themselves . . . They are wrapped up in a kind of a cloth. Des. (This vastation by the veil was inflicted on a certain Spirit ten times. 1377). See 1386.

1402. On a state of vastation in darkness. Ex.

1435. The Spirits of our Earth are grosser and slower, and are defiled with corporeal cupidities, which must be vastated before they can apprehend interior things; and they must be utterly vastated, so that aversion is felt for them . . . before they can be delighted with interior things.

1467. On the penalties of vastation of those who assume hypothetical things in spiritual and celestial things, and confirm them. Ex.

1511. There are some who, when vastated, have received somewhat of capability for good, and who, while . . . the trouble of vastation is felt by them . . . are taken up a little into Heaven . . .

2305^e. Thus all . . . kinds of vastation are for the sake of good.

2579. The evil who are in this sphere of intentions are not vastated like those who are evil in externals; 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 a vastation until almost nothing of them remains . . .

2959. When love perceives what is good, it willingly permits vastation. Ex.

3904^e. (This state of obscurity, to which they are reduced) is a species of vastation. Ex.

3912². (These Spirits) are antediluvians, who, having been vastated, can serve for Subjects . . . for those of the antediluvians who are vastated . . . become like skeletons . . .

3914. Their vastations recur quite frequently, so that they become like skeletons, as is the case with others with whom vastations recur by turns, in order that they may be initiated into their services . . . for in the other life they are initiated into uses, which is what vastations regard, or have as their end.

3920². It is therefore only a detention from evil which is induced by vastations . . .

3944. Still, such Spirits, since they lose nothing of

their previous life, after they have been reduced by vastations into this bony state, can be restored; (and) until they are able, in this way, to serve these uses, they are **vastated** by alternations.

4038. Spirits remain in the state in which they had been (here); but the filthy things, and the falsities of the corporeal memory, and of the interior ideas, are subdued by **vastations** and punishments, so that they become as it were dead, and the Spirits perform services . . . so that in the other life they are not reformed, but they are **vastated**, so as to be able to serve for uses. (Thus) the adulterers who are cruel become excrements, and sit like dead stocks, and afterwards serve as such Subjects, in whom there is but little life; [but] conscience is not given them, but all that is effected by the **vastations** is that the things which hinder their being of use are taken away.

4051. They who are in such a life of persuasion are **vastated** differently from those who are in a life of the will, or of cupidities. The life of persuasion is **vastated** so that the person is reduced into complete ignorance . . . and then into confusion, so that when he thinks about his persuasions, he is so confused as to be almost tortured. Des.

4111. Such penalties last a long time—for years, and ages . . . and are attended with **vastation**; but still the last **vastation** follows, in that the person is dissociated . . . and sits in darkness, and in torment, having but little life, until he becomes of such a character that he can serve for some use.

4281. On those who are **vastated** until they have but little life left. Gen.art.

— I was brought to a place . . . which was darksome, and where there were very many Souls flitting about, who had lived two, three, or four thousand years ago, and had been **vastated**. They were of those who from being of the Church had become idolaters. Des. . . They are able to serve for some use, such as for . . . the sphincter of the anus . . . 4282.

4308^e. Unless a Spirit is amended before he comes (into that more subtle sphere) his evil is continued there . . . and therefore Spirits who are being **vastated** are not permitted to come into that sphere until they have been **vastated** . . .

4753. That the devastation of the evil is from themselves. Ex.

4900. On total devastation: Charles xii.

— He who is to be **devastated**—that is, deprived of goods and truths, and thus let into Hell—is **devastated** successively from head to foot, which takes many years, because all things of him are obsessed with evils. This befell Charles xii. who was at length **devastated** down to the soles of his feet, and to his fingers. Des.

5040. These (Swedish magicians) are **vastated** more quickly.

5047. Such must be cast down into Hell immediately after death . . . in order to be **devastated** there; for hitherto most have been **devastated** in the World of Spirits, and this during many years, for all **devastation** is effected from head to heel.

5071. All who enter the other life are **vastated**; they who had been good in the world are **vastated** as to evils and the derivative falsities, and then they are in their own good and derivative truth; whereas they who have been in evil are **vastated** as to truths and goods, if there are any, and they are then in their own evil and the derivative falsity.

— With some, **vastations** last a long time, according to the quantity and quality of the good or of the evil. They usually last some years; and, when persons are **vastated**, they are **vastated** from the head down to the heel; for in this way has the good, or evil, transcribed itself upon the body.

5072. There are **vastations** which last only a few moments . . . These **vastate** the externals which had been of the world . . . Those who in the world have thought about nothing but themselves and the world, after **vastation** have but little left, and are stupid. But those who have had interior things for the sake of use to the neighbour, when they have been **vastated** there, put off worldly things, and rejoice that they have been so **vastated**. But only those who have been for some time previously in the other life, and have thereby perceived an unpleasantness in earthly and worldly things, are admitted into this kind of **vastation** . . .

5108. On the **vastation** of those who are let down into Hell.

— Those (of the evil) who bring with them (into the other life) such things as are of truth and good, by which they communicate with the well-disposed Spirits who are in the lowest Heaven, and, through them, with the interior Heavens . . . are on this account **vastated**, which is effected by the closing of their interiors. This is not done in a moment, but by degrees. Des. (The reverse happens with the good. Ex. 5110.)

5109. But the deceitful are **vastated** in a different way . . .

5111. The reason the evil can be **vastated** in this way, and thus have their interiors closed, is that in this way they turn themselves to their loves. Ex.

5132. Concerning the **vastation** of some of those who go to Hell.—It has been said that some are led about, and in this way their interiors are closed, and so they are **vastated**. But there are others who are not led about, and yet are **vastated**. Ex. 5133^e. 5148, continued.

5184. Concerning **vastation**; thus concerning Hell and Heaven.

— That whole plain (full of evil Spirits) was overturned . . . and then a plain that was beneath it was disclosed, and a multitude of other Spirits there, who had been in **vastation** there, and who were well-disposed.

5185. I saw still more **vastations**. Des. 5202. 5323.

5197. Continuation concerning **vastation**.—I saw also the **vastation** of those in Christendom who had confirmed themselves in favour of polygamy . . . They, together with that whole region, were overturned, and cast into Hell.

5198. General **vastations** take place when the whole

[social] body has been destroyed . . . The last consummation is that of the feet, which are externals that correspond to the internals; then comes **vastation**. Hence it is that in particular [also], all **vastation** ceases in the feet.

[D.] 5200, 5201. On the ultimate **vastation**, and the Hell where it takes place.—There are some who cannot be amended by any penalties whatever, because they have imbedded hatred, revenge, and the like from their childhood . . . They are therefore at last sent into a Hell where they lie like corpses . . . for 10, 50, 100, 1000, 2000 years, until such a ferine and utterly inhuman nature has been eaten away; and in the meantime they undergo by alternations horrible torments. (Further des.) After they have undergone this [vastation] they are as it were idiotic, and go about bereft of understanding, but with a difference according to their life: if they have had any rationality, it is preserved; and whatever religion they have had which has not been profaned, remains. See also 5499.

5361. None who have been fully **vastated** can be taken out of the Hells (into the World of Spirits); but sometimes those may be who have not been fully **vastated**. . . They who are from the world, and are serving as Subjects, are meanwhile being **vastated**, which is done from the head down to the heel; for every single particle of the body of a man or of a Spirit corresponds to some Society . . . in either Heaven or Hell. The evil are **vastated** as to all their hypocritical or external goods and truths . . . but the good, as to their actual evils and falsities . . .

5479. Such . . . are **vastated** for two days, and . . . go about like idiots. (The case of Lagerberg des.)

5496. They who . . . have been poisoners, assassins, and murderers, are carried at once into Hell, and are **vastated**. Des.

5508. **Vastations** take place with all variety; first with the interiors, and then, successively, the exteriors, even to the extremes; and when these have been reached, it is all over. **Vastations** are of the loves, and of all the derivative cupidities. The succession from the inmosts to the outermost of the lower mind appears in the body in succession from the head to the heel, and the progression is also so felt in the body . . .

5509. Evil Spirits are permitted to do evil . . . These are temptations with the good, and **vastations** with the evil. Ex.

5510. **Vastations** and purifications are going on continually; but the Last Judgment only at the end of the Church.

5527. On the state of those who are in Hell and in Heaven, (as compared with that of those) who have not as yet been **vastated**. Ex.

— The east, with Spirits, is their life's love . . . and when [evil Spirits] are in this, they have been fully **vastated**, and are in Hell.

5529. But those not yet **vastated**, that is, who are not as yet in Heaven or Hell, do not turn themselves constantly to their reigning love . . . so that there are rotations . . . With some this lasts only a week; with some, months; with some, years, up to fifty, entirely

according to the use there, for they attend on man, and serve the rest as Subjects. Such are said to be in the World of Spirits; and, if cast into Hell, they return; whereas those who have been **vastated** and have once been in Hell, do not return . . .

5598. As there are a large number of those called 'Babel' who are not yet **vastated**, but roam free in the World of Spirits, as many as some hundreds of thousands, which hundreds of thousands are **vastated** successively, as fast as new ones arrive from the Earth, they are permitted to do as they did before . . .

5693. On **vastations** there, what they are, and what is their nature.—They who have led an evil life in the world are all **vastated** as to truths, so that at last there remains nothing but evil and its falsity, and so they gravitate into Hell. This lasts continuously from the first time when such a one comes into the other life, and variously according to the evil of each person and the derivative nature he has acquired. It sometimes lasts for years, up to fifty. Some [are **vastated**] more quickly, and others more slowly; and meanwhile they perform a use in regard to temptations with the good, for they are with men; they have communication with Hell, and the influx comes thence.

5694. But those who are to be elevated into Heaven are continuously **vastated** as to evils and falsities, so that at last they are in their own goods and truths. Before this they cannot be elevated into Heaven, for their evils and falsities gravitate downwards. They are **vastated** also as to the gross external things of the body and the grosser things of the world, which are mere bodily pleasures, and in this way they are reformed, and then become light, so that they can be elevated into Heaven. Meanwhile they undergo various temptations which conduce to the separation of their external evils . . .

5695. All **vastations** are effected by the separation of evils from goods, and of goods from evils—for all the evil with a man has a communication—and this separation is effected in very many ways . . .

5731. On the **vastation** of those who are in no charity. (Fully quoted under LAST JUDGMENT.)

5935. On **vastation**.—After a Spirit has completed his time in the World of Spirits, he finally comes to the last of it, which is his **vastation**. He then for the most part appears such as he had been in the world, and he is let out to go wherever he pleases, and so he comes to a place where conjunction with anything spiritual is taken away, so that he becomes like an idiot, and casts himself into Hell.

E. 784. When evil Spirits who have not yet been **vastated**—that is, have not been determined to their reigning love—enter any angelic Society . . . they are direfully tormented.

131^r. The **vastation** of the Church as to truth. Tr.

257^r. 'The devastator at noonday' (Jer.xv.8)=the **vastation** of that Church, however much it may be in truths from the Word.

326^v. 'The wastes (of Zion)' (Is.li.3)=a lack of truth and good from the absence of Knowledge.

365⁴¹. 'Wasting and breaking shall be no more' (Is. ix. 18)=that there shall no longer be evils and falsities.

372⁶. 'The whole land shall be a waste' (Jer. iv. 27)=that the good and truth in the Church will perish. 'Yet will I not make a consummation'=that still something of good and truth will remain. 730⁷.

374⁵. The Church and its vastation treated of. 'The hills in the desert upon which the devastators have come' (Jer. xii. 12)=that all the good of charity has perished through evils and falsities. . . 'The devastators'=evils and falsities through which good and truth perish. —⁴.

388. Evils of life . . . which vastate all things of the Church with man. Sig. and Ex.

—¹¹. 'How is she become a waste' (Zeph. ii. 15)=that there is nothing of truth there.

—¹⁸. At vastness and famine thou shalt laugh (Job. v. 22)=that to him there shall be no lack of good.

—¹⁹. The desolation of all truth, and the vastation of all good in the Church. Tr. . . 'Those who are in wastes shall die by the sword' (Ezek. xxxiii. 27)=that those who are in scientifics will perish through falsities; for the scientifics of the natural man devoid of light from the spiritual are here meant by 'wastes.'

397⁹. This (last) state of the Church, when there is no longer any faith because no charity, is called in the Word 'vastation,' and 'desolation,' and, by the Lord, 'the consummation of the age.'

401¹². 'To make the earth a waste' (Is. xiii. 9)=that there is no longer any good in the Church.

405³⁷. The desolation and vastation of the Spiritual Church. Tr. . . Its 'desolation and vastness' (Ezek. xxxiii. 28)=the last state of this Church, which was that there was no longer any truth because no good, or, when there was no faith because no charity; 'desolation' is predicated of the truth of faith; and 'vastness' (or 'vastation') of the good of charity.

—⁵⁰. That there is no good or truth whatever, is meant by 'they have been laid waste, so that no man passeth through' (Jer. ix. 10).

419¹⁸. 'Lying'=falsity; and 'vastness' (Hos. xii. 1)=the dissipation of truth.

433¹³. 'Egypt shall be for a waste, and Edom for a desert of a waste' (Joel iii. 19)=that false principles, and evils of the love of self, both from the natural man, will be destroyed. (=that the natural man will be devoid of truths, and thus in mere falsities; and that he will be devoid of goods, and thus in mere evils. 654⁷².) 730²⁰.

—²⁰. That the falsities which destroy the Church will be shaken off, is meant by 'I will raise up the wastes thereof' (Is. xlv. 26).

474². In a word, those who are to come into Heaven are vastated as to falsities; and those who are to come into Hell are vastated as to truths; that is, falsities are taken away from (the former), and truths from (the latter).

—^e. The temptations which those undergo with whom falsities are to be shaken off . . . are called 'vastations,' etc.

601¹². 'They reduce his land to a waste' (Jer. ii. 15)=the destruction of the Church by evils.

633⁶. The vastation of the Church among the sons of Jacob . . . in Egypt. Sig.

637⁹. Their perdition, that is, the vastation of the Church, is meant by 'the waster (or devastator) shall suddenly come' (Jer. vi. 26).

654⁵³. 'That the land of Egypt may become a solitude and a waste' (Ezek. xxix. 9)=that the natural man is devoid of all truth and of all good.

659². 'To pass the night in the wastes' (Is. lxxv. 4)=to remain and to live in falsities; 'wastes'=where there are no truths.

680. Lamentation over the ultimate vastation of the Church, now certainly at hand. Sig. and Ex.

721¹¹. 'Jehovah will comfort all the wastes of Zion' (Is. li. 3); 'wastes'=truths destroyed; and 'to comfort'=to restore the Church.

727⁴. 'The devastator of Moab hath come up against thee' (Jer. xlviii. 18)=the adulteration of the Word as to its literal sense.

730⁴. 'Desert,' 'solitude,' and 'waste' are mentioned in many places in the Word, and by these expressions is signified the state of the Church when there is no longer any truth in it because no good.

—⁷. 'The whole land shall be a waste' (Jer. iv. 27)=that the Church will be devoid of good, and consequently of truths.

—⁸. 'Devastators in the desert' (Jer. xii. 12)=evils because of there being no truths.

—¹⁴. 'A desert of vastness' (Joel ii. 3)=no understanding of truth from good, and the consequent insanity from falsities which are from evil.

750²². 'To reduce to a waste' (Jer. vi. 8)=lest the Church be desolated as to all truth.

783³. It is from this that those who are in falsities are called 'devastators,' etc.

914. A manifestation by the Lord concerning the devastation of the Church as to Divine truth such as it is in Heaven. Sig. and Ex.

—³. The devastation of the Church as to Divine truth is wrought by the falsification of the Word; for when the Word is explained to favour earthly loves, and to confirm falsities of doctrine, the Church is being vastated; but it is not being vastated when the Word is understood in simplicity according to the sense of the letter; but it is being vastated when it is explained so as to destroy the Divine truth in Heaven; for by this Heaven is closed; and when Heaven is closed there is no longer any Church with man. Ex.

1100¹⁴. The devastation of the Church, treated of. 'The habitations laid waste, so that no man passeth through' (Jer. ix. 10)=the doctrinals of the Church which had been from the Word, and in which there is now not any good or truth. . . The vastation of the Church as to doctrine, further des.

—¹⁵. The devastation of the Church as treated of in Hos. iv. Ex.

1129². 'The devastator' (Jer. vi. 26)=the deprivation of truth and good, and thus the end of the Church.

J. (Post.) 247. After death every man is attached to as many Societies as he has had loves; but after vastation he comes into the Society where his reigning love is . . .

Coro. 6. The third (change of state in every Church) has been its decline, when has been its evening, or vastation; and the fourth has been its night, or consummation. Ex.

23^e. 'Wasteness,' and 'emptiness'=the lack of the two essentials of the Church—the good of life, and the truth of doctrine. Ill.

29. The third state of the Most Ancient Church . . . called evening and vastation. Sig. and Ex. Also that of the Ancient Church. 41³. And that of the Israelitish Church. 54.

55. What vastation is. 56, Ill.

57. Vastation and consummation differ from each other as do the shade of evening, and the thick darkness of night; for vastation is recession from the Church, but consummation is complete separation from it. Vastation, therefore, is as when anyone descends from Heaven, but not so far as Hell, but tarries in the middle, standing at one side in regard to both. . . Vastation, also, takes place when a man regards the holy things of the Church from falsities and falsified truths; but consummation, when he lives in evils, or in adulterated goods. (The difference ill. by comparisons.)

Vault. *Crypta.*

See CELLAR, and under CHAMBER—*camera*.

H. 488. All (such) . . . hurry into vaults (or subterranean places) which, at their entrances, appear very dark.

—². These, too, are in vaults, and enter chambers—*cameras*—so dark, that they cannot see one another.

J. 58². The ecclesiastics hid (the treasures) in the cells and subterranean vaults of that city.

M. 514^e. When they feel anything from conjugal love, they flee into subterranean places. . .

T. 124². At the mere perception of Divine truth, infernal Genii . . . creep into subterranean places, to hide themselves.

E. 410³. What is signified by 'caves,' 'caverns,' 'vaults,' 'holes,' etc. Ex.

Vaulted. *Fornicatus.* M. 103³.

Vegetable. *Olus.*

A. 55³. 'When it is grown, it is greater than all pot-herbs' (Matt. xiii. 32) . . . At last, as faith is being conjoined with love, it becomes greater, thus a 'pot-herb' (or 'vegetable').

58. His Natural is here signified by 'the wild animal of the earth,' and 'the bird of the heavens,' to which the vegetable and 'green of the herb' is given for food.

59. Why only the vegetable and the green of the herb is for food to the natural man. Ex.

— . In time of combat, evil Spirits . . . leave him no other food than that which is compared to the vegetable and the green of the herb.

524. Vessels like those for braying vegetables.

996. That 'the vegetable'=the low things of delights, is evident . . . They are called 'the vegetable of the herb' (Gen. ix. 3) because they are only worldly and corporeal, or external. Ex.

—². As 'creeping things'=both the pleasures of the body and the pleasures of sensuous things, of which 'the vegetable of the herb' is predicated, the word, in the Original Language, is one which means both 'vegetable,' and 'green'—'vegetable,' relatively to the pleasures of the things of the will, or of celestial affections; and 'green,' relatively to the pleasures of the things of the understanding, or of spiritual affections.

—³. That 'the vegetable of the herb,' and 'the green of the herb'=low things. Ill.

— . 'The vegetable of the grass' (Is. xxxvii. 27)=what is very low.

—^e. 'A garden of vegetables' (Dent. xi. 10)=what is low.

Vegetable. *Vegetabilis.*

Vegetable Kingdom. *Regnum vegetabile.*

Vegetate, To. *Vegetare.*

Vegetation. *Vegetatio.*

Vegetative. *Vegetativus.*

See under FLOWER, FRUIT, LEAF, PLANT, SEED, TREE, etc.

A. 1632. There is nothing in the vegetable kingdom on Earth which does not in some way represent the Lord's kingdom. . . All the beautiful . . . things in the vegetable kingdom derive their origin from the Lord through Heaven . . . and the vegetative soul or life is from this. 2993.

2231³. Plants—*vegetata*—torpid in winter.

3220. When the Angels discourse about the things of intelligence and wisdom, and about perceptions and Knowledges, the influx from it . . . falls into representations of such things as are in the vegetable kingdom, such as paradises, vineyards, forests, meadows with flowers in them . . . Hence it is that the things of intelligence and wisdom are described in the Word by (these things).

3610³. So in the vegetable kingdom: in every tree and in every plant there lies inmost concealed the conatus of producing fruits or seeds; but this conatus cannot manifest itself until it has first produced all the means, namely, branches, leaves, and flowers.

3648. There is an influx from the Lord through Heaven also into the subjects of the vegetable kingdom, as into trees of every kind, and into their fructifications, and into plants—*plantas*—of various kinds, and their multiplications. Unless a spiritual principle from the Lord within continually acted into their primitive forms, which are in the seeds, they would never vegetate and grow in so wonderful a manner and succession. But the forms there are such that they do not receive anything of life . . .

4180². Wintry light . . . does not penetrate towards-

the interiors, because there is no heat in it, and hence no vegetation.

5115. He who is being born a man, is compared in the Word to the subjects of the **vegetable kingdom**, especially to trees; and this because the whole **vegetable kingdom** . . . represents such things as are in man, and consequently such as are in the Lord's Kingdom.

5116². That such things come forth in the **vegetable kingdom**, is from the influx of the Spiritual World . . . Such endeavours—*conatus*—could never have existed in everything in the **vegetable kingdom**, unless the Divine continually flowed in . . .

5704². The things of light in the world, such as **vegetable forms**, are also disposed into order by the heat which proceeds from the sun's fire and is in its light.

6128². What influx is, is evident from . . . the influx of heat from the sun into all things of the Earth, whence comes **vegetative life** . . .

6405. Like the light of the sun, which inflows by heat into the subjects of the **vegetable kingdom**—as into trees, plants, and flowers, and causes them to grow and blossom—but not immediately; for when light inflows without heat, as in winter, nothing grows and blossoms.

H. 104. The things in the **vegetable kingdom** are correspondences in the second degree, because they only grow. . . The correspondences in the **vegetable kingdom** are all things which grow and blossom in gardens, forest, fields, and plains. III.

289^e. A **vegetative odour** . . .

479⁵. Like spongy and porous wood, which imbibes such fluids as conduce to its **vegetation** . . .

567³. So the subjects of the **vegetable kingdom** derive their germinations from the influx from that World; the natural heat . . . only disposes the seeds . . .

569. The heat . . . produces **vegetation** . . .

W. 3. The sun's heat is . . . as it were the common life of all the **vegetations** of the earth. Des. 5^e.

60. The marvellous power in every seed of producing its own **vegetable form—vegetabile**—in perfect order . . .

—^e. Earthy matters, out of which come **plants—vegetabilia**.

61². The relation to man [which appears] from each and all things of the **vegetable kingdom**. Ex.

—^e. The *conatus* (in minerals) towards **vegetating**. Ex.

62. As there is a *conatus* in minerals to **vegetate** themselves, so there is a *conatus* in plants to vivify themselves; whence come insects of various kinds that correspond to the odours which exhale from the plants. This is not from the heat of the sun of this world, but is from life [operating] through it according to the recipients.

65. Soil from **vegetable and animal** [matter] . . .

158^e. Unless they had been encompassed (with what

is spiritual) the earths could not have . . . produced the forms of uses, which are plants. 310, Ex.

185². (Without a knowledge of these degrees) nothing can be known . . . of the differences among the forms of the **vegetable kingdom**.

223. There can be nothing so minute . . . in any plant . . . as not to have in it (degrees of both kinds). 190^e.

313, 314. Forms of uses are of three kinds . . . In the forms of uses of the **vegetable kingdom** the image of creation appears in this—that from their primes they proceed to their ultimates, and from their ultimates to their primes. Their primes are seeds, their ultimates are stems covered with bark, and through the bark . . . they tend to seeds . . . The stems covered with barks have relation to the Earth clothed with earths, from which comes forth the creation and formation of all uses. That **vegetation** is effected through the outer and inner barks and coatings, by a climbing up, by means of the coverings of the roots—which are continued around the stems and branches—into the beginnings of the fruit, and in like manner through the fruits into the seeds, is known to many. . . In the whole progression there is the end of producing fruits and seeds, which are uses.

315. The heat, light, and atmospheres of the natural world contribute nothing whatever to this image of creation. It is only (those) of the Sun of the Spiritual World which do this; for they bear this image with them, and clothe it with the forms of uses of the **vegetable kingdom**. (Continued under SEED.)

316. The progression (in the animal kingdom) is like that of the forms of uses of the **vegetable kingdom**. Ex.

331. The uses created for the nourishment of the body, are all things of the **vegetable kingdom** which are suited for food and drink. Enum.

338². The evil uses of the **vegetable kingdom**. Enum.

340. This is why those who have written on the origin of plants and animals have been compelled to ascribe it to nature . . . It is the Spiritual which derives its origin from the Sun where the Lord is, and which proceeds to the ultimates of nature, which produces the forms of plants and animals . . . and fills the forms with matters from the Earth, so that they may be fixed and enduring. . . (Thus) it can now be seen that plants and animals have come into existence . . . through the Spiritual World from the Lord, and that they continuously come into existence through it.

344. Sir Hans Sloan was thus convinced that nature contributes nothing whatever to the production of plants and animals; but solely that which inflows from the Spiritual World into the natural. Ex.

346. That there are two forms into which operation by influx takes place: the **vegetable form**, and the animal form. Ex.

— (The parallelism between the animal and **vegetable kingdoms**.)

—^e. The perfect subjects of the **vegetable king-**

dom are fruit trees; the less perfect are vines—*arbores vini*—and shrubs; and the imperfect are grasses. From the Spiritual which is their source, plants derive [the fact] that they are uses; but animals, that they are affections.

[W.] 347°. (Thus) although the more imperfect, and the noxious, animals and plants, originate through immediate influx from Hell, they are afterwards propagated mediately by seeds, etc.

351. The wonders displayed in the production of plants. Des. M.416. T.695°.

P. 190. (Among things constant are) the vegetative faculty in the vegetable kingdom; and both the vegetative and the prolific in the animal kingdom.

M. 183°. All fructification, etc. are . . . from a still more mediate influx into the inmosts of plants . . .

189°. This may be illustrated by . . . the sports of heat with light in plants. Ex.

222°. There is (a marriage) in all the subjects of the vegetable kingdom, from olives and palms down to the small grasses.

225. With plants (the conjugal sphere) is devoid of life . . .

238. What is analogous to (the propagative faculty) in the subjects of the vegetable kingdom. Ex. . . This propagative or plastic force in seeds in the vegetable kingdom, and in souls in the animal kingdom, is from . . . the conjugal sphere . . .

389°. Analogues of this love (of children) exist also in the vegetable and in the mineral kingdom; in the vegetable kingdom, in that the seeds are guarded by shells or husks as by swaddling clothes; or are in fruit as in a house, and are nourished with juice as with milk.

397. All that proceeds from the Lord goes through the universe in an instant . . . not only to animals, but also beyond, to plants and minerals; and also into the earth itself, which is the mother of all plants and minerals. For the earth, in the spring time, is in a prepared state for the reception of seeds, as it were in the womb; and, when it has received them, it as it were conceives, cherishes, gestates, brings forth, suckles, nourishes, clothes, brings up, guards, and as it were loves, the offspring from them . . .

—°. As the earth is the common mother of plants, so there is a common mother of bees in each hive.

T. 44°. (Representations, or types, of the Divine love as seen even in the inanimate subjects of the vegetable kingdom.)

63. (Spiritual) heat and light . . . produce also the vegetative life in every sprig.

78. How animals and plants of every kind were produced (in the beginning) by God. Shown.

106°. The two states (of regeneration) as represented in the subjects of the vegetable kingdom. Des.

308. The sun is as a common father, and the earth as a common mother, from whose marriage comes forth all the vegetation—*germinationes*—which adorns the surface of the Earth. It is from the influx of (the Divine

heavenly sphere of love) into the natural world that come forth these wonderful progressions of vegetation—*vegetationum*—from seed to fruit, and to new seed. It is from this also that many kinds of shrubs as it were turn their faces to the sun . . . and also that there are flowers which open at the rising of the sun . . .

366°. That everyone receives life from God according to his form, may be illustrated by comparison with plants of every kind. Enum. . . And this not only with those of good use, but also with those of evil use.

470°. (Otherwise) no worms could be procreated from . . . the exhalations from plants with which the atmospheres are impregnated.

585. In trees and all the other subjects of the vegetable kingdom, there are not two sexes . . . but every one of them is male; the earth, or soil alone, being the common mother, and thus as the woman; for it receives the seeds of all plants—*fruticum*, opens them, gestates them as in the womb, and then nourishes them; and it brings them forth . . . and afterwards clothes them, and supports them. When the earth first opens a seed, it begins from the root, which is like a heart, and from this it emits and transmits sap, like blood, and so makes as it were a body provided with members; its body is the stem, and the branches and twigs are the members. The leaves which it puts forth immediately after the birth, are in place of lungs; for as the heart without the lungs does not produce motion and sensation, and by these cause the man to be alive, so the root without the leaves does not cause to vegetate—*vegetat*—tree or shrub. The flowers which precede the fruit are means for straining the sap, its blood, and of separating its grosser from its purer parts; for forming in their own bosom, for the influx of these, a new little stem, through which the strained sap may inflow, and thus begin, and, successively, form, the fruit—which may be compared to a testicle—in which the seeds are perfected. The vegetative soul—which reigns inmost in every particle of sap, that is, its prolific essence—is from . . . the heat of the Spiritual World, which, being from the spiritual Sun, aspires to nothing but generation, and thereby to a continuance of creation; and, as it aspires essentially to the generation of man, it induces upon whatever it generates some likeness of man.

—°. Lest anyone should wonder . . . that the subjects of the vegetable kingdom are only male . . . (take) bees . . . as there is only one common mother for these . . . why not for all plants—*fruticibus*? Further ex.

620. Than vegetation of trees without light from the sun.

D. 1714. Hence is the existence and subsistence of all plants . . .

2830. The animal kingdom and the vegetable kingdom correspond to each other in such a way, that when a man is thinking about one of them, Spirits and Angels may, at the same time, think and speak about the other. Ex.

4105°. As nothing can vegetate without the vernal and summer heat . . .

E. 1139². From heat the subject has the life of vegetation . . .

1196². On the life of animals, and the soul of plants.

1203². On the vegetable kingdom, and its soul, which is called the vegetative soul.—This is spiritual. . . By the vegetative soul is meant the conatus and effort to produce a plant, from its seed on to [new] seeds, and thereby to multiply itself to infinity, and to propagate itself to eternity; for there is in every plant as it were an idea of what is infinite and eternal . . . This, with the wonderful progression in its growth . . . is not a natural thing, but a spiritual one. So also plants have in many respects a relation to such things as belong to the animal kingdom, as that they spring from seed, in which there is as it were a prolific [power]; that they produce a sprout, like an infant, a stem like a body, branches like arms, a top like a head, barks like skins, leaves like lungs; that they grow older in years, and afterwards blossom like maidens before their nuptials, and after these they expand as it were wombs or eggs, and bring forth fruits like offspring, in which are contained new seeds . . .

1204. How the Spiritual inflows and acts upon plants, and produces such a conatus, effort, and act. Fully ex.

1206². When (the Spiritual acts upon the Natural) it causes it either to as it were live, or else to derive something of the appearance of being alive—*ex vivo*; the latter in plants, the former in animals.

1208². That there are two general forms, the spiritual and the natural: the spiritual is such as belongs to animals, and the natural is such as belongs to plants. Ex. D. Love xxi. Gen., art.

—⁵. But the second form, which is the natural form, and that in which are all plants, derives its origin from the conatus and derivative flow of natural forces, which are the atmospheres, and are called the ethers, in which this conatus is present from the determination of the spiritual forces—which is into the animal form—and from the continual operation of these forces into the natural forces, which are the ethers, and through these into the matters of the Earth, of which plants are composed. That this is its origin is evident from (the fact) that a certain semblance of the animal form appears in them.

—^e. That all things of nature strive after this form, and that the ethers have impressed upon them . . . the effort to produce it, is evident from . . . the universal vegetation on the surface of the whole Earth; and also from the vegetation of minerals into such forms in mines . . . and from the vegetation of cretaceous substances into corals . . . and even from the forms of the parts of snow, which emulate those of plants.

1209⁴. The formative force . . . is the force of producing animals and plants from the ultimate matters of nature. Ex.

1210². That from the Spiritual, by means of these forces, come forth plants, and also animals, both those which appear in Heaven and those which are in the world. Ex.

—^e. The ultimate of the Spiritual is in the Earth, in its earths and waters; and from this ultimate the

Spiritual produces plants of every kind—from a tree to grass—remaining in which the Spiritual manifests itself only in a certain likeness to animals.

1211². Concerning plants in Heaven. . . There are plants there of every genus and species, and also plants which are not on earth; for there are composites of the genera and species with infinite variation. . . The genera and species of the plants there differ as do those of the animals.

—³. (The plants of the three Heavens enum. *seriatim*.) Nothing is born there from sown seed, but from created seed, and the creation there is instantaneous; and the duration is sometimes long, and sometimes only for a moment. Ex.

1212². That animals and plants have the same origin, and thus the same soul, the difference being only in the forms into which the influx flows. Ex.

— The origin of animals is spiritual affection such as man has in his Natural; and that plants have the same origin is evident from the plants in the Heavens, in that they appear according to the affections of the Angels, and also represent them, inasmuch that the Angels see their own affections in them . . . and also in that they are changed as the affections change; but this occurs outside of the Societies. The only difference is that the affections appear as formed into animals by the Spiritual in its mediates, and into plants in its ultimates, which are the earths there. For the Spiritual which is their source is alive in its mediates, but not so in its ultimates. In its ultimates the Spiritual retains no more of life than is sufficient to produce a resemblance of what is alive.

—³. That the vegetative soul has the same origin as the soul of beasts . . . birds . . . and fishes, appears at first sight not to be the case, from the great difference that the one is alive and the other not alive; but still it is plainly evident from the animals and plants which appear together in the Heavens, and also from those which appear together in the Hells. Ex. . . The agreement with the affections of the Angels and of the Spirits is so complete that an animal can be changed into the concordant plant, and a plant into the concordant animal. Further ex. —⁴.

—⁵. The difference, therefore, between the plants in the Spiritual World and those in the natural world, is that in the Spiritual World both their seeds and their growths come forth in a moment according to the affections of the Angels and Spirits there; whereas in the natural world the origin is implanted in the seeds. (Further ex.) Hence it is that from the earths there . . . plants are born in a moment, and also disappear in a moment. But this occurs only when the Angels go away: so long as they do not go away the plants are permanent.

1214². As all affection involves use, and as the vegetative soul is, from its spiritual origin, an affection, it is also a use. It is from this cause that there is a use in every plant; a spiritual use in the Spiritual World, and a spiritual and also a natural use in the natural world. The spiritual use is for the various states of the lower mind; and the natural use is for the various states of the body. These uses enum. —³.

[E.1214]⁴. As use is the **vegetative** soul, in those places there called deserts . . . there appears no grass or herb of any kind . . .

—^e. Those skilled in botany, chemistry, medicine, and pharmacy, come after death into the knowledge of spiritual uses from the plants there, and they also make use of *exercent*—this knowledge, and find the greatest delight in it.

Ath. 26. The reason there are plants also, is that their prime substances are in nature, and therefore they are destitute of life.

D. Love viii. The whole **vegetable kingdom** is full of uses. Ennum.

x^e. In the **vegetable kingdom** also there are two universal [divisions]; in one, fruit trees; and in the other, seed plants—*plantae*.

D. Wis. viii⁵. Thus everything in the animal kingdom, like everything in the vegetable kingdom, from its first rises to its last, and from its last rises again to its first from which it was. The same in man, but with the difference that the first of an animal and of a plant is natural, and therefore, when it has risen, it relapses into nature . . .

xii. 5. That souls of life, and living souls, and **vegetative** souls, by the life which is from the Lord, are animated through uses and according to them. Ex.

Vehement. Vehemens.

A. 6358. 'Cursed be their anger because it was **vehement**' (Gen.xlix.7)=a grievous turning away from good and the consequent damnation. . . '**Vehement anger**'=grievous turning away.

D. 1798^e. Penalties quite forcible.

E. 654⁴⁹. 'A fierce king shall rule over them' (Is.xix.4)=that the falsity of evil will reign there.

Veil. Peplum.

A. 3207. 'She took a **veil** and covered herself' (Gen.xxiv.65)=the appearances of truth; for the veil with which brides covered their faces when they first saw the bridegroom, =the appearance of truth. Ex.

4859. 'She covered herself with a veil' (Gen.xxxviii.14)=truth obscured. Ex.

— That the truth of the Church has been obscured to (the Jews) is represented also at this day by their covering themselves with **veils**—*velis seu peplis*—in their synagogues. Further ill.

4883. 'She removed her veil from her' (ver.19)=that what was obscure was dissipated.

Veil. Velum.

Veil, To. Velare, Circumvelare, Obvelare.

Sail management. Velificatio.

A. 955. There are penalties under veils, etc.

963. One of the frequent punishments is the casting over of the **veil** . . . By phantasies impressed upon them they seem to themselves to be under a veil which is extended to a great distance. It is like a closely clinging cloud, which is made dense according to the phantasy. They run about beneath it, at various

speeds, and the desire to break forth from it is kindled, until they are quite wearied out. This usually lasts an hour, more or less, and is accompanied with torment proportionate to the degree of the desire to extricate themselves. The **veil** is for those who, although they see truth, are yet unwilling to acknowledge it, from the love of self . . . Some, when under the **veil**, feel such anxiety and terror that they despair of ever being delivered. D.435, Further ex.

964. There is another kind of **veil**, which consists in their being rolled up as it were in a cloth, so that they seem to themselves to be bound, hand, foot, and body, and a burning desire to unroll themselves is injected into them. As he has been rolled up in *one* fold, the Spirit supposes that he will easily become unrolled; but when he begins to unroll himself, the **veil** stretches out in length, and the unrolling goes on continuously until he despairs. D.1371-1376, Further des.

2356. Such (introductory) things were represented by the door and the **veils** of the Tent, and also of the Temple.

2576⁶. As rational truths . . . are a kind of **veil-velamen**—or clothing to spiritual truths . . . we may . . . explain what was signified by the **veils** (of the Tent). . . There were three **veils**; the first made the division between the Holy and the Holy of Holies; the second is called the hanging for the door of the Tent; and the third was the hanging for the gate of the court. The '**veil**' itself (is described in Ex.xxvi.31-34; xxxvi.35, 36). This **veil** represented the nearest and inmost appearances of rational good and truth, in which are the Angels of the Third Heaven, which appearances are described by the 'hyacinthine, bright crimson, double-dyed scarlet, and fine twined linen;' in which the red colour represented the good of love, and the white its truths.

—⁵. From this it is evident what is signified by 'the **veil** of the temple being rent in twain' (Matt. xxvii.51; Mark xv.38; Luke xxiii.45); namely, that the Lord had entered into the Divine Itself, all appearances being dispersed; and that at the same time He had opened an approach to the Divine Itself through His Human made Divine.

—⁶. The second **veil** (is described in Ex.xxvi.36, 37; xxxvi.37,38). By this hanging were represented appearances of good and truth which are lower or more external than the former, that is, the middle appearances of the Rational, in which are the Angels of the Second Heaven . . .

—⁷. The third **veil** (is described in Ex.xxvii.16,17; xxxviii.18,19). By this hanging were represented still lower or more external appearances of good and truth, which are the lowest appearances of the Rational, in which are the Angels of the First Heaven . . .

4772². Thus when the externals of the Ancient Church, and also of the Jewish Church, are unfolded and as it were unwrapped, the Christian Church is disclosed. This also was signified by the **veil** of the temple being rent in twain.

5044¹². 'To **cover-obvelare**—the face' (Ezek.xii.12)=that truth should not be seen at all. (Compare A.6848.)

6849³. The great danger the Angels would be in if they were looked at by the Divine without the veiling over—*obvelatione*—of a cloud. Ex.

8788. A veiling over of the interiors so that they may appear in the holiness of faith . . . Sig. and Ex.

—². Unless the internals (of the Israelites) had been veiled over—*obvelata*, they would have appeared in plain view, and then the Representative would have perished. Ex. . . Thus 'to sanctify'=a veiling over of the interiors. . . 8806. 8838.

8838. Hence even the Angels are veiled over with a cloud. H.120, Des.

8946^a. And therefore all who are in Hell are veiled over with dense clouds; for such clouds=falsities.

9433. The Divine truth cannot possibly appear in its own bright beams; for . . . the light would blind the understanding . . . and therefore it is . . . as it were veiled over with a cloud . . . With Spirits this veiling over appears as a cloud, which is dense or thin according to the reception of each person.

9592. In (Ex.xxvi.) . . . there is represented the medium which unites the Second Heaven and the Inmost Heaven by the veil between the Habitation and the ark of the testimony. 9596², Ex.

9670. 'Thou shalt make a veil' (ver.31)=the medium uniting (these two Heavens), thus spiritual good with celestial good. Ex.

—². The intermediate angelic Societies which . . . were represented by 'the veil.' Des. . . They correspond to the cardiac and pulmonary plexuses . . . and also to the medulla oblongata . . .

—⁴. The veil of the temple being rent in twain . . . signified the glorification of the Lord; for, while in the world, He made His Human Divine truth, but when He went out of the world He made His Human Divine good . . . and the Divine good is the Holy of Holies.

—⁵. The glorification of the Lord's Human even to Divine good . . . is also described by the process of expiation when Aaron entered into the Holy of Holies within the veil (Lev.xvi.); and by the same process there is described, in the representative sense, the regeneration of man even to celestial good. Ex.

—^e. (Thus) the veil between the Holy and the Holy of Holies also=the medium which unites the Divine truth and the Divine good in the Lord.

9671. (For) those in Heaven who relate to the uniting medium which is represented by 'the veil,' have the goods of love and the goods of faith conjoined together in them; for, through the goods of love they are conjoined with the celestials in the Inmost Heaven, and through the goods of faith with the spirituals who are in the Middle Heaven . . . (These Angels) are called celestial spiritual and spiritual celestial Angels; the former being represented by 'Joseph,' and the latter by 'Benjamin.'

9683. 'Thou shalt set the table outside the veil' (ver.35)=influx through the celestial things of love; (for) 'outside the veil'=outside the uniting medium through which is mediate influx . . .

9785. 'From without the veil which is over the

Testimony' (Ex.xxvii.21)=where there is communication, and, through the uniting medium, conjunction with the Lord in the Inmost Heaven; for 'the veil'=the medium which unites the Inmost and the Middle Heavens; thus where there are communication and conjunction. 10005³.

10005^e. The neck corresponds to the medium which unites the Inmost and the Middle Heavens; in like manner as does 'the veil' in the Tent.

10195. 'Thou shalt put (the altar of incense) before the veil . . .' (Ex.xxx.6)=in the interior Heaven where it is conjoined with the Inmost Heaven. Ex.

H. 577². The evil of the spirit of man then lay veiled around—*circumvelatum* . . . with external probity . . .

S. 46. That the sense of the letter of the Word is signified by the curtains and veils of the Tabernacle. Ex.

—^e. These curtains and veils represented the externals of Heaven and the Church, thus also the externals of the Word. 97².

Life. 86⁴. The concupiscences of evil are (then) like a dense veil . . . beneath the spiritual mind . . .

W. 147^e. (Thus) the proceeding Divine is in every man, but is variously veiled over by each person.

204. For prior things . . . are less veiled over with substances and matters devoid of life.

P. 235. He is like . . . a sail by which a ship can be turned . . . P.198^e. T.381².

310. Such close the interiors of their minds, and interpose as it were a veil, and they afterwards think below the veil.

311². For with these there is no veil between the interiors and the exteriors, that is, between the spiritual and the natural things of the mind, as there is with the sensuous.

R. 54². The Lord so . . . tempers His Divine, that man can endure His presence. This is done by veilings over . . . By veilings over He is present with everyone who worships Him.

463⁶. A vessel with seven sails seen flying in the air.

938. When the Lord presents Himself to view . . . He veils Himself over . . . by means of an Angel.

M. 148. Then the internal Conjugal is veiled over . . .

T. 381³. (Such) is his management of his sails—*velificatio*.

508². That the veil (seen) before the cherub had been lifted, signified that the Word has now been laid open. . . (It also means the same as *Nunc licet*. Fully ex. —⁵.)

568². He begins . . . to veil around (his evils) with reasonings . . . —⁴.

758². The confirmation of what is false . . . places as it were a veil beneath the understanding . . .

767. For the sight of the spirit is veiled over by the natural sight.

D. 434. On the veil of the Jews; and a kind of punishment by the veil.

[D. 434]. In the other life, when the Jews wish to protect anyone . . . they are wont to throw a veil over him . . . and then no violence can be inflicted on him. Some Christians . . . when under this veil, complained that they could not breathe . . . Jews are safer when quite obscured, and are in a dense cloud, than those who are in the light of Truth, and yet deny; and therefore, even in life, they are kept continually under a veil.

516. As to the vastation by the veil, a man cannot be put under it . . . But instead of this torment-*supplicium*-he has this: that when he wishes to recall to memory Truths . . . his ideas are taken away . . . and meanwhile his desire of knowing or writing is inflamed, and he feels indignation, and a desire to persevere . . . These things correspond to the veil with Spirits.

1371. The penalty of vastation of the woollen veil. Gen.art. 1410, continued.

1413. Viciousness together with their phantasies are thus represented by the veil . . . 1414, Examp.

2681. (The sphere of one who regarded others as of no account appeared) bent round like a white veil in the atmosphere. Des.

2824. (The fall of Angels from Heaven represented by a veil. Des.)

2953^e. An upright person wrapped up in a veil . . . who could not be unwrapped from that veil until he had made supplication.

3123. Concerning a subtle veil. Ex.

3682. Concerning (David) in the veil. Des. 3840².

3684. He was enveloped as it were in a misty veil of authority, and was let down.

4056. Concerning a person who had the habit of naming the devil, and was therefore let into the veil.

E. 220⁵. The veil of the temple being rent in twain' = the union of the Lord's Divine Human with the Divine Itself. 400¹⁴.

275¹². 'Thou hast covered-*obvelasti*-it with the deep as with a garment' (Ps.civ.6)=the sensuous Scientific which is the ultimate of the natural man . . . 405²¹, Ex.

324³. (The things within and without the veil of the Tabernacle. Ex.) —⁴.

400¹⁴. 'The veil' (that was rent in twain)=the external of the Church as it was with the Jews . . . and which covered their eyes so that they should not see the Lord and the Divine truth or the Word in its light.

937⁴. The reason Moses veiled his face when he spoke to the people (Ex.xxxiv.28) was that the internal of the Word was covered, and thus obscured to that people, so that they might not endure anything of the light from it.

1088³. (These) holy things could not be called holy and a sanctuary until they had been covered with curtains and veils; for without these coverings they would have stood under the naked sky, exposed to showers and storms, to the birds of heaven and the wild beasts of the earth, and also to robbers . . . So would it be with the Divine truths in the Heavens . . . unless

they were enclosed in natural truths, like those of the sense of the letter . . .

Vein. *Vena.*

Little vein. *Venula.*

See ARTERY, and BLOOD-VESSEL; and under MARRIAGE LOVE.

A. 4618². It is as with the vein of a spring (which) is stopped up.

8855. What a man loves above all things . . . is in his will like the hidden current of a river . . . 9348. N.56.

W. 420². Hence in the . . . inmosts of the lungs there are, in great abundance, little veins-*venulae*-with mouths . . .

P. 73². Delight leads a man as a stream does that which is borne on it according to its current. R.756^e.

186. The Lord . . . by His Divine Providence leads a man as silently as a hidden stream or favouring current does a ship.

198^e. Thought flows in its delight like a ship in the current of a stream, to which the captain pays no attention . . . 296⁹.

R. 756^e. Those who ply the oars against the current of a rushing river.

M. 6^e. There is a certain hidden vein in the affection of the will of every Angel, which draws his mind to be doing something (useful) . . .

44⁸. What is the life of (conjugal) love except from the strength of the potency?

68. The delicious vein of the spring (of conjugal love) . . .

183⁶. In the same proportion he is in the vein and potency of conjugal love.

229. Like sweet waters from the vein of a spring.

293⁴. Hence there is a free passage from primes to ultimates for the vein of love . . .

313⁶. By these is the vein (of the inmost life) stopped up, and its spring dried up.

482². So long as the vein (of conjugal love) remains open.

T. 181. The source of the very vein of the spring from which comes such abomination of desolation. Ex.

350. The Lord draws all to Himself; but Angels and men cannot follow the vein of the attraction except according to their measure . . .

652². Like a strong current in the ocean, which secretly carries a ship along.

D. 1090. The jugular vein.

6110¹⁵. With women the veins are somewhat wider; and with men the arteries are stronger.

Vena cava. *Vena cava.*

W. 405. Arteries and veins, called bronchial, which originate from the vena azygos or vena cava, and the aorta. 413².

412³. All the states of the lungs depend on the blood from the heart, and from the **vena cava** and aorta. —5.

415. The heart can be conjoined with the clustering vesicles of the bronchia, also by blood sent out not from itself but from the **vena cava** and the aorta.

Venal. *Venalis.*

E. 976². Those who make justice venal. Ex.

Veneration. *Veneratio.*

Venerate, To. *Venerare.*

A. 1756³. This style (of the Word) was **venerated** for its antiquity . . . and what was not written in this style they did not **venerate** as Divine.

4288³. When (the Ancients) looked at the moon, they were in like manner penetrated with a certain holy **veneration**, because the moon = spiritual love.

8263^e. As, in the Glorification of the Lord by man, there are both holy **veneration** and humiliation, the man is then in a state to receive the influx of good from the Lord . . .

8303. 'To be **venerated** by praises' (Ex.xv.11) = that to Him alone belong glory and thanksgiving; for 'to be **venerated** by praises,' when said of Jehovah, = that He is to be celebrated and worshipped.

9051. This spiritual life lies hidden . . . and produces what is holy and **reverential**—*venerabundum*—for the Lord, for love and faith in Him, for the Word, and for all the other things of the Church.

9104^e. Those who (here) have been in any conjunction by **veneration**, etc. meet after death . . .

H. 553. (The infernals) are forms of . . . menaces against those who do not **revere** them . . . But when others commend, **revere**, and worship them, their faces . . . appear as it were glad.

587². In these (worst) Hells are those who had been in the love of self, and, from that, in . . . hatred and revenge against those who did not **venerate** and worship them.

M. 6². They ate and drank in gladness, and with **reverence**.

T. 306. 'To honour father and mother,' in the spiritual sense, = to **venerate** and love God and the Church.

D. Min. 4589. This love grows according to the virtues which one esteems and **reverences** . . . Every virtue, such as mercy, justice, magnanimity, is attended with **reverence** and love.

4593. The spiritual (have not love to the Lord); but they have **veneration**, and esteem, which are confirmed through the truths of faith.

E. 1055². The delight of the love of dominating for the sake of . . . the **veneration**, and as it were the adoration, of self, is an infernal delight.

1058². In this kind of profanation are those who, before the world, **venerate** holy things . . . and at home deride them.

1065². That the head (of the Papists) is adored as a

god . . . is evident from their **veneration** of him upon the knees . . . which **veneration**, or rather adoration, follows from this: that he can open Heaven . . .

Venery. *Venus.*

Venereal. *Venerens.*

See VENUS.

M. 433^e. These Sirens are obsolete lusts of **venery**.

D. 1202. On those who exercise **venery** without . . . any desire to procreate offspring. (Their grievous punishment des. 1203.)

2506. (The use and attendant pleasure of **venery**. Ex.)

3206^e. With such a dishonourable **venereal** heat are they possessed.

3307. On a woman who desired promiscuous **venery**.

3722. Such could excite from my memory all the **venereal** things which had been thought in me, even from my infancy . . .

3779. I perceived, in the street, their **venereal** cupidities, when I saw . . . Quaker women.

3899^e. (Such) have lost all that pleasurable pleasure which what is **venereal** is usually attended with.

4496^e. He was amazed that he so suddenly burned with **venereal** heat (caused by the magical art of a female Spirit).

Vengeance. See REVENGE.

Venice. *Veneti.*

M. 451. Hence brothels are tolerated at **Venice**, Naples, etc.

D. 5648. See LAST JUDGMENT, here.

Venison. Under HUNT.

Venom. Under POISON.

Ventricle. *Ventriculus.*

See STOMACH.

A. 4049. Those who relate to the **ventricles** of the brain. Des. D.830.

5386. In the brain there are **ventricles**. Their use. D.1239^e.

W. 384². The heart is divided into two **ventricles** . . . the right one relates to the good of truth, and the left one to the truth of good . . . (See also 405. 420. —².)

M. 315⁵. The soul supposed to be in the three **ventricles** of the cerebrum.

Venture. Under GAPE—*hiscere*.

Venus. *Venus.*

See VENERY.

A. 7170. The Spirits of Mercury . . . approached the Earth **Venus** . . . which indicated that those Spirits of **Venus** who were on that side of the planet, agreed with those of the planet Mercury; and that the former relate to the memory of material Things, which agrees with

the memory of immaterial Things . . . D.1443. 1445. Ex.1446^e. 1448.

[A.] 7171. The planet **Venus** appears (in the ideas of Spirits) to the left, a little behind. 7247.

7246. On the inhabitants and Spirits of the planet **Venus**. Gen.art. U.105. D.1441.

— In the planet **Venus** there are two kinds of men, of contrary disposition; one being rude and almost ferine, and the other gentle and humane. (The former) appear on the side of the planet which looks this way; (the latter) on the opposite side. Ex. (The former kind fully des. 7248. 7249. D.3346. 3347.) (Their state after death. 7250. D.1449, Des.)

7249. The inhabitants of **Venus** are for the most part giants, those of our Earth reaching only to their middle. D.1450.

7252. The inhabitants and Spirits of **Venus** who appear on the other side of that Earth . . . and are gentle and humane . . . in the world acknowledge our Lord as their only God . . . and see Him walking among them . . . D.1453.

7253. These latter Spirits (of **Venus**) relate, in the Grand Man, to the memory of material Things which corresponds to the memory of immaterial Things.

T. 159⁵. See **APOLLO**, here.

D. 1449^e. Some of the Spirits from this side of **Venus** who had undergone extreme vastation were elevated into Heaven, and were received there with so much tenderness that they drew tears from my eyes . . .

1450. The inhabitants of **Venus** . . . do not associate together by day, but by night, on account of the great heat; wherefore they have lived in darkness, yet they see.

1451. The Spirits of the inhabitants of this side of **Venus** . . . said to me that they were solely goat-herds . . .

1452. They are very simple in **Venus**; but observe that these simple and stupid ones are represented on *this* side of **Venus**; and the situations merely signify their minds; for they are not all such.

1453. Those who appear on the other side of **Venus** are worshippers of the Lord . . . acknowledging our only Lord . . . and they represented Him walking among them, almost to the life. They said that they were solely shepherds of flocks—*pecudum*.

1558a. The inhabitants of the Earth **Venus** and of our Earth constitute corporeal things, and their appetites, thus earthly things, and also the lower worldly things; thus they rule the external senses.

Verdict. Under **SENTENCE**.

Verge, To. *Vergere*.

A. 8226. 'To *verge* to morning' (Ex.xiv.27) = the presence of the Lord. Ex.

H. 151². All the direction of their interiors . . . *verges* and strives thither.

275. Like the decrease of light *verging* to shade. W.199.

P. 283^e. Evils *verge* and look downwards or outwards when the man shuns his evils as sins . . .

Verify. *Verificare*.

A. 5464. 'Your words shall be *verified*' (Gen.xlii.20) = that it will then be with truths as it had been declared.

8149^e. With those in the good of life, falsities are *verified* (that is, *made truths*).

Verily. Under **AMEN**.

Verisimilitude. *Verosimilitas. Verosimilitudo*.

A. 9424³. The resemblance to the truth—*verosimilitas*—which is induced on it by the Word from its external sense alone . . . Sig.

M. 380⁴. (Those appearances) were semblances of truth—*verosimilitudines*. T.35⁴.

Vermilion. *Minium*.

A. 3391³. 'To paint with *vermilion*' (Jer.xxii.14) = to falsify spiritual truths.

P. 153^e. As one might smear a writing with red-lead . . .

E. 654⁶⁹. 'Images of the Chaldeans painted with *vermilion*' (Ezek. xxiii.14) = arguings whence come falsifications. ('Painted with *vermilion*' = appearing exteriorly like truths, although inwardly they are profane. 827⁷.)

Vernacular. *Vernacula*.

A. 1637. Spirits and Angels speak to man in his *vernacular*. Ex. W.257². P.135. M.326⁴. D.2137. 2309. 2608. 5770.

6199. From (the spiritual language) ideas inflow into my *vernacular*, and so they speak.

H. 246². I said to the Angels that perhaps they suppose they speak to me in my *vernacular*, because it is so apperceived . . .

D. 4226. So with man's speech—whether that of his *vernacular*, or that of other languages—the sense falls into the words without the man thinking about it.

6049^e. In the other life (these) speak the spiritual language, but mixed with their *vernacular* language, so that it can be plainly seen from what nation they are.

E. 250⁴. (The exhortation before the Holy Supper) shall be quoted in the *vernacular* in which it is written. (It follows, in English.)

Vernal. Under **SPRING**.

Versailles. *Versalia, Versailles*.

C. J. 60. Louis xiv. . . seemed to himself to be at *Versailles* . . . D.5980. J.(Post.)104.

Versatile. Under **MOVEABLE**.

Verse. *Versus*.

A. 205. Every little *verse*—*versiculus*—contains a peculiar state, or change of state, in the Church. The first verses contain . . . These verses contain . . .

2114². In the last verse of (Gen.xvii.) there is a summary . . .

L. 37. It has been granted me to . . . examine and see every verse (of the Prophets and Psalms).

S. 113. It has been granted me clearly to perceive that each verse (of the Prophets and Psalms) communicates with some Society of Heaven ; so that the whole Word communicates with the universal Heaven.

Vertical. *Verticalis.*

A. 1276. Thus all (Angels and Spirits) are in their situation in relation to the Lord . . . in a vertical (as well as in other planes).

Vertigo. *Vertigo.*

T. 57^e. Dizziness would seize his mind.

470^e. No one can approach without being seized with an interior dizziness. 641⁵.

D. 2310². Unless such spheres of vertigo, or of vertigoes, so to speak, were under the mastery of the Lord, the man could not help at once destroying all that was still good and true [in himself].

Vertumnus. *Vertumnus.*

M. 326. I said, I am not a Vertumnus.

415⁵. For they are Vertumni.

T. 77⁵. For as to faith they were like Vertumni.

Vesicle. *Vesiculus.*

See SEMINAL VESICLES.

W. 405. The bronchial tubes . . . end in the air-cells.

415. The clustering vesicles of the bronchia . . .

420². In the vesicles or innosts of the lungs . . .

Vespasian. *Vespasianus.*

T. 23^e. Like the city of Zion and Jerusalem destroyed by Vespasian.

Vessel. *Vas.*

Little vessel. *Vasculum.*

See CUP, JAR, etc.

A. 814². He carried a vessel (of poison) in his hand.

1183². 'The vessels of the house of God' (Dan.i.2)= holy things (profaned).

1408². Scientifics are general vessels . . . (Thus) the vessels are one thing, and the essentials in the vessels are another ; the vessels are natural things, and the essentials in the vessels are spiritual and celestial things. So also the historicals of the Word, and also all the several words in it, are general, natural, nay, material vessels, in which are spiritual and celestial things.

1435. Therefore scientifics are vessels of spiritual things ; and affections from the good pleasures of the body are vessels of celestial things.

1458^e. By means of Knowledge, the way is opened for the internal man to the external, in which are the recipient vessels, which are as many as are the Knowledge of good and truth. Celestial things inflow into these Knowledge as into their vessels.

1460. For in the external man there are recipient vessels, which are called the things of the memory. These vessels are formed by means of Knowledge . . .

— . But with the Lord the interiors were celestial, which adapted the vessels for the reception of Knowledge, and so that the Knowledge might afterwards become vessels for the reception of the Divine.

1462². Scientifics, that is, natural Truths, are vessels for spiritual Truths.

1469. Scientifics and Knowledge . . . are not truths, but are only the recipient vessels ; just as whatever is in the memory . . . is by no means truth . . . but truth is therein, as in vessels. These vessels were to be formed, or rather opened, by the Lord, by means of instruction in Knowledge from the Word . . .

1472. The knowledge of Knowledge is merely something instrumental . . . that they may serve celestial and spiritual things as vessels. Ex.

1476. The Scientific in general then becomes the ultimate vessel ; or, what is the same, scientifics in special and particular become the ultimate vessels, which correspond to rational things . . .

1495². As the way is opened, or, what is the same, as the vessels are opened, there inflow, in order, from celestial and spiritual things, rational things ; into these, celestial spiritual things ; and into these, celestial things. These latter are continually . . . preparing for themselves, and forming, the vessels which are being opened. Ex.

1496. The truth learned from childhood, regarded in itself, is merely a vessel so adapted that what is celestial can be insinuated into it. Ex.

1775. For revelation, or the Word, is a general vessel recipient of spiritual and celestial things.

1776. Thus the most tender vessels (of little boys and girls) are almost heavenly . . .

1832. Thus do (spiritual things) form their vessels or recipients in man. Most of these appear like truths, but are not ; such as the things of the literal sense . . . and some are even falsities, which, however, can serve as vessels and recipients. But with the Lord there are none but truths which are essentially so, and therefore no parallelism and correspondence are possible ; but still they can be so adapted as to serve the celestial things of love and charity as vessels.

1874². Yet (these apparent truths of the literal sense) can serve as general vessels to contain spiritual and celestial things. Ex.

1900. Man's life itself is from the internal man, and it can have only a very obscure communication with the external man, until the recipient vessels of the memory have been formed, which is done by means of Knowledge and knowledge. Ex.

—². But this life becomes gradually more distinct as the vessels of the memory are formed by means of Knowledge, and the vessels of the interior memory by means of rational things. Ex.

—³. (Truths) are the genuine vessels in the organic forms of both memories, to which can be adapted the celestial things of love and the spiritual things of faith. Ex.

[A.] 1980^e. For the things in the memory and the affection of man are recipient **vessels**, in which the ideas are varied and received representatively according to their variations of form and changes of state.

2063³. For all truths are **vessels** recipient of good . . . 2261^e. 5212.

2269³. The more genuine and pure a truth is, the better can the good which is from the Lord be fitted to it as its recipient vessel . . . Goods cannot possibly be insinuated into falsities, nor evils into truths, as their recipient **vessels**. Ex.

2454². 'His **vessels** in the house' (Luke xvii. 31) = the truths which are of good. 'To go down to take them away' = to turn away from good to truth.

2466³. 'Vessels of adorning of gold and silver' (Ezek. xvi. 17) = Knowledges of good and truth from the Word.

2468¹. 'To be emptied from vessel to vessel' (Jer. xlviii. 11) = (not to be reformed). . . The good itself is called the 'vessel in which there is no pleasure' (ver. 38).

2967³. 'Vessels of brass' (Ezek. xxvii. 13) = the natural goods which receive the life from the Lord.

3068. 'A pitcher' is a vessel which contains water, as a scientific is a vessel which contains truth; for every scientific is a vessel for truth; and every truth is a vessel for good. A scientific without truth is an empty vessel; and so is truth without good; whereas a scientific in which there is truth, or a truth in which there is good, is a full vessel. 3079.

3079. That **vessels** in general = things which are for receptacles . . . Ill.

—. The vessels of the Temple and of the altar were holy on account of this their signification . . . and it was for this reason that when Belshazzar . . . drank wine out of them . . . and praised the gods . . . the writing appeared on the wall. 'The vessels of gold and silver' here = the Knowledges of good and truth, which were profaned. Ex.

—³. That 'vessels' = the externals of spiritual things. Ill.

—. 'An offering in a clean vessel' (Is. lxvi. 20) is a representative of the external man in relation to the internal man . . . for 'a clean vessel' = a concordant external; thus the things in the external, which are scientifics, Knowledges, and doctrinals.

—⁴. 'Empty vessels' (Jer. xiv. 3) = Knowledges in which there is no truth; and also truths in which there is no good.

—^e. That the wise virgins 'took oil in their vessels' (Matt. xxv. 4) = that there was good in the truths, thus charity in the faith.

3091. Submission of the recipient [vessels]. Sig. and Ex.

3164. 'The servant brought forth vessels of silver, and vessels of gold, and garments' (Gen. xxiv. 53) = truth and good and their adornments. . . 'Vessels' are mentioned because they are predicated of the affection of truth . . . for, regarded in itself, truth is nothing but a vessel or recipient of good. 'Vessels of silver' = in special, scientifics, for these are recipients of truth; 'vessels of gold' = in special, truths, because these are recipients of good.

3318². Man is a mere organ, or **vessel**, which receives the life from the Divine . . . This life is from His Divine love . . . and it flows in and applies itself to the **vessels** which are in the Rational, and to those which are in the Natural, of man. These **vessels**, from evil . . . are in a contrary situation relatively to that life; yet in so far as the life which inflows is able to dispose the **vessels** to receive it, it does so dispose them. These **vessels** in the rational man, and in the natural man, are what are called truths, but in themselves they are merely perceptions of the variations of form of these **vessels**, and of the changes of state according to which, in various ways, the variations come forth, which take place in the most subtle substances, in inexpressible ways. It is the good itself, in which there is life from the Lord . . . which inflows and disposes them.

—³. As, therefore, these **vessels**, which are to be varied according to forms, are in a contrary situation . . . it is evident that they must be reduced to a situation which accords with the life. This is impossible so long as the man is in the state in which he was born . . . because they are obstinately resistant . . . Therefore they must be softened, (which) is effected through temptations . . . And when the **vessels** are somewhat tempered and subdued . . . they begin to become yielding and compliant to the life of the Lord's love which is continually flowing in.

3365^e. (Thus) doctrinal things are merely appearances of truth Divine, that is, they are merely celestial and spiritual vessels, in which is what is Divine . . .

3387. For the good from the Lord . . . can inflow only into truths; for truths are **vessels** for good.

3391. For Knowledges, being of the natural man, are **vessels** recipient of rational things.

3665³. The Knowledges learned in early childhood are as it were most general **vessels**, which ought to be filled with goods, and the man is illustrated in proportion as they are so filled. If the **vessels** are such that genuine goods can be in them, the man is illustrated by the Divine which is within them . . . But if they are such that genuine goods cannot be in them, he is not illuminated . . .

3676^e. Knowledges are not in themselves truths, but are so from the Divine things in them . . . and meanwhile they are only as it were general **vessels**, by means of and in which truths can be received.

3762⁴. 'Vessels' = the truths of faith, and scientifics. Refs.

4166. 'The vessels of his house' (Gen. xxxi. 37) = his Own truths.

4205. Therefore all truths are recipient **vessels**.

4247². For truths are **vessels** for good. The Divine good cannot be applied to any other **vessels** than genuine truths . . . When man is in the affection of truth . . . good continually inflows, but as yet has not **vessels**—that is, truths—to which it may apply itself . . . for at the beginning of regeneration the man is not as yet in Knowledges.

4638³. The 'vessels' (in the parable of the virgins) = the doctrinal things of faith.

4744. 'Empty vessels' (Jer.xiv.3)=truths in which there is not truth from good.

4783. For the sense of the letter . . . has generals, which are like vessels that can be filled either with truths or with falsities.

5114⁴. Such things added (to the mind) from nature . . . as may serve for containing vessels. (Fully quoted under DEGREE.)

5117^e. 'Vessel' (Deut.xxiii.24)=the truth of the Church.

5135⁶. 'Vessels' (Josh.vii.11)=holy truths.

5144⁵. For goods inflow from the Lord into the interior forms of man, as into their vessels . . . Ill.

5145⁶. That 'open vessels, in the house of the dead, were unclean' (Num.xix.15). Ex.

5487. 'They filled their vessels with corn' (Gen.xlii.25)=that the scientifics were endowed with the good which is from truth.

5618. 'Take of the song of the land in your vessels' (Gen.xliii.11)=the choice things of the Church in the truths of faith.

5726. As death is from . . . sin . . . evil closes all the least and altogether invisible vessels, of which the next larger ones, also invisible, are composed; for the vessels which are the smallest of all . . . are continued from man's interiors . . . Hence comes the first and inmost impurity in the blood, which, when it increases, causes disease, and finally death. But if man had lived a life of good, his interiors would have been open . . . to the Lord; and so also would have been the least . . . vessels *-vascula*. The traces of the first tissue-*staminum*-may be called vessels-*vascula*, on account of the correspondence. Thus man would have been free from disease . . .

5948. 'Household stuff' (or 'vessels')=things instrumental.

— In the Word, instrumental things are called 'vessels' . . . and essential things are called 'Things.'

6222. For the things of the literal sense of the Word are general vessels, which receive truths; and the quality of these vessels does not appear until they have received the truths . . .

6669⁵. 'The vessel of the potter' (Jer.xviii.4)=the truth of faith.

6723. 'Vessels of rush' (Is.xviii.2)=the receptacles of the lowest truths.

6917. 'Vessels of silver' (Ex.iii.22)=the scientifics of truth; 'and vessels of gold'=the scientifics of good. Scientifics (or memory-knowledges) are called 'vessels,' because they are generals, and are able to contain within them innumerable truths and manifold goods. 7770.

7131. The stem which is beneath (the seeds)=a general vessel for truth, thus memory-*scientificum*-truth. For the scientifics of faith and charity are . . . general truths, and thus are vessels recipient of particular and singular truths. Examps. 7144.

7920. For vessels in general=the scientifics which are of the Natural, because they are receptacles of good and truth; and, as they=scientifics, they also=the Natural . . . But, specifically, vessels of wood and of brass=the goods of the Natural. Ex.

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8352³. When a man sits at table alone . . . the vessels which receive the food are constricted; but when (at his meals he is in the delight of conversation) the vessels are open. Ex.

8530. 'An urn'=truth . . . because it was a vessel to receive manna . . . and all truth is as a vessel for good. Therefore by vessels in general, truths are signified. Examps.

8904⁴. 'Vessels'=Knowledges. Refs.

8932⁷. The vessels of gold and silver brought (by Nebuchadnezzar) from the Temple, represented the goods and truths of the Church and of the Lord's Kingdom; and 'to drink wine out of them'=to profane by evils and falsities . . . (=goods of love and truths of faith from the Lord. 9093⁴.) E.220⁸. 376³². 587¹⁷.

9050⁸. 'Vessels of brass' (Ezek.xxvii.13)=the exterior truths of faith from good; for 'vessels'=exterior truths . . . 9595⁴.

9149. 'When a man shall have given to his companion silver or vessels to keep' (Ex.xxii.7)=truths from good, and the corresponding scientifics in the memory. . . The reason 'vessels'=such corresponding scientifics, is that all spiritual truths are stored up in scientifics, as in their vessels; and all scientifics correspond to the truths they contain. 9394⁵, various vessels enum. 9574. R.775.

9482. 'The form of all the vessels (of the Tabernacle)' (Ex.xxv.9)=a representative of all the celestial and spiritual things which are from the Lord. . . 'Vessels'=truths; here, the celestial and spiritual things which are from the Lord; for by 'the vessels' are meant all the things which were in the Tabernacle, and which constituted it.

9544. Vessels, in general,=scientifics or Knowledges; and therefore the vessels (of the table) in special, here enum. (ver.29)=the Knowledges of celestial good and truth. Ex. 10270, Ex.

9724. 'Vessels,' in general=the Things of the external memory, that is, scientifics; and, in holy things, the Knowledges of good and truth . . . Such also is the signification of the vessels of ministry about the altar; but each vessel, in this case, must=the scientifics of one particular use . . .

9776. 'For all the vessels of the Habitation in all the service' (Ex.xxvii.19)=the memory-*scientifics*-truths and goods which belong to the external man. Ex.

9922³. That scientifics are vessels for truth, and truths vessels for good. Refs.

10105⁶. 'The vessel of earthenware, in which it is boiled' (Lev.vi.28)=falsity which does not cohere with good; 'a vessel of brass'=what is doctrinal in which is good.

10271. 'The candlestick and its vessels' (Ex.xxx.27)=spiritual truth . . . and the ministering truths . . . for 'its vessels'=memory truths, which are ministering ones.

10274. 'All the vessels (of the altar of burnt-offering)' (ver.28)=Divine goods and Divine truths; for 'vessels'=Knowledges and scientifics; but, when predicated of

the Lord's Divine Human, they=ministering Divine goods and Divine truths.

[A.] 10340. 'All the vessels of the Tent' (Ex.xxxi.7) =what is representative of all ministering goods and truths; for the vessels of the Tent of meeting=goods and truths which are of service to the Heavens, thus which minister; and the goods and truths which minister are Knowledges and scientifics. 10341. 10342. 10344.

H. 405^e. The uses of every vessel and fibre . . .

W. 190^e. These are compositions of fibres and vessels . . .

207. The fibres and little vessels=*vascula*—in all the viscera and organs are in (simultaneous) order. Ex.

304. Fibres with little vessels proceed from their first forms until they become cartilages and bones.

R. 149. 'The vessels of a potter' (Rev.ii.27)=the things of man's Own intelligence, which are all false, and, in themselves, nothing. E.177. —³,ill.

672^e. Vessels of every kind=the same as the things they contain. E.960^e,Enum.

D. 1738. For the external skin communicates by fibres and vessels with the . . . inmosts of the brain . . .

1808. On those who . . . obstruct the interiors of the vessels and fibres. Ex.

1935. That the Knowledges of Truths with men are as it were vessels. Ex.

2470. That man, his natural ideas, and his spiritual things, are to be compared to vessels which yield. Ex.

2471. They cannot be such vessels unless they are in the Truth . . . For the Truth cannot dwell in a vessel of Falsities, but wholly in its own vessel, that is, in the Truth . . . and then the vessel is the Lord's.

2472. That everything in the Word is a vessel into which there is infused life from the Lord. Ex.

— . Every word is as it were a vessel, containing infinite things . . .

2474. Love is what . . . gives man the capacity to be an applied vessel.

2688. Natural things are as it were vessels . . . and natural Truths . . . are such vessels as spiritual things may be insinuated into, and celestial things into these, by the Lord alone, no one else knowing when or how.

3386. Those things are fallacies which are . . . vessels to which truths cannot be applied; but such things as belong to angelic Spirits and Angels . . . are appearances, and are as it were vessels to which may be applied the Knowledges of faith.

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

3668. That objects are only vessels . . .

3753. Two small snow-white vessels=*vascula*—used for tea. (Fully quoted under SPIRIT.)

3759. That men are vessels. . . There are vessels in man's memory, and as the ideas of Spirits are terminated in them, they sometimes cannot speak except according to the vessels. These vessels are directed by good

Spirits, these by Angels, and all by the Lord, and also by Him immediately; and therefore the Spirits cannot speak except according to the direction of the vessels; for they determine their ideas thither, and they terminate there. Moreover, Spirits are vessels, and in this case they excite the man to speak . . .

3840. Such Spirits pervert the vessels, or the ideas . . . 4098.

4042. This was merely a directing of the vessels of the memory . . . so that when the vessels of the memory are being directed, the Spirit who is speaking cannot speak differently. . . The Spirits imperceptibly and quickly disposed the vessels of the memory . . . (Thus) there is a continual disposing of the vessels of man's corporeal memory; for, as the vessels are disposed, so the Spirits speak, and so the nearest ones cannot think differently; for the vessels of the memory are the planes into which the ideas are determined; and if they have not been adapted they cannot receive; and, as they have been adapted, so they receive. The ideas of the nearest Spirits are as it were bound to them.

4043. With those who are in faith, the vessels of the memory are disposed by the Lord. Ex.

4121. That each and all things of the Word are vessels. Ex.

4122. Thus one vessel receives contrary senses.

E. 193⁹. The 'vessels of silver, and vessels of gold (borrowed from the Egyptians)' (Ex.xii.35)=the Knowledges of truth and good, which the spiritual apply to what is good, but the natural to what is evil.

537¹¹. 'They returned with their vessels empty' (Jer. xiv.3)=that they had no knowledge nor understanding of truth. 'Vessels,' in the Word,=recipients of truth, thus the things of the memory and the understanding—*scientifica et intellectualia*.

725¹⁰. 'Vessels of adorning from the Lord's gold and silver' (Ezek.xvi.17)=the Knowledges of good and truth, which are the goods and truths of the sense of the letter . . . These are called 'vessels,' because they contain within them spiritual truths and goods; and they are called 'vessels of adorning,' because they are appearances and thus forms of interior things . . . 827⁶.

811⁶. 'To bring out the vessels of removal through the wall in darkness' (Ezek.xii.7)=that all the truths of doctrine from the Word have been cast out.

—¹¹. 'Their vessels of desire' (Dan.xi.8)=natural truths.

1146. 'Every vessel of ivory, and every vessel of precious wood' (Rev.xviii.12)=profaned rational truths and goods.

— . The reason 'a vessel'=memory-knowledge—*scientificum*, is that all the truth in the natural man is called memory-knowledge; and the reason this is signified by 'a vessel,' is that the memory-knowledge of the natural man is the containant of rational and spiritual Truths; for when these have been cogitated and perceived, they are laid up in the memory, and are called memory-knowledges (or scientifics).

1189². 'As a bride adorneth herself with her vessels' (or 'jewels') (Is.lxi.10)=with the Knowledges of truth.

De Verbo 3⁴. One Divine Truth naturally perceived and loved is like a crystal or porcelain vessel, which is afterwards filled with . . . such wine as is the truth . . .

D. Love ix. Love may be compared to the heart, and affections to the vessels leading out and continued from it . . . The vessels . . . resemble their heart in every point, so as to be as it were extensions of it. Hence is the circulation of the blood . . . Such, also, are affections . . .

D. Wis. iii. 4. The term receptacle suggests the idea of a little vessel or tube. . . (But) the receptacles (in the initial form of man) are not tubulated, nor hollowed out—*insinuata*—like little vessels . . .

Vestal. *Vesta, Vestalis.*

A. 683². The Vestal virgins, referred to. **E.** 504⁶. **D.** Love xx³.

10177¹⁰. Chaste virgins called Vestas.

T. 169². Compared to a virgin of Vesta buried in the earth . . .

Vestibule. *Vestibulum.*

A. 983². He then enters the vestibule.

H. 365². Lazarus cast out at 'the vestibule' . . . **S.** 40³. **E.** 118⁴, **Ex.** 717¹⁶. 962⁷.

M. 78⁴. We entered the vestibule, and sat down.

—⁶. We do not allow anyone to enter our houses further than the vestibules.

Vesture. Under GARMENT.

Vesuvius. *Vesuvius.* 5 **M.** 11.

Vetches. See SPELT.

Vexation. *Vexatio.*

Vex. *Vexare.*

A. 5173. There are many methods of vexations (there) . . . The purifying of the blood, and of the chyle . . . represents these vexations, which are effected by various castigations . . . After Spirits have been vexed, they are commonly let into a tranquil state . . . **D.** 1015. 1015a.

5174. The food in the stomach is vexed in many ways . . . and it is further vexed in the intestines. Such vexations are represented by the first vexations of Spirits. **Des.**

5182³. This cleansing is effected by vexations, which are . . . temptations of various kinds.

5187. **Vexator** Spirits (of the gall-bladder) distressed him miserably . . . The **vexator** Spirits were of those who despised virtue and piety . . . One kind of vexation there consisted in forcing a Spirit to speak faster than he thought. **Ex.** **D.** 1014, **Des.**

5189². (Another class of Spirits who vex evil Spirits. **Des.**) **D.** 3835.

L. 48^o. Infernal Spirits by whom men were 'vexed,' **III.**

D. 1018. Those who had despised and persecuted things which are good . . . and true . . .

1019. The three degrees of . . . vexation. **Enum.**

1033. That vexations and therefore purifications are innumerable. **Gen.art.** 1741².

1034. As many vexations as viscera . . .

2797. The good Spirits underwent vexation . . .

3168^o. This is why Souls must, through sufferings, put off all that is not in equilibrium.

4329. After many vexations, they contract fear and horror . . .

4552^o. After they have long been vexed by such, they . . . come among the upright.

Vial. *Phiala.*

A. 420⁵. 'Golden vials full of incense' (**Rev.** v. 8) = the goods of faith. (= the confession of the Divine Human of the Lord from spiritual goods. . . 'Vials' = the same as the incense in them. **R.** 277.) (= confession from spiritual goods; for 'golden vials,' called also 'censers,' and incense-boxes, = truths from good; for 'vials,' like all vessels, = truths; and the 'gold,' of which they were made = good. **E.** 324.)

R. 672. 'The seven vials' (**Rev.** xv. 7) = the same as 'the seven plagues'; for they are containants, and containants = the same as the contents . . . The reason vials were given to the Angels, is that the subject treated of is the influx of truth and good into the Church in order that evils and falsities may be disclosed; and naked goods and truths cannot inflow, because they are not received, but clothed truths, such as are in the sense of the letter. Moreover, the Lord always operates from innoscs through ultimates . . . This is why there were given to the Angels vials, by which are signified containing truths and goods such as are those of the sense of the letter . . . through which falsities and evils are disclosed. (= all falsities and evils; for they = the same as 'the seven plagues' . . . The reason 'vials' are mentioned instead of 'plagues,' is that vials are the containants, and plagues the contents. **E.** 954.)

673. It is said that 'the vials were full of the anger of God' (**id.**) because they were full of the plagues, by which are signified the evils and falsities of the Church; but still they were not full of these, but were full of pure and genuine truths and goods from the Word, by means of which the evils and falsities of the Church would be disclosed; nor were they actually vials, with truths and goods in them; but by them is signified influx from Heaven into the Church. Further **ex.** **E.** 954.

676. 'Go and pour out the vials of the anger of God into the earth' (**Rev.** xvi. 1) = influx into the Church of the Reformed where are those who are in faith separated from charity as to doctrine and as to life, to take away truths and goods from them, and to open the falsities and evils in which they are, and thus to separate them from those who believe in the Lord, and who, from Him, are in charity and its faith. . . This is a summary of what is contained in this chapter. . . 'To pour out the vials' = influx. . . 'The seven vials full of the seven last plagues' = their devastation and consummation. **Des.** . . In the vials there were not the evils and falsities signified by 'the plagues'; but there were genuine truths and goods, the effect of which was such

as is described. (=the state of the devastated Church. Ex. E.960.)

[R.] 677. 'To pour out a vial'=influx. (=the influx of truth and good from the Lord. 680.) (=influx from the Lord by truths and goods. 683. 690. 694. 699. 708.)

T. 761³. 'The vials of the anger of God poured into the earth' (Rev.xvi.)=the Falsities which should then inundate and destroy the Church.

E. 960². The reason 'vials' are mentioned, is that vials are vessels; and vessels=the same as their contents. Enum. and III.

961. 'To pour out a vial upon the earth' (ver.2)=a manifestation of the state of the Church in general.

965. 'An Angel pouring out a vial'=the state of the Church manifested. 969. 981.

1031. 'There came one of the seven Angels who had the seven vials' (Rev.xvii.1)=the state of the Church with the Papists manifested. Ex. R.718.

Vibration. *Vibratio.*

Vibrate. *Vibrare.*

Vibratory. *Vibratorius.*

Vibratile. *Vibratilis.*

A. 1646. The speech of the Angels sometimes appears (below) as a vibration of light . . .

1761. There are Spirits who inflow . . . by vibrations . . . as it were in lines, more or less sharp. Ex.

2301. Infants of a spiritual genius speak and act (with) a kind of vibratile fluttering as of wings. H.339. (Compare D.3544.)

10379. (The Spirits of the Third Earth act) with a kind of vibration of an undulation into the left knee. D.1686.

H. 241. The speech of the spiritual Angels is a little vibratory and discrete.

248^e. The speech of an Angel or a Spirit . . . slightly vibrates the tongue (of the person spoken to).

T. 348². Like a torch waved about—*vibrata*.

D. 1057. Spiritual (as distinguished from celestial) things, are represented by things sharp which vibrate, etc.

3741. (These Spirits) acted by an undulatory vibration, by which they also spoke . . . towards the left knee. Ex.

3750. (This Spirit) spoke (with) a broad tone which vibrated as a vibratile aerial . . . something is wont to do.

3866. The influx was reciprocally quick, and vibratory . . .

4136. The beating of the heart of the spiritual was quick, and vibratory . . . That of the celestial is slow . . . and not vibratory.

4208. The speech of the angelic Spirits . . . was as it were a bright vibration.

Vibratory. *Alatus.*

A. 418². Spiritual choirs, from their vibratory (or

fluttering, like wings) singing tone . . . are very different from the celestial ones. (See also A.2301.)

Vicar. *Vicarius, Vice.*

Vicarious. *Vicarius.*

Vicarship. *Vicariatus.*

See under POPE.

A. 4738³. If they had acknowledged the Lord to be one with the Father . . . no one could have been recognised as His vicar . . . E.52^e, Ex.

4818⁵. Such believe that there must be some one as the Lord's vicar—*vice*—on earth . . .

7619. 'By the hand' of anyone=vicarious power, which is the same as mediately . . .

P. 109. The life's love . . . places a vicar below itself, which is called the love of the means. —2^e. 110^e.

264². (The Papists) acknowledge the Word for the sake of the vicarship established on the Lord's words to Peter.

R. 802². That the vicarship is an invention . . .

M. 344. A deputy substituted in the place (of Mohammed).

T. 560. To adore any vicar upon earth . . . avails (nothing) in Heaven.

D. 3030². If the Pontiff were called the Supreme, and not the vicar, they would lose everything.

4914. They had believed that they were His vicars.

E. 1025². 'Thou shalt not worship other gods,' involves that . . . no vicar of the Lord is to be worshipped as Divine.

1029. (The vicarship among the Papists. Des.)

1054. The internal adoration—which is the essential one—(the Papists) have transferred to the Pope as the vicar, and from him to the ministering body as vicars under him.

1070². Within Babylon are those in France, and many in Holland, England, Scotland, and Ireland, who have not taken away from the Lord the Power of saving men, nor the Divine holiness from the Word, and ascribed these to some vicar . . .

1091². They call their chief Pontiff the successor of Peter, and thus the vicar of the Lord . . .

1143. Thus transferring their love to the Lord [to the Pope] as a vicar, and to his ministers.

1158. They have no truths from the Word, thus not from the Lord; but only from him whom they call His vicar . . .

J. (Post.) 238. He said that the Lord alone is to be honoured and worshipped . . . intending to become His vicar . . .

Vice. Under FAULT.

Vice versa. *Vice versa.* H.80^e. 157^e. 194^e. T.767², etc.

Victim. *Victima.* A.2799.

Victory. *Victoria.*

See CONQUER.

A. 1690^s. The Lord's continual victory. Sig.1708^e. By (His) victories.1717². Whenever a victory is gained, the Lord reduces into order the goods and truths from which the combat has been waged. Sig.1725^e. Combats of temptations, and victories. Sig.

1737. Victory. Sig. and Ex.

1749. The things of celestial love which He acquired by His victories. Sig.

1789. The end (in view) in the victories. Sig. and Ex.

1812. The Lord was in . . . continual victories. S321. 10828. N.201. 302.

1820. Certainty about the outcome precedes victory, and belongs to victory.

—e. Victory is attended with this: that malignant Genii and Spirits afterwards dare not do anything. Ex.

2405¹. The whole of Ps.cx. treats of the Lord, and His victories in temptations. . .3614⁴. The Lord's victories in temptations. Tr. 9715³.

4287. Continual victories in combats as to truths and goods. Sig. and Ex.

4572^e. The joy and comfort are not on account of the victory, but on account of the conjunction of good and truth.

6306. Acquired by victory over evil. Sig. and Ex.

6574². Hence come re-creation, hope, and victory.

10456. 'Not victory, and not a Thing lost' (Ex. xxxii.18)=suspense in the combat between falsity and truth; (thus) that Heaven is acting on the one side,*and Hell on the other.

L. 33. That the Lord made His Human Divine by . . . continual victories (in temptations). Ex.**F.** 35. It is a universal of faith that . . . the Lord removed Hell from man . . . by victories over it.**P.** 237^e. That victories stand on the side of good generalship, and sometimes not on that of justice (an argument against the Divine Providence). (See 251^e.) 252, Ex.**R.** 103. Eternal life the prize of victory. Sig. and Ex. E.358.**T.** 126^e. God takes away this grief after the victory.

597. By victory over the external man, man becomes spiritual.

E. 359³. 'Their victory upon My garments' (Is.lxiii. 3)=a wrong interpretation and application of truth by those who wrest the sense of the letter to favour their own loves . . . (See 922^e.)519⁴. 'My victory hath perished' (Lam.iii.18). Ex. . . It involves despair concerning victory, such as the Lord felt on the cross.

748. Victory through the Divine truth which proceeds from the Divine Human. Sig. and Ex.

806^e. His passion in Gethsemane and on the cross was the last temptation, and the complete victory.

932. 'To have victory over the beast' (Rev.xv.2)=to live the life of charity . . . and also not to have falsified the Word.

Vienna. *Vienna.* M.451. T.515.**View.** Under ASPECT, INSPECT, and SEE.**View.** *Intuitio, Intuitu.***View, To.** *Intueri.***Intuitive.** *Intuitivus.***A.** 522. The mind then determines its view outside of itself to doctrinal things.1412^e. Evident from the view of the Things in the internal sense.

1505. He has the habit (of always) regarding himself. Des.

1506. He filled the whole surrounding sphere, which was one of self-regard—*intuitiva sui*.1757^e. Hence the mental view, apperception, and utterance of each thing is more prompt.1769^e. He could view my thoughts and affections inwardly.

1771. When I was reading some of the Psalms, the interior view or mind of the Spirits was opened.

1807. A representation of the Lord's Kingdom in a universal mental view. Sig. and Ex.

1808. A representation of goods and truths in a mental view of the constellations. Sig. and Ex.

1891. The Lord's insight into the cause from His interior man. Tr.

1953. It is the interior sight or view which perceives . . .

1954. A view from what is higher into what is lower, or from what is interior into what is exterior, is called influx. Ex.

2027. Thus they have regard to themselves, and not to others . . .

2196^e. So far as (this merely human rational truth) views the things above itself . . . it does not acknowledge them.2343². They are perceived in one view of the thought.2493^e. Still, the Angels have . . . a very perfect mental view of future things.2510^e. So that the mental view of all things which are of doctrine is from the Rational.

2535. Regarded in itself, prayer is a speaking to God, and some internal view then of the things concerned in the prayer.

2551. A mental looking at the cause. Sig. and Ex.

2553^e. The Lord's looking at this state of the human race . . .

2651. The Lord's insight from the Divine Spiritual. Sig.

— . To understand is the same as to view from the sight of the mind.

[A.] 2654⁷. That man can **look** from within into the things in himself which are beneath, is known . . .

2789. Thought and **insight** from the Divine. Sig.

—'. 'To see,' because predicated of the Lord, = to view from the Divine.

2829. The Lord's thought and **insight** from the Divine. Sig.

3394³. Such desire that the things of faith should be believed simply, without any **view** (or **insight**) from the Rational.

3803. For a man receives only so much from others as . . . he acquires by a **mental view** of the matter in himself.

3906^e. (External and internal truth) cannot be conjoined together until self-regard begins to cease, and a regarding of the neighbour begins to be felt.

4018. (These words) involve a **mental view** and the derivative excited affection.

4038^e. The interior **viewings** and perceptions of Things belong to the understanding.

4075³. If they look to the Infinite . . .

—'. Otherwise it would be to **look into** thick darkness.

4088. Evident from the **view** of the Things in the internal sense.

4091. At the first **sight** this appears remote.

4096³. He loves to **look into**, and does **look into**, things still more intricate.

4249. These (truths) cannot come to his **mental view** and apprehension until goods acts as the chief.

4329³. Those who, by the Knowledges of good and truth, have acquired for themselves the faculty of **viewing-facultatem intuitivam**—Things from what is general. Des.

4342^e. Interior truths (are those which) are more closely under the **view** of the Rational.

4419^e. (These) cause truth and good to be perceived by a **mental view** almost unlimited.

4585³. At the first **mental view** of these things, they reject them . . .

4760. They who have a . . . more interior **insight**, see confirmations.

—⁴. In this way they destroy in themselves, the **insight** from what is higher or more interior.

4783⁶. They who are in faith separated . . . have no interior **insight**; for they who are not in the affection of clarity are in external sight-*visu*-only; that is, in a lower **mental view** (or **insight**), from which no one can possibly see higher things.

4844¹. Hence no one (now) knows from **mental view**, thus not from perception, whether truth be really truth; but only from doctrine.

4911. (Such) cannot elevate the mind's **view** . . . except from self.

4925². For it is good into which the Lord inflows, and gives intelligence and wisdom, and consequently a higher **insight**, and also a perception as to whether it is so, or is not so.

4946². (These things) effect a higher **insight** with the spiritual man, by which he can see, and also perceive, whether a thing is true or not.

4997². He turns the **attention-intuitiones**-of all to himself . . .

5094. It was not the Sensuous things themselves that were rejected . . . but the **mental views**, or thoughts, from them.

5253². In speech, the directing of the attention to person narrows . . . the idea.

5278. What a man thinks about is directly under his **view** . . .

5287. In proportion as (thought and speech) are determined . . . abstractedly to Things . . . the **insight** becomes higher, and consequently more universal.

5302. Man is man from this . . . that when he thinks what is true and wills what is good, he can **contemplate** the Divine, and receive it perceptibly.

5432. Truths . . . remain as scientifics until the man begins to **consider** (or **view**) them with his own sight . . .

5987. The more there are who direct their **mental look** into one Subject, the stronger is his power . . . His force is augmented in proportion to the plurality of the concordant **mental looks**.

6068. For the things which are directly under the **mental view** are in the middle . . . (Compare 6084².)

—². The internal sight is determined to those things which afford the greatest delight . . . and it fixes a direct **view** upon them . . .

—^e. For scientifics fall under the spiritual **view**.

6089. At last there comes into existence from the internal a **mental view** of these (truths), that is, reason and understanding.

6125. The Intellectual in man . . . consists in the **mental view** of Things from such things as are of experience and knowledge; and also in the **mental view** of causes from effects, and of things consequent from the connection of the causes.

6468³. The Lord is, in Heaven, the Centre of the **mental regards** of all.

6598^e. They are in a pre-eminent faculty of understanding and perceiving, according to the degree of their **insight** from what is interior.

6849. 'For he feared to **look upon** God' (Ex.iii.6) = lest they should be injured by the presence of the Divine Itself. . . 'To **look upon** God' = the presence of the Divine Itself, because the Lord is presented as present before man . . . by an internal **looking**, which is effected by means of the faith which is from charity.

6865^e. They who are in the light of Heaven, . . . before confirmation, apperceive, by a **mental view looking** at the scientifics which are beneath . . . whether a truth is to be confirmed or not.

7398². But not, as before, in the midst directly under the mind's **view**.

7622. They had intently **viewed** the bird's changes.

8066. In order that whenever they **looked** at anything, they might remember it.

8827. (The celestial Angels) are under the Lord's immediate view.

8920⁴. At the first view and apperception (of truth Divine such as it is in Heaven) man would reject it.

9034³. Afterwards, the Things laid up in the external memory are subjected to the sight or view of the internal man . . .

9035. Lest (memory truth) be extinguished under his mental view. Sig. and Ex.

—'. 'Under his hand'=under his mental view ; for 'the hand'=the power which belongs to spiritual truth, thus which belongs to mental view ; for mental view is effected from this truth, and is apperception ; for the truths of the literal sense . . . stored up in the natural memory, form there as it were a field for the mental view of the internal man . . .

9210². When such are in the mental view of what is just and good . . .

—'. Such do not see what is just and good, because they are in regard for self and gain.

9256³. For falsities . . . form the natural mind itself, and its insight as to the things of the Church and Heaven.

9405^e. They keep their mental view fixed on themselves and the world.

10551⁵. Some of the learned, by a looking into their own thoughts . . . have observed . . .

H. 183². This general idea . . . is annihilated when it is placed under the view in the midst . . .

196. For the things which man views intensely in thought are presented before him.

270⁵. The view (of the celestial Angels) does not stop at such things as are before their eyes ; but they see *-vident-* the interior things . . . to which they correspond . . .

312^e. (Such) cannot be elevated into the light of Heaven, and view the Things of the Church which are beyond its doctrinal things.

351². True intelligence and wisdom consist in seeing and perceiving what is true and good, and thence what is false and evil . . . from interior insight and perception.

353. Their erudition does not rise beyond such things as appear in the world . . . which they keep in the memory, and view almost materially.

—². They regard *-spectant-* the things of the Word just as others do matters of mere memory knowledge, and do not make them Things for thought, nor for any insight of an enlightened rational mind.

355. Man takes with him all the natural memory ; but the things in it are not under his view . . . as while he lived (here).

356². For the interior mind of man looks into the Things of the natural memory . . .

529. If the life of man is regarded *-spectatur-* and examined by means of rational insight, it is found to be threefold . . .

597². Everyone can see, from some rational insight, that . . .

W. 28. If you collect together all things you know, and submit them to the insight of your mind . . .

48. Who that is able to observe the essence of love, cannot see this ?

83. At first sight these appear distinct . . .

103². If the Lord were among the Angels in Heaven, He could not have the universe under His view . . . 106.

152. For all things are under the Sun's view . . .

404². vii. (This) is evident to everyone who is willing to survey this from rational insight.

—³. (The thought of the spirit) views the things which are of thought from the memory as beneath itself.

P. 283². For whatever is in the midst is directly under the view, and is seen and perceived.

R. 566⁵. Fix your look on the paper. They did so. (The result.)

961. When I fixed my view on that light, it receded to the sides . . .

M. 163. (This) may be concluded and seen from insight and examination alone.

293³. (The wives said,) There is scarcely a time in the day in which our penetrative thought-*cogitatio intuitiva*—quite recedes from our husbands, or is absent from them. 294².

T. 112⁷. Some were favouring and looking at me . . .

373. If we regard works thus . . .

535^e. How can anyone shun evils . . . without some self-inspection ?

603². A judge . . . collects the evidence into one view in the higher region of his mind.

683. Like a looking to the sign of Satan . . .

D. 1051. All these things are perceived by a Spirit by spiritual insight alone, without description.

1076. By a general view . . .

2012. The mental regards of Spirits.

2021. That the Lord can enable anyone, by a spiritual idea, to view interior Things.

2395. If the Angels merely look at . . . an evil Spirit, he is tortured . . . 2519.

2495^e. With a continual looking to their own advantage.

2519^e. Others are tormented with envy from a mere view of the happiness of the Angels.

2564. What a look may effect in the other life, thus what a look of trust and faith in the Lord, can be known only to one who lives there. 3002, Ex. 3003.

2854. That a mental view of ends . . . distinguishes man from the brutes. Ex.

2914. That Spirits are found and affected by means of my lookings. Ex.

2915. And on the other hand, by their looks at me, Spirits take [things] out of my memory: this is a general look . . .

3004. This is a magical looking at [a person]. Ex.

[D.] 3005. A looking by faith can effect all things. Ex. . . But faith is such that in proportion as the looking to the Lord is from man . . . it has no efficacy.

3050. This speech is . . . intuitive of (that is, it looks at) the other's thought . . .

3114. This is not perceptible to them on account of the regardings of particulars.

3155^e. It was merely the Society and its looking at [him] which caused his thought.

3332. When I fixed my look on a fly, the evil Spirit could speak only about the fly.

3405. Whatever was in the idea about the persons, he collected, and kept the attention (or look) therein.

3603. They suppose faith to be only a kind of looking to the Lord.

3632. When looking at (those Spirits) was granted . . .

3711^e. With a sole regard to wealth.

3909. When the looks and ideas of many Spirits were [fixed] upon her who was a Subject, her forces of thinking were increased; for in proportion to the number of looks [directed] at one, in the same proportion she acts more strongly. I had observed that she had magically attracted the looks of others, by accepting the things which inflowed, and thus proceeding to those from whom the influx came.

3935. When I determined my look . . . upon their feet . . . their genitals were indrawn.

3981. A sphere as of a mere looking, without anything determinate . . .

3988. They regard faith as a mere view, or thought.

4021^e. Faith without good works is . . . merely intellectual—*intuitiva*—faith . . .

4128. I answered by a like intuitive speech. (See SPEAK, here.)

4392. He who looks at—*spectat*—generals from particulars goes astray in every object of his contemplation—*intuitionem*.

4537. Shown by a looking into the eye . . .

4748. Charles xii. saw every single thing around him with one look—*intuitu*.

4866. I looked at others with an intent gaze—*oculis intensis*, and they were affected by my look—*aspectu* . . .

5678. At this day, man does not believe in heavenly things . . . when they are under his view, in the midst. Ex.

5815. Truths, with them, had been scientifics without any sight [of them].

5825. (The English) have . . . an interior sight—*visum*, which is a sight that is receptive of intuition.

5901². Without such a view [of me] they would not have known me.

D. Min. 4703. By lookings at various parts of the head, they explore . . .

4735. (Such) have no extended mental—*mentis*—view. 4752.

J. (Post.) 6. The interior sight—*visus* (of the English)

is called an intuitive, receptive, and affirmative, and also a confirmative, sight.

18. When the view of reputation and gain is taken away . . .

241. They are always looking at themselves—*intuitionem habent continuum in se*.

337. The show bread—*panes intuitionis*.

E. 401³². The thought of their spirit is fixed in the consideration of self.

540⁴. (This) can be seen from common intuition.

569¹⁰. The other limit is the seeing—*intuitivum*—and thinking [faculty].

790⁸. All things which are in the natural mind from the spiritual mind come under the view, and into the perception, of the man.

815⁵. Faith is acknowledgment, and a view from acknowledgment.

1032². The interiors of the mind are (then) kept by the Lord in a looking to Himself.

1086^e. A man who is in genuine truths from the sense of the letter . . . can disperse the whole diabolical crew . . . by a mere look and an effort of will.

Inv. 42. No one can speak to another there unless he looks directly at him.

Vigour. *Vigor.*

D. 3317. Still, the external senses remained in their vigour.

Vile. *Vilis.*

Despise, Hold cheap. *Vilipendere.*

Become worthless. *Vilescere.*

A. 950. They held the Lord as vile.

952². He esteemed others as viler than himself.

975. That those in (mere) external worship are most vile; and yet may perform vile services in the Church. Tr. 1097. 1103.

986³. They are amended, in order to serve for some vile use.

987². Man, when born, is the vilest of all living (creatures).

996. (These) delights are relatively vile; for all delight is such that it is the more vile in proportion as it verges to externals . . . (Thus) man's delight of pleasures, while he lives in the body, is vile relatively to his delight after (death) . . . nay, so vile, that good Spirits utterly spurn the delights of the body . . . and in like manner the delight of these Spirits becomes vile when they are elevated . . . into the Heaven of angelic Spirits. 3938⁴.

—³. 'Grass,' etc. = what is vilest (or lowest).

1030². The things of the external man . . . thus the viler things. Sig.

— Those not of the Church, who are more vile. Sig.

1094. 'A servant of servants' = what is lowest in the Church.

1594⁴. He acknowledges . . . that he is something vile and filthy.

1911. 'Her mistress was **vile** in her eyes' (Gen.xvi. 4)=that this Rational, at its conception **despised-vilipenderit**-the truth itself adjoined to good. —⁶, Ex. 1914. 1916.

2890. Evil Spirits regard man as a **vile** slave. . . Ex. D.2924.

3938¹. He begins to hold in slight esteem these delights . . .

3951². They thus make themselves (unnecessarily) of low estimation . . .

5145⁶. When (what is good and true, etc.) is regarded as relatively **worthless** . . .

5648³. They (then) hold as **worthless**, and loathe, the spiritual things of the internal sense.

6732. 'A coffer of bulrush'=what is of low esteem, but is still derived from truth; thus that truth is of low esteem.

7317³. They begin to hold cheap the doctrinals of their faith.

8478³. They are not dejected if they are low in station.

9231⁶. Their comparing themselves to 'dead dogs'=that they were to be accounted as utterly **worthless-vilissimis** . . .

H. 158. The delight of life and of Heaven . . . would gradually become **worthless-vilisceret**-if they were continually in it.

327^e. They are sometimes taken out that they may serve others for . . . low uses.

472². Servants whom their master holds in slight esteem . . .

564^e. They who have exercised dominion from the love of self . . . are **vile** slaves in Hell.

R. 107⁸. As they either pass by, or hold in slight esteem, the truths of doctrine . . .

M. 263^e. They sink down into a certain prison, where they are called **viler** than the **vile**, that is, the vilest.

T. 405. Emperors and kings . . . are sometimes less (in the love of rule) than those who are of low origin . . .

D. 992. Such a Spirit holds **cheap** effects or ultimates.

3839^e. Spiritual things, and confirmatory natural ones, he utterly **despised** and nauseated as **vile** and null.

E. 240^e. 'All that honoured her **despise** her' (Lam. i.8).

Village. *Villa*.

A. 2909³. '(Hebron) given to Caleb as to field and villages' (Josh.xxi.12)=again a new Church.

3270. 'In their **villages**' (Gen.xxv.16)=the external things of the Church . . . These were represented by 'villages,' because they were outside the cities.

J. 27. When man passes from the natural world into the Spiritual World, it is like passing from a **village** into a great city.

M. 49. Matrimony is contracted within the region, city, or **village** . . .

77². We saw . . . **villages** and **villages**, with gardens, groves, and fields between them.

T. 119². A cloud . . . which hides fields, **villages**, and cities.

124^e. (At the Last Judgment, the Lord) deluged their cities, **villages**, and fields. D.5094. 5283 5359. 5366.

E. 405¹². 'Villages' (Is.xlii.11)=natural Knowledges and scientifics. 730²⁹.

Villain. *Furcifer*. T.672.

Villainy. Under DISGRACE.

Vine. *Arbor vini*.

W. 346^e. The less perfect (plants) are vines and shrubs.

Vine. *Vitis*.

A. 217. 'A **vine**,' in the Word,=spiritual good. Ill.

886². 'Thy wife like a fruitful **vine**' (Ps.cxxviii.3)=the Spiritual Church.

1069⁴. As 'a vineyard'=the Spiritual Church, so does 'a **vine**,' because a **vine** belongs to a vineyard . . . Ill. 1071². 2702¹⁴.

—⁵. As 'a **vine**'=the Spiritual Church, and as charity is the primary of the Spiritual Church, in which primary the Lord is present, and through which He conjoins Himself with man, and through which He alone operates all good, the Lord compares Himself to 'a **vine**,' and describes the man of the Church, or the Spiritual Church, in these words: 'I am the true **Vine**, and My Father is the **Vine**-dresser, every branch in Me that beareth not fruit, He taketh away . . . I am the **Vine**, ye are the branches . . .' (John xv.1-5,12).

1462^e. The Lord is called 'a **vine** out of Egypt' (Ps. lxxx.8) as to the Knowledges in which He was instructed.

2240⁸. 'A **vine**' is predicated of truths and of falsities . . . thus 'the **vine** of Sodom' (Deut.xxxii.32)=falsity from evil.

2722⁷. Groves of olives = the celestial things of worship; groves of vines, its spiritual things . . .

2781⁵. '**Vine**,' and 'noble **vine**' (Gen.xlix.11)=the Spiritual Church external and internal.

2834. The adoption of the spiritual is described in . . . 'I am the **Vine**, ye are the branches . . .' 'A **vine**'=the Spiritual Church.

3142². 'A **vine** out of Egypt'=truth from scientifics.

3579². 'The **vine** shall give her fruit' (Zech.viii.12)=that the Spiritual of the Church—that is, the truth of faith—will give good.

3941⁸. 'The **vine** and fig' (Deut.viii.8)=the goods of faith (as distinguished from the goods of love).

4013³. Some species of trees=interior goods and truths, which are of the spiritual (as distinguished from the natural) man, such as olives and vines.

[A.] 4552³. In the Ancient Church . . . the **vine**, and the derivative wine=the things which are of charity, and of the faith from this.

4599². 'A noble **vine**' (Is.v.2)=spiritual good. (=the good of faith of the Spiritual Church. 9139⁴.)

5113. 'Lo a **vine** before me' (Gen.xl.9)=the Intellectual of the Spiritual Church. —⁴, Ill.

—⁴. 'A noble **vine**' (Jer.ii.21)=the man of the Spiritual Church, who is called 'a **vine**' from what is intellectual. 'The degenerate branches of a strange **vine**' (id.)=the man of a perverted Church.

—⁵. Its becoming 'a luxuriant **vine**,' and 'a **vine** of magnificence' (Ezek.xvii.6,8)=becoming a Spiritual Church, which is called 'a **vine**' from the derivative wine, signifying spiritual good, or the good of charity, from which is the truth of faith implanted in the intellectual part. (=the external and internal Spiritual Church. 8764⁶.) E.281².

—¹⁰. 'The **vine**' (Gen.xlix.11)=the Intellectual which is of the Spiritual Church; and 'the noble **vine**'=the Intellectual which is of the Celestial Church.

—¹¹. 'A **vine** out of Egypt,' in the supreme sense, =the Lord; the glorification of His Human being described by it and its branches. In the internal sense, 'a **vine**,' here, =the Spiritual Church, and the man of this Church, such as he is when . . . regenerated as to the Intellectual and the Voluntary. 9341².

—¹³. 'A **vine**'=the good of the Intellectual . . . or, what is the same, the good of the interior man. Ill.

—¹⁴. That 'a **vine**'=the Intellectual made new, or regenerated, through good from truth, and through truth from good. Ill. (These) are signified by 'the fruit of the **vine**-*genimen vitis*' (Matt.xxvi.29).

—¹⁵. As the Intellectual of the spiritual man is . . . regenerated through the truth which is from the Lord alone, the Lord compares Himself to 'a **Vine**'; and those who are being implanted in the truth which is from Him, and consequently in Him, He compares to 'the branches;' and the derivative good, to 'the fruit.'

—¹⁶. As, in the supreme sense, 'a **vine**'=the Lord as to Divine truth; and, from this, in the internal sense, the man of the Spiritual Church, 'a vineyard'=the Spiritual Church itself.

—¹⁷. See NAZARITE, here.

5114. 'And in the **vine** three shoots' (Gen.xl.10)=the derivative derivations down to the ultimate one. 'A **vine**'=the Intellectual. Ex.

5117⁴. 'No grapes in the **vine**' (Jer.viii.13)=no interior or rational good.

6375. 'He binds his young ass to the **vine**' (Gen.xlix.11)=(conjunction through) truth in the Natural for the external Church. . . 'A **vine**'=the Spiritual Church; here, the external Spiritual Church, because 'a choice **vine**'=the internal Church. E.433⁴.

6376. 'And his ass's colt unto the choice **vine**' (id.)=(through) truth from the Rational for the internal Church. Ex. E.433⁴.

6432⁶. 'A **vine**'=the Spiritual Church, and consequently the good of truth. Refs.

7553⁵. 'A **vine**' (Ps.cv.33)=the truth and good of the internal Church.

8408^e. 'Gourds-*colocynthides*-from a wild **vine**' (2 Kings iv.39)=falsification. (=falsities. 10105³.)

9052⁴. 'A **vine**'=the Spiritual Church.

9139⁵. 'To vintage the **vine** of the earth' (Rev.xiv.18)=to consume the truth and good of the Church. (Compare A.5113², R.649, and E.918.)

—^e. The Lord called Himself 'a **Vine**' (because) 'a **vine**'=faith in the Lord, and consequently the Lord as to faith; for the Lord is faith because faith is from Him . . .

9277³. 'A **vine**' (Hab.iii.17)=spiritual good.

—⁴. 'A **vine**'=the good of the Spiritual Church.

9320³. 'A **vine**'=the Church. Refs.

9325⁵. 'A **vine**'=the truth and good of the Spiritual Church.

10137⁴. 'A **vine**'=the interior good of the Spiritual Church.

10261⁷. 'A **vine**'=a Church which is in spiritual good.

—⁸. 'A **vine**'=the good of the internal Spiritual Church.

10402⁷. 'A **vine**'=the internal Spiritual Church. Refs.

S. 18³. The olive, the **vine**, the cedar, etc.=the celestial, spiritual, rational, etc. good and truth of the Church.

23². An olive=the good of love; a **vine**, truth from this good.

R. 875⁴. (A garden seen which contained **vines**, etc. in order.)

—¹⁵. An olive (seen) the trunk of which was entwined with a **vine**.

936^e. The leaves of an olive and of a **vine**=rational truths from celestial and spiritual light.

M. 13. Trees twined round with tendrilled **vines**, seen. 75².

183. Between olive and olive, running and pendulous **vines**.

T. 348². Faith without Truths is like a **vine** which bears wild grapes.

609^e. Silver, a sapphire, and a **vine**, in the Word, =spiritual good, which is the good of the Middle Heaven.

708^e. 'The fruit of the **vine**'=the truth of the New Church and Heaven. (=Divine truth from Divine good, and the derivative bliss and happiness. E.252⁶.) 376²⁶.

E. 175⁸. 'A **vine**'=the internal Church, thus the internal things of the Church.

304²⁹. 'The **vine** in the field' (Mal.iii.11)=the truths of the Church.

323². 'The **vine** shall languish' (Is.xxiv.7)=that the truth (of the Spiritual Church) will cease. . . 'The **vine**'=spiritual truth. 376²⁰.

329¹⁹. 'The **vine**'=the Church. 433³⁰.

340¹³. 'A **vine**'=the Spiritual Church from the affection of truth.

357¹⁸. 'A thousand vines' (Is.vii.23) = truths from good in abundance.

365²⁸. 'The vine shall give its fruit' (Zech.viii.12) = that truth will produce good. . . For 'a vine' = the Church as to truths, or the truths of the Church.

374⁷. 'Vine and fig-tree' (Deut.viii.8) = good and truth from a spiritual origin.

375²¹. 'A noble vine' (Is.v.2) = spiritual truth from what is celestial, or truth from the good of love. (= genuine truths. 918⁴)

—²⁷. 'Vine' corresponds to spiritual good, which in its essence is truth.

376^e. 'A vine' = the doctrine itself (of the Spiritual Church).

388⁴. 'Vine' = the Church as to truth, which is called the Spiritual Church. 618⁷.

—⁵. 'I will lay waste her vine' (Hos.ii.12) = the internal Church which is of the spiritual man.

391²⁵. 'Israel is an empty vine' (Hos.x.1) = the Church when there is no longer any truth.

403². In general, 'the vine' = the Spiritual which is of truth from good. . . In the spiritual sense, 'the vine' = the Spiritual Church.

—⁶. 'The vine' = the internal Church.

—⁸. 'The vine' = spiritual good and truth.

—¹⁰. 'No produce on the vines' (Hab.iii.17) = no spiritual good.

—¹². Therefore it is said of those who are in the goods and truths of the Church, and thus in safety from evils and falsities, that 'they shall sit in safety under their vine and fig-tree, and none shall make afraid.' Ill.

—²². 'The vine' = the internal or spiritual things of the Church. —²³. 638²¹.

405¹⁵. 'A vine out of Egypt' = the Spiritual Church, which begins with man through scientifics and Knowledges in the natural man. 518¹⁶. Ex. 569¹⁴.

—¹⁷. 'To plant a vine' = to establish a spiritual Church.

458⁷. 'The vine' = the spiritual good and truth of the Church.

503⁴. 'The vine' = the spiritual truth of the Church. —⁵. 717¹³.

504²⁷. 'Thy mother is like a vine' (Ezek.xix.10) = the Ancient Church, which was in the good of life and the derivative truths. (= that the Spiritual Church, from its establishment, had been instructed in truths. 727².)

519⁷. 'Their vine is of the vine of Sodom' (Deut. xxxii.32) = the Church (in) all evils from the love of self.

556⁴. 'It reduces my vine to a waste' (Joel i.7) = destroying spiritual truths, which are those of the spiritual sense of the Word.

618⁴. 'The vine' = the truth of doctrine of the Church.

638². There are three trees which principally = the Church: the olive, the vine, and the fig; . . . the vine = the Spiritual Church.

—¹³. 'Thy wife shall be as a fruitful vine . . .' = the Church as to the affection of truth.

—²³. 'The vine' = the truth of celestial good.

695¹³. 'The vine' = the Church as to the spiritual affection of truth.

724²⁴. 'Behold, and visit this vine' (Ps.lxxx.14) = the Spiritual Church.

—²⁷. 'Vine and fig-tree' = an internal and external Spiritual Church. 911¹⁴.

911¹⁰. 'The vine of Sibmah' = the Church (formed of men of the external Church who explain the Word to favour worldly loves).

1145². The wood of the vine = spiritual good.

Vinedresser. *Vinitor.*

A. 1069⁶. See VINE, here.

E. 374⁴. 'The vine-dressers that howled for the wheat and barley' (Joel i.11) = those who are of the Church. (= those who are in truths, and teach them. 376¹⁸. 911¹³.)

Vinegar. *Acetum.*

See SOUR.

L. 16⁶. That they offered Him vinegar to drink = things merely falsified and false; and therefore He did not drink it; and then said, 'It is consummated.' (Compare R.410^e.) T.130^e.

T. 38². Like . . . worms swimming in vinegar.

132³. As from a cask of vinegar nothing but vinegar comes.

E. 386²⁰. That 'vinegar' was given Him (John xix.29) = that in the coming Church there would be no genuine truth, but truth mixed with falsities, such as there is with those who separate faith from charity, or truth from good. This is what 'vinegar' signifies.

519². Their giving to the Lord 'vinegar mingled with gall' (Matt.xxvii.34) which was also called 'wine mingled with myrrh' (Mark xv.23) = what Divine truth from the Word was with the Jewish nation; namely, that it was mingled with the falsity of evil, and was thus wholly falsified and adulterated, and therefore He would not drink it. But that afterwards 'they gave the Lord vinegar in a sponge, and placed it upon a hyssop-stalk' (Matt.xxvii.48; Mark xv.36; John xix.29) = the kind of falsity there was among the upright gentiles, which was falsity from ignorance of the truth, in which there was what is good and useful; and as this falsity is accepted by the Lord, He drank this vinegar. The hyssop-stalk upon which they placed it = the purification of the falsity. (Compare 627^e.)

Vineyard. *Vinea.*

See VINE.

A. 1069. 'Noah planted a vineyard' (Gen.ix.20) = the derivative Church. That 'a vineyard' = a Spiritual Church. Ex. and Ill. 2702¹⁴. 4590². 5113¹⁶. 5117².

—³. 'To plant vineyards' = to be instructed in the truths and goods of faith. Ill.

1306^e. When the Lord's Church is compared to 'a vineyard,' the things which are of worship, and also of

its preservation, are compared to 'a winepress,' and 'a tower in a vineyard.' Ill.

[A.] 2027³. Some of them say that they have laboured in the Lord's vineyard . . .

3220. See VEGETABLE, here.

3820⁴. They who labour in the Lord's vineyard, obtain a reward everyone according to the affection of good and truth from which he labours . . .

3947³. 'Vineyard,' and 'field'=the Church.

4592⁵. 'The house of the vineyard,' or 'Beth Kerem' (Jer.vi.1)=the Spiritual Church.

5117⁷. 'To sit and plant vineyards' (Amos ix.14)=to cultivate the things of the Spiritual Church.

9139. To 'lay waste a field or vineyard' (Ex.xxii.5)=the deprivation of the good and truth of the Church through cupidities. . . 'A vineyard'=the Church as to truth, thus the truth of the Church. This is because wine, which is of the vineyard,=the truth of good.

—². This signification of 'a vineyard' originates from the representatives in the Spiritual World; for . . . there appear vineyards full of grapes, with wine-presses in them, when the Angels are in discourse about a company of people who are in the truth of good.

—³. That 'a vineyard'=the Church as to the good and truth of faith, which is called the Spiritual Church. Ill. 9277.

9142. 'A vineyard' (Ex.xxii.5)=the truth of the Church.

9277. 'Thy vineyard' (Ex.xxiii.11)=spiritual good, which is the good of charity towards the neighbour; for this good makes the Spiritual Church.

—³. 'Vineyards' (Amos iv.9)=the goods of faith. (=spiritual goods and truths. E.403⁸.)

10184⁶. 'A vineyard'=the Church with man; 'the produce of a vineyard'=a state of truth.

10669. 'A vineyard'=the Church as to truth.

H. 489 (x). 'A vineyard'=the Spiritual Church, and the truths of this Church. Refs.

520⁶. The ways which lead to the Spiritual Kingdom appear adorned with vines and laurels, because vines and laurels correspond to the affection of truth and its uses.

R. 132². 'To take away the vineyard from Naboth, and kill him' (1 Kings xxi.)=to take away and kill the Church itself; for 'a vineyard'=the Church. (Compare E.160².)

315. 'Vineyard'=the Church as to truth and the derivative good.

316⁴. Hence a 'vineyard,' in the Word,=a Church which is in truths from the Lord.

647². 'The vineyard of the earth' (Rev.xiv.18)=the Church in the Christian world. 649, Ex. (Compare E.918.)

—^e. 'A vineyard'=the Church where there is the Divine truth of the Word, and the Lord is known by it; because 'wine'=interior truth, which is from the Lord through the Word; and therefore 'a vineyard,' here,=the Christian Church. 650, Ill. 651.

E. 194². The parable of the labourers in the vineyard (Matt.xx.) Ex.

—'. 'To labour in the vineyard'=to procure for one's self spiritual life by the Knowledges of good and truth from the Word being applied to the uses of life.

—'. 'A vineyard'=the Spiritual Church, and spiritual life with man. Refs.

315². The parable of the man who planted a vineyard (Luke xx.). Ex. 922⁷.

—'. 'The vineyard' which the man planted=a Church which is in truths.

375³¹. 'The vineyard which the beloved had in a horn of a son of oil' (Is.v.1)=the Spiritual Church, which has truths from the good of love, thus most excellent ones; for 'a vineyard'=the Spiritual Church, that is, the Church which is in truths from good. 918⁴.

376⁶. 'A vineyard'=the Spiritual Church; and therefore 'vineyards'=all things of the Church.

—^e. 'A vineyard'=the Spiritual Church, that is, the Church which is in the truths and goods of doctrine from the Word.

386²¹. 'To plant vineyards' (Ps.cvii.37)=to receive truths in the understanding, that is, in spirit; for 'vineyards'=spiritual truths, and therefore 'to plant them'=to receive them spiritually, that is, to understand them.

388². 'Many shepherds have destroyed My vineyard' (Jer.xii.10)=the vastation of the Church as to its truths. 730⁸.

403²⁰. 'The vineyard in which was the fig-tree' (Luke xiii.6)=the Church, where are also those who are in externals. Ex. . . For 'a vineyard'=the internal of the Church; and 'a fig-tree,' its external.

433²⁴. 'My vineyard' (Is.v.4)=the Church with that nation. 594¹¹, Des. 632⁷.

449⁷. 'The house of the vineyard' (Jer.vi.1)=that Church itself.

617¹². 'To plant vineyards and eat the fruit of them' (Is.lxv.21)=to enrich themselves with spiritual truths, and to appropriate to themselves the derivative goods.

—¹³. 'A vineyard'=the Church as to truths. 734¹².

638²⁰. 'Vineyards'=the spiritual or interior truths of the Church.

650⁵³. 'A vineyard'=the Spiritual Church, that is, the Church as to the affection of truth.

706¹⁷. 'To plant vineyards'=the implantation of truth, and its reception.

918⁹. 'A vineyard'=the Spiritual Church.

Vinous. Under WINE.

Vintage. *Vindemia.*

Vintage, To. *Vindemiare.*

Vintaging, A. *Vindemiatio.*

Grape-gatherer. *Vindemiator.*

A. 5117¹. 'To vintage the clusters of the earth' (Rev.xiv.18)=to destroy all things of charity. (=to consume the truth and good of the Church. 9139⁵.) (Compare R.649. 650.)

5135^s. 'Grape-gatherers' (Obad.5)=falsities which are not from evil. E.919^s.

R. 650. To **vintage**, is to take down the vine and gather the grapes.

E. 313¹². '**Vintage**'=the truth of the Church.

376¹⁴. The truths of good that were taken away, are meant by 'the **vintage** . . .' (Jer.xlviii.32).

555²⁰. 'The **vintage** that shall be consumed . . .' (Is.xxxii.10)=no longer any truth of the Church; for '**vintage**'=the same as 'wine,' namely, the truth of the Church.

638¹⁸. Spiritual good, which is truth from celestial good, is signified by 'the **vintage**;' and vastation is signified by 'the beating,' and 'the gleanings, when the **vintage** is done' (Is.xxiv.13).

918. 'To put in the sharp sickle, and **vintage**' (Rev.xiv.18)=to gather together the good, and separate them from the evil. Ex. 919.

919. 'To **vintage**'=to collect for uses things which will be of service to the understanding, and will give intelligence and wisdom; and, in the opposite sense, to devastate the Church as to spiritual good, and thus as to the understanding and affection of truth. '**Vintage**,' and 'to **vintage**,' are used in this opposite sense when there are no longer any clusters or grapes remaining; by which, in the spiritual sense, is signified that all spiritual good, and thus all truth which in itself is truth, has been destroyed . . .

—². Therefore '**vintaging**'=devastation. Ill.

922^s. 'Bozrah' means '**vintaging**.'

—^e. '**Vintage**'=the good of spiritual love, which is love towards the neighbour.

Violence. *Violentia.*

Violate, Do Violence to. *Violare.*

Violation. *Violatio.*

Violator. *Violator.*

Violent, The. *Violenti.*

Violently. *Violenter.*

See under BLOOD.

A. 621. 'Filled with **violence**' (Gen.vi.11)=their filthy cupidities. 623.

—^e. '**Violence**' is predicated of the things of the will, when vastated. 623².

623. It is called '**violence**,' when men inflict violence on holy things, by profaning them. Ill.

—, The violent. Tr.

632. 'The earth is filled with **violence**' (ver.13)=that they no longer had the will of good.

1005. That violence inflicted on charity will punish itself. Sig. and Ex.

—, 'Blood'=violence inflicted on charity. Ill.

1476. That thus the Celestial could not be **violated**. Sig. and Ex.

1496. That thus the truth which was to be conjoined with the Celestial might have been **violated**. Sig. and Ex.

2053². Truths of conscience are various . . . and the Lord wills not to do **violence** to them. Ex.

2357. Lest they should do **violence** to the good of charity. Sig. and Ex.

2359. Lest they should do **violence** to the good of charity and the Lord's Divine Human and proceeding Divine. Sig. and Ex. 2365.

2967⁴. 'The **violent ones** of the nations' (Ezek.xxviii.7)=evils that destroy goods. E.388¹². 537¹⁶.

4299². Evils, falsities, and unmercifulness continually strive to do **violence** to these holy things . . .

4502². 'Instruments of **violence** are their swords' (Gen.xlix.5)=falsities and evils which inflicted **violence** on truths and goods. (=that the doctrinal things serve to destroy the works of charity, thus charity itself. 6353.)

6353. That '**violence**'=the destruction of charity.

—⁴. That '**violence**'=force put upon charity. Ill.

7047. That it was full of **violence** and hostility towards truth and good. Sig. and Ex.

7317. **Violence** done to Divine truth. Sig.

7326. **Violence** inflicted on charity, also on faith, and thus on the holy truth which proceeds from the Lord. Sig. **Violence** is inflicted on it when it is falsified.

7502². There is such an order in Heaven from the Lord, that nothing is done violently; but all things in freedom.

8187. The endeavour to inflict **violence** by an influx of falsity from evil. Sig. and Ex.

8284. The endeavour, with the evil, to inflict **violence**. Sig. and Ex.

8575. That they are not far from inflicting **violence** on truth from the Divine. Sig. and Ex.

8625. Because they want to inflict **violence** on the Lord's Spiritual Kingdom. Sig. and Ex.

8887. 'To sanctify it'=no **violation** in any way. Ex.

—, The Sabbath not to be **violated** in any way.

8895.

9127. That he is not guilty of the **violence** which has been inflicted. Sig. and Ex.

—, To inflict **violence** on truth Divine, that is, on the truth of good, and also on good itself. Sig. For he who inflicts **violence** on truth, inflicts **violence** on good also. Ex.

9132. *He* is guilty of the **violence** inflicted on (good and truth). Sig. and Ex.

9250. 'To be a witness of **violence**' (Ex.xxiii.1)=no affirmation of such things as are contrary to the good of charity.

—, '**Violence**'=the destruction of the good of charity.

10287¹⁰. '**Violent men**' (Ps.liv.3)=(evils and falsities) which inflict **violence** on goods and truths.

H. 384^e. A perpetual endeavour to dissolve and do **violence** to marriages.

514^e. The laws of religion (to be) in no way **violated** in the deeds.

L. 14². The Word, to which **violence** had been done. Sig.

S. 26. If a man is in the knowledge of correspondences, he can do violence to the spiritual sense.

P. 231³. He who confirms evil loves inflicts violence on Divine goods; and he who confirms false principles inflicts violence on Divine truths: the latter violence is called the falsification of truth, and the former the adulteration of good. Both are meant by 'bloods.'

R. 316. Lest the holy goods and truths which lie hidden interiorly in the Word, be violated and profaned. Sig. and Ex.

653. Violence inflicted on the Word by direful falsifications of truth. Sig. and Ex.

675^e. The bishop cried, Violence! violence! T.389^e.

825. Divine truth in the ultimate sense . . . to which violence has been done. Sig. and Ex.

M. 511. On the lust of violation, Gen.art. D.6110⁴.

— These violators. Des. 512.

512^e. This is not from any lust of violation.

515. On the correspondence of whoredoms with the violation of spiritual marriage. Ex.

T. 74³. God never violates man's free will . . .

D. 391. On the torment of those who use violence against others. Ex.

2688. That he who lives in faith in the Lord . . . cannot possibly suffer violence from the evil. Ex.

2888. That ability—*copia*—to resist the evil, even with violence, is granted. Ex.

4298. On the penalty of those who want to do violence to infants.

5493. He had forcibly violated many.

—^e. Where there are filthinesses from adulteries and violations.

5669. On the sphere of violation.

— This is meant, in the internal sense, by 'the violation of virgins,' and by 'the violent,' in the Word.

5996. On a cadaverous breast from the violation of marriage. Ex.

6106². Some men, who love violations . . . want the wives to fight their husbands . . .

E. 175¹⁰. 'Full of violence' (Ezek.vii.23)=puts force on the good of charity.

279⁴. 'To draw to them the habitation of violence' (Amos vi.3)=to live a life contrary to charity.

328¹³. 'To redeem out of the hand of the violent' (Jer.xv.20)=to deliver from the falsities which offer violence to the good of charity. 'The violent'=these falsities, and therefore those who are in them.

329¹⁸. 'He shall redeem their soul from deceit and violence' (Ps.lxxii.14)=deliverance from the evils and falsities which destroy the goods of love and truths of faith.

365⁴¹. 'Violence shall no more be heard in thy land . . .' (Is.lx.18)=there shall no longer be disagreement between the spiritual and natural man. 'Violence'=disagreement.

481³. 'The blast of the violent ones' (Is.xxv.4)=things contrary to the goods and truths of the Church. Those are called 'the violent' who endeavour to destroy goods and truths . . .

650⁶⁴. 'The violence of Lebanon' (Hab.ii.17)=force put upon the truths perceived by the rational man from the Word.

— 'The violence of the land, of the city, and of all that dwell in it' (id.)=force put, by means of falsities, upon the truths and goods of the Church, and upon its doctrine . . .

654⁷². 'Violence to the sons of Judah . . .' (Joel.iii.19)=violence to the truths and goods of the Word. (=the adulteration of the Word as to good. 730²⁰.)

659⁵. To those who have perceived delight in violating women, there is nothing more delightful than a cadaverous stink.

734¹⁷. He is called 'a man of violences' (Ps.cxl.4) who, with a wicked purpose, inflicts violence on the truths of the Word by perverting them. 750²⁰. 866⁴.

922⁵. The Word in the letter on which violence has been inflicted by adulterations and falsifications of it. Sig.

991^e. The desire of violating . . . then perishes.

1006². There are cadaverous Hells for those to whom violations of wives had been delightful.

Violin. *Viol, Violina.*

D. 1996. See INSTRUMENT, here. 4482.

Viper. *Echidna.*

M. 79⁴. Hydras and vipers, seen.

Coro. 38^e. They called them Lernaean Hydras.

Viper. *Vipera.*

A. 259². See SERPENT, here. 6398^e. 9013³.

2125. A tree of knowledge seen with a great viper in it. D.3993.

4533². The most deceitful appear as vipers. M.514².

5608⁷. 'The sucking child shall play on the hole of the viper' (Is.xi.8). . . 'Vipers'=those who are most deceitful. E.314³. 410⁹. 581⁵.

9013⁶. Falsity lies hidden in the truths they speak, and evil in the goods they do—which is concealed poison—hence they are called 'an offspring of vipers' (Matt.xii.34). E.581⁵.

H. 578. Genii scatter evils round as vipers do poison.

579^e. When they are inspected as to their deceit and cunning, they appear like vipers.

R. 624^e. The deceitful are signified in the Word by . . . 'vipers;' and the deceit by their 'poison.'

M. 264. The ankles of (the devil's) feet were like two vipers.

T. 489. Predestination, that horrible viper.

533. Like vipers hidden in a rock full of holes.

D. 5498. In the Hell of assassins and poisoners, there appear . . . lower down, as it were dragons and vipers, because they flatter before they infuse their poison.

5692. (The cunning and deceitful) are sensuous, and are serpents, but especially poisonous ones, and vipers; and so do they appear in the light of Heaven.

6098^e. (That bishop) afterwards appeared like a viper.

E. 581^d. 'A viper is hatched' (Is.lix.5). Ex.

—⁵. 'The hole of the viper'=the Hells in which are deceitful and cunning Spirits, the entrances to which appear like dusky holes.

654^d. 'The viper, and flying fire-serpent' (Is.xxx.6) = what is sensuous reasoning cunningly and craftily.

Virgin. *Virgo.*

Virginity. *Virginitas.*

Virgin. *Virgineus.*

See under MARY.

A. 54^e. The Church itself, from the affection of good, is called . . . 'virgin.' 253.

828. On those who desire nothing more than to deflower virgins, and to whom virginities, and thefts of virginities are the greatest delight. (Their frightful punishment des.) D.2704, Gen.art. De Conj.126.

— For it is the first flower of love which introduces virgins into chaste conjugal love, and conjoins the minds of the married partners.

1414. He was born of a virgin mother, and by birth He derived infirmities from the virgin mother . . . 1428.

1644^e. The speech of angelic Spirits was represented by a virgin . . .

2296. Infants seen with their virgin educatresses.

2362^d. The Celestial Church, being from love to the Lord in love towards the neighbour, is likened to an unmarried daughter, or virgin . . . as in 'These are they who have not been defiled with women, for they are virgins . . .' (Rev.xiv.4). And that this might be represented in the Jewish Church, it was enjoined upon the priests that they should marry . . . virgins (Lev. xxi.13-15; Ezek.xliv.22).

2735. Genuine conjugal love . . . is represented by a virgin of inexpressible beauty encompassed with a bright cloud . . .

2753. There are some who are possessed by the cupidity of seducing virgins . . . (Their lot.)

2762^d. The virgins (of Parnassus) were knowledges. 4966^e. 7729^e. (=Knowledges and knowledges of every kind. M.182². De Verbo 7³).

3079^e. '(The ten) virgins'=affections.

3081. 'A virgin, and a man had not Known her' (Gen.xxiv.16)=pure from everything false.

— 'A virgin,' in the Word, =the Lord's Kingdom, and also the Church, and therefore everyone who is a Kingdom of the Lord, or a Church; and this from the conjugal love which is in chaste virgins. Ill.

—³. In the proper sense, those are 'virgins' who are in love to the Lord, that is, the celestial; and thus those who are in the affection of good. Those, also, are called 'virgins' who are in charity towards the neighbour, that is, the spiritual, thus those who are in the affection of truth. Ill.

—⁷. The term 'virgin' is used in distinction from 'damsel' to express innocence. 'Virgins' are so called from conjugal love, and thus mean those who are in innocence . . .

3164². 'A betrothed virgin'=the truth of the Church about to be conjoined with good.

3325^e. 'Virgins'=the good of love to the Lord and of charity towards the neighbour; thus those who are in innocence.

4638. (The parable of the ten virgins)=the last time of the old Church, and the first of the new. . . 'The ten virgins'=all in the Church, both those in good and truth, and those in evil and falsity. (The parable fully ex.) 8989^e. S.17, Fully ex.

4844¹⁶. The 'virgins' whom the priests were to marry =the affection of truth.

4966^e. The three virgins called the Graces=affections of good; and the virgins called Heliconidae and Parnassidae [or the Muses]=affections of truth.

5391. The chaste virgins of the renal capsules. Des. D.970.

6742. 'A virgin'=the good which is of the Celestial Church; but 'a girl,' the truth of good, which is of the Spiritual Church. Ill.

7668^d. 'Beautiful virgins' (Amos viii.13)=the affection of truth. (=those in affections of good. 8568.) (=affections of truth from good. E.386¹.)

8337³. 'The virgin of Israel' (Jer.xxxi.4)=the Spiritual Church.

9182. 'If . . . a man shall persuade a virgin who is not betrothed' (Ex.xxii.16)=good not conjoined with truth. Ex.

9369. Those in persuasive faith . . . are meant by 'the five foolish virgins, who had no oil in their lamps.'

H. 368^e. 'A virgin,' and 'a woman,' in the Word, =the affection of good.

S. 17³. As 'virgins'=those who are of the Church, there are so frequently mentioned in the Prophetic Word 'the virgin,' and 'daughter,' 'of Zion,' 'of Jerusalem,' and 'of Israel.'

23. The images of virgins (with the Ancients) signified affections of truth.

26⁵. The modest virgins (seen in a representative vision) signified affections of truth.

P. 328^e. They who have acknowledged truths with the lips, but not with the heart, are like the foolish virgins, who had lamps but no oil . . .

R. 620. 'Those not defiled with women, for they are virgins' (Rev.xiv.4)=that they have not adulterated the truths of the Church, and defiled them with falsities of faith; but that they have loved truths because they are truths . . . thus from spiritual affection. . . The reason these are meant by 'virgins,' is that 'a virgin'=the Church as a bride, which wants to be conjoined with the Lord, and to become a wife; and a Church which wants to be conjoined with the Lord, loves truths because they are truths; for the conjunction is effected by means of truths when they are lived.

Hence it is that Israel, Zion, and Jerusalem . . . are called 'virgins,' and 'daughters.' (=because they are in the affection of truth for the sake of truth. E.863.)

[R. 620]². That all such in the Lord's Church . . . are meant by 'virgins.' Ill.

—³. Like affections are signified by 'virgins' in other passages, where 'young men' are mentioned with them, because 'young men'=truths; and 'virgins,' the affections of them. Ill.

M. 20². Six virgins (seen at a wedding in Heaven).

21². (No men stood beside the bridegroom, because on the wedding-day the men) are numbered 'among the virgins. . . Virgins=the Church, which is of both sexes; and therefore men, as well as women, as to the Church, are virgins. Ill.

22. (The six virgins could not endure the close approach of the visitors.) Ex.

—². The Angel said, In Heaven we love virgins for their beauty and the grace of their manners, and we love them very much, but chastely.

42°. When (the angelic pair) came near their Heaven, virgins came to meet them, received, and introduced them.

44². In Heaven there are virgins and youths, virgins of such beauty that they may be called beauties in beauty's own form . . . and the beauties of the virgins, and the moralities of the youths, correspond to each other . . . 355². 381.

—⁴. All novitiates, on ascending into Heaven . . . are introduced into the company of virgins, the beauties of Heaven, who perceive from their tone of voice, speech, faces, eyes, gestures, and outpouring sphere, of what quality they are in respect to the love of the sex. Des.

—⁵. Within the enclosure of the heart, and above it, the morality of a youth is delicatized with the beauty of a virgin with the deliciousnesses of the chaste love of the sex . . .

—⁶. Love truly conjugal comes into existence when a youth sees a virgin who has been provided by the Lord, and the virgin sees the youth . . .

55. (Wives and virgins heard singing in Heaven.) Des.

155³. Whether those who have . . . vowed perpetual virginity are received into Heaven. Ex.

187². There then arises the conjugal inclination, which is that of a virgin for a youth, and of a youth for a virgin; and, as the virgins in Heaven, equally as on earth, from innate prudence conceal their inclination to marriage, the youths there (suppose) that they affect the virgins with love . . .

199. Thus is a virgin formed into a wife. Ex.

207°. Some of these are called . . . the sports of the virgins of the fountain, because virgins=the affections of knowledges; and everyone has intelligence according to his affection of knowledges.

—°. There (then) came some virgins with pieces of embroidery and knitting, the works of their own hands, which they gave (the three strangers). And after they were gone, the virgins sang an ode . . .

293°. The little boy said, Read this before these virgins of the fountain. . . I asked them, Why did he call you the virgins of the fountain (seeing that they were wives)? They replied, We are called virgins when we are sitting by this fountain, because we are the affections of the Truths of the wisdom of our husbands; and the affection of truth is called a virgin.

384. In the virgins (of Heaven) there is only the brightness—*nitior*—of beauty; but in the wives its splendour.

460. Provided (the pellicacy) is not with a virgin . . .

—°. For, with women, conjugal love acts as a one with their virginity . . . and therefore to solemnly promise and surrender that virginity to any man, is to give a pledge that she will love him to eternity; and therefore a virgin cannot bargain it away with any rational consent, except with the solemn promise of the conjugal covenant. It is also the crown of her honour. Therefore, to take it from her without the covenant of marriage, and then discard her, is to make a harlot of some virgin who might have become a bride and a chaste wife, or to defraud some other man. . . Therefore he who joins to him a virgin as a mistress, may indeed cohabit with her, and thus initiate her into the friendship of love; but with the constant intention . . . that she shall become his wife.

477°. Virgins, who were beauties, because images of heavenly affection, were brought to (the novitiate Spirit) . . . but on seeing them he returned into his internals, and . . . they vanished. Ex.

502. On the state of a virgin . . . before marriage, and after it. Ex.

503. That virginity is the crown of chastity, and the pledge of conjugal love. Ex.

504. Some adulterers are possessed with the desire of deflowering virgins . . .

—°. When (their) potency has failed, they boast of the number of virginities . . .

—°. If (such marry) they have nothing in mind but the virginity of their future consort; and, when they have sipped this, they loathe both bed and chamber.

T. 106. The first state (of regeneration) is represented by . . . that of every virgin before she becomes a wife.

719°. Those who only understand and speak truths and goods, are like the foolish virgins . . . But those who also will and do them, are the prudent virgins . . .

D. 1070. On whoremongers who with deceit allure virgins to whoredom.

2704. On those who are possessed with a cupidity for virginities. Gen.art.

3017. A (representative) virgin seen. Des.

3597°. Such are represented, also, by a bright virgin . . .

3896. Spirits who, in life, had burned for the innocent, such as chaste virgins. Des.

4377. A tranquil combat of the virgin—*virginei*—sex against the evil. Ex.

4756. Those who have ruined virgins . . . are sent into such cities. Des.

5160. Daughters and virgins as seen in the Celestial Kingdom. Des.

5601^e. The virgins are admonished by changes of beauty in their faces.

5618. On some virgins who read daily in the Word. Des.

5660. How virgins are brought up in the other life, and in Heaven. Gen.art.

6042^o. These are like the five (foolish) virgins . . .

6110⁵². Virgins who have imbued piety to the extent of becoming somewhat melancholy, make sad wives, and cannot be among the happy in Heaven. . . Thus [is it] with those who have lived in nunneries.

D. Min. 4810. In a dream, I saw a virgin in a room . . . She appeared like an angelic virgin; (but) she communicated with Societies of adultery. (She represented the [selfish] love of friendship.)

E. 187⁴. 'The ten virgins' = all who are of the Church; 'five' = some of them. . . 'The five wise virgins' = those who are in love and the derivative faith; and 'the five foolish virgins' = those who are in no love, but in faith alone. 212⁴. 250⁷. 252⁸. Fully ex. 375⁴. 548³. 675⁶. 840³. 860.

219^o. 'The virgin of Israel' = the Church. 555⁴. (= the Church from the affection of truth. 863¹².)

270². 'Virgins' = the affection of truth and good. —⁵. 315⁷. 637¹¹.

—⁴. 'Virgins' = the spiritual affection of truth.

275⁴. 'Young men' = truths; 'virgins,' goods. 721³.

406¹¹. 'Young men' = affections of truth; 'virgins,' affections of good.

655⁶. 'The virgins in the cities of Judah' (Lam.v.11) = affections of truth from the good of love.

811³. 'A virgin' = the affection of truth.

863. 'Virgins' = those affections of truth which are called spiritual affections of truth. Ex. . . Those in these affections love truths because they are truths . . . and those who love truths in this way, love the Lord; because the Lord is in man in the truths which are from good . . .

—². The reason those in the spiritual affection of truth are called 'virgins,' is based on the marriage of good and truth, from which comes conjugal love . . . for as virgins love to be conjoined with men—who have the understanding of truth—they = the affections of truth. Fully ill.

—⁸. 'Young man, and virgin' (Jer.li.22) = the understanding and the affection of what is false.

—¹³. As the Church is the Church from the spiritual affection of truth . . . the expressions 'virgin of Israel,' 'the virgin daughter of Zion,' 'the virgin daughter of My people,' 'the virgin daughter of Zidon,' 'the virgin daughter of Egypt,' and also 'the virgin daughter of Babylon,' are frequently used in the Word.

—^e. Thus 'virginity' = the inviolate affection of truth. Ill.

1006². There are excrementitious Hells for those whose delights have been debauchings of virgins.

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1009^e. Virgins (seen there) who had accounted whoredom wicked because contrary to the Divine law; and also virgins who had not accounted them wicked, but still had abstained from them on account of the disrepute, which would repel suitors. These latter virgins I have seen encompassed with a dusky cloud in their descent to the lower regions; and the former with a bright light in their ascent to the higher regions.

1029¹⁸. Every Church at its beginning is like a virgin; but in process of time it becomes a harlot. Ex.

1193². Approach ten maidens in order to choose one for a wife; and will you not first examine their quality . . .

De Just. 65³⁷. 'The virgin,' from whom He was born, = the Church as to the affection of truth.

—³⁸. It was necessary for Him to be born from a virgin in lawful marriage with Joseph.

Virility. *Virilitas.*

Virile. *Virilis.*

A. 10225. From the twentieth to the sixtieth year . . . is called manhood, etc. H.166.

M. 75^e. The honourable marks of virility at once failed them (when they thought of more wives than one).

220³. How is the feminine principle propagated from a masculine soul?

297^e. The loveliness . . . of the female sex surpassing the male sex.

T. 316^e. The virile potency (of adulterers) when they become husbands, may be compared to the blossoming of tulips . . .

D. 2494. The speech (of these Spirits) is not so manly . . .

Virtue. Under POWER-*virtus*.

Viscous. See STICKY.

Viscus, Viscera. *Viscus, Viscera.*

See under MEMBER, and ORGAN.

A. 1803. 'He that shall go forth out of thy bowels (Gen.xv.4) = those in love to the Lord and the neighbour. Ex.

—³. 'Bowels,' in the Word, = love, or mercy. Ex. and Ill.

1879². They tried to enter into the viscera of my body . . .

2054². The interiors of man are conjoined with his externals by means of the heart and lungs; from this all the surrounding viscera live.

2992. When I have been speaking about the viscera . . . and following their connection . . . the Angels . . . led my thoughts by means of the spiritual things to which the viscera correspond . . . They did not think at all about the viscera . . .

3294. 'To be separated from the bowels' (Gen.xxv.23) = the origin of truth, (because this expression is applied to birth as coming from the father). Ex.

3347². The Angels compared the faculty of thinking

to the faculty of the viscera to act according to the form of the fibres . . .

[A.] 3630. (Thus) each of the viscera and members . . . corresponds to a Society in Heaven . . .

4325². The parts . . . called the viscera . . . take their fibres from the cerebellum. Ex.

4926. Truths in respect to good are like the viscera and fibres . . . in respect to uses.

5171. On the correspondence of the interior viscera with the Grand Man. Gen.art. 5377, continued.

5258². 'They came to their viscera' (Gen.xli.21)= interior extermination.

6057. The interior viscera, to which the atmospheric air cannot enter, are held together in connection and form by a more subtle air, which is called ether.

6338². Unless the soul inflowed, in the universal and in the singular, into the viscera of the body, nothing ordinate and regular could come forth in the body . . .

8875². 'The yearning-commotio-of the bowels' (Is. lxiii.15)=mery.

9276⁶. The rest of the viscera and members in the Grand Man (that is, those exclusive of the heart and lungs) are constituted of those who are in external goods and truths . . .

10030. That the viscera (enum.)=such things as are of the Spiritual World . . .

10031². 'My bowels are troubled' (Lam.ii.11)=grief on account of the destruction of the truth of innocence.

10044⁹. The skin is the ultimate; the heart is the inmost; and the viscera are the intermediates or interiors. Ex.

W. 190². Three discrete degrees in the viscera. (See ORGAN, here.)

T. 154³. So it is with the action of the heart in the viscera, and into the viscera, of the whole body. The heart sends out the blood in all directions, but each of the viscera takes its share according to the quality of its use.

D. 1121. An arcanum is, that whatever any viscus, or part of a viscus, even the smallest, requires for its nourishment . . . it must have from the universal body. Ex.

1129^e. (Thus) the viscera of the body draw to themselves, by a species of attraction, everything that is suitable for them.

2839^e. (Thus) the operations of the internal viscera, which are called natural, do not require the immediate aid of Spirits, because they are according to order.

4473. Attempt of a Siren to enter into my viscera according to my knowledges.

E. 44¹⁴. '(The Samaritan) was moved with compassion-visceribus commotus est' (Greek, *εμπλαγχνισθη*) (Luke x.33)=mercy and charity from within; for mercy and charity make a one.

519⁹. 'In the bowels' (Job.xx.14)=interiorly.

622. As 'the belly,' like the rest of the viscera, is within or in the midst of the body, 'the belly,' and

also 'the viscera,' in the Word,=interior things. Ill.

—¹⁰. As 'the viscera,' or 'bowels'=the interiors of the thought, and these are what are affected with grief, therefore this grief is expressed in the Word by the expression 'to be moved in the bowels.' Ill.

—¹³. The reason . . . 'the bowels'=the interiors of the thought, that is, of the understanding. Ex.

710¹. 'From the bowels of my mother' (Is.xlix.1)=as to the truths of this good; (whereas) 'from the womb'=as to the good of love.

750⁷. 'Bowels' (Ezek.vii.19)=the will of good; and they are said 'not to be filled' when there is no good in the Church.

837². The uses, from which, in which, and for which, the members and viscera of the body have been formed.

Visible. Under SEE=*conspicere*.

Visible. *Aspectabilis*.

H. 1. (The idea that) the whole visible world will perish. J.1².

T. 768. Not to destroy the visible heaven. Gen.art.

Visible. *Visibilis*.

A. 1519. The spheres of the Angels are sometimes presented visible . . .

1869. The ideas themselves appear visible . . .

4075³. Unless they . . . present the hidden God visible to themselves . . .

5278^e. Thoughts are sometimes there presented visible . . .

8458⁹. When truths and goods are presented visible . . .

10159. Almost all in the universe worship God under a visible form . . . This is implanted. Ex.

10194^e. In this way the Spiritual World presents itself visible there.

H. 79^e. See INVISIBLE, here.

514^e. All these . . . cherish the idea that God is . . . visible under the human form.

U. 7. In other Earths all who are not idolaters acknowledge the Lord as the Only God; for they adore the Divine not as an invisible, but as a visible Divine. Ex. 158².

C. J. 23^e. All the visible things of the Spiritual World are correspondences of the affections of the Spirits and Angels.

W. 201. (Of this) little can be Known from the visible things in the natural world; but clearly from the visible things in the Spiritual World.

222. (This) cannot be illustrated by examples from visible things, because the least things are not visible-*exstant*-to the eyes . . .

228. These things may seem paradoxical, because they are not shown by applications to visible things; yet abstract things . . . are usually better comprehended than applied ones . . .

349. That the visible things in the created universe testify that . . . M.417. T.12⁵.

R. 11². (The Tartars) said that they worship Jehovah, some as an invisible, and some as a visible, God.

M. 416². In invisible, as in visible, things; that is, in animalenlæ as in . . . great beasts.

T. 159². Maintaining that . . . the Son is not to be worshipped, because He is . . . visible.

—7. God is the Life and Salvation of all who believe in Him as visible . . .

188⁶. For, by the Human of the Lord, Jehovah God . . . has made Himself visible before the eyes of men, and thus accessible; in like manner as He made Himself visible . . . to the Ancients, but then through an Angel.

296². In the second and third stories (of the mental house) are they who acknowledge and believe in one God under a visible human form . . .

339. We ought to believe . . . in God the Saviour Jesus Christ, because this is to believe in a visible God in whom is the invisible; and faith in a visible God, who is at the same time both Man and God, enters into man. Ex.

538. Therefore He came into the world, and made Himself visible, accessible, and conjoinable. 786^e, Ill.

647². Whereas the faith of the New Church is in a visible, accessible, and conjoinable God, in whom—as the soul is in the body—is the invisible, inaccessible, and unconjoinable God.

787. The reason this New Church is the crown of all the Churches . . . is that it will worship one visible God, in whom is the invisible God, as the soul is in the body. The reason why the conjunction of God with man is possible in this and in no other way, is that man is natural. Ex.

—Conjunction with a visible God illustrated by comparisons.

—For all conjunction of God with man must be reciprocal, (which is impossible) except with a visible God.

—2. That God was not visible before the assumption of the Human. Ill.

—That there is conjunction with the invisible God through Himself visible, thus through the Lord. Ill.

D. 3869. They made their ideas visible near me. Ex.

5742. They did not want to know anything about a visible God, but about an invisible one. They were told that the Lord also is an invisible God; for He is one with the Father, and in the Sun, and He is invisible in this world ever since His ascension from the sepulchre . . . but they were all unwilling [to hear] this . . .

Vision. *Visio.*

Visionary. *Visionarius.*

A. 125. The men of the Most Ancient Church . . . were instructed by means of (most delicious and paradisaical) visions and dreams. 597, Ex. (And there was insinuated into them what they signified. 1122.) 2179³.

1532. The visions of the prophets were . . . openings of their interior sight. Enum. 1619. 1626.

1584. The external man . . . is then illuminated by the internal, and is then in the Divine vision here treated of. . . The Lord, when a boy, was, as to His external man, very often in such Divine sight . . .

1784. 'Vision' (Gen. xv. 1) = inmost revelation, which is that of perception. (For) visions are according to the man's state. A vision presented before those whose interiors have been closed, is very differently circumstanced from a vision which is presented before those whose interiors are open. Examps.

—There are many kinds of visions . . . The more interior the visions are, the more perfect they are. With the Lord they were the most perfect of all, because He had, at the time, a perception of all things in the World of Spirits and in the Heavens; and He had an immediate communication with Jehovah. This communication is represented . . . by 'the vision' in which Jehovah appeared to Abraham.

1882–1885. Two extraordinary kinds of vision, called 'being withdrawn from the body,' and 'being carried by the spirit to another place.' Des. H. 440. 441.

1885. But the things ordinarily seen (by Swedenborg) were not visions; but were things seen in the highest wakefulness of the body.

1966. On visions and dreams, including the prophetic ones of the Word. Gen. art.

1967. Visions which are seen in phantasy, and which are illusions. Ex. D. 1752.

—^e. These persons are visionaries.

1968. Enthusiastic Spirits . . . have visions about things to be believed. Ex.

1970. By genuine visions are meant the visions or sights of the Things which really exist in the other life . . . and which appear to a man when his interior sight is opened by the Lord. . . Such were the visions of the prophets. Des.

1971. The visions which take place before good Spirits, are representatives of the Things which are in Heaven. Ex. . . Such things are perpetual with good Spirits.

1972. The visions, or rather sights, which appear before the eyes of the spirit . . . are more and more interior. Des.

1973. The kinds of vision are too numerous to mention.

—Two visions des. by way of illustration. 1974. See also 1977.

1975. (Representative) dreams inflow from Heaven equally with visions, but with the difference that dreams do so when the body is asleep, and visions when it is not asleep.

2162⁴. A vision of Daniel ex. E. 316¹⁶. 594³.

3301². 'A vision' = truths; here (Zech. xiii. 4) falsities.

4715³. 'The valley of vision' (Is. xxii. 1) = phantasies from sensuous things about spiritual things.

6000. 'God said to Israel in the visions of the night

(Gen. xlv. 2) = an obscure revelation. . . For revelations took place either by dreams, by visions of the night, by visions of the day, or (in other ways).

[A.] 6836. 'I will turn aside and see this great vision' (Ex. iii. 3) = reflection upon this revelation. . . 'A vision' = revelation. It is called 'a great vision,' because, in the supreme sense, by 'the flame in the bush' is signified the Divine truth united to the Divine good in the Lord's Human.

9248. 'A vision of vanity' (Ezek. xii. 24) = a false revelation.

—². By 'to see,' or by 'a vision,' when predicated of the prophets, is signified a revelation which regards doctrine; and by 'to divine' is signified a revelation which regards life.

10042. The prophetic visions of the Word. Ex.

10833^e. (In the Sixth Earth) a Divine vision is distinguished from a vision which is not Divine (by the appearing of an Angel); for in a vision not Divine no Angel appears.

H. 249². Such are visionaries and enthusiasts. Des.

456³. As they wondered that this has not been manifested to man by means of visions . . . they were told from Heaven that it could have been done . . . but still (such) would not have believed; and besides that it is dangerous to confirm anything by visions with those who are in falsities, because they would first believe, and afterwards deny, and would thus profane the truth . . . P. 282, Ex.

C. J. 35. I asseverate that these things are not visions: but sights in complete wakefulness.

90. The sensation (which the Moravians feel) is from visionary Spirits.

L. 52. We read of the prophets that they were 'in vision'; and also that 'Jehovah spoke to them.' When they were in vision, they were not in their bodies, but in their spirit, in which state they saw such things as there are in Heaven . . . In their state of vision the eyes of their spirits were opened, and the eyes of their bodies were closed; and they then also seemed to themselves to be carried from place to place, the body remaining in its own place. In this state were, sometimes, Ezekiel, Zeehariah, Daniel, and John when he wrote the Apocalypse; and it is said, then, that they were 'in vision,' or 'in the spirit.' Ill. R. 36. 945².

P. 134. That no one is reformed by means of visions . . . because they compel. Ex.

—, Visions are of two kinds: Divine, and diabolical. Divine visions are effected by means of the representatives in Heaven; but diabolical visions by means of the magical things which are in Hell. There are also fantastic visions, which are the deceptive mockeries of an abstracted mind. Divine visions . . . are such as were those of the prophets, who, when in them, were not in the body, but in the spirit; for visions cannot appear to any man in wakefulness of the body; and therefore when they appeared to the prophets it is said that they were 'in the spirit' Ill.

—⁴. Such were the visions which appeared from Heaven before the sight of their spirits, and not before that of their bodies. Such visions do not happen at this day, for if they did they would not be understood, because they are effected by means of representatives . . .

—, Diabolical visions, however, have sometimes happened, being induced by enthusiastic and visionary Spirits, who, from the delirium in which they were, called themselves the Holy Spirit. But these Spirits have now been collected together by the Lord, and cast into a Hell separate from the Hells of others.

R. 7. The things which John saw were only visions . . . These see in John's visions arcana . . .

36. The spiritual state in which John was when in the visions. Sig.

—^e. But the Word was not revealed in a state of the spirit, that is, in vision . . .

229^e. The things which John saw were visions which were representative . . .

449. 'I saw the horses in the vision' (Rev. ix. 17) = that . . . the reasonings . . . were imaginary and visionary. Ex. (= the falsification of the understanding of the Word. E. 575.)

451. 'Their heads' = imaginary and visionary things about faith alone, which are called phantasies.

—². What are faith in act, and faith in state . . . but visionary things? . . . What is the remission of sins and the consequent instantaneous Salvation but a thing of visionary thought? (Other examp. of these visionary things of faith alone.)

M. 233^e. All such are in posterior vision, and not in any prior sight.

268. The visionary concupiscence, or phantasy, of possessing all wealth. Des.

T. 157. By being 'in the spirit' . . . is meant a state of the mind in which it is separate from the body; and as, in this state, the prophets saw such things as come forth in the Spiritual World, it is called 'the vision of God,' Ex. and ill. This is the state in which I have been for twenty-six years, with this difference: that I have been in the spirit and at the same time in the body . . .

345⁷. A visionary and absurd faith . . . is falsity appearing like truth from ingenious confirmation. 346^e.

D. 651. (Of the four kinds of spiritual sight) the second, is vision with the eyes closed. Des. 2951.

1752. On visions which are illusions. Gen. art. 1755.

1756. Unless a man is in faith in the Lord, he may easily be led to believe that such (illusory) visions are from Heaven, when yet they are of the devil; for they cannot be distinguished from true visions . . . except by those who are led by the Lord. But at this day such things are forbidden . . .

1934. I saw direful visions . . . but still even in this injected terror, I felt secure.

2244. (A Spirit who could produce visions which gave delight; but he afterwards inflicted injury.)

2445. A **vision** concerning the interiors of the Word. Des.

2498. (This) was shown me by a **vision**. Des.

3015. A representative **vision** about the Quakers. Des.

3135. A **vision** about the more subtle magicians. Des.

3611. Such were represented in a semi-waking nocturnal **vision**. Des.

4128. (This) was not speech, but **vision**, accompanied with a manifest perception of the Thing.

4575. On a **vision** of a house and the Spirits there, and also of a city and buildings. Des.

4663. I was in a waking **vision**. Des. 4773. 4784.

4772. Where there is enlightenment, there must also be a **vision** of the contraries.

5144. I was in a nocturnal **vision**, or dream. Des.

5806. This has been shown me in a **vision** of the night. Des.

5896. They said to him that these things were **visions**, and not real. He replied that he knew they were **visions**, but as he saw them with his eyes, and felt the pain . . . it must be real.

D. Min. 4647. (This) is perceived by interior **vision**.

4693. The man supposes that (this) is an **illusion**, or **vision**. Des.

E. 1777. That they have completely deprived themselves of truths, and immersed themselves in falsities, is described by, 'They said to the seers, See not; and to those that have **vision**, See not for us right things, speak unto us smooth things; see **illusions**' (Is. xxx.10).

2366. The Intellectual of those of the Church . . . is enlightened when the Word is read; and therefore it is said . . . 'I will multiply **vision**' (Hos. xii.10). '**Vision**' = the truths of doctrine.

2373. 'A **vision** from the prophet' (Ezek. vii.26) = doctrine; here, doctrine of what is false. (=the understanding of the Word. 624¹⁷.)

3696. John was with these (lowest Angels) when in the spirit, that is, in **vision**.

3722. That (these) will see evils, and divine falsities, is signified by, 'It shall be night unto you for **vision**, and darkness . . . for divination' (Micah iii.6).

375¹⁸. 'To seal up **vision** and the prophet' (Dan. ix. 24) = to close up and fulfil the things said in the Word about the Lord. (=the end of the external (representative) Church, and the beginning of an internal, spiritual, Church. '**Vision** and the prophet' = the falsities of doctrine. = also that the Lord will fulfil all things foretold of Him in the Word. 624²⁰.)

411¹⁷. By 'the valley of **vision**' is signified falsity of doctrine confirmed by the sense of the letter . . .

4626. This was a prophetic **vision**, which is such that the things seen are significative. 471.

575. 'To see in **vision**' (as distinguished from 'in the spirit') = what is from fallacies.

—². The **visions** which, and from which, a man or the spirit of a man sees, are of two kinds—real, and not

real. Real **visions** are **visions** of such things as really appear in the Spiritual World, which correspond exactly to the thoughts and affections of the Angels . . . Such were the **visions** with the prophets who prophesied truths; and such were the **visions** which appeared to John . . . The **visions** which are not real appear in the external form like real **visions**, but not in the internal form: they are produced by Spirits by means of phantasies: such were the **visions** with the prophets who prophesied vain things, or lies. All these latter **visions**, because not real, are fallacies, and therefore they = fallacies. (These two kinds of **visions** fully ex. —³.)

624⁸. 'To see **visions**' (Joel ii.28) = to perceive revelation.

—¹⁴. 'Night unto you for **vision**' (Micah iii.6) = the understanding of what is false instead of that of what is true.

684²¹. 'Thou hast spoken in **vision** to thy Holy One' (Ps. lxxxix.19) = a prophetic arcanum concerning the Lord.

701³². 'To make a **vision** with Hell' (Is. xxviii.15) = divination, as if prophetic, from Hell.

1037. Into a place appearing in **vision** which corresponded to the state of that religiosity. Sig. and Ex.

—'. 'In the spirit' = in **vision**; for what John saw in the spirit, he saw in **vision**. To see in **vision** is to see such things as come forth with the Angels in Heaven, which are representative . . . of spiritual things. Ex.

1051. An amazing **vision**, in which there were arcana of Heaven that were unknown to him. Sig. and Ex.

1155⁴. If man could be reformed by means of miracles and **visions**, all in the world would be reformed. . . This way (of man's regeneration in freedom) is closed by miracles and **visions**. —⁵, Ex.

1156². What those who want miracles and **visions** are like. Ill.

Visit. Visitare.

Visitation. Visitatio.

A. 1850. 'I will judge' = visitation and Judgment.

1857⁴. Visitation does not come until the evil (of the Church) has been consummated; that is, when there is no longer any good of charity and truth of faith. 2141.

2242. 'I will go down, and see' = visitation.

—'. The last time of the Church in general, and that of each person in particular, is called in the Word '**visitation**,' and precedes the Judgment; thus '**visitation**' is nothing else than an examination of quality.

—⁴. By '**visitation**,' as mentioned in the Word, is signified either vastation . . . or deliverance; thus the examination of the quality. Ill.

2318. 'There came two Angels to Sodom in the evening' = the **visitation** which precedes the Judgment.

—'. In this chapter (Gen. xix.) there is described the act of **visitation** itself, and then the Judgment.

2323. 'Evening' = the time of visitation. Ex. and Ill.

[A.]2345. The first time of the visitation. Sig. and Ex.
2616. 'Jehovah visited Sarah' (Gen.xxi.1)=the presence of the Divine Celestial in the Divine Spiritual. . . . 'To visit'=to be present.

2906³. The same time is called 'the year of visitation.' Ill. (And 'the day of visitation.' 5360².)

6588. 'God in visiting will visit you' (Gen.l.24)=that the last time will come . . . that is, the last time of the old Church, and the first of the new. This last time is called in the Word 'visitation,' which is predicated . . . both of the new Church which is being born, and of the old Church which is expiring; and, in particular, both of a man of the Church who is being saved, and of one who is being condemned. Ill. 6591.

—⁴. 'To visit'=to deliver.

—⁵. 'The day of visitation' (Luke xix.44)=the advent of the Lord, and enlightenment then; but, relatively to the Jewish nation . . . the last time of the representatives of the Church with them.

—^e. 'Visitation'=retribution, thus condemnation. Ill.

6895. 'Visiting I have visited you' (Ex.iii.16)=His advent to those of the Spiritual Church; for 'to visit'=the advent of the Lord, which precedes the last time of the Church, which time, in the Word, is called 'the Last Judgment.' Ill.

—^e. Thus 'in visiting to visit'=deliverance from falsities, and thus initiation into the things of the Lord's Church and Kingdom.

7066. 'Jehovah hath visited the sons of Israel' (Ex. iv.31)=that those of the Spiritual Church were delivered and saved by the advent of the Lord: for 'to visit'=deliverance by means of the advent of the Lord into the world; thus also Salvation.

7273. Their condemnation (there) does not take place until they have been visited, that is, examined.

7284. The state and quality of the Law from the Divine, with those of the Spiritual Church, at the first time of visitation. Sig.

SS76. 'To visit the iniquity of the fathers' (Ex.xx. 5)=the proliferation of evils.

10509. 'In the day of My visitation, I will visit upon them their sin' (Ex.xxxii.34)=their last state in particular and in general when is the Judgment; for 'the day of visitation'=the last state of the Church in particular and in general; and 'to visit sin'=to be judged and condemned. It is said in particular and in general, because the day of visitation happens to everyone . . . when he comes into the other life . . . and also to the Church in general, when it ceases to be . . .

10622. At the consummation (of the Church) its visitation takes place; and when visitation is effected, all who are in evil are rejected, and all who are in good are received. Visitation takes place in the other life, where all are together . . .

10623. 'Visiting the iniquity of the fathers . . . ' (Ex.xxxiv.7)=the rejection and condemnation of evils . . .

—³. The reason 'visitation'=casting out and

dannation, is that this follows the consummation of evils, and precedes the condemnation itself which is meant by 'the Last Judgment'; for 'visitation' is the examination of the quality of the man; but it takes place in the other life . . .

10810^e. (A visitation in the World of Spirits.) Des.

J. 54². The 'writing on the wall,' and the death of Belshazzar=visitation and destruction . . .

61. After visitation, destruction took place; for visitation always precedes. Visitation is the examination of their quality, and is also the separation of the good from the evil, the good being taken away, and the evil left.

C. J. 23. On the signs and visitations before the Last Judgment. Gen.art.

26. Visitations were made by Angels; for visitation always precedes the perishing of any badly ordered Society. The Angels exhorted them to desist . . . and examined them to see whether any good [Spirits] were intermingled among them: these they separated. The crowd attacked the Angels, just as at Sodom.

D. 4930. See LAST JUDGMENT, here. 5056. 5077. 5185. 5254. 5272. 5273. 5274. 5276. 5341. 5396. 5419. 5650. 5651. 5858.

5667. Preachers visit the maidens there, and examine them.

E. 144. That if not, when visitation comes, they will be dispersed. Sig.

—^e. 'To come quickly'=visitation, because the advent of the Lord into the world=visitation. Visitation is the examination of man after death to [determine] his quality, before he is judged.

173. Steadfastness in a state of the good of love and of faith, even to visitation. Sig.

—^e. 'Till I come'=visitation.

391²⁹. It is said 'to visit' (Amos iii.14) instead of 'to judge,' because visitation always precedes Judgment.

401³⁰. 'To visit' (Is.xxiv.21)=to destroy, because visitation precedes Judgment . . .

419¹². The visitation which precedes the Last Judgment. Sig.

624¹². 'The days of visitation,' and 'of retribution' (Hos.ix.7)=the days of the Last Judgment, when the evil suffer penalties, which is the 'retribution' that is always preceded by 'visitation.'

627. The mode of visitation, that is, of the exploration of the quality of the Church as to truth and as to good. Sig. and Ex.

—^e. The reason 'a reed'=visitation, is that visitation is the exploration of the quality of the men of the Church; and because visitation precedes the Last Judgment. The nature of this visitation or exploration is evident from the visitation in Sodom. Ex.

—³. 'A reed'=Divine truth in the ultimate of order . . . by (which) and its power all visitation, or exploration, is effected. Ex.

654⁴⁸. The visitation of the natural man from Divine truth spiritual natural. Sig. For visitation is examina-

tion into what a man is, and the examination is effected by means of Divine truth.

910. Announcement after exploration or visitation. Sig. and Ex. 917.

—, **Visitation** is mentioned in many passages, and it=an exploration of what the state of the Church is before the Judgment. Not that such **visitation** actually occurs. Ex.

Vita vella. (*Words of the spiritual language*).
D.606j. 6090. J.(Post.)324.

Vital. *Vitalis.*

See under **HEAT**, and **LIFE**.

A. 179. As soon as the interior bodily things grow cold, the **vital** substances are separated from the man. Des. So that nothing **vital** can remain.

1860. They who are in hatred, perceive . . . a something **vital** in it.

10201². The good of love is the **vital** fire itself.

H. 446. All the **vital** motions depend on this.

W. 379. Love is the origin of the **vital** heat. M.380²². I.6².

R. 320. 'Pale'=what is not **vital**; (and this), in the Word, exists with those who are not in goods of life from truths of doctrine.

E. 992^e. For the **Vital** of the husband adds itself to the **Vital** of the wife . . .

Vituperate. *Vituperare.*

Vituperation, Censure. *Vituperatio, Vituperium.*

A. 5567. He was against all whom he could dexterously . . . refute and **vituperate**. D.3485.

5721³. They use many arts to infuse weariness and consequent weakness, especially **vituperations** and defamations.

6203^e. He then makes [evils] allowable . . . such as . . . **vituperations** . . .

8318². (Those in the love of self) not only despise others . . . but also pursue them with **censures** . . . 9348⁷.

H. 462a⁵. There was one who accounted it as nothing to **vituperate** others: I heard his **vituperations** enumerated in order . . .

M. 297. If women were to court (men) they would not only be **censured** . . .

T. 405³. If they honour Divine things, it is only lest they be . . . **censured**.

D. 4789. He **vituperated** him from whom he could not gain anything.

D. Min. 4706. They do not appear proud in the external form . . . for, when **vituperated** . . . they cared nothing . . .

E. 654⁵⁵. The **vituperation** of doctrine from the natural man. Sig.

778¹². See **BLASPHEME**.

Vitus. *Vitus.*

T. 367^e. Like St. **Vitus's** dance, or the dance of St. Guy, which is caused by the bite of the tarantula.

D. 3895. They rotated themselves horizontally, as usually in the dance of St. **Vitus**, which signified . . .

Viva voce.

See under **SWEDENBORG**.

A. 9416. (The ten commandments) were uttered **viva voce** by the Lord . . .

9905. An answer was given (by the Urim and Thummim) **viva voce**.

10355⁴. Angels from Heaven spoke **viva voce** with some of (the Israelites).

R. 36^e. The Word was not revealed in . . . vision; but was dictated by the Lord to the prophets **viva voce**.

D. 457. From a living voice I know that . . .

Vivacity. *Vivacitas.* M.359^e.

Vivid. *Vividus.* A.1622.

Vivify. *Vivificare.*

Vivification. *Vivificatio.*

A. 156. 'Bone'=the proprium not much **vivified**: 'flesh'=the proprium **vivified**.

671^e. Truth and good **vivified** by the Lord. Des.

726. 'To make seed alive' (Gen.vii.3)=the truths of faith. Ex.

—, Those are said to be 'made alive' who receive the Lord's life. Ex.

731. The proprium of man, when **vivified**, is as if blotted out. Sig.

1474. 'They will kill me, and will make thee live' (Gen.xii.12)=that they would not care for celestial things, but only for mere Knowledges.

1589². Celestial love **vivifies** everything into which it inflows; it even **vivifies** affections of evil.

1771^e. What the Word is when the Lord **vivifies** it . . . and when He does not **vivify** it.

1776^e. The Word is **vivified** in the reader by the Lord . . .

1909. How the end is **vivified** by the life.

2955. 'To bury'=to be **vivified**, because they are in the course of receiving faith. Ex.

5114². The light of Heaven . . . then **vivifies** the things which are of the light of the world . . .

5680^e. The things in the Natural are **vivified** by influx from the Spiritual World.

5890. 'God sent me before you to make alive—*ad vivificationem*' (Gen.xlv.5)=spiritual life in them by Providence. 5898.

—, That '**vivification**,' and 'to **vivify**,'=spiritual life, that is, new life through regeneration. Ex. and Ill.

6008. That the Celestial Internal will **vivify**. Sig. and Ex.

[A.] 6013. The interior things which **vivify** truth . . .

6161. 'Thou hast **made us live**' (Gen.xlvii.25)= spiritual life no otherwise . . .

— . In what precedes, it has treated of the **vivification**, or regeneration, of the Natural, the whole process being described.

6231. Prediction concerning **vivification**. Sig. and Ex.

— . Not that the descendants of Jacob were **vivified**; but those who are in the truth of faith and good of charity.

6231. **Vivification** by means of the good of charity and the truth of faith. Sig. and Ex.

6574. 'To **make to live** a great people' (Gen.i.20)= that hence is life for those who are in the truths of good. 'To **make to live**'=spiritual life. Refs.

6680. 'They kept the boys **alive**' (Ex.i.17)=that truths, being of good, were preserved. 'To keep **alive**'=to preserve.

8409³. 'It is the spirit that **quickeneth**' (John vi.63).

— . All who are being regenerated, are **vivified** from what is proper to the Lord. Sig.

8456. As (the Divine truth which proceeds from the Lord) is the inmost, it . . . **vivifies** the truth which is beneath. Tr.

8891. The regeneration and **vivification** of those things which are in the internal and external man. Sig. and Ex.

9189. 'Thou shalt not **suffer a witch to live**' (Ex. xxii.18)= [no] deprivation of spiritual life; (for) those deprive themselves of spiritual life who conjoin with the truths of faith falsities from the evil of the love of self. 9188².

9295². 'Waving'=**vivification**; for truths are not alive with a man until they are in good.

10262. For (the Lord's Divine celestial good) **vivifies** all things through the Divine truth which proceeds from it; and it **vivifies** them according to the quality of the reception.

S. 19. The Word **vivifies** those who read it holly.

F. 32. This spiritual heat . . . **vivifies** the Knowledges of truth and good . . .

W. 93. The spiritual Sun by its heat **vivifies** spiritual beings . . .

100⁶. God . . . through this Proceeding, **vivifies** and enlightens Angels and men . . . Therefore, **vivification** and enlightenment are said to be effected through the Spirit of Jehovah.

R. 200. The Word, from this life, **vivifies** the affections of the will of the man who reads it holly. Sig.

475. He who **vivifies** all in Heaven and the Church, and each and all things with them. Sig. and Ex.

510. That these two essentials of the New Church . . . are **vivified** by the Lord with those who receive them. Sig. and Ex.

M. 256. Plays, music, etc., are sweetnesses, because they are **vivifications**.

T. 40. The life which is the light that proceeds from

the spiritual Sun . . . as it illumines, so it also **vivifies**, the understanding of man.

142. That the Divine virtue and operation meant by 'the Holy Spirit,' are, in general, reformation and regeneration; and, according to these . . . **vivification**, etc. Gen.art. 149.

—². Through Divine truth from Good, that is, through faith from charity, man is . . . **vivified**, etc.

364. Thus God, from His life, **vivifies** every man; and that, without this **vivification**, man would be, in flesh a mere sponge, and in bones a mere skeleton . . .

—². The Divine love as heat, and the Divine wisdom as light, inflow into human minds . . . and **vivify** them according to the quality of the form . . .

385². This **quicken**ing (of vegetation in the spring) may be seen to the life in the Spiritual World.

618^e. By the conjunction of (spiritual light and heat) the Lord **vivifies** and regenerates man.

D. 158^e. Consent . . . **vivifies** my mind.

5011. Those who are 'Babel' . . . laboured to **vivify** (Charles xii.).

E. 186². 'To **make alive** the souls that should not live' (Ezek.xiii.19)=to persuade them that eternal life is from falsities.

386¹⁸. 'To **keep them alive** in famine' (Ps.xxxiii.19)=to give spiritual life according to the desire.

Vocabulary. *Vocabularium.*

D. 2263. That the philosophy of men is only a vocabulary. Ex.

Voetius. *Voetius.*

Voetians. *Voetiani.*

D. 6099. On Cocceius and Voetius. Gen.art.

—⁶. On the Voetians. —¹⁰. —¹¹. —¹².

Voice. *Vox.*

See also WORD-*vox*.

A. 219. 'The **voice** of Jehovah God . . .' (Gen.iii.8)=a dictate . . . (for) in the Word, 'the voice of Jehovah' stands for the Word itself, the doctrine of faith, conscience or internal advertence, and also the consequent reproof; and therefore even thunderbolts are called '**voices** of Jehovah.' Ill.

—². 'A **voice**'=revelation. Ill.

220. 'The **voice** of one crying' (Is.xl.3)=the annunciation of the Lord's advent; in general, for every (such) annunciation, as with the regenerate, who have a dictate.

374. 'The **voice** of thy brother's bloods' (Gen.iv.10)=violence inflicted on clarity. In the Word, '**voice**' stands for everything that accuses.

375. 'A voice crying,' and 'the voice of a cry,' is a wonted formula of the Word, and is applied to any case in which a noise, tumult, or disturbance, and also in which anything happy, occurs. Ill.

448. I have spoken with many (Spirits) in as clear a **voice**, although internal, as with friends here.

1395. There is an image of the deceit in every tone of the **voice**.

2240⁶. 'The **voice** of weeping shall be no more heard in her, nor the **voice** of crying' (Is.lxv.19)=that there shall not be evil, nor falsity. 2351.

2689. 'She lifted up her **voice** and wept' (Gen.xxi.16)=a further degree of grief. For 'to lift up the **voice** and weep'=the last degree of grief, because weeping with an uplifted **voice** is nothing else.

2691. 'God heard the **voice** of the boy' (ver.17)=aid then. Ex.

3563. 'The **voice** is the **voice** of Jacob' (Gen.xxvii.22)=that in this case the Intellectual of truth was within . . . thus in inverted order. For '**voice**' is predicated of truth.

3849. **Voice** (or a word) without affection, is like the **voice** of an automaton, thus is only sound without life; but in proportion to the degree and the quality of affection there is in it, in the same proportion is the degree and the quality of the life in it.

3893. For Spirits and Angels have, among themselves, a sonorous **voice**; and are heard by one another as well as a man is heard by a man; but human singing is not to be compared, in sweetness and harmony, with theirs.

4060⁸. 'He shall send forth His Angels with . . . a great **voice**' (Matt.xxiv.31)=election; not that this is done by . . . great **voices**, but by the influx of . . . holy truth . . . 'A trumpet and a great **voice**'=evangelization.

4311³. It matters not from whom the **voice** of good and truth proceeds . . .

5121². But those who are not in good and truth can have no revelation from perception, but by a living **voice** heard in them . . . This revelation is external.

5313⁶. 'The **voices**,' etc. which proceeded out of the throne (Rev.iv.)=the terrors caused by the Divine truth with those who are not in good.

5933. 'The **voice** was heard in Pharaoh's house' (Gen.xlv.16)=that this inflamed the universal Natural; for 'a **voice**' which is heard elsewhere, and at a distance, when predicated of influx,=to infill; for as a **voice** which is heard infills, so does that which inflows.

6616. When I heard Spirits speaking to me, I could perceive, merely from the tone of **voice** of the speech, whether they spoke from what was simulated, etc.

6832⁶. 'The **voice** of Jehovah' (Ps.xxix.7)=the Divine truth.

6971. 'If they do not hear the **voice** of the former sign' (Ex.iv.8)=if they do not obey what is announced from the Word. . . 'A **voice**'=what is announced from the Word. —³, Ill.

—³. 'A **voice**' is often predicated of . . . things which do not belong to a **voice**. Ill.

—⁴. 'A **voice**'=annunciation; and, in a good sense, annunciation from the Word, which **voice** is called 'the **voice** of Jehovah.' Ill.

—^e. 'A **voice**'=Divine truth, thus the Word, and annunciation from it. Ill.

6985. That **voice** and speech from the Divine are neither heard nor perceived. Sig. and Ex.

—'. 'Mouth'=**voice** . . . because it is the organ of the **voice** (whereas the tongue is the organ of speech). The difference between **voice** and speech is evident to everyone; and also that to be heard is predicated of **voice**, and to be perceived, of speech.

6996². The last mediation (by which the Divine truth passes to man) is by a Spirit with the man, who inflows either into his thought, or by a living **voice**.

7095. 'Who is Jehovah that I should hear His **voice**' (Ex.v.2)=contrary thought about the Lord in respect to hearkening to His exhortation; for '**voice**,' here,=exhortation . . . thus 'to hear the **voice**'=to obey or hearken to the exhortation.

7573. 'Jehovah gave **voices**' (Ex.ix.23)=the recession and separation of the communication with those who are in good and truth; for 'the **voices**,' which were those of thunders,=the Divine truths which enlighten and perfect those who are in Heaven, and terrify and devastate those who are in Hell; and, as they devastate these, they (have the above signification). 7592. 7597.

—². That the '**voices**,' which are those of thunders =the truths Divine which enlighten and perfect those who are in Heaven, and terrify and devastate those who are in Hell. Ill.

8313³. 'Their **voice** resounds like the sea' (Jer.vi.23)=the derivative reasoning.

8360. 'If . . . thou wilt hear the **voice** of Jehovah thy God' (Ex.xv.26)=faith in the precepts of the Lord. . . 'The **voice** of Jehovah'=what is enunciated from the Word, thus the precept of the Lord.

8764⁴. 'Its **voice** as the **voice** of wheels, and as the **voice** of Shaddai' (Ezek.i.24, etc.)=(the quality of Divine truth in Heaven); for . . . '**voice**' is attributed to Divine truth; and it is therefore said 'the **voice** of great waters,' because 'waters'=truths; and 'the **voice** of the wheels,' because 'wheels'=the truths of doctrinal things; and also 'the **voice** of God Shaddai,' because 'God Shaddai'=truth chiding in temptation and afterwards consoling. Refs.

8766. 'If . . . ye will hear My **voice**' (Ex.xix.5)=the reception of truth; for . . . 'the **voice** of Jehovah'=the Word, thus truth Divine. Refs.

8813. 'There were **voices** and lightnings' (ver.16)=a Divine state in which there was revelation; for '**voices**' which are the sounds of thunders,=truths Divine. Ill. 8914.

8823. 'The **voice** of the trumpet' (ver.19)=heavenly or angelic truth conjoined with Divine, thus what is general of revelation. Ex. 8915.

8824. 'God answered him in a **voice**' (id.)=the Divine truth *a quo*.

9234^e. 'The **voice** (of the Spirits of the moon) was emitted from the abdomen . . .

9307. 'Hear His **voice**' (Ex.xxiii.21)=obedience to the precepts which are from the Lord; for . . . 'a **voice**,' when predicated of the Lord,=truths Divine, thus the precepts which are from the Lord . . . and therefore also the Word and doctrine from it, are 'the **voice** of Jehovah.' Refs.

[A.] 9384. 'All the people answered with one voice' (Ex. xxiv.3)=reception in the understanding by those who are truly of the Church; for . . . 'voice' = the confession which comes forth from the understanding; for the things which belong to the mouth . . . correspond to the intellectual part . . .

9406^o. Truth Divine, or the Lord in ultimates, is meant (also) by 'the voice of His words like the voice of a multitude' (Dan.x.6).

9741^o. 'The voice of the wings' (Ezek.x.)=the truth of faith from good.

9926. 'His voice shall be heard' (Ex.xxviii.35)=the influx of truth with those in the Heavens and on earth; for . . . 'a voice,' when predicated of Aaron, by whom the Lord is represented, =Divine truth; for 'a voice'=the annunciation of it, and . . . it is therefore with those in the Heavens and on earth; for the Divine truth infills all things of Heaven, and makes all things of the Church. Such an annunciation was represented by 'the voice from the bells of gold' . . .

—². That 'voice,' in the Word, =the Divine truth which is heard and perceived in the Heavens and on earth. Ill.

—³. 'The voice of strangers' (John x.5)=falsity.

—⁸. The sound from the bells is (here) called 'a voice'; and in other passages the sounds from trumpets, and also from thunders, are called 'voices,' and by these in like manner are signified Divine truths . . .

10182^o. 'The voice of Jehovah'=the Divine truth which proceeds from His Divine good. Ill.

10240^o. 'Thou hearest the voice thereof' (John iii.8) =that these things come to perception in the external or natural man; 'voice'=what is annunciated from the Word. See E.419^o.

10454. 'Joshua heard the voice of the people in their shouting' (Ex.xxxii.17)=a survey and apperception as to what was the quality of the interiors of that nation . . . for by 'voice,' in the Word, is signified the interior voice, which is the thought, and thus the interior quality in respect to truth or falsity, for the thought comes from one of these . . .

10455. 'There is a voice of war in the camp' (id.)=an assault on truth and good . . . by falsities and evils . . . For 'a voice'=thought and affection, which are the interior things of the voice, thus the quality of the interiors.

10456. 'It is not the voice of a shout—*clamoris*—for victory, and it is not the voice of a shout for a Thing that is lost' (ver.18)=that Heaven acts on one side, and Hell on the other; thus falsity against truth, and truth against falsity; for 'the voice of a shout' . . . =the quality of the interiors of that nation.

10457. 'The voice of a miserable shout do I hear' (id.)=the lamentable state of their interiors . . . for what is lamentable is expressed in the Original Language by 'a voice,' which=a shout, an affection, and misery; thus 'a miserable shout'; and, as 'a voice'=the quality of the interiors, 'the voice of a miserable shout'=the lamentable state of the interiors.

S. 18^o. 'The voice of Jehovah,' which, in this case

(Ps.xxix.3-9) is thunder, =Divine truth, or the Word, in its power.

R. 37. 'I heard behind me a great voice as of a trumpet' (Rev.i.10)=a manifest perception of Divine truth revealed from Heaven. 'A great voice,' when heard from Heaven, =the Divine truth. Ill. (Why it was heard as a trumpet. Ex.) E.55.

50. 'His voice as the voice of many waters' (ver.15) =Divine truth natural. (=Divine truth in ultimates. E.71.)

—². Thus the 'voice of many waters'=the Lord's Divine truth in the Word. Ill.

218. 'If anyone shall hear My voice' (Rev.iii.20)=him who believes in the Word. . . 'To hear the voice'=to believe in the Word; for the Divine truth of the Word is 'the voice of Jehovah.' (=him who pays attention to the Lord's precepts . . . for 'My voice'=the truths of the Word, of doctrine, and of the derivative faith, thus the precepts. E.249.)

226. 'The first voice which I heard was like that of a trumpet speaking to me' (Rev.iv.1)=the Divine influx . . . and the consequent manifest perception. (=a revelation now of future things, clear and manifest. E.261,262.)

—². Voices like trumpets are heard in Heaven when convocations and disposings in order are taking place.

236. 'Voices (out of the throne)' (Rev.iv.5)=instruction from the Lord. Ex. (=the perception of the Divine truth in the Heavens from the Lord. E.273.)

258. 'A mighty Angel proclaiming with a great voice' (Rev.v.1)=Divine truth from the Lord inflowing deeply into the thought of Angels and men . . . 'A great voice'=Divine truth from the Lord in power. (=exploration by the influx of the Lord into Heaven. E.302.)

288. 'Saying with a great voice' (ver.12)=confession from the heart. (=acknowledgment in the heart. E.337,Ex.)

368. 'Crying with a great voice' (Rev.vii.10)=acknowledgment from the heart. (=adoration from the good of truth, and the consequent joy of heart. E.459.)

396. 'Voices' (Rev.viii.5)=reasonings about faith alone. Ex. E.498.

416. 'Saying with a great voice, Woe, woe, woe' (ver.13)=the deepest lamentation. . . 'The rest of the voices of the trumpet of the three Angels . . . '=the exploration and manifestation of the state of the Church and of life . . . E.530. 531.

437. 'The voice of their wings' (Rev.ix.9)=reasonings. E.558.

443. 'I heard a voice' (ver.14)=a command from the Lord. (=a revelation from the Lord. E.567.)

471. 'He cried with a great voice as when a lion roareth' (Rev.x.3)=a grievous lamentation that the Church has been taken away from Him. (=a testification of severe grief on account of the desolation of Divine truth in the Church. E.601.)

472. See THUNDER, here.

520. 'There were great voices in Heaven' (Rev.xi.15) = celebrations by the Angels. (=enlightenment and joy in the higher Heavens. Ex. E.682.)

553. 'I heard a great voice saying in Heaven' (Rev.xii.10)=the joy of the Angels of Heaven. E.744.

614. 'I heard a voice from Heaven as the voice of many waters' (Rev.xiv.2)=the Lord speaking through the New Heaven from Divine truths. . . For when a voice is heard from Heaven, it is from the Lord. III. (=a Glorification of the Lord from the Divine truths which are from Him. Ex. E.854.) R.615. 616. E.855. 856.

628. 'Saying with a great voice, Fear God' (ver.7)=an admonition that they should not do evils, because they are contrary to the Lord. (=an exhortation. E.873.)

639. 'I heard a voice from Heaven saying unto me' (ver.13)=a prediction from the Lord. (=consolation by the Lord after temptations. E.897.)

645. 'Crying with a great voice to Him that sat on the cloud' (ver.15)=a supplication of the Angels of Heaven to the Lord. (=an annunciation after exploration or visitation. . . For 'a voice' involves the things that are said. E.910.)

676. 'I heard a great voice out of the temple' (Rev.xvi.1)=an influx from the Lord from the inmost of Heaven. Ex. (=a manifestation by Divine truth from the Word. E.959.)

709. 'There came a great voice out of the temple of Heaven from the throne' (ver.17)=a manifestation by the Lord from the inmost of Heaven. E.1013.

710. 'Voices, lightnings, and thunders' (ver.18)=reasonings, falsifications of truth, and argumentations, from the falsities of evil in the Church with those in faith alone. . . E.1014.

760. 'I heard another voice from Heaven' (Rev. xviii.4)=an exhortation from the Lord to all, both those in that religiosity and those not in it. (=an exhortation to those who are in truths and the good of life, to beware of such. . . 'A voice from Heaven' being heard, means from the Lord through the Word; for all things which man imbibes from the Word are 'a voice from Heaven.' Further ex. E.1106.)

792. 'The voice of harpers, etc. shall be heard in thee no more' (ver.22)=no spiritual affection. . . 'Voice' means sound, and all sound corresponds to affection. . . (=no longer any joys. . . E.1185.)

794. (Nor) 'the voice of a mill' (id.)=no searching for, investigation, or confirmation of, spiritual truth. . . (=no understanding of truth from the will of good. E.1187.)

797. (Nor) 'the voice of the bridegroom and of the bride' (ver.23)=no conjunction of good and truth. . . 'Voice,' here, =joy, because it is that of the bridegroom and bride. (=not any joy from the conjunction of good and truth. E.1189.)

809. 'A voice came out of the throne, saying, Praise our God. . .' (Rev.xix.5)=an influx from the Lord into Heaven, and thus the unanimity of the Angels that (these) should worship the Lord. . . E.1209.

811. 'I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia. . .' (ver.6) =the joy of the Angels of (the three Heavens). . . 'A voice'=the joy of the worship, confession, and celebration of the Lord. Ex. (=a Glorification of the Lord by all in the Heavens, a Glorification of Him from truths, and a Glorification of Him from the goods of love. . . E.1214-1216.) R.803. E.1196.

816². When Angels speak to a man, they never speak to him from Heaven, but the voice which is heard thence is from the Lord through Heaven. . .

831. 'The Angel. . . cried with a great voice' (ver. 17)=the Lord calling together (all such) from Divine zeal. For 'a voice,' or an influx from the Lord from the Divine Love, is from Divine zeal. . .

882. 'I heard a great voice out of Heaven saying' (Rev.xxi.3)=the Lord, from love, speaking and evangelizing. . . By 'a great voice' is meant speech from love; for 'great' is predicated of love.

M. 11. A voice was (then) heard from Heaven. . . 55³.

446. When the voice begins to become masculine.

Ad. 3/7535. Voices heard coming from the hoofs of horses, from animals, etc. D.330. 1770.

D. 3701. The voice (of the Sirens) was heard as if from a Society of the good. 4598.

5672. Man cannot be enlightened by a living voice from Heaven. Ex.

E. 261². 'Voice'=the proceeding Divine, which is the Divine truth. —³. 644¹⁹.

262. A voice which is heard from Heaven with those who are in the spirit, is wont to be heard like a human voice; but this was heard like a trumpet speaking, because it was clearly perceived by the Angels. . .

283¹³. 'Voice' is predicated of truth. 304⁵⁰, III. 419¹³.

353. For the voices which descend from the Inmost Heaven into the hearing of a man, are heard (as thunder); for they fill the whole brain, and propagate themselves thence towards the hearing. . . It is different with the voices which descend from the Middle Heaven, which, being attended with enlightenment, are heard. . . like voices (or words) of speech. Ex.

355¹⁸. 'The voice of the horseman and the bowmen' (Jer.iv.29)=reasoning. . .

422⁸. 'Voice'=influx.

424. 'He cried with a great voice' (Rev.vii.2)=a Divine command. R.346.

498. Such (reasonings, etc.) are heard in the Spiritual World as the voices of a murmuring, clashing, threatening, and fighting multitude; and, at a distance, where they are not heard, they appear as thunder and lightning. . . As these things originate from the flowing down of the Divine good and truth. . . the voices, thunders, and lightnings, when heard and seen by the good, =the Divine truth as to perception and enlightenment. . .

[E.] 604. 'I heard a **voice** from Heaven saying unto (Rev.x.4)=a command from the Lord.

614. 'The **voice** which I heard from Heaven again spoke to me and said' (ver.8)=the exploration of the men of the Church as to the quality of their remaining understanding of the Word . . . for (this) **voice** from Heaven' involves these things.

650⁷. 'A **voice** in the window' (Zeph.ii.14)=the preaching of falsity.

668. 'They heard a great **voice** from Heaven saying to them' (Rev.xi.12)=the Lord's Divine Providence . . . For by 'a **voice** from Heaven' is signified all that proceeds from the Lord, which, in general, is called the Divine truth; and, with us in the world, the Word; thus, in special, every precept and commandment in the Word. This is called 'a **voice** from Heaven' because it has descended from the Lord through Heaven . . . That it is the Lord's Divine Providence which is here signified by 'a **voice** from Heaven,' is because it is treating of the state of Heaven and the Church at its end . . . R.512.

702. '**Voices**' (ver.19)=reasonings. R.530.

864⁴. 'To know and hear the Lord's **voice**' (John x. 4,27)=to do His commandments.

884. 'A great **voice**' (Rev.xiv.9) = exhortation. R.633.

899⁸. 'They who hear the **voice** of the Son of God' (John v.25)=those who live according to His commandments.

1096. 'A great **voice**' (Rev.xviii.2)=joy of heart. Ex. R.755.

Void. Under EMPTY.

Vollerus. *Vollerus.* D.4858.

Volubility. *Volubilitas.*

Volubly. *Volubiliter.*

A. 5388. (On some Spirits who can speak as **volubly** and quickly as heavenly Spirits, who yet are evil.) D.1168.

8025. The **volubility** of the discourse⁸ (of the Spirits of Jupiter).

Volume. See ROLL=*volumen*.

Voluntary. Under WILL.

Voluptuous. Under PLEASURE.

Vomit, Vomiting. *Vomitus.*

Vomiting. *Vomitio.*

Vomiting out, A. *Evomitio.*

Vomit out, To. *Evomere.*

Vomitory. *Vomitilis.*

See SPEW.

A. 814. The stench from that Hell (of hatred, made me) vomit.

1512. From those who have lived in hatred and revenge there exhale spheres which . . . excite **vomiting**.

1513. One of those called 'the lukewarm' came to me . . . and the Spirits then felt . . . as when men are moved to **vomiting**. D.793.

1514. When the sphere of those who have contracted a nature from simulation is turned into an odour, there is a **vomitory** stench. D.1045.

2269⁸. Evil would spew out good as something **vomitory**.

5006². At the mere thought of spiritual good and truth . . . they felt like what (here) excites **vomiting**. 5702. D.4422⁸.

W. 341^e. When the Hells are slightly opened . . . they excite **vomiting**. T.569⁵.

R. 204. 'I will vomit thee out of My month' (Rev. iii.16)=to be separated from the Lord; and to be thus separated from Him, is to be in neither Heaven nor Hell, but in a place apart, 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, to such a degree that they cannot be separated . . . (=separation from the Knowledges which are from the Word: not that the Lord separates them from Himself, but that they separate themselves from the Lord. To 'vomit out' is mentioned, because it is treating of 'the lukewarm,' and what is lukewarm . . . causes **vomiting** out, which is from the correspondence. Ex. E.235.)

—². It is said of these that they are 'vomited out,' because the World of Spirits . . . corresponds to the stomach . . . and the things which are **vomited** out of the stomach are those which have not been separated (from what is excrementitious). It is on account of this correspondence that 'to be **vomited** out,' and 'vomiting,' are mentioned in the following passages. Ill. T.132^e. 683^e.

D. 1278. (Infernal spheres by which) I was compelled to **vomit** out my food . . . the effect being **vomiting**=*vomitio*.

1842. Their state was represented by an infant . . . which **vomited** out milk. Ex.

3587^e. (The persuasive sphere of the Antediluvians causes **vomiting** in others.)

4170. The reason lukewarm water causes **vomiting**. Ex.

6100. On Dutchmen who pass their time in a vomitory stench . . . Some Societies of the Dutch, where are those whose wives have domineered over them . . . collected vessels full of vomit, and held their nostrils over them, being delicated with this stench.

E. 235⁴. Both these separations are meant by being 'vomited out of the mouth.' Fully ill.

960³. Of falsified truth is predicated 'shameful vomit' (Hab.ii.16).

986^e. Hence it is that from the brothels in the Hells there flow forth stench which excite **vomiting**. 1005^e.

Vomiting. Under SPAWNING.

Vortex. *Vortex.*

Vortical. *Vorticalis.*

Vorticillar. *Vorticillaris.*

P. 319². (These changes and variations in the

organic forms of the mind) can be expressed only in the words of spiritual language, the sound of which (here) would be vorticillar ingyrationes and egyrations . . .

T. 79². One of the philosophers said . . . Nature, in producing the universe . . . folded itself into vortexes, which dashed against each other . . .

D. 279. The heavenly vortexes, or abodes, correspond to the parts of man. Ex.

402². The vortical fluxion of these Spirits proceeded easily.

407. While these Spirits were flowing in vortical forms . . .

4686. There appeared an encircling-circumiens-form, which existed from the influx of Heaven, and a consequent operation into the Spirits and Genii around man; and this form was active, like a vortex . . . consisting of the influx of such Spirits or Societies from Hell . . .

5057. In sinking down (the cities) appeared like a vortical gyration such as there is in volumes of water falling down through an opening . . . a sign that they cannot be saved. J.(Post.)138.

J. (Post.) 312. The middle ether [is that] which makes a vortex around the planets, in which is light, and the satellites, and from which is magnetism.

Vote. See *SUPPORT-Suffragari*.

Votive. *Votivus*.

See under *EUCARIST*.

A. 3185. Devout wishes from Divine enlightenment. Sig.

6091. A devout wish for conjunction. Sig. 6099.

9323. A customary devout wish in the Ancient Churches, quoted.

M. 16. They murmured a devout expression of praise to the Lord.

24. The priest added a devout (or votive) prayer . . .

54⁴. They obtain the wished-for liberty . . .

261². After a wish of peace.

T. 1857. After the priest had offered votive prayers at the altar . . .

Ad. 3/6131. Gifts which were votive and spontaneous; the votive ones are not spontaneous . . .

Vow. *Votum*.

Vow, To. *Vovere*.

A. 3732. 'Jacob vowed a vow' (Gen.xxxviii.20)= . . . to will that the Lord may provide; and, in the supreme sense, a state of Providence. Ex. 4091.

4091. 'Where thou vowedst unto Me a vow' (Gen.xxxi.13)=what is holy. Ex.

M. 155². All monks and nuns are there freed from their vows . . . in order that they may be led to choose a life . . . according to the interior wishes and desires of their love.

—³. Those who had vowed perpetual virginity . . .

226. One may wish from the heart for a chaste marriage . . .

297². A duty of prayer.

319. If there is a wish for more children.

E. 433¹¹. 'Keep thy feasts, and perform thy vows (Nahum i.15)=to rejoice on account of His advent, and to worship Him then.

684²⁶. 'He swore to Jehovah, and vowed to the Mighty One of Jacob' (Ps.cxxxii.2)=an irrevocable asseveration before the Lord.

725¹¹. 'To vow and sacrifice' (Mal.i.14)=to worship . . .

Vowel.* *Vocalis*.

See A, E, I, O, and U.

A. 793². In (Hebrew words of the spiritual class) the first three vowels are usually dominant; in those of the celestial class, the last two vowels.

H. 241. The speech of the celestial Angels has much of the sound of the vowels u and o, and that of the spiritual Angels of the vowels e and i; for the vowels are for sound; and in sound there is the affection . . .

—¹. As the vowels do not pertain to language, but to the elevation of its words by means of sound to various affections according to the state of each person, the vowels have not been expressed in the Hebrew language, and they are variously pronounced. By this the Angels Know the quality of a man in respect to his affection and love.

—². The speech of the celestial Angels . . . rarely passes from consonant to consonant except by the interposition of a word which begins with a vowel; and hence it is that in the Word the particle 'and' is so often interposed; (for) in the Hebrew this particle is soft, and sounds from a vowel both ways—*utrinque*.

261. In the angelic language . . . by the vowels they express affections.

S. 90². In the Third Heaven . . . the vowels are for the sound, which corresponds to the affection; and in that Heaven they cannot utter the vowels i and e; but, instead of them, y and eu; and the vowels a, o, and u are in use among them, because they give a full sound. De Verbo 4².

R. 26². In the Spiritual World . . . a vowel, because it serves for sound,=something of affection or love. T.19².

D. 1645. That the celestial . . . prefer vowels. Ex.

2631. Hence, (in the Hebrew) there have been no vowels, so that the sense of the letter was known from the interior sense . . . and therefore he who perceives the sense of the letter from the interior sense, understands better what is written in the Hebrew without vowels than with them.

4866. Especially are the vowels of service (to Spirits), with much variety in the case of each person. Examp.

5112. When the spiritual Angels speak, their words . . . have an affinity with the vowels e and i; and

* The vowels named in this article are of course to be sounded as on the continent of Europe.

when they use **a**, there is still something of **e** or **æ** therein; and when they use **u**, there is something of **i** or **y** . . . Whereas 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. On this account, when a man is speaking to them, he is bent from words which contain **e** and **i**, to those which contain **a**, **o**, and **u**.

[D.] 5620^e. The celestial Angels said—as I too have often perceived—that they have not the vowels **i** and **e**; but **a**, **o**, and especially **u**; and that **y** is intermediate between what is celestial and what is spiritual; and as they . . . merely serve for sound, there are no vowels in the Hebrew language as in other languages; but they are added by means of marks above and below.

5622. See HEBREW LANGUAGE, here.

—^e. In place of **a** (the celestials) use [a vowel] intermediate between **a** and **o**; in place of **i** they have what is almost **y**; and instead of **æ** they have **eu**.

5787. The vowels are according to the nature of things—**a**, **e**, **i**, **o**, **u**—as is evident from the celestial Angels: **u** involves all things; and so on.

5964^e. (In Heaven) arcana are involved in a word by the vowels in respect to sound, and by the consonants in respect to the meaning.

6063². (In the Spiritual World) all the vowels= something that conjoins, as *with*, *in*, and so on. **I**, there, = that which is from what is interior; and so on.

D. Wis. vii. 5^e. (In Heaven) each vowel letter is an affection; and the vowel letters are not written, but pointed.

Vulcan. *Vulcanus.* T.137¹².

Vulture. *Vultur.*

T. 123⁴. As if he felt a vulture in his bosom . . .

381^e. As to faith they appear like vultures.

501^e. Like vultures over cocks.

Coro. 40. A man who has no religion, is, in spiritual things, like a starving vulture devouring its own offspring.

Wafer. *Laganum.*

A. 9994. 'Wafers of what is unleavened anointed with oil' (Ex.xxix.2)=what is celestial in the external man; for 'wafers'=(this). **Ex.**

10079. 'And one wafer' (ver.23)=ultimate celestial good; for 'a wafer'=celestial good in the external man. **Ex.**

Wages. Under STIPEND, and WEIGH—*appendere.*

Wail. *Plangere.*

Wailing. *Planctus.*

See under HOWL, and MOURN.

A. 4060⁶. 'Then shall all the tribes of the earth wail' (Matt.xxiv.30)=that all who are in the good of love and truth of faith will be in grief. (=a lack of all truth of faith and good of love. S.14².) **B.**73.

4293³. (The Israelites) could wail for days.

4424³. 'There shall be wailing and gnashing of teeth' (Matt.xxv.30)=their state in the other life; 'wailing'=their state as to evils.

4786. Wailing and weeping over the dead, in the Ancient Churches, =interior mourning. **Ill.**

6539. 'They wailed there an exceedingly great and grievous wailing' (Gen.i.10)=grief . . . here, the grief of initiation . . . for before the Knowledges of good and truth . . . can be implanted in good . . . there is grief. **Ex.**

R. 27. 'All the tribes of the earth shall wail' (Rev. i.7)=that this will be when there are no longer any goods and truths in the Church. (=that the falsities of the Church will oppose. **Ex.** **E.**39.)

767². 'They shall weep and wail' (Rev.xviii.9)=their interior griefs. ('To weep'=mourning because of falsities; and 'to wail'=mourning because of evils. **Ill.** **E.**1129².)

E. 617²⁶. Lamentation over the destruction of good, is signified by 'wailing' (Is.xxii.12).

637⁸. Mourning on this account (is signified by) 'wail and howl' (Jer.iv.8).

659⁴. 'Wail over the multitude of Egypt' (Ezek. xxxii.18)=grief on account of their damnation.

—²². 'They shall not be bewailed . . .' (Jer.xxv. 33)=no restoration . . . 'Bewailing'=grief on account of such a state of man; and 'no bewailing'=no grief because the man is such that there can be no restoration.

695²⁴. 'Over this I will wail and howl' (Micah i.8)=the grief of the Angels . . . and of the men of the Church . . . with whom the Lord is. (=lamentation over this Church; lamentation over devastated good is signified by 'I will make a wailing like dragons' (id.) . . . **E.**714²⁰.)

Wait. Under EXPECT.

Wake, Wakefulness. See AWAKE.

Walk. *Ambulare.*

Walking, A. *Ambulatio.*

Walk, A. *Ambulacrum.*

Promenade, A. *Ambulatorium.*

See under STEP, WANDER, and WAX.

A. 247. 'To walk on the belly' (Gen.iii.14)=not to be able to look upwards to heavenly things.

518. 'To walk with God' (Gen.v.22)=the doctrine of faith. (=to teach and live according to the doctrine of faith; but 'to walk with Jehovah'=to live a life of love. 519.) 614.

519. 'To walk' is an accustomed formula which=to live; as 'to walk in the law,' 'in the statutes,' 'in the Truth.' 'To walk' properly regards the 'way,' which is of Truth, consequently which is of faith, that is, the doctrine of faith. **Ill.**

1379. The walkings . . . of Spirits . . . are nothing but changes of state. **Ex.** 9927². **D.**5646, Gen.art. **J.**(Post.)199², Examp.

1612. 'Arise, walk through the land' (Gen.xiii.17) =that He should thoroughly view the Heavenly Kingdom.

1629. (The walks-*ambulacra*-of good and angelic Spirits. Des.) H.176. 489⁴. M.326. T.280.

1794. 'I am walking childless' (Gen.xv.2)=that there is no internal Church. 'To walk'=to live.

1884. When walking through the streets and fields, and at the same time in speech with Spirits, I knew no otherwise than that I was as awake as at other times; for I walked without a mistake, and was at the same time in vision . . . But after I had so walked for hours, suddenly I was in the bodily sight, and found myself in a different place, which amazed me. Ex. H.441.

1993. 'Walk before Me' (Gen.xvii.1)=the truth of faith; for 'to walk'=to live according to the truth of faith. (Moreover) 'a way,' of which 'walking' is predicated, =truth.

2009⁵. 'To walk in the name of its god' (Micah iv.5) =profane worship; and 'to walk in the name of Jehovah' (id.)=true worship.

3205. 'What man is this that walketh in the field to meet us?' (Gen.xxiv.65)=exploration concerning the Rational, which was in good alone . . . Its being in good is signified by 'walking,' that is, meditating, in the field.

5605². For I have walked in the spirit with and among (Spirits), through many of their abodes, although as to the body I remained in the same place.

6000². 'If any man walk in the day, he stumbleth not; but if any man walk in the night, he stumbleth . . .' (John xi.9,10). . . 'To walk in the day'=to live in truth; and 'to walk in the night'=to live in falsity.

6276. 'God, before whom my fathers did walk' (Gen. xlviii.15)=the Divine from whom internal good and internal truth had life . . . 'To walk'=to live, or to have life.

7252. (Our Lord seen walking among the inhabitants of Venus.)

7575. 'The fire walked on the earth' (Ex.ix.23)= . . . the natural mind possessed (by cupidities) down to its lowest parts. 7577.

8371. (How the inhabitants of Jupiter walk.) Des. 8372. 8374. D.520. 559. 567. 582. 586.

8420. 'Whether they walk in My law . . .' (Ex.xvi. 4)=whether they can live the life of truth and good. 'To walk'=to live. . . In the very word 'to walk' there is the signification of the spiritual sense, as in very many other words. Ex.

9028. 'If he arise and walk abroad upon his crutch' (Ex.xxi.19)=the forces of life in him . . . 'To walk'=to live.

9212⁸. 'To walk'=to live.

9790. The grandiose style of walking in the First Earth. Des.

10087³. 'To walk'=to live according to truths.

10360⁹. 'To walk'=life.

H. 288². Innocence and peace walk with equal step.

534³. In the other life . . . everyone walks according to his thoughts which proceed from intention . . . Ill.

590^e. Hence it is that . . . 'to walk,' etc. in the Word, =progressions of life.

—(m). That 'to go,' and 'to walk, with the Lord' =to receive spiritual life, and to live with Him. Ref.

P. 60. In the Angelic there is a Knowledge of the way from a walking in it, and a walking in the way through the Knowledge of it.

R. 75. 'Walking in the midst of the seven golden candlesticks' (Rev.ii.1)=from whom is all enlightenment . . . It is said 'walking,' because 'to walk'=to live. E.97.

137². 'To carry the bed, and walk' (Mark ii.9)=to meditate on doctrine.

153⁹. They love only to walk, sleep, etc.

167. 'They shall walk with Me in white' (Rev.iii.4) =that they will live with the Lord in His Spiritual Kingdom, because they are in truths from Him. 'To walk,' in the Word, =to live; and 'to walk with God' =to live from Him. —², Ill. (=their spiritual life which they have through the Knowledges of truth and good from the Word. E.196.) (=to follow the Lord, and to live according to the truths of His Word. T.682.)

460. 'Which can neither see, hear, nor walk' (Rev. ix.20)=in which there is nothing of spiritual and truly rational life. . . 'To walk'=to live. (=in which and from which there is nothing of understanding of truth nor perception of good, and thus nothing of spiritual life. E.588.)

706. 'To walk naked' (Rev.xvi.15)=to live without truths. E.1008.

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 live therein according to Divine truths, and will see these things within themselves.

M. 14. The promenade of the palace.

134⁴. Like sleep-walkers-*noctambulones*. Compare D.5968.

267³. Such persons . . . walk as if oppressed with heaviness, with the head hanging down . . .

T. 797⁶. When Melancthon walks, his steps make a knocking sound. Des. Compare D.6040.

D. 1681². The magnificent walks in one of the Earths. Des.

3117 (or 3116). Some appeared to be standing in their place who told me that they were walking.

3991. The reflections which cause man . . . to take care of himself when walking. (Ex. under REFLECT.) See also 4221. 4226.

5583. When the Angels see any Spirit walking below

them, they at once perceive from the way in which he walks—*via ambulationis*, and its windings . . . what his quality is, and of what he is thinking . . . No one can learn by heart how to walk according to the heavenly form. Ex.

[D.] 5646. When men walk, it is indeed with the body, but it is actually from the will; and the man's walking is in proportion to the amount of will there is present . . .

5647. The walkings there are either total or partial changes. Ex.

5863. From the walkings and the ways—*viis*—of Rosenstolpe, (his real character) did not appear . . .

E. 9^a. 'To walk'=to act and to live.

97. That 'to walk'=to live; and, when predicated of the Lord, life itself, is from the appearances in the Spiritual World; for there all walk according to their life, the evil in those ways only which lead to Hell, and the good in those ways only which lead to Heaven; and therefore all Spirits are Known from the ways in which they walk. Ex.

—². That 'to walk'=to live. Ill. 239²⁰. 283⁸. 422¹³. 430¹⁶. 453¹¹. 526¹¹. 594¹⁰. 750²³.

163⁷. 'Take up thy bed and walk' (John v.8)=doctrine, and a life according to it.

340¹³. 'To walk in His ways' (Ps.cxxviii.1)=to do the commandments. (=to live according to Divine truths. E.696¹³.)

514²¹. The Lord's walking upon the sea (Matt.xiv.; John vi.)=the presence and influx of the Lord into these ultimates, and thus life from the Divine in those who are in the ultimates of Heaven; their life from the Divine was represented by the walking of the Lord upon the sea; and their obscure and wavering faith was represented by the fact that Peter, walking upon the sea, began to sink . . . for 'to walk,' in the Word, =to live.

632¹. To walk on these places (there,) is dangerous for those who are merely natural. Ex.

639⁹. 'To walk before God'=to live according to the *esse* from Him. 687⁵.

687⁵. Walkings and journeyings are movements of man, and therefore=the progression of life, that is, the progression of the thought from the intention of the will.

717⁹. 'Thou hast walked in the midst of the stones of fire' (Ezek.xxviii.14)=the truths from the good of love according to which is the life.

787². In the Word it is said . . . 'to go,' and 'to walk, after God,' 'after other gods,' 'after a leader,' and 'after many,' and by this is signified to follow and acknowledge at heart, and also to be and to live with them, and to be consociated. Ill.

820⁷. 'To gird,' and 'to walk' (John xxi.18)=to learn truths, and to live according to them . . .

864. 'To go,' and 'to walk, after the Lord'=to acknowledge, obey, do, and live from Him and with Him.

C. 189. Taking walks as a diversion of charity. Ex.

Wall. *Maceria*.

R. 208. That all things they know and think . . . are walls of loose stones. Sig. an Ex.

484⁷. A house full of holes and surrounded by a rough wall, seen.

E. 237⁴. 'Wander among the walls' (Jer.xlix.3)=among truths destroyed through falsities. (=thought and life from falsities. 435⁷.) 637¹⁰.

—⁵. 'The slight wall which they daub with what is untempered' (Ezek.xiii.10)=falsity adopted as a principle, and made to appear as truth . . .

—⁶. 'I will encompass wall with wall' (Hos.ii.6)=to heap falsities upon falsities.

543¹⁰. 'Which sit in the walls in the day of cold' (Nahum iii.17)=in truths of the Word which do not appear as truths because they are falsified, and because they are from evil: 'walls'=truths which do not appear because they are falsified.

632⁷. 'To take away the hedge, and break down the wall' (Is.v.5)=to falsify, and thus destroy, the truths which defend the Church. Ex.

Wall. *Murus*.

A. 699. This was the 'brazen wall,' Des. D.228.

6419. 'She marcheth upon the wall' (Gen.xlix.22)=to fight against falsity. Ex.

—'. 'A wall'=the truths of faith, which defend; and, in the opposite sense, the falsities which are destroyed. Ill.

—³. 'The wall' (of the holy Jerusalem)=the Divine truth which proceeds from the Lord, and derivatively, the truth of faith from the good of charity.

Ex. 7973⁴. (=the truths of faith which defend the new Church. 8988⁴.) 9603². 9643⁴. 9863². N.1². (=the truth which protects from the assault of falsities and evils. H.73². 307².)

8206. 'The waters were a wall to them on their right hand and on their left' (Ex.xiv.22)=that they were withheld on all sides from falsities. Ex.8235.

8815⁹. 'The walls of Jericho' (Josh.vi.)=the falsities which defended evils.

8906³. 'They run on the wall' (Joel ii.9)=(on) essential falsity.

S. 10⁹. 'The wall and its foundations' (Rev.xxi.)=doctrine from the literal sense of the Word.

36. The Word in the ultimate or natural sense, which is the sense of its letter, is signified by 'the wall' of the Holy Jerusalem, the building of which was of jasper . . . 43.

R. 655⁴. A city seen there with a wall round it.

898. 'Had a wall great and high' (Rev.xxi.12)=the Word in the sense of the letter from which is the doctrine of the New Church. As 'the holy city Jerusalem'=the Lord's New Church as to doctrine, its 'wall'=the Word in the sense of the letter from which is the doctrine; for this sense protects the spiritual sense . . . as a wall protects a city and its inhabitants. T.217.

—². 'A wall'=that which protects, and, where

the Church is treated of, the Word in the sense of the letter. Ill. 904. 909. 911.

902. 'The wall of the city had twelve foundations' (ver.13)=that the Word in the sense of the letter contains all things of the doctrine of the New Church.

D. 4651. If anyone strikes his hand against a wall . . . is it the wall that occasions the hurt . . .

E. 1937. 'City,' and 'wall'=the things of doctrine.

2089. 'Against all the walls round about' (Jer.i.15)=to destroy all the protecting truths.

2192. 'Walls of brass' (ver.18)=good protecting.

2233. 'Walls and bulwarks' (Is.xxvi.1)=truths which protect.

2682. 'The wall' of the holy Jerusalem is said to be 'of jasper,' because 'a wall'=Divine truth protecting. E.6297.

35516. 'The walls that shall be shaken . . .' (Ezek.xxvi.10)=protecting truths, which are, in general, that there is a God, that the Word is Divine, and that there is an eternal life.

39113. 'The walls of her palaces' (Lam.ii.7)=all protecting truths. 'Palaces'=the things of doctrine.

4009. 'Wall'=defence.

4103. 'Tower,' and 'wall' (Is.ii.15)=falsities of doctrine confirmed.

4304. A 'wall'=truths defending against falsities and evils.

45312. 'The wall' (Is.xxii.10)=the truth of doctrine protecting; here, falsified, because without good.

50412. 'A wall of fire' (Zech.ii.5)=protection by the Divine love; for this the Hells cannot approach.

5149. 'Lofty tower,' and 'fortified wall' (Is.ii.15)=confirmed principles of falsity.

70013. 'The overthrow of the wall of Jericho'=a laying bare to all evil and falsity.

11453. 'The walls' which they shall 'destroy' (Ezek.xxvi.12)=doctrinal things.

Wall. *Paries.*

A. 739. 'A wall plastered with what is untempered' (Ezek.xiii.14)=what is fictitious appearing as truth.

4050. There appeared walls, but no roof.

41563. Like one who in the dark sees spots and streaks on a wall . . . 6400.

5379. It appeared as if a wall were placed in the way; and when they attempted to overturn the wall, there rose up always a new wall. D.993.

53933. They appear . . . within a kind of wall. D.1066.

— There appeared to me a plaster-like wall, with sculpturing . . . (What it represented.)

56583. When truth is spoken of . . . the walls of the rooms where they dwell sparkle with gold and silver.

10184. The correspondence of the walls, etc. of the altar of incense.

10185. 'Its walls' (Ex.xxx.3)=the interiors; for 'walls,' or 'sides,'=interior things; for when 'the
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roof'=the inmost, the 'walls,' which are below,=the interior (or mediate) things. Ex.

H. 4895. The walls of their houses are as it were crystalline, thus transparent, and there appear in them as it were flowing forms which are representative of heavenly things, with perpetual variety. Ex.

R. 1329. 'A wall'=truth in ultimates.

M. 562. The building was divided into two by a transparent wall . . .

—5. The wife appeared through the crystalline wall.

766. Many designs were on the walls (of the antechamber). Ex.

—7. Such things are represented on these walls when in meditation about conjugal love . . .

2312. The lights on the plastered walls presented images of birds of night. 3804.

E. 2775. The 'walls' on which the cherubim were carved (1 Kings vi.29)=the ultimates of Heaven and the Church. 4583.

65086. 'The wall round about,' upon which they were seen painted (Ezek.viii.10)=the interiors everywhere in the natural man; for . . . 'the walls'=the interior things (as distinguished from the inmost and the ultimate ones).

78116. 'Who . . . leans with his hand upon the wall, and a serpent bites him' (Amos v.19)=that when such a one consults the Word in the sense of the letter . . . he does not see that evils are perverting it.

8116. 'To bring out through the wall the vessels of migration, in the dark . . .' (Ezek.xii.5,6)=that all the truths of doctrine from the Word had been cast out. . . 'The wall'=the ultimate which encompasses and protects truths; and the ultimate of doctrine is the sense of the letter . . . which is called 'a wall' because it contains and encloses the spiritual sense.

827. 'Men painted upon the wall' (Ezek.xxiii.14)=(doctrinals which outwardly appear to be truths, although inwardly they are profane). 'A painted wall'=the appearance of the doctrinal things in externals.

11458. 'The wall out of which the stone crieth' (Hab.ii.11)=a man devoid of truths, and who consequently wishes to be instructed, from what is false.

J. (Post.) 3232. The Spirits themselves can be passed into the houses through the walls . . .

Wallerius. *Wallerius.* D.4830.

Wallet. *Mantica.*

A. 5497. 'It was in the mouth of his wallet' (Gen.xlii.27)=that they were . . . stored up in the threshold of the exterior Natural. 5657.

5500. 'A wallet'=the exterior Natural. 5661. 5733. 5767.

5656. 'When we opened our wallets' (Gen.xliii.21)=introspection into the exterior Natural.

5733. 'Fill the wallets of the men with food' (Gen.xliv.1)=(indux) into the Natural with the good of truth.

[A.] 5735. 'And put the silver of each one in the mouth of his wallet' (id.)=over and above with truth anew in the exterior Natural.

5767. 'They took down every man his wallet to the earth' (ver.11)=that they brought the things which were in the Natural down to sensuous things.

Wan. See GHASTLY.

Wander. Under ERROR.

Wander. *Aberrare.*

E. 710¹⁷. 'The wicked go astray (or wander from the way) from the belly' (Ps.lviii.3)=that they have receded from truths to falsities.

Wander. *Exspatiari, Spatiari.*

Ranging about, A. *Exspatiatio.*

A. 5096^e. In thought they can . . . range at large through the whole Heaven.

H. 270⁴. (Such) can walk about in the paradises . . .

P. 289. To which their thoughts were wont to range.

D. 2318. When I suffered my ideas to range at large . . .

2361². In order that those in the Society may be restrained from wandering about any further.

2367^e. Although thought from the spirit ranges about outside of him . . .

3416². He ranged about in the net . . . Concerning (this) ranging about—*exspatiatio* . . .

3497. They acted as if they were ranging about in an open field (of thought).

4139a. So with the thought, which can range into the universe . . .

5312. They are tortured because they cannot wander forth from the body by the thoughts.

5902. There is given to every Spirit the opportunity to go out of his own Society, and wander around; but they who love uses for the sake of uses never want to do it . . .

E. 8^e. We may not as yet expatiate upon this subject.

775³. The mind (then) has an extension into everything of the whole body, and ranges there through its forms, as the thoughts and affections of the Angels do into the Societies of the universal Heaven. 837², Ex. D. Love xiii⁴.

783². If there were room to expatiate so far . . .

7861². For spiritual thought can range into innumerable things into which natural thought cannot.

D. Love xv². Works keep the lower mind as in . . . bonds, and prevent it from wandering into the ravings of these cupidities. —³.

Wander. *Vagari, Divagari, Extravagari, Pervagari.*

Wandering, A. *Vagatio.*

Wandering. *Vagabundus, Vagus.*

Wanderer. *Vagus.*

A. 330. The derivative falsity and evil is 'a

wanderer—*vagum*—and fugitive in the earth' (Gen. iv.12).

382. To be 'a wanderer and fugitive in the earth'=not to know what is true and good. —³.

—, 'To wander blind in the streets' (Lam.iv.14)=not to know what is good and true.

—². 'To wander to drink waters' (Amos iv.8)=to seek what is true. E.532³.

391. Those who have divested themselves of all charity, wander and flee (homeless).

398. 'Nod' is a word which means to be a wanderer and a fugitive.

957. Those who have contracted a nature of speaking one thing and thinking another . . . wander around . . .

3240⁴. Desolation is described by 'to wander before swords . . .' (Is.xxi.15).

—, Celestial things . . . are signified by . . . 'to meet the wanderer—*vagabundum*—with bread' (ver.14).

3708⁷. 'To wander from sea to sea' (Amos viii.12)=to seek where there are Knowledges.

4051^e. (The Spirits of the isthmus of the brain) are of the wandering Societies. 5189. D.3822.

4453. 'Wander through—*pervagamini*—the land, trading' (Gen.xxxiv.10)=to enter into the Knowledges of good and truth.

4793. Wandering Spirits of the infernal crew who . . . strive to enter into man's taste. Des.

5180^e. They do not allow another to wander—*divagari*—from his own idea . . .

—, These Spirits (of the province of the chyle) are among the wandering Spirits. D.1136.

6697^e. These satellites range round their respective globes . . .

6925. The Spirits of Mercury . . . wander through the universe. Ex.

D. 2820. This is why such wander hither and thither in the World of Spirits.

3093. There are bonds to keep them from roaming—*extravagetur* (into new evil).

3149. An indescribable fear withheld him from going beyond limits—*extravagetur*.

3835^e. A Society of these evil Spirits was represented by . . .

4190. Beyond the sphere (of these particulars) the thoughts and speech cannot go—*extravagari*.

E. 654⁵⁵. 'Woe unto them, for they have wandered from Me' (Hos.vii.13)=a turning away from the truths which are from the Word.

730³¹. These things were represented by the wandering . . . of the sons of Israel in the wilderness.

817³. In consequence of the death of charity the Church perishes, which is signified by . . . 'becoming a wanderer and a fugitive;' for when faith is separated from charity, truth is successively turned into falsity . . .

1089². Whereby his mind becomes wandering—*vaga*—and unsettled.

Wander about. *Circumvagari.***Wanderer about, A.** *Circumvagator.*

A. 958. Troops of Spirits who wander about, and who are dreaded. 5389.

6696. Spirits of Mercury who are allowed to wander about . . . 6925; Ex.

7997². When these (Spirits) are allowed to wander about, which happens at their first arrival in the other life . . .

10785². From our Earth there are some who wander about there . . .

D. 4321^e. Paul is among such troops as wander about.

D. Love xii. Not a lazy wanderer about.

Want. Under *FAIL=deficere*, and *NEED=ejestas*.**Want.** *Avere.*

H. 399^e. He wants or covets the goods of another.

450. He wants to depart from the celestial Angels.

M. 208⁵. A sign that we want to divulge things still more secret.

D. 4253. Spirits . . . desire and want this thing or that according to their nature and state.

Want. *Carere.*

A. 9323³. 'To want bread and water' (Ezek. iv. 17) = to be deprived of the good of love and truth of faith. (= to be devastated as to the good of love and as to the truth of doctrine. E. 633³.)

Wanting, To be. *Deesse.*

A. 5851^e. It is never wanting that . . . P. 294⁶.

8474. 'There was not wanting to the few' (Ex. xvi. 18) = a just ratio.

W. 389. If any part were wanting in man . . . there would be wanting something of determination . . .

P. 329³. To no man is there wanting a Knowledge of the means . . .

E. 893⁴. 'One thing thou lackest' (Mark x. 21). Ex.

Wantonness. *Petulantia.***Wanton.** *Petulans.***Wantonly.** *Petulanter.*

A. 1113. He chastises the girls whenever in thought they break out into such wantonnesses.

5180². Some of them are modest, others are impudent. Ex.

T. 74². How impudent this is !

D. 4681. Some are wantonly evil.

—². They reject those who are wanton.

Wapping. *Wapping.* J. (Post.) 268.**War.** *Bellum.*

See under ARMY, BATTLE, VICTORY, and WEAPON.

A. 1651. The wars described in Gen. xiv. = the Lord's combats of temptations. 1659². 1663. 1664.

1659³. In the Most Ancient times, many things were represented by wars, which were called 'the wars of Jehovah,' which = the combats of the Church, and of those who belonged to the Church, that is, their temptations, which are nothing but combats and wars with the evils in one's self, and consequently with the diabolical crew which excites the evils, and endeavours to destroy the Church and the man of the Church. By 'the wars,' in the Word, nothing else is signified . . . 1664, Fully ill.

1664⁸. That it is the Lord alone who sustains all the combat, and who overcomes . . . is everywhere represented by the wars which the sons of Israel waged against the nations. Ill. . . For the wars there . . . all represented the Lord's combats with Hell; and consequently those of His Church, and of the men of the Church. Further Ill.

—¹¹. For the same reason the descendants of Jacob called their wars the wars of Jehovah. And the same was the case in the Ancient Churches, among whom were books called 'The wars of Jehovah' (Num. xxi. 14, 15); which were written in a manner not unlike that in which the wars are treated of in this chapter; but the wars of the Church were signified. 2686. 2897. 3268⁷.

1788. As 'war' = temptations, so all the weapons of war = some specific thing of temptation, and of defence against evils and falsities. Examps. 2686². 2799⁵. 3448.

3353². 'Wars and rumours of wars' (Matt. xxiv. 6) = debates and disputes about truths, which are 'wars' in the spiritual sense.

4599⁵. 'To make war' (Luke xiv. 31) = to fight from truths; for temptations are treated of.

6656. 'Wars' (Ex. i. 10) = combats concerning truths and falsities, or spiritual combats. 7351².

8054³. This is meant by, 'There was war in Heaven . . . ' 8295².

8096. 'To repent when they see war' (Ex. xiii. 17) = to decline from truth in consequence of assaults. Ex.

8117^e. When I wanted to say that in this Earth there are wars, etc. (the Spirits of Jupiter) turned away . . .

8273. 'Jehovah is a man of war' (Ex. xv. 3) = that the Lord will protect against all the evils and falsities which are from the Hells . . . for the Lord alone fights for man . . . The Lord is called 'a man of war' chiefly from the fact that when He was in the world, He, alone, that is, from Himself, fought against the Hells . . . and since then (from the fact) that having thus conquered the Hells, and been made justice, He from His Divine power protects men, and this continually, especially in the combats of temptations. Ill.

—⁴. When 'war' is mentioned in the Word, there is meant spiritual war, which is against falsities and evils, or, what is the same, against the devil, that is, the Hells.

— . Of the wars, or combats, of the Lord against the Hells, it treats in both the historical and prophetic things of the Word; and in like manner of the wars and combats of the Lord for man. With the Ancients

... 'The Book of the Wars of Jehovah' (treated of) the Lord's combats and victories over the Hells when He was in the world; and also of His subsequent perpetual combats and victories in favour of man, His Church, and Kingdom. Ex. 9942⁵. R.11.

[A.] 8295². On wars in the other life. See COMBAT, here.

8313³. 'Prepared as a man for war' (Jer.vi.23)=the cupidity of assaulting truth.

8624. 'Jehovah Nissi'=the Lord's continual war and protection against those who are in the falsity of interior evil. Ex. 8626, Ex.

9182⁶. 'War'=spiritual combat. Refs.

9391¹⁶. 'He hath scattered the peoples that long for wars' (Ps.lxviii.30)... The desire to attack and destroy the Church with its truths is meant by 'to long for wars.' (=reasonings against truths. E.627¹³.)

9393³. 'Man of war' (Ezek.xxxix.20)=truth fighting against falsity.

9396¹¹. 'Wars'=combats concerning truths. Refs.

9642⁷. The alternations which the Church would undergo until it would perish, are described by the various successes of the 'war' (in Dan.xi.).

10455. 'There is a voice of war in the camp' (Ex. xxxii.17)=an attack on the truth and good which are of the Church by the falsities and evils which are from Hell.

—. For 'war'=the combat of truth from good with falsity from evil; and, in the opposite sense, the combat of falsity from evil against truth from good. (For 'war,' in the spiritual sense, is nothing else; and such combats are signified by 'the wars' in the historicals of the Word, and also by 'the wars' in the propheticals. Ill. —³.)

10540⁶. 'No strength in war' (Is.iii.25)=not any resistance against evil and falsity.

L. 5. 'The day of war,' etc.=the advent of the Lord to Judgment. Ill.

14⁹. As the Lord alone conquered the Hells, with no aid from any Angel, He is called 'a Hero,' and 'a Man of wars' (Is.xlii.15)... 'a Hero of war' etc. (Ps. xxiv.8).

—¹¹. In the historicals of the Word, like things are represented by the wars of the sons of Israel with various nations; for... everything written there is written about the Lord.

S. 103. 'The Wars of Jehovah,' in the Ancient Word, as in ours, are meant and described in reference to the Lord's combats with Hell, and His victory over it, when He should come into the world; and the same combats are meant and described in many places of the historicals of our Word, as in the wars of Joshua with the nations of the land of Canaan, and in the wars of the judges and kings of Israel. T.265. 279.

F. 50. For all the wars described in the Word, involve and signify, in the spiritual sense, spiritual wars.

P. 251. That the worshipper of self and nature confirms himself against the Divine Providence when he thinks that wars are permitted... Gen.art.

—. It is not of the Divine Providence that wars take place, because they are united with homicide, depredation, violence, cruelty, and other enormous evils which are diametrically contrary to Christian charity; but still they cannot but be permitted, because, since the time of the Most Ancients... the life's love of men has become of such a nature that it wants to exercise dominion over others, and at last over all; it also wants to possess the wealth of the world, and at last all of it. These two loves cannot be kept in bonds, for it is according to the Divine Providence that everyone be allowed to act from freedom according to reason; and without permissions man cannot be led by the Lord from evil... for unless evils were permitted to break forth, man would not see them... and therefore could not be led to resist them. Hence it is that evils cannot be prevented by any Providence; for they would remain shut in, and... would spread and consume all that is vital in man... It is for this reason that there are lesser and greater wars; lesser, between the possessors of farms or estates and their neighbours, and greater between monarchs of kingdoms and their neighbours. Whether a war be lesser or greater makes no difference, except that a lesser one is kept within limits by the laws of the nation, and a greater one by the laws of nations; both the lesser one and the greater one want to transgress, but the lesser one cannot, and the greater one can, but still not beyond what is possible.

—³. That the greater wars... are not prevented by the Lord, at the beginning, or in the course of them, but only at the end, when the power of the one or the other party has been so weakened that it is in danger of destruction, there are many reasons for, which are stored up in the treasury of the Divine wisdom. Some of these have been revealed to me, among which is this: that all wars... are representative of states of the Church in Heaven, and are correspondences. Such were all the wars described in the Word, and such also are all wars at this day... When the Sons of Israel, who represented the Church, fell away from the precepts and statutes into the evils represented by these nations (enum.)... they were punished by the nation (which represented the particular evil into which they had fallen). Examps.

—⁴. Like things are represented by wars at this day, wherever they are; for all things which take place in the natural world correspond to spiritual things in the Spiritual World; and all spiritual things concern the Church... There are kingdoms in Christendom which answer to (the several nations with which the Israelites carried on wars). But the quality of the Church on earth, and what the evils are into which it falls, and on account of which it is punished by means of wars, cannot be at all seen in the natural world... but it is seen in the Spiritual World, where... all are conjoined according to their various states. The conflicts of these in the Spiritual World correspond to the wars [which take place]... .

—⁵. That the wars which take place in the world are ruled by the Divine Providence... is acknowledged by a spiritual man, but not by a natural man... .

—⁶. The Divine Providence which is called Fortune

is in the smallest particulars of even trivial things . . . and most certainly in the affairs of **war**. Moreover, successes and affairs in **war** which are happily carried out, are called . . . the Fortune of **war**; and this is the Divine Providence, acting especially in the plans and meditations of the general . . .

252². The evil (also) perform uses . . . and with more ardour than the good, especially in wars, because an evil man is more crafty . . . and, from the love of glory, is in the delight of killing and plundering . . . his enemies; (whereas) a good man is prudent and zealous only to defend, and rarely . . . to invade. Further ex.

R. 52. '**Wars**,' in the Word, = spiritual wars, which are those of truth against falsity, and of falsity against truth; and therefore by the weapons of **war** are signified such things as are used to fight with in these wars. Examp.

431. 'Like horses prepared for **war**' (Rev.ix.7)=that because they can reason they appeared to themselves as fighting from the understanding of truth . . . '**War**'=spiritual war, which is waged by means of reasonings and argumentations. E.552.

437. 'To run to **war**' (ver.9)=the ardour of fighting (in spiritual combat). E.558.

500. 'The beast . . . shall make war with them' (Rev.xi.7)=that (these) will set themselves in opposition to and assault the two essentials of the New Church. (=an assault from infernal love. E.650.)

—³. That '**wars**,' in the Word, = spiritual wars, which are assaults on truth, and are waged by means of reasonings from falsities. Ill.

548. 'There was **war** in Heaven . . .' (Rev.xii.7)=the falsities of the former Church fighting against the truths of the New Church. Ex. (=a combat of falsity against truth, and of truth against falsity. Ex. E.734.)

— '**War**'=spiritual war, which is that of falsity against truth, and of truth against falsity.

586. 'It was granted to him to make **war** with the saints' (Rev.xiii.7)=that they assaulted the Divine truths of the Word. '**War**'=spiritual war, which is that of falsity against truth, and of truth against falsity; hence 'to make **war**'=to assault. (=a combat with those who are in truths from good. E.802.) R.704.

833. 'The beast and the kings of the earth gathered together to make **war** with Him that sat on the horse . . .' (Rev.xix.19)=that all (such) will attack the Lord's Divine truths . . .

858. 'Gog and Magog, to gather them together to **war**' (Rev.xx.8)=those in merely external worship . . . excited against those who have worshipped the Lord.

T. 407^e. Wars which have as an end the protection of our country and Church, are not contrary to charity; the end from which [they are waged] declares whether there is charity [in them] or not.

D. 2576. What is meant by their '**learning wars**;' [in other words] why the faithful have to undergo persecutions and temptations. Ex.

4346². So in **war**, the end is victory, and thus the common good . . . there is no mercy towards those who fall, because there is mercy in the end of [saving] many.

4426. In the other life, there are . . . other wars, namely, against evils and the infernals.

4884. (Charles xii.) declared **war** against the Lord.

E. 131. '**Wars**,' in the Word, = spiritual wars, which are those of truths against falsities, and of falsities against truths. 283¹⁵. 734², Ill.

315⁶. 'Their young men smitten with the sword in **war**' (Jer.xviii.21)=truths destroyed by the assaults of falsity.

355². 'Ye shall be satiated . . . with every man of **war**' (Ezek.xxxix.20)=with the truth from good which destroys falsity. 617²⁵. 650⁴⁸.

—²⁸. 'As a horse of glory in **war**' (Zech.x.3)=the understanding of Divine truth fighting against evils and falsities, which it will destroy.

357⁴. 'God teacheth my hands **war**' (Ps.xviii.34). By '**war**,' here, is signified war in a spiritual sense, which is war against evils and falsities. This is the war that God teaches.

—⁸. 'The grievousness of **war**' (Is.xxi.15)=an assault.

—²⁸. 'Jehovah maketh wars to cease even to the extremity of the earth' (Ps.xlvi.9)=[that He will cause to cease] all combat and all dissension from the primes to the ultimates of the truth of the Church. . . '**Wars**'=spiritual combats, which, here, are those of falsity against the truth and the good of the Church.

—³⁰. 'I will break the bow, and the sword, and **war**, from the earth' (Hos.ii.18)=that because of conjunction with the Lord there shall exist no combat of falsity against truth. . . '**War**'=combat.

386¹⁶. 'The hands of the sword in **war**' (Job v.20)=temptation as to the understanding of truth; '**war**'=temptation, or combat against falsities. 388¹⁸.

395¹⁰. 'Men returning from **war**' (Micah ii.8)=those who have shaken off falsities; '**war**'=the combat of truth against falsity. (=those who have been in temptations, and have fought against falsities. 555⁸.)

403¹². 'Nation shall not lift up sword against nation, neither shall they learn **war** any more' (Micah iv.3)=that in the (Celestial) Kingdom there shall be no disputation about truths. . . For such have truths inscribed on their hearts, and therefore do not dispute about them.

433³³. 'To take away the strong man and the man of **war**' (Is.iii.2)=to take away all resistance against evils and falsities. 727¹², Ex.

538¹⁰. 'The men of **war**' (Ezek.xxvii.27)=those who defend.

573¹². The collision and combat at the end of the Church are described by (the '**war**' between the kings in Dan.xi.).

652⁸. 'Men of **war**'=truths fighting against falsities; and that there will be no defence of truth against falsities, is signified by, 'All the men of **war** shall be cut off' (Jer.xlix.26; l.30).

[E.] 654⁶⁵. 'Where we shall see no war' (Jer.xlii.14)=that there will then be no infestation by falsities and evils, and no temptations; 'war'=infestation and combat by falsities and evils.

684³⁹. 'Even unto the end of the war desolations are determined' (Dan.ix.26)=even until there is no combat between truth and falsity . . . 'War'=combat between truth and falsity; and 'desolation,' the last state of the Church, when there is no longer any truth, but mere falsity.

768. 'He went away to make war with the remnant of her seed' (Rev.xii.17)=thence from a life of evil an ardent endeavour to assault the truths of doctrine of the New Church. (=to attack and assault by means of reasonings from falsities. R.565.)

817⁶. All the wars which the sons of Israel waged with the Philistines represented the combats of the spiritual man with the natural man, and thus the combats of truth conjoined with good with truth separated from good, which in itself is falsity.

C. 164. On charity in a Commander-in-chief . . . He does not love war, but peace; even in war he continually loves peace. He does not go to war except for the protection of his country . . . but when the war has commenced, he is the aggressor, when aggression is defence.

Ward. Under ORPHAN-*pupillus*.

Wares. Under MERCHANDISE.

Warfare. *Militia*.

See SOLDIER.

A. 1664⁷. As the priests represented the Lord, who alone fights for man, their office is called 'warfare.' Ill. 5335².

2276⁴. See THIRTY.

3448. Hence by 'warfare,' and 'war,' are signified the things of spiritual warfare and war. Ill.

7236. After they have exercised spiritual warfare. Tr. 10225¹⁰. 'To go forth for warfare' (Num.xxvi.2)=to go forth into combats against the evils and falsities which are from Hell.

R. 500⁶. Therefore the ministry of the Levites was called 'warfare.' Ill.

D. 1397. Those in warfare who love nothing but slaughter and spoils . . .

E. 734¹⁴. That 'war'=spiritual war, which is against infernal things, is evident from the fact that the offices and ministries of the Levites about the Tent are called 'warfare.' Ill. and Ex.

—, Thus the priesthood is warfare, but warfare against falsities and evils.

1115³. 'Her warfare is fulfilled' (Is.xl.2)=combat against evils.

Warmth. *Incalescentia*.

Warm, To grow. *Incalescere*.

A. 2146. 'As the day grew warm' (Gen.xviii.1)=from love. Ex.

—, All affection is signified by 'warmth,' even in common discourse.

3527³. 'To grow warm' (Is.lvii.5) is predicated of evil.

4019. 'The flocks grew warm at the rods' (Gen.xxx.39)=the effect from His Own power; for 'to grow warm'=the effect of the affection.

4029. 'To grow warm'=the ardour and effect of affection; (and therefore it=) the things which are spontaneous. Ex. 4031.

4030. 'That it might grow warm' (ver.41)=that they might be conjoined. 4082.

4581⁷. 'To grow warm with gods' (Is.lvii.5)=with concupiscences of what is false. (=the ardour of worship. 10137⁷.)

6832³. See HEAT, here.

7356². 'To grow warm,' etc.=cupidities.

8487. 'The sun grew warm, and it melted' (Ex.xvi.21)=that (the good of truth) vanishes according to the degree of increasing concupiscence. Ex.

9278⁴. When in externals, man . . . grows warm from the world, and grows cold to Heaven.

H. 134^e. That love is heat from a spiritual origin, is evident from man's warmth according to love; for man is kindled and grows warm according to the quantity and quality of it . . . 567. W.95. 379². M.380¹².

W.112. As to the interiors of their minds, men grow warm from that Sun.

148. Hence it is said . . . that they grow warm with God.

M. 225^e. When the man grows warm-*calescit*.

270^e. That it may grow warm-*calescat*-from an illicit fire.

E. 411²⁶. 'To inflame one's self with gods under every green tree' (Is.lvii.5)=to worship God from every falsity that occurs; 'to inflame one's self with gods'=ardent worship.

601¹¹. The ardour of those who unite in doing this, is signified by, 'when they are heated I will set their feasts' (Jer.li.39).

Warn. *Admonere*.

Warning, A. *Admonitio*.

A. 6737. A warning from the Divine. Sig.

7220. A warning to those who infest. Sig. 7228. 7237. 7243.

7273. 'I will multiply My signs and My prodigies'=warnings of every kind. Ex. 7795, Ex.

7295². This prodigy=the first warning to those who infest, that they should desist. Ex.

7306. That it is the Divine who warns them to desist from infestations. Sig.

7652. A warning by those who are in fear. Sig. and Ex.

SS39. A warning still. Sig. and Ex. SS40.

R. 211. A warning that they should procure from the Lord . . . the good of love. Sig. and Ex.

628. A warning that they should not do evils. Sig. and Ex.

D. 2149. Although such a continual admonition inflows . . .

Warsaw. *Warsovia.* T.515.

Wart. *Verruca.*

Warty. *Verrucosus.*

A. 8246. The warty and pustulous faces of men of our Earth.

M. 253. Malignant pox, warts, etc. (a cause of lawful separation). 470.

Was. Under BE.

Wash. *Lavare.*

Washing, A. *Lavatio.*

See LAVER, and under PURIFY.

A. 2162. 'Wash ye your feet' (Gen.xviii.4)=that (the Divine) should put on something natural, in order that in the state in which He then was, the Lord might the better perceive. Ex. —¹².

2332. 'Wash ye your feet' (Gen.xix.2)=application to the Natural of it.

3147. 'Water to wash his feet' (Gen.xxiv.32)=purification there. Ex.

— (On the washing of feet. See FOOT, here, and at 3148. 5669.)

—³. These things were signified by the washings in the Ancient Church; and the same were represented in the Jewish Church. . . The (former) did not believe that they were purified by the washing, but by the washing off—*ablutionem*—of the unclean things of the natural man . . . But (the latter) believed that they were purified by the washing.

—⁴. That 'washing'=the washing off—*ablutio*—of these uncleannesses. Ill.

—⁵. (Thus it is evident) that to wash one's self involves something special and peculiar, namely, spiritual washing; that is, purification from the uncleannesses which cleave to man inwardly; and therefore they who knew this, and thought about the purification of the heart—that is, the removal from the natural man of the evils of the love of self and of the love of the world—and who diligently strove to effect it—these observed the rite of washing merely as an act of external worship which was to be done because it was commanded; whereas they who did not know this . . . worshipped this rite in an idolatrous manner. Ex.

3693. Good and angelic Spirits, who fall into a state of the love of self and from that into a state of falsity, are remitted a little into their natural . . . state, and are there imbued with Knowledges . . . which apply to that condition of things. This is signified by 'to wash with water in the evening' (Lev.xxii.6,7; Deut.xxiii.10,11).

4007. 'Thou wilt wash me, and I shall be whiter

than snow' (Ps.li.7)=to be purified from sins by the reception and putting on of the Lord's righteousness.

4255⁶. Naaman's 'washing' in Jordan represented baptism. Ex.

4545⁷. Sanctification was represented by the ritual of washing and of cleansing—*mundationis*. Ill.

5695. 'He washed his faces' (Gen.xliii.31)=he disposed so that it should not appear. Ex.

5954⁸. (Thus) purification, which was represented by the washing of the garments, is effected by means of the truths of faith.

6377. 'He washes his clothing in wine' (Gen.xlix.11)=that His Natural is the Divine truth from His Divine good: for 'to wash'=to purify.

6730. 'To wash at the river' (Ex.ii.5)=worship from what is false; for 'to wash'=purification from uncleannesses as spiritually understood; and therefore it=worship; because worship is for the sake of purification.

7442⁹. 'To wash'=to purify.

7601⁶. 'The washing of the feet'=purification from sins, which is effected by means of the truths of faith; for by these man is taught how he should live.

8245. On this account (the inhabitants of Jupiter) wash and cleanse their faces very much.

8789. 'Let them wash their garments' (Ex.xix.10)=the purification of truths; for 'to wash'=purification from spiritual uncleannesses.

8902¹⁶. 'The washing of the hands over the heifer at a rapid river' (Deut.xxi.6)=purification from this evil, because it had been done from the immoderate zeal of one who is ignorant of truth. 9262³.

9088². Man is regenerated by means of the truths of faith, and this was signified by the washings by which, in ancient times, they were cleansed; and the same is now signified by the waters of baptism.

9572⁹. 'Washing'=the purification of the internal man.

9670⁶. By (Aaron's) 'washing of his flesh' (Lev.xvi.4) is signified that the purification (of good) is effected by means of the truths which are from good.

9959³. All the expiation which was effected by means of washings, burnt-offerings, and sacrifices, represented the purification of the heart from evils and falsities, thus regeneration . . .

10002. 'Thou shalt wash them with waters' (Ex.xxix.4)=purification by means of the truths of faith. 10243, Sig. and Ex.

10047⁶. 'Washed'=purified and regenerated.

10049. 'Thou shalt wash the intestines' (ver.17)=the purification of the lowest things. . . The purification which was represented by 'the washing,' is purification from evils and falsities; for these are uncleannesses in the spiritual sense. 10235. 10237, Sig.

10050. 'To wash the thighs' (id.)=the purification of the natural man.

10239. 'Aaron and his sons shall wash out of it'

(Ex.xxx.19)=a representative of the purification and regeneration of man by the Lord. Ex. 10240, Ex.

[A.] 10243. (The **washing** of the disciples' feet by the Lord (John xiii.) fully ex.)

—². 'To **wash** the head, hands, and feet'=regeneration; and so also does 'he that is **washed**.' Thus 'to **wash** the feet'=to purify the Natural of man; for unless this is purified and cleansed with a man while he lives in the world, it can never be purified afterwards. Ex.

—³. That he who has been regenerated is not to be purified except as to the Natural, is meant by, 'he that is **washed** needeth not to be **washed** except as to the feet, and is clean every whit.' And that all purification is effected by the Lord alone, is meant by, 'If I **wash** thee not, thou hast no part with Me.'

10386. For the **washing** of baptism is nothing but spiritual **washing**, which is regeneration. L.184. T.670, Gen. art.

N. 209². (Refs. to passages on the subject of **washing**.)

—⁴. That a total **washing** . . . by immersion in the waters of Jordan, =regeneration itself, the same as baptism. Refs.

P. 151². By the '**washing**' (of the disciples' feet) is meant spiritual **washing**, which is purification from evils. 'To **wash** the head and the hands'=to purify the internal man; and 'to **wash** the feet'=to purify the external man. That when the internal man has been purified, the external man is to be purified, is meant by, 'he that is **washed** needeth not to be **washed** except as to the feet.' That all purification from evils is done by the Lord alone, is meant by, 'If I **wash** thee not, thou hast no part with Me.'

—⁵. Among the Jews, **washing** represented purification from evils; and this is what is signified by '**washing**,' in the Word . . .

R. 19. 'That loveth us, and **washeth** us from our sins in His own blood' (Rev.i.5)=who, from love and mercy, reforms and regenerates men by means of His Divine truths from the Word. It is evident that 'to **wash** us from sins'=to purify from evils, and thus to reform and regenerate; for regeneration is a spiritual **washing**. E.30.

378. 'And have **washed** their robes' (Rev.vii.14)=who have cleansed the things of their religion from the evils of falsity. 'To **wash**,' in the Word, =to cleanse one's self from evils and falsities. (=the removal of falsities by means of temptations. E.475.)

T. 670. The **washings** which were commanded to the Israelites. Ex. 671, Ill.

—⁶. The Lord retained . . . baptism instead of the **washings**.

671². That the **washing** of the spirit of man was meant by the **washing** of his body. Ill.

673. (Thus) **washings**, and baptizings also, (are useless) unless the internal of the man be purified from evils and falsities. Ex.

D. 6005. The Lord conjoins good with truth in the spiritual mind . . . and this comes to man's perception

only obscurely; but it becomes more and more manifest as the man studies the good of life, which is done in the natural man. This is what is meant by . . . 'he that has once been **washed**, needeth not to be **washed** except as to the feet;' for in proportion as a man does goods, a conjunction is effected of spiritual good with natural, and this is done by means of a moral life . . . and this is done as often as the man thinks and wills what is good as of himself.

E. 71³. 'The **washings**' (among the Israelites) merely represented purifications from evils and falsities by means of the truths of faith and a life according to them. Refs. 275²².

239¹⁹. 'Wash thyself in the pool of Siloam. . . He went and **washed** himself, and came seeing' (John ix.7) . . . 'The pool of Siloam'=the Word in the letter; and 'to be **washed** there'=to be purified from falsities and evils. 475¹⁷.

240⁴. 'I **washed** thee' (Ezek.xvi.9)=to purify from evils. 329²⁴. 375²⁷, Ex. 475⁹.

— That 'to **wash**'=to purify from evils and falsities. Refs.

391¹². 'I **wash** my hands in innocence' (Ps.xxvi.6) =to be purified from evils and falsities.

475². In ancient times . . . **washings** represented purifications from falsities and evils; for the reason that 'waters'=truths, and 'uncleannesses,' falsities and evils; and all purification from falsities and evils is effected by means of truths. This was why **washings** were instituted by command among the sons of Israel . . . Ill.

—⁴. 'To **wash** the hands and feet' (Ex.xxx.19)=to purify the natural man; and 'to **wash** the flesh' (Lev.xvi.4)=to purify the spiritual man.

—⁷. 'He that is **washed**' (John xiii.10)=one who is interiorly clean; 'needeth not save to **wash** his feet'=that then he is to be cleansed exteriorly. 666², Ex.

—¹³. That 'to **wash**'=to purify from falsities and evils, is evident from, '**Wash** you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil' (Is.i.16). . . '**Wash** thine heart from wickedness, O Jerusalem, that thou mayest be saved' (Jer.iv.14). . . '**Wash** me from mine iniquity, and cleanse me from my sin . . .' (Ps.li.2,7). Ex.

—¹⁵. 'To **wash** the hands in innocency' (Ps.lxxiii.13)=to bear witness that one is innocent, and pure from evils and falsities; for the **washing** of the hands was a testification of innocence. Ill.

—¹⁸. Naaman **washing** in the waters of Jordan seven times (2 Kings v.10)=complete purification from falsified truths (by means of introductory truths). 724⁵.

951³. The **washing** of the disciples' feet, represented purification from evils and falsities by the Lord by means of the Divine truth.

Wash away. *Abluere.*

Washing off, A. *Ablutio.*

A. 3147³. See WASH, here. —⁴.

3993¹⁰. If anyone believes that he is pure from sins . . . as one who is **washed** by water . . . 5398².

731⁷². They say that because they have had faith, all evils of life are wiped and washed away by the blood of the Lamb.

7318³. Truth is falsified when it is said that sins are wiped and washed away as dirt is with water.

P. 279³. They begin to think as they had done here, that they have been as it were washed from all evil . . .

B. 52. Here are water, soap, and a towel . . . wash thyself. T. 331^e. 436^e.

T. 510². 'Baptism' = spiritual washing, which is a washing from sins.

E. 375²⁷. 'I washed away thy bloods from upon thee' (Ezek. xvi. 9) = to remove the falsities of evil. 475⁹.

475⁵. For sins are not washed away and wiped away by water . . . but they are washed away, that is, removed, by means of truths and a life according to them.

Wash-pot. *Lotio*.

A. 2468¹⁰. 'Moab is My wash-pot' (Ps. cviii. 9) = good defiled with falsities.

Wasp. *Vespa*.

A. 9424⁶. (Occurs by mistake, for *vespertilio*. See 8932⁴.)

Waste. Under VASTATION.

Watch. Under AWAKE.

Watch (*of the night*). Under GUARD.

Watchman. *Speculator*.

See under GUARD.

A. 1368. 'Watch towers-*speculatoriae*' (Is. xxiii. 13) = phantasies.

2383. 'Blind watchmen' (Is. lvi. 10) = those who, from reasoning, are in falsity.

4198. 'To look,' or '*watch-speculari*' (that is, 'Mizpah') (Gen. xxxi. 49) = presence. Ex.

9926⁵. 'Watchmen' (Is. lii. 8) = those who search the Scriptures concerning the coming of the Lord. Their 'voice' = the Word . . .

D. 4960. (The look-outs in the World of Spirits.) Des. 4986.

E. 410⁷. 'The height and the watch-tower-*specula*-shall be over the caves for ever' (Is. xxxii. 14) = that a Church shall no longer exist with them, because there is nothing but evil of life and falsity of doctrine. Ex.

624¹². 'Ephraim is a watchman with my God' (Hos. ix. 8) = the understanding of the Word; hence he is called 'a watchman with God.'

Water, To. See DRINK-*potare*.

Water. *Aqua*.

Watery. *Aqueus*.

See under DEEP, FOUNTAIN, LAKE, PIT, RIVER, and WELL.

A. 24. 'Let there be an expanse in the midst of the waters, and let it distinguish between the waters and the waters' (Gen. i. 6) . . . The Knowledges in the internal man are called 'the waters above the expanse'; and the scientifics of the external man, 'the waters under the expanse.' Ex. (=spiritual things in the Rational and the Natural. 3623².) (=memory truths, and the interior truths of faith. 9340³.) 9596^e.

27^e. These Knowledges (in the external memory) are 'the waters gathered together to one place,' and 'are called seas' (vers. 9, 10).

28. 'Waters,' in the Word, = Knowledges and scientifics. Ill.

57². 'The waters going out of the sanctuary' (Ezek. xlvii. 12) = the life and mercy of the Lord. (=the truths which confer intelligence. 6502⁵.)

382². 'To wander to drink waters' (Amos iv. 8) = to seek for what is true.

623. 'They shall drink their waters in desolation' (Ezek. xii. 19) = spiritual things to which they have done violence.

680³. 'Water' (John iv.) = the spiritual things of faith.

739. 'A flood of waters' (Gen. vii.) = the beginning of temptation as to intellectual things . . . For 'waters' = especially the spiritual things of man, or the intellectual things of faith, and also the falsities which are the opposites of them. Ill.

789. That 'the waters' (of the Flood) = falsities. 790, Ill. 871. 877.

790. 'Waters,' in the Word, in general, = what is spiritual, that is, what is intellectual, rational, and scientific; and therefore also the contrary things . . .

794. 'The waters were strengthened very exceedingly upon the earth' (ver. 19) = that persuasions of what is false thus increased.

847. 'The waters had receded from upon the earth, in going and returning' (Gen. viii. 5) = fluctuations between truth and falsity. Ex.

857. 'The waters were going and decreasing' (ver. 5) = that falsities began to disappear. 887.

1678³. 'Waters,' in the internal sense = spiritual things, which are truths.

2129. I heard a sound as of many waters. Ex. R. 484⁷. T. 390⁷.

2161. 'Let a little water be brought' (Gen. xviii. 4) = . . . that the Divine should let itself down nearer to His intellectual things. Ex.

2240⁸. 'They found no waters' (Jer. xiv. 3) = no Knowledges of truth.

2466¹². 'Waters' = Knowledges. Refs. 2967³. 3419.

2674. '(Abraham) took bread, and a bottle of water' (Gen. xxi. 14) = good and truth. Ex.

2681. 'The water was consumed out of the bottle' (ver. 15) = the desolation of truth.

2702⁴. 'The afflicted and the needy seek waters, and there are none' (Is. xli. 17) = the desolation of truth. (=those who long for the Knowledges of good and truth. 10227²³.)

[A.2702³. 'Living water' (John iv.10)=truth itself.
 —⁶. 'Rivers of living water' (John vii.38), and
 'living fountains of waters' (Rev.vii.17)=truths which
 are from the Lord, that is, from His Word.

—⁹. 'Waters,' 'streams,' 'lakes,' and 'springs of
 waters' (Is.xxxv.)=truths which were for refreshment
 and joy to those in vastation.

—¹². That 'waters'=truths, spiritual, rational,
 and scientific. Ill.

—¹³. It is spiritual waters that are meant; that is,
 the spiritual things which are of truth.

2703. 'Hagar' filled her bottle with water' (Gen.
 xxi.19)=truths thence.

2781⁴. 'That sow beside all waters' (Is.xxxii.20)=
 those who suffer themselves to be instructed in spiritual
 things.

2928². 'Bread,' and 'water' (Ezek.xii.19)=charity
 and faith, or good and truth.

3058. 'To draw waters'=instruction, and also the
 consequent enlightenment; for 'waters'=the truths of
 faith; and therefore 'to draw waters'=to be instructed in
 the truths of faith, and thus to be enlightened. Ill.
 3094.

—^e. Moreover, 'the drawers of waters,' in the
 Jewish Church, represented those who are continually
 wanting to know truths merely for the sake of knowing
 them, and without caring about any use.

3068. 'Water'=truth. 9396⁶. Refs.

3079⁴. 'Water shall flow from his buckets' (Num.
 xxiv.7)=that truths will do so from Knowledges.

3089. 'Let me... sip a little water from thy
 pitcher' (Gen.xxiv.17)=an inquiry as to whether any-
 thing of truth from this source could be conjoined.

3104². A state of vastated truth, is signified by 'they
 shall drink water by measure' (Ezek.iv.16).

—, 'Water'=the Spiritual, thus truth.

3384³. 'Thou that dwellest upon many waters' (Jer.
 li.13)=in Knowledges about truth.

3424. 'They found a well of living waters' (Gen.
 xxvi.19)=the Word as to its literal sense in which is
 the internal sense... and therefore its waters are
 called 'living.' Ill.

3464. 'Waters'=truths. 4697⁶.

3654⁴. 'The waters of Judah' (Is.xlviii.1)=the truths
 which are from the good of love to the Lord.

3693⁷. See WASH, here.

4017. 'Waters'=Knowledges and scientifics, which
 are the truths of the Natural.

—^e. 'Water'=truth in general.

4391². 'Gatherings of waters, clouds of the skies' (2
 Sam.xxii.12)=the Word in the letter.

4455⁶. 'I will sprinkle clean water upon you' (Ezek.
 xxxvi.25)=the purification of the heart.

4629⁶. The odour of the sphere (of the thought of
 scandals about the Lord) was perceived as being like
 that of stinking water, and of water defiled by filthy
 refuse.

4744. 'There was no water in it' (Gen.xxxvii.24)=
 that there was then no truth. Ex.

4876⁴. 'The staff of water' (Is.iii.1)=support and
 power by the truth of faith. (=power from truth.
 9028⁶.) 9323².

4926⁶. 'The waters of the lower fish-pool' (Is.xxii.9)
 =the traditions by means of which they have made
 breaches in the truths of the Word.

4976⁶. Where 'water,' or 'drink,' is mentioned in
 the Word, the Angels understand spiritual water or
 drink, namely, the truth of faith.

5120⁴. 'To give to drink a cup of water in My name'
 (Mark ix.41)=to instruct, from a little charity, in the
 truths of faith.

5160². 'By water and the Spirit'=by faith and
 charity. (=by the truth of doctrine and the good of
 life. 5342⁶.)

5668. 'He gave them waters' (Gen.xliii.24)=a
 general influx of truth from the Internal. Ex.

6015⁷. 'Thou disturbedst the waters with thy feet'
 (Ezek.xxxii.2)=to defile and pervert the truths of faith
 by means of the scientifics which are of the Natural.

6297². 'Waters'=the truth of faith.

6346. 'Light as water' (Gen.xlix.4)=that faith alone
 has no glory or Power; for to be 'as light as water,' is
 to be of no weight or value. E.434¹⁷.

6413³. 'As the hart panteth after the water brooks'
 (Ps.xlii.1)=to long for truths from the affection of truth.

6435⁸. 'Channels of waters' (Is.xxx.25)=the Know-
 ledges of good and truth, which are 'upon every high
 mountain...,' because these Knowledges flow from
 the goods of celestial and spiritual love.

6693⁶. 'Waters,' in the opposite, =falsities.

6726⁶. A state of temptation is here described; and
 'the waters which encompassed me even to the soul'
 (Jonah ii.6)=falsities.

6753. 'Because I drew him out of the waters' (Ex.ii.
 10)=deliverance from falsities; for 'the waters,' here,
 are those of the river of Egypt.

6975. 'Take of the waters of the river' (Ex.iv.9)=
 false scientifics.

6988. 'In the wilderness shall waters break out...'
 (Is.xxxv.6)=the Knowledges of truth and good.

7293³. The second degree (of the taking away of the
 influx of truth and good) is described by 'the waters of
 Egypt being turned into blood' (Ex.vii.14-25), by
 which is signified that truths themselves had been
 falsified. 7307. 7316. 7317. 7320. 7332.

7322. 'Stretch thy hand over the waters of Egypt'
 (Ex.vii.19)=the exercise of spiritual power over the
 falsities which are infesting. 7324. 7325. 7385.

7343. (The 'waters about the river,' which the
 Egyptians dug for=truths sought by them to be applied
 to falsities. Ex.)

7437. 'He goeth forth to the waters' (Ex.viii.20)=
 that from these evils they again think falsities.

7857. 'Nor boiled with waters' (Ex.xii.9)=not...
 from the truth of faith. Ex.

8043². As regeneration is effected by means of truth

and good, it is said, 'I will pour **water** upon him that is thirsty, and the spirit upon his seed' (Is.xliv.3).

S099³. 'The **waters** of the great deep,' and 'the depths of the sea' (Is.li.10)=the Hell where are they who are in faith separated from charity . . . The **waters** as of the sea, under which they are, are falsities.

S125^o. Falsities from evils are signified by the **waters** which overwhelmed the Egyptians. S137². S146.

S137². The **waters** which separate certain Hells. Ex.

S206. 'The **waters** were a wall to them on their right hand and on their left' (Ex.xiv.22)=that they were withheld from falsities on every side. Ex. S235.

S210². The falsities which flow out from evils then constitute a sphere around them, which appears either as a dense cloud, or as **water**.

S223. 'The **waters** returned upon the Egyptians' (ver.26)=that the falsities from evil would pour back over them . . . S229.

S286. 'By the wind of Thy nostrils were the **waters** heaped up' (Ex.xv.8)=that falsities were collected into a one by the presence of Heaven.

S299. 'In the vast **waters**' (ver.10)=whelmed about by an immense number of falsities.

S347. 'They went three days in the wilderness, and found no **waters**' (ver.22)=that truths were lacking, and at last utterly.

S349. 'They could not drink the **waters** on account of their bitterness' (ver.23)=that truths appeared undelightful to them, because devoid of the affection of good; for 'to drink **waters**'=to receive truths, and apply them under good. Ex.

S355. 'To cast wood into **waters**'=to affect truths with good.

S356. 'The **waters** were made sweet' (ver.25)=that in this way truths are made delightful.

S368. 'There were twelve springs of **waters**' (ver.27)=truths in all abundance.

S370. 'They encamped there beside the **waters**' (id.)=that after temptation the truths of faith are put in order by means of the good of love. Ex.

S554. In Ex.xvii. a fourth temptation is treated of—that there was a lack of truth—which is signified by the murmuring of the sons of Israel because they had no **water**; and therefore the truth of faith was given them by the Lord; which is signified by 'the **water** from the rock of Horeb.' S562.

S562. For as **water** and drink recreate the natural life, so do truths and the Knowledges of truth recreate the spiritual life. Ex.

S568. 'The people thirsted there for **waters**' (ver.3)=an increase of the longing for truth.

—³. 'The fountain of the **water** of life' (Rev.xxi.6)=the truth and good of faith.

—'. 'The **water** that I shall give him shall be in him a fountain of **water** springing up into everlasting life' (John.iv.14)=the truth of faith from the Word, and thus from the Lord. S.2².

—⁴. 'Out of his belly shall flow) rivers of living **water**' (John.vii.38)=the Divine truth which is from the Lord alone. (=truths Divine. 9818¹⁴.) (=Divine

truth from the Lord in abundance. E.183¹⁰.) E.518²². 622⁴.

S583. 'The **waters** shall come forth from (the rock)' (Ex.xvii.6)=that the truths of faith are from Him.

S764⁴. 'The sound (of their wings) as the sound of great **waters**' (Ezek.i.24)=the quality of the Divine truth in Heaven.

S869⁴. 'A drougt is upon her **waters**' (Jer.l.38)=truths in which there is nothing of life.

S872. 'In the **waters** under the earth' (Ex.xx.4)=in the Corporeal Sensuous . . . To this belong the scientifics which arise proximately from the experience of the external senses.

S904². 'She sitteth upon many **waters**' (Rev.xvii.1)=upon falsities.

S976^o. 'Come ye to the **waters**' (Is.lv.1)=to truths from the Word.

9050¹⁰. 'The **waters** are come in unto my soul' (Ps. lxi.1; Jonah ii.6)=falsities, and also the temptations which are caused by the injection of falsities.

9127⁶. The reason '**water**' also came out of the Lord's side (John xix.34) is that '**water**'=external truth Divine, such as is the Word in the letter.

9272⁶. 'To sow beside all **waters**' (Is.xxxii.20)=to be instructed in all truths whatever which are of use.

9323. 'He shall bless thy bread and thy **waters**' (Ex.xxiii.25)=the increase of the good of love and of the truth of faith.

—'. 'Bread and **water**,' as used together. Ill. 9470².

9325⁹. 'The **waters** are evil' (2 Kings ii.19)=truths without good. 'The outlet of the **waters**'=the Natural of man which receives the Knowledges of truth and good. (The **waters** of Jericho, here=the truths of the sense of the letter. 10300^o.)

9341⁴. 'The **water** (of the Euphrates) was dried up' (Rev.xvi.12)=those falsities removed by the Lord.

—⁵. 'To drink the **waters** of Sihor' (Jer.ii.18)=falsities which have been induced by scientifics wrongly applied.

9468⁹. 'The **waters** of separation and expiation' (Num.xix.6)=purification and withdrawal from evils and falsities by means of truths and goods from the Word.

9755². The truth of the natural man, is signified by the **water** of the sea. Ex.

—⁵. 'Living **waters** shall go out from Jerusalem' (Zech.xiv.8)=truths of faith living from the good of love. (=the Divine truths of the Church from the Lord. R.238².) See E.275²⁰.

9818¹¹. 'Except a man be born of **water** and of the Spirit, he cannot enter into the Kingdom of God' (John iii.5): 'to be born of **water**'=by means of truth . . . ('**Water**' [here]=the truth of faith which comes to manifest perception in the natural man. 10240².) (=the truth of faith from the Word. 10388.) T.572². E.419⁶. 475⁵. 710¹⁰. (=truth in the external man. T.144^o.)

9828⁴. 'Draw not (thy linen girdle) through **water**' (Jer.xiii.1)= . . . that the good of the Church was then null, and therefore truths were dissipated . . . For '**water**'=truth purifying and thus restoring.

[A.] 9926⁵. 'At the voice which He gives, there is a multitude of **waters** in the heavens' (Jer.x.13; li.16); 'voice'=the Divine truth; '**waters**'=the truths which are in the Heavens and from the Heavens. (=that from the proceeding Divine there are spiritual truths in immense abundance. E.644¹⁹.)

10238. 'Thou shalt put **water** in (the laver)' (Ex. xxx.18)=the truths of faith by means of which there is effected purification in the Natural. Ex.

10242,3. 'When entering the Tent . . . they shall wash with **waters**' (ver.20)=[when in] worship [there must be] purification by means of the truths of faith. III.

10465. 'He strewed (the dust of the calf) upon the faces of the **waters**' (Ex.xxxii.20)=a commingling (of the infernal falsity) with truths.

10686. (While on the mount, Moses) 'did neither eat bread, nor drink **water**' (Ex.xxxiv.28)=that meanwhile there was no appropriation of the good of love and truth of faith. Ex.

H. 335. A thin **watery** atmospheric something.

S.184. 'The voice of Jehovah is upon the **waters** . . . Jehovah is upon great **waters** (Ps.xxix.3) . . . 'The great **waters** upon which Jehovah sitteth'=the truths of the Word.

F. 53. 'Behold, **waters** ascending out of the north' (Jer.xlvii.2)=falsities from Hell.

W. 173. That in the Spiritual World there are **waters**, etc., but spiritual. Gen.art. 177.

178. **Waters**, etc. are mentioned, because these three are the generals . . . Waters are middle forces . . .

R. 26. 'Blood and **water**' (John xix.14)=Divine truth spiritual and natural, thus the Word in the spiritual and the natural sense. E.329¹⁶, Ex.

50. See VOICE, here. 614. 811.

—'. '**Waters**'=truths, in special, natural truths, which are Knowledges from the Word. III.

—². When it is known that by '**waters**,' in the Word, are meant truths in the natural man, it is evident what was signified by the 'washings' . . . and by baptism, etc.

384. 'He shall lead them to living fountains of **waters**' (Rev.vii.17)=that He will lead by means of the truths of the Word to conjunction with Himself. (=in Divine truths. E.483.)

409. '(The star) fell upon a third part of the rivers, and upon the fountains of **waters**' (Rev.viii.10)=that by it all the truths of the Word have been completely falsified. E.518.

410. 'A third part of the **waters** became wormwood' (ver.11)=all the truths of the Word falsified by self-intelligence. E.520.

411. 'Many men died of the **waters**, because they were made bitter' (id.)=the extinction of spiritual life with many, caused by the falsified truths of the Word. E.521,522.

497. 'They have Power over the **waters** to turn them into blood' (Rev.xi.6)=that those who avert themselves from the two essentials of the New Church, falsify the

truths of the Word. (=that with such, truths are turned into falsities from evil. E.645.)

563. 'The serpent cast out . . . **water** as a flood' (Rev.xii.15)=reasonings from falsities in abundance. E.763.

685. 'The Angel of the **waters**' (Rev.xvi.5)=the Divine truth of the Word. (=the Lord's Spiritual Kingdom. E.971.)

700. 'The **water** thereof was dried up' (ver.12)=that the falsities of these interior reasonings have been removed. E.996.

719. 'The great harlot that sitteth upon many **waters**' (Rev.xvii.1)=that religiosity . . . living in the truths of the Word adulterated. (=that rules over all things of the Word, and thus over the holy things of the Church. E.1033.)

811. 'I heard as it were . . . the voice of many **waters**' (Rev.xix.6)=the joy of the Angels of the Middle Heaven. (=the glorification of Him from truths. E.1215.)

889. 'I will give unto him that is athirst, of the fountain of the **water** of life freely' (Rev.xxi.6)=that to those who long for truths for any spiritual use, the Lord will give, from Himself, through the Word, all that conduce to that use.

932. 'A pure river of the **water** of life, clear as crystal' (Rev.xxii.1)=the Divine truth of the Word in abundance translucent from its spiritual sense, which is in the light of Heaven.

956. 'Let him that willeth take the **water** of life freely' (ver.17)=that he who from love wills to learn truths, and to appropriate them to himself, will receive them from the Lord without any labour of his own. . . 'The **water** of life'=Divine truths from the Lord through the Word.

M. 231. Shouts heard as if they bubbled up through **water**. Ex.

293⁷. She sprinkled it with the **water** of the fountain.

I. 20². **Water**=natural truths.

D. 363. 'Drawers of **water-aquarii**'=those who suppose that they merit Heaven. Ex.

1002. They desire to punish . . . by tepid or hot **water**.

1043. When walking beside **waters**, (evil Spirits try to throw me in).

3177⁶. (Why Charles xii. was made to drink **water** only.)

3511⁶. See NATURAL, here.

3618. On impure and filthy **water**: its correspondence with self-glorying. Ex. 3619.

4589. An **aqueous** appearance seen in a certain Hell: it represents what is exteriorly sincere.

4653. They then appear encompassed as with **waters**. 4679⁶. 5827.

4788. **Water** which was seen to overflow something on fire=falsities.

E. 71². That '**waters**'=the truths of faith, and also

the Knowledges of truth. Ill. 118³. 281². 283⁴. 433³. 483².

179⁷. 'The waters issuing out from under the threshold of the house towards the east' (Ezek.xlvii.1)=Divine truth proceeding from the Lord, and inflowing with those who are in the good of love to Him. Further ex. 342⁷. 422¹⁵. (=Divine truth reforming and regenerating. 513⁷.) 629⁸.

239⁷. 'Waters'=truths. 304⁵⁰. 372⁷. 388²⁸. 401²¹. 405⁶. 419¹³. —14. 422⁸. 433¹³. 453¹². 455⁶. 518³. Ill. 537¹¹. 632⁴. 644¹⁷. 650³⁶. 730¹⁷. Coro.34.

261³. 'Waters'=Divine truths in ultimates. 419¹¹.

275¹⁷. 'Its waters cast up mire and dirt' (Is.lvii.20)=the falsities from which come evils of life and falsities of doctrine.

283¹³. 'Waters'=truths and the perception of them.

304⁶. 'Mighty waters' (Is.xxviii.2)=the falsities of evil.

—17. 'Waters'=the truths of the Church. —51.

342⁸. 'Water'=truth from a spiritual origin.

355²⁵. 'Waters'=falsities. 401¹⁷. 405²¹. —42. 638¹⁵.

364⁶. 'The water of separation'=the truth of the natural man.

372⁴. 'The great waters' (Ezek.xxxi.15)=truths which savour of good and derive their essence from it.

374⁷. '(A land of) rivers of water' (Deut.viii.7)=of the doctrinal things of truth.

375²⁷. 'I washed thee with waters' (Ezek.xvi.9)=to reform and purify by means of truths.

—34. 'He will lead me to waters of rest' (Ps.xxiii.2)=the truths of Heaven.

376⁴. 'Come ye to the waters' (Is.lv.1)=the Word where truths are. (=truths from the Word for those who desire them. 840².)

—29. The Lord's 'making the water wine' (Johnii.)=that He made the truths of the external Church into truths of the internal Church. . .

386²¹. 'He turneth the desert into a lake of waters' (Ps.cvii.35)=that where there is ignorance of truth there shall be abundance of it.

411⁵. 'The waters' out of the rock (Num.xx.)=the Divine truth. 444⁹.

—28. 'The strange cold waters flowing down' (Jer.xviii.14)=falsities in which there is no good.

455⁷. 'That he may dip the tip of his finger in water' (Luke xvi.24)=in truth from the Word. . . Thus, 'to cool his tongue with water'=to allay the thirst and cupidity of perverting truths, and of confirming falsities by their means.

—20. 'In the wilderness shall waters break out' (Is.xxxv.6)=that truths shall be opened where they were not before.

475¹⁷. 'The waters' of the pool of Siloam=the truths of the Word.

481². 'A tree planted by the waters' (Jer.xvii.7)=a man in whom there are truths from the Lord. 518¹².

483¹². 'The water that I shall give' (John iv.14)=the Divine truth. . . in which there is life.

484³. In both weeping aloud and shedding tears there comes out water which is bitter and astringent, which is caused by an influx. . . from the Spiritual World, where bitter water corresponds to a lack of truth because of falsities, and to the consequent grief.

504²⁴. 'When thou passest through the waters, I will be with thee' (Is.xliii.2)=that falsities shall not enter.

513³. 'Their fish shall rot because there is no water' (Is.i.2)=no longer any living Scientific, because no truth.

514¹². 'That do business in many waters' (Ps.cvii.23)=those who study the. . . truth of the Word.

518⁷. 'I will pour out waters upon him that is thirsty' (Is.xliv.3)=to instruct in truths those who are in the affection of truth.

—19. 'The voices of many magnificent waters' (Ps.cxciii.4)=Divine truths.

—21. Divine truth from the Lord, the reception of which confers intelligence, is signified by 'the waters from the rock in Horeb' (Ps.lxxviii.15,16,20; cv.41). 'The rock'=the Lord; and 'the waters that flowed out'=the Divine truth from Him.

—34. 'Waters out of the north' (Jer.xlvii.2)=the falsities of doctrine which are from self-intelligence.

—35. 'Then the waters had overwhelmed us. . . then the waters of the proud had gone over our soul' (Ps.cxxiv.4,5). 'The waters of the proud'=the falsities which favour and confirm the love of self, and also the falsities of doctrine which are from self-intelligence. . . 'The waters that had overwhelmed them'=falsities, and the consequent destruction of the spiritual life which man has by means of truths and a life according to them. (=the falsities which inundate. . . a man when he is in temptations. 556¹⁴.)

—38. 'Whose waters are tossed' (Jer.xlvi.7,8)=falsities themselves.

—39. That temptations are signified by 'inundations of waters.' Ill.

532⁸. 'To drink waters' (Amos iv.8)=to learn truths.

538. The quality of the falsity (there) is Known from the waters themselves; (thus) falsities which are from grievous evils appear over those Hells like thick and black waters; and falsities from the evils of the love of self, like red waters. . . Truths also appear (there) like waters, but like limpid and pure waters. (For) . . . those in whom only the first degree has been opened are in an atmosphere which is as it were aqueous, [but] limpid and pure. . . (For) an atmosphere which is as it were aqueous, corresponds to natural thought and perception; but one which is limpidly aqueous, to the spiritual natural thought and perception in which are the Angels of the Ultimate Heaven; whereas one which is thickly and densely aqueous, and which verges to black or to red, corresponds to that natural thought in which there is nothing spiritual. . . This is why such Hells are called 'seas,' and 'deeps.'

587¹⁴. 'I will sprinkle clean waters upon you' (Ezek. xxxvi.25)=to purify. . . by genuine truths.

594¹⁰. 'He layeth the beams of His chambers in the waters' (Ps.civ.3)=that the Lord forms the Heavens and the Church from Divine truths.

[E.] 618³. 'The waters of Marah'=truths adulterated. Ex.

629⁸. How intelligence increases through the reception of the Divine truth which proceeds from the Lord, is described by 'the waters' which the prophet passed through (Ezek.xlvii.3-5): 'the waters to the ankles'=such intelligence as is possessed by the sensuous and natural man; 'the waters to the knees'=such as is possessed by the spiritual natural man; 'the waters to the loins'=such as is possessed by the spiritual man; and 'the waters that could not be passed through'=celestial intelligence, which is called wisdom, and is such as is possessed by a celestial man, or an Angel of the Third Heaven; which, being unspeakable, is said to be 'a river that could not be passed through'; and because it is far above the natural man, the waters are called 'waters to swim in.' Further ex.

644¹¹. 'Waters'=truths of doctrine.

650²⁷. 'His branches were multiplied because of many waters' (Ezek.xxxi.5)=an abundance through spiritual truths which are from the Knowledges of truth from the Word.

654⁴⁹. 'The waters shall fail in the sea' (Is.xix.5)=that there will be no truths in the natural man.

677⁷. 'To go into waters' (Ezek.vii.17)=to weep (thus grief).

695¹⁰. 'To give a cup of cold [water]' (Matt.x.42)=to (act) from obedience; for 'water'=truth in affection; and 'cold [water]'=truth in obedience.

—²². 'Waters'=falsities of faith.

701¹². 'He will bless their bread, and their waters' (Ex.xxiii.25)=the fructification of good and the multiplication of truth. . . 'Waters'=all the truths of this good.

727¹². 'The staff of water'=the truth of the Church.

—¹³. 'To drink waters by measure'=a lack of truth.

730²⁴. 'I will make the wilderness a pool of water, and the dry land into springs of waters' (Is.xli.18)=to fill with truths the spiritual man and the natural man where before there were no truths.

—³⁵. 'Waters out of the rock of flint' (Deut.viii.15)=the truths of this good from the Lord.

741²². 'The channels of waters appeared' (Ps.xviii.15)=the truths of the Church overturned.

822³. When a man is in the exercise of charity, the sphere of all his affections and the derivative thoughts appears around him like limpid water. . .

1033². 'O thou that dwellest upon many waters' (Jer.li.13)=the truths of the Word, and thus the holy things of the Church. Ex.

1035³. The falsities which are not from evil, may be compared to waters which are not pure, but which when drunk do not lead to drunkenness. . .

1076. 'The waters which thou sawest, where the harlot sitteth' (Rev.xvii.15)=the doctrinal things from the Papal Consistory in general. Ex. (=those under the Papal dominion, but in the truths of the Word variously adulterated and profaned. Ex. R.745.)

1145³. 'We drink our waters for silver' (Lam.v.4)=the lack of the Knowledges of truth.

Coro. 34. In the opposite sense, by 'waters' are signified falsities; but by impure waters, such as are those of marshes, of bad smelling tanks, of urine, and, in general by all hurtful and death-dealing waters, and therefore by the waters which cause death by inundating.

Water, To. *Irrigare.*

Watered. *Irriguis.*

A. 107. 'To water the garden' (Gen.ii.10)=to give intelligence. E.518⁴.

1586. 'Well-watered' (Gen.xiii.10)=that goods and truths can grow there.

5694⁴. 'To water the mountains' (Ps.civ.13)=to bless those who are in love to the Lord and towards the neighbour.

9050⁸. 'Their soul shall be as a watered garden. . . I will water the weary soul, and every soul that is sorrowful' (Jer.xxxi.12,25). . . 'To be watered'=to be instructed. (=that such have intelligence and wisdom from this source. E.374³.)

E. 405²¹. 'He watereth the mountains from His chambers' (Ps.civ.13)=that all goods [come] through truths from Heaven. 'To water' is predicated of truths, because 'waters'=truths.

433¹³. 'A fountain shall go forth from the house of Jehovah, and shall water the stream of Shittim' (Joel iii.18)=that out of Heaven from the Lord there will be truth of doctrine which will enlighten those who are in knowledges.

644¹³. 'To water the earth, and to make it bring forth and bud' (Is.lv.10)=to vivify the Church, that it may bring forth the truth of doctrine and of faith, and the good of love and charity.

—¹⁷. 'To water its furrows. . .' (Ps.lxv.10)=to fill with the Knowledges of good and truth.

—²¹. 'To water the earth' (Hos.vi.3)=to fertilize the Church, which is said to be fertilized when truths are multiplied, causing an increase of intelligence; and when goods are fructified, causing an increase of heavenly love.

Watercourse. *Aqueductus.*

A. 795³. 'Rivers and streams of waters=ductus aquarum' (Is.xxx.25)=the truths of faith.

E. 518¹⁵. 'She sent out her watercourses unto all the trees of the field' (Ezek.xxxi.4)=the multiplication of the Knowledges of truth.

Waterpot. *Hydria.*

3068. See JAR, here. 3079.

9394³. 'Waterpots,' etc.=scientifics. Ex.

T. 350. (Like) the water in a pitcher.

E. 376²⁹. 'There were six waterpots of stone set there according to the cleansing of the Jews' (John ii.6)=all these truths in the Word, and thence in the Jewish Church and its worship. Ex.

Water-serpent. *Serpens aquea.*

A. 7295. 'Aaron's . . . rod became a water-serpent' (Ex.vii.10)=that mere fallacies and the derivative falsities reigned with them. . . 'A water-serpent'=fallacies and the derivative falsities. 7298.

Wave. Under AGITATE, and BROOD.

Wave. *Fluctus.*

A. 953. A sea heaving with great billows, seen.

9755⁷. 'The sea is come up upon Babel; she is covered with the multitude of the waves thereof' (Jer. li. 42). 'The sea'=falsity from scientific; and its 'waves'=reasonings from these, and the consequent denials. (=falsities. E.275¹⁴.)

—⁹. 'Who stirreth up the sea, that the waves thereof are in uproar' (Jer.xxxi.35)=to dispel the falsities of scientifics, from which come reasonings about truths.

—¹⁵. In the opposite sense, 'the sea'=memory-knowledge—*scientificum*—which pays regard to the world; and its 'waves'=reasonings from worldly things about Divine things.

D. 3531. There rose up a roll or billow of people: in the other life such waves—*undae*—or rolling masses—*volumina*—are people.

5651. Earthquakes which appeared like huge billows of the sea, seen.

E. 275⁸. 'Thou rulest in the uprising or the sea; when it lifteth up its waves' (Ps.lxxxix.9). 'The sea'=the natural man . . . and 'the waves it lifts up'=falsities.

419²³. 'The waves of the sea lifted up' (Ps.cvii.25)=temptations . . . Deliverance from these is signified by 'He maketh the storm a calm, so that the waves thereof are still' (ver.29). Ill. 514²³. Ex.

511². Relatively to its waves, the sea=the disputation and reasoning which is carried on by means of scientifics.

538⁵. 'Israel . . . shall smite the waves in the sea' (Zeeh.x.11)=that those who are in truths from good (are protected by the Lord) against reasonings from falsities against truths.

—¹². 'Billows,' and 'waves—*undae*'=evils and falsities. Ill.

706²³. 'Who stilleth the uproar of the seas, the uproar of their waves' (Ps.lxv.7)=(the Lord's Divine power over) the disputations and reasonings of those who are beneath the Heavens, and are natural and sensuous.

Wave. *Unda.***Wave, To.** *Undare.***Streaming, A.** *Undatio.*

See UNULATION.

A. 2733. A gentle influx as it were waving . . .

6200. The material ideas of thought appeared in the midst of a kind of wave. Ex.

6853⁶. Immersion in falsities appears there like one immersed in waves. Des.

8733⁶. With the celestial . . . what is of their will rolls itself . . . into what is like a wave . . .

9297⁶. From the sphere that streams from them.

H. 240⁶. The particulars—*singula*—of the thought and speech of the Angels . . . appear like a limpid stream or atmosphere . . .

E. 342³. See SEA, here.

538¹². See WAVE—*fluctus*, here.

822³. This spiritual sphere manifests itself . . . as a streaming.

Wax. *Cera.***Waxen.** *Cereus.*

A. 3263⁹. 'Camels carrying wax, resin, and stacte' (Gen.xxxvii.25)=the interior goods of such. (Compare 4748.)

5621. 'Wax, and stacte' (Gen.xliii.11)=the truths of good of the interior Natural; for 'wax,' here, aromatic wax,=the truth of good. . . By 'wax,' here, is not meant common wax, but aromatic wax, such as storax. It is this kind of wax which is meant by the (Hebrew) word here used, which also means spice. From this it is evident why this aromatic wax=the truth of good; for all spices, because sweet scented=the truths which are from good. Ex. (See STACTE, here.)

H. 108. Bees . . . build cells of wax . . . The wax serves the whole human race for lights. W.356. T.13³.

W. 355. They gather wax from flowers for a home.

T. 645. Have stopped their ears as with wax.

D. 3410⁶. They are rather waxen lights, because there is in them more of sulphur than of tallow.

E. 405¹². Of these evils . . . it is said that they are melted 'as wax before the fire' (Micah i.4).

Way. *Via.*

A. 519. See WALK, here.

521. Perception (is) by an internal way . . . doctrine, by an external way . . .

627. 'All flesh had corrupted its way upon the earth' (Gen.vi.12)=that the Corporeal of man had destroyed all the understanding of truth. . . 'Way'=the understanding of truth, or the Truth itself. Ill.

795⁵. 'Way,' and 'paths'=the truths of faith. 1298⁶. 2761.

1495². Instruction is merely an opening of the way . . .

1635⁶. Speech enters by an external way; but that of Spirits . . . by an internal way. H.248.

1884⁶. When being 'carried by the Spirit' there is no reflection upon the way . . . and the man is led through ways he is ignorant about.

1901². Intellectual truth . . . inflows through an internal way . . .

1902². Scientifics and Knowledges . . . inflow by an external way . . . 2632.

1928. 'In the way to Shur' (Gen.xvi.7)=the things which proceed from scientifics. . . 'A way'=that

which leads to truth, and that which proceeds from truth.

[A.] 1993^e. 'Way'=truth. 3923^e. 9144^e.

2231. 'To keep the way of Jehovah' (Gen.xviii.19)=the doctrine by which they are instructed, (and which) is from Him.

2234. That 'way'=doctrine, is evident from the signification of 'a way.' 'A way,' in the Word, is predicated of truths, because truths lead to good, and proceed from good; and, as 'a way' is predicated of these, 'a way'=doctrine, because doctrine comprehends in one complex all the things which lead to good, that is, to charity.

2333. 'Ye shall . . . go on your way' (Gen.xix.2)=confirmation in truth. Ex. and III.

2516². The Lord is doctrine itself, and therefore is called 'the Way,' etc. 2531¹.

2557². These things are effected by the way of the body, that is, by an external way . . .

2632². His Divine Rational was not born by an external way, which is that of the senses, as His former Rational was; but by an internal way from the Divine Itself.

—^e. When man is regenerate, the Lord inflows by an internal way, that is, by the good of conscience.

2701. This ('opening of the eyes') is effected by an influx . . . through the way of the soul, or the internal way, unknown to the man. This is his state of enlightenment . . .

2826^e. 'Him shall He teach in the way that He shall choose' (Ps.xxv.12)=in the truth.

2851^e. For there are two ways which lead into the rational mind . . . a higher or internal way, through which there enters good and truth from the Lord; and a lower or external way, through which there comes up evil and falsity from Hell; and the rational mind itself is in the middle position to which the two ways tend. H.430. (Compare E.208³, below.)

—⁸. 'The ways of Zion do mourn' (Lam.i.4)=that there are no longer any truths from good. (=that Divine truths are no longer sought. E.863².)

2875. The good of life, or the affection of good, is insinuated by the Lord through an internal way, unknown to the man; but the truth of doctrine, or faith, through an external way . . . into the memory. 309S. 3324. 3995². 6269².

3101. 'To know whether Jehovah had prospered his way, or not' (Gen.xxiv.21)=inquiry concerning Divine truth. 'Way'=truth.

3123. 'I being in the way' (ver.27)=in a state of the conjunction of truth in the Rational . . . for this is the subject here treated of. 'Way'=truth. And a person is said to be 'in the way,' when he is advancing to where he intends to go.

3128². All good inflows by an internal way, or by the way of the soul . . .

3142². 'Prepare ye the way of Jehovah' (Is.xl.3) (and other similar passages)=to prepare one's self for the reception of truth. Ex.

3175². Man has to learn all truth by an external way—that of the hearing and sight;—through this way must truth be insinuated . . .

3177. 'Jehovah hath prospered my way' (Gen.xxiv.56)=that all things were now provided . . . as to the truth that was to be conjoined with good; for 'way'=truth.

3310². 'Some fell on the hard way' (Luke viii.5)=into falsity. (See Life 90, below.)

3477. There were represented . . . a broad way which led to Hell, and a narrow way which led to Heaven. Des. . . The Spirits were asked which way they wanted to go. They said, The broad way. But their eyes were suddenly opened, and they saw the serpents in the broad way, and the Angels in the narrow way . . . D.4216.

3502^e. Doctrinal things, or the Knowledges of good and truth, cannot be communicated to the natural man except by means of delights . . . accommodated to it; for they are insinuated through an external or sensuous way.

3527³. 'The rough ways shall become smooth' (Luke iii.5)=that the falsities of ignorance [shall be turned] into truths.

3708⁵. 'They wandered in the wilderness, in a solitude of a way' (Ps.cvii.4)=those who are in ignorance of good and in ignorance of truth. (=in a penury of the Knowledges of truth and good. E.223³.)

—²². When man suffers himself to be illuminated by the Word . . . an internal way is opened, and thus an influx . . . from the Lord; (otherwise) the internal way is closed . . .

4010. 'He set a way of three days' (Gen.xxx.36)=completely separated. 6904, Ex.

4123. 'A way of seven days' (Gen.xxxi.23)=what is holy of truth.

4387. 'Way'=truth in will and act.

4454². In the Most Ancient Church . . . the Lord inflowed by an internal way into the good of their will, and through this into their . . . truth. 4489².

4489³. But with the Ancient Church, the Lord could not inflow by an internal, but by an external way . . . 4493².

4489⁴. To see goods by an internal or prior way (as in the Most Ancient Church) is like seeing in the day . . . whereas to see by an external or posterior way (as in the Christian Church) is like seeing in the night . . .

4581. They who are led . . . to good by an internal way, are in the good of love; but they who are led by an external way, are in the good of faith.

4628. These (spiritual) odours inflow by an internal way.

4641^e. The good which Esau represents, inflowed by an internal way . . . but that which Jacob and Israel represents, inflowed by an external way . . .

4652². The speech of Spirits inflows into my ear by an internal way; but human speech, by an external way.

4867. 'The way' (Gen.xxxviii.16)=falsity. 4891.

4891. 'Way' is predicated of truth; and, in the opposite sense, of falsity.

4977². For truth inflows by an external or sensuous way; but good, by an internal way; and that which inflows by an external way is felt by the man; but—until he has been regenerated—not that which inflows by an internal way.

5081. (Intelligence and wisdom) are effected in man . . . by an internal way and by an external way; the Divine inflows by an internal way, and what is of the world by an external way; and they meet in the man . . .

5135¹². As evil closes the way, and prevents the influx of good and truth . . .

5201³. 'To pasture upon the ways' (Is.xlix.8)=to be instructed in truths. 6078².

5280³. In so far as man suffers himself to be regenerated, there is insinuated by the Lord, into the Natural, by an internal way, the light of truth from good.

5490. 'To give them provision on the way' (Gen.xlii.25)=support for the truths they had. . . 'Way'=truth: but here, 'on the way'=so long as they were in that state; for 'to be on the way'=a state of truth conjoined with good.

5960. 'By the way' (Gen.xlv.23)=meanwhile.

6398. 'Dan a serpent on the way' (Gen.xlix.17)=their reasoning about truth . . . 3923².

7041. 'In the way' (Ex.iv.24)=what is instituted. Ex.

7756. Thus the way by which the good of charity enters is called an internal way; and the way by which the truth of faith enters, an external way; and that which enters by an internal way is not perceived . . . 7910⁶.

8028. When Angels are about to come, a Spirit is sent to prepare the way . . . So John the Baptist 'prepared the way.' D.1656.

8078³. Faith merely natural is . . . insinuated by an external way . . . But spiritual faith is that which is insinuated by an internal and an external way at the same time. Insinuation by an internal way causes it to be believed, and then that which is insinuated by an external way causes it to be confirmed. . . The insinuation of faith by an internal way is effected by the reading of the Word, accompanied by enlightenment from the Lord . . .

8093. 'The way of the land of the Philistines' (Ex. xiii.17)=a passing to the truth of faith which is not from good. . . 'Way'=truth; here, to pass to it.

8098. 'The way of the wilderness' (ver.18)=to undergo temptations, thus to confirm the truths and goods of faith.

8107. 'To lead them in the way' (ver.21) being said of Jehovah's leading, = Providence, and the Divine auspices.

8439⁶. The man with whom the Divine influx goes (down to the ultimate of order) may be called a way of Heaven.

8495³. 'Not doing thine own ways' (Is.lviii.13)=not acting from proprium. (=not to favour the falsities of evil. 10362.)

8670. 'All the travail that had come upon them by the way' (Ex.xviii.8)=labour in temptations . . . For 'the way' (here) is the wilderness.

8707. 'Thou shalt make known to them the way wherein they must walk' (ver.20)=the light of intelligence, and the derivative life; for 'way' is predicated of the understanding of truth; here, in an interior degree . . .

8753³. That the truths of faith had failed and been perverted, is signified by, 'the ways ceased, and the travellers walked through crooked ways' (Judg.v.6).

8910³. 'The belly' corresponds to the way towards Hell.

9034³. The truth of the literal sense . . . is received by an external way, that is, through the hearing . . . and the internal man chooses and calls forth from it the truths which agree with the good which inflows from the Lord by the way of the soul . . .

9212⁶. 'The multitude spread their garments in the way' (Matt.xxi.8) because by 'a way' is signified the truth by means of which the man of the Church is led.

9224². For the truths of faith enter by an external way—namely, through the hearing—and store themselves in the memory . . . But the good of charity inflows by an internal way—namely, through the internal man—from Heaven . . .

9227². The external way is through the hearing (and sight) into the memory, and from the memory into its understanding . . . The truths which must be of faith enter by this way, to the end that they may be introduced into the will . . . The good which inflows from the Lord by the internal way, inflows into the will . . . and there meets the truths . . . 9995³. 10047³.

9272⁷. 'This is the way, walk ye in it' (Is.xxx.21)=in the truth of doctrine, and the good of life. (= instruction and obedience. 'Way'=truth leading. E.600¹¹.)

9304. 'To keep (or guard) thee in the way' (Ex. xxiii.20)=His Providence and guardianship from the falsities of evil. . . 'Way,' here,=falsity, as well as truth, because it is said 'to guard,' and he who leads in truth also guards from falsity . . . and it is the falsity of evil which infests and assaults truth.

9341⁴. 'Way'=truth seen and revealed. Refs.

—⁵. 'To lead in the way' (Jer.ii.17)=to teach truth. See E.654⁶⁰.

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

—². That 'a way'=truth, is derived from the appearance in the Spiritual World; for there, also, there appear ways and paths; and as Spirits go only to those with whom they have been consociated by love, their quality as to truth is known from the way in which they go; for all truth leads to its own love . . . Hence it is that even in common speech, a way means truth . . . And hence also it is that, in the Word, by

'way,' 'path,' 'track,' 'street,' are signified truths; and, in the opposite sense, falsities. Ill. H.496^e. D.5485.

[A.] 10565. 'Make known to me Thy way, that I may know Thee' (Ex.xxxiii.13)=instruction about the Divine as to its quality . . . 'The way of Jehovah'=the Divine truth leading.

H. 195. The way (there) is lengthened or shortened according to the desire, although it is the same. W.74.

396. These loves, with their delights, inflow from the Lord . . . by an internal way, which leads from above . . . whereas the other loves, with their delights, inflow from the flesh and the world by an external way, which leads from below. 400³.

428^e. There is no approach to any heavenly Society, except by a narrow way, the entrance to which is guarded.

429. To every heavenly Society . . . there is one way from the World of Spirits, which branches into a number as it rises.

479^e. Ways appear in the World of Spirits, some of which lead to Heaven, and some to Hell; each way leads to some Society. Good Spirits walk in those ways only which lead to Heaven, to that Society which is in the good of their love, and they do not see ways which lead elsewhere; whereas evil Spirits walk in those ways only which lead to Hell, to that Society which is in the evil of their love, and do not see ways which lead elsewhere; or, if they see them, they do not want to go in them. Such ways there are real appearances, which correspond either to truths or to falsities; and therefore in the Word, 'ways'=these. 590². W.145. P.60. R.176.

519. After (this) instruction, the Spirits . . . are brought to a way which leads upwards to Heaven, and are delivered over to the Angel guards there . . . Afterwards each one is led by the Lord into his own Society, and this too through various ways . . . The ways through which they are led are known to no Angel, but to the Lord alone.

520. There are eight ways (which lead to Heaven from the places of instruction), two from each place; one ascends towards the east, and the other to the west. They who come into the Celestial Kingdom are introduced by the eastern way; and they who come into the Spiritual Kingdom, by the western way. The four ways which lead to the Celestial Kingdom appear adorned with olives and other fruit trees . . . and those which lead to the Spiritual Kingdom, with vines and laurels. Ex.

534. There was (seen) a broad way tending to the left, or north, with many Spirits going on it, and which terminated at a large stone, from which two ways diverged, one to the left, and one opposite, to the right, the former being narrow, and leading through the west into the south, and thus into the light of Heaven; and the latter broad, and leading obliquely downwards towards Hell. At first all seemed to go on the same way, until they came to the great stone . . . where the good turned to the left . . . but the evil fell over the

stone . . . and then ran on in the broad way. (This representation fully ex.) D.5798, Ex.

—³. Those thoughts of man which proceed from intention or will, are there represented by ways . . . and everyone walks in accordance therewith.

— (This shows) what is meant by . . . 'broad is the way that leadeth to destruction, and many there are who walk by it; and narrow is the way . . . that leadeth unto life, and few there be that find it' (Matt. vii.13,14). The reason the way that leads to life is narrow, is not because it is difficult, but because few find it.

590². This is why 'ways,' in the Word, =the truths which lead to good; and, in the opposite sense, the falsities which lead to evil.

J. 48^e. In the Spiritual World, the ways in which anyone walks, are the actual determinations of the thoughts of his mind; and hence it is that 'ways,' 'walkings,' and the like, in the Word, =the determinations and progressions of spiritual life.

C. J. 11. All enlightenment . . . enters man by an internal way.

46². He was then seen to wander through ways in thought . . . but whenever he arrived at the end of the way, his eyes were opened, and he saw that he was wandering . . . I saw him so wandering for two years.

Life 90. 'Some seed fell upon the way' (Luke viii.5) =with those who do [not] care for truth. (=Divine truth received solely by the corporeal sensuous. E.632^e.) (=received in the memory only. 740⁶.)

P. 60. Heaven is given to those only who know the way to it, and walk therein. This way may in some measure be known from a Knowledge of the quality of those who constitute Heaven . . . In the Angelic there is a Knowledge of the way from walking in it, and a walking in the way through the Knowledge of it.

—². In the Spiritual World . . . every person sees his own way as of himself; the reason of which is that there are ways there for every love, and the love opens its own way, and leads to its consociates. No one sees any other ways than the one of his love; from which it is evident that Angels are nothing but heavenly loves; for otherwise they would not have seen the ways which lead to Heaven. 319^e.

131^e. The Lord enters man by no other way than an internal way, which is through the Word, and doctrine and preachings from it; and miracles close this way.

197^e. The three then entered together the way of self-prudence, which leads into Hell. (Compare M.354^e.)

R. 153¹⁰. Their eyes are then opened, and they see a way which leads to some cavern.

501. See STREET, here.

611. Their eyes are then opened, and they see a way which leads to some Society in Heaven. They enter this way, and ascend, and in the ascent there is a gate, and a guard at it, who opens the gate, and they pass in . . . T.622.

664. 'Just and true are Thy ways' (Rev.xv.3)=that all things which proceed from Him are just and true. . . 'Ways'=truths which lead to good. (=that all the

truths of Heaven and the Church are from Him. . . For, when predicated of the Lord, 'ways'=all the truths of Heaven and the Church. E.940.)

700. 'That the way of the kings from the rising of the sun might be prepared' (Rev.xvi.12)=those who, from the Lord, are in truths from good. . . 'To prepare the way'=to prepare for introduction. (=that the Divine truth might inflow from the Lord. For 'way'=influx, because all influx from one Society to another—thus from the Lord—is through ways opened in the Spiritual World. E.997.)

M. 10⁶. When (Spirits) have been prepared, they see ways opened to them to Societies of their like . . . and they then enter these ways with delight, because they are the ways of their love.

42^e. (The angel husband and wife) were conveyed in a chariot by a paved way between flower-beds . . .

78². The way was shortened and anticipated by the changes of state induced on our minds in accordance with the genius of the inhabitants through whom we passed.

500⁴. There are three places where . . . such things are examined into. . . In one of them a way into Heaven is open to all, but when they arrive there, they themselves perceive their own quality as to the acknowledgment of God. In the second there is also a way open into Heaven, but no one can enter that way unless he has Heaven in himself. And in the third place there is a way to Hell, and they who love infernal things enter this way of their own accord, because from delight. We judges consign to these places all who request judgment from us about Heaven and Hell. (The experiences of some at these three places des.)

T. 11^e. The faith of God enters man by a prior way, which is from the soul into the higher things of the understanding; whereas Knowledges about God enter by a posterior way, because they are imbibed from the revealed Word by the understanding through the senses of the body; and in the middle of the understanding there is a meeting of the influxes . . .

79⁸. At last (these Spirits who were in merely natural loves) came to a way in which the delights of these loves breathed on them, and they said, Let us go this way. They did so, and descended, and at last came to those who were in the delights of the like loves . . . and became demons.

160². I saw in the north a paved way, crowded with Spirits . . . and I had heard that this is the way through which all pass who depart from the natural world . . . This way is terminated in the middle (of the World of Spirits). Ex.

D. 899. There are two ways into the human understanding: a way through the senses . . . and a way through Heaven from the Lord. Ex.

1110. That those who want to injure the innocent . . . quickly betake themselves to a way at the back, towards Hell. Ex.

2209. Brutes have a sense not possessed by man, namely, of knowing the way. Ex.

2846. On the ways by which Souls ascend from the Lower Earth into the World of Spirits.

2847. They are also thrust down through ways . . .

3283. Still, these are in a good way . . . for they love uses.

—e. But these are represented as being in an evil way . . .

3423^e. These things [were written] on the way. 3424. 3425. 3426. 3427.

5583. See WALK, here. 5863. E.97.

5786b. They induce ways and streets by phantasies . . .

5792. Ways both without and within (between the upper and lower cities). Ex.

5798. That the way which leads to Heaven is the same way (for all) as far as the corner stone. Ex. . . I spoke with the Angels about its being believed that it is difficult to go the way to Heaven . . . and therefore it was shown by a way. (See above, at H.534.)

5871. All Spirits, after vastation, are now led through ways which lead to the Societies of their life . . . and are not allowed to stray from them. 5872.

5986. Spirits are allowed to go along the ways which they see, and each one sees a way in accordance with his affection and the derivative thought; yet many ways are stopped up with bars, because if they walked in them those below and those above would suffer . . . for the lower and higher things have been so ordained . . . that there is a mediate influx also from the higher ones into the lower.

5991. How Spirits are explored by the ways in which they go.

5998. Spirits are led through various ways . . . before they come to their own corresponding place . . .

E. 97². That 'ways,' in the Word,=truths, or falsities. III.

140⁴. 'The ass turned three times out of the way' (Num.xxii.)=that an enlightened understanding did not accord with the thought of a sorcerer, which is meant also by what the Angel said . . . 'I went forth to withstand thee, because thy way is evil before me' (ver.32). By 'way' is signified that which a man thinks from intention.

167³. 'To give every man according to his ways' (Jer.xvii.10)=[according to] his truths that are of faith.

206. When a (Spirit) is in such a state that he can be admitted into Heaven, there appears to him a way that leads to the heavenly Society in which he is to be; and until he is in this state the way thither does not appear to him. This way is opened to him by the Lord alone. (The same with an evil Spirit.) The reason is, that, in the Spiritual World, ways appear to each person according to the intention of his thought, and thus according to the affection of his love. So that when a Spirit has been brought to his reigning love . . . ways appear to the Society where his love reigns.

208³. Two ways lead to the Rational of man; one

from Heaven, and the other from the world. Good is introduced through the **way** from Heaven, and truth through the **way** from the world. In proportion as the **way** from Heaven has been opened in a man, in the same proportion he is affected with truth, and becomes rational, that is, in the same proportion he sees truth from the light of truth. But if the **way** from Heaven has been closed, the man does not become rational. Ex. . . To think aright about the Lord and the neighbour opens the **way** from Heaven; but to think not aright about (them) closes this **way**.

[E.] 223⁵. 'He led them also into a straight **way**' (Ps. cvii.7)=into genuine truth. 730³⁷.

239⁹. 'I will lead the blind into a **way** that they have not known; I will lead them into paths that they have not known' (Is. xlii.16)=the truths and the goods of truth which they will receive.

280⁵. See *PATH-semita*, here. 405⁹. 412²². 555¹⁸. 652⁶. 734². 781¹⁵.

365²². 'The **way**-farer hath ceased' (Is. xxxiii.8)=no longer any truths of faith.

388⁷. 'That your **ways** may be laid waste' (Lev. xxvi.22)=that they will be deprived of truths; for '**ways**'=the truths which lead to good.

417⁷. See *PASS THROUGH*, here.

444¹². 'Ye have turned aside out of the **way**' (Mal. ii.8)=that the Israelitish Church has perverted the truths of the Word. '**Way**'=the truths of doctrine. (=to live contrary to Divine truth. 701⁹.)

447⁴. 'The stars from their courses fought against Sisera' (Judg.v.20)=combat by means of the Knowledges of truth and good which come from the Lord through Heaven; 'the stars'=these Knowledges, and '**courses**' (or '**ways**')=truths.

518⁶. 'I will even make a **way** in the wilderness' (Is. xliii.19)=that there shall be truth where there was none before.

569⁹. In the Spiritual World there are **ways** that lead to Hell, and **ways** that lead to Heaven, and there are also **ways** that lead from spiritual things to natural and thence to sensuous things; and there are guards in the **ways** to prevent anyone from going in the contrary direction, for he would thus fall into heresies and errors. These guards are placed there at the beginning of the establishment of a Church . . . to prevent the man of the Church from introducing himself, from his own reason or understanding, into the Divine things of the Word . . . But at its end, when the men of the Church are . . . merely sensuous, and there is consequently no **way** from the spiritual man into the natural, these guards are removed, and the **ways** are opened; and in these opened **ways** they advance in a contrary order, which is done by means of reasonings from fallacies; and from this it happens that the man of the Church speaks in favour of Divine things . . . but thinks against them . . . Tr.

696¹². 'Teach me Thy **way**, O Jehovah; I will walk in Thy Truth' (Ps. lxxxvi.11)=teach truth according to which we must live . . .

—13. 'Blessed is everyone that . . . walketh in His

ways' (Ps. cxxviii.1)=that lives according to Divine truths.

—18. 'I will give them one heart and one **way**, to fear Me' (Jer. xxxii.39)=one will and one understanding to worship the Lord. . . '**Way**'=the truth of the understanding leading.

721²⁰. 'Go ye not in the **way**' (Jer. vi.25)=that at such a time . . . the things of doctrine are not to be consulted when taking counsel for one's self.

727²⁰. 'The **way** of Egypt' (Is. x.26)=the scientifics of the natural man, from which reasonings are effected.

730¹⁸. 'Upon the **ways** hast thou sat, as an Arabian in the wilderness' (Jer. iii.2)=to insidiate lest anything of truth should come forth and be received. '**Ways**'=the truths of the Church.

780¹⁰. 'As a leopard will I watch upon the **way**' (Hos. xiii.7)=the falsification of truth through reasonings from the natural man; '**way**'=truth leading to good; and 'to watch-*observe*'=the intention to pervert it.

811¹⁹. 'I will make straight all his **ways**' (Is. xlv.13)=the truths which proceed from good.

940. The reason '**ways**'=truths, is that truths lead man, like **ways**; and therefore '**ways**'=truths leading; (for) in the Spiritual World all walk in **ways** according to their truths. The **ways** there are not like the **ways** in this world—levelled and fixed from place to place—but they are opened for everyone according to his truths; and these **ways** are of such a character that no one who is in other truths sees them; but the person himself only. And the **ways** lead them to the places to which they are going—to the Societies with which they are to be conjoined, or from those from which they are to be separated, and finally to the Society in which they will remain permanently.

1153⁸. These **ways**, through which the Lord leads man, may be compared to the vessels through which the blood circulates . . . and also to the fibres and their twinings within and without the viscera, especially in the brain . . . Yet the **ways** through which the Lord leads man are far more complicated and inextricable; both those **ways** through which He leads man through the Societies of Hell, and away from them; and also those **ways** through which He leads him through the Societies of Heaven, and more interiorly into them. Tr.

1155². For these (internal means of reformation) enter by an internal **way**, and cast out evils and falsities . . . But external means enter by an external **way**, and do not cast them out, but shut them in. Ex.

D. Wis. i⁵. Two **ways** were presented to my view; one was called the **way** of wisdom, and the other the **way** of folly. Des. (Out of three hundred of the learned) two hundred and sixty entered the **way** of folly; and only forty the **way** of wisdom. Des.

xi. 3a. (Otherwise) a man sees no **way** of egress from Hell, and no **way** of entrance into Heaven; for truths must teach these . . . And as the **way** to Heaven or to Hell is from the world, and as man's life is in the world . . . it follows that this life is the **way** which

the truths teach; and therefore if the man's life is in accordance with the truths of the Word, the way to Hell and from Hell is closed, and the way to the Lord and from the Lord is opened. . . This is what is meant by, 'I am the Way, the Truth, and the Life' (John xiv.6). But if the man's life is contrary to the truths of the Word, the way from Heaven and to Heaven is closed, and the way to Hell and from Hell is opened, and the man's life becomes . . . death.

De Verbo 13. Enlightenment through the Word takes place by an interior way; but enlightenment by immediate revelation, by an exterior way. The interior way is through the will into the understanding; the exterior way is through the hearing into the understanding.

Way, To stand in the. Under **O**BSTACLE.

Weak. *Debilis.*

Weakness. *Debilitas.*

A. 3820. 'The eyes of Leah were weak' (Gen.xxix.17)= . . . that the affections of external truth are weak as to the understanding; or, what is the same, those who are in them . . . For general ideas which are not as yet illustrated by particulars are infirm and wavering. Des. and Examps.

—^e. Hence it is evident how weak in understanding are those who are solely in external truths.

7217². They suppose (anxiety about spiritual things) to be a weakness and sickness of the lower mind.

—^e. To the merely natural, these appear weak and sick in spirit; but they are strong and mighty; while those who are merely natural appear to themselves strong and mighty . . . but are utterly feeble—*invalidi*—as to the spirit, because spiritually dead.

8616. 'Joshua weakened Amalek' (Ex.xvii.13)=a diminution of their power.

H. 462². The pleasures of the appetites and of the body . . . debilitate the understanding . . .

D. 3384^e. These same (women) induced a weakness on the right eye; and this is why Leah is described as being weak in the eyes.

3625. (Anxious thoughts about worldly matters) cause weaknesses of mind . . .

6060. Zinzendorf was then as it were debilitated in mind . . . because his pride was lowered.

Weak. *Imbecillis.*

Weakness. *Imbecillitas.*

A. 2313. The weakness of that Church ('Lot'). Tr. 2422.

8002. Some (have natural good) from feebleness—*invaliditudo*, and **weakness.**

M. 153². Some (abstain from adulteries) from a weakness which arises from disease, abuse, age, or impotence.

477^e. I predict that you will become impotent . . .

T. 254². Cannot (escape from the falsities of his religion) on account of **weakness** of understanding (in such matters).

E. 372⁶. The consequent weakness of the Church. Sig.

Weak. *Invalidus.*

Weakness. *Invaletudo.*

A. 7217^e. See **WEAK**—*debilis*, here.

8002. See **WEAK**—*imbecillis*, here.

9028². A weak state as to faith in truth. Sig.

9031³. A weakness of the internal man. Sig. and Ex.

H. 230. An Angel who believes that he has power of himself, at once becomes so weak that he cannot resist a single evil Spirit.

T. 87². An Angel who is in Divine truths from the Lord, although as to the body as weak as an infant, can scatter in flight a troop of infernals . . .

Weaken, To. Under **I**NFIRM.

Wealth. See **A**ID, **O**PULENCE, and **R**ICHES.

Wean. *Ab lactare.*

A. 2647. '(Isaac) was weaned' (Gen.xxi.8)=the separation of the merely human Rational. 2649. See also 2341⁴.

—'. 'To be weaned'=to be separated, as infants are from their mothers' breasts.

10132². 'A child,' 'a suckling,' and 'a weaned child'=(three degrees of the good of innocence).

E. 410⁹. 'The weaned child shall put his hand on the basilisk's den' (Is.xi.8)=that those who are in the good of love to the Lord, have not the slightest fear of the evils and falsities which are from Hell, because they are protected by the Lord. 581⁵.

Weapons. *Arma.*

See **B**OW, **S**HIELD, **S**PEAR, **S**WORD, etc.

A. 1664⁶. Weapons of war=things which belong to spiritual combat. Ill. 2686². —^e. 2799^e. 3448. R.52. E.131.

1788. Thus all weapons of war (severally)=something special belonging to temptation, and to defence against evils and falsities, that is, against the devilish crew which induces the temptation. Enum.

3309². Weapons of hunting, which were quiver, bow, and arrows, =doctrinal things of truth.

3499. 'Now take thy weapons, thy quiver and thy bow' (Gen.xxvii.3)=the doctrinal things of good . . . possessed by the good of the Natural ('Esau').

9141⁴. 'They shall burn the weapons, both the shield and the buckler, with the bow and with the arrows, and with the handstaff, and with the spear . . . (Ezek.xxxix.9)=the consuming and desolation of good and truth . . . (for these weapons)=the truths of doctrine from the Word which afford protection from the falsities of evil. E.257. (Compare E.357³, where these 'weapons'=falsities.)

9954³. The reason the weapons of war were anointed, was that they=truths fighting against falsities; and truths from good are those which prevail against them,

but not truths without good; and therefore the weapons of war [when anointed] represented the truths which proceed from the good which is from the Lord, thus the truths by means of which the Lord Himself fights in men, for them, against falsities from evil, that is, against the Hells. E.375¹¹.

E. 131¹⁸. When spiritual combats—which are those of truth against falsity, and of falsity against truth—are going on in the Spiritual World, there appear various weapons of war, such as swords, spears, shields, and the like; not that the combats are waged with these; for they are only appearances representative of spiritual combats.

Wear away. See WITHER.

Weary. Under FATIGUE, and TEDIOUSNESS.

Weary. *Lassus.*

A. 3318. 'He was weary' (Gen.xxv.29)=a state of combat; for 'weary,' or 'weariness'=the state after combat; but here, a state of combat. Ex. 3321.

8568⁹. 'A weary land where no water is' (Ps.lxiii.1)=no truths.

E. 750¹⁰. 'When he awaketh, behold he is faint' (Is.xxix.8)=yet there is no truth, but falsity.

Weasel. *Mustela.*

M. 514². (These seducers of innocencies) appear from afar like weasels.

Weave. *Nectere.*

H. 508². They weave snares. D.2967.

M. 192⁹. Connubial connections only are tied below Heaven.

Weave. *Texere, Contexere.*

Weaver. *Textor.*

Texture. *Textura.*

A. 7485. (Weaving in Mars. Des.)

9915. 'The work of the weaver' (Ex.xxviii.32)=what is from the Celestial... for 'a weaver'=one who causes a thing to be, or to come forth; thus the Celestial, for the Spiritual comes forth from and through it...

—². These three (degrees) are signified by 'the embroiderer,' 'the inventor,' and 'the weaver.'... The reason 'the weaver'=the Voluntary, is that it inflows into the Intellectual, and weaves it, inasmuch that the things which are in the Intellectual are of a texture from the Voluntary. Ex.

9942. See CHEQUER, here. —¹³.

E. 581⁴. Their deceitful falsities are signified by 'the spider's webs' which they 'weave' (Is.lix.5).

654⁵⁰. 'They that work threads of silk, and the weavers of curtains' (Is.xix.9)=those who teach spiritual truths in a natural manner... 'To work,' and 'to weave'=to teach.

Web. *Cassis.*

A. 5984. As spiders their webs.

Web. *Tela.*

A. 623². 'Their webs shall not become garments' (Is.lix.6). Here 'webs,' and 'garments' are predicated of the things of the understanding or thought. ('Webs'=feigned truths... 2576¹².)

W. 388. The first weft of the human form...

T. 487². (They said) We have woven and twisted together a web of threads of various colours (to hide our real meaning).

E. 581⁴. See WEAVE, here.

802³. This is their web by which they persuade the simple...

D. Wis. vii. 4. There is not the... smallest weft in which the human of the spirit is not present together with the human body.

Wedding. *Nuptiae.*

Nuptial. *Nuptialis.*

Wedlock. *Nuptus.*

Marry. *Nubere.*

A. 2132. (The meaning of 'not having on a wedding garment' (Matt.xxii.11) shown by experiences in the Spiritual World.) H.48⁹. P.223⁹. D.4708. 5100⁹. D.Min.4772.

3832. Nuptial feasts (among the ancients)=initiation into conjugal love... For eating and drinking together =appropriation and conjunction.

4334⁴. 'Eating and drinking, marrying and giving in marriage' (Matt.xxiv.38)=their state as to the appropriation of evil and falsity, and their consequent conjunction with these... 'To marry'=conjunction with evil; and 'to be given in marriage'=conjunction with falsity. Ex. (=to conjoin falsity with evil, and evil with falsity. E.617²¹.)

4638⁸. 'They that were ready went in with Him to the wedding' (Matt.xxv.10)=that those in good and derivatively in truth are received into Heaven. Heaven is likened to 'a wedding' from the heavenly marriage, which is the marriage of good and truth. (=conjunction with the Lord by love and faith. E.252⁸.) (=Heaven and the Church, from the marriage of good and truth. E.675⁶.) 840³.

9182¹⁰. 'Can the sons of the wedding-chamber-nuptiarum (Greek, *numphonos*) mourn, so long as the bridegroom is with them?' (Matt.ix.15; Luke v.34). Those are called 'sons of the wedding-chamber' who are in the truths of the Church and receive good; for the good which is from the Lord is 'the bridegroom.' The reason the sons of the wedding-chamber do not mourn so long as the bridegroom is with them, is that they are in a blessed and happy state—and thus with the Lord—while they are in truths conjoined with their good.

10109⁴. That 'a priest's daughter married to a stranger was not to eat of the heave-offering...' (Lev.xxii.12)=that the holy things of the Church cannot be appropriated to good which is not conjoined with the truths of the Church.

H. 180⁶. He who is not in truths is said 'not to

have on a wedding garment.' ('A wedding garment= Divine truth from the Word. R.166³.) (=faith in the Lord as the Son of God, the God of Heaven and earth, and one with the Father. T.380^e.) (=truth from good. D.5642.) (=the intelligence of the spiritual man, which is from the Knowledges of truth and good; but 'he that had not on a wedding garment' =a hypocrite, who by a moral life counterfeits a spiritual life, when yet he is merely natural. E.195¹¹.)

382a². In the Heavens the wedlocks are spiritual, and should not be called wedlocks, but conjunctions of minds from the marriage of good and truth. But on earth they are wedlocks, because they are not of the spirit only, but also of the flesh. And, as there are no wedlocks in the Heavens, the two consorts are not called husband and wife . . . From this we may know how the Lord's words about wedlocks, in Luke xx.35, 36, are to be understood.

S. 17². 'The wedding' (Matt.xxv.10)=the marriage of the Lord with Heaven and the Church by means of the good of love and of faith.

W. 404. The wedding (of the will and understanding) and its results. Ex.

R. 812. 'For the marriage of the Lamb is come' (Rev.xix.7)=that from this time there is effected a full marriage of the Lord and the Church. E.1219.

—³. That there is a wedding of the Church with the Lord. Ill.

816. 'Blessed are they who are called to the marriage supper of the Lamb' (ver.9)=that there is eternal life for those who receive the things of the Lord's New Church. (=that those will come into Heaven, who by truths from the Word are conjoined with the Lord, and become of the Church. E.1225.)

962^o. The Angels said, Receive these wedding garments. Des. And they were conducted in glory into the New Christian Heaven.

M. 1. Preliminary remarks about . . . the wedlocks of Heaven. 19.

20. (A wedding in one of the Heavens. Des.)

21. As the weddings in Heaven represent the marriage of the Lord with the Church . . .

—². But after the wedding, the representation is changed . . .

—³. As 'virgins'=the Church, the Lord likened it to ten virgins invited to a wedding.

41. That spiritual nuptials are meant by . . . 'after the resurrection they are not given in wedlock' (Luke xx.35; Matt.xxii.30; Mark xii.25).

—². By spiritual nuptials is meant conjunction with the Lord; and this must be effected on earth; and, when it has been effected on earth, it has been effected also in the Heavens, and therefore nuptials and being given in wedlock, do not take place again there. Further ex.

—³. That 'to perform nuptials'=to be conjoined with the Lord; and that 'to enter into nuptials'=to be received into Heaven by the Lord. Ill.

44¹⁰. The two Angels said, There are nuptials in the Heavens as on earth; but for those only who are in

the marriage of good and truth . . . and therefore it is spiritual nuptials—which are those of the marriage of good and truth—that are meant (in Luke xx.) These are possible on earth, but not after death, thus not in the Heavens, as is said of the five foolish virgins, who also were invited to the nuptials, but could not enter, because they had not the marriage of good and truth; for they had no oil, but lamps only. Ex.

—^e. The three novitiates (were then) full of the hope of nuptials in Heaven.

59. For the state of sweet delights before the nuptials, is after them (usually) changed into one of indifference.

155². Those (celibates) who have loved the spiritual things of worship, are given in wedlock, in Heaven.

171^e. The sphere of love which goes forth from a wife who is tenderly loved (as perceived by her) husband in the first days after the wedding.

295. On betrothals and weddings. Chapter.

301. Thus may conjugal love progress . . . to the nuptial flame.

306. That when the period of betrothal is completed, the wedding ought to take place. Ex.

— Among customary rites (which are both formal and essential) are weddings (or nuptials); (for) 1. The wedding constitutes the end of the precedent state—which had been inaugurated by the betrothal, and which is chiefly a state of the spirit—and the beginning of the subsequent state which is to be inaugurated by marriage, and which is a state of the spirit and the body together . . . and therefore on that day they put off the state and name of bridegroom and bride, and put on those of married partners . . . 2. The wedding is an introduction and entrance into a new state, which is, that a virgin becomes a wife, and a youth a husband, and both, one flesh . . . 3. The wedding is the entering upon the complete separation of the love of the sex from conjugal love . . . 4. It appears as if the wedding constitutes merely an interposition—*interstitium*—between these two states, and that it is therefore only a formality which may be omitted; but still there is also in it this essential thing—that the above-mentioned new state is to be entered upon by a covenant; that consent is to be declared in the presence of witnesses; and is also to be consecrated by a priest; besides other things which establish it. As there are essential things in weddings, and as a marriage does not become legitimate until after them, nuptials are celebrated in the Heavens also.

307. That before the celebration of the nuptials, the conjugal covenant should be ratified in the presence of witnesses. Ex.

309. That the nuptials should be celebrated with festivity. Ex.

310. That after the nuptials, the marriage of the spirit becomes one of the body also . . . Ex.

316². Nuptial gardens there. Des.

411². When (the infants in Heaven) arrive at the first age, they are given in wedlock, which is provided by the Lord, and is celebrated in the Heaven where the

youth dwells, who presently follows his wife into her Heaven; or into her house, if they are in the same Society.

[M.] 502³. The change of the virgin state after the nuptials. Ex.

D. 6027¹⁰. (A full description of a wedding in the Spiritual World. See MARRIAGE, here.)

E. 376²⁹. 'The wedding at Cana of Galilee' (John ii.) = the Church among the gentiles.

863⁶. 'Her virgins are not wedded' (Ps. lxxviii. 63) = that the affections of truth have perished through the non-understanding of truth.

996². (This) appears with all in the first days after the nuptials, when their love emulates love truly conjugal.

Weeds. (Jonah ii. 5), see FLAG.

Week. *Septimana.*

A. 395. As ('seven' = what is sacred) both the greater and the lesser intervals of time were distinguished into sevens, and were called 'weeks.' Ill. 728². —⁴.

1670. The time of seven days, or of one week, = the beginning of temptation; and 'fourteen,' or that of two weeks, = the same.

1825. The last time of the Church is signified by 'the third day,' 'the third week,' etc.

2044. 'A week,' which is seven days, = 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 of a thousand years, of a hundred, of ten, or of as many days, hours, or minutes, is called 'a week.' And as the eighth day is the first day of the following week, it = any beginning. 2213⁶.

3845. 'Fulfil this week' (Gen. xxix. 27) = a further succession of the study or earnest diligence; (for) 'a week' = a state, and also an entire period; here, therefore, the sequent state and period, consequently, what is successive. . . . When 'a week' is mentioned in the singular, it = the end of a prior state and the beginning of the sequent one, thus a new state, to 'fulfil' which, is [to do so] from beginning to end. The reason 'a week'—like all times in special—is a state, also a period, is that all states have their periods, that is, their beginning, succession, and end; yet, in the other life, these are not perceived as times, but as states and their successive developments. In this instance it is evident that . . . by 'a week' the ancients understood any period that was distinguished into seven parts, whether it was one of days, years, or ages . . . for it here means a period of seven years. And as, with them, 'seven' = what is holy, 'a week' = a holy period, and also what is holy of a period.

4177. For 'weeks,' in the Word, = an entire period, great or small; and when two weeks are mentioned together (as a fortnight, or 'fourteen years') the signification is the same; because the doubling . . . of a number does not take away its signification.

7346. 'Seven days were fulfilled' (Ex. vii. 25) = the end of that state . . . For 'seven days' = an entire period from beginning to end, thus a full state, like a 'week.' 7890. 8421.

9228³. 'Seven weeks even to Messiah the Prince' (Dan. ix. 25) = that the Lord will come in the fulness of time; thus an entire period is signified.

—^e. 'A week' = what is full.

9741^e. 'Forty-two months' = the same as six weeks; and six weeks = the same as the six days of one week . . . and 'a week' = an entire period, greater or smaller.

Life 97. Let people resist evils in intention even once a week, or twice in a month, and they will perceive a change.

R. 10². Hence it is that 'a week,' in Daniel and elsewhere = an entire period from beginning to end, and is predicated of the Church.

489². Six weeks = what is complete even to the end; for 'six' has this signification; and 'a week' = a state; and 'seven weeks,' a holy state, which is the state of a new Church, when the Lord commences His Kingdom.

E. 20. 'Seven' = the beginning and the end, thus an entire period, and a full state, like 'a week.'

633. 'Forty-two' = the end of the former Church and the beginning of the new one . . . because this number means six weeks, which = the same as the six days of one week, namely, a state of combat and labour, and thus the end when the Church has been completely devastated, or when evil has been consummated; and 'the seventh week,' which then follows, = the beginning of the new Church. . . 'Six weeks' also = what is plenary and complete.

664. In the Word, all times, as 'weeks,' = states. 673.

684³⁴. 'Seventy weeks are decreed upon thy people' (Dan. ix. 24) = the time and state of the Church which then existed among the Jews.

—³⁶. 'Seven weeks' (ver. 25) = a full time and state.

—³⁷. 'After sixty-two weeks it shall be restored . . . ' (id.) = the full time and state after His coming . . . —³⁸.

—⁴⁰. 'He shall confirm a covenant for one week' (ver. 27) = the time of the Reformation, when the Word was again read and the Lord acknowledged, that is, the Divine in His Human . . . The time of the Reformation is signified by 'one week.'

—'. 'But in the midst of the week, he shall cause the sacrifice and meat-offering to cease' (id.) = that still interiorly with those who were reformed there would be no truth and good in the worship . . . 'The midst of the week' does not signify the middle of that time, but the inmost of the state with the Reformed . . . 'a week' = the state of the Church.

Weep. *Flere, Deslere.*
Weeping. *Fletus.*

A. 2240⁶. 'The voice of weeping shall be no more heard in her' (Is. lxxv. 19) = that there shall not be evil.

2689. '(Hagar) lifted up her voice and wept' (Gen.

xxi.16)=a further degree of grief; for 'to lift up the voice and weep'=the last [extremity] of grief, because weeping with an uplifted voice is nothing else. It is a state of the desolation of truth, and of far removal from truths, with those who are becoming spiritual, that is described in this verse.

2702⁸. 'They shall come with weeping' (Jer.xxxi.9)=their state of grief (on account of ignorance, or the desolation of truth).

2910. See MOURN, here. E.1164.

3597⁵. 'Esau lifted up his voice and wept' (Gen.xxvii.38)=a further state of alteration.

3703¹⁶. Purification from falsities, is signified by 'weeping for her father and her mother' etc. (Deut.xxi.13).

3801. '(Jacob) lifted up his voice and wept' (Gen.xxix.11)=the ardour of love. . . For 'weeping' belongs to sadness and also to love; and=the highest degree of both.

4293³. (The facility with which the Israelites) could break forth into bitter weeping.

4354. '(Esau and Jacob) wept' (Gen.xxxiii.4)=the effect of joy on account of the conjunction of good with truths through love.

4565. 'Allon-bacuth' (Gen.xxxv.8) means 'the oak of weeping'; and 'an oak'=the lowest of the Natural . . . and 'weeping' a last farewell; from which it was customary to weep for the dead . . .

4786. 'His father wept for him' (Gen.xxxvii.35)=interior mourning; for 'to weep'=the last extremity of grief and sorrow, thus interior mourning. . . Wailing and weeping over the dead was a representative external in the Ancient Churches, by which was signified interior mourning. Ill.

5480. '(Joseph) wept' (Gen.xlii.24)=mercy; for 'to weep,' when predicated of the Lord, =to have mercy, because mercy is love grieving. Ill.

—^e. 'Jerusalem' over which 'Jesus wept' (Luke xix.41) that is, which He had mercy on, and over which He grieved, =the Church, the last day of which, when there would be no charity and consequently no faith, is meant; and on this account, from His mercy and grief, He wept.

5693. '(Joseph) sought where to weep' (Gen.xliii.30)=the effect of mercy from love.

5873. '(Joseph) uttered his voice in weeping' (Gen.xlv.2)=mercy and joy; for 'to weep'=the effect of mercy; and also of sorrow. As it also=the effect of love, it=joy.

5927. '(Joseph) wept' (ver.14)=the effect of mercy; for 'to weep'=what is from mercy, thus the effect of it.

5928. 'And Benjamin wept upon his neck' (id.)=reception and thence what is reciprocal.

5930. '(Joseph) wept over them' (ver.15)=the effect of the affection; for 'to weep'=the effect of mercy; here, of affection.

6034. 'And (Joseph) wept long upon his neck' (Gen.xlvi.29)=mercy.

6500. '(Joseph) wept over him' (Gen.l.i)=sorrow. Ex.

6507. 'The Egyptians wept for him' (ver.3)=the sadness of the scientifics of the Church; for 'to weep'=the deepest sadness, and is representative of internal mourning.

6566. 'And Joseph wept when they spake unto him' (ver.17)=reception from love; for 'to weep'=what is significative of both sadness and love.

6736. 'Lo the child wept' (Ex.ii.6)=sadness.

R. 263. 'I wept much' (Rev.v.4)=grief of heart. Ex. E.306.

264. 'Weep not' (ver.5)=consolation. (=let there be no grief on that account. E.308.)

767. 'The kings of the earth shall weep for her' (Rev.xviii.9)=the more interior griefs of those who are in higher dominion . . . R.771. 788. E.1129. 1138. 1164.

—². See WAIL, here.

D. 3545. He could not help weeping (when his Angel brother spoke to him). See A.2304.

E. 484³. See TEAR-*lachryma*, here.

— That 'weeping'=grief of heart, is evident from the fact that weeping bursts out of the heart, and breaks out into lamentations through the mouth. And that 'the shedding of tears'=grief of mind, is evident from the fact that it comes out from the thought through the eyes. (Continued under WATER.) This shows why it is that, in the Word, when 'tears' are mentioned, 'weeping' is also mentioned. Ill.

617²⁶. Lamentation because truth is destroyed, is signified by 'weeping' (Is.xxii.12); and because good is destroyed, by 'wailing.'

630¹⁴. 'To weep between the court and the altar' (Joel ii.17)=a lamentation over the vastation of Divine truth and Divine good in the Church.

637¹⁶. Mourning because of these things, is signified by . . . 'to descend in weeping' (Is.xv.3).

Weigh. *Appendere.* Portion. *Pensum.*

See under BALANCE, and HANG-*pendere.*

A. 2964. 'Abraham weighed to Ephron the silver' (Gen.xxiii.16)=redemption; for 'to weigh silver'=to buy; and, in the spiritual sense, to redeem.

3104³. 'To weigh the mountains in scales, and the hills in a balance' (Is.xl.12)=that the celestial things of love and charity are from the Lord, and that He alone disposes their states. (=to subordinate all things and keep them in equilibrium. E.629¹⁰.)

—^e. 'Tekel,' or 'weighed in the balances' (Dan.v. 27) is predicated of good. (=to know its quality as to good. R.313².) (=estimation in accordance with their quality, and Judgment. E.373³). 376²³.

P. 164³. Everyone takes his portion from the common stock.

1807. How the viscera draw (from the stomach) their assigned portion.

T. 364². Every object takes its portion from this common influx.

432. The payment of wages to workmen (a private duty of charity).

Weight. *Pondus.*

Weigh, To. *Ponderare.*

Weighing, A. *Ponderatio.*

Ponderous. *Ponderosus.*

A. 3104. 'Of half a shekel weight' (Gen.xxiv.22)= sufficient for initiation.

—². That 'weight'=the state of a Thing as to good. Ill. 3107.

3107. 'Ten of gold their weight' (ver.22)=what is full for initiation.

5658. 'Our silver in full weight' (Gen.xliii.21)= truths according to the state of each . . . (for as) 'weight'=the state of the Thing as to good—truths according to the state of each, is according to the good which they are able to receive.

— . **Weights**, in the Word, = the states of the Thing as to good; and measures, as to truth. Ex.

6311. (Spirits seen weighing materials.)

7039^e. They fell into Hell like weights. D.4439^e.

7545^e. They are (then) like weights with nothing to support them.

8533^e. See MEASURE, here. E.373.

8906^e. Every word is of weight. T.757^e.

10221^e. The shekel, regarded as a weight, denotes quantity.

P. 211^e. Like raising a heavy weight by screws.

R. 714. See TALENT, here.

D. 3905. His gravitation . . . was like that of a superincumbent weight . . . 4068.

4344. The reigning evil is consummated, until it drags them down like weights.

6040. The walking of Melancthon heard as ponderous.

E. 555¹². 'To deliver bread by weight' (Lev.xxvi.26) = that spiritual food is scarce. 675¹².

627^e. That weighings also were made with reeds. Ill.

Welcome. *Beneventote.*

M. 380^e. He opened the door, and said, **Welcome**.

5 M. 7. The Angels then say, **Welcome**.

Well. *Bene.*

A. 1680^e. Many (there) can speak well, from habit . . .

2210². The Rational has been given to men . . . to the end that everyone may wish well and do well to another.

2231². Those who will evilly, and yet . . . speak well.

4366. Thus does he pass from thinking well into willing well.

5131. 'When it shall be well with thee' (Gen.xl.14) = when there is correspondence. . . For it is not well with the exterior Natural until it corresponds.

5132². In its essence, charity is to will well to the neighbour . . .

5470. If a man receives (the Divine influx) it is well with him; but if not, it is evil with him.

8745. When the external man has been regenerated, the internal man makes all good consist in thinking well about the neighbour, and in willing well to him; and the external man makes it consist in speaking well about him, and in acting well towards him.

9704. When a man thinks well about the Lord, and about the things which belong to Him; and when he thinks well about the neighbour, and about the things which belong to him, and wills well to these, he then thinks and wills from the internal . . .

P. 254^e. Everyone (has) his place in Heaven, if he lives well.

325. That they are saved who acknowledge God, and live well. Ex.

—^e. The good of life, that is, to live well, is to shun evils because they are contrary to religion.

R. 961⁷. The Angels then said, **Well** . . . T.188⁹.

M. 136². They then heard voices from Heaven, saying, **Well, well, well**.

208⁴. (Thus do wives) know whether it is well (with their husbands).

380¹¹. On hearing this, we said, **Well**. T.35¹¹.

T. 340. Charity is to live well; and faith is to believe rightly.

393. That he who lives well, and believes rightly, is saved . . . and that he who believes rightly, and does not live well is [not] saved, (is seen by everyone from perception). (Continued under LIFE.)

Well. *Puteus.*

See under BEER, BEERSHEBA, ESEK, FOUNTAIN, and PIT.

A. 1688. 'The valley of Siddim was pits, pits,' or 'full of pits,' 'of bitumen' (Gen.xiv.10)= what is unclean of Falsities and cupidities. . . 'Pits' = Falsities. . . Falsities are called 'pits' from the unclean water in them.

2702. 'Hagar saw a well of water' (Gen.xxi.19)= the Word of the Lord from which are truths; for 'a well of water,' and 'a fountain' = the Word, and also doctrine from the Word, and consequently truth itself.

— . As the Spiritual Church is here treated of, 'a well' is mentioned, and not 'a fountain.'

— . 'The wells,' in these passages, = the doctrinal things about which they contended . . .

—². 'A well' = the Word, or doctrine, in 'They journeyed to Beer: this is the well whereof Jehovah said unto Moses, Gather the people together, and I will give them water. Then sang Israel this song: Spring up, O well; answer ye from it. The well which the princes digged, the willing of the people digged it, in the Lawgiver, with their staves' (Num.xxi.16-18). (= the Word of the Ancient Church. 3424³.)

—³. But doctrine in which there is no truth is called 'a pit-fovea,' that is, a well in which there is no water. Ill.

2720⁴. 'Because of the well of water which Abimelech's servants had taken away' (Gen.xxi.25) = (the Lord's indignation on account of) the doctrine of faith, which the scientifics wanted to attribute to themselves.

—7. 'That I have digged this well' (ver.30)=that the doctrine is from the Divine.

3053. 'By the well of waters' (Gen.xxiv.11)=for the receiving of the truths of faith.

3096. 'She ran again to the well to draw' (ver.20)=a lower affection of truth; for 'a well'=truth, but truth which is lower. . . 'A fountain' (that is, a spring) is mentioned when a purer and when a higher truth is treated of; but 'a well,' when a truth not so pure, and a lower truth; as in this chapter, in which sometimes 'a fountain,' and sometimes 'a well' is mentioned. Natural truth is lower truth.

3412. 'All the wells which his father's servants had digged . . . the Philistines had stopp'd them up' (Gen. xxvi.15)=that those who were in the [mere] knowledge of Knowledges did not want to know the interior truths which are from the Divine, and so obliterated them. . . 'Wells,' here = interior truths which are from the Divine, because . . . they are said to have been digged by his father's servants 'in the days of Abraham his father,' and 'Abraham'=the Divine Itself of the Lord. 3420.

3413. 'And had filled them with dust'=by earthly things, that is, the loves of self and of gain.

3419. 'Isaac . . . digged again the wells of waters which they had digged in the days of Abraham his father' (ver.18)=that the Lord opened those truths which [had existed] among the Ancients. . . 'Wells of waters'=the truths of Knowledges; 'wells'=truths, and 'waters,' Knowledges.

3422. Thus the names given to fountains and wells=the Things which were understood by them, and which belonged to truth.

3424. 'The servants of Isaac digged in the valley, and found there a well of living waters' (ver.19)=the Word as to the literal sense, in which is the internal sense. For . . . 'a valley'=what is lower; and 'a well of living waters'=the Word in which are truths Divine, thus the Word as to the literal sense in which is the internal sense. . . The reason the Word is called 'a well' (as well as 'a fountain') is that the sense of the letter is relatively such, and also because, relatively to the spiritual, the Word is not a fountain, but a well. —³, III.

3428. 'They digged another well, and strove over that also' (ver.21)=the internal sense of the Word—whether there is such a thing. Ex.

3432. 'He digged another well, and over that they strove not' (ver.22)=the literal sense of the Word. Ex.

3445. 'There the servants of Isaac digged a well' (ver.25)=doctrine therefrom. For 'a well'=the Word; and, as the Word is doctrine itself, and therefore all the doctrine of the Church is from the Word, 'to dig a well'=the doctrine from it; that is, from the literal sense of the Word, because this is here treated of.

3464. 'And they showed him concerning the causes of the well which they had digged; and they said, We have found waters' (ver.32)=interior truths thereby; for 'a well'=the Word; and 'waters,' truths from the Word . . . There are interior truths in all the doctrinal things which are drawn from the literal sense of the

Word, because (this) is like a well in which there is water, for in everything of the Word there is an internal sense . . .

3765. 'Behold, a well' (Gen.xxix.2)=the Word. . . The Word is here called 'a well,' because the Natural is treated of, which, regarded in itself, apprehends the Word only as to the literal sense . . .

3768. 'For out of that well they watered the droves' (id.)=that the knowledge is from the Word.

3769. 'There was a great stone upon the mouth of the well' (id.)=that the Word was closed. Ex.

3771. 'They rolled the stone from upon the mouth of the well' (id.)=that they unclosed the Word. 3789.

3798. 'Jacob . . . rolled the stone from upon the mouth of the well' (ver.10)=that the Lord, from natural good, uncovered the Word as to its interiors.

4050. There appeared a well from which came forth a bright white mist. It represented the infundibulum of the brain. Ex.

6774. '(Moses) dwelt near a well' (Ex.ii.15)=studious application in the Word. Ex. 6776.

—, When the Word is called 'a well,' it = the Word as to the literal sense . . .

9086². 'An ass or an ox fallen into a well' (Luke xiv. 5). . . 'A well,' here, = the same as 'a pit,' that is, falsity.

R. 421. 'The key of the pit of the abyss' (Rev.ix.1)=their Hell opened. 422.

—². That pit, which is like the mouth of a furnace. Des. B.89.

D. 1557. Joseph put into a pit, and drawn out. Ex.

1588. This Earth called a stinking pit.

5458. They were all cast into a very deep and dark pit. . . 5460a^o.

E. 535. 'The pit of the abyss'=the Hell where and whence are falsities of evil. 536. 537.

537¹¹. As 'pits-foveae' have nearly the same signification as 'wells'; for they are like wells, I will quote some passages in which they are mentioned. (Continued under PIT.)

539. 'There went up a smoke out of the pit' (Rev.ix. 2)=dense falsities from . . . the Hell where are those who have falsified the Word. 541.

Coro. 33². Like one who digs a pit, and covers it with boards. . .

Wellingiani. D.4736^o.

Wellingk. D.6026. 6045^o.

West. Occidens.

Western. Occidentalis.

See under QUARTER, and SET.

A. 1453. 'Bethel on the sea,' i.e. 'on the west' (Gen. xii.8)=(an obscure state as to Knowledges) . . . for, in the Word, 'the west'=what is obscure.

1605. 'The west' (Gen.xiii.14)=those who are to come; and also those who are not in love.

[A.] 3708. 'Thou shalt break forth to the sea,' i.e. 'to the west' (Gen.xxviii.14) = good as yet obscure, thus in its commencement.

—¹³. See EAST, here. 3900⁹. 9668³. H.151^e. E.239¹⁰. 340²². 422³. —⁴.

—¹⁸. That 'the west,' in the opposite, = evil. Ill.

9642⁹. See CORNER, here.

—^e. 'The west' = the good of love in its setting. 9648.

9653. 'The west,' or 'sea' = a state of good in obscurity; for the reason that 'the sun' = the Lord as to the good of love . . . and therefore its setting = good from Him in an obscure perception. And, as a man . . . has obscure perception when he is in exterior things . . . the west is called also 'the sea.' Ex. 9755-10189.

9755². The west, for the Heavens, is (at the back), opposite the Sun. H.141. 142. W.129, Gen.art.

10179^e. In Heaven . . . they who are in obscure perception of good are in the west. H.148.

H. 149. So in each Society . . . those in a less degree (of love and charity) dwell in the west.

150. Hence, the west, in the Heavens, = love and its good in obscure perception.

520. They who come to the Spiritual Kingdom, are introduced by the western (of the two ways from each of the places of instruction).

558². The evil Spirits between the north and the west. Des.

563. The Spirits in the western quarter towards the south. Des.

—². They advanced further into the western quarter.

587². Hence the Hells in the western quarter are the worst of all . . . Those in them des.

—⁴. The direfulness of the (other) Hells increases according to their proximity to the western quarter . . .

596. The infernal kingdom opposite to the Celestial Kingdom is in the western quarter; and those there are called Genii.

J. 48. The Swedes appeared towards the west; the Danes in the west.

— . Most of (the Papists) appeared in the western quarter . . . (Compare 58².)

— . All the Mohammedans appeared in the west towards the south. C.J.68.

58^e. In the west, dwelt, in front, those of (the Papists) who had lived in the dark ages. Des.

61⁹. Lastly, the Judgment was executed upon those (of the Papists) who dwelt more remotely in the western quarter . . .

C. J. 42. In the western quarter (of the spiritual London) dwell those who profess faith. At the right in this quarter is the entrance to this city, and the exit from it (for those who live evilly).

F. 67. 'The west' (Dan.viii.4) = the evil of the natural man.

W. 121. Those (Angels and Spirits) who are in a lower degree of love, dwell in the west.

144. Therefore the Spirits who are in the love of dominating from the love of self . . . look with their eyes to the west of that World . . .

R. 238^e. Hence, in the Hebrew, 'the sea' is 'the west.'

901. 'On the west three gates' (Rev.xxi.13) = introduction into the New Church for those who are . . . less in the love or affection of good; (for) 'the west-occusus' = the love and affection of good in a lower degree.

—^e. They who are less (in love to the Lord and thence in affection, dwell) in the west.

M. 3³. The third company, which was the first of the wise ones from the western quarter (deliver their sentiments concerning heavenly joy and eternal happiness).

—⁴. The fourth company, which was the second from the western quarter (do the same).

14. The prince entered by a wider door, from the west.

77. The Heaven-dwellers in the west, (or those in the Copper Age) visited.

—⁵. Adulterers are cast into the fires of the west, (which are) evil loves. 79^e.

79². We proceeded through the south to the region bordering on the west. Des. We entered the western tract of this region. Des.

268². Those in the phantasy of possessing all wealth (were found) looking to the west and the north.

T. 160². On the left, towards the west (of the World of Spirits) are the Societies formed of those who are against love to God and towards the neighbour.

476. In the west are those who are in evil.

D. 4923. When a state of sunset (or of west) comes to (the celestial Angels) their mountains appear to sink down . . . according to the state of sunset at the time . . .

5233. Those in the east had been in the greatest delight of exercising command . . . Those in the west, had been in such [delight] obscurely-*tali obscuro*.

5246. The Mohammedans who become Christians (in Heaven) . . . ascend higher and higher even to the west . . .

5346. (The Babylonians) in the west were those who were in the greatest love of self, having the exercise of command as the end; those in the east were in the delight of the love of exercising command . . .

5481. In the western quarter towards the south dwell those who are cunning and malicious, and who want to lead others towards the north [-west], where are those who are dull. See 5482.

5503. See LAST JUDGMENT, here. 5535.

5535a. They are explored by this: that when let into the general or common state of their life, they turn themselves to the west; or if to the east, they spring back to the west . . . For to be turned to the west is to be turned to the world. (Continued under EAST.)

5676. To the west (in the other life) are those who are in the love of self, and in interior thick darkness.

5692. Most of the cunning and deceitful dwell in the western quarter, partly upon lofty mountains, and partly in a plain . . .

5892°. He went remotely into the west, nearest the north, to the most wicked. . . He then went further, in the same line, and there stayed. There were evil ones there, but not so wicked as those at the front.

5895. On those who are most remotely in the west. Beyond the most wicked of the Babylonish nation in the west, there are Hells . . . in which the wickedness is lessened by degrees, until you come to the Mohammedans and gentiles; and this for the reason that there may be equilibrium.

6016°. The places of (those who have been cruel, and after long vastation are devoid of perception) are in the extremity of the west, above the lands there.

E. 316¹⁶. 'A he-goat came from the west' (Dan. viii. 5)=faith separated from charity originating from evil of life.

401²⁸. Those who dwell in the west are those who are in the obscure good of love. 417². 422³. J.(Post.)12.

406¹. When 'the sea' means 'the west,' it=what is natural; because, in the Spiritual World, those who dwell in the western quarter are in natural good.

418². Into the east and the west, the Lord inflows with Divine good more powerfully than with Divine truth . . . consequently, these are more in love and charity . . .

422³. Therefore 'the west,' in the Word,=the good of love in obscurity. 724²⁰, Ill.

439³. 'O Naphtali . . . possess thou the west and the south' (Deut. xxxiii. 23)=the derivative affection of truth and enlightenment. (=the subservient good of love, and the light of wisdom. R. 354².)

449¹². The tribes of Ephraim, Manasseh, and Benjamin . . . pitched 'on the west' (Num. ii. 18-24), because in Heaven those dwell at the west, and at the north, who are in obscurity of good, and in obscurity of truth, thus who are in natural good and truth.

652². They who are in the obscure affection of the good of love dwell in the western quarter (of the cities there); and also walk there . . .

971. The Heavens (of the Celestial Kingdom) are in the eastern and western quarter.

J. (Post.) 268². In the west (of the spiritual London) re those who are in the obscure affection of good: those who are there are timid at opening their thoughts.

Whale. *Balaena*.

See WHALE=*cetus*, and LEVIATHAN.

A. 819. Still further to the left (in the Hells of hatred) there appear great fishes, monstrous whales, which swallow a man and vomit him out again. See D. 1382.

6015⁷. Pharaoh is compared to 'whales in the seas' (Ezek. xxix. 3), because 'a whale=*balaena seu cetus*'=the generals of scientifics. 6693¹. E. 513⁵.

7293. 'A water-serpent' (Ex. vii. 9)=mere fallacies and the derivative falsities . . . for, in the Original, 'serpent' is here expressed by the same word as 'a whale,' which is the largest fish of the sea; and 'a whale'=memory-knowledge=*scientificum*, in general. Ill.

—⁸. As 'whales'=scientifics which pervert the truths of faith, they also=reasonings from fallacies, whence come falsities. Ill.

—⁴. As 'whales'=reasonings from fallacies which pervert truths, 'water-serpents'=the falsities themselves from the fallacies from which come reasonings, and by which are effected perversions. Ill. . . The same things are signified by 'dragons,' but 'dragons'=reasonings from the loves of self and of the world, thus from the cupidities of evil, which pervert not truths only, but also goods. Ill.

9755¹. 'Thou hast broken the heads of the whales upon the waters, Thou hast broken the heads of leviathan' (Ps. lxxiv. 13). This treats of the knowledges which destroy the truths of faith; 'the whales whose heads will be broken'=scientifics in general; and in like manner 'leviathan.' E. 483¹⁶.

M. 76². Chariots carved into the form of whales, etc. seen, (which were) appearances of the rational intelligence of the men of the Silver Age.

T. 186°. They draw in falsities as whales do water.

D. 441. (Men who are worshipped as saints and as gods and goddesses) represented by great jaws as of whales, into which spiritual images were cast . . . and thus it was turned into a whale, or into a dragon, when it had swallowed so many that its belly could be formed. (See also 442.)

1391. Similar (representations) exist also in the world . . . as that Jonah was swallowed by a whale, which was actually done in the world.

4672. What is signified in the Prophet by 'the great crooked serpent,' and 'Leviathan.'

342⁵. Like things are signified by 'seas,' and 'by the things there, which are called 'fishes,' and 'whales,' Ill. . . 'A whale'=memory-knowledge=*scientificum*-in general.

—¹⁰. (Thus) 'seas'=the generals of truth; and 'whales,' and 'fishes,'=the affections and thoughts of those who are in the generals of truth.

388²⁵. 'Praise Jehovah from the earth, ye whales and deeps' (Ps. cxlviii. 7)=the goods and truths in man from which he worships God. . . 'Whales and deeps'=scientifics and Knowledges in general, or in the whole complex. 650¹².

455¹⁸. 'A whale,' which is meant by 'leviathan,' =the natural man as to scientifics.

Whale. *Cetus*.

See WHALE=*balaena*.

A. 42. 'God created great whales' (Gen. i. 21) . . . =the generals of scientifics under which and from which are the particulars; for there is nothing in the universe which is not under some general in order that it may exist and subsist. 'Whales=*ceti aut balaenae*' are

mentioned in the Prophets, and there=the generals of scientifics. 'Pharaoh' . . . by whom is represented human wisdom or intelligence, that is, knowledge in general, is called 'a great whale.' Further Ill.

[A.42]⁶. The Knowledges of faith . . . were thus swallowed up, as the whale swallowed Jonah, where 'the whale'=those who possess the generals of faith as scientifics, and act in this way.

6385⁸. 'A whale'=the generals of scientifics . . . and therefore it is said, 'they that go down to the sea with ships, these have seen the works of Jehovah, and His wonders in the deep' (Ps.evii.23,24).

E. 275³. 'The whales in the sea' which shall be 'slain' (Is.xxvii.1)=scientifics in general.

538¹¹. That Jonah was 'in the whale three days and three nights' represented that the Lord was so 'in the heart of the earth' (Matt.xii.40); and the words of Jonah (beginning, 'Out of the belly of hell have I cried . . .') describe the Lord's direful temptations. Fully ex. (Compare 706⁶.)

622⁶. 'He hath swallowed me as a whale' (Jer.li.34) (is said of Nebuchadnezzar, because those who profane Divine truth drink it in more than others, and apply it to filthy loves, especially to the love of dominating). 'A whale'=the ultimate Natural, in which are those who are in the love of self. 714²¹.

654⁵¹. 'Behold, I am against thee, Pharaoh king of Egypt, the great whale that lieth in the midst of his rivers' (Ezek.xxix.3). By 'the great whale' is signified the memory-knowledge-scientificum-of the natural man in general; here, false memory-knowledge. 714²⁶.

714²¹. 'A whale' (Jer.li.34)=the like as 'a dragon,' the same word being used for both in the Original.

—²⁶.
—³⁰. In these passages, the word translated 'dragons' is the same as that by which are meant serpents in general, and also the whales in the sea; and all these have a like signification, namely, the Natural of man in general, which is the Sensuous, so that (Jer.xiv.6) might be translated, 'they panted for the wind like whales.'

What ? Quid ?

A. 8083. 'What is this?' (Ex.xiii.14)=an inquiry why it is so.

D. 3751. (The Quakers) say, what's this? what's this?

Wheat. Triticum.

A. 1002. Bread from wheat (in the most ancient time).

3332². The more noble species of good are signified by 'wheat' and 'barley.' Ill.

3941. 'Reuben went in the days of wheat-harvest' (Gen.xxx.14)=faith as to its state of love and charity . . . for 'wheat'=love and charity.

—². That 'wheat'=the things which are of love and charity. Ill.

—⁴. 'Wheat' (Joeli.11)=celestial love; 'barley,' spiritual love. (=interior and exterior good. 7602.)

—⁶. 'A measure of wheat for a penny' (Rev.vi.6)

=that love is so rare. (=the estimation of good . . . almost none at all. R.315.) (=the genuine good of the Church of no account. E.374.)

—⁶. 'Gather the wheat into my barn' (Matt. xiii.30)=the goods. (=those interiorly good. J.70². C.J.10⁶.)

7605. 'The wheat and the rye' (Ex.ix.32)=the good of the interior Natural, and its truth. ('Were not smitten'=were not destroyed. 7606.)

—¹. For 'wheat'=the good of love and of charity; and, as it is a more noble kind of corn than barley it =the good of the interior Natural.

9295². Wheat and barley=goods. 10303².

9781². 'Wheat'=good; and 'fine flour,' its truth.

9995. 'With fine flour of wheat shalt thou make them' (Ex.xxix.2)=the truth which is from Divine good, from which these things are. . . For 'wheat'=the good of love; thus, in the supreme sense, the Divine good.

10184⁶. The seed of wheat, or of barley=states of good.

10669. Wheat and barley in the ear=good receiving and also received.

—⁴. 'Wheat'=the good of love of the internal man.

10770. Seeds like the grains of Chinese wheat (seen in the Fifth Earth).

R. 315. The reason 'wheat and barley'=good and truth; here, the good and truth of the Church from the Word, is that all things of the field and vineyard =such things as are of the Church . . . 794. E.374². Further ex.

—². That 'wheat and barley'=the good and truth of the Church. Ill. E.374.

778. '(No) wheat' (Rev.xviii.13)=no . . . worship from celestial good. (=profaned worship from the goods which are from a spiritual origin. E.1153.)

M. 148⁶. Like wheat in a winnowing shovel.

161⁶. As when wheat . . . is thrown to the dogs . . .

T. 784⁶. 'The wheat' (in the parable of the tares)=the truths and goods of a new Church. (=the good of truth, and therefore those who are in good through truths. E.374¹⁵.) 397². 426³. 624³.

E. 304¹⁰. 'They have sown wheat, and have reaped thorns' (Jer.xii.13)=to take truths of good from the Word and turn them into falsities of evil. (=that instead of the goods of truth there are evils of falsity. 374⁵.)

314⁷. 'The fat of the kidneys of wheat' (Deut.xxxii. 14)=genuine good. (=all good in general. 374¹⁰.)

365³⁶. 'He satisfieth thee with the fat of wheat' (Ps.cxlvi.14)=with all good of love and with wisdom; 'fat'=the good of love; and 'wheat'=all things which are from the good of love; in special, the truths of Heaven and the derivative wisdom. 374¹².

374. 'Wheat'=the good of the Church in general. (See BARLEY, here.)

—³. 'Wheat' (Jer.xxxi.12)=the good of the natural man.

—¹¹. 'I would feed them with the fat of wheat' (Ps.lxxi.16)=with good of every kind from celestial good . . . For 'fat'=celestial good; and 'wheat,' good of every kind. (=the delight of spiritual good. 619¹⁰.)

—¹⁴. 'He will gather the wheat into the garner' (Matt.iii.12)=good of every kind that is from a heavenly origin which He will preserve to eternity.

375. 'Wheat'=the good of the Church *in general*, thus that which is in the sense of the letter. (Continued under BARLEY.)

433²². 'Wheats of Minnith and Pannag' (Ezek. xxvii.17)=truths and goods of the Church of every kind.

740¹². As a faith of falsity is like chaff before the wind, it is said . . . that '(Satan) might sift them as wheat' (Luke xxii.31); 'wheat'=the good of charity separated from the chaff.

911⁴. 'Lest while ye gather up the tares ye root up the wheat together with them' (Matt.xiii.29)=that truth from good and its increase would also perish; for, with the men of the Church, truths are intermingled with falsities, and the truths cannot be separated, and the falsities cast out, until the men have been reformed. 'Let both grow together until the harvest; and in the time of harvest I will say to the reapers . . . gather the wheat into my barn'= . . . that (in the last state of the Church) the falsities of evil are separated from the truths of good . . . and these are conjoined with Heaven; or, what is the same, the men who are in them. These things take place in the Spiritual World . . .

911¹³. 'Were ashamed, and howled . . . for the wheat and for the barley' (Joel i.11)=grief on account of the devastation of good and truth.

1182. 'Wheat'=good: and 'fine flour,' its truth.

—'. 'Wheat'=the good of love; and 'fine flour,' the truth from this good.

Wheel. *Rota.*

Rotate, To. *Rotare.*

A. 956. The Spirit is then rotated on high . . .

2686³. 'His wheels like a whirlwind' (Is.v.28)=the doctrine of (natural truths). (=the powers of perverting and destroying truths. 8215³.) (=the ultimates of truth such as are in the sense of the letter, and the confirmations of falsity thereby. E.355²².)

5188². In their (punishment of) whirling-circum-rotation—they tried to draw others . . . into their whirl-*rotam*, and thus into destruction.

6015⁴. 'At the noise of his wheels' (Jer.xlvii.3)=the sensuous things and their fallacies which advance (the false doctrine).

6978². 'The voice of the sound of the wheel' (Nahum iii.2)=the defence of falsity by means of fallacies.=reasonings from falsities and evils. E.355²³.)

7729⁴. 'The wheels' of a chariot=the falsities of doctrine. Ill.

8215. 'He took off the wheel of their chariots' (Ex. xiv.25)=that the power of injecting falsities was taken away. . . 'A wheel'=the power of advancing. Ex. . .

As this power belongs to the intellectual part of man, 'a wheel' (of a chariot)=the Intellectual as to the things which belong to doctrine. 8216. (=the faculty of reasoning. E.654⁴⁵.)

—³. Thus 'a chariot wheel'=the power which belongs to the Intellectual; for, as a chariot has its motion and advance by means of wheels, so the truths which belong to doctrinal things have their advance by means of the Intellectual. Ill.

—⁴. 'The wheels' (in Ezek.i.and x.)=the Divine intelligence, that is, foresight; and therefore it is said that 'the wheels went together with the living creatures,' and that 'their rings were full of eyes;' and also that 'the spirit of the living creature was in them,' that is, the truth of wisdom. 8764⁴. See E.283¹³.

—⁵. 'His wheels as burning fire' (Dan.vii.9) . . . 'His wheels'=the things which are of wisdom and intelligence, thus truths Divine; and 'burning fire'=which are of love and charity. (=the doctrine of celestial love. E.504³.)

—⁶. 'The wheels' (1 Kings vii.33)=intellectual powers, by means of which there is progression. Compare 10236⁵.

8764⁴. 'Wheels'=the truths of doctrinal things, from the fact that 'chariots'=the doctrines of truth. Rels. E.283¹³.

9872. 'The wheels' of the cherubs (Ezek.i.16; x.9)=the like as do the arms and feet with man, namely, the power of acting and advancing which belongs to truth from good. Hence it is that 'their aspect was like that of a beryl stone;' for 'a beryl'=truth from spiritual good, which has power.

10236⁶. 'Wheels,' as those of a chariot=the faculty of growing wise when all things enter from Heaven; for thus all things progress according to order; for 'the wheels' of a chariot=the faculty of making progress, thus of learning.

P. 279. Like a wheel driven round by the hand.

T. 57². Like two wheels with opposite motion acting against each other . . . 62.

576². As a mill [is in motion] from its wheel.

D. 255. I saw a kind of soft volution . . . into which I was raised . . . From this volution, 'wheels' are ascribed to the cherubs. Des.

3790. In the same kitchen was seen a miserable wheel driven by water. . . This wheel=the spiritual things of (the Quakers).

3821. Evil Spirits have often wanted to throw me under carriage wheels.

4272. (Influx is) like a wheel . . .

4696. He changed his mind, like a revolvable wheel, into the opposite.

D. Min. 4819. A wheel like a disk—*orbiculum rotularem* . . .

Whelp. *Catulus.*

A. 3923³. 'Dan is a lion's whelp' (Deut.xxxiii.22) . . . =the first of truth, which is affirmation and acknowledgment.

[A.] 6367. 'Judah is a lion's whelp' (Gen.xlix.9)=innocence together with innate forces; for 'a lion'=the good of love and the derivative truth in its power, so that 'a lion's whelp'=innocence with forces... The reason 'a lion's whelp'=innocence, is that 'a lion'=the good of celestial love; and its 'whelp' is as it were its infant, and thus=innocence. E.278².

9348⁴. 'The mother of the princes of Israel' is 'a lioness'; one of her whelps has learned to seize the prey' (Ezek.xix.1,2,5,6) treats of the successive profanation of truth through the allurements of falsities from evils... 'A lioness'=falsity from evil perverting the truths of the Church; 'a lion's whelp'=evil in its power. (=the primary falsity of their doctrine. E.280¹.)

M. 505^e. (These deflowerers) appear at a distance like dogs of indulgences, that is, whelps of deliciousnesses.

I. 14⁵. Like an eagle which... swoops down on and devours the young of sheep. T.590.

E. 601¹. The burning cupidity (of 'Babel') to destroy Divine truth by means of falsities of evil, is signified by, 'They shall roar together like lions, they shall growl like lions' whelps' (Jer.li.38).

Whence. Unde.

A. 1932. 'Whence camest thou, and whither goest thou?' (Gen.xvi.8)=instruction - *informationem* - concerning the state.

3776. 'Whence are you?' (Gen.xxix.4)=from what origin.

E. 472. 'Who are these, and whence came they?' (Rev.vii.14)=what their quality is and what their quality has been. Ex. See R.376.

617¹⁸. That to read the Word, and be instructed from it, is of no avail for salvation, unless we live according to it, is signified by, 'I know ye not whence ye are; depart from Me, ye workers of iniquity' (Luke xiii.27).

Where. Ubi.

A. 4719. 'Where they feed their flock' (Gen.xxxvii.16)=in what state they were... For 'where'=the state; because all places=states.

Wherefore. Quapropter.

A. 5754. 'Wherefore speaketh my lord such words as these?' (Gen.xliv.7)=a reflection why such a thing inflows... Reflection is involved in the word 'wherefore,' which is a word of questioning with one's self.

Whether. Num.

A.192. To search whether the things of faith in the Lord are so, is signified by 'to eat of the tree of knowledge.'

2588⁹. In the other life they are easily known by the fact that in relation to all things of faith they reason whether it is so... to eternity.

2718⁴. The man (of the Spiritual Church) keeps his mind in this: whether it is so... 3241³. 3385².

3024⁴. 'The daughter of Egypt'=the affection of

reasoning about the truths of faith as to whether it is so... 6729⁹.

3175³. For he puts truth in doubt, and reasons about it, from scientifics, as to whether it is so.

3428. See WELL, here.

— So long as men debate whether a thing is, and whether it is so, they cannot advance into anything of wisdom. Ex. 5658^e. D.5684.

—². Modern learning scarcely goes beyond these limits, namely, whether a thing is, and whether it is so, and therefore men stand excluded from understanding truth. Examps. 3677^e. 3747^e. 3833².

—³. Such men believe themselves to be wise in proportion as they can the better debate whether a thing is so... The simple have a common sense of apprehension of truth, but these have extinguished this sense by first wanting to discuss whether-an-it is so. Sig.

3833. When good is being conjoined with him... he is no longer in doubt as to whether it is, or whether it is so; for he knows that it is, and that it is so; and when the man is in this state, he begins to know innumerable things... 4214².

—². But with those who are in doubt and discussion as to whether a thing is, and whether it is so, these innumerable things do not appear at all...

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

4329². These constitute the general voluntary sense, and are those who... distinguish instantly whether a thing is so...

4417. There are Spirits called reasoners, because they reason about all things as to whether it is so, and are for the most part in obscurity as to all Truth.

4448^e. The men of the Ancient Church had no perception of the truth of faith... and therefore they then began to investigate about truth, as to whether it is so.

4653. The Spirits who correspond to the ear... are those in simple obedience, that is, who do not reason whether a thing is so; but believe it because it is said by others...

4925. The old dispute as to whether good or truth is the first-born.

—². For it is good through which the Lord inflows, and bestows... a perception as to whether a thing is so, or is not so.

4946². In every idea there are innumerable things which inflow from the Spiritual World, which, with a spiritual man, cause a higher insight, by which he can see and perceive whether a thing is true, or not.

5432². They who... have not looked into the truths of the Church from their own sight, and seen whether they are true... retain them solely in their natural memory...

5556. The Societies which constitute the scarf-skin are those who reason about all things as to whether it is so, or is not so, and advance no further. Des. D.4154.

5937². What perception is. With every man there is a faculty of perceiving whether a thing is so, or is not so. Ex.

6222². The Intellectual of the Church consists in perceiving and seeing, before any dogma is confirmed, whether it is true, or not, and *then*, in confirming it.

7298². No one ought to be instantly persuaded of a truth . . . Therefore when any truth is presented . . . before good Spirits, something opposite is presently presented, which causes doubt; and in this way it is given them to think and consider whether it is so . . . This causes an extension of spiritual sight in respect to that truth, even to its opposites.

8516³. Whereas if (the Angels) were to think and act from truth (as distinguished from good) they would be thinking whether a thing ought to be done so, or not, and would stick fast in everything, and obscure the light they have, and at last would act according to what they themselves love . . .

H. 25(k). That the spiritual Angels reason about the truths of faith as to whether they are so, or not. Refs.

183². Men could apprehend (that Angels are men) if they would not . . . bring under direct thought [the question] whether it is so. Ex.

P. 168. Interior illustration (or enlightenment) from the Lord, consists in a man's perceiving at the first hearing whether what is said is true, or not.

—². By interior illustration from the Lord, a rational man perceives at once, as soon as he hears them, many things, as to whether they are true, or not. Examps.

219³. 'Yea, yea; nay, nay' is the discourse of all in the Third Heaven; for they never reason about Divine things, as to whether it is so, or is not so; but see in themselves, from the Lord, that it is so, or is not so. And therefore to reason about Divine things, as to whether they are so, or not so, arises from the reasoner's not seeing them from the Lord, and wanting to see them from himself; and that which a 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 a thing is so, or is not so; and this, . . . provided the end is to see the truth, may be said to be from the Lord in the man; but it is from the man until he sees and acknowledges the Truth. Further ex.

M. 232. The cry, Oh how learned (related to) those learned who merely reason as to whether a thing is so, or is not so, and who rarely think that it is so. Des. T. 333.

T. 402⁹. Sensuous men do not see any genuine truth in light, but reason and dispute about every Thing, as to whether it is so; and these altercations are heard like gnashings of teeth.

D. 5848. That those who reason about truths, as to whether it is so, do not arrive at the first threshold of wisdom. Ex.

Whip. *Scutica*.

A. 6978². 'The voice of the whip, and the voice of

the sound of the wheel' (Nahum iii. 2) = the defence of falsity by means of fallacies.

Whip. *Verber*.

Whip, To. *Verberare*.

Beating, A. *Verberatio*.

A. 2748². The only thing they feared was being badly treated with whips, by the servants. M. 153².

H. 586². Inside the houses (of the infernals) there are continual quarrels, beatings, etc.

D. 4633. They wanted to whip me . . . See 4634.

Whirl. *Verticillus*.

D. 1183. They have with them the whirl (of a spindle) . . . which rotated in a beautiful manner.

1485. On the penalty of the whirl. Ex.

Whirlpool. See GULF-gorges.

Whisper. *Susurrus*.

Whisper, To. *Susurrare*.

Whisperer. *Susurro*.

Whispering, A. *Susurratio*.

A. 2128². A continuous whisper, heard. Ex.

4326. A thundering humming, heard. Ex. D. 3860.

4657. To speak in the ear so that no one should hear . . . is not proper in the other life, because it shows that they have been whisperers, and have become imbued with the nature of whispering; very many of whom . . . observe the faults and vices of others, and . . . (whisper) them to those who are present . . . Such cannot be admitted into the company of good Spirits . . . Moreover, in the other life, such speaking is heard louder than open speech.

H. 488². Those whose delight has been to insidiate, and machinate . . . whisper in the ears in the corners of dark rooms. The delight of their love is turned into this.

M. 16. They whispered (or murmured) a votive praise to the Lord.

D. 1149. Such a whispering is not proper in Heaven. (Ex. above at A. 4657.)

3469. They whispered hissingly, not like the Gehenna which had approached my left ear . . . the whisper of which was grosser, because from a grosser flame of fire . . .

3866. (This) influx was not a sounding (or thundering) humming . . .

D. Min. 4753. I heard by the murmur (of the sorcerers) that there was a multitude of them. The murmur was unpleasant, rough, and almost devoid of what is intellectual.

E. 1198⁴. (The hum heard in a hive before swarming.)

Whistle. Under Hiss.

White. *Albus*.

Whiteness. *Albedo*.

See under BRIGHT-candidus.

A. 1042². See COLOUR, here. 3993⁶. 9467. W. 380. D. 6064.

— In spiritual things . . . the snowiness or white is the truth and good which a man supposes that he does from himself, which reflects and rejects from itself the rays of light.

1126. A tall man clad in white, seen. The whiteness was intense. It=those called 'Noah,' who were the first of the Ancient Church.

2015⁹. 'The white horse.' See HORSE, here. 5319⁶. 6534. S. 12. R. 298. 820. 826. E. 355.

2576⁴. In (these things) the red=the goods of love; and the white, its truths.

2576¹⁰. The Holy itself of His Divine Human was 'the raiment' which appeared as 'the light,' and as 'white glistening' (Luke ix. 29).

2699². See BRIGHT-*candidus*, here. 3812⁴. D. 1057.

3301⁶. 'His hairs were white as clean wool' (Rev. i. 14) = the Divine Natural as to truth. In the Word, and in the rituals of the Jewish Church, truth itself was represented by white . . . the reason of which is that truth is of light.

3993⁵. Speckled and spotted are from black and white . . . and, in the internal sense, white=truth, properly, the Lord's righteousness and merit, and hence (these) in man. This white is called bright-*candidum*, because it shines from the light which is from the Lord. But in the opposite sense, white=man's own righteousness, or merit; for truth without good is attended with such merit.

—⁶. As the white and black exist there from the light in which are intelligence and wisdom, and the shade in which these are lacking, it is evident that they (have these significations).

3994². The white among the lambs=the merit which is placed in goods.

4007. 'Everyone that had white in it' (Gen. xxx. 35) = in which there is truth; for 'white' = truth, but properly the Lord's justice (or righteousness) and merit, and thence the Lord's justice and merit with man. The reason 'white' has this signification, is that the light of Heaven, which is from the Lord, and is the source of resplendence and bright-whiteness-*candor* = truth; and that which is enlightened by this light, so as to become resplendent and bright-white, is that which is called the Lord's righteousness and merit in man. Ill.

—². 'Teeth whiter than milk' = righteousness. E. 364⁴.

— To 'become whiter than snow' (Ps. li. 7) = to be purified from sins by the reception and putting on of the Lord's righteousness. (Compare E. 196².)

—⁴. In all these passages, 'white' = the truth of faith . . . But this is not possessed by those who believe that they have faith from themselves, and are therefore wise from themselves; but by those who believe that they have it from the Lord; for it is to these that faith and wisdom are given . . . This is to 'put on white garments,' and to be 'made white in the blood of the Lamb.' Further ex.

4015. 'Jacob peeled white peelings in them, to the laying bare of the white that was upon the rods' (Gen.

xxx. 37) = the disposing of the interior power of truth. . . . For 'white' = truth.

5433³. 'White garments' (Rev. iii. 18) = spiritual truths. (=genuine truths of faith from good. 9960⁷.)

— That 'white' is predicated of truth, because it is from the light of Heaven. Refs.

5954². Those (Spirits and Angels) appear in white garments who are in truths of faith through which is good; and those in resplendent bright-white-*candidis*-garments who are in truths of faith which are from good . . .

—³. 'Raiment white as snow,' and 'fine white linen' = holy truths; for 'whiteness' and 'bright-whiteness'-*candor*—are predicated of truths, because they the most closely approach light . . .

6380. 'His teeth are white with milk' (Gen. xlix. 12) = that the Divine Natural is nothing but the good of truth; for 'white' is predicated of truth. (=that His Sensuous was Divine truth from Divine good. E. 556²¹.)

7601³. In Heaven, those in truth of the Natural appear clad in white; and this white appears like that of linen.

8458. Truth is there presented to view as white.

8521. '(The manna) was like coriander seed, white' (Ex. xvi. 31) = that the truth therein was pure . . . For 'white' is predicated of truth; and truth is also represented as white . . . (These words) describe the quality of the truth . . .

9166⁷. 'To make one hair white' (Matt. v. 36) = to say, from self, that truth is truth.

9212³. The Angels and Spirits who are in genuine truth, appear clad in white garments; and those who are in truths from good, in resplendent ones.

9407⁹. 'Whiteness,' and 'bright-whiteness-*candor*' are predicated of and correspond to truth. H. 179⁶.

9814⁶. 'White' = genuine truth. Refs.

9833⁶. In proportion as colours partake of white, they = truth.

9870. Blue from white. See BLUE, here.

10536². The whiteness of their garments is from the light of Heaven, which is Divine truth.

H. 178⁶. The less intelligent (Angels) have bright-white-*candidae*, and white garments devoid of resplendence. And the still less intelligent have party-coloured garments.

W. 380. The colour white corresponds to wisdom.

—⁶. In the Heavens where wisdom reigns, the light is bright-white-*candida*, and the Angels there are clad in white linen garments.

R. 121. 'I will give him a white stone' (Rev. ii. 17) = truths favouring and united to good. . . . For 'white' is predicated of truths. (=wisdom and intelligence. E. 147.)

167. 'They shall walk with Me in white' (Rev. iii. 4) = that they will live with the Lord in His Spiritual Kingdom, because they are in truths from Him. . . . 'In white' = in truths; for, in the Word, 'white' is predicated of truths, because it derives its origin from the light of the sun. (=their spiritual life, which they have through the Knowledge of truth and good from

the Word. 'In white' = in truths . . . and therefore 'to walk with Me in white' = spiritual life, because this is the life of truth, that is, according to truths. E.196.)

198. 'Shall be clothed in white garments' (ver.5) = become spiritual through truths. (=intelligence and wisdom according to truths and their reception; for 'white garments' = truths Divine. E.198.)

212. ('I counsel thee to buy of Me) white garments . . .' (ver.18) = the genuine truths of wisdom. Ex. E.243.

231. The colour white derives its origin from the light of the Sun in Heaven, and thus from spiritual light, which is bright-white-*candida*. . . And the spiritual Angels, being in the truths of wisdom from the Lord, are in that bright-white light, and therefore they are clothed in white.

234. 'Arrayed in white garments' (Rev.iv.4) = from the Divine truths of the Word. (=all the truths from good in the lower Heavens; for 'white garments' = the truths which are to be put on, and which, in special, are memory truths and Knowledges, and the lower Heavens are in these truths. E.271.)

328. 'White robes were given to each of them' (Rev. vi.11) = communication with the Angels who were in Divine truths. (=Divine truth from the Lord with them, and protection. . . For 'white' is predicated of the truths which are from the Lord; for whiteness-*album* - is of light, and the light which proceeds from the Lord as a Sun is, in its essence, Divine truth. E.395.) See below at E.395².

367. 'Clothed in white robes' (Rev.vii.9) = communication and conjunction with the higher Heavens. (=that they are then in truths, and in protection against falsities; for 'white robes' = the reception of Divine truth, and protection against falsities. E.457.) R.376. E.472.

379. See WHITE, TO MAKE, here.

642. 'Behold, a white cloud' (Rev.xiv.14) = the Word in the sense of the letter such as it is interiorly . . . because 'white' is predicated of truths in the light; and, interiorly in the sense of the letter there are spiritual truths, which are in the light of Heaven. E.905.

865. 'I saw a great white throne' (Rev.xx.11) = . . . a universal Judgment . . . from Divine truths. —2.

962. The seats of the third (or lowest) row, were covered with white cloth.

M. 55³. In the midst of the Spirits were some Angels in white.

T. 686. They who have been regenerated by means of the Divine truth of faith, in Heaven wear white fine linen garments, and are called spiritual Angels.

Ad. 3/1472. The 'fine twined linen' was of a snowy colour (which) = what is entire and complete, and consequently corresponds to light, from which comes that bright-whiteness-*candor* . . . and consequently to Truths themselves, which are likened to the rays of light. It is from this that a white colour derives the fact that all colours are in it in a becoming and fit

manner; just as in the form of Truth, in which all colours must be as it were interwoven, otherwise truth can have no existence . . .

D. 432. In the other life, Moors, or negroes, like [other] Africans, do not want to be black, but white. After they have been prepared, they esteem whiteness as beauty, because all the Angels . . . are white-*candidi*; and the interior ones love to be clad in white garments. (These Africans detest the blackness of their bodies; for they know that their souls are white-*candidae* . . . 453⁶.)

1333. On those who love white underclothing-*indusia*. . . They incited me to buy (such), by which is signified that they are those especially who suppose they merit Heaven by their own righteousness.

1393. But a white colour (unlike a black one) does not receive the rays of light, but reflects them; and in like manner do those who justify themselves, and place merit in works . . .

E. 196². The reason why, in the Word, 'white' is predicated of truths, is that Divine truth is the light of Heaven, and whiteness-*album et candidum* - is from the light of Heaven. III.

364⁵. 'The Nazarites were whiter than snow, they were whiter-*candidi* - than milk' (Lam.iv.7) = the truth of the good of celestial love. (=a representative of Divine truth and Divine good in its perfection. 372⁵.)

372. The reason 'white' is predicated of truth, and signifies it, is that white derives its origin from the whiteness-*candore* - of light; and 'light' = truth.

395². The reason 'the white robes' given those under the altar also = protection by the Lord, is that 'the white robes' which were given them represented the Lord's presence around them with Divine truth, by which He protects them; for He encompasses them with a sphere of light, from which they have the white robes; and when they are encompassed with this sphere they can no longer be infested by evil Spirits. . . This takes place also with those who are being elevated by the Lord into Heaven: they are then clothed in white garments, which is a sign that they are in Divine truth, and therefore in safety.

695¹⁴. 'The fields are white already for the harvest' (John iv.35) = (that a new Church, which is from the Lord, is at hand).

905. The 'cloud' appeared 'white' (Rev.xiv.14) from the shining through of the Divine truth in the Heavens . . . For all whiteness that appears in the Heavens comes forth from the light of Heaven, which, in its essence, is Divine truth. Hence it is that the Angels, because in Divine truth, are clad in white-*albis et candidis* - garments.

White. *Canus*.

D. 559. The inhabitants of Jupiter walk with their faces covered over with a white covering.

5082. An old man with a white beard, whom they call God the Father.

White Horse. *De Equo Albo*. (*The work*.)

H. 1. The work on the White Horse referred to.

73:2). 114(s). 259°. 305°. J.5. 28°. S.9°. P.264⁴. R.298°. 716. D.5946⁵. E.131⁴.

White, To make. Dealbare.

A. 4007⁴. See WHITE, here.

R. 379. 'They have made their robes white in the blood of the Lamb' (Rev.vii.14)=that they have purified (their religious things) from falsities of evil by means of truths, and thus have been reformed by the Lord. . . (These words are used) because 'white' is predicated of truths, so that they mean that they have purified falsities by means of truths. (=the implantation of Divine truth by the Lord; for 'to make the robes white'=to put off falsities and put on truths; for 'white,' and 'to whiten-*albari*' are predicated of truths. It is said 'to make the robes white,' because, in the Spiritual World, the garments of those who are in falsities appear dark and also spotted, and the garments of those who are in temptations appear dirty and neglected; but as soon as they emerge from the temptations, white-*albac et candidae*-garments appear upon them, because they have then been imbued with Divine truths. Hence it is that 'they have made their robes white'=that they have put off falsities and put on truths. E.476.)

E. 403⁶. 'The branches thereof are made white' (Joel i.7)=that there is no longer anything spiritual.

659¹⁰. Those who think evilly about God and the neighbour, and yet speak well about them; and those who think insanely about the truths of faith and the goods of love, and yet speak sanely about them, are inwardly like sepulchres which are whited outside, according to Matt.xxiii.27. 842°. 1045°.

Whither. Quo.

1932. See WHENCE, here.

Who. Quinam.

D. 4259. That Souls and Spirits do not know who they have been.

E. 472. See WHENCE, here.

Who? Quis?

A. 6370. 'Who shall rouse him up?' (Gen.xlix.9)=that he is safe in the midst of the infernals.

6867. 'Who am I?' (Ex.iii.11)=that he was not yet in such a state.

7095. 'Who is Jehovah, that I should hear His voice?' (Ex.v.2)=contrary thought about the Lord. . .

8407. 'Who will give?' (Ex.xvi.3)=that it would have been better.

J. 15³. Who has come from Heaven and told us?

R. 581. 'Who is like unto the beast? who can make war with him?' (Rev.xiii.4)=the superiority of that doctrine. (=that nothing is more true, and that it cannot be impugned. E.791. 792.)

T. 484. Who does not see the inanity, I will not say the folly, in these things?

Whole. Totus.

Total. Totalis.

See under INTEGRITY.

A. 3305. The two things that constitute the whole man.

4345². (Generals and particulars are) like a whole and its parts. A whole cannot be called a whole unless there are parts, since the whole consists of parts.

6138. A total submission. Sig. and Ex.

—². For the sake of making anyone blessed and happy, the Lord wills a total submission; that is, that he should not be partly his own, and partly the Lord's. (See Matt.vi.24.) A total submission is meant also in Matt.x.37. And also in Matt.viii.21,22.

—³. That the submission must be total, is evident also from the first (great) commandment (Mark xii.30). Thus, as love to the Lord does not come from man, but from the Lord Himself, 'the whole heart, the whole soul, the whole mind, and all the forces,' being recipients, must be the Lord's, consequently there must be a total submission.

6626². For such as is anyone in the whole, such is he in the part; for they are. . . homogeneous.

7327. A total falsification. Sig. and Ex.

7442³. 'He is (then) clean every whit-*totus*' (John xiii.10). Ex.

9568. What is wholly-*totum*-from good. Sig. and Ex.

10044. 'The head'=the whole man, thus the whole. Ex. and Ill.

—². There are two things which signify the whole, namely, the highest, and the lowest. Ex.

—³. That the ultimate (or last) also=the whole. Ill.

—⁴. That 'the feet,' and 'the toes,' and 'fingers' also=all things, and thus the whole. Ill.

10298⁵. In every idea of thought which proceeds from the will there is the whole man. Ex.

10367². That a man is wholly-*totus*-such as he is as to good, and not as to truth without good. Ex.

H. 475. In the deeds, or works, is presented the whole man. Ex.

N. r85. That the Lord wills to have the whole man whom He regenerates, and not a part. Ref.

W. 268². When (things) become of a man's life, they become not only of his whole mind, but also of his whole body. . .

367. Through these principles (or beginnings) the life is, from every part, in the whole; and from the whole in every part. Ex.

—². In a word, the whole comes into existence from the parts; and the parts subsist from the whole.

369°. Hence he who elevates his mind to the Lord, is elevated whole to the Lord; and he who casts down his mind to Hell, is cast down thither whole. And therefore the whole man comes into either Heaven or Hell, according to his life's love.

Whole Duty of Man. (The work.)

D. 5958. On the author of The Duty of Men. See C.J.46.

Whoredom. See FORNICATION, HARLOT, and SCORTATION.

Why? *Cur.*

T. 502. He (thinks) why did the Lord come into the world? Why (this) . . . why (this), etc.

Wicked. Under CRIME, EVIL, and IMPIOUS.

Wicked. *Improbis.*

Wickedness. *Improbitas.*

A. 6765. 'He said to him that did the wrong' (Ex. ii.13)= . . . to him who is not in the truth of faith, and yet is within the Church. Ex.

6907². Everyone wants to seem just and true . . . the wicked more than the upright, in order to captivate minds . . .

7007. He supposes . . . that the upright would be more happy in the world than the wicked.

7590. 'Jehovah is just, and I and my people are wicked' (Ex.ix.27)=that the Divine good could not endure the malice of the infesters. . . 'Their being wicked'=malice.

9249. 'Put not thine hand with the wicked' (Ex. xxiii.1)=no obedience to malignities. . . 'The wicked'=one who is malignant; in the abstract sense, malignity.

9264. 'For I will not justify the wicked' (ver.7)=that such malignity is contrary to the Divine justice. Ex.

9272⁷. The falsity of doctrine from the wickedness of the teachers.

10378. From in proportion as anyone is in earthly and worldly things . . . he is in evils, and is wicked.

T. 418². Not only does an upright man love what is good and just in another, but a wicked man also does so, because, with him, he is in no fear of losing his reputation, etc. But the love of good, with a wicked man, is not the love of the neighbour; for a wicked man does not love another interiorly, except in so far as he is of service to him.

E. 661. For gifts from such an affection consociate both the upright and the wicked. Sig.

— . Nothing is more delightful to the wicked-*improbis et impiis*—than to destroy the goods of love and the truths of doctrine, wherever they are; and to do evil to those with whom they are; for they burn with hatred against them . . .

661. The wicked form friendships, and consociate together, in order to inflict injury on the upright; it is the delight of hatred—which is that of their love—that consociates them: this makes them appear to be friends at heart, when yet they are enemies.

740¹⁵. As infernal evil and falsity prevails with them, it is said, 'Set thou a wicked man over him, and let Satan stand at his right hand' (Ps.cix.6).

Wickedness. *Nefas.*

Wicked. *Nefandus, Nefarius.*

See under MALICE.

A. 1944². To reason against what is good and true is not to possess what is rational; for many can do this who rush outwardly . . . into all wickedness-*nefarium*.

—³. In the other life . . . when external bonds

are taken away . . . they rush into all wickedness-*nefas*—without shame, fear, or horror. 10745,enum.

7360^e. (The people of Mars) account it wicked to think one thing and say another . . .

8998. Marriages between those of diverse religion are in Heaven accounted as heinous . . . and this was why . . . it was altogether heinous for (the Israelites) to commit whoredom with the gentiles.

9262¹. Purification from that heinous crime. Sig.

H. 576. On the malice and wicked arts of infernal Spirits. Gen.art. 580,enum.

R. 800. The nefarious arts (of the Babylonians). Sig. and Ex.

T. 134⁴. Nor is it in accordance with justice . . . for one to take upon himself the wickedness of another, and for the wicked-*nefarius*—to become innocent; the wickedness being thus washed away.

D. 1976. On a wicked-*nefanda*—communion. Ex.

4321^e. (Thus) Paul is so wicked-*nefarius*—that . . .

4763^e. (Charles xii.) then rushed into nefarious things, which are not to be mentioned . . .

4798. (The nefarious deeds of the Moravians.)

Wickedness. *Scelus.*

Wicked. *Scelestus.*

Wicked, The. *Scelerati.*

A. 4327². Anciently (those who constitute the general involuntary sense) were the most celestial of all; but at this day they are the most wicked of all; and this mostly from the Christian world. There is a great number of them, and they appear under the occiput . . .

4925². From this error (it is inferred) that even the most wicked are received into Heaven, if in their dying moments they make confession of such things as are of faith.

8164. The wicked-*scelerati*—are sometimes in these griefs (or natural temptations) and they grieve the more in proportion as they love themselves and the world . . .

D. 3682. David, being a wicked one, and a subject of wicked ones, the wicked things of whom there is no need to make mention . . .

E. 6547⁰. 'Thus hast thou commended the wickedness of thy youth' (Ezek.xxiii.21)=the love of what is false implanted from the earliest age.

1012³. (Being thus spiritually murdered) he would be numbered among the vile and wicked-*sceleratos*.

Wide. See BREADTH.

Wide open. *Diductus.*

T. 16^e. With wide open mouth, he blurted out, Three Gods.

Widow. *Vidua.*

Widowhood. *Viduitas.*

Widowed. *Viduatus.*

A. 2362⁴. Why the priests were not to marry widows. (See VIRGIN, here.)

2417⁸. They called those in good, widows, etc.

[A.]3703¹⁹. 'Widows' (in the Word)=those who are in a state of good and not so much in truth; and those who are in a state of truth, and not so much in good; and who yet long to be in (truth and good, respectively).

4835³. The brother (of the deceased husband) represented a kindred good with which might be conjoined the truth that was represented by the wife who was a widow . . .

4844. 'Remain a widow in thy father's house' (Gen. xxxviii.11)=an alienation from himself. Ex.

—². 'A widow'=the truth of the Church without its good. Ex. . . That is, those who are in truth without good, and still long to be in good, consequently, who love to be led by means of good; a husband=the good which should lead. In the Ancient Church, such persons were understood, in a good sense, by widows, whether they were women or men. For they distinguished the neighbour into classes . . . and when they spoke of widows, they meant such persons as are in truth without good, and still long to be led by means of good.

—⁵. That by 'widows,' in a good sense, are signified those persons who are in truth without good, and still long to be led by means of good. Ill.

—⁶. 'Widows' (Ps.lxviii.5)=those who as adults are in truth, but not yet in good, whose 'judge' is said to be 'the Lord,' because He leads them, and this by means of good into truth, that is, into the truth of intelligence. . . (For) truth without good, which is the 'widow,' becomes the truth of intelligence by means of a life of good.

—¹⁰. 'To devour widows' houses' (Matt.xxiii.14)=to deprive of truths those who long for them, and to teach falsities.

—¹². 'The widow in Zarephath' (to whom Elijah was sent) (1 Kings xvii.) represented those outside the Church who long for truth. —¹³. 9198⁷, Fully ex.

—¹³. But 'the widows' in the devastated Church, to whom Elijah was 'not sent' (Luke iv.25,26)=those persons who are not in truth because not in good: for where there is no good there is no truth.

—¹⁴. They who are in such (separated and empty) truth, and also they who are in falsity, are signified by 'widows' in the opposite sense. Ill.

—¹⁵. As by 'widows' were signified those who are not in truth because not in good, it was reproachful for Churches . . . to be called 'widows.' Ill.

—¹⁶. As 'a widow' represented . . . the truth of the Church without its good . . . therefore, in the ancient Churches . . . the priests were forbidden to marry a widow who was not the widow of a priest (Lev.xxi.13,14; Ezek.xliv.22). . . 'The widow of a priest' represented the affection of truth from good . . . and therefore it was also allowed the widows who were the daughters of a priest, who were childless, to eat of . . . the holy things (Lev.xxii.12,13). (For this=the appropriation of good after the things not of the Church had been removed . . . 10109⁴.)

4858. 'She removed from upon her the garments of her widowhood' (Gen.xxxviii.14)=a simulation of truth from good; for 'a widow'=those in truth without good, yet long to be led by means of good; and 'the garments' with which widows were clothed represented such

truth . . . so that 'to remove' them=to put off the representation of a widow . . . and, as she 'covered herself with her veil,' to simulate truth from good.

4884. 'She put on the garments of her widowhood' (ver.19)=intelligence; for 'a widow'=one in truth without good who longs to be led by means of good; and 'garments'=truths; and these two things taken together=intelligence. Ex. Moreover, 'a widow,' in the genuine sense,=one in truth who longs to be led by means of good into the truth of intelligence. Ex.

5008². (In what sense it is to be understood that good is to be done to widows, etc.)

5536³. See WIFE, here.

7910². Truth widowed of good. Ex.

9188⁴. The extinction of their spiritual life is described by 'widowhood,' and 'bereavement' (Is.xlvii.8); 'widowhood'=the privation of truth and thence of good; 'bereavement'=the privation of truth and of good.

9198. 'Any widow . . . (ye shall not afflict)' (Ex. xxii.22)=those who are in good without truth, and yet long for truth. . . The reason 'a widow'=this, is that 'a man=*vir*'=truth, and his 'woman,' good; and therefore 'the woman of a man, who is made a widow'=good without truth. But, in a sense still more interior 'a widow'=truth without good, because, in this sense, 'a husband'=good, and his 'wife,' truth. . . But, as the Celestial Church is not here treated of, but the Spiritual Church, by 'a widow' is signified one in good and not in truth who longs for truth.

—³. 'There were many widows in Israel in the days of Elijah' (Luke iv.25)=the state of the acknowledgment, then, of truth Divine in the Church; for 'widows'=those in good without truth . . . 'the days of Elijah'=the state of the reception of truth Divine . . . at that time . . .

9200⁶. 'Widows' (when mentioned with 'strangers,' and 'orphans')=the conjunction of good with truth.

9206. 'Your women shall become widows' (Ex.xxii.24)=that the goods with them will perish . . . For 'widows'=those in good and not in truths who still long for truths; but here, those who do not long for truth, because it treats of the evil, who 'afflict widows.' Ex.

9213³. 'Thou shalt not take the widow's garment in pledge' (Deut.xxiv.17)=not to take away, by any method, the truths which long for good; for . . . 'a widow'=those in good who long for truths; or, in the abstract, the good which longs for truth; for, if truth is taken away, good and its longing perish.

9348⁴. 'He ravished their widows' (Ezek.xix.7)=to pervert the goods which long for truth. E.601¹³.

R. 764. 'I am not a widow' (Rev.xviii.7)=that they will protect themselves; for 'a widow'=one who is without protection, because without a man. The word . . . 'widow' is used . . . because there is meant Babylon as a Church. E.1121, Ex.

M. 322. (On the) marriage of a youth with a widow . . . Between a youth and a widow there is not a like initiation to marriage from first beginnings, nor a like

progression in marriage (such as there is between a youth and a maiden) because a **widow** is more at her own disposal *arbitrū et juris*—than a maiden . . .

323. See **WIDOWER**, here.

325. That the state of a **widow** is more grievous than that of a widower. Ex.

T. 427^e. 'Widows'=those who are devoid of truth, yet long for them.

E. 257². 'The **widows** shall be multiplied more than the sand of the sea' (Jer.xv.8)=those who are in evil and long for falsities.

687¹. 'I shall not sit as a **widow**, neither shall I know bereavement' (Is.xlvii.8)=to have no lack of followers, dependents, and worshippers. (Compare 1121².)

768¹. 'The high priest . . . shall not take a **widow** . . .' (Lev.xxi.13). . . 'A **widow**'=good without truth, because it has been left by truth, which is the 'man.' Ex.

1121². Elsewhere in the Word, '**widows**'=both women and men who are in good and not in truth, and yet long for truth; thus who are without protection against falsity and evil, but who are protected by the Lord. The term is used also in the opposite sense. III.

Widower. *Viduus*.

M. 323. That the state of marriage of a **widower** with a maiden is different from that of a **widow** with a widow.—For a **widower** has already been initiated into the conjugal life . . . The virgin wife has (this) internal inclination, whereas with the man it has passed away . . . In like manner with a marriage between a **widower** and a widow. (But there is great variety and diversity in these matters) and beyond this general notion, it is not allowable to add anything of a specific nature.

325. See **WIDOW**, here.

Wife. *Uxor*.

Wifhood. *Uxorem*.

Wived. *Uxoratus*.

See under **FEMALE**, and **WOMAN**.

A. 54^e. From the affection of good, the Church is called . . . also 'a wife.'

155. The proprium, when vivified by the Lord, is called 'the bride,' and also 'the wife.'

156. 'This now is bone of my bones, and flesh of my flesh; for this she shall be called **wife**, because she was taken out of man' (Gen.ii.23)= . . . the proprium of the external man . . . vivified . . . (and) as the **internal** man has been coupled with the external man in this way . . . the proprium which before was called 'woman,' is called '**wife**.' [Although it is the same word in the Hebrew.]

160. 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh' (ver.24)= . . . to leave the internal man . . . so that the internal shall be in the external, (and) they shall be together there . . . (See below, at M.194². E.555¹⁴. —. De Conj.34.)

162. Hence the law of marriages that there shall be one man and one **wife**; and, when it is so, they represent the heavenly marriage . . . (In) the Most Ancient Church, this law was inscribed on their internal man, and therefore a man had then only one **wife** . . . But when their descendants ceased to be internal men . . . they married more **wives** than one. 2740.

253. From the heavenly and angelic proprium, the Church is called, in the Word, 'the wife,' etc.

266. This law of marriages—that the **wife**, because she acts from cupidity, which is of the proprium, and not so much from reason as the man acts, is under the prudence of the man (springs from what is celestial and spiritual; and is stated in Gen.iii.16, which=that a Church which loves proprium should be obedient to the Rational. See 261.) See also 568^e.

289. 'A **wife**'=the Church; and, in the universal sense, the Lord's Kingdom in the Heavens and on earth.

430². See **MAN-vir**, here. 713. 725. 1468. 2389.

434. See **MAN-homo**, here.

668. '**Wives**'=goods. 718, Ex. 742.

721. '**Man-vir**, and **wife**' (Gen.vii.2)=falsities conjoined with evils . . . because they are here predicated of the unclean beasts; but just before of the clean ones; where they=truths conjoined with goods.

768^e. (When '**man-homo**'=love or charity) '**wife**'=simply the derivative Church, as here, ('the wife of Noah,' and the three **wives** of his sons.' 770.) 906. 915.

770. But when '**man-vir** and **wife**,' or 'male and female' are mentioned, then '**man-vir**' and 'male'=intellectual things or truths of faith; and '**wife**' and 'female'=voluntary things or goods of faith. 1468. 2581^e. 4823², Ex.

829². There are youths and young men who . . . have conceived . . . that **wives**, especially young and pretty ones, ought not to be for their husbands, but for them . . . The punishment of those of them who have confirmed themselves in this, des.

865². True marriage is that of one man with one **wife**. (Fully quoted under **MARRIAGE**.)

915. When the Church is described in the Word, it is described either by '**man-vir** and **wife**,' or by '**man-homo** and **wife**'; (in the former case) '**man**'=what is intellectual, or truth; and '**wife**,' what is voluntary, or good; (but in the latter) '**man**'=the good of love, or love; and '**wife**,' the truth of faith, or faith; thus '**man-homo**'=the essential thing of the Church, and '**wife**,' the Church itself.

1369. (In Gen.xi.29) 'Abram' and the other husbands=evils; and their '**wives**'=falsities.

1432. 'Abram took Sarai his **wife**' (Gen.xii.5)=the good to which truth was adjoined. 'Sarai a **wife**'=truth. 1433.

1468. 'He said to Sarai his **wife**' (ver.11)=He so thought concerning the truths to which celestial things were adjoined. . . For 'a **wife**' . . . =truth conjoined with good.

[A.1468]. In the Word, when 'husband' is mentioned, then 'wife'=truth; but when the husband is called 'the man-*vir*,' then 'wife'=good. This is the constant usage in the Word. 2517. 2581. 4823², Ex.

1473. 'They will say, This is his wife' (ver.12)=that they will call the (Knowledges) celestial. For 'wife'=truth adjoined to celestial things; and therefore 'This is his wife'=that which is celestial.

1489. 'Because of the word of Sarai the wife of Abram' (ver.17)=because of the truth which was to be adjoined to what is celestial. 1493.

1495. The progression is . . . at last to celestial truths, which are here signified by 'the wife.'

1497. 'Behold thy wife; take her, and go' (ver.19)=that the truth should be conjoined with the Celestial.

1500. 'They sent away . . . his wife' (ver.20)=that the scientifics left the truths that were conjoined with celestial things.

1545. 'He and his wife' (Gen.xiii.1)=the celestial truths then with the Lord. Ex.

1798³. He who is in a life of charity, the rather guards his neighbour's wife . . .

1904. 'Sarai, the wife of Abram, took' (Gen.xvi.3)=the affection of truth. . . For 'wife'=affection.

—, See HUSBAND, here. 2517. 3077². 3236. 3538². 4823². 4837². 4843. 6960². 8573². 9198. M.75⁴. 137². 178. D.5554. E.984².

2313. 'Lot's wife made a pillar of salt'=the affection of truth perishing. Compare 2455.

2407. 'Arise, take thy wife' (Gen.xix.15)=the truth of faith. 2411.

2454. 'His wife looked back behind him' (ver.26)=that truth averted itself from good, and looked to doctrinal things.

2507. 'Sarah his wife' (Gen.xx.2)=spiritual truth conjoined with the Celestial. 2554.

2582. '(Abimelech's) wife' (ver.17)=truth.

2718. 'A wife from the land of Egypt' (Gen.xxi.21)=the affection of knowledges. For 'a wife'=affection, or good.

2731. It has therefore been instituted by the Lord that wives are affections of good, which are of the will; and men-*vir*i Knowledges of truth. . .

2733³. If anyone (had seduced) his own wife, whom he loved (what would he have said). H.385. M.481.

2745. [Wives] who observe the conjugal debt, but do not love their husbands, but hold them in slight estimation . . . are represented by a cock, a wild cat, and a tiger of a dull colour. . . (For) such begin (like cocks) by talking much; then they scold; and finally put on the nature of the tiger. It was said by some that still such [wives] love their children; but it was replied that that love is not human, and that it inflows equally into the evil, and even into some animals, so that these too love their offspring more than themselves. It was added that with such [wives] there is nothing of conjugal love. (Continued in D.3198.)

2756. On those who have held as a principle a

communion of wives; and their horrible punishment. Des.

3196². A man not wived, but thinking about a wife. Tr.

3211. See WOMAN, here.

3246⁴. The Celestial Church (was represented) by 'a wife'; and the Spiritual Church, by 'a concubine.'

3703¹⁶. Such truth is signified by 'a wife in captivity' (or 'among the captives') (Deut.xxi.11). 5886⁷, Ex.

3908. In ancient times, wives called themselves 'dead' when they did not bear a son or daughter. Ex. 3915.

4434². 'The wife of thy youth' (Mal.ii.14)=truth.

—⁹. That they should take only one wife (Mark x. Luke xvi.18) corresponds exactly to the spiritual laws of the heavenly marriage. . . for, in this marriage, good can be conjoined only with its own truth, and truth with its own good. . . 10172.

—, In the Spiritual Church, 'a wife' represents good . . . but in the Celestial Church, truth; and, what is an arcanum, (she) not only represents, but also actually corresponds to these. 4843. 8647.

4823². (For) in the celestial Church, the husband was in good, and the wife in the truth of that good; whereas in the Spiritual Church, the man-*vir* is in truth, and the wife in the good of this truth. They are, and were, so actually; for the interiors in man have undergone this change.

4837². That the Jewish nation possessed nothing conjugal in either the spiritual or the natural sense, is very evident from the fact that they were permitted to marry more wives than one. Ex.

—, The marriage of one husband with a plurality of wives would present in Heaven the idea, or image, as if one good were conjoined with a number of truths that do not agree together. . .

4852. 'The wife of Judah' (Gen.xxxviii.12)=the religiosity with the nation descended from Jacob; and, in special, from Judah. For 'a wife'=the Church; but here, a religiosity, because it treats of the Jewish nation, with which there was no Church, but only the external of a Church. . .

4843. In the Spiritual Church, the wife is called 'the woman,' and=good.

4859. For 'a wife'=truth; and 'a husband,' good.

4871. 'A kid'=innocence. . . (and therefore) when they entered anew to their wives, they sent a kid beforehand. III.

4988. 'His lord's wife lifted up her eyes to Joseph' (Gen.xxxix.7)=truth natural not spiritual. . . and its perception. Ex. 4989. 4991. 5006.

4992². To be conjoined with one's wife from lust only (is) natural not spiritual; but to be (so) from conjugal love (is) spiritual natural; and when a husband is afterwards conjoined from lust only, he believes that he is transgressing, as one who is doing what is lascivious.

5032. 'When his lord heard the words of his wife. . .'

(ver.19)=the communication of falsity that appeared as truth. . . 'Wife,' here, =falsity. 5033.

5060³. Those who in the world had insinuated themselves with the end of committing adultery with wives, by speaking chastely . . . caressing the children, praising the husband. Rep. In Hell, they dwell in the foulest excrement.

5084⁷. The sensuous man believes . . . that it would not be contrary to order to marry more than one wife, if it were not forbidden . . . from Holy Scripture. If he is told that there is a correspondence between the heavenly marriage and the marriages on earth . . . and also that the genuine conjugal is impossible between a husband and a plurality of wives . . . he rejects it as of no account.

7022. 'Moses took his wife' (Ex.iv.20)=the adjoined good. . . The reason his 'wife' represented good conjoined with truth, is that in everything in (both worlds) there is an image of a marriage; (that is,) an active and a passive. Ex. 8656.

7844⁶. 'At even my wife died' (Ezek.xxiv.18); 'wife'=the Church.

8902⁵. 'Their wives shall be ravished' (Is.xii.16)=that the goods of truth will be perverted by the evils of falsity.

8904⁷. 'Wife'=the Church. Refs.

8912. 'Wife' (in the tenth commandment) = all truth in general (which is not to be taken away from anyone, or injured). (=the affection of spiritual truth and good. E.1022².)

8994². In the Celestial Kingdom . . . the wives are in the Knowledges of good and truth.

8995⁵. To have maid-servants, was permitted in the representative Church . . . for the reason that 'a wife' represented the affection of spiritual truth; and 'a maid-servant,' the affection of natural truth.

9198. From the reception of the Divine truth . . . the Church is called . . . 'the wife.'

9790⁶. A plurality of wives not allowable (in the First, Second, Fifth, and Sixth Earths). 10165. 10756⁶. 10837⁶.

9942³. Adam's 'wife'=the Celestial Church as to truth.

9961³. Therefore . . . Heaven together with the Church, is called . . . 'the wife.' 10168. H.371⁶.

10172. Love truly conjugal is impossible if there is a plurality of wives. 10756⁶. H.379, Ex. De Conj.120, Ex.

10603⁵. It was on account of [the character of] that nation that they were permitted to have a plurality of wives—a thing entirely unknown in ancient times—and also to put away their wives for various causes . . .

10837⁶. (The method of choosing a wife in the Sixth Earth.) Des.

H. 367. In the Heavens . . . the wife acts the part that is called the will.

369². (There) the will of the wife enters into the understanding of the husband and the understanding

of the husband into the will of the wife. (Quoted fully under HUSBAND.)

379. Marriage with more than one wife is like an understanding divided among a number of wills, and a man attached to a number of churches . . . The Angels say that to marry a plurality of wives is utterly contrary to Divine order; and that . . . the moment they think about (it) they are estranged from internal bliss . . . and become like persons inebriated, because the good with them is disjoined from its truth . . . (also, that) a lascivious delight is turned into what is undelightful after a short cohabitation, whereas the delight of love truly conjugal not only endures to old age in the world, but also becomes the delight of Heaven after death . . .

N. 13. The reason Heaven and the Church are called 'the wife,' is that those who are therein receive the Divine good in truths.

C. J. 51². (Dutch wives who affect command over their husbands. Fully ex. under Dutch.) D.6100. De Conj.59.

L. 63⁶. The Church is 'a bride' when she wills to receive the Lord; and 'a wife' when she does receive Him.

S. 26⁵. A chaste wife seen, who=the conjunction of good and truth.

Life 46⁶. This faith is living . . . and is like a beautiful wife, who from chastity is loving to her husband-*viro*.

P. 110⁶. If they are wived, they love their consort from chastity itself.

245². (The 700 wives, and 300 concubines, of Solomon =various religiosities in the world.)

R. 813. 'His wife hath made herself ready' (Rev. xix.7)=that those who will be of this Church, which is the New Jerusalem, are being collected, inaugurated, and instructed.

960. That the Church, as a bride and wife, longs for Him. Sig.

M. 26³. He (then, as the closing words of the wedding ceremony) called her his wife.

21². After the wedding . . . the wife represents the love of her husband's wisdom; (which) is a secondary love, which the wife has from the Lord through the wisdom of the husband. (Continued under HUSBAND.) 32². 44³.

38. The spiritual man . . . perceives that these happinesses of the spirit exist with one wife, with whom he can be perpetually more and more conjoined into a one . . .

42³. The representative form of conjugal love with (the angelic) wife, was as follows:—her face was seen by me, and was not seen; it was seen as beauty itself, and it was not seen because the beauty was inexpressible; for there was in her face a resplendence of flaming light, such as exists with the Angels in the Third Heaven . . . She said, What do you see? I replied, I see nothing but conjugal love and its form; but I see, and I do not see. Hereupon she turned herself sideways from her husband, and then I could survey her more

intently. Her eyes sparkled with the light of her Heaven, which light is flaming, and thus partakes of the love of wisdom; for the wives in the Third Heaven love their husbands from their wisdom and in their wisdom; and the husbands love their wives from this love and in this love towards themselves; and in this way they are united. This was the origin of her beauty, which was such that no painter could present it. (Her dress, jewels, etc. des.) Continued under HUSBAND. See also 75⁴.

[M.] 47a. If a man has had more wives than one, he (after death) conjoins himself with them, in order, while he is in the external state; but when he enters the internal state . . . he either adopts one, or leaves them all; for, in the Spiritual World, equally as in the natural, it is not allowable for any Christian to have a plurality of wives, because it infests and profanes religion. . . It is similar with a woman who has had more husbands than one; but these do not join themselves to their husbands, but only present themselves, and the husbands join them to themselves. The husbands rarely recognize their wives; but the wives well recognize their husbands, the reason of which is, that women have an interior perception of love, whereas men have only an exterior one.

50. That then there is given to the man a suitable wife; and to the woman a husband in like manner. Ex.

55. A melody heard from Heaven, sung by the wives and maidens there.

—⁵. (The sentiments concerning the chaste love of the sex of those) who were in cold towards their wives, and in heat towards the sex. Stated.

—⁷. Those in love truly conjugal . . . do not admit the influx of love from the body of any other woman than their own wife; and . . . are in pre-eminence potency . . .

56². (The wise one) said, I am not alone; my wife is with me, and we are two; yet not two, but one flesh. Rep. . . I said . . . What has wisdom to do with a woman? . . . At this they all smiled, and said, What is a wise one, or wisdom, without a woman? A wife is the love of a wise one's wisdom. Ex.

—⁵. The wife then appeared beyond the crystal wall, and said to her husband, Speak, if you please. And when he spoke, the life of wisdom from the wife was perceived in his discourse; for her love was in the tone of the speech.

63. The Church is formed . . . through the man with the wife . . .

75⁶. (The man of the Golden Age said) As my wife has the power of perceiving all my inclinations, she, as an intermediate, directs my thoughts (in relation to the wives of others) and removes everything discordant, and at the same time infuses a cold and horror for everything unchaste . . .

—⁷. As the woman was born to be the love of the man's wisdom, there are deliciousnesses of the play (of wisdom and love) between us and our wives. We have clearly seen this for thousands of years . . .

—⁹. I asked, Did any of you, in the natural world, live with more than one wife? He replied that he did

not know of one; for they were not able to think of more; and had been told by those who had done so, that the heavenly blessednesses of their souls had instantly withdrawn from the inmosts to the outermosts of their bodies, even to the nails, and, together with them, the honourable marks of virility; and, that when this was perceived, they were cast out of the country.

76³. (The man of the Silver Age said) There is a correspondence between spiritual marriage—which is that of truth with good—and natural marriage, which is that of a man with one wife; and . . . we have seen that the Church, with its truths and goods, is impossible except with those who live in love truly conjugal with one wife; for the marriage of good and truth is the Church with a man; and therefore all we in this Heaven say that the husband is truth, and the wife its good; and that good cannot love any other truth than its own, nor can truth love in return any other good than its own. If any other were loved, the internal marriage which constitutes the Church, would perish; and marriage would become merely external, to which idolatry corresponds. Therefore we call marriage with one wife sacramony; but with more than one . . . sacrilege.

—⁷. He said, The crimson colour signifies the conjugal love of the wife. (Continued under HUSBAND.)

77⁴. (The intelligent one of the Copper Age) set his wife beside him, and spoke as follows (on monogamy).

78⁴. (The magnate of the Iron Age said) We do not live with one wife; but some with two, or three; and some with more, for the reason that we are delighted with variety, with obedience, and with honour as of majesty; and these we have from the wives, when there are a number of them. With one wife there would be no delight from variety, but tiredness from sameness; no blandness from obedience, but annoyance from parity; and no happiness from domination and the consequent honour, but vexation from wrangling about superiority. And what is a woman? Is she not born subject to the man's will; to serve, and not to rule? But I asked, Where in this case is conjugal love, which makes two souls out of one, conjoins their minds, and blesses man? This love cannot be divided . . . He replied, I do not understand what you say; what else blesses man but the emulation of wives . . . As he said this, a man entered the women's abode, and opened the two doors; and there issued a libidinous effluvia that smelt like mire. This was from polygamous love, which is connubial and at the same time scortatory; and I therefore arose, and closed the doors.

—⁶. I said, afterwards, How can you subsist upon this earth, seeing you have no love truly conjugal . . . ? He replied, As to connubial love, We love our wives with such vehement zeal (or jealousy) that we do not suffer anyone to enter further within our houses than the vestibule; and, as there is zeal, there is also love.

79⁵. We entered some of the cottages (of those of the Age of Iron mingled with Clay) and saw in each a man with his woman; and we asked them, Do all here live in their house with one wife only? They replied with a hiss, What do you mean by one wife only? why not

ask, With one harlot only? what is a wife but a harlot? . . . Why is a plurality of wives denied us? . . . What is life with one woman only, but captivity and imprisonment?

80². The Angel said, (The human Conjugal) is the desire to live with one **wife** only; and a Christian has this longing according to his religion.

115⁵. (What **wives** would be if the minds of the married partners were in the marriage of good and truth. Fully quoted under HUSBAND.)

123. A wife does not reflect upon the good in herself, but upon the inclination of her husband towards her . . . and the good which is in her from the Lord, she applies, without the husband's knowing anything about that application.

125. That the **wife** does not represent the Church. (Fully quoted under HUSBAND.) 126.

—². The Church is first implanted in the man, and through him in the **wife**; because the man receives the truth of the Church in his understanding, and the **wife** receives it from the man. If it takes place the other way about, it is not according to order; although it does sometimes happen, but [only] with men who are either not lovers of wisdom, and therefore not of the Church, or else who depend like slaves on the orders of their **wives**.

136⁶. They all went home with their prizes; and . . . their **wives** came to meet them, who also wore as marks of distinction ornaments that had been given them from Heaven.

155a. The affection of the deliciousnesses of conjugal love (heard sung) by **wives** in Heaven.

—². A golden shower (seen) falling over a palace, in which (were three **wives** with whom resided wisdom concerning the deliciousnesses of conjugal love). . . The Angel asked that I might be allowed to speak with the **wives**, in their husbands' presence. They called their **wives**, who looked searchingly into my eyes. I asked why, and they said, We can accurately see what is your inclination . . . and thought . . . concerning the love of the sex . . . I replied, Pray tell me something about the deliciousnesses of conjugal love . . . (for) this Angel has told me as a secret that **wives** are the receptacles and sensories of these deliciousnesses, because they are born loves; and all deliciousnesses belong to love. To this they replied with a smile, Be prudent, and tell nothing of this kind except with a doubtful meaning; because this is a wisdom which is kept deeply reserved in the hearts of our sex, and is not opened to any husband unless he is in love truly conjugal. There are many reasons for this, which we hide in our own bosoms. Then the husbands said, Our **wives** know all the states of our minds, so that nothing is hidden from them; they see, perceive, and feel whatever proceeds from our will; but we [see, perceive, and feel] nothing in our **wives**. This has been given to **wives**, because they are most tender loves, and as it were ardent zeals for the preservation of conjugal friendship and confidence, and thus of the happiness of life for both their husbands and themselves, which they provide for by a wisdom implanted in their love, and

which is so full of prudence, that they are not willing, and therefore are not able, to say that they love; but that they are loved. (Continued under HUSBAND.)

—⁴. The **wives** said, We will disclose something; (for) while that white dove appears, it is a sign that we may. Every man has five senses . . . but we have a sixth, which is a sense of all the deliciousnesses of the conjugal love of the husband; and we have it in the palms of our hands, when we are touching the breasts, arms, hands, or cheeks of our husbands, but especially their breasts; and also when we are being touched by them. All the gladnesses and pleasantnesses of the thoughts of their minds, and all the joys and delights of their lower minds, and all the festive and cheerful things of their bosoms, pass from them into us, and put on a form, and become perceptible, sensible, and tangible; and we discern them as accurately and distinctly as the ear does the melody of a song, or the tongue the flavours of delicacies; in a word, the spiritual delights of our husbands put on with us a kind of natural embodiment; and therefore we are called by our husbands the sensory organs of chaste conjugal love and of its derivative deliciousnesses. But this sense of our sex comes into existence, subsists, persists, and is exalted, in the degree in which our husbands love us from wisdom and judgment, and in which we in return love them from the same things in them. This sense of our sex is called in the Heavens the sport of wisdom with its love, and of love with its wisdom. . . The variety of these deliciousnesses is infinite; but we are unwilling, and therefore unable, to say more, because the dove . . . has flown away. 314³, Ex.

159. That the will of the **wife** conjoins itself with the understanding of the man; and, derivatively, the understanding of the man with the will of the **wife**. Ex.

160. That the inclination to unite the man to herself is constant and perpetual with the **wife**; but inconstant and alternating with the man. Ex.

161. That conjunction is inspired into the man by the **wife** according to her love, and is received by the man according to his wisdom. Ex.

— . At this day, this is hidden from the men, the reason of which is that **wives** persuade [the men] that they alone love, and that **wives** receive; that is, that the men are loves, and they themselves obediences; and they rejoice at heart when the men believe it. There are many reasons for this, all of which belong to the prudence and circumspection of **wives** . . .

— . There is nothing of conjugal love, nor even of the love of the sex, with men; but solely with **wives** and women. (Shown by experiment.)

—². But still the **wives**, from their prudence, brought the men to believe that love resides with the men, and that some spark of it may pass from them into their **wives**.

—³. (This experiment shows) that **wives** are loves, and men receptions. That men are receptions according to the wisdom in them—especially according to the wisdom from religion—is evident from the fact, that when the **wife** alone is loved, the love is concentrated; and, being ennobled, it remains in its strength, and is

steadfast and permanent; and that otherwise it would be as when wheat out of the granary is cast to the dogs, whereby there is scarcity at home.

[M.] 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.

165. The rational wisdom of the men climbs into a light in which women are not . . . but still (these things) are in wives from within. Ex.

—e. But . . . the virtues of moral wisdom are for the most part akin to like virtues with women, and partake of the man's intellectual will, with which the will of the wife unites itself, and makes a marriage; and, as the wife knows these virtues in the man better than the man knows them in himself, it is said that the conjunction of the wife with these virtues is from without.

166. That for the sake of this conjunction . . . there has been given the wife a perception of the husband's affections, and also the utmost prudence in regulating them. Ex.

— . Wives know the affections of their husbands by three senses: sight, hearing, and touch; and regulate them without their husbands knowing anything about it.

— . But as these are some of the secrets of wives, it does not become me to lay them open circumstantially; but as it does become the wives themselves, four Memorable Relations are added . . .

167. That wives . . . hide this perception from their husbands, for reasons . . . Ex.

— . If wives were to disclose the affections and inclinations of their husbands, this cold would burst forth (in the latter) . . . and there would remain no hope of (conjugal) friendship, confidence, and of the bliss of dwelling together; and yet wives are continually allured—*lactantur*—with this hope.

168. That this perception is the wisdom of the wife; and is not possible with a man; nor is the rational wisdom of the man possible with the wife. Ex.

169. That a wife is constantly thinking about the inclination of the man to herself, with the purpose to conjoin him with herself. Ex.

170. The wife conjoins the man with herself by applications to the desires of his will.

171. That the wife is conjoined with her man by the sphere of her life which goes forth from her love. Ex.

—e. The sphere of love that goes forth from a wife who is tenderly loved, is perceived in Heaven as sweetly fragrant . . .

172. That the wife is conjoined with the husband by the appropriation of the powers of his manhood; but this takes place according to their mutual spiritual love. Ex.

— . (These) are received by the wives universally, and they add themselves to their life; so that the wives lead a life more and more unanimous with their husbands. (Continued under HUSBAND.)

173. That in this way the wife receives into herself the image of her husband, and so perceives, sees, and feels his affections. Ex.

—7. (Thus) there is something of the husband being constantly transcribed into the wife . . . as her own.

174. That there are offices proper to the man, and offices proper to the wife; and the wife cannot enter into the offices proper to the man, nor the man into the offices proper to the wife. Ex.

175. In the offices proper to wives, will, affection, and love, play the leading part . . . (Ex. under HUSBAND, at M.176.)

181. All these (before-mentioned) things, are utterly impossible except in the marriage of one man with one wife.

192^e. Married partners, (in the Spiritual World), possess an interior comeliness of face; for the man derives from the wife the lovely bloom of her love; and the wife from the man the bright lustre of his wisdom.

193. That the woman is actually formed into a wife, according to the description in (Gen.ii.22-24). Ex.

—2. This (transcription of his Own wisdom into the woman) was effected in order that in the man there might not be the love of self, but the love of his wife. For the wife, from her inborn nature, cannot do otherwise than convert the love of self in the man into his love for herself; and I have heard that this is effected from the wife's love itself, neither the man, nor the wife, being conscious of it. Hence it is that no one can ever love his consort conjugally who is in the conceit of his Own intelligence from the love of self.

—3. (Thus) in marriage, the woman is as it were . . . formed from the man; and this is effected by the wife; or rather through the wife by the Lord, who has infused into women so to do. For the wife receives into herself the image of the man by her appropriating his affections to herself, and conjoining his internal will with her own . . . and also by her appropriating to herself the propagations of his soul. 197. 198.

194. That this formation is effected by the wife in secret ways, which is meant by the woman being created while the man slept. Ex.

— . That the man's 'sleep' = his complete ignorance that his wife is formed and as it were created, from him, is evident from (what is said above, at M.155a^e. 166. 167. 168.)

—2. 'To cleave to his wife' (Gen.ii.24; Matt.xix. 4,5) = to devote himself to the love of his wife. (= that intellectual things must be associated with celestial ones. D.1061.)

195. That this formation by the wife is effected through the conjunction of her own will with the internal will of the man. Ex.

— . Whether it is said that the wife conjoins herself, or that she conjoins her will, with the will of the man, it is the same, because the wife is born voluntary, and therefore acts from the will . . . (More-over) the will of the man has its seat in the understanding, and the understanding—*intellectuale*—of the man is the inmost of the woman . . . Men have an external will also . . . which the wife clearly discerns;

but she does not conjoin herself with it, except pretending and playfully.

196. One who conjoins with self the will of another, conjoins also his understanding . . . and thus the whole man; and hence it is that it has been implanted in the love of the wife to unite her husband's will to her own; for in this way the wife becomes the husband's, and the husband the wife's; and both, one man.

198. Conjugal deliciousnesses with wives originate from their wanting to be one with their husbands, as good is one with truth in the spiritual marriage . . . (Thus) the wife conjoins the man with herself, as good conjoins truth with itself; and the man reciprocally conjoins himself with the wife according to the reception of her love in himself, just as truth reciprocally conjoins itself with good according to the reception of good in itself; and in this way the love of the wife takes form—*formet se*—through the man's wisdom, just as good takes form through truth . . .

199. That in this way a virgin is formed into a wife . . . Ex. 321².

— The reason the virgin becomes a wife, is that in a wife there are things which have been taken out of the husband . . . and which were previously not in her . . . (And so) in a husband there are things taken from the wife which exalt the receptibility for love and wisdom . . . But this is with those who are in love truly conjugal.

— (Thus) maidenhood is changed into wifehood.

—². Some men said that conjunction with a woman before marriage is like conjunction with a wife after marriage; on hearing which the wives were very indignant, and said . . . the difference is like that between what is fatuous and what is real. To this the men retorted, Are you not women as before? to which the wives replied in a louder voice, We are not women—*foeminae*, but wives: you are in fatuous and not in real love, and therefore you speak fatuously. Then the men said, If you are not women (or females—*foeminae*), still you are married-women—*mulieres*. They replied, In the first beginnings of marriage we were married-women; but now we are wives.

200. That in a marriage of one man with one wife between whom there is love truly conjugal, the wife becomes more and more a wife . . . Ex.

—². I have heard from the Angels, that a wife becomes more and more a wife as the husband becomes more and more a husband; but not contrariwise; because rarely if ever is a chaste wife lacking in love for her husband; but what is lacking is the return of love by the husband . . . on account of his having no elevation of wisdom, which alone receives the wife's love.

208². (The three wives of the Golden Shower said, further) You glory over us from your wisdom; but we do not glory over you from ours; and yet our wisdom is more eminent than yours, because it enters into your inclinations and affections, and sees, perceives, and feels them. You know nothing at all about the inclinations and affections of your love . . . yet wives know them so well in their husbands that they see them in their faces, hear them from the tones of their

voice, and even feel them on their breasts, arms, and cheeks. But from a zeal of love for (our mutual) happiness, we dissimulate . . . and yet we regulate them prudently . . . merely bending them when possible . . .

—³. We have this wisdom from creation . . . in order that the men may be rendered happy by their wives. . . The Lord Himself regulates the male man's freedom from within, and through his wife from without; and in this way He forms the man and his wife into an Angel . . . But we will speak more openly: we are moved to this prudence . . . because we are delighted from their love; and we love nothing more than that they be delighted from our deliciousnesses. If these grow vile with them, they are blunted with us.

—⁴. We have observed various changes in the inclinations . . . of the men towards their wives. (Fully quoted under COLD.) We have noticed this (coldness) from the withdrawal of the sense from their eyes, ears, and body, in presence of our senses. (Thus) we know better than the men whether it is well or ill with them: if they are cold towards their wives, it is ill with them; but if they are warm towards their wives, it is well with them; and therefore wives are continually devising means whereby the men may be warm . . .

—⁵. Here the dove moaned, and the wives said, That is a sign that we wish to divulge deeper secrets, but may not. Perhaps you will publish what you have heard . . . I replied, I intend to do so; what harm would it do? After consulting together, the wives said, Publish it if you like. We are not unaware of the power of persuasion wives possess. They will say, The man is joking . . . do not believe him, but believe us: we know that you are loves, and we obediences. . . Therefore . . . the husbands will place no dependence on your lips, but only on those of their wives which they kiss. (See this verified, 294².)

213. With those in love truly conjugal . . . the wife sees nothing more lovable than the man; and the man the converse. . . (This may be known) from the first deliciousnesses of marriage, which are in their first love because then the wife only . . . is loved. 224.

216a. That conjugal love resides with chaste wives; but still their love depends on their husbands. Ex. (See below, at De Conj. 34.)

— For wives are born loves, and therefore it is implanted in them to want to be one with their husbands; and they continually flatter—*lactant*—their love by this thought of their will; so that to recede from the endeavour to unite themselves to their husbands would be to recede from themselves. But husbands are not born loves, but recipients of this love from their wives; and therefore in proportion as they receive it, the wives enter with their love; but in proportion as they do not receive it, the wives stand outside with their love, and wait. This is the case with chaste wives; otherwise with unchaste ones.

217. That wives love the bonds of marriage provided the men love them. Ex.

— Wives, from what is implanted in them, want to be wives, and to be called wives. To them, this is

a name of grace and honour; and therefore they love the bonds of marriage. And, as chaste wives want to be wives, not in name only, but in reality; and as this is effected by a closer and closer binding with their husbands, they love the bonds of marriage from the firm establishment of its covenant, and this the more in proportion as they are loved in return by their husbands.

[M.] 219. That wives are in no excitation as men are; but have a state of preparation for reception. Ex. (Continued under HUSBAND.)

221^e. Hence wives, from the wisdom implanted in them, never offer any admonition about such things.

224. That where there is love truly conjugal, the conjugal sphere is received by the wife alone, and by the husband solely through the wife. Ex.

—². (This is why) husbands who love their wives very much, turn to them . . . and those who do not love their wives turn from them, and in the day-time look at them with a retracted gaze.

225. That where the love is not conjugal, the conjugal sphere is received by the wife, but not by the husband through her. Ex.

—^e. (Thus) a man who does not love his wife, receives this sphere from some other source . . . but even then it is inspired by the wife, unknown to the man, and when he grows warm.

242. The wife is the good of the husband's truth; and he is the truth of the wife's good.

255. When a married man—*usoratus*—commits adultery.

256². To remove (this) cold, wives, from the prudence implanted in them, [use] various resistances . . .

258. That (a cause of cold) is affirmation by the wife, and her talking about love. Ex.

— Among the Angels there is no refusal or resistance on the part of wives, as there is with some wives on earth; and the wives also talk about love, and there is no such silence as there is with some wives on earth.

270³. The wife is in the chamber of the will.

—^e. When there is such cold towards the wife, the understanding looks downwards . . . and descends to warm itself at an illicit fire.

285². (For men need) an asylum at home with their wives, to allay the disturbances of their understandings. Besides, peace and tranquillity give serenity to their minds, and dispose them to gratefully receive the kindnesses offered by their wives, who spare no pains to dispel the mental clouds which they are quick-sighted to observe in their husbands . . .

—^e. Add to this, that there are no such simulations with wives as with men; but . . . they are those of real love; because wives have been born loves of the understanding of the men; and therefore they accept kindly the favours of their husbands; if not in words, still at heart.

290. That if favour does not cease with the wife when ability ceases with the man, a friendship which emulates conjugal friendship may take place as they grow old. (Ex. and continued under MARRIED PARTNER.)

291². (Such) men reduce their wives to either [the condition of] a rightful possession, or into compliance with their arbitrary will, or into slavery . . . But if the wives are in this striving (after mastery) . . . they reduce their husbands to either an equality of rights with themselves, or into compliance with their arbitrary will, or into slavery. But as there remains with (such) wives a desire which counterfeits conjugal love, and which is restrained by the law, and by the fear of legal separation . . . they lead with their husbands a consociate life.

—^e. Such wives are in the friendship of spurious love, from desire.

292. (The arts by which wives acquire Power over the men.) Fully ex.

— I am forbidden by wives of this sort in the Spiritual World to present these marriages in public light; because they are afraid of their art . . . being divulged . . . But the men urge me to disclose the causes of the intestine hatred, and as it were fury, which is excited in their hearts against their wives . . . and (say) that they had unwittingly contracted a terrible fear of their wives, so that they had to obey their commands most submissively . . . and that after they had contracted this dread, they did not dare to speak to their wives except in a friendly manner . . . although they cherished in their hearts a deadly hatred against them; and that their wives also behaved courteously to them in both word and deed . . .

—². Women can . . . if so disposed, subject men to the yoke . . . Uncultured wives effect this by alternate scoldings and favours, some, by constant harsh and unpleasant looks; well-bred wives, by urgent and unceasing petitions, and by obstinate resistance to their husbands when they treat them harshly . . . For they know that men, from their nature, cannot resist the obstinacy of their wives, and that after giving way they will submit . . . And then the wives make a show of affability and caresses. The genuine cause of this domination of the wives . . . is that a man acts from the understanding, and a woman from the will . . . The worst of these women . . . can hold to their obstinacies to the death agony.

—³. (The excuses they plead.) They added this admonition for the men: to leave their wives their own rights; and, while in their colds, not to account them as viler than their maid-servants. They also said that many of their sex (cannot) exercise this art on account of their innate timidity. But I added, On account of their innate modesty.

293. Seven wives seen sitting on a bed of roses by a fountain, and drinking the water. . . I asked them, How do you wives know that the deliciousnesses of conjugal love are the same as those of wisdom? They replied, From the correspondence of the wisdom in our husbands with the deliciousnesses of conjugal love in ourselves; for these . . . are qualified in us exactly according to the wisdom in our husbands. . . We are continually reflecting on the wisdom in our husbands, and learn it daily from their lips; for we wives are thinking about the state of our husbands from morning to evening . . . whereas our husbands, in the day-time, think very little about our state . . . Our husbands . . . say, that

the pleasantnesses of this wisdom are transcribed from their minds into deliciousnesses in our bosom, and from our bosoms into theirs. Ex. 294².

—⁴. The spiritual rational and moral wisdom of our husbands—in respect to marriage specially—has as its end . . . to love the wife alone, and to put off all concupiscence for other women; and, in proportion as this is done . . . we feel more distinctly and exquisitely the deliciousnesses in ourselves which correspond to the delights of the affections, and the pleasantnesses of the thoughts, of our husbands.

—⁵. The delicious state of (a wife's) love is action; the state of the husband's wisdom is reception, and also reaction according to the perception; and this reaction is perceived by us (wives) with deliciousnesses in the bosom according to the state . . .

294. A few days afterwards, I again saw the seven wives; (but) in a magnificent (rainbow) rose-garden.

—³. (They said) Friend, you know not the wisdom and prudence of wives, for they hide it . . . in order to be loved; for in every man who is not spiritually, but only naturally, rational and moral, there is cold towards his wife . . . concealed in his inmosts; and this a wise and prudent wife . . . keenly observes, and in the same degree, from her conjugal love, hides it . . . because in so far as it appears, the conjugal cold of the man spreads . . . into ultimates . . . 330².

—⁴. Everyone who is insane in spiritual things is inmosts cold to his wife, and warm towards harlots . . . and when cold reigns with a man, he cannot endure any feeling of love . . . from his wife; and therefore the wife . . . conceals it; and in (the same) proportion the man is warmed . . . by the influent meretricious sphere. Hence the wife of such a man has no bosom deliciousnesses . . . but only pleasures, which on the man's side are to be called those of scortatory love.

—⁵. Every chaste wife loves her husband, even if he is unchaste; but as wisdom alone receives her love, the wife exerts all her endeavours to turn his insanity into wisdom, that is, to prevent his desiring other women . . . which she does by a thousand methods that are carefully hidden from the man, because she well knows that love cannot be compelled; and therefore it has been given to women to Know, by sight, hearing, and touch, every state of mind of their husbands; whereas it has not been given to the men to Know any state of mind of their wives. A chaste wife can look at her husband with an austere countenance, accost him with a harsh voice, and also be angry and quarrel; and yet in her heart cherish a soft and tender love towards him. But that this anger and dissimulation have as their end wisdom, and thus the reception of love by the husband, is evident from the fact that she can be reconciled in a moment. Further ex.

—⁷. Their husbands came . . . and confirmed what their wives had said . . .

321³. A sphere of love constantly flows forth from the wife, and a sphere of understanding from the man, and this sphere perfects the conjunctions . . .

323. See WIDOWER, here.

325³. As a man from creation is truth; and a wife from creation is the good thereof . . .

330³. The wives said, After a husband has sipped the natural beauty of his wife, he sees it no longer; but he sees her spiritual beauty, and from this he loves her in return, and recalls her natural beauty, but under a different aspect.

—⁴. Some wives in Heaven, who were beautiful, because they were heavenly affections, confirmed from there the three conclusions of the men; but added, Let wives love their beauty . . . only for their husbands' sake, and from them.

331. The three wives . . . concluded (1) that no wife loves her man from his face, but from his intelligence in his office and conduct—*mores*. Know, therefore, that a wife unites herself with the man's intelligence, and thus with the man; and therefore if a man loves himself from his intelligence, he draws back his intelligence from his wife into himself, whence comes disunion . . .

— The men said, Perhaps the wife unites herself with the man's virility. The wives smiled, and said, That is not lacking when the man loves the wife from intelligence; but it is if he loves her from insanity. Intelligence consists in loving the wife alone . . . and insanity in not loving the wife, but the sex . . .

—². (2) We women are born into the love of the men's intelligence, so that if the men love their Own intelligence, the intelligence cannot be united with its genuine love, which is in the wife; and (then) it becomes insanity from conceit, and conjugal love becomes cold; and what woman can unite her love to cold . . .

— The men said, Whence has a man honour from his wife, unless he magnifies his intelligence? The wives replied, From love, because love honours . . .

—³. (3) You seem as if you love your wives, and do not see that you are loved by them, and that you only love back; and that your intelligence is the receptacle; so that if you love your intelligence in yourselves, it becomes the receptacle of your own love, and self-love never becomes conjugal, because it cannot endure an equal, but in so far as it prevails, it remains scortatory.

—^e. Some husbands in Heaven . . . confirmed from there the three conclusions of the wives.

333. That love truly conjugal is not possible except with one wife; consequently neither are truly conjugal friendship, confidence, and potency; nor such a conjunction of minds that they are one flesh. Ex. De Conj. 120, Ex.

335. That thus the celestial blessednesses, the spiritual happinesses, and the natural delights, provided . . . for those in love truly conjugal, are possible only with one wife. Ex.

338. That therefore it is not allowable for a Christian to marry more than one wife. Ex.

339. That if a Christian marries more wives than one, he commits (both) natural and spiritual adultery. Ex.

340. That the Israelites were permitted to marry more wives than one, because there was no Christian Church with them, and therefore love truly conjugal was not possible. Ex.

341. That Mohanmedans are now permitted to marry

more wives than one, because they do not acknowledge the Lord Jesus to be one with Jehovah . . . and therefore cannot receive love truly conjugal. Ex.

[M.] 342. (In the) higher Mohammedan Heaven (they) live with one wife only.

353. As every man—*homo* . . . inclines to love himself, to prevent him from perishing . . . it has been provided . . . that this love of the male man be transcribed into the wife; and that there be implanted in her from birth to love the intelligence and wisdom of her man, and thus the man. Therefore the wife continually draws to herself her man's conceit of his Own intelligence, and extinguishes it in him, and vivifies it in herself, and thus turns it into conjugal love, and fills it with pleasant things . . . Sig. T.663.

355². In Heaven . . . there are wives still more beautiful, who appear like native effigies of heavenly love . . . 381.

—³. The Angel said, I have lived with my wife a thousand years . . . Des.

—⁶. With us, fructifications are spiritual . . . the wife, from her husband's wisdom, receives into herself the love of it; and the husband, from the love of it in his wife, receives into himself wisdom; nay, the wife is actually formed into the love of her husband's wisdom, which is effected by the receptions of the propagations of his soul, together with the deliciousness originating from the fact that she wants to be the love of her husband's wisdom. Thus, from a virgin she becomes a wife, and a likeness. Thence, too, love with its inmost friendship with the wife, and wisdom with its happiness with the husband, are perennially growing . . . This is the state of the Angels.

367^e. This love induces on the wife the form of love. (Continued under HUSBAND.)

372^e. So the wife protects, through the husband, those things which she has in common with the man . . .

379. That jealousy with men . . . is different from what it is with . . . wives. Ex.

384. In the virgins (there) there is the brightness, but in the wives, the resplendence, of beauty. The difference is like that between a diamond sparkling with light, and a ruby flashing at the same time with fire.

—². He continued, I have seen (there) the redness of bright-whiteness in the wife; and the bright-whiteness of redness in the husband.

403. That, before conception, wives have a state of love different from that which they have after it, up to the birth. Ex.

409². Hence . . . where there is no conjugal love between man and wife, it still exists with the wife, and by it there is some external conjunction with the man.

411². In Heaven, the husband follows the wife into her Heaven, or into her house, if they are in the same Society. (See an instance of this under MARRIAGE. D.6027¹⁶.)

460^e. Still it is better for the torch of the love of the sex to be kindled first with a wife.

464. See CONCUBINE, here. 466². —³. 467. 468. 476.

469. Why an adulterous wife is usually retained at home. Ex.

483. On those who find all their delight with the wives of others. D.6103². Fully des.6110⁷¹. —⁷³.

502. (Experience of those who first become wives in the Spiritual World, having died in their infancy. Fully stated by themselves.)

511. It is well known that wives . . . resist (their husbands) in order to take away from them the cold which arises from commonness . . . and also from an idea of lasciviousness.

T. 37³. By means of wisdom as a wife.

41^e. Wisdom or faith is like a wife. 377².

80. I asked the satan whether the woman was his wife. He replied, What is a wife? I know not what a wife is, neither does my Society. She is my harlot.

120. In the World of Spirits, each husband first seeks his own wife; and each wife her own husband.

307^e. The New Church, and not the former one, is 'the wife,' and 'mother,' in the celestial sense.

325. 'Thou shalt not covet thy neighbour's wife.' Ex. 326. —². E.1022².

431. The domestic obligations of charity are those of a husband towards his wife, and of a wife towards her husband.

D. 1992. (How good is turned into evil with) those who have loathed their wives. Ex.

3765. (A communion of wives among the Quakers. See QUAKER, here.)

3922. (Lascivious men and their wives. Fully quoted under LASCIVIOUS.)

3923, 3924. (Lascivious wives who do not want to have children. See LASCIVIOUS here.)

4399. To be delighted in having one's wife praised, is a formal affection. Ex.

4688. A wife was seen by her husband, and eight evil women assumed her form, so that he did not know which was his wife. The exterior forms were then taken away, and they all appeared as diabolical images, except the wife, who was an Angel of Heaven; and he went to her. Afterwards there was taken away from the wife the external form which the eight evil ones had drawn to themselves by magical art; and then the wife appeared in a resplendent form like an Angel, and he regarded her with admiration; and at last even that form was taken away, and then he was astounded . . .

4745. Charles xii. was wived in the other life with one of a like nature. Des.

5124. (The celestials) have wives, but such as are in an exactly similar affection . . .

5663. There are only flowers in their gardens, and not fruits, until they become wives.

6027. (The divorce of De la Gardie from his wife in the Spiritual World. See MARRIAGE, here.)

605⁵². (With those in conjugal love) the love of the husband depends upon that of the wife: in proportion as she loves such (congresses) so does the husband. It is the contrary in love not conjugal . . .

609⁵. The Africans say that by the civil law they are indeed allowed to take two or three wives, but still they take one, for the reason that a love which is divided among a number is external and thus lascivious; whereas with one wife it is internal and truly conjugal.

610⁶². That there arises such a commonness in regard to a wife, is known to adulterers, who therefore . . . want the wife to refuse, and even to deny that she likes it, and to turn her back, and then out of the commonness there takes place as it were the lasciviousness of adultery; and some, who love violations . . . want their wives to fight their husbands . . . These are like cats . . . 6110⁴.

6110². The wives of the Angels said that I should not reveal the fact (that the feminine principle is to love the husband tenderly), but I said that I shall reveal it. For they suppose this to be a weakness of theirs; but it is the very good of truth and truth of good.

—⁷. If a man concentrates his love on his wife, by shunning adultery as a sin, the love increases daily, together with its potency . . .

—⁸. A woman said to me that it is impossible to love a wife long, because it becomes common. But the Angels said she was mistaken, for where there is love truly conjugal, this very commonness is the plane in which the deliciousnesses form themselves from within . . . and this to eternity. —⁷⁵.

—¹⁴. The wife is the soul and life of the man. Or is the man's heart.

—¹⁶. Unless what is eternal is thought of, that is, an eternal conjunction, she is not a wife, but a concubine.

—¹⁷. The reciprocal bond is that the affection of the wife is in the understanding of the man, and that the understanding of the man is with the wife.

—¹⁸. In Heaven, the wife is spiritual heat; and the husband, spiritual light.

—²⁰. How the husband's life enters his wife by the thighs, and by love: . . . so that truth then becomes good, that is, the understanding [of the husband becomes] the will of the wife; and at last . . . becomes the form of the wife's affection; thus how it is to be understood that the wife was formed out of Adam's rib, and Adam said, 'Bone of my bone; flesh of my flesh'; also that 'they shall become one flesh,' and that 'the man shall cleave to his wife.'

—⁵². Virgins who have imbued piety to the extent of becoming somewhat melancholy, make sad wives . . .

—⁵⁵. Various fears felt of a wife. Enum. . . Such a man seems to love his wife; but it is not fear *for* his wife, but fear *of* his wife. Whereas the fear of conjugal love is fear lest the wife be injured . . .

—⁶¹. When conjugal love has been inverted (as man is by regeneration) the man's love proceeds from the wife's love; and such as is hers, such is his.

—⁶³. See SEED, here.

—⁶⁴. It is lawful to love an impregnated wife . . .

—⁶⁶. Adultery with the wife of another, destroys all the delight of life between the husband and wife, and induces aversion for the other. It also destroys her care of the children . . .

—⁶⁸. An adulterer does not see this, unless he thinks about his own wife . . .

—⁶⁹. With those in conjugal love . . . [the delights] of the wife inflow into the sense of the husband, so that the very sensations and delights are mutually communicated . . .

E. 340¹³. 'Thy wife shall be as a fruitful vine on the sides of thine house' (Ps.cxxviii.3)=the affection of spiritual truth in everything he thinks and does . . . 638¹³.

555¹⁴. That the wife is said to be 'bone of the bones and flesh of the flesh' of the man=that good—which is 'the wife'—is from truth—which is 'the man.' 'Bone'=truth before it has been vivified, that is, conjoined with good . . . and, as all good is formed from truths, it is said, 'because she was taken out of man.' That 'the man shall leave his father and mother, and cleave to his wife'=that truth must be of good, and that in this way both become one good. This is signified by 'they shall be one flesh.'

—¹⁵. 'Man and wife'=the conjunction of truth and good, which is called the heavenly marriage, into which man comes when he has been regenerated . . . and (this) is when he is in good and the derivative truths, which is meant by 'the man shall leave his father and mother, and cleave to his wife, and they shall be one flesh.' (=that man must leave that evil and falsity which he has from his religion . . . and that his understanding, separated from these, must be conjoined with the corresponding affection which belongs to the wife; for thus the two become one affection of truth and good . . . 710²⁰.)

—²¹. 'Hath not defiled the wife of his companion' (Ezek.xviii.6)=who does not adulterate the good of the Church and of the Word.

654⁴⁷. As 'wives' = affections of good and truth, which become affections of evil and falsity when one man has a plurality of wives, it is said, 'neither shall he multiply to himself wives, that his heart turn not away' (Deut.xvii.17).

701²⁰. 'A wife' is called 'the wife of thy covenant' (Mal.ii.14) from her conjunction with her man: but the 'wife,' here, = the Church; and 'the wife of thy youth,' the Ancient Church, against which the Jewish Church is said to have 'dealt treacherously' . . .

—²⁵. As two various affections cannot correspond to one understanding, in Heaven it is not possible for one man to have more than one wife.

—²⁷. The reason why 'Moses for the hardness of their hearts suffered them to put away a wife for any cause' (Matt.xix.3,8) was that the Israelites . . . were (merely) natural, and (such) are hard at heart, because not in any conjugal love, but in lascivious love, such as is that of adultery.

—²⁸. The reason why, 'whosoever shall put away his wife, except for fornication, and marry another,

commits adultery' (ver.9) is that 'fornication'=what is false, and, with a woman, the affection of what is evil and false, thus an affection which cannot possibly accord with the understanding of what is true and good; and from this discordance, conjugal love, which is that of truth and good . . . utterly perishes. For, when the interior conjunction, which is that of minds . . . is null, the marriage is dissolved. Further ex.

[E.] 734¹². The conjunction of good and truth is signified by to 'betroth a wife,' and to 'take her' (Deut.xx. 7). . . 'Lest another man take the wife'=lest truth of a different kind conjoin itself with the affection of good . . .

768¹⁹. As 'man and wife,' in the Word, =the understanding of truth and the will of good . . . they=the thought of truth and the affection of good; and also truth and good. 863².

949³. In proportion as anyone shuns 'coveting' the wives, etc. of others—thus also the love and derivative cupidities of exercising command over others . . . —in the same proportion love to the Lord enters.

992^e. For (by these effects) the Vital (or life) of the man adds itself to the Vital of the wife, and couples them together.

993². Such love truly conjugal cannot come into existence except by a marriage in which the man is truth, and the wife good.

998⁴. When the Angels are separated from their consorts, they are in intelligence, but not in wisdom; but when they are with their consorts, they are in wisdom also; and, wonderful to say, in proportion as they turn their face to her, in the same proportion they are in a state of wisdom; for, in the Spiritual World, the conjunction of good and truth is effected by the aspect; and the wife, there, is good; and the man, there, is truth: so that as truth turns itself to good, so is truth vivified.

1004². The wife has been so created as to be the will of good. (Continued under HUSBAND.)

— Therefore it is not possible for one truth to be united to two diverse goods, nor the converse. Nor is it possible for one understanding to be united to two diverse wills; nor the converse. Nor is it possible for one man—who is spiritual—to be united to two diverse Churches. And so, in like manner, it is not possible for one man to be innately united to two women. Inmost union is like that of the soul and the heart; and the man is the soul of the wife, and the wife is the heart of the man. The man communicates and conjoins his soul to the wife by actual love—for his soul is in his seed—and the wife receives his soul in her heart; and thus the two become one; and then each and all things in the body of the one have regard to their reciprocal-*mutuum*—in the body of the other. This is genuine marriage, which is possible only between two. For it is from creation that all things of the man, both of mind and body, have their reciprocal-*mutuum*—in the mind and body of the wife; and thus that the smallest singulars have a mutual regard for one another, and want to be united. This regard and endeavour is the source of conjugal love. (Continued under MARRIAGE.)

1010⁴. See ADULTERY, here.

1120^e. Thus it is from Divine order for the wife to be on the right hand. (Fully quoted under RIGHT-DEXTER.)

J. (Post.) 85. I have spoken with the Mohammedans about a plurality of wives . . . They perceived justice in my reasons; but replied that still they cannot recede from matrimony with a plurality, because it had been granted them in the world by their religion, for the reason that they are Orientals, who, without a plurality of wives would have blazed into adulteries and perished. De Conj.46, Gen.art.

De Conj. 9^e. Men to whom adulteries are the end in matrimony . . . take such a nausea for a wife that they flee from them; for at last they become impotences, and, with them, the life of thought and of speech perishes in the company of wives, and most of all in that of their own wife.

10. On lascivious wives, and other women, who appear as great mice. Fully des.

13. Noble wives seen in those caves.

34. Conjugal love depends on the wife's love, and such is the husband's love in return; and the wife's love does not depend on that of the husband. Ex. This is why it is said that the man must 'cleave to his wife.' It is the reverse with those who are not in conjugal love.

38. Case of one who had taken such a nausea and loathing for his wife, when he had merely doubted about God and the Word . . . He was a priest.

43. One wife for one man. Gen.art.

— Therefore if a Christian were to marry a plurality of wives, it would be like having two Churches in himself; or like a truth deriving its essence from two goods . . .

50. Almost every (married man) either meets his wife after death . . . or awaits her; and when they meet, they examine each other to see what mutual affection there has been between them; and if there has not been any, they separate of their own accord. Ex.

52. See MARRIED PARTNER, here.

So. They inquired where there were beautiful wives, and, when told, rushed there like furious mad-men . . . but in their blind heat they were carried to a place where the earth yawned . . .

121. Adulterers . . . nauseate marriage . . . They see their wife, but do not speak to her from any life. (Continued under ADULTERY.)

Wife, To take to. Under RECEIVE-*accipere*.

Wig. *Capillamentum*. T.381³. 810.

Wild. *Agrestis*.

A. 5620¹². 'Wild honey' (Matt.iii.4)=the delight of the literal sense as to good.

9372⁹. It is called 'wild' (or 'field') honey, because by a field-*agrum*—is signified the Church.

Wild-ass. *Onager.*

A. 1949. 'He shall be a wild-ass man' (Gen.xvi.12) =rational truth.

— Of the same kind (as the horse, mule, and ass) is the wild-ass; for it is the mule of the wilderness, or wild ass—*asinus sylvestris*; and it=the Rational of man—not the Rational in its complex, but only rational truth. The Rational consists of good and truth... and it is rational truth that is signified by 'the wild-ass.' This, therefore, is what is represented by 'Ishmael.'... It is the same thing whether you say rational truth, or the man whose Rational is of this kind. The man whose Rational is such that he is in truth only... is a morose man. (Continued under ISHMAEL.)

—³. 'A joy of wild-asses' (Is.xxxii.14)=the devastation of intellectual things as to truth. (=the love of falsities. E.410⁷.) 730⁶.

— It is said of the wild-asses that they 'snuff the wind' (Jer.xiv.6) when inane and empty things are learned instead of real things, which are truths.

—⁴. 'A wild-ass alone by himself' (Hos.viii.9)=the Rational thus destitute of truths.

— (Ephraim) shall be among his brethren as a wild-ass' (Hos.xiii.15)... The Rational (of the Spiritual Church) is 'as a wild-ass,' the dissipation of which is treated of.

—⁵. 'The wild-asses' (which) 'quench their thirst' (Ps.civ.11)=the truths of reason. (=the instruction of those in the Church who long for truths. E.483⁷.) 1100⁹.

1950³. But truth separated from good, which is... here described... is like a wild-ass; for it fights against all, and all against it; in fact it thinks of and breathes scarcely anything but combats; its general delectation or regnant affection is to conquer; and when it conquers it glories in the victory; and it is therefore described by 'the wild-ass,' or mule of the wilderness, that is, the wild ass—*asinum sylvestrem*—which cannot be with others. Such a life is that of truth without good...

1964⁵. From scientifics and Knowledges alone, without a life of use, the Rational becomes... like a wild-ass—morose, pugnacious, and possessed of a parched and dry life, from a certain love of truth, which (truth) is defiled with the love of self.

2702¹⁰. 'Wild-asses'=those who are solely in rational truth.

2781. There are beasts by which intellectual things, which are of truth, are signified... namely wild-asses, etc.

— By 'the wild-ass' is signified truth separated from good.

E. 376²³. 'His dwelling was with the wild-asses' (Dan.v.21)=that the lot of his life was among the infernals; for... 'wild-asses'=those who are in direful falsities such as are in the Hells.

483⁷. 'Wild-asses'=natural truth.

1100⁹. 'Wild-asses'=what is rational.

Coro. 35². Is there not an infinite variety of men?

... one like an untamed wild-ass in front of a carriage...

Wild-beast. *Fera.****Wild.** *Ferus.***Ferine.** *Ferinus.*

A. 44^e. The things of the will are here signified by 'the wild-beast (or wild-animal) of that earth' (Gen.i.24).

45^e. Things which are lower in man, and which derive more from the body, are called 'the wild-beasts of that earth,' and are cupidities and pleasures. 46², ill.

—². Distinction between 'wild-beasts of the earth,' and... 'wild-beasts of the field.'

— See BEAST, here. 47.

58. The Natural of (the spiritual man) is here signified by 'the wild-beast of the earth...' (ver.30) to which there was given for food 'the vegetable and the green of the herb.' Ill.

194. 'The serpent was more subtle than any wild-beast of the field...' (Gen.iii.1)... 'The wild-beast of the field,' here, as before,=every affection of the external man. 242. 245. 246, Ill. E.739⁹.

239. Their ferine nature. Tr.

246. 'Thy wild-beast shall dwell in it' (Ps.lxviii. 10)=that the affection of good [will do so]. (=the regenerate man. 908².)

272. That he should live like a wild-beast. Sig. ... He lives like a wild-beast when the internal man is so separated from the external that it does not operate into it, except in a very general way. For, that man is man he has through the internal man from the Lord; but that he is a wild-beast, he has from the external man, which, separated from the internal, is in itself nothing but a wild-beast: it has a like nature, cupidities, appetites, phantasies, and sensations. The organic things are also similar.

286. In what precedes it has treated... first of those who lived like wild-animals (or wild-things), and at last became spiritual men...

774. 'The wild-beast after its kind' (Gen.vii.14)=all spiritual good; and 'the beast after its kind'=all natural good... Thus 'wild-beast' involves what is of higher worth and excellence than 'beast.' The reason is, that in the Hebrew the term means also 'an animal in which there is a living soul.' And so here, it does not mean 'a wild-beast,' but 'an animal in which there is a living soul;' for [in the Hebrew] it is the same word.

* In E.388²², and 650⁹, it is stated that when, in the Word, *fera* is used in a good sense, it ought rather to be changed (in Latin) into '*animal*, which means a living soul,' for the reason that an idea of what is wild and ferocious adheres to the Latin word *fera*. In his own usage, however, Swedenborg has not changed *fera* into *animal*, even when the sense is good, but has retained *fera*, in spite of its 'wild and ferocious' associations. Therefore, as this Concordance is merely a work of reference to Swedenborg, the Compiler has followed Swedenborg's own usage in retaining 'wild-beast,' or 'wild-animal,' in the English; and it must be left to the reader to 'set aside the idea of what is wild and ferocious' from the expression in all those instances where it is used in a good sense, and to keep in mind the idea merely of 'a living soul.'

[A.] 803. 'All flesh expired)... as to wild-beast' (ver. 21)=the pleasures in their persuasions (did so).

841. 'God remembered)... every wild-beast' (Gen. viii.1)=that (the Lord is merciful to) everything...

—, 'Wild-beast,' in the Word, is taken in two senses—for the things in man which are alive, and for those which are dead—for those which are alive, because, in the Hebrew, the term means what is alive: but as, in their humiliation, the Most Ancients acknowledged themselves to be wild-beasts, the term came to mean also the things with man which are dead. By 'wild-beast,' here, is signified both what is alive and what is dead in one complex, as is usually the case with man after temptation. Ex. (Compare 908.)

870^e. 'Deliver not the soul of Thy turtledove unto the wild-beast' (Ps.lxxiv.19)=the life of faith to those who have no charity. (=to the falsity of evil. E.388¹⁶.)

908. 'Every wild-beast that is with thee of all flesh' (Gen.viii.17)=everything vivified in the man of this Church. For 'wild-beast' is predicated of Noah, that is, of the man of this Church now regenerated.

—². Thus the same word means 'What is alive,' and 'wild-beast.' Ill.

—, 'Every wild-beast of the forest is Mine... and the wild-beasts of My field are with Me' (Ps.l.10)=the regenerated man, thus what is living in him.

—, 'I will make a covenant for them with the wild-beast of the field' (Hos.ii.18)=with those who are to be regenerated. (Compare 9182^e.) (=with the affection of the Knowledges of truth. E.650²⁴.) (=with the affection of truth and good. 701²⁰.)

—, So much does 'fera'=what is living, that the Cherubs or Angels seen by Ezekiel are called 'the four living creatures-ferae.'

—³. That, in the contrary sense, 'fera'=what is not living, that is, a savage wild-beast. Ill.

—^e. The Jews... were so cruel, and such wild-beasts, that... This shows what a wild-beast man is.

916. That 'every wild-animal' (Gen.viii.19)=... the goods of the internal man. Ex.

—^e. What is more agreeable than to hear that one may be saved, even if he lives like a fierce wild-beast?

987². When born, man is the lowest among all wild-beasts and beasts.

—, Wild-beasts are never so (savage as man in his native state). Those which are fierce and rapacious harm others only to defend themselves, (or) to appease their hunger... 1738. D.2026, Gen.art. A.5393. D.1063.

1002. To kill animals and eat their flesh, was, to them, (to act) like wild-beasts... But when men began to be even more ferocious than wild-beasts, they began to (do this)...

1006. 'At the hand of every wild-beast' (Gen.ix.5)=from all that is violent in man... For, in the contrary sense, 'wild-beast'=what is like a wild-beast, thus whatever is ferine in man... and therefore it=one who is violent, that is, one who inflicts violence on charity; for he is like a wild-beast. From love and

charity a man is a man; but from hatred, revenge, and cruelty he is a wild-beast.

1029. 'Every wild-beast of the earth' (ver.10)=his derivative lower intellectual and voluntary things... These exterior things are scientifics and pleasures...

1030. 'Of all that go out of the ark, even every wild-animal of the earth' (id.)=the men of the Church, (and) the man outside the Church... 'The wild-animal of the earth' is here mentioned a second time, (which shows) that something else is meant by it... (namely) all in the universe who are outside the Church.

—². When things living are not signified by 'wild-beast,' it=things which are lower-*viliora*-and which partake more or less of a ferine nature, in accordance with what is being treated of. When it is predicated of what is in man, 'the wild-beast of the earth'=the lower things, which are those of the external man and the body, as just before... But when it is predicated of an entire society... 'the wild-beast of the earth'=those who are not of the Church, because they are lower-*viliores*. Further ill.

1844. Men (now) treat one another like wild-beasts...

1894. Otherwise, man is a wild-beast.

1949^e. 'They give drink to every wild-animal of the fields' (Ps.civ.11)=goods. (=those who live thence. 2702¹⁰.) (=those in the good of the Church. E.483⁷.) (=to the affections of truth. E.1100⁹.)

3696³. 'I will cause evil wild-beasts to cease out of the land' (Lev.xxvi.6)=that the cupidities of evil will cease.

4171². 'That which is torn' (Lev.xxii.8)=the evil which is from the falsity that is injected by the evil [Spirits] who are the wild-beasts in the forest which tear; for in the Word the infernals are compared to 'wild-beasts.'

4729. 'An evil wild-beast hath devoured him' (Gen. xxxvii.20)=a lie from a life of cupidities; for 'a wild-beast'=affection and cupidity. For, in the genuine sense, 'a wild-beast'=what is alive; and therefore 'an evil wild-beast'=a life of cupidities. (=that the cupidities of evil have extinguished it. 4776.)

5113¹¹. 'The wild-beasts of the field' (Ps.lxxx.13)=the evil which destroys the Church as to faith in the Lord. (=Falsities. E.388⁴.)

5302². The man (thus) destroys the human in himself, and makes himself a wild-beast... When such are looked at by the Angels, they appear... like wild-beasts.

5536³. 'The evil wild-beast'=falsities from evils. Ill.

5828. In the spiritual sense, 'wild-beasts which tear'=the evils of cupidities and the derivative falsities; and, in the other life, these are represented by wild-beasts.

6952⁶. He thus puts off the human nature, and puts on a ferine one; for wild-beasts look downwards...

7102². By 'the evil wild-beast' (which is the third of the four kinds of vastations and punishments that are mentioned in the Word) is signified the punishment of the evil which is from falsity. Ill.

7246. (Some of the inhabitants of Venus) are almost ferine . . . D.3346. Des.

7248. That there have been people of such a ferine nature in this Earth also. Ill.

7280^e. When their external bonds are taken away . . . and they are left to their cupidities, they are like wild-beasts . . .

9174. If the good of the love of self and of the world . . . be the soul of a man, he is not a man, but a wild-beast; and, in the other life, in the light of Heaven, he appears as a wild-beast . . .

9182^e. 'The wild-beast of the field'=life from good.

9276. 'What they leave, the wild-beast of the field shall eat' (Ex.xxiii.11)=(conjunction) through these with those who are in the delights of external truth . . . For 'beasts-*bestiae*'=affections of truth and good . . . but 'wild-beasts,' such affections as are of the most external truth; for, relatively to the internal affections, these are wild-beasts, for they are affections of sensuous things, which are called pleasures and delights . . .

9335. 'Lest the wild-beast of the field multiply against thee' (ver.29)=an afflux of falsities from the delights of the loves of self and of the world. . . For 'beasts-*bestiae*' of various kinds=good and evil affections; and therefore 'wild-beasts'=affections of what is false which originate from (these) delights; and, in the other life, these affections are represented by wild-beasts, such as panthers, tigers, wild boars, wolves, and bears. Moreover, these affections are like wild-beasts; for those who are in these loves are in evils and the derivative falsities of every kind, and they regard and treat their associates as wild-beasts would do. E.388^t. 650⁶⁰. —⁶⁰.

—³. That 'wild-beast'=falsity and evil from the loves of self and the world. Ill.

—⁵. As 'wild-beast'=what is false, and as this is from a double origin—from evil, and from what is upright—'wild-beast,' in the Word,=also the upright gentiles. Ill.

9391¹⁶. As such think insanelly, because from lowest things, they are called 'the wild-beast of the reed' (Ps. lxxviii.30). See E.388¹³. 439⁵. 627¹³. (=the cupidity of falsity which is from the scientifics of the sensuous man. 654²⁴.)

H. 110^e. If he is wild and untamed, he is called a bear or a wolf.

587^e. Dark forests in which wander malignant Spirits, like wild-beasts.

P. 340a^e. I then said, So that you are like wild-beasts. On hearing this, fury seized them . . .

M. 79³. The Angel said, All these wild-beasts that you have seen are not wild-beasts, but correspondences . . . of the cupidities in which are the people we are about to visit . . .

264¹. Those (devils) were seen as various kinds of wild-beasts, with fierce eyes.

267³. The external (of such a one) is human, and his internal ferine.

T. 13¹. (Such) thereby put off the Human, and put on the Ferine, and become like beasts-*bestiis*=foxes in

cunning, wolves in fierceness, etc. . . In the Spiritual World they appear at a distance like these wild-beasts. So their love of evil figures itself.

34³. If he closes the lowest natural degree as to its Spiritual, he becomes, as to his love, like a wild-beast . . .

45². This (diabolical love of self) is the cause of its cupidities appearing . . . at a distance like various species of wild-beasts; some, like foxes and leopards; some like wolves and tigers; and some like crocodiles and venomous serpents.

71^e. And the earth was cleared of those wild-creatures (that is, of the birds of night, locusts, and spectres).

74³. (Otherwise) what is ferine would enter men . . . so that they could not be restrained by any laws . . .

123¹. The combat of the Lord with Hell may be compared . . . to a fight with the wild-beasts of the whole world, and their slaughter and subjugation . . . Moreover infernal Spirits are described in the Word as 'wild-beasts.' They are meant in Mark i.13, by the 'wild-beasts' with which the Lord was 'for forty days.'

148. Like robbers who . . . when they return into the forests are like wild-beasts.

312². At a distance (such) appear like wild-beasts of every kind—tigers, leopards, wolves, foxes, dogs, crocodiles, serpents . . . and when they see gentle animals in the representative forms, they rush at them. . .

328. The concupiscences of the flesh . . . are exactly like those of beasts-*bestiarum*, and therefore, in themselves, are ferine . . . Therefore, in proportion as anyone indulges (these) concupiscences, he is a beast-*bestia*, and a wild-beast.

331. No one can approach another who keeps a leopard and a panther . . . unless he first removes these wild-beasts. 436.

405^e. With two . . . faces; one ferine, the other . . . human.

564². Inwardly, he is a beast-*bestia*; nay, a wild-beast . . .

568³. I have seen evil moral men (when their external was put off) like wild-beasts; their fierce eyes fixed on the neighbour . . . See E.388².

574. Regarded in himself, the natural man . . . differs not from the nature of beasts-*bestiarum*: he is in like manner wild and untamed—that is, as to the will . . .

588. If the will were not held in check through the understanding, the man . . . from the ferine nature implanted in him, would plunder and slaughter . . .

D. 1913. That fierce-creatures-*ferae*—with many feet, such insects, for instance,=the more insane devils. Gen.art. 1915, Examp.

3078. The life of evil Spirits is not different from that of wild-beasts; for they act from instinct, and know no otherwise than that they live a life just like wild animals . . . The ferine life of evil Spirits is worse in this respect—that they are carried by their instinct against what is good and true; which they derive from the fact . . . that they have been born men.

4633². As he was of such a ferine nature, he was despatched into the Hell of such. 4634.

[D.] 5832. All said that they are no longer men, but are like **wild-beasts**; for they had put off the human nature by bursting asunder and profaning the society [which comes into existence by] marriage.

E. 304⁶⁰. 'Evil **wild-beasts** (shall) cease out of the land' (Lev.xxvi.6)=that there should not be evil affections and concupiscences, which destroy the Church. 365¹⁴. —²⁷. 388⁷. (=exemption from the cupidity for falsity. E.650⁶⁸.)

328¹¹. 'No lion shall be there, neither shall a ravenous one of the **wild-beasts** be found therein' (Is.xxxv.9)=that there shall be no falsity destroying truth, nor evil destroying good. 388¹⁰. 650⁶⁴.

388. 'And by the **wild-beasts** of the earth' (Rev.vi.8)=evils of life, which are the cupidities and derivative Falsities that originate from the love of self and of the world, and which devastate all things of the Church with man. (See R.323, where 'beast' in the same passage is '*bestia*' in the Latin.)

— That '**wild-beasts**,' here,=in special, evils of life, is evident from the series . . . Ex.

—³. That '**evil wild-beasts**'=the (above mentioned) cupidities and Falsities; and also, in the opposite sense, the affections of truth that vivify all things of the Church. III.

—⁵. 'The **wild-beast** of the field' (Hos.ii.12)=the derivative Falsities and evil cupidities. 403².

—⁷. 'The **evil wild-beast**'=the cupidities which destroy good affections. III.

—⁸. 'The **evil wild-beast** in the land' (Ezek.xxxiv.25)=cupidities; and 'the **wild-beast** of the field' (ver. 28)=Falsities.

—⁹. 'The **wild-beast** of the field shall rend them' (Hos.xiii.8)=cupidities and Falsities. (=that they will be destroyed by falsities from evil. 781¹⁴.)

—¹¹. 'Every **wild-beast** of the nation' (Zeph.ii.14)=the falsity of evil. (=the affections of falsity. 650⁶⁶.)

—¹². 'Every **wild-beast** of the field shall be upon his branches' (Ezek.xxxi.13)=that then there will be . . . evils of affection. 650²⁸. (=affections of falsity. 654³⁶.)

—¹⁴. The evils signified by 'the **wild-beast** of the field' (Ezek.xxxix.4) are evils of life, which are the cupidities that originate from the love of self and of the world.

—¹⁵. 'The **wild-beast** of the earth' (Ps.lxxix.2)=the derivative affections of evil.

—¹⁷. 'The **wild-beast** of the field' (Ezek.xxxiv.5)=evils from falsities.

—¹⁹. 'The **wild-beast**' (Ezek.xxxiii.27)=the evil of falsity.

—²⁰. 'The **evil wild-beast**' (Ezek.v.17; xiv.15)=the deprivation of (the good of love and the truth of faith) through the evils of the love of self and of the world.

—²¹. 'The **evil wild-beast**' means all noxious beasts that seize and rend asunder good animals . . . They are lions, tigers, panthers, wild-boars, wolves, dragons, serpents, and many others. That these **wild-beasts**, and 'the **evil wild-beast**' in general=the cupidities that originate from the love of self and of the

world, from which come all the evils of life and the falsities of doctrine, is from correspondence, as is evident from the appearances in the Spiritual World; for there all the cupidities of evil and of falsity appear as **wild-beasts** of various kinds; and moreover those from whom such things appear are like **wild-beasts**; for their greatest delight is to attack and destroy the good . . .

—²². It shall now be shown that '**wild-beasts**,' in the Word,=also the affections of truth and good . . . The reason (of this signification) is that the word in the Original Language means 'life'; for '*fera*' in that language is '*chajah*,' which means 'life'; and the very life of the spiritual man consists in the affection of truth and good; so that when '*fera*' is mentioned in this good sense, it ought rather to be changed into and called '*animal*' which means a living soul. When '*fera*' is mentioned in this sense, the idea that adheres to the word '*fera*' in the Latin language must be entirely set aside; for in that language an idea of what is **wild** and ferocious adheres to the word '*fera*' . . . In the Hebrew language it is different, for there '*fera*' means 'life'; and a living soul, or animal, in general. In this sense '*chajah*' or '*fera*' cannot be called '*beast-bestia*'; because, in the Word, '*fera*' and '*bestia*' are sometimes mentioned together, when '*fera*'=the affection of truth, and '*bestia*' the affection of good. As '*fera*,' or '*chajah*,' in this (good) sense=the affection of truth and of good, Eve . . . is called '*Chavah*.' (See Gen.iii.20.) And the four animals (in Ezek.) are also called '*chajah*,' in the plural; and as an idea of what is **wild** and ferocious adheres to the word '*fera*,' the translators have said '*animalia*' . . .

—²³. Animals that may be eaten, such as lambs, sheep, etc. . . and also those which are not to be eaten, are also called by the general word '*ferae*' . . . III.

— The animals that were sacrificed are also called '*ferae*,' III.

—²⁴. That '*fera*'=the affection of truth and good. III.

— In Lev.xxv.7, by '*bestias et feras*' are meant lambs, sheep, goats, oxen, horses, asses, etc.; and not lions, bears, wild-boars, and the like rapacious **wild-beasts**; so that by the '*ferae*,' here, are meant the domestic **animals-ferae domesticae**—which are useful, and which=affections of truth and of good.

—²⁵. 'Praise Jehovah . . . ye **wild-animal** and every beast' (Ps.cxlviii.10)=the affections of truth and of good.

—²⁶. 'Thy **wild-animal** shall dwell therein' (Ps.lxviii.10)=that the affections of truth and of good (will dwell in the Church). . . For no ferocious **wild-beast**—that is, cupidity of falsity and of evil—can dwell in (it).

—²⁸. 'The **wild-animal** of the field' (Ezek.xxxi.6)=the affections of truth. (=the affections of scientifics. 650⁶⁷.)

—³¹. See **BEAST**, here.

— When it is said 'the **wild-beast** of the earth' there is meant the **wild-beast** which devours animals and men; but when it is said 'the **wild-animal** of the field,' there is meant the **wild-animal** which consumes what has been sown; so that 'the **wild-beast** of the earth'=the things which destroy the goods of the

Church; and 'the wild-animal of the field,' the things which destroy the truths of the Church. Ex.

400^o. 'The wild-beast of the field' (Ezek.xxxviii.20) = the affection and the cupidity of falsity and of evil. (=affections from scientifics. 650⁴¹.)

650^o. In many passages it is sometimes said '*bestia*' and sometimes '*fera*'; and by '*fera*' is not meant *fera* in the sense in which there is contained the idea of wild things; for, in the Hebrew, '*fera*' is derived from a word which means 'life'; and therefore in some passages instead of '*fera*' it is better to say '*animal*'. . . . But still there is a careful distinction made in the Word between '*bestiae*' and '*ferae*'; by '*bestiae*' being signified the affections of the natural man which are of his will; and by '*ferae*,' the affections of the natural man which are of his understanding . . .

—¹⁰. 'The wild-animal of the forest' (Ps.civ.20) = the affection of scientifics.

—'. 'Both small and great wild-beasts' (ver.25) = various affections.

—⁴⁶. 'Every wild-beast of the field' (Ezek.xxxix.17) = all, in whatever kind of affection of good they may be.

—⁴⁹. All in the Church who are in truths from good . . . are meant by 'the wild-beasts of the fields of the Lord Jehovih' (Is.lvi.9). . . And the gentiles outside the Church are signified by 'the wild-beast in the forest.'

—⁵⁰. In the opposite sense . . . 'wild-beasts' = the cupidities of falsifying and thus destroying the truths of the Church. Ill.

—⁵². 'The wild-beast of the earth shall not devour them' (Ezek.xxxiv.28) = that (the man of the Church shall not be destroyed by) the cupidities of falsity.

—⁵³. 'Assemble every wild-beast of the field, come ye to devour' (Jer.xii.9) = the cupidities of destroying the truths of the Church by means of falsities.

—⁵⁶. 'A crouching place for the wild-beast' (Zeph.ii.15) = the state of a vastated Church as to truths.

—⁶¹. As 'wild-beast' = the cupidities of falsity from evil; and 'birds,' the derivative thoughts and reasonings . . . therefore, where the vastation of the Church is treated of, it is said that 'they shall be given to the wild-beasts and birds to be devoured.' Ill. 654³².

661. Such is the ferine nature of those in Hell.

701¹³. 'I will cause the evil wild-beast to cease' (Ezek.xxxiv.25) = peace from the infestation of what is evil and false from Hell.

1100¹¹. 'Speak unto . . . every wild-beast of the field, Assemble yourselves and come . . .' (Ezek.xxxix.17) = the establishment of the Church among the gentiles . . . 'every wild-beast of the field' = all who are in the affection of good and the understanding of truth.

Wild Boar. See BOAR and SWINE, at C.J.83.

Wild Grape. *Labrusca*.

A. 1069³. 'It brought forth wild grapes' (Is.v.2). (=the evils of hatred and revenge. 5117².) (=evils which are opposite to the goods of charity; that is, evils of life. E.375²¹.) (=that with that nation instead of the goods of truth . . . there were evils of falsity.

433³¹.) (=that instead of good there was wickedness—iniquum. 918⁴.)

T. 328. The concupiscences of the flesh may be compared to scorched and withered grapes, and to wild grapes; but the affections of the spirit, to juicy and delicious grapes . . .

348². Faith without Truths is like a vine which bears wild grapes . . .

E. 374⁸. The wild vine instead of barley (Job xxxi.40) = falsity instead of truth.

556¹⁰. 'The fathers have eaten a wild grape, and the teeth of the sons are blunted' (Jer.xxxi.29). . . 'To eat a wild grape' = to appropriate the falsity of evil; for 'a wild grape,' which is a bitter and bad grape, = the falsity of evil. . . (But as) a man is not punished for his hereditary evils, but for his own evils . . . it is added . . . 'every man that eateth the wild grape, his teeth shall be blunted.'

618⁴. What is 'bitter' = the falsification and adulteration of truth and good, the various kinds of which are signified by 'wild grapes,' etc.

Wilderness. *Desertum*.

Deserted, Desert. *Desertus*.

A. 220. 'The voice of one crying in the wilderness' (Is.xl.3) = in the Church where there is no faith. (=the Church completely vastated. 2708⁹.) 9926⁴. E.405³⁰.

1846³. Their afflictions 'in the wilderness' = the Lord's temptations.

1847^o. Temptations (were represented by) the afflictions of forty years 'in the wilderness.'

1927. 'By a fountain of waters in the wilderness' (Gen.xvi.7) = natural truth which had not as yet acquired life; for 'a wilderness' = that which as yet has but little vitality. Ill.

1928. See SHUR, here. —³. 8346.

2280⁴. All over twenty died in the wilderness (Num.xxxii.11) because evil could be imputed to them; and they represented those who yield in temptations. See also 4289³.

2679. 'Hagar wandered in the wilderness of Beersheba' (Gen.xxi.14). . . 'To wander in the wilderness' = an erratic or roving state.

2702⁹. 'The desert . . . shall rejoice . . . for in the wilderness shall waters break out' (Is.xxxv.1,6), where 'the desert,' or 'wilderness' = the desolation of truth. (Treats of the Lord's advent, and = that truths will be opened where they were not before. E.455²⁰.) 518⁴.

2708. 'The boy (Ishmael) dwelt in the wilderness' (ver.20) = in what is relatively obscure. Ex. 2713.

—². 'A wilderness,' in the Word, = what is little inhabited and cultivated; and also what is not at all (so). (In the former case) that is, where there are but few habitations, and folds for flocks, pastures, and waters, it = that which, or the people who, have relatively but little life or light—as is the case with the spiritual relatively to the celestial . . . But (in the

latter case) it=those who are in devastation as to good and in desolation as to truth. Ill. —⁵.

[A.2708]⁴. That 'a wilderness' = a state which is relatively obscure, is evident from these passages.

—⁵. This (totally uninhabited and uncultivated wilderness, or desert) is used in two senses—of those who are afterwards reformed, and of those who cannot be reformed. Ill.

—⁶. The journeyings and wanderings of the Israelitish people in the wilderness represented the devastation and desolation of the faithful before reformation; and therefore their temptation . . . Ill. (=the state of the Church militant and its temptations . . . 2714⁴.)

—⁷. 'The woman who fled into the wilderness' (Rev.xii.)=the temptation of the Church.

—⁸. That 'a desert' is predicated of a church completely devastated; and of those who are completely devastated as to good and truth, who cannot be reformed. Ill.

—'. 'The desert of the sea' (Is.xxi.1)=truth devastated by means of scientifics and the derivative reasonings. (=the emptiness of knowledges which are not for use. 3048⁴.)

—^e. The signification of a 'wilderness' shows why the Lord so often withdrew into the wilderness. Fully ill. 2714^e.

3708⁵. Of those in ignorance of good, it is said that 'they wandered in the wilderness' (Ps.cvii.4); and of those in ignorance of truth, that 'they wandered' in 'a solitude of a way.' E.223⁵. 730³⁷, Ex.

3900⁶. 'If they shall say, Behold He is in the wilderness, go not forth' (Matt.xxiv.26)=that what they say about truth is not to be believed . . . for devastated truth is what is meant by 'the wilderness' . . . for the reason that when the Church has been devastated . . . it is called 'a wilderness,' or is said to be 'in the wilderness'; for by 'a wilderness' is meant all that which is not cultivated and inhabited, and also that in which there is but little life, as is then the case with truth in the Church, from which it is evident that 'the wilderness,' here, = a Church in which there is no truth.

—⁸. As 'wilderness' is a term of wide signification—for everything not cultivated and inhabited is called 'a wilderness'—it here=the Word of the Old Testament, which is regarded as being abrogated . . . And so the whole Word is also called 'a wilderness,' when it is no longer of service for doctrinal things. Ex.

3941³. 'A wilderness of solitude' (Jer.xii.10) = the devastation of the Church.

4736. 'Put him in this pit that is in the wilderness' (Gen.xxxvii.22)=among their falsities; for 'wilderness'=where there is no truth; being a word of wide signification, as, where the land is uninhabited, and and therefore uncultivated; and, when predicated of the Church, it=where there is no good and consequently no truth.

5117⁵. 'Grapes in the wilderness' (Hos.ix.10)=rational good not yet made spiritual. (=that they were in good, but at first in ignorance of truth . . . E.403¹⁴.)

5376⁴. The desolation which precedes regeneration

. . . is signified by 'desolate wastes and cities that are forsaken-desertis' (Ezek.xxxvi.4).

6432⁵. 'To make her as a wilderness . . .' (Hos.ii.3) = to extinguish all truth.

6828. 'He led the flock behind the wilderness' (Ex.iii.1)=after those in the truth of simple good had undergone temptations. . . 'A wilderness' = what is but little inhabited and cultivated, and also what is not at all (so), thus, in the spiritual sense, a man devastated as to good and desolated as to truth, and therefore a man who is in temptation . . .

6904. 'Let us go . . . a way of three days into the wilderness' (Ex.iii.18)=the life of truth in a state quite removed from falsities, although in obscurity. . . 'A wilderness' = what is uninhabited and uncultivated; and, in the spiritual sense, what is obscure of faith. See 7457.

6988. 'For in the wilderness shall waters break out, and streams in the desert' (Is.xxxv.6)=their possession of the Knowledges of truth and good. 'The wilderness,' or 'desert'=a state of no Knowledges of faith, in consequence of ignorance. E.239⁷.

7055. 'Into the wilderness' (Ex.iv.27)=where there was no conjunction before; for 'a wilderness'=where there is as yet but little of what is alive, thus where there is no good and the derivative truth . . .

7093. 'That they may hold a feast unto Me in the wilderness' (Ex.v.1)=that from a glad mind they may worship the Lord in the obscurity of faith in which they are.

7313. 'That they may serve Me in the wilderness' (Ex.vii.16)=worship in what is obscure. . . The reason 'the wilderness,' here=obscurity as to the good and truth of faith, is that those of the Spiritual Church . . . are, in general, in obscurity as to the truths of faith . . .

—^e. Such being the state of those who are undergoing infestation, the sons of Israel were led into the wilderness, in order that they might represent it . . .

7324². 'I will make the wilderness a pool of waters' (Is.xli.18)=to give the Knowledges of good and truth . . . where they were not before. (Compare E.304²¹.) 483². 730²⁴.

7932a^e. Their life of forty years in the wilderness=the temptations (of the Spiritual Church in the World of Spirits). 8039.

8098. 'God led the people round by the way of the wilderness' (Ex.xiii.18)=that of the Divine auspices they were brought, by means of temptations, to confirm the truths and goods of faith. . . 'A wilderness'=where it is uninhabited and uncultivated; in the spiritual sense, where there is no good and truth; and also where truth is not as yet conjoined with good; so that by 'a wilderness' is signified the state of those with whom this conjunction will take place; and, as this can only be done by means of temptations, these too are signified. . . These are signified by the sojournings of the sons of Israel in the wilderness for forty years . . . 8159⁴.

—^e. As by 'a wilderness' is signified the state of

those who are undergoing temptations, the Lord, when being tempted, went out into the wilderness . . . E.650⁷⁰, 730⁴¹, Ex.

8099². Those being delivered from infestations . . . are led through the midst of Hell . . . and emerge to the left, where there is as it were a wilderness . . . D.4647, Des.

8104. 'In the edge-*fin*-of the wilderness' (ver.20)= the first state of temptations.

8134. 'The wilderness hath shut them in' (Ex.xiv.3) = that obscurity has taken possession of them.

8165. 'To die in the wilderness' (ver.11)= to succumb in a state of temptations. 8169.

8306. Where there are those who are in falsities of evil . . . there appears as it were a desert land, which is called the condemned land; and under this are cast those who are cast into Hell.

8398. See SIN (the place) here. 8558.

—, 'A wilderness' = the state of undergoing temptations.

8405. 'In the wilderness' (Ex.xvi.2) = a state of temptation.

8442. 'They looked back to the wilderness' (ver.10) = a recollection of the state of temptation in which they had been.

8457. 'Behold, upon the faces of the wilderness' (ver.14)= a new Voluntary (or will). For 'the wilderness,' here= a new Voluntary through the insinuation of truth. . . 'A wilderness' properly= what is uncultivated and uninhabited; in the spiritual sense, where there is no good and truth, thus where there is no life; and therefore when it is said that 'the dew appeared upon the face of the wilderness'; and, under the dew, the manna, by 'the wilderness' is signified a new Voluntary.

8527. 'That they may see the bread with which I fed you in the wilderness' (ver.32)= the good of truth when in a state of temptations.

8539². The first state of regeneration (when man is led to good by means of truth) is signified by the journeyings of the Sons of Israel in the wilderness . . . 8657^e.

8559. (These temptations) are described by the journeyings of the sons of Israel in the wilderness.

8657. ('Jethro came) to Moses to the wilderness' (Ex.xviii.5)= conjunction in the state before regeneration, when there are temptations.

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 . . . For 'the wilderness,' here= the good in which truths have not as yet been implanted . . . 'A wilderness'= many things; in general, what is uninhabited and uncultivated; thus, in the spiritual sense, the good in which as yet there are not truths, for good without truths, spiritually, is what is uncultivated; so that 'a wilderness'= the new Voluntary which is as yet not formed by means of the truths of faith. 8757.

9341. 'From the wilderness even to the river' (Ex.

xxiii.31)= from the delight of the Sensuous even to the good and truth of the Rational. . . For 'the wilderness' = a place not inhabited and not cultivated, thus—as applied to the spiritual things of faith and the celestial things of love—'a wilderness'= that in which there is no good and no truth, such as is the Sensuous of man. Ex.

9372³. 'The wilderness of Judea, in which John was, = the state in which the Word was at that time . . . that is, in such obscurity that the Lord was not acknowledged at all, and nothing was known about His heavenly Kingdom . . .

9755¹⁰. 'I make the rivers a wilderness' (Is.i.2)= to lay waste truths themselves. (=to deprive the understanding of truths . . . E.730⁷).

9937⁸. The scape-goat sent into 'the wilderness,' and 'a land of separation' (Lev.xvi.21,22) = Hell. 10023⁴. E.730⁴⁸, Ex.

9960¹³. 'A wilderness' (Hos.ii.3)= that which is devoid of goods; 'a land of drought'= that which is devoid of truths. 10402⁶.

10261⁵. 'To plant these in the wilderness' (Is.xli.19) = in the lands outside the Church, thus among the gentiles.

H. 249^e. (Enthusiastic Spirits) dwell together to the left in a desert place.

360. (Those who have renounced the world) betake themselves to desert places.

464^e. (The learned who ascribe all things to nature) are sent into desert places.

586^e. (In the Hells) there are deserts, where there is nothing but what is barren and sandy; in some places rugged rocks in which are caverns; and in others, huts. Into these deserts are cast out from the Hells those who have suffered the extreme things . . . Their ultimate state is such a life.

587^e. Behind the Hells in the southern quarter are (the above mentioned) deserts.

594². The ejection of the superfluous infernal Spirits into the deserts (is one of the means for preserving the equilibrium between the Heavens and the Hells).

J. 50. Many of the evil (Mohammedans) were scattered in a certain desert, which was beyond.

56⁴. Therefore as soon as (those who have been popes and cardinals) present themselves, they are cast out to their like in a desert.

60. How the dwelling-places of the Papists were made a desert. Gen.art.

72². Those (of the Reformed) who were not cast into the Hells, were cast into deserts.

S. 18⁵. 'The voice of Jehovah maketh the wilderness to shake, He maketh the wilderness of Kadesh to shake' (Ps.xxix.8) . . . = the Church where there is not anything true and good.

F. 42^e. (The solidifican) went, and found his companions in a desert, where there was no grass. He asked why; and the Angels said, Because they possess nothing of the Church. R.401.

W. 429^e. They who have lived in faith separated from charity are banished into deserts, because they are not in any good, and therefore not in any marriage of good and truth. R.421^s.

R. 90^t. 'He hath made her wilderness an Eden; and her solitude the garden of Jehovah' (Is.li.3)=the lack and ignorance of truth (into) wisdom and intelligence. Compare E.326^s, below.

546. 'The woman fled into the wilderness' (Rev. xii.6)=the Church which is the New Jerusalem at first among a few. 'The wilderness'=where there are no longer any truths. (=the Church among a few, because with those who are not in good and consequently not in truths. E.730. 731.)

—, 'A wilderness,' in the Word, = 1. A devastated Church, that is, one in which all the truths of the Word have been falsified . . . 2. A Church in which there are no truths, because no Word . . . 3. A state of temptation, in which a man is as it were devoid of truths, because encompassed by evil Spirits . . . (These three significations ill.)

561. 'That she might fly into the wilderness, into her place' (ver.14)=protection (for that Church) while it is as yet among a few. E.760.

722. 'He carried me away in the spirit into the wilderness' (Rev.xvii.3)=that he was carried in a spiritual state to those with whom all things of the Church had been devastated. 'The wilderness'=the Church in which there is no longer any truth, thus where all things of it have been devastated. (=into a place appearing in vision which corresponded to the state of that religiosity. E.1037.)

M. 75^t. (On our way to those who had lived in the Golden Age) we passed through a great wilderness.

79^s. A great desert separates (those of the Age of Iron and Clay) from the inhabitants of the preceding Ages. —, Des.

232^e. The lot (of those who merely reason whether a thing be so) is that they are let down into the deep, into a desert, where they are compelled to carry burdens.

T. 45^e. This (diabolical love of self) causes the deserts where they live to consist only of heaps of stones, or of bare gravel, with marshes interspersed in which frogs croak.

569^e. The camp of Israel represented Heaven; and the wilderness outside, Hell. 614².

D. 4496. Beyond the desert of the robbers. 5619^e.

4643. Like those who kill and plunder, as do many . . . where there are great deserts.

4647. I then came into thoughts about worldly things, and I heard those who were there—that they were in temptations . . . This place is that which is represented by the wilderness where the sons of Israel were for forty years. It was dark there . . .

5355. They were all cast into uninhabited and desert places, and completely separated from one another . . . and they wander about in that desert like people of no religion . . . Those of the second and third classes (of

these Protestants) were scattered asunder into desert places more interiorly. 5535, Des.

5538. Adulterers are not cast out into desert places, like those who are adulterers spiritually; but into the Hells. Ex.

5634. (A desert into which these Babylonians are cast, on their way to Hell.) Des. 5635.

5832. I saw a vast crowd driven into deserts, outside the Societies, which consisted of those who had accounted adulteries as nothing . . . They were all like wild beasts . . . and have been cast out into the deserts, so that they may live according to their nature . . .

6008^e. The rest (of these Spirits who induce somnolence) are sent into desert places outside the Societies.

6081. The most (of the Moravians) were cast out into deserts, where they live miserably; and, when they wonder at this, the reason is said to be that they have rejected the three most essential things of the Church and of Heaven.

E. 131¹¹. 'The wilderness'=where there is no good because no truth. 223^s. 239⁷. 280². 304¹⁰. —²¹. 386¹⁵. 405⁵⁰.

281⁶. 'He found him in a desert land' (Deut.xxxii.10)=the first state of those of the Ancient Church. 'A desert land'=where there is no good because no truth.

288¹¹. 'Be glad, ye wilderness and dry place, and let the plain of the desert exult, and blossom as the rose' (Is.xxxv.1). This treats of the enlightening of the gentiles; their ignorance of truth and good is signified by 'the wilderness and the dry place'; and their joy on account of their instruction . . . by 'being glad,' 'exulting,' and 'blossoming'

294². 'I will plant in the wilderness the cedar of shittah, the myrtle, and the wood of oil' (Is.xli.19). This treats of the establishment of the Church among the gentiles; 'the 'wilderness'=no good, because of ignorance of truth . . . 375³³. 730²⁴, Ex.

304²⁴. 'The forsaken places shall be multiplied in the midst of the land' (Is.vi.12)=that there shall not be any good because not any truth.

—²³. 'The pastures of the wilderness are dried up' (Jer.xxiii.10)=no spiritual nourishment in such a Church. It is called 'a wilderness' where there is no good because no truth. (Compare 730²⁴.)

326¹. 'Let the wilderness and the cities thereof lift up their voice' (Is.xlii.11). This also treats of . . . the establishment of the Church among those who have been outside the Church . . . 'The wilderness and the cities thereof'=those with whom there is no good because no truth, (and) who yet long for it. 405¹².

—⁵. 'He will make her wilderness like Eden, and her solitude like the garden of Jehovah' (Is.li.3)=that they shall have truth and good in abundance; 'wilderness' is predicated of the absence of good; and 'solitude' of the absence of truth. 730²⁷.

—¹¹. 'Wilderness'=a longing for truth as a means to good. Ill.

365²⁷. 'That they may dwell securely in the wilder-

ness' (Ezek.xxxiv.25)=that the cupidities of evil will not infest them.

386²¹. 'He turneth a wilderness into a pool of waters' (Ps.cvii.35)=that where there is ignorance of truth there shall be abundance. 730²⁵.

388¹³. 'I will abandon thee in the wilderness' (Ezek.xix.5)=to be without truths and goods.

403⁷. 'The habitations of the wilderness are made grassy' (Joel ii.22)=that there will be with them knowledges of truth where there were none before; 'the habitations of the wilderness'=the interior things of the mind of those in whom they did not exist before.

410⁷. 'The palace shall be a wilderness' (Is.xxxii.14)=the devastation of the whole Church; for 'a wilderness'=where there is no good because no truth.

419¹⁷. 'The wind of the wilderness' (Jer.xiii.24)=where there is no truth, and consequently falsity.

483¹⁵. 'An east wind from the wilderness' (Hos.xiii.15)=its destruction by fallacies that are from external sensuous things. (Compare 730¹².)

537¹⁴. The 'wilderness' in which the sons of Israel were led, represented the first state of the Church to be established with those who are in mere ignorance of good and truth... and, as this state was represented by their wanderings in the wilderness, it is said that 'Jehovah led them in a land of solitude and of the pit, in a land of drought, and of thick shadow' (Jer.ii.6). Ex. 730²⁸, Ex.

544⁴. The journeys and wanderings of the sons of Israel for forty years in the wilderness, represented the temptations of the faithful; and, as these are effected by the injections and persuasions of falsities by evil Spirits, it is said that they were 'led through a dreadful wilderness, of the serpent, fire-serpent, and scorpion' (Deut.viii.15). 654⁶³.

555⁵. 'A woman forsaken and afflicted in spirit' (Is.liv.6)=a Church which is not in truths, but still is in the affection or longing for them.

632⁸. 'To make the field of desire a wilderness of solitude' (Jer.xii.10)=to so destroy the Lord's Church that nothing of its good and truth remains.

633⁷. The vastation of the Church, and also plenary temptation, are signified by the stay of the sons of Israel for forty years in the wilderness. Ill.

636⁶. The 'wilderness' where the woman was 'nourished' (Rev.xii.)=non-reception of good and truth.

650³⁵. 'I have given waters in the wilderness, and rivers in the solitude' (Is.xliii.20)=to imbue with truths and the derivative intelligence those who had previously been in ignorance... 'The wilderness,' and 'the solitude'=ignorance.

—52. 'To dwell confidently in the wilderness, and to sleep in the forests' (Ezek.xxxiv.25)=that they will be safe from infestation by cupidities, although in and among them. 701¹⁸.

654⁷². 'Edom shall be a wilderness of a waste' (Joel iii.19)=that the natural man will be devoid of goods, and consequently in mere evils. 730²⁰.

727³. 'And now she is planted in the wilderness, in a land of drought and thirst' (Ezek.xix.13)=that the Church is desolated until there is no good of truth or truth of good.

730. For the former Church has become 'a wilderness.' The Church is called 'a wilderness' when there is no longer any good; and where there is no good there are no truths. Ex.

—4. 'Wilderness,' 'solitude,' and 'waste' are mentioned in many passages, and=the state of the Church when there is no longer any truth in it because no good. This state is called 'a wilderness,' because, in the Spiritual World, a place inhabited by those who are not in truths because not in good is like a wilderness, where there is nothing green on the plains, no harvest in the fields, and no fruit tree in the gardens; but a barren land, parched and dry. Further, by 'a wilderness' is signified the state of the Church with the gentiles, who are in ignorance of truth, and yet in the good of life according to their religion, from which they long for truths. By 'a wilderness' there is also signified the state of those who are in temptations, because, in these, goods and truths are shut in by the evils and falsities which emerge. These three significations of 'wilderness,' fully ill.

—7. 'Carmel a wilderness' (Jer.iv.26)=the Spiritual Church devoid of truths from good.

—12. 'The fire hath devoured the habitations of the wilderness...' (Joel i.19)=that the love of self... has consumed all the perception of good... from the sense of the letter of the Word... 'The habitations of the wilderness'=the goods of doctrine from the sense of the letter... This sense is called 'a wilderness' when it is understood only naturally, thus according to the appearances...

—14. 'A wilderness of a waste' (Joel ii.3)=no understanding of truth from good, and consequent insanity from the falsities which are from evil.

—17. 'He maketh the rivers a wilderness' (Ps.cvii.33)=intelligence from the understanding of truth, and of the Word as to its interior sense, devastated by falsities from evil.

—18. 'An Arabian in the wilderness' (Jer.iii.2)=one who kills and plunders, like a robber in the wilderness.

—22. As, in the Jewish Church, all things of the Word had been adulterated, and there was no longer any truth because no good, John the Baptist was 'in the wilderness,' by which was represented the state of that Church. Ill.

—'. 'Your house is left deserted' (Luke xiii.35)=the Church devoid of truths because without good.

—'. From (these) passages, it is evident that by 'a wilderness' is meant a Church in which there are no truths because no good, and consequently in which there is falsity because there is evil...

—23. 'Then the wilderness shall be a fruitful field' (Is.xxxii.15)=that truth from a spiritual origin will then be implanted in them; 'a wilderness'=the natural man destitute of truths. (As with the gentiles.)

—28. 'The habitations of the wilderness distil' (Ps.lxv.12)=that their minds, which had previously been in ignorance, acknowledge and receive truths.

[E. 730]³⁰. As a state of ignorance of truth, in which the gentiles had been, is signified by 'a wilderness,' and a longing for truth by 'lunger,' and instruction by the Lord by 'feeding,' it came to pass that the Lord withdrew into the wilderness, and there taught the multitude who sought Him, and that He afterwards fed them. Ill.

— From these passages it is evident that 'a wilderness' = that with man which is not cultivated and inhabited, thus that which has not as yet been made alive by what is spiritual; and therefore, in application to the Church, that which has not been vivified by truths; thus the religiosity among the gentiles, which had been almost empty and void, because they had not had the Word . . . and, as they had not truths, their good could be no different from such truth as existed among them . . . From which it is evident that 'a wilderness,' when the gentiles are treated of, = no truth, and yet a longing for it for the vivification of their good.

—³¹. The natural state of man, before regeneration, was represented by the stay of the Israelites in Egypt . . . his spiritual state . . . was represented by their introduction into Canaan . . . and his reformation and regeneration, before from being natural he becomes spiritual, was represented by their wanderings in the wilderness for forty years. Fully ill. and ex.

—⁴⁰. That cupidities and Falsities must be removed by means of temptations, is signified by, 'I will bring her into the wilderness' (Hos.ii.14).

—⁴². That by 'a wilderness' is also signified Hell, is because that is called 'a wilderness' where there is neither harvest nor dwelling-place, and also where there are wild beasts . . . In everyone, before regeneration, the natural man is a hell . . .

780³⁰. 'I knew thee in the wilderness, in a land of droughts' (Hos.xiii.5) = a state without good and without truths.

1003^c. The final lot (of adulterers) is that . . . they pass their time solitary in deserts . . .

1214⁴. As use is the plant soul, therefore in the places there which are called deserts, there appears no grass or plant; but mere gravel and sand.

1226³. Those infernals who cannot be compelled (to perform tasks) are cast out into deserts, where a morsel of bread is given them every day, and water to drink, and they dwell solitary in huts, or in caves; and, because they perform no uses, the lands where they are are so barren that a grassy sod is rarely seen upon them . . . See J.(Post.)219. 224.

Will. *Arbitrium.*

Arbitrary. *Arbitrarius.*

Think. *Arbitrari.*

See FREE WILL.

A. 9378². To desist from evils has been left to the will or freedom of man.

H. 412². They then think that . . .

W. 128. They suppose that the Lord confers Heaven at will . . .

P. 125². As man acts in ultimates, which are at his disposal . . .

R. 799. By various and arbitrary rights. Sig.

M. 231². A sign that their judgments were . . . arbitrary.

291². They reduce them . . . into compliance with their will. —.

292. They could not but obey the will (or authoritative commands) of their wives most submissively.

—². After yielding to their authoritative commands, the husbands submit.

320². They are then in full freedom to . . .

322^e. A widow is more at her own disposal.

T. 17³. Each (Divine Person) has his own will, right, and Power.

106. When he becomes his own master—*sui juris et arbitrii*.

486. The belief that man . . . has no free-will in spiritual things.

D. 3148. The body is formed in accord with all the determinations of the will.

E. 735². There are no Archangels in obedience to whom others stand by any authority.

1029². They rejected the Lord . . . unless He assented to every decision of theirs.

Will. *Voluntas.*

Will, To. *Velle.*

Voluntary. *Voluntarius.**

See UNDERSTANDING; and also under HEART, LOVE, and MIND.

A. 30^e. The 'great luminary' is in the will (of the internal man); and 'the lesser one' is in the understanding . . .

35. Man has two faculties; will and understanding. When the understanding is ruled by the will, they together constitute one mind, thus one life; for then that which the man wills and does, he thinks and intends. But when the understanding is dissident from the will . . . the one mind is torn asunder into two; the one wills to betake itself to Heaven, the other inclines to Hell; and, as the will is the sole agent, the whole man would rush to Hell unless the Lord exercised mercy towards him. 1577².

44^e. The things of the will are signified by 'the living soul . . . the beast, the creeping thing, and the wild animal . . .'

48. The sixth state is when the man from faith, which is of the understanding, and derivatively from love, which is of the will, speaks truths, and does goods. Sig.

54^e. They called the will, in the spiritual man, 'the female' . . .

55. As the Most Ancients called the conjunction of the understanding and will . . . a marriage . . .

* *The Voluntary*, in this article, means the will; and *voluntary things*—except in a few instances where *voluntary* is used as the correlative of *involuntary*—the things of the will, as intellectual things are those of the understanding.

61. Celestial things pertain to the will.

95. In the two preceding verses it treated of the life of the faith or understanding (of the external man); in this, it treats of the life of his love, or will.

105. 'In the midst of the garden'=in the will of the internal man. The primary thing possessed by the Lord in a man or Angel is the will, which is called 'the heart.' But as no one can do what is good from himself, the will... is not man's... Cupidity is man's, which he calls will.

116. The will and understanding constitute the mind; and the things of the first river (of Eden) relate to the will; and those of the second, to the understanding. 310.

209. These words relate to the will; for the evils of (the Most Ancients) sprang from the will...

379^a. (For) the willing-*velle*=is the man himself... From his willing he derives his nature and disposition... If he lives evilly, he can will-*velle*=nothing else than evil, and therefore there is no faith.

398^a. With the men of the Most Ancient Church, the mind... was one; for the will was everything in it, so that the understanding was of the will. Ex.

—^e. But after faith was separated from love... no will reigned any longer; but as, in that mind, the understanding reigned in place of the will... it is said that Cain 'dwelt on the east of Eden.'

476. 'Female'=the will...

568. 'Daughters'=the things of the will of this man...

—^e. A corrupt man has no will, but, instead of will, mere cupidity...

—^a. For the female sex is so formed that will... reigns more than understanding.

—^e. As, at this day, there is no will of good, but only cupidity...

585. That will of good began to be null. Sig. and Ex.

—^e. 'The earth' (or 'land')=the will itself of man; for man is man from willing. Ex.

—^a. 'The land of Canaan'=... the will of the celestial man...

590. In every idea... there is something from understanding and from will. Ex.

594. That anything whatever of will would destroy him. Sig. and Ex.

—^e. Man is not man except from will and understanding: by these he is distinguished from the brutes... and with these men all will of good and understanding of truth had perished; instead of will of good there had succeeded insane cupidities, and instead of understanding of truth, insane phantasies.

628^a. Where there is no will, there is no understanding; and such as is the will, such is the understanding. In the Most Ancients there was a will of good... and a derivative understanding of truth; but this understanding completely perished together with the will. 640.

633. With no man is there any understanding of truth

or will of good; there was not even with those of the Most Ancient Church; but when men become celestial, it appears as if there were will of good and understanding of truth in them; but they are of the Lord alone...

634. It is very difficult to state... what, in the proper sense, are the understanding of truth and the will of good, because man supposes that everything he thinks is of the understanding, and everything he desires is of the will... not knowing that... the will of good and the understanding of truth are the inmost things; and that they are (perfectly) distinct from each other.

—^e. So that the understanding of truth and the will of good can be predicated only of the celestial man...

635. That at the end... of the antediluvian Church all understanding of truth and will of good perished. Sig. and Ex.

—^e. The remains (in those called 'Noah') could not produce anything of understanding and will...

640. The 'mansions' (in the ark)=the two parts of that man, which are will and understanding. 644.

—^a. The Lord (then) provided that the Voluntary be separated from the Intellectual; and that man be formed—not, as before, through a will of good, but—that through an understanding of truth he should be endowed with charity, which appears as if it were a will of good.

641. As this man... had to be reformed as to... the understanding, before he could be reformed as to... the will, it is here described how the things of the will were separated from those of the understanding... For if the things of the will... had been excited, he would have perished.

—^a. The understanding and will are so distinct... that nothing is more so... (for) the intellectual things of Spirits and Angels inflow into the left side of the... brain; and the voluntary things into the right side... 644. 4052. 5725.

642. That (their) will was preserved from inundation. Sig. and Ex.

644. Both the will and the understanding are distinguished into innumerable parts. Ex.

652. There are two lives in man; one of the will, and the other of the understanding. They become two lives when there is no will, but cupidity instead of will. In this case it is the intellectual part which can be reformed, and afterwards a new will can be given through it, so that they still constitute one life...

—^e. As man was now such that he had no will... the part which is of the will was closed... and the intellectual part was opened. Tr.

657^a. Without the influx of the Lord's life into the intellectual things in man—or rather into the voluntary things, and through (these) into the intellectual things—and through (these) into the rational things, and through (these) into the scientifics... life in man would be impossible...

670. 'Living soul'=the things of the understanding; and 'all flesh,' those of the will.

[A.] 671. In an unregenerate man there is no understanding of truth or will of good . . .

672. Thus whatever is of the understanding is coupled to something of the will. 718.

710. 'Enter thou and all thy house into the ark' = the things of the will. . . That 'house' = the will. Ill.

712^e. For the will comprehends intellectual things in itself; but not the understanding voluntary things.

732. Intellectual things regard voluntary things as different and distinct from themselves; but voluntary things regard intellectual things as united to themselves . . . For the understanding is from the will.

751². Temptations as to intellectual, and as to voluntary things. See TEMPTATION, here. 755. 756. 845.

794². Every cupidity which a man favours makes the life of his will; and every principle . . . of falsity, that of his understanding.

801². Although (the understanding and will) are at this day separated in man, still the one inflows into the other, and for the most part they unite . . .

808. 'Substance' is predicated of voluntary things, because all things arise from the will . . . The will is the substance itself of man, that is, the man himself.

809. For the Church is never predicated from intellectual, but from voluntary things . . . Everything essential comes from the will.

863². Just as there is never anything truly intellectual except from what is voluntary; if you remove what is voluntary, there is no Intellectual . . .

— But as the will of man is mere cupidity, to prevent what is intellectual . . . from being immersed in his cupidity, the Lord has . . . made the Intellectual distinct from the voluntary by a certain medium, which is conscience. 875³, Ex.

875⁴. With the man of the Most Ancient Church, the voluntary things were united to the intellectual things, as they are with the celestial Angels; but with the man of (the Ancient) Church they were not united, nor are they with the spiritual man. It appears as if the good of charity that he does is from his will; but . . . it is of the Lord alone, not through the will, but through conscience. If the Lord should . . . suffer the man to act from his own will . . . he would do what is evil . . . 918. 9818.

895. The ground of this man is in his intellectual part . . . and never in his voluntary part. Sig. . . With the man of the Most Ancient Church, there was ground in his voluntary part. Ex. 927², Ex.

918^e. (Thus) the conscience which is given by the Lord to the spiritual man is as it were a new will; and thus the man who has been created anew is endowed with a new will, and thence with a new understanding. 927³.

927². But when the love of self, and the derivative insane cupidities, began to take possession of the voluntary part (of the Most Ancients) . . . then not only did their voluntary part, or will, become wholly perverted, but also together with it their intellectual

part, or understanding . . . The consequence was that they could not be restored . . . (Continued under UNDERSTANDING.)

928. That the Voluntary of man is entirely evil. Sig. 987, Ex. 999.

— Man supposes that he has a will of good, but is completely mistaken. When he does what is good, it is not from his will, but from the new will, which is of the Lord . . . And therefore when he thinks and speaks what is true, it is from the new understanding, which is from the new will, and thus also from the Lord . . .

933³. For man's will is completely destroyed, and is therefore entirely separated from the new will which he receives from the Lord . . . 1000. 1040³.

977². In a regenerate man there is a new will and a new understanding; (these two) are his conscience; that is, in it . . . In an unregenerate man there is not will, but cupidity . . . nor understanding, but reasoning . . .

989. The new will is formed from charity. 1001, Ex.

999. 'Flesh' = the Voluntary of man. Ill.

1001. This new will, which is of charity, is here 'the blood.' This will is not the man's, but the Lord's in the man; (and therefore) it must never be commingled with the things of the man's will . . . Sig.

1007. 'At the hand of man' = from all his Voluntary; 'at the hand of man's brother' = from all his Intellectual . . . For the essential and life of man is his will; and such as the will is, such is the man . . . And whether the Intellectual in man is a true Intellectual, a spurious Intellectual, or a false Intellectual, it is called 'a man brother.' Ex. . . A filthy Voluntary and Intellectual are here signified . . .

1023. (The voluntary and intellectual proprium. See PROPRIUM, here.)

1034². Their Voluntary, and their Intellectual together with it, had become corrupt, so that their Intellectual could not be separated from their Voluntary, and a new will be formed in the Intellectual . . . It was therefore provided . . . that the Intellectual in man could be separated from his Voluntary, and so be renewed. Tr. 1051.

1038⁸. For power is of the will.

1043⁴. The celestial man has love to the Lord implanted in his voluntary part . . . And when the Voluntary of man is such that it can receive the rays of celestial flame, his Intellectual is enlightened thence . . . His Voluntary is then like a little sun, from which rays shine into his intellectual part. Such was the man of the Most Ancient Church. But when the Voluntary of man is completely corrupt and infernal, and a new will . . . is formed in his intellectual part— as was the case with the man of the Ancient Church, and is so with every regenerate man of the Spiritual Church—then his 'cloud' is dense; for he has to learn what is true and good . . . and moreover what is false is continually inflowing . . . from his black voluntary part . . . and this is why, in the spiritual man, the intellectual part can never be enlightened as with the celestial man.

1044². The **voluntary** proprium of man cannot be regenerated. For a regenerate man is the Lord's as to the intellectual part, but his own as to the **voluntary** part. (Continued under UNDERSTANDING.)

1438^e. The necessity of a new will and a new understanding.

1511. Genii . . . inflow into the will . . . 5977.

1555². In every man there are two parts, will and understanding. The will is the primary part, the understanding is the secondary; and man's life after death is according to his **voluntary** part . . .

— The [new] will is being formed by the Lord in a man from infancy to childhood. Ex. (Continued under UNDERSTANDING.)

1608². 'The will of the flesh' (John i. 13) = that which is contrary to love and charity; and 'the will of man' = that which is contrary to faith from love . . . (= the **voluntary** and intellectual proprium. 8409³. L. 18^e.) Life 17^e. E. 157⁵. Compare E. 329³⁰. 745^e.

1755². Providence from permission, will, etc. 2447². 2768, Ex. 9940, Ex. D. 2296.

1937⁴. A willingness = *voluntarium* — and thus a freedom . . .

—⁵. Without a proprium acquired through freedom . . . no one can be reformed, because he cannot receive a new will, which is conscience. Ex.

1947⁴. 'In what is of **freewill** = *voluntario* — will I sacrifice unto Thee' (Ps. liv. 6).

2231². He who wills good, also thinks good . . .

— That the will is one thing, and the understanding another. Ex. . . Yet man was so created that they should constitute one mind. Ex. 2930, Ex.

2256³. As the will . . . has been completely destroyed, the Lord separates (it) from the intellectual part, and implants in the latter the good of charity; and, through this, a new will . . . 2930.

2401². To will what is evil, and thence do it, and [at the same time] acknowledge truth in faith, is impossible . . . And it is the very **willing** = *velle* — of man that lives after death; (and) his thinking only in so far as it flows from his **willing**. Ex.

2626. For Divine thought is will = *velle*. 3037.

2708. In the celestial, the good of love is implanted in their **voluntary** part, where there is the principal life of man . . . 2715.

2715. But with the spiritual all the **Voluntary** has been destroyed, so that they have nothing of good from it, and therefore good is implanted by the Lord in their intellectual part. Refs.

— It is principally the **voluntary** part that lives in man, and the intellectual part lives from it; and as, with the spiritual man, the **Voluntary** has been so destroyed as to be nothing but evil, and as the evil from it is constantly inflowing into the intellectual part . . . it is evident that the good therein is relatively obscured . . .

2781. In man there are **voluntary** and intellectual things; to the **voluntary** things pertain those which are of good, and to the intellectual those which are of

truth; and there are various kinds of beasts by which the **voluntary** things . . . are signified, as lambs, sheep, kids, she-goats, bullocks, and oxen; and there are beasts by which the intellectual things . . . are signified, namely, horses, mules, wild-asses, camels, asses, and also birds.

2886. No one can will and think from himself, but from others; and these again from others, and so on (up to) the Lord. Ex. 2887, Ex. 5986. P. 287. 290 (from experience).

2910^e. Thus the will becomes more prone to evils and falsities (in successive generations).

2930. 'The heart' = the will. Ex.

2954². As the spiritual have nothing of a will of good . . . they are introduced into a will of good through the understanding of good . . . but not into anything of a will of good from themselves, because with them all the will of good has been destroyed; but into a new will which they receive from the Lord; and, when they have received this will, they are called, specifically, 'the redeemed.'

2975. Application to (both will and understanding is here signified); for man is reformed as to both parts; for unless the will and understanding are in accord, so as to make a one, the man has not been regenerated. Ex.

3037. From which was His Divine willing and understanding. Sig. and Ex.

3090. (For) when man is being regenerated, an image of a marriage is made between the will and the understanding . . .

3157^e. And when truth . . . has been received by the will . . . the man is regenerate.

3158². Nothing is man's . . . unless it is of his will . . . For what is of the will constitutes the *esse* of man's life. (Continued under UNDERSTANDING.)

—^e. All that is of the will appears free; the very state of the will is freedom; for that which I will, I choose, because I love it, and acknowledge it as good. . . . (Thus) truth . . . never becomes the man's until it has been received by the will . . .

3295². But after man is regenerate, he does good from the will . . . and that which is from the will is good. Examp.

3338^e. It is this (spiritual) heat from which his will . . . lives; and it is this (spiritual) light from which his understanding [lives]. 6032. —³, Ex.

3351. Some of the choirs belonged to the **voluntary** and some to the spontaneous respiration.

3394³. The regenerate spiritual man receives the Divine good in the new will, and the Divine truth in the new understanding . . .

3463³. Whereas he who acts from charity . . . commences from the **willing** of good . . . (and therefore) does not think of merit.

3469². And man's thought and will are founded in the Natural as in a plane.

3489. For the Angels attend solely to (man's) . . .

intentions and volitions—*voluntates*—and the derivative thoughts.

[A.] 3509². The rational mind is distinguished into the two faculties called **will** and understanding; and when man is being regenerated that which flows forth from the **will** is called good, and that from the understanding, truth. Before man has been regenerated, the **will** does not act as a one with the understanding, but the former **wills** good, and the latter truth, so that an effort—*conatus*—of the **will** is perceived as quite distinct from an effort of the understanding.

3519. 'Two' are mentioned, because as in the Rational, so in the Natural, there are things of the **will** and things of the understanding; (and these are) delights and scientifics.

3538. When the Rational acts from the Voluntary . . . through the Intellectual . . . the rational mind is called one 'house.' Tr.

3539³. But when man has been regenerated, voluntary things . . . act the first part. Tr. and Ex.

3563⁴. In the state before regeneration . . . the Voluntary . . . is without, and the Intellectual . . . within (thus in inverted order). The use of this. —⁵. 3564.

3603⁵. See INVOLUNTARY, here.

3652⁶. All reasoning ought to cease when the man is in a state to **will** what is true and good; for he then thinks and acts from the **will** . . . Sig.

3701³. (The necessity and formation of the new **will** and understanding. Ex. —⁴. —⁵. —⁶.)

3870. The state of faith if the **will** does not correspond to it. Sig. and Ex.

— For truth to live it must be introduced into the **will** . . . For life inflows from the Lord through the new **will** which He creates in man. . . Obedience is the first of the **will** . . . the affection of doing truth is the Progressive of the **will** . . . Unless there is such a progression of faith, truth . . . couples itself with . . . the man's Own **will**, which is contrary to charity. Sig.

3888. The kingdom of the **will**, and the kingdom of the understanding. Ex.

— The influx of the **will** into the understanding, and of the understanding into the **will**. Ex.

3901². To grow as to the **willing** of good. Sig.

3934. Omnipotence is predicated from . . . the Divine **will**.

—⁶. 'He that doeth the **will** of My Father . . . ' (Matt. vii. 21).

3969⁸. There are two things which constitute the Spiritual Church—the Intellectual and the Voluntary (and these are represented by 'Ephraim and Manasseh').

4077⁶. Man has not the least of thought, or **will**, except by influx through Spirits from the Lord. 4249³, Ex.

4097⁶. In this way, good together with truths insinuates itself from the intellectual part into the voluntary part, and is appropriated.

4169. The good of the **will**, and the good of the understanding. Ex

4215². Voluntary and involuntary things. Ex.

4247². Previously, truth had been in the understanding, but now it is in the **will**; and, when it is in the **will**, it is in the man; for the **will** constitutes the man himself.

4274. Nothing makes man's Voluntary life but what he has impressed on himself as being good . . . and, when this is assaulted, the life of his **will** is assaulted.

4301³. There are two things which constitute the internal man—the understanding and the **will**. Truths pertain to the understanding, and goods to the **will**. Ex. These two faculties should constitute a one.

4317⁵. Hereditary evil . . . is to **will** and thence think evil. Ex.

4325. The voluntary and the involuntary sense. Ex. 4329⁸.

— The voluntary sense is proper to the cerebrum . . .

4328. The Most Ancients . . . had a Voluntary in which there was good, and an Intellectual in which there was the derivative truth, and, in them, these two made a one. But the Ancients . . . had a Voluntary completely destroyed; but an Intellectual entire, in which the Lord, by regeneration, formed a new Voluntary, and through this a new Intellectual. Refs. (This change seen represented.) 4454. 4493². D. Min. 4711.

4329⁶. This general voluntary sense is possible only in the wise.

—⁴. There are still more perfect general voluntary senses in the interior sphere of Heaven. Ex.

4368⁵. Good *will—bene velle*. 4390.

4538⁴. After man has been instructed in truths . . . he is gradually led by the Lord to **will** truth . . .

4574². For man has been so created that the understanding and **will** may constitute one mind, and they (do so) when the understanding acts as one with the **will**, that is, when the man thinks and speaks as he **wills** and acts. Then, too, his intellectual things are forms of his **will**. Intellectual things are what are called truths . . . and those of the **will**, goods . . . (Thus) regarded in itself, the Intellectual is nothing but the Voluntary formed. Examp.

4581. The difference is that between **willing** well from **willing** well, and **willing** well from understanding well.

4729². What the understanding imbibes . . . does not necessarily pass into the **will**; but what the **will** imbibes does pass into the understanding; for that which a man **wills**, he thinks; and therefore when, from cupidity, he **wills** evil, he thinks and confirms it. Tr.

4747². For what is confirmed in doctrine is imbued by the Intellectual, and what is confirmed in life is imbued by the Voluntary; and that which has been inrooted in both lives of man . . . cannot be eradicated . . .

4884². See TRUTH, here. 4904. 4984.

— Man (cannot) imbue anything except what he does from *will—velle*. Ex.

4985. For the good of life is the *esse* itself of man, because it is of his will, and the truth of faith is the derivative *existere*, because it is of the understanding. For whatever is of the understanding comes forth—*existit*—from the will. The *esse* (or being) of man's life is in his will—*velle*; and the *existere* (or manifestation) of his life is in his understanding—*intelligere*. The understanding of man is nothing but the will unfolded, and so formed that its quality may appear in view.

5017². Thus the circle (is) from the will into the thought, so into speech, and (so) through the ear into another's thought and will.

5035. Spirits act into the Intellectual, . . . and Genii into the Voluntary . . .

5072. Some sensuous things are subordinate to the intellectual, and some to the voluntary part. Tr. 5077.—³, Ex. 5078, Ex.

5113. The Celestial Church exists with the man who can be regenerated . . . as to the voluntary part; the Spiritual Church, with him who can be regenerated only as to the intellectual part . . . (In) the Most Ancient Church . . . there was what is entire in the voluntary part; but (in) the Ancient Church . . . there was nothing entire in the voluntary part, but in the intellectual. Ex. —⁷, Ill.

— The man of the Spiritual Church . . . must learn what is good from truth . . . and he is then able to think it, then to will it, and at last to do it; and then a new will is formed in him by the Lord in the intellectual part. Through this new will, the spiritual man is elevated by the Lord into Heaven; evil still remaining in the will that is proper to him; which will is then miraculously separated, and this by a superior force . . .

—³. But the man of the Celestial Church was regenerated as to the voluntary part. Ex. . . In him, the understanding and the will made one mind; for by what was in the understanding, there was perceived what was in the will.

5117¹⁰. The Intellectual . . . and Voluntary obsessed. Sig. 'Grapes'=charity; and so are predicated of the Voluntary, but of the Voluntary in the intellectual part; (here) in the opposite sense.

5127². A sensuous man knows that he . . . wills and acts; and supposes that . . . to will is interior; but is not aware that . . . his thinking and willing are of the exterior Natural only . . . and he does not know what interior thought and will are. If he is told that . . . interior will is to act from good, he does not apprehend it; still less that . . . the interior man . . . is in the faculty and power . . . of not willing and thinking what the exterior man sees . . . and desires.

5131³. Thus, when heavenly love is the end, will the cause, and action the effect—if there is correspondence—then that love inflows into the will, and the will into the action . . .

5144. 'Three baskets'=the successives of voluntary things. Ex.

— For all good pertains to the will . . . as soon as anything proceeds from the will, it is perceived as good.

—⁴. In this passage, 'basket' is expressed by another word, and=a new Voluntary in the intellectual part.

5145⁵. All those in whom the interior voluntary things have been terminated, are elevated into Heaven . . . Whereas all those in whom (they) have not been terminated, betake themselves to Hell. Sig. and Ex.

5146. 'In the highest basket'=the inmost of the Voluntary, (full of celestial good for the nourishment of the Natural. Sig. 5147.)

5147². Man's Voluntary receives good, and his Intellectual, truth; and the Intellectual cannot possibly receive truth so as to appropriate it, unless at the same time the Voluntary receives good; and so also the converse; for in this way the one inflows into the other, and disposes it to receive. Intellectual things may be compared to forms which are continually varying; and voluntary things, to the harmonies which result from the variation . . .

5150⁶. Man is called celestial if the Lord's Divine good is received in the voluntary part; spiritual, if in the intellectual part.

5157². That the sensuous things subject to the intellectual part . . . were retained, and those subject to the voluntary part . . . rejected. Sig. and Ex.

—³. For the Voluntary in the Lord . . . was Divine from conception, and was the Divine good itself; but the Voluntary which He had by birth from the mother was evil; and therefore had to be rejected, and in its place a new one had to be procured from the Divine Voluntary by means of the Intellectual . . . Tr.

5202³. As the former Voluntary had been rejected, a new one must inflow, in its place. This new Voluntary is from the Celestial of the Spiritual. Tr.

5337². The understanding may be said to proceed from the will when it is the will formed, that is, when it is the will in a form which is perceivable by the internal sight.

— So the will becomes of another form when it becomes action; but still it is the will that is presented . . .

5351. A new Voluntary in the Natural, and its quality. Sig. and Ex.

— For 'Manasseh'=spiritual good in the Natural, thus a new Voluntary. 6222, Tr.

—². The will precedes in man; for man's willing—*velle*—is the first of his life, and his understanding—*intelligere*—succeeds, and applies itself according to his willing. That which proceeds from the will is called good in those who have received a new Voluntary . . . but evil in those who would not receive it; and that which proceeds from the Intellectual is called truth in the regenerate, but falsity in the unregenerate. (Continued under UNDERSTANDING.)

5353. When evils are removed, the new Voluntary arises; for the new Voluntary comes into existence through the influx of good from the Lord, (which) is continuous; (and therefore) as soon as evils are removed, the new Voluntary comes into existence. . .

Hence comes the new **Voluntary** in the Natural which is 'Manasseh.' 5461².

[A.] 5354¹¹. That the **will-velle-**of man will be against his understanding-*intelligere*; and his understanding against his will. Sig. 5482.

5428³. Heavenly freedom is to will nothing from self, but from the Lord . . .

5461. That faith in the will ('Simeon') will be separated. Sig. and Ex.

— For, with the regenerate man, the influx of the Divine . . . is into the will, and thence into the understanding.

5526². As soon as truth . . . enters the will . . . it becomes spiritual good; and from this good a new will is formed in man by the Lord. Ex. 5595, Ex. 5626.

— For, regarded in itself, the will is nothing but the love. Ex.

5595². But celestial good is implanted in the voluntary part itself, and (not in the new will that is formed in the intellectual part).

5660³. The heavenly proprium comes into existence from the new will . . .

— The ends of life are the will-velle-itself . . .

5665. That he adjoined the will-velle-to truths. Sig. and Ex.

5755. That it is not done from the will. Sig. and Ex.

5807. When the will wills good, this good is insinuated into the understanding, and is there formed . . . and this form is truth.

5826^e. For nothing becomes internal until it has been implanted in the will; for the Voluntary is the inmost of man . . .

5835. The mind . . . has two faculties . . . one allotted to truths . . . called the understanding, and the other to good . . . called the will. For man to be man, these two must make a one. But at this day they are completely disjoined. Ex.

5853. Hence, all things that the man thinks, the Spirits think; and all things that he wills, they will; and the converse . . .

5946^e. For the will to see or know anything, it must be through the understanding.

5969. For the life of the will always precedes, and that of the understanding follows; the reason of which is that the will only has life in it, and not the understanding except from the will. Ex.

5978. The reason there are two Angels with every man, is that . . . one may act into his voluntary, and the other into his intellectual things . . . Those who act into the voluntary things are called celestial; and (the others) spiritual.

6065. Goods which originate in the will, and goods which originate in the understanding. Ex.

6204. The evil that enters the thought does no harm . . . But when it enters the will, it does harm, because it then goes into act whenever external bonds do not

prevent. Evil enters the will by being kept in the thought, by consent, and especially by act and the derivative delight. 6308².

6222^e. These . . . cause the Intellectual and Voluntary to constitute one mind. (For) both the Intellectual and the Voluntary are born from the Internal.

6267. The good of the Voluntary as in the first place. Sig. and Ex. 6273, Ex. 6292.

6292. For the Intellectual and Voluntary itself is in the head, and in the body are the acts according thereto.

6296². For the Voluntary of man has been continually depraved, so that at last evil has taken possession of the whole of it, insomuch that nothing entire has remained. Therefore, to prevent man from perishing, the Lord has provided that he can be regenerated as to the intellectual part . . . This is why there are but few in whom there is anything entire left in the voluntary part, thus few who [can] become celestial men . . .

6367. For man is born into the things of the voluntary part; and therefore those of the Most Ancient Church . . . were born into the good of love to the extent in which they had good in their Voluntary.

6392^e. For this (disposition to do good works free from any feeling of self-merit) is in the new will which is given by the Lord to those being regenerated; for this will is of the Lord with the man.

6469. The Angels perceive a sweetness from the fact that they do not think and will from themselves, but from the Lord; from this they have tranquillity, peace, and happiness.

6571². Such as is the effigy of a man in general, such is the effigy of the least of his will . . .

6576^e. For all truth pertains to the understanding, and all good to the will; for the understanding is the receptacle of truth, and the will of good.

6578. Influx into the will, and the consequent trust. Sig.

6584. The establishment of the Church as to the Voluntary and its derivatives. Sig. and Ex.

6717². (In the second state of regeneration) truth is in the will also; and that which is in the will is appropriated. And as, then, the understanding makes a one with the will—for the understanding acknowledges, and the will does—there is a conjunction of good and truth . . .

6840. A calling by influx into the will. Sig. . . This calling is internal; for the Lord inflows into the will, and makes the man do what he pleases.

7007². What is compulsory is not the man's will-velle; but what is free is his will-velle; and good and truth, in order to belong to a man as his Own, must be inrooted in his will; that which is outside the will is not of the man. 8700².

7032. Obstinaey from the will. Sig. and Ex.

7056². The truth which proceeds immediately from the Divine enters man's will . . . but that which proceeds mediately, his understanding; and therefore no

conjunction (of them) is possible unless the will and understanding act as one, that is, unless the will wills good, and the understanding confirms it by truth.

7107. The will of those who infest the truths of the Church. Sig. and Ex.

7179. There are two faculties in man, one called the understanding, the other the will. The will has been given man for the sake of the good which is of love, and the understanding for the sake of the truth which is of faith; for (the former) relates to the will, and (the latter) to the understanding. The one faculty communicates with the other in a wonderful manner. They conjoin themselves together with those who are in good and thence in truth; and also with those who are in evil and thence in falsity . . . but not with those who are in truth as to faith and in evil as to life, nor with those who are in falsity as to faith and in apparent good as to life. 9050. 10035.

7180. It is the will that carries the man away, and the understanding favours.

7233². The Intellectual (of the spiritual) can indeed be enlightened; but the new Voluntary cannot be affected with any good except that which has been formed through conjunction with the truth received in the Church; for their Own Voluntary has been destroyed, and a new Voluntary has been formed in the intellectual part; and, when their Own Voluntary has been separated from the new Voluntary, which is in the intellectual part, the light therein is feeble . . .

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

— For it is the will that rules man. (Continued under UNDERSTANDING.)

— When the will is mentioned, there is meant the affection which is of love; for the will of man is nothing else . . .

—^e. It is the affection of spiritual love that makes the new will.

7480. The Spirits of Mars relate to . . . what is intermediate between the Intellectual and the Voluntary . . .

7808. They regulate the punishment . . . according to the will in the thoughts.

7848. 'The blood' upon the houses' = (the holy truth) upon the things that are of the will of good.

— The reason 'a house' = the will, is that it = man, and man is man specially from his will-*velle*. 7876. 7929.

7906². Man's state is purified when he acts from the good of charity, for he then acts from the will; previously, only from the understanding.

7929. That falsity and evil . . . should in no wise come near the will. Sig. and Ex.

7945. 'So did they' = act from the will; (whereas) previously it = act from the understanding.

8042. Truth is then called good; (for) it passes from the understanding into the will, and from the will into act; and that which is done from the will is called good.

8066. 'It shall be for a sign upon thy hand' = that it shall be perpetually in the will. 8090.

—^e. 'Hand' = power; here, the will, because all the action and power of action effected by the hand proceeds from the will. 8067.

8067. The things in a man . . . which he thoroughly believes and loves, are perpetually in his thought and will . . .

8068^e. The Intellectual is in the meaning of the words . . . the Voluntary is in the affection . . .

8179². When he combats as of himself . . . the man has a new proprium, called the heavenly proprium, which is a new will.

8194. 'The Angel of God' went behind them' = protection lest the falsity of evil should inflow into the Voluntary.

— For, in . . . the Spiritual World, voluntary things are presented at the back, or behind; and intellectual things in front, or before.

—². The Lord takes the greatest possible care less the infernals should inflow into the Voluntary of man; for if they were to (do so), after he has been regenerated . . . it would be all over with him, because his Voluntary is nothing but evil. Hence it is that the man of the Spiritual Church is regenerated . . . as to the intellectual part, and that a new Voluntary is formed in this part which is completely separated from the Voluntary the man has hereditarily. Refs.

8234². For to act from obedience is to act from the Intellectual; but to act from affection is to act from the Voluntary. (Compare 8690.)

8307². That man can abstain from evils of himself, is because the Lord continually inflows into his will with this endeavour . . .

8311². Just as the Intellectual in a man is the form of his will. For the will puts itself forth into the light, and effigies and forms itself, through the Intellectual.

8343². That everything of thought and will inflows; what is good from Heaven, and what is evil from Hell. Refs.

8432^e. For the good that inflows from the Lord is not given as much as they will, but as much as they can receive; whereas evil is allowed as much as they will.

8439². For the influx from the Divine passes first into the perception, which is of the understanding . . . thence into the will, and then into act . . .

8457. 'Upon the faces of the wilderness' = a new Voluntary. 'Wilderness,' here, = a new Voluntary through the insinuation of truth; for the new Voluntary is formed from good through truth . . . and appears as conscience. 8753, Ex.

8458. The good of truth . . . as truth forms the Intellectual of the mind, and as good forms the new Voluntary; for the Intellectual is distinguished from the Voluntary . . . by this: that the Intellectual presents matters to itself in a form, so that it sees them as in light, whereas the Voluntary is affected with them, so that it feels them at the same time as delight . . . and this according to the quality of the form.

[A.] 8495². The proprium from which they will not act, is signified by, 'not doing their own wills . . .' (Is. lviii. 13). 10362.

8510. For the order in which man is led by the Lord is by the *will-velle*, consequently by good . . . 8513², Ex.

8521². For a new will is formed by the Lord in their intellectual part, which is that the man wills to do according to the truth . . .

—³. Whereas the good in those of the Celestial Kingdom is not implanted in their intellectual, but in their voluntary part. Refs.

8622². If Genii were permitted to inflow, they would completely destroy the new will; and would also enter into the hereditary evils of the old will, and would reopen them.

8649. The goods of truth . . . constitute the new will . . .

8690. That thence, then, is everything of the will in those of the Spiritual Church, in every state. Sig. and Ex.

8702^e. What the will wills and loves, the understanding thinks and confirms; and the converse.

8806^e. Hence it is that all the Voluntary which (those of the Spiritual Church) have hereditarily is destroyed; and therefore a new Voluntary is formed by the Lord in their intellectual part by means of the truths of faith . . . Refs.

8855. What a man loves above all things . . . is in his will like a hidden current . . . 8853. (This is his veriest will. 8858.)

8865. The life of the will of the Angels is the life of love from the Lord; and the life of their understanding is the life of faith from Him.

8882. As the will continually inflows into the understanding—for the understanding is the form of the will, that is, the will manifests itself there in light—when a man believes one thing and does another, truth and evil, or good and falsity, are conjoined . . .

8885². That which reigns universally (in a man) is insinuated into his very will; for the will itself is the inmost of man, because it has been formed from his love. For whatever a man loves, he wills, and that which he loves above all things, he inmost wills. And the understanding serves to manifest the things which the man wills . . . and also to bend the wills of others . . .

—⁴. In the evil, the thought and will do indeed inmost agree . . . but their consensus does not appear before men; for . . . they learn to separate their interior from their exterior man, and to form in the latter another will and thought . . .

8891². 'The tree of life'=the will of good; and 'the tree of knowledge'=the understanding of truth; and the reason it was forbidden to eat of this tree, is that a regenerate man ought no longer to be led by the understanding of truth, but by the will of good.

8908². For the will prevails over the understanding, and by influx persuades, and at last blinds it.

8910. 'Thou shalt not covet . . .'=that care is to be

taken . . . lest the evils referred to in the preceding commandments become of the will . . .

— . Love itself pertains to . . . the will . . . but concupiscence to both the will and the understanding, but it is properly of the will in the understanding.

— . The things which become of the will are appropriated to the man; for the will is the man himself. (Continued under THOUGHT.) 9224. 9230². 9274².

—³. As soon as a man receives evil from the thought into the will, it . . . enters into him. Sig.

8911. A man is such as is his will, and such he remains after death.

— . Therefore to be judged 'according to the deeds' =according to the will . . .

— . *Conatus*, in man, is will.

8925. 'To sin'=to do and think what is evil and false . . . from the will . . .

8966. Temptations conduce to . . . insinuate truths into the will . . .

8988. (Those in good) act from the will, thus from themselves; for whatever is of the will with man is his proprium, because the *esse* of man's life is his will. But they who act solely from obedience do not act from their own will, but from the will of their lord; thus not from themselves, but from another; and therefore 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; for the understanding has been given man in order that it may receive truths and introduce them into the will, so that they may become goods . . .

9007^e. In Heaven, by 'man-*vir*' is perceived the Intellectual of man, (and) by 'man-*homo*,' his Voluntary; because man is man-*homo*-from his will, and man-*vir*, from his understanding . . .

9009. What is not of foresight from the will. Sig. and Ex. (See FORESEE, here.)

—². Only that evil which passes from the intellectual to the voluntary part is inrooted and appropriated . . . The things that enter the will are said to 'enter the heart.'

—³. But those evils that proceed solely from the will, and thus not from previous thought, are such as those to which the man hereditarily inclines . . . and these are not imputed to the man, unless he has [afterwards] confirmed them in his intellectual part . . .

9012. Previous thought from a depraved will. Sig. and Ex.

9055. If anything of the affection of love interiorly in the Voluntary (should be injured). Sig. and Ex.

—². Man has an internal and an external Voluntary, just as he has an internal and an external Intellectual. The internal Voluntary is where the internal Intellectual is, and the external Voluntary is where the external Intellectual is, for they must be conjoined. Ex. . . (Thus) when man is being regenerated, there is given him by the Lord a new understanding

through the truths of faith, and a new will through the good of charity; and there must be both, and they must be conjoined together in order for him to have been regenerated. 9274².

9056. If anything of the affection of love exteriorly in the Voluntary (has been injured). Sig. and Ex.

9069. That the evil is not from the internal man, because it is from the Voluntary, and not [at the same time] from the Intellectual. Sig. and Ex. . . For (such) evil does not condemn, because the man does not see it . . .

9089². If anyone, through falsity, destroys good or truth in himself or others, he does it from evil, thus from the Voluntary through the Intellectual . . . and that which is done through both, remains, because it imbues the whole of the man's life . . . It is otherwise if evil goes forth from the Voluntary and not at the same time from the Intellectual. Tr.

9094³. Thus the life of a man's understanding is from the life of his will . . .

9115. They have conscience who have received a new will from the Lord. This will itself is conscience . . . And, as the good of charity makes the new will, it makes conscience also.

9132. For what is done consciously, goes forth from the will and at the same time from the understanding, thus from the whole man; for man is man from both . . .

9156. The evils called ('sins') come forth from a depraved will. Ill.

9227². Truths . . . enter (by an external way . . . into the understanding) in order that they may be introduced into the will, and thus be appropriated. But the good that inflows from the Lord by an internal way, inflows into the will; for the will is the internal of man . . .

—³. But the things that enter the will, that is, which become of the will, are in the light of Heaven.

9274⁹. In the first state (of regeneration) truths . . . enter through the Intellectual into the will; but in the second the goods thus produced go forth from Heaven through the will into the Intellectual . . .

9282. As the things of life, of worship, and of the civil state are not anything in a man so long as they are solely in his understanding; but are in him when in his will, 'doing' is everywhere insisted on in the Word; for to do is of the will; whereas to know, understand, acknowledge, and believe are of the understanding. But these have no being in a man until they become of the will, nor do they come forth—*existunt*—in him until they become of the understanding from the will; for the *esse* of man is to will, and the *existere* is to acknowledge and believe thence . . .

9293. Deeds regarded together with the will are not mere motions, but are forms of the will shown before the eyes. Ex.

9296². This good (which man receives from the Lord when an infant) makes the initiament of the new will in him; and it grows according to . . .

— . But as the man grows up . . . this new Voluntary . . . is closed in proportion as he is carried away by the delights of the loves of self and of the world; but in proportion as he is not carried away by these delights, it is opened, and is also perfected. Ex.

—³. This new Voluntary—which is from the good of innocence—is the habitation by means of which the Lord enters man, and excites him to will what is good . . .

— . But if the use of life is solely for self and the world, this initiament of the new will is closed, and beneath it there is formed a Voluntary from the evils of the loves of self and of the world, and a derivative Intellectual from falsities. This Voluntary is closed above and open below . . .

9300². With a regenerate man the understanding and will make one mind, and communicate reciprocally. Ex.

—⁴. See ENLIGHTEN, here. —⁵.

—⁶. In the other life, such are in the understanding of all the things of faith, and in the will of all the things of charity . . . for they are in the interior understanding that was enlightened in the world, and in the interior will that was enkindled . . .

9385. Reception in the will. Sig. and Ex. 9398.

9473². So with living *conatus*, which is will . . .

9572². The internal man, while in the body . . . wills in the Natural . . .

9670². The things of the lungs and cerebrum are called voluntary.

9683². For the proper will of man is continually leading him away; (just as) his voluntary things continually lead him away from order, but his involuntary ones continually lead him back to order . . .

9702. See INTERNAL MAN, here. 9703. 9704. 9705. 9706. 9707.

9730². There are two determinations of the intellectual and voluntary things in man; one outwards towards the world, and the other inwards towards Heaven . . .

9798. In proportion as the internal man is open to the Lord . . . in the same proportion it is in the will of good . . .

9799. The will of good is to will (the truths of the Word) from affection.

9810. The celestial Angels are receptions of Divine truth in their voluntary part . . .

9812⁹. (For) will is the soul and the all in action . . .

9818³. The life of the voluntary part is to will and love truth for the sake of truth, and good for the sake of good. 'This life is called 'heart.' Ill.

—⁴. 'A new heart'=a new will; and 'a new Spirit'=a new understanding.

9835. The things in the Celestial Kingdom pertain to the voluntary part . . .

— . There are two things to which all things in the universe relate—good and truth; and therefore there are two faculties in man—will and understanding . . .

[A. 9835]². The will of (the Grand Man) is in the Celestial Kingdom, and his understanding is in the Spiritual Kingdom.

9846. 'A workman in stone' = the good of love, thus the Voluntary of a regenerate man . . . (which) corresponds to the Celestial Kingdom in Heaven. —². Ex.

9914². The organics (are moved) at the beck of the will, which commences in the brains.

9915². There are three things in the Heavens which succeed in order — the Celestial, the Spiritual, and the Natural . . . The faculties in man that receive these are called the Voluntary, the Intellectual, and the Scientific . . . These three are signified by 'the weaver,' 'the designer,' and 'the embroiderer.' . . The reason 'the weaver' = the Voluntary, is that the Voluntary inflows into the Intellectual, and weaves it. (Continued under UNDERSTANDING.)

9993. To the Celestial Kingdom corresponds the Voluntary of man . . . and the Voluntary in man is internal and external . . . the internal Voluntary making the celestial life of the internal man, and the external Voluntary the celestial life of the external man.

9995². (This is) why man can with so much difficulty distinguish between thinking and willing. (Continued under THOUGHT.)

— . Good pertains to the will; and the will is that which the man loves . . . and truth pertains to the understanding . . . but when it is devoid of will-*velle*, it is not appropriated to the man's life . . .

—³. In a celestial man and Angel (the marriage of good and truth takes place) in the voluntary part . . .

9996. There are two things in man which make his life — the Intellectual and the Voluntary . . . The ultimate of the Voluntary is called sensuous delight . . . and it is imbibed through the two senses of taste and touch. Sig.

—^e. Whether you say voluntary goods, or celestial goods, it is the same . . .

10035. 'Flesh' = the Voluntary of man, thus his proprium . . .

—². All the proper Voluntary of man is evil, because, from himself, man loves nothing but himself and the world . . . and therefore he has to be regenerated, and through regeneration receive a new will. But this will . . . is not the man's, but the Lord's in the man . . .

10044. The inmost with man is his will and understanding. These are in the brain in their beginnings-*principiis*; and the things that proceed thence are acts . . . and therefore when the will and understanding are mentioned, the whole man is meant, for man is man from them. Moreover, the acts of the body have their all from the will; and this is why a man is not regarded from the acts of his body, but from the will in them . . .

10057². The circle (of man's life) begins from the will, which is the inmost of his life . . .

—³. The truths that are loved become of the will; and, in proportion as they become of the will they

become of the life; for the will of man is his life itself . . .

10062³. For all that is voluntary has been formed from goods; and . . . the will of man has been given for goods.

10064². The will of man is therefore such as are the goods that make it, and such as is the love of them. In the opposite sense . . . the will is such as is the evil that makes it, and such as is the love of evil. The will of evil . . . is from Hell . . . for it is opposite to the will of good, which is from Heaven . . .

10067⁷. When the Lord regenerates man, He insinuates the truth that must be of faith into his Intellectual, and the good that must be of love into his Voluntary, and conjoins them therein . . .

—⁹. The reciprocal conjunction of the understanding and will in man. Ex.

10076². (Thus) the second state (of regeneration) . . . consists in thinking and acting from . . . the will . . .

— . Who can possibly believe that the whole man is an image-*instar*-of his will and the derivative understanding? Ex.

—⁴. The soul itself of man is his will; and the proximate cause by which it produces the effect is his understanding . . .

— . Whether you say will, or end, or love, or good, it is the same . . .

10093. But in the Celestial Kingdom (Divine truth is received) in the voluntary part . . . and that which is received in the voluntary part is said to be perceived.

10109². By the appropriation of good is meant the implantation of it in the will . . . for a man's will is the man himself . . . for what is of the will is of the man's love, and therefore of his life . . .

10122². The will that is from the Lord, also called the new will, is the receptacle of good; and the understanding that is from Him, also called the new understanding, is the receptacle of truth. But the will from the man's proprium, also called the old will, is the receptacle of evil; and the understanding from his proprium, also called the old understanding, is the receptacle of falsity. Man is born from his parents into this latter understanding and will; but into the former understanding and will, from the Lord . . .

—³. Man has been so created that the will and understanding make a one. Ex. . . For the will is the inmost of man, and is the *esse* of his life; and the understanding is exterior, and comes forth-*existit*-thence; for what a man wills he loves, feels as delight, and calls good; and the understanding favours it, and confirms it by reasons, and calls these truths. Hence it is that the will and understanding in reality make a one . . .

—⁴. In the other life, everyone comes into a state like that of his will; and then those who have not received a new will from the Lord rush into evils of every kind, and think such things as favour the evils . . . For it is a law of Divine order that the will and the understanding should make one mind, and thus one man . . .

10124. With those in the Celestial Kingdom, good is implanted through truth in the **voluntary** part. —², Ex.

10143³. For when good and truth have been conjoined in a man, he has a new **will** and a new understanding, consequently a new life . . .

10156². Wherever a man looks, there his heart turns, that is, his **will** and his love.

10169. One in love truly conjugal, loves what the other thinks, and what the other wills; thus loves to think and **will** as the other. 10173.

10196². Angels and Spirits, like men, enjoy the two faculties (of) understanding and **will**; and their understanding has been formed to receive Divine truth, and their **will**, Divine good. The understanding serves them for reception, and also for perception.

10199⁸. The truths of faith which have been inscribed on the life are in the **will**; and the things which are in the **will** are in the internal man. Ex.

— . Whether you say the **will**, or the love, it is the same. Ex.

10264³. The **Voluntary** is constituted from the affection of good . . .

10291⁹. For man's **Voluntary** is formed through his Intellectual, and also manifests itself through it.

10296. For with the spiritual all the **Voluntary** has been destroyed; but the Intellectual is preserved entire by the Lord, and a new **Voluntary** is implanted in it by regeneration. This **Voluntary** is . . . a conscience of truth; for whatever is implanted in the intellectual, and whatever proceeds from it, is truth . . .

10298². At his birth, man has nothing of understanding, and nothing of **will**. His understanding and his **will** are formed by degrees . . . the understanding by means of truths, and the **will** by means of goods, inasmuch that his understanding is nothing but a composition of such things as relate to truths, and his **will** is nothing but an affection of such things as are called goods. It follows that a man is nothing but the truth and good from which his two faculties have been formed.

—³. (Thus) a man is completely and entirely such as are his Intellectual and his **Voluntary** . . .

10331⁷. Moreover, the *will-velle*-itself of man is nothing but work, because what anyone wills, he does . . .

10336³. To 'write the law upon the heart' = to implant Divine truth in the **will**. Ex.

10555². This is like understanding without **willing**, or **willing** without understanding: one is indeed possible separate from the other—as to understand truth and good, and not **will** them—but in this case the understanding has its **willing** from some other source than good; it has it from **willing** for self or for the sake of self, to which the understanding of truth and good serves as a means. He who reflects . . . may know that to understand in man has its life from his **willing**; and that without a **willing** there is not anything; and also that to understand and to **will** mutually regard each other, and are conjoined together.

10645². For the Lord is not in the understanding of truth without the **willing** of it; but is in the understanding of truth and the **willing** of it. For truth does not enter into man . . . until he wills it, and from **willing** does it; for the **will** is the man himself; and the understanding is man in so far as it *has* from the **will**. 10683⁴. H.474.

10683⁴. That truth is in the **will**, may be known . . . from the fact that the man does it, and still more from the fact that he loves to do it . . .

H. 16. To **will** is to love to do. Ex.

26. For the Lord inflows immediately into the **willing** of man, and mediately through his **willing** into his thinking . . . Refs.

32. There is an internal and an external in every Heaven . . . which are as the **Voluntary** and the Intellectual . . . Every **Voluntary** has its own Intellectual . . . the **Voluntary** being as a flame, and the Intellectual as the derivative light.

61. Therefore the Angels attend (solely) to the **will** (in a man), from which his body acts.

95. In every man also . . . there are (as in Heaven) two kingdoms, one of the **will**, and the other of the understanding; the **will** reigns through affections of good, and the understanding through affections of truth. And these kingdoms correspond to those of the heart and lungs. And so the Celestial Kingdom is the **Voluntary** of Heaven . . . and the Spiritual Kingdom is its Intellectual . . . Hence 'the heart' = the **will** . . . and the pulmonary breath the understanding . . .

137³. All a man does, he does from understanding and **will**; he *does* from **will** through good, and from understanding through truth . . .

145. By love the Lord inflows into the **will** of the Angels; and makes Himself seen through their understanding. Rep.

221⁶. The Angels (too) have understanding and **will**; their understanding is such as to be continually perfected . . . through truths; and their **will** . . . through goods . . .

228. All a man's power is from his understanding and **will**; for without these he cannot move a particle of his body: his understanding and **will** are his spiritual man . . . Man's **will** and understanding are ruled by the Lord through Angels and Spirits; and as the **will** and understanding are, so therefore are all things of the body . . . (From experience.)

229. The Angels can . . . (overcome all opposition) by a mere effort of **will** . . .

278². The **will** (with those in a state of innocence) is their memory itself. Ex.

297. Immediate influx, which is of the Lord Himself, is from His Divine Human, and is into the **will** of man, and through his **will** into his understanding . . .

367. The mind consists of two parts, called the understanding and the **will** . . . In Heaven, the husband acts the part called the understanding, and the wife the part called the **will** . . .

368. For the . . . woman is born to be **voluntary**, thus to think from the **will** . . . Ex.

[H.] 369. Both man and woman enjoy understanding and will; but understanding predominates in the man, and will in the woman; and the man-*homo*-is according to what predominates. But in the marriages in the Heavens there is no predominance; for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife... This conjunction is actual... for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife... 370, Ex.

423. The conjunction of the understanding and the will. Ex.

— A man can think (truth) from the understanding... but does not think it from the will unless he wills and does it. When he wills it, and, from willing, does it, it is in both understanding and will, and therefore in the man; for the understanding alone does not make man, nor the will alone, but (both) together... What is in the understanding only is with-*apud*-the man, but not in him...

424. That man can think from the understanding, and not at the same time from the will, has been provided to the end that he can be reformed...

— For man is born, as to the will, into all evil. Des. . . In order that this Voluntary may be amended and reformed, the ability to understand truths has been given him... but still he cannot think them from the will, until he is of such a character that he wills and does them from the heart...

425. In proportion, therefore, as the truths of the understanding have been conjoined with the goods of the will... he has Heaven in him... But in proportion as the falsities of the understanding have been conjoined with the evils of the will, he has Hell in him... But in proportion as the truths of the understanding have not been conjoined with the goods of the will, he is in a middle state...

—². But in neither Heaven nor Hell is anyone allowed to have a divided mind, that is, to understand one thing and will another; but what he wills he understands, and what he understands he wills...

455. That a man can understand truths, and be rational, if he will. Ex.

—². To love and to will are the same; for what a man wills, he loves; and what he loves, he wills.

463. Every particular of thought and will have been inscribed on the brain... thus on the whole body.

— Thus a man is wholly such as he is in his will and the derivative thought...

472. A thousand men may... do the same deed... and yet each, regarded in itself, be different, because from a different will. Ex.

479. That after death a man is his own love, that is, his own will. Gen.art.

503. In the second state after death, a Spirit thinks from his will itself... and then the thought makes a one with the will, so much so that it scarcely appears that the Spirit thinks, but only that he wills...

508^e. The will is the very nature-*natura seu indoles*-of the man; and therefore to be remitted into his

will, is to be remitted into his nature; and also into his life...

512. (In the second and third state of the evil after death) they will and think from their love; and, as this love is infernal, they will nothing but evil, and think nothing but falsity...

589². In the natural world, that which acts and reacts is called force and *conatus*; but in the Spiritual World... life and will;... will, there, is living *conatus*.

N. 28. On the will and the understanding. Gen.art. T.397.

31. The will and understanding also make the spirit of man...

32. How the will and understanding make one mind. Ex.

33. But those in evil and falsity have no will and understanding. Ex.

35. (Refs. to passages on the subject of the will and understanding.) 120². J.39.

164. A man... must examine his thoughts and the intentions of his will... (otherwise) he cannot perform repentance; for... to will evils is to do them.

271^e. If a man were to be forced to what he does not will, he would always incline... to what he does will.

J. 36. The doctrinal things of the Church... do not enter a man's life until they enter his will and thence his actions. Then, for the first time, are they in the man's spirit; for his spirit... is formed from his will, and in so far from his thought as it proceeds from his will... Whether you say the will, or the love, it is the same...

—². A man may know, think, and understand many things; but, when left to himself, he rejects those which are not in accord with his will... That alone remains in the spirit of a man which has entered into his will, or love. Life 15², Ex.

S. 83. In every man there are two faculties of life, called the understanding and the will. The understanding is the receptacle of truth, thus of wisdom; and the will, of good, thus of love. For a man to be a man of the Church, these two must make a one; and they do so when he forms his understanding from genuine truths—which to all appearance is done by himself—and when his will is infilled with the good of love—which is done by the Lord. Hence the man has... a life of truth in the understanding from the will; and a life of good in the will through the understanding. This is the marriage of truth and good in a man; and also that of the Lord and the Church in him.

115. There are two faculties of life in man, called the understanding and the will; and the understanding has been made subject to the will, but not the will to the understanding; for the understanding merely teaches, and shows the way. Search, and you will find that the will of a man is his proprium, and that this, regarded in itself, is mere evil; and that from it there is falsity in the understanding.

—². (Thus) man, from himself, does not will to understand anything except that which is from the

proprium of his will; nor would he be able to do so unless there were some other source of knowledge . . .

Life 15. For the understanding . . . can be elevated into the light of Heaven . . . but the will cannot be . . . elevated into the heat of Heaven . . . unless the man is spiritual. Ex. W.242^o. 243. 244.

43. Man has two faculties . . . called the will and the understanding. They are distinct from each other, but have been so created as to be a one; and, when they are a one, they are called the mind . . .

— So all things in man relate to the will and understanding . . . For these two faculties are the receptacles and subjects of good and truth . . .

—². Nothing is of more importance than to know how the will and understanding make one mind. They do (so) as good and truth make a one; for there is a like marriage between the will and understanding as between good and truth. Ex. . . So the will in man is the very *esse* of his life, and the understanding is the derivative *existere* of his life . . . N.32. T.397.

44. For . . . the will leads the understanding, and makes it act as one with it; and therefore if there is anything in the understanding that does not accord with the will, the man, when left to himself . . . either casts it out, and forces it to be one with the will by falsification.

63^o. These, after some combat against evils, do not will them . . .

86^o. Man can be in the spiritual mind—and thus in Heaven—with the understanding, but not with the will . . . unless he shuns evils as sins; and if he is not there with the will, he is not in Heaven; for the will drags the understanding downwards . . . F.32.

—³. Man compared to a garden; his understanding to the light, and his will to the heat. Ex.

—⁴. So long as a man does not shun evils as sins, the concupiscences of evils block up the interiors of the natural mind on the side of the will . . .

—⁵. But as soon as these concupiscences have been dispersed by the Lord, the man is a man, because he then thinks truth in the understanding from good in the will.

F. 15. The will produces nothing from itself without the understanding, nor the understanding anything without the will. For anything to come forth—*existat*—they must act in conjunction. Ex.

16. The *conatus* of producing means is in man from the will in the understanding . . . These means are called the truths of faith . . . The will comes forth—*existit*—in the uses. (Thus) the will of producing uses by means of the understanding is perpetual in every progression, until it comes forth.

W. 25. For the understanding and will reside in the head, and the body is actuated from the understanding and will. Ex.

30. It is from the fact that the Divine essence . . . is love and wisdom that man has two faculties of life, from one of which he has understanding, and from the other will. Ex. (Continued under FACULTY.)

—². When (these faculties are closed) the under-

standing is indeed called understanding, and the will, will; but still, essentially, they do not exist.

52. The affections and derivative thoughts correspond to all things of the animal kingdom; the will and derivative understanding, to all things of the vegetable kingdom; and the ultimates of life, to all things of the mineral kingdom.

136. (Thus) the body is a form corresponding to the understanding and will. And, as form is predicated of the understanding and will also, the form of the body corresponds to that of the understanding and will . . . This is why the mind—that is, the will and understanding—rules the body . . . 387.

209^o. Will and understanding . . . have no existence outside their subjects, which are substances; but are states of them . . . 210, Ex.

214. Will, understanding, and exercise are in a series of (three) degrees. (Like end, cause, and effect. W.213.) 239. 277.

216. Unless will and understanding . . . clothe themselves with works whenever possible, they are airy nothings . . .

219. The living *conatus* in man . . . is his will united to his understanding.

— (Thus) the interior things of the will and understanding make the first degree; the interior things of the body, the second . . .

239. (Thus) in every man there is a natural, spiritual, and celestial will and understanding in potency from his birth, and in act when they are opened. Ex.

244². (Thus) the understanding does not lead the will . . . but merely teaches and shows the way . . . But the will leads the understanding, and causes it to act as one with it . . . The will does nothing . . . without the understanding . . . and the will associates the understanding with itself, by influx; but not the converse.

266. Reason and experience testify that an evil man can also will and do (truths) . . . For who cannot will and do what he thinks? The reason he does not will and do it, is that he does not love to will and do it. The ability to will and do is the freedom which every man has from the Lord. That he does not will and do what is good, when he can, is from the love of evil . . .

—². Those diabolical Spirits said that they can will and do according to these (arcana of angelic wisdom), but that they do not will. When told that they would will them if they would shun evils as sins, they said they could do that too, but do not will. P.99².

— The reason man can will, is that the Lord . . . continually gives the ability. For . . . the Lord dwells with every man . . . in the faculty or power of being able to will.

358. That the Lord has created . . . in man two receptacles and habitations for Himself, called the will and the understanding, the will for His Divine love, and the understanding for His Divine wisdom. Gen.art. 395.

[W.] 361. That every man has . . . will and understanding, and that they are distinct . . . is known from common perception, but is not known from thought . . . Everyone perceives it when he hears it, and may also say, This person wills well, but does not understand well; and this understands well, but does not will well. I love him who understands well and wills well, but not him who understands well and wills evilly. Yet when the same individual thinks about the will and understanding, he makes no distinction between them . . . the reason of which is that his thought communicates with the bodily sight; and when he is writing he comprehends still less that the will and understanding are two distinct things. Ex. (See 372², where it is shown that they are confounded in common speech.)

362. That the will and understanding, which are the receptacles of love and wisdom, are in the brains, in the whole and in every part of them; and are derivatively in the body, in the whole and in every part of it. Gen.art.

363. That love and wisdom, and the derivative will and understanding, make the very life of man. Ex.

364. Everyone sees that the understanding is the receptacle of wisdom, but few that the will is the receptacle of love. The reason is that the will does nothing of itself, but acts through the understanding. Further ex.

365. Man's life, in its beginnings, is in the brains . . . By life in its beginnings are meant the will and understanding. 387, Ex.

368. For such as are the love and wisdom, such are the will and understanding . . .

371. That there is a correspondence of the will with the heart, and of the understanding with the lungs. Gen.art. 372. 375. 376. 378, Ex.

373. As the will and understanding are receptacles of love and wisdom, they are organic forms, that is, forms organized from the purest substances. Ex.

384. The cerebellum is especially for the will, and the cerebrum is especially for the understanding. Ex.

390. That the conjunction of the spirit . . . with the body is through the correspondence of the will and understanding with the heart and lungs . . . Gen.art.

394. That things about the will and understanding . . . may be known from the correspondence of the heart with the will, and of the understanding with the lungs. Gen.art.

—². The soul . . . is the 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 love and wisdom in the Lord are distinctly one . . . the will and understanding have been so created . . . as to be distinctly two, but still so as to make a one in all operation and sensation; for in these the will and understanding cannot be separated.

397. Lest a man be in Heaven by his understanding, and in Hell by his will . . . all of understanding which is over and above his own proper love is removed after

death; the result of which is that in all persons the will and understanding at last act as a one. Ex.

399. That the love, or the will, is the very life of man. Gen.art.

—^e. (Thus) as the subsidiary life of the body depends on the heart alone, so the life of the mind depends on the will alone; and the will lives when the thought ceases, just as the heart lives when the respiration ceases.

400. That the love or the will continually strives after the human form . . . Gen.art.

401. That . . . the will cannot do anything . . . without a marriage with . . . the understanding. (Shown from the physiology of the heart and lungs.)

402. That . . . the will prepares a house . . . for its future consort . . . the understanding. (Shown in the same way.)

403. That . . . the will prepares all things in its human form, so that it can act conjointly with . . . the understanding. (Shown in the same way.)

— . Although will and understanding are mentioned, it must be well known that the will is the whole man. Ex.

— . Beware of cherishing an idea of the will as of something separate from the human form; for it is this form.

404^e. All the operations . . . of the will outside the understanding relate to affections of good, and not to affections of truth.

405². (The influx of the will into the understanding explained by the double influx of the blood into the lungs.)

406. That by means of these three conjunctions . . . the will is in its sensitive and its active life. Gen.art. 407, shown.

408. That . . . the will introduces . . . the understanding into all things of its house. Ex.

409. That . . . the will does nothing except in conjunction with . . . the understanding. Ex.

410. That . . . the will conjoins itself with . . . the understanding, and causes . . . the understanding to be reciprocally conjoined. Shown.

414. That . . . the will can be elevated in the same way (as the understanding), and can receive the things of heat from Heaven, if it loves wisdom . . . in that degree. Ex. and Shown.

416. That otherwise . . . the will draws . . . the understanding back from its elevation, in order that it may act as one with it. Gen.art.

419. That . . . the will is purified in the understanding if it is elevated together with it. Ex. and Shown.

421. That . . . the will is defiled in the understanding, and by it, if they are not elevated together. Ex.

P. 74. Hence beasts have no understanding and will; but (only) knowledge and affection, both natural. 96⁴.

—³. (Therefore beasts) cannot think—I will this, or do not will it . . .

78. For whatever man does, he does from the will through the understanding . . .

80. Nothing is appropriated to man that he only thinks, nor that he thinks to will, unless . . . he wills it to such a degree that he does it when he has the opportunity. Ex. and Sig.

89. As all willing is from love, and all understanding from wisdom, it follows that the ability to will is from the Divine love, and the ability to understand from the Divine wisdom . . .

— . But there exists with man an interior willing and an exterior willing, and he can act according to (the latter) and not at the same time according to (the former); but still to will exteriorly is from freedom . . .

96. Without these two faculties (of rationality and freedom) man would not have understanding and will, and thus would not be man. —²Ex.

—³. As man can will, he can also understand; for willing has no existence without understanding . . . Also, if you take away willing from understanding, you understand nothing; but in proportion as you will, in the same proportion you can understand, provided the aids called Knowledges are at hand. Ex.

—⁵. (This) is from the influx of the Lord's will—that He wills to be received by man . . . These things are of His will, because they are of His love. It is this will of the Lord that causes what a man thinks, speaks, etc. to appear as his.

—⁶. It is known in Heaven that the Lord operates all things by willing, and that what He wills is done.

103. By (the external and internal man) is meant the external and internal of the will and understanding; for (these) make the man . . .

111². It is the man's internal will that is in the concupiscences, and his internal understanding in the cunning; and it is his external will that is in the delights of the concupiscences, and his external understanding in the machinations . . .

136⁷. For everything of understanding and will must be formed by what is external before it is formed by what is internal. Ex. . . And when the first understanding and the first will have been formed, the internal of thought regards them as externals of its thought, and either conjoins itself with them, or separates itself from them . . .

—⁸. But . . . the internal of the understanding does not conjoin itself with the internal of the will; but the internal of the will conjoins itself with the internal of the understanding, and causes the conjunction to be reciprocal. But this is done by the internal of the will, and not one whit by the internal of the understanding.

144. When the understanding is blinded (by ignorance of truths) the will is also stopped up . . .

151. The internal man is not reformed by merely knowing, understanding, and being wise . . . but by willing what (these) teach. Ex.

— . Thus the internal is to will, and the external is to do; for unless anyone does that which he wills, it is because, inwardly, he does not will; and this at last becomes not to will [at all].

165. A man is led by the understanding . . . only when the . . . will makes it. in which case it may be

said of the understanding also that it is led: but still the understanding is not led, but the will from which it is.

183. The Divine Providence never acts together with the love of a man's (hereditary) will; but continually against it. Ex. 219⁴. 234.

193². Thus in every man there are two principles (or beginnings) of life, one natural, and the other spiritual, the natural one being the pulsation of the heart, and the spiritual one the will of the mind; and each adjoins to itself a consort . . .

—³. As the soul of the will is love, and the soul of the understanding wisdom, both from the Lord, it follows that . . . the will is the life of everyone, and that the quality of this life is determined by that of the conjunction of the will with the understanding.

209². Their understanding acknowledges, but if their will does not also do so, they do not acknowledge; for the love of the will inspires into the understanding whatever it wills; and not the converse. It even destroys in the understanding everything that is not from itself.

227. That whatever a man thinks, speaks, and acts from his will, whether good or evil, is appropriated to him, and remains. Ex.

233⁹. The Lord most especially provides . . . that (good and truth) be not received by the will any sooner or any more than as the man . . . removes evil in the external man. For that which is received by the will comes into the man, is appropriated to him, and becomes of his life; and evil and good cannot be together in the life itself, which man has from the will, for in that case the man would perish; but they can both be in the understanding . . . where they are distinguished and separated as a house is into inside and outside. Ex. 284, Ex.

—¹⁰. (Otherwise) the will would adulterate the good, and the understanding would falsify the truth . . . (for) when the will is in evil, it adulterates good in the understanding, and adulterated good in the understanding is evil in the will, for it confirms that evil is good, and good evil. . . This is done by the will in the understanding, and not by the understanding from itself.

249^e. (But) by the former means, the Lord leads the good not only from doing evils, but also from thinking and willing them. Ex.

259². For the will must see in the understanding, and not the understanding in the will; or, what is the same, the life and its love must lead the understanding to think, speak, and act, and not the converse; (otherwise) the understanding, from some . . . diabolical love, might seize on whatever occurs through the senses, and enjoin the will to do it.

278. In order that he may examine himself, an understanding has been given man, separated from the will . . . so that from the interior thought (in his understanding) he may see what the will is doing in the exterior thought . . .

281². See LOVE, here.

[P.] 282. It is the **will** (and not the understanding alone) that must be healed. (Fully quoted under UNDERSTANDING.)

284. The understanding is a recipient of both good and evil, and truth and falsity; but not the **will** itself. . . for this must be in either evil or good; it cannot be in both, for the **will** is the man himself.

293. There is not in any man a grain of **will** or prudence that is his Own; (otherwise) Heaven, Hell . . . and the whole human race would perish. Ex.

296⁵. If evils are in the thought only, and not in the **will**, the man is not yet in an infernal Society with [his] evil; but he enters it when they are in the **will** also. —⁸, Ex.

297. The faculty of understanding and perceiving . . . is given every man . . . but still a man cannot lead himself out of evil by it; because evil is of the **will**; and the understanding does not flow into the **will**, except with light only . . .

298. That man's Own intelligence, when the **will** is in evil, sees nothing but falsity . . . Ex.

—². Every man has his Own **Voluntary** and his Own Intellectual; (the former) is evil, and (the latter) is the derivative falsity. They are meant by 'the **will** of man, and the **will** of the flesh,' and, in their essence, are the love of self, and the derivative conceit. Their marriage ex. 321^e.

318¹¹. Everything confirmed in the **will** and at the same time by the understanding remains to eternity; but not that which has been confirmed by the understanding only. For that which is of the understanding only is not in the man, but outside him . . . and nothing enters man, or is appropriated to him, except that which is received by the **will** . . . (See —⁹.)

324⁴. In every human embryo, the Lord forms . . . a receptacle of His Divine love for the future **will** of the man; and a receptacle of His Divine wisdom for his future understanding; and in this way He has implanted in every man the faculty of **willing** good, and the faculty of understanding truth. 328⁵.

328⁵. Therefore the . . . understanding is an image of God; and the . . . **will** is a likeness of God . . . It follows that man has been created . . . in order that his **will** may receive love from God, and his understanding wisdom from Him . . .

329. For the Lord continually inflows into the **will** with the power to be able to shun evils; and into the understanding with the power to be able to think that there is a God. But still no one can do the one unless he does the other . . .

R. 17⁴. For the thought and memory of the understanding do not inflow into the **will**, and through the **will** into act; but the **will** inflows into the thought and memory of the understanding, and produces deeds.

210. That they are devoid of the understanding of truth and the **will** of good. Sig. and Ex.

254. 'By Thy **will** they are, and have been created' (Rev. iv. 11) = . . . from the Lord's Divine love . . . or from the Divine good . . . E. 295, Ex.

355. The **will** of serving and of doing. Sig. and Ex.

386^e. For every man can be in the light of Heaven as to the understanding, provided the **will** is closed as to its evil.

541². They assert that whatever proceeds from the **will** and judgment of man is not good, and therefore the goods of charity . . . being done by man, contribute nothing to salvation . . . when yet the one only thing from which man is man, and through which he is conjoined with the Lord, is that he can do what is good . . . as from his own **will** according to his judgment. Ex.

566⁸. (The infernals) said that . . . they could see if they **willed** to do so; but, being afraid of being asked why they did not **will**, they departed.

634³. For what enters the thought and understanding only does not condemn; but what enters the **will** does condemn, because this enters the life, and remains; for nothing can enter the **will** unless it is of the love, and love is the life of man.

832². Therefore, unless the understanding is in the light of Heaven by the Word, the **will** cannot come into the heat of Heaven.

839¹¹. 'Thy **will** be done, as in Heaven so also on the earth.' III.

875⁷. (So) **will** and understanding (are not anything without) action. Ex.

—⁸. **Will**, or *conatus* (however) is in itself act, because it is a continual effort to act, which becomes an outward act when determination is present; and therefore *conatus* and **will** is accepted as an interior act . . . provided it does not fail when there is opportunity.

—¹⁰. Nothing of (what man **wills**, thinks, etc.) is in him except the state of receiving that which inflows.

935. But the **Voluntary** together with the Intellectual becomes human according to the state of the understanding through which it comes forth—*existit*; for the state of life of every man is such that his **will** cannot do anything except through the understanding; nor can the understanding think anything except from the **will**.

956. 'Let him that **willeth**' (Rev. xxii. 17) = him who from love **wills** . . . for 'to **will**' = to love, because what a man **wills** from the heart, he loves; and what he loves, he **wills** from the heart.

M. 92^e. The male receives (the conjugal sphere) in the understanding, because he is the intellectual form; and the female receives it according to her form, thus in the **will** . . .

159. That the **will** of the wife conjoins itself with the understanding of the man; and, derivatively from this, the understanding of the man with the **will** of the wife. Ex.

165^e. (These virtues) partake of the intellectual **will** of the man, with which the **will** of the wife unites itself.

195. That this formation by the wife is effected through the conjunction of her own **will** with the internal **will** of the man. Ex.

— . The things of rational wisdom make the man's

understanding, and those of moral wisdom, his will; and the wife conjoins herself with the latter, which make his will. It is the same whether we say that the wife conjoins herself, or that she conjoins her will, with the will of the man, because the wife has been born voluntary, and thus does from her will all she does.

— The reason it is said, with the *internal* will of the man, is that the will of the man has its seat in his understanding; and the Intellectual of the man is the inmost of the woman. . . Men have also an external will, but this frequently partakes of simulation . . . and the wife does not conjoin herself with it except playfully.

196. To the end that the will of both may become one. Ex.

— For he who conjoins himself with the will of anyone, conjoins himself with his understanding also; for, regarded in itself, the understanding is nothing but the ministry and service of the will. Ex.

197. For the affections . . . form the will, and make and compose it. But, with men, the affections are in the understanding; whereas with women they are in the will.

221. For the understanding is not so constant in its thoughts, as the will is in its affections. For the understanding is carried now upwards, now downwards; is now in a serene and clear state, and now in a turbulent and obscure one; is now engaged with grateful, and now with ungrateful objects; and as the mind, when acting, is in the body too, it follows that this has like states; and this is why a husband now recedes from conjugal love, and now accedes to it . . .

248. Conjugal love . . . regards a union of wills.

259. The thought that the wife is willing; and . . . that the man is not willing (a cause of cold). Ex.

270⁶. Love truly conjugal dwells, in the highest region, in the midst of mutual love, in the chamber of the will; and also in the midst of the perceptions of wisdom, in the chamber of the understanding. . . The husband is in the chamber of the understanding, and the wife in that of the will.

— Conjugal cold also dwells in the highest region, but only in the chamber of the understanding, that of the will being closed there. For the understanding . . . can ascend into the highest region . . . But if the will . . . does not ascend at the same time into its consociate chamber, the latter is closed, and cold results in the other . . . (In this case) the understanding looks down from the highest region to the lowest, and . . . descends, in order to warm itself with an illicit fire.

292³. The reason of this domination of the wives . . . is that a man acts from the understanding, and a woman from the will; and the will can obstinately harden itself, but not the understanding.

316⁴. The reason (all the bodily organs are in pairs) is that one is of the will, and the other of the understanding.

360. Love resides in the will . . . but it is not kindled in the will itself, but in the understanding; for in the will it is like a fire, and in the understanding it is like

a flame. In the will, love knows nothing about itself, because it is not sensible of itself there; nor does it act from itself there; but this takes place in the understanding and its thought . . .

400. In man, all end is of will; all cause, of understanding; and all effect, of action.

432². The natural man, separated from the spiritual, is man only as to the understanding, and not as to the will . . .

460⁵. The love of pellicacy enters only the understanding and the things which depend on it; but the love of marriage enters also the will and the things which depend on it . . .

461⁶. The will, from which man is man, cannot be moved a jot, except by delight; for, regarded in itself, the will is nothing but the affect and effect of some love, thus of delight . . . and, as the will actuates—*agit*—the understanding to think, there is not the least of an idea of thought, except from the influent delight of the will . . .

490. They who do not discriminate the will and understanding from one another, cannot discriminate evils and goods from one another. Ex.

492. That adulteries of the fourth degree are adulteries of the will. Ex.

—². Those who are evil from the will, dwell behind, and are called devils. . . With such, the will plays the leading part.

493. The reason (adulteries of the will) are so grievous . . . is that the will plays the leading part in them—but the understanding in those previously treated of—and the life of man is essentially of his will, and formally of his understanding; the reason of which is, that the will acts as a one with the love, and love is the essence of man's life, and this forms itself in the understanding by such things as accord; and therefore the understanding, regarded in itself, is nothing else than the form of the will . . . What flows forth from . . . the will is, principally, called purpose—*propositum*; whereas what flows forth from . . . the understanding . . . is called intention. Guilt, too, is predicated principally of the will . . .

494. That adulteries of the third and fourth degree are evils of sin, in proportion to the amount and the quality of the understanding and will there are in them, whether actually committed, or not. Ex.

— For man is man from will and understanding. Ex.

— 'To commit adultery in the heart' = to do so in the will.

527. That evil is imputed to anyone according to the quality of his will, and according to that of his understanding. Gen.art.

— (Thus) such as are a man's will and understanding, such is the man. Ex.

—². (Thus) by the deeds according to which everyone will be judged . . . are meant his will and understanding. Ex.

— All things done by the interior will . . . are done of purpose . . . and all things done by the understanding are done from confirmation. Ex.

I. 7. That (spiritual) heat and light inflow into the will and understanding (respectively). Ex. T.75².

—³. The influx into speech is effected from the will through the understanding; but that into the actions, from the understanding through the will.

13⁴. The (infernal) turn the back of the head to the Lord; (and) receive the influx into the affections of their will . . . and make the understanding favour them; whereas the (Angels—who turn their foreheads to the Lord) receive the influx into the affections of their understanding, and make the will favour them. . . . For the human understanding dwells in the cerebrum . . . and the will in the cerebellum. T.564^e.

14. That the understanding can be elevated into the light . . . in which the Angels are, according to the cultivation of the reason; and the will, into the heat . . . according to the deeds . . . But that the love of the will is not elevated, except in proportion as the man wills and does the things which the wisdom of the understanding teaches. Gen.art.

—². The light which makes the understanding is received first; and, by slow degrees, the love which makes the will. Ex. . . . Thus is the will formed through the understanding.

—³. A man becomes prosperous and blessed if he acquires wisdom, and keeps his will in obedience thereto; but unprosperous and unhappy, if he makes his understanding obedient to his will. The reason is that the will inclines to evils from birth . . . and therefore, unless it were restrained through the understanding, the man would rush into crimes . . . (Continued under UNDERSTANDING. —⁴.) T.588.

—⁵. The state of a man if the love of the will is not elevated by means of the understanding. (Shown by comparisons.) T.590.

—^e. But with those who subdue the allurements of the cupidities of the will through the wisdom of the understanding, the understanding enters into a conjugal covenant with the will . . . and they dwell together . . . with deliciousnesses.

15. Beasts have no will and understanding, but . . . only an analogue of each.

—². Man is man because his understanding can be elevated above the desires of his will, and thus, from above, can know, see, and govern them . . . thus from the fact that his will is under obedience to his understanding; whereas a beast is a beast because its understanding is under obedience to its will. It follows . . . that the understanding of man . . . is alive, and thus is a true understanding; and that his will . . . is alive, and thus is a true will; but the reverse is the case with beasts.

—⁴. In a word, with beasts the will and understanding always cohere; and, as the will in itself is blind . . . it makes the understanding blind also . . .

—⁵. A beast does not in the least think from the understanding . . . The reason a man thinks and speaks, is solely because his understanding is separable from his will . . .

T. 14². He who (has denied) God . . . has closed his internal man as to the will . . . but he cannot close it as to the understanding—for he would then be no

longer a man—but the love of his will infatuates with falsities the higher things of the understanding, causing the understanding to become as it were closed as to truths . . . and goods . . .

32⁴. The memory is the soil (for the seeds of knowledge); the understanding is their place of germination; and the will, of their fructification; and . . . the understanding and will are such that they can be cultivated and perfected . . . to eternity.

37². Of these two essentials and universals (the will and the understanding) the mind of everyone consists, and they exist and operate in everything of it. The reason is that the will is the receptacle and habitation of love, and the understanding of wisdom; and therefore the two correspond to the Divine love and the Divine wisdom, from which they originate.

39. See LOVE, here.

39^e. (Thus) the life of man dwells in his understanding . . . and the love of the will modifies it.

56. The power and will—*posse et velle*—of God are a one; and, as He wills nothing but what is good, He can do nothing but what is good.

— . In the Spiritual World, no one can do anything contrary to his will, which they derive from God, in that His power and will are a one.

87. The will, from its good, cannot do anything except through the understanding. Ex.

99². Such is the reciprocal conjunction of the will and understanding. Ex.

105². In the state (of reformation) the understanding plays the leading part, and the will the secondary one; but in that (of regeneration) the will plays the leading part and the understanding the secondary one; but still the understanding [does so] from the will, and not the will through the understanding. 571. 587, Gen.art.

255^e. For confirmation enters the will, and the will is the man himself, and disposes the understanding at its pleasure; whereas mere bare Knowledge enters the understanding only, and the understanding has no authority over the will, and therefore is not in the man, except as one who stands in the door-way . . . 347³.

313. For concupiscence becomes as a deed when it is in the will. For allurements enter the understanding only; but intention, the will . . . 316.

316. It is abstaining from willing (that makes a man chaste). Ex.

362. The two faculties of life in man, called the will and understanding. Ex.

366^e. In this way (the good) form the state of the will for the influx of love and charity; and that of the understanding for the influx of wisdom and faith . . . But the evil obstruct the influx . . . but still God resides in their highests . . . and gives them the faculty of willing good and understanding truth . . .

371⁷. The conjunction of will and action is not alternate, but mutual. Ex.

374². (Thus) works are essentially of the will, formally of the understanding, and actually of the body.

395°. These three loves, in operating, are like will, understanding, and action; the will inflows into the understanding, and there provides itself with the means by which it produces action.

403°. For the will and understanding, in their beginnings (or principles) are in the head, and in their derivatives in the body, as the will is in the deeds, and the thought in the speech . . .

443°. In the second period of life, the . . . understanding regulates (the actions); in the third, the will acts upon the understanding, and the understanding modifies the will . . .

457°. (Such a man) receives the Divine influx in the understanding and not in the will . . . But (this man) receives the influx into the will, and from it in the understanding . . .

481°. The power to understand and to will truth is given every man, devils too, and is never taken away. (From experience.)

— (The infernal) was asked by the Angels whether he could understand the Divine spiritual things they said to him. He replied that he understood them. . . Why then did he not receive them? . . . Because he did not love them, and therefore did not will to do so. Being told that he could will . . . he said No. The Angels therefore breathed the glory of reputation into his understanding . . . and he then willed and loved them. But on being remitted into his previous state . . . as he did not will, he no longer understood them.

493. But the will of man is twofold, interior and exterior. Ex. . . (Thus) the interior will is the man himself, for there are the *esse* and essence of his life; and the understanding is its form, by means of which the will presents its love to view.

— Everything that man . . . wills from love is free; for whatever proceeds from the love of the internal will is the delight of his life . . . so that whatever is received from the freedom of this will, remains . . .

495. 'I will sacrifice what is free-voluntarium' (Ps. liv.6).

497. That the will and understanding of man are in this free-will . . . Gen.art.

510. But when (thought about salvation) enters the will, it is in the man; for the will is the man himself . . . and then the will and thought act as a one, and together make the man. Thus repentance . . . must be of the will . . .

532. That true repentance is to examine . . . also the intentions of the will. Gen.art.

533°. The reason the intentions of the will must be examined, is that the love resides in the will, for the will is the receptacle of it . . . and from it every love breathes forth its delights into the perceptions and thoughts of the understanding; for these do not act at all from themselves, but from the will . . . The will is therefore the house itself in which the man dwells; and the understanding is the court through which he goes out and in.

—^e. When the intentions of the will have been

examined and removed, the man is elevated out of the natural will—in which hereditary and actual evils have their seat—into the spiritual will, through which the Lord reforms and regenerates the natural will; and, by the mediumship of this, the sensuous and voluntary things of the body; thus the whole man.

574. As to the will (the natural man differs not a whit from the nature of beasts); but he differs from them as to the understanding; for this can be elevated above the concupiscences of the will . . . This is why a man can think from the understanding . . .

584. The human seed is conceived interiorly in the understanding, and is formed in the will . . .

589°. (Thus) the first of the new birth is the reception of Truths in the understanding; and the second is that the man wills to act according to them . . .

—^e. 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 makes progress, it conjoins the will with the understanding; and then regeneration begins.

593. As to the division of the natural man into two forms, it is an actual division in it of both the will and the thought . . . so that another will has been formed by the man below the former one, and also another thought; but still both constitute the natural man. This latter will, which is formed by the man, may be called the corporeal will, because it actuates the body . . .

596. There (thus) arises a disagreement between the new will, which is above, and the old will, which is below . . . and after this disagreement of the wills, there arises . . . spiritual temptation; but . . . the will cannot fight from itself, but through the understanding . . .

601. That a regenerate man has a new will and a new understanding. Gen.art.

602. As to the understanding, a man can rise into (heavenly) light; but if he does not rise as to the will also, he is still the old man . . . Therefore regeneration is predicated primarily of the will, and secondarily of the understanding. Ex.

604. The new will is above the old will, in the spiritual region of the mind; and so is the new understanding . . . In that region they conjoin themselves together, and conjoinedly look into the old or natural will, and dispose all things there . . .

658. That thought is imputed to no one; but will. Gen.art.

— (Five general statements to show the relative nature and properties of the will and the understanding.)

659. As man can choose . . . he can will, or not will; and that which he wills is received by the will, and appropriated; and that which he does not will, is not received, and therefore is not appropriated. All the evils to which a man inclines by birth are inscribed on the will of his natural man, and they inflow into the thoughts . . . and if the man adopts them, they are received by the old will, and add themselves to

the former ones. But if he adopts goods with truths, a new will and a new understanding are formed by the Lord above the old . . .

[T.] 712. Hence there are three things in man . . . the soul or mind, the will, and the understanding; and these three are the receptacles of the above-mentioned three universals . . . 775².

778³. (So, in the Lord) His will is of the Divine love, and the Divine love is of His will; and His understanding is the Divine wisdom, and the Divine wisdom is of His understanding . . .

Ad. 226a. On the understanding and will. 643. 916. 918. 949. 963. 989. 990.

D. 444. How man is ruled to act through the will. Ex.

1568. To will is of the more interior mind.

1628. Spirits who tried to think that they did not will to know . . . in order to get to know . . . Thus their will was artificial . . . They (then) wanted . . . to leave themselves without any will . . . but were told that even this was not genuine . . .

1907. On the will. (How Spirits may influence it, shown.)

3025a. He was told that no one can do anything except from the will . . .

3175. In a man, or a Spirit, two contrary things are possible—that he wills, and does not will. Ex.

3178. On things which are of the will, and not of the act.

— . It has been insinuated into me . . . that whatever comes into thought, and not into the will, is not sin; and also that if it comes into the will, or what is like *will-voluntatis simile*—and the man thinks that it is sin . . . and so shakes it off, neither can this be sin, but temptation. But if anything comes into thought, and into the will, so that he desires to do it, provided external bonds would not hinder—this is sin; as the Lord says . . .

3376. Thus (since the Flood) the thought has been separated from the will, which has been as it were abandoned to cupidities, so that there is no will. But the will of good and truth is of the Lord . . .

4010^e. It is better to know merely that the will inflows.

4113. As soon as (evil becomes actual) it passes into the will . . . and when it is in the will it is not easily extirpated. Ex.

4368. Horror of adulteries, etc. has been implanted in the intellectual part of man . . . and is not natural to man, as it is to brutes, and therefore is not in his voluntary part, or in what is natural . . . as was the case in the Most Ancient Church. . . If the horror were in the voluntary part, it would exist in dreams.

4486. Voluntary things and thoughts must act as one thing. Ex.

4627^b. All the Voluntary of man is from heat. Ex.

4719. For, with the celestial, the Voluntary is not so destroyed . . .

4951. Those who inflow into the Voluntary are not worthy to live. Ex.

5643. The will, in the understanding, sees in the memory . . .

5720. So that the will itself appears as if it were in the body . . .

6085. On the operation of the understanding and the will. Gen.art.

— . It is a fallacy that the understanding acts into the will . . .

D. Min. 4714. By what means the Voluntary and Intellectual are (now) separated. Ex.

E. 10³. The spirit . . . is the will . . . and the derivative understanding. Sig.

14². What enters by hearing, enters immediately through the understanding into the will. Ex.

— . The celestial Angels . . . receive in the will . . .

48². 'Thy will be done'=that (the truth) may be received by those who do the will of God.

61. Divine influx from Heaven is into the will, and through it into the understanding. Influx into the will is into the . . . cerebellum, and from this it goes forward into the cerebrum, where is the understanding . . . and (thus) into the sight . . . Sig.

—^e. For that which enters through the will into the understanding . . . comes into illustration. Ex.

66. For the understanding and will are in the head . . . 775³.

98³. (The deeds are qualified by the will.) Ex.

— . It is said the will, but in the spiritual sense is meant the love. Ex.

105². The whole spirit of man is nothing but his will; and therefore when he becomes a Spirit, he cannot resist anything that is not contrary to his will . . . 157³. Ex.

116. 'Works'=the things of the will . . . for will is the cause and works are the effects . . . The will of man is spiritual, and the derivative works are natural.

—². All things of the interior will are of the love. The reason why, in common speech, we speak of a man's love, and not of his will, is that loves are manifold . . . and they are all together in the will, which is perceived by the man as a one, because he makes a distinction between the will and the understanding. The will, therefore, is the Spiritual itself of man, because love is spiritual.

167. The kingdoms of the will and understanding. Ex.

240². There are the understanding of truth, and the understanding of good . . . and also the will of truth, and the will of good. Ex.

245^e. For the understanding sees no truth unless the will is in good. Ex.

248³. Thus comes the Reciprocal with a man, which is his new will.

295². The will and understanding originate from (the Divine good and the Divine truth). Ex.

— . The understanding is the means for the refor-

mation of the will, and by which the will may appear in a form . . .

— . Thus the will is the *esse* of man's life; and the understanding the derivative *existere*.

—³. As the will of man is his love, and the will of God the Divine love, it is evident what is meant by 'to do the will of God,' and 'the will of the Father.' Ex. and Ill.

—⁴. In the Old Testament, the will of the Lord is called His 'good pleasure;' and to do this, or His will=to love God and the neighbour, thus to live according to the Lord's commandments. Ill. —¹², Ex.

—¹³. That 'will'=love in the opposite sense, that is, the love of what is evil and false. Ill.

313¹⁴. The inmost of man is his will and derivative understanding; and such as are these, such is the whole man.

329¹⁵. The correspondence of the will is to the flesh; and of the understanding to the blood. Ill.

336³. So also (there is) one thing of the will to many of the understanding.

349². The receptacle of the good of love is the will . . .

353². What is from the Inmost Heaven enters the Voluntary . . . and the Voluntary presents itself by sounds . . .

376. For the new will is formed through truths . . .

388². All thought and will affect the spirit . . . and make its life after death.

405¹³. It is the will that acts, for all the activity of the lower mind and the body is from the will, as all that of the thought and speech is from the understanding.

412¹⁹. What is received in freedom enters the will, and remains . . . because the will is the man himself; for his life resides primarily in it . . . 434⁵.

423. The Divine will. Sig. and Ex. 628.

458. For the interior will of man, which is the will of his spirit, is the receptacle of his love . . .

466. The understanding is the receptacle of Divine truth, and the will of Divine good . . .

526¹³. The understanding from the will is the efficient cause . . .

551. The two lives (or faculties of life) of man—of the understanding, and of the will. 736. 837⁴. 1170², Ex.

—^e. Then the understanding sees truth, and the will perceives it. Ex.

580². What enters the thought, and not the will, does not make the man unclean. Sig. and Ex. 867, Ex.

616². When the Divine inflows into the understanding only, it passes through and is dissipated; but when into the will . . . it remains conjoined.

617⁶. 'If ye be willing and obedient' (Is.i.19)=if ye do.

643. 'If anyone shall will to hurt them' (Rev.xi.5) =that everyone perishes according to the will . . . to

inflict evil; for the will makes the life of everyone. 647.

654⁶². Memory is of the natural man; understanding of the rational man; and will of the spiritual man. This is the way of regeneration. Ex.

789⁴. So what a man wills, he also wills to do, wills to know, wills to think, wills to speak, wills to understand, and therefore also wills to have his faith in. (For) what is said of the love may be said of the will . . . Thus love produces faith, as will does thought . . .

790². So every man has natural will and thought, and spiritual will and thought. Ex.

—¹¹. On the formation of the will and understanding of the regenerate man. His will is formed in the natural man by the influx of the heat of Heaven . . . Thus the will is formed from goods . . . So that his understanding is nothing but the form of his will, the only difference being that the understanding sees, and the will feels. Therefore, such as is a man's will of good, such is his understanding of truth . . . So that although the will and understanding are two faculties of life, they still act as a one, and are therefore called one mind. These are in the natural man. There are will and understanding in the spiritual man also, but much more perfect; and these too are called one mind—the spiritual mind; the former being the natural mind. 1170⁶.

797⁴. Love, in its essence, is to will . . .

802⁵. The things in man with which God . . . conjoins Himself, are the understanding and will. These faculties are man's . . .

831³. But the celestial Angels admit truths . . . at once into the will . . .

—⁴. For the will does not come into existence unless it becomes active . . .

863¹⁷. As diverse wills (cannot be conjoined) with the same understanding . . . 1004².

866³. The reason 'deceit' was so grievous . . . is that what is of deliberate purpose is of the will. Ex.

— . (What) is pleasing enters the will, and adds itself to the life.

901. What is in the thought, and not in the will, is not yet in the man. What is in the thought and the will, and not in the act, does indeed enter the man, and commences his life, but still it goes out and disappears, because it has not been terminated. But what is in the will, and thence in the act, makes the man's life, and remains, whether it is evil or good. Ex.

920³. What is said of good and truth, may be said of will and understanding. Ex.

1148³. But the understanding and will (from this influx) are changed and varied according to the reception.

1150³. The law . . . that the understanding and will must not be one whit compelled. Ex.

1168³. So with the understanding and will . . . Before a man has been brought out of Hell, the understanding and will do not act as a one, for he then sees many things from the understanding that he does not will . . . But when the man has been conjoined with

Heaven, the understanding and will act as a one, for the understanding becomes of the will; for . . . what the man wills, he loves; and what he wills from love, he thinks . . . 1170³, Ex. —⁴. —⁵. —⁶.

[E.] 1170⁸. Thus it is the will that must be reformed . . .

—^c. The will and understanding make a one in the evil also. Ex.

1171⁵. When the will has been reformed . . . the man is like a garden . . .

— . Thus the will is like a father, and the understanding a mother.

1202². That a beast has not will and understanding; but, instead, affection and knowledge. Ex.

De Verbo 13. The interior way is through the will into the understanding . . .

D. Love xviii. That man's will is his affection. Gen.art.

— . The will is called the receptacle of love, because love is not possible with man except in a recipient form, which is substantial.

—². That the will is the all of man, and is in all things of him, thus is the man himself. Ex.

—³. That the will is the man's love in form. Ex.

xix. Regarded in itself, the will is not love, but is the receptacle of it; and is such a receptacle that it not only receives love, but also takes on its states, and puts on forms in accordance with them. Ex.

— . The will is the *receptorium* of spiritual heat . . . and this *receptorium* is everywhere in man, but, in its primes, is in the brains. These primes . . . are the cortical and cineritious substances. (The descent into the body des.)

— . Thus the will of man is living *conatus* in man, and acts into the ultimates by means of the fibres and nerves . . .

— . Thus the will is the receptacle of love in a perpetual *conatus* to act, which is excited and determined into acts by the love which inflows . . .

—². For no *conatus*, or will, is possible . . . unless it is in ultimates; and when in ultimates it is in interior act; but this act . . . comes forth in the spirit; and it is from this that the will and the act are a one, and that will is accounted as act . . .

—^e. Thus to will and not to act, is not possible. Ex.

D. Wis. ii. That the Lord has created in man, and afterwards forms in him, a receptacle of love, which is his will; and adjoins to it a receptacle of wisdom, which is his understanding. Gen.art. . . These receptacles . . . are spiritual forms . . . They are forms within forms, ascending to the third degree, innumerable, discrete, but still unanimous, and each of them is a receptacle of love and wisdom. The originaries are in the brains . . . These forms . . . first come forth in man when he has been conceived . . . And from them, by continuity, all things of the body . . . are brought forth. Fully ex. iii, Gen.art.

iii. 5. That one receptacle is for the will of the future man, and the other for his understanding; and yet nothing whatever of his will and understanding is present in the formation [of them]. Ex.

— . Will and understanding do not begin until the lungs have been opened . . . For the will then becomes the receptacle of love, and the understanding of wisdom. Ex. v, Ex.

v². The reason the will and understanding are called receptacles, is that the will is not any abstract spiritual thing; but is a subject substantialized and formed for the reception of love from the Lord. (The same with the understanding.) They exist—*existunt*—actually, although hidden from view, being interiorly in the substances that constitute the cortex of the cerebrum, and also, scatteredly, in the medullary substance of the cerebrum, especially in the corpora striata; and also interiorly in the medullary substance of the cerebellum; and also in the spinal marrow, of which they constitute the nucleus. Thus there are not merely two, but innumerable receptacles, each one twinned, and also of three degrees, as has been shown above (iii. 3, 4). Further ex.

vi. That there is a correspondence of the heart with the will, and of the lungs with the understanding. Gen.art.

— . So the will and understanding are the two fountains of all the spiritual activities in the same body.

x³. By the life of the will, is meant love and affection; and by that of the understanding, wisdom, intelligence, and knowledge. The heart and all its vessels throughout the body, corresponds to the will; and its blood, to love and its affections . . . And the lungs, together with the windpipe, larynx, glottis, and tongue, corresponds to the understanding; and the respiration . . . to the life of the understanding.

1. That the life of the will conjoins itself with that of the understanding. Ex. 2.

3. That the life of the understanding purifies that of the will, and also perfects and exalts it. Ex.

4. That the life of the will co-operates with that of the understanding in every motion; and . . . the life of the understanding with that of the will in every sense. Ex.

— . The will is the prime agent in producing motions; and the understanding . . . in presenting sensations. Ex.

5. The formations of love from the will in the understanding. Ex.

6. (But) with the evil, the life of the will is not purified through the life of the understanding; but is defiled, depraved, and brutified. Ex.

C. 21. All (real) good proceeds from the interior will. By repentance, evil is removed from this will; and there also resides the evil into which the man is born; so that unless he performs repentance, evil remains in the interior will, and good proceeds from the exterior will . . . But the interior qualifies the exterior . . . The Lord says, 'Cleanse first the inside . . . ' 22.

61. The will makes the neighbour . . . 62, Ex.

62⁶⁶. There is an internal will and an external will; in like manner with the understanding. The internal will has conjunction with Heaven; and the external

will, with the world. All good is of the will; and the good of charity is the good of the internal will. These two wills are usually separated in man, most especially in hypocrites . . . But when they make a one, both the goods make one good, which is the neighbour.

107. Everything of will is called good, and of understanding, truth, because the will is in the heat of Heaven, and the understanding in its light. And, as the will has no quality without the understanding, and therefore cannot be called anything; and as it receives a quality, and becomes something, in the understanding, and (this) according to what there is in the understanding; so (is it with) good and truth.

Inv. 2. This is the new understanding, and the new will. Ex.

Willow. *Salix*.

A. 7093³. Sensuous truth, which is the most external truth, is signified by 'the willows of the brook-torrentis' (Lev.xxiii.40). 8369. 9269⁶. E.458⁴.

Wind. *Ventus*.

See EAST WIND.

A. 97. Hence they likened the spirit or life to the wind; as does the Lord in John iii.8. Further ill.

1949³. 'To snuff the wind' (Jer.xiv.6)=to take in empty things instead of real ones, which are truths.

3301⁷. 'Scattered in the wind' (Ezek.v.2)=destroyed by false principles.

4060⁹. 'The four winds' from which the elect will be gathered (Matt.xxiv.31)=all states of good and truth. E.418⁵.

5379. Correspondence of the colon tumid with its wind.

7679⁶. 'To feed on wind' (Hos.xii.1)=to multiply a lie. (That is, to falsify truths. S.79⁵.)

7702. 'Jehovah turned a mighty wind of the sea' (Ex.x.19)=the cessation of the Divine influx through Heaven . . . For 'a wind of the sea,' that is, a west wind, being the opposite to the east wind,=the cessation of the (destroying) influx.

8286. 'The wind of Thy nostrils' (Ex.xv.8)=Heaven . . . because it means the breath of life, thus Divine life . . . This is why, in the Original language, the same word means both 'wind' and 'spirit (or breath).' Ill.

—². That 'the wind of Jehovah,' or 'His breath' =the life which is of Heaven, and which is of the man who is in Heaven, that is, of the regenerate man. Ill.

—³. As 'wind'=life, the Lord, when teaching about regeneration . . . says, 'The spirit, or wind, breathes where it will . . .'

—⁴. As 'the wind of the nostrils of Jehovah'=the life which is from the Lord, thus . . . Heaven; and as, by the presence of (these), evils and falsities are cast into Hell, therefore this effect also is signified by (this expression). Ill.

8296. 'Thou hast breathed with Thy wind' (Ex.xv.10)=the Lord's presence with the Angels.

9146⁶. 'The wind' they 'sow' (Hos.viii.7)=empty things.

9281³. Hence Spirits . . . are so called from 'wind'; and, in the Word, are compared to 'the wind'; as in John iii.8. W.383³, Ex.

9372³. The Word is compared to a reed shaken with the wind' (Matt.xi.7) when it is explained at pleasure.

J. 49. The four quarters are called 'the four winds.' Ill.

R. 334. 'When shaken by a great wind' (Rev.vi.13) =by reasonings of the natural man . . . E.403.

—². That 'wind,' and 'storm'=reasoning-ratio-ratio. Ill.

343. 'Holding the four winds of the earth, that the wind should not blow . . .' (Rev.vii.1)=a nearer and thus a stronger influx into lower things . . . which influx is restrained by the Lord. (=the remitting of the influx, lest the good be injured, and the evil be cast out before the day. E.418. 419.)

—². 'The four winds'=the influx of the Heavens. . . That 'wind'=influx, properly, that of the will into the understanding. Ill.

—³. 'The wings of the wind' (Ps.xviii.10; civ.3)=the Divine truths that inflow. (=spiritual things from which are natural things. E.283⁵. —⁸.) E.419¹². Compare 529². 594¹⁰.

—³. That 'wind,' and 'breathing'=the influx of Divine truth into the understanding, is from the correspondence of the lungs with the understanding.

—⁴. As a stronger Divine influx through the Heavens disperses the truths in the evil, 'wind'=the dispersion of truth in them, and their consequent conjunction with Hell, and destruction. Ill.

—⁴. 'Jesus rebuked the wind' (Mark iv.39)=the influx from Hell.

D. 479. The spirit is likened to 'the wind' (John iii.8) . . . and the Spirits . . . have often come to me with a wind which struck my face, and even moved the flame of the candle, and my papers. The wind was cold, and [came] very frequently when I raised my right arm. 2392.

3680. A vehement wind that dispersed (my enemies).

3861. Their operation was felt . . . as a very gentle wind, rather cool . . .

4273. (Therefore) the Lord says about one who is to be regenerated, that it is like the wind blowing, and that the man knows not when it comes, and whither it goes. This is exactly the case with influx . . .

E. 130⁶. 'The wind of Jehovah,' in the Word, =the Divine truth; (as in) 'Jehovah maketh His Angels winds' (Ps.civ.4).

304⁵⁸. 'The four winds'=all the truths and goods of the Church in the complex.

316¹⁶. 'The four winds of the heavens' (Dan.viii.8) =all falsities and evils. 418⁶.

355⁹. 'The four winds of the heavens' (Zech.vi.5) =all Divine truths. (=all the Divine, proceeding . . . 414⁴.)

405⁴⁸. 'Wind' is predicated of truths; and, in the opposite, of falsities.

418². The reason 'the four winds'=all the Divine,

proceeding, is that 'the winds of heaven' mean the quarters . . .

[E. 418]³. 'Come from the four winds, O spirit' (Ezek. xxxvii.9)=from the Divine of the Lord in Heaven; for 'the four winds' are the four quarters . . . (Compare 419³.)

—⁷. 'The four winds from the four ends of the heavens' (Jer.xlix.36)=falsities conjoined with evils.

—⁸. 'The four winds' (Dan.vii.2)=falsities conjoined with evils.

419. 'The wind'=the Divine, proceeding, which is Divine good united to Divine truth.

—². 'The wind of Jehovah' has a like signification to 'the spirit of Jehovah,' because there is meant the wind of respiration . . . Hence, in many languages, wind, and spirit, are denominated by the same word . . . And this is why Spirits and Angels (are supposed to be) like wind.

— That by 'wind,' and 'spirit,' when predicated of man, is signified the life of truth, that is, a life according to truths . . . is because the respiration . . . corresponds to that life . . .

—³. (Thus) 'the wind,' and 'spirit,' 'of Jehovah'=the Divine truth; and 'the four winds'=Divine truth united to Divine good.

— As by 'wind' is meant the wind or breath—*spiritus*—of respiration, and as there is signified by it the Divine truth, and spiritual life in those who receive it, therefore this 'wind' is called also 'the breath—*halitus*—of the nostrils of Jehovah,' etc. III.

—⁶. In John iii.8, is described the life of man's spirit which he has by regeneration; 'the wind'=the Divine truth through which he has that life. Further ex.

—⁹. 'Neither is there any breath in their mouth' (Ps.cxxxv.17)=that there was no truth in their thought.

—¹¹. That 'the wind of the earth'=the Divine, proceeding, is from the correspondence with the winds in the Spiritual World; for . . . the winds there arise from the determination of the Divine influx, and they go forth to the lower things. In the Heavens it is seldom that any but gentle winds are felt; but winds are frequent with those who dwell lower down; for they increase with the descent; and their determinations are from the quarters into which the Divine inflows, especially from the north. And as the winds there are from a spiritual origin, they=spiritual things, in general, the Divine truth from which [they are]. III.

—¹⁵. 'Stormy wind' (Ps.cxlvi.8)=the Divine truth as to the reception of it.

—¹⁶. 'The wind,' in the opposite sense, = falsity. III. 644²⁵. 654⁵⁸.

—²³. 'Stormy wind' (Ps.evii.25) = temptation. Also in Mark iv.37; Luke viii.23. —²⁴.

—²⁵. The winds that arise in the Spiritual World appear to do so from different quarters . . . Those from the south disperse truths with those who are in falsities; those from the east disperse goods with those who are in evils. The reason the winds disperse them, is that they arise from a strong influx of the Divine through the Heavens into lower things . . . and those whose interiors . . . are mere falsities and evils . . . cannot endure such an influx . . . and they withdraw

into the falsities and evils which they love . . . (Continued under EAST WIND.)

578⁷. 'Wind of storms' (Ps.xi.6)=the destruction of all truth. (=a vehement assault on truth. 960⁶.)

587¹². 'Wind,' and 'emptiness' are predicated of falsities from proprium.

644¹⁹. 'He bringeth forth the wind out of His treasures' (Ps.cxxxv.7)=spiritual things in the Word from Heaven.

—²¹. 'The winds' that blew and beat on that house (Matt.vii.27)=the thoughts which come up in these temptations . . .

721⁴. 'To bring forth wind' (Is.xxvi.18)=to imbibe vanities in which there are no truths.

811¹³. 'The wind' that shall 'feed the shepherds' (Jer.xxii.22)=the inanity and emptiness of the doctrine.

Wind Instruments. *Instrumenta inflatoria.*

See under INSTRUMENT, and MUSIC.

Windings. *Ambages.*

H. 519. Everyone is brought into his own Society . . . sometimes by windings.

P. 164⁶. They are borne to their places by infinite windings, as it were by meanderings . . .

M. 75². A forest full of windings of error, seen.

Windings. *Macandri.*

P. 164⁶. See WINDINGS—*ambages*, here.

M. 189². The wonderful windings in plants.

Windpipe. *Trachea.*

A. 4791. See TONGUE, here.

W. 408^o. See STOMACH—*ventriculus*, here,

D. 4035a. They spoke with me as if in the throat or windpipe, without sound . . .

D. Love v³. The uses of the windpipe, enum.

D. Wis. x³. The windpipe, etc. correspond to the understanding.

Window. *Fenestra.*

A. 652. 'The window' (in the ark, Gen.vi.16)=the Intellectual. 655, Ex. and III.

655. The 'suns,' or windows (Is.liv.12)=intellectual things from charity. Ex.

—². All the windows of the Temple . . . represented the same; the highest of them, intellectual things; the middle, rational things; and the lowest, scientifics and sensuous things . . . (1 Kings vi.4—⁶). 658.

— Windows of the middle story are meant (in Jer.ix.21) and = rational things . . . (= intellectual things. 2348^o.)

—³. As 'windows' = intellectual and rational things, which are of truth, they also=reasonings which are of falsity. III.

863. 'Noah opened the window of the ark' (Gen. viii.6)=the second state, when the truths of faith appeared to him . . . For 'a window'=the Intellectual, and therefore the truths of faith.

1629°. When their homes are changed, there appears something at the side that represents a **window** . . .

3391. 'Abimelech . . . looked through a **window**' (Gen.xxvi.8)=the doctrine of faith looking at rational things in Knowledges. . . For 'a **window**'=the Intellectual, and therefore the internal sight . . . so that 'to look through a **window**'=to perceive the things which appear by the internal sight, which, in general, are Knowledges, which are of the external man.

—². That '**windows**'=the things of the internal sight, that is, of the understanding, which, in one word, are called intellectual things. III.

—, 'To enter in by the **windows** as a thief' (Joel ii.9)=to destroy truths and the Knowledges of them. 5135°. 8906°. E.1937.

—, 'A voice shall sing in the **windows**' (Zeph.ii.14)=the desolation of truth, thus of the intellectual faculty as to truth. (=the preaching of what is false. E.6507°.)

—³. 'To look forth through a **window**' (Judg.v.28)=by means of the reasonings of those who deny truth . . .

4050. A face seen above an azure **window**. Ex.

4653°. The interior membranes (of the ear) called **windows**.

7806. These Spirits . . . see a face in a **window**, which is a sign for them to depart.

10769. Their dwellings had **windows** at the sides according to the number of the . . . chambers . . . The **windows** were made of threads of grassy threads so interwoven that the light passed through.

H. 489°. When (such) look through the **windows**, it is as if through pure crystals.

P. 206°. Self-love has closed the **window** in its roof . . . and also the side **windows** . . .

207. The Lord (then) opens the **window** in his roof, and afterwards the side **windows** . . .

R. 132°. 'A **window**'=truth in light.

386. I wanted to look in through a **window**, but there was none . . . But a **window** was suddenly made on the right side; and I heard them complain that they were in darkness. Presently a **window** was made on the left side, that on the right being closed, and the darkness was then slowly dissipated . . .

M. 12. The lofty **windows** (of the palace), of the most transparent crystal, had posts of gold.

103°. On each side (of the house) were three lofty **windows** of crystalline glass, the posts of which were of olive-wood. . . No **windows** were seen in the east wall.

114. A **window** was (then) made where none was seen before, and a voice was heard through it . . .

155a°. The wives looked at a **window** in the southern quarter, and there was seen a white dove . . .

270°. The palace had three rows of **windows** (through which the three kinds of birds flew). Des.

293. I looked through a **window** to the east, and saw seven women sitting on a bed of roses . . . 294.

T. 80. On seeing (the Satans) I closed the **window**; yet I spoke to them through it.

134. There were no **windows** in the walls (of the temple) but a great opening in the middle of the roof . . . which lighted it better than if there had been **windows** at the sides.

508. The walls (of the magnificent temple) were continuous **windows** of crystals. . . This temple=the New Church . . . its **windows** of crystals, the Truths that enlighten it.

D. 3135. There appeared to me a face in a **window**, from which I might infer that I should see something worthy of observation.

4418. Augustus showed me a round, or oval, **window** that he had in his palace. Ex.

4860. (In the Hell of the Genii) there were walls as of a great building, but . . . instead of **windows** there were great openings . . . For they cannot dwell in houses that have . . . **windows** . . . for they feel as if they were being suffocated. The reason is that **windows**=the things that are of thought.

5711. When they are (spiritually) dead, there appear no **windows** in the houses, but only openings, within which it is dark. But when they are alive, **windows** appear, and men in them.

E. 1937. '**Windows**,' etc.=the things of a mind that receives . . . (namely) that of the mind which is called the understanding . . .

282°. 'To fly . . . as doves to the **windows**' (Is.lx.8)=the thorough investigation of truth . . . '**Windows**'=truth in light. 40610.

555°. 'Death hath come up through the **windows** . . . ' (Jer.ix.21)=that infernal falsity has entered into the understanding. 65227.

65227. '**Windows**'=the thoughts from the understanding.

67519. 'To open the **windows** of heaven, and pour forth a blessing' (Mal.iii.10)=the Divine inflowing, from which come intelligence and eternal life.

J. (Post.) 229. With the **windows** closed.

Wine. *Vinum.*

Vinous. *Vinosus, Vinarius.*

See MERUM, and MUST; and also under DRUNK, STRONG DRINK, VINE, VINEYARD, and VINTAGE.

A. 1071. ('Noah) drank of the **wine**' (Gen.ix.21)=that he wanted to investigate (by reasonings) the things of faith. Ex.

—, 'Vineyard,' or 'vine'=the Spiritual Church . . . 'the grapes' . . . =charity . . . and 'the **wine**'=the derivative faith, and all things that are of faith; thus . . . 'the **wine**'=the Spiritual of that Church. III.

—³. '**Wine**' (Gen.xlix.11)=the Spiritual from the Celestial; 'the blood of grapes'=the Celestial relatively to Spiritual Churches; thus 'grapes'=charity itself; and '**wine**'=faith itself. (=the Divine good and Divine truth of the Natural. 3300°.) See below, at 5117°.

—⁴. As 'grapes'=charity, so '**wine**'=the derivative faith; for **wine** is from grapes.

[A.1017⁴]. 'Not to tread out wine in the presses' (Is. xvi.10)=that there are no longer any who are in faith.

—'. 'Wine' (Is.xxiv.9)=the truths of faith.

—⁶. As 'wine'=faith in the Lord, faith... was represented by 'a libation of wine.' Ill.

1072⁴. 'Wine of whoredom' (Rev.xiv.8)=the adulterated truths of faith, of which 'drunkenness' is predicated. (=falsity from evil. 8904⁵.) R.721.

1517. A vinous odour... comes from those who compliment one another from friendship, (so that) there is truth in the compliments. D.1047.

1727. 'Melchizedek brought forth bread and wine' (Gen.xiv.18)=celestial and spiritual things and the refreshment from them. Ex.

—^e. For, in the Ancient Church, 'wine' was a representative of all spiritual things; thus, here, of the Lord Himself...

2165⁴. The 'wine' (in the Holy Supper)=all spiritual things. (=His Divine Spiritual. 2830.) (=His Divine truth. 3813².) (=spiritual love. 4211.) (=the Holy of charity and faith in Heaven. 4700².) (=Divine spiritual love. 4735².) (=charity. 6789³.) (=the Lord as to the truth of faith, and its reception by man. 10149^e.) (=the good of faith. 10521.) (=the Lord as to Divine truth; and, with the recipients, holy truth from the Lord. R.316².) (=Divine truth. T.238. 372.) (=the good of faith, which in its essence is truth. E.376²⁶.) (=the good of faith which in its essence is truth from good; and, in the supreme sense, the Lord as to Divine truth. 376²⁶.) (=truth from this good, which is also the good of faith. 617²⁰.) (=the Divine truth. 1082².)

2184⁵. 'Buy wine and milk' (Is.lv.1)=the Spiritual of faith, and the Spiritual of love. (=spiritual truth, and spiritual good. 2967⁹.) (=the good of faith. 8568².) (=the truth of good, and the good of truth. 8976^e.) (=spiritual good which in its essence is truth, and the good of this truth. E.376⁴.) (=Divine truth spiritual, and Divine truth natural. 617¹⁰.)

2187². As wine and grapes... =what is spiritual, the Nazarite was forbidden to eat of them. Ex. 5113¹⁷. E.918¹¹, Ex.

2341². 'Wines sweet ['on the lees'] and refined' (Is.xxv.6)=truths derived from (goods). (This is said in relation to the Holy Supper. T.708.)

2465². 'Let us make our father drink wine' (Gen. xix.32)=that they should imbue such good with falsities. —⁴.

2851⁷. 'Wine'=truth. 4581¹⁰. E.475⁶.

3069. 'Not to drink wine with a song' (Is.xxiv.9)=not to be instructed from the affection of truth, and not to be delighted thereby. (Compare E.323².) (=no heavenly bliss. E.376²⁰.)

3316⁶. Instead of 'wine' (the Angels perceive) spiritual love and the things of it, that is, of love towards the neighbour. —. 3464².

3570. 'Esau brought him wine, and he drank' (Gen.xxvii.25)=the conjunction of truth afterwards. (For) 'wine'=the truth that is from good.

3596^e. (The drinking of wine, in the Ancient Church)=what is of charity towards the neighbour.

4007². 'His eyes are redder than wine' (or, 'are red with wine') (Gen.xlix.12)=the Divine wisdom. (=that the Intellectual, or the internal Human, is nothing but good. 6379.) (=the Divine truth. R.316².)

4217². When 'wine' is read in the Word, or is received in the Holy Supper, the Angels think... about charity towards the neighbour...

4581⁴. See BREAD, here.

5117⁷. 'They shall drink the wine' (Amos ix.14)=to appropriate the truths of the Spiritual Church, which are of charity. (=to be instructed and become intelligent. E.376⁶.)

—⁸. 'He hath washed his garment in wine, and his vesture in the blood of grapes' (Gen.xlix.11). The Lord is here treated of; 'wine'=spiritual good from the Divine love; and 'the blood of grapes' the derivative celestial good. ('Wine'=the Divine truth. R.316². E.195¹⁹.) ('Wine' and 'the blood of grapes'=the Divine truth. E.376²⁰, 475¹².) (See below, at 6377.)

—⁹. Wine is called 'the blood of grapes' (Dent. xxxii.14) because both = the holy truth proceeding from the Lord; but 'wine' is predicated of the Spiritual Church; and 'blood' of the Celestial Church. This is why 'wine' was commanded in the Holy Supper.

5120². See CUP—*scyphus*, here.

—⁵. 'He took the cup, and gave thanks... saying. Drink ye all of it; for this is My blood...' It is said 'the cup,' and not 'the wine,' because 'wine' is predicated of the Spiritual Church, and 'blood' of the Celestial Church, although both = the holy truth proceeding from the Lord; but in the Spiritual Church, the Holy of faith from charity towards the neighbour, and in the Celestial Church, the Holy of charity from love to the Lord. (Continued under HOLY SUPPER.)

—⁶. See CUP—*poculum*, here.

—⁸. As wine inebriates and makes insane, so does falsity...

5360. Wine (as food) corresponds to spiritual love.

5915. See HOLY SUPPER, here.

5943⁶. The wine of the libation = the derivative truth of faith.

6377. 'He washes his garment in wine' (Gen.xlix.11) = that His Natural is Divine truth from His Divine good... (For) 'wine' = the good of love towards the neighbour, and the good of faith; and, in the supreme sense, the Divine truth from the Lord's Divine good. (See below, at E.433⁴.)

—². That 'wine' = love towards the neighbour, and the good of faith, is evident from... the Holy Supper, namely, that... 'the wine' = the good of spiritual love... And so the libation of wine = the good of faith.

—³. That 'wine' = love towards the neighbour, and the good of faith. Ill.

—⁶. That 'wine' = the good of mutual love and of faith. Ill.

—'. 'The wine' (Rev.vi.6) = the good of spiritual love. (=the good and truth of faith. 9780⁴.)

—7. '(The Samaritan) poured in oil and wine' (Luke x.34)=that he performed the works of love and charity. (=the good of love, and the good of faith. 9057².) (=the good of love, and the good of charity and of faith. 9780⁶.) (=good and its truth. N.87.) (=teaching good and truth. R.316⁴.) (=the good and the truth that heal man. E.375⁴², 376³⁰.) (=instructing in the good of love, and the truth of faith. 444¹⁴.) 962⁶.

—8. That 'wine'=the good of love and of faith, is evident from the Lord's words . . . 'I will not drink of this fruit—*genimen*—of the vine, until the day when I shall drink it new with you . . .' (Matt.xxvi.29). Ex. (=the truth of the New Church and Heaven. T.708⁷.)

—9. As 'wine'=the good of love and of faith, it =in the supreme sense, the Divine truth from the Lord's Divine good; for from this, by influx, the man who receives it has the good of love and of faith.

—10. 'Wine,' in the opposite sense, =falsity from evil. Ill.

7906². The truth then comes forth purified, like wine, which becomes clear after fermentation.

8481^e. 'Wine'=truth from good; and, in the opposite, falsity from evil.

9223. 'The first-fruits of the wine thou shalt not delay' (Ex.xxii.29)=that as all . . . truths are from the Lord, they must be attributed to Him, and not to self. . . For 'wine'=the truth of good, thus the truth of the good of faith.

—2. In the Original Language, it is said . . . 'the tear of the wine' . . . and tears are things that drop.

9272⁵. 'Thou shalt tread . . . the must, but not drink the wine' (Micah vi.15)=to be instructed about the truths that are from good, but still not to appropriate them to one's self. 9277². E.376¹⁷.

9296⁵. The wine that is 'of the press'=truth from good.

9320³. 'The wine'=the internal truth of that Church.

9393^e. The 'blood,' and the 'wine' (in the institution of the Holy Supper)=the Divine truth proceeding from the Divine good of the Lord's Divine love; and, on the other hand, the same received by man.

9960¹⁶. The 'wine' that Noah drank, and with which he was inebriated=the falsity with which the Ancient Church became imbued in its beginning.

10031^e. 'Wine'=the truth of good.

10040². By the drinking up of the wine (by the priests alone) is signified that they alone know Divine truth . . .

10079². As in burnt-offerings . . . there was nothing that was pleasing in the Heavens, meat-offerings of bread, and also libations of wine, in which there was something pleasing, were also employed; for 'bread'=all celestial good; and 'wine,' all the truth of it.

10137. 'A libation of the fourth of a hin of wine' (Ex.xxix.40)=spiritual truth sufficient for conjunction; for 'wine'=truth; here, spiritual truth corresponding to spiritual good from celestial. Ex.

—3. That the libation, which was wine, =the good of faith. Ill.

10770^o. There appeared (in the Fifth Earth) shrubs that were not vines, but which bear berries from which they prepare wine.

N. 219. (Refs. to passages on the subject of wine.)

L. 27. 'Blood,' or 'wine'=the good of faith from the Word.

W. 420. The chyle collected from things esculent and vinous.

P. 254⁴. (The *bränvin-vinum adustum**—of a peasant, as opposed to the noble wine of a king.)

284². Good (then) becomes like generous wine after fermentation . . . But if evil conquers, good with its truth . . . becomes turbid and foul, like unfermented wine . . .

292². The heat (that) flows into things vinous, fragrant, etc.

R. 316. 'Hurt not the oil and the wine' (Rev.vi.6)=that . . . the holy goods and truths which lie hidden in the Word be not violated and profaned. E.375.

—'. 'Oil'=the good of love; 'wine,' truth from this good. Ill. E.375.

—3. 'They do not put new wine—*vinum novum*—into old bottles . . .' (Matt.ix.17). 'New wine'=the Divine truth of the New Testament, thus of the new Church; and 'the old wine'=the Divine truth of the Old Testament, thus of the old Church. E.195¹⁵.

—5. That 'wine'=holy truth, is evident from its opposite sense, in which it=truth falsified and profaned. Ill.

417⁹. He said, I have planted a vineyard; I will now drink wine even to drunkenness . . . out of an invisible cup . . . But I say unto you, Drink wine from the Word understood. Ex.

632. 'She made all nations drink of the wine of the wrath of her fornication' (Rev.xiv.8)=that by profanations of the Word, and adulterations of the good and truth of the Church, she has seduced all . . . 'Wine'=truth from good; and, in the opposite sense, falsity from evil. E.881. See R.721. 758.

635. 'The wine of the anger of God mingled with unmixed' (ver.10)=the truth of the Word falsified. (=falsity and the derivative evil, conjoined with falsified truths. E.887.)

649^e. See VINEYARD, here.

721. 'Wine'=the Divine truth of the Word.

758. 'The wine' (Rev.xviii.3) = their nefarious dogmas.

778. 'Wine' (ver.13)=truth from the good of love.

795^e. (They say) that the wine is for (the priests) lest they should be wearied out; and that water is mixed with the wine, lest they be inebriated.

829. 'The wine of the fury and anger of God' (Rev.xix.15)=the goods and truths of the Church, which are from the Word, profaned and adulterated; thus the evils and falsities of the Church.

* *Vinum adustum* is evidently a literal translation into Latin of the Swedish word *bränvin*, which means a spirituous liquor that is made from potatoes.

M. 3^d. (Heavenly happiness supposed to consist in feasting, with) generous and noble wines.

13^d. The trees of wine (in the garden) came next to the trees of oil.

14^d. They saw a table magnificently laid out, containing . . . wine jellies—*musta vinorum concreta* . . . and a pyramid through the middle of which there gushed out a fountain of nectareous wine . . .

20^e. (Wine drunk at a wedding in Heaven.)

T. 328. Compared to the taste of the wine that is pressed out of the grapes.

377^e. Like grapes after the wine has been pressed out of them.

383^e. Like urine conjoined with wine of flavour.

702. That by the Lord's 'blood,' and by 'the wine,' is meant the Divine truth of His wisdom, and also all the truth of faith. Gen.art.

708. That by 'wine' is meant the like as by 'blood.' Ill.

834^e. Like the fragrance in wine cellars—*cellis vinariis*.

Ad. 3/5521. The reason (the priests) did not drink wine or strong drink (Lev.x.9) was indeed from drunkenness . . . lest . . . the representations should be disturbed; for wine disturbs the life of the body and the natural life of the mind . . . so that the spiritual life cannot act in it becomingly . . .

3/5522. The flame in the Habitation, the shining gold, and the aromatic odour of the incense would have been disturbed by wine, and therefore the representations would have been disturbed; besides that the odour of the wine and strong drink would have united itself with the mind . . . so that it could not make a distinction between what was holy and what was profane. 5523, further ex.

3/6879, 6880. Thus the Nazarite might (then) drink wine . . . because it was after he had been sanctified; for then wine could not inebriate him. It is as it is with the regenerate, to whom cupidities then do no harm, because then the cupidities are no longer excited by nature and the body . . . The wine is thus happiness, or heavenly joy; for it then exhilarates, and excites only the things that are of charity.

D. 2458. A disgust for wine, or intoxicating drink. See DRUNK, here.

3486. (Poisoned wine offered me by Dippel, the effect of which would have been to destroy the understanding.)

3801^e. (The Quaker Spirit) appeared with a flask of red or dark wine, which he drank up, and so disappeared. 3802. 3803, Ex. See J.(Post.)58.

3898. (Great goblets full of wine with sugar seen, with which the lascivious girls delighted themselves.)

4053. Wine cellars seen, as representatives.

6059. Why the Papists have separated the bread from the wine. . . It is not done on account of deficiency of wine, because there is wine in Italy, France, Spain, Portugal, the more interior part of

Germany, and Hungary; and where wine is not produced, as in England, Holland, Sweden, Denmark, and Protestant Germany, wine does not grow—and yet it is employed in the sacrament of the Supper. The Papists could find no other reason except that the monks . . . should not be wearied out in their continuous labour . . . But it was said that it has come to pass of the Divine Providence . . . because good is not good if separated from truth . . . E.1054^e, Ex.

E. 223^e. 'A cry over the wine in the streets' (Is. xxiv.11)=the truth of doctrine falsified, over which there is contest and indignation. (Compare 652⁷.)

235⁷. 'They err through wine, through strong drink they go astray . . . they are swallowed up by wine' (Is.xxviii.7)=truths mixed with falsities.

252^e. 'Wine'=the good of charity, which in its essence is truth. Refs.

—⁷. 'A feast of lees,' that is, of the best wines (Is.xxv.6)=the appropriation of truths.

283¹⁶. 'The wine is gone' (Hos.iv.17)=that the truth of the Church has departed. 376³⁸. 887⁴.

329. In the Word . . . 'wine' stands for all spiritual drink, (that is) all the truth which is communicated to man by the Lord.

—². Thus 'wine'=the Divine truth proceeding from the Divine good of the Divine love; and, in relation to man, this received by him.

—⁴. As by 'wine' is meant the Divine truth nourishing the spiritual life, the Lord says . . . 'I will not drink of this product of the vine . . . until I shall drink it new with you.' (=the good of faith which in its essence is truth. 376²⁶.)

359³. In the wine-presses, the wine is pressed out of the grapes; and 'wine'=the Divine truth.

376. That 'wine'=spiritual good, which is the good of charity towards the neighbour and the good of faith; and . . . in its essence this good is truth . . . Hence it is that 'wine'=truth. Gen.art. —⁴, Ill.

—⁶. 'Must,' that is, 'wine' (Amos ix.)=truth.

—¹³. The derivative truths are meant by the 'treading out of the wine in the wine-presses' (Is. xvi.10). . . For they were wont to sing . . . in the wine-presses when the grape was trodden into wine, on account of the representation of the delights from the truths which are signified by 'wine.'

—¹⁴. The truths of good that were taken away, are meant by 'the vintage,' and 'the wine in the wine-presses' (Jer.xlviii.33).

—¹⁵. 'Corn and wine' (Lam.ii.12)=all the good and truth of the Church in general. 750¹³.

—¹⁹. 'The wine of Heshbon' (Ezek.xxvii.18)=natural truth.

—²². 'Wine' (Zech.x.7)=the truth from good from which is this heavenly delight. 448⁸.

—²³. 'To drink wine out of the vessels of the Temple' (Dan.v.)=to imbibe the truths of the Church that are from the Word.

—²⁴. 'Wine' (Joel iii.3)=truth falsified.

—²⁵. As 'wine'=the truth of the Church which is from good . . . the libation of wine was commanded. Ill.

—²⁶. 'The product of the vine,' that is, wine, which the Lord would drink new with them . . . = that all the Divine truth in Heaven and the Church would then be from His Divine Human. He therefore calls it 'new'; and He also calls it 'the New Testament in My blood'; for the Lord's 'blood' = the like as 'wine.'

—²⁷. The 'wine' (as brought forth by Melchizedek, Gen. xiv. 18) = the Divine truth, or, in application to man . . . the good of faith which comes from the reception of the Divine truth.

—²⁸. In Luke v. 37-39, 'wine' = truth; 'old wine,' the truth of the old or Jewish Church . . . And that the statutes and judgments of the Jewish Church . . . do not accord with the truths of the Christian Church, is meant by, 'They do not put new wine into old bottles' . . . And that those who have been born and brought up in the external things of the Jewish Church cannot be at once brought into the internal things of the Christian Church, is signified by, 'No one who drinks old wine straightway desires new; for he says, The old is more useful.'

—²⁹. The like is signified by the water turned into wine . . . (which =) the truth of the external Church, such as was that of the Jewish Church from the sense of the letter (made into) the truth of the internal Church, such as is that of the Christian Church . . . by opening the internal things concealed in the former.

—³¹. 'Wine,' in the opposite, = truth falsified, and also falsity. III. —³⁷.

—'. 'Smitten down - *perturbati* - with wine' (Is. xxviii. 1) = those who see falsity in place of truth. . . 'These err through wine . . .' (ver. 7) = through falsities.

—³². See STRONG DRINK, here. —³³.

—³⁴. 'Every bottle shall be filled with wine' (Jer. xiii. 12) = the mind of man with falsity.

—³⁷. 'To be inflamed with wine' (Is. v. 11) = to hatch doctrinal things from themselves.

—'. 'Heroes to drink wine' (ver. 22) = those who aspire to great things (and who) imbibe falsities. (= those who adulterate the truth of the Word. 618³.)

—³⁹. 'The wine of the wrath of God' = the falsity of evil.

386. Natural foods correspond to spiritual foods; as . . . wine to truths from good.

433⁴. 'He washes his garment in wine' (Gen. xlix. 11) = the Lord's external or natural Human, that it is Divine truth from His Divine love; 'and his vesture in the blood of grapes' = the Lord's internal or rational Human, that it is Divine good from His Divine love; 'his eyes are redder than wine' = that the internal or rational Human is nothing but good . . .

—³⁰. 'Their wine is the poison of dragons, and the cruel gall of asps' (Deut. xxxii. 33) = falsities from evil . . . 'Wine' = truth from the Word; but 'poison of dragons,' and 'gall of asps' = the monstrous falsity that comes forth from the falsified truths of the Word. (Compare 519². 714²⁷.)

444¹⁴. 'Wine,' in the Word, = the good and truth of faith. 519⁷.

448⁸. 'Their heart shall be glad as it with wine' (Zech. x. 7) = the joy of such from truths.

519². See VINEGAR, here.

556²¹. 'His eyes red with wine' = that His Intellectual was Divine truth from Divine good.

617²⁶. 'To eat flesh and drink wine' (Is. xxii. 13) = to appropriate to one's self evil and falsity. . . 'Wine' = the falsity of evil.

638⁶. 'The vine' = (the Spiritual Church) because . . . 'wine' = the good of charity towards the neighbour and the good of faith.

—¹⁹. 'To plant a vineyard and cultivate it, and not to drink the wine' (Deut. xxviii. 39) = that although the Church is established, and the truths of doctrine are taught, still truths will not affect and perfect. 'Wine' = the truth of doctrine.

652⁷. 'Wine' = the truth of the Church from the Word.

727². 'My cup shall run over' = with the truth of doctrine from the Word; for 'cup' here stands for 'wine.'

863¹⁰. 'To sell a girl for wine' (Joel iii. 3) = to falsify the goods of the Word.

918⁹. As all truth is from good, as all wine is from grapes, by 'wine,' in the Word, is signified truth from good. 922⁶.

919⁴. 'Wine' = the truth of the Church.

960². 'The cup of the wine of the anger of Jehovah' (Jer. xxv. 15) = the falsity that is from Hell. —³.

960¹³. 'Wine' = the truth of the Word and of doctrine. 962⁶.

1035. 'Wine' = spiritual truth.

—³. Falsities from evil may be compared to wine or strong drink that induces drunkenness.

1045. 'Wine' = truth from Heaven; and, in the opposite, falsity from Hell.

1116. 'Wine' = Divine truth.

1152. 'Wine,' in Rev. xviii. 13, = truth from a celestial origin, because it is joined with 'oil.'

—'. 'Wine,' in the Word, = truth, or spiritual good; for truth from a celestial origin coincides with spiritual good.

1211². In the Second Heaven there are orchards - *arboreta* - from whose fruits drop wines.

J. (Post.) 90⁶. The Mohammedans said that in Heaven they shall drink wine.

269. (Wines and other alcoholic drinks in the spiritual London.)

De Verbo 3⁴. The quality of the wine according to that of the truth.

x⁵. Like a vessel full of noble wine.

Coro. 33². Goblets full of sweet, but poisoned, wine.

De Miraculis, or Docu. 302. A. Wine from Heaven [was instilled] into the water in the waterpots at the wedding at Cana.

Wine, New. See MUST.

Wine, Unmixed. See MERUM.

Wine-press. *Torcular.*

A. 3300². 'Garments like him that treadeth in the wine-press' (Is.lxiii.2)=the truth of good. (=violence offered to Divine truth . . . E.922⁵.)

6377⁴. The good of faith is 'the wine-press,' 'the must,' and 'the libation of wine' (Hos.ix.2).

9139². See VINEYARD, here.

9296. Occurs. 9231⁵.

R. 651. 'Cast it into the great wine-press of the anger of God' (Rev.xiv.19)=the examination-exploration of the quality of their works—that they were evil. By 'to cast the clusters of the vine into the wine-press' is signified to examine works; for these are signified by the 'clusters.' But as it is called 'the wine-press of the anger of God,' the signification is an examination [which showed] that the works were evil. (=the falsification of the Word as to all spiritual truth, and the consequent damnation, from there being no spiritual good, which is charity. For 'a wine-press'=the bringing forth of truth from good; for the clusters and grapes put into the wine-press=spiritual good, and the wine produced=truth from this good. E.920.)

— The reason that examination is signified by 'a wine-press,' is that in wine-presses there is pressed out the must from the clusters, and the oil from the olives; and the quality of the clusters and olives is perceived from (that of the products).

—². The examination of works as signified by 'a wine-press,' farther ill.

652. 'The wine-press was trodden without the city' (ver.20)=that the examination was made from the Divine truths of the Word, as to what was the quality of the works that flow forth from the doctrine of faith of the Church. (=the bringing forth of falsity from evil from Hell. E.922.)

— 'To tread the wine-press'=to examine-explorate.

—². 'To tread the wine-press'=not only to examine evil works, but also to endure them as in others, and also to remove and cast them into Hell. Ill.

653. 'And blood came out of the wine-press' (id.)=violence inflicted on the Word through direful falsifications of truth . . . For by 'the blood from the wine-press' is meant the must and wine from the trodden clusters. E.923.

829. 'He treadeth the wine-press of the fury and anger of God Almighty' (Rev.xix.15)=that the Lord alone has endured all the evils of the Church, and all the violence inflicted on the Word, thus on Himself . . . To 'tread the wine-press of this wine'=to endure them, to fight against them, and to condemn them, and thus to deliver Angels . . . and men . . . from infestation by them . . . —², Ill.

E. 359³. 'I have trodden the wine-press alone . . .' (Is.lxiii.3) treats of the Lord and His combats against the Hells . . . that He alone fought against them . . . 'The wine-press'=combat from Divine truths against falsities, because the wine is pressed out from the grapes in the wine-presses; and 'wine'=Divine truth . . . 922⁵, Ex.

376¹³. See WINE, here. —¹⁴.

—¹⁷. 'The threshing-floor and wine-press' (Hos.ix.2)=like things as 'corn and wine,' because there is a collection of these there. ('The press,' here,=the goods of love; for it implies oil, for which there were presses as well as for wine. 695²².) 922².

799²¹. 'The produce of the wine-press'=all the truth of good of the Church, the like as 'wine.' Ill.

863². 'The Lord hath trodden the wine-press for the virgin daughter of Zion' (Lam.i.15)=when all the truths of the Church have been falsified. (Compare 922².)

911⁸. 'The wine-press is full, the vats overflow' (Joel iii.13). This chapter treats of the falsification of the truth in the Word . . . and this verse, of the last state of the Church when is the Judgment. 922², Ex.

918⁴. 'He hewed out a wine-press in it' (Is.v.2)=the bringing forth of truth from good. 922².

920. As the bringing forth of truth from spiritual good is signified by 'a wine-press,' in the opposite sense the bringing forth of falsity out of evil is signified by it . . . —², Ex. 922.

922². 'The wine-press'=the bringing forth of falsity out of evil, and the consequent adulteration of the Word, and overthrow of the Church.

—⁴. 'I have caused the wine to cease from the wine-presses' (Jer.xlviii.33)=that there is no longer truth because not good.

—⁶. That by 'a wine-press,' and the 'treading' of it, is signified the bringing forth of truth out of good, because 'the grape'=spiritual good, and 'wine from the grape,' truth from this good. Ill.

— 'The presses overflow with must and oil' (Joel ii.24)=that from the good of charity they have truth and its delight.

—⁷. 'He digged a wine-press in it' (Matt.xxi.23)=that (the Jewish Church) had spiritual good.

—^c. 'Vintage,' and 'wine-press,' from the grape and wine,=the good of spiritual love, which is love towards the neighbour.

Wing. *Ala.***Winged.** *Alatus.*

See FLY-volare, and VIBRATORY-alatus.

A. 776. 'Bird'=spiritual truth; 'flying thing,' natural truth; and 'winged thing' (Gen.vii.14) sensuous truth.

1613³. 'Wings' (Is.viii.8)=reasonings whence come falsities.

1992⁶. 'Wings,' in the Word,=the things that are of truth.

275⁸. (The beauty of butterflies' wings.)

3192⁹. These are like two wings, which elevate.

3226. Ideas are thus made as it were winged.

3901². 'To mount up with strong wing as eagles' (Is.xl.31)=to grow as to the understanding of truth thus as to the Rational. (Compare E.283¹¹. 650⁴⁴.)

—⁴. 'Eagle's wings' (Dan.vii.4)=rational things from proprium . . .

4966². The wings (of Pegasus)=spiritual things. 7729⁶. (=spiritual truth. W.H.4.)

6200. I likened that surrounding wave to spiritual wings, by which the thought is elevated out of the memory.

6723. 'The land shadowing (or 'shadowed') with wings' (Is.xviii.1)=the Church that darkens itself by reasonings from scientifics. (Compare E.304²².)

S764. 'I have borne you upon the wings of eagles' (Ex.xix.4)=that they have been elevated to heavenly light by means of truths . . . For 'wings'=spiritual truths.

—². That 'wings'=spiritual truths, is because birds . . . =intellectual things . . . and therefore 'wings'=spiritual truths, because everything intellectual is from these.

—'. 'Wings'=also the powers which are of spiritual truth from its good; for the wings with birds are like the hands or arms with men, and (these)=powers.

—³. When 'wings' are attributed to the Divine, they=the Divine truth which possesses omnipotence. Ill.

—'. That 'wings'=spiritual truths, that is, the truths of faith, in which there is power from good. Ill.

—⁴. 'The wings' (of the cherubs in Ezekiel)=truth Divine. (The spiritual sense given of all the statements made about these 'wings'.) E.245². 283¹⁵.

—⁶. That 'wings'=spiritual truths, or the truths of faith. Ill. —⁷.

—⁷. 'The wings of a dove' (Ps.lxviii.13)=the truths of faith. . . They are said to be 'overlaid with silver,' because 'silver'=truth from good. (=spiritual truths. E.283⁴.)

—⁸. That 'wings'=truth Divine. Ill.

—'. To be 'covered with the wing of Jehovah,' and to 'trust under His wings' (Ps.xci.4)=the protection and confidence of faith. Further ill.

—⁹. 'Wings,' in the opposite, =falsities. Ill.

9331. Flying animals, and winged insects=such things as are of thoughts in both senses, thus truths, or falsities.

9514. 'The cherubim shall spread out their wings upwards' (Ex.xxv.20)=elevation [by] the truth of faith; for 'wings'=the truths of faith; and 'to spread out the wings upwards'=to be elevated, because there is an effort to elevate one's self in the expansion of the wings upwards. (Thus) by the wings of the cherubim expanded upwards is signified the elevation of good to the Lord by means of the truths of faith. (=the Divine Spiritual in the Third Heaven. E.283¹⁴. 700³⁴, Ex.)

—². Good is circumstanced to truth as the body is to . . . the wings; for (in birds) the body cannot move itself without wings. Moreover, in the Word, 'body' corresponds to good, and 'arms,' or 'wings,' to truths, and also to the powers of good [exerted] through truths.

9515. 'With their wings covering above the mercy-seat' (id.)=the spiritual things that cover over . . . For 'wings'=the truths of faith, or spiritual things, (and these clothe celestial things).

9741⁵. 'The voice of the wings' (Ezek.x.5)=the truth of faith from good.

9760. 'The wing' (of the court of the tabernacle) (Ex.xxvii.14)=where truth is in light . . . because this wing was towards the south; whereas by 'the hangings of the wing towards the north' . . . are signified truths in obscurity. 9762.

10199⁵. 'A great eagle, great with wings' (Ezek. xvii.3)=the interior truth of the Spiritual Church; 'the wings'=exterior truths.

C. J. 82. The skirts of their garments.

P. 20. Wings=spiritual truths.

R. 245. 'The four living creatures had each six wings in a circuit' (Rev.iv.8)=the Word as to its powers, and as to its guards. . . 'Wings'=powers, and also guards. (=the appearance of the Divine Spiritual on all sides around the Divine Celestial. E.283.)

—'. 'Wings'=powers, because birds elevate themselves with them; and the wings in birds are in place of the arms in man; and 'arms'=powers.

—'. (It follows) that the six wings of the lion=the power of fighting against evils and falsities . . . this power is that of the Divine truth of the Word; the wings of the calf=the power of affecting lower minds, for the Divine truth of the Word affects those who read it holily; the six wings of the man=the power of being wise as to what God is and what is of God . . . ; and the six wings of the eagle=the power of knowing truth and good, and thus of acquiring intelligence.

—². 'The wings with which the seraphim covered their faces and feet' (Is.vi.2)=guards; and 'the wings with which they flew'=powers. (Compare E.282⁹.) (=the Divine in primes and ultimates, and its extension on every side, thus omnipresence. 285^e.)

—³. That 'wings'=guards. Ill.

437. 'The voice of the wings (of the locusts) was as the voice of the chariots of many horses running to war' (Rev.ix.9)=their reasonings as from the truths of doctrine . . . 'The voice of wings'=reasonings, because 'to fly'=to perceive and instruct. S.13³. E.558.

561. 'To the woman were given two wings of a great eagle' (Rev.xii.14)=the Divine circumspection for the New Church. 'Wings'=power and protection. (=spiritual intelligence and circumspection which the Lord gives those of the New Church. 'Wings'=spiritual things. E.759.) (=the understanding of truth. 759⁴.)

574². 'The four wings' like those of birds (of the leopard)' (Dan.vii.6)=confirmations of falsity. (Compare E.78c⁹.)

M. 103. Upon the arms (of the horsemen) were as it were wings.

136. One seen flying, with wings on his feet and temples.

T. 137. Collars with flying ends, or points.

D. 718. They seem to themselves to be able to fabricate wings, and thus fly . . .

5953. See MERCURY (the god) here.

E. 279⁵. 'With healing in His wings' (Mal.iv.2)=reformation through the truth of faith. (=through truth from good. 283⁹.)

282². 'He was borne upon the wings of the wind' (Ps.xviii.10)=omnipresence in the natural world. 283³. 419¹². (=to give understanding, and to enlighten the Ultimate Heaven. 529⁷.)

—⁶. 'Who will give me a wing as of a dove?' (Ps.lv.6)=the affection of spiritual truth.

—⁸. 'A winged bird' (Deut.iv.17) = the understanding of spiritual truth.

283⁴. That 'wings'=the Divine Spiritual, which in its essence is truth from good. Ill.

— For 'wing'=what is spiritual.

—⁶. 'To cover under the wing'=to guard by Divine truth, which is the Divine Spiritual.

—⁷. That 'wing,' when predicated of the Lord, = the Divine Spiritual. Ill.

— 'I expanded My wing over thee' (Ezek.xvi.8) = spiritual truth through which reformation has been effected.

—⁸. 'To walk upon the wings of the wind' (Ps.civ.3) = the spiritual sense which is in the literal. 594¹⁰.

—¹². (Thus) 'the wings of cherubim,' in the Word, = the Divine Spiritual, which is the Divine truth, instructing, regenerating, and protecting. Ill.

— 'The wings of cherubim' and their determinations=the Divine truth heard and received from the Lord. Ill.

—¹⁵. 'Wings,' in the opposite, = falsities and the ratiocinations from them. Ill.

—^e. 'The wind hath bound her in its wings' (Hos.iv.19) = ratiocination from fallacies, whence come falsities.

329¹⁰. 'Say to the bird of every wing' (Ezek.xxxix.17) treats of the restoration of the Church... 'The bird of every wing'=spiritual truth in the whole complex. 'Wings' (as well as 'birds') = spiritual things.

395⁵. The tearing off of the skirt of Samuel's cloak (1 Sam.xv.27)=the tearing away of the kingdom from Saul... for 'the skirt of a cloak'=Divine truth in ultimates, or all Divine truth in general.

—⁶. The like is signified by David's cutting off the skirt of Saul's cloak (1 Sam.xxiv.4).

433²⁶. 'The skirt of a Jew' (Zech.viii.23) = truth from this good.

799⁸. 'I will confide in the covert of Thy wings' (Ps.lxi.4)=in Divine truths; for the wings of Jehovah = spiritual truths.

Wink. *Nictare.*

R. 417⁵. They winked with their eyelids...

T. 803^e. Some only wink at the image.

Winnow. See FAN.

Winter. *Bruma, Brumale.*

W. 102. (The winter-brumale-in the Heavens) is not like the winter in the frigid zones, but is like the winter in the hot zones.

M. 304^e. (The love) goes off into the cold of winter.

T. 367². When charity is separated from faith... the man's state becomes like that of the world in time of winter...

D. Love xx². Man grows warm... even in mid-winter.

Winter. *Hyems.*

Wintry. *Hyemalis.*

A. 34². A life of faith without love is like light... without heat, as in winter, when nothing grows. 365^e. 1577². 2231³. 3146^e. 4180³. Des. 4416. 4802³. 5194². 5232². 5482^e. 6405. 7084. 8301². H.136². 482. N.114. Life 86². R.875⁴. T.385³. D.4924².

—^e. No faith, and faith without love, are compared by the Lord to 'winter' in... 'Pray that your flight be not in the winter; for those shall be days of affliction' (Mark xiii.18,19)... 'The winter'=a life of no love. (=removal from these things in a state of too much cold (that is) of aversion to love... 3755².)

935. See SUMMER, here. —². W.102. E.1146³.

2905³. Then the Church arrives at its winter, or night. (See W.73^e.)

3412^e. That light is like the wintry light. 5128³. 5219². W.139^e. P.168⁴. D.4213^e.

10834^e. Where the year is so short (as in the Sixth Earth) the cold does not abide in winter... so that the ground is in continuous spring.

H. 166². With an Angel... night and winter are turned into the idea of a state such as there is in Hell.

W. 245^e. Wintry light, which is as bright as summer light, does not open anything... P.297².

414^e. The light with man that corresponds to that of winter, is wisdom without its love.

M. 137⁶. Therefore men can be delighted in marriage even in mid-winter. 222⁴.

D. 3453^e. They abominate conjugal love and the whole female sex, consequently all the derivative loves, so that their life is at last a life of winter, and in fact a filthy one.

3579⁶. Thus they are devoid of love, and are wintry ones—*hyemals*. They were antediluvians.

3598. Thus the life (of the so-called Christian world) is like that of the antediluvian world, namely, a life of winter.

4383. A life contrary to charity is as winter is to spring in the frigid zones; these are not regenerated, but only those with whom winter is as to spring in the temperate zones. Ex.

5173. (In the Ultimate Heaven) they know, from certain signs, that their winter, spring, etc. are coming.

E. 942^e. Before this, it is the time of winter with man.

Coro. 17. Night and winter do not contribute to the stability of the world.

Wipe away. *Abstergere.*

Wiping off, A. *Abstersio.*

A. 86S. Like one scoured and washed with water.

1430². In passing to the internal sense, the idea of idolatry . . . is banished.

1547². Pleasures from cupidities must be restrained and banished.

1857³. With the good . . . the evil is successively wiped away.

2039. Circumcision . . . = the removal and wiping off of the things that impeded . . . heavenly love.

2116. Not the least bit of the evil which a man has thought and actually done . . . is wiped away, or blotted out . . . 2694⁴. 4295². 4721². 5398.

3717^e. When the things of the light of the world are obliterated or wiped out . . .

7272². (The notion that) evils will be wiped away (on the death-bed) by a confession . . . of the wiping away of sins by His passion . . . 7317².

7318³. Truth is falsified when it is said that sins are wiped out and washed away as dirt is with water; and it is still more falsified when it is said that . . . when sins have been remitted by a man they are completely wiped out . . .

8029. (Most good Spirits) remain for some time beneath Heaven, in order that the things of earthly and bodily loves . . . may be wiped off. E.413.

9088³. How falsely those think who believe that the evils or sins in a man are wiped off, as dirt is washed off . . .

9333². Believes that sins are wiped away when they are said to be remitted. This belief comes from the literal sense . . . where it is sometimes so said . . . (the truth being that man is only) withheld from sins . . . 9451. N.166. P.279². E.478.

R. 385. 'God shall wipe away every tear from their eyes' (Rev.vii.17) = that they shall no longer be in combats . . . Ill. (= a state of bliss from the affection of truth, after falsities have been removed by temptations. For 'to wipe away the tear from the eyes' = to take away grief of mind . . . E.484.) R.884. T.126^e.

T. 409^e. The Lord remits the sins of all . . . but still they are not thereby wiped away; for they are wiped away only by repentance.

442². Merit is easily wiped away by the Lord from those who imbue charity . . .

614. (Thus) the remission of sins is not their extirpation and wiping out, but their removal . . .

D. 2780. After their entrance into Heaven, such things as are corporeal and material are wiped away by the Lord.

4480. On a reasoning by some that sins are wiped out in the other life. Gen.art.

Wisdom. *Sapientia.*

Wise, To be. *Sapere*

Wise. *Sapiens.*

Wisely. *Sapienter.*

See DIVINE LOVE and LOVE, all through; and also DIVINE WISDOM, and under INTELLIGENCE.

See also RELISH=*sapere*.

A. 42. Human wisdom or intelligence, that is, knowledge in general. Rep.

49². 'Man=*homo*,' in the internal sense, = wisdom and intelligence.

57^e. 'Fruit' = wisdom, which is their food.

78. Wisdom is signified by 'the river in the garden.'

109. That wisdom and intelligence, although they appear in man, are of the Lord alone. Rep.

112. There is never any wisdom except from love . . . nor any intelligence except from faith . . .

121. From these 'rivers' it is evident that from the Lord . . . is wisdom; through wisdom, intelligence; through intelligence, reason . . . This is the order of life . . . in celestial men. Ill.

124. That wisdom, intelligence, reason, and knowledge are not of man, but of the Lord. Sig.

129. The true order is for man to be wise from the Lord . . . then all other things follow . . .

130. The man who wants to be wise from the world. Rep.

198. Thus all wisdom and intelligence would perish. Sig.

301. When men (want) to be wise from self . . .

303². He is called 'a man=*homo*' who is wise, that is, who acknowledges and believes.

305. 'To be cast out of the garden of Eden' = to be deprived of all wisdom and intelligence.

424. 'An artificer' = one who is wise, intelligent, and knowing. Ill.

605^e. This was the wisdom of the ancients.

775. How poor human wisdom is.

—^e. Such are very many who seem to themselves to excel in wisdom.

1072². These are called 'wise in their own eyes, and intelligent before their own faces' (Is.v.21) because those who reason against the truths of faith suppose themselves to be wise above others.

1136. The derivations of wisdom, intelligence, knowledge, and Knowledges. Tr. See 1224.

1171². The signification of 'the wise men from the east.' 3762². 9293³.

1226. 'The sons of Shem' = the things of wisdom . . . for everything is called wisdom that is begotten from charity. Ex.

—^e. (Thus) neither intelligence, nor knowledge, nor Knowledge, lives, except from the wisdom which is of charity . . .

1385. It is of angelic wisdom to perceive . . . without ratiocination.

1458. (The Angels are in light in proportion to their) wisdom and intelligence; but the wisdom there is of love and charity; and the intelligence is of faith in the Lord.

1462². Human knowledge or wisdom, is signified by 'Egypt.'

1475. The Celestial, through the Spiritual, enters into the Rational, and thus into the Scientific . . . Unless this order is observed, there will be no wisdom.

[A.] 1482^e. **Wisdom** at first flourished in Egypt. Ill.

1493. The order in which the Lord advanced to intelligence, and thus to **wisdom**; so that, as He was **wisdom** itself as to His Divine essence, He should also become **wisdom** itself as to the Human essence. Tr.

1555. From the light of intelligence into the light of **wisdom**. Sig. and Ex.

— The light of **wisdom** is of the life . . . and regards the voluntary part.

—². Few . . . know how man is led to true **wisdom**. Intelligence is not **wisdom**, but leads to **wisdom**; for to understand what is true and good is not to be true and good; but to be wise is to be so. **Wisdom** is predicated solely of the life—that the man is such. One is introduced to **wisdom**, or life, by knowing . . .

—^e. The light of the new life is called **wisdom**, which then takes the first place, and is set over intelligence. Thus is formed the third plane.

1557. 'Bethel' = the light of **wisdom** through Knowledges.

1783^e. He who places everything in human **wisdom**, or knowledges . . .

1807². The day-time of **wisdom**.

1936⁵. (A man is wise in proportion as he does not attribute **wisdom** to himself.)

1941^e. The fructification and multiplication of knowledge, intelligence, and **wisdom**. Sig.

1964^e. As the Angels are in (spiritual and celestial life) they are in intelligence and **wisdom** itself.

2280⁵. The good of **wisdom**. Ex.

2289. They grow up as they advance in intelligence and **wisdom**.

2293. The intelligence of truth, and the **wisdom** of good. 2309. 2761⁶, Sig.

2304. Intelligence and **wisdom** makes an Angel, and this they do not possess so long as they are infants . . . H.340.

2305². Man is man from the intelligence of truth and the **wisdom** of good . . .

—^e. Real innocence exists only in **wisdom** . . . 4797^e. 5126².

2500³. In love itself is **wisdom** and intelligence . . . 2572².

2588⁵. Hence the great **wisdom** of the Angels. 2796², Des. 3405^e, Des. 3599^e. 4234^e. 9176^e, Des.

2591. Among the Gentiles (also) there are the wise and the simple. H.323. 324.

—^e. Ancient and modern **wisdom** compared.

2592. One of the wiser Gentiles with me. Des.

— He said there is no **wisdom** but that of life. H.322.

2654⁵. They are the wisest who perceive themselves to be the least wise.

2686⁴. 'The white horse' = **wisdom**.

2718². They cannot be admitted into **wisdom** until they are free from doubt. —⁶.

— But those in the affection of good . . . have been admitted into **wisdom**. —⁶.

2736. Innocence dwells in **wisdom**; and those who have lived in conjugal love are pre-eminently in **wisdom** . . .

2762⁴. Representatives were communicated to the wise round about . . .

2796². Those in the deliriums of **wisdom** . . .

2826¹². 'Wisdom and knowledge' (Is.xxxiii.6) = the good of faith conjoined with its truth.

2863². The **wisdom** and intelligence of the ancient gentiles.

2889^e. Then intelligence and **wisdom** inflows . . .

2915². These are the planes on which conscience is founded . . . and consequently intelligence and **wisdom**.

2930⁴. 'Food' = **wisdom** and intelligence.

2967⁴. The Knowledges from which come **wisdom** and intelligence (are meant in) 'By thy **wisdom**, and by thine intelligence, thou has gotten thee riches . . . by the multitude of thy **wisdom** . . .' (Ezek.xxviii.4,5).

3094^e. The light of Heaven . . . enlightens all in Heaven with **wisdom** and intelligence.

3175^e. For the Lord, through good, inflows with **wisdom**.

3183. The last state, signified by 'old men,' is a state of **wisdom**, in which is the innocence of infancy . . . 3254.

—². Through innocence, the Lord inflows . . . with **wisdom**; for true innocence is **wisdom** itself.

—^e. 'Queens that give suck' = **wisdom**.

3190^e. When truth is elevated out of the Natural . . . the man is elevated into intelligence and **wisdom**. This is the source of all the intelligence and **wisdom** in man.

3195. 'The south' = the light of intelligence, which is **wisdom**.

—². The light (of Heaven) has **wisdom** (and intelligence) in it. 3223². 3636. 3993⁶, Ex. 4180². —⁵. 4413. H.131.

3203³. When a man acts no longer from truth . . . but from good, he is for the first time . . . in **wisdom**.

3220^e. Hence the things of intelligence and **wisdom** are described in the Word by paradises, vineyards, forests, and meadows.

3249. As the Syrians, or sons of the east, = those in the Knowledges of good and truth, they were called 'the wise.' Ill.

3339. The lights which appear (in Heaven) are from the Lord's Divine **wisdom**.

3382³. The Lord . . . acquired all intelligence and **wisdom** by continuous revelations from the Divine.

3412². Those who receded from charity, removed themselves from **wisdom** and intelligence; for no one can be wise and intelligent about truth unless he is in good.

3419. Those who understood the representatives . . . were called the wise . . .

3428. So long as men remain in debate as to whether it is so, they cannot advance into anything of **wisdom**. Ex.

—³. Such stand outside the doors of **wisdom** . . . yet believe themselves **wiser** than others. . . Hence the Lord says that things are 'hidden from the **wise** and intelligent . . . ' (Matt.x.25).

3432². It was the **wisdom** of that time to speak and write by representatives and significatives. . . 3482. 4280².

—³. (Thus) in succeeding time **wisdom** withdrew from inmost to outmost things. . . and at last descended to the dust of the earth, in which man now places **wisdom**.

3436. He who reads the Word to be **wise**, that is, to do what is good and understand what is true. . .

3484^e. Such as are the recipient forms (there), such is their intelligence, and such their **wisdom**.

3610². Then life inflows from the Lord. . . with **wisdom** and happiness ineffable.

3693. Obscurity of intelligence as to truth, and of **wisdom** as to good. Sig.

—⁴. The Angels have changes. . . between the highest of **wisdom**, and less of **wisdom**.

3748. Such believe themselves **most wise** . . .

3762³. 'The **wisdom** of Solomon was multiplied more than the **wisdom** of all the sons of the east, and than all the **wisdom** of the Egyptians' (1 Kings iv.30). 'The **wisdom** of the sons of the east'=the interior Knowledges of truth and good, thus those in them; and 'the **wisdom** of the Egyptians'=the knowledge of the same, which is in a lower degree. 5223².

3820⁴. The learned, **wise**, and intelligent, mean those in good, (although) in no human **wisdom** and intelligence.

3833². The present state of human **wisdom** and intelligence. . .

—^e. Such cannot see the first threshold of **wisdom**. . .

3863¹⁵. For faith in the Lord is (contained) within intelligence and **wisdom**.

3887. They have been in love to the Lord, and thence in all **wisdom**.

3938⁵. The delight of charity. . . makes there. . . intelligence and **wisdom** with their delights. Ex.

4007⁴. For faith and **wisdom** is given to those who believe from the Lord. Ex.

4156². (Knowledge—*scientia*—confounded with **wisdom**.)

4180⁷. The pre-eminence of angelic **wisdom** over human **wisdom**. 4592³.

4198². They who receive His presence in good and truth, are in the life of intelligence and **wisdom**; (others) are in the life of insanity and folly, but still are in the faculty of being intelligent and *wise-sapienti*.

4220. (Such are there) endowed with intelligence and **wisdom**.

4255. The Lord's progress into intelligence and **wisdom**, and at last into Divine **wisdom**. Tr.

4269^e. Those in simple good (there) come into angelic intelligence and **wisdom**.

4286². The celestial Angels are in love to the Lord, thus are the most conjoined with Him, and are therefore in **wisdom** above all others. . . and are called innocences and **wisdoms**.

4295². The Angels are in the highest **wisdom** and intelligence, but all their **wisdom** and intelligence is from the Divine of the Lord. . . so that in proportion as they are in truths and goods from the Divine of the Lord, in the same proportion they are **wise** and intelligent. They openly confess that they have nothing of **wisdom** and intelligence from themselves, and are indignant if anyone attributes to them anything of **wisdom** and intelligence. . .

—³. Although the Angels are being perfected continually, their **wisdom** and intelligence can never be compared to the Divine **wisdom** and intelligence. . .

4302². But those in natural light are not in any intelligence and **wisdom**, except in so far as the light of Heaven inflows into it.

4329³. The general voluntary sense belongs only to the **wise**.

4383². Although the Angels are in such great **wisdom**. . . they know only the relatively most general things.

4390. 'To build a house'=to instruct the external man in intelligence and **wisdom**.

—^e. As intelligence is of truth, and **wisdom** of good.

4403^e. Those in the eyes, are those who are intelligent and **wise**.

4414^e. For intelligence and **wisdom** is nothing but an eminent modification of the heavenly light. . .

4419. A Spirit who. . . had known many things, and had therefore believed that he **was wise** above all. Des. 4532, Des. 4622^e.

4453. 'Gold'=the good of love and of **wisdom**.

4459⁴. He who. . . believes that. . . he has no intelligence and **wisdom** from himself. . . is endowed with. . . intelligence of truth, and **wisdom** of good. . .

—^e. Regards (mental) health as a means for acquiring intelligence and **wisdom**. . .

—^e. Regards intelligence and **wisdom** as a mediate end.

4528. In every object there, there is something of intelligence and **wisdom**. . . 4529².

4530. The colours there are in their essence. . . modifications of intelligence and **wisdom**. Ex. 4677. 9905.

4618³. Unless there were reception in the Second Heaven, the **wisdom** (of the Third Heaven) would be dissipated. (So with the intelligence of the Second Heaven, if not received in the First.)

4682². 'Old men'=the **wise**; 'young men'=the intelligent; 'servants'=the knowing.

4727^e. All the **wisdom**, intelligence, and light in Heaven proceeds from His Divine Human.

4741². (Confirming no proof of **wisdom**.)

4776^e. All **wisdom** and intelligence is contained in heavenly love. 4899^e.

[A.] 4792. Spiritual food is knowledge, intelligence, and wisdom.

4795. Therefore **wisdom**, or to be wise, is derived from relish—*sapore*. (See 8522.) E.617^e.

4809. This resplendence of light in which are **wisdom** and intelligence from the Divine truth . . . is called 'glory.'

4844^e. (Thus) becomes the good of **wisdom**.

4925². For it is good into and through which the Lord inflows, and gives **wisdom** and intelligence . . .

4966^e. How far mankind have gone back from the learning of the ancients, which led to **wisdom**.

5052. The (celestial) Angels are the wisest of all. 5608. 7877².

5070. In the life which is from the Lord there is **wisdom** and intelligence; for to receive good from Him, and thence to will good, is **wisdom**; and to receive truth from Him, and thence to believe truth, is intelligence . . .

— (Such) are not wise—*sapiunt*—in anything of good . . .

5116^e. Hence the insanity of the age, which is believed to be **wisdom**.

5204¹. These (arcana of regeneration) are what for the most part constitute angelic **wisdom** . . . 5354³.

5223. 'The magicians and wise men of Egypt' (Ex. xli.8) = interior and exterior scientifics. . . Those skilled in scientifics that were not mystical . . . and who therefore taught exterior scientifics, were called 'wise men.'

—². Those called 'wise men' did not care for such things (as the 'magicians' were versed in); but they solved difficult problems—*ænigmatica*, and taught the causes of natural Things. The **wisdom** of that time chiefly consisted in such things as these, and skill in them was called '**wisdom**.' III. See 7296.

—³. (Thus) the Egyptian '**wisdom**'=the knowledge of natural things; and the 'magic'=the knowledge of spiritual things . . .

5224³. The **wisdom** of the Ancients was to cultivate interior things, and thus perfect the intellectual and voluntary faculty, and thereby provide for the welfare of the soul. . . This is evident from the desire of all to hear Solomon. III.

5287. 'A man intelligent and wise' (Gen.xli.33)=the inflowing truth and good. Ex.

—². Consequently, in proportion as anyone loves himself above others, in the same proportion he is less wise.

— In the Word *passim* a distinction is made between **wisdom**, intelligence, and knowledge; and by '**wisdom**' is meant that which is from good . . .

5310. 'Wise' (Gen.xli.39)=good.

5477². Spiritual light is the **wisdom** itself which proceeds from the Lord; this **wisdom** is presented before the sight of the Angels as light.

5527². When taken into heavenly Societies, they were in **wisdom** and intelligence like that of the Angels therein; and did not know but that the

intelligence and **wisdom** were in them. . . Such a faculty is in good. 5859². 6193.

5556. They seem to themselves wise above others, for they place **wisdom** in the faculty of reasoning; and are not at all aware that the chief of **wisdom** is to perceive without ratiocination that it is or is not so.

5576². (The things of intelligence and **wisdom** shown to be actual spiritual food.) 9052. 9372⁹. H.340.

5648^e. (Thus) Angels place **wisdom** in such things as man thinks worthless . . . and man places **wisdom** in such things as Angels care nothing about . . .

5651^e. The man is then being perfected in intelligence and **wisdom**; and when he is being perfected in intelligence and **wisdom**, he is being blessed with happiness, to eternity.

5688³. The Word (contains such arcana) that it may enter into the angelic **wisdom**; for . . . angelic **wisdom** so transcends human intelligence that scarcely anything of it can be comprehended by man.

5718². They placed human prudence and **wisdom** in exciting enmities . . . in order to command.

6107^e. **Wisdom** is to behave towards the Lord from the good of love and faith, as little children do towards their parents.

6247. In the former state, man is affected with truth that he may become intelligent; in the latter, that he may become wise, (that is) for the sake of life.

6323³. Thus (man, if in order, would be born into) all **wisdom** and intelligence. 7750², Ex.

—^e. He (has to be) born again, and thus come into so much intelligence and **wisdom** as he receives good and truth . . . 6325².

6335². In Heaven, the states of intelligence and **wisdom** vary according to the lights.

6392². Inquire of the wise at this day . . .

6524. 'Elders'=the chief things of **wisdom**, thus those which agree with good. But 'old men'=**wisdom** —², III.

— For **wisdom** is of life, thus of good. . . (as in) 'I am wise above the old, because I have kept Thy commandments' (Ps.cix.100).

—³. 'Golden crowns'=the goods of **wisdom**.

— Those in the Third Heaven are called wise . . .

6598. They speak much from the memory, and thereby appear to themselves wiser than others. 6621.

6629. Therefore those of the Ancient Church were interior men, and (thus) wiser . . . for **wisdom** comes from Heaven only . . . and there is **wisdom** in Heaven because the Angels are in good.

6630. The decrease of this ancient **wisdom**. Ex.

6648^e. For every Thing that is of **wisdom** is of infinite extension; and the Things of **wisdom** are infinite in number; (therefore) **wisdom** can increase to eternity, and yet may not reach far beyond the first degree.

6923. The left eye corresponds to . . . the things of intelligence; the right eye, to those of **wisdom**.

6931. The Spirits of Mercury . . . do not grow in

wisdom, because they love Knowledges . . . but not uses.

7296. The Egyptians and Chaldeans called the knowledges of Things wisdom.

7750^c. By Divine means man is brought to something of intelligence and wisdom, but not actually into it, unless he removes the loves of self and the world . . .

—³. That love to the Lord and towards the neighbour have all intelligence and wisdom in them, is evident from the fact that when (such) come into Heaven, they know and are wise in such things as they had never known before . . .

8063². In Heaven, everyone has intelligence and wisdom according to the extension of the sphere . . .

8118. In the ancient times . . . innocence reigned, and with it wisdom. Des.

8369³. As 'a palm-tree' = good, it also = wisdom; for wisdom is of good.

— . The cherubim, palmtrees, and flowers on the walls (of the Temple) = the Providence, wisdom, and intelligence that are from the Lord.

8627. The inhabitants of Jupiter place wisdom in thinking well and justly about the Things that occur in life; they derive this wisdom from their parents; it is successively transferred to posterity, and thus grows.

8628. (These) Spirits of our Earth . . . had placed wisdom in things of mere memory . . .

8869⁷. That all the wisdom which is of life is from the Lord . . . and that nothing of wisdom is from man. Sig.

8891³. Paradise = the wisdom of the man who is created anew.

8967. The result (of these temptations is that) the man has . . . a derivative intelligence and wisdom, which increase day by day.

9039³. (The humility of those in Heaven who are in intelligence and wisdom above others.) Des.

9094. Hence the things of angelic wisdom are for the most part . . . incomprehensible; but still (such) a man comes into such wisdom after death; for the faculty of receiving this wisdom is in the good of faith and of charity.

9103⁴. When the light of Heaven inflows into these Knowledges . . . the man has intelligence and wisdom in the things of eternal life . . .

9174. In the Spiritual World no goods are asked for from others, or given, except those of intelligence and wisdom. Ex.

9228. A full state of intelligence and wisdom from love and faith in the Lord. Sig.

9278⁵. The intelligent and wise in this world (are) those in the truth and good of the Church, for these are wise from Heaven . . .

— . Before the Angels, the simplicity of these is wisdom; and after death they are elevated by the Lord into angelic wisdom. Ill.

9301². The (celestial Angels) are in wisdom, because that which they understand and will is from the Lord.

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9396³. The heavenly paradise is intelligence and wisdom.

9466⁵. 'The work of the wise' (Jer.x.9) = what is from Own intelligence.

9476⁶. The precious stones = intelligence and wisdom; for intelligence is from the truths of faith, and wisdom is from the goods of faith.

9642. In the Heavens, intelligence and wisdom increases towards the interiors. 9648⁶. 9666².

9730². In the same proportion the man can be imbued with wisdom, faith, and love.

9803. (Thus) to be intelligent and wise is not to understand and be wise in many things of the world; but to understand and will the things of Heaven . . .

9817. 'All that are wise in heart' (Ex.xxviii.3) = all who are in the good of love.

—². For wisdom is predicated of the life of Heaven in a man.

9818. 'Whom I have filled with the spirit of wisdom' (id.) = in whom has been inscribed the Divine truth. Ex.

—²¹. 'A crown of ornament' = the wisdom that is of good.

9827. 'The mitre' = intelligence and wisdom. Ex. (= infinite wisdom. 9934.) 9943. 10008.

9863³. 'Full of wisdom, and perfect in beauty' (Ezek. xxviii.12). . . 'Wisdom' is predicated of good; and 'beauty,' of truth; for all the wisdom in the Heavens is from good, and all the beauty from the derivative truths.

9930¹¹. As the good of wisdom is acquired through the combats of temptations . . . crowns were assigned them.

9938². Innocence . . . dwells in ignorance, especially with the wise in heart; for they who are wise in heart know and perceive that nothing of the wisdom in them is from themselves . . . (Thus) the acknowledgment of this, and especially the perception of it, is the innocence of wisdom.

9943. For all wisdom and intelligence is from the Divine truth that proceeds from the Lord's Divine good . . . Intelligence is to know and understand Divine truths, and afterwards to have faith in them; and wisdom is to will and love them, and from this to live according to them.

10201. (What is meant by intelligence and wisdom. See INTELLIGENCE, here.)

10217⁸. To know . . . these things is the part of one who is wise and intelligent; and therefore it is said, 'Here is wisdom . . . ' (Rev.xiii.18).

10225. From the sixtieth year and upwards is a state of wisdom, and of innocence in wisdom. —⁶.

—⁵. Man is intelligent and wise in proportion to the amount of light that inflows from Heaven into the things of the world.

—⁵. The state of wisdom and of innocence in wisdom is when the man no longer cares to understand truths and goods, but to will and live them; for this is to be wise. And a man can (do this) in proportion

as he is in innocence, that is, in proportion as he believes that he is wise in nothing of himself; but that whatever he is wise in is from the Lord . . .

[A. 10225]'. (Such a man) is in the ignorance of wisdom; and also in the innocence of wisdom.

10227². All have the faculty of understanding and being wise; but the reason one is wise above another, is that they do not similarly ascribe to the Lord all things of intelligence and wisdom. Ex.

—³. By the faculty of being wise is not meant that of reasoning . . . or that of confirming . . . but the faculty of clearly seeing what is true and good, of choosing what is suitable, and of applying it to the uses of life . . .

10331. See INTELLIGENCE, here. —². —³.

—². He is wise who does truths from love; he is intelligent who does them from faith . . .

10336. 'In the heart of every wise one in heart I have given wisdom' (Ex. xxxi. 6) = all who will and do good and truth for their own sake; (for these are) 'the wise in heart' . . . and 'to give wisdom in the heart' = to do these things from the Lord, thus from the good of love.

10675³. For wisdom and intelligence can never be predicated of falsities from evil . . .

10796. Priests who are wise . . . and those who are not wise. Des.

10801. A king who is not wise. Des.

10802. A king who is wise. Des.

H. 18. All who come into Heaven, even the simple, come into angelic wisdom . . .

25. The Angels in the Celestial Kingdom far excel those in the Spiritual Kingdom in wisdom and glory. Ex.

49. The Angels have intelligence and wisdom according to the extension of their sphere. Ex. 79.

50. The wiser Angels are in the middle . . .

111. A garden corresponds to Heaven as to intelligence and wisdom.

148. Those in the clear light of wisdom dwell in the south; those in the obscure light of wisdom, in the north. 149.

155. The Angels are not constantly in the same state as to love, and therefore not as to wisdom; for all the wisdom they have is from love and according to it.

—². Noon corresponds to the state of their wisdom in clearness; evening, to the state of their wisdom in obscurity; and night, to a state of no love and wisdom. —^e.

186. Wisdom is of good and at the same time of truth . . .

199. By (the Lord's presence) the Angels have wisdom; for by it they have extension of thoughts . . .

201. As all the communication is according to the form of Heaven, so is all the extension of thoughts and affections, and consequently all the intelligence and wisdom of the Angels; so that in proportion as anyone is in the form of Heaven, in the same proportion he is wise. 203.

204. But the intelligence and wisdom with each one are varied according to the communication . . . Enum.

208. When (an Angel looks down into a Society of a lower Heaven) he is deprived of his intelligence and wisdom. Ex.

209. The wisdom of the Angels of a higher Heaven exceeds the wisdom of those of a lower one as ten thousand does one.

214. (In the Celestial Kingdom) the less wise Angels interrogate the more wise; and these the Lord . . .

218. The governors (in the Spiritual Kingdom) are those in love and wisdom above the rest . . .

223. Before the preacher's face sit those who are in the light of wisdom above the rest . . .

239. The speech of the Angels is full of wisdom, because it proceeds from their interior thought, (which) is wisdom. Des.

241. 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; for wisdom is from good, and intelligence from truth.

244. The speech of the wise (Angels) is more interior . . . and that of the less wise is more exterior . . .

251. That region of the head (which contains the cerebellum) corresponds to wisdom . . .

265. On the wisdom of the Angels. Chapter.

— The wisdom of the Angels transcends human wisdom so far that they cannot be compared—*acquirari*.

266. The nature of the wisdom of the Angels may be inferred from the fact that they are in the light of Heaven, which in its essence is Divine truth, or Divine wisdom . . . They are also in heavenly heat . . . from which they have the affection of being wise . . .

— That the Angels are so much in wisdom that they may be called wisdoms, may be inferred from the fact that all their thoughts and affections flow according to the heavenly form, which is the form of Divine wisdom . . .

—². That the Angels have supereminent wisdom, is evident from the fact that their speech is that of wisdom. Ex. . . So that nothing withdraws them from the Divine influx . . .

— This also conspires to such wisdom . . . that all the things they see and perceive by the senses accord with their wisdom . . . and are forms representative of the things of wisdom.

—^e. The Angels are not withdrawn from the delights of wisdom by (earthly things and cares) . . . and moreover are gifted with delights according to the reception of wisdom from the Lord.

267. The reason the Angels can receive such great wisdom, is that their interiors are open, and wisdom . . . increases towards the interiors . . .

— The wisdom of the Angels is according to these (three) degrees; and therefore the wisdom of the Angels of the Innermost Heaven immeasurably transcends the wisdom of the Angels of the Middle Heaven; and the wisdom of these, the wisdom of the Angels of the Ultimate Heaven.

—². Singulars to generals are as thousands . . . to one, and so is the wisdom of the Angels of a higher Heaven to the wisdom of those of a lower one. But still the wisdom of these in like manner transcends the wisdom of man . . .

—^e. From this it is evident what kind of wisdom is possessed by those who think from sensuous things . . . namely, that they are not in any wisdom, but only in knowledge. But it is different with those whose thoughts have been elevated above sensuous things . . .

268. How great is the wisdom of the Angels, is evident from the fact that in the Heavens there is a communication of all things, and the intelligence and wisdom of one is communicated to another . . .

269. The quality of the wisdom of the Angels cannot be described in words; but may be illustrated. Fully ex.

270. The wisdom of the Angels of the Third Heaven is incomprehensible, even to those in the Ultimate Heaven. Fully ex.

—⁴. The difference between the wisdom of the Angels of the Third Heaven and the wisdom of those of the First, is like that between what is lucid and what is obscure.

— The wisdom of the Angels of the Third Heaven compared to a magnificent palace. Des.

— (Such) cannot attain the first threshold of the palace of wisdom . . .

—⁵. The wisdom of the Angels of the Third Heaven consists chiefly in this: that they see Divine and heavenly things in every object, and marvellous things in a series of many . . .

271. (For) love to the Lord is the receptacle of all things of wisdom . . .

— The Angels of the Third Heaven are continually being perfected in wisdom; but differently from those of the Ultimate Heaven. Ex. . . They are perfected in wisdom through the hearing, and not through the sight. Ex.

272. An additional reason—which in Heaven is the primary one—why the Angels can receive such great wisdom, is that they are devoid of the love of self. Ex.

273. Although the Angels are continually being perfected in wisdom, they cannot, to eternity, be so perfected that there is any proportion between their wisdom and the Divine wisdom of the Lord . . .

274. As wisdom perfects the Angels, and makes their life; and as Heaven inflows with its goods into everyone according to his wisdom, all there long for it . . . as a hungry man longs for food . . .

275. The Angels in one Heaven, and also in one Society, are not in the like wisdom; those in the middle are in the greatest wisdom . . . and the decrease of wisdom according to the distance from the middle, is like the decrease of light verging to shade . . . Moreover, the light of Heaven is Divine wisdom . . .

278. The innocence of wisdom. Ex. . . When there is innocence in (the mind) there is also wisdom . . . Hence it is said in Heaven that innocence dwells in wisdom; and that an Angel has as much wisdom as he has innocence. Ex

280². The (Angels of the Third Heaven) receive the Divine truth directly into the will, and do it . . . and this is why they have so much more wisdom than the Angels of the lower Heavens . . . They appear simple . . . and as not very wise, although they are the wisest of the Angels; for they know that they have nothing of wisdom from themselves; and that to be wise is to acknowledge this; and also that what they know is as nothing to what they do not know; and they say that to know, acknowledge, and perceive this is the first step to wisdom.

288³. For internal peace . . . is not possible except in wisdom; (and) wisdom is derived from the conjunction of good and truth.

295. In old age, Spirits are present who are in wisdom and innocence.

310^e. If, when reading the Word, a man would think from some knowledge of the internal sense, he would come into interior wisdom.

314. The human mind is as wise as the angelic mind; but the reason it is not so wise (here) is that it is in an earthly body, and in this the spiritual mind thinks naturally . . .

341. Genuine innocence is wisdom; for in proportion as anyone is wise, in the same proportion he loves to be led by the Lord; or, what is the same, in proportion as anyone is led by the Lord, in the same proportion he is wise.

—^e. In a word, the wiser the Angels are, the more innocent they are . . .

346. On the wise and the simple in Heaven. Chapter.

348. By 'those who justify many' are meant those who are wise; and in Heaven those are called wise who are in good; and those there are in good who apply Divine truths at once to life. . . These, therefore, are called the wise, for wisdom is of the life.

349. All who have acquired intelligence and wisdom (here) are accepted in Heaven . . . according to the quality and quantity of their intelligence and wisdom. Ex.

350. Those who have much loved (what is true and good) are called wise . . .

— In Heaven, the wise are in much light . . .

351. It is believed that those who know many things are more intelligent and wise than others . . .

—². But true intelligence and wisdom is to see and perceive what is true and good, and, from that, what is false and evil, and to well distinguish them, and this from an interior view and perception. Ex.

—³. But in order to become intelligent and wise, it is necessary to learn many things . . . and in proportion as a man learns them and applies them to life, in the same proportion he becomes intelligent and wise . . .

352. Spurious intelligence and wisdom is not to see and perceive, from within, what is true and good and thence what is false and evil; but only to believe that to be true and good, or false and evil, which are said to be so by others, and then to confirm it. Ex.

— Of this class, those are less intelligent and wise who have confirmed themselves much; and those are

more intelligent and wise who have confirmed themselves little.

[H. 352]³. 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 . . .

353. False intelligence and wisdom is all that which is devoid of the acknowledgment of the Divine. Ex. —^e, III.

370. (Connection of intelligence and wisdom with conjugal love.)

389. The wiser Angels (have charge) of the things of general good or use; and the less wise, of those of particular good or use.

390². He who regards men from spiritual truth . . . sees one man as being like another . . . with a difference only in wisdom; and wisdom is to love use . . .

467. Men who are in love to the Lord and in charity, have in them angelic intelligence and wisdom even (here) but it is stored up in the inmosts of their interior memory. This intelligence and wisdom cannot possibly appear to them until they put off bodily things . . .

508. In proportion as anyone loves himself, he is removed from Heaven; and in proportion as anyone is removed from Heaven, he is removed from wisdom.

N. 9². Those in the good of love and of charity are in Heaven as to the internal man . . . from which there is an elevation of their minds to interior things, and they consequently have wisdom; for wisdom cannot come from any other source than . . . through Heaven from the Lord; and there is wisdom in Heaven because those there are in good. Wisdom is to see truth from the light of truth; and the light of truth is the light there is in Heaven.

14. All the intelligence and wisdom the Angels have, is from the marriage (of good and truth) and not any from good separated from truth, nor from truth separated from good. It is the same with the men of the Church.

27. That wisdom is from good through truths. (Refs. to passages.)

J. 12². There is a (mental) extension according to the increments of wisdom.

L. 1². For wisdom is in love, and love in wisdom, Sig.

48. That by 'spirit' is meant . . . the life of wisdom. Ill. 51.

S. 70. That the Word is in all the Heavens, and is the source of angelic wisdom. Gen.art.

74. The wisdom of the celestial Angels surpasses the wisdom of the spiritual Angels almost as (this) surpasses the wisdom of men . . . For where there is the good of love, wisdom resides there together with it; but where there are truths, there resides no more of wisdom than there is of the good of love.

102. Those who knew the correspondences of the Ancient Word interiorly, were called wise and intelligent . . .

Life 27. That if a man knows and is wise in many

things, and does not shun evils as sins, he is not wise in them. Ex. 30, III.

32². But still the Angels of all the Heavens are in wisdom and intelligence in proportion as the good with them makes a one with the truth . . .

89. Nor does anyone else come into wisdom (than he who loves Truth).

F. 4. Angelic wisdom consists solely in this: that they see and comprehend the things they think.

31². The second state is called regeneration; and when a man is in this state, wisdom increases in him daily . . .

W. (Title.) Angelic Wisdom concerning the Divine Love and the Divine Wisdom. (See also the title to the work on the Divine Providence.)

14. Love is *esse* (or being); and wisdom is *existere* (or manifestation); for love is impossible except in wisdom; and wisdom is impossible except from love. (Continued under LOVE.)

28. The Divine essence itself is love and wisdom. Gen.art. (See LOVE here, and at 29. 30. 31. 32.)

34. Love and wisdom are said to be distinctly one, because they are two distinct things, but are so united that love is of wisdom, and wisdom is of love; for love is in wisdom, and wisdom comes forth in love . . .

39. In man, love and wisdom appear to be two separate things; but still, in themselves, are distinctly one. (Fully quoted under LOVE.)

40. Scarcely anyone thinks that love and wisdom are really and actually a substance and a form. They who see (it) still perceive the love and wisdom outside the subject . . . not knowing that love and wisdom are the subject itself . . . The Truth is, that love and wisdom are the real and actual substance and form which make the subject itself. Ex. 41. 42.

102². For the equal reception of love and wisdom is the Angelic itself . . .

115. An Angel does not perceive but that he is in love and wisdom from himself . . .

—². By this an Angel is made wise and remains wise.

116². But in proportion as an Angel believes that love and wisdom are in him . . . in the same proportion the Angelic is not in him . . .

117. Some suppose that Adam . . . was able . . . to be wise from himself . . .

125². Love and wisdom proceed from the Lord as a one; but are not received by the Angels as a one . . . and the wisdom which abounds over love does indeed appear as wisdom, but still is not, because there is no life from love in the super-abounding wisdom.

126. The varied reception of love and wisdom makes the quarters there. Ex.

127^e. These pairs (of organs, etc. exist) in order that love and wisdom may act as a one . . .

129. If a man is in love and wisdom, he is an Angel.

139. This actual conversion to the Lord is from love and at the same time from wisdom; not from love

alone, nor from wisdom alone; for love alone is like *esse* (or being) without its *existere* (or manifestation); for love comes forth—*existit*—in wisdom; and wisdom without love is like manifestation without its being, for wisdom comes forth—*existit*—from love. (Continued under LOVE.)

175°. This is from angelic wisdom.

179. On the degrees of love and wisdom. Gen.art.

186. Those in the middle . . . are in the light of wisdom; those in the circumferences are in the shade of wisdom.

191. Heat and light are receptacles of love and wisdom.

192°. The degrees of love and wisdom are homogeneous. Ex.

197. (The first degree of love and wisdom is the all in all of the following degrees.)

200. Perfection of life is perfection of love and wisdom.

202°. To think from ends is of wisdom; from causes, is of intelligence . . .

209°. Love and wisdom are not abstract things, but are a substance . . . Love and wisdom are impossible outside of subjects which are substances; but are states of the subjects, or substances. They are changes of these . . .

213. As to love and wisdom (in relation to the law that the ultimate degree is the complex, containant, and basis of the prior degrees), love is the end, wisdom is the cause *per quam*, and use is the effect . . . 241, Ex.

222. As the Angels are in wisdom from universals . . .

224. The reason why not the least of love and wisdom . . . is possible without degrees of both kinds, is that love and wisdom are a substance and a form . . . For to separate love and wisdom . . . from substance in form is to annihilate them . . . for they are states of their subjects perceived by man in variation . . .

230. Love produces use by means of wisdom. . . Love and wisdom cannot be said to be and come forth—*existere*—unless there is a use . . . These three constitute the three degrees of height . . . and are as (end, cause, and effect).

232. The spiritual degree is that of wisdom . . . And the Angels of the Spiritual Kingdom are in wisdom.

236. Love and wisdom with man (do not) increase by continuity only.

239°. By this (mind) man can be elevated into angelic wisdom, and possess it here; but still he does not come into it until after death . . .

241°. It follows that such as is the love with a man, such is the wisdom with him. 368, Gen.art.

242°. Man can receive wisdom even to the third degree; but not love, unless he shuns evils as sins . . . 245, Ex.

244°. (Thus) wisdom does not produce love, but only teaches . . . (and) the love . . . calls that wisdom . . . which is in agreement with it.

253. Wisdom alone (does not open the spiritual degree) . . .

256. Although angelic wisdom cannot be thought by a natural man as it is by the Angels, it can be comprehended in the understanding when this is elevated to the degree of light in which the Angels are . . .

—³. Thus while man lives (here) he cannot be elevated into very wisdom itself, such as it is with the Angels; but only into higher light . . .

257⁴. While man lives (here) human wisdom, which is natural, cannot possibly be elevated into angelic wisdom; but only into some image of it. Ex. . . But still the man with whom the spiritual degree has been opened comes into this wisdom when he dies; and he can come into it also by a lulling of the bodily sensations . . .

258°. Therefore if the love . . . is not also elevated, the wisdom of the understanding, however it may have ascended, relapses to its love.

275°. Wisdom and intelligence from their loves make the middle degree in the Heavens; and folly and insanity, which appear as wisdom and intelligence, from their loves, make the middle degree in the Hells.

287. That love and wisdom are man . . .

297. Love produces use through wisdom . . . Love, wisdom, and use follow in order according to the degrees of height . . . 316°, Ex.

358. For wisdom is nothing but the 'image' of love; since love presents itself to be seen and Known in wisdom . . . Moreover, love is the being of life; and wisdom is the derivative manifestation—*existere*. (These statements are proved by the fact that) love shines forth from within in the Angels' faces, and wisdom shines forth in their beauty; and their beauty is the form of their love.

363. Love and wisdom . . . make man's very life. Gen.art.

368. It is supposed that wisdom distinguishes (one man from another); but the wisdom is from the love, being its form; for love is the being of life, and wisdom is the manifestation—*existere*—of life from that being.

389. (The human form) is the form of love and wisdom . . .

394. That all things about . . . love and wisdom may be known from the correspondence of the heart (and lungs with the will and understanding). Gen.art.

401. That love . . . without marriage with wisdom, cannot effect anything . . . Ex.

402. That love . . . prepares a house . . . for its future consort, which is wisdom. Ex.

403. That love . . . prepares all things in its human form, to enable it to act conjointly with wisdom . . . Ex.

404°. This thought is that of wisdom; the other is thought from the memory . . .

408. That love . . . introduces wisdom . . . into all things of its house. Ex.

409. That love . . . does nothing except in conjunction with wisdom. Ex.

[W.] 410. That love . . . conjoins itself with wisdom . . . and causes it to be reciprocally conjoined. (Shown by the correspondence with the heart and lungs.)

413. That wisdom . . . from the power given it by love, can be elevated . . . (Shown by this correspondence.)

414². Love towards the neighbour from the Lord is the love of wisdom . . .

415. This conjunction, or disjunction, of wisdom and love, may be seen as it were effigied in the conjunction of the lungs with the heart . . .

416. That otherwise love . . . drags back wisdom . . . from its elevation . . . Ex.

418. It is the common opinion that wisdom makes the man; and therefore when people hear anyone speaking and teaching wisely, they believe him to be wise, and even the person himself believes it at the time . . .

422. That love purified by wisdom . . . becomes spiritual and celestial. Ex. (See 419.)

—^e. Man is not elevated through wisdom alone, but through a life according to it. . . In proportion as he lives according to wisdom, he loves it; and he lives according to wisdom in proportion as he purifies himself from the unclean things which are sins.

427. The marriage of celestial love is with wisdom, and that of spiritual love is with intelligence; for it is of wisdom to do what is good from good; and it is of intelligence to do what is good from truth. 428.

—². Those in celestial love have wisdom inscribed on their life, and not on their memory . . . But those in spiritual love have wisdom inscribed on their memory . . .

429. But those in spiritual natural love have neither wisdom nor intelligence inscribed on their life . . .

431. In Heaven, all who do uses from the affection of use . . . are wiser and happier than others.

432². The left (hemisphere of the brain) is the receptacle of wisdom.

P. 8⁶. Love and wisdom . . . are one, when the will and understanding . . . make one . . .

13. Love makes the life of man; but . . . not love separated from wisdom . . . Love cannot be understood without its quality (which) is wisdom; and the quality, or wisdom, is not possible except from its *esse* (or being) which is love . . . As wisdom is from love, therefore both taken together are called love . . . for love in its form is wisdom . . .

28². The Angels receive the Lord in wisdom, and through this reciprocally conjoin themselves with the Lord. (So it appears to them) but the truth is that the Lord conjoins them with Himself through wisdom; for their wisdom also is from Him . . .

—³. Love conjoins itself with wisdom through the affection of knowing . . . of understanding . . . and of seeing that which is known and understood . . .

34. That the more closely man is conjoined with the Lord, the wiser he becomes. Gen.art.

— . As there are three degrees of life in man . . .

there are, especially, three degrees of wisdom in him. These are the degrees that are opened in a man according to the conjunction—they are opened according to the love, for love is conjunction itself; but the ascent of love according to degrees is perceived only obscurely by the man, whereas the ascent of wisdom is clearly perceived by those who know and see what wisdom is. The reason the degrees of wisdom are perceived, is that love enters through the affections into the perceptions and thoughts, and these present themselves to the internal sight . . . Hence it is that wisdom appears, but not so well the affection of love that produces it. Ex.

—². There are three degrees of wisdom—natural, spiritual, and celestial. A man is in the natural degree of wisdom while he lives (here); and this degree may be perfected in him to its highest, but cannot enter the spiritual degree, because this degree (is connected with the natural degree only) by correspondences. Man is in the spiritual degree of wisdom after death; and this degree also is such that it may be perfected to its highest, but still cannot enter the celestial degree of wisdom; for this degree (is connected with the spiritual degree only) by correspondences. This shows that wisdom can be elevated in a triplicate ratio, and can be perfected in a simple ratio in each degree to its highest.

—³. (This explains) how it is that angelic wisdom is ineffable . . . No one can come into this ineffable wisdom of the Angels except through conjunction with the Lord, and according to it . . .

35. Wisdom (does not consist in) knowing many things, in perceiving them in a certain light, and in being able to speak them intelligently, unless the wisdom is conjoined with love; for love produces wisdom through its affections; and if it is not conjoined with love, it is like a meteor . . . but wisdom conjoined with love is like the light of the sun . . . A man has the love of wisdom in proportion as he is averse to the . . . concupiscences of evil and falsity.

36. The wisdom that comes to perception is the perception of truth from the affection of it, especially the perception of spiritual truth. Ex.

— . In conversation with me, the Angels have said that wisdom is conjunction with the Lord, because He is wisdom itself, and that *he* comes into this conjunction who rejects Hell from himself, and in proportion as he rejects it. They have said that they represent wisdom to themselves as a magnificent and richly adorned palace, the ascent to which is by twelve steps, and that no one arrives at the first step except from the Lord through conjunction with Him; and that everyone ascends according to the conjunction; and, in proportion as he ascends, he perceives that no one is wise from himself . . . and also that the things in which a man is wise, relatively to those in which he is not wise, are as a few drops to a great lake. The twelve steps to the palace of wisdom, mean goods conjoined with truths, and truths conjoined with goods.

39. The felicities of Heaven ascend in a like degree with wisdom.

44. The (celestial) Angels, who are the wisest of the Angels (say) that the Lord does not inflow immediately into the things that are of their perception and thought from wisdom, but into the affections of the love of good, and through these into those; and that they perceive the influx into the affection from which they have wisdom; and that then all that they think from wisdom appears as from themselves, and thus as their own; and that through this there is effected a reciprocal conjunction.

74². The consort of the affection of natural love is knowledge; that of the affection of spiritual love is intelligence; and that of the affection of celestial love is wisdom. For an affection without its mate is not anything. Ex.

75. So that man can be elevated from natural knowledge into spiritual intelligence, and thence into celestial wisdom; and, from these two, intelligence and wisdom, he can look to the Lord . . .

—³. Therefore those who do not want to understand anything beyond what is of the world . . . cannot be elevated from knowledge into intelligence, and still less into wisdom.

91². In the Spiritual World . . . wisdom effects presence; and love conjunction; and the converse. There is an acknowledgment of the Lord from wisdom; and there is an acknowledgment of Him from love. Ex.

95². When man turns his face to the Lord, love and wisdom are given him. These enter man through the face, and not by the back of the neck.

136². All infants (there) are introduced . . . by delightful things into angelic wisdom, and through this into celestial love. Des.

170. A kind of enlightenment by which it is revealed to a man in what . . . intelligence and wisdom he is. Ex.

193³. As the soul of the understanding is wisdom . . .

222. That a man can be admitted into the wisdom of spiritual things . . . and still not be reformed. Gen.art. 225, Ex.

— . For by his rationality a man can be elevated into wisdom almost angelic . . . Still, such as the love is, such is the wisdom: if the love is celestial and spiritual, the wisdom becomes celestial and spiritual; but if the love is diabolical and infernal, the wisdom is so too: in its external form . . . it may appear celestial and spiritual, but in its internal form, which is its very essence, it is diabolical and infernal; not as it is out of the man, but as it is within him. . . So is it seen to be by the Angels.

223. That man possesses the faculty of understanding the arcana of wisdom like the Angels themselves (is shown by the fact that) devils understand them when they hear them. . . But when they return to their love they do not understand them, but contrary things . . . which they then call wisdom. I have heard them, when in a state of wisdom, laugh at their insanity; and when in a state of insanity, at wisdom. A man who has been such (here) is usually let into alternate states of wisdom and insanity, in

order that he may see the latter from the former. But, although, from the wisdom, they see that they are insane, when the option is given them . . . they let themselves into the state of insanity, and love it, and then hold the state of wisdom in hatred. Sig.

225. With (the merely natural) also there may be the appearance that they love wisdom; but only as an adulterer loves a noble woman as a harlot . . .

242. 'Cain'=wisdom . . . in special, wisdom separated from love . . . and wisdom so separated rejects love, and even annihilates it.

298. Believes that wickedness is wisdom, and cunning prudence.

311³. (Such) place wisdom in life, and not in talk.

320. They who have confirmed the appearance that wisdom and prudence are from man, and that they do not inflow according to the state of the organization of the mind. 321, Ex.

324³. (This) was seen by the Sophi or wise men of old; for they said, How can the mind die, when it is able to be wise? (the interior idea in which was) that God is wisdom itself . . . and He is eternal.

332². The procreations of wisdom from love are like seeds, and through these procreations the man becomes like a garden . . . and in the Word his wisdom from love is described by . . . 'the garden of Eden.'

334. For every Angel is perfected in wisdom to eternity, each one according to the degree of the affection of good and truth in which he was when he left the world . . .

335². If, with a wise man, there were an end to wisdom, the delight of his wisdom would perish, for it consists in its perpetual multiplication and fructification . . . and in its place there would succeed the delight of glory . . .

—³. Although, in Heaven, the wisdom of a wise one increases to eternity, there is no such approach of angelic wisdom to Divine wisdom that it can arrive at it . . .

R. 120. 'I will give him to eat of the hidden manna' = . . . hidden wisdom such as is with the (celestial) Angels; for as these, in the world, had been in good works and at the same time in truths of doctrine, they are in wisdom above the rest of the Angels, but in hidden wisdom, for it is inscribed on their life, and not so much on their memory . . .

151. 'I will give him the morning star'=intelligence and wisdom then . . . for these come through the Knowledges of good and truth . . . and it is called 'the morning star' because intelligence and wisdom will be given them by the Lord when He comes to establish the New Church. (=intelligence and wisdom from the Lord's Divine Human. E. 179.)

189. 'That no one take thy crown'=lest their wisdom perish from which is eternal happiness.

— . Man's only source of wisdom is good through truths from the Lord. The reason man has wisdom through these, is that by them the Lord conjoins Himself with man and man with Himself, and He is wisdom itself. Therefore wisdom perishes with a man

when he ceases to do truths . . . and he then ceases to love wisdom, and therefore the Lord. By wisdom is meant wisdom in spiritual things: from this as a fountain is derived wisdom in all other things, which is called intelligence; and, through this, knowledge, which is from the affection of knowing truths.

[R. 189]. The reason 'a crown' = wisdom, is that wisdom holds the highest place with man . . . Ill.

235. 'Golden crowns' = the things of wisdom from love.

243. 'The third living creature had a face like a man' = the Divine truth of the Word as to wisdom. 'A man' = wisdom because he is born to receive wisdom from the Lord . . . so that anyone is a man in proportion as he is wise. Truly human wisdom is to be wise in the existence, nature, and derivatives of God. Ill. E.280.

252. 'They cast their crowns before the throne' = the acknowledgment that wisdom is from Him alone.

288. 'Worthy is the Lamb . . . to receive . . . riches and wisdom' (Rev.v.12) = . . . Divine knowledge and wisdom, which are omniscience. (=omniscience and the Divine Providence. E.338.)

351. 'Of the tribe of Reuben were sealed 12000' = wisdom from celestial love with those (of) the New Heaven and New Church. The reason 'Reuben' here = wisdom, is that he follows 'Judah,' and celestial love produces wisdom; for love is not possible without its consort, which is knowledge, intelligence, and wisdom: the consort of natural love is knowledge; that of spiritual love is intelligence; and that of celestial love is wisdom.

372, 374. 'Wisdom . . . be to our God' (Rev.vii.12) = (the Divine truth or Divine Spiritual in the Lord). (=what is from the Divine truth that proceeds from the Lord in the Third Heaven; for 'wisdom' = the reception of Divine truth in inmosts. E.465.)

433. That they appeared to themselves as wise. Sig. and Ex.

450^e. 'All is the work of the wise' (Jer.x.9) = what is from man's Own intelligence. E.576⁷.

463⁴. In the world such are known only by the fact that they believe themselves to be wiser than everybody . . .

534. 'On her head a crown of twelve stars' = the wisdom and intelligence of the New Church from the Knowledges of Divine good and Divine truth from the Word.

607. 'Here is wisdom' (Rev.xiii.18) = that it is the part of the wise to see . . . from what is here said, the quality with the clergy of the doctrine of God and Salvation. (=that this is their doctrine in its whole complex, which is accounted as wisdom, although it is insanity. E.844.)

736. 'Here is the mind that hath wisdom' (Rev.xvii.9) = that this is the interpretation in the natural sense, but that it is for those who are in the spiritual sense from the Lord. (=the understanding of these things in the natural sense from the spiritual. E.1061, Ex.)

—. 'That hath wisdom' = for those who are wise interiorly. Ex.

875. In the southern Heaven are those who are in wisdom from the Lord.

—². (A discussion as to) whether Heaven in its essence is love, or wisdom. The Angels agreed that the one is of the other, but questioned which is the original. . . . Thus wisdom from its origin is love . . . So that love is the all of wisdom; and consequently the essence of the Heavens is love, and their manifestation—*existentia*—is wisdom; or, what is the same, the Heavens are from the Divine love, and come into existence from the Divine love through the Divine wisdom . . .

—⁴. The Temple of Wisdom. Des. This temple is not seen by anyone who believes himself to be very wise, still less by anyone who believes himself to be wise enough; and still less by one who believes himself to be wise from himself. The reason is that these persons are not in the reception of the light of Heaven from the affection of genuine wisdom. Genuine wisdom consists in a man's seeing, from the light of Heaven, that the things he knows, understands, and is wise in, in comparison with those he does not know, understand, and be wise in, are as little as a drop in comparison with the ocean . . .

—⁶. Love is not anything without wisdom; but in wisdom it is formed for something. This something . . . is use.

M. (Title.) The deliciousnesses of wisdom concerning conjugal love.

2. (Six companies of the wise, so called, deliver their sentiments concerning heavenly joy and eternal happiness.) 3. 7.

5³. The delight of use derives its . . . coming into existence from wisdom.

7^e. A bright cloud then overshadowed them, in which was an aura of wisdom, which caused their sanity to return.

8⁵. The deliciousness of the soul is from love and wisdom . . . and, as love . . . is efficient through wisdom, both have their seat in . . . use.

18. Eight wise ones, sent by the Prince . . . speak concerning the beginnings and the increase of wisdom (showing that) with the Angels wisdom has no end, but increases to eternity.

—. That the seat of wisdom is in use. Ex. . . . At his first creation, man was imbued with wisdom and its love, not for the sake of himself, but that he might communicate it to others . . . Hence it has been inscribed on the wisdom of the wise, that no one is wise and lives for himself alone . . .

—². Those who are in spiritual uses . . . are wise. . . . Those in (moral and civil uses only) are not so wise, but only appear to be so . . . Those in (natural uses only) are not wise at all, for they are satans . . . And those in (corporeal uses only) are the least wise of all, for they are devils . . .

21². Two things make the marriage of the Lord with the Church—love and wisdom; the Lord is love, and the Church wisdom; and wisdom is at the right hand of love; for a man of the Church is wise as of himself; and, in proportion as he is wise, he receives love from the Lord. . . . Love has power through wisdom.

— . But after the wedding the husband represents wisdom, and the wife the love of his wisdom . . . and the wife has this love from the Lord through the wisdom of her husband. The love of the Lord . . . is the love of being wise, with the husband.

32. In the male, the inmost is love, and its covering is wisdom . . . and the inmost in the female is this wisdom of the male, and the covering of it is the derivative love (which) is given the wife by the Lord through the wisdom of the husband; whereas the former love is masculine love, and is the love of being wise, and is given the husband by the Lord according to the reception of wisdom. It is from this that the male is the wisdom of love, and the female the love of this wisdom.

33. (Thus) the male is born into the affection of knowing, understanding, and being wise.

42⁴. Her eyes sparkled with the light of her Heaven, which is flaming, and partakes of the love of wisdom; for the wives in the Third Heaven love their husbands from their wisdom, and in their wisdom . . . This was the origin of her beauty.

44⁹. Love and wisdom are the offspring which are born from the marriage of good and truth.

48a³. In his external, every man is wise; that is, he wants to seem to be wise . . .

—⁴. But a good man is more wise in his internal than in his external . . .

51. The consorts there . . . have spiritual procreation, which is that of love and wisdom. Gen.art.

56. I was inspired with a pleasant desire to see the Temple of Wisdom . . . and was told to 'follow the light.' Ex. . . On arriving there, I saw small buildings, like the Temple, in which were the wise. . . The host (of one of them) said, Enter and sit down, and let us discourse together about wisdom. . . I said, I know that you are a wise one, but what has a wise one, or wisdom, to do with a woman? . . . All smiled, and said, What is a wise one, or wisdom, without a woman, that is, without love? A wife is the love of a wise one's wisdom.

—³. The first assigned as the cause (of beauty in the female sex) that women have been created . . . affections of the wisdom of the men, and the affection of wisdom is beauty itself. The second . . . that woman was created . . . through the wisdom of the man . . . and therefore she is a form of wisdom inspired with the affection of love; and, as the affection of love is life itself, woman is the life of wisdom, and the male is wisdom, and the life of wisdom is beauty itself.

—⁵. When (our host) spoke, the life of wisdom from his wife was perceived in his discourse . . .

65. The truth (of the heavenly marriage) makes wisdom; and when love accedes to wisdom . . . love becomes love; and when wisdom accedes to love . . . wisdom becomes wisdom. Love truly conjugal is nothing else than the conjunction of love and wisdom . . .

66. The male was created to become wisdom from the love of being wise; and the female was created to become the love of the male from his wisdom . . . so

that two consorts are the very forms . . . of the marriage of love and wisdom.

69^e. These (conjugal) delights are exalted according to the wisdom with the husbands . . . because nothing is more blessed to them than to be wise more and more.

75⁵. She is the love of my wisdom, and I am the wisdom of her love; and therefore her love from within veils over my wisdom; and my wisdom from within is in her love.

—⁷. As the woman was born to be the love of the man's wisdom, there are deliciousnesses of the play (of wisdom and love) between us and our wives.

79⁸. Some of the wise ones, so called, of the city, approached us . . .

88. Wisdom cannot come into existence with man except through the love of being wise. If this love is taken away, the man cannot be wise at all. Wisdom from this love is meant by the truth of good . . . But when, from this love, a man has acquired wisdom, and loves it in himself, or himself on account of it, he then forms a love which is the love of wisdom, and is meant by the good of truth . . . There are therefore two loves . . . the prior of which is the love of being wise; and the other . . . the love of wisdom. But if this latter remains with the man, it is an evil love, and is called the . . . love of his Own intelligence . . . This love . . . has been transcribed into the woman, in order to become conjugal love.

90². The Lord adjoins (love to the male) according to . . . his mind to be wise.

93. The (conjugal) sphere inflows into the form of wisdom with men and Angels; for man can increase in wisdom to the end of life . . . and afterwards to eternity . . . and his form is perfected in proportion as he increases in wisdom; and this form does not receive the love of the sex, but that of one of the sex . . . 95.

98. Love truly conjugal exists solely with those who earnestly desire wisdom, and who therefore advance more and more into it. This love does indeed commence in them through the love of the sex, but does not originate from it; for it originates in proportion as wisdom advances and comes forth with it into the light; for wisdom and this love are inseparable companions.

102². (The Rational) is opened solely through wisdom: and when the interiors of the rational mind have been opened, the man becomes a form of wisdom; and this form is the receptacle of love truly conjugal. The wisdom that constitutes this form, and receives this love, is wisdom rational and at the same time moral. Rational wisdom regards the truths and goods that appear interiorly in the man as . . . inflowing from the Lord; and moral wisdom shuns evils and falsities as leprosy, especially lasciviousnesses . . .

103². Four horsemen seen going to the wise ones in the kingdoms of Europe . . .

115⁵. The wisdom that is with males from the Lord feels nothing more delightful than to propagate its truths; and the love of wisdom that is with the wives

feels nothing more pleasant than to receive them as in a womb, and thus to conceive, gestate, and bring them forth. Such are the spiritual proliferations with the Angels; and (even) natural proliferations are from the same origin.

[M.] 125². (This takes place only) with men who . . . are not lovers of wisdom, and therefore are not of the Church.

130. That conjugal love is according to the state of the Church, because it is according to the state of wisdom, with man. Ex.

— . What wisdom is; and that it makes a one with the Church. Ex.

— . There are, with man, knowledge, intelligence, and wisdom . . . intelligence is of reason, and wisdom is of life. Regarded in its fulness, wisdom is simultaneously of Knowledges, of reason, and of life; Knowledges precede, reason is formed through them, and wisdom through both, as is the case when a man lives rationally according to the Truths which are Knowledges. Wisdom, therefore, is of reason and life together; it becomes wisdom when it is of reason and thence of life; but is wisdom when it has become of life and thence of reason. The Most Ancients . . . recognised no other wisdom than wisdom of life: this was the wisdom of those called Sophi; but the Ancients . . . recognised as wisdom the wisdom of reason, and these were called Philosophers. But now many call knowledge wisdom; for the learned, the erudite, and the merely knowing are called the wise. Thus has wisdom fallen from its summit to its valley.

—². What wisdom is in its origin, progress, and full state. Ex.

—³. As spiritual things are in the light of Heaven, they by their light enlighten the things that follow in order, and by their heat . . . they animate them; and when this is the case the man has wisdom.

—⁴. As wisdom is of life and thence of reason . . . it may be asked, What is the wisdom of life? In a summary statement, it is to shun evils because they are hurtful to the soul, the commonwealth, and the body; and to do goods because they are profitable to (these). This is the wisdom which is meant by the wisdom with which conjugal love attaches itself; for it (does so) by shunning the evil of adultery as the pest of the soul, commonwealth, and body. And, as this wisdom springs from the spiritual things that are of the Church, it follows that conjugal love is according to the state of the Church, because it is according to the state of wisdom, with a man.

132. On the public exhibitions (or schools) of wisdom there. Des. T.48.

134⁶. Man is born into no knowledge, in order that he may come into all, and advance into intelligence, and through this into wisdom.

137^e. No one can reject the horrible delights of adultery but he who is wise from the Lord; and no one is wise from the Lord unless he does uses from the love of uses.

145². Man becomes spiritual in proportion as his Rational . . . begins to get a soul by influx from

Heaven, which is the case in proportion as he is affected and gladdened with wisdom. Ex.

— . Wisdom purified may be compared to alcohol. . .

—³. As spiritual wisdom is in itself such that it grows warmer and warmer with the love of being wise, and, from this, increases to eternity, which takes place as it is perfected as by defecations, castigations, rectifications, intensifications, decantations, and sublimations; and as these are effected by the freeing and withdrawing of the understanding from the fallacies of the senses, and of the will from the allurements of the body, it is evident that conjugal love, whose parent is wisdom, is in like manner made successively more and more pure . . .

—^e. The first state of love . . . is tempered successively as the husband is perfected in wisdom, and the wife loves the wisdom in her husband.

155a³. (The wives said) This is a wisdom which is kept deeply reserved in the hearts of our sex . . .

—⁴. This sense of our sex is called . . . the sport of wisdom with its love, and of love with its wisdom.

161. That the conjunction . . . is received by the man according to his wisdom. —³.

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.

— . Wisdom with male men is twofold—rational and moral; their rational wisdom is of the understanding alone, and their moral wisdom is of the understanding and at the same time of the life. . . The things of rational wisdom are . . . called, in general, knowledge, intelligence, and wisdom; and, in special, rationality, judgment, cleverness, erudition, sagacity. Each person has knowledges peculiar to his calling. To rational wisdom pertain also all the knowledges into which youths are initiated in the schools, and by means of which they are afterwards initiated into intelligence . . . such as philosophy, physics, geometry, mechanics, chemistry, astronomy, jurisprudence, politics, ethics, history, and others, through which . . . an entrance is made into rational things, from which is formed rational wisdom.

164. The things of the moral wisdom in males are all the moral virtues . . . and also the spiritual virtues. Enum.

—^e. In all these . . . the justice is of moral wisdom, and the judgment of rational wisdom.

165. The reason the conjunction of the wife with the man's rational wisdom is from within, is that this wisdom is proper to the understanding of men, and climbs into a light in which women are not. This is why women do not speak from this wisdom . . . but listen. That nevertheless such things are with the wives from within, is evident from their listening . . . But . . . the virtues of moral wisdom are for the most part akin to like virtues with women, and partake of the man's intellectual will . . .

168. This perception is the wisdom of the wife, and is not possible with the man; nor is the rational wisdom of the man possible with the wife. Ex.

—^e. Nor is the moral wisdom of the man possible

with women, in so far as it partakes of his rational wisdom.

172². This (appropriation of the man's powers) has been provided . . . that the **wisdom** of the man, which constitutes his soul, may be appropriated to the wife . . .

183³. Love and **wisdom** without use are only abstract ideas . . . (Fully quoted under LOVE.)

—^e. Conjugal love is according to the love of being wise for the sake of uses, from the Lord.

189. The woman feels the deliciousnesses of her love in the **wisdom** of the man, because this **wisdom** is the receptacle . . .

192^e. And the wife derives from the man the bright lustre of his **wisdom**.

193². The woman was created from the man by the transcription of his Own **wisdom**, that is, from natural truth; and the love of this was transferred . . . into the woman. (Fully quoted under WIFE.)

195. The things of rational **wisdom** constitute the man's understanding, and those of moral **wisdom**, his will; and the wife conjoins herself with these . . .

198. The deliciousness (felt by the wife) in that she wants to be the love of her husband's **wisdom**. Ex.

—². Thus the love of the wife forms itself by means of the **wisdom** of the man . . .

200². What is lacking is the return of love by the husband . . . on account of his having no elevation of **wisdom**, which alone receives the wife's love.

202. That the offspring of those in love truly conjugal . . . have the inclination and faculty, if a son, to perceive the things of **wisdom**; and if a daughter, to love the things that **wisdom** teaches. Ex.

208². (The wives said) You glory over us from your **wisdom** . . . yet our **wisdom** is more eminent than yours . . . We have this **wisdom** from creation, and our husbands liken it to instinct. (Fully quoted under WIFE.)

211. That with those in love truly conjugal the faculty of being wise increases; but with those not in conjugal love it decreases. Ex.

— Hence those in this love, love nothing more than to be wise; for a man is wise in proportion as the interiors of his mind are opened; for . . . the higher light is **wisdom**, and the higher heat is the love of **wisdom** . . . (Their) spiritual deliciousnesses conjoined with natural . . . make . . . the faculty of being wise. This is why the Angels have conjugal love according to **wisdom** . . . and why their spiritual offspring are such things as are of **wisdom** from the father, and of love from the mother . . .

233. A cry heard, Oh how wise! Des. T.334.

261. The reception (of the heat and light of the spiritual Sun) is according to the love of being wise.

266³. In proportion as we do uses from the love of them, the love (of them) increases, and **wisdom** with it, whereby the communication (of bliss) is effected.

270³. The highest region of the mind, where dwells conjugal love in the love of good, with its **wisdom**. Rep.

293. (The wives said) We conclude that the deliciousnesses of conjugal love are also those of **wisdom** . . . We know this from the correspondence of the **wisdom** in our husbands with the deliciousnesses of conjugal love in ourselves. (Quoted fully under WIFE.)

—⁴. (They said, further) There is spiritual **wisdom**, and derivative rational and moral **wisdom**. Spiritual **wisdom** is to acknowledge the Lord the Saviour as the God of Heaven and earth, and to acquire from Him the truths of the Church, whence comes spiritual rationality; and to live from Him according to them, whence comes spiritual morality. These two our husbands call the **wisdom** which in general produces love truly conjugal; (for) through this **wisdom** the interiors of their minds and thence of their bodies are opened . . . The spiritual rational and moral **wisdom** of our husbands—in respect to marriage specially—has as its end to love the wife alone . . . 294².

—⁵. The state of the husband's **wisdom** is reception, and also reaction according to the perception . . .

294³. You know not the **wisdom** and prudence of wives . . .

—⁵. As **wisdom** alone receives her love, the wife exerts all her endeavours to turn her husband's insanity into **wisdom**. (Fully quoted under WIFE.)

326⁷. (Thus) spiritual **wisdom** is the **wisdom** of **wisdom**, and is therefore imperceptible to any wise one in the natural world. (And) there is a **wisdom** more interior or higher, called celestial, the relation of which to spiritual **wisdom** is like that of spiritual **wisdom** to natural **wisdom**; and these inflow in order, according to the Heavens, from the Lord's Divine **wisdom**, which is infinite.

329². I said . . . You are wise in proportion as your ideas are divisible.

—^e. One natural idea is the containant of innumerable spiritual ideas; and one spiritual idea of innumerable celestial ideas; and hence comes the difference between the celestial **wisdom** in which are the Angels of the Third Heaven, the spiritual **wisdom** in which are the Angels of the Second Heaven, and the natural **wisdom** in which are the Angels of the Ultimate Heaven, and also men.

353. A conversation of the Angels about intelligence and **wisdom**—that man perceives no otherwise than that both are in him . . . and therefore, to prevent his perishing . . . it has been provided that this love of the man should be transcribed into the wife, and that there should be implanted in her from birth to love the intelligence and **wisdom** of her man. Ex.

354. A debate among two priests and an ambassador about intelligence and **wisdom**, and the derivative prudence, as to whether they are from God, or from man.

355⁶. The wife, from her husband's **wisdom**, receives into herself the love of it; and the husband, from the love of it in his wife, receives into himself **wisdom**; nay, the wife is actually formed into the love of her husband's **wisdom**. (Continued under WIFE.)

380⁶. For love and **wisdom** are life, (and must) have an origin somewhere.

[M.] 400². So . . . every instrumental cause is of wisdom . . . for the receptacle of wisdom is the understanding . . . (So therefore do all operations with man) progress from love, through wisdom, into use. But by wisdom is here meant all that which is of judgment and thought.

432. He who is in love truly conjugal . . . becomes wise more and more; and the more anyone is wise, the more is he a man.

444⁶. The cerebrum is assigned to wisdom and its truths, and therefore he who looks with his face to the Lord receives from Him wisdom, and through this love; whereas he who looks backwards from the Lord, receives love and not wisdom; and love without wisdom is love from man and not from the Lord . . .

461³. The novitiate Spirit . . . inquired where he might find the wise . . .

— . The company who examine effects are called Spirits of knowledges . . . ; those who investigate causes, Spirits of intelligence, abstractedly, intelligences; and those who explore ends, Spirits of wisdom, abstractedly, wisdoms . . .

I. 5². Wisdom is the derivative *existere* (or coming forth) of life . . .

Ex. 6. The derivative light, in its essence, is wisdom.

—³. Love and wisdom are indivisible . . . for love comes into existence through and according to wisdom.

13. (Thus) in proportion as a man loves wisdom, that is, in proportion as with him wisdom is in the bosom of love, in the same proportion he is an image of God . . .

—². Love itself and wisdom itself are not life, but the *esse* (or being) of life. (Continued under LOVE.)

14. That the understanding can be elevated into the light—that is, into the wisdom—in which are the Angels, according to the cultivation of the reason . . . Ex.

— . The light of Heaven . . . in its essence is wisdom . . .

— . Wisdom and love proceed from the Lord as a Sun . . . They proceed unitedly . . .

T. 31². By the eternity of God, the Angels perceive the Divinity as to wisdom.

37³. Love . . . produces all forms; but by means of wisdom as a bride and wife . . .

38. That God is . . . truth itself . . . and truth is of wisdom. Ex. . . For all that which proceeds from wisdom is called truth; for wisdom consists of nothing but truths, and it affects its objects with the pleasantness of light . . . Therefore . . . wisdom is the complex of all Truths . . .

39. God, being love itself and wisdom itself, is life itself . . . Ex.

— . 'The Word' = the Divine wisdom; and the Divine wisdom, properly, is life' . . .

—^e. Thus the life of man dwells in the understanding and is such as is his wisdom . . .

40. Wisdom is not creatable . . . 472.

41. That the love and wisdom in God make a one. Gen.art.

—². God is continually operating the conjunction of love and wisdom in man; but man, unless he looks to God . . . is continually operating their division. (Continued under LOVE.)

—^e. Wisdom or faith is as the wife.

42. There are three degrees of love and wisdom, and thence three degrees of life . . .

43. Two things constitute the essence of God—love and wisdom . . . To love others out of itself, to desire to be one with them, and to make them happy . . . constitute the essence of His wisdom also . . . but love wills these things, and wisdom produces them.

50. That to the Divine wisdom from the Divine love belong omnipotence, omniscience, and omnipresence. Gen.art.

— . (These attributes) do not belong to the Divine love through the Divine wisdom. (For) love . . . inflows into wisdom, and resides in it like a king in his kingdom . . . and relinquishes all the government . . . to its judgment . . .

51. 'Judgment' is predicated of wisdom.

53. As God is . . . the very and only love, and the very and only wisdom; and as wisdom from love constitutes the form . . .

68. That man is so far in wisdom concerning good and truth from the Divine omniscience . . . as he lives according to Divine order. Gen.art. 69.

69. (Thus) man cannot be in any truth of wisdom interiorly, except from God . . . In proportion as the mind is elevated into the higher degrees, it is elevated into wisdom, because into the light of Heaven . . .

—². (God, or self, regarded as the source of wisdom. Ill. by comparisons.)

152. In the celestial region of the mind, the man is wise; in the spiritual, intelligent; and in the lowest, knowing.

290². The infinity of spiritual seeds . . . in the Word is evident from the wisdom of the Angels, which is all from the Word, and increases with them to eternity; and the wiser they become, the more clearly they see that wisdom is without end, and perceive that they are only in the courtyard of it, and cannot in the smallest particle attain to the Divine wisdom, which they call an abyss.

350. That the Truths of faith are multiplicable to infinity, is evident from the wisdom of the Angels, in that it increases to eternity; and they say that there is no end to wisdom, and that wisdom is solely from Divine truths analytically divided into forms by means of the light that inflows from the Lord. True human intelligence is from the same source.

354³. A Spirit who appeared simple because he acknowledged the Lord alone, when taken up among the wiser Angels, was as wise as they . . . Such will be the state of those who come into the New Church. Sig.

392². Spiritual heat and light (cause) a blossoming in the mind (which) is wisdom and intelligence.

718. In every sane man there is a faculty of receiving

wisdom from the Lord—that is, of multiplying the truths from which it is—to eternity . . .

766. From the time (when a man receives the Lord) he begins . . . to advance into **wisdom** more and more interior ; and, in proportion as he receives this **wisdom** from the Lord, he advances through morning into day . . .

Ad. 3/5225. The **wisdom** of Solomon was merely natural. Ex. 5226.

D. 551. The Spirits of Jupiter are much wiser than our Spirits. 556. 585.

660. On the life of those who are **wise** from themselves. Ex.

1633. The difference between **true wisdom**, and **imaginary wisdom**.

2060. When a man, or Spirit, knows nothing from himself, he is **wise** for the first time. Ex.

2265. On the **wisdom** of Spirits, especially that of Angels.

2394. On the intelligence and **wisdom** of the Angels.

2672. Life is in **wisdom** . . .

3348. On a certain one who was among the **wisest** of the world.

4011. Placed all intelligence and **wisdom** in memory . . .

4662^e. **Wisdom** from the Lord inflows solely with those who are humble . . .

5187. All the **wisdom** of the Angels is given by means of the Word . . . Its Divine **wisdom** is communicated to them when it is read by man, and when he is thinking from it. Nevertheless **wisdom** is given them mediately through Angels who had belonged to the Most Ancient and Ancient Churches, who had been in the knowledge and perception of representatives and correspondences. These had been such when they were in the world that they knew the internal arcana of the Church, and correspondences. Through these, **wisdom** is communicated, and, when it is communicated, it appears, with those who receive it, as if it were their own . . . and therefore Angels from the Most Ancient Churches are scattered through the Heavens, in order that others may have **wisdom**.

5188. He who has been in **wisdom** (here) is in **wisdom** (there), and this **wisdom** is appropriated to him. They who have not been in **wisdom** (here) but in the good of life, can receive **wisdom** through the former, but it is not appropriated to them ; for when they depart from those to whom **wisdom** has been appropriated, they are simple, as before.

5189. The knowledge of correspondences and representatives is the ultimate plane of angelic **wisdom**.

—². I saw one of the ancients, who was in a great angelic Society, depart, and then . . . its **wisdom** was taken away. He who departed had been in the Knowledges of **wisdom**, and hence the rest had **wisdom** by communication. 5194.

5190. On angelic **wisdom**. Gen.art.

5564. On speech and **wisdom** in Heaven. Gen.art.

5607. How the Angels have their **wisdom** from the Word. Ex.

5608. The natural thought of man is the plane in which all things of angelic **wisdom** cease . . . and such as is the plane, such does their **wisdom** become . . .

5609. If the men who are reading, or thinking, or preaching, from the Word are **wise**, the Angels are unaware of it, but still the **wisdom** of their thought falls into the things [of their **wisdom**] as into its plane . . .

5610. The Angels are sometimes in much **wisdom**, and sometimes in less . . . according to the direction (in which their thoughts are turned) . . . to men . . .

5626. (Thus) spiritual **wisdom** increases in proportion as it is removed from a material notion.

5684. Otherwise he stands far outside the palace of **wisdom**.

—^e. The Ancients were not so sensuous . . . and therefore could be in interior **wisdom**.

5848. That those who reason about truths . . . do not arrive at the first threshold of **wisdom**. Ex.

6051¹. That **wisdom** increases according to chastity. Ex.

D. Min. 4579. Such is modern **wisdom**. The ancient **wisdom** . . . taught naked Truths . . .

4654^e. These persons seem very **wise** before the world.

4655. Free from the vagaries of such **wisdom**.

—². They who are in such **wisdom** lose all their freedom . . .

4682. The light has intelligence in it, and the heat, **wisdom**.

4728. On man's Own prudence and **wisdom**.

4735. Such believe themselves to be **most wise** . . .

—^e. When those who are in the persuasion that they are **wise** above others . . . come to any Society, they take away reflection from them . . .

E. 14². The (celestial) Angels, who are the **wisest**, receive all their **wisdom** through hearing, and not through sight . . . This shows that hearing has been given man chiefly to receive **wisdom** ; and sight, to receive intelligence. **Wisdom** is to perceive, will, and do ; intelligence is to know and perceive.

126. 'I will give thee the crown of life'=**wisdom** and the derivative eternal happiness. Ex. (For **wisdom** and eternal happiness taken together are eternal life . . . E.358².)

147. 'I will give him a white stone'=**wisdom** and intelligence. Ex.

152. 'His eyes as a flame of fire'= . . . Divine **wisdom** and intelligence communicated to (such) . . . All the **wisdom** and intelligence possessed by Angels and men is not theirs, but is the Lord's in them.

— . Truths interiorly seen and acknowledged constitute intelligence ; and these, together with goods interiorly perceived and thence seen, constitute **wisdom**.

—². That 'the eye'=the understanding of truth, that is, intelligence and **wisdom**. Ill.

[E.] 198. 'Shall be clothed in white garments'=intelligence and wisdom according to truths and their reception. . . For all intelligence and wisdom is from Divine truths, according to the perception of them, and their reception in the life . . . The intelligence and wisdom that is not from Divine truths, but is solely from worldly things, is not intelligence and wisdom, but only knowledge and the derivative faculty of reasoning. (Continued under INTELLIGENCE.)

218. Those in spiritual love . . . are in intelligence; and those in celestial love . . . and the derivative perception of truth, are in wisdom.

236². But to know and think falsities is not to be intelligent and wise; for intelligence is of truth, and wisdom is of the derivative life.

237². 'Thy wisdom and thy knowledge hath misled thee . . .' (Is.xlvii.10)=those who believe that they know all things and are more intelligent than all others, when yet they know and understand nothing of truth . . .

280. 'Man'=the affection of truth and also wisdom; for (these) act as a one, since he who is in the spiritual affection of truth . . . is conjoined with the Lord . . . and from this he has wisdom . . . And man is man from wisdom . . . and therefore those who are wise, in the light of Heaven appear as men, with a grace and beauty according to their wisdom; while those who are not wise—that is, who are in . . . merely natural affection—appear as monsters. Ill.

—³. Intelligence is distinguished from wisdom by this: that . . . wisdom is of the understanding of truth such as belongs to the celestial man.

298. Divine good has all its intelligence and wisdom through Divine truth . . .

—². 'Right hand' . . . predicated of men=power and wisdom. Ill.

318. The derivative wisdom and intelligence in Heaven and the Church. Sig. and Ex.

— Unless wisdom and intelligence is formed from (truth from good) it is not wisdom and intelligence, but folly and insanity . . . So that whatever is from what is man's Own is contrary to wisdom and intelligence . . . The reason wisdom and intelligence is mentioned, is that wisdom is of truth from good . . . and intelligence is of truth through which is good . . . Those in the Celestial Kingdom are in wisdom . . . and those in the Spiritual Kingdom in intelligence . . .

324¹⁰. 'The wise men from the east' (Matt.ii.11)=those in the Knowledges of truth and good. (The subject ex.)

370². That there was no longer any wisdom; for all wisdom is of truth from good. Sig.

376⁶. The appropriation of good, thus wisdom, for wisdom comes when truths are committed to life. Sig.

—³⁷. 'Woe to the wise in their own eyes, and the intelligent before their own faces' (Is.v.21)=those who [are wise] from their Own intelligence, and those who [are intelligent] from their Own affection.

408. All the internal and external goods and truths through which are wisdom and intelligence. Sig. and

Ex. . . For there is wisdom from internal . . . and intelligence from external . . . goods and truths.

— Wisdom is distinguished from intelligence thus—wisdom is from the light of Heaven; and intelligence is from the light of the world enlightened by the light of Heaven. This is why wisdom is predicated of spiritual goods and truths, and intelligence of natural goods and truths . . . for the spiritual mind is in the light of Heaven . . . and the natural in the light of the world. (Continued under INTELLIGENCE.)

412⁴. 'To make His faces shine . . .'=to enlighten in Divine truth, and to bestow intelligence and wisdom; and 'to lift up His faces and give peace'=to infill with Divine good and to bestow love. Both are necessary for man to be wise; for all (there) are lighted by the light which is from the Lord as a Sun, and yet only those become intelligent and wise who are at the same time in love . . .

507². Intelligence and wisdom is from the truths that are from Heaven. This intelligence and wisdom, being from Heaven—that is, through Heaven from the Lord—is living, because it is the very spiritual life of man. But intelligence and wisdom from falsities is impossible . . .

544^e. Wickedness is not wisdom; for wisdom is of truth from good . . .

617¹⁶. If (the celestials) imbue the natural man and its memory with the Knowledges of spiritual truth and good, and wish to be wise from these, they become stupid; although they are the wisest of all . . .

—^e. As 'to eat'=to perceive the quality of a thing, and as this is perceived by the taste . . . taste-sapor, and to have taste-sapere, are predicated of the perception of a Thing; and from this sapientia also.

625⁴. The Angels, who are in the spiritual sense of the Word . . . have no idea of person, or place . . . It is from this that they have intelligence and wisdom . . . (which) are ineffable.

629⁸. Celestial intelligence, which is called wisdom. Sig.

641^e. For to become more interior is to become wiser; and (the converse).

644¹⁹. By His wisdom and by His intelligence He stretcheth out the heavens' (Jer.x.12; li.15). . . 'Wisdom' and 'intelligence'=the proceeding Divine from which is the wisdom of good and the intelligence of truth in Angels and men.

654¹³. 'The trees of Eden in the garden of God'=the perceptions of truth from celestial good, whence is wisdom . . . 'Eden in the garden of God'=wisdom which is from the good of love.

—⁵⁰. 'How say ye . . . I am the son of the wise . . . Where now are thy wise men?' (Is.xix.11,12)=that the wisdom and intelligence of the natural man from the spiritual has perished; for the natural man has been formed in order to receive intelligence and wisdom from the spiritual man . . .

655⁹. 'I send unto you prophets, wise men, and scribes' (Matt.xxiii.34)=the truth and good of doctrine and of the Word . . . 'Wise men'=the good of doctrine.

675⁷. 'To trade' = to acquire intelligence and **wisdom** by means of Knowledges. —⁸.

696¹⁷. 'The spirit of **wisdom** and intelligence' (Is. xi. 2) = that thence He has Divine **wisdom** . . . By 'the spirit of **wisdom**' is meant the Divine Celestial, which is the proceeding Divine received by the (celestial) Angels . . .

701. In proportion as man receives of this affection (of knowing and understanding truths, and of willing and doing them) in the same proportion he becomes wise . . .

744. The joy of the Angels because of the light and **wisdom** they then had. Sig. and Ex.

823³. (The celestial Angels) are in humility of heart, knowing that **wisdom** is to perceive that the things they are **wise in**, relatively to those they are not **wise in**, are scarcely anything.

832⁶. As is the love (of the Angels) such is their **wisdom** and intelligence; those in the third degree of love and the derivative **wisdom**, live in an atmosphere as it were purely ethereal; those in the second degree of love and the derivative intelligence, live in an atmosphere as it were purely aerial . . .

874. The Angels have **wisdom** according to the reception of Divine truth, not only in doctrine, but also in life . . .

—². It is believed that those have **wisdom** . . . who know Divine truths, and who speak them from knowledge, although they do not live according to them; but I can attest that such have no **wisdom**. They appear to be in **wisdom** (only) while they are speaking . . . But . . . they who live according to the Divine truths, think wisely also when by themselves . . . (From experience.)

914². Like the difference between the **wisdom** of Angels, and the **wisdom** of men. The **wisdom** of men, as compared with the **wisdom** of the Angels, is as knowledge to intelligence . . .

957³. Such as is the idea of God, such is . . . the perception, intelligence, and **wisdom** . . . for these are from the Lord according to the conjunction with Him.

998⁴. The amount and quality of intelligence and **wisdom** are in proportion to the amount and quality of the conjugal love. (Fully quoted under WIFE.) . . . (But) by intelligence and **wisdom** is not meant ingenuity in reasoning about truths and good, but the faculty of seeing and understanding them . . .

1153³. In proportion as a man knows truths . . . and does them as of himself, the Lord, through love, introduces him into **wisdom**, and conjoins love with **wisdom**, and **wisdom** with love, and causes them to be a one, because they are a one in Him.

1170. All who have believed themselves to be in **wisdom**, in intelligence, and in knowledge, and have confirmed the falsities of that . . . religiosity . . . Sig. and Ex.

— 'A pilot' = those in **wisdom** . . .

—⁶. Such as is the love, such is the **wisdom** . . . because the love is the being of man's life; and the

wisdom is the derivative coming into existence of his life; so that the love forms itself in the understanding; and the form it there receives is what is called **wisdom**; for, as they both have one essence, it is evident that the **wisdom** is the form of the love, or the love in form.

1179. Joy of heart in Heaven and the Church in those who are in **wisdom** and in intelligence from the Word. Sig. and Ex.

— Those who are in doctrine from the Word are called 'the intelligent'; and those who teach the Word, 'the wise.'

1186. No longer any **wisdom**, intelligence, and knowledge. Sig. and Ex.

1190². All the eminent (in Heaven) are **wise** . . . This eminence . . . can be acquired in the world . . . by all who love **wisdom** . . . To love **wisdom** is to love uses that are true uses.

1191². The governors (in Heaven) are ordained and subordinated by the Lord according to their **wisdom** and intelligence. Their chief, who excels the rest in **wisdom**, dwells in the midst, in a palace. Des.

De Verbo 11. That the **wisdom** of the Angels of the three Heavens is from the Lord through the Word . . . Ex.

— This **wisdom** (of the Angels of the three Heavens) does not appear in our Word, but still is in it (in this way)—There are three Heavens . . . in the highest is angelic **wisdom** in the highest degree, which is called celestial **wisdom**; in the middle is angelic **wisdom** in the middle degree, which is called spiritual **wisdom**; and in the ultimate is angelic **wisdom** in the ultimate degree, which is called spiritual and celestial natural; and in the world . . . is **wisdom** in the lowest degree, which is called natural. All these degrees of **wisdom** are in the Word . . . in simultaneous order . . .

19⁴. The men of the Earth . . . are called knowing; the (spiritual) Angels, intelligent; and the (celestial) Angels, **wise**.

24². The intelligence of the (spiritual) Angels is ineffable and incomprehensible to those in the Natural Kingdom; and the **wisdom** of the (celestial) Angels is (so) to those in the Spiritual Kingdom. And as to the Lord's Divine **wisdom**, it so transcends all **wisdom**, that there is no proportion; for all the intelligence and **wisdom** of the Angels is finite . . .

D. Love xi³. The **wisdom** (in the Heavens) surpasses (that) of the world a thousandfold; for, in the Spiritual World, the light and the **wisdom** are in an equal degree of perfection. D. Wis. i⁴.

D. Wis. i⁵. Two ways appeared, one called the way of **wisdom**, and the other the way of folly . . . (Out of 300 of the learned) 260 entered the way of folly, and only 40 the way of **wisdom** . . . Des.

iii. 2. That the Lord conjoins Himself with man . . . in the (understanding) through **wisdom**. Ex.

3. Love and **wisdom** are two distinct things, exactly as are heat and light . . . Yet in the forming of things they do not operate as two, but as one (as also) do heat and light . . . The union of love and **wisdom** is reciprocal . . . love acts, and **wisdom** reacts . . .

[D. Wis. 3]^f. As . . . love and wisdom form the embryo the womb, there are two receptacles, one for love, and the other for wisdom; and therefore also there are (pairs of parts) in the body . . . 4. Ex. 5. Ex. See WILL at v².

4³. In beasts . . . the beginnings of their life are not receptacles of the Lord's love and wisdom. Ex.

5. There is no life without the co-operation of the love and wisdom through which the embryo is formed and vivified.

iv². As to love a likeness, and as to wisdom an image, of the Lord.

v. That after birth the will becomes the receptacle of love, and the understanding, of wisdom. Or, perhaps, thus . . . After birth the receptacle of love becomes the will, and that of wisdom the understanding. Gen. art.

— The Lord has provided means for the fuller and fuller reception in these of the love and wisdom from Himself as man matures and grows old.

vii. 2. The Spiritual Kingdom is in wisdom from (love to the Lord). Ex.

—². As all wisdom and intelligence is according to the affections, . . . each Society has its own peculiar respiration . . . and pulsation. Ex. . . The respiration makes a one with the wisdom of the understanding . . .

4². If the love and wisdom do not act conjoinedly, no rational operation can take place. If . . . wisdom withdraws, the will . . . becomes as it were dead . . .

5³. (Thus) the Angels have a wisdom which is incomprehensible . . . to the natural man.

viii². Regarded in itself, man's angelic mind is wisdom from the Lord from love to Him. . .

— (When the body is separated) the man comes into angelic wisdom, because the higher degrees . . . are opened.

ix. For all that wisdom teaches is truth. Ex.

x. That there is a reciprocal conjunction of love and wisdom. Gen. art.

—³. By the life of the understanding is meant wisdom, intelligence, and knowledge.

xl. That wisdom comes into existence in faith. Gen. art. 1a.

De Conj. 24. Angelic wisdom increases through their marriages, which is instead of procreation in them . . .

Coro. 41². That wisdom flourished in Arabia, is evident from the journey of the Queen of Sheba . . . and from the three wise men.

Wish, To. *Avere.* A. 182.

Wish, To. *Optare.* A. 3118.

Witch. *Maga.*

See SORCERESS.

A. 1094². The *witches-magae et praestigiatrices*—had frequented the Church and the sacraments . . .

9794. In the Hell (of the First Earth) were seen witches who practise direful arts; they appeared clad in green, and excited horror.

10165. Harlots are found (in the Second Earth), who after death are witches, and are cast into Hell.

D. 4507. There are *witches*, of both modern and ancient times, in front to the left . . . The speech of their *residuum* was almost of one tone, like a flute—*tibialis major*.

4508. They trust in rods . . . and were seen adhering to the hair . . .

4517. That witches attach themselves to the ideas, and to the spontaneous things. Ex.

— Witches study nothing more than to captivate the lower minds of others, and to attach themselves to them . . . They enter into all parts of the skull and body, and thus find out what Societies are excited, which they attach in inexpressible ways . . . and also by entering into the affections, so that they can scarcely be separated.

4518. (Their arts of attaching themselves to the spontaneous things of the ideas. Des.)

Witchcraft. *Truldom.* D. 2740. 2864. 2905.

With. *Apud.*

A. 1010. The internal life is not in man, but with him; for the Lord's life is charity, which is not in man, because man is filthy, but is with man.

1266^e. Unless Angels and Spirits are with him.

2009. All things that are his, with him, and in him.

H. 423^e. What is of the understanding only is with a man, but not in him.

L. 1². 'With God' (John i. 1) = in God . . .

— 'With Thee' (John xvii. 5) = in Thyself.

J. (Post.) 237. All evil loves are with him, and with-cum-him.

With. *Cum.*

A. 4071. 'I will be with thee' (Gen. xxxi. 3) = that then it would be Divine. 4075, Ex.

5041. 'Jehovah was with Joseph' (Gen. xxxix. 21) = that the Divine was in the Lord. . . As, in the sense of the letter, it treats of Joseph, it is said 'with him'; but as, in the internal sense, it treats of the Lord, it is in Him.

6303. 'God shall be with you' (Gen. xlviii. 21) = the Lord's Divine Providence . . . for when the Lord is 'with' anyone, He leads him . . .

With child. See GESTATE.

Withdraw. See under DRAW AWAY, DRAW OFF, LEAD, and RECEDE.

Withdraw. *Subtrahere.* A. 7147. H. 305.

Wither. See DRY UP—*arefacere*, and *exarescere*.

Wither. *Flaccescere.* W. 3^e.

Wither. *Marcescere, Emarcescere.*

A. 6078⁵. The spiritual life then . . . as it were withers.

8699. 'In wearing away thou wilt wear away' (Ex. xviii.18) = . . . be consumed by degrees, and thus perish.

T. 316°. Like tulips which . . . wither.

D. 2665. In old age the body wastes away of itself . . .

E. 627ⁿ. 'The reed and flag shall wither' (Is. xix.6) = that ultimate truth . . . will vanish.

730¹³. 'Lebanon . . . hath withered away—*emarcuit*' (Is. xxxiii.9) . . . The devastation and desolation is signified by . . . 'to wither away' . . .

Withhold. *Detinere.*

Withholding, A. *Detentio.*

A. 789². Unless the Lord withheld man . . . he would cast himself headlong into Hell . . . 2335². 2406². 2410. 5854². 7479.

868. The Angels plainly perceive that they are withheld by the Lord from rushing into Hell . . . 5758.

929. When a man has been regenerated, he is withheld from the evil and falsity in him. . . There is a strong withholding from evil and falsity . . . and as the man is withheld from evil and falsity, he cannot destroy himself; but if let go in the least . . . he would rush into all evil and falsity.

1438^e. All men, Spirits, and Angels are continually withheld from Hell by the Lord.

1581^e. Evil is not separated from the Angels, there is merely a withholding from it. 4295².

2016. The Angels confess that they are withheld from their evil and falsity . . . 2116².

2196⁶. When man is withheld from evil . . . he supposes there is nothing but good in him . . .

2307. The infants (there) are also (merely) withheld from evil . . .

2313. The second state (of the Church 'Lot') that they are powerfully withheld from evils, and kept in goods, by the Lord. Tr. 2406. 2411, Sig.

2406. When the Church begins to fall away . . . they are more strongly withheld from evil . . . than when it is in the good of charity. Sig.

—². All men whatever are withheld from evils . . . by a stronger force than can be believed.

2410. The Lord, by the good He insinuates, withholds man.

2415. Their state when withheld from falsity and evil. Sig.

2689. They who can be reformed . . . are held back in affection of good and thought of truth . . .

2694⁴. Nothing is blotted out; men and Angels are (merely) withheld from evil . . . 4564². 4721². 9451. 9937⁴. N.166. P.79². 279³, Des. T.614. D.3085. E.478.

3175. A withholding from these things. Sig. and Ex.

— . Man withheld by external bonds.

3318⁸. (A regenerate man) retains in himself the inclination to evil . . . but is withheld by the influx of the life of the Lord's love . . .

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3398². A man who would profane is withheld as far as possible from the acknowledgment . . . of truth and good. 4289.

3402^e. Those who profane cannot be withheld.

5113². His Own will is miraculously separated by a higher force, by which he is withheld from evil, and held in good.

5180². They detain the mind of another in one (idea).

5964^e. For they can no longer be withheld. *

7206^e. From himself, man is in Hell, but from the Lord's mercy he is withheld from evil and held in good, and this by a strong force.

7501. 'If thou detain them' (Ex. ix.2) = to keep on infesting; for they who are being infested are detained (or held) by the evil Spirits . . . They hold him as it were bound. Ex.

7784². It is not meant that they are without evil, but that they are withheld from evil in good . . .

7893. A withholding then from earthly and worldly things. Sig. and Ex.

7939. That they are withheld in goods by the Lord. Sig. and Ex.

7991. That they are then withheld from all evil and falsity. Sig.

8206. That they were withheld from falsities on every side. Sig. and Ex.

—^e. That man is withheld from evil and falsity by being held in good and truth by the Lord. Refs. But no one can be withheld from evil, and held in good, unless, by the exercise of charity in the world, he has received the capacity of it.

8364. That they should be withheld from the evils of those in faith alone . . . Sig. and Ex.

— . For the Lord does not take away evil, but withholds the man from it, and holds him in good. Refs.

8393². For man can be withheld from evil (there) in proportion as he has resisted it (here).

8806². Those of the Spiritual Church . . . are withheld from evils, and held in good, by the Lord.

9014². Then evils are remitted; for the man is then held in truths and goods . . . and withheld from evils.

9188². As far as possible, the Lord withholds man from the conjunction of truth and good with falsity and evil.

9229. In so far as a man can be withheld from what is his Own, the Lord can be present.

9333². The remission of sins (consists merely) in being withheld from them by the Lord, when the man is such that he can be held in good and truth . . . 9448.

—³. Those who have led a life of faith and charity, can (there) be withheld from evils, and held in good; but as those who . . . have led a life of the love of self and the world cannot be withheld from evils . . . they sink down into Hell.

9447. Those who have been regenerated . . . are withheld from evils and falsities; whereas those who

do not suffer themselves to be regenerated . . . are also withheld from evil . . . but the infernal loves . . . in which they are . . . turn the influx of good into evil . . .

[A.]9937⁴. No one can be withheld from evil and held in good but he who is in the good of faith and charity . . .

H. 158. All in Heaven are withheld from what is their Own; and, in proportion as they are withheld from it by the Lord, in the same proportion they are in love and wisdom; but in proportion as they are not withheld from it, they are in the love of self. 591. 595. T.121⁸.

160. With the Angels, Heaven consists in being withheld from what is their Own.

D. 2737. Thus it is the Lord alone who thus withholds from evil, Heaven, the World of Spirits, and the human race; inasmuch that if [the power] were relaxed everyone would rush into enormous evil and all destruction.

2738. These bonds do not appear to the Spirits and men . . . for they do not perceive that they are so withheld . . .

3920^e. So that there is merely a withholding from evil, which is induced by vastations . . . (See 4197.)

Within. *Intra*.

A. 4563². The innocence of infancy is without, and hereditary evil within; but the innocence of wisdom is within, and actual and hereditary evil without.

5084¹. Whatever is within the external Sensuous, the natural man believes to be nothing. . . If it is said that within or above nature there is the Spiritual and Celestial, it is rejected. . . The internal man is within nature, in the Spiritual World.

6000. Either by a speech within man, or one without him.

7317². Because born within the Church.

8823. What is without is general relatively to what is within.

9491. 'From within and without thou shalt overlay it' (Ex.xxv.11)=everywhere. Ex.

H. 54. It cannot be said that Heaven is without anyone, but within him . . .

186. The things within the houses correspond to . . . good, and those without them, to truths . . .

N. 9⁸. Then these (truths) are as it were without him, and not within him, as they ought to be.

W. 130². God is everywhere . . . thus both within and without an Angel; and therefore an Angel can see God . . . both within himself and without himself; within himself when he is thinking from love and wisdom, without himself when about love and wisdom.

M. 163. The conjunction of the wife with the rational wisdom of her husband is effected from within, but with his moral wisdom from without. Ex.

D. 2338. So many Spirits appear in one space that if they were all there, one must be within another . . .

E. 283². That which is above is also within; and that which is below is without . . .

Inv. 49. Nothing is more common . . . than for one thing to be within another—thus inmost, middle, and outermost . . .

Within. *Intus*.

A. 940². He spoke inwardly in himself.

3563. It is according to order for good . . . to be within, and truth . . . without.

3957⁶. The man is then such as he had been within . . . 6495^e.

3987^e. Within they are devils.

4327. What is deceitful . . . reigns within, while without he appears . . . good.

5125^e. The happiness inwardly in the delights . . . he regards as nothing.

5159. For something within dissuades (from evil).

5221. Unless he . . . pays attention to what is going on within him.

5937⁸. When his Intellectual is illumined, it is given him to perceive something inwardly in himself.

7102¹. 'The sword without-*foris*, and the pestilence and famine within' (Ezek.vii.15) . . . For the vastation of truth is without, and that of good within.

8780². The revelation that is made . . . inwardly in man. Sig.

8868². For that which is within constitutes the essence; and, in the other life, shines through the external.

—³. If the affection of good (is in the speech) it is inwardly soft; if the affection of evil, it is inwardly hard.

9300⁴. They who are enlightened, see and perceive inwardly in themselves whether a thing is true or not. That which is enlightened within, is their Intellectual; and that which is kindled within is their Voluntary. 10155³.

9368. Persuasive faith is not within with a man, but stands without-*foris*, in the memory only.

10153¹. Truth without good cannot be said to be within in a man, but is solely in the memory . . .

10286. The devilishness that is within, then stands forth.

H. 203². Some believe that the thoughts and affections are (entirely) within-*intra*-them, because they see the things they think inwardly in themselves . . . but they are much mistaken. Ex.

R. 246. 'They were full of eyes within' (Rev.iv.8)= . . . the Divine wisdom of the Word from the spiritual and celestial senses, which are hidden within.

256. 'A book written within and on the back' (Rev.v.1)= . . . the Word in every particular, and in every general; 'within'=in every particular . . . (See E.299.)

E. 863¹⁴. 'The king's daughter is all precious within' (Ps.xlv.13)=the affection of spiritual truth; for . . . within'=what is spiritual.

Without. See *OUTSIDE-extus*.

Without. *Foris*.

See also *ABROAD-foras*.

A. 3141. 'Why standest thou without?' (Gen.xxiv. 31)=somewhat therefrom. Ex.

7102⁴. See *WITHIN-intus*, here. 9368.

9213⁵. If (there) people stand **outside** (the house) their thoughts are indeed perceived, but as from some one else.

9231⁴. 'Without are dogs...' (Rev.xxii.15)... These are said to be 'without' when they are *outside-extra*—Heaven or the Church. R.952.

10227³. Such cannot look into truths themselves; they stand **without**...

T. 103. This he does **abroad**, the other at home.

E. 386²⁶. For those in falsities stand **without**, while those in truths are 'in the house.'

863⁷. 'Without shall the sword bereave' (Deut. xxxii.25)=that falsity and evil from the internal will devastate both the natural and the rational man.

Witness. *Testis*.

Witness, To bear. *Testari*.

See *TESTIFY*, and *TESTIMONY*.

A. 4195. Such heaps were... for a **witness**... that a covenant had been made there...

4197. 'This heap is a witness between me and thee' (Gen.xxxi.48)... 'A witness'=the confirmation of good through truth... (Thus these words)=a testification of the conjunction of the good signified by 'Laban' with the Divine good of the Lord's Natural, consequently the conjunction of the Lord, through good, with the gentiles. The truths of this good are what testify of the conjunction.

—³. That 'a witness'=the confirmation of good through truth, and of truth by good. Ill.

—⁴. 'The two witnesses' (Rev.xi.)=good and truth, that is, the good in which there is truth, and the truth which is from good, both confirmed in hearts. (=the Word of both Testaments in so far as they testify about the Lord. 9548³.) (The good of love to the Lord and the good of charity towards the neighbour, being from the Lord, are called 'the two witnesses.' 9780³.) (=those who confess and acknowledge from the heart that the Lord is the God of Heaven and earth, and that His Human is Divine; and who are conjoined with Him by a life according to the commandments; (for) these are the two essentials of the New Church. R.490.) (=the two works—Doctrine of the Lord, and Doctrine of Life. 515.) (=the good of love and of charity, and the truth of doctrine and of faith, both from the Lord. E.635.) (=the doctrine of the good of love to the Lord, and of the good of charity towards the neighbour, which is the doctrine of life... which doctrines will be preached about the end of the Church. E.641. 642³.) (=the good of love and of charity, and the truth of doctrine and of faith. E.651. 658.) (=the goods and truths of doctrine. 662.) (=the goods of love and the truths of doctrine. 665. 669. 671.)

(=all who are in the goods of love through the truths of doctrine, thus those who are regenerate. 666.)

—⁶. 'A witness,' therefore, in the supreme sense, =the Lord, because He is the Divine truth which confirms. Ill.

—⁷. That all truth must stand on the word of two or three witnesses, and not on that of one (Num. xxxv.30; Deut.xvii.6,7; xix.15; Matt.xviii.16) is founded on the Divine law that one truth does not confirm good, but a number of truths. Ex.

4201. 'God is witness between me and thee' (Gen. xxxi.50)=confirmation by the Divine.

4580. Statues as a witness. Ex.

5028. Joseph's 'garment'=a witness... because ultimate truth, when taken away, is a witness to the natural man against the spiritual. Ex.

8908. 'To bear false witness' (See *LIE-mendacium*, here, and at Life 87.)

9071. 'It hath been testified' (Ex.xxi.29)=it hath been made known.

9172. 'He shall bring it for a witness' (Ex.xxii.13)=the same confirmed.

9250. 'To be a witness of violence' (Ex.xxiii.1)=no affirmation of such things as are contrary to the good of charity; for 'a witness'=confirmation.

9818²⁶. 'He shall bear witness of Me' (John xv.26)... 'To bear witness about the Lord'=to teach Him.

S. 67⁵. 'Thou shalt not bear witness falsely,' by man is understood to be to lie and defame; by a spiritual Angel, to say and persuade that falsity is truth, and evil good, and the converse; and by a celestial Angel, to blaspheme the Lord and the Word. Life 87. R.462. T.236⁴. Compare E.1083⁷.

R. 6. 'Who hath borne witness of the Word of God' (Rev.i.2) being said of John, =who from the heart, and thus in light, receive Divine truth from the Word... These 'bear witness,' that is, see, acknowledge, receive from the heart in light, and confess, the truths of the Word... (=to those who in heart acknowledge the Divine truth. E.10.)

—². As to the spiritual signification of 'bearing witness,' it is predicated of the Truth, because, in the world, the Truth must be borne witness to; and (then) it is acknowledged. But in Heaven the Truth itself bears witness about itself...

16. 'He is the faithful witness' (ver.5)=that He is the Divine truth itself. 'Witness' is predicated of the Truth, and the Truth bears witness of itself, thus it = the Lord, who is the Divine truth itself. (=from Whom is all truth in Heaven. The Lord as to the Divine Human is called 'the faithful witness,' because in Heaven the Divine truth proceeding from Him bears witness of Him. Ex. and Ill. E.27.)

199. 'The Amen, the faithful and true witness' (Rev. iii.14)=the Lord as to the Word, which is the Divine truth from Him... 'The faithful and true witness,' when said of the Lord, =the Divine Truth which is from Him in the Word. Whether you say that the Lord bears witness of Himself, or that the Word bears witness of Him, is the same thing... (=from whom is all truth and everything of faith... for 'a witness,'

when said of the Lord,=the Divine truth which is from Him, and thus everything of faith . . . The Divine truth proceeding from the Lord is called 'a witness,' because it is His Divine in Heaven and the Church, in which He Himself is, and which is Himself there. Further ex. E.228.)

[R.] 490. The subject of the 'two witnesses.' Ex. (See above, at A.4197⁴.)

730. 'Drunk with the blood . . . of the witnesses of Jesus' (Rev.xvii.6)=insane from adulterated . . . truths and goods from the Lord through the Word in the Church. (=violence inflicted on those truths of the Word which teach that the Lord alone is to be adored. E.1050.)

953. 'I Jesus have sent Mine Angel to bear witness unto you of these things in the Churches' (Rev.xxii.16)=a testimony by the Lord before the whole Christian world, that it is true that the Lord alone has made manifest the things described in this Book . . . The Angel did indeed bear witness of it, but not from himself, but from the Lord, as is evident from the words in verse 20 . . . 'To bear witness' is said of the Truth . . .

960. 'He that beareth witness of these things saith' (ver.20)=the Lord, who has revealed the Apocalypse and has now opened it, bearing witness of this Gospel . . .

M. 307. Before the celebration of the nuptials, the conjugal covenant must be ratified in the presence of witnesses. Ex.

T. 321. 'To answer false witness against the neighbour,' that is, to bear witness falsely, in the natural sense, the meaning nearest the letter is to act as a false witness before a judge, or before others not in a court of justice . . . In a wider natural sense, this commandment forbids lies of every kind, and politic hypocrisies, which have an evil end in view; and also to traduce and defame the neighbour . . . In the widest natural sense, are meant plots, deceptions, and evils of design . . .

322. In the spiritual sense, by 'to bear witness falsely' is meant to persuade that the falsity of faith is the truth of faith, and that the evil of life is the good of life, and the converse . . .

323. In the celestial sense, by 'to bear witness falsely' is meant to blaspheme the Lord and the Word, and thus to banish the Truth itself from the Church . . . On the other hand, by 'to bear witness,' in this sense, is meant to speak the Truth . . .

779. I testify (this) in Truth.

E. 10². 'To bear witness'=to acknowledge in heart. Ex.

401⁸. 'A faithful witness in the clouds' (Ps.lxxxix.37)=the Word in the sense of the letter, which is called 'a witness' because it bears witness. (=that He is the Divine truth; for 'a witness,' when said of the Lord,=that which proceeds from Him, and, as this is His, it bears witness respecting Him. 594⁹.)

635². The reason these goods and truths are meant by 'the two witnesses,' is that they—that is, all who

are in them—acknowledge and confess the Lord; for it is the proceeding Divine, which is called Divine good and Divine truth . . . which bear witness concerning Him . . . For it is the Divine which bears witness concerning the Divine, and not man, from himself . . . 638⁴.

—³. As all the acknowledgment and confession of the Lord . . . is from the Lord Himself, and as 'to bear witness'=to confess it, therefore 'to bear witness' (has this signification) in the Lord's words about Himself. Ill.

935². 'Thou shalt not bear witness falsely' includes also not to lie and blaspheme; for (these) also are false testimonies.

1019². The eighth commandment, 'Thou shalt not be a false witness,' in the proximate sense,=to lie against the neighbour, by accusing him falsely. In the internal sense, it=to call what is just unjust, and what is unjust just, and to confirm this by falsities. In the inmost sense, it=to falsify the truth and good of the Word, and, on the other hand, to prove a falsity of doctrine to be true by confirming it by fallacies, appearances, fabrications, scientific falsely applied, sophistries, and the like. The confirmations themselves and the derivative persuasions, are false testimonies, for they are false testifications. . . In a word, every falsification of truth, whether spiritual, moral, or civil, which is done from an evil heart, is a false testimony.

Witticism. See FACETIOUS.

Wizard. See SORCERER.

Woe. *Vae.*

A. 3755. 'Woe to them that are with child . . .' (Matt.xxiv.19). . . 'Woe' is a form of expression which =the danger of eternal damnation. E.710⁷, Ex.

R. 416. 'Saying with a great voice, Woe, woe, woe to them that dwell upon the earth' (Rev.viii.13)=the deepest lamentation over the condemned state of (such) in the Church . . . 'Woe'=lamentation over the evil in anyone, thus over his unhappy state . . . and the triplication makes it superlative. (=grievous lamentation over the changes of state of the Church at its end . . . E.531.)

—². That 'woe'=lamentation over the present or future calamity, unhappiness, or condemnation of others. Ill. E.531². —³.

441. 'One woe is past; behold, there come two woes more hereafter' (Rev.ix.12)=further lamentations over the devastation of the Church. E.564.

513. 'The second woe is past; behold, the third woe cometh quickly' (Rev.xi.14)=lamentation over the perverted state of the Church, and finally a last lamentation, of which below. (=lamentation over the final vastation of the Church, now certainly at hand. E.680.)

558. 'Woe to the inhabitants of the earth and of the sea' (Rev.xii.12)=lamentation over those who are in the internals and externals of the doctrine of faith alone . . . (=lamentation over those who become merely natural and sensuous. E.752.)

769. 'Alas! alas! that great city Babylon' (Rev.

xviii.10)=grievous lamentation (over) that religiosity. . . . As 'woe'=lamentation over future calamity, unhappiness, and damnation, 'Woe, woe' (or 'Alas, alas') =grievous lamentation. R.785. 788. E.1134. 1176.

E. 654³⁹. 'Woe to the refractory sons' (Is.xxx.1)=lamentation over the condemnation of those who avert themselves.

918⁸. 'Woe is me . . . I am become as the gatherings of the summer, as the gleanings of the vintage' (Micah vii.1)=grief on account of the vastation of good and of the derivative truth in the Church.

1165. 'Woe, woe'=lamentation, when it is said 'Woe! (or Alas!) that city'; but it=a curse when it is said 'Woe to that city.'

Wolf. *Lupus*.

A. 45. Things that are evil in man are signified by . . . wolves, etc.

430. 'The wolf shall dwell with the lamb' (Is.xi.6). 'The lamb'=the [inmost] degree of innocence and love; and 'the wolf'=its opposite. 3994³. 10132³. (See D.2119.) (=that those in the Lord's Kingdom who are in the good of innocence shall have nothing to fear from the Hells and the evils therefrom. E.314³). E.780⁶.

2130². They had been in despair lest the door was shut . . . Such thought had been infused into them by those called wolves.

3994³. 'The wolf and the lamb shall feed together' (Is.liv.25). 'The wolf'=those who are against innocence. E.314⁴.

—. As 'the wolf,' and 'the lamb,' are opposites, the Lord said to the seventy, 'I send you forth as lambs in the midst of wolves' (Luke x.3).

6441. 'Benjamin is a wolf' (Gen.xlix.27)=the avidity of snatching away and delivering the good; for 'a wolf'=one who seizes and scatters; and, as beasts, in the Word,=cupidities, 'a wolf'=the avidity of seizing. Ill. . . (Thus) by 'a wolf' are signified those who seize; but here, one who snatches from Hell those who have been seized. Ex. 6442-6444, Ex.

R. 417⁴. The Angel . . . said to those on the left . . . a wolf will come and carry (you) off.

T. 13⁴. They become wolves in ferocity.

380⁶. The man is killed and devoured, as a lamb by a wolf.

381⁶. Spiritual hypocrites (are seen to) walk like wolves.

428³. Like giving a shepherd's crook to a man-wolf.

D. 699. Some Societies of Spirits . . . said that the wolf had wanted to carry them off, but the Lord had snatched them from the wolf . . . 700.

715. Those called wolves are sometimes permitted to insinuate themselves into Heaven . . .

3109. But internally they are wolves. 3849. J.(Post.)154.

5061. Where they are swallowed as by a wolf. J.(Post.)85.

5170. On the Hell of those who are outwardly innocent, but within are evil.—Wolves.

D. Min. 4814. They appeared like great heads of wolves, which gnashed with their teeth; and, wherever they came they made an inspection, and turned [those there] into a kind of luminous yellowish appearance, and then took hold of it with the mouth, and cast it out: it appeared as though they devoured it . . . Such is what sometimes happens when deceitful Societies have been (formed).

E. 195¹³. 'Beware of false prophets, who . . . inwardly are ravening wolves' (Matt.vii.15)=those who teach falsities as if they were truths; but who, when by themselves . . . think of nothing but themselves and the world, and study to deprive all others of truths.

355²⁴. Their cunning in destroying truths . . . is signified by 'their horses are more acute than wolves of the evening' (Hab.i.8). (=cunning in deceiving by fallacies. 780⁸.)

780⁶. 'A wolf'=the evil that is opposite to innocence, and that endeavours to destroy it.

—. 'The wolf of the plains shall lay them waste' (Jer.v.6)=the derivative dominion of evil . . . destroying the truths and goods of the Church.

1200³. Wolves are seen in Hell.

Wolff. (Christian.) *Wolffus*.

Wolffian. *Wolffianus*.

U. 38. Spirits of Mercury came to . . . Christian Wolff, desiring to be instructed by him in various matters; but when they perceived that the things he said were not elevated above the sensuous things of the natural man, because when he spoke he was thinking about honour; and that he wanted, as in the world, to put together various things into series, and from them to infer other things again and again continuously . . . they ceased to interrogate him, and merely asked, How is this called? How that? and as he replied to these questions also by material ideas . . . they departed from him.

I. 17². (Such) cannot avoid terminating the ideas of their thought in . . . the simple substances of Wolff, and thus closing their understanding . . . so that it cannot even think from reason about spiritual influx, because it cannot think of any progression; for, says the author respecting his simple substance, if it is divided it falls to nothing . . .

19. Behind Leibnitz stood a person holding the skirt of his garment, who, I was told, was Wolff.

T. 90². Like the Wolffian simple substance, in which, as that author himself says, are all things of the Son's merit; but that it cannot be divided . . .

335⁹. I (then) saw Leibnitz and Wolff near me, who paid close attention to the reasons advanced by the angelic Spirit. Leibnitz came forward, and expressed his concurrence; but Wolff went away, both denying and affirming, for he did not excel in interior judgment as did Leibnitz.

D. 4727, 4728. On the faith of Wolff. (After death he was shown to be an atheist. His reasons for this fully stated. . . He was especially in the love of money apart from use . . . and was also in the love of self, for

he wanted to be greeted as the light of Europe. His lot.) Further des. in 4744. 4757^e. 4851. 6018. 6049.

J. (Post.) 262. On Leibnitz and Wolff. Gen.art.

263. Leibnitz wondered that Wolff had held that his monad—which he calls a simple substance—was created out of nothing, and that when divided it falls to nothing; and yet had attributed changes of state to it . . . Wolff said that he had wanted, by the definitions of his simple substances, to captivate the minds of theologians, who want it to be believed that all things have been created by God out of nothing, immediately; and that he was not aware that his followers, by confirming these principles, would close against themselves the ways to angelic wisdom, which is founded upon natural Truths.

Wolff. (John Christopher.) *Wolffus*.

D. 4550. His character des.

5850^e. It was Pastor Wolff.

Woman. *Mulier*.

See FEMALE.

A. 151. 'The rib . . . 'He builded into a woman' (Gen.ii.22) . . . 'A woman' = what is man's Own-*proprium*—vivified by the Lord. 'He brought her to the man' = that what is his Own was granted him. For the posterity of this Church . . . did not want to be . . . a celestial man, but wanted to lead themselves . . . and therefore what was their Own was granted them, but vivified by the Lord, and therefore it is called 'woman,' and afterwards 'wife.' 154². 155. (It is called 'wife' in no. 156, although it is the same word in the Hebrew.)

152. That what is man's Own is signified by 'the woman,' may be known from the fact that it was the woman who was beguiled; for nothing ever beguiles man but what is his Own; or, what is the same, the love of self and the world.

153. It is said that 'the rib was built into a woman,' and not that the woman was 'created,' or 'formed,' or 'made' . . . because 'building' = raising up that which is fallen.

155^e. 'Jehovah hath created a new thing in the earth—a woman shall compass a man' (Jer.xxxi.22). This signifies the heavenly marriage, and by 'the woman' is signified what is man's Own vivified by the Lord . . . for this is of such a nature that it 'encompasses,' as a rib made flesh encompasses the heart.

191. The love of self, or man's Own love, is represented (in Gen.iii.) by 'the woman.'

194. 'The serpent . . . said to the woman' (ver.1) = (to) what is man's Own. 205.

207, 208. 'The woman saw that the tree was good for food . . . and she took of the fruit thereof, and did eat, and she gave also unto her man with her, and he did eat' (ver.6). . . This was the fourth posterity of the Most Ancient Church, who suffered themselves to be seduced by their Own love, and were not willing to believe things revealed, unless they saw them confirmed by things of sense and memory—knowledge-*scientificis*.

229. 'The woman whom Thou gavest to be with me

she gave me of the tree, and I did eat. And Jehovah God said unto the woman, Wherefore hast thou done this? And the woman said, The serpent beguiled me, and I did eat' (vers.12,13) = that the Rational of the man suffered itself to be deceived by what was his Own, which was dear to him, that is, by the love of self, so that he believed nothing unless he saw and felt it.

250. 'I will put enmity between thee and the woman, and between thy seed and her seed' (ver.15). . . 'The serpent,' here, = all evil in general; in special, the love of self; 'the woman' = the Church . . . and 'the seed of the woman' = faith in the Lord. 255, Ex.

252. That 'the woman' = the Church. Ex.

253. The Church is called 'woman' from its heavenly and angelic *proprium* (that is, from what is its Own made heavenly and angelic). Ill.

256. The Lord Himself also is called 'the seed of the woman,' both because He alone gives faith, and thus is faith, and because it pleased Him to be born, and that in such a Church as had fallen entirely into an infernal and diabolical *proprium* . . . in order that of His Divine power He might unite, in His human essence, the Divine celestial *proprium* to the human *proprium*, so that they should become one in Him . . . As the Lord is thus 'the seed of the woman,' it is not called 'it,' but 'he.'

261. 'And unto the woman He said, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth sons, and thine obedience shall be to thy man, and he shall rule over thee' (ver.16). 'The woman' now = the Church, from what was its Own-*proprio*, which it loved . . . 'Sorrow' = combat, and anxiety. . . 'Conception' = all thought. 'Sons brought forth in sorrow' = truths. . . 'The man' = the Rational, that . . . would rule over the Church.

262. 'The woman,' here, = the Church perverted by what was its Own, because it is treating of the posterity of the Most Ancient Church.

825. Immodest women in Gehenna. Des.

1272. How the antediluvian women were dressed.

1496. 'I might have taken her to me for a woman' (Gen.xii.19) = that so the truth . . . might have had violence done to it.

1719. '(He brought back) the women and the people' (Gen.xiv.16) = both the goods and the truths.

1907. 'She gave her to Abram . . . for a woman' (Gen.xxvi.3) = conjunction through the incitement of the affection of truth. . . Hagar was not given for a wife, but for a woman, because . . . it is not a marriage unless it be of one man with one wife . . .

2200. 'It had ceased to be with Sarah . . . as with women' (Gen.xviii.11) = that (the Human with the Lord) could no longer remain so.

2348. 'Old women' = goods confirmed.

2516. 'Thou wilt die because of the woman' (Gen.xx.3) = that the doctrine of faith would be null if the Rational were consulted . . . 'Sister,' here called 'woman,' = the Rational.

2708⁷. 'The woman' who 'fled into the wilderness' (Rev.xii.)=the temptation of the Church.

3024. 'Thou shalt not take a woman for my son of the daughters of the Canaanite' (Gen.xxiv.3)=that the Divine Rational was not to be conjoined with any affection that was in disagreement with truth. 'To take a woman'=to be conjoined by a covenant of marriage. . . By 'the woman' who was to be associated by a covenant of marriage, is meant the Divine truth itself, which was to be called forth from the natural man by the common way.

3030. 'Perhaps the woman is not willing to go after me to this land' (Gen.xxiv.5)=a doubting of the natural man respecting that affection as to whether it was separable; for 'the woman'=truth—here, from the Natural—which was to be conjoined with the Divine good of the Rational; and, as all conjunction is effected by means of affection, by 'the woman' is signified the affection of that truth.

3211. 'He took Rebekah, and she was to him for a woman. . .' (Gen.xxiv.67)=the conjunction of good and truth. . . The reason she was said to be 'for a woman,' and not 'for a wife,' is that between rational good and the truth called forth from the Natural and made Divine, there is not a marriage, but a covenant which resembles the marriage covenant.

3236. Abraham's 'woman' (Keturah)=the Lord as to the Divine truth adjoined to Divine spiritual good.

— Truth is what the wife represents, because it is in the second place, and therefore, in the Word . . . the Church is called 'a woman,' etc.

3242⁴. 'The women who had Known a man' (Num. xxxi.17)=affections of what is false.

3272². 'The woman encompassed with the sun . . .' (Rev.xii.)=the Church . . . 4918³. 7293⁰. 10249⁷. F.59.

3398. 'One of the people might lightly have lain with thy woman' (Gen.xxvi.10)=that (Divine truth) might have been adulterated. . . 'Woman' (here, Rebekah)=Divine truth. 3399, Ex.

3402. 'He that toucheth this man and his woman, dying he shall die' (ver.11)=that Divine truth and Divine good are not to be opened . . . on account of the eternal damnation if they should be profaned. . . Truth is here mentioned in the first place, and good in the second, because the Spiritual Church is treated of. . .

3470. 'He took as a woman Judith' . . . (Gen.xxvi.34)=the adjunction of natural truth from another source . . . for 'a woman'=truth adjoined to good; here, natural truth adjoined to natural good.

3662. 'Thou shalt not take a woman of the daughters of Canaan' (Gen.xxvii.1)=provided it be not conjoined with affections of falsity and evil.

3681. 'To take him from thence a woman' (ver.6)=conjunction through the affection of truth; for 'a woman'=the affection of truth.

3917. 'She gave him Bilhah . . . for a woman' (Gen. xxx.4)=the affirmative medium adjoined . . . for 'to give for a woman'=to adjoin.

3974². 'The woman' (of the Hebrew servant)=the affection of natural good.

4061. The separation of the good and truth represented by Jacob and his women from the good signified by Laban. Tr.

4449. 'Give her to him for a woman' (Gen.xxxiv.8)=a longing for conjunction with this new Church . . . 4457.

4627. A woman appeared (at a bath) who soon vanished into a blackish cloud. . . She = such female insidiators. Des. —³.

4658⁵. I saw a woman who stretched out her hand, wishing to stroke the cheek (of Aristotle), and he said that when he was in the world such a woman was often seen by him, who as it were stroked his cheek, and that her hand was beautiful. The angelic Spirits said that such women were sometimes seen by the ancients, and were called by them Pallases; and that she appeared to him from those Spirits who, when they lived as men in ancient times, were delighted with ideas, and indulged in cogitations, but without philosophy; and because such Spirits were with him . . . they presented such a woman representatively. D.3952.

4823. For, in the Word, 'a man-viri'=falsity; and his 'woman,' evil.

5946. '(Carriages) for your infants and for your women' (Gen.xlv.19)=for those who do not as yet know the interior things of the Church . . . For 'women'=the affections of truth; for when 'men-viri'=truths, their 'women'=the affections of truth; and, conversely, when 'men-viri'=goods, their 'women'=truths; but in this case the men are called 'husbands.' The affections of truth . . . do not know the interior things of the Church, except through the truths, called 'the men.' Without these, the affections are like the will without the Intellectual . . .

6014. '(The sons of Israel carried) their women' (Gen.xlvi.5)=the things of charity; for 'women'=goods when their men=truths. 8337.

6432⁴. 'Two women' (Ezek.xxiii.2) which are 'Jerusalem' and 'Samaria'=the Church.

6684. 'The Hebrew women are not as the Egyptian women' (Ex.i.19)=that the scientifics of the Church are not such as the scientifics which are contrary to them . . . For 'women'=the things of the Church.

6718. 'The woman conceived' (Ex.ii.2)=the first of the birth of the Divine law . . . 'The woman,' here=the same as 'the daughter of Levi' whom 'the man of the house of Levi' married, namely, truth conjoined with good.

6740. 'A woman a nurse from the Hebrew women' (ver.7)=the insinuation of good from the Church itself.

6747. 'The woman took the child, and suckled him' (ver.9)=that good from the Church was insinuated into it. 'The woman'=the Church.

6916. 'Every woman shall ask of her neighbour . . . (Ex.iii.22)=that the good of everyone will be enriched . . . For 'a woman'=the affection of the good of charity. . . The reason a woman was to ask, is that by 'a woman' is signified the good of charity, and this

is what is to be enriched ; for good, in order to be good, must have truths which qualify it. Ex.

[A.] 7337^e. Like two beautiful women, one putrescent within from scortation, and the other pure within from chastity, or genuine conjugal love. S452^e.

8337. When the Spiritual Church is treated of, women represent good, and men truth ; but when the Celestial Church is treated of, women represent truth, and men good.

8338. 'All the women went forth after her' (Ex.xv. 20)=all the goods of truth ; for 'women'=affections of good when men=affections of truth.

8468. 'A woman an adulteress' (Hos.iii.1) meaning the house of Israel,=the Church there . . .

8540^d. 'This is a woman . . . and he said, This is evil' (Zech.v.7,8) ; 'a woman'=evil, as is openly stated.

—^e. 'Two women lifting up the ephah between the earth and the heaven' (ver.9)=the Churches by which what is profane was banished.

8593^e. 'Thy sword hath bereaved women' (1 Sam. xv.33)=that their falsity inflicts violence on good affections.

— . That 'women'=affections. Refs.

8809. 'Come not near a woman' (Ex.xix.15)=the purification of the good of faith ; for the marriages among the Israelitish nation were impure . . . hence 'not to come near a woman'=to abstain from what is impure.

8977. For 'the woman' of the Hebrew servant=delight (not good) conjoined with truth. Ex.

—³. But good from a spiritual origin is meant by the woman whom the master gives to his servant ; but as this cannot be conjoined it was ordered that when the servant went out, the woman should be the master's, and also her sons and daughters. Ex. 8979. 8980. 8981. 8982. 8983.

9042. 'Shall strike a pregnant woman' (Ex.xxi.22)=injury of the good that is from truth . . . (Thus) 'a pregnant woman'=the state of the formation of good from truths.

9046. 'The woman'=good.

9065. 'When an ox shall gore a man or a woman' (Ex.xxi.28)=if the affection of evil in the Natural shall injure the truth or the good of faith. 9073.

9184. 'He shall endow her to himself for a woman' (Ex.xxii.16)=a pledge of consent to a lawful conjunction.

9206. 'Your women shall become widows' (ver.24)=that the goods with them will perish. . . The reason 'women'=goods, is that by the marriage of a man and a woman is represented the conjunction of truth and good.

9995⁶. 'The woman of Sidon' (1 Kings xvii.10)=the Church that is in the Knowledges of truth and good.

10402. 'Women' (Ex.xxxii.2)=evils of the Church.

H. 368. The woman is born to be voluntary, thus to think from the will, as is evident from her inclination or connate nature, and also from her form ; (for)

a woman acts from affection . . . and has a smoother and more beautiful face, a higher voice, and a more tender body. . . Hence, in the Word, 'a virgin,' and 'a woman'=the affection of good ; and the Church is called 'a woman' and 'a virgin' from the affection of good and of truth.

369. A woman enjoys both understanding and will, but still in her the will predominates, and a human being is according to that which predominates.

J. 587. (These most wicked of the Papists) are described by 'the woman sitting on the scarlet beast' (Rev.xvii.). 'A woman'=the Church ; here, in the opposite sense, a profane religiosity. R.723. 737. 751. E.1038. D.5858.

S. 13². '(The locusts) had hair as the hair of women' (Rev.ix.8)=that they appeared to themselves as if they were in the affection of truth. R.434.

R. 434. The man is born understanding, and the woman affection.

— . That 'woman'=the affection of truth. Ill.

— . Hence it is that the Church is called 'wife,' 'woman,' etc. Ill.

533. 'A woman encompassed with the sun, and the moon under her feet' (Rev.xii.1)=the Lord's New Church in the Heavens, which is the New Heaven ; and the Lord's New Church that will be on earth, which is the New Jerusalem. Ex. (=the Church with those who are in love to the Lord, and thence in love towards the neighbour, and also faith in those who are natural, and who are in charity. For 'a woman'=the spiritual affection of truth. E.707,708,Ex.) (=the faith of the New Church. B.103.) D.6070.

535. 'And she, having in the womb, cried, and was tormented to bear' (ver.2)=the nascent doctrine of the New Church, and its difficult reception on account of the resistance made by those who are meant by 'the dragon.' E.710.

542. 'And the dragon stood before the woman who was ready to bear, that, when she had borne, he might devour her child-foetus' (ver.4)=that those meant by 'the dragon' busy themselves in extinguishing the doctrine of the New Church in its first rise. (=the hatred of those who are meant by 'the dragon' against the Church with those who will be in the doctrine and derivative life of love and charity from the Lord. E.721.)

546. 'The woman fled into the wilderness' (ver.6)=the Church, which is the New Jerusalem, at first among a few. By 'the woman' is signified a New Church. (=the Church among a few, because with those who are not in good, and therefore neither in truths. E.730,Ex. 731,Ex.)

560. 'The dragon . . . persecuted the woman who brought forth the son' (ver.13)=that the dragonists in the World of Spirits, after being cast down, immediately began to infest the New Church on account of its doctrine. (=that those meant by 'the dragon,' would, from hatred and enmity, reject and calumniate the Church which is the New Jerusalem, because it has the doctrine of life. E.758.)

561. 'And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place' (ver.14)=the Divine circumspection for that Church, and protection while it is still among a few. By 'the woman' is signified a New Church. (=the spiritual intelligence and circumspection which the Lord gives those who are of that Church. 'The woman'=the Church that is called the New Jerusalem, consequently the men of that Church. E.759.)

562. 'Where she is nourished for a time, and times, and half a time, from the face of the serpent' (id.)=that on account of the cunning of those who seduce, it is provided with circumspection that the New Church may come among more, until it grows to its appointed state—*statutum*. (=until the Church grows, and comes to its fulness. E.761.)

563. 'And the serpent cast out after the woman . . . water as a flood, that he might cause her to be swallowed up . . .' (ver.15)=reasonings from falsities in abundance to destroy the Church. E.763, Ex.

564. 'And the earth helped the woman; and the earth opened its mouth, and swallowed up the flood . . .' (ver.16)=that (these) reasonings fall to nothing from the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, advance. By 'the earth that helped the woman' is signified the Church as to doctrine . . . and it is truths from the Word, by which 'the earth'—that is, the Church—helps the woman; and by 'opening its mouth' is signified to adduce these truths. (=that those who are of a Church that is not in truths afforded assistance, and did not receive the cunning reasonings . . . Ex. E.764.)

565. 'And the dragon was angry against the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ' (ver.17)=the hatred kindled with those who believe themselves wise from their confirmations of the mystical union of the Divine and the Human in the Lord, and of justification by faith alone, against those who acknowledge the Lord alone as the God of Heaven and earth, and that the decalogue is the law of life, [shown by] their assailing novitiates with the design of seducing them. (=the hatred of those who are meant by 'the dragon,' against the Church which is the New Jerusalem, and which is kindled by their perceiving that it is favoured by many. E.767.)

620. 'These are they who have not been defiled with women, for they are virgins' (Rev.xiv.4)=that they have not adulterated the truths of the Church, and defiled them with falsities of faith; but have loved truths because they are truths. 'A woman'=the Church, from the affection of truth; and consequently, in the opposite sense, the Church from the affection of what is false. E.862.

926. In the middle (of the place of worship of the solidarians was seen) the image of a woman, clad in a scarlet garment, holding a golden coin in her right hand, and a chain of pearls in her left.

M. 8². (Women mentioned as being seen in the Spiritual World.) 75⁴.

47a^e. For women have an interior perception of love; and men only an exterior one.

58^e. Who does not then regard other women with a look of indifference—*mutu inanimato*?

75^e. I asked, Such being the union, can you look at any other woman than your own? He replied, I can; but as my wife is united to my soul, we both look together, and then nothing of lust can enter. Ex.

175². It is believed by many that women can perform the offices of men, provided they are initiated into them from their earliest age . . . They can indeed be initiated into the exercise of these things, but not into the judgment on which the rightness—*rectitudo*—of the offices interiorly depends; and therefore those women who have been initiated into the offices of men, are obliged to consult men in matters of judgment; and then, if they are at their own disposal, they choose from their counsels what favours their own love.

—³. It is also supposed by some that women are equally able to elevate the sight of their understanding into the same sphere of light as men, and that they can discern matters in the same height, which opinion has been induced by the writings of certain learned authoresses. But these writings, when examined in the Spiritual World in their presence, were found to be works, not of judgment and wisdom, but of cleverness and eloquence; and works that proceed from these two, from the elegance and neatness of their style, appear to be sublime and erudite; but only to those who call all ingenuity wisdom.

—⁴. See MAN—*vir*, here.

194. The prudence in thus acting has been implanted in women from creation . . .

199^e. In the first beginnings of marriage we were married-women; but now we are wives.

208⁴. Husbands grow cold towards their wives while they regard strange women with concupiscence.

292². See WIFE, here. 294⁵.

293. Seven women seen sitting on a bed of roses . . .

330. Whether any woman who is constantly loving her own beauty—that is, who loves herself from her form—can love her man. Ex.

410. That after death the love of infants remains, especially with women. Ex.

T. 102. That the Lord put off the human from the mother . . . may be seen from the fact that He called Mary . . . 'woman.' Ill.

281¹⁰. (In that cavern) each is allowed to take one (of the harlots) and to call her his woman.

D. 436. This (penalty) is more applicable to women—in whom cupidities are wont to have predominance—who meddle in things which regard the doctrines of faith, like men.

1726. The greatest part of these (babbling) Spirits are women.

3315. When it was said that (the Lord) was not of the seed of the man, but of the seed of the woman . . . they acknowledged.

3589^e. The women (of the antediluvians) were small.

[D.] 3854. A woman was seen by them who was clad in a short cloak . . . and whose face was withdrawn within the cloak. Ex.

3897. A woman was seen dressed like a man . . .

4729. There appeared on the shoulders of a woman known to me in her bodily life (Maria Polhem) a little dog. (See Dog, here.)

4940². The woman who uttered the prayer . . . with such sanctity . . . was evil . . . and wanted to kill me magically . . .

4946. There came a certain woman, who had some of the flesh of a leg wrapped in a cloth . . . which she gave (the cerberus) to eat. 4947-4951, Ex.

5021. The Dutch women there are separated from their men, and dwell at one side of the city . . . which is because domineering is implanted in them. (See DUTCH, at C.J. 51².)

5308. On old women who are in hospitals. Gen.art.

6055⁵. As the woman has been born affection of truth and good . . .

6057⁵. The idea of God as a Man exists . . . with women . . .

6106. A woman with me who . . . believed that it is impossible to love one's consort long . . . 6110⁸.

—¹⁵. With women the nerves are softer and the veins wider; the thighs are broader because they = conjugal love.

—⁷⁶. With (such) the woman's love is not communicated to the man . . .

—⁷⁷. But when the woman's affection inflows into the man's understanding, as is the case with the Angels, whence they have intelligence in their life (the conjugal love is permanent).

E. 9⁶. 'Jesus . . . saith unto His mother, Woman, behold thy son' (John xix. 26). 'Mother,' and 'woman,' here, = the Church. 250⁸. 785⁵.

270². 'Women,' in the Word, = the goods that are of the Church. —⁵.

374¹⁸. 'A woman beloved of her companion, and an adulteress' (Hos. iii. 1) = such a Church.

430¹⁵. 'Besides women and children' (Matt. xiv. 21) = those who are in goods.

483¹². 'A woman of Samaria' (John iv. 7) = a Church made up of such.

555². That 'woman' = the Church as to the affection of truth. Ill.

—¹⁷. As 'woman' = the Church as to the affection of truth from good, that is, the affection of truth from good possessed by the man of the Church, in the opposite sense, 'women' = the cupidity of falsity from evil. Ill.

576⁸. 'Woman,' in the Word, = the Church. Ill.

652²⁸. 'Man and woman' (Jer. vi. 11) = truth conjoined with good, and the derivative intelligence.

675¹⁰. The reason 'a woman' is said to have 'lost a piece of silver' (Luke xv. 8) is that 'a woman' = the Church as to the affection of truth, and therefore also the affection of truth that is of the Church.

—¹². 'Ten women shall bake bread in one oven'

(Lev. xxvi. 26) = that in all the things of the Church with man there is so little of good and truth as to be scarcely any; 'ten women' = all things of the Church.

710²⁵. Woman is born to act from affection . . . and the affection with women is the affection of truth and good . . . and in Heaven the correspondent affection which belongs to the woman is conjoined with the correspondent understanding which belongs to the man.

724³. The 'woman' treated of in Rev. xii. is the one who is called 'the Bride, the Lamb's wife,' which was 'the holy city Jerusalem coming down out of Heaven from God' (Rev. xxi.)

725³. The 'women' etc. of the nations were not smitten (Deut. xx. 14) because they signified evils, and evils can be subdued, amended, and reformed by means of truths.

739¹¹. The affection of the natural man, persuaded by its Sensuous . . . is signified by 'the woman . . . taking of the fruit of the tree' (Gen. iii.). Coro. 31.

768³. By 'the woman' (in Gen. iii. 15) the Papists understand Mary . . .

805⁵. 'A woman of whoredoms' (whom Hosea was commanded to take, Hos. i. 2) = the Church that was falsifying the truths of the Word.

863⁹. 'Women' (Ezek. ix. 6) = goods conjoined with truths.

1038. 'I saw a woman sitting on a scarlet beast' (Rev. xvii. 3) = the dominion of the papal religiosity over the holy things of the Word. 1042. 1062.

Womb. Uterus.

A. 1803². The viscera of generation, especially the maternal womb, represent and therefore signify chaste conjugal love, and the derivative love of infants. Ill.

2405⁴. 'From the womb of the morning' (Ps. cx. 3) = Himself, thus the Divine love from which He fought.

2586. 'Jehovah . . . had closed up every womb' (Gen. xx. 18) = [spiritual] barrenness. 2588², Ex.

3293. 'Two nations are in thy womb' (Gen. xxv. 23) = conception as to interior and exterior good. 3299.

3294. 'The womb' . . . is predicated of the things of love, that is, of good.

3298. Good and truth (also) are . . . in the womb . . .

3633. The primitive of man . . . makes an effort to the formation of the whole man in the ovum and womb.

3755. 'Woe to them that are gestating in the womb' (Matt. xxiv. 19) = those who have been imbued with the good of love to the Lord . . . 'To gestate in the womb' = to conceive the good of celestial love.

3856. 'He opened (Leah's) womb' (Gen. xxix. 31) = that thence came doctrines of Churches; for 'to open the womb' — that is, to conceive and bear — = to become a Church, and this is effected through doctrinal things.

3967. 'God opened (Rachel's) womb' (Gen. xxx. 22) = the faculty of receiving and acknowledging . . . the goods of truth and the truths of good.

4904. When truth is in the will, it is in its womb, and is then first produced . . .

4909. 'To gestate in the womb' . . . = to be produced.

4918. 'Lo twins were in her womb' (Gen. xxxviii. 27) = both things of the Church . . . for 'the womb' = the place where good and truth are lying in a state of conception, thus the place where there is that which is of the Church. In the genuine sense, 'the womb' = the inmost of conjugal love in which there is innocence, because, in the Grand Man, the womb corresponds to this love; and, as conjugal love originates from the marriage of good and truth . . . and this marriage is . . . the Lord's Kingdom, which, on earth, is the Church, therefore by the womb is signified the Church . . . Hence it is that 'to open the womb' = the derivative doctrines of Churches, and also the faculty to receive the truths and goods that are of the Church; and 'to go forth from the womb' = to be reborn or regenerated.

—². As 'to go forth from the womb' = rebirth and the derivative Church, the Lord is called 'the Former from the womb,' 'the Bringer forth from the womb,' and those who have been regenerated and made the Church are called 'those carried from the womb,' Ill.

—'. 'To be estranged from the womb' (Ps. lviii. 3) = from the good that is of the Church.

4925⁶. As that which opens the womb is the first-born, therefore where the word 'first-born' is mentioned, it is said also, 'that which openeth the womb,' in order that good may be signified. . . (Hence) Zarah opened the womb with his hand, and he represents good. And the womb which is said to be 'opened,' is the place where good and truth are, and consequently the Church; and to open it is to give power that truth may be born.

4931. While man is . . . in the womb, he is in the kingdom of the heart . . . and when, through the truths of faith, he suffers himself to be led into the good of love, he returns . . . into the kingdom of the heart in the Grand Man; for he thus comes a second time into the womb, and is born again.

5052^o. Angels of the Inmost Heaven are present with infants in the womb, and through them the Lord takes care that the infants there are nourished and perfected; thus they have charge over those who are gestating in the womb. D. 1201.

5054. Those who have loved infants very tenderly . . . are in the province of the womb and the surrounding organs, namely, the neck of the womb and the ovaries; and they who are there are in the sweetest and most delicious life, and are in heavenly joy more than others. (Compare D. 3152, which shows that the corresponding province in man is that of the testicles. Also De Conj. 100. 106.)

6433. ('The blessings) of the womb' (Gen. xlix. 26) = the conjunction of good and truth; for 'the womb' = the inmost of conjugal love; and, as conjugal love comes forth from the heavenly marriage, which is the conjunction of good and truth, this conjunction is signified by 'the womb.' (= celestial goods. E. 340¹⁶.)

6468^e. The soul forming a body in the womb.

6491. Evident from the formation of embryos in the womb.

6716². The inmost of life, which is from the father . . . operates upon the external, which is from the mother . . . even in the womb . . .

8043. ('The first-born) the opening of every womb' (Ex. xiii. 2) = the things that are from charity; for 'that which openeth the womb' = that which proceeds immediately from one who is regenerated, thus that which proceeds from charity . . . for he who is being conceived anew, as it were comes again into the womb; and he who is being born anew, as it were goes forth again from the womb. But that which is conceived in the womb, and born from the womb, is not man as man, but is the faith of charity; for this constitutes the Spiritual of man, and thus as it were constitutes the man himself anew.

—². As these things are signified by 'the womb,' the Lord is called 'the Former from the womb,' that is, the Regenerator. Ill.

8074. 'Thou shalt make every opening of the womb pass over to Jehovah' (ver. 12) = that the faith of charity, which is of regeneration, is the Lord's . . . for 'that which openeth the womb' = the faith of charity which is of the regenerated man. 8075. 8078.

8603³. Seeds during their time in the womb . . .

9042. For when man is born anew, he is first conceived, then is as it were gestated in the womb, and finally is born; and, as regeneration . . . is the conjunction of truth and good . . . to gestate in the womb = the initiation of truth into good; and therefore 'a gravid woman' = the state of the formation of good from truth. That 'the womb' = the place where truth and good lie in a state of conception; and that 'to be in the womb,' and 'to go forth from the womb' = to be regenerated. Refs.

9043². 'To go forth from the womb' = to go forth from the internal man into the external or natural man.

10660. 'Everything that openeth the womb is for Me' (Ex. xxxiv. 19) = that every good of innocence, of charity, and of faith, is to be ascribed to the Lord; for 'that which openeth the womb' = that which is born from the Lord. Ex.

W. 6. To this form (from the father) . . . are successively added in the womb substances and matters in forms adapted to the reception of life in its order and in its degree.

310². Seeds . . . can produce forms of uses, and then emit them as from a womb . . .

316. Seeds are the beginnings; the womb, or ovum, is like the earth . . . Coro. 7. 27².

354. Caterpillars . . . put themselves as into a womb, in order to be born again . . .

365². The formation of man in the womb. Des.

R. 535. See WOMAN, here.

—'. 'To have in the womb' (Rev. xii. 2) = the nascent doctrine. Ex. and Ill. E. 710, Ill. F. 59.

M. 115⁵. The love of wisdom with wives receives truths as into a womb . . .

397². The earth, in spring-time, is in a prepared state for the reception of seeds as it were in a womb . . .

D. 4636. On the Hell of those who are opposite to those who are in the province of the womb in Heaven, that is, to those who are in the inmost of celestial love.

E. 618⁸. 'The belly' = conjugal love, like 'the womb' . . . 'The womb,' or 'belly' = spiritual conjugal love . . .

622¹². 'The womb,' and 'the belly,' = the like things. III. The reason why 'the belly,' or 'viscera' = the interior things of the thought or of the understanding. Ex.

710⁵. 'The belly' is mentioned instead of 'the womb,' because of the swelling of the belly appearing with those who are with child; but still 'the belly' is mentioned where truths are treated of, and 'the womb' where good is treated of.

724³. 'The womb' = the inmost of love, and the reception of truth from good.

865³. Thus the opening of the womb, or matrix = the opening of the spiritual mind . . . because the womb corresponds to the good of celestial love.

985². All the members allotted to generation, in both sexes, especially the womb, correspond to Societies of the Third Heaven; the reason of which is that love truly conjugal is derived from the love of the Lord towards the Church, and from the love of good and truth, which love is the love of (these) Angels. De Conj. 27.

D. Wis. ii². That these forms (the will and the understanding) begin to have existence in man when he has been conceived, and is nascent in the womb. Ex.

iii. On the formation of man in the womb by the Lord by means of influx into these two receptacles. Gen. art.

1. That the Lord conjoins Himself with man in the womb of the mother from his first conception, and forms him. Ex.

— (All this work) of preparation for Himself, the Lord does in the womb . . . Therefore the Lord is called 'the Creator, Former, and Maker from the womb.' III.

— While man is in the womb, he is in a state of innocence . . .

5^e. From these things may be inferred the quality of the life of the foetus in the womb, in which only the heart performs its motions . . . namely, that nothing of the life of the will or . . . understanding is present in it, but that the formation is effected solely by the life from the Lord, by which the man is afterwards to live.

iv. That there is an analogy between the formation of man in the womb, and his reformation and regeneration. Gen. art.

— The difference is that a man in the womb has no will or understanding. v.

—². From these he was formed in the womb.

—^e. New things are formed in the regenerate man as in a womb.

viii³. That an angelic mind is formed in man, is evident from his formation in the womb. Ex.

Womb. *Vulva.*

A. 4918². 'Borne from the belly—*utero*, and carried from the womb—*vulva*' (Is. xlv. 3). (= from the beginning of the Church. 5550.) (= those being regenerated, and those who have been regenerated. E. 710³.)

9325⁴. 'Give them a miscarrying womb' (Hos. ix. 14) = the perversion of good and truth. (= that they have . . . falsities from evil in place of truth from good. . . 'Womb' = truths from the good of love. E. 710⁶.)

Women's apartment. *Gynaceum.*

M. 22. The six virgins . . . entered the women's apartment.

78⁵. A libidinous effluvia issued from the women's apartment.

Wonder. *Admiratio.*

Wonder, To. *Mirari, Admirari.*

Wonderful. *Mirabilis.*

Admiration. *Admiratio.*

A. 314. They show him the wonderful and magnificent things of Heaven.

1274. Wonderful things in the other life. Enum. 1383. 1637. 4533. 5383². D. 2332, Enum. J. (Post.) 324.

1514. That everything may redound to admiration of themselves.

1630². These things cannot fail to be among those wonderful ones which are not believed.

1736⁶. 'His name shall be called Wonderful . . .' (Is. ix. 6).

1756³. Penetrated with the awe of admiration.

1869. What is wonderful. S. 67⁶. P. 256². T. 236⁵.

2211. 'Shall anything be too wonderful for Jehovah?' (Gen. xviii. 14) = that all is possible to Him.

5078⁵. After death, men wonder exceedingly that . . .

6626. I will relate some wonderful things . . .

6910. 'I will smite Egypt with all My wonders' (Ex. iii. 20) = means of Divine power against falsities. 8304.

— This is evident from the wonderful things or miracles done in Egypt.

10130³. Wonderful things that are unknown to man. Enum.

10633. 'I will do wonderful things before all thy people' (Ex. xxxiv. 10) = the Word, that it is Divine in each and all things for the Church. . . For the Word is wonderful in this—that it is Divine as to every jot. 10634. 10636.

10634⁴. It is from this alone that the Word is Divine, and is so wonderful that there is nothing more wonderful.

H. 144. (This) is among the wonderful things of Heaven. Des.

456³. Almost all who come from the world wonder very greatly that they are alive. . . And when they cease to wonder about themselves, they wonder that the Church knows nothing about such a state of men after death. . . And, as they also wonder that it has not been made manifest to man by visions. . .

P. 19². This is a wonderful thing, that . . . 209.

289^e. While they were in wonder. . .

R. 578. 'The whole earth wondered after the beast' (Rev.xiii.3)=that that faith was received with joy. . . E.787.

656. 'I saw another sign in heaven, great and marvellous' (Rev.xv.1)=a revelation from the Lord concerning the state of the Church as to love and faith. . . It is about love and faith, because it is called 'great and marvellous'; for 'great' is said about the things of affection and love; and 'marvellous' about those of thought and faith. (=from the Divine omnipotence and providence. E.927.)

663. 'Great and marvellous are Thy works' (ver.3)=that all things. . . have been created by the Lord from His Divine love through His Divine wisdom. . . 'Great' is said of love, and 'marvellous' of wisdom.

731. 'I wondered with a great wonder' (Rev.xvii.6)=great amazement. . . 735. E.1051.

M. 407. I will add this wonderful thing.

T. 72. At the end of every argument they exclaimed, We wonder! We wonder!

209. Wonderful things about the Word. . . Gen.art.

385³. To me this seemed wonderful.

645. It is a wonderful thing that. . . 767.

695⁵. The wonderful things that come forth from the influx of the Spiritual World. . .

E. 376³². Wonder at such gross stupidity, is described by, 'Pause ye, wonder, be astounded' (Is.xxix.9).

Wood. See FOREST.

Wood. *Lignum.*

Woody, Wooden. *Ligneus.*

Hewer of wood. *Lignarius.*

A. 425. 'For wood brass' (Is.lx.17)=for corporeal good, natural good. 643. 1551².

640. 'Gopher woods' (Gen.vi.14)=concupiscences.

643. Gopher wood is a wood that abounds in sulphur, like the fir.

— The Most Ancients compared. . . what is lowest or corporeal from the Celestial in man to wood.

—². 'Thy woods' (Ezek.xxvi.12)=the things of the will.

— 'The beam from the wood answereth' (Hab.ii.11) . . . 'the wood'=what is lowest of the will, which answers when anything is brought forth from the sensuous Scientific.

— 'Woe to him that saith to the wood, Awake' (Hab.ii.19). Here, also, 'wood'=cupidity. (=evil. 8932⁷.)

—³. 'Our woods come for a price' (Lam.v.4) . . . 'woods'=the things of the will. (=instruction purely

from ourselves, which is the source of mere evils. E.654⁶¹.) (=lack of the Knowledges of good. 1145³.)

— 'Saying to a piece of wood, Thou art my father' (Jer.ii.27); here 'wood'=cupidity, which is of the will, whence is conception. (=to be conceived from evil. E.1145⁸.)

—⁴. 'Wood,' in general, =the lowest things of the will; precious woods, such as cedar, like the cedar woods in the Temple, the cedar wood employed in the cleansing of leprosy (Lev.xiv.) and the wood cast into the bitter waters at Marah. . . =the lowest things of the will that are good.

—^e. But woods not precious, and those which were made into graven images, and also those employed for funeral piles, and the like=cupidities.

1110. Those who have placed righteousness and merit in good works. . . seem to themselves to cut wood-ligna. . . When they are cutting the wood-ligna, there appears to be something of the Lord under the wood-lignis, thus as if the wood-lignum=were merit. . . These are they who in the Jewish Church were represented by 'hewers of wood-lignorum' (Josh.ix.23,27). 2784. 3720³. 4943. 8740, Ex. D.271.

2306. The quality of the innocence of little children has been represented to me by a something wooden, almost devoid of life. . . H.341. M.413².

2466⁷. 'To commit adultery with stone and wood' (Jer.iii.9)=to pervert the truths and goods of external worship. (=to pervert and profane all truth and good. E.141⁵.)

—¹⁰. 'My people inquireth of their piece of wood' (Hos.iv.12)=of the good of the delight of some cupidity. (=to consult evils. 4876³.) 8904⁸. (=that they consult their Own love. E.376³⁸.)

2702¹⁷. The bitter waters that were healed by the wood, represented that the truths which are not pleasing become acceptable and grateful from good, or from the affection of it; (for) 'wood'=good, which is of the affection, or will.

2784. 'He clave the wood-ligna—for the burnt-offering' (Gen.xxii.5)=the merit of righteousness. . . 'Wood-ligna'=the goods that are of works, and that are of righteousness; and to hew 'wood-ligna'=to place merit in the goods that are of works. Ex. 2798. 2804. 2812. 2814.

—². For wood is a representative of good, as was all the wood in the ark and in the Temple, and also all the wood upon the altar. . .

— They who attribute good to themselves, and make it meritorious, are also said. . . 'to worship wood,' or an image carved out of wood.

3095². Wood=good.

3720. The reason 'the house of God'=the Celestial that is of good. . . is that 'a house,' in the Word, =good, and because, with the Most Ancients, it was constructed of wood, for the reason that wood=good. E.1145².

—². When a wooden house has been seen by me, there has instantly been presented the idea of good; but when a stone house, an idea of truth.

3969¹⁰. 'Wood'=good, both the good of love to the

Lord, and the good of charity towards the neighbour, and therefore it was commanded that 'Judah' and 'Joseph' should be written upon 'pieces of wood,' which should become one (Ezek.xxxvii.16). 5354⁸. (For it is good that conjoins. E.222⁴. 433⁶.) 1145⁴.

[A.] 5135⁵. 'The woods' (Zech.v.4) = the goods (in the natural mind).

5156. 'Pharaoh' shall hang thee upon wood' (Gen. xl.19)=rejection and condemnation. Ex.

—^e. The punishment of hanging upon wood was on account of evil, because . . . wood = good, and, in the opposite, evil; and therefore in the prophetic Word mention is made of 'committing adultery with . . . wood,' by which is signified . . . the adulteration of good, that is, evil.

5354⁸. 'Wood' = the good that is of charity, and of the derivative works.

5378. That great Spirit had wooden shoes, which he threw at the kidney Spirits. . . The wooden shoes represented the lowest natural things, such as the kidneys . . . absorb and carry off.

5865. The corporeal life of a man who is in the good of faith, appears . . . woody, and of the colour of wood.

6777. The reason 'a trough' = the doctrine of charity, is that it is a wooden trough . . . for what is of wood = the good of charity.

7328. 'Both in wooden and stone things' (Ex.vii.19) = the total falsification of the good that is of charity, and the truth that is of faith.

7456². Those were hung upon wood who wanted to destroy the good that is of life; for 'wood' = good, and, in the opposite, the evil of cupidities.

7847^e. 'Wood of oil' = the good of truth, that is, the good which is of the Spiritual Church. (Compare 9277⁵.)

7918². 'Wood of cedar' = internal spiritual truth.

8354. 'Jehovah showed him a piece of wood' (Ex. xv.25) = that the Lord inspired good.

8355. 'And he cast it into the waters' (id.) = with which He affected the truths; for 'to cast a piece of wood into the waters' . . . = to affect truths with good.

8379. The habitations (in Jupiter) are of wood. Des.

9011². 'To cut woods in the forest' (Deut.xix.5) = disputation about good from what is religious. . . For 'wood' = good . . . and 'the forest' = what is religious. E.1145⁷, Ex.

9051³. 'Wood' = good; and, in the opposite, evil. Refs.

9141⁴. 'They shall bring no woods from the field' (Ezek.xxxix.10) = . . . no interior goods of the Church; (while) 'woods from the forests' = its exterior goods. 9228².

9277⁵. See CHERUB, here.

9472. 'And Shittim woods' (Ex.xxv.5) = the goods of merit that are from the Lord, thus that are of the Lord alone; for 'woods' = the good of merit.

— . Shittim wood was the wood of the most excellent cedar.

— . 'The wood of oil' (Is.xli.19) = celestial good. 10261².

9486. '(Make the ark) of Shittim woods' (Ex.xxv.10) = righteousness . . . which is the good of merit. Ex.

9634. Everything of wood = good, even to the very houses that were of wood.

10178. 'Of Shittim woods thou shalt make (the altar of incense)' (Ex.xxx.1) = from the Divine love; for 'Shittim woods' = the good of merit and righteousness, which is of the Lord alone.

— . 'Wood,' in general, = the good of love; and, in special, the good of merit. Hence it is that 'wood,' in the supreme sense, = the Divine good . . .

10362². 'To cut woods' (forbidden on the Sabbath) = to perform what is good from self.

10503. 'Idols of wood' = worship from evils of doctrine.

10513. The sacred edifices (in the Third Earth) are of wood.

10515. (They use) a luminous wood, which gives as much light as a fire on the hearth. D.1680.

10517. They think about good, and but little about truths; and hence it is that . . . they love . . . houses of trees; for trees and woods = goods.

10835. The houses (in the Sixth Earth) are of wood.

H. 223². In the Celestial Kingdom the temples appear as of wood, because . . . wood corresponds to good, in which those in the Celestial Kingdom are.

Life 109. A natural moral man . . . if in goods, appears before the Angels like an image of wood.

W. 109^e. In woods there are combinations of filaments in a threefold order.

192. The woody filaments, from the leasts to their composite, are homogeneous.

P. 168^e. Such appear there like human faces with wooden heads.

R. 411². I have heard the noise from these rendings (of the Word) as of wood split by the fire in a furnace.

459. 'Wooden idols' (Rev.ix.20) = falsities concerning good works. (= false doctrinal things confirmed by the mere sense of the letter. E.587.)

585. The tabernacles (used in the Most Ancient Church) were of wood . . . and wood = good.

774. 'All thyine wood' (Rev.xviii.12) = natural goods. (= all good conjoined with truth in the natural man. E.1145.)

—⁴. That 'wood' = good. III.

775. 'Every vessel of precious wood' (id.) = the Scientific from rational good and truth. (= good of great excellence, thus rational good . . . E.1146.)

M. 77². All the houses in the city (of the Copper Age) were built of the wood of resinous trees . . . because wood = natural good; and the men of that age were in this good.

T. 339². Like the light in putrefying wood.

374². The good works with a man . . . actually, are of the wood of the tree.

441⁴. Those who demand a reward because of their merit in matters of salvation . . . at a distance appear as if they were cleaving wood-*ligna*.

D. 273. On those who have been elevated from among the hewers of wood. 330.

534. I saw one of the saints (of Jupiter). He was cleaving wood-*ligna*; and was standing with the wood under his feet, and cleaving it.

536. It appeared as though it was a man whom he was striking—as is the case with the hewers of wood of our Earth—although it was only wood . . . (Thus) in place of the Lord, they supply wood.

1632. The innocence of such as study to be wise from external things, was represented by an infant that was wooden . . .

2762. In the regeneration of the corporeal things . . . they become as of a wooden or bony brown colour . . . because (they) begin to be nothing, thus devoid of life.

2805^e. As the wood falls, so it remains.

4161. Spirits who are as it were wooden. Des.

4177². On the hewers of wood.

4708. One who carried a beam of wood under his left arm. Des. 4714.

4739. There appeared a small chamber composed of wooden beams.

4740. He said that he sits at the wood—of the Lord's cross . . .

4926^e. There remain (at the Last Judgment) the houses that are of wood . . . for those who live in them are in the good of charity and of faith.

6098³. I saw that (magician) ascending towards Heaven with a wooden bundle behind him. . . The wood corresponds to good.

E. 391²¹. The altar was made of wood, because 'wood'=good. —²².

433⁶. 'Wood'=the good of life. Refs.

458⁸. 'One cutteth wood out of the forest, the work of the hands of the workman with the axe . . .' (Jer.x. 3-5). These words describe natural good separated from spiritual, which is good from proprium . . . 'Wood'=good; here, such good. (=the evil of the worship. 1145⁶.)

553¹⁷. 'The sons gather wood-*ligna*, and the fathers kindle the fire . . .' (Jer.vii.17)=that those in falsities acquire for themselves falsities from evils, when they favour and excite evils. 'To gather wood'=to acquire falsities from evils.

587. 'Wood'=sensuous good.

618⁵. The healing of the waters of Marah by a piece of wood cast into them, represented the good of love and of life dispelling what is false, and opening what is true, and thus effecting a restoration; for all truth is adulterated by evil of life and of love, and therefore it is opened and restored through the good of love and of life, the reason of which is that all truth is of good, and the good of love is like a fire, from which truth is seen in the light. (The 'wood' here=the good of the natural man. 1145⁴.)

629⁵. 'The house of God'=the Church as to good, because in ancient times it was of wood, and 'wood'=good.

655⁴. 'Crucifixion' signified condemnation and curse on account of the destruction of good in the Church, for the reason that 'wood,' upon which they were hung, =good, and, in the opposite, evil.

—⁵. 'If there be in a man a crime, a judgment of death, thou shalt hang him on wood' (Deut.xxi.22)=that if one has done evil against the good of the Word and of the Church . . . he was to be hung upon wood, because 'wood,' in the Word, =good; and, in the opposite, evil.

—⁶. 'The boys stumble under the wood' (Lam.v. 13)=nascent goods perishing through evils. (=to compel those who are able to will good to adulterate goods. 1182².)

829^e. Not a stone is found (in the gardens of the Third Heaven) because stone = natural truth, while wood=good . . .

831². The places of worship in the Third Heaven are called houses of God, and are of wood.

1145. 'Wood'=the good of the natural man.

—². The reason 'wood'=good, is that it is from a tree, from which come fruits; and also because wood can be burned and be made useful in keeping the body warm, and in building houses, and making various articles of use and convenience; and also because an oil, by which is signified the good of love, is expressed from wood; moreover, it stores up heat in it.

— The Angels of the Third Heaven dwell in houses of wood-*lignis* because they are in the good of love to the Lord, to which wood corresponds. Moreover, their woods have a correspondence according to the trees they are from. . . This is why woods from various kinds of trees are mentioned in the Word . . . and the wood of the olive=celestial good; that of the vine, spiritual good; that of the cedar, rational good; that of the poplar, natural good; and that of the oak, sensuous good.

—³. That in the Word 'wood'=good; and, in the opposite, evil. Fully ill.

— 'Woods' (Ezek.xxvi.12)=the goods of the natural man.

—⁴. As 'wood,' from its correspondence=the good of love, the tables of stone on which the law was inscribed were placed in an ark made of Shittim wood; and for the same reason other things of the tabernacle were made of the same wood; and the Temple of Jerusalem was covered with wood.

—⁵. 'Wood' (Is.xl.20)=evil which is adored as good.

—⁷. 'Like hewers of wood' (Jer.xlvi.22)=as if they wanted to extirpate evil, and yet they extirpate good.

—⁸. 'Wood' (Hab.ii.11)=the evil that confirms falsity, and agrees with it.

—⁹. As 'woods' (or 'staves') = evils destroying good . . . a multitude went out with Judas Iscariot against Jesus 'with swords and staves' (Matt.xxvi.47).

Wooded. *Sylvestris*.

De Conj. 70. Wooded gardens in the Third Heaven.

Wool. *Lana.*

Woollen. *Laneus, Lanuginosus.*

Woolbearing. *Laniger.*

A. 3301⁸. 'His hairs white like the clean wool' (Dan.vii.9)=the Divine Natural as to truth. In the Word . . . truth itself was represented by white, which, being from good, is called 'clean wool.' (=His external good. 9470³.)

3519⁸. By 'the wool of she-goats' (Ex.xxv.4,etc.) is signified the ultimate or outermost of innocence, which is in ignorance, such as there is with the gentiles. (=the good that is from the good of mutual love. See GOAT, at 9470.)

5895². 'Thou shalt not wear wool and linen together' (Deut.xxii.11); 'wool' = good, and 'linen,' truth. 7601⁸.

9331⁷. 'The worm shall eat them like wool' (Is.li.8) . . . 'wool' = the lower or exterior goods that are of the sensuous man.

9470². That 'wool' = truth from a celestial origin, which, in itself, is good. Ill.

—'. 'My wool, and my flax' (Hos.ii.5) = the external goods of love and truths of faith.

—⁴. Such truth as is in itself good, because it is the form of celestial good, is signified by 'wool,' in Ezek.xxvii.18, and in Is.i.18.

—⁵. 'Wool' = celestial truth, which, relatively, is good. And therefore it is said, in Ezek.xliv.15-18, that 'the priests . . . shall put on garments of linen, and no wool shall come upon them.'

—⁶. 'Wool' = celestial truth, which is the truth of the good of love; and, as those who are in this truth cannot be in spiritual truth . . . it was ordered that no garment should be worn of mixed wool and linen. 10184⁶. 10669⁹. E.951⁷.

9960¹⁴. 'Wool' = the exterior good of the Spiritual Church.

10402⁷. 'Wool' = good in the external man.

10835. The cows (in the Sixth Earth) are wool-bearing, like sheep.

R. 47. 'His head and His hairs were white as wool, like snow' (Rev.i.14) = the Divine love of the Divine wisdom in primes and in ultimates. (=as to the good and truth there. E.67.)

—⁶. It is said 'like wool, and like snow,' because 'wool' = good in ultimates, and 'snow,' truth in ultimates; as also in Is.i.18; for wool is from sheep, by which is signified the good of charity.

M. 75⁴. The man (of the Golden Age that we saw) was clad . . . in a tunic of white wool.

266. One of the two Angels wore a woollen robe that shone with flaming crimson.

T. 72². Your reasoning is about goat's wool. 335².

508³. As the wool of a cloth is destroyed by moths.

D. 1371. The penalty of the woollen veil. 1373. 1410, Gen.art. 3298.

1866. *Woolly-lanuginosum.* 4357.

E. 67. 'White wool' = good in ultimates . . . the

reason of which is that the wool upon lambs and sheep has a signification like that of the hair upon man; and (these animals) = good. Ill.

376¹⁹. 'The wool of Zachar' (Ezek.xxvii.18) = natural good.

1042⁸. That 'sins . . . shall become as wool' (Is.i.18) = good.

Word. *Verbum.*

See WORD (of the Lord), and WORD-ROSE.

A. 167. The words of the letter are represented in the World of Spirits to the very life, in a beautiful order . . .

312. Words that are applicable solely to the antediluvians.

1288. 'The words were one' (Gen.xi.1) = that there was one doctrine in particular. For 'lip' = doctrine in general, and 'words,' doctrine in particular, or the particulars of doctrine.

—². That 'a word' = all doctrine concerning charity and the derivative faith; and 'words,' the things of doctrine. Ill.

—'. 'By taking heed according to Thy word' . . . Thy word have I laid up in mine heart . . . I do not forget Thy word' (Ps.cix.7-16); 'word,' in these passages, = doctrine in general.

—³. 'To ride upon the word of truth' (Ps.xlv.4) = to teach the doctrine of truth . . . 2761⁶.

—⁴. 'Jehovah sent a word unto Jacob, and it hath lighted upon Israel' (Is.ix.8) = the doctrine of worship, external and internal.

—'. 'Man (liveth) by every word that proceedeth out of the mouth of God' (Matt.iv.4). 'When anyone heareth the word of the kingdom, and heedeth it not, then cometh the evil one, and snatcheth away that which was sown in his heart' (Matt.xiii.9). 'Heaven and earth shall pass away, but My word shall not pass away' (Matt.xxiv.35). In these passages, 'word' = the Lord's doctrine; and 'words,' the things that are of His doctrine.

—⁵. As 'words' = all things of doctrine, the commandments are called 'words.' Ill.

1409. The historicals are representative, and all the words significative. Ex. 1540. 1783.

1492. It is the affection that lies hidden in the words that constitutes the internal sense here; the words of the letter are not attended to . . .

1642². For the Lord alone is Discourse and Word.

1785. 'After these words, the word of Jehovah came to Abram in a vision' (Gen.xv.1) = that after the combats in childhood there was a revelation. . . Words, in the Hebrew language, = Things, here, the Things accomplished. . . 'The word of Jehovah to Abram' is nothing else than the Lord's word to Himself; but in His childhood . . . it could not appear otherwise than as a revelation. 1801.

2587. 'On account of the word of Sarah' (Gen.xx.18) = the whole transaction . . .

2861. 'It came to pass after these words' (Gen.xxii.20) = the Things transacted relating to those who are

within the Church; for 'words' = Things. In the Original Language, Things are called 'words.' Ex. 6219.

3209. 'The servant told Isaac all the words that he had done' (Gen.xxiv.66) . . . 'The words' = the Things.

4126. Thought and will conjoin, not words. In this world words do conjoin; but only when the hearer believes that the speaker thinks and wills what is good.

4692. See WORD (of the Lord) here.

4714. 'Bring me word again' (Gen.xxxvii.14) = Knowledge. Ex.

5075. 'After these words' (Gen.xl.1) = after the things that precede; for 'words,' in the Original Language, are Things as well as words. . . The reason the words in the Original Language = Things also, is that 'words,' in the internal sense, = the truths of doctrine; and therefore all Divine truth in general is called 'the word.' . . And, as nothing that comes forth in the universe is anything, that is, a Thing, unless it is from Divine good by Divine truth, therefore the words in the Hebrew are also Things. Ill.

5272. 'This is the word that I spake unto Pharaoh' (Gen.xli.28) = that which the Natural had thought . . . for 'a word' = a Thing. . . Thus 'This is the word' = this is the Thing. . . As to 'word,' in the Original Language, a Thing is expressed by a word, and therefore a Divine revelation is called 'a word;' and, in the supreme sense, the Lord also; and, by 'the word,' when predicated of the Lord, or of a revelation that is from Him, there is signified, in the proximate sense, the Divine truth, from which come forth all Things that are. 5283.

5337². For the words and tones with which the thought is clothed, are nothing but additions—*adjecta* . . .

5622². 'I watch over My word . . . ' (Jer.i.12) = (over) the truth.

5752. 'He spake unto them these words' (Gen.xliv.6) = the influx of this Thing . . . for 'words' = Things; moreover, in the Original Language, a Thing is expressed by this word—*vocem*. 5754. 5755.

6185. 'I will do according to thy word' (Gen.xlvii.30) = that so it shall be done.

6319². Spirits do not apprehend a man's words as a man hears them, but as the man thinks.

6982. 'I am not a man of words' (Ex.iv.10) = that (the truth Divine) has not the faculty of speech. Ex.

7058. 'All the words of Jehovah' (Ex.iv.28) = the several things of doctrine.

7509. 'To-morrow shall Jehovah do this word' (Ex.ix.5) = that this will be with them for ever.

7510. 'And Jehovah did this word' (ver.6) = the effect.

7562. 'He that feared the word of Jehovah' (ver.20) = the things that are of the Lord. 7564.

7931. 'Ye shall keep this word . . . ' (Ex.xii.24) = that all this shall be observed.

8167. 'Is not this the word . . . ' (Ex.xiv.12) = such a thing; for 'this word' = this Thing.

8418. 'Gather the word of a day in its day' (Ex.xvii.4) . . . 'a word' = the Thing of which it is said, here, the manna.

8466. 'This is the word that Jehovah hath commanded' (ver.16) = a command about it from the Divine; for 'a word' = the Thing that is treated of. 8524.

8495³. The proprium from which they will not act, is signified by 'nor speaking a word' (Is.lviii.13).

8693. 'When they have a word' (Ex.xviii.16) = in everything that happens; for 'a word' = a Thing that happens. 8698.

8700. 'The word is too heavy for thee' (ver.18) = that it is not possible; for 'a heavy word' = [a Thing] that is not possible.

8705. 'Bring thou the words to God' (ver.19) = mediation and intercession. 8729.

8717. 'Every great word they shall bring to thee' (ver.22) = everything from (it). 8718. 8720.

8772. 'These are the words that thou shalt speak . . . ' (Ex.xix.6) = influx to receive truths. 8774.

8861. 'God spake all these words, saying' (Ex.xx.1) = truths Divine for those in the Heavens and on the earth. 8862, Ex.

8868³. What is inwardly contained in the words of speech is plainly perceived there.

9156. 'Upon every word of transgression' (Ex.xxii.9) = whatever injury and loss.

9160. 'The word coming to God' (ver.9) = examination by means of truth.

9261. 'From the word of a lie' (Ex.xxiii.7) = from falsity of evil.

9267. 'Perverteth the words of the just' (ver.8) = so that they appear like truths of good . . . for 'words' = the Things themselves, thus truths. . . The reason 'words' = truths, is that 'word,' in the Original Language = that which is something, and that really exists . . . From this it is that Divine truth is called 'the word.'

9311^e. 'To hear the words,' or 'discourses' (Luke vi.47) = to learn and know the precepts of faith that are from the Lord.

9383. 'All the words of Jehovah, and all the judgments' (Ex.xxiv.3) = those things in the Word that are of life in a spiritual and a natural state. 'The words of Jehovah' = those things in the Word that are of life in a spiritual state. Ex.

9385. 'All the words that Jehovah hath spoken we will do' (id.) = reception then in the heart; for 'the words that Jehovah hath spoken' = truths from the Word that are of life.

9386. 'Moses wrote all the words of Jehovah' (Ex.xxiv.4) = an imprinting on the life (of the) truths from the Word.

9401. '(The covenant) that Jehovah hath made with you upon all these words' (ver.8) = that there is conjunction with the Lord through each and all things of the Word . . . 'All these words' = each and all things

of the Word; for the laws promulgated from Sinai, in the universal sense, =all Divine truth, thus the Word as to each and all things.

[A.] 9416. 'The ten words' =all the truths that are of doctrine, and the goods that are of life. (=all truths Divine in (the Word). 10688.) (=all truths in the complex. Life.62.) (=all truths, for they include them. R.101².) T.286. E.1024².

9425. 'Everyone that hath words, let him come to (Aaron and Hur)' (Ex.xxiv.14) =that falsities are to be removed therefrom; 'to have words' =to dispute about truths; for 'words' =truths.

9818¹⁰. 'To speak the words of God' (John iii.34) = Divine truths.

—¹³. 'The words that I speak unto you, they are spirit and they are life' (John vi.63); 'the words' that the Lord has spoken = Divine truths.

—¹⁶. 'The word of Jehovah' =the Divine truth. 9987, Ex.

10362. 'To speak a word' (Is.lviii.13) =to think such things.

10535. 'The people heard this evil word, and they mourned' (Ex.xxxiii.4) =their grief because they were not to be pre-eminent to others.

10604. 'I will write on the tables the words...' (Ex.xxxiv.1) =... interior Divine things, thus those which are of the internal sense, (and are) of love and of faith.

10682. 'Write for thyself these words' (ver.27) =the primary truths that are to be remembered and done. For by 'words' are signified, in general, Things; in special, truths...

10728. 'These are the words that Jehovah hath commanded, to do them' (Ex.xxxv.1) =instruction about the primary thing of the Church, to which all things relate... for these things are said about the Sabbath.

H. 254. Thus the Lord inspired the words which the Spirits dictated to the prophets... And, as the words came forth immediately from the Lord, they were each filled with the Divine, and contain in themselves an internal sense...

R. 8. 'The words of the prophecy' (Rev.i.3) =the doctrine of the New Jerusalem. (=the truths that are of the doctrine of Heaven. E.14.)

D. 805. On those who love mere elegance of words, and plays upon words.

1954. The more the meaning of words is looked at, the less are the words attended to...

2040. Looking at words is attended with this—that the mind is distracted from the meanings, and sticks in the words...

4233. The Angels perceive nothing but the intention, end, or will; they know not their words; and therefore when the intention, end, and will... are good, the words may fall as they do fall, provided... that nothing be said except what the person thinks.

E. 48². 'To hear the word of the kingdom' (Matt. xiii.19) =the truths of the Church.

209. 'Thou hast observed My word' (Rev.iii.8) =made of life the truths from the Word. 214. R.179. 185.

288⁹. 'To ride upon the word of Truth' (Ps.xlv.4) =to act from Divine good through Divine truth. 298⁷.

411¹¹. 'To do the Lord's words' (Matt.vi.24) =the good of life; for truth, when a man does it, becomes good.

433². 'If a man love Me, he will keep My words' (John xiv.23)... because 'His commandments,' and 'words' =Divine truths, and all Divine truth proceeds from Him, and that which proceeds from Him is Himself.

455¹². 'Words' (Ezek.iii.6) =dogmas.

610¹. 'The words' that he 'shall speak against the Most High' (Dan.vii.25) =falsities destroying the truths of the Church.

617³. 'That I may eat Thy words' (Jer.xv.16) =to appropriate His precepts, or Divine truths. So in Matt. iv.3.4.

749. 'Through the word of their testimony' (Rev. xii.11) =through the confession and acknowledgment of the Divine in His Human.

778². 'A word against the Son of Man' (Matt.xii.32) =to interpret the natural sense of the Word according to appearances. —⁶, Ex.

1049¹. In a word.

1226. 'These are the true words of God' (Rev.xix.9) =that they are from the Lord, who is the Word, and who is the Truth.

Word (of the Lord). *Verbum (Domini)*.

See CELESTIAL SENSE, HOLY SCRIPTURE, INMOST SENSE, INTERNAL HISTORICAL SENSE, NATURAL SENSE, NEW TESTAMENT, OLD TESTAMENT, SENSE (OF THE WORD), SENSE OF LETTER, SUPREME SENSE, and SPIRITUAL SENSE.

See also under HISTORY, and INSPIRATION.

See also many important quotations under READ.

A. 1. That the Word of the Old Testament contains arcana of Heaven...

2. The Word, being the Lord's, and from the Lord, must necessarily contain interiorly such things as are of Heaven, of the Church, and of faith...

3. Without such life, the Word as to the letter is dead; for the Word is like a man, who... is both external and internal...

44. It is of the understanding to hear the Word, and of the will to do it...

65. Certain, when taken up to the first entrance-court of Heaven, while I was reading the Word... said that they could not there understand one whit of a word or letter, but only what was signified in the nearest interior sense, which they declared to be so beautiful, and in such order of sequence, and so affecting them, that they called it glory.

66. The four styles of the Word. Ex. 1139. D.2721.

129. The true order is, that a man should receive wisdom from the Lord, that is, from His Word. Then all things follow...

155. For the **Word** of the Lord is such that the things contained in its inmosts relate to the Lord . . . and His Kingdom; this is the source of all the life of the **Word**.

167°. Such is the **Word** of the Lord. Des. 855. 1264. 3376°.

426. For the **Word** of the Lord is spiritual, not verbal.

589. The **Word** has been spoken according to the appearances with man.

— . To confirm false principles by the **Word** is one thing, but it is a different thing to believe in simplicity what is in the **Word**. Ex.

683°. Celestial and spiritual things are so conjoined in the **Word**, that in every particular there is a likeness of a marriage . . .

771. Every word—*vox*—in the **Word** is from the Lord, (and therefore) signifies and involves something.

838. For the **Word** of the Lord is such, that wherever it treats of one person, it treats of all men . . . with a difference according to the disposition of each; this is the universal sense of the **Word**.

937. (Such is) the **Word** of the Lord in the internal sense. In the sense of the letter it appears so simple . . . yet these things involve arcana . . . The very words . . . are . . . most general terms, or vessels (containing) so many and such great heavenly arcana . . . that they can never be exhausted to the ten-thousandth part . . . 1143°.

1025°. The historical things of the **Word** are not perceived in Heaven, but the things signified by them. The **Word** was written not for man only, but also for the Angels. When a man reads the **Word**, and apprehends from it nothing but the literal sense, the Angels apprehend not the literal, but the internal sense. Examps.

1043°. When (men) have been regenerated, they do not receive any immediate revelation, but only the things that are insinuated into them through the **Word**, and the preaching of the **Word**.

1068°. These doctrinal things (derived from the perceptions and revelations of the Most Ancient Church) were the **Word** (of the Ancient Church). 1241°. 1409°.

1151°. The **Word** of the Lord does not treat of worldly things, but involves Divine things.

1190. The style of the **Word**—especially the prophetic **Word**—is such that when it treats of intellectual things, it treats also of voluntary things.

1194. For the **Word** of the Lord, in its bosom and recess, that is, in its internal sense, never treats of other things than those which are of His Kingdom, and thus of the Church. 1247. 1659°.

1408. The **Word** of the Lord is like a body in which there is a living soul: the things of the soul do not appear while the mind so inheres in corporeal things that it scarcely believes in the existence of the human soul and the future life; but as soon as the mind withdraws from corporeal things, the things of the soul and life become manifest. . . It is the same with the **Word** of the Lord. Ex.

—³. Many things in the **Word** are said according to appearances, and even according to the fallacies of the senses . . . and yet in the internal sense are quite the contrary . . . Still it does no harm to those who in simplicity of heart believe the **Word** as they apprehend it in the letter, provided they live in charity. The reason is that the **Word** teaches nothing else than that everyone should live in charity with his neighbour, and should love the Lord above all things; and they who do this have the internals in themselves; and so, with them, the fallacies taken from the sense of the letter are easily dispelled.

1429°. There is not a syllable or jot in the **Word** that has not an internal sense . . .

1461. Instruction in Knowledges from the **Word**. Sig. and Ex.

—². The Knowledges must be from the **Word**; for Knowledges from the **Word** are such that they are open from the Lord Himself; for the **Word** is itself from the Lord through Heaven, and the Lord's life is in each and all things of the **Word** . . . which shows that the Lord, in His childhood, was not willing to imbue any Knowledges but those of the **Word** . . .

1502°. The **Word** of the Lord could not possibly have any life unless there were an internal sense which regards Him. 1540°.

1540°. If the men of the Most Ancient and Ancient Churches lived now, and read the **Word**, they would pay no attention to the sense of the letter, but to the internal sense.

1542. For the **Word** of the Lord has descended from Him through Heaven, and therefore not the least part of a word has been written that does not involve heavenly arcana. 1619.

1659°. For not a syllable can be written in the **Word** that has not been sent down from Heaven, and consequently in which the Angels do not see heavenly things.

1673°. If a man supposes the truths of the **Word** to be false, and confirms himself so that he cannot see otherwise, he may be certain that such Spirits (as the Nephilim) are with him . . .

1690°. In the **Word** of the Lord's life . . .

1761. Spirits who reject the interior things of the **Word**. Des.

1767. On the Holy Scripture, or **Word**: that it has stored within it Divine arcana, which are open to good Spirits and Angels. Gen.art. 1869, continued.

— . When the **Word** of the Lord is being read by a man who loves the **Word**, and lives in charity, and also by a man who in simplicity of heart believes what is written, and has not formed principles contrary to the truth of faith that is in the internal sense, it is presented by the Lord before the Angels in such beauty . . . and also with representatives, and this with inexpressible variety in accordance with all their state at the time, that every particular is perceived as if it had life; which life is that which is in the **Word**, and is that from which the **Word** had birth when it was sent down from Heaven. 1769, Examps. 1770. 1771. 1772. 3474. 6617. D.2053. 2061.

[A.] 1771^e. Thus when the Lord fills the Word with life, it is of such efficacy that it penetrates to the inmosts; but when He does not do so, it is the letter only, with scarcely any life.

1773. Spirits who in their bodily life had been delighted with the Word of the Lord . . . have a kind of delightful heavenly heat. Des.

—³. But the heat of those who had indeed been delighted with the Word, but had not been solicitous about the understanding of it, was only in the right arm.

1774. Spirits who do not want to hear anything about the interior things of the Word, although they can understand them. Des. . . They interpret the meaning of the Word from the letter according to their fancies . . . They are represented by an old woman with an ugly face . . . But those who love the interior things of the Word are represented by a girl in early maidenhood . . .

1775. It has been a necessity that some revelation should exist . . . for a revelation, or Word, is a common recipient vessel of spiritual and celestial things, thus conjoining Heaven and earth . . .

1776^e. The Word of the Lord is a dead letter; but it is vivified by the Lord in the reader according to the capacity of each one; and it becomes living according to the life of his charity, and his state of innocence, and this with inexhaustible variety.

1783. As each and all things in the Word are inspired, they cannot but be from a heavenly origin; that is, they must necessarily store up within them celestial and spiritual things; otherwise it would never be the Word of the Lord.

1807^e. So he who is in Divine things does not regard the Word of the Lord from the letter; but regards the letter and the literal sense as representative . . .

1869. How many things there are in a single word of the Word. Shown.

— The experience of one who had been delighted with the Word.

1870. So each of the words of the Word of the Lord presents in form its own idea . . . and in the ideas there are things innumerable. Des.

—². The Word has been inspired, not only as to each of its words, but also as to the little letters of each word . . . for in every jot there is something from that affection and life which is common to the whole Word . . .

1871. How the Word of the Lord appears before the Angels, cannot be described, but some idea may be formed (from the kaleidoscope) in which beautiful images are represented from things rudely tossed about. . . . So it is with the Word of the Lord, especially the Prophets. In the literal sense there is scarcely anything that does not appear destitute of order; but when it is being read . . . it becomes more beautiful . . . as it ascends, and at last is presented before the Lord as the image of a man, in which . . . Heaven is represented in its whole compass . . .

1872. The interiors of the Word represented as in their first ascent. Des.

1874. Many things in the Word . . . are said according to appearances and fallacies . . . in order that persuasions and cupidities may not be broken, but bent . . . Moreover such things serve as common vessels to contain spiritual and celestial things . . .

1876. The (proper) names in the Word, like all the words of human speech, perish . . . when they ascend . . . 2015.

—². (Thus) not anything or a word that is in the Word can pass over to a Spirit . . .

1878. Those who have despised the Word; those who have abused the things in the Word as forms of speech to provoke laughter; those who have supposed the Word to be of no account except to keep the common people in some restraint; those who have blasphemed the Word; and those who have profaned it, have a miserable lot in the other life . . . For the Word is so holy in the Heavens that it is itself as it were Heaven to the Angels; and, as there is a communion of the thoughts of all, such Spirits cannot be with them, but are separated.

1879. Those who hold in hatred the interior things of the Word. Des.

1925². The Angels who spoke the Word of the Lord. III.

1936². In every word of the Word . . . there are numberless things, more than the universal Heaven; and the arcana therein may be presented before the Angels . . . with perpetual variety to eternity.

2094². Those who believe the Word in simplicity have no need to know all these things, because they are in the end . . .

2135, Pref.². None can see the glory of the Lord that is in His Word, but those who are in faith, its charity, and the good of charity. Sig.

2157. In everything of the Word there is an affection and a subject-*res*. Ex. 2275, Ex. 2802². 3839, Ex.

2162. Representatives in the other life, thence with the Most Ancients, and thus in the Word. 2763.

—⁴. The Word. Sig. —⁵. —⁷. 3381. 3424-5576⁴.

2176^e. The Word of the Lord is written not only for man, but also for Heaven together with man, and, in fact, so, that when a man reads it, the Angels have from his reading heavenly ideas, so that in this way Heaven has been conjoined with the human race. 2209². 2310².

2177⁸. From this it is evident what is the holiness of the Word to those who are in heavenly ideas . . .

2179^e. The books of the Word have been written (by mere representatives, according to the style of all ancient books).

2242³. If the sense of the letter were not according to appearances, no one would understand and acknowledge the Word, thus would not receive it. (Continued under INTERNAL SENSE.)

2310². The Word is sent down from the Lord through Heaven to man, and is therefore a different thing in its origin.

—³. Would anyone say that the abominable affair

of Lot's daughters . . . would be related in the Divine Word? or Jacob's peeling rods . . . unless they involved a deeply hidden Divine meaning?

—⁴. If it were not for the holy veneration for the books of the Word that has been impressed upon them from childhood (the learned world) would easily say in their hearts, that the Word is not holy except from that impression; when yet it is . . . because an internal sense, which is heavenly and Divine, is in it, which causes it to unite Heaven and earth, that is, angelic minds with human minds, and thus these with the Lord.

2311. That the Word is . . . distinct from all other writing, is evident from the fact, that not only do all the names=Things, but all the words also have a spiritual sense. (Continued under INTERNAL SENSE.)

2333². The words of the sense of the letter (are wonderfully changed into spiritual and celestial ideas) when it ascends from a man who is reading the Word to the sphere in which the Angels are . . .

2343². Such is the order and series in each and all things of the Word . . .

2362². (This shows) how pure is the Word in the internal sense, although it appears otherwise in the letter. Examp.

2516³. 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 has been accommodated to him; but still, in itself, it is spiritual from a celestial origin, that is, from Divine truth conjoined with Divine good. 2520⁵. 2547⁶.

2568². To regard the doctrine of faith from rational things, is not to believe the Word, or the derivative doctrine, until one is persuaded from rational things that it is so; but to regard rational things from the doctrine of faith, is first to believe the Word, or the derivative doctrine, and then to confirm the same by rational things. Ex. and Tr.

2588². Those think from the affirmative who believe that things are true because the Lord has said them in the Word . . .

—⁶. Man, being born for both lives, can, while in the world, be also in Heaven, through the Word, which is for both worlds.

2592. (Delight of a heathen philosopher with the Word on account of its representative style. Its holiness affected him so deeply that he could not endure it.) 2593. See H.322.

2686. (Thus) the Ancient Church had writings both historic and prophetic that were Divine and inspired, and which in their internal sense treated of the Lord and His Kingdom, and they were the Word to them. 4964².

2702. Hagar 'saw a well of water'=the Word of the Lord, from which are truths.

—⁵. 'Living water'=truths from the Lord, or from His Word, for He is the Word. —⁶.

2762². Elijah and Elisha represented the Lord as to the Word.

2799⁴. The rider on the White Horse = the Word, thus the Lord who is the Word.

2803⁴. 'In the beginning was the Word'—'the Word' = the Divine truth itself—and the Word was with God, and God was the Word' . . . (John i.1). (=the Lord as to the Divine Human; hence all revelation, and thus also the Word itself, or Holy Scripture. 2894.) (=the Divine truth, thus the Lord Himself as to the Divine Human. 3195⁴.) (=all truth in the Heavens and on earth that is from the Divine. 3704¹².) (=the Divine truth. 4180⁶. 4687². 5075. 5272². Ex. 5321². 5922⁴. 6115⁶. 6723⁴. 7678.) (=the Lord as to the Divine truth. 8200.) 8535. 9093⁵. 9144⁶. 9315⁴. 9399². 9429². 10076⁶. Ex. H.137. S.2².

2895. The Word has always existed, but not the Word that we have now. There was another Word in the Most Ancient Church . . . and another Word in the Ancient Church . . .; then came the Word written through Moses and the prophets; and lastly the Word written through the Evangelists . . . The reason there has always been a Word, is that by the Word there is a communication of Heaven with earth; and because the Word treats of what is good and true, from which man is to live happy to eternity; and on this account it treats, in the internal sense, of the Lord alone, because all good and truth are from Him.

2896. The Word in the Most Ancient Church was not a written Word, but was revealed to everyone who was of that Church. For they were celestial men, and were therefore in the perception of good and truth . . . and thus had the Word written on their hearts. Ex.

2897. From (the representatives and significatives collected by those meant by 'Enoch') was the Word in the Ancient Church. (These) were employed in their Divine worship, in order that they might have communication with Heaven . . . They had a written Word also, which consisted of histories and prophecies, like the Word of the Old Testament; but this Word was lost in process of time. The Histories were called 'The Wars of Jehovah,' and the Prophecies were called 'Parables—*Enuntiated*,' as is evident from Num.xxi.14,27. Their histories were written in the prophetic style, and were for the most part made up histories. Ill. Their prophecies were written like those of the Old Testament. Ill. . . Thus that Word had an internal sense. 2898.

2899. The Word in the Jewish Church followed afterwards, and was in like manner written by representatives and significatives, in order that it might have an internal sense understood in Heaven, and that there might be in this way a communication . . . From this it is, that if the Word be read by even a little child, the Divine things therein are perceived by the Angels.

2900. As to the Word of the New Testament . . . as the Lord spoke from the Divine Itself, the several things spoken by Him were representative and significative of Divine things, and thus of the heavenly things of His Kingdom and Church.

2904². The representatives and significatives in the Word are thus circumstanced: that, in the supreme sense, each and all things regard the Lord; and the

very life of the **Word** is from this. And, as they regard the Lord, they regard His Kingdom also, for the Lord is the all in His Kingdom. Ex.

[A.] 2909. Where it treats of truth, it treats of good also, for the sake of the heavenly marriage in every thing of the **Word**. Refs.

2953². There are ideas of man's thought which are the objects of the spiritual thoughts with the Angels, principally those . . . which are from the **Word**, because all things in the **Word** are representative . . . and it is at once observed that they are from the **Word**, because the spiritual and celestial things therein follow most perfectly disposed in their order; and in both there is what is holy from the inmost sense, which treats solely of the Lord and His Kingdom.

3137. The **Word**, being truth Divine, is called 'a fountain.'

3228^e. Thus the **Word** is not Divine as to its historical things . . . 3229.

3229^e. Thus the literal sense is the **Word** only from the internal sense in it.

3263². The Church has not been limited to those who have the **Word** . . . 3267.

3301^e. To call Elisha 'bald' = to blaspheme the **Word**, as if there were no truth in it; for Elisha represented the Lord as to the **Word**. 5247⁶, Ex.

3304². The **Word** of the Lord is such that the historical things are in their own series, and the spiritual things of the internal sense in theirs, so that the former may be viewed by the external man, and the latter by the internal, and that in this way there may be a correspondence between the external and the internal man, and this by means of the **Word**, for the **Word** is the union of earth and Heaven . . . Thus in everyone who, when reading the **Word**, is in what is holy, there is a union of his external man which is on earth with his internal which is in Heaven.

3305². The **Word** is Divine principally in this—that each and all things in it do not regard one nation or people, but the universal human race, that is to say, which has been, and which will be; and what is still more universal, namely, the Lord's Kingdom in the Heavens; and, in the supreme sense, the Lord Himself. As this is so, the **Word** is Divine.

3310. For the good of life to be of the Church, there must be doctrinal things from the **Word** . . . (Otherwise) there is indeed the good of life . . . as among the gentiles who have not the **Word** . . .

—². 'The seed' = the **Word** of the Lord.

— . It is the good in man that receives the **Word**.

3358. See APPEARANCE, here. 3359. 3360. 3362.

3364². For the Lord is doctrine itself, and this is why He is called 'the **Word**,' for the **Word** is doctrine . . .

3382². For they who are in Heaven are in the idea that all things of the **Word**, in the internal sense, treat of the Lord; and also that all things of the **Word** are from the Lord.

3393. For each and all things in the **Word**, in the supreme sense, relate to the Lord; and the Lord is

doctrine itself, that is, the **Word**, not only as to the supreme, but also as to the internal, and the literal, sense. Ex.

3413^e. These are the earthly things with which the **Word** itself, which is the fountain of all truth, is obstructed.

3416. For there are internal truths everywhere in the **Word**, but those who are in the mere memory-knowledge of Knowledges, and not at the same time in the life, when they read the **Word**, do not even see those truths. . . Thus the posterior things of the **Word** appear to them, but not the anterior things; that is, the exterior things, but not the interior; and (this) is to see nothing of what is Divine. Sig.

3424². That the **Word** is living and gives life, is because in it, in the supreme sense, the Lord is treated of, and, in the inmost sense, His Kingdom . . . so that it is life itself that is in the **Word**, and that inflows into the minds of those who read the **Word** in a holy [state] . . .

3432². As to the **Word**, the case is this: in the Most Ancient time . . . there was no **Word**, for the men of that Church had the **Word** written on their hearts; for the Lord taught them immediately through Heaven . . . the veriest **Word**, to them, was the Lord. After this Church, another succeeded . . . and this, in the beginning, had no other **Word**, than what was gathered from the most ancient people, which **Word** was representative of the Lord, and significative of his Kingdom; thus, to them, the internal sense was the **Word** itself. They had also a written **Word**, both historical and prophetic, which is no longer extant, and in this there was in like manner an internal sense . . . The Jewish . . . nation accounted the prophetic **Word** holy from the fact that it resembled the ancient **Word** in sound . . . nor does the Christian world have a more holy idea of the **Word**.

—³. As it has fared with the **Word** in this way . . . its successive states are described in this chapter.

3436. Although the **Word**, as to the literal sense, is such that things not true may be confirmed from it . . . he who reads the **Word** for the purpose of growing wise, that is, of doing what is good, and understanding what is true, is instructed according to his end and affection; for, unknown to him, the Lord inflows, and enlightens his mind, and, where he is in difficulty, gives understanding from other passages. (Continued under SENSE OF LETTER.)

3438². For the **Word** appears to everyone according to his quality.

3439. As to the Divine in the **Word**, the case is this: the Divine itself is in the supreme sense of the **Word**, because in this is the Lord; the Divine is also in the internal sense, because in it is the Lord's Kingdom in the Heavens, and hence this sense is called celestial and spiritual; the Divine is also in the literal sense of the **Word**, because in it is the Lord's Kingdom on earth . . .

3445^e. For the doctrine of charity and love, and life according to it, is the whole **Word**, as the Lord teaches in Matt. xxii. 37-40.

3452^e. No doctrinal things whatever, provided they are from the Word, are [to be] denied, for they are accepted by the Lord, provided that he who is in them is in the life of charity, for all things that are of the Word can be conjoined with this life . . .

3454. The holy things of the Word are, the Lord's Divine Human, love to Him, and love towards the neighbour—these three are the principal things of the internal sense, and are the holy things of the Word . . . A fourth is, that the Word, as to each and all things of it . . . is Divine; thus that the Lord is in the Word.

3472. On correspondences and representations, especially those which are in the Word. Gen. art.

3476. The Word has been given to man and Angels that by it they may be present with the Lord; for the Word is the medium for uniting earth with Heaven, and through Heaven with the Lord. Ex.

3478. Those who, during their life here, have been greatly delighted with the Word, have such representations (as the tabernacle) presented to their view. Des.

3482. The language used in the Word, although it appears simple, and in some passages rude, is the angelic speech itself, but in its ultimate form. Ex.

3509³. For in proportion as the Word penetrates . . . more interiorly into Heaven, the more innumerable and ineffable the arcana become . . .

3540^e. See Job, here.

3652. In the Church, or rather in the tract where the Word is.

3665^e. (Origin of the delight felt by a child in reading the Word.)

3686³. The Word in the Ancient Church also had thence the names of places representative, as had also the Word after their time, which is called 'Moses and the Prophets.'

3704¹¹. The reason the Lord so spoke (about the Father and the Son) was that the Word might be received in both earth and Heaven . . . 3705^e.

3708²². When man suffers himself to be enlightened through the Word by the Lord, his obscurity becomes lucid, for there is then opened an internal way, whereby influx and communication takes place through Heaven from the Lord; but when he does not suffer himself to be enlightened through the Word by the Lord, but by his Own intelligence, then his obscurity becomes dark, and thus false; for the internal way is closed . . .

3735². Thus is evident the nature of the conjunction of Heaven and earth through the Word; namely, that a man who reads the Word holily, is, by such correspondences, closely conjoined with Heaven, and through Heaven with the Lord, although he be in thought solely about those things in the Word which are in the sense of its letter. The Holy itself, that is then with the man, is from the influx of celestial and spiritual thoughts and affections, which are such with the Angels.

3768. That all the knowledge and doctrine of good and truth are from the Word. Tr.

3769. That the Word had been closed up. Sig. and Ex.

— . The Word is said to be closed, when understood only as to the sense of the letter, and everything in it is assumed as doctrine; and it is still more closed when the things that favour the cupidities of the love of self and of the world are acknowledged as doctrinal things. Fully ex.

—³. In proportion as a man is in the loves of self and of the world . . . in the same proportion the Word is closed to him. Ex.

—^e. Thus has the Word been closed, when yet the Word is such that it is open even into Heaven, and through Heaven to the Lord; and it is closed only relatively to the man . . .

3770. That all Churches and their doctrinal things are from the Word. Sig.

3771. That they opened the Word. Sig. 3789.

3773. That meanwhile the Word was closed. Sig. and Ex.

— . The case is this. When any Church is being established, the Word is at first closed to them, but is then unclosed . . . and they learn that all doctrine is founded on the two (great) commandments. When these are regarded as the end, the Word is opened; for all the Law and the Prophets . . . depend on them; (so that) the men of the Church are then enlightened in everything they see in the Word, because the Lord is then present with them by means of Angels, and He teaches them, without their knowing it . . . But in process of time Churches depart from these two commandments, and turn aside . . . to the things that are called matters of faith, thus from life to doctrine; and, in proportion as this is done, in the same proportion the Word is closed.

3786^e. The Word has been given to the Church (to prevent doctrinal things from being supplied by man's Rational, which, in spiritual and Divine things, is blind and illusive).

3798. That the Lord, from natural good, has uncovered the Word as to its interiors. Sig. and Ex. . . For the Word is uncovered from good. Ex.

3812⁹. That the Word, which is Divine truth itself, vivifies the dead. Sig.

3839^e. It is evident from this how holy the Word is; for there is holiness in . . . love that is from the Divine, and thus in the things contained in the Word.

3857⁴. On this account the Lord has spoken in the Word according to the apprehension of man . . . 4210^e, Ex.

3880. 'I will confess Jehovah' . . . in the internal sense, = the Word, and in the external, the derivative doctrine . . . for all the doctrine of love and charity must be from the Word, because, from himself, man knows nothing of things celestial and spiritual . . .

3898³. The reason the interior things of the Word are now being opened, is that the Church is at this day so ravastated . . . that although men know and understand, still they do not acknowledge . . . except a few who are in the life of good, and are called 'the elect,' who can now be instructed . . . But where they are, the Lord alone knows; there will be few within the Church . . .

[A.] 3900^s. The whole Word is called 'a desert,' when it no longer serves for doctrinal things. Ex.

3901. The comparisons in the Word are all made by means of significatives. 4434^s.

3954^s. Thus the Word has been given so as to serve for man and Angels at the same time: in this the Word differs from all other writing.

3993. There are many things (here) that would not be worthy of mention in the Divine Word, unless there were in them more arcane things than such as appear in the letter. Ex.

4060^s. Not that the Lord has come in person . . . for the Lord is present in the Word, because all things of the Word are from Him and about Him. Sig. —⁷.

4136^s. There is not a single word in the Word that does not involve a heavenly arcanum, although to man it appears as of no moment . . .

4189^s. Those within the Church are in good and truth . . . in the direct line, because they have the Word, and through the Word there is a direct communication with Heaven, and through Heaven with the Lord; but not for the gentiles, because they have not the Word . . . Tr. 4190. 4197.

4190^s. Christians are in what is false in believing that Heaven is for them alone, because they have the book of the Word written on paper but not on hearts.

4217^s. The like is the case with everything in the Word (as with the symbols in the Holy Supper), and therefore the Word is a medium uniting man with the Lord; and unless there were such a uniting medium, Heaven could not inflow with man . . . and, if it were removed, no one could be led to good . . . That the Church of the Lord where the Word is, is like the heart and lungs . . . Refs.

4231^s. 'My words shall not pass away' = that (although the external and internal things of the former Church will perish) the Word of the Lord will remain. . . 'The words of the Lord' are all things that are in the Word. (Moreover) the Jewish nation has been preserved for the sake of the Word.

4279. As the Word is from the Lord, and descends from Him through Heaven to man, it is Divine as to every particular; and, as it has descended from the Lord, so it ascends, that is, is elevated, to Him, and this through the Heavens . . . (so that) when the Word ascends as it descends, it is Divine in the Lord, celestial in the Third Heaven, spiritual in the Second Heaven, and celestial and spiritual natural in the First Heaven. But in the Church with man, the Word, as to the sense of the letter, is natural, that is, worldly and earthly. (Continued under READ.) The supreme sense of the Word, in which the Lord is treated of, is for the Third Heaven; its internal sense, in which the Lord's Kingdom is treated of, is for the Second Heaven; the lower sense, in which the internal sense is determined to the nation that is there mentioned, is for the First Heaven; and the lowest or literal sense is for man . . . who is, however, of such a nature that the interior sense, and even the internal and the supreme, can be communicated to him . . .

4280^s. Incredible to say, the internal man thinks in no other way (than according to correspondences), for when the external man apprehends the Word according to the sense of the letter, the internal man apprehends it according to the internal sense, although the man is not aware of it while he lives in the body . . .

4368^s. Many are affected by the Word of the Lord, and devote much labour to the reading of it; but still there are few who have as the end to be instructed in the truth; for most abide in their own dogma, which is the only thing that they study to confirm from the Word. . . Those only are in the affection of truth who love . . . to know what the truth is, and to search the Scriptures for this end; and no one is in this affection but he who is in good, that is, in charity towards the neighbour, and, still more, he who is in love to the Lord.

4383^s. From this may be inferred the nature of the Word, that, being Divine, it contains in it infinite things from its first origin, and, derivatively, unutterable things that are of angelic wisdom; and, finally, only such things as are adapted to human apprehension.

4391^s. Divine revelation, or the Word. Tr.

— To hide the interiors of the Word. Sig.

4442^s. This is why the Word has been written in such a style. But the Word has this peculiarity beyond the writings of the ancients: that each of the subjects represents, in a continuous series, the heavenly and spiritual things of the Lord's Kingdom; and, in the supreme sense, the Lord Himself . . . and, what is more, they are real correspondences, which are continuous through the three Heavens from the Lord.

4444^s. (The Jews) acknowledge Moses and the Prophets, and thus the Word. This, in itself, is holy; but as regards them it is not holy; for they regard themselves in everything therein, and thus make the Word worldly, and even earthly.

4480. Whatever has been written in the Word, is spiritual in itself and in its essence. It is known that the Word is spiritual, but its spirituality does not appear in the letter, for in this it is worldly, especially in the historical parts. But when it is being read by man, the worldly things therein become spiritual in the Spiritual World, that is, with the Angels . . .

4690^s. For the Word of the Lord is universal, and comprehends in general every Church. 4769^s, Examp.

4692. That 'words=*verba*'=truths, is because all the Word in Heaven is from the Lord, and therefore, in the internal sense, 'words'=truths, and 'the Word,' in general, all Divine truth. 4703. 5075. 5272.

4720^s. Instruction by means of the Word. Sig.

4791. Therefore those who love the Word of the Lord, and desire from it the Knowledges of truth and good, belong to the province of the tongue . . . some to the tongue itself, some to the larynx and trachea, some to the throat, some to the gums, and some to the lips.

4807. For the Lord spoke (in Matt.xxv.) as everywhere in the Word of the Old and New Testaments, by representatives and significatives; for to speak (in this

way) is to speak to the World and Heaven at the same time . . . Such speech is Divine, because universal, and therefore belongs to the Word. 5147⁵.

4814^o. For whatever is written in the Word is of such a nature that with the Angels it is turned into a corresponding sense, which does not at all appear in the sense of the letter . . .

4868³. If (the Jews) are told that the Word is . . . most holy, even every tittle of it, they acknowledge it and conjoin themselves, but from such a lust . . . 4911.

4903. The internal sight . . . is not in the light of Heaven, unless it is in faith in the Lord, and from that faith reads the Word.

4923². The Jews and some Christians believe that . . . in the Word there is some concealed meaning, which they call mystical. Ex.

4926⁶. 'Palace' = the Word.

4966. Primary things for the interpretation of the Word, Sig. and Ex. 5237.

4989^o. After death, a man retains nothing of the historical things of the Word . . . but only the spiritual and Divine things that he had learnt from the Word, and had applied to his life.

5089². Unless man's thought can be elevated above sensuous things . . . he cannot understand any interior thing in the Word . . .

5126³. From youth to early manhood, communication is opened between the Natural and the Rational . . . by hearing and reading the Word.

5136². As the Word could not be written except by representatives . . . even of places . . . the Church was successively preserved in the land of Canaan. 6516⁶, Ex. 7439^o.

5275². Things happened in this way . . . chiefly for the sake of the Word, that it might be written (representatively) . . . and thus might be serviceable not only to the man of the Church, but also to the Angels . . . for they perceive Divine things from it, and so are affected with holy emotions, which are communicated to the man who reads the Word from affection . . . 5316².

5329^o. The Word has been given that Angels may be with man . . .

5402. The doctrinals of the Church . . . are nothing but scientifics, until one has seen from the Word whether they are true, and in this way made them his own.

—². There are two ways of procuring the truths of faith—by doctrinals, and by the Word. When a man procures them by doctrinals only, he has faith in those who have drawn them from the Word . . . But when he procures them himself, from the Word, and thereby confirms them in himself as true, he believes them because they are from the Divine . . . When a man is able to view them from his own judgment, if, then, he does not consult the Word, in order to see from it whether they are true, they remain in him as mere scientifics; while if he does consult the Word, from the affection and end to know truths, he then, when he has found them procures for himself the

things of faith from the genuine fountain, and they are appropriated to him from the Divine. Tr. 6047².

5432¹. When such read the Word, they scan it with the sole end of confirming the doctrinals they have learned, for the sake of gain; and some of them scan the Word that they may 'see the nakedness of the land' . . . 6047².

—⁵. But those who are in the affection of truth for the sake of truth and of life . . . have indeed faith in the doctrinals of the Church; but still they scan the Word for no other end than the truth . . . for it is everywhere said, Here is the Church . . . and therefore the Word should be scanned with devout prayer to the Lord for enlightenment.

5466. The holiness that is sometimes perceived in a man when he is reading the Word, has many such arcana in it.

5492. When the Word goes to the Inmost Heaven, each and all things of the Word pass into affections which are of love and charity . . .

5502. For in the Word everything is holy, and the holiness is from the heavenly marriage of good and truth. This is why Heaven is in the Word, and consequently the Lord . . . inasmuch that He is the Word.

5620¹². John the Baptist represented the Lord as to the Word, which is the Divine truth on earth.

5702. Spirits from the Christian world, on being compelled to hear the interiors of the Word, were seized with so great a nausea that they felt as if going to vomit . . . The reason (the Christian world is such) is that they have no affection of truth for the sake of truth . . . Their thinking and speaking anything from the Word . . . is from habit acquired from early childhood . . .

5719. They who despise and ridicule the Word in the letter . . . and are in no love towards the neighbour . . . relate to the vitiated things in the blood.

5922^o. For the Word is Divine truth for the use of the Church.

—⁶. The Word, as to the external sense, is in a cloud, for the reason that human minds are in darkness; and therefore if the Word were not in a cloud, it would be understood by scarcely anyone, and the holy things of the internal sense would also be profaned by the wicked. Sig.

5952^o. The Lord does not openly teach anyone truths, but . . . inspires, unknown to the man, the apperception and derivative choice that this is true because the Word says so . . .

6023. Scientifics are ruled by truths, when truth is acknowledged because the Lord has said so in the Word.

6047². See ENLIGHTEN, here. 7012. 7503². S780². 9300⁴. 9382². 9405. 10215. 10290². *et seq.*

6221^o. In its descent (from the Lord through Heaven) the Word has clothed itself with forms adapted to the apprehension in the triplicate Heaven, and at last with a form adapted to the apprehension of man . . .

6222². The Intellectual of the Church, is to perceive from the Word what is the truth of faith and the good of charity.

[A. 6222]³. For the Intellectual of the Church is that when a man reads the Word, and carefully compares one passage with another, he perceives therefrom what is to be believed, and what is to be done. (Continued under ENLIGHTEN.)

6280. The Divine Human before the Lord's advent . . . was Jehovah Himself inflowing through Heaven when He was speaking the Word . . .

6333³. The Word is given that it may unite Heaven and earth . . . and therefore has been so written that it is spiritually apprehended by the Angels when it is naturally apprehended by man; and in this way what is holy inflows through the Angels, and through this the union is effected. Such is the Word in both the historicals and propheticals . . .

—⁴. The historicals have been given in order that through them infants and children may be initiated into the reading of the Word . . .

6343². That the Word is holy, and, in its interiors, most holy, is very evident from the fact that there is a heavenly marriage in every single particular of the Word, namely, a marriage of good and truth, thus Heaven; and that, in the inmost sense, there is in every single particular the marriage of the Lord's Divine Human with His Kingdom and Church; nay, in the supreme sense, the union, in the Lord, of the Divine itself and the Divine Human. These most holy things are in every single particular of the Word; a plain indication that the Word has descended from the Divine. Ex. 7022².

6620. From these things it may be known what infinite things there are in every Thing of the Word—for it has descended from the Lord through Heaven—although it appears very simple to those whose ideas are closed. Ex.

6621. The thought of those who when they read the Word had studied only the art of criticism . . . have been represented as closed lines . . . and a derivative texture . . . D.1951. 2041.

6714. Moses represents the Lord as to the Divine law, which is the Word.

6752². That 'the law,' in the widest sense, is the whole Word. Ill.

—³. For converse with the Lord is through the Word. Sig.

6757^e. For the Word has been written not for man only, but also for Spirits and Angels.

6774. Study there in the Word. Sig. and Ex.

6776. Instruction in truths from the Word. Sig.

6777. The doctrine of charity enriched from the Word. Sig.

6789². Unless the internal of the Word inflows with those who read the Word and remain in the literal sense, there is not effected the conjunction of truth from the Word with good; and the internal of the Word inflows, and is conjoined with good, when the man regards the Word as holy; and he does this when he is in good.

6822^e. Everyone must first acquire truth from the doctrine of the Church, and afterwards from the Word of the Lord . . .

6880. The Divine itself cannot communicate itself to anyone except through the Divine Human, nor the Divine Human, except through the Divine truth, which is the Holy Spirit: this is meant by 'all things were made through the Word' (John i. 3).

—^e. For whatever proceeds from the Lord is the veriest reality in the universe: such is the Divine truth, which is called 'the Word through which all things were made.' 7004². S861².

6947. The Word is the Divine truth proceeding from the Lord's Divine Human.

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.

6997^e. Thus the Word . . . in its interior bosom, has genuine truths stored in it, and, in its inmost bosom, Divine truth itself, which proceeds immediately from the Lord, thus also the Divine good, that is, the Lord Himself.

7004. For the Word which is uttered by a Spirit or Angel, proceeds from the Lord's Divine Human.

7053³. How the prophets wrote the Word. See PROPHET, here.

7206. 'The Word' = the Divine truth proceeding from the Divine good of the Lord's Divine Human.

7262. In itself the Word is nothing but the doctrine of love to the Lord, and of charity towards the neighbour. Ill.

7573⁵. 'The voice of Jehovah' = truth Divine and its power, thus the Word . . .

7643¹⁰. John the Baptist represented the Word. Ex.

7933. According to the promise in the Word. Sig. and Ex.

8078⁴. The insinuation of faith by an internal way is effected by the reading of the Word, and by enlightenment by the Lord then, which is given according to the quality of the affection, that is, according to the end to know truth.

8456. No truth . . . of the Word becomes truth with a man until it has received life from the Divine, and it receives life through the insinuation of the truth which proceeds from the Lord that is called the truth of peace. Ex.

8535. 'The testimony,' in the universal sense, = the Word . . .

8615^e. The Word has been so written that everything in it . . . corresponds to things in Heaven; and from this the Word has Divine force, and conjoins Heaven with earth; for when the Word is read on earth, the Angels in Heaven are moved to the holiness that is in the internal sense. This is effected through the correspondences of all the particulars in it.

8652^e. Because the Word is in the Church, and, through the Word, the presence of the Lord. 8768.

8686. The truth through which man is led (when being regenerated) is the Word; for this is truth Divine.

8694². Revelation means enlightenment when the

Word is being read, and the perception then; for those in good, and who long for truth, are so taught from the Word; whereas those not in good cannot be taught from the Word, but only confirmed in such things as they have been instructed in from infancy, whether they are true or false. (Continued under REVELATION.)

8780³. When such read the Word, they are quite blind to the truth that does not make a one with their doctrine. Examp.

8783². The learned . . . believe that they would receive the Word more favourably if heavenly things were set forth nakedly, and if they had not been written in such a simple style; but they are very much mistaken, for they would then have rejected it more than the simple . . . for human learning induces this darkness with those who trust in their own intelligence. Ill.

8864³. Hence it is that the Lord is called 'the Word.'

8902^e. In this does the Word differ from, distance, and surpass all other writing.

8904. That the Word is not to be applied to confirm falsities and evils. Sig. and Ex.

8920². (The descent of the Word through the Heavens. See DIVINE TRUTH here.)

8931. That all things of the Word are through influx from the Divine through Heaven. Sig. and Ex.

— . What Jehovah speaks is truth Divine, thus the Word which is in the Church.

—³. For the Lord now began (at Sinai) to reveal the Word, which was to serve mankind for doctrine and life; first, through Moses, and afterwards through the prophets . . .

8939^e. Whoever wishes to be happy to eternity . . . let him know and believe that the Word is the only doctrine which teaches how man ought to live . . .

8941². The truths from which the Lord is to be worshipped, are to be taken from no other source than the Word, because in every single thing therein there is life from the Divine. Ex. 8943, Ex.

8962. These combats are effected through the truths of faith that are from the Word; (otherwise) the man does not overcome, because the Lord is in no others. 8964.

8971. It is known to everyone within the Church that the Word is . . . most holy. This is (actually) perceived by those who are in the truths of faith and a life according to them, for, while reading the Word, they are continually kept in the idea of what is holy; whereas (others) do not . . . perceive anything of what is holy in the Word . . . and those who at heart deny the holiness of the Word, say also . . . that writings of men are more elegant . . . When told (there) that the Word is holy and Divine as to every jot . . . and when shown to the life that all things in the Word contain a spiritual sense . . . they acknowledged it, but said that as they had not known this they are blameless. But it was found that they had lived at their pleasure, without conscience, and had therefore at heart denied the Divine . . . and all things of faith,

and that this was the reason they had not recognized the holiness of the Word; and it was testified, further, that all who have been in the truths of faith, and in a life according to them, have held the Word to be holy, and have perceived it to be so when reading it; and in this way they were shown that the cause had not been in the Word, but in themselves; for those who are in a life of good have their interiors opened into Heaven, whence the Holy of the Word inflows from the Angels; whereas those in a life of evil have their interiors closed towards Heaven, and opened into Hell, whence inflows the contrary. Examp.

9033. This (apparent truth) is not to be denied, for to do so would destroy faith in the Word; and if this is destroyed no one can live spiritually, because man has spiritual life through faith from the Word. 9036. See also 9039.

9049⁵. The reason worldly men were not to understand, was to prevent them from profaning the interiors of the Word . . . for the most frightful Hell of all is that of the profaners of the Word.

9094. For the Angels see the arcana of the Word in light from the Lord, in which innumerable things are presented to the view which do not fall into the words of speech, and not even into the ideas of thought, with men, so long as they are in the body.

9127³. Let them remain in their belief, provided they believe that there is holiness in the Word . . .

9144¹⁰. The quality of the Divine Word in the Jewish Church. Rep.

—¹¹. 'Judah' = the Lord as to the Word, and as to doctrine from the Word.

9152^e. 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 the man, because with the wisdom which then inflows to them through the Word from the Lord. Hence is the conjunction of Heaven with man, which would not exist at all without the Word; for the Word is such that, in its Original Language, there is not a jot that does not affect the Angels, and conjoin them with man. This . . . has been shown me from Heaven.

9212^e. There would be no conjunction with Heaven without the Word, that is, without Divine truth revealed. (Which in our Earth is the Word. 9216³. 9276⁷.)

9222. Truth Divine is the Word; and the doctrine of the Church is the derivative truth.

—². They who blaspheme or deny the Word, can receive nothing of the truth and good of faith; for the Word teaches the existence of the Lord, of Heaven and Hell, etc., which, without the Word would be quite unknown; and therefore they who deny the Word, cannot receive anything that the Word teaches; for, when they read or hear it, what is negative occurs, which either extinguishes the truth, or turns it into falsity; and therefore the first of all things for the man of the Church to do is to believe the Word, and this is indeed the primary thing with him who is in the truth of faith and good of charity; whereas with those who are in the evils of the loves of self and of

the world, the primary thing is *not* to believe the Word, for they reject it the moment they think about it, and also blaspheme it. If a man saw the magnitude and nature of the blasphemies (of such) against the Word, he would be horrified: the man himself is not aware of them while in the world, because they lie hidden behind the ideas of his active thought . . . But they are revealed in the other life. Further ex.

[A.] 9256⁴. The heart and lungs (of the Church) are where the Word is; and the rest of the members and viscera are where the Word is not.

9349². There is not an iota, or point of a letter, or little horn, in the letter of the Word that does not contain in itself the holy Divine; according to the Lord's words in Matt.v.18; and Luke xvi.17 . . . and therefore, under the Divine Providence, it has been effected, that the Word, especially the Word of the Old Testament, has been preserved as to every jot and point from the time when it was written. It has been shown me from Heaven, that in the Word not only every word, but also every syllable, and, incredible to say, every little horn of a syllable, in the Original Language, involves what is holy, which is made perceptible to the Angels of the Inmost Heaven. Further ex.

9351. The principal reason (why the Lord assumed the Human on our Earth) was for the sake of the Word, in order that it might be written in our Earth, and then be published through the whole Earth; and, once published, be preserved for all posterity; and that in this way it might be made manifest, even to all in the other life, that God has become Man. (All these statements fully ex. 9352-9356.) Further ex. 9358-9361.

9370. It treats (in Ex.xxiv.) of the Word given by the Lord through Heaven, its quality, that it is Divine in both the internal and external senses; and that through it there is conjunction of the Lord with man. 9372. 9378. 9401. 9403. 9419.

9372². There are many in the Word who represent the Lord as to truth Divine, that is, as to the Word; but the chief among them are Moses, Elijah, Elisha, and John the Baptist. III.

—³. The Word is compared to 'a reed shaken with the wind' when it is explained at pleasure. Ex.

9382². They who are thus illuminated, understand the Word as to its interiors, and therefore they make for themselves doctrine from the Word, to which they apply the sense of the letter . . . (Continued under ENLIGHTEN.)

9383². That all things in the Word are of life. Sig. and Ex.

9405. The coming and presence of the Lord in the Word. Sig. and Ex.

9406². The Divine truth that makes Heaven and the Church is the Word. 9407, Ex.

9407¹¹. All things of the Word are translucent from the Lord. Ex.

9410⁶. See SWEDENBORG, here.

9411. When those who are in enlightenment are reading the Word, they see the Lord . . . This takes place solely in the Word, and not in any other writing.

9414. See MOSES, here. 9419. 9421. 9435. *et seq.*

9416. 'The two tables' = the book of the law, that is, the Word, in the whole complex. Ex.

9422. The top of the mountain, where Jehovah was = the highest or inmost of the law or Word; the rest of the mountain = the internal of the law or Word, such as is in Heaven; and the parts beneath the mountain, where the elders and people were, = the external of the law or Word, which is its external sense.

9424. Truths from the Word from which there is doctrine, support the Word. Rep.

—². All the doctrine of the Church must be from the Word . . . but the doctrine must be collected from the Word. (Continued under ENLIGHTEN.) H. 311(g). Refs.

9430. The ultimate of the Word relatively obscure. Sig. and Ex.

—^c. Therefore let all beware of injuring the Word in any way; for they who do so, injure the Divine itself.

9457^e. At this day the only medium of conjunction (with Heaven) is the Word.

9468³. The Word is the Divine truth that proceeds from the Lord's Divine good . . .

9779. The Church through the Word from the Lord. Sig.

9780. The Word is the doctrine of good. Ex.

9780². Therefore, for the Word to be understood, it must be known what good is; and no one knows what good is unless he lives in good according to the Word. Ex.

9817. The influx of the Lord through the Word into all who are in the good of love. Sig. and Ex.

— For the Lord inflows with the man of the Church chiefly through the Word. Ex.

10028². Afterwards interior truths are learnt, such as are collected from the Word by those who are in enlightenment; for these collect its interior sense from various passages where the sense of the letter is explained; and, from these, truths still more interior are afterwards drawn forth by those who are enlightened . . .

10033⁹. For the Word that is from Him is the Divine filling the universal Heaven . . .

10105². That there must be doctrine from the Word in order for the Word to be understood. Refs. H. 311(g).

10126. Hence the Word of the Lord may be called as it were Heaven in ultimates.

10131^e. The Church makes a one with Heaven; the Word is what conjoins them; the Lord is in the Word, and the Lord is the Word.

10251^e. It is the Word that must be the source of all the truths of the Church; for the Word is the

Divine truth itself sent down from Heaven by the Lord.

10265. Whatever is said in the Word must be understood relatively to that of which it is said . . . In the Inmost Heaven, all things of the Word are applied to the Lord's Divine Human . . .

10276⁸. They who lay stress on the letter of the Word alone, and have no doctrine . . . may be drawn into any heresies. Hence the Word is called by such the Book of heresies. 10400².

—^e. Therefore unless the Lord had come into the world, and opened the interiors of the Word, the communication with the Heavens through the Word would have been broken, and the human race on this Earth would have perished; for man can think nothing of truth, and do nothing of good, except from Heaven . . . and the Word is what opens Heaven.

10290². The Lord speaks with man . . . solely through the Word. (See ENLIGHTEN, here.)

10309^e. From whatever mouth the Word comes, it is received by man according to the quality of his good.

10320. What the Divine has revealed, is, with us, the Word.

10325. The books of the Word are all those which have the internal sense; and those which have it not, are not the Word. The books of the Word. Enum. W.H.16. N.266.

10355. Information by the Word. Sig. and fully Ex.

—⁵. In the Christian Church, information about . . . the things of eternal life, is effected solely by the Word . . .

—⁶. At this day, revelation is given solely through the Word . . .

10367³. In order to be re-born, man, if he be of the Church, must first learn truths from the Word, or from doctrine from the Word . . .

10375. 'He gave . . . the two tables'=the conjunction of the Lord through the Word with man. Ex.

10400^e. The man whose internal has been opened is in the internal sense of the Word, although he is unaware of it; and from this he has enlightenment when he is reading the Word, but according to the light he is able to have by means of the Knowledges he possesses. 10551².

10432. That the Word should be written elsewhere, which is good and excellent. Sig. and Ex.

—². The sons of Israel were received because the Word could be written among them . . .

10441². The Word must have an ultimate in which its interiors may cease . . .

10450. The Word let down from Heaven. Sig. and Ex.

10451. 'The two tables'=the Word of the Lord, in special and in general. Ex.

10452². The conjunction of the Lord with the human race, or of Heaven with the world, by the Word. Fully ex.

—³. Heaven is in wisdom from the Word, when it is being read by man . . .

— . This is why such a Word has been given; (and)

if this medium of conjunction were not in the world, conjunction with Heaven would perish, and, with this conjunction, every good of the will and truth of the understanding with man; and, with these, that human principle which consociates man with man; so that what is evil and false would take possession of all things, and one community would perish after another . . . Such would be the state of man unless Heaven were conjoined with him, and Heaven would not be conjoined with him, unless there were a Word, or unless Divine truth were communicated immediately through Angels, as in ancient times. When Heaven is mentioned, the Divine is also meant . . .

10547. 'The tent of meeting'=the external of worship, of the Church, and of the Word, in which are internal things. 10548. 10550. 10551.

10548². To interrogate the Lord, is to consult the Word . . .

10554. [All] the Divine things in the Word are conjoined together. (As are the heavenly Societies, in the human form). Sig. and Ex.

10559³. The Word could not have been written anywhere but in the land of Canaan . . . and, where the Word is, there is the Church. Ex.

10578. 'Thou canst not see My faces'=that the interior Divine things of the . . . Word cannot appear to (such). Ex. 10583. 10584.

10582³. They who read the Word without doctrine, are like those who walk in the dark . . .

10600. The transparency of the Divine internal of the Word . . . through the external. Tr.

10603. The external of the Word . . . such as it was for the sake of that nation. Sig. and Ex.

10614. The external of the Word in which is the Divine. Sig. and Ex.

—². (The three senses of the Word. Ex.) W.221.

10632. The primary things by which there is conjunction of the Lord with mankind through the Word. Sig. and Ex.

—³. In the most ancient times there was not the Word, but immediate revelation . . .

—⁴. There was a Word in (the Ancient) Church, but one which was of service to that Church only . . . (and it was afterwards) provided that the Word should be written . . . H.306.

10633. The Word which is Divine in each and all things for the Church. Sig. and Ex. 10634, Ex.

10635. That all by whom the Word is received recognize the Divine in it. Sig. and Ex.

—². For all within the Church who are in the good of life recognize the Divine in the Word.

10638². These are they who understand the Word, and are affected with the truths from it . . .

10641. Seduction thence in the Word itself. Sig. and Ex.

10683². In the internal of the Word . . . are those who love to do truth for the sake of truth, from a spiritual affection; in the external of the Word in which is an internal are those who love truth for the sake of truth, but from a natural affection . . .

[A.] 10685. Temptations before the internal of the . . . Word is given. Sig. and Ex.

10687. 'He wrote on the tables the words of the covenant'=the Word, through which there is conjunction of Heaven with man. Ex. 10690.

10703^e. For the Word does not shine of itself, but only before the man who is in light from the internal; without this the Word is only the letter.

10707^e. For the Church is where the Word is, and is from the Word . . . and therefore such as is a man's understanding of the Word, such is the Church in him, and such is his worship. 10761.

H. 254. How the Lord spoke with the prophets, through whom was the Word. (See PROPHECY, here.)

258. It is not according to Divine order to be instructed by writings from Heaven, but by the Word, because through this alone is there communication and conjunction of Heaven with the world, thus of the Lord with man.

259. That there are writings in the Heavens has been provided . . . for the sake of the Word; for this, in its essence, is Divine truth, from which is all heavenly wisdom for both men and Angels; for it was dictated by the Lord, and that which is dictated by the Lord passes through all the Heavens in order, and is terminated with man; and hence it is accommodated to both the wisdom in which the Angels are, and to the intelligence in which men are. It is from this that there is a Word with the Angels also, and that they read it equally as do men on earth; their doctrinal things are from it, and their preachings are made from it. The Word is the same; its natural sense, however . . . is not in Heaven; but the spiritual sense.

261^e. They have the Word written in this way (des.) in the lower Heavens; and by heavenly forms in the Inmost Heaven. (See WRITE, here.)

303. On the conjunction of Heaven with man through the Word. Chapter. 307, III.

305. As man has broken the connection with Heaven . . . a medium has been provided . . . to be to Heaven as a basis and foundation, and also for the conjunction of Heaven with man: this medium is the Word.

308. There is also a conjunction through the Word of Heaven with those out of the Church, where the Word is not . . . But the Church where the Word is . . . is as the heart and lungs . . . and those out of the Church . . . constitute the members . . . and the conjunction of Heaven with them through the Word may be compared to light, which is propagated from the middle to what is round about. Divine light is in the Word, and the Lord with Heaven is present there, and from this presence the distant are in light: it would be different if there were no Word.

309. Unless there had been such a Word on this Earth, its inhabitants would have been separated from Heaven, and therefore would have been rational no longer; for the human Rational comes forth from the influx of the light of Heaven. Further ex. J. 103.

310. Although the style of the Word appears simple . . . nothing can be compared to it . . . because Divine

wisdom lies hidden, not only in every meaning but also in each word; and in Heaven this wisdom shines forth . . . it is the light of Heaven, because it is Divine truth.

—2. Without such a Word, there would be no light of Heaven with the men of our Earth, and therefore there would be no conjunction of Heaven with them . . .

393. They who have loved the Word (here) and have sought truths therein with longing . . . for the sake of the use of life, for both themselves and others, in Heaven are in ecclesiastical affairs. They are in enlightenment and the light of wisdom according to their love and longing for use, and they come into them from the Word in the Heavens, which is not natural, as in the world, but spiritual. These perform the office of preachers . . .

489^e. They who have loved Divine truths and the Word from interior affection . . . dwell in light, in lofty places, which appear like mountains, and are continually in the light of Heaven . . . They live in a vernal temperature; and fields, harvests, and vineyards are in their view; everything in their houses is refulgent as with precious stones; and when they look through the windows, it is as it were through clear crystals. Ex.

516. All the instruction (in the spiritual places of instruction) is given from doctrine from the Word, and not from the Word without doctrine.

526^e. Abraham, David, the Apostles, etc. are not mentioned in the Word which is in Heaven, because that Word is the internal sense of the Word that is in the world.

N. 249. On the Holy Scripture, or Word. Gen. art. A. 10318.

255. On the necessity and excellence of the Word. (Refs. to passages.) W. H. 6.

256. That the Word is not understood except by the enlightened. (Refs. to passages.)

257. That the Word is not understood except through doctrine from the Word. (Refs. to passages.)

261. That the Word has been written by correspondences, and thus by representatives. (Refs. to passages.)

263. That the Lord is the Word. (Refs. to passages.)

264. On those who are against the Word. (Refs. to passages.)

J. 28^e. Without such a letter the Word could not have been Divine, or have served both Heaven and the world for doctrine of life and faith, and for conjunction.

55^e. For the way to Heaven is the acknowledgment of the Lord, and faith and love to Him, and the Word is what teaches the way, so that without the Lord, through the medium of the Word, there is no salvation.

57^e. As they wanted to know whether there is this spiritual sense in these words (to Peter), the Word that is in Heaven was handed them, in which there is not the natural but the spiritual sense . . . and when they read it, they saw that Peter is not mentioned there, but instead of him truth from good which is from the Lord. When they saw this they rejected it

in a rage, and would have torn it with their teeth if it had not been instantaneously taken away. R.768².

65. In itself, the Word is spiritual, and therefore treats of spiritual things . . . In the sense of the letter, these are set forth by means of natural things, because natural things serve spiritual things as a basis, and without such a basis the Word would not be a Divine work, because not complete; the Natural, which is the ultimate in Divine order, completes . . .

L. 1. That the universal Holy Scripture is about the Lord, and that the Lord is the Word. Gen.art.

—². The Lord is called the Word, because 'the Word'=the Divine truth, or the Divine wisdom, and the Lord is (these).

—^e. As the Word is the Divine wisdom of the Divine love, it follows that it is Jehovah Himself, thus the Lord . . .

2. The Word here meant in special is the same as that manifested through Moses and the prophets, and through the Evangelists, as is very evident from the fact that it is the Divine truth itself, from which the Angels have all their wisdom, and men all their spiritual intelligence; for it is this same Word that is with men in the world that is also with the Angels in the Heavens; but in the world it is natural, and in the Heavens spiritual. And, as it is the Divine truth, it is also the Divine proceeding, and this is not only from the Lord, but is also the Lord Himself. As the Word is the Lord Himself, each and all things of it have been written about Him alone; from Isaiah to Malachi there is nothing that is not about the Lord, or, in the opposite sense, against Him. Ex. . . On this account, everyone, even at this day, who approaches the Lord alone, while he reads the Word, and prays to Him, is enlightened in it.

8. That the Lord fulfilled all things of the law, means that He fulfilled all things of the Word. Gen.art.

14². The Word, to which violence had been done by the Jewish people. Sig.

15². The Church with the Jews was utterly devastated, and by this, that they had perverted all things of the Word . . . This was signified by all things of the Lord's Passion. 16^e, Des. R.26.

19. That the Lord . . . as to the Word, is called 'the Son of Man.' Gen.art.

23. The Lord as the Word suffered, judges, comes into the world, redeems, saves, reforms, and regenerates. Fully ex. *seriatim*.

37. That the Lord is the very God from whom and about whom is the Word. Gen.art.

50^e. 'The blasphemy against the Son of Man'= something against the Word, by interpreting its meaning differently.

52. That Jehovah Himself . . . spoke the Word through the prophets. Ex.

53. It is not said in the Prophets that they spoke the Word from the Holy Spirit, but that they spoke it from Jehovah, from Jehovah of Hosts, from the Lord Jehovah. Ill.

— . And, as the Lord is Jehovah, it follows that all the Word has been spoken by Him. R.36^e. T.158.

S. 1. That the Holy Scripture, or Word, is the Divine truth itself. Gen.art.

2². 'Jacob's well'= the Word; and therefore the Lord sat at it.

3. The style of the Word is the Divine style itself, with which no other style . . . can be compared; for it is like thick darkness to light. The style of the Word is such that it is holy in every meaning, and in every word, and in some places in even the very letters. Hence the Word conjoins man with the Lord, and opens Heaven.

—². Two things proceed from the Lord — the Divine love and the Divine wisdom . . . in its essence, the Word is both of these. (Continued under READ.)

6². The three degrees in the Word. See DEGREE, here. In its ultimate sense, the Word is natural; in its interior sense, spiritual; and in its inmost, celestial; and it is Divine in every sense.

8. As, interiorly, the Word is spiritual and celestial, it has been written by pure correspondences . . .

12. The successive states of the Church as to the understanding of the Word. Sig. 13.

18^e. The power of the Word against falsities of every kind with natural men. Tr.

26². For the Lord teaches everyone by the Word, and He teaches from those truths which the man has, and does not pour in new ones immediately . . .

—⁵. The falsification of the Word by many at this day. (Rep. before Swedenborg.)

35^e. All who despise the Word, and falsify the sense of its letter, appear bald there; but they who honour and love it, appear with becoming hair.

39. The spiritual sense and 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 . . .

47. Where the Lord is meant, the Word also is meant, because the Lord is the Word.

48. The Word in its glory was represented by the Lord when He was transfigured. Ex. R.24^e.

51. That the Word is not understood without doctrine. Gen.art. (See DOCTRINE at S.52. 54.)

58. The reason the Word shines and is translucent with (such) is that in every particular of the Word there is a spiritual and celestial sense, and these senses are in the light of Heaven; and therefore the Lord inflows into the natural sense through these senses and their light into the natural sense and its light . . . and from this the man, from interior perception, acknowledges the truth, and then sees it in his thought, and this whenever he is in the affection of truth for the sake of truth; for perception comes from affection, and thought from perception, and thus is effected the acknowledgment which is called faith.

59. With these the first thing is to acquire doctrine from the literal sense of the Word; thus do they kindle for themselves a lamp for their further progress; (and

then) from this they see the Word. (Continued under DOCTRINE.)

[S.] 61. I have spoken with many who believed that they would shine as the stars . . . because they had, as they said, held the Word to be holy, had read it through frequently, had collected many things from it by which they had confirmed the dogmas of their faith . . . but it was found that some of them had studied the Word from the love of self, in order that they might appear great in the world . . . some from the love of the world, in order to become rich; and when these were examined to find what they knew from the Word, it was found that they knew from it nothing of genuine truth, but only such as is called truth falsified . . . the reason of which was, that when self and the world are the ends, then, when they read the Word, their minds cleave to themselves and the world, causing them to think constantly from their proprium, which is in thick darkness in respect to all things of Heaven . . .

—³. It has been very different with those who have studied the Word from the affection of knowing truth because it is truth, and because it is of service to the uses of life, not only their own, but also their neighbour's. These I have seen elevated into Heaven, and thus into the light in which is the Divine truth there, and at the same time exalted into angelic wisdom, and into its happiness, which is life eternal.

69. (Thus) in the Word alone . . . there is spirit and life. Ill.

70. That the Word is in all the Heavens, and is the source of angelic wisdom. Gen.art.

71. The Word in Heaven is written in a spiritual style . . . which consists of mere letters, each of which involves a meaning, and there are points over the letters which exalt the meaning. Ex.

—². There are no names of persons and places in their Word . . . but instead of names there are the Things which they signify. Examps. . . It is the same with the numbers . . . (Thus) the Word in Heaven is a Word that corresponds to our Word, so that they are a one. (Further ex. in T.241.)

72. Wonderful to say, the Word in the Heavens has been so written that the simple understand it simply, and the wise wisely; for there are many points and signs over the letters which exalt the meaning, and the simple pay no attention to them . . . but the wise do, each according to his wisdom, even to the highest.

— A copy of the Word, written by Angels inspired by the Lord, is stored in the sacarium of each of the greater Societies, lest it should be altered in respect to any point. Our Word is indeed like the Word in Heaven, in that the simple understand it simply, and the wise wisely, but this is effected in a different way.

73. The Angels confess that they have all their wisdom through the Word; for in proportion as they are in the understanding of the Word, in the same proportion they are in light; and the light of Heaven is Divine wisdom . . . In the sacarium in which the copy of the Word is stored, there is a flaming and

bright light, that surpasses every degree of the light outside . . . The reason is that the Lord is in the Word.

74². The Word in the Celestial Kingdom is written differently from the Word in the Spiritual Kingdom; for in the (former) Word the goods of love are expressed, and the signs mean affections; whereas in the (latter) Word the truths of wisdom are expressed, and the signs mean perceptions.

75. From this may be inferred the nature of the wisdom that lies hidden in the Word that is in the world; for all angelic wisdom, which is unutterable, lies hidden in it; for it is the containant of it, and after death the man who becomes an Angel from the Lord through the Word comes into this wisdom.

76. That the Church is from the Word, and that it is such as is its understanding of the Word. Gen.art. T.244, *et seq.*

—^e. It is not the Word that makes the Church, but the understanding of it . . .

77. The Word is the Word according to the understanding of it with a man . . . if it is not understood, the Word is indeed called the Word, but is not the Word with that man.

— The Word is the Truth according to the understanding of it; for the Word may not be the Truth, for it may be falsified.

— The Word is spirit and life according to the understanding of it; for the letter without the understanding of it is dead.

78. Moreover the Lord is present with a man, and is conjoined with him, through the Word, because the Lord is the Word, and in it as it were speaks with man; and also because the Lord is the Divine truth itself, and the Word, too, is that. (Thus) the Lord is present with a man, and is at the same time conjoined with him, according to his understanding of the Word . . . being present with him through the reading of the Word, and conjoined with him through the understanding of truth from the Word, and according thereto; and, in proportion as the Lord is conjoined with a man, in the same proportion is the Church in the man.

79. In many passages in the Prophets . . . it is taught that the Church is nowhere else than where the Word is rightly understood . . . Ill.

80. That in every particular of the Word there is the marriage of the Lord and the Church, and the derivative marriage of good and truth. Gen.art.

96. It is hurtful to confirm the apparent truth of the Word to the destruction of genuine truth, because everything of the sense of the letter communicates with Heaven . . . (Continued under SENSE OF LETTER.)

96a. The Word compared to a garden that should be called a heavenly Paradise. Des.

97⁵. The Divine external sphere of the Word is described in Ezek.i.4. This is represented as a man, in verse 5, etc. etc.

—^e. These summaries have been collated with the Word in Heaven, and they conform to it.

98. That the Lord came into the world to fulfil all things of the Word, and thereby to become Divine truth or the Word in ultimates. Gen.art. T.262, Ill.

—e. The Lord had indeed been the Word before, but in primes; for it is said, 'In the beginning was the Word . . .' But when the Word was made flesh, the Lord became the Word in ultimates also; and it is from this that He is called 'the First and the Last.' 99.

100. How the Lord is the Word. Ex. T.263^e, Ex.

101. That before this Word . . . there was a Word that has been lost. Gen.art.

102. That the Word which existed among the Ancients was written by pure correspondences, but that it has been lost, has been told me by the Angels, who have also said that that Word is still preserved among them, and is in use among the Ancients with whom it had existed in the world. Enum. . . Those who knew the correspondences of this Word were called 'wise and intelligent,' and afterwards 'diviners' and 'magi.' But as that Word was full of such correspondences as signified heavenly and spiritual things remotely, and therefore began to be falsified by many, of the Divine Providence it vanished in course of time . . . and another Word, written by correspondences not so remote, was given through the prophets . . . Yet in this Word many names of places in Canaan and its neighbourhood have been retained, by which like things are signified as in the ancient Word. For this reason Abram was commanded to go into that land . . . T.279.

103. That there was a Word among the Ancients, is evident in Moses, by whom it is mentioned, and quoted from. Ill.

—e. The first seven chapters of Genesis exist in that ancient Word, so that not a syllable is missing. T.279^e.

104. That through the Word there is light also for those who are outside the Church, and have not the Word. Gen.art.

— . There can be no conjunction with Heaven unless there is somewhere on earth a Church where the Word is, and thereby the Lord is known, because the Lord is the God of Heaven and earth, and without Him there is no salvation . . . De Verbo. 17.

105. How the presence and conjunction of the Lord and of Heaven exists in all lands through the Word. Ex.

108. (An experience which showed) that communication with the universal Heaven exists through the Word. Des. . . It is for this reason that, of the Divine Providence, there is a universal intercourse or commerce of the kingdoms of Europe, and principally of those where the Word is read, with the nations outside the Church.

110. (Thus) the Word, which is in the Church of the Reformed, enlightens all nations and peoples by a spiritual communication; and also it is provided by the Lord that there is always a Church on the Earth where the Word is read, and thereby the Lord is known. And therefore when the Word had been

almost rejected by the Papists, of the Divine Providence the Reformation took place, and thereby the Word was again received. Moreover, the Word is regarded as holy by a noble nation among the Papists.

111. As, without the Word, there is no Knowledge of the Lord, thus no Salvation, when the Word had been completely falsified and adulterated among the Jewish nation . . . it pleased the Lord to descend from Heaven . . . and to fulfil the Word, and thereby to renew and restore it, and to give light again to the inhabitants of the Earth. Ill.

113. That man has communication with Heaven through the Word (has been shown by the fact) that when I read the Word from the first chapter of Isaiah to the last of Malachi, and the Psalms of David, it was granted me clearly to perceive that each verse communicated with some Society of Heaven, and thus that the whole Word communicates with the universal Heaven.

114. That unless there were a Word no one would know of God, Heaven, and Hell, the life after death, and still less of the Lord. Gen.art.

115. But as those who maintain . . . that without the Word man may know of the existence of God, and of Heaven and Hell . . . and as they thereby weaken the authority and holiness of the Word . . . we may not deal with them from the Word, but from rational light, for they do not believe the Word, but themselves.

117. The ancient Word (has been the source of all the gentile religions). Ex.

Life 54. As the laws (of the decalogue) were the first-fruits of the Word . . . they were (most) holy.

W. 83². When a man reads 'heat' and 'light' in the Word, the Spirits and Angels who are with him, perceive charity and faith.

208^e. There are like degrees in each and all things of the Word.

P. 94². To love the Lord above all things is nothing else than not to do evil to the Word, because the Lord is in the Word . . .

98³. Real freedom and rationality are not possible with those in the Christian world who utterly deny the Divine of the Lord, and the holiness of the Word, and who have retained this denial confirmed to the end of life; for this is meant by 'the sin against the Holy Spirit.'

131^e. The Lord enters man solely by an internal way, which is through the Word, doctrine, and preachings from it.

135. The Lord alone teaches man, but mediately through the Word, in enlightenment. . . No Spirit has ever dared, and no Angel has ever been willing, to tell me anything, and still less to instruct me, about anything in the Word, or any doctrinal matter from the Word . . .

154. That it is a law of the Divine Providence that man be led and taught through the Word, doctrine, and preachings from it; and this in all appearance as of himself. Chapter. 171, Gen.art.

172². That the Lord is the Word, because it is from Him, and about Him. Ex.

[P. 172³. That the Lord is the **Word**, because He is the Divine truth of the Divine good. Ex.

—⁵. Thus to be taught from the **Word** is to be taught by the Lord Himself. Ex.

— All who are taught by the Lord in the **Word**, are taught a few truths in the world, but in many when they become Angels; for the interiors of the **Word**, which are Divine spiritual and Divine celestial things, are implanted at the same time; but these are not opened in a man until after death, in Heaven, where he is in angelic wisdom.

—⁶. That this is done mediately by preachings, does not take away the immediateness; for the **Word** cannot be taught otherwise than mediately through parents, teachers, preachers, books, and especially by the reading of it; but still the man is not taught by these, but by the Lord through them. . . From this it may be seen that man is led and taught by the Lord alone, and that he is taught immediately by Him, when he is taught from the **Word**. This is an arcanum of arcana of angelic wisdom.

173. As man has light through the **Word**, and understanding from this light, and as this is the case with both the evil and the good, it follows that from light in its origin is light in its derivations, which are perceptions and thoughts about any Things whatever. III.

220⁶. All things of the **Word** are pure correspondences . . . and, as they are correspondences, they are also appearances; that is, all things of the **Word** are Divine goods of the Divine love, and Divine truths of the Divine wisdom . . .

230². As the **Word** is the proceeding Divine, it is 'the name of God,' which=God, with all the Divine that is in Him, and that proceeds from Him. And, as all the Divine things that are called the spiritual things of the Church, are from the **Word**, these also are 'the name of God.' This shows what is meant by . . . 'Hallowed be Thy name.' Further ill.

231. The first kind of profanation is committed by those who jest from the **Word**, and about the **Word** . . . This is done by some from a bad habit, by taking names or forms of speech from the **Word** and mixing them with remarks that are hardly becoming, and sometimes foul. This cannot but be conjoined with some contempt for the **Word**; yet the **Word** is Divine and holy in every particular . . . for every word stores in its bosom something Divine, and has communication with Heaven by it. But this kind of profanation is lighter, or more grievous, according to the acknowledgment of the holiness of the **Word**, and the unbecoming character of the talk into which it is introduced. D.1304.

—⁶. The sixth kind of profanation is committed by those who acknowledge the **Word**, and yet deny the Divine of the Lord. Ex.

254². Religion has been transplanted into the whole earth from the ancient **Word**, and afterwards from the Israelitish one. Unless there had been a **Word**, no one would have known of God, Heaven and Hell, etc. Rel.s.

256². It matters not whether a smaller or a greater part of the world has received the Christian religion,

provided there are peoples that have the **Word**; for those have light therefrom who are outside the Church, and have not the **Word**: and, wonderful to say, where the **Word** is read holily, and the Lord is worshipped from the **Word**, there is the Lord with Heaven. The reason is that the Lord is the **Word**, and the **Word** is the Divine truth, which makes Heaven . . . This may take place with the **Word** with Europeans in many parts of the habitable world, because their commerce extends over the whole earth, and everywhere the **Word** is read by them, or there is teaching from the **Word**. 260².

—³. The reason the Christian religion is divided, is that it is from the **Word**, and the **Word** has been written by pure correspondences, and these are in great part appearances of truth . . . And, as the doctrine of the Church must be drawn from the sense of the letter of the **Word**, there must needs arise in the Church disputes, controversies, and dissensions, especially in regard to the understanding of the **Word**; but not in regard to the **Word** itself, or the Divine of the Lord; for it is everywhere acknowledged that the **Word** is holy, and that the Divine belongs to the Lord, and these two are the essentials of the Church. . . Those who deny the holiness of the **Word** are not regarded as Christians. 259². —⁶.

—⁴. A noteworthy fact in regard to the **Word** (which shows) that interiorly the **Word** is the Divine truth itself, and inmost is the Lord, is that when any Spirit opens the **Word**, and rubs his face or clothing against it, his face or clothing shines . . . as brightly as the moon or a star . . .

257⁵. When the love of self (among the Papists) exalted its dominion to the Lord's throne . . . it could not but profane all things of the **Word** . . . To prevent this, the Lord by His Divine Providence took care that . . . they should forbid the reading of the **Word** . . .

258². The doctrine (of faith alone) has been permitted . . . in order that the Divine of the Lord and the holiness of the **Word** might not be profaned. . . The **Word** is not profaned, because they pay no attention to the passages where love, charity, doing, and works, are mentioned. . . They are like those who have no knowledge of truth from the **Word**, and who therefore cannot profane it.

260³. The Jews have been preserved, and scattered over a great part of the world for the sake of the **Word** in its Original Language . . .

264². Babylon does indeed acknowledge the **Word**, but still despises it. Ex.

330⁷. The whole **Word** is nothing but the doctrine of life.

R. 1, Pref. The Lord as to the **Word** is described in Rev.i.

6. 'Who hath borne witness of the word of God' (Rev.i.6)=who from the heart, and thus in light, receive Divine truth from the **Word**. E.10 R.35. E.51.

10. 'The seven churches'=all in the Christian world where the **Word** is, and by it the Lord is known, and who accede to the Church.

11. 'Which are in Asia'=to those who are in the light of Truth, from the **Word**.

—². As to the ancient Word, which was in Asia before the Israelitish Word... it is still preserved there among the people who dwell in Great Tartary. I have spoken with Spirits and Angels who were from that country, who said that they possessed a Word, and had possessed it from ancient times; that they conduct their Divine worship according to that Word; and that it consists of nothing but correspondences. They said that in it is the Book of Jasher, mentioned in Josh.x. 12,13; 2Sam.i.17,18; and also that they have among them the books called 'The Wars of Jehovah,' and 'The Prophecies,' mentioned in Num.xxi.14,15,27-30; and when I read in their presence the words taken therefrom by Moses, they searched, and found them. . . . Seek it in China, and perhaps you will find it there among the Tartars. T.266. 279³.

26. 'To pierce Jesus Christ'=to destroy His Divine truth in the Word.

36. When the Word was given—*factum est*—to the prophets, they were in the body, and heard Jehovah speaking.

42. Before a man turns himself to the Lord, and acknowledges Him as the God of Heaven and earth, he cannot see the Divine truth in the Word. Ex. . . . He cannot be enlightened in the Word; for the Lord is the Word. . . . Those who do not approach the Lord alone, look at Him and His Word as behind them. . . . This arcanum is hidden in the words, 'John heard a voice behind him, and he turned to see the voice. . . .'

43. 'I saw seven golden candlesticks'=the New Church, which will be in enlightenment from the Lord, from the Word.

44. 'In the midst of the seven candlesticks one like the Son of Man'=the Lord as to the Word, from whom is this (New Church).

47. 'The hairs of the Son of Man'=the Divine good of love, and the Divine truth of wisdom, in the ultimates of the Word.

52. 'Out of His mouth a sharp two-edged sword'=the dispersion of falsities by the Lord through the Word and doctrine from it.

74. 'He that holdeth the seven stars in His right hand'=the Lord from whom are all truths through the Word.

111. 'Thou hast not denied My faith'=that they acknowledge the Word to be Divine truth.

134. 'To commit whoredom'=that the truths of the Word are falsified. Ex. 136.

179. 'Thou hast kept My word'=that they live according to the Lord's precepts in His Word. E.209.

198. 'The Church of the Laodiceans'=those in the Church who sometimes believe from themselves, and sometimes from the Word, and thus profane holy things.

199. 'The Amen, the faithful and true Witness'=the Lord as to the Word, which is the Divine truth from Him.

200. 'The beginning of the work—*opificium*—of God'=the Word. Ex.

— . The Divine truth itself in the (ancient) Word,

and which is also in the Word of the present day, is meant by 'the Word that was in the beginning with God, and that was God;' yet not the Word regarded as to the words and letters of the languages, but as to its essence and life, which is from the inmost in the meanings of them. From this life the Word vivifies the affections of the will of the man who reads it holily; and from the light of this life it enlightens the thoughts of his understanding; on which account it is said, 'in the Word was life, and the life was the light of men.' The Word does this, because it is from the Lord and about the Lord, and thus is the Lord. All thought, speech, and writing derive their essence and life from him who does them; the man is in them, with his quality; but the Lord alone is in the Word. But no one feels and perceives the Divine life in the Word but he who is in the spiritual affection of truth while reading it; for he is in conjunction with the Lord through the Word. There is something inmost affecting the heart and spirit, that inflows into the understanding with light, and bears witness.

—². 'The light,' in Gen.i.3, = the Divine truth, (this) is the Word.

— . In fine, without the Divine truth of the Word, which in its essence is the Divine good of the Divine love, and the Divine truth of the Divine wisdom . . . a man cannot have life. Through the Word there is conjunction of the Lord with man, and of man with the Lord; and through this conjunction there is life.

—^e. Wonderful to say, the Word has been so written that it communicates with the universal Heaven, and severally, with each Society there.

— . That such is the Word in its essence, is evident from these words of the Lord, 'The words that I speak unto you are spirit, and are life' (John vi.63).

202. 'Thou art neither cold nor hot'=that they who are such now deny, and now acknowledge, that the Word is Divine and holy. 203.

217. 'I stand at the door, and knock'=that the Lord is present with everyone, in the Word, and is urgent to be received therein, and teaches how.

218. 'If anyone will hear My voice, and open'=him who believes in the Word and lives according to it. 'I will come in to him, and sup with him, and he with Me'=that the Lord conjoins Himself with such, and conjoins them with Himself.

224³. The Angels said, Read the Word, and believe in the Lord, and you will see the truths which must be of your faith and life. . . . But two of them said, We have read, but did not understand. The Angels replied, You did not approach the Lord; and you have also confirmed yourselves in falsities. . . . We assure you that every man whose soul desires it, can see the truths of the Word in light. Ex.

225, Pref. The subject treated of (in Rev.iv.) is the . . . preparation of all things for the Judgment, which would be from the Word, and according to it. 225, Sig.233. 256, Pref.

239. 'In the midst of the throne, and around the throne, were four living creatures'=the Word of the Lord from primes to ultimates, and its guards. Ex.

[R.] 241. The 'lion'=the Divine truth of the Word as to power.

242. The 'calf'=the Divine truth of the Word as to affection.

243. The 'third living creature having a face like a man'=the Divine truth of the Word as to wisdom.

244. The 'flying eagle'=the Divine truth of the Word as to Knowledges, and the derivative understanding.

245. 'The four living creatures had each by himself six wings about him'=the Word as to its powers, and as to its guards.

246. 'And they were full of eyes within'=the Divine wisdom in the Word, in the natural sense from the spiritual and the celestial senses.

247. 'They have no rest, day and night, saying, Holy, holy, holy, Lord God Almighty'=that the Word continually teaches the Lord, and that He alone is God, and therefore that He alone is to be worshipped.

249. 'The living creatures gave glory and honour and thanks to Him that sat upon the throne'=that the Word ascribes all good, truth, and worship to the Lord, who will judge.

256. 'A book written within and on the back'=the Word in every particular, and in every general. It also=the Word as to the interior and the exterior senses.

— That the Lord as to the Divine Itself from eternity has been the Word, that is, the Divine truth, is evident from . . . 'in the beginning was the Word . . . ' and that the Lord as to the Human also became the Word, from 'and the Word became flesh.'

257. 'Sealed with seven seals'=altogether hidden from Angel and man. . . Such is the Word to all whom the . . . Lord does not open it.

273. 'He came and took the book'=that the Lord as to His Divine Human is the Word.

295. Examination by the Lord of all . . . as to their understanding of the Word, and the derivative states of their life. Sig. and Ex.

298. The 'white horse'=the understanding of truth and good from the Word with them.

305. The 'red horse'=the understanding of the Word destroyed as to good, and thence as to life, with them. E.364.

312. The 'black horse'=the understanding of the Word destroyed as to truth, and thus as to doctrine, with them.

316. 'Hurt not the oil and the wine'=that the holy goods and truths that lie hidden interiorly in the Word, should not be violated and profaned. 314.

320. The 'pale horse'=the understanding of the Word destroyed as to both good and truth.

325. 'Slain for the Word of God' (Rev.vi.9)=hated on account of their life according to the truths of the Word. 329. (=on account of the Divine truth. E.392.)

411². A Christian has spiritual life solely from the truths of the Word, because life is in them; but when

the truths of the Word are falsified . . . spiritual life is extinguished in the man. Sig.

469. 'A little book open'=the Word as to this doctrine—that the Lord is the God of Heaven and earth, and that His Human is Divine.

484. The sound of a mill heard. . . A mill and grinding=to seek from the Word what may serve for doctrine. . . I saw an old man . . . holding the Word before him, and seeking from it what might serve for the doctrine (of justification by faith alone). (Swedenborg controverted him, and he threw the Word out of doors after him.) See also —⁴.

541. That all the truths of the Word have been destroyed by those who are meant by 'the dragon.' Sig. and Ex.

—^e. The Word thus becomes no longer a holy Book, but a profane book. Ex.

555. Victory by the Divine truth of the Word. Sig. and Ex.

—². As the Lord is the Word, the Divine truth in it is His blood, and the Divine good His body. For is not every man his own good and truth? . . . But the Lord is the Divine good and the Divine truth, which two are also the Word.

566. A debate among some Spirits as to whether anyone can see any doctrinal theological truth in the Word, except from the Lord, (that is to say) unless he approaches the Lord immediately. One side maintained that the Lord must be approached directly, because He is the Word, and the other that doctrinal truth can be seen when God the Father is approached immediately . . . Something was then read to these from the Word; and they prayed on their knees that God the Father would enlighten them, and then . . . they said that this and that was the truth in that passage; but it was false; and this repeatedly even to tediousness. . . On the other hand, those who approached the Lord immediately, saw the truths. T.162.

—². Some . . . were told from Heaven that they did not know a single doctrinal truth from the Word . . . They said, We will demonstrate that we have truths from the Word in great abundance. (Continued under TRUTH.)

—⁵. A table seen in the middle of a place into which light flows immediately from Heaven. When any paper on which a truth from the Word is written is placed on the table, the paper shines like a star. (Continued under TRUTH.)

—⁶. A chamber seen, whose walls shone as if golden, and which contained a table, on which lay the Word, set round with precious stones in heavenly forms. The Angel guardian said, When the Word is opened, a light of unspeakable brightness beams from it; and there appears from the precious stones a rainbow above and around the Word. When any Angel from the Third Heaven . . . looks at the open Word, there appears above and around the Word a rainbow of various colours on a red ground. When an Angel from the Second Heaven . . . a rainbow on a blue ground. When an Angel from the Ultimate Heaven . . . a rainbow on a white ground. When any

good Spirit looks, there appears a variegation of light as of marble. . . If anyone comes who has falsified the Word, the resplendence is dissipated; and if he draws near, and fixes his eyes on the Word, there is an appearance of blood around it. . . A certain person, in the confidence that he had not falsified the Word . . . touched the Word; when suddenly fire and smoke issued from it, and an explosion (threw him) into a corner, where he lay as dead for half an hour.

—⁸. To falsify the Word, is to take truths from it, and apply them to confirm falsities. Examp.

571. 'A name of blasphemy' = a doctrine of the Church not from the Word, but from their own intelligence.

576^e. For the doctrine of the Church must be from the Word, and from no other source.

595. That they speak, teach, and write from the Word, as if it were the Lord's Divine truth, and yet it is truth falsified. Sig. and Ex.

602. That they were permitted to confirm that doctrine (of faith alone) by the Word, by which it is as they were vivified. Sig. and Ex.

611⁶. What it is to meditate upon the Word spiritually and materially. Ex.

642. 'A white cloud, and upon the cloud one sitting like the Son of Man' = the Lord as to the Word. Ex.

653. 'Blood out of the winepress . . .' = violence done to the Word by dreadful falsifications of truth . . .

666. 'Thou alone art holy' = that He is the Word, the Truth, and Enlightenment. Ex.

668. That the Word is now opened . . .

669. The inmost of Heaven, where the Lord is in His holiness in the Word. Sig. and Ex.

683. Influx into the understanding of the Word with (those in faith alone). Sig. and Ex.

684^e. That those in faith alone falsify all the truths of the Word, is because the whole Word treats of a life according to the precepts therein, and of the Lord as being . . . the only God.

689. The Divine good of the Word confirming this Divine truth. Sig. and Ex.

719. The profanations and adulterations of the truths of the Word (by the Papists). Sig. and Ex.

723. 'A woman sitting on a scarlet beast, full of names of blasphemy' = the Roman Catholic religiosity [based] upon the Word profaned by them. Ex.

724. 'Having seven heads, and ten horns' = intelligence from the Word, at first holy, then no intelligence, and at last insanity; and much power from the Word continually. (See also 725. 726. 727. 728.)

733. The Word acknowledged as holy among them, and yet really not acknowledged. Sig. and Ex.

735. Their amazement . . . that the Word, although rejected, still is. Sig. and Ex.

739. That the Word . . . is the Divine good itself, and the Divine truth, and that it is taken away from the laity . . . lest the profanations and adulterations made in it . . . should appear. Sig. and Ex. E.1067.

—². That the Word is the Divine good and Divine truth, is because there is in each and all things of it the marriage of the Lord and the Church, and the derivative marriage of good and truth; and also because there is in everything of it a celestial sense and a spiritual sense; and in the celestial sense it is Divine good, and in the spiritual sense Divine truth; and these are in the Word because the Lord is the Word.

740. The Word as to power from Divine truth with those who are in the kingdom of France . . . Sig. and Ex. 741. 746.

741². (The French) acknowledge that the Word is divinely inspired . . . but do not as yet draw Divine truths from it, except these general ones . . . These things they confirm in themselves from the Word; but before others, who do not listen to the Word, they do it from rationality . . . The reason they do not go further, and draw the doctrinal things of faith from the Word, is of the Divine Providence, because they still adhere in externals . . . to the Roman Catholic religion . . .

742. That dominion over the Church is effected solely through the Word. Sig. and Ex. 749.

814. That those of the New Church will be instructed in genuine and pure truths through the Word. Sig. and Ex.

819. That the acknowledgment of the Lord as the God of Heaven and earth, together with a life according to His commandments, is, in the universal sense, the whole of the Word and the derivative doctrine. Sig. and Ex.

820². The unition (of the Human to the Divine) was effected (also) by the fulfilling of all things of the Word (in its three senses).

821. The Lord as to the Word, that it is the Divine good and truth itself, from both of which He executes Judgment . . . Sig. and Ex.

823. In Heaven, diadems appear upon the heads of those who hold the Word to be holy. Ex.

825. 'His name is called The Word of God' (Rev. xix.13) = . . . the Word in the letter, to which violence has been offered.

830². The 'name written on His vesture' = the Word as to Divine truth; and the 'name written on His thigh' = the Word as to Divine good. Both are in the Word, the Divine truth of the Word in its spiritual sense . . . and the Divine good of the Word in its celestial sense . . .

832. The appropriation of goods from the Lord through the truths of the Word . . . in every sense, degree, and kind. Sig. and Ex.

—². No man has any spiritual good from the Lord, except through truths from the Word. Ex.

836. That all (such), being judged from the Word, perish. Sig. and Ex.

—². For the Word has proceeded from the Lord's mouth.

839¹³. For they were not allowed to contradict the Word.

[R.] 842². In the **Word** that is in Heaven, no number occurs (here), but the Thing instead.

846. 'Behended for . . . the **Word** of God' (Rev. xx.4) = rejected . . . because they lived according to the truths of the **Word**.

881. 'Prepared as a Bride for her Husband' = the New Church conjoined with the Lord through the **Word**. 895, Sig.

—². For the **Word** is the only medium of conjunction, or of marriage, because the **Word** is from the Lord and about the Lord, and thus is the Lord, and therefore it is called 'a covenant' . . . Moreover, the **Word** has been given for the sake of this end.

889. That to those who desire truths from any spiritual use, the Lord will give all that are conducive to that use from Himself through the **Word**. Sig. and Ex.

—^e. To the rest there is not given truth from the **Word**; they read it, but every doctrinal truth therein they either do not see, or, if they see it, they turn it into falsity, not so much in speech when repeating it from the **Word**, as in the idea of their thought about it.

897. That in the New Church the **Word** will be understood, because translucent from its spiritual sense. Sig. and Ex.

— These words describe the understanding of the **Word** with those in the doctrine of the New Jerusalem and an accordant life. When read by them the **Word** shines. It shines from the Lord by the medium of the spiritual sense, because the Lord is the **Word** . . .

904. That to those in the good of love the Lord gives to know . . . what His New Church is . . . as to the **Word** . . . Sig. and Ex.

909. The quality of the **Word** in the New Church—that all its truths and goods are from it. Sig. and Ex.

926². Under the swamp there was a great hewn stone, beneath which lay the **Word** completely hidden. . . . There came an east wind . . . that dried up the swamp, and laid bare the stone, under which lay the **Word**. . . I (then) saw the foundation stone, under which the **Word** had been deposited, set round with precious stones, from which as it were lightning flashed . . . (Then) instead of the temple, was seen the Lord only, standing upon the foundation stone, which was the **Word** . . .

932². The Apocalypse also is the **Word**, like the prophetic **Word** of the Old Testament.

936. They who are in evils and falsities cannot be healed by the **Word**, because they do not read it; but if they have sound judgment, they can be healed by rational truths. Sig.

943. That the Lord, from whom is the **Word** of both Covenants, has revealed . . . the things that will be. Sig. and Ex.

944. That the Lord will come, not in person, but in the **Word**, in which He will appear to all who will be of His New Church. Sig.

945². When the prophets were speaking the **Word**, they were not in the spirit, but in the body, and heard from Jehovah Himself . . . the words they wrote.

958. 'To take away his part out of the Book of life' = that such cannot be wise in, or appropriate to themselves, anything out of the **Word**. . . For the Lord is the **Word**, because it treats of Him alone . . . and therefore they who do not approach the Lord immediately, cannot see any truth from the **Word**.

959. The **Word**, which was dictated by the Lord, passed through the Heavens of His Celestial Kingdom, and the Heavens of His Spiritual Kingdom, and so came to the man through whom it was written; and therefore, in its first origin, the **Word** is purely Divine. When the **Word** passed through the Heavens of the Celestial Kingdom, it was the Divine Celestial; and when it passed through those of the Spiritual Kingdom, it was the Divine Spiritual; and when it came to man, it became the Divine Natural; and this is why the natural sense of the **Word** contains within it the spiritual sense, and this the celestial sense, and both the purely Divine sense, which is not open to any man, nor even to any Angel.

962. A golden table seen, on which was the **Word**, and two Angels standing by it. . . It was at a Council convened by the Lord.

M. 24. A sermon in Heaven on the Holy Scripture, and the conjunction of the Lord with both worlds through it. . . That holy Book has been dictated by Jehovah the Lord, and therefore He is in it, insomuch that He is the wisdom therein . . .

44¹⁰. (In order that the three novitiate Spirits might understand this passage from the **Word**) the angelic Spirits told them to look up into Heaven, and an answer would be given . . . because (said they) we have all interpretations of the **Word** from there; for the **Word** is inwardly spiritual, and as the Angels are spiritual, they will teach the spiritual understanding of it. (Two Angels then appeared over their heads, and explained the passage.)

77². (In the western ancient Heaven, or that of the Copper Age) we saw a sanctuary, which contained within an ark the **Word** that was given to the inhabitants of Asia before the Israelitish **Word**; the historical books of which are called 'The Wars of Jehovah,' and the prophetic books 'The Enunciations.' At the present day this **Word** is lost in the kingdoms of Asia, and is preserved only in Great Tartary. . . The sanctuary appeared in the brightest light; and the Angel said, That light is from that ancient Asiatic **Word**.

78. The people of the Iron Age are all from the ancient inhabitants of Asia, among whom was the ancient **Word**, and worship from it.

—². Those who merely read the **Word**, and draw nothing of doctrine from it, appear at a distance like bears; and those who confirm falsities from it, appear like leopards.

81. The Glorifications and celebrations of the Lord (in Heaven) are made from the **Word**, because in this way they are made from the Lord; for the Lord is the **Word**, that is, the Divine truth itself therein. (The Glorifications quoted.)

115⁴. The Holy Scripture, which has proceeded

immediately from the Lord, is, in general and in particular, the marriage of good and truth.

128. That the **Word** is the medium of conjunction of the Lord with man, because it is from the Lord, and thus is the Lord. (Ex. fully under READ.)

—^e. As the **Word** is the medium of conjunction, it is called the Covenant, Old and New.

532². This (conjunction of the men of the Church with the Lord, and their consociation with the Angels) is effected through the **Word**, in which each and all things are correspondences.

I. 5². 'The **Word**' (John i.) = the Divine truth, and therefore the Divine wisdom. T.39. 50^e. 59^e. 76⁵. 224.

T. 6. The reason the whole Holy Scripture teaches that there is a God, is that, in its inmosts, it is nothing but God. that is, the Divine which proceeds from God; for it was dictated by God. . . . But in its derivatives . . . the Holy Scripture is accommodated to the perception of Angels and men; and in these it is in like manner Divine, but in a different form, and in this form it is called the Divine Celestial, Spiritual, and Natural, which are nothing but coverings of God; since God Himself, such as He is in the inmosts of the **Word**, cannot be seen by any created thing. Ill. But still the Divine, which is inmost . . . shines forth, like light through crystalline forms; but variously, according to the state of mind that the man has formed for himself . . . To everyone who has formed the state of his mind from God, the Holy Scripture is like a mirror, in which he sees God; but each one in his own way. The truths that he learns from the **Word**, and that he imbues by a life according to them, compose this mirror. (Thus) the Holy Scripture is the fulness of God.

7. When (those who at heart confess three Gods) read the **Word**, they do not perceive any light in it, or from it . . . To such the **Word** is as if it were spotted with blots; and, as to the unity of God, completely covered. Ill.

85. That Jehovah God descended as the Divine truth, which is the **Word** . . . Gen.art.

— That by 'the **Word**' (John i.) is meant the Divine truth, is because the **Word** that is in the Church is the Divine truth itself; for it was dictated by Jehovah Himself, and that which is dictated by Jehovah is pure Divine truth . . . But as it passed through the Heavens down into the world, it became accommodated to the Angels in Heaven, and to men in the world; and therefore there is in the **Word** a spiritual sense in which Divine truth is in light, and a natural sense in which it is in shade . . . 777, Ex.

—². Moreover, the Lord came into the world in order to fulfil all things of the **Word**, and therefore it is so frequently said that this and that were done by Him 'that the Scripture might be fulfilled.' 262, Ill.

116. The **Word**, on which violence had been inflicted by the Jewish people. Rep.

129. The Lord, being the **Word** itself, as 'the Prophet,' represented by His passion the Jewish Church—how it had profaned the **Word** itself. 130, fully des.

147². The minds of all who deny the holiness of the **Word** . . . think in the lowest region . . .

165. The only way is to go to the Lord God the Saviour, and read the **Word** under His auspices; for He is the God of the **Word**; and then the man will be enlightened . . .

—². Such a paralytic birth resulted from their not reading the **Word** under the Lord's auspices; for everyone who does not read the **Word** under His auspices, reads it under the auspices of his Own intelligence, which is like an owl . . . Ill. by comparisons.

177³. If the faith is false, it plays the harlot with every truth (in the **Word**), and perverts and falsifies it . . . But if true, the whole **Word** favours it; and the God of the **Word**, who is the Lord God the Saviour, pours light upon it . . .

—^e. But, my friend, go to the God of the **Word**, and so to the **Word**, and thus enter through the Door . . . and you will be enlightened . . .

189. On the Holy Scripture, or **Word** of the Lord. Chapter. (Chiefly repeated from the work on the Holy Scripture.)

191^e. Those only have life from the **Word**, who read it . . . in order to draw Divine truths from it as from their fountain, and at the same time to apply them to life. The contrary takes place with those who read it in order to get honours and gain.

193. The reason the **Word** is spiritual in its bosom, is that it has descended from Jehovah the Lord, and has passed through the angelic Heavens . . .

209. Wonderful phenomena that appear from the **Word** in the Spiritual World. Gen.art. (Such as the shining of the **Word** like a great star, or the sun; rain-bows from it; when a paper with a verse written on it is thrown into the air, it shines in the form in which it is cut; when anyone rubs himself or his clothes with the open **Word**, they shine; if one in falsities looks at the **Word**, it appears black to him; if he touches the **Word** there is an explosion; etc.)

—³. (This shows) that those in falsities of doctrine have no communication with Heaven through the **Word** . . . Whereas with those who are in truths of doctrine . . . their reading of the **Word** penetrates into Heaven . . .

—^e. The power of truth in the **Word** can overturn mountains . . . In short, the Lord's power from the **Word** is infinite.

223. On the power of the **Word** in ultimates. Ex.

—². In the Spiritual World, they who despise the **Word** become bald; but they who hold it to be great and holy appear with becoming hair.

224. On the ineffable power of the **Word**. Ex.

—³. Why God came into the world as the **Word**. Ex.

241². (Thus) the **Word** in the Heavens, as to the literal sense, is similar and at the same time correspondent to our **Word**, so that they are a one.

245. So the **Word** does not establish and make the Church in special with a man; but faith according to the truths, and life according to the goods, which he derives from it and applies to himself. The **Word** is like a mine . . . (which is) opened according to the understanding of the **Word**. Without the understand-

ing of the Word . . . it would no more make the Church with a man, than the mines in Asia would make a European rich, unless he owned and worked them. (Further comparisons.)

[T.] 272°. (Thus) as the Lord is the Word, so also is Heaven the Word. Shown.

279°. The Angels and Spirits from Great Tartary . . . are separated from others . . . because they possess a different Word.

290. That there is infinity in everything of the Word. Ex.

—². All angelic wisdom is from the Word.

299. 'The blasphemy of the Holy Spirit' = . . . against the holiness of the Word.

314. 'Thou shalt not commit adultery,' in the spiritual sense, = to adulterate the goods of the Word, and to falsify its truths. Ill. (In the celestial sense, it = to deny the holiness of the Word, and to profane it. 315.)

323. 'To bear false witness,' in the celestial sense, = to blaspheme the Lord and the Word, and thus to banish Truth itself from the Church.

343. That man receives faith by going to the Lord, learning Truths from the Word, and living according to them. Gen.art. 347. 348.

344. The essence of the faith of the New Church is Truth from the Word.

347². The reason Truths are to be taken from the Word, is that all the Truths that conduce to salvation are there, and there is efficacy in them because they have been given by the Lord, and so have been inscribed on the universal angelic Heaven; so that when man learns Truths from the Word, he comes into communion and consociation with the Angels, and this more than he knows.

349. Who cannot collect Truths from the Word if he will? And every Truth in the Word, and from the Word, shines . . .

350. The Word of the Lord is an abyss of Truths, from which is all angelic wisdom . . .

380³. For no satan can endure to hear any truth from the Word . . .

— . All become such after death who in heart and faith deny the Divinity of the Lord and the holiness of the Word.

384. That none in Christendom have any faith who reject the Lord and the Word . . . Ex.

— . (Thus) they who reject the Word, reject the Lord also . . . and also reject the Church, because the Church is from the Lord through the Word.

396°. What is theology . . . unless the understanding is enlightened when the Word is read . . .

487³. (The real sentiments of the predestinarians concerning the Word.)

508. On the right of the pulpit (in that magnificent temple) lay the Word open, encompassed with a sphere of light, (which) signified the internal sense revealed.

—⁴. As the dogmas of the Christian Churches . . . have not been composed from the Word . . . of the

Divine Providence the Word has been taken away from the Roman Catholic laity; and among the Protestants it . . . has been closed by their declaration that the understanding is to be kept under obedience to their faith.

—^e. Enter henceforth into the mysteries of the Word . . . for its several Truths are so many mirrors of the Lord.

644°. Reader, open your ears, and read the Word, and you will clearly perceive . . .

759. Have made a morning light from Own intelligence, and an evening light from the Word.

776. That this second advent of the Lord is not in person, but in the Word, which is from Him, and is Himself. Gen.art.

777. That the Lord is the Word. Ex.

778. How the Lord is the Word. Ex.

779. (That Swedenborg was) filled with the Lord's Spirit, to teach the doctrines of the New Church through the Word, from Him. Gen.art.

— . I have not received anything that concerns (these) doctrines from any Angel, but from the Lord alone, while I have read the Word.

797⁵. In this state (Melancthon) consulted the Word, and then his eyes were opened . . .

798. (Calvin) had cited the Word merely to win the assent of the common people.

—⁸. (Calvin said) Is not the Word the book of all heresies . . .

810. The main reason why these (English) preachers are deprived of the priestly office, is that they do not fashion their sermons from the Word . . . They do indeed take texts from the Word, but merely as a prelude.

838. The Scripture . . . among Christians, which is called the Word.

845°. The Jews say that interiorly in the Word there is nothing but gold.

Ad. 936. The Divine Word itself is like a body with its soul . . .

D. 382. When the Word of God Messiah is read, it penetrates everyone according to his state . . .

383. This is the efficacy of the Word. Ex.

895°. When little children read the Holy Bible, the Angels understand the meaning of the Word more clearly than when adults read it.

1139. On those who are unwilling to hear the interior things of the Word.

1304. (On those who jest from the Word. See HOLY SCRIPTURE, at A.961.)

1464. (The objection of those who reject my writings on the ground that they have the Word, overruled.)

1856. The pleasant heat of those who have been delighted with the Word of the Lord. 1857. 1858.

1877. In itself, the Word of the Lord is dead, for it is merely the letter, but it is vivified by the Lord in being read, according to the capacity of understanding and

perception given by the Lord to each reader ; thus it is alive according to the life of the man who reads it.

2380. On those who inhere in the mere words of the Word of the Lord . . .

2407. That the application of the interior things of the Word of the Lord is universal . . .

2435. When I attended less to what is in the Word, as I was reading it, the Angels perceived it more fully. Ex.

2445. A vision concerning the interiors of the Word. Ex.

2462. On the more interior and inmost things of the Word. Ex.

2472. On the Word of the Lord : that everything in it is a vessel, into which life is poured by the Lord. Ex.

2539. On the life of the Word of the Lord.—In the supreme sense is the Lord Himself ; in the universal sense below the Lord, is the universal Heaven of Angels and good Spirits ; in a sense still lower, is the Lord's Church most universally throughout the whole world, and from the first creation to the last times ; in a sense less universal, it treats of the Church that has been built up—*instructa est*—with all its various doctrines ; in a sense still less universal, of the inmost Church on earth ; in a sense still lower, of each man in particular ; in the most particular sense, of each article of faith ; in the abstract sense, of celestial, spiritual, and rational things, of wisdom, intelligence, and so on. As is the subject, so are the predicates.

2631^a. The mode of speaking in the Word is natural, and not artificial. Ex.

2721. (On the four principal styles in the Word of the Old Testament.)

2785. (The difference between the Word and all other writings.)

2885. That corporeal Spirits cannot understand the interiors of the Word. Ex.

2900². So when I have read the Word of the Lord, a double thought has been plainly observed . . .

3421. So preachers do not see in the Word of the Lord the things that conflict [with their views] . . .

3442. How a single expression of the Word, taken alone, may induce a wholly false doctrine.

3605b. On the interiors of the Word—how they are to be set forth. Ex.

3741. On those who despise the Word and Divine worship.

4121. That each and all things of the Word are vessels. Ex.

4135. When yet the Word is such that it embraces all things . . .

4143. (The effect of paying attention to the mere materials, or terms, of the Word. From experience.)

4184. That the Word of the Lord, when presented before the Angels, is such that everything is alive. Ex. 4185.

4191. The Word with me was represented by my father in his life-time.

4330. (Delight of the gentiles there in the Word, on account of its significative character.)

4343. If the thought is held fixedly in any subject, and the Word is read, everything in it will apply itself to the universal of the thought . . .

4565. They said that there is nothing Divine in the Word, and that they had opened a copy of the Bible, and no matter where they read, they had found nothing but what is merely earthly . . .

4663¹⁰. Why the Word was given in our Earth. —ⁿ.

— . When the Word is read in this Earth, it passes, by the correspondences, into Heaven, and in this way the truths of faith can be communicated to the Angels of other Earths.

4664. In whatever Church a man may be born, he ought to inquire from the Word whether they are in the truth ; but he must hold as a principle the life of charity towards the neighbour, and love to God, otherwise there is no enlightenment.

4671. When the Word is read by man in the Hebrew text, the Third Heaven knows all the Divine Celestial that is inspired, and that each and all things therein treat of the Lord. 5619², Ex.

4757. Revealed theology, or the Word, compared with natural theology.

4759a. Necessity of having fixed doctrinals from the Word when reading it. 4762.

4791. The Moravians persecuted me when engaged in the reading and study of the Word.

4820. How the Word was inspired, shown by my own writing.

4824. For if a man lives evilly, and still believes in the holy Word, he works evil to Heaven ; and therefore the Epistles of Paul have been permitted.

4903. There were very many who had no doctrine, but merely acknowledged the Word, saying that it is sufficient to read the Word . . . 5067. 5070. 5083.

5015. One who (by persuasive faith) believed the things in the Word pre-eminently. Des.

5090. Before the Lord, the Word is as one man, for it is Divine truth, and therefore the sense of the letter is as the soles of its feet . . .

5187. All the wisdom of the Angels is given by the medium of the Word, for there is Divine wisdom in its internal and inmost senses, which is communicated to the Angels through the Word when it is being read by men, and when they are thinking from it . . . 5193, Ex.

5561. On the Word in Heaven.—They have the Word there . . . In the Spiritual Heaven the writing is similar to that in the world, in Roman letters, but entirely unintelligible to those in the natural world, because it is in an entirely different language, which is universal. Ex . . . Some have the Word according to its internal sense, and some according to its external sense, but more spiritual.

5603. They have the Word (there) complete from beginning to end, so written that everyone can read

it; the preachers there preach about it, and the rest read it as in the world.

[D.] 5604. But they have the **Word** written in the spiritual language. . . They have the **Word** in a two-fold wisdom; the spiritual have a sense that is intermediate between the internal and the external sense; the interior spiritual have it entirely according to the internal sense; and the celestial, according to the celestial sense. There are no names in their **Word**, nor numbers, but Things instead. They who desire to be intelligent and wise, can be instructed from the **Word** about everything. Instead of the history of the creation, the new creation of man is treated of.

5605. They have the **Word** of the Ancient Church. . . The nature of this **Word** is evident from the first chapters of Genesis, which were taken from it.

5606. There are four kinds of men there, just as here. The first attend to the uses in the **Word**, seeing indeed the other things, but paying no attention to them. . . Thus is it read by the celestial. The second are those who take out the doctrinal things of the **Word** from it: thus do the spiritual apprehend it. The third are those who are delighted merely with its holy external, without intelligence: these are they who are in the Ultimate Heaven. And the fourth are they who attend solely to the literal sense, and they who attend solely to the words; as the critics, and those who write various things about it; the former of these are at the threshold of Heaven, and the latter are in the very extremes.

5607. The Angels have their wisdom from the **Word**, but pay no attention whatever to the things in the sense of the letter, nor to the things that are in the thought of the man when he is reading it; but to the interiors of the **Word**, from the man.

5609. If the men who are reading, or thinking, or preaching, from the **Word**, are wise, the Angels are unaware of it. . .

5618. On three maidens who read the **Word** daily. (See READ, here.) Their **Word** was according to the interior sense, which is intermediate between the natural and the spiritual sense. It was historic and prophetic; but instead of the names of persons, places, and numbers, there were Things.

5619^e. The Jews read the **Word** in the Original Language. . . They have been tolerated so long for the sake of the **Word**, through which there might be some communication with Heaven.

5621. From this it is evident that the **Word** is Divine. . . not only in the words, but also in the syllables, or letters. . .

5666. The maidens there have the written **Word**, and Psalmodies, and they take them with them to the preachings. They also read them; and if they do not read them, either some garment is taken away, or their little garden vanishes.

5670. On enlightenment through the **Word**, and on the Intellectual of man as to the **Word**. Ex.

5709. On the two foundations of truth—the **Word**, and nature.

5710. The **Word** is the real foundation, but is so for those who live well, and acknowledge the **Word** as holy and Divine. . .

— . How the foundation from the **Word** accords with that from the truths of nature. Examps.

—^e. In a word, nothing can be founded on scientifics, unless it has been first founded on the **Word**.

5722. Ex. Benz. had the **Word**, but it served him merely for preaching. . . 5722a.

5809. The wiser of the gentiles (in Africa) have a book which is to them the **Word**. Des.

5933. No one can be conjoined with Heaven. . . except by such things as are of the **Word**. . . however morally he lives. . . The reason is that a man becomes spiritual solely through the things of the **Word**. . .

5947. On the influx of the **Word** into Heaven. . .

—^e. (Thus) there is a communication to the whole Heaven from the Christian Heaven where the **Word** is, so that the **Word** is the source of wisdom and interior joy. . .

5961. Those constitute the tail of the dragon who merely read the **Word**, and place salvation in this, but are in no doctrine, saying that the **Word** in the letter is doctrine; but in this way they can defend whatever they please. I have spoken with them. . . and they said that they take care that all in their Society are diligent in the reading of the **Word**; but I told them that this does not save, but their living according to the **Word**, and that no one can (do this) unless he is in the doctrine of truth from the **Word**; (Ex.) and that the reading of the **Word** is not heard by the Lord. . . unless they are in the life of truth (which is impossible) unless they are in doctrine from the **Word**. (Ex.) They said that they had formed their opinion because they knew that everything of the **Word** has conjunction with Heaven; but it was replied that the conjunction is with the man who reads it, and the conjunction is such as he is from the **Word**, as they might know from the fact that the **Word** [as it lies] upon a table has no conjunction, thus neither is there any with the reader otherwise than as he is in the understanding of it, and in affection of life from it.

5964. Some Societies in Heaven have the **Word** written according to the spiritual sense as to many things, where, instead of the names of persons, kingdoms, and places, there are words which only the wiser of them understand, for these words involve many arcana of the subject signified by the name. . . 5965, Further ex.

6030. Others know how to excite Societies by sayings from the **Word**.

6073. One who in his youth had read the **Word** diligently, but afterwards rejected it because he did not understand it. Des.

6077. See TARTARY, here.

6107. Moses seen. . . He has with him his five books, and also the ancient **Word**. I asked him about the book of Jasher; and he said that he had seen it, and told me that that **Word** still exists among the ancients of his time, and is read. Also that he knows

about the subsequent Word of the present day, but does not read it. (Continued under Moses.)

D. Min. 456¹⁰. (Paul) rejects the interior things of the Word, because they are contrary to worldly glory, and [self] merit.

460⁷. On a certain Gentile who was much moved by the Word.

E. 11. Hence the Word can be understood only by one who is enlightened . . .

36². The Lord reveals Himself solely in the Word, and there only by the internal sense.

43. 'The Word' (John i.) = the Divine truth that is in the Heavens, and from which are all things there. (=the Lord as to the Human, and therefore Divine truth. 151⁴. 852⁴. 1071².) (=Divine truth. 196. 726⁴. 850². 907³.) (=the Lord as to Divine truth. 294¹⁶.) (=the Divine truth proceeding from the Lord, thus the Lord as to His *existence*. 1069².) (=the Divine good and Divine truth. 1070³.) (=the proceeding Divine. 1093.)

50. All about whom and through whom the Word was written, were led to places that had a significance . . .

62. It is usual in the Word to mention first the things that are to happen last, because these include the intermediate things.

71⁴. For the Word to be Divine, and to be for both Heaven and earth at the same time, it must necessarily be natural in the letter. Ex.

112. Those within the Church who want to understand the Word, and do not as yet understand it . . . Sig. and Ex.

117². Their anxiety when they read the Word, and do not well understand it . . . Sig. and Ex. 122, Sig.

176⁴. (In this way) man can be in some natural enlightenment when he reads the Word. For the Word in the letter is not understood without enlightenment, and enlightenment is either natural or spiritual. Ex.

177². Therefore they who read the Word solely for the repute of erudition, (or other such ends) never see and perceive truths, but falsities. Ex.

—³. But they who read the Word from the spiritual affection of truth . . . see truths therein, and rejoice at heart when they see them.

190. For when these read the Word, they do not see it from the doctrine of the Church in which they were born, but as if they were separated from it . . . Such are enlightened . . . and it is granted them to formulate doctrine . . .

—². But they who read the Word from doctrine that is from others, cannot see truths from the light of their own spirit . . . Such cannot be enlightened . . . and this is why they remain natural . . . for to become spiritual is to imbue one's spirit with truths from the Word . . .

195⁴. Why man becomes spiritual through Knowledge of the Word (applied to life), and not through any other Knowledge. Ex.

—¹⁴. To believe what another says is servile; but to believe what we ourselves think from the Word is freedom. Sig.

200⁵. If it is accepted as a doctrine . . . that the Lord is one with the Father, and that His Human is Divine from the Divine in Himself, light will be seen in everything of the Word . . . (otherwise) nothing will be seen in light in the Word. Ex.

233. There are two states of faith and the derivative life . . . one from doctrine, and the other from the Word or from preaching from the Word. Ex. —².

260². So that if the Word in the letter also were spiritual, it would have no basis, and would be like a house without a foundation.

275¹¹. 'The Word of Jehovah' = the Divine truth proceeding from the Lord.

288². The reason the heavenly marriage is in everything of the Word, is that the Divine which proceeds from the Lord is Divine truth united to Divine good . . .

351. It is said 'the Church where the Word is,' because the Lord's Church is in the whole world, but, in special, where the Word is and the Lord is known thereby. . . The presence of the Lord and thence of the Angels of Heaven with the men of this Earth is through the Word, because it has been written by mere correspondences . . .

—². The light of Heaven . . . is from the Lord through the Word, from this the light is propagated as from the middle into the circumferences on every side, thus to . . . the gentiles who are outside our Church; but this propagation of light is effected in Heaven by the Lord; and (thus) inflows into the minds of men . . .

355¹⁴. The Lord is called 'the Word,' because 'the Word' = the Divine truth proceeding from Him.

356². That no one can understand the Word without doctrine. Ex.

— . But he who reads the Word from doctrine sees all things that confirm . . .

—⁵. That doctrine cannot be procured from any other source than the Word . . .

365. The Word not understood (because there is no good) whence come dissensions in the Church. Sig. and Ex.

—². Therefore if good is not present with a man who is reading the Word, truth also does not appear.

—⁴. In the Word are all the truths of Heaven and the Church, and even all the arcana of wisdom possessed by the Angels of Heaven, but no one sees them except those who are in the good of love to the Lord, and in the good of love towards the neighbour . . .

366². That the understanding of the Word is destroyed when there is no good with the man, that is, no love to the Lord and charity towards the neighbour. Ex.

369². The Word has been written from such things as were seen and heard in the ultimates of Heaven, thus from mere correspondences . . .

373². In itself the Word is Divine truth itself, but the understanding of it is according to the state of the

man who reads it: a man who is not in good apprehends nothing of good therein, and a man who is not in truths sees nothing of truth therein; so that the cause is not in the Word, but in the reader.

[E.] 382. For the Word appears to everyone according to his quality . . .

392⁷. That the Word is the Lord, is because 'the Word' = the Divine truth, and all Divine truth proceeds from the Lord . . .

410⁴. The Word is written in many places according to appearances in the Spiritual World that are unknown to man, but known to Spirits and Angels, from which it is evident that the Word is written for them also.

411²³. To look at the Word from without, and not from within . . . is to see it not from doctrine, but solely from the letter, whence they wander in every direction . . . and are sure of nothing, whence come endless adulterations . . . Such are they who study the Word for the sake of glory and honour; and, as such, when studying the Word, regard themselves in everything, they are outside the Word; whereas they who love truth and the derivative good are within the Word; for they regard it from the Lord, and not from self. Tr.

—²⁴. The Word is called 'a fire,' and 'a hammer' (Jer.xxiii.29) because these = the good of love and the truth of faith.

419¹⁴. 'He sendeth out His Word' (Ps.cxlvi.18) = the Divine good united to Divine truth.

433³. That 'Judah' = the Word also, is because the Lord is the Word; and He assumed the Human in that tribe that He might be the Word as to the Human also.

435⁴. In every particular of the Word there is an inmost or celestial sense, an internal or spiritual sense, and an external sense, which are for the three Heavens respectively . . .

438⁵. 'Thy shoe iron and brass' = that the ultimate of the Word is natural truth and good.

449¹⁰. The blessing of the tribes by Moses describes the Word.

466². As the Word has been given man for the sake of the conjunction of the Lord with the Angels and with men, truth conjoined with good, and good with truth, are in it everywhere; for there are . . . two expressions, one of which relates to Divine truth, and the other to Divine good . . .

473. Hence the Word, even that spoken by Angels, is Divine.

504¹³. (That) the Word is Divine truth itself united to Divine good, for there is everywhere in it the marriage of good and truth. Rep.

517². All in the love of self falsify the truths of the Word if they study it. Ex.

518²⁶. That although the Church perishes . . . still the Word will not perish. Sig.

520². For there is a marriage of good and truth in everything of the Word, and therefore if there is not

good in the truths of the Word on the part of him who perceives them, the truths are without their consort, and may be applied to any evil cupidities and false principles whatever, and may thus become falsities of evil.

535⁸. That those who falsify the truths of the Word by interpretations to confirm evils of life, avert themselves from Heaven, and convert themselves to Hell, is because the conjunction of Heaven with man is through the Word. For Heaven is in the spiritual sense of the Word, and man is in its natural sense . . . This is why those who apply the Word to evils of life, and to false principles that are from their Own intelligence, cannot be conjoined with Heaven . . . But those who apply the Word to such falsities as do not disagree with the good of life . . . have their falsities applied by the Lord to good . . .

545². For he who denies the Word to be Divine in the whole sense of the letter, breaks the connection with Heaven. (Continued under SENSE OF LETTER.)

569¹⁶. That spiritual things are not to be investigated through the scientifics of the natural man, nor the derivative reasonings, but through the Word . . . Sig.

—²¹. The prophet's 'book' = in special, that Word which was in that book; but in general, the whole Word . . .

579². When the Divine things of the Word are conjoined with (the loves of self and of the world) all things therein are adulterated and falsified; for the Divine things of the Word can never be conjoined with anything but heavenly love . . .

585³. Of the Divine mercy . . . media have been given by which man can be removed from his proprium; these media have been given in the Word . . .

593. 'I saw another strong Angel coming down from Heaven' = the Lord as to the Word; here, as to its ultimate sense . . . because it is from this sense that the Lord is called 'strong' . . .

—². The Word, which is Divine truth, descends from the Lord, through the Heavens, into the world; and therefore it is adapted to the wisdom of the Angels who are in the three Heavens, and also to men who are in the natural world. Hence it is that the Word, in its first origin of all, is wholly Divine, is afterwards celestial, then spiritual, and finally natural . . . This is why the Word exists with the Angels of each Heaven, but with a difference according to the degrees of their wisdom, intelligence, and knowledge; and although it differs in its sense in each Heaven, still it is the same Word. Ex.

594². As the Word, which is Divine truth, was represented (at the transfiguration) Moses and Elijah were seen . . .

—³. Since the giving of the Word, the Lord manifests Himself solely through it; for the Word, which is Divine truth, is the Lord Himself in Heaven and the Church; and from this it is evident that the manifestation here foretold (concerning the second advent) = His manifestation in the Word; and (this) has been effected by His having opened and revealed the internal sense . . . 612.

595. 'A rainbow above his head'=the interiors of the Word. Ex.

596. The Divine truth which in Heaven and the Church is the Word.

612. For the Word is the doctrine of Divine truth, (and) everything of doctrine must be from the Word.

614. Examination of the men of the Church as to what understanding of the Word yet remained with them. Sig. and Ex.

—². (Such) may indeed be delighted with the reading of the Word, but not with the truth itself which is of its interior sense . . . and therefore the Word as to the sense of the letter may indeed be loved, but only because it can be drawn to confirm falsities . . .

615. 'A little book open'=the Word manifested by the Lord to Heaven and the Church.

616. The faculty of perceiving from the Lord the quality of the Word. Sig. and Ex. . . The Lord gives this faculty to everyone; but still no one perceives it, unless, as from himself, he wills to perceive it. Ex.

617. That he should read, perceive, and examine the Word as to its quality within and without. Sig. and Ex.

—¹⁷. As the Word is Divine truth, before the Lord it is, in image, like a Divine man; so that its ultimate sense . . . corresponds to the heel; and the perversion of the Word . . . by the application of the sense of the letter to falsities . . . is signified by 'to lift up the heel upon the Lord.'

—¹⁸. To read the Word, and to be instructed from it, effects nothing for salvation, unless we at the same time live according to it. Sig.

618². When the exteriors of the Word . . . are falsified and adulterated, the interior truths of the Word are falsified and adulterated; and therefore when a man applies the Word in the sense of the letter to the evils of earthly loves, it is made undelightful to the Angels, who are in the internal sense. Sig.

619. That the external of the Word was 'sweet as honey,' that is, delightful, was because it is such that it can be applied to any love and any derivative principle . . . 621.

624. A Divine command that (up to the end of the Church) the Word is still to be taught. Sig. and Ex. . . The reason was that it was found that the Word was still delightful as to the sense of the letter. Ex. 625. —³.

627⁶. The degrees of Divine truth in their order as they are in the Word. Enum.

630. That the external of the Word . . . is not to be examined. Sig. and Ex. 631. 632².

641². When the end of the Church is at hand, the interiors of the Word . . . are revealed and taught, in order that the good may be separated from the evil . . . Moreover, the interiors of the Word, which are revealed at the end of the Church, serve the new Church, then being established, for doctrine and life. (Thus) when the end of the Jewish Church was at hand, the Lord Himself opened and taught the interiors of the Word . . . So has it been done at this

day . . . which revelation is meant by the advent of the Lord in Matt.xxiv. . . 670².

644¹³. 'So shall My Word be that goeth forth out of My mouth' (Is.lv.11). 'The Word'=the Divine truth proceeding from the Lord, which, with us, inflows through the Word.

652¹⁹. 'Garners full of food'=doctrinal things from the Word, thus the Word where are all truths of doctrine, from which is spiritual instruction and nutrition.

653⁷. 'The Word of Jehovah' (Is.i.10)=the Divine good; 'the law of our God'=the Divine truth.

668. Everything that proceeds from the Lord is called, in general, Divine truth, and with us in the world, the Word.

684³⁶. 'Know therefore and perceive from the going forth of the Word' (Dan.ix.25)=from the end of the Word of the Old Testament, because this is to be fulfilled in the Lord; for, in the supreme sense, all things of the Word of the Old Testament treat of the Lord, and of the glorification of His Human, and thus of His dominion over all things of Heaven and the world.

701¹¹. That the proceeding Divine, which is the Divine truth, thus the Word, is 'a covenant,' because it conjoins. Ill.

710⁹. 'Blessed are they who hear the Word of God, and keep it' (Luke.xi.28)=to learn truths from the Word and to live according to them.

714¹⁰. They who love truth because it is truth . . . are elevated from their proprium while they are reading the Word, even into the light of Heaven, and are enlightened . . .

—¹¹. They who study the Word without doctrine, and are at the same time in the love of self, constitute the externals of the draconic body. Ex.

715². All spiritual truths are from the Word, and make a one with the good of love and of charity.

718. The falsification and adulteration of all the Truths of the Word. Sig. and Ex. 719.

734. Their warfare is not against the Word, for this they call holy and Divine; but it is against the genuine truths of the Word . . . 775.

—². 'The Word of Jehovah' (Is.ii.3)=truth from the good of love.

747. That they dispute with them continually from the Word. Sig. and Ex.

748³. How the Word is falsified, if regarded only exteriorly, and not at the same time interiorly.

754. To live from the Word, is to live from the Lord; for the Lord is in the Word; nay, is the Word.

768³³. The Word is said to be falsified when its truths are perverted, and adulterated when its goods, and also when its truths, are applied to loves of self.

778². How the Word is blasphemed by the falsification of it. Examp.

—³. The 'sin and blasphemy against the Holy Spirit' is to deny the Word, and also to adulterate its very goods and falsify its very truths. But 'to speak

a word against the Son of Man' is to interpret the natural sense of the **Word** . . . according to appearances. Ex.

[E. 778]⁴. That to deny the **Word** is a sin that cannot be forgiven . . . to eternity . . . is because those who deny the **Word**, deny God, deny the Lord, deny Heaven and Hell, and deny the Church and all things of it.

—⁶. For the **Word** in ultimates is like a man clad in a garment, whose face and hands, however, are bare; and, where the **Word** is thus bare, its goods and truths appear there bare as they are in Heaven, thus such as they are in the spiritual sense. (Continued under SENSE OF LETTER.)

783⁵. Some infernal Spirits acquire power through the **Word**; for they know some passages, and pronounce them, by which communication is effected with the simple good . . . and they prevail over others accordingly as they are in this conjunction; the reason of which is that all things of the **Word** are truths, and there is all power in truths, and the simple good are in truths . . .

785. The disagreement of their doctrinals with the **Word**, where love, life, and works are so frequently mentioned. Sig. and Ex.

790⁴. Therefore it is necessary for the spiritual mind to be opened and formed through things that are in the **Word**, where all things are spiritual, because Divine. Ex.

—⁶. The second reason is that the **Word** is from the Lord, and hence the Lord is in the **Word**, inasmuch that He is the **Word**; for the **Word** is Divine truth, which is all from the Lord; from which it follows, that he who abstains from doing evils because they are contrary to the Divine precepts in the **Word**, abstains from them from the Lord.

—⁸. The spiritual mind is formed from the things which are in the man's memory from the **Word**. Ex.

— This spiritual affection of truth . . . is given through the **Word**, because the Lord in the Church is the **Word**.

—^e. Man has no need to 'work,' further than to learn truths from the **Word**, and live according to them.

797. That the **Word** is the Lord because from the Lord, is because the **Word** is the Divine truth, (which) proceeds from the Lord as a Sun, and that which proceeds is His from whom it proceeds, nay, is Himself; and therefore the Divine truth, from which both Angels and men have all their wisdom and intelligence, is the Lord in Heaven. That it is also the **Word** such as it is with us in the world, is because the **Word** is the Divine truth in the ultimate of order, and contains a spiritual sense, which is the Divine truth such as it is in Heaven. —⁹.

—². On those who so falsify the **Word** that they completely close Heaven against themselves.

798. When (the things said in the **Word** about works, deeds, and doing) are falsified, all things of the **Word** are falsified; for all the other things of the **Word**, which are called its truths, live from those things . . . Moreover, there is a marriage of good and

truth everywhere in the **Word** . . . so that when good is taken away, the truth that remains is falsified . . .

—⁴. In (love to the Lord and towards the neighbour) are all those who do goods from the **Word** . . .

800². On those who although in Churches where faith alone is acknowledged, still do not falsify the **Word**. Fully ex.

803². In order for a man to be in enlightenment . . . let him read the **Word** every day, one chapter, or two . . .

815. For the **Word** can never confirm a false dogma unless it is falsified; for all things of the **Word** are truths, and therefore all truths can be confirmed from the **Word**, and by no means falsities.

816². The reason (any heresy can be confirmed from the **Word**) is that the sense of the letter is according to the apprehension of the simple, and therefore consists in great part of appearances of truth . . . In the sense of the letter of the **Word** there are naked truths as well as truths clothed, and these latter are appearances of truth (which) can be understood only from passages where naked truths are visible, from which doctrine can be formed by the Lord with one who is enlightened, and all the other things explained according to it. This is why those who read the **Word** without doctrine are led into manifold errors. The reason the **Word** has been written in this way is that there might be conjunction of Heaven with man; and there is this conjunction because every word in it, and in some passages every letter, contains a spiritual sense, in which the Angels are, so that when a man perceives the **Word** according to its appearances of truth, the Angels who encompass the man understand it spiritually. . . If the **Word** had been written differently, no conjunction of Heaven with man would have been possible.

—³. As the **Word** in the letter is of such a character, it is as it were a support for Heaven: for all the wisdom of the Angels . . . as to the things of the Church, is terminated in the sense of the letter of the **Word** as in its basis . . . Hence it is that the sense of the letter of the **Word** is most holy, and is even more powerful than its spiritual sense. (This is shown by the fact that) when Spirits bring forward any passage according to the sense of the letter, they at once excite some heavenly Society to conjunction with them. (This shows that) everything of the doctrine of the Church must be confirmed from the sense of the letter of the **Word** for there to be any holiness or power in it, and this from those books of the **Word** in which there is a spiritual sense. (This also shows) how dangerous it is to so falsify the **Word** as to destroy the Divine truth that is in its spiritual sense; for by so doing Heaven is closed to man. S32².

819². See FALSIFY, here. —^e. S88³, etc.

825. For that which is confirmed from the **Word**, is confirmed from Heaven. But when falsity is confirmed from the **Word**, it is not confirmed from Heaven, but only appears (to be so).

826. When reasonings (from the natural man) are confirmed from the **Word**, they become effectual, the

reason of which is that the **Word** is Divine, and in the sense of the letter consists of appearances of truth . . .

832. For each and all things of the **Word** communicate with the Heavens, from which there inflows what is holy into one who is speaking or preaching it . . .

—³. All love becomes spiritual through truths from the **Word** in proportion as the man acknowledges them, and sees them in his understanding, and afterwards loves, that is, does them from the will.

846². In order that man may from enlightenment see and perceive the genuine Truths of the **Word**, the three degrees of the understanding, natural, rational, and spiritual, must be together. Ex.

888⁴. For the **Word** in the whole complex regards the life of man, thus works; for the Lord says that the law and the prophets hang upon these (two great) commandments.

914³. For when the **Word** is explained in favour of earthly loves, and to confirm falsities of doctrine, the Church is laid waste; but not when the **Word** is understood in simplicity according to the sense of the letter . . .

937⁵. For conversation with the Lord is through the **Word**.

941². When the spiritual internal has been opened . . . the man is enlightened, especially when he is reading the **Word**, because the Lord is in the **Word**, and the **Word** is the Divine truth, (which) is light to the Angels.

948². The **Word** interiorly revealed, before the Church had been completely devastated. Tr. and Ex. 956.

960¹⁴. 'The name of God' (which is not to be taken in vain) = . . . the Divine truth, and, with us, the **Word**.

—¹⁵. There are two things by which Heaven is closed against the men of the Church; one is the denial of the Divinity of the Lord, and the other is the denial of the holiness of the **Word**. Ex.

974. This is why an internal holiness from the Angels inflows into the external thought of the man who holds the **Word** to be holy, although he is unaware of it.

983. For they who remove a life according to the Lord's commandments, annihilate all things of the **Word**; for all things of the **Word** are precepts of life; the precepts of faith which are the truths of the **Word**, teach life.

985⁴. As the members of generation . . . correspond to the Societies of the Third Heaven, and as the love between married partners corresponds to the love between good and truth, therefore those members and this love correspond to the **Word**, the reason of which is that the **Word** is the Divine truth united to Divine good that proceeds from the Lord; and hence it is that the Lord is called the **Word**: and from this also it is that in everything of the **Word** there is the marriage of good and truth.

— This also is why adulterers make Divine truths, and consequently the **Word**, of no account . . .

988⁴. The Reformed . . . emerged into some light by the reading of the **Word** . . .

1006³. They who have studied the **Word** solely for the sake of glory . . . breathe forth adulteries as of a father with a daughter-in-law.

1024³. For the **Word** is Divine truth itself, thus Divine wisdom, proceeding from the Lord as a Sun, and appearing in the Heavens as light. The Divine truth is that Divine which is called 'the Holy Spirit' . . .

1028. That the **Word** has been falsified even to the destruction of all genuine truth. Sig.

1033. (That religiosity) dominating over all things of the **Word**. Sig. and Ex.

—³. For the genuine truths of the **Word** are like a man; and the appearances of truth of which the sense of the letter consists, are like his garments . . .

1038². How the Divine **Word** can be signified by 'a beast.' Ex.

1054. That the **Word** was at first received in the Church and read, and was afterwards taken away from the people and not read. Sig. and Ex. 1058.

1055. That the **Word** is rejected by them. Sig. and Ex. 1056.

1062. The goods of the **Word** adulterated and profaned by them. Sig. and Ex.

1063. The truths of the **Word** falsified and profaned by them. Sig. and Ex.

1064³. The fifth kind of profanation . . . consists in jesting from the **Word**, and about the **Word**. Ex.

1065³. On the **Word** and its holiness. *Serialim* articles. 1066³, etc.

1066³. The four senses of the **Word**. Enum. and Ex.

1067³. That the **Word** is Divine truth itself, which gives wisdom to Angels, and enlightens men. Ex.

—^e. Hence it is that the man who reads the **Word** from the affection of truth, has enlightenment through Heaven from the Lord.

1069². That the Lord is the **Word**. Ex.

1070. Those (of them) who have ascribed Divine holiness to the **Word**, and not to the decrees of the Pope. Sig. and Ex. 1071. 1072.

1073². That the **Word** is such, is because in its origin it is the Divine itself proceeding from the Lord, which is called Divine truth, and when this was sent down to men in the world, it passed through the Heavens in their order . . . and in each Heaven it was written accommodatedly . . . to the wisdom and intelligence of the Angels therein . . . from which it is evident that all the wisdom of the Angels in the three Heavens has been implanted by the Lord in our **Word** . . . and, as the Divine truth is the Lord in the Heavens, the Lord Himself is present in each and all things of His **Word**, as He is in His Heavens, and may be said to dwell in them.

1074². As the Divine truth . . . has been written in each Heaven, and made the **Word**, the **Word** is the union of the Heavens with each other, and also the union of the Heavens with the Church in the world; for the same **Word** is everywhere, and differs only in the perfection of glory and wisdom, according to the degrees in which the Heavens are. (Continued under READ.) 1082^e.

[E.] 1077². The Word of the Lord is wonderful in this: that in every particular of it there is a reciprocal union of good and truth, which testifies that the Word is the Divine that proceeds from the Lord, which is Divine good and Divine truth reciprocally united; and testifies also that there is in the Word the marriage of the Lord with Heaven and the Church, which also is reciprocal. Ex. and Ill.

1079². Each least particular of the Word contains senses more and more interior, (such as exist in the three Heavens in order). These senses are in the sense of the letter, one within another, and they are evolved therefrom, one after another, each from its own Heaven, when the Word is read by a man who is led by the Lord. . . (This shows) how the Word has been inspired by the Divine, and that it is written from an inspiration to which nothing else in the world can be compared. The arcana of wisdom of the three Heavens which are in it, are the mystical things of which many have spoken.

1080². There is a Word in each Heaven, and these Words are in our Word in their order, and thus make one by influx and the derivative correspondences. Ex. 1081².

1083². As there is a trine of one thing within another in every least thing of the Word, and as this trine is like effect, cause, and end, it follows that there are three senses in the Word. Ex. and Examps. 1084², Ex.

1084². How a man, from the Word in the letter, calls forth a natural sense, a spiritual Angel a spiritual sense, and a celestial Angel a celestial sense, and this in an instant, whence comes conjunction and communication. Ill. by comparisons.

1085³. (This shows) what a profanation it is to falsify the truths and adulterate the goods of the Word; and how infernal it is to deny or invalidate its holiness. As soon as this is done, Heaven is closed against that man of the Church. The blasphemy against the Holy Spirit . . . is the blaspheming of the Word by those who deny its holiness. As the Word is the basis of the Heavens, and as it had been wholly falsified and adulterated by the Jewish nation . . . therefore, lest the Heavens should be endangered, and the wisdom of the Angels there should become foolishness, it pleased the Lord to descend from Heaven, and . . . become the Word. . .

1086⁵. As all higher things place themselves in the lowest ones in simultaneous order, it follows that in the ultimates of the Word . . . are all things of Divine truth and Divine good even from their primes . . . (thus) the power of Divine truth is there, and the omnipotence of the Lord in saving man. Ex.

1089². That no one can understand the Word without doctrine. Ex.

—³. Yet doctrine can be acquired solely from the Word. Ex.

—^e. He who loves truth because it is truth, can as it were interrogate the Lord in doubtful matters of faith, and receive answers from Him; but nowhere else than in the Word, for the reason that the Lord is the Word.

1106. For all things that man draws from the Word are 'a voice from Heaven.'

1130². For the Word never confirms evil (unless it is falsified).

1173². That the Lord does not teach man truths immediately . . . but mediately through the Word . . . Ex.

1177. Immediate revelation is not given, except that which has been given in the Word . . . which is such that everyone may be taught according to the affections of his love, and the derivative thoughts of his understanding . . . Ex.

—². (Thus) the Lord teaches the man of the Church immediately through the Word, according to the love of his will which he has by his life, and according to the light of his understanding which he has by his knowledge; and nothing else is possible, because this is the Divine order of influx.

—³. Even those outside the Christian world, and who have not the Word, are taught in no other way. Ex. 1179².

1228. Thus has the Word been written by the Lord by the media of Angels. Ex.

J. (Post.) 261. The Word in (the Hebrew) letter has a more immediate communication with Heaven.

De Verbo. Title. On the Holy Scripture, or Word of the Lord, from Experience.

2. That the Word is interiorly alive. Ex.

4. On the Word: that it is holy as to the letters and apexes. Ex.

6. On the Word and natural theology . . . Ex.

— On the excellent style in the Word.

9. That they who have (worldly ends) see nothing of genuine truth in the Word. Ex.

11. That the wisdom of the Angels of the three Heavens is from the Lord through the Word . . . Ex.

12. On enlightenment through the Word. Ex.

13. How greatly the mediate revelation which is effected through the Word surpasses the immediate revelation which is effected through Spirits. Ex.

14. On the Word in the Heavens. Gen.art.

— Without the Word there would be no Heaven . . .

—². The Word in the Spiritual Kingdom. Ex. 24.

—³. The Word in the Celestial Kingdom. Ex. 24.

—⁴. How the spiritual Word, and the celestial Word, differ in their writing. Ex.

—⁵. The difference between the three Words, the natural, the spiritual, and the celestial, shown by an examp.

—⁷. (This shows) the nature of the Word in its bosom.

— In our natural Word, therefore, are contained both the spiritual Word, and the celestial Word; but in (these) is not contained the natural Word; and therefore the Word of our world is the most full of Divine wisdom, and so is more holy than the Words of the Heavens.

15. On the old Word which is lost.

—⁵. The religions of many nations were derived . . . from this (old) Word.

16. On the nations and peoples outside the Church, with whom there is not the Word. Gen.art.

22. It is better for man to understand the Word according to the letter, in very many places. Examps.

D. Wis. xi. 2a. They who are in the love of truth are actually in the light of Heaven, and are therefore in enlightenment, and in the perception of truth when they are reading the Word. All others are only in the confirmation of their own principles. Ex.

Dicta Probantia. The Word, through which the Church would revive. Sig. (in Dan.iv.15).

Inv. 24. The Reformation took place for the sole reason that the Word, which had lain buried, might return into the world. Ex.

55. It pleased the Lord to prepare me (Swedenborg) from my earliest youth to perceive the Word . . .

Docu. 234. When Heaven was opened to me, I had first to learn the Hebrew language, as well as the correspondences according to which the whole Bible is composed, which led me to read over the Word of God many times; and as God's Word is the source whence all theology must be derived, I was enabled thereby to receive instruction from the Lord, who is the Word.

Word. Vox.

See VOICE-vox; and under EXPRESSION, and SPEAK.

A. 2°. Whatever word in the Word does not involve the Lord, is not Divine.

4°. There is not the least of a word which is not representative . . .

41. Every word, etc. of an Angelic Spirit is alive. Ex.

64. The Angels do not know even the proximate meaning of a single word (of the letter). . . They have only the idea of the Things signified by the words and names.

241. He who fixes his attention on the sense of the words, hears the words, but as it were does not hear them . . . but he who attends to the words (only) apprehends little of the sense . . . and sometimes forms a judgment of all that is said from a single word, or grammatical form.

607. The Most Ancients did not speak so much by words . . .

608. With external respiration came the speech of words, that is, of articulate sounds, into which were determined the ideas of thought.

621. In the Word, one word is never used instead of another.

771. Every word in the Word is from the Lord. Ex.

793. They who are in the internal sense can know . . . from a single word what is the subject treated of . . . When a different subject is treated of, the words are at once different, or the same words stand in a different connection. The reason is that there are words peculiar to spiritual things, and words peculiar to celestial things . . . Examps. . . In the Hebrew they are very often distinguishable by the sound. Ex.

1007°. Therefore such mild words are here used.

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1118. Not like the speech of words, of our time. . . 1120.

—². Than by articulate sounds, or sonorous words . . .

—³. There is nothing in any word that is not directed by applications of the breathing.

1388. The quality of Spirits known from every word. Ex. 1640°. D. 3064, Ex.

1391. Spirits can represent more by one idea than they can utter by a thousand words.

1637°. The language of Spirits is not of words . . . When with man, their ideas pass into the words that are in the man; and . . . they suppose the words to be their own.

1638. The words they speak . . . are well chosen and clear, full of meaning, and distinctly pronounced . . . They choose the words better and more promptly than the man himself . . . for the ideas of their language inflow only into words that are fitting; almost as when a man speaks, and thinks nothing about the words . . . for then the thought falls readily and spontaneously into the words: it is the internal meaning that brings forth the words.

1639. The speech of words is that proper to man, in fact to his corporeal memory.

—². Every word contains an idea of great possible extension . . .

1641. Ideas the primitives of words.

1648. In choirs they have no thought about the words, or ideas . . . The words follow spontaneously from the meaning.

1756. The series . . . cannot appear when each thing is explained according to the signification of the words . . . As with one who hears another . . . and pays attention to the words.

—². The most ancient mode of writing represented subjects . . . by words that were understood quite differently.

1757. The speech of Spirits among themselves is effected by ideas, the originaries of words. 1876, Ex.

1759. The speech of celestial Spirits cannot easily inflow into the articulate sounds, or words, with man; for it cannot be fitted to a word in which there is anything that sounds harshly . . .

1763°. Others spoke by a belching of words, as from the belly.

1870. Each of the words (in the Word) presents in form its own idea; for a word is nothing but an idea so presented in form that the sense may be perceived.

—². The Word is inspired, not only as to each word, but as to the letters . . .

1876°. No part of a word of the Word can pass to Spirits . . .

1923°. How the speaking (of the Word) came to man by words of articulate sound. Ex.

1936°. There are inexhaustible things in every word of the Word . . .

1955°. Angelic ideas do not fall into the words, but only into the sense of the words . . .

[A.] 2157. They who perceive the Word as to the affection, pay no attention to the words . . .

2209². Souls speak together most distinctly, yet without the speech of words.

2236. (The internal sense is here) not so evident from the signification of the words . . .

2303. Angelic speech, not distinct in words.

2311. All the words have a spiritual sense.

2333². The internal sense does not come into view, unless the words are explained one by one according to their constant signification.

2343². The series cannot appear fully in the explanation of the several words . . .

2470^e. The ideas belong to the Angels and Spirits, the words into which they inflow, to the man.

2472. Men cannot speak together except by languages distinguished into articulate sounds, that is, into words . . . because (they speak) from the exterior memory.

2643^e. These are Divine things which can be expressed by no forms or formulae of words.

3342². When (speech that is heard) ascends towards the interiors, it 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.

3343. The ideas (of the interior Heaven) are not expressible in words . . .

3952. Why this has been explained for the most part only as to the signification of the words . . .

3969¹⁴. There are words in the Word that express spiritual things, and words that express celestial things, and this constantly. Examp.

4043². All human words . . . as they involve natural things, are inadequate to express these things.

4136^e. There is not a single word used in the Word that does not involve a heavenly arcanum.

4402¹. The Word is inspired as to all the words . . .

4406^e. As man's spirit is in the light of Heaven . . . many things that are interior have fallen into words (that are used correspondentially).

4493¹. Like one who . . . takes in the sense, and does not attend to the words. 5165².

— Like one who is intent upon the words . . .

4528². The speech of Angels is effected by means of spiritual and celestial ideas, which to them are the forms of words . . .

4585¹. There is no other way than to use these words; for without words adapted to the subject, nothing can be described.

4609². The things which then appear . . . do not fall into words; for human words are from ideas formed from things that are in the light of the world.

4966¹. (Philosophical things) are mostly bare words . . .

5075². The interior significatives of words originate for the most part from the interior man . . .

5212. Lowest truths . . . being in the exterior memory . . . can be represented to others by forms of

words, that is, by ideas formed into words by means of such things as are of the world and its light.

5287. So far as thought and speech are determined to . . . words, they become less universal . . .

—². (Thus) in so far as the thought regards the words of a speaker, it does not regard his meaning.

5614¹. The interior mind . . . does not think from the words of any language . . .

5648². Those in the other life . . . understand no human words, but only the sense of the words; and this not according to the man's natural thoughts, but according to his thoughts that are spiritual.

5757^e. Why one word sometimes means many things.

6319². Man thinks in a moment more than he can utter in half an hour, because he thinks abstractedly from the words of language.

6343². There are words which constantly = good; words which constantly = truth; and words which constantly = both . . . 8314. 8330. 10254². 8.80^e.

6516^e. In (spiritual writings) all the words, and even the syllables, involve such things as are of that World, thus spiritual things, and they are perceived from the aspiration, and from the affection that results from their utterance, thus from a milder or a harsher modification.

6621. The thought was then as it were kept in prison; for it was determined solely to the words, by withdrawing the mind from the sense. D. 1950.

6622². So, innumerable things concur to one word, as foldings of the lips, etc.

6623. The Angels can know, from a single word that comes forth from the thought, the quality of a Spirit, or man.

6624. Ideas of thought are the words of Spirits; and ideas of thought still more interior are the words of Angels. Ideas, being the words of speech, are sonorous (there); so that the tacit thought of man is audible to Spirits and Angels, when the Lord so pleases. 7745.

6814. (The Spirits of Mercury) are averse to the speech of words, because it is material . . .

6924^e. Affectations of elegance . . . hide Things, and present words, which are the material forms of Things.

6974^e. In the Word, where truth is expressed by its words, good is also expressed by its words . . .

6987². It appears as if the words of speech were in the thought, but it is a fallacy . . .

— When the speech of the spirit inflows into the correspondent organs of the body, it presents the speech of words . . .

— Yet, the words of spiritual speech are not such words as man uses in the body, but are ideas . . .

7089^e. For spiritual speech is not one of material words, but of spiritual words, which are ideas modified into words in the spiritual aura . . .

8022. The speech (of the Angels of Jupiter) was not effected (with me) by words, but by ideas . . . So do they speak with the men of their Earth. Ex.

8249°. The Most Ancients could not have the speech of words, because the words of language were not poured in immediately, but had to be invented and applied to Things, which could not be done except in course of time.

8250°. The dissidence is clearly perceived in every word. and in the tone of every word . . .

8314°. In the Word there are words that belong to the spiritual class, and words that belong to the celestial class . . . There are also words that are predicated of both (truth and good).

8420. The spiritual signification is seen in the very word 'walk,' as in many others.

8443°. Truth Divine in the fifth degree is such as is in the First Heaven . . . and is such that a great part of it cannot be uttered in human words.

8733. In order to know the thought (of the spiritual) it must be collected from their words; but with the celestial it is not so . . .

8990°. For the interior sense of very many words has flowed from the Spiritual World from correspondences. Examps.

9094°. When let down again into the light of the natural man, I could not express in words the things I had heard . . .

9258. For words adapt themselves to their subject . . .

10604°. The initiations of the thoughts are devoid of words of speech . . .

10708. The *quasi* articulate speech (in the Fourth Earth) is not by words, but by ideas . . .

10709°. The speech of words is relatively material.

H. 1. There is an internal sense . . . not only as to the sense of many words, but also as to every word.

235. Angelic speech is equally distinguished into words as is human speech . . . and the Angels utter their words by means of the respiration . . .

236. The articulations of sound, which are words, correspond (there) to the ideas of thought . . .

237. The angelic language has nothing in common with human languages, except some words, which sound from some affection; yet not with the words themselves, but with their sound.

— The Angels cannot utter one word of human language; it has been tried . . .

239. (The Angels) can express by one word what man cannot by a thousand words.

—³. The ideas of thought of the Angels, from which are their words, are modifications of the light of Heaven; and the affections, from which is the sound of the words, are variations of its heat . . .

240. By a few words, the Angels can present what has been written on many pages.

—². The ideas of thought of the Angels, and the words of their speech, thus make a one . . . and this is why every word comprehends in it so many things.

241°. From the words of the Word in the Hebrew, it may in some measure be known whether they belong

to the celestial or the spiritual class . . . those which involve good partake much of u and o, and somewhat of a; and those which involve truth, of e and i . . . In human discourse also, when great subjects are treated of . . . those words are preferred that contain the vowels u and o.

262. (In the writings in Heaven) the hand does not hesitate in the choice of any word, because the words they speak, as well as those they write, correspond to the ideas of their thought . . .

269. The quality of the wisdom of the Angels cannot be described in words . . . The Angels can express in one word what a man cannot in a thousand words; moreover in one angelic word there are innumerable things that cannot be expressed in the words of human language . . . What the Angels do not fully express by the words of their speech, they supply in the tone . . . They can utter in a few words all the things written in a volume . . . and insert into every word such things as elevate to interior wisdom; for . . . every word is consonant to their ideas; and the words are varied in infinite modes according to the series of the Things . . .

—². The interior Angels are able to know the entire life of a speaker from the tone and some words . . .

284°. I can describe the peace of Heaven, but not in words, such as it is in itself, because human words are not adequate, but only in words such as it is comparatively . . .

U. 23°. A speaker who draws attention more to his words than to the meaning of his words, affects the hearing of another more than his mind.

J. 41°. No word can be wanting without the series of Things in the internal sense suffering a consequent change.

S. 18. That it is from the spiritual sense that the Word is . . . holy in every word. Ex.

W. 280. From the sound the Angels know a man's love, from the articulation of the sound, his wisdom, and from the sense of the words, his knowledge. They say that these three are in every word, because a word is as a conclusion; for the sound, the articulation, and the sense are in it . . . From every word of one who is speaking in a series, the celestial Angels perceive the general state of his lower mind, and some of the particular states also. (What there is in every word of the Word. Ex.)

281. This is why it is said . . . that a man shall render an account of his words. D.2661.

295. There was no word of spiritual speech that was like any word of natural speech . . .

306. (This) cannot be described otherwise by words flowing from natural ideas; but it can by words flowing from spiritual ideas, because these are apart from space (and which therefore) do not fall into any words of natural language.

P. 258. Place Salvation in certain words . . . 264°. 279°.

M. 326°. (The words of spiritual language are not

understood by Spirits themselves when the Spirits are with men. Shown.)

D. 1147. The words are flowing . . .

1394. The words of speech are all from natural things . . . but the sense is spiritual.

1645. The celestial love soft words . . .

1735. If one word is uttered—as all words are ideas—that word is as it were put on (by the Spirits) . . .

2002. There is a certain universal sphere of the thoughts which rules . . . so that all the words or ideas flow fitly . . .

2138. When these (spiritual ideas) inflow into the memory of a man, they excite corresponding words . . .

—^e. Spirits excite the ideas, consequently the words, which are in agreement with their nature.

2142. Spirits speak by ideas the primitives of words ; for in every word there is some idea, and in every composition of words, a composite idea . . .

—². When (their speech) entered my internal sense, [it fell] into distinct words . . .

2251. I have spoken with Spirits by ideas only, without words, and they have understood as well as with words . . .

2285. Particulars are the words of every language . . .

2301. Nay, the ideas of the words . . . are material . . .

2370. He who inheres in words, inheres in material and corporeal things . . .

2380. On those who inhere solely in the words of the Word . . .

2410. The Angels can then know how many times I have read these words . . .

2472. Each word is as it were a vessel . . .

2631. Nature of the Hebrew words.

2961. They who are high over head perceive the sense without being disturbed by the words.

2969. Fitting words then follow . . .

3043. That an idea remains attached to a word.

—^e. Therefore such words should be constantly used as have had an idea once impressed on them.

3050^e. For every word has an idea which is of great extension . . .

3210. That the quality of a man is sometimes Known from a single word. Ex.

3278^e. Their thought does not fall into words, but into motions of the lips.

3423. Spirits and Angels use familiar words, and no word is introduced that multiplies the sense, or diverts it : (they avoid) an artful elegance and combination of words . . .

3637. A speech of words (in which attention is paid only) to the sense of the words. Des.

3812. (Such) answer the same purpose as certain words . . . as connectives.

4143. On the materials of words.—When I took

certain words from my collection to insert them in what I was writing, and I took a single word . . . that was not in my memory, there occurred a change of Spirits . . . The reason was that Spirits succeeded who indulge in words, or the materials of speech, but the former only in thoughts : thus I learned from experience that these two kinds of Spirits cannot be together . . .

4342. When Spirits are speaking together, they cannot bring forth . . . a word of human language. (Continued under SPEAK.)

4784². For many of these (ideas) make one idea of speech, or one word.

4866. Examps. of the articulate words of spiritual language. 6063. 6090. J.(Post.)324. E.107^e.

4871. Not a single word of the (inferentials) can be uttered by the Angels . . .

5112. The words of the spiritual Angels . . . have an affinity with the vowels e and i . . . but the words of the celestial Angels, with a, o, and u . . . Therefore when a man is speaking with the latter, he is diverted from words that contain e and i, to words that contain a, o, and u.

5114. Hence, in the Hebrew language, and, in general, in the most ancient language, there were words proper to the celestial class, and to the spiritual class ; and some common to both.

5561. The words (in the writing of the spiritual Heaven) are according to their natural ideas.

5579. In the Spiritual Kingdom (the writing) is made by words written in a like diction to that (here) ; but the words there are from their natural or universal language . . . I have often seen such words in Roman letters, but when I was in the natural sphere I understood nothing whatever of them . . .

—². But the writing of the celestial is quite different . . . They express, by one such (inflected) form, more than can be expressed by very many words in the spiritual language . . .

5585. The speech of Spirits . . . is from their interior memory, the ideas from which become words, but such as accord with the Things themselves ; which also are the initiations of natural words.

5587. The celestial do not speak anything from their interior, because this does not fall into words.

5588. The ideas of the speaking thought, with man, are devoid of words . . .

5589. Every subject has its own conformity . . . and these conformed ideas fall, with Spirits, into words, which are distinctly enunciated, and are distinctly and sonorously heard . . .

—². (Thus, spiritual) speech is one of words, but of entirely different words, being formed according to the nature of the Thing [spoken of], and articulated by the sound . . .

5589a. How much the words of the language of Spirits differ from the words of that of men. Ex.

5594. I could express even material things without words . . .

5606. The fourth class . . . attend solely to the words (of the Word) . . .

5964. In (that Word) there are words which only the wiser (Angels) understand . . .

5965. (Thus) the writings in Heaven (contain) words that contain more than those who read them are aware of . . .

6062. Not like the inspiration of a prophet, to whom all the several words were dictated.

6063. One letter (there) means an entire word.

D. Min. 4617. How much more perfect are ideas than words of speech. Ex.

J. (Post.) 324. The Spirits and Angels were told to speak words . . . in their spiritual state, and to retain them when with me in a natural state, and then not any word was similar, nor did they understand any of their own words. Examp.

De Verbo. 3³. It was granted to some Angels of the Middle Heaven to speak with some of the Third Heaven, and to retain in the memory what they had said, and afterwards to return into their own Heaven, and they told me that they could not express any idea or any word of the previous state.

—⁷. I have retained the words (uttered by the Angels) and have afterwards examined to see whether any word coincides with any word . . . of men, and there has not been one.

26. The spiritual Angels utter the words of their speech according to correspondences. Examp.

—². They have correspondences in the words of their speech which previously they had not known. . . Their words are all formed from correspondences. Examps.

Work. *Opera*.

A. 6393. That still he labours with every exertion. Sig. and Ex.

8976. A state of confirmed truth without his exertion. Sig. and Ex.

R. 956. Without their exertion. Sig. and Ex.

M. 207². We have heard that in Heaven there are . . . wonderful handicrafts.

—³. In Heaven there are . . . also mechanical arts and handicrafts.

—⁶. They were then brought to the wonderful handicrafts that are performed in a spiritual manner by the artificers

T. 71². Man must purify himself from sins by his own exertion and power. —³.

D. 6088⁴. In the Hells, all are driven to their works . . . Thus are they driven to their labours. E. 1226³.

E. 1191². All the inhabitants (of Heaven) love uses, and perform them by various kinds of work.

1226⁴. The uses they perform in the Heavens, and the works they do in the Hells, are in part like those done (here); but most of the uses are spiritual . . .

J. (Post.) 230. In Hell (such) remain under the supervision of a judge, who imposes tasks on them which they must do daily, (otherwise) no food, garment, or

bed is given them; and if they do them negligently they are severely punished. Thus by tasks adapted to them they are withdrawn from the delights of their will. D. Love xv².

D. Wis. vii. 5³. The manual employments (or handicrafts—*operae manuarum* of the Angels), which are innumerable, and the duties of their callings, differ in the same way from the employments (or crafts) and duties of natural men in the world; and therefore cannot be described in words of human language.

xi. 4. That use is to discharge one's office, and do one's work rightly, faithfully, sincerely, and justly. Ex.

— (Then) everyone . . . is doing uses daily . . . a workman by his craft.

Work. *Opus*.

See under ACT, DO, and USE.

A. 63. Therefore the regenerate man is called in the Prophets, 'the work of the fingers of God.'

84. 'On the seventh day God finished His work . . . ' (Gen. ii. 2) = the celestial man . . .

88. When the spiritual man becomes celestial, he is called 'the work of God,' because the Lord alone has fought for, created, formed, and made him . . . III.

348. 'The fruit of the ground' = works of faith without charity . . . for (such) are works of no faith, and, in themselves, are dead, being of the external man only.

531. 'He shall comfort us for our work . . . ' (Gen. v. 29) = doctrine, by which what has been perverted should be restored. . . By 'work' is signified that they would not be able to perceive what truth is without labour and distress. . . There is work and labour of our hands, when men have to seek what is true, and do what is good, from themselves, or from what is their Own.

848². When he reflects about the goods of charity, or, as they are called, good works . . .

880². Man's Natural is what does a work of charity . . . but, in itself, this work is dead, and lives only from what is spiritual that is in the work, and what is spiritual does not live except from what is celestial, which lives from the Lord; and from this it is called a good work . . .

—³. (Thus) in every work of charity, the work itself is only something material.

1110. On those who have placed merit and righteousness in good works. 1111.

—⁶. These are . . . vastated, because they have performed good works . . .

1679³. With one who believes in meriting salvation by works, and confirms himself in it . . .

—⁶. One who believes that piety of life is impossible without merit being placed in works . . .

1873. It was said that good works are the fruit of faith in the external sense . . . but that these good works have no life unless they proceed from charity.

—⁶. For thus in the good work there is charity; in this love to the Lord; and in this the Lord Himself.

2039³. The celestial things of love are (here) described by the works of charity. Enum.

[A.] 2094. (Such) have no need to know . . .

2439². (Thus) to do a good **work**, or good of charity . . . with one is a good of charity . . . with another is a work of obedience . . . with some is meritorious . . . and with others is hypocritical . . .

2784. 'Wood' = the goods that are of **works** . . . and 'to cleave wood' = to place merit in the goods that are of **works**. Shown.

3147². When . . . the love of self and of the world are removed, good is received . . . for then the man exercises the **works** of charity . . . and also the **works** of piety so far as he can.

—⁷. Good **works** are evil **works** unless the things of the love of self and the world are removed; for when **works** are done before these have been removed, they appear good outwardly, but are evil inwardly; for they are done for the sake of reputation, etc. . . and thus are either meritorious or hypocritical; for the things of the love of self and the world make these **works** such. But when these evils are removed, the **works** become good, and are goods of charity . . . for then celestial love and spiritual love inflow from the Lord into the **works**, and make them to be love and charity in act.

3240⁴. Celestial things, that is, the goods of faith, or, what is the same, the **works** of charity, which they have. Sig.

3260. At the commencement of a **work**, the Ancients used to say, 'God bless.' Ex.

3451³. If anyone says that good **works** ought to be done that we may have our reward in Heaven, according to the literal sense . . . in Matt. x. 41, 42; xxv. 34-46, and elsewhere, and yet in doing good **works** never thinks of merit, he is in the Lord's Kingdom . . . and readily suffers himself to be instructed . . . that **works** wherein merit is placed are not good.

3671². Scientifics and **works** are like ground . . . (in which) the seeds grow.

3923. See CHARITY, here.

3934. 'A troop cometh' . . . in the external sense, = **works** . . . because these correspond to the good of faith; for the good of faith produces **works**, since it is impossible without **works**. Ex.

— . Unless **works** correspond to the good of faith, they are neither **works** of charity, nor **works** of faith . . . but are dead **works**, in which there is neither good nor truth; but when they correspond, they are **works** either of charity or of faith. **Works** of charity are those which flow from charity as their soul; and **works** of faith are those which flow from faith. **Works** of charity exist with a regenerate man; but **works** of faith with one not yet regenerate, but being regenerated. Ex.

—³. This shows what **works** are; and also that he who makes profession of faith . . . and denies **works**, and still more so if he rejects them, is devoid of faith, and still more so of charity.

—⁴. As the **works** of charity and of faith are such, and as a man is never in charity and faith unless he is in **works**, 'works' are so frequently mentioned in the Word. Ill.

—⁷. From these passages it is evident that **works** are what save man, and what condemn him; namely,

that good **works** save, and evil **works** condemn; for the will of a man is in his **works**. Ex.

—⁸. Moreover, the Lord's Kingdom commences in a man from the life which is of **works**; for he is then at the beginning of regeneration; but when His Kingdom is in the man, it terminates in the **works**; and then the man is regenerate. Ex. . . His **works** are then charity.

— . As the life of the internal man thus comes forth in the **works** of the external man, the Lord, in speaking of the Last Judgment, recounts nothing but **works** (Matt. xxv. 32-46) and says that those who have done good **works** shall enter into life eternal . . .

—^e. By 'John' (also) who lay on the Lord's breast . . . were represented good **works**.

3935. 'Gad' = the quality of the good of faith, and of **works**. 4609.

— . The good of faith of the internal man, and the good **works** of the external man, when they correspond, are the third general medium . . .

3956. Therefore the **works** that are done for the sake of reward are not in themselves good, because they do not spring from the genuine fountain, which is charity towards the neighbour.

4189. The conjunction of the Divine Natural with the goods of **works**, in which are . . . the gentiles. Sig. and Ex.

—^e. Good **works** may exist without goods within; but not the goods of **works**.

4191. Those who are in the good of **works**. Sig. and Ex.

—^e. 'Inasmuch as ye did it unto one of the least of these, ye did it unto Me,' means the **works** of charity; (and shows that charity towards the neighbour is conjunction with the Lord).

4198^e. The quality of the Lord's presence . . . with those who are in the goods of **works**. Sig. and Ex.

4226. Spirits interiorly evil . . . but who had exteriorly assumed the appearance of good by means of the **works** they had done for others for the sake of themselves . . . complain that they are not admitted into Heaven . . .

4270^e. These truths of faith . . . and **works** of faith that are first exercised, are the things by which man . . . is insinuated into good. Sig.

4368⁵. When those in the affection of truth from the good of genuine charity, are instructed that the **works** of the external man are nothing unless they proceed from the internal man . . . they receive it with joy; but those in the affection of truth from the love of self and the world applaud the **works** of the external man, and care nothing for the willing well of the internal man . . .

4382. 'According to the foot of the **work**' (Gen. xxxiii. 14) = according to generals.

4638⁹. That they wish to enter Heaven . . . from **works** in which there is not the Lord's life, but the life of self. Sig.

4663². They say that in what the Lord said of **works**, the fruits of faith are meant; and that He mentioned them for the sake of the simple.

—³. This is why only **works** of charity are mentioned by the Lord: for he who is in the **works** of charity . . . is capable of receiving faith . . . But one who is not in the **works** of charity . . . is by no means capable of it . . .

4683. When there is no longer any charity, faith . . . is said to be saying without works; and then **works** are no longer called **works** of charity, but **works** of faith, and are named the fruits of faith.

4730². He confirms himself against charity by thinking . . . that if he does the **works** of charity or of piety, he cannot but place merit in them. . . He (then) confirms himself still more, until he believes that the **works** of charity are not necessary to salvation.

— The reason (faith alone) has not been everywhere recognized . . . is that the prelates cannot gain anything . . . except by the preaching of **works**.

4754. Those in simple good acknowledge that . . . the **works** of charity are necessary to salvation.

4766. That there is no Church where . . . charity is not (recognized) as an essential of the Church, and consequently the **works** of charity. —⁴, Ex.

4783². From these words (in John iii. 16) it is concluded that faith alone without **works** is what gives eternal life . . . and then they no longer attend to what the Lord so often said concerning . . . charity and **works**.

—⁵. They who are in faith separate cannot believe otherwise than that the **works** of charity consist solely in giving to the poor . . . when yet the **works** of charity consist in doing what is just and right, each in his own employment, from the love of what is just and right, and of what is good and true.

5004. 'He went into the house to do his **work**' (Gen. xxxix. 11) = when He was in the **work** of conjunction with spiritual good in the Natural.

5084³. It is a fallacy of sense that good **works** merit reward; and that to do good to anyone for the sake of self is a good **work**.

5128⁴. For the life of **works** is from the will, and . . . from the intention or end. Such, therefore, as is the intention or end . . . in the **works**, such is the life; for . . . **works** without interior life are mere motions.

5132. Therefore the exercises of charity are described in the Word by **works** of mercy. Ill.

5148. 'The work of the baker' (Gen. xl. 17) = according to every use of the Sensuous.

— That '**work**' = use, is because it is predicated of the Voluntary . . . [for] whatever is done by this, and can be called a **work**, must be a use. All the **works** of charity are nothing else; for they are **works** from the will, which are uses.

5351³. They do indeed call charity and its **works** the fruits of faith; but who believes that fruits do anything for salvation, when it is believed that man may be saved by faith at the last hour . . . and when by doctrine they separate **works** . . . from faith, saying that faith alone saves without good **works**, or that **works**—which are of life—contribute nothing to salvation?

5608³. End, cause, and effect (are as) love to the Lord,

charity towards the neighbour, and the **works** of charity. When these three become a one . . . the first must be in the second, and the second in the third. As in the **works** of charity—unless charity . . . is interiorly in them, they are not **works** of charity. . . So (also) unless there is innocence (in the charity) they are not **works** of charity.

5622. 'Fruits' = **works**; the fruits of useful trees, good **works**; or, what is the same, goods of life; for goods of life, as to use, are good **works**.

6024⁴. The good of faith, the derivative **works**, and their doctrinals. Sig.

6048. 'What are your **works**?' (Gen. xli. 33) = to know your goods; for '**works**' = goods, because they are from the will.

6073. 'What are your **works**?' (Gen. xlvii. 3) = concerning offices and uses; for '**works**' = goods . . . All goods that are called goods of charity are nothing but uses, and uses are nothing but **works** done for—*erga*—the neighbour, our country, the Church, and the Lord's Kingdom. Moreover, charity itself . . . does not become, in itself, charity, until it comes into act, and becomes **work**. Ex. . . But then, within the deed or **work** itself, are contained all things of charity towards (the neighbour); for **works** are the complex of all the things of charity and faith in the man; and are what are called spiritual goods, and they become goods by exercise, that is, by uses.

—². The Angels . . . long . . . to perform uses . . . and they enjoy bliss and happiness according to the uses; as the Lord teaches in . . . 'The Son of Man . . . shall render to everyone according to his **works**' (Matt. xvi. 27). '**Works**,' here, do not mean **works** as they appear in the external form, but as in the internal form, that is, according to the quality of the charity they have in them. The Angels see **works** no otherwise.

—³. As **works** are the complex of all the things of charity and faith in the man . . . the Lord loved John more than the other disciples . . . for by him were represented the goods, or **works**, of charity.

— By (these words) it was foretold that faith would despise **works**; but that still they are with the Lord . . .

6353. That doctrinal things serve to destroy the **works** of charity; thus charity itself. Sig. and Ex.

6377⁷. 'He poured in oil and wine' = that he performed the **works** of love and charity.

6388. 'Issachar' = recompense from **works**. Ex. 6390².

6390. 'Lying between the burdens' = life among **works**. . . That '**burdens**' = such **works**, is because they do not do goods from the affection of love towards the neighbour, but from the affection of love towards self; for the **works** that flow from (this) are like the burdens which the viler asses carry; for they are among the lowest services. Ex. —^c.

6391. That **works** of good without recompense are full of happiness. Sig. and Ex. 6392². Ex.

6392². Hence many reject good **works**, believing that they are not possible without the end of meriting . . .

for they are not aware that they who are led by the Lord, desire nothing more than to do good **works**, and think of nothing less than of merit by them . . .

[A.] 6393³. They who want a reward for the **works** they perform . . . are never content, but are indignant if they have not a greater reward than others . . . and make bliss to consist in . . . being eminent, etc.

6394. To 'be a servant unto tribute'=those who want to merit by **works**. III.

6404. 'Gad'=**works** from truth and not yet from good.

6405. That **works** without judgment will drive away from truth. Sig. and Ex. . . For they who do **works** from truth and not yet from good have the understanding obscured; but they who do them from good have it enlightened. Ex.

—². 'Gad,' here = those who hallucinate about truth, and yet do **works** from it, thus **works** not of truth, still less **works** of good. By **works** from this source they are driven away from truth; for as soon as (such a one) carries out anything into act from a religious principle, he afterwards defends it . . . Examp.

—³. By 'Gad' are also signified those who place everything of salvation in **works** only, like the Pharisee . . . Such are in the Lord's Kingdom, but at the threshold. Sig.

— . Hence their **works** are such as are their (erroneous) truths; for **works** are nothing but the will and understanding in act. What saves them is the intention to do good . . . —⁴, III.

6406. They who do **works** from truth and not yet from good, cannot but induce a want of order on their Natural; for **works** affect the Natural; and consequently they cannot but in the same proportion close interior things against themselves. Ex.

—^e. However, **works** are most necessary, for they are charity and faith in effect and life. Who cannot see that without them there is no charity? **Works** are nothing else than good and truth itself in an external form; for when the good that is of the will, and the truth that is of the understanding, are put forth into act, they are called **works**; from which it is evident that such as is the good and truth, such are the **works**.

6587². The external of the Church is to perform rituals holily, and to do the **works** of charity, according to the precepts of the Church.

6628. (Instruction) was one of their **works** of charity.

7104. 'Why do ye . . . withdraw the people from their **works**?' (Ex.v.4)=that (they) shall not exempt them from grievous things. . . For the **works** were labours, and also burdens . . . thus grievous things from combats.

7133. 'Fulfil your **works**' (ver.13)=that they should serve falsities so called; for . . . the making of bricks . . . were the **works**.

7272³. He who believes . . . that the **works** of charity contribute nothing to salvation . . . and from this principle lives without charity . . . This is an evil of falsity.

7318. Truth is falsified when it is said that all the

good man does regards himself, and is done for the sake of recompense, and therefore the **works** of charity should not be done.

7430^e. 'The work of his hands' (Is.xvii.8)=such things as are from proprium.

'7893. 'No **work** shall be done in them' (Ex.xii.16)=detention then from earthly and worldly things; for '**work**'=labours and studies which have as their end the things of the world and the Earth. . . The reason it was so severely forbidden that they should do any **work** on the feasts and Sabbaths, was that they were then in a full representative state, that is, in such things as represented celestial and spiritual things. This state would have been disturbed if they had done **works** that had regard to the world and the Earth as the end. . . The communication (with Heaven) would not have been maintained, unless it had been forbidden under the penalty of death to do any **work** on (those) days; for worldly and earthly things were seated in their minds . . .

8121. Charity . . . is to do right in every **work** . . .

8708. 'The work that they shall do' (Ex.xviii.20)=faith in act; for 'the **work** that they shall do'=action; here, action from the light of intelligence, thus from faith . . . It is this reception (of the truths of faith) that is meant by 'the **work** that they shall do.'

8888. 'Six days shalt thou labour, and do all thy **work**' (Ex.xx.9)=the combat that precedes and prepares for this marriage. . . For 'to labour,' and 'do one's **work**'=to do the things that are necessary for life; here, for the spiritual life. T.301.

8890. 'Thou shalt not do any **work** . . .' (ver.10)=that then Heaven and bliss appertain to each and all things in man's internal and external; for 'not to do any **work**'=rest and peace, thus Heaven; for when a man is in Heaven, he is free from all solicitude, unrest, and anxiety . . .

9278. 'Six days shalt thou do thy **works**' (Ex.xxiii.12)=a state of labour and combat while in external delights that are to be conjoined with internal things.

— . By the **works** of the six days, and the rest on the seventh, are signified those things which come forth with a man in his first and second states during regeneration . . .

—³. When man is in externals, he is in labour and combat . . . which are signified by the six days of the week in which **works** shall be done. But when he is in internals . . . the labour and combat cease . . .

9296. 'When thou gatherest in thy **works** out of the field' (ver.16)=the enjoyment and use of all things that have been implanted in good; for '**works**' mean not only those of the field, but also those of the vineyard and oliveyard . . .

9319. 'Thou shalt not do according to their **works**' (ver.24)=that evils of life are not to be followed after.

9598. 'The work of the designer' (Ex.xxvi.1)=the Intellectual.

9642⁸. 'The tribe of Gad'=**works** from these truths.

9824³. This is why it is said that man is to be judged according to his deeds, or **works**, which=that he is to

be judged according to his thought and will ; for these are in his deeds as the soul is in its body. H.358², Refs. 471. Fully ill.

9915. 'The work of the weaver' (Ex.xxviii.32)=from the Celestial . . . for 'work'=that which is done or comes forth, thus that which is from something else.

9976. Therefore they who place merit in works, love themselves ; and they who love themselves despise the neighbour . . .

9977. (Thus) their works are not from heavenly love, nor from true faith . . . Such cannot receive Heaven in themselves.

9978. They who place merit in works cannot fight against the evils that are from the Hells . . . But the Lord fights and overcomes for those who do not place merit in works.

10143³. When man is such, then in every work that he does there is Divine worship . . .

10230. 'The work of the Tent of meeting' (Ex.xxx.16)=that which operates and makes Heaven.

10265. 'The work of the dealer in ointment' (ver.25) = from the influx and operation of the Divine itself . . . 'Work'=its operation.

10331. 'In wisdom, and in intelligence, and in knowledge, and in every work' (Ex.xxxi.3)=as to the things that are of the will and of the understanding in the internal and the external man. . . 'Work'=the things of the will and the derivative effect, in the external man.

—². 'Work' is that which is effected from the foregoing ; thus 'work' is their effect in which they conjoin themselves together ; and therefore no one can be called wise, intelligent, or knowing . . . who does not do. Ex.

—³. With those who are in love to the Lord, wisdom, intelligence, knowledge, and work follow together in order from the inmost to the ultimate . . . Work is to do well from willing well, and is of the external man. Thus, wisdom must be in intelligence, this in knowledge, and this in work. Thus work includes and concludes all the interior things ; for it is the ultimate in which they cease.

—⁴. From this it is evident what is meant by 'works,' and 'deeds,' which are so frequently mentioned in the Word. Ill.

—⁵. 'Works,' here, mean all things that are in man, because all things of man that are in his willing and understanding are in his works ; for the man does these from those ; from them the works have their life ; for the works without them are like shells without a kernel, or a body without a soul. That which proceeds from a man proceeds from his interiors, and hence the works are the manifestations of them, and are the effects by which they appear.

—⁶. It is a general law, that such as is a man, such is all his work ; and hence it is that by the works according to which there will be reward and recompense, is meant the quality of the man as to love and as to faith . . .

—⁷. Besides, the very willing of a man is nothing but work, because that which anyone wills, he does . . .

10364. 'Everyone that does work on that day' (ver.

14)=who turns himself from heavenly to corporeal and worldly loves. 10362², Ex.

10366. 'Six days shall work be done' (ver.15)=the state that precedes and prepares for the heavenly marriage.

10406¹¹. 'The work of the hands' (Jer.x.3)=that which is from the proprium of man, thus that which is from his Own proper understanding, and . . . will . . .

10453. 'The tables were the work of God' (Ex.xxxii.16)=(what is) from the Divine.

10635. 'To see the work of Jehovah' (Ex.xxxiv.10)=to acknowledge the Divine in it.

10729. 'Six days shall work be done' (Ex.xxxv.2)=the first state of man's regeneration by the Lord ; and, in the supreme sense, of the glorification of the Lord's Human.

10731. 'Everyone that doeth work in (the seventh day) shall die' (id.)=spiritual death for those who are led by themselves and their own loves, and not by the Lord.

H. 393³. In Heaven, there are so many offices and administrations, and also so many works, that they cannot be ennum. In the world there are relatively few. All are in the delight of their work and labour from the love of use . . .

394. In Heaven, everyone is in his work according to correspondence ; but the correspondence is not with the work, but with the use of each work . . . He who is in a function or work that corresponds to his use, is in a state of life exactly similar to that in which he was (here) . . . with this difference, that he is in more interior delight . . .

472. (What is meant by the 'deeds' and 'works' according to which man will be judged and rewarded. Fully quoted under Do.)

473. As deeds, or works, are of the will and thought, so they are of the love and faith ; consequently, are such as are the love and faith.

474. But . . . the will makes the man, and the thought only in so far as it proceeds from the will ; and the deeds, or works, proceed from both . . .

—e. (Thus) a deed, or work, without love . . . is a deed or work of death . . .

475. In the deeds, or works, the whole man is presented ; and his will and thought, or love and faith, which are the interiors of the man, are not complete, until they are in deeds or works, which are the exteriors of the man : for these are the ultimates in which the former things are terminated, and without terminations they are as it were unbounded things, which as yet do not come forth into existence. (Fully ex. under Do.)

—². The love and will is the very soul of the deed, or work . . .

—e. In a word, all things of a man and his spirit are in his deeds, or works.

483. Love in act is what remains . . . Love in act is work and deed.

484. All works and deeds are of moral and civil life, and therefore have regard to what is sincere and right,

and also to what is just and fair . . . The **works** and deeds of moral and civil life are heavenly if they are done from heavenly love . . . But the deeds and **works** of moral and civil life are infernal if they are done from infernal love . . .

J. 13. That every Divine **work** has regard to infinity and eternity. Ex.

— . There is everywhere a certain image of the Infinite, to the end that all things may be regarded by the Divine as His own **work**; and at the same time, that all things, as His **work**, may have regard to the Divine.

S. 27. In every Divine **work** there is a first, a middle, and an ultimate . . .

28°. (Thus) every Divine **work** is complete and perfect in the ultimate.

81°. For in every Divine **work** there is good conjoined with truth, and truth conjoined with good.

Life. 2°. That **works** are what make the man of the Church; and that he is saved according to them. Ill.

30°. Unless man shuns evils . . . none of his **works** are good. Ill.

72. When a man is in . . . the good of love towards the neighbour, whatever he does is of this love, and consequently is a good **work**. A priest, who is in this good, whenever he teaches and leads, does a good **work**. (So with a magistrate, a merchant, and a workman.)

—°. (But) he who does not regard as sins the kinds of murder . . . whether he be priest, magistrate, merchant, or workman, whatever he does is not a good **work**, because all his **work** partakes of the evil that is within him . . .

105. As this reciprocal . . . and the derivative mutuality, is in a man from the Lord, man must render an account of his **works**, and be recompensed according to them. Ill.

W. 36. There is a union of love and wisdom in every Divine **work**; from this is its perpetuity, nay, its eternity . . .

214. In a series of like degrees are charity, faith, and good **work**; for charity is of affection, faith of thought, and good **work** of action.

—°. So all things of faith and charity are in good **work**.

215. The ultimate of each series, which are use, action, **work**, and exercise, is the complex and containing of all the prior things. Ex.

—°. Hence it is that from the deeds, or **works**, of a man, others judge of the thought of his will . . . From a mere deed, or **work**, of a man, the Angels see and perceive everything of the will and thought of the doer. . . . This is why '**works**' and '**deeds**' are so frequently commanded in the Word, and it is said that a man is Known from them.

216. Unless the will and understanding . . . clothe themselves with **works**, or deeds, whenever possible, they are . . . phantoms . . . The reason is that the ultimate is the complex, containant, and basis of the prior things. Such an airy nothing . . . is faith

separated from good **works**; and such also are faith and charity without their exercises; with the sole difference, that they who maintain faith and charity, know and can will good **works** . . .

220°. (It follows) that everything of charity and of faith is in **works**; and that without **works** charity and faith are like rainbows round the sun, that vanish . . . and this is why '**works**' are so frequently mentioned in the Word, and it is said . . . that the salvation of man depends on them . . .

—°. But it is to be known that by **works** are here meant uses which are actually done . . .

253°. (Thus) the end is the all of the cause, and the effect is the all of the end through the cause. The end is charity, or good; the cause is faith, or truth; and the effects are good **works**, or uses. From this it is evident that no more of charity can be carried into **works** than in so far as charity has been conjoined with truths that are called of faith. Through these, charity enters into **works**, and qualifies them.

277. That all things of the three degrees of the natural mind are included in the **works** that are done by the acts of the body. Gen.art.

279°. The quality of a man is perceived from a single **work**. Ex. . . In a word, every act, or **work**, of a spiritual man, before the Angels is like a fruit that is palatable, useful, and beautiful . . .

307°. Thereby conjoin the Creator with His great **work**.

316°. There is a like progression . . . of charity, through faith, into **works** . . .

431. In Heaven, to do uses is to act sincerely, rightly, justly, and faithfully in the **work** that is of one's office: this they call charity . . . and they say that when anyone does the **work** of his office (in this way) the community subsists and persists in its good; and this is to be in the Lord . . .

P. 115. That 'man is justified by faith without the **works** of the law' (Rom.iii.28) (refers to) the rituals described by Moses . . . and not to the commandments . . . and therefore Paul explains his meaning by saying, 'Do we then make the law of none effect through faith? God forbid; nay, we establish the law' (ver.31). (Fully ex. in R.417°. —³.) T.288°, Ex. 338°.

— . Those who have confirmed themselves in faith separate . . . do not see where Paul enumerates the laws of faith, that they are the very **works** of charity themselves; and therefore what faith is without its laws they do not see where he enumerates evil **works**, and says, that those who do them cannot enter Heaven.

258°. Still, the goods of charity, which are good **works**, are everywhere taught, (which) is of the Divine Providence, lest the common people should be seduced by (faith alone).

—°. Luther thought that if he did not reject **works**, no separation from the Catholic religion could be effected.

318°. When they were asked whether they saw the many things in the Word about love and charity, **works** and deeds . . . they said that while reading those

things they did not see but that they were faith, and so passed them by as with their eyes shut. R.456².

326². Good [works] enum. They are not good unless the man shuns evils as sins. Ex.

R. Pref. IIIa. The doctrine of the Reformed concerning good works. Fully stated.

76. 'I know thy works' (Rev.ii.2)=that He sees all man's interiors and exteriors together. (=the things that are of the will and love. E.98. Ex. and Ill.) R.94. 109.etc. E.107. 116,etc.

— Ten men may do works that appear alike in externals, but yet are unlike with them all, because they proceed from a different end, and from a different cause; and the end and the cause make the works to be either good or evil; for every work is a work of the mind; and therefore such as the mind is, such is the work. If the mind is charity, the work becomes charity; but if the mind is not charity, the work does not become charity; and yet both may appear alike in externals. Works appear to men in their external form, but to the Angels in their internal form, and to the Lord such as they are from inmosts to outermosts. (Shown by a comparison with fruit.) Such are all works, the inward quality of which the Lord alone sees, and the Angels also perceive from Him, when the man is doing them. 641.

84. 'Repent, and do the first works' (ver.5)=that they should invert the state of their life. . . He who is being regenerated, after he has imbued truths, regards the goods of life in the first place. . . (=that the good of life of the Church at its beginning may come into mind. E.105.)

86. 'Thou hatest the works of the Nicolaitans which I also hate' (ver.6)=that they do not want works to be meritorious, because this is contrary to the merit and righteousness of the Lord. (=aversion from the Divine for those who separate good from truth, or charity from faith, from which there is no life. E.107.)

107. 'The Church in Pergamos'=those who make everything of the Church to consist in good works, and not anything in the truths of doctrine.

— There are two kinds of men of whom the Christian Church at this day for the most part consists; one . . . who are in works only, and in no truths; the other, who are in worship only, and not in works or truths. The former are here treated of; the latter, in the things written to the Church in Sardis. They who are in works alone . . . are like those who do without understanding, and deeds without understanding are inanimate, and appear before the Angels like images carved out of wood; and they who have placed merit in works, like these images naked. They also appear like sheep without wool; and they who place merit in works, like the same sheep covered over with dung. For all works are done from the will through the understanding; and they receive life, and at the same time clothing, in the understanding. This is why they appear before the Angels as things lifeless and naked.

110². By those 'in darkness . . . whose eyes the Lord will open,' are meant the gentiles, who have been in

good works, but not in any truths . . . Quite similar to them are those in the Christian world who are in works alone . . . on which account they cannot be called anything but gentiles . . .

—³. In the Spiritual World, satanic Spirits have power through those who are in works alone . . . If one of these Spirits says, I am thy neighbour . . . they give him aid . . . Sig.

114. That among them are those who do hypocritical works . . . Sig. and Ex.

115. That among them are also those who make works meritorious. Sig. and Ex.

120. The appropriation of the good of celestial love in their works, and thus the conjunction of the Lord with those who work. Sig. and Ex.

124. 'The Church in Thyatira'=those who are in faith from charity, and thence in good works; and also those who are in faith separated from charity, and thence in evil works.

130. By 'the last works being more than the first,' are meant all things of their charity and faith; for these are the interior things from which are the works. (=the external things that are therefrom. E.157.) See also E.157⁴.

141. 'I will give to everyone according to his works' (ver.23)=that He gives to each one according to the charity and its faith that are in his works; (for) works are the containants of charity and faith . . . (=eternal bliss according to one's internal in his external. E.168.)

146. 'He that . . . keepeth My works unto the end' (ver.26)=those who are in charity and faith actually, and remain in them until the end of life. (=perseverance in love and faith . . . even unto death. E.174.)

153⁵. Those who, in doctrine and life, have . . . rejected from the means of salvation the goods of charity, which are good works, are led . . . into the evil Societies . . . T.281.

—⁷. They enter the huts, and some work is there given them to do; and, as they do it, so they receive food.

—⁸. After some time, they are disgusted with work . . . and if they are priests, they want to build. Des.

—⁹. Certain say to them, Why sit ye idle? come with us into our houses, and we will give you work to do, and will feed you. Then . . . to each one is given his work; and food is given for the work. But, as all who have confirmed themselves in falsities of faith cannot do works of good use, but of evil use; and not these faithfully, but only so as to appear, for the sake of honour, or gain, they leave their work . . . and are then cast out as useless.

—¹⁰. The overseer of the cavern says to them . . . behold your companions, they all labour; and, as they labour, food is given them from Heaven. . . And their companions say, Our overseer knows what work each one is fitted for, and allots it daily to everyone. On the day in which you finish it, food is given; and if not, food is not given, nor clothing. . . After his work, everyone is permitted to walk about, to converse, and afterwards to sleep. . . Of such caverns, which are

nothing but eternal workhouses, the universal Hell consists. 531⁴.

[R.] 160. 'I have not found thy works full before God' (Rev.iii.2)=that the interior things of their worship have not been conjoined with the Lord. Ex. (=that otherwise the Divine is not in the moral life. E.189.)

417¹. They concluded that faith alone produces the goods of charity, which are called good works, as a tree produces fruit. (This idea refuted.)

—⁶. They think that every good of charity, which is called a good work, that is done by man for the sake of salvation, is . . . evil, because the man wants to save himself by a work done by himself . . . and that it is so with every good work in which a man is sensible of his own will. Therefore, among themselves, they call the good works done by man . . . cursed; and say that they merit Hell rather than Heaven.

—⁷. But . . . do they not preach . . . charity and its works, which they call the works of faith? (But) they think of moral charity only, and its civil and political goods . . . And therefore they unanimously declare that no one is saved by any works, but by faith alone. (Their idea ill. by comparisons.) 421².

—⁸. Their goods of charity, or works (are supposed to be) invisible, being done within the man by the Holy Spirit, and of which he knows nothing. Further ex.

—⁹. (How we can do good works without their being from ourselves.)

457. 'Yet repented not of the works of their hands' (Rev.ix.20)=that neither did they shun as sins their Own things, which are evils of every kind. E.585.

463³. (The solididian clergy) speak from the Word about love, charity, good works . . . and quote almost all things therein on these subjects. But . . . they understand inwardly that all these things are not to be done for the sake of God, Heaven, and salvation; but only for the public and private good.

541². They assert that whatever proceeds from man's will and judgment is not good; and therefore that the goods of charity, or good works . . . contribute nothing to salvation. (Refuted.)

—³. They have broken this sole bond of conjunction (of man with the Lord), by asserting that the goods of charity, or good works, which proceed from man and his will, are nothing but the moral, civil, and political works, by which man has conjunction with the world . . .

571². Who cannot see that no one can love the neighbour unless he lives according to the works of the law? . . . (Thus) it is blasphemy to exclude the works of this law from Salvation . . .

641. 'Their works follow with them' (Rev.xiv.13)=as they have loved and believed and thence have done and spoken. By 'the works that follow with them' are signified all the things that remain with a man after death. . . The externals and internals, taken together, are the works; good works, if the internals are in love and faith; but evil works, if the internals are not in love and faith, and the externals act and speak from them.

If the externals act and speak *as if* from love and faith, the works are either hypocritical or meritorious. (=that such have spiritual life, which is the life of the Angels of Heaven. E.901.)

—³. Like things are signified by 'works,' in the following passages. Ill.

649. The Lord's operation . . . into the works of charity and faith, of the men (in the Christian world). Sig.

651. 'He cast it into the great winepress of the anger of God'=exploration of the quality of their works—that they were evil.

663. 'Great and marvellous are Thy works . . .' (Rev.xv.3)=that all things of the world, of Heaven, and of the Church, have been created and made by the Lord, from His Divine love, by His Divine wisdom. (=that all the goods of Heaven and the Church are from Him. E.93S.)

675⁶. The subtleties and artifices (of the solididians) to set aside good works, which are the goods of charity. (Exposed.)

698. 'They repented not of their works' (Rev.xvi.11) =that although instructed from the Word, they do not recede from falsities of faith and the consequent evil of life. (=that they were not willing to live according to the Lord's commandments. . . 'Their works'=evils from falsities. E.993.)

716⁶. Through that hierarchy, the above-named Works for the New Jerusalem, though published in London, and sent them as a gift, have been so basely rejected . . .

758. Among the dogmas (of the Babylonians) is this wicked one: that the works which are done according to their doctrinals constitute merit . . .

793. For every work of man corresponds . . . provided it is of any use, to such things as are of angelic intelligence. Enum.

868. 'The dead were judged from the things written in the books, according to their works' (Rev.xx.12)=that all have been judged according to their internal life in the externals. S71.

— There are works of the mind, and works of the body; both of them internal and at the same time external. The works of the mind are the intentions and endeavours; and the works of the body are the speech and acts; and the latter and the former proceed from the man's internal life . . . Whatever does not cease in works, either in internal works of the mind, or in external works of the body, is not in the man's life . . .

875⁷. (So) charity and faith without works are not anything; but they become something in works, according to the quality of the use of the works.

926. I saw . . . bishops who taught . . . that works are good, but not for salvation; but that still they are to be taught from the Word, in order that the laity . . . may be kept more strictly in the bonds of obedience to the magistrates; and, as from religion . . . may be compelled to exercise moral charity.

949. 'I come quickly, and My reward is with Me, to render to everyone as his work shall be' (Rev.xxii.12)

=that the Lord will certainly come, and that He is Heaven and the happiness of eternal life to everyone, according to his faith in Him, and his life according to His commandments. . . For by 'good works' are signified charity and faith in internals, and their effects at the same time in externals.

M. 5⁴. The Angels (have these social gatherings) after they have done the uses in their functions, and in their works.

9⁴. The Glorification of God means to bring forth the fruits of love, that is, to do the **work** of one's function faithfully, sincerely, and diligently; for this is of the love of God, and of the love of the neighbour; and this is the bond of society, and its good.

10⁷. As (good **work**) is the containant of (charity and faith,) the state of heavenly life is from the conjunction of these in (good **work**). Ex.

11^e. Until noon, all (in that Society of Heaven) are engaged in their offices and in their works.

207⁶. (For the wonderful works that are done in a spiritual manner by the artificers in Heaven, see **WORK** —*opera*, here.)

—^e. The maidens then sang an ode, in which they expressed . . . the affection of the **works** of use . . .

267³. It is granted to (such, in the Spiritual World) to apply their minds to some study, or **work**, by which they are kept in externals, and thus in a state of intelligence.

524³. 'The works' according to which it is rendered to everyone, are the life, because the life does them, and they are according to the life.

527². By the deeds, or **works**, according to which everyone will be judged, are meant the will and the understanding; consequently by evil **works** are meant the **works** of an evil-will, whatever they may have appeared to be in externals; and by good **works** are meant the **works** of a good will, although in externals they may have appeared like the **works** done by an evil man.

B. 5. The Council of Trent on good **works**, etc. Fully quoted.

12. On justification by faith without the **works** of the law. From the Formula Concordiae. 46.

21. Why and how the Reformers separated charity or good **works** from faith. 23.

24. That still the Reformers adjoined and also conjoined good **works** to faith, but in man as a passive subject; but the Roman Catholics in man as an active subject; and yet there is between the two an actual conformity as to faith, **works**, and merits. Gen.art.

27. The Reformers made a distinction between the **works** of the law flowing forth from purpose and will, and the **works** of the spirit flowing forth from faith as a free and spontaneous vein, and they called these goods the fruits of faith. Ex.

47. That the faith of the modern Church cannot be conjoined with charity, so as to produce any fruits which are good **works**. Gen.art.

48^e. From this marriage (of charity and faith) are born good **works**, like fruits from a tree.

49^e. Good **works** from the marriage of good and truth; and evil **works** from the marriage of evil and falsity.

59. (How these ministers of the Church juggle with faith and **works**. Ex.)

68². It may be said that it was provided that the Reformers should cast out charity and good **works** from their faith. Ex.

79². Precious sayings about good **works**, etc. are the exteriors of the doctrine of faith alone for the sake of the laity.

84². When charity is thus removed, good **works**, which are of charity . . . become so obliterated that they no longer come into remembrance. It is a general rule of religion, that in proportion as anyone does not will goods and consequently does not do them, in the same proportion he wills evils and consequently does them; and the converse. (Shown from the parable of the sheep and the goats.)

I. 17. This is why it is said . . . that 'everyone is to be judged according to his **works**'; for the end, or the love of the will; and the cause, or the reason of the understanding, are simultaneously present in the effects, which are the **works** of his body. Thus the quality of the whole man [is in his **works**].

T. 71². It is a consequent law of order that man ought to introduce himself . . . into charity by good **works** . . .

96². Who does not know another from his **works**, if he attends to them . . .

317. Workmen transgress the seventh commandment who do their **works** unfaithfully and dishonestly.

373. That charity and faith are together in good **works**. Gen.art.

— . In every **work** that proceeds from man, there is the whole man such as he is as to the mind—*animam*, or such as he is essentially . . . If we look upon **works** thus, they are as mirrors of the man. Ex. . . But that he is such in all his **work**, is not manifest in his external man . . . Ill.

—². That . . . every **work** which proceeds from a man is good, when the Lord, charity, and faith reside in his internal man. Fully ex.

374. That . . . good **works** are to do well from willing well. Ex.

— . Charity and **works** are distinct from each other as are will and action . . . and are like cause and effect . . . 420, Ex. 421.

—². (Thus) **works** are essentially of the will, formally of the understanding, and actually of the body. Ill. by comparisons.

—^e. Finally, there is a determination to uses, according to the doctrinal things . . . which is effected by acts of the body, which are called good **works**. Thus the end, through the mediate causes, produces the effects, which are essentially of the end, formally of the doctrinal things of the Church, and actually of uses.

375. That charity and faith are only mental and perishable things, unless, when possible, they are determined to and coexist in **works**. Ex. and Ill. 376, Fully ill.

376². (Thus) charity and faith are not charity and faith until they are in **works**. Des.

[T.] 377. That charity alone does not produce good works, still less faith alone; but charity and faith together. Ex.

— (Thus) when a man does good works according to truths, he does them in light; that is, intelligently and wisely.

392. On Good Works. Chapter.

403². All the works a man does with the body are done according to the state of his mind in his head; and if the mind is in the love of uses, the body . . . effects them. Ex.

421. Therefore, if the works proceed from the spiritual mind, they proceed from its good will, which is charity; but if from the natural mind, they proceed from a good will which is not charity, although it may appear like charity in the external form. Ex.

422. That charity itself is to act justly and faithfully in the office, business, and work in which anyone is . . . Gen.art.

423². (These) place no merit in their works, because they do not think of merit, but of duty . . .

423². They who make charity itself to consist in these benefactions, cannot but place merit in these works . . . After death, they enumerate their works, and demand salvation as a reward. But inquiry is then made as to the origin of the works, and thus as to their quality; and if it is found that they have proceeded from pride, a hunt for fame, from bare munificence, friendship, merely natural inclination, or hypocrisy, they are judged accordingly; for the quality of the origin is in the works.

—^e. But genuine charity proceeds from those who have imbued it from the justice and judgment in the works which they do without the end of recompense . . .

426. Some who have performed these beneficent acts . . . believe that they have practised the works of charity; and they regard them as many in popedom do indulgences . . . and yet do not regard as sins adultery, hatred, revenge, etc. What in this case are those good works but pictures of Angels in the company of devils . . . It is quite different if these benefactions are done by those who shun these evils as hateful to charity.

439. That in the exercises of charity a man does not place merit in works while he believes that all good is from the Lord. Gen.art.

— It is hurtful to place merit in the works that are done for the sake of salvation; for evils lie hidden in it of which the doer knows nothing. Enum.

440. But to think that men come into Heaven, and that good is to be done for the sake of this, is not to . . . place merit in works. Ex.

441. Very different is the case with those who in their works regard the reward as the end itself. Ex.

442. (Thus) . . . such as are the faith and charity together, such are the works.

457. They who are in the mere worship of God, and not at the same time in good works from charity. Des.

506^e. The conjunction of faith and good works . . . could not be found, because it has been impossible, on account of there not being faith in the Lord . . .

535. That . . . this repentance is performed by those who do the works of charity from religion. Gen.art.

D. 1194. (Such) good works are external. . . Good works are more interior when . . .

2474. Faith and works are like soul and body . . .

3979. On good works. Ex.

— Those came who had confirmed themselves in the belief that faith saves without good works. (They were tied up by the lower good Spirits, because the persuasion that good works are of no account caused a sphere so general that the other Spirits seemed to themselves to disappear, or to be diffused into the atmosphere . . .) Such was the sphere when good works were snatched away from them. Ex. . . Such a sphere is sad, because there is nothing determinate. 3980. 3982.

3983. Some good Spirits, who had the idea that faith is possible without good works, said that it would be better to call them the goods of charity, although [the term] good works is applicable; and that works which are devoid of faith are works simply.

3984. They now add, that if any should want to snatch away works, they must want the whole Heaven and human race to perish . . . for to serve man, teach Spirits, resuscitate them . . . and perform the works of charity to each other, are what hold Heaven and the human race together . . .

4021. On faith and good works. Ex.

4022. They who are in faith without . . . good works, are in no Knowledge . . . Much better are those who do good works from a conscience received from the fact that the Lord has commanded us to give to the poor, and do good; for those who act from a conscience thus originated do not place merit in works, and are admitted into Heaven; whereas those who confirm themselves in the belief that faith saves without good works cannot be admitted into Heaven, because they do not know what love is . . .

4561. One who did his work with avidity . . . but (was in merely natural good). Des.

6041. Luther replied that if he had received works, he would not have removed far from the Papists. . . Calvin remained in faith *with* good works; but Luther in faith alone, believing that faith produces them as a tree does fruit, and said that there is a conjunction, but he had not thought it out . . . He wrote to Calvin that he could not confirm works, because they are from man . . .

6044. They were industrious in their works.

6075. On good works with merit, and without merit.

6087. She is in some spiritual work that corresponds to knitting.

6088³. Food is given everyone (there) according to the work he performs . . .

—^e. The works of those in Hell have correspondences with the Heavens, but not the infernals themselves.

6094. In the touch of the hand there is the affection with the thought . . . and this is why, in the Spiritual

World, they are in **works**, because the thought is determined vividly by the hand into the works.

6098. On an English bishop (who) said that in England they would receive the first work on the Lord . . . and also the second work on the holiness of the Word, and the third on the doctrine of Life; but would utterly reject the fourth on Faith . . . and he at last confessed that unless the fourth work was received, the other three would fall to the ground.

6101². That bishop told how he had nullified the five works on Heaven and Hell and the other four, which had been presented to all [the bishops], and to all the Protestant peers. 6098².

—². When he was told that it is not my work, but the Lord's . . . he was not ashamed . . .

6105². One is a part in the general body from the fact that he does his **work** faithfully and justly . . . for everyone in a society must be in some work. Works make the communion, and cause all things to be held together in connection; for **works** contain in themselves all things of men. Therefore they must be in works even in Hell.

D. Min. 4639. Good works are especially to administer justice . . . So in every employment.

E. 98. 'Works' = the things of the will and love. —², Ex. 116, Ex. 154.

—³. 'Works' = all things of the Church in general, (thus) love and faith. . . For every work . . . is not done from the body, but through the body from the will and thought . . . This is why 'works' = these, and not the things that appear in the external form.

—⁴. Hence it is said that 'man shall be judged,' and that it 'shall be rendered to him,' 'according to his works.' Ill.

—⁵. Why 'works' are so frequently mentioned.

154^e. The internal of the Celestial Church is meant by 'works.'

157. 'Works' = external things in which are internal things; for works are the ultimate effects in which the internal things present themselves together, and in a series; there they form their ultimate and fulness.

167³. 'The fruits of his works' (Jer.xvii.10) = the goods that are of love.

174. 'Works' = the things that are of the love and the faith in the cause and in the effect, that is, in internals and in externals.

185. 'Works' = the things that are of man's life, both good and evil. (For) works are the effects of life . . . If the life is good, the works are good; but if the life is evil, the works are evil. The life that is in the works is the intention that is of the will and the derivative thought . . . Without this life in works, they would be only motions like those of an automaton. . . This is why the wise do not look to the works, but to that life in the works, namely, the intention . . . The Angels do not see a man's works; but only the intentions of his mind . . . (Thus) 'works,' in the spiritual sense, mean the life; and, as the life of man is various, and depends principally on his love, therefore his love is principally signified by 'works.' This is why it is said to the Angel of each Church . . . 'I

know thy works,' by which is meant that the Lord knows the whole life of man, and its quality as to love. 207.

237⁷. Such call 'works' the fruits of faith . . .

250⁶. The Athanasian Creed (says) At whose coming all men shall give account for their own works . . . (Fully proved from the Word.)

288⁶. 'The works of Jehovah' (Ps.cxi.2) = all things that proceed from and are done by Him . . .

323³. 'All His work is done in Truth' (Ps.xxxiii.4) = the good of truth.

324²². 'The works of their own hands' (Jer.i.16) = the things that are from man's Own intelligence.

355²⁹. 'The work of the hands' (Hos.xiv.3) = the proprium itself.

376¹⁹. 'Works,' by which uses are effected, = the Knowledges of good.

—³⁷. 'The work of Jehovah' (Is.v.12) is said of the goods of life; and 'the deed of His hands,' of the truths of doctrine, both from the Word.

405²¹. 'The fruit of Thy works' (Ps.civ.13) = the Divine operation.

412³². 'Works' (Is.iii.8) = affection, because man does that which is of his affection. (=life. 433²³.)

444. 'Of the tribe of Levi were sealed 12000' = good works. Ex.

—⁴. As the tribe of Levi = charity in act, thus the goods of charity, which are good works (his rod . . . blossomed with almonds). Ex.

458⁸. 'The work of the hands of the workman with the axe' (Jer.x.3) = what is from proprium and Own intelligence. 587⁶. 1145⁶.

514¹². 'That do work in many waters' (Ps.cvii.23) = who intensely study truth from the Word. 'These see the works of Jehovah' = that they understand . . . all things of the Word that perfect man.

585⁴. That 'the works of the hands' = such things as a man thinks, wills, and does, from proprium. Ill.

—¹². But where 'the works of the hands' are attributed to . . . the Lord, they = the reformed or regenerated man, and also the Church; and, in special, the doctrine of truth and good of the Church. Ill.

695³. That they will receive Heaven according to their love and affection of good and truth from the Lord, is meant by, 'the wages of His work are before Him'; and by 'He will give to every one as his work shall be.' By 'the work' for which Heaven is given as a reward, no other is meant than work from the love or affection of good and truth; for all the work from which is Heaven must be from this source in a man; for work derives its all from the love or affection . . .

778³. Those who exclude the works of charity . . . blaspheme the Holy Spirit . . . They have put . . . evil works in place of good works, because their works are done from earthly love . . .

785. The disagreement of their doctrinals with the Word, in which . . . 'works' . . . are so often mentioned. Sig. and Ex.

[E. 785]². They separate the life of love, which is good works, from faith . . .

—³. Passages in which 'deeds,' 'works,' 'doing,' and 'working' are mentioned. Fully ill. and ex.

786. The disagreement apparently removed by devised conjunctions of works with faith. Sig. and Ex. 787⁴, Ex.

—^c. A person seen who had excogitated hundreds of modes of conjoining (faith and works) . . . but the more interiorly he thought upon the subject, the more he separated faith from good works.

787⁵. The less learned . . . think that faith produces good works, which they call the fruits of faith . . .

794². The goods of the Word . . . are destroyed especially by the teaching that faith without good works justifies . . .

—, But such do not know what good works are. For there are works done by man, and these are not good; and there are works done by the Lord through man, and these are good. Yet both appear the same . . . The works enumerated by the Pharisee were works done by himself, and were therefore meritorious; and so there are works done by servants by command, who are called useless.

—³. How works are done by man himself; and how they are done by the Lord in man. Ex. —⁴, Ex.

797³. They regard the goods of life, which are good works, as of no value . . .

—⁴. (Thus) those who regard good works—which are the goods of love, the goods of charity, and the goods of life, and which in Heaven are called uses—as of no account . . . close Heaven against themselves . . .

—⁵. —¹⁰, Ex.

—⁵. (For such) excuse evil works . . .

798. Such shut out love and charity, from which works become good . . .

—, When the passages where 'works,' etc. are mentioned are falsified, all things of the Word are falsified. Ex.

—⁴. For works are love and charity in act . . .

—, As those who confirm themselves, in doctrine and life . . . that faith produces good works as a tree does fruits, look from faith to good, they have conjunction with the natural Heaven . . . —⁵, Ex. —⁷.

—⁸.

802². It follows that by 'works,' and 'doing,' faith and to have faith are meant.

—⁴. Therefore just the same things must be said of faith as are said of works . . .

—⁵. All things that a man does before evils have been removed, although they are works of chastity, works of sincerity, works of charity, works of Truth and of justice, are still not good, because they are from man.

—, As all works, both those done by God, and those not done by God, cannot be performed except by man, or as by him, it is evident why 'works,' etc. are so frequently mentioned in the Word . . .

—⁷. (The falsity) that by 'works' . . . in the Word is meant faith. Ex.

803⁴. Although with such (as shun evils as sins) there is a like perception that their works are done

as from self, yet they are all good, and, from the light of Heaven, appear like white snow and wool (Is. i. 12–18). These are the works that are meant in the Word by 'the works' that can by no means be separated from faith . . .

819². (Such) pay no attention to the passages in the Word where 'works,' etc. are mentioned . . . but wrest them . . . by saying that faith alone includes works. Ex.

822². As 'John' = good works . . . I will show what good works are . . . that they contain in them all things of charity and faith that are with the man. Fully ex.

825³. What is meant by good works. Good works are all things that a man does, writes, preaches, and speaks, not from self but from the Lord; and he does this when he lives according to the laws of his religion. Fully ex.

826². Good works. Def. 828², Further ex. 831⁵.

837³. By good works are meant each and all things that a man does after he has turned away from evils because they are sins against God. Ex.

—¹². So long as faith was conjoined with works . . . the Church was in truths . . .

—, But if man is saved by a faith separated from . . . good works, what need is there of truths . . .

—^e. (Thus) faith without works is not faith. Ex.

839². By works are meant all things a man does, speaks, and writes. Fully enum.

—, All such works are good when done from the Lord in the man, and are evil when done from the man himself. Thus they are good in proportion as he shuns evils as sins . . . but evil in proportion as he does not do so.

—, Such as are the works, such is the faith. Ex. 842, Ex.

842. The love, the life, and the works, make a one with every man. Ex.

847³. When good works are set aside . . . evil works take their place. Ex.

901. The reason 'works' = the life of man, is that they make his life. Ex.

902¹. (The good works that had been done by those who have become celestial Angels. Enum.)

932². On the goods of charity, which are good works. Ex. *seriatim*. 933². 934².

934². For works to be done by the Lord, and not by man, two things are necessary: the acknowledgment of the Lord's Divine . . . and a life according to the commandments . . . Ex. 935², Ex. 936².

946². The goods that a man does (by shunning evils) are what are meant by good works; and good works in their whole complex are what is meant by charity. 974², Ex. 975², Ex.

963. Where there are not good works, there are evil works. Ex.

974². Works done by man. Ex.

975². Works are more or less good according to the excellence of the use. Ex.

— The goodness of the **works** increases with the man according to the fulness of the Truths from the affection of which they are done. Ex.

976². What is meant in the Word by 'evil works.' Ex.

979⁹. Refrain from asking . . . What are the good **works** that I must do . . . to receive eternal life? Only abstain from evils as sins, and look to the Lord, and He will teach and lead.

1002². The good **works** of chastity. Ex. —³.

1017. When a man abstains from hatred . . . then for the first time the **works** he does are **works** of love and charity; while the **works** he did before . . . were all **works** of the love of self and of the world . . . Life 72, Ex.

D. Love vi. In the Lord's sight, these uses are good **works** themselves.

De Just. 64. What the Reformed priests mean by good **works**. Ex.

C. 4. There is an internal and an external work. Ex.

8. Every good that a man does to the neighbour for the sake of the neighbour; or for the sake of truth and good, and thus for the reason that it is according to the Word; or for the sake of religion, and thus for the sake of God—and which is therefore from a spiritual love or affection—is called a good of charity, or a good work.

115. The fruits of this tree are the good **works** that are done in the body . . .

134. That ministries, functions, offices, and various **works** are the goods of use . . . from which the general good arises. Ex.

158. That every man who looks to the Lord, and shuns evils as sins, and does the **work** of his office and duty sincerely, justly, and faithfully, becomes a form of charity. Gen.art. (Shown by the case of priests, magistrates, generals, soldiers, sailors, workmen, etc.)

189⁹. There are also various **works** of the hands, which give motion to the body, and divert the mind from the **works** of its calling.

196. These do the **works** of their calling for the sake of the diversions; and are human beasts. Des.

Work, Little. *Opusculum.* R.1.

Workhouse. *Ergastula.*

F. 63. Those in evil affections are in the Hells either shut up in **workhouses**, which are devoid of windows, but in which there is a light as from fatuous fire, or are in deserts . . .

R. 153¹¹. Of such caverns, which are nothing but eternal **workhouses**, the universal Hell consists. Des. —¹², Ex. 782², 835², Des. M.80. 264³, 461⁸, T.281¹¹, See 662², 797³, E.1194², Des. C.196⁹, Des.

T. 117. A just king . . . shuts up a part of them in **workhouses**.

Workman. *Faber.*

A. 9391¹⁴. That 'the **workman** made it' (Hos.viii.6) = that it is from proprium. E.279⁹.

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9466⁵. 'The **work** of the **workman** . . .' (Jer.x.9) = that it is from Own intelligence. R.450⁹.

D. 4909. They say that everyone is the artificer of his own fortune. 4988⁹.

E. 316¹³. 'He showed me four **smiths**' (Zech.i.20) = the like things as iron, namely, truth in ultimates, which is mighty and potent . . .

458⁸. See **WORK**, here.

585¹⁰. As these falsities and evils are from man's Own intelligence, they are called 'the **work** of the **workman**, and of the hands of the goldsmith' (Jer.x.9).

—¹¹. Moreover, 'the **work** of the **workman**,' 'of the artificer,' and 'of the mechanic-*opifex*,' in the Word, = whatever of doctrine, of religion, and of worship is from man's Own intelligence. This is why the altar and temple were built, by command, of whole stones, and were not hewn by any **workman**, or artificer. Ill. and Ex.

Ath. 125. He was a carpenter's son.

Workman. *Operarius.*

Life 72. A **workman** also, who is in the good of love towards the neighbour, from it **works** as faithfully for others as for himself, and dreads injury to the neighbour as he would to himself.

—⁹. See **WORK**, here.

T. 317. **Workmen** transgress against the seventh commandment who do their **works** unfaithfully and dishonestly.

422⁹. So also a **workman** and an artificer, if he does his **work** uprightly and faithfully, and not dishonestly and deceitfully (is in charity itself).

432. The payment of wages to **workmen** (one of the private obligations of charity).

D. 6075². For example, a **workman** - *operans*, who does his labour as a matter of religion, and therefore as his duty (does good works that are devoid of self-merit). Whereas one who does them only to be praised, or advanced, or enriched, places merit in it. The former also accept any reputation, honour, or gain [that may arise], but as accessories from the Lord.

E. 911¹⁵. 'The labourers are few' (Matt.ix.37). By 'the labourers' are meant all who will teach from the Lord.

C. 168. Charity in **workmen**. — By **workmen** are meant mechanics and artificers of various kinds. If they look to the Lord, and shun evils as sins, and do their **works** sincerely, justly, and faithfully, they become forms of charity, each in proportion as he loves his **work**, and is earnest in it. For their **works** are goods of use (enum.) and are gains-*emolumenta*—to the commonwealth. In proportion as anyone applies his mind to his **work** and labour from the love of it, he—as to the affection and derivative thought—is in it; and in the same proportion is withheld from thinking and loving vain things, and is afterwards led by the Lord to think and love good things, and also to think and love the means to good, which are truths. It is not so with one who applies himself to no **work**. Every **workman** who looks to the Lord, and shuns evils as

sins, shuns idleness, because it is the devil's pillow; shuns insincerity and fraud; and shuns luxury and intemperance. He is industrious, sincere, sober, content with his lot, and works for his neighbour as he would for himself . . .

D. Love xiii. See USE, here.

—². Workmen (love the Church, state, society, and their fellow-citizens) if (they discharge their functions) from rectitude.

xvii. 3^e. 'Depart from Me, ye workers of iniquity' (Luke xiii. 27) = (those who have performed uses from mere natural affection, thus for the sake of self and the world). D. Wis. xi. 6, Ex.

D. Wis. xi. 4. Everyone . . . is then doing uses daily . . . a workman by his work.

Workman. *Opifex*.

Workmanship. *Opificium*.

A. 9846. 'A workman in stone' (Ex. xxviii. 11) = the good of love, thus the Voluntary of the regenerate man . . .

9915^e. 'The craftsman' (Ex. xxxv. 35) = Divine celestial good, from which is the Voluntary of the regenerate man . . .

R. 200. 'The beginning of the working-opificium-of God' (Rev. iii. 14) = the Word . . . such as it is in the sense of the letter; for this sense is the complex of the holinesses of its interior things. (=faith from Him, which in appearance is the first thing of the Church; for 'the working of God' = the Church. Ex. E. 229.)

M. 12^a. They have been built by the Artificer of the universe.

T. 13^a. Cannot see that the universe is the workmanship of one God.

—⁴. They who do not contemplate the universe as the workmanship of God . . . but as the workmanship of nature . . . close the higher regions of their mind . . .

E. 585¹¹. See WORKMAN-faber, here.

World. *Mundus*.

Worldly. *Mundanus*.

See LOVE OF THE WORLD, NATURAL WORLD, SPIRITUAL WORLD, and WORLD OF SPIRITS.

A. 123. The worldly and corporeal man. Des. 128.

200^e. Such a change was made after the flood, lest the world should perish.

256. Unless He had united . . . the world would have utterly perished.

685^e. While they lived in the world.

760. For no one can love worldly and heavenly things at the same time. To love worldly things is to look downward . . .

931². Not that the . . . world will then perish, but the Church. —³, Ill. 4059.

—³. He is judged according to what he has done in the world.

1409. All things in the world present some idea of the Lord's Kingdom . . .

1411. The corporeal and worldly things from which He was to recede. Sig. and Ex.

1453. See A1, here. 1557.

1557. The Lord's state then was childlike; and the state of a child is such that worldly things are present; for worldly things cannot be dispelled until truth and good are implanted in celestial things through Knowledges; for man cannot (otherwise) distinguish between celestial and worldly things . . .

1631. They are first introduced into the same life they had in the world. Des. But the scene is (gradually) changed. Des.

1806^e. For the other life is that for which man lives in the world.

1880. Spirits cannot see anything in the world, and still less Angels . . . except through the eyes of a man . . . to whom the Lord grants to speak with them. —³.

1909. When (the life) inflows . . . into affections that have the world as their end . . . there results worldly life.

2117. (The common idea about the destruction of the world.) 4059.

2204. Human rational good has in it much from worldly delights; for it is formed . . . also from many delights that are in the world. Into these delights . . . spiritual good is insinuated, by which what is worldly is tempered . . . But the Lord utterly expelled all that is worldly from the Rational . . .

2235^e. 'The prince of the world judged' (John xvi. 11) = evils cast into their Hells, so that they cannot do any more harm.

2249³. As the ideas could not but be formed from things in the world, or from things analogous to those in the world . . .

2333². Angels are no longer in worldly and corporeal things . . .

— From the correspondence of spiritual with worldly things, and of celestial with corporeal things.

—³. How worldly and corporeal ideas pass into corresponding spiritual and celestial ideas . . .

2477. Spirits who were in favour of corporeal and worldly things (said) that with the use of the exterior memory . . . they could come again into the world through man.

2494. (Such) men have in them angelic intelligence and wisdom while they live in the world . . . but not apparent . . .

2520². For without an idea from worldly things, man cannot think at all.

2588^e. Man, while in the world, can be in Heaven also . . . through the Word, which is for both lives.

2625. Two things appear essential while man lives in the world . . . namely, space, and time. Thus to live in space and time, is to live in the world, or nature.

2682^e. To those who believe . . . the world is relatively nothing; but to those who do not believe, the world is everything of their thought and affection . . .

2750. When anyone commits adultery . . . he lives solely in worldly and corporeal things . . .

2752. Those addicted to adulteries want . . . to obsess men, and through them to return into the world . . .

2763^e. For man has become altogether worldly and corporeal . . . What then will he do in the other life . . . where there is nothing worldly and corporeal . . .

2813^d. 'The field is the world' (Matt. xiii. 38) . . . 'The world'=men. (=the whole human race. 9295^d) (=the Church. R. 645^e) (=the Church everywhere. E. 911^e.)

2896^d. They saw worldly and earthly things . . . but from them thought of spiritual and celestial things . . . For when celestial and spiritual things come down to man, they fall into such things as are with him in the world. Every several thing in the world represents and signifies something that is in the Heavens. 2897.

2973^d. See CORPOREAL, here. 3304^d. 3345^e. 3885. 3928. —. 4027^d. 4269^e. 4622^e. 6928. 8452^d. H. 312^e. 481. D. 1897.

2987. Unless he knows that there is a Spiritual World, and that it is distinct from the natural world . . .

2990. It is known, or may be, that there is a Spiritual World, and a natural world. The Spiritual World, in the universal, is where Spirits and Angels are; and the natural world is where men are. In the particular, there is a spiritual world and a natural world with every man; his internal man being to him a spiritual world, and his external a natural world. The things that inflow from the Spiritual World and are presented in the natural, are, in general, representations; and, in so far as they agree, they are correspondences.

2992. In the natural world and its three kingdoms, there is not the smallest thing which does not represent something in the Spiritual World, or which has not something there to which it corresponds. Examp. 2993. 2999.

3016^e. For human life . . . is nothing but a progression from the world to Heaven . . .

3425^d. Then corporeal and worldly things appear as relatively nothing . . .

3438^d. (Such a one opens his internal eye) when he looks downward, that is, to worldly and corporeal things . . .

3603^d. (Effect of the things of the glory of the world.)

3660^d. For the thoughts of Angels and Spirits are not interrupted by cares about Things worldly, corporeal, and earthly, as they were (here).

3696. As he advances in life (man) gives himself up to worldly cares (and thus loses tranquillity).

3701^d. This nature is what must be extirpated while man lives in the world.

3827^e. By the affection of genuine love, man is withdrawn from corporeal and worldly things . . .

3834. For there are as yet present with him worldly and corporeal affections, which do indeed cause him to receive these (heavenly) arcana; but (prevent them) from being conjoined.

3913^d. See SELF, here. —^d. 4948.

—³. The spiritual man does not despise riches, because by means of them he can be . . . in the world.

3938^d. To come forth—*existere*—is predicated of the Lord, but only when He was in the world . . .

—⁷. As to the happiness of eternal life, the man who is in the affection of good and truth cannot perceive it while living in the world, but in place of it a certain delight. The reason is, that . . . he is in worldly cares, and consequently in anxieties. Ex.

3951^d. Those who infer that spiritual good is impossible in worldly opulence . . . are much mistaken. (Fully quoted under RICH.)

3954. The sense of the letter cannot come to the Angels, because it treats . . . of worldly, earthly, and corporeal things, of which the Angels cannot think. 5329^e.

3957^d. For while man is in the body, corporeal and worldly things occupy his thoughts, and induce obscurity . . .

— . When man dies, he passes from shade to light, because from the things of the world to those of Heaven . . .

—³. The life a man has acquired in the world follows him . . . —⁶.

—⁵. He who in the world has thought solely of such (worldly things) . . . is not fitted to be among those whose delight is to think of heavenly things.

—⁷. Therefore, man, while living in the world, ought to be solicitous to acquire such a plane . . .

4042. (Thus) through man alone is there a descent from the Heavens into the world, and an ascent from the world into the Heavens.

4063^d. But the old man is in the affections of worldly and earthly things . . . He, therefore, regards ends in the world.

—³. The concupiscences of the world must be put off . . .

— . Man must therefore be kept long in a certain mediate good, which partakes of both the affections of the world, and those of Heaven. Sig. 4145.

—^e. When he no longer has worldly, earthly, and corporeal things as his end . . . that mediate good is separated.

4096^d. For they who have worldly and earthly things as their end, cannot withdraw their senses from them. Ex.

4099. The Societies of Spirits that serve as mediate good are those which are in worldly things . . .

—². In proportion as the man is initiated into heavenly things . . . the Spirits in worldly things are removed, (otherwise) truths are dissipated. For worldly things and heavenly are in accord with man, when heavenly things dominate over worldly things; but are in disagreement when worldly things dominate over heavenly . . . and in this case truths are diminished . . . because worldly things cast a shade over heavenly . . . but when heavenly things have the dominion, they enlighten worldly things, and put them in clearness . . .

4104^d. When man acknowledges (the things of the kingdom of the world) as instrumental and secondary,

Truths and their affections are elevated in him . . . The contrary happens when he prefers the things . . . of the kingdom of the **world** to those of the Lord's Kingdom . . .

[A.] 4279². The literal sense is for man while he lives in the **world**.

4318. The Angels thus know and perceive innumerable things in the Heavens, and thence also those that are in the **world**; for the things that come forth in the **world** and its nature, are causes and effects from the former as their first principles.

4570². Through these (sensuous things of the body) man has communication with **worldly** and corporeal things.

4585³. Saying, We see the **world**; but not the other life . . .

4658². For everyone can easily be let into the state of life he had in the **world**, because he takes it all with him.

4801. Being such, he could have no other opinion of Heaven than as a **worldly** kingdom.

4947. Under the soles are those who . . . had lived to the **world** . . . being delighted with such things as are of the **world**, and had loved to live in splendour; but only from an external cupidity . . . for they had not been proud . . . and had not rejected the doctrinal things of the Church . . . In some of these, the interiors are open towards Heaven . . . and they are afterwards taken up there. (See 4948, for those who had been devoted to the things of self and the **world** from *interior* cupidity.) D.2683.

5006¹. Man is in the **world** in order to be initiated by his training there into the things of Heaven; and his life in the **world**, relatively to his life after death, is hardly a moment.

5078². Immediately after death, a man appears to himself in a body, just as in the **world**. Des. . . So that when he sees and touches himself, he says that he is a man as in the **world**. Ex. 6054, Ex.

—⁴. The earthly Corporeal is no longer of any use to him, for he is in another **world** . . .

5079². He (no longer) sees what is in the **world**, nor hears the things in the **world**, nor smells, tastes, and touches the things in the **world**, but the things in the other life, which indeed for the most part appear like those in the **world**; but still are not like them, for they have in them what is living, which the things that properly belong to the natural **world** have not. Ex. . . What appears living in them is from the Spiritual **World**; that is, through it from the Lord.

5094². When a man dies, he takes with him all the Natural as it has been formed with him in the **world**, and such it remains . . .

5114. This Sensuous sees from the light of the **world** . . . and all that it sees is **worldly**, corporeal, and earthly.

5119². It appears as if the things in the **world** inflow . . . towards the interiors, but it is a fallacy . . .

5159³. He who does not suffer himself to be re-

generated . . . loves the **world** for the sake of the **world** . . . But one who is being regenerated, likewise loves . . . the things of the **world**, but . . . for the sake of the end that by the **world**, its wealth, possessions, and honours, he may have the means of doing what is good and true, and what is just and right. . . In the outward form, they appear alike . . .

5161². Feasts on birthdays represented regeneration, which is . . . the conjunction of Heaven with the **world** in a man; for what is **worldly**, or natural, is then conjoined in him with what is spiritual and celestial.

5280⁴. As soon as they reach the age of adolescence, they suffer themselves to be carried away by the **world**, and thus go over to the side of the infernal Spirits . . .

5368. They who are in **worldly** things only, and still more they who are in corporeal things, and still more they who are in earthly things, cannot apprehend what is meant by its being the duty of the Natural to . . . obey. . . It does obey when it has not the **world** as the end, but Heaven . . . thus when the man regards corporeal and **worldly** things as means, and not as the end; and he so regards them when he loves his neighbour more than himself, and the things of Heaven more than those of the **world**.

5477². For all the ideas of man's thought, so long as he lives in the **world**, are founded upon such things as are in the **world** . . .

5614³. As the interior or rational mind of the man who is in good is in the Spiritual **World**, and his exterior or natural mind in the natural **world**, both minds must think . . .

6013². As to his exteriors . . . man is formed after the image of the **world**, and has therefore been called a microcosm. Des. 6057.

6048². For the natural **world** is from the Spiritual **World** as an effect from its cause, to the end that the Spiritual **World** may inflow into the natural **world**, and there act the causes; and in this way all things therein are kept in their tenor and order.

6054. He knows no otherwise than that he is in the **world**; for the life after death is a continuation of the life in the **world**.

6110⁵. The reason (the shining of the sun and the rotation of the Earth, causing day and night) come forth in the natural **world**, is that the natural **world** comes forth—*existit*—from the Spiritual **World**, and consequently also subsists from it.

6202². (Man is let down into his proprium) when he immerses himself too much in **worldly** and corporeal things . . .

6210. (When) I have thought inordinately about **worldly** things . . . I relapsed into what is sensuous . . . and was removed from the company of the Angels. D.185. 1166.

—^e. Once, when I was led through the abodes of Heaven, and was in a spiritual idea, it happened that I suddenly lapsed into thought about **worldly** things, and then all that spiritual idea was dissipated. D.304.

6631. When man became external, he became also **worldly** and corporeal. Des.

6696. (The expression 'this world' used in the sense of our solar system.) 6697. 7171.

6810^e. (Such) care not for **worldly things**, except in so far as the necessities of life require.

6839^e. He who is taken up with **worldly things** cannot possibly apprehend interior things . . .

6927. (The Spirits of Mercury) know more than others about the **worlds** and Earths outside the sphere of the **world** of our sun . . .

6948². But as the things in the **world** and upon the Earth appear otherwise than as they are, they are full of fallacies . . .

6954. Of himself, man looks only downwards, that is, into the **world**, and to the earth . . .

7090³. Those who have filled their ideas with **worldly things**, and also with earthly things, and have caused the truths of faith to be adjoined to such things, are let down to the Lower Earth . . . until those **worldly** and earthly things have been separated from the truths of faith . . .

— These **worldly** and earthly things cannot be separated and removed, except through combats against falsities. Des.

—⁴. For the man of the Church cannot endure combat while he lives in the **world**. Ex.

7280^e. This (delight of destroying others) is concealed in the **world**. 7392².

7721^e. Such things frequently happen to those in Hell . . . especially that they may remember the evils they had done in the **world**.

7820. (Thus) those who are in the glory of the **world**, that is, who are pre-eminently in eminence and opulence, are equally able to look above themselves to the Lord . . . for they (do so) when they have (these things) as means, and not as the end.

7893. See WORK, here.

8380. (The inhabitants of Jupiter) care little for **worldly things**. Des.

8472^e. Everyone in Heaven has the power of receiving (the Divine good) according to the quality and quantity of the good he has acquired in the **world**. 8533.

8478². Those have care for the morrow . . . who look only to **worldly** and earthly, and not to heavenly, things. Des.

8700⁴. In the other life, all are consociated according to the life they have acquired in the **world**. Ex.

8701^e. But in the other life everyone is led according to his will—*velle*—which has been acquired in the **world**.

8711. Pure truths without a **worldly** end. Sig. and Ex.

8717³. Those who place all happiness in **worldly** and corporeal things (then) reject the Divine Providence.

8783². For they who have earthly and **worldly things** as the end—that is, love them above all things—are averse to spiritual things . . .

8812^e. For all things in the **world** have been created to the image of those in Heaven; for natural things

come forth from spiritual as effects from their causes; hence there is a correspondence of all things in the **world** with those in Heaven . . .

8939². That **worldly** blessing is nothing in comparison with heavenly blessing . . . the Lord thus teaches in, 'What does it profit a man, if he gain the whole **world**, and lose his own soul?' (Matt.xvi.26). But the man who is in **worldly** and earthly things does not understand this word; for **worldly** and earthly things suffocate, and even cause disbelief in eternal life . . .

8981³. Those who from infancy have thought little about life eternal . . . but about **worldly** life and its prosperity, and yet have lived a good moral life, and have believed the truths of doctrine of their Church, when they come to a more adult age cannot be reformed otherwise than by the adjunction of spiritual good while they are in combat; but still they do not retain it, but only confirm the truths of their doctrine by it. The reason of this is that in their past life they had indulged in **worldly** loves, which, when inrooted, do not suffer spiritual good to be conjoined with truth. Further ex.

8993³. For **worldly** ends, which are gains, and corporeal ends, which are honours, cause total blindness (as to truth).

9093². To 'serve two masters,' is to serve the Lord by faith, and the **world** by love.

9128^e. Evil and falsity . . . do not come forth—*existunt*—from the Lord, but from the **world**; for the Lord is above, and the **world** is below; and therefore with those who are in evil and the derivative falsity, the internal man is closed above and open below, and this is why they see all things invertedly—the **world** as everything, and Heaven as nothing.

9227³. (This shows) how man is elevated from the **world** into Heaven when being regenerated . . .

9256³. Denials of truth, or affirmations of falsity . . . must be dispelled in the **world**.

—⁴. Then, at the same time, all the earthly and **worldly** things that they have drawn with them from their life in the **world**, are elevated . . .

9265. 'A gift'—everything **worldly** that is loved, whether it be opulence, dignity, reputation, or anything else that pleases the natural man . . .

— These things are held in aversion when what is heavenly and Divine is loved more than what is **worldly** and earthly; for in proportion as the one is loved, the other is hated, according to the Lord's words (about serving two masters).

9274^e. In the first state (of regeneration) man looks from the **world** to Heaven; in the second, from Heaven to the **world**. Ex.

9278². Divine order is for Heaven to rule the **world** in a man, and not the **world** Heaven . . . Man is born into this—that he loves the **world** and himself more than Heaven and the Lord; and this, being opposite to Divine order, must be inverted by regeneration, which is effected when the things of Heaven and the Lord are more loved than those of the **world** and self. (How this is brought about.)

[A. 9278]³. Thus it is according to Divine order, that the Lord, through Heaven, rules the world in a man, and by no means the converse.

—⁴. When a man is in external things . . . he grows warm from the world, and cold towards Heaven, unless it is as the world, and he is consequently in such shade that he cannot conceive otherwise than that external things inflow into internal . . . and that consequently he can . . . from the world, see Heaven.

— . But when he is elevated from external into internal things . . . he perceives that the things of the world in him, thus those of the body and its senses, see and act through influx from Heaven . . .

— . This shows why a sensuous man believes that the whole of his life is derived from the world, and from nature . . .

—⁶. That 'the world cannot receive the Spirit of Truth, because it seeth Him not' (John xiv.17)= that it will not acknowledge the Lord in faith of heart, because the external things that are of the world will obscure.

9279². The externals of man have been formed to the image of the world, but his internals to the image of Heaven; and therefore his externals receive the things of the world . . . The externals that are of the world are opened in man successively from infancy . . . and they are opened through the things that are of the world . . .

9441. That there are many worlds. Shown.

9582. Near the end of our solar world there appeared a bright but dense cloud, and then a fiery smoke . . . A vast gulf separated our solar world on that side from certain worlds of the sidereal heaven . . .

—^e. There were guards there to prevent Spirits from this world from passing, without permission, into any other world in the universe. D.4665.

9706. The external man has been created to the image of the world; and therefore . . . to think and will from the external man, is (to do so) from the world, that is, through the world from self.

9730². There are in man two determinations of the intellectual and voluntary things, one outwards towards the world . . . (which exists) with natural and sensuous men; but with spiritual and celestial men there is a determination of those things towards Heaven, and also, alternately, towards the world . . . But if a man does not suffer himself to be regenerated, all his interiors remain determined towards the world . . .

9755¹⁵. To be 'sunk in the depth of the sea'=into what is merely worldly and corporeal, thus into Hell.

9763. They who come from the world into the other life . . . take with them worldly and earthly things that do not accord with spiritual and celestial things . . . and therefore those who are to be elevated into Heaven are first prepared, which is effected by the separation of the worldly and earthly things . . .

9993³. For at this day what is worldly is everything in the understanding and the will . . .

10030². The universal world is a theatre representative of the Lord's Kingdom.

10049. And the things of the world cannot enter into

those of Heaven . . . but the things of Heaven can enter into those of the world in a man. 10236⁴, Ex.

10156. For the knowledge of the natural man . . . is in the light of the world . . . and so long as a man is solely in the light of the world, he is in Hell . . .

—³. So long as a man is merely natural . . . only his exteriors, which see from the light of the world, are open; and the man then looks downwards, that is, into the world and to self . . .

—⁴. For man has been so created, that as to his internal he is formed to the image of Heaven, and as to his external to the image of the world, to the end that Heaven and the world may be conjoined in man, and that thus the Lord, through him, may inflow from Heaven into the world, and may rule the latter, in particular with everyone, and in general with all, and may thus conjoin both together, and thereby cause that even in the world there is an image of Heaven. But when a man cares solely for the world, Heaven is closed with him. But when he suffers himself to be elevated by the Lord, Heaven is opened with him, and the world is subjected to it, and then Hell is . . . removed from him, and for the first time the man knows what good and evil are. This is what is called 'the image of God' in a man.

10200. For the things that come forth in the world are images of the Things that are in the Heavens . . .

10471^e. The external in man is in the world, thus is his world, and the world has been made in order to serve Heaven, as a servant his lord.

10655³. Hell in the whole complex is what is called 'the prince of the world' . . .

10702^e. They who love themselves, turn themselves to the world, thus outwards . . .

10734. I was brought to an Earth in the universe outside our solar world, which was effected by changes of the state of my mind . . . 10736. 10783.

10789. There are two things in man that must be in order, namely, the things of Heaven, and the things of the world . . . The things of the world are called civil.

H. 252². The Most Ancients . . . spoke with the Angels . . . and Heaven and the world made a one in them.

282^e. So that all the delight of the world appears to be relatively nothing.

309. For the man of this Earth is more in worldly things, and thus in externals, than those of other Earths (and therefore cannot receive immediate revelation).

312. For it cannot be believed that Heaven and Hell are from mankind, when it is believed that no man goes there until the end of the world.

313^e. The exteriors of man have been formed for the reception of all things of the world; and they who receive the world, and not Heaven at the same time, receive Hell.

347². He who loves Divine truths for the sake of his own glory . . . turns his (mental) sight from Heaven

to the world . . . and this is why such are in the light of the world (only).

349. All who in the world have acquired intelligence and wisdom, are received in Heaven . . . For whatever a man acquires in the world . . . he carries with him after death . . .

358. In a word, a man may live outwardly altogether like a man of the world, and it will not hinder his coming into Heaven, provided that he inwardly thinks as is becoming about God, and deals sincerely and justly with his neighbour. Ex.

360. I have spoken with some who, while they lived in the world, had renounced the world . . . so that by the withdrawal of their thoughts from worldly things, they might be at leisure for pious meditations . . . But in the other life these are of a sad disposition, and despise others. (Their nature and lot des.) 528. 535.
—². Man cannot be formed for Heaven except by means of the world. Ex. 528. 535³.

394. He who, in Heaven, is in an employment . . . that corresponds to his use, is in a state of life altogether similar to that in which he was in the world . . . but in more interior delight . . .

493. The first state of man after death is similar to his state in the world. Des. . . This is why he knows no otherwise than that he is still in the world, unless he pays attention . . .

509. No one is punished there for evils done in the world . . .

532. Therefore if the internal sight, or thought, is turned to the world, and there abides, the thought becomes worldly ; if to self, corporeal.

602. All (Spirits) can be brought into a state like that in which they had been in the world . . .

N. 123. Renunciation of the world without life in the world does not make spiritual life . . . but renunciation of the world with life in the world, does.

126. It is believed . . . that to renounce the world, and to live to the spirit and not to the flesh, is to reject worldly things, which are chiefly riches and honours, and to be continually engaged in pious meditation . . . prayer, the reading of the Word, etc. But these things are not the renouncing of the world ; but to renounce the world is to love God and the neighbour ; and God is loved when we live according to His commandments, and the neighbour when we perform uses ; and therefore in order that a man may receive the life of Heaven, he must by all means live in the world, and in offices and business there. A life withdrawn from worldly things, is a life of thought and faith separated from a life of love and charity . . . and the spiritual life is like a house without a foundation . . .

128. (Thus) the renunciation of the world is of avail, and is accepted by the Lord, in proportion as it is made in the world ; for those renounce the world who remove the love of self and of the world, and deal justly and sincerely in every function, business, and work, from . . . a heavenly origin, and this origin is in his life when a man (does this) because it is according to the Divine laws.

J. 1. That the destruction of the world is not meant by the day of the Last Judgment. Gen.art. J.(Post.) 134.

73. On the state of the world and of the Church hereafter. Gen.art. C.J.8, Gen.art. 13.

L. 13. By 'the world,' 'the prince of the world,' etc. (in these passages) is meant Hell. T.116³.

34. So the Heavens where Angels are, without the world where men are, would be like (a house without a foundation). Ex.

Life 63. Such a man thinks these things allowable before God, but not before the world.

—². Thus he abstains from evils only for the sake of the world.

69². So long as a man is in the world, he is in the midst between Heaven and Hell . . . and is kept in the freedom of turning himself to either . . . Or, what is the same, so long as a man is in the world, he stands in the middle between the Lord and the devil . . . Or, what is the same, so long as a man is in the world, he is in the middle between evil and good . . .

86. The natural mind is the mind of man's world ; and the spiritual mind is that of his Heaven . . .

108. That he who shuns evils for any other reason than because they are sins . . . merely causes them not to appear before the world. Gen.art.

W. 261. And all that inflows into the natural mind is from the world ; for the natural mind is the world in form.

284⁹. When the Angels look into the world, they see nothing but darkness . . .

P. 17. In the world, man can with difficulty come into the . . . union of good and truth, or of evil and falsity, because so long as he lives there, he is kept in a state of reformation or of regeneration . . .

41. The closer anyone is conjoined with the Lord, the more happy he becomes ; but his happiness rarely manifests itself in the world, because man is then in a natural state, (which) communicates with what is spiritual only by correspondences ; and this communication is felt only by a certain quiet and peace of the lower mind, especially after combats against evils . . .

142. No one is reformed in a state of bodily disease . . . for a mind that is removed from the world does indeed think about God, but not from God, because it is not in the freedom of reason. Man has the freedom of reason from the fact that he is in the midst between Heaven and the world, and that he can think from Heaven, and from the world ; and also from Heaven about the world, and from the world about Heaven. But when a man is in a state of disease . . . he is not in the world . . . and in this state no one can be reformed, but he can be confirmed, if he had been reformed before.

—². It is the same with those who renounce the world, and all business there . . .

278³. On those who on account of worldly things do not think about sins, and therefore are not aware of them. Ex. . . These are they who love the world above all things . . .

R. 153¹¹. No one (in those Hells) knew who, and in what employment, he had been in the world. But the Angel told me . . .

224⁴. (The Angels said) When we have looked down from Heaven into the world, we have not seen anything, but only heard sounds. Ex.

589. 'From the foundation of the world' (Rev.xiii.8) = from the establishment of the Church, both Jewish and Christian. E.807, Ex.

— By 'the world,' in the widest sense, is meant the whole world, both the good and the evil in it, and sometimes only the evil; but in a sense not so wide, by 'the world,' is meant the like as by 'the world-orbem,' and 'the earth,' thus the Church. Ill.

—^e. That 'the world' also = the people of the Church. Ill.

— From this it may be seen what is meant by 'the foundation of the world' in other passages. Ill. E.807.

937^e. This (removal of evils) must be done by man in the world; for such as a man is in the world as to his spirit, such he remains to eternity . . .

M. 31. I have often heard (Spirits) saying that they knew no otherwise than that they were in the former world, with the sole difference that they no longer see those whom they had left behind them in that world, but those who had departed from that world. Ex.

48a^e. But a good man, because in the world he had looked to God, and had repented, is more wise in his internal than in his external: in the external, also, through the allurements and vanities of the world, he had sometimes been foolish.

269^e. The highest things in man are turned upwards to God, the middle ones outwards to the world, and the lowest downwards to self.

339^e. Some of them are cast into the gulfs that are at the borders of the worlds.

T. 13². He can see that the world is a complex of uses in successive order for the human race . . .

75. (Creation cannot be understood unless it is known that) there are two worlds . . . and in each world a sun . . . and in each world three degrees . . . 76².

79⁷. All who have been made corporeal sensuous through confirmations in favour of nature, know no otherwise than that they are in the same world as that in which they were born . . .

395². The man in whom these three loves are rightly subordinated . . . (in the lowest storey of his mental house) is in company with Genii as a man of the world; and instructs, reproves, and subdues them.

475. That so long as he lives in the world, man is kept in the midst between Heaven and Hell, in spiritual equilibrium, which is free will. Gen.art.

497⁸. So long as he lives in the world, man is in equilibrium between Heaven and the world, and scarcely knows that in proportion as he recedes from Heaven to the world, he accedes to Hell.

604^e. The lower or national region of the mind is the world in the least effigy.

798. When Calvin first arrived in the Spiritual World,

he believed no otherwise than that he was still in the world where he was born. Des.

D. 179. On the end of the world.

1166^e. That he who inheres in worldly cares falls down into an entirely different state. Ex.

—^e. (Thus) Spirits cannot speak with a man who is much devoted to worldly and bodily cares.

2656. (Spirits who desire to possess men's bodies, and thus return into the world. Tr.) 2665. 4198. 4207. 4225. 4668.

2740. On the sphere of those who are worldly . . . Ex.

2772. On those who are devoted solely to the world and self.

2908. That man seeks for the universal world merely to be clothed, fed, etc.

3712. Sirens especially desire to come into the world through others. 4420.

4563. Above all others, adulterers want to come into the world . . .

4668. Spirits who have loved worldly and earthly things, and had felt a horror of the life after death (burn to enter into man, and thus return into the world). They are sent away . . . to a place that appears as if at the extremity of our solar world.

6080. Thus does the Lord lead men of the world.

6086. Worldly Spirits do not perceive this . . .

E. 306². Unless Heaven were in order, the world, that is, men on earth, could not exist and subsist; for the world is dependent on Heaven and on its influx into the spiritual and rational things of men: in a word, all things would perish.

359². 'I have overcome the world' (John xvi.33)= that the Lord has subjugated all the Hells; for 'the world,' here, = all the evils and falsities that are from Hell, as also in other passages. Ill.

391¹⁹. 'The foundation of the world' = the establishment of the Church.

405⁸². 'Ye are the light of the world' (Matt.v.14)= the truth of the Church.

594⁵. 'The arms of the world' (Deut.xxxiii.27)= Divine truths with men, (that is) the truths of the sense of the letter.

683. 'The kingdoms of the world are become our Lord's and His Christ's' (Rev.xi.15)= all things in the Heavens and on earth subject to the Lord. 684, Ex.

750. The faithful . . . who have regarded the life of the world as of no account in comparison with the life of Heaven. Sig. and Ex.

797^e. And the natural mind is man's world; and therefore he has conjunction with the world through it. 1056², Ex.

1057⁵. For 'the world' = the like as 'heaven and earth.'

1062⁸. Those who give themselves up wholly to a life of piety . . . and yet do not shun (evils) as sins . . . are those who profane more; for by the impurities of

their minds they defile the piety of their lips, especially if they renounce the world, and live solitary.

D. Love. viii. That to a like form (of use) do all things of the world look. Gen.art.

— All things of the world, defined.

Can. God iii. 13. It is vain to think what there was before the world, and also what there is outside the world; because there was no time before the world, and there is no space outside the world.

vi. 1. The first origin of all things of the world is love, and the world has been created from it through wisdom. It is solely from this that the world, from its primes to its ultimates, is a work that coheres to eternity.

Trinity ix. 8. 'No such affliction from the beginning of the world.' Ex.

5. **M.** 6. The Angels know that (the novitiates) think that they are still living in the former world . . .

8. On the destruction of the world, and the end of the Church.

Coro. 17². Therefore each of the two worlds . . . consists and subsists from three atmospheres or elements . . .

World. Orbis.

See under CHRISTIAN, and GLOBE.

A. 425. Hitherto unknown to the world. 607². 2089².

483. How little the world at this day knows . . .

947². They suppose the universe to be a globe about which they walk . . .

953. Have wished to be great in the world . . .

1032³. Not so from the other parts of the world.

1637. Whether from Europe, Asia, or another part of the globe.

—^e. They can understand the speech of all in the universal world-*terrarium orbe*.

1886. The world, and even the learned world, has hitherto thought . . .

2117. Conjectures that the world-*orbis terrarum*—will perish by fire.

2228. By 'all the nations of the earth' are not signified all in the universal world-*terrarium orbe*.

2762. Spirits from a certain distant world . . . on being elevated into Heaven . . .

4799. Spirits from another world were with me . . . whose faces were different from those of the men of our world.

5554^e. For our world is in externals, and reacts against internal things, as the skin is wont to do. D.1741.

6297³. 'The earth'=the Church in the special; 'the world,' the Church in the universal sense. Ill.

7396². But the societies that constitute this order are scattered through the whole world-*terrarium orbem*.

8813. 'The lightnings lightened the world' (Ps. lxxvii.18). . . 'the world'=the Church.

8902^s. 'The face of the world' (Is. xxvii.6)=the Church in general.

9256⁴. Therefore the Lord's Church is scattered through the universal world . . .

9755³. 'The earth,' and 'the world' (Ps.xxiv.1)=the Church.

10248⁴. 'Before . . . Thou hadst formed the earth and the world' (Ps.xc.2). This does not mean the creation of the world-*mundi*; but the establishment of the Church.

H. 511^e. They are usually led about through a wide circle.

W. 10^e. The Lord is present in and with men in the universal world-*terrarium orbe*.

165. The terraqueous globe, in which, upon which, and around which are such things, is as the basis and support; for it is the ultimate work in which all things cease, and upon which they come to rest. It is also as a matrix . . .

318. The endeavour and power (of these forms of uses) to fill the spaces of the universal world, and of many worlds . . .

P. 256. When he sees that the Christian religion is only in the smallest part of the habitable globe . . .

260³. The Jews . . . have been scattered over a great part of the world, for the sake of the Word . . .

R. 272. From it is the Divine truth in the universal world-*terrarium orbe* . . . Sig. and Ex.

551. 'That seduceth the whole world' (Rev.xii.9)=that they pervert all things of the Church. . . By 'the world' is not meant the world of lands-*orbis terrarum*, but the Church in it. Ill. E.741.

—^e. When 'the world,' and 'the earth' are mentioned together, by 'the world' is signified the Church as to good, and by 'the earth' the Church as to truth.

704. 'The kings of the earth, and of the whole world' (Rev.xvi.14)=all in the falsities of evil in the whole Church. E.1003.

M. 2^e. Each company formed itself into a ring . . .

75³. The olive-trees were disposed in perpetual rounds.

T. 29. Spaces were introduced into the natural world by the Earth's being massed into a globe . . .

30². By means of which (ether) the terraqueous globe is held together, and made to revolve.

31. The things that are of space are predicated of the terraqueous globe regarded in itself . . .

121². The universal world had (then) completely alienated itself from God by idolatry and magic.

266. There was an ancient Word in the world, especially in the Asiatic world.

291. In much of the Asiatic world there was idolatrous worship. 292.

307. By the Communion of Saints is meant His Church scattered through the universal world. 416.

475³. The great Interval between Heaven and Hell appears . . . like an entire world.

500. (Then) all in the universal world-*terrarium orbe*—could be brought to believe . . .

[T.] 646². Whether from this, or one of the other two parts of the globe.

786. The crown of all the Churches that have hitherto existed in the world—*terrarum orbe*.

E 215. 'The hour of temptation that is to come upon the whole world . . .' (Rev.iii.10)=the time of the Last Judgment. R.186.

273². 'The voice of thunder into the world' (Ps. lxxvii.18)=the Divine truth as to perception and understanding in the Church.

—4. 'The world' =the Church. 275⁹. 304¹⁶.
—26. —47. 419¹³.

518²⁰. 'The world' (Ps.xcviii.7) = the universal Heaven as to its truths.

—23. 'The world' (Ps.xxiv.2)=Heaven and the Church in the whole complex.

600¹⁰. 'The world, and the fulness thereof' (Ps. lxxxix.11)=the Heavens and the Church in general as to good and as to truth . . . 1057⁴.

612⁶. 'The earth'=the Church; 'the world' (Ps. xvi.13)=those in the Church who are in the good of charity; and 'the peoples'=those in the derivative truths.

644¹⁹. 'The world' (Jer.x.12)=the Church in the universal world—*terrarum orbe*.

697³. 'The world' (Is.xiv.17)=the general Church.

730⁵. 'The earth'=the Church; 'kingdoms'=its truths; and 'the world' (id.)=its goods. 1029¹³.

1133². The omnipotence of God shines forth from the universe, which is the visible heaven and the habitable globe . . .

—6. The good affections, which are the Angels, dwell upon a world, (or globe,) that is called Heaven . . . The world is a one, but is divided as it were into expanses, one below another. There are six expanses (the three lowest being in the Hells). Further ex. (See Globe, at D.5240^e.)

World of Spirits. *Mundus Spirituum*.

A. Title. Wonderful things that have been seen in the World of Spirits . . .

50. Through Spirits, man has communication with the World of Spirits; through Angels, with Heaven. Without (these two communications) man could not live.

59. Such deadly hatred reigns in the World of Spirits against the things of love and faith in the Lord . . .

167. The words of the letter . . . are represented in the World of Spirits . . . for the World of Spirits is representative; and whatever is represented to the life there, is perceived in the Second Heaven . . .

311. Those who perished by the Flood . . . cannot be in the World of Spirits . . .

581. If the Lord, by His coming into the world, had not delivered the World of Spirits from (the Nephilim) no one could have been there, and so the human race would have perished . . . —. 1266, Ex. 1675².

592². So in the World of evil Spirits . . .

644². Man is a least Heaven . . . corresponding to the World of Spirits, and to Heaven.

730⁵. This idea was represented in the World of Spirits by such things as are in the world; as is the case with all angelic ideas when they pass down into the World of Spirits.

996. Man's delight (becomes far greater) when he comes into the World of Spirits.

1269. Some (of the Nephilim) were permitted . . . to ascend into the World of Spirits . . .

1270^e. While they were in the World of Spirits, the character of the sphere there was changed. D.3367, Ex. 3584.

1376. The states of thought and affection are presented to view in the World of Spirits (as places and distances); but not so much in Heaven, because the Angels are not in the idea of place . . . 1377, Ex. 1379.

1388². This knowledge is natural to man (and originates) from the communication of his spirit with the World of Spirits.

1399. There are communications of (a Spirit's) interiors in Heaven, as there are of his exteriors in the World of Spirits.

1524. Such is the light . . . in Heaven, in comparison with that in the World of Spirits. Des.

1786^e. The Lord had then a perception of all things in the World of Spirits and the Heavens.

1808². Similar things (to those which appear in Heaven and earth) are seen in the World of Spirits . . . and there they are nothing but representatives.

1868². Evil and diabolical Spirits desire nothing more than to come up into the World of Spirits . . .

1877. The Souls in the World of Spirits, especially the evil, at first retain the things they had in the bodily life . . .

1887. What is inspired by the Lord descends . . . through the angelic Heaven, and so through the World of Spirits down to man.

1971. What comes forth in Heaven . . . is turned into representatives when it passes down into the World of Spirits.

1972. The sights . . . I have seen in the World of Spirits I have seen in clear light; but those in Heaven . . . more obscurely . . .

1980. The ideas of the Angels are turned into representatives in the World of Spirits. 2039⁷.

2025^e. The Lord delivered the World of Spirits from infernal Genii and Spirits, and thus freed the human race from destruction . . .

2026^e. On the Heaven of Angels depends the Heaven of angelic Spirits; on this the World of Spirits; and on this the human race.

2034⁸. By this (influx through the Divine Human) were dispersed the direful persuasions . . . and lusts . . . with which the World of Spirits was filled, and with which it was continually filling . . .

2121. At this day (A.D. 1750) the World of Spirits

is full of evil Genii and Spirits, mostly from the Christian world... This is the case also with the interior sphere of the **World of Spirits**, where those are who have been interiorly evil... This, also, is now so filled up, that I have wondered... For all are not cast into the Hells in a moment... Hence these regions of the **World of Spirits** are very densely thronged with Spirits of this kind... and through them the Souls that come from the world are grievously infested... 2122². 2123, Des.

2179². Various representatives are presented in the **World of Spirits** (such as) horses variously caparisoned, oxen, sheep, lambs, and other animals, and sometimes such as are nowhere seen on Earth, but are only representative. Such animals were seen by the prophets. Ex. 2762. —³.

2252². The Ancients... had the significations of numbers from the representatives in the **World of Spirits**...

2625. In the **World of Spirits** (space and time) still appear as something, because Spirits fresh from the body take with them the idea of natural things...

2762. When (such) Spirits are taken up from the **World of Spirits** into Heaven, there appear to them horses that shine as with fire. 8029².

2763. Besides representatives, there are also correspondences... These are not so represented in the **World of Spirits**...

3213. In the **World of Spirits** there come forth innumerable and almost continual representatives, which are forms of Things spiritual and celestial, not unlike those in the world... These inflow from Heaven, and from the ideas and speech of the Angels there. Fully ex. 3216, Examps.

3368³. Before an Angel (rational things) are not presented so evidently in the Natural; but they are with those in the **World of Spirits**, and are in the spiritual natural; and hence they have representatives of truth.

4043². The things which take place in the Heavens are represented in the **World of Spirits** by forms to which those seen (here) bear some resemblance.

4227². What their Hell is, where they are when not in the **World of Spirits**, will be told.

4264². When the speech of the Angels passes down into the **World of Spirits**, it falls into various numbers. 5265².

4335⁵. This signification is from the representatives in the **World of Spirits**.

4533². The Angels look at the evil whenever they observe them trying to get... into the **World of Spirits** (which causes them to appear in horrible forms). Des.

4627². For the spiritual things in Heaven are represented in the **World of Spirits** by natural things, or rather by such things as are similar to natural. Examp. 5201⁴.

4742². When the light passes from Heaven into the **World of Spirits**, it is there presented under the appearance of various colours. Des.

4951. In this Hell are the most malicious... they pour out the poison of their malice to those in the **World of Spirits**, and excite them...

5115². (Such representatives) are actually presented in the **World of Spirits**, when the Angels... are conversing... 6048, Examp. 9272², Examp.

5427. The Angels... can see everything that is taking place in the **World of Spirits**, which **World** is next beneath the Heavens... but not the converse.

5852. The evil Spirits with man are from the Hells, but while with him are not in Hell... The place where they then are is midway between Hell and Heaven, and is called the **World of Spirits**. In this **World of Spirits** there are also good Spirits, who are likewise with man. Into that **World** also come men immediately after death, who, after tarrying a while there, are either sent away to the Lower Earth, or let down into Hell, or taken up into Heaven, each one according to his life. In that **World** the Hells are terminated upward... and Heaven is terminated downward. Thus it is an intermediate space separating Heaven from Hell... While the evil Spirits who are with man are in that **World**, they are not in any infernal torment; but are in the delights of the love of self and of the world, as also of all the pleasures in which the man himself is... 6657³. H. 292.

5984. When Spirits who are in the **World of Spirits** want to have communication with a number of Societies, they are wont to send forth Subjects. (Continued under SUBJECT [Spirit]).

5990². Lest such (obsessing) Spirits should come into the **World of Spirits**, it is provided... that they be kept closely shut up in their Hells... Nevertheless, there are *internal* obsessions. Ex.

6475. See EVIL SPIRIT, here. 6559. 6762².

6484. He was then in the **World of Spirits**; and when Spirits are there, they are in the delights of the loves in which they had been (here).

6626². The gates (of Hell and of Heaven) that open into the **World of Spirits**. 10483². H. 428, Ex.

7111². These emissaries (from the Hells) appear in their own stated places in the **World of Spirits**. (Fully quoted under EMISSARY.)

7357². When any such (infernal) speaks—as is the case when they appear in the **World of Spirits**—it is at once known that it is false.

8029. See HEAVEN, here.

H. 294. All the Spirits who are in the **World of Spirits** have communication with either Heaven, or Hell...

421. On the **World of Spirits**, and the State of Man after Death. (Title of the second part of H.)

— The **World of Spirits** is not Heaven, nor is it Hell, but is a place or state midway between them; for thither man first comes after death, and then, after some time has passed, he, according to his life in the world, is either elevated into Heaven, or cast into Hell.

422. The **World of Spirits** is both an intermediate

place . . . and an intermediate state . . . The Hells are beneath it, and the Heavens above . . . and while a man is there he is not as yet in either Heaven or Hell. Ex. . . This conjunction (of either good with truth, or of evil with falsity) is made in the **World of Spirits**, because the man is then in an intermediate state. 423, Ex. 428.

[H.] 426. There is a vast number of people in the **World of Spirits** . . . Some merely enter that **World**, being soon either taken up into Heaven, or cast down into Hell; some remain there only for some weeks; some for many years, but not more than thirty. The differences of the time arise from the correspondence, or non-correspondence, of the interiors and the exteriors.

427. As soon after death as men come into the **World of Spirits**, they are well distinguished by the Lord; the evil are at once attached to the infernal Society in which, as to their reigning love, they had been in the world; and the good to the heavenly Society, in which, as to love, charity, and faith, they had been. But still those who have been friends and acquaintances (here) all meet in that **World** . . . when they desire it, especially wives and husbands . . .

—². The reason they see each other in the **World of Spirits**, and not in Heaven or Hell, is that those who are in the **World of Spirits** are brought into states similar to those in which they had been (here), from one to another . . .

429. The **World of Spirits** appears like a valley between mountains and rocks, which winds upwards into them here and there. The gates and doors to the heavenly Societies do not appear, except to those who are prepared for Heaven . . . To every Society there is one entrance from the **World of Spirits** . . . Neither do the gates and doors to the Hells appear, except to those who are about to enter . . .

430². The rational mind, during its formation, corresponds to the **World of Spirits**; the things above it, to Heaven; and those below it, to Hell.

431. Those who are in the **World of Spirits** are (called) Spirits . . .

457. When the spirit of a man first enters the **World of Spirits**, which takes place shortly after his resurrection, he has a similar face and tone of voice to that which he had (here); the reason of which is that he is then in the state of his exteriors . . . But the face is afterwards changed . . . and becomes like his reigning love. Fully ex.

481². As soon after death as they come into the **World of Spirits**, all are examined, and are attached to those who are in like love . . . After passing through the first and second states, they are so separated that they no longer see or know each other . . .

491. After death, man undergoes three states before he comes into either Heaven, or Hell: that of his exteriors; that of his interiors; and that of his preparation. He undergoes these three states in the **World of Spirits**. There are some, however, who do not undergo these states, but are either taken up into Heaven, or cast into Hell, immediately after death. Ex.

—^e. But these are few relatively to those who are kept in the **World of Spirits**.

510^e. (Such) have been in Hell even (here); but . . . in a state similar to that of those who are in the **World of Spirits**.

540. This, then, is the equilibrium between Heaven and Hell. Those who are in the **World of Spirits** are in this equilibrium; for the **World of Spirits** is intermediate between Heaven and Hell. Hence all men . . . are kept in a like equilibrium; for they are ruled by the Lord through Spirits who are in the **World of Spirits**. 590.

550. Evil Spirits are severely punished in the **World of Spirits**, to deter them from doing evil. Des.

583. The **World of Spirits** is in the low parts of the Spiritual World . . . The Heavens do not appear to the Spirits in the **World of Spirits**, except when their interior sight is opened. Sometimes, however, they appear like clouds . . . The reason is that the Angels of Heaven are in a more interior state in respect to intelligence and wisdom; and therefore are above the sight of those in the **World of Spirits**.

—^e. All the gates to the Hells open from the **World of Spirits**, and none from Heaven.

588^e. The whole of Heaven, and the whole of the **World of Spirits**, are as it were hollowed out [beneath], and under them there is a continuous Hell.

590. The reason the **World of Spirits** is in that equilibrium, is that after death every man first enters the **World of Spirits**, and is there kept in a state like that in which he had been (here) . . . for by this all are examined . . . being left in freedom.

600. The conjunction of man with Heaven and with Hell is not with them immediately, but mediately through Spirits who are in the **World of Spirits**. These Spirits are with man, and none from Hell itself, or Heaven itself. Through evil Spirits in the **World of Spirits**, man is conjoined with Hell; and through good Spirits who are there, with Heaven. As this is the case, the **World of Spirits** is midway between Heaven and Hell, and there is equilibrium itself there. 601.

J. 69. The Last Judgment was not executed . . . upon those in the **World of Spirits** . . . but only upon those who had made themselves a likeness of Heaven.

C. J. 20. (The arrangement of the Reformed nations in the **World of Spirits**.)

30. After the Last Judgment . . . there was light in the **World of Spirits** such as there had not been before . . . because those infernal Societies had been interposed like a cloud . . .

57. Such Societies are innumerable in the **World of Spirits** . . . for they are as many as are the genera and species of good and evil affections. Meanwhile . . . they are in spiritual conjunction with men . . . for the reason that these also are in the midway between Heaven and Hell. W. 141.

F. 63³. Between Heaven and Hell there is a middle place, which is called the **World of Spirits**, and every man comes into it immediately after death; and there .

is a like intercourse of one with another to that of men upon the Earth. All things that appear there are correspondences. Enum.

W. 140. After death, every man first comes into the **World of Spirits** . . . and there passes through his times, or states, and is prepared, according to his life for either Heaven, or Hell. So long as he stays in that **World**, he is called a **Spirit** . . . he who is being prepared for Heaven is called an angelic **Spirit**; and he who is being prepared for Hell, an infernal **Spirit** . . . All the **Spirits** who are in the **World of Spirits** are adjoined to men, because, as to the interiors of their mind, men are in like manner between Heaven and Hell, and through those **Spirits** communicate either with Heaven, or with Hell, according to their life. R. 850.

—e. It is to be known that the **World of Spirits** is one thing, and the **Spiritual World** another. Ex.

P. 166². **Spiritual** natural light is such as is the diurnal light in this world, and exists with those in the Ultimate Heaven, and also with those in the **World of Spirits**, . . . with the good being like the light of summer on earth, and with the evil like that of winter.

307³. The Lord rules the interiors of the mind of man (in either Heaven or Hell); but the exteriors in the **World of Spirits**. Ex.

— . And therefore, when man dies, he first comes into the **World of Spirits**, into his external, which is there put off . . .

R. 153². After some days they see that they are in a **World** where various Societies are instituted, which **World** is called the **World of Spirits**, and is midway between Heaven and Hell. All the Societies there, which are innumerable, are wonderfully ordained according to natural affections, good or evil, and communicate either with Heaven . . . or with Hell. (Continued under SOCIETY.)

204². It is said of these that they are 'spewed out,' because the **World of Spirits** . . . corresponds to the stomach. Ex. 791.

342. The universal Heaven in the endeavour to execute the Last Judgment upon those who were in the **World of Spirits**. Sig. and Ex.

—². 'The four corners of the earth' = the universal **World of Spirits** . . . For the Last Judgment was executed upon those who were in the **World of Spirits** . . .

—³. The Lord (then) caused the Heavens to approach over the **World of Spirits** . . .

343. A Last Judgment takes place when the evil are multiplied to such a degree . . . in the **World of Spirits**, that the Angels cannot subsist in their state of love and wisdom, because they have no support and foundation.

530^e. Such (reasonings, commotions, and falsifications of good and truth) come forth in the **World of Spirits** from the presence and influx of the Heaven that is above them. Sig.

552. That ('the dragon') was cast out into the **World of Spirits** . . . from which there is immediate

conjunction with the men of the Earth. Sig. and Ex. 558.

— . That by 'the earth' into which the dragon is said to have been cast out, is meant the **World of Spirits**, is because that **World** lies immediately under the Heavens . . .

—e. It is to be known that as to his affections and the derivative thoughts, every man is in Society with those who are in the **World of Spirits**; and, mediately through them, with those who are in either Heaven or Hell. The life of every man depends on this conjunction.

784². Purgatory is merely a Babylonish fiction for the sake of gain. . . Every man after death first comes into the **World of Spirits** . . . and is there prepared for either Heaven or Hell . . . and in that **World** there is torment for no one. There are innumerable Societies in that **World**, and joys in them similar to those on earth; for the reason that those who are there are conjoined with men on earth . . . Their externals are there successively put off . . .

791². For the **World of Spirits** is like a forum, in which all are at first gathered; and it is like the stomach . . .

842. That those meant by 'the dragon' were forcibly withdrawn from the rest in the **World of Spirits** . . . for a time. Sig. and Ex. 843, Ex.

855. The rest . . . remained in the **World of Spirits**.

858. That they would draw to their party all who were from the earth in the universal **World of Spirits**, and who lived there in mere external natural worship . . . Sig. and Ex.

866. All from the earth, and who were now among those in the **World of Spirits** . . . gathered together by the Lord to Judgment. Sig. and Ex.

—². For all come first into the **World of Spirits**, and are prepared there . . . and stay there, some only for a month, or a year; and some for ten and up to thirty years; and those to whom it was granted to make for themselves as it were Heavens, for some centuries; but at this day not beyond twenty years. There is a vast multitude there; and Societies, as in the Heavens and the Hells. The Last Judgment was executed upon those who were in that **World** . . .

878. The reason (the New Heaven) was not formed sooner, was that the dragon and his two beasts had dominion in the **World of Spirits** . . .

M. 2². An angel sent to convoke the wisest in the **World of Spirits** . . .

4². This (introduction into their imaginary joys) happens to very many in the **World of Spirits** . . .

48a. The preparation in the **World of Spirits** has for its end that the internal and the external may agree and make a one. Ex.

436. In the **Spiritual World** (the two spheres of scortatory and of conjugal love) meet in the **World of Spirits** . . .

461. They replied, Heaven is above your head, and Hell beneath your feet; for you are now in the **World of Spirits**, which is midway. 477².

B. 94. So long as the dragon with his crew stays in the **World of Spirits**, into which he has been cast down from Heaven, no Divine truth united to Divine good can pass through to the men of the Earth... T.182.

T. 77. (The satans and Angels who were conversing) were in the **World of Spirits**...

120. Every man after death comes into the **World of Spirits**, and is then exactly like himself... and at his entrance cannot be restrained from conversing with his deceased parents, brothers, relatives, and friends. Every husband first seeks his wife, and every wife her husband; and by these they are introduced into various companies of such as outwardly appear like sheep, but inwardly are like wolves; and even those who have been devoted to piety are perverted by them. From this cause, and from abominable arts unknown in the natural world, the **World of Spirits** is as full of the wicked and cunning, as stagnant water is of the spawn of frogs... For all evils are contagious... Thus without a redemption by the Lord, no one could be saved...

121. At the time of the first Advent... the Hells... had filled the universal **World of Spirits**... and had thus assaulted even the Middle Heaven...

135. This articulate sentence descended... to the lowest Heaven, and from this into the **World of Spirits**, where I was (and as it descended the idea of one God was changed into that of three).

137. (A council of the learned was convened) in the **World of Spirits**. Des.

160. I was once walking in the **World of Spirits** in company with Angels...

—². The way from this world is terminated in the middle of the **World of Spirits**, because the Societies in love to God and the neighbour are in the east; those in the opposite, are in the west; and those who are more intelligent are in the south.

475². Between Heaven and Hell there is a great interspace, which to those who are there seems like a complete world. Into it evil from Hell exhales in all abundance; and good... from Heaven. It was this interspace of which Abraham said to the rich man in Hell, 'Between us and you there is a great gulf fixed...' (Luke xvi.26). In the midst of this interspace is every man as to his spirit... in order that he may be in free will. This interspace, because it is so vast... is called the **World of Spirits**. It is full of Spirits...

476. Every man, from infancy to old age, is changing his locality or situation in (the **World of Spirits**). While an infant, he is kept in the eastern quarter, towards its northern part; in childhood... he gradually leaves the north for the south; in adolescence... he is carried southward; and afterwards... into the south, to the east. But if he favours evil... he advances towards the west... The man himself, as to his body, is not kept in that interspace... but as to his spirit; and as the spirit changes its state... it is transferred to localities... in this quarter, or that...

504. I was in the interior spiritual sight, in which are the Angels of the higher Heaven; but was then in the **World of Spirits**...

D. 1609. (First mention of the **World of Spirits**, The *Heaven* of Spirits is mentioned and described in D.1080. 1277. 1296. 1298. 1316. 1321². 1340.)

1610. The interior Heaven is in a degree within the **World of Spirits**; for the **World of Spirits** is separated from Heaven, because Spirits derive what pertains to them from corporeal things... or rather the **World of Spirits**, relatively to our corporeal things, is as the grosser atmospheric world to the teraqueous; and therefore the **World of Spirits** occupies—*possidet*—the interiors of corporeal things. 1611.

1619. In a word, the **World of Spirits**, and also the interior, more interior, and inmost Heavens, each by itself constitutes a man, with his members and organs; but each of them distinctly, that is to say, the **World of Spirits** [does so] from the exterior... (Compare 1340.)

1660. The Spirits of Jupiter... must be considered to be Angels; and therefore... they constitute the Heaven of Spirits; but not the **World of Spirits**.

1778. The **World of Spirits** before the Lord's advent. 2387, Gen.art.

2180. What came through the **World of Spirits** to me was turned into something else; so that the **World of Spirits** is in such disharmony that the Word of the Lord cannot flow down to man through the **World of Spirits**, but is changed...

2237. That in the **World of Spirits** they are excited one by another... Ex.

2239. Thus, if the Lord did not rule the universe, the universal **World of Spirits** would perish in a moment...

2254. That the **World of Spirits** is like what men are in their thoughts. Ex.

2266. The quality of the **World of Spirits** then around me (is thus known).

2311. (Thus) in the whole **World of Spirits** there reigns hatred against truth and good, consequently against the Lord. Des.

2319. That a multitude of men who are together on earth... can be far apart in the **World of Spirits**. Ex.

2323. In the **World of Spirits**, and especially in that of Souls... the bridle is sometimes relaxed to their cupidities, but rarely to their falsities. They then suppose that this [activity]... disturbs not only the whole **World of Spirits**, but the Heavens also. But it is a fallacy...

2354. I can in some measure know this from the state of the **World of Spirits**...

2550. On representations in the **World of Spirits**, and how they inflow from Heaven. Gen.art.

2565. That insanity reigns in the interior sphere of the **World of Spirits**. Gen.art. 2577. 2620.

2574. Those in the interior sphere of the **World of Spirits** use those in the exterior sphere, as (men) use an exterior sphere for thinking and speaking. Ex.

2797. On the good **Spirits** who are in the interior **World of Spirits**.

2848. **Spirits** who are deceitful are not permitted to be in the **World of Spirits**, unless their poisons are taken away from them, or tempered . . .

2888. On the evil **Spirits** of the interior **World of Spirits**. Gen.art.

2958. Sometimes open communication with the **World of interior Spirits** is closed . . .

2972. (The **Spirits** with bells) purify the plain of the **World of Spirits** from the evil . . .

3104^e. (When) the interior memory is ruled by evil **Spirits** of the interior **World of Spirits**—a thing never permitted—the man can no longer live.

3224. (They) thus consider the **World of Spirits** as a body, just as the **World of Spirits** considers the body of men as its own.

3398. So (the interior angelic **Spirits**) have, as it were, their head in their own Heaven, but their feet in the **World of the lower angelic Spirits**; and these have their head in their **World of Spirits**, but their feet in man.

3464. The customary respiration, which is the general one of the **World of Spirits** . . .

3528. While the **World of Spirits** is full of evil **Spirits** . . . good **Spirits**, or Angels, can no longer resist, and the equilibrium perishes . . .

3546. That the **World of Spirits** have to flee from a single Angel.

3604. When there is a tumult (in the streets) a sphere of anger has reigned in the **World of Spirits** . . .

3632^e. Whenever others concentrate their thoughts into one of (the interior **Spirits**), he then comes into the **World of lower Spirits**.

3634. Therefore, unless the Lord saw man to be something, the whole **World of Spirits** would see him as nothing . . .

3637. That man can perceive the quality of the **World of Spirits** from himself. Ex.

3639. As man is ruled by the Lord through the **World of Spirits** . . . it is evident that the **World of Spirits** is such in the greatest, as is an individual man in particular.

3726. All the good of the Lord that inflows through Heaven into the **World of Spirits** is turned into evil . . .

—^e. Therefore, such an equilibrium, and such an order, is preserved by the Lord in the **World of Spirits** . . . and if evil should preponderate . . . the **World of Spirits** is at once so disposed that there is equilibrium . . .

3781. For almost the whole **World of Spirits** is wicked, and enthusiastic, and desires to obsess man . . .

3821^e. Unless the Lord preserved man every moment . . . he would at once perish, for such is the endeavour of the **World of Spirits**.

4003. In the Interior **World of Spirits**, the Lord's life is received differently from what it is in Heaven . . . and so also in the lower **World** . . .

4217. The Antediluvians . . . are continually striving to emerge into the **World of Spirits**.

4230. The things that come forth in the **Spiritual World** . . . are turned into representations in the natural **World of Spirits**. Examp.

4285. That the whole **World of Spirits** becomes, and has become, worse and worse. Gen.art.

—². The Lord turns everything into good, but the **World of Spirits** is so evil that it turns everything into evil, and becomes worse and worse, so that the equilibrium is as it were on that side; and, when the **World of Spirits** is such, it cannot but be that man should become worse, through the inflowing **World of Spirits**; for in proportion as the **World of Spirits** is worse, the less avails the good that inflows from the Lord, and the less can man be bent to good. The **World of Spirits**, in the whole, is as each Spirit and man in the part . . . The **World of Spirits** is as a general receiving vessel; and a Spirit or a man is as a particular vessel. (28 May 1749.)

4286. The **Spirits** said that . . . as there is an influx from the whole evil **World of Spirits**, they are not in fault, and the same is true of men. (The answer to this.)

4344. The Lord thrusts no one down into Hell . . . and therefore the evil stay long in the **World of Spirits**; and one more slowly, and another more quickly, precipitates himself into Hell. Further ex.

4452. The (Sirens) are removed successively from their former station in the **World of Spirits** . . .

4461. That some are taken out of Hell into the **World of Spirits** for vile uses. Ex. 4471, Ex. 4472. 4625. 4627^e. 4661. 5165. 5361, Ex. 5463. 5529².

4471. Evil Souls . . . first return into their life, and then exercise their wickednesses in the **World of Spirits** . . .

4479. For **Spirits** are (at present) tolerated in the **World of Spirits**.

4486. Such are kept in the **World of Spirits** longer than others.

4573. Sirens . . . insinuate themselves with simple **Spirits** . . . and thus keep themselves in the **World of Spirits**, and can with difficulty be thrust down from it.

4580^e. Hence, communication with the **World of Spirits** is taken away from (these male Sirens).

4683. He told me that he saw . . . a multitude of very tumultuous **Spirits** . . . and in the midst an obscure something, which was said to be a man round whom they are; and it is said by the Angels that there are such things around every man, because man is the ultimate plane . . . The **Spirits** do not know that it is a man. He said that there were many Hells below them . . . and that those who are above, in the **World of Spirits**, act thus tumultuously into a sphere . . . 4686, Further des.

4849. (Magicians) cannot penetrate further than to

the lowest form, which is that of the World of Spirits, and this scarcely to a ten-thousandth part.

[D.] 5162. On the World of Spirits, and those who are there. Gen.art.

— The World of Spirits is not a fixed place between Heaven and Hell; but is the state in which those are who are between Heaven and Hell. In that . . . world are (1) all those (in whom) the understanding and will do not act as a one . . . (2) all those with whom the interiors and exteriors are in disagreement . . .

5163. Man, from infancy up to adult age, is, as to his spirit, in the World of Spirits, because he is successively in diverse states, and is then in freedom, so that he can be reformed. (After this he is, as to his soul, in either Heaven or Hell. 5167.)

5163-5166. All men are at once in the World of Spirits when they come into the other life, because they are then in a varying state, even until the Intellectual and the Voluntary act as a one, and also until the interiors and the exteriors do not disagree . . . When a man Spirit is in this state, he is in freedom, and goes hither and thither, now to one Society, and now to another . . . until either good, or evil, obtains the ascendancy. . . . Hence many are called forth from Hell, to be with a man, or with those newly arrived Spirits, who are themselves in a different state, and thus in the World of Spirits . . .

5169. The state called the World of Spirits, defined.

5240. All taken together [in the World of Spirits] are not extended in a plane; but are in a globe, like the Earth. 5244.

5361. See LAST JUDGMENT, here.

5529. Those who are not yet vastated . . . do not constantly turn to their reigning love . . . so that there are rotations—*versurae* . . . With some of those who come from the world, this lasts only a week; with some, months; with some, years, up to fifty; entirely according to their use there; for they are of service to man, and also to the rest, as Subjects. Such are said to be in the World of Spirits; and if they are cast into Hell, they return; but those who have been vastated . . . do not return . . .

5530. All the evil in the World of Spirits communicate with the Hells, but variously, according to the kind of their evil and falsity that has been confirmed by life. And the good communicate with the Heavens, in like manner . . . With these, evils are successively separated; and with the former, goods.

5935. See VASTATION, here.

D. Min. 4602. Spirits . . . who ascend . . . towards the internal ear . . . so as to observe what is going on in the World of Spirits . . . My sight would (then) be kept in the World of Spirits.

4791. Infernal Spirits who are long in the World of Spirits . . .

—^e. Therefore those in Hell are tamer . . . when they have been in the World of Spirits . . . and, when such, they see those in the World of Spirits.

E. 537². Every man is conjoined with Spirits who

are in the World of Spirits, and who are such as he is himself . . .

— All Spirits, before being cast down into Hell, or elevated into Heaven, are first in the World of Spirits, and are then with men who are living in the world; the evil Spirits with the evil, and the good with the good . . .

580². 'Whatsoever goeth into the mouth passeth into the belly, and is cast out into the privy' . . . 'The belly' = the World of Spirits; and 'the privy' = Hell.

702². The Heavens are like expanses . . . and under them is the World of Spirits; and under this, the Hells . . . The World of Spirits is midway, and receives influx from both the Heavens and the Hells, each person there according to the state of his life.

732³. The New Church on earth increases according to its increase in the World of Spirits . . .

J. (Post.) 12. (Scenery and objects of the World of Spirits, described.) 269. 317-322.

Worm. *Vermis, Vermiculus.*

Vermiculate. *Vermiculare.*

A. 2602. They prostrate themselves like worms.

2758. The transformation of caterpillars into chrysalides. 3000. 8848. H. 108², Des. W. 354, Des. D. 2917. 3472.

6614. Little worms . . . as seen under the microscope . . .

8481. 'It vermiculated worms' (Ex. xvi. 20) = that it produced what is filthy . . . for worms are born from what is filthy and stinking. The falsity of evil which is in good from the proprium, is compared to 'a worm,' because they (both) gnaw at, and thereby torment. There are two things that make Hell . . . evil and falsity, (and these) are what make the torment there, the torment from falsity being compared to 'a worm.'

III. See 8478. 8500.

—^e. The filthiness of falsity is compared to 'a worm,' in Deut. xxviii. 39. (= all such falsity and evil, in general. 9331⁶.) (= the falsities that will destroy. E. 6381⁹.)

H. 312². How can bodies eaten up by worms (rise again)?

W. 342. For worms come forth in minute seeds, inside nut-shells, in wood, in stones, nay from leaves.

356. Silkworms. Des.

— Those vile worms called bees . . .

R. 763². 'The worm' (Is. xiv. 11) = torment, which is internal pain.

M. 133. Man is born corporeal like a worm.

—². The worms called insects are born into all the knowledges of their life's loves.

T. 106³. The two states (of regeneration) are represented . . . by worms (in their two states, as caterpillars and butterflies).

276. Fallacies . . . are like worms that consume the roots . . .

335⁴. Does the silk-worm—*bombyx*, while it is a worm, think in its little head . . .

339². Like the light in a glow-worm.

470³. Nor could any worms be procreated from the effluvia from the earth . . .

524². The silk-worm would perish . . . unless foreign worms were shaken from the leaves of its tree.

695⁹. I talked with the Angels about . . . caterpillars when they become butterflies.

Ad. 2/1957. On the floor they appeared like so many wriggling worms. (Compare D.397.)

D. 450³. She was reduced to this state by worms of various kinds.

E. 401³⁶. 'The worm that smote the gourd' (Jonah iv.7)=the destruction of evil and the derivative falsity.

5 M. 23. Worms were seen in the viscosity . . . Eagles . . . swallowed the worms. A worm=life from those (falsified truths and evils of life) . . .

Wormwood. *Absinthium*.

A. 1488². 'Ye have turned . . . the fruit of justice into wormwood' (Amos vi. 12) = goods turned into wormwood. (=to turn good into evil. E.355³⁴.) See E.519⁶.

R. 408. 'Wormwood'=infernal falsity.

410. 'The name of the star is called Wormwood, and the third part of the earth became wormwood' (Rev.viii.11)=the infernal falsity from which is their Own intelligence, through which all the truths of the Word have been falsified. (=truth mixed with falsity of evil. E.519. 520.)

— That 'wormwood'=infernal falsity, is from its strong bitterness, by which it renders food and drink abominable. Ill.

E. 519. See BITTER, here. —⁴. —¹⁰. 618^e.

Worse. *Pejor*.

A. 661². Would become worse than savage beasts.

5280^e. Then their latter state would become worse than the first. Ex. 8159^e.

6559. It is a law in the other life that no one is allowed to become worse than he was in the world. Ex. D.3093.

6655. They who are such (here) become worse in the other life.

6971². They think they will fare no worse (hereafter) than others.

D. 2760. That the internal nature of man begins to become worse more and more. Ex.

3115. The leading and bending of evil, which continually tends to worse and worst. Ex.

3708. In the other life (such) suppose that they are contracting a worse life . . . Thus it is *not* acquiring a worse life. Ex.

4285. The whole World of Spirits becomes worse and worse. (See WORLD OF SPIRITS, here.)

4451. (By these grievous punishments) they were not made better, but worse. 4511.

Worse. *Sequior*. D.5203.

Worst. *Pessimus*.

A. 565^e. It is from the Lord that he is called a man, even if he is the worst.

1032³. The worst of all come from the so-called Christian world. 1886, Pref.^e.

1162. They who have more knowledge, are sometimes the worst of all.

2261². The worst of all . . . can learn the truths of faith, and confirm them. 3923⁹. 6222⁵. R.337^e.

2607^e. The Israelites the worst of nations. 3686^e. 9320⁴. 10396, Ex.

2706. The Lord is present . . . and rules the smallest particulars, even with the worst.

H. 544. The Hell behind, where the worst are . . . 578, Des.

587². The Hells in the western quarter are the worst of all. Des.

P. 38. With the worst, the love of blaspheming . . . (has its delights).

229. This kind of profanation is the worst of all. Ex. 231⁷.

241. The men of the Most Ancient Church (from being the wisest of men became) the worst.

D. 197. In the midst (of an evil Society) are the worst . . . This (is in order) that the worst may be coerced and restrained. 5034.

225. That the worst Genii, or furies, have been shut up in Hell . . .

1282^e. These are among the worst infernals. 1283^e. 2346. 2719.

3256. They said that I was the worst . . .

4396. That the worst in life, who have thought justly . . . receive the truths of faith more easily than those who have lived morally outwardly, but have thought evil things. Ex.

4933. On the worst Hell, which was from the Most Ancient Church. Ex.

4946. On the worst magicians of all, from Africa. Ex. 4989.

5043. The Swedish nation is the worst in Europe, except the Italian and the Russian.

5074. Among the worst in the other life are priests who have been raised to dignities . . . —²

Worship. *Cultus*.

Worship, To. *Colere*.

Worshipper. *Cultor*.

See under ADORE, ALTAR, BABEL, BURNT-OFFERING, DRINK-OFFERING, IDOL, INCENSE, MEAT-OFFERING, PRAISE, PRAY, PREACH, PRESENT—*munus*, SACRIFICE, and TENT.

A. 122. 'To cultivate (the garden of Eden) and to keep it' (Gen.ii.15)=that it is granted to him to enjoy all these things, but not to possess them as his own, because they are the Lord's.

326. That worship from charity (the 'offering of

Abel') was grateful; but not **worship** from faith separated (the 'offering of Cain'). Tr. 440. 355.

[A.] 345. 'A tiller-colens-of the ground' (Gen.iv.2)= one who is devoid of charity. Ex.

380. 'To till the ground' (ver.12)=to cultivate—*excolere*—this schism, or heresy.

440. The Lord cannot be **worshipped** except from charity . . .

796. As the Most Ancient Church held holy **worship** on mountains . . . 920, Ex.

920. In (Gen.viii.20) is described the **worship** of the Ancient Church in general . . .

— . What the **worship** of the Most Ancient Church was, and how the **worship** of the Lord by representatives arose from it.—The men of the Most Ancient Church had no other than internal **worship**, such as there is in Heaven. Ex.

—². (Thns) his Divine **worship** was internal, and not at all external.

—⁴. (Hence) their **worship** from such (significatives) was begun and permitted. Hence arose their **worship** on mountains, and in groves, etc. . . This **worship** was begun by the Ancient Church, and passed thence . . . to all the nations round about.

921³. Internal **worship**, . . . corresponding external **worship**; thus all **worship**. Sig.

925. That **worship** (from charity and the faith of charity) was grateful to the Lord. Sig. and Ex.

950. Spirits who had contempt for all Divine **worship**. Des.

975. 'Shem' = internal **worship** (of the Ancient Church); 'Japheth'=corresponding external **worship**; 'Ham,' internal **worship** corrupted; and 'Canaan,' external **worship** separated from internal. 1140. 1141. 1146.

1063. That from the corrupted Church sprang **worship** in externals without internals. Sig. and Ex.

1078. From faith separated from charity there can be no **worship** except **worship** in externals without internal . . . and therefore he who is destitute of charity can have no other **worship** than (this). Sig.

1083³. The **worship** of the Lord from charity can never differ, however much externals may vary.

— . Therefore, unless there were external **worship**, man would know nothing of what is holy.

—⁴. When such men have charity and the derivative conscience, they have internal **worship** in themselves in their external **worship**. Ex.

1091. That external **worship** separated from internal is such that it derides. Sig. and Ex.

1093. That external **worship** separated from internal averts itself from the Lord. Sig. and Ex.

—^e. For those in external **worship** have regard to nothing but worldly, corporeal, and earthly things . . .

1094. Regarded in itself, external **worship** is nothing unless there is internal **worship** which makes it holy. Ex.

—². Such **worship** is idolatrous. 1151⁴.

—³. The nations in Canaan, who worshipped Baal

and other gods, had an external **worship** . . . that differed but little from the **worship** of the Jews . . .

1097. That such as place **worship** solely in externals . . . can perform vile services . . . Sig. Ex. and Ill. 1103.

1098. The man of the internal Church makes . . . internal **worship** essential; and external **worship** not so essential. But the man of the external Church makes external **worship** essential, and does not know what internal **worship** is, even although he has it. Ex.

1102. That the internals of **worship** may be in the externals. Sig. and Ex.

1131. Those who had external **worship** corresponding to internal. Tr. 1141, Ex. 1149. 1222.

— . Those who had **worship** more remote from internal . . . and still more remote. Tr. 1153. 1154. 1155.

1132. Those who worshipped Knowledges, scientifics, and rituals . . . Tr.

1133. Those who have external **worship** in which are interior evils and falsities. Tr.

1134. Those who invent new **worships** through reasonings from scientifics. Tr.

1135. External **worship** without internal, and the derivations and extension of this **worship**. Tr. 1167, Ill. 1169. 1171. 1200. 1211.

1136. Internal **worship** . . . and its extension to another Ancient Church . . . and its derivations. Tr. 1137. 1141^e.

1138. That there were diverse **worships** in the Ancient Church, according to the genius of each nation. Tr.

1145. The derivations of the doctrinals and **worships** of the Ancient Church. Sig. and Ex.

1150. External **worship** is said to correspond to internal when what is essential is in the **worship**, (that is) the adoration of the Lord from the heart, which is never possible unless there is charity . . . In this the Lord is present, and then He can be adored from the heart. (Continued under ADORE.) The nations . . . called 'sons of Japheth' lived in mutual charity . . . and therefore the Lord was present in their **worship**. For when the Lord is present in external **worship**, there is internal **worship** in the external, or external **worship** corresponding to internal. In ancient times there were very many such nations. At this day also there are those who place **worship** in externals, and do not know what internal **worship** is, or if they know, do not think about it: if these acknowledge the Lord, and love the neighbour, the Lord is in their **worship** . . . But if they deny the Lord, and love themselves only . . . their **worship** is external separated from internal . . . 1151.

1151². A Church which . . . at last placed all **worship** in externals, or rituals, charity being extinguished. Tr. —³.

1153². What the differences of **worship** are. Ex.

—³. The more sensuous a man becomes, the more exterior his **worship** becomes, and therefore the more remote from the true **worship** of the Lord . . . Tr.

1155^e. In Heaven, the differences of **worship**, which

are innumerable, appear to the life, as they are in internals.

1158. That the **worships** of many nations originated from these. Sig. and Ex.

—'. 'Isles' = **worship** which is more remote from internal. Ill.

—³. Upright nations out of the Church that have religiously observed their external **worship**. Sig.

1162. Where there is no faith there is no **worship**, internal or external. If there is any **worship** it is corrupt. Sig.

1169. Those who had no internal **worship**, but internal Knowledge of faith. Sig. 1171.

1171. Internal **worships**. Sig. —³.

1175. 'Nimrod' = those who made internal **worship** external.

—'. Internal **worship**, which is from love and charity, is real **worship**; and external **worship**, without it, is no **worship**. To make internal **worship** external is to make external **worship** essential more than internal, which is to invert the priority, as when it is said that internal **worship** without external is no **worship**, when yet the truth is that external **worship** without internal is no **worship**.

—'. All external **worship** is a form of internal **worship**; for the internal is the very essential; and to make **worship** formal without its essential, is to make internal **worship** external; as, for example, to hold that if a person lives where there is no Church, preaching, sacraments, or priesthood, he cannot be saved, or can have no **worship**; when yet he may **worship** the Lord from the internal. But it does not follow from this that there ought not to be external **worship**.

—². To make the matter more evident, take the case of making the very essential of **worship** to consist in frequenting churches, attending the sacraments, hearing preachings, praying, observing feasts, and many other things that are external and ceremonial, and persuading themselves that these—all of which are the formal things of **worship**—are sufficient. . . Those who make **worship** from love and charity essential likewise do these things. . . very earnestly and diligently; but do not place the essential of **worship** in them. In *their* external **worship** there is what is holy and living, because there is internal **worship** in it; but (not) in that of the former. For the essential itself is what sanctifies and vivifies the formal, or ceremonial; but faith separated from charity cannot sanctify and vivify **worship**, because the essence and life are absent. Such **worship** is called 'Nimrod'; and it is born of the Knowledge which are 'Cush'; and these, of faith separated from charity, which is 'Ham.'

1179. This **worship** ('Nimrod') is 'mighty in hunting,' that is, is one that captivates the minds of men.

1182. **Worships** the externals of which appear holy, while the interiors are profane. Sig. and Ex.

—'. For the quality of the external **worship** is exactly in accordance with the interiors. Fully ex.

1205. For they who place **worship** solely in external things. . . are very prone to all these idolatries. . . In internal **worship** alone is there the bond that withholds from idolatry. (Continued under IDOL.)

1227°. Internal and external **worship** (means the same) as internal and external Church.

1238°. Afterwards a certain external **worship** began in Syria, which spread far and wide. . . and was different from the **worship** of the Ancient Church. . . The first institutor was Eber. Tr. 1241, Ex.

1242. The two sons of Eber. . . = the internal and the external **worship** of. . . the second Ancient Church.

1247. 1347.

1254. The **worships** of the Ancient Church in particular. Sig. and Ex. (And in general. 1256.)

1258. That from them came all the **worships** of the Church as to goods or evils. Sig. and Ex.

1264. (Thus) this chapter (Gen.x.) contains, in general, not only all the differences of **worship**, as to the goods of charity and the truths of faith, that were in the Ancient Church, but that are in any Church.

1283. That in course of time the internal **worship** of the Ancient Church was falsified and adulterated, and therefore its external **worship** also, for external **worship** is according to internal. Tr. (in Gen.xi.)

1285°. The first Ancient Church. . . was of one doctrine. . . yet its **worship**, both internal and external, was everywhere different. Ex. —³, Ex.

1292. That their **worship** became more impure and profane. Sig. and Ex.

—². For in proportion as the Church. . . recedes from charity, the **worship** recedes from what is holy, and approaches what is impure and profane.

1295°. **Worship** from (the falsity of cupidity) is profane, however holy it may outwardly appear; for within, it is not the **worship** of the Lord, but the **worship** of self. . . Such **worship** is signified by 'Babel.' The case is different with those who have been born and brought up in such **worship**. . . and who live in charity. . . In their **worship** there is good from charity. Profaneness in **worship** is not predicated so much of the **worship** itself, as of the quality of him who is in the **worship**. 1304, Sig. and Ex.

1306. 'A tower' = the **worship** of self. (For) there is the **worship** of self when a man exalts himself above others, even to being worshipped. Ill. 1307. 1308, Ex.

1308. For they know that everyone wants to be in some **worship**; for this is common, and among all nations. For everyone, when he looks at the universe. . . acknowledges some supreme being, and, because he desires his own prosperity, adores it. Moreover there is something within which dictates this; for such a dictate inflows from the Lord. . . The man who is not such, is under the dominion of evil Spirits.

1321. When the **worship** of self succeeds in place of the **worship** of the Lord, all truth is not merely perverted, but effaced; and at last falsity is acknowledged as truth, and evil as good. Sig. and Ex.

1322°. (Such) acknowledge a doctrine and ritual harmoniously enough, but the common bond that holds them together is the **worship** of self. . .

1324. That. . . such **worship** as has in it the **worship** of self was not permitted to this Ancient Church. Sig. 1327°, Ex.

[A.] 1326. When the love of self . . . enters into worship, all (these) evils are in it . . . Hence comes all the profanation of worship. . . In proportion as anything from the love of self . . . is carried into worship, internal worship recedes . . . Internal worship consists in the affection of good and the acknowledgment of truth, and (these) recede in proportion as the love of self enters . . . This is why there is no internal worship with such . . . but only a dead something which is worshipped. It is therefore evident what must be the quality of their external worship . . . Such worship is 'Babel.' Ill.

1328. That there came to be no internal worship. Sig. and Ex.

1330^e. The internal worship of this Church was not such internal worship as was (before) signified by 'Shem,' but merely the internal worship of this Church. 1337, Ex.

1347. Worship still more external. Sig.

1349. Worship in externals. Sig.

1350. The rituals of such worship. Sig.

1351. Worship verging to what is idolatrous. Sig.

1352. The rituals of this worship. Sig.

1353. Idolatrous worship. Sig. 1354. 1355. 1356, Ex. 1375.

1361^s. This representative Church was instituted after all internal worship had perished, and worship had been made not merely external, but idolatrous.

1363. Idolatrous worships fully explained.

1366. That interior worship was obliterated, and made merely idolatrous. Sig. and Ex. 1367.

— The Church cannot come forth anew . . . until it is so devastated that nothing of evil and falsity remains in its internal worship. Ex.

1368. External worship in which there are falsities. Sig. and Ex.

— Worship in which there is inwardly nothing good and true, is a worship in which interiorly there is what is profane and idolatrous. Sig. and Ill.

1448. (The Lord's) first worship of His Father from the Celestial of love. Sig.

1454. (The Lord's) external worship of His Father from this state. Sig.

1455. His internal worship of His Father from this state. Sig. 1561.

1561^e. Worship itself is nothing but a certain activity coming forth from the Celestial that is within. The Celestial cannot exist without activity, and worship is its first activity . . .

1571. Worship is here treated of, namely, that of the internal man and that of the external, (which) did not as yet agree. The disagreement between the internal and the external man is especially known in worship, nay, in every single thing of worship; for when, in the worship, the internal man wants to regard ends of the Kingdom of God, and the external man, ends of the world, there is a disagreement which shows itself in the worship, and this so much that the least of the disagreement is noticed in Heaven. Sig. 1572.

1618. By worship in the internal sense is meant all conjunction through love and charity; a man is continually in worship while he is in love and charity; external worship is merely the effect. The Angels are in such worship, and therefore there is with them a perpetual Sabbath . . .

—². But man, while in the world, ought not to be otherwise than in external worship also; for internal things are excited by external worship, and by it also external things are kept in holiness so that internal things can inflow; besides that man is thus imbued with Knowledges, and is prepared to receive heavenly things; and is also gifted with states of holiness, of which he is unaware, which are preserved for him by the Lord for the use of eternal life . . .

1798². The life itself is the internal of all worship.

—³. The first Commandment is, 'Thou shalt worship the Lord thy God;' and he who has the life of love and charity worships Him, because this is his life. The second is, 'Thou shalt keep the Sabbath,' and he who is in the life of love . . . keeps the Sabbath holily, because nothing is sweeter to him than to worship the Lord, and to glorify Him every day.

1850⁴. This Church remaining in its external worship, like the Jews in theirs, in whose worship there is nothing of charity and faith, that is, nothing of the Church.

1947². Thus nothing is grateful to the Lord that is not free . . . spontaneous, and voluntary; for when anyone worships the Lord not from freedom, he worships from nothing of his own . . . —⁴, Ill.

1992⁴. For the Lord never wills to suddenly destroy the worship insinuated in anyone from his infancy; for this would be to tear out the root, and thus destroy the holiness of adoration and worship deeply implanted, which the Lord never breaks, but bends. The Holy of worship inrooted from infancy is attended with this: that it will not endure violence, but only a gentle and forbearing bending. So with the Gentiles, who have worshipped idols, and yet have lived in mutual charity — their holy worship . . . is not taken away in a moment (there), but successively . . . Ill. 2180⁵.

2009⁴. To worship from the goods of love and truths of faith. Sig. Ill.

2162¹¹. The externals of worship, of which it is said, 'I will make the place of My feet honourable.' Sig.

—¹². The cleanness of external worship, which is clean when there is internal worship in it. Sig.

2165⁵. This external symbol (at the Holy Supper) was commanded because the greatest part of mankind are in external worship. Ex.

2190^e. All things of a man's faith are in the Holy of his worship; and the quality of the Holy of his worship appears to the Angels as in clear day . . . myriads of myriads of his thoughts about the goods and truths of faith, and the derivative affections, are in its Holy.

2312. 'Lot' (in Gen. xix.) = the state of the Spiritual Church, which is in the good of charity, but in external worship—how in course of time it decreases. 2324. 2334.

2334². Those in external **worship** undergo only a light temptation.

2367. The perception of good and truth is in . . . still greater obscurity with him who is in external **worship**. Ex.

2373. The reason those in evil . . . reject charity more than they deny the Lord, is that they can have . . . external **worship** with no internal **worship**; that is, the **worship** of the lips and not of the heart; and the more they make this **worship** Divine and holy, the more they are in dignity and gain.

2468². Such (external) **worship** . . . falls to those in natural good, who despise others . . .

2531³. In the literal sense are truths accommodated to the apprehension of those in external **worship** . . .

2715². With the spiritual there is not . . . the humiliation which is essential in all **worship** . . . 4347, Ex.

2826. **Worship** from fear, from the good of faith, and from the good of love, (with) the unregenerate, the spiritual regenerate, and the celestial regenerate (respectively). Ill. *seriatim*.

2880^e. Thus **worship** from freedom is real **worship**; and **worship** from compulsion is no **worship**. 7439.

2881. The Lord could easily compel man to **worship** Him.

2928³. 'Gog'=external **worship** separated from internal, which is idolatrous. 3355.

3006^e. The good of love and of charity conjoined with the truth of faith, which is the complex of all doctrine, and of all **worship**. Sig.

3243. The Spiritual Kingdom, whose **worship** is according to doctrinal things . . .

3443. **Worship** thence. Sig.

3454. The Lord's Divine Human, love to Him, and love towards the neighbour: these three are . . . the internal and holy things of all **worship** . . . and a fourth is that the Word is Divine as to each and all things . . .

3690⁵. The Lord is to be 'honoured' by being worshipped; and He is worshipped when He is loved.

3727. (How statues came into **worship**.) 4580, Ex.

3899. Matt.xxiv.23-28, treats of the state of the Church . . . with those who are in holy external **worship**, but profane internal **worship**; that is, who orally profess the Lord with holy reverence, but at heart **worship** themselves and the world, so that with them the **worship** of the Lord is a means to gain honours and wealth. Ex. *seriatim*.

4190. Such truth as exists with the gentiles, and **worship** from it. Sig. and Ex.

4195. (How heaps came to be used in **worship**.)

4210. **Worship** from the good of love. Sig. and Ex.

4211². Those who say they believe (merely) in a Supreme being . . . **worship** nature.

4311². With those (who are in spiritual love) there are good Spirits and Angels, not only in their external **worship**, but also in their internal **worship**; and

therefore they have communication with Heaven . . . To these the Holy of **worship** is of service in the other life . . .

4401. Interior **worship** from the Divine Spiritual. Tr.

4429³. The Ancients did not **worship** the representatives, as the Israelites did . . .

4493³. Hence the Most Ancient Church were internal men, and had no externals of **worship**; but those of the Ancient Church were external men, and had externals of **worship**.

4680³. The representative **worship** of the Ancient Church. Ex. 4966.

4733. Men want to **worship** that of which they can have some perception and thought, and sensuous men that which they can hold by some sense, nor are they willing to **worship** unless what is Divine is therein. This is common to mankind. Hence Gentiles **worship** idols . . . and others **worship** men after their death . . . Lest, therefore, men should (do these things) the Divine Itself willed to assume the Human . . .

4776². While in **worship** they seem to themselves to believe . . . but when out of **worship** they . . . believe nothing . . .

4843³. The **worship** of evil and falsity. Tr.

5459³. Love to God . . . becomes fear with those in external **worship** without internal; holy fear with those in spiritual **worship**; and love in which is holy reverence with those in celestial **worship**.

5721. Hate all who did not **worship** them. 7272². D. 4587.

5998^e. (Such suppose) that **worship** consists merely in uttering the name of God . . . and that **worship** does not at all consist in a life of charity and faith.

6071⁵. The truth that all **worship** of God must derive its beginning from holy fear. Ex.

6396⁴. The **worship** of those who are in truth and not yet in good. Sig.

6435¹¹. As mountains and hills signified such things, in the Ancient Church their Divine **worship** was on them. (For the same reason high places were afterwards constructed.) 8153².

6587^e. After the good of charity has ceased, external **worship** does indeed remain . . . but is then not **worship**, but ceremony . . .

6674¹. Thus the Divine Human is the source, and also the object, of all Divine **worship**; for thereby the Divine Itself is worshipped . . .

6700. The Divine **worship** of other Earths. Ex. . . All acknowledge the Lord as the only God. (Continued under ADORE.)

6730. **Worship** from falsity. Sig. and Ex.

— For **worship** is for the sake of purification.

6745². **Worship** from love. Sig.

6762. **Worship** from charity. Sig.

6872. 'Ye shall **worship** God upon this mountain' (Ex.iii.12)=the perception and acknowledgment, from love, of the Divine.

[A.] 6887. As the Divine Itself cannot be worshipped, because it is unapproachable . . . it is the Divine Human . . . that can be approached and worshipped. Ill.

6888. That (the Divine Human) is to be worshipped perpetually. Sig. and Ex.

6905. Thus the worship of the Lord. Sig. and Ex.

7038. For true worship consists in the performance of uses, thus in the exercises of charity. He who believes that serving the Lord consists solely in frequenting a place of worship, hearing preaching there, and praying, and that this is sufficient, is much mistaken. The real worship of the Lord consists in performing uses. (Continued under USE.) The frequenting of a place of worship, the hearing of preachings, and prayers, are also necessary; but without these uses are of no avail; for they are not of the life, but teach what its quality must be.

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

7245². For the worship with that nation was impure, because they worshipped external things, and utterly rejected internal things . . . Being such, their worship was impure, for they worshipped Jehovah from the love of self and the love of the world, and not from love to Him and love towards the neighbour. This worship is (here) signified.

7263. The reason these names (the 'blind,' 'lame,' 'poor,' etc.) are used in the Word, is that those in external worship were to exercise charity to the people so named; and those in internal worship, towards such spiritually understood.

7272². The evil of this worship (of the dead, and of images) is the evil of falsity.

7290. Miracles were for those in (mere) external worship . . . and are injurious to those in internal worship, that is, in charity and faith. Ex. —³.

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

—, 'To serve Jehovah' = to worship the Lord. (See SERVE, here.)

7349. That they may worship their God in freedom. Sig. and Ex. 7439.

7375. These loves, when unrestrained, ascend to the God of the universe, that is . . . those in them want . . . to be worshipped as God Himself. Ill.

7454². If infernal Spirits were near those in Divine worship, they would infest them with their sphere . . . Sig. and Ex. 7456, Ex.

7550. As the most essential thing of worship is the acknowledgment that the Lord is the only God, and that His Human is Divine, and that everything of faith and love proceeds from it . . .

7664. The worship of the Lord by all and each. Sig. and Ex.

—, 'A feast' = worship from a glad mind.

7724. What it is to worship the Lord from good, and what to worship from truth without good. Ex. . . The veriest worship is effected from good through truth;

for the Lord is present in good; whereas worship from truth without good is not worship, but only external rite and act . . . By the good from which the worship must be, is meant the good of life, which is made spiritual through conjunction with truth . . .

7779⁵. (How representative worship was perverted. Examp.)

7857². The worship of the Lord from faith, and from love. Rep.

7882. The worship of the Lord for deliverance from damnation. Sig. and Ex. 7934. 8057.

7884. The worship of the Lord according to the order of Heaven for those of the Spiritual Church. Sig. and Ex.

—². By worship according to the order of Heaven, is meant all exercise of what is good according to the Lord's precepts. At this day, by the worship of God, is chiefly meant the worship of the lips in a place of worship, and also in the morning and the evening. But the worship of God does not essentially consist in this, but in a life of uses: this worship is according to the order of Heaven. The worship of the lips is also worship, but effects nothing at all unless there is the worship of the life, for this worship is of the heart. The former, in order to be worship, must proceed from the latter.

7899. Worship from faith and charity according to Divine order. Sig. and Ex.

8254. The veriest worship of the Lord consists in a life of charity, and not in a life of piety without it. Ex.

8271. 'I will exalt Him' = that now also Divine worship belongs to Him . . . for Divine worship consists in the exaltation of the Lord in comparison with self, which is effected according to the degree of the humiliation of self before the Lord. Humiliation is an essential of Divine worship. Ex.

8337². Musical instruments used in Divine worship. Ex.

8340. Singing by responsive choirs in ancient worship. Sig. and Ex.

8541. As to the Divine worship (in Jupiter) the principal thing is that they acknowledge our Lord as the Supreme, who rules Heaven and earth . . .

8542^e. In this way the worship of the Lord is preserved (in Jupiter). Ex.

8588^e. The external worship (of the Israelites) was communicated to angelic Spirits, who are simple . . .

8633. (In Jupiter) they have no solemn-festos-days, but every morning at sun-rise, and every evening at sun-set, they hold holy worship to the only Lord in their tents, and also sing psalms then.

8680. Worship from the good of love and truths of faith. Sig. and Ex.

—^e. The worship of God, in general, is founded upon love and faith, for without these there is no worship, but only rites . . .

8710^e. For 'the fear of God' = worship from the good of faith, and from the good of love. Refs.

8762. They who (in the Ancient Church) placed

Divine **worship** in sacrifices, and in the rites and statutes . . . were in externals; but they who at the same time placed Divine **worship** in the celestial and spiritual things that were represented, were in internals. And so at this day, they who place Divine **worship** in frequenting places of worship, in hearing preachings, attending the Holy Supper, with devotion, and think no further about them than that they are to be frequented because they have been instituted and commanded, belong to the external Church; but they who at the same time believe that such things are to be observed, but that still the essential of **worship** is a life of faith, that is, of charity towards the neighbour and of love to the Lord, are of the internal Church. Consequently, they are of the external Church who do good to the neighbour and **worship** the Lord solely from the obedience of faith; and they are of the internal Church who (do these things) from love.

8859. These precepts about sacrifices, etc. . . are external truths of **worship**.

8873. That Divine **worship** is not to be paid these things. Sig. and Ex.

—. For humiliation and submission are essentials of **worship**.

8904¹. The **worship** of falsity. Sig.

8932. 'To make gods'=to **worship** . . .

8935². As to **worship** from faith, and from charity, or from truth and from good . . . before man has been regenerated, he is in **worship** from truth, but when he has been regenerated, he is in **worship** from good. Rep.

8936. **Worship** in special according to each person's state of spiritual life. Sig. and Ex.

8943. That there will then be no **worship**. Sig. and Ex.

—. For man's proprium is nothing but evil, and therefore if Divine **worship** is performed from it, the **worship** is nothing else than as the **worship** of an idol . . . Only that which is from the Word is of service for Divine **worship**, because it is in itself alive . . .

8949. In **worship** (the Spirits of Saturn) are very humble, for they account themselves as nothing. They **worship** our Lord . . .

9014. Damnation even if he should flee to the **worship** of the Lord . . . Sig. and Ex.

9156^e. **Worship** from falsities. Sig.

9192. The **worship** of falsities from evil. Sig. and Ex.

—. For all **worship** has doctrinals as rules, which are truths in so far as they are from good, but falsities in so far as they are from evil.

9193⁴. The principal thing of the **worship** of the Ancient Church was to **worship** God under a human form, thus the Lord; but when they turned aside from good to evil, they began to **worship** the representatives themselves, as the sun . . . groves, statues, etc.

—. The principal thing of internal **worship** is to acknowledge the Lord as the one and only God, and that everything good and true is from Him . . .

9194. That the Lord, who is the one and only God, is to be worshipped. Sig. and Ex.

9207⁵. That in all **worship** there must be a longing of truth for good, and of good for truth. Sig.

9262⁴. 'Neither tilled nor sown' (Deut. xxi. 4) = not cultivated—*excultu*—with the truths and goods of faith, on account of ignorance.

9286. The permanent **worship** of the Lord, and thanksgiving, for deliverance from damnation. Sig. and Ex.

9287. **Worship** and thanksgiving for purification from falsities. Sig. and Ex.

9294. The **worship** of the Lord and thanksgiving for the implantation of truth in good. Sig. and Ex.

9296. **Worship** from a grateful mind for the implantation of the derivative good, thus for regeneration, and complete deliverance from damnation. Sig. and Ex.

9298. That the **worship** of the Lord from the truths of the Church is not to be commingled with falsities from evil. Sig. and Ex.

9299. The good of **worship** not from proprium, but always new from the Lord. Sig. and Ex.

9317. That the falsities of evil are not to be **worshipped**. Sig. and Ex.

9322. The **worship** of the Lord alone. Sig.

9391⁸. All the **worship** of the Ancient Church consisted in rites, statutes, judgments, and precepts, which represented Divine and heavenly things.

9393. Divine truth made of life and of **worship**. Sig. and Ex.

—. **Worship** from truth that inheres solely in the memory . . . is not **worship**; but **worship** from truth that goes forth from the will . . . is **worship**. In the Word, this **worship** is called **worship** 'from the heart,' the other, the **worship** 'of the lips only.'

9412. Information about the good and truth of **worship**. Sig. and Ex.

9424⁶. **Worship** from falsities and evils of faith. Sig.

9434^e. To institute **worship** from some other love than heavenly love. Sig.

9449. To perceive delight in **worshipping** God for His own sake (is one of the signs that sins have been remitted).

9459. The interior things of **worship** that were to be represented. Sig. and Ex.

9506. The hearing and reception [by the Lord] of all things of **worship** from the good of love. Sig. and Ex. 9513. 9518. 9682.

—. Those who have been . . . expiated, that is, cleansed from evils, are alone heard, and their **worship** received by the Lord; but not those in evils. Rep.

9525. The **worship** of the representative Church. Sig. and Ex.

9588. Hence it is that **worship** from freedom is pleasing to the Lord; but not **worship** from what is compulsory.

9710. It treats in (Ex. xxvii.) of the **worship** of the Lord from the good of love. This **worship** is signified by 'the altar,' and is described in general by all things of it. 9714. 10245.

[A.] 9717. **Worship** is said to be just when the good and truth that are in it are from the Lord, and not from man. Sig.

9806². Those who performed the ministry of **worship** were called priests . . . and as all **worship** is effected from good . . . 'priests' = the good itself.

9903. In all **worship**. Sig. and Ex. 10103.

9921. All things of doctrine and **worship** from good, passing to those who are of the Church. Sig. and Ex. 9922, Ex. 9924.

9925. While in **worship** and evangelization. Sig. and Ex.

—^e. The whole Word is Gospel, and so is all **worship** that was performed according to the things commanded in the Word.

9927. In every state of good and truth in **worship**. Sig. and Ex. . . For all things of **worship** with (that) nation were representative of internal **worship**; and internal **worship** is from good and truth, that is, from the affection of good and the faith of truth. 9938. 9963, Ex.

9954⁵. For the Divine enters through the good of love, and through it is present in Heaven and in the Church, and consequently in **worship** also; and without it the Divine is not . . . present, but the proprium of man (thus) Hell . . . Sig.

9965. The annihilation of all **worship**. Sig. and Ex.

9972. All who come into the other life at first have a **worship** like their **worship** in the world, but are successively removed from it. The reason of this is that all **worship** remains implanted in the interior of man's life, from which it cannot be removed and eradicated except gradually. Examp. D. 5776.

9993⁵. To **worship** the devil from the good of celestial love; and to **worship** Satan from the truths of faith. Sig. 10137⁷.

10022⁶. For all **worship** has as its end that man may be purified from evils and falsities, consequently that goods and truths may be implanted in him by the Lord, and that he may thus be regenerated. Rep. 10042⁵.

10040². There is almost the like **worship** with the people of the Catholic religion . . . namely, external without internal. Ex.

10133². For the good of innocence must be in all good, and thence in all truth . . . thus in all **worship**; for all **worship**, in order to be **worship**, must be from the good of love and the truths of faith.

10143³. When good and truth have been conjoined in a man . . . there is Divine **worship** in every work he does. Ex.

—³. In a word, to do according to the Lord's commandments is truly **worship** of Him. Ex.

—⁶. That external **worship** without this internal, is not **worship**. Sig.

10177⁷. When **worship** is mentioned, there is meant that Holy which is effected by prayers, adorations, confessions, and the like, which proceed from the internal things that are of love and charity.

10183. A representative of all things of **worship** from good. Sig.

10184. The inmost here signified . . . is the inmost of **worship**; for there are in **worship** like things to those in the man from whom the **worship** is, namely . . . an inmost, called celestial; a middle, called spiritual; and an external, called natural. Rep.

10198. The elevation by the Lord of **worship** from love and charity. Sig. and Ex.

10201. That the hearing and reception of all things of **worship**, is chiefly when they are in a clear state of love, and thence in the intelligence and wisdom of truth. Sig. and Ex.

10203. A man who knows not the arcana of Heaven supposes that **worship** is from himself, because he thinks, and adores. But the **worship** that is from man is not **worship**; but only that which is from the Lord with man. For love and faith make **worship**; and as these are from the Lord, so is **worship**. Sig. 10299².

10205. No **worship** from any love but the love of the Lord. Sig. and Ex.

—¹. Acknowledgment, faith, and love to the Lord are the principal things of all **worship** within the Church; for (these three) conjoin. Ex.

10206. Regeneration is one thing, and **worship** another; for regeneration is the first thing, and the **worship** is according to the quality of it in a man; for in proportion as a man has been purified from evils and falsities . . . **worship** is accepted, and is pleasing. For by **worship** is meant all that which proceeds from the love and faith in a man, and is elevated to the Lord by the Lord.

10242. **Worship** from the good of faith. Sig. and Ex.

—¹. There are two essentials of Divine **worship**: the good of faith, and the good of love; and Divine **worship** must be from either the one or the other . . .

10291. The affections of truth from good that must be in Divine **worship**. Sig. and Ex.

10295². As to Divine **worship** from celestial good, such as there is with those in the Celestial Kingdom, it is not effected by means of confessions, adorations, and prayers, as with those in the Spiritual Kingdom, thus not through truths from the memory, but through truths from the heart . . .

10298⁶. How the case is with the Divine **worship** that is signified by the incense of spices; namely, that the whole man is in each and all things of his **worship**. Fully ex.

10299². That there must be the Divine influx and operation into each and all things of **worship**. Sig. and Ex.

—¹. When a man is in genuine **worship**, the Lord inflows into the goods and truths that are in him, and elevates them to Himself, and the man with them . . .

10307. That **worship** from the holy truths of the Church must not be applied to man's loves. Sig. and Ex.

10308. That **worship** must be applied to love Divine. Sig. and Ex.

—^e. For all **worship** that is truly **worship** is from truths.

10309. The imitation of Divine worship by means of affections of truth and good from proprium. Sig. and Ex.

10370. That the very essential of the Church is the acknowledgment of the union of the Divine Itself in the Lord's Human, and that this must be in each and all things of worship. Sig. and Ex.

10397. That they betook themselves to the (mere) externals . . . of worship. Sig. and Ex.

—². He who separates the internal . . . of worship from its external, separates the holy Divine from it . . . and the body without the spirit is dead ; and to worship what is dead is to worship an idol, here, to worship a golden calf . . .

10407². For that which a man loves above all things, he worships. They indeed say that they worship the God of the universe, but . . . such are meant by those who worship the molten calf.

10408. 'These be thy gods, O Israel' = that which is to be worshipped above all things.

10411⁶. Where the heart is, there is the worship.

10412. (Such) want to be worshipped as a god.

10414⁶. For that is worshipped which is loved ; and love worships.

10436². The Church is not the Church from external worship, but from internal worship ; for external worship is of the body, and internal of the soul ; and therefore external worship without internal is only gesture, thus is worship without any life from the Divine. Through the interior things of worship the man of the Church communicates with the Heavens, to which the external serves as a plane . . .

—⁶. For the end of all worship is communication with Heaven, and thereby the conjunction of the Lord with man. Tr.

10459. Infernal worship that was according to the delight of the external loves of that nation, and its consequent interior festivity. Sig. and Ex.

10497. The duration of such worship even until the end of the Church. Sig. and Ex.

10503. That they worship infernal delight. Sig. and Ex.

10505. That the internal . . . of worship should not perish. Sig. and Ex.

10525. Instruction about the quality of the worship . . . with the Israelitish nation. Sig. and Ex.

10570². The Divine truths revealed in the Word make worship internal, if they are known and lived ; for if a man could worship God holily without them, there would be no need of any doctrine of the Church, or of any preaching.

10571. That the Divine will be in the external . . . of worship with that nation. Sig. and Ex.

10583. The closing of the internal . . . of worship that was upon their external. Sig. and Ex.

10584. That the externals . . . of worship will be seen, but not the internals. Sig. and Ex.

10600. The transparency of the Divine internal . . .

of worship through their external, but not before that nation. Tr.

10603. 'The two tables' = the external . . . of worship, as it was for the sake of that nation. Ex.

— . For the worship is from the Word ; for all the truth of faith, and good of love, that make . . . worship, must be from the Word ; consequently, as there is an external and an internal in the Word . . . so there is an external and an internal in worship.

10607. Moses, here = that external . . . of worship which receives Divine truth.

10609. 'Mount Horeb' = the external . . . of worship.

10615. The worship of the Lord from the truths and goods of faith and love, and thus preparation for reception. Sig. and Ex.

10625. Worship from humiliation. Sig. and Ex.

10642². The Lord was not worshipped by these representatives, but gods who had been men, such as the Baals, and many others, which worship was diabolical and infernal ; for to worship men instead of . . . the Lord is diabolical, since a man is conjoined with him who is worshipped. But the case is, that if a man is worshipped as a god, some one from Hell is conjoined with (the worshipper) ; for faith and love conjoin . . . There are Spirits from Hell with every man . . . and if anyone is worshipped who had been a man, the Spirits from Hell suppose that it is they who are being worshipped, for everyone in Hell wants to be a god, and these Spirits communicate that worship to the infernal Society from which they are. In proportion, therefore, as these are worshipped, the Angels recede, which causes the man to be carried away into infernal cupidities, and at last he becomes like those Spirits . . . But when the Lord is worshipped . . . the Angels who are with the man do not claim for themselves anything of the worship, and therefore there is a way opened through them even to the Lord Himself, who conjoins (the worshippers) with Himself in faith and love. This shows how important it is to worship the Lord Himself, who has all power in the Heavens and on earth.

10643. The Ancients held their worship chiefly on mountains, on hills, and in groves, and set statues there. Ex.

10644⁶. That the Ancient Church held worship in groves, and in gardens under trees, according to their signification. Ref.

10645. That the Lord alone is to be worshipped from faith and love. Sig. and Ex.

— . For the worship of the Lord is either from faith, or from love. Worship according to truths is called worship from faith . . . and worship from good is called worship from love . . . Those in the Spiritual Kingdom worship Him from faith ; and those in the Celestial Kingdom worship Him from love.

—². Many suppose that they worship the Lord by faith when they believe the things of the doctrine of the Church, and that they worship the Lord by love when they love Him ; but the Lord is not worshipped by merely believing and loving, but by living according to His commandments. Ex.

[A.] 10646. That if any other is worshipped, Divine good and Divine truth recede. Sig. and Ex.

—³. (From) its being said that the Lord alone is to be worshipped, he who does not know how the case is with the **worship** of the Lord, might believe that the Lord loves to be worshipped . . . But the Divine love is to want **worship** . . . not for its own sake, but for the sake of the man and his salvation ; for he who worships the Lord, and gives the glory to Him, is in humiliation, and proprium recedes from him who is in humiliation, and in proportion as this recedes, the Divine is received . . . This is the Lord's glory, and the **worship** of Him is for the sake of this end. W.335².

10653. The **worship** of self and not of the Lord. Sig. and Ex.

—^e. Such **worship** exists with those who regard the holy things of the Church as means, and dominion as the end.

10655. The **worship** of the Lord, and thanksgiving, for deliverance from evil and the falsities of evil. Sig. and Ex.

10683. Thereby conjunction with those in external and internal **worship**. Sig. and Ex.

—². In the internal . . . of **worship** are those who love to do truth from . . . spiritual affection. In the external . . . of **worship** in which there is an internal, are those who love truth for the sake of truth, but from . . . natural affection . . . But those in external **worship** without internal, are those who love truth . . . for the sake of gains in the world . . .

10685. Temptations before the internal . . . of **worship** exists. Sig. and Ex.

10689. Influx of the internal into the external . . . of **worship**. Sig. and Ex.

10701. That the internal . . . of **worship** did not appear to the Israelitish nation, but only the external without an internal. Sig. and Ex.

10707^e. Hence, such as is a man's understanding of the Word . . . such is his **worship**.

10711. (In the Fourth Earth) the common people **worship** an old man with a beard . . . but the more intelligent **worship** God.

10725. In (Ex. xxxv.) it treats of all the kinds of good and truth, in the Church and in Heaven, from which is the **worship** of the Lord.

10833. Divine **worship** in the Sixth Earth. Des. (Preaching every thirtieth day.)

H. 56. The variety (in Heaven) of the **worship** of the Lord . . . is an advantage ; for it is the source of perfection to internals. Ex.

221. On Divine **worship** in Heaven. Chapter.

—^e. Divine **worship** in the Heavens, as to externals, is not unlike Divine **worship** on earth ; but it differs as to internals. Des. 223. J.1².

222. But the real Divine **worship** in the Heavens does not consist in frequenting places of worship, and in hearing preachings ; but in a life of love, charity, and faith according to the doctrines . . .

—^e. In the world, Divine **worship** is believed to consist in . . . The Angels said that these are external

things that ought to be done ; but are of no avail unless there is an internal . . .

327^e. **Worshippers** of self and the world. Des.

506. The holy internal in which real **worship** truly consists.

553. When others praise, reverence, and **worship** them . . . 556^e. 587².

N. 124. Divine **worship** consists, primarily, in a life of charity, and secondarily in a life of piety.

125^e. External **worship** without internal may be compared to the life of the respiration without that of the heart ; but external **worship** from internal, to (these two) conjoined.

J. 50². After death, all . . . are first brought to those whom they had worshipped in the world . . .

55⁴. (The Papists) place all **worship** in a holy external without an internal . . .

56³. Therefore (in the Spiritual World) they have . . . especially a like **worship**, because this is inrooted in a man's inmosts, nor can anyone be withdrawn from it after death, unless he is in good from truths, and in truths from good. This (Babylonish) nation can be withdrawn from their **worship** with greater difficulty than all others . . .

—⁶. Their **worship** there is almost like their **worship** here ; it consists in masses, etc. Des.

C. J. 16. See LAST JUDGMENT, here.

L. 64. 'Jerusalem' = the Church as to **worship** . . . for **worship** is prescribed in doctrine, and is performed according to it.

S. 23³. The gold, frankincense and myrrh (offered to the Lord) = celestial, spiritual, and natural good, from which three is all **worship**.

116^e. If a doctrine of **worship** were hatched from rational lumen only, self would be worshipped, as has been done . . . From the proprium of man no other **worship** is possible, not even that of the sun and moon.

Life 30. That unless a man shuns evils, all things of his **worship** are not good. Ill.

W. 157^e. This is why the **worship** of the sun is the lowest of all the **worships** of God.

P. 136⁴. Compulsory **worship** shuts evils in . . . (See ENGLAND, here.)

137. (Thus) compulsory **worship** is corporeal, inanimate, obscure, and sad **worship**. Ex. . . But **worship** not compulsory, when genuine, is spiritual, living, lucid, and glad **worship**. Ex.

249. That a worshipper of self and a worshipper of nature confirms himself against the Divine Providence . . . 250. 251. 252.

250. If he has any thought of God from the **worship** initiated from infancy . . . in the **worship** there is hidden . . . that he may be raised to higher dignities and greater wealth ; and if he attains these, his **worship** departs more and more to the exteriors, until . . . at last he holds God cheap and denies Him . . .

328^e. Thus arose in the Churches the **worship** of men in place of the **worship** of God ; and **worship**

from doctrines of falsity in place of worship from doctrines of truth . . .

R. 107. There are two kinds of men of whom the Christian Church at this day for the most part consists: they who are in works alone . . . and they who are in worship alone . . . The latter are treated of in the things written to the Church in Sardis.

111. That still [the former] have religion, and worship according to it . . . Sig. and Ex.

154. 'To the Angel of the Church in Sardis write' = . . . those in dead worship, that is, worship devoid of the goods of charity, and the truths of faith. . . By dead worship is meant worship alone, which is to frequent places of worship, hear the preachings, attend the Holy Supper, read the Word and books of piety, speak of God, of Heaven and Hell, of the life after death, and pray morning and evening; and still not to long to know the truths of faith, nor to want to do the goods of charity, believing that they have salvation through worship alone; when yet worship without truths and a life according to them, is only an external sign of charity and faith, within which there may lie hidden evils and falsities of every kind, unless there are charity and faith in it. Genuine worship is of these . . .

159. In order that the things of their worship may receive life, and not be extinguished. Sig. and Ex. . . (For) dead worship, in the external form, is exactly like living worship . . . so that those in dead worship need but to learn truths and live them.

160. That the interiors of their worship have not been conjoined with the Lord. Sig. and Ex.

— Dead, or solely external worship, effects the presence of the Lord, but not conjunction; whereas external worship in which the interiors are living, effects both presence and conjunction. Ex.

161. (For) all worship is natural in its beginning, and afterwards becomes spiritual through truths from the Word and a life according to them. Sig. and Ex.

164. That otherwise the things of worship will be taken away, and they will not know when and how. Sig. and Ex.

— For there is something of good in dead worship, because they are thinking about God, and eternal life . . . but evils and falsities take it away like a thief . . .

165. That among them are some who have life in their worship. Sig. and Ex.

249. That the Word ascribes all . . . worship to the Lord who will judge. Sig. and Ex.

277. For there are two kinds of good, from which is all worship. Ex. and Sig.

376. For . . . in all Divine worship the man first wills, desires, and prays, and then the Lord answers and does; otherwise the man does not receive anything Divine. Ill.

392. Spiritual worship, which is from the good of charity through the truths of faith. Sig. and Ex.

459. That thus they are in worship from mere falsities. Sig. and Ex.

659. The furthest boundary of the Spiritual World, where were gathered together those who had religion, and worship from it, but no good of life. Sig. and Ex.

777. That they no longer have worship from spiritual goods and truths, because they have nothing within their worship that corresponds . . . Sig. and Ex.

— The things of doctrine have been premised, and those of worship now follow, because the quality of the worship is from the goods and truths of the doctrine; for worship is only an external act, in which there must be internals, that are of doctrine. Without these, the worship is devoid of its essence, life, and soul. . . (Therefore there are here mentioned) the spiritual things of worship . . . the celestial things of worship . . . and the natural things of worship . . . and that all these goods and truths of worship must be from the Word . . . This is the series of things in the spiritual sense. 778. 780.

778. That they no longer have worship from celestial truths and goods . . . Sig. and Ex.

— For the goods and truths of doctrine are in worship as the soul is in the body; and therefore worship without them is lifeless worship . . .

780. That they no longer have worship from the natural goods and truths of the Church . . . Sig. and Ex.

858. That those meant by 'the dragon' would draw to their party all . . . in the World of Spirits who have lived there in external natural worship only, and in no internal spiritual worship, and would stir them up against those who have worshipped the Lord . . . Sig. and Ex.

859. That those in external worship, and not in any internal worship, are meant by 'Gog and Magog.' Ex. and Ill.

M. 3⁶. Eternal happiness supposed to consist in the perpetual Glorification of God . . . and most blessed worship . . . (The fallacy of this shown by experiment. 9.)

23. The worship of God in Heaven. Des.

155. It has therefore been provided . . . that celibacy exist only with those who are in external worship, in which they are because they do not approach the Lord, or read the Word.

B. 51. That from the faith of the modern Church there results a worship of the lips, and not of the life; when yet the worship of the lips is accepted by the Lord according to the worship of the life. Gen.art.

T. 457. They who are only in the worship of God, and not at the same time in good works from charity. Des.

667². These two sacraments, regarded in the spiritual sense, are the most holy things of worship. 709².

D. 3741. On those who despise the Word, and Divine worship.

4099. That external worship is null except from internal things.

4535. Hence many worships and varieties matter little if there is charity in all.

5899. Such cats are those who have been in external

worship, and have lived morally . . . but have not attended at all to what was preached . . .

D. Min. 4615. That the **worship** of God [with many] is an external matter.

E. 126². Most suppose that they are to come into Heaven solely by holy **worship** . . . The holy **worship** (of such) does not proceed from any spiritual origin . . . and **worship** that proceeds from what is empty is mere natural posture . . . Their holy **worship** . . . repels Heaven from them, instead of opening it to them . . . for their holy **worship** is like a vessel that contains foul things . . . I have seen thousands of such cast into Hell.

— But quite different is the holy **worship** . . . with those who are in the Knowledges of truth and good and a life according to them. With such, these things are pleasing to the Lord, for they are effects of their spirit in the body . . . and so are not natural postures, but spiritual acts.

182¹. The **worship**, etc. of such in places of worship are either the result of habit . . . or from the principle that such external things are all that is necessary to salvation, or are a consequence of the cessation of their business at home and abroad on holy days, or of the fear of being regarded as irreligious by their associates. But with those who live a moral life from a spiritual origin, the **worship** is quite different; for it is truly the **worship** of God; for their prayers are elevated to Heaven, and are heard, because the Lord leads their prayers 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 things are of no effect unless the man abstains from thinking and doing evils; and, through truths from the Word, as of himself, leads himself to good as to the life. If a man does these things, he then does dispose himself, and then his prayers, adorations, and external things of **worship** are of avail before the Lord.

277^e. Hereafter . . . the Heavens cannot be approached by the **worship** and prayers of those who are in faith alone . . . Their **worship** is no longer received . . . but attention is paid solely to their life's love; and therefore if the love of self and of the world reigns, they are conjoined with the Hells, no matter how they may be in external **worship**.

316²⁷. All **worship** that is truly **worship** is effected from the good of love through truths. Rep.

324⁵. (Nadab and Abihu's act, represented) **worship** from some other love than love to the Lord.

325³. **Worship** from spiritual good. Ex. . . **Worship** does not consist in prayers and external devotion, but in the life of charity. Ex. . . (Thus) the essential of **worship** is the life of charity, and its instrumental is posture and praying; that is, the primary of **worship** is the life of charity, and its secondary is praying. Ex. —⁵.

—⁴. (Thus) actual piety is real **worship**.

340²⁶. To **worship** God in externals, and yet to reject all truth. Sig.

—^e. To **worship** God from such things as represent spiritual good, and yet to love evil and falsity. Sig.

391². By **worship** is not meant external **worship** only, but also internal **worship**; and internal **worship** comprehends everything of love and of faith . . .

—¹⁰. For all **worship** is either from love, or from faith; either from good, or from truth; **worship** from the good of love is such as is in the Celestial Kingdom; and **worship** from the truths from this good . . . is such as is in the Spiritual Kingdom. (Sig. by 'the altar,' and 'the temple,')

—¹¹. **Worship** from the delight of good. Sig.

400⁹. For external **worship** has everything from internal **worship** . . .

405²⁷. The **worship** of the Lord from truths that are from good. Sig.

419³. For all **worship**, confession, and prayer must be from truths and from goods: in order to be heard they must be from both . . .

478³. 'To serve Him day and night in His temple' does not mean that they are continually . . . in **worship** and prayers; for this is not the case in the Heavens. Fully ex.

502⁴. For Divine truth descending from Heaven produces the gladness and holiness of **worship**. Sig. —⁷.

630. That the external . . . of **worship** is not to be explored. Sig. and Ex.

— What signifies the Church, signifies . . . **worship** also. Ex.

—². The Word, and **worship**, are exactly as are Heaven and the Church. Ex.

696. All who **worship** the Lord from every religion. Sig. and Ex.

—². Those who **worship** the Lord less, or more. Sig. and Ex.

—⁴. 'To fear' the Lord = to **worship** and revere Him, because in **worship**, and in all things of it, there is a holy and reverential fear. Ex.

—⁶. All the **worship** of Jehovah God must be from the good of love through truths. **Worship** that is from the good of love alone is not **worship**, neither is **worship** that is from truths alone . . . For the good of love is the essential of **worship**, but good comes into existence and is formed through truths; and therefore all **worship** must be through truths, from good. —¹⁰, Sig.

—¹¹. 'The fear of Jehovah' = the internal spiritual **worship** that must be in the external natural **worship**. Internal spiritual **worship** is to think and understand truths, thus to think reverently and holily about God . . . and external natural **worship** is to do truths. Sig.

700². For all the **worship** of God passes through the Heavens up to the Lord, and is purified on the way, until it is elevated to the Third Heaven, and there it is heard and received by the Lord; everything else, being impure, is wiped off on the way. Rep.

—³⁵. That there would no longer be external **worship**, but internal. Sig.

799. Every doctrine of the Church, and **worship** therefrom. Sig. and Ex.

939^e. That all things of **worship** are utterly evil, nay, abominable, unless the interior has been purified from evils. Sig.

942. The **worship** of the Lord from the good of love. Sig. and Ex.

943. The **worship** of the Lord from the truths from that good. Sig. and Ex.

1150. **Worship** from celestial love, profaned. Sig. and Ex.

1151. **Worship** from spiritual love, profaned. Sig. and Ex.

1152. **Worship** from truths and goods that are from a celestial origin, profaned. Sig. and Ex.

1153. **Worship** from truths and goods that are from a spiritual origin, profaned. Sig. and Ex.

1154. **Worship** from truths and goods that are from a spiritual natural origin, profaned. Sig. and Ex.

1155. **Worship** from truths and goods that are from a rational origin, profaned. Sig. and Ex.

1156. **Worship** from truths and goods that are from a natural origin, profaned. Sig. and Ex.

1179^e. Those who, from ignorance . . . have had no **worship**, are instructed after death . . .

J. (Post.) 243. They who **worship** the Lord from love, **worship** Him from all the truths of faith, so that the more truths there are, the fuller and more acceptable is the **worship**. Ex.

C. 173. That the signs of charity are all things that are of **worship**. Chapter.

— . All things of **worship** are externals of the body, and externals of the mind. Ex.

174. The externals of the body which belong to **worship** are, 1. Frequenting places of worship. 2. Hearing preachings. 3. Singing devoutly, and praying on the knees. 4. Attending the sacrament of the Supper. Also, at home, 1. Praying morning and evening, and also at dinner and supper. 2. Speaking with others about charity and faith, and about God, Heaven, eternal life, and salvation. 3. With priests, preaching, and also teaching in private. 4. With everyone, instructing children and servants about such things. 5. Reading the Word, and books of instruction and of piety.

175. The externals of the mind which belong to **worship**, are 1. Thinking and meditating about God, Heaven, eternal life, and salvation. 2. Reflecting upon one's thoughts and intentions, as to whether they are evil or good . . . 3. Being averse in one's mind to speech about impious, obscene, and filthy things. 4. Besides thoughts, there are also affections that come to the sight and sense of a man.

Can. Redemption iii. That as the Church departs from good to evil, so it departs from internal **worship** to external. Chapter.

Coro. 51³. Idolatrous **worship** . . . and genuine representative **worship**, contrasted.

Worth. *Valor.*

See PREVAIL—*valere*.

A. 6345. 'Excellent in force' (Gen.xlix.3)=Power, . . . for he who is in force is in Power. E.434¹⁷.

H. 574². The quality of his cunning and the derivative power.

T. 413. The difference between the worth of a shekel and the worth of a talent.

D. 5815. The source of power to the infernal crew.

E. 783. 'Power'=efficacy.

Worthless. *Futilis.*

D. Min. 4578. How worthless are modern sciences. Ex.

Worthless. *Vappa.*

M. 292. They became like good-for-nothings.

T. 347³. So the seeds become worthless.

Worthy. *Dignus.*

Worthiness. *Dignitas.*

Worthily. *Digne.*

Deign. *Dignare.*

A. 29². The Lord has deigned to say.

1894². The Lord **deigned** . . . to assume human nature.

2273². Temptations . . . are attended with the belief that others are **more worthy** than ourselves.

3513^e. To those who eat and drink (the Holy Supper) **worthily**, eternal life is appropriated; but those who eat and drink it unworthily, appropriate to themselves death.

4801². Those are the first (in Heaven) who . . . had not believed themselves **worthy** of mercy.

9391⁶. The prodigal's confession that he was not **worthy** to be called his son (Luke xv.21)=repentance of heart, and humiliation.

R. 167. They who are in truths from the Lord, because they have been conjoined with Him, are called '**worthy**'; for in the Spiritual World all **worthiness** is from conjunction with the Lord. (Thus) 'they shall walk with Me in white, because they are **worthy**' (Rev. iii.4)=that they will live with the Lord, because they are in truths from Him. (=their spiritual life, which they have through the Knowledge of truth and good from the Word. E.196.)

253. 'Thou art **worthy** O Lord' (Rev.iv.11)=the merit and righteousness that belong to the Lord's Human. E.293. —³.

259. 'Who is **worthy** to open the Book . . .' (Rev. v.2)=who has the power to know the states of life of all . . . E.303. R.280. 288. E.306. 327.

688. 'For they are **worthy**' (Rev.xvi.6)=that (such) are in evils as to life; and evil effects this in them. (=that it is done to them as they do. E.977.)

T. 717. All who approach the Holy Communion **worthily**, become His redeemed.

719. That the Lord . . . opens Heaven to those who approach the Holy Supper **worthily** . . . Gen.art.

722. That those approach it **worthily** who are in faith

in the Lord, and charity towards the neighbour, thus who are regenerate. Gen.art.

[T.] 725. That those who approach it **worthily** are in the Lord and the Lord in them . . . Gen.art.

728. That to those who approach it **worthily**, the Holy Supper is a signing and sealing that they are sons of God. Gen.art.

D. 3464. The Lord **deigning** . . .

E. 196. In proportion as anyone receives from the Lord, he is **worthy**; but in proportion as he receives from self, he is not **worthy**.

337. 'Worthy is the Lamb . . .' (Rev.v.12)=acknowledgment at heart that everything Divine is from the Lord's Divine Human.

Wound. *Saucium.*

Wound, To. *Sauciare.*

A. 7768^e. Their natural mind is now such a **wound**.

R. 576. 'One of his heads as it were **wounded** unto death' (Rev.xiii.3)=that this [point of] doctrine . . . does not agree with the Word. E.785.

D. 4543. Occurs.

Wound. *Vulnus.*

Wound, To. *Vulnerare.*

A. 427. 'I have slain a man to my **wound**' (Gen. iv.23)=that he had extinguished faith. . . 'A **wound**' . . . =no more soundness . . . 'A **wound**,' in special, =that faith is desolated. 431, Ill.

6212. An influx (caused them) to **wound** themselves.

7524^d. That '**wounds**'=such things. Ill.

9056. '**Wound for wound**' (Ex.xxi.25)=if anything of the affection of love that is exteriorly in the will [is injured].

—. 'A **wound**,' in the Word, is predicated of the injuring of good; 'a plague,' of the injuring of truth. Ill.

9272^l. 'The stroke of their **wound**' (Is.xxx.26)=the derivative evil of life. Compare E.962⁵.

P. 183². Unless (evil) appears, it is like a **wound**, which is not healed unless it is opened. D.6031.

R. 316^d. 'He who was **wounded** by thieves' (Luke x.30)=those who, through evils and falsities, had been spiritually wounded by the Jews.

678³. 'Sores,' and '**wounds**'=evils in the outermosts that originate from interior evils, which are concupiscences. Ill. E.962².

M. 149. The unchastity lies hidden within like the matter in a **wound** that is healed only outwardly.

T. 435². If there is evil in the internal man . . . the good in the external man is like the superficial healing of a **wound**, within which there is putrid matter.

D. 1761. On **wounds**, and filthy tubercles . . . Gen. art. 1762.

2743^e. Triturated scorpions, mixed with oil (that) absorb all the poison of a **wound**.

E. 444¹⁴. 'He bound up his **wounds**, pouring in oil

and wine' (ver.34)=to prepare a remedy against the falsities that have injured one's life, by instructing in the good of love and truth of faith. 962⁶.

962³. '**Wound**' (Hos.v.13)=evil of the will, which is also evil of life.

Wrap. *Obvolvere.*

Covering. *Obvolutio.*

H. 577². The evil of the spirit . . . **wrapped up** in external probity . . .

E. 331². 'The **covering** that is cast over all peoples' (Is.xxv.7)=the shades that have covered the understanding.

Wrath. *Excandescencia.*

Grow hot. *Excandescere.*

A. 3614. See ANGER, here. —². —³. —⁵. 6343³. 6997⁵. 7791. 8875. S.84. T.134². E.481^e. 887.

5360². This state (of desolation and vastation) is called 'the day of His **wrath** and vengeance,' etc.

5798⁸. '**Wrath**,' 'anger,' 'indignation,' and 'fury,' in these passages, =turning away, opposition, and the consequent penalty. The reason the penalty of (these) is ascribed to the Lord, and is called 'anger,' '**wrath**,' and 'fury,' in Him, is that the (Israelites) had to be kept in the representatives of the Church . . .

6359. 'Their **wrath**, for it was hard' (Gen.xlix.7)=a turning away from truth, which was confirmed; for '**wrath**,' being predicated of truth,=a turning away from it.

8284. 'Thou sendest forth Thy **wrath**' (Ex.xv.7)=the fury of cupidities, and the endeavour to inflict violence, with the evil. For '**wrath**,' when attributed to the Lord,=the destruction and punishment of the endeavours of those who oppose themselves to the Divine, and who want to inflict violence on those whom the Divine protects. This appears as if the anger and **wrath** were from the Divine, and yet it is in themselves. Refs.

9144². Hence a man is said to **grow hot**, when he is angry.

L. 5. By 'the day of **wrath**,' etc. is meant the advent of the Lord to Judgment.

P. 309. They **grew so hot** that a flame appeared from their nostrils.

340^e. In the **heat** of his faith he may say . . .

R. 216². With the Lord, zeal is not **wrath**; it only appears so . . .

635. 'The cup of His **wrath**' (Rev.xiv.10)=the truth through which is good.

—². In the Word, 'anger' and '**wrath**' are frequently mentioned together, and then . . . '**wrath**' is predicated of falsity, because . . . those in falsity **grow hot**. Ill.

M. 358. Therefore, if the love . . . is touched . . . and the touch hurts, there ensues **wrath**.

T. 146². Regarded in itself, zeal is a **violent heating** of the natural man.

593². Unless it is regenerated, it is nothing but . . . **wrath** against all things of faith.

E. 411²⁵. 'The wrath,' etc. of Jehovah = the Last Judgment, and the state of damnation of those who are in evils and falsities. Ill. 413⁴. —⁶.

693⁶. 'To be **incensed** against Jehovah' (Is. xlv. 24) = to be in falsities from evil.

1022. 'The cup of the **wrath** of His anger' (Rev. xvi. 19) = its devastation through direful falsities of evil.

Wreath. *Fasciola*.

A. 8112. A wreath with sparkling stars in it, among the Spirits of Jupiter; is a sign of a slight dissidence.

Wrestle. Under PALAESTRA, and STRUGGLE-lucta.

Wrestler. *Athleta*.

M. 55⁶. Two men fight with their reasonings like two wrestlers.

Wretched. Under CALAMITY.

Wrist. *Poples*.

P. 212. Does not fortune seem to control the movements of the **wrists**?

D. Min. 4775^e. The curse would rise (above the knees) to the **houghs**.

D. Wis. vii. 2. The Angels have touched their **wrists**, and told me (that they have a pulsation there).

Write. *Exarare*.

H. 258. Papers have been sent me (from Heaven) written with writings, exactly like the papers written-*scriptae*—by hand, and also printed, in the world . . . 263.

T. 797⁴. (Melancthon) then began to **write** something about charity . . .

D. 3263. (The Spirits of Mercury) say that in our Earth the Knowledges are **written** [merely].

D. Min. 4811. Printed-*typo exaratae*—letters, seen. 4812. 4830.

De Verbo 3⁷. In the highest Heaven . . . the letters are **written** with various curvatures . . .

4. A paper sent me from Heaven **written** with (the most ancient) Hebrew letters.

Write. *Scrivere*.

Writing. *Scriptura, Scriptum, Scriptio*.

Writer. *Scriptor*.

See under HOLY SCRIPTURE, INSCRIBE, PAPER, and SCRIBE.

A. 920⁴. The significative **writings**—*scripta*—of the Most Ancient Church. Ex. 1756².

1664^e. This manner of **writing** was familiar in the times of the Ancient Churches. 2179^e. 2588^e. 2593^e. 2886. H. 323^e.

1756². The profane **writers** of the most ancient time composed their histories in this way. Ex.

2311. How the Word differs from all other **writing**—*scriptio*. 3954^e.

2760². 'A name **written**' (Rev. xix. 16) = the quality of the Word in the internal sense. (Compare R. 830.)

3179^e. The books of the Ancient Church were **written** in this way; and this manner of **writing**—*scribendi*—spread from them to the Gentiles; for it was their desire to express, by things in the world, those which are in Heaven.

4442². In the manner of **writing** among the Ancients . . . it was common to introduce Things as if speaking together . . .

—³. This is why the Word was **written** in such (a representative) style. But the Word has this peculiarity over the **writings**—*scriptis*—of the Ancients: that each of the subjects represents, in a continuous series, the celestial and spiritual things of the Lord's Kingdom; and, in the supreme sense, the Lord Himself.

5224². That the care of the Ancients was for (internal) things, is evident from their **writings**—*scriptis*—which survive to this day.

6516². There are **writings** in the Spiritual World also, which I have sometimes seen, and been able to read, but not to understand. Des. H. 258, Ex. D. 5102³, Ex.

8620. 'Write this memorial in a book' (Ex. xvii. 14) = in perpetual memory . . . 'To **write** in a book' = to be perpetually remembered. Ill.

9353. The reason the Word could be **written**—*con-scribi*—in our Earth, is that the art of **writing** has existed here since the most ancient time; first upon wooden tablets—*codicibus*, then upon parchments, afterwards upon papers, and finally in print. This has been provided by the Lord for the sake of the Word.

9386. 'Moses **wrote** all the words of Jehovah' (Ex. xxiv. 4) = an imprinting on the life; for 'to **write**' = to imprint on the life. Ex.

9411. When those in enlightenment read the Word, they see the Lord . . . This takes place in no other **writing**—*scriptio*.

9416². The **writing** and engraving on tables, in the Word, = the things which must be impressed on the memory and the life, and thus be permanent. Ill.

9418. 'Which I will **write** to teach them' (ver. 12) = for remembrance and instruction; for 'to **write**' = for remembrance; and 'to **write** to teach' = for instruction.

9942⁴. This (made-up representative history) was the manner of **writing** in the most ancient times, not only with those who belonged to the Church, but also with those outside the Church, as the Arabians, Syrians, and Greeks, as is evident from the books of those times, both sacred and profane. Examps.

10336³. 'To **write** the law on the heart' (Jer. xxxi. 33) = to impart Divine truth to the will.

10453. 'The **writing** was the **writing** of God, cut out upon the tables' (Ex. xxxii. 16) = the internal sense of the Word from the Divine, and the Divine truth. 10376. 10604.

—³. That the **writing** (on the second set of tables) was still the **writing** of God, involves an arcanum. Ex.

[A.] 10505. 'Which Thou hast written' (ver. 32) = what is from the Lord therein; for 'to write,' when said of the Lord, = what is there from the Lord.

10682. 'Write for thee these words' (Ex. xxxiv. 27) = instruction concerning the primary truths that are to be remembered and done. . . 'To write' = for remembrance that it is to be done.

10735. A Spirit who had been a very pathetic preacher and writer . . .

H. 258. On writings in Heaven. Chapter.

—. As the Angels have speech . . . they have writings, and by their writings they express the sentiments of their mind—*animi*—equally as by their speech.

—. See WRITE—*exarare*, here.

—. For it is not according to Divine order to be instructed from Heaven by writings—*scripta*; but through the Word . . .

—^c. That papers written in Heaven appeared to the prophets also. III.

259. That there are writings in the Heavens, has been provided by the Lord for the sake of the Word. Ex.

260. A paper sent me from Heaven on which were some words written in Hebrew letters. Des. D. 4671. 5578.

—². The writing in the Inmost Heaven consists of various inflected and circumflected forms, (which) are according to the form of Heaven. By these the Angels express the arcana of their wisdom, and also many things they cannot utter in words; and the Angels know this writing without art or a teacher; it is implanted in them . . . so that this writing is heavenly writing. The reason it is implanted, is that all the extension of the thoughts and affections . . . moves according to the form of Heaven, and this is why their writing flows into that form. 261, Further ex. S. 90².

—³. The Most Ancients also had such writing, before letters were invented . . .

261. But there are no such writings in the lower Heavens; the writings in these Heavens are like the writings in the world, with similar letters, but still not intelligible to man, because they are in the angelic language . . . This writing involves more in a few words than a man can describe in several pages. I have seen these writings also. They have the Word written—*conscriptum*—in this way in the lower Heavens, and by means of the heavenly forms in the inmost Heaven.

262. The writings in the Heavens flow naturally from their very thoughts, and this so easily that it is as if the thought threw itself out. The hand does not hesitate in the choice of a word, because the words . . . they write correspond to the ideas of their thought . . .

—^c. There are also writings in the Heavens made without the aid of the hand, from the mere correspondence of the thoughts; but these are not permanent.

263. I have also seen writings from Heaven written—*exaratis*—of mere numbers in order and series, just as in writings of letters and words . . . This writing is from the Inmost Heaven; and their heavenly writing, spoken of above, is presented in numbers with the

Angels of a lower Heaven, when the thought from it flows down; and this numerical writing in like manner involves arcana, some of which cannot be comprehended in thought, or expressed in words. —^c, Further ex.

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

W. 295². There is nothing of spiritual writing that is like natural writing, except the letters, each of which [however] contains an entire meaning. . . Yet they seem to themselves . . . to write in the spiritual state just as man does in the natural . . .

361. When a man is writing, he comprehends (this) still less, because his thought then communicates with the Sensuous . . . This is why some people can think and speak well, but cannot write well, as is common with the female sex.

—³. Hence many of the learned . . . especially those who have written much, have weakened . . . their common perception . . .

R. 20². In the Spiritual World every alphabetical letter signifies some Thing . . . from this origin is spiritual and angelic speech, and also writing . . . Each letter . . . has a meaning, in both speech and writing.

63. 'Write the things thou hast seen . . .' (Rev. i. 19) = in order that all things now revealed may be for posterity. R. 639. 816. 886^e. E. 57. 87. 95. 112.

193. 'I will write upon him the name of My God' (Rev. iii. 12) = that the Divine truth will be written on—*inscriptum erit*—their hearts. 'To write upon anyone' = to inscribe so that it may be in him as his. (= Divine truth implanted in the life. E. 222.)

473. 'I was about to write . . . I heard a voice . . . Write them not' (Rev. x. 4) = that these things . . . are not (as yet) received. . . 'To write,' in the natural sense, = to commit to paper, and thus to posterity, for remembrance; but in the spiritual sense, it = to commit to the heart, for reception. (= that he wanted to disclose that state, but there was a command . . . that they be reserved. E. 603, 604.)

613. 'Written in their foreheads' (Rev. xiv. 1) = acknowledgment from love and faith. By 'written,' or inscribed, is signified the acknowledgment in them. E. 852.

874. 'Not found written in the Book of life' (Rev. xx. 15) = those who have not lived according to the Lord's commandments. 925.

M. 43^e. He handed me the key, and said, Write.

77^e. He showed us the writings of the Most Ancients, that they were upon wooden and stone tables, and afterwards upon thin tablets of polished wood; and that the second age set down its writings on parchments; and he brought a parchment, on which were copied—*exscripta*—the canons of the primeval people from their stone tables . . .

115. Writing in golden letters seen, which changed colour as it descended. Des.

132². They read the arcana of wisdom written on—*inscripta*—the paper . . . They had been written by

Angels of the Third Heaven, and let down, upon the paper. Des.

175³. The writings of certain learned authoresses were examined in the Spiritual World . . . and were found to be [works] not of judgment and wisdom, but of cleverness and eloquence . . .

207⁵. Writing in Heaven as a business. (See SCRIBE, here.)

326⁵. (The Spirits) wrote a sentence on a paper . . . and when they came with it to me, they could not understand it, because the writing consisted merely of some alphabetical letters with marks over them, each of which signified some [complete] meaning . . . On their repeatedly withdrawing, writing, and returning to me, they found that that writing involved and comprehended innumerable things that no natural writing could possibly express . . . T.280.

380². We asked him, What are you writing now . . .

—⁶. His wisdom, which was only an ingenious talent for writing, had seduced him . . .

T. 508^e. A paper sent me from the Third Heaven written with rounded letters. (Continued under PAPER.)

797². When (Melancthon) first entered the Spiritual World . . . he seated himself at the table, and continued his writing . . . on faith alone . . . He was asked why he did not write about charity also . . .

—³.
—⁴. See WRITE-*exarare*, here.

Ad. 317. See SWEDENBORG, here. 459. 475. 1150. 1511. 1530. 2/1654. 2/1788^e. 3/337. 3/865. 3/3102. *et seq.* 3/7167. D.438^e. 446. 624^e. 741^e. 1389. 1464. 1475^e. 1533. 1677^e. 2185. 2270. 2255^e. 2283². 2372. 2397. 2479^e. 2894. 2951. 2955. 2962. 2996. 3058. 3217. 3296. 3320. 3338. 3462^e. 3464². 3605. 3616. 3624. 3849. 3909. 3997. 4088. 4095. 4133. 4143. 4146. 4149. 4422. D.Min.4677. 4716. D.4820. 4846. 4869. 5102. 5161. 5586⁴. A.6929. E.1183². P.340⁶. R.543. 752. M.329. 416. T.339^e. 508. —⁶. Ecc. Hist.3.4.8.

D. 739. Therefore to the men of this Earth, because they live in a perverted state, written Truths are delivered by the Lord . . .

2155. Angels . . . could recite . . . what I had written many years before . . .

2785. Spirits supposed from this that the Lord's Word is not different from any other writing-*scriptum*, and that in this way series of Things may be drawn forth at pleasure from all writings-*scriptis*, which is true . . .

2955. How my writings seem to be received by men. (Quoted under SWEDENBORG.) 4422.

2993. On the efficacy of different styles (of writing). Ex.

3204. That they read writing from afar.

4019. Sirens (in this way) so wearied me that I had to desist from writing. 4552.

4161. Spirits with me who wanted, from their proprium, to direct what I should write. Des.

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4363. On a hypocrite who delighted in writing (for the press).

4865. On the speech and writings of Spirits and Angels. Gen.art.

4910. They who have believed themselves to owe all things to their Own intelligence, appear to sit at a table, and write there.

5561. In the Spiritual Heaven there is writing like the writing in the world, in Roman letters; but quite unintelligible to those in the natural world, for the language is quite different . . .

5562. In the Celestial Heaven, however, they have not such writing, but the letters are different, being almost like the Hebrew ones . . .

5563. They also write letters to others, and to other places, which I have seen.

5578. On the writing of the celestial Angels. Gen.art.

5579. The writing in the Celestial Kingdom is entirely different from that in the Spiritual Kingdom. In the Spiritual Kingdom the writing is done with words written in a speech like that of the world, but the words in it are from their natural or universal language . . . I have frequently seen such words in Roman letters, but while in the natural sphere I understood nothing . . . But the writing of the celestials is quite different. It consists of various curves-*inflexionibus* . . . and each curvature means something; and in this way they express, in one such form, more than can be expressed by very many words in the spiritual language; and after all [in the latter, they express] only some exterior things. This writing the celestial Angels know perfectly well how to write and read, and that without any previous instruction.

5580. [The celestials] had seen the spiritual writing, and had understood it according to the spiritual meaning, but had also understood other things from the mere curvings of the syllables, and which the spiritual Angels . . . had not understood . . .

5581. When writing first commenced, the Ancients wrote in that way . . . The Hebrew language approaches it in some measure . . .

5582. In other writings (than those of the Word, there are not heavenly things in the very syllables) but only in those which are from the Divine . . . In the common spiritual writing that is not from the Divine, something is indeed hidden, but not according to correspondence.

5583. Such writing . . . is according to the form of Heaven . . . The celestial Angels know perfectly well . . . in what way good proceeds to this or that quarter . . . Hence is their writing . . . When the Angels see any Spirit walking below them, they instantly perceive . . . from the bendings of his way, of . . . what he is thinking . . . from which it was evident to me that the curvings of their writings-*scriptionum*-are according to the form of Heaven. No one can learn by art to walk according to the heavenly form, and to write according to the heavenly writing.

5584. I have seen writings that consisted of mere numbers sent from (the Celestial Kingdom); but the numbers are differently written.

[D.] 5602. They have books in the other life written as in the world, and the writing in them is like that in the world, in Latin, Hebrew, and Oriental. I have seen . . . papers that were sent me from Heaven, written from top to bottom. I read them as in the world.

—^e. Whatever a man has written remains in the interior book of his memory, and is read before him.

5604. They have the Word written in the spiritual language . . . 5603.

5951. (How Englishmen receive the writings of others. Fully quoted under ENGLAND.) J.(Post.)7.

5965. See WORD—*vox*, here.

6042. When (Melancthon) prays to God, something inflows from Heaven as if dictated, which he writes, but when he reads it afterwards he does not understand it. (Compare J.(Post.)28.)

6063. On writings . . . in the Spiritual World.—That the writing there is quite different from (what it is) here, is evident from, 1. That while anyone is writing there, a single letter means an entire word. (For example, each letter in the word *bono*. Ex.) 2. All the vowels mean something that conjoins, such as *with*, *in*, and so on. 'I' means what is from within . . .

—^e. When in a natural state they understand nothing of their own writing. J.(Post.)324.

6090^e. Their writing differs from their language.

D. Min. 4562. (Paul) seems to himself to have with him a paper, and whatever he observes, he writes down—*inscribit*. The way in which he writes—*inscribit*—was shown me, namely, by lines drawn round to the ends. Perhaps such writing, with them, answers to their language. This is allowed him in order that such things as are to be observed may be the better impressed on his memory.

4830. On writings in the other life.

E. 222². That 'to write' upon anyone—to implant in the life, is because to write is to commit to paper from the memory, thought, and mind that which is to permanently remain; and therefore in the spiritual sense it—that which will permanently remain in the life of a man, being inscribed and implanted in it.

—As 'to write'—to implant in the life, it is said of the Lord that He 'writes,' and 'has written in a book,' by which is meant that which has been inscribed by Him on the spirit of a man . . . Ill. 223¹⁷, 299.

—³. 'I will write it on their heart' (Jer.xxxi.33)=to impress on the love.

—⁶. To be 'written on the earth' (Jer.xvii.13)=to be condemned on account of the state of life. . . The Lord's writing on the ground (John viii.)=the like. —⁷. 483⁹.

635³. 'Search the Scriptures, for . . . they are they which testify of Me' (John v.39). The Holy Scripture, or Word, is the Divine truth proceeding from the Lord; and the proceeding Divine is the Lord Himself in Heaven and in the Church; and therefore when it is said that 'the Scriptures testify of Him' it is meant that the Lord Himself does so of Himself.

825³. When a man shuns these evils because they are contrary to the Word . . . he is daily taught by the Lord . . . what he must preach, or what he must write . . . but not by any dictate, or perceptible inspiration, but by an influx into his spiritual delight, from which he has perception according to the truths of which his understanding consists.

898. 'Write' (Rev.xiv.13)=certainty . . . for what is said from Heaven, and is commanded to be written, is like what has been *endorsed—scriptum erat*; thus is true, and therefore certain. . . That 'to write'=certainty, is because *writing—scriptio*—is the ultimate act of the thought and derivative discourse . . .

1183². What has come from the Lord has been written; what has come from the Angels has not been written.

J. (Post.) 324. (Spirits and Angels) write with letters and marks, but it differs so much from the writing in the world that there is nothing exactly the same except the letters and some points.

—^e. They write also by many signs, so that the wiser an Angel is, the more things he understands in wisdom. The Word is written in this way.

De Verbo 3⁵. The unlimited difference between the Natural, the Spiritual, and the Celestial is evident from . . . the difference of their writings—*scripturionum*.

—⁷. The writing of the spiritual Angels, as to the letters, is like the writing of men in the world, but each letter means a Thing, so that you would say, if you saw it in a natural state, that it is mere letters. But the writings in the highest Heaven are not the same as to the letters: they have letters set forth by various curvatures, not unlike those of the Hebrew language, but everywhere bent, and nothing merely linear in them. Each letter involves a Thing, the perception of which they have from affection, and not from thought. Hence it is that a natural person comprehends nothing from spiritual writing, nor a spiritual person from natural; nor does a spiritual person comprehend anything from celestial writing, nor a celestial person from spiritual writing, except together with a spiritual person.

14¹. The spiritual Word, and the celestial Word, differ also as to the writing: the writing of the spiritual Word is made of letters like the printed ones of our world, but each letter has a meaning: so that if you were to see that writing, you would not understand a single word; for there is one letter next another in a continuous series, with little lines and points above and below; for it is written according to the spiritual speech . . .

—². But the writing of the celestial Word is made of letters unknown in the world. (Fully quoted under LETTER.)

—Such was the writing with the Most Ancients. In some things it agrees with the Hebrew writing, but only a little. By such writing the affections . . . are expressed, and therefore it involves more arcana than they themselves can utter . . .

26². How (the spiritual Angels) write 'horses harnessed to a chariot.' They said that they write merely the letter 'l,' which expresses it. How they write

'the understanding of doctrine.' They said, In like manner by 'I,' but they are then in a higher thought . . .

D. Love xv. A man is in external thought . . . when writing.

D. Wis. vii. 5³. Although the writing (of the Angels), as to its letters, is like the writing of the men of this world, no man . . . could understand it. Every consonant is a complete meaning, and every vowel is an affection. The vowels are not written, but pointed.

Inv. 51. The sayings of Scripture, by which Truths are confirmed, ascend into Heaven. They are like smoke from a censer.

Xavier. *Xaverius*.

C. J. 65. I spoke with one who was said to be Xavier. (His lot.)

D. Min. 457^o. Francis Xavier, the second father of the Jesuits, appeared deep under the buttocks. He was a still more subtle magician (than Anthony), operating profanely through conjugal love and innocence . . . Perhaps it is another. 4603^o. J.(Post.) 66.

Xenophon. *Xenophon*.

M. 151a. In and around (the Athens there) dwell the ancient wise ones of Greece, as Xenophon, etc.

Xiphoid. *Xiphoiden*.

A. 9236. The inhabitants of the moon . . . relate to the scutiform or Xiphoid cartilage, to which the ribs are joined in front . . .

Y. (The letter.)

S. 90². See VOWEL, here. **D.** 5112. 5620^o. 5622^o.

Yea. *Etiam*.

See under So-*ita*.

A. 202^o. 'Let your discourse be, Yea, yea . . .' (Matt.v.37). Ex.

Yea. *Imo*.

W. 427². 'Let your discourse be, Yea, yea . . .' Ex. **D.** 5944^o.

Year. *Annus*.

Annals. *Annales*. **Coro.** 35².

A. 37. 'The luminaries shall be . . . for days, and for years' (Gen.i.14). . . There are alternations of spiritual and celestial things, in the universal, and in the singulars, that are compared to the alternations of days and years . . . those of years are from spring to summer, then to autumn, and through winter to spring . . .

452. The 'years,' and numbers of 'years,' that occur in (Gen.v.). Ex.

—². 'The midst of the years' (Hab.iii.2)=the advent of the Lord . . .

—³. 'Years'=states. 2636.

486. 'Years' (Gen.v.4)=times and states in special. 487.

488. That 'days'=states in general; and 'years,' states in special. Ill. 493.

515^o. The number of 'years' does not=the period of the life of any man; but the times and states of the Church.

893. Any whole period is designated in the Word by 'a day,' 'week,' 'month,' or 'year,' even though it be a hundred or a thousand years . . . for, in the internal sense, 'a day,' and 'a year'=nothing but time; and, from time, state; and therefore 'a year,' in the Word, is used for time and state. Ill.

1329. 'A hundred years' (Gen.xi.10)=the state of that Church at the beginning. (=in general. 1332.)

1335. 'Two years after the flood' (id.)=the second post-diluvian Church; for 'a year,' in the Word . . . =an entire period, less or greater, of fewer or of more years.

1336. 'Years'=duration and state. 1341. 1344. 1346. 1347. 1348. 1350. 1352. 1354. 1375.

1382². Thousands of years do not appear to the Angels as time . . .

1825. See THREE, here.

1837². The Church (as) compared to the times of the year. Enum. 2323. 2905².

1885. My experience for many years. 1886, Pref.². 1966.

2106. 'Ninety-nine years' (Gen.xvii.24)=the time before the Lord fully conjoined the internal man with the rational.

2213^o. A year then intervened, because by 'a year,' in the Word, is not signified a year, but an entire time, thus a whole period, whether of a thousand years, or of a hundred, or ten, or one of hours. Refs.

2280². Goods of infancy are up to the tenth year; goods of ignorance, to the twentieth year; and from this year man begins to be rational.

2595. Gentiles can be initiated into choirs in one night; while most Christians scarcely can in thirty years. **D.** 3494.

2636. See HUNDRED, here. 2905.

2906. 'The years of the lives of Sarah' (Gen.xxiii.1) =while any truth Divine remained; for 'a year'=an entire period of the Church from beginning to end; thus 'years'=periods. —², Ill.

—². 'The year of the good pleasure of Jehovah' (Is.lxi.2); 'the year of My redeemed' (lxi.4); and 'the year of visitation' (Jer.xi.23)=the time of a new Church, (and the Lord's advent.) **E.** 295⁷. 413^o. —⁷. 612⁵.

—³. 'In the posterity of years' (Ezek.xxxviii.8)=the last time of the Church, which then becomes no Church.

—⁴. 'Thou art come unto thy years' (Ezek.xxii.4) =to the end, when the Lord withdraws from the Church.

—⁵. 'Within three years' (Is.xvi.14)=the end of the former Church.

—⁵. 'Seventy years' (Is.xxiii.15)=the entire period, from the time when the Church began, until it expires.

—⁶. That 'a year,' and also 'years'=the entire period of a Church, or the time of its duration. Ill.

[A.2906.] 'As in ancient years' (Mal.iii.4)=the Ancient Church.

—7. That 'a year,' and 'years'=the full time of a Church. Ill.

—8. As 'a year,' and 'years,' when predicated of the . . . Church=the full time between the two limits, which are the beginning and the end, so they=what is eternal when predicated of the Lord's Kingdom in Heaven. Ill.

—10. The Angels can have no idea of a year; but as a year, in nature, is a fulness of time . . . therefore, instead of a year they have the idea of what is full in relation to the state of the Church, and of what is eternal in relation to the state of Heaven. Times, to them, are states.

3251. 'The days of the years of the life of Abraham' (Gen.xxv.7)=a state representative of the Lord as to the Divine Itself . . .

3405. 'In that year' (Gen.xxvi.12)=the entire state here treated of.

3469. 'Forty years'=states of temptation.

3814. When 'a year,' etc. is mentioned in the singular number, it=an entire state, thus the end of a preceding, and the beginning of a subsequent, state.

3824. 'I will serve thee seven years' (Gen.xxix.18)=study, and then a holy state. . . 'Years'=states.

4168. 'These twenty years have I been with thee' (Gen.xxxi.38)= . . . states of the proprium.

4670. 'A son of seventeen years' (Gen.xxxvii.2)=the state of (the Lord's Divine spiritual Human). Ex.

5194. 'At the end of two years—*bienni*—of days' (Gen.xli.1)=alter the state of conjunction.

5265. 'The seven good kine are seven years' (ver.26)=states of the multiplication of truth in the interior Natural. 5266. 5268.

5275. 'There come seven years' (ver.29)=states of Providence.

5277. 'Seven years of famine' (ver.30)=the states that follow when there is a failing of truth. 5360. 5893. 5894.

5292. 'In the seven years of plenty' (ver.34)=in those times when truths with goods were multiplied. 'Years'=states, and therefore also times. . . The reason 'years'= . . . times also, is that in the internal sense, 'years'=entire states, that is, entire periods, from the beginning of a state, to the end; and these periods cannot be expressed otherwise than by times, nor apprehended, by those who are in time, except as times. 5294. (Compare 5339. 5340.)

5335. 'Joseph was a son of thirty years' (ver.46)=a full state of remains. . . 'Years'=states.

6093. 'How many are the days of the years of thy life?' (Gen.xlvii.8)=(a perception) concerning the state of the natural life from the spiritual. 'Days,' and 'years'=states. 6095. 6097. 6098.

6129. 'In this year' (ver.18)=the period of that state; for 'a year'=an entire period from beginning to end. 6130.

6174. 'Seventeen years' (ver.28)=the state there . . . Thus the beginning of the state . . . even unto its end.

6477. For many years I have observed . . .

7828. 'A year'=a period of life from beginning to end; here . . . a period of life from the beginning to eternity.

7839. 'The son of a year' (Ex.xii.5)=a full state; for 'a year'=an entire period from beginning to end, and thus a full state. Ex.

7985. (The years of Israel in Egypt. Ex.)

8070. 'From year to year' (Ex.xiii.10)=constantly . . . For 'a year'=an entire period from beginning to end.

8537. 'Forty years' (Ex.xvi.35)=a state of all temptations.

8851. The age of men (in Jupiter) according to the years of our Earth, is for the most part thirty years. Ex.

8975. 'Six years shall he serve' (Ex.xxi.2)=a state of labour and of some combat, and of the consequent confirmation of truth. . . 'Years'=states.

8976. 'In the seventh year' (id.)=a state of the conjunction of good and truth; here, a state of confirmed truth.

9198⁴. 'Three years and six months' (Luke iv.25)=to the full.

9256⁸. This cannot be effected, except . . . in the course of many years.

9272. 'Six years thou shalt sow the land' (Ex.xxiii.10)=the first state when the man . . . is being instructed . . .

9274. 'In the seventh year thou shalt intermit it . . . ' (ver.11)=the second state, when the man . . . is in good . . .

9286. 'Three times . . . in the year' (ver.14)=permanent worship . . . 'A year'=an entire period; here, therefore, plenary and complete deliverance.

9296. 'In the going out of the year' (ver.16)=the end of the works.

9333. 'I will not drive him out . . . in one year' (ver.29)=no hasty removal of them.

10132. 'The sons of a year' (Ex.xxix.38)=the quality of infancy, in which, however, truths have been implanted.

10209. 'Once in a year' (Ex.xxx.10)=perpetually. 10211.

10225. 'From a son of twenty years and upwards' (ver.14)=a state of intelligence of truth and good . . . For when a man arrives at twenty years, he begins to think from himself.

— Man's first state is from birth to the fifth year of his age . . . His second is from the fifth to the twentieth year . . . The third is from the twentieth to the sixtieth year . . . The fourth is from the sixtieth year and upwards . . . Ill. and Ex.

10771. The year (in the Fifth Earth) contains about 200 days . . . of 15 hours each, relatively to (our time).

10834. The year (in the Sixth Earth) contains 200 days . . . of 9 hours each of our time.

H. 155^e. It is from this correspondence that . . . 'year,' in the Word,=the state of life in general.

414. After a succession of **years** (in Heaven) . . .
415. From the earliest times, some thousands of **years** have elapsed.
426. Some remain (in the World of Spirits) for many **years**, but not beyond thirty. (Compare R.866.)
498. The first state of man after death . . . with some lasts for a **year**, but rarely, with anyone, beyond a **year**.
- N. 269^e. As 100,000 **years** are nothing to eternity, what are a few **years** of life in the world? D.3509.
- W. 161. For the time in a **year** is constantly 365 $\frac{1}{4}$ days.
- R. 224^e. Repentance is . . . to examine one's self once or twice in a **year**. 531^e. M.529^e.
446. 'Prepared for . . . a **year**,' etc. (Rev.ix.15)=in the perpetual endeavour . . . E.571.
- 791². The Last Judgment was executed in the **year** 1757. 865. 886. (See under LAST JUDGMENT.)
842. 'Bound him a thousand **years**' (Rev.xx.2)=for some time. Ex. 844. 849. 850. 856.
- M. 29. 6000 **years** reckoned since the creation.
- 75⁷. We have clearly seen this here for thousands of **years**.
- 355³. I have lived with my wife a thousand **years** . . . —⁵.
- 444^e. When those who die as infants attain the stature of youths of eighteen **years** in the world, and maidens of fifteen **years**, they stay in it.
- 522^e. Finish your work on the Apocalypse within two **years**=*biennium*.
- T. 115. This Redemption commenced in the **year** 1757, together with the Last Judgment . . .
- Ad. 3/1261. See SWEDENBORG, here. 3/3152. D.192. 219. 461. 821. 1166. 1974². 2072. 3464². 4228. A.5. H.1⁴. U.1^e. E.1147³. C.J.35. D.Wis.vii.1. W.355². R.784^e. Doen.229. M.1. T.12⁸. 157. 281. 851. Doen.246. Inv.43.
- D. 765. Concerning the **year** 1657 . . . The number 57, or 1657, shown me. See 2690.
1033. Some methods of vexation, and thus of in-
auguration into gyres . . . persist for thousands of **years**.
2584. On those who lived from 1000 to 4000 **years** ago . . . They are just the same now as they were then.
2709. This penalty recurs . . . for many **years**, if not for hundreds, or thousands, of **years** . . .
2920. One who has been in the other life for from 3000 to 4000 **years**, said that he knows there are gyres or revolutions of Things . . .
3476. In the other life, they who have lived thousands of **years**, do not know that they have lived a minute.
- 4010^e. To investigate which was the labour of many **years**.
4281. A place where many Souls were flitting about, who had lived from 2000 to 4000 **years** ago, and had been vastated . . .

5200. A Hell where they lie . . . for 10, 50, 100, 1000, 2000 **years** . . .

5361. These are such as have arrived from the world within the last 10 to 20 **years**, who minister to men.

5529. With those who come from the world this (changing of the love) lasts, with some . . . **years**, up to 50. 5693. 5694.

5762. From the beginning of the **year** 1757 . . .

D. Min. 4692^e. The Lord sees . . . what is the next sequent thing, after 100, or 1000, **years**.

4792. Their nature lasts for many **years**, before it suffers itself to be mastered.

E. 431¹⁰. 'The **years** of generation and generation' (Deut.xxxii.7)=the Ancient Church.

481². 'He shall not be anxious in the **year** of drought' (Jer.xvii.8)=that in a state in which there is no truth and good he shall not be in fear of the loss of them.

532². 'Within three **years**' (Is.xvi.14)=what is complete and consummated.

768¹¹. 'Thy **years** shall have no end' (Ps.cii.27)=the states of Divine truth.

919³. 'A **year** above a **year** shall ye be troubled' (Is.xxxii.10)=that with such, truths are successively diminished, and in every state.

Yearn. See DESIRE=*desiderare*.

Yellow. *Flavus*.

Yellowish. *Flavescens*.

Yellow, The. *Flavedo*.

A. 186. A white light of a beautiful **yellow** tinge=*flavescens*=the first life (there) as being celestial together with spiritual.

1624. Another light with **yellowish** points, like stars, seen. D.3636.

2125². A chamber where there was a **yellow** luminosity, as from coals, seen.

4416. When they remove themselves from the light of Heaven, there succeeds a **yellow** light as from sulphur . . .

7483. The upper part of his face was **yellowish**, like the faces of those inhabitants of our Earth that are not quite white.

8458². Good is presented there . . . as blue, **yellow**, and red.

M. 294. The roses of a golden **yellow** colour formed the next circle . . .

T. 136. The second gymnasium was surrounded by a **yellowish** light, like that of the morning after sunrise.

D. 1311. The love of the world (in such an infant) is as it were **yellow**.

3017. The virgin . . . was clad in a whitish **yellowish** garment.

3116. His delight was represented by a colour as it were **yellow**.

[D.] 3191². The quality (of Gustavus Adolphus) was shown by a little dog of a **yellowish** colour . . .

3344. A golden **yellow** atmosphere . . .

3452. A house was shown, of a **yellow** colour . . .

3487. A grate of teeth, **yellowish**, like teeth, seen.

3853². The flame was **yellowish**, like that from wood. Ex.

3854. A woman clad in a short cloak of a bilious **yellowish** colour.

3924^e. The other (horrible woman) was represented as a **yellow** ball (of foul intestines).

3993. A **yellow** dog, seen.

4011. The quality of his life was represented by an animal seen in a dim light as **yellow** . . .

4027. Above the forehead there opened a kind of beautiful **yellowish** lucidity . . .

4202^e. A luminous something, **yellowish** (appeared) round about that=a sphere of good, or of truth, which could not as yet penetrate . . .

5065^e. A sulphureous **yellow** appears there, from the fire of hatreds . . .

D. Min. 4627. Coarse spikes of salt, of a **yellow** colour, came out of the animal's head.

E. 283⁴. 'Feathers covered with the **yellow** of gold' (Ps. lxxiii. 13)=spiritual good, from which are these truths.

Yesterday. *Heri.*

Yesterday's. *Hesternus.*

A. 3998. 'Yesterday,' in the supreme sense, =from eternity. 9939.

4067. 'Not as yesterday and the day before' (Gen. xxi. 2)=the state quite changed.

6983. 'Even from yesterday, even from the day before yesterday=*nudius tertius*' (Ex. iv. 10)=not from eternity. Ex.

7114. 'As yesterday and the day before yesterday' (Ex. v. 7)=not as in the former state. *7139.

7140. 'Both yesterday and to-day' (ver. 14)=a derivative future state; for '**yesterday**'=a prior state; and 'to-day,' what is perpetual.

9070. 'From yesterday the day before' (Ex. xxi. 29)=a precedent state and time. 9095.

T. 30^e. 'A thousand years in Thy sight are as yesterday=*dies hesternus*' (Ps. xc. 4).

73. From yesterday's discourse.

Yet. *Attamen.* M. 191. E. 1059.

Yield. *Cedere.*

A. 1951^e. It is the nature of such truth not to yield . . . 7298².

8321^e. Charity with faith is **yielding** and soft.

M. 218. The intelligence of women is . . . **yielding**, etc.

D. 2470. Man is only required to be a **yielding** vessel. Ex.

Yield. *Succumbere.*

A. 711^e. If truths and goods are not present . . . the man **yields** (or **succumbs**).

761^e. In temptations, the Angels defend the man's falsities and evils, otherwise he would **yield**. Ex.

1937². They who, in temptations, do not resist in freedom, **yield**.

2273. (**Yielding** in temptations. See TEMPTATION, here.) 2689³. 3488⁷. 3652⁶. 3927³. 4274². 5044². 5246⁴. 5280⁴. 7854^e. 8159^e. 8165^e. 8169. 8172. 8179³. 8358. 8588. T. 597².

2708⁶. How, of itself (the Church militant) **yields**, but conquers from the Lord. Tr. 2714⁴.

4274². (Such) would **yield** at once; and they who **yield** come into the confirmation of evil and the persuasion of falsity. Ex. 5280⁴.

7090^e. If (in combats) the man breaks (the bonds of conscience), he **yields**; and, if he **yields** in this way, it is all over with his salvation.

7854^e. Those who have **yielded** in temptations. Sig.

8165^e. They who **yield** in temptations come into a state of condemnation. Ex.

8172. He who believes . . . that he can resist from his own forces, **yields**.

8555. That they **yield** when they look downwards (represented by) the sons of Israel **yielding** when Moses let down his hands.

8593². These Genii . . . only attack . . . when it appears that the man is falling so as to **yield**: they are then suddenly present, and impel him to fall altogether. 8594^e.

8606. The reason the faith that looks . . . to self and the world, **yields**, is that the man then fights from himself.

8964. (Such a one) is not admitted into any combat, because he **yields**; and if a man **yields**, his state after temptation is worse than that before it; because evil has then acquired power over good, and falsity over truth. 8975.

N. 158^e. That they who place merit in works, **yield** in temptations. Refs.

R. 106. That these will not afterwards **yield** to evils and falsities from Hell. Sig. (by 'not being hurt by the second death.') E. 128.

890. That those who . . . do not **yield** when tempted by the Babylonians and dragonists, will come into Heaven . . . Sig. and Ex.

T. 123⁶. At this day . . . Hell assaults all such with diabolical fury, so that unless the Lord resisted . . . the man could not but **yield**.

597². Since the Council of Nice, if anyone had been admitted (into spiritual temptation) he would have at once **yielded**, and would thus have precipitated himself more deeply into Hell.

E. 736. That (the dragonists) **yielded**. Sig. and Ex.

Yoke. *Jugum.*

A. 905². When the Lord is delivering man from

the yoke and dominion (of evil Spirits) there arises a combat; and, when he has been delivered . . . he is led so gently . . . that it is anything but yoke and dominion . . . as the Lord teaches in . . . 'My yoke is easy . . .' (Matt.x.30).

1327⁵. 'That will not put their neck under the yoke of the king of Babylon' (Jer.xxvii.8). Ex. (=not to be desolated as to truth, and vastated as to good. 3542⁴.)

3603. 'Thou shalt break his yoke from off thy neck' (Gen.xxvii.40)=that the conjunction would then be by good . . . (thus there would be) deliverance . . . for 'a yoke upon the neck'=restraint and interception (of the influx); and when there is not (this,) good inflows . . .

8902¹⁶. See CALF, here. 9262⁴.

9262⁶. For 'to draw, in the yoke'=to serve.

H. 359⁹. That it is not so difficult (to enter the way of Heaven) as is believed, is meant by . . . 'My yoke is easy . . .' The reason the Lord's yoke is 'easy' . . . is that in proportion as a man resists the evils that spring from the love of self and of the world, in the same proportion he is led by the Lord, and not by himself; and the Lord then resists them in the man, and removes them.

533². When a man has made a beginning, the Lord operates all goods in him, and causes him not only to see evils, but also not to will them, and at last to feel aversion for them. This is meant by . . . 'My yoke is easy . . .' But . . . the difficulty . . . increases in proportion as the man does evils from the will . . .

P. 42. Believe they are not under the yoke of the law. 101. (See 258⁴.) 265. 340³. R.578².

E. 365²⁷. 'The bonds of the yoke' (Ezek.xxxiv.27)=the delights of evil from the love of self and of the world which keep them bound.

727¹⁷. 'Thou hast broken the yoke of his burden' (Is.ix.4)= . . . to destroy the evil by which they were oppressed.

548⁵. 'Five yoke of oxen' (Luke xiv.19)=all those affections, or cupidities, that lead away from Heaven.

700²². 'Milch kine on which no yoke had come' (1 Sam.vi.7)=natural good not yet defiled by falsities; for 'to bear a yoke'=to serve; here, to serve falsities that defile good.

774⁷. That . . . by the imputation (of the Lord's righteousness) . . . man is loosed from the yoke of the law. (Refuted.)

Young (man). *Juvenis.*

Young, To grow. *Juvenescere.*

See under ADOLESCENCE, and YOUTH.

A. 2348². 'Young men' (Jer.vi.11)=falsities that are nature.

2762³. Those who are resuscitated . . . see a young man sitting on a horse, and then alighting from it, by which is signified that they are to be instructed . . . D.1118.

3081⁵. 'Young men' (Amos viii.13)=truths, or, what

is the same, those in them. (=those in affections of truth. 8568.)

3183. When man grows still older, he comes into a state of the affection of truth, which is signified by 'young men.'

4335². 'The young men were led away to grind' (Lam.v.13)=to hatch falsities by applying truths, and thus persuading.

4682². 'Your young men shall see visions' (Joel ii.28) . . . 'Young men'=those who are intelligent. E.624⁸.

5037³. 'All the young men are hidden in prison houses' (Is.xlii.22)=that the truths of faith are no longer acknowledged.

5497². But when he becomes a young man, if, as he then matures, he cultivates his Rational, he thus forms reasons from the things in the interior Natural, which reasons are truths still higher, and as it were drawn out from the things in the interior Natural . . .

6369. 'A young lion'=one who is in power through truth from good; and 'an old lion,' one who is in power through good.

7102⁸. 'Your young men have I slain with the sword' (Amos iv.10)=the vastation of truth. 'Young men'=truths. 7505². (=the truths of the Church. 10458².)

7668. 'Go now, ye young men, and serve Jehovah' (Ex.x.11)=that those will be left who are in confirmed truths, so that they may worship the Lord. 'Young men'=confirmed truths. Ex. 8902⁵.

—². By 'young men,' in the Word, are meant those who are intelligent; or, according to abstract angelic ideas, intelligence; and (therefore) by 'young men' is meant also truth confirmed, for this is of intelligence.

— The word in the Original Language by which 'young men' is here expressed, is derived from 'strength' and 'power,' which is in truth from good, thus in confirmed truth; and therefore this term is applied to the Lord. III.

—³. 'Young men,' expressed in the Original Language by another word, =intelligence, thus the truth of it. III.

10837. (How the young men choose a wife in the Sixth Earth.)

H. 368⁹. This is why by 'a young man,' and 'a man-vir,' in the Word, is meant the understanding of truth. Refs.

414⁹. To grow old, in Heaven, is to grow young.

R. 620³. Where 'young men,' and 'virgins,' are mentioned together, 'young men'=truths; and 'virgins,' the affections of truths.

M. 44². In Heaven . . . the young men . . . may be called moralities in form; and the beauties of the virgins, and the moralities of the young men, correspond to each other . . .

—⁵. Within the enclosure of the heart . . . the morality of a young man is delicatized with the beauty of a virgin, with the deliciousnesses of the chaste love of the sex . . .

—⁶. The love of one of the sex arises when a young man sees a virgin who is provided by the Lord, and a

virgin a young man; both feel what is conjugal . . . and perceive, he, that she is his; and she, that he is hers . . . 229, Ex. 316³.

[M.] 187². There then comes the conjugal inclination, which is that of a virgin to a young man, and of a young man to a virgin; and, as the virgins in Heaven (also) conceal their inclinations to marriage, the young men there know no otherwise than that they affect the virgins with love, and this appears to them also from their masculine incitation; but this also they have from the influx of love from the fair sex.

199. That in this way . . . a young man is formed into a husband. Ex.

315. I saw boys, young men, and old men, entering a house . . . where young men are initiated into various matters of wisdom.

—². The chair was for the young men, who were to give answers . . .

—³. Then the young men who had been chosen that day to mount the chair . . . arose. There were five, who . . . had been found to excel in sagacity. (They state their opinions on the nature and quality of the soul.)

316. I saw a grove, in the midst of which was . . . a small palace, with virgins and young men . . . entering . . .

—². At the right side . . . I saw a company of young men . . . who were conversing about conjugal love . . .

322. The marriage of a young man with a virgin (as compared with that) of a young man with a widow. Ex.

355². All the husbands (there) are mature young men—*adolescentes juvenes*.

444⁸. Infants grow up in Heaven; and when they attain the stature common in the world to young men of eighteen, and to virgins of fifteen, they stay in it; and then marriages are provided for them . . .

E. 131¹⁰. 'Young men' = those in truths; abstractedly, truths themselves. Ill. 275⁴. 315⁶. 326⁶. 357¹⁷. 555⁶.

242¹⁶. 'Young men' (Is.xiii.18) = those who are intelligent from truths. 315⁷. 652⁸. (=the intelligence of truth. 710²⁴.)

270². 'Young men' = intelligence. —⁴. 863⁹.

406¹¹. 'Young men' = affections of truth; 'virgins,' affections of good.

555². 'Young man and virgin' (Jer.li.22) = the intelligence of truth and the affection of good. (Compare 863⁸.)

573¹¹. 'Young men' (ver.3) = confirmed falsities.

652²⁷. 'Young men' (Jer.ix.21) = truths acquired, from which is intelligence.

721³. 'Young men' = the truths of the Church.

734²¹. 'Young men' = the understanding of truth. 863¹. —⁶. 922². 1182².

811². 'Young men' = the understanding of truth and intelligence.

863¹⁶. 'Corn maketh the young men to grow' (Zech. ix.17) = that the understanding of truth . . . is formed through good . . . from Him.

Young. *Pullus*.

A. 870². The young of pigeons. 1823.

1782. The turtle-dove and young pigeon (Gen.xv.9) are representative of the spiritual things of the Church. 1821.

1827. 'A turtle-dove' = those things which are representative of exterior spiritual things; and 'a young pigeon,' those which are representative of interior spiritual things.

2781⁸. 'To ride upon a foal the son of an ass' (Matt. xxi.5) = that the Rational was subordinated.

4264. 'Twenty she-asses and ten foals' (Gen.xxxii.15) = those things which are of the natural man, and which are for service.

10210⁶. By 'turtle-doves,' and by 'the young of pigeons,' is signified the good of innocence.

W. 351². In eggs; that in them there lies hidden a chick . . .

M. 20². The young of an eagle.

T. 405⁶. Like the young of a panther.

D. 2766. Chickens know their mother . . .

3038. Even chickens will resist . . .

3340⁶. All animals have a sphere . . . of bringing up their young . . .

E. 281⁶. The fluttering of an eagle over its young.

314⁶. 'Two of the young pigeons' (Lev.xii.8) = innocence.

329¹⁹. 'His ass's foal' (Gen.xlix.10).

D. Wis. ii². From the rudiments of chickens in the egg . . .

Inv. 50⁶. Hence a chicken of one day knows more of the order of its life than a little child.

Young woman. Under ADOLESCENCE.

Younger. *Junior*.

E. 9⁴. 'When thou wast younger, thou girdedst thyself, and walkedst whither thou wouldst' (John xxi.18) = that in the first time of the Church, men would imitate truths from the good of charity, and would act from freedom. 820⁷.

Younger. *Minor*.

A. 3296. 'The elder shall serve the younger' (Gen. xxv.23) = that the good of truth shall be lower for a time . . . than truth.

3494. The affection of truth, and the derivative doctrine of truth, is what is called the younger son.

3843. 'Not to give the younger (daughter) before the first-born' (Gen.xxix.26) = that the affection of interior truth should (not) precede the affection of external truth. Ex.

4254. 'I am less than all the mercies . . . Thou hast done to Thy servant' (Gen.xxxii.10) = humiliation in that state . . .

6270. 'He was the younger' (Gen.xlviii.14)=(truth, 'Ephraim') which is in the second place.

7834. 'If the house be too little for one of the flock' (Ex.xii.4)=if the particular good is not sufficient for innocence.

Youth. *Ephēbatus.*

Youth, A. *Ephēbus.*

A. 5497. A boy who is still in his youth-*ephebis*.

M. 405². They love their children . . . even to youth, and beyond it.

439⁵. While a boy is a youth . . .

T. 106. Even to puberty, adolescence, and early manhood-*juventutem*.

525. All youths learn this from parents and teachers.

Youth. *Juventus.**

Youthful. *Juvenilis.*

A. 187. When anyone first comes into the eternal life, he is among the Angels, and therefore seems to himself as if it were in the flower of youth.

553. (These women) come more and more into the flower of womanhood and of youth-*adolescētia*.

1854⁶. The Angels are constantly advancing to a life of young manhood and youth.

3701⁶. The state of adolescence and youth (as to the new life) is that regard is no longer had to any person as he appears . . . but to his quality as to good . . .

4676. Those in Heaven are continually brought by the Lord into a more perfect life, and at length into the flower of youth . . .

5126⁶. This (opening of the Rational) takes place especially in the youthful age even to the adult, and progressively . . .

8851. (In Jupiter) they marry in the first flower of youth.

10225. The third state is from the twentieth to the sixtieth year, which is a state of intelligence, and is called adolescence, youth, and manhood-*virilitas*.

H. 295. Other Spirits are with man in adolescence and youth, and others in old age.

340². Infants in Heaven do not grow up beyond the first manhood . . . (Compare M.444⁸.)

352². If, in youth, when they think from their own understanding . . .

P. 105. From infancy to the youthful age, man is in the external of thought from the affection of knowing, which then makes its internal . . .

324⁴. All who have lived well, when they come into Heaven, come into the age that in the world is their youthful age, and remain in it to eternity . . .

R. 839². They had learned in their youth to confirm faith alone . . .

M. 42³. The (angelic) husband appeared in the middle age between youth and manhood-*adolescētiā et juventutem*.

44¹⁰. All who come into Heaven return into their vernal manhood . . .

49⁶. Who from their youth have loved . . . a lawful companionship with one woman . . .

250². In the Heavens, all are in the flower of youth, and remain in it to eternity.

T. 106. See YOUTH-*ephebus*, here.

D. 1227. Women are ignorant of this up to the youthful age . . .

2486. Those not arrived at the youthful age . . .

2623. In their first youth . . .

E. 730³⁸. 'I remembered thy youth' (Jer.ii.2)=the state of man's reformation.

1000⁴. Those in love truly conjugal . . . return to their manhood and youth-*juventutem et adolescētiā*; the males . . . become young men-*juvenes*; and the wives . . . young women-*adolescēntulæ*. . . As such continue to grow young-*juvenescent*-more interiorly, it follows that love truly conjugal continually increases . . . The reason man thus grows young-*juvenescent*-in Heaven, is that he then enters into the marriage of good and truth . . .

Zabuah. *Zabuah.*

E. 650⁵³. 'The bird Zabuah' (Jer.xii.9)=reasonings from falsities.

Zachar. *Zachar.*

E. 376¹⁹. 'The wool of Zachar' (Ezek.xxvii.18)=natural good.

Zachariah. *Sacharia.*

E. 329²⁹. 'The blood of Zachariah the son of Barachiah' (Matt.xxiii.35). . . 'Zachariah' = those in truths of doctrine; abstractedly, the truth of doctrine itself; and 'blood'=the extinction of it.

391¹⁹. 'From the blood of Abel unto the blood of Zachariah' (Luke xi.51)=the adulteration of all good.

Zarah. *Serach.*

A. 4812. 'Zarah' (Gen.xxxviii.30)=love.

4928. 'His brother came out afterwards' (id.)=good actually prior; for 'Zarah,' who is here 'the brother,' =good; for he it was who opened the womb, and therefore was the firstborn. 4930.

4930². 'Zarah,' in the Original Language, means 'the rising,' and is attributed to the sun and the first appearance of its light. This is why he was named 'Zarah,' for such is the case with good in the man who is being regenerated—it rises first and gives light, by which the things in the natural man are enlightened, so that they can be seen, acknowledged, and finally believed . . .

Zeal. *Zelus.*

Zealous. *Zelotes.*

Zealous, To be. *Zelare.*

See JEALOUSY.

A. 1321². Such may speak truth with apparent . . . zeal . . . 2689⁴. 3895². 4314⁵. T.518.

* *Juventus* is the age from the twentieth to the fortieth year.

[A.] 2250. This is evident from the zeal of love that shines forth (from these words).

2351^e. When evil attacks good, it is called anger; but zeal, when good reproves evil.

2417^e. Charity is all the good there is in a man, in his affection, and in his zeal . . .

—7. There is charity in punishing the evil; for thus one is carried away by zeal to amend them, and to protect others.

2576¹⁶. Zeal for doctrine, and truth. Sig.

3413^e. They preach as it were from zeal; but it is the fires of these (earthly) loves that kindle it; the zeal is only the derivative heat, as is evident from the fact that they can preach against their own veriest life with a like zeal, or fervour.

3614². When predicated of good and truth, 'wrath,' and 'anger,' are zeal.

3839³. With the Angels there is an indignation . . . not of anger, but of zeal, in which there is nothing of evil . . .

3906. 'Rachel was zealous—*zelavit*—against her sister' (Gen. xxx. 1)=indignation . . .

3909^e. Spiritual indignation, and still more celestial, derives nothing from anger . . . but is from the interior essence of zeal; which zeal, in the external form, appears like anger, but in the internal form, is not . . . even the indignation of anger, but a certain sadness, with a prayerful wish that it be not so; and, in a form still more interior, it is only a certain obscure something that interrupts heavenly delight, because of what is not good and true in another.

4164. 'Jacob was wroth . . .' = the zeal of the Natural . . . For with the Angels there is no anger, but zeal in its stead. For anger differs from zeal in there being evil in anger, but good in zeal; or in this, that he who is in anger intends evil to the other . . . but he who is in zeal intends good to him towards whom he has zeal. And therefore he who is in zeal can be good in a moment; and in the very act can be good towards others; but not he who is in anger. Although, in the external form, zeal appears like anger, in the internal form it is altogether unlike.

4444. (The anger of the sons of Jacob against Shechem) appeared like zeal . . . but it was not zeal; for zeal is utterly impossible with one who is in evil; and is possible only with one who is in good; for zeal has good in it.

4730³. A judge who acts from zeal, is in charity . . .

5071^e. They are in a kind of fire; but from it are in the love and zeal for doing good to others.

5145^e. With those in whom (the things of the will) have been terminated, there is a zeal for spiritual good and truth, or for what is just and fair . . .

5356^e. Goods with truths are (then) in the midst, and are elevated upwards according to the zeal of affection.

5489^e. Therefore when the Lord insinuates into them a zeal for good, these truths come forth in their order; and when He insinuates a zeal for truth this good is present, and animates it.

6481². For the evil . . . want to seem upright and zealous, and, from this desire . . . are more strongly moved than the upright to do good works.

6914³. The worst . . . can preach with such an ardour and pretended zeal as to move hearts . . . 8148³. P. 139^e.

8595. In order that Divine truth may be made combating, it inflows into such Angels as are in ardent zeal for good and truth . . .

8598². They who are in zeal, fight, but not from any enmity . . . but rather from charity; for zeal differs from anger in this: that zeal has in it the good that is of charity; and therefore when zeal fights, it merely removes those who are in falsity and evil to prevent them from injuring those who are in good and truth . . . For zeal, from the charity that is in it, wishes well even to those who are in evil and falsity, and also does well to them in so far as they do not injure the good.

8875. 'A zealous God' (Ex. xx. 5)=that falsity and evil are thence; for 'a zealous God,' in the genuine sense, = the Divine truth of the Divine good; for 'God' is predicated of truth, and 'zealous,' of good; but relatively to those who do not receive the Divine truth of the Divine good, 'a zealous God' = falsity and evil . . . for everyone sees them from his own quality, and this is why the Lord's zeal—which, in itself, is love and compassion—appears to them as anger . . .

—³. That the Lord's zeal is love and mercy . . . Ill.

—4. 'The zeal of Jehovah of hosts shall perform this' (Is. ix. 7)=that it will be from the ardent love of saving the human race.

—⁵. That the Lord's zeal, or mercy, when it protects the good, appears like hostility. Fully ill.

—⁸. The Lord is called 'zealous,' or 'the Avenger,' especially when that which should reign universally with the man of the Church—namely, what is Divine—is corrupted . . . Ill.

8902¹⁶. Purification from that evil because it was done from the immoderate zeal of one who is ignorant of what truth is. Sig.

9143². Zeal is a fire that breaks forth from the affection of good; and therefore zeal is described by 'fire.' Ill.

10646. 'For Jehovah His name is Zealous, and a zealous God is He' (Ex. xxxiv. 14)=that if any other is worshipped, Divine good and Divine truth recede; for 'zealous' = one who does not suffer anyone but himself to be loved and worshipped.

—The Lord is called 'zealous,' because as soon as anyone else is worshipped, all truth and good recede . . .

P. 197². As the priests were then in theological zeal . . .

252². A good man is solely in the . . . zeal of protecting; and rarely in any . . . zeal of attacking.

257³. There were none (to preach the Lord then) except those who were in a heat, like zeal, from the fire of the love of self.

R. 216. 'Be zealous, therefore, and repent' (Rev.

iii.19)=that this should be done from the affection of truth, and aversion to falsity. It is here said, 'Be zealous,' because it had been said, 'I would thou wert cold, or hot' . . . for zeal is spiritual heat, which is the affection of love; here, the affection of the love of truth. (=that they must have charity. Ex. E.247.)

— 'Zeal,' in the Word, where the Lord is treated of, =love, and wrath. Ill. . . But, with the Lord, zeal is not wrath; it only appears so in externals. Ex.

—^c. This shows why Jehovah calls Himself 'zealous.' Ill.

454. For fictitious zeal, etc. . . do all, and the Truth nothing. Sig.

756. The concupiscences of profaning the truths of Heaven from the spurious zeal of (the love of self). Sig. and Ex.

831. The Lord from Divine love and thence from Divine zeal calling all (such) to the New Church, and to conjunction with Himself . . . Sig. and Ex.

— For 'a voice,' or influx . . . from the Divine love, is from the Divine zeal; for zeal is of love. —².

M. 78⁶. We are so vehemently zealous—*zelamus*—for our wives, that we suffer no one to enter our houses further than the vestibule; and, as there is zeal, there is love.

132⁶. There then came upon them a zeal from the love of Truth . . .

155a³. Wives are . . . as it were ardent zeals for the preservation of conjugal friendship and confidence . . .

208². From the zeal of love for your happiness and ours, we dissimulate . . .

357. See JEALOUSY, here. 358. 371. 372.

359. That the flame of this love, which is zeal, is a spiritual flame, which originates from . . . an attack on the love. Gen.art.

—². The reason zeal arises from an attack on the love, is that love is the heat of each person's life; and therefore when the life's love is attacked, the life's heat kindles itself . . .

361². Such is the exasperation of love which is called zeal.

362. That a man has a zeal such as is his love; thus that it is different with one whose love is good, from what it is with one whose love is evil. Ex.

—^c. The zeal of one person cannot be absolutely the same as the zeal of another. In general, there is the zeal of a good love, and the zeal of an evil love.

363. That the zeal of a good love, and the zeal of an evil love, are alike in externals, but quite unlike in internals. Ex.

— Zeal in externals, with everyone, appears like anger and wrath; for it is love enkindled and inflamed to defend itself against a violater, and to remove him.

—². That zeal appears in externals like anger . . . may be seen and heard from all who speak and act from zeal; as, for example, from a priest when he is preaching from zeal, in that the tone of his voice is high, vehement, sharp, and harsh; his face is heated and perspires; he exerts himself, thumps the pulpit, and calls for fire from Hell against those who do evils.

364. A distinct idea of zeal with the good, and of zeal with the evil, and their unlikeness. Examp.

365. That the zeal of a good love stores up love and friendship in its internals, and the zeal of an evil love, hatred and revenge. Ex.

— The zeal of a good love is like a heavenly flame, which never bursts forth against another, but only defends itself . . . but the zeal of an evil love is like an infernal flame, which of itself bursts forth and rushes at, and wants to consume, another.

— The zeal of a good love instantly burns out and becomes mild, as soon as the assailant ceases his attack; but the zeal of an evil love lasts, and is not extinguished. Ex.

366. As, in externals, zeal is alike with both good and evil . . . it is frequently said of Jehovah in the Word that He is angry and wroth, that He avenges, punishes, casts into Hell, besides many other things which are appearances of zeal in externals; and this also is why He is styled 'the Zealous' . . .

367. That the zeal of conjugal love is called jealousy. Ex.

— Zeal for love truly conjugal is the zeal of zeals, because this love is the love of loves . . .

380⁶. From a kind of indignation of zeal for the Truth, we addressed him . . . —⁸.

499. A more rational zealot . . .

T. 146². Regarded in itself, zeal is a violent heating of the natural man. If the love of truth is within it, it is like the sacred fire . . . But if the love of falsity is inwardly hidden in the zeal, or heat, it is like fire imprisoned in wood . . .

155². If (the delight) is of the love of evil . . . it excites a zeal which outwardly is harsh, rough, burning, and flaming, and within there is anger, rage, and unmercifulness; but if it is of good . . . it is outwardly mild, smooth, thundering, and flashing, and within there is charity, grace, and mercy.

159. The fire bursting forth as a flame (seen there) was the kindling of zeal in favour of the falsities.

408. They who have genuine charity, have a zeal for what is good; and in the external man this zeal may seem like anger and flaming fire; but its flame is extinguished . . . as soon as the adversary repents. Whereas with those who have no charity, the zeal is anger and hatred . . .

798⁷. From a zeal to convert him, I said . . .

D. 2351. For example, proneness to anger is turned into zeal.

3107. A certain person was let into the state of zeal in which he had preached . . . 3200.

3200. The zeal (of an evil preacher) was such that the Spirits could scarcely endure it. Its quality was signified to me by the stench of teeth.

3904. He was of those who had . . . defended the Knowledges of true faith with zeal, and yet now . . . knew nothing.

D. Min. 4547. (A man's charity) is Known from his zeal for what is good and true, and just and right.

He has charity, if he is in the **zeal** to punish the evil to the end that they may become good, and that the good may not be injured . . .

E. 395¹³. 'He clothed Himself with **zeal** as with a cloak' (Is.lix.17). This is said of the Lord and of His combat with the Hells . . . 'Zeal as a cloak' = the Divine love from which [He fought].

693². But the good . . . have no wrath or anger, but **zeal**. In the Word, this **zeal** is called 'anger,' but is not anger. In the external form it appears like anger, but inwardly is nothing but charity, goodness, and forbearance; and therefore **zeal** does not, like anger, continue after the object of it repents. . . Anger belongs to those who are in the loves of self and of the world . . . but **zeal** to those who are in love to the Lord and towards the neighbour. So that **zeal** has regard to the Salvation of man, and anger to his condemnation . . .

850¹⁵. 'To roar,' when predicated of Jehovah, = an ardent **zeal** to protect Heaven and the Church, and to save those who are there, which is done by destroying the evils and falsities that rise against them from Hell . . .

1016^e. With the good this seeming anger against evil . . . is not anger, but **zeal** for good, in which there lies hidden a heavenly fire. Ex.

1029. At first they are seemingly in **zeal** for the Lord, the Word, love and faith, and especially for the salvation of men. But in this **zeal** there lies hidden the fire of exercising dominion . . . —².

Zebaoth. See **JEHOVAH ZEBAOth**.

Zeboim. *Zeboim*.

A. 1212. See **SODOM**, here. 1666.

1663. 'Shemeber king of **Zeboim**,' etc. (Gen.xiv.2) = so many kinds of cupidities of evil, and of persuasions of falsity, against which the Lord fought. . . It is the most general, or most universal kinds of evils and falsities, that are here signified.

E. 578³. Mentioned.

653^e. 'Admah & **Zeboim**' (Dent.xxix.23) = the Knowledges of evil and falsity.

Zebulon. *Sebulon*.

A. 3952^e. By 'Issachar and **Zebulon**' are signified and represented the things of conjugal love, thus those of the heavenly marriage.

3960, 3961. 'Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons; and she called his name **Zebulon**' (Gen.xxx.20) = in the supreme sense, the Lord's Divine Itself and His Divine Human; in the internal sense, the heavenly marriage; and in the external sense, conjugal love. 4606². R. 359.

3961. He was named '**Zebulon**,' from 'to cohabit,' (or 'dwell together').

3969². The conjunction of the good of the natural man with the truths therein is signified by the last son of Jacob by Leah, namely, by **Zebulon**, who was so named from 'dwelling together.'

4592¹³. By 'the tribe of **Zebulon**' is signified the

heavenly marriage, in which is Heaven, thus in which are all things.

6024². 'The sons of **Zebulon** . . .' (Gen.xlvi.14) = the heavenly marriage, and its doctrinal things.

6382-6386. '**Zebulon** shall dwell at the haven of the seas, and he shall be for a haven of ships, and his side shall be unto Sidon' (Gen.xlix.13). '**Zebulon**' = the dwelling together of good and truth; 'he shall dwell at the haven of the seas' = a life where there is the concluding of truth from scientifics; 'he shall be for a haven of ships' = where there are doctrinal things from the Word; 'and his side shall be unto Sidon' = an extension on one side to the Knowledges of good and truth. E.447³, Ex. 514¹⁷.

6383. '**Zebulon**' = the heavenly marriage, thus the conjunction of good and truth . . . It is said the dwelling together of good and truth, because '**Zebulon**,' in the Original Language, means 'dwelling together.'

— By '**Zebulon**' it here treats of those in the Church who form conclusions about spiritual truths from scientifics, and thus strengthen them in themselves; but . . . by '**Zebulon**' are not meant those who do not believe unless scientifics and sensuous things dictate . . . but by '**Zebulon**' are here meant those who believe in doctrinal things from the Word, thus with whom there universally reigns something that is affirmative, and yet their faith has life not in truths, but in scientifics; for they apply scientifics to doctrinal things, and thus strengthen their affirmative. Those, therefore, who are '**Zebulon**' do not elevate themselves from scientifics; but when they hear or think about any truth of faith, they at once fall into what is scientific. There are many such in the world; and the Lord provides that scientific and sensuous things may serve them for this use. 9755¹⁴.

R. 359. 'Of the tribe of **Zebulon** were sealed 12000' (Rev.vii.8) = the conjugal love of good and truth with those who will be of the Lord's New Heaven and New Church. . . For he was named from 'dwelling together,' and this is said of married partners whose minds have been conjoined into a one . . . The conjugal love of good and truth which is here signified by '**Zebulon**,' is the conjugal love of the Lord and the Church; for the Lord is the good of love itself, and He gives the Church to be the truth from this good . . . (= the conjunction with the Lord of those in the Third Heaven. E.447.)

406². By '**Zebulon**' is meant the conjunction of good and truth.

E. 431¹². By 'the tribe of **Zebulon**' (which encamped on the east) (Num.ii.7) is signified the marriage of good and truth, which is called the heavenly marriage.

439¹. '**Zebulon**, a people that devoted their soul to death, and Naphtali . . .' (Judg.v.18). These were the two tribes that fought against Sisera . . . and thereby was represented spiritual combat against the evils that infest the Church . . . The reason only these two tribes fought, is that by '**Zebulon**' is signified the conjunction of good and truth which constitutes the Church; and 'Naphtali,' combat . . . By '**Zebulon** and

Naphtali,' together, is signified reformation and regeneration through temptations. Ill. 447⁴.

—⁵. In the supreme sense, by 'Zebulon and Naphtali' is signified the union of the Divine and the Human in the Lord. 447⁶, Ill.

445⁵. 'Of Zebulon he said, Be glad, Zebulon, in thy going out' (Deut. xxxiii. 18). These things are said of those in the marriage of good and truth; that is, in truths as to understanding and thought, and in goods as to will and affection. 'Zebulon' = this marriage. 447¹.

—⁶. As the tribes of Judah, Issachar, and Zebulon = the Heaven where there is the good of love . . . 'Zebulon,' the conjunction of this good with truths; these three tribes encamped on the east . . . 447⁹.

447². 'Zebulon,' in the supreme sense, = the union of the Divine Itself and the Divine Human in the Lord; in the internal sense, the conjunction of the Lord with Heaven and the Church, and, in special, the conjunction of good and truth there . . .

447⁵. By 'Zebulon and Naphtali' is signified the conjunction of good and truth through combat against falsities and evils, and the consequent reformation, in 'Jesus . . . came and dwelt in Capernaum, which is . . . in the borders of Zebulon and Naphtali; that it might be fulfilled . . . The land of Zebulon . . .' (Matt. iv. 13, 15; Is. ix. 1, 2).

Zemarite. *Zemari.*

A. 1205. 'The Zemarite,' etc. (Gen. x. 18) = so many nations, by which are signified so many idolatries.

Zenith. *Zenith.*

See under Top.

W. 105^e. If the Sun appeared . . . in the zenith . . .

M. 137^b. The Sun . . . stands constantly midway between the zenith and the horizon. T. 29².

T. 69. Man . . . can raise his face to the zenith.

D. 461. In the zenith . . . is the seat of one who calls himself Abraham.

466. That a star in the zenith fell with the rest. Ex.

487. On the dragon, who has taken his seat in the top or zenith of Heaven.

641. On hidden Spirits who are in the zenith.

3088. On the more subtle evil Spirits in the line of the zenith at various altitudes.

3109. On those who are high up in the zenith.

5941a. Some look up to a certain one over head, in the zenith . . . whom they say is the Father.

Zerubbabel. *Serubabel.*

A. 9548¹. It here (Zech. iv. 2, 3) treats of Zerubbabel, who should found the house of God, and perfect it; by whom is represented the Lord who would come, and would restore the Spiritual Heaven and Church. R. 43^e. E. 62².

Ziim. *Ziim, Tziim.*

A. 1326³. 'The ziim,' etc. (Is. xiii. 21) = the interiors of (Babel) worship; for such things are of the love of self.

8869⁴. 'The ziim, and iim, and daughters of the owl' (Jer. l. 39) = evils and falsities, thus the things that, inwardly, are of death. (= infernal falsities and evils. 587¹⁰.)

9755⁴. 'The people of the ziim' (Ps. lxxiv. 14) = those in falsities, or the falsities themselves. (= those in infernal falsities. E. 483^e.)

R. 458. 'The ziim,' etc. = various concupiscences. Ill.

E. 586⁵. 'The tziim and iim' (Is. xxxiv. 14) = corporeal concupiscences.

Ziklag. *Zicklag.* D. 3346.

Zillah. Under ADAH.

Zilpah. *Silpa.*

A. 3835. 'Laban gave her Zilpah his handmaid (Gen. xxix. 24) = external affections, or external bonds, which are subservient means.

3931. 'She took Zilpah her handmaid' (Gen. xxx. 9) = an affirmative medium conjoining.

3933. 'And Zilpah the handmaid of Leah bore a son to Jacob' (ver. 10) = the acknowledgment of external truth. 3937.

6409. 'The sons of Zilpah the handmaid of Leah; Gad, and Asher' (Gen. xxxv. 26) = things subservient to exterior things; for 'Zilpah the handmaid of Leah' = a sequent affection that is subservient to the affection of exterior truth as a medium (for conjunction).

6024⁴. 'These are the sons of Zilpah' (Gen. xlv. 18) = that these are of the external Church.

Zinzendorf. *Zinzendorfius.*

Zinzendorffians. *Zinzendorffiani.* (D. 5995a.)

C. J. 89. When Zinzendorf first entered the Spiritual World . . . I heard him asserting that he knew the secret things of Heaven; and that no one comes into Heaven who is not of his doctrine; and also that those who do good works for the sake of salvation are utterly condemned, and that he would rather admit atheists into his congregation. He said that the Lord was adopted by God the Father as His Son because He endured the cross, but still He had been a simple man. When he was told that He was conceived of God the Father, he replied that he thought of that matter as he chose, not daring to speak out as the Jews do. D. 5993. J. (Post.) 37.

D. 5988. Zinzendorf mentioned, and treated of. 5995. 6043. 6060. 6061a. 6068. 6074. 6078. J. (Post.) 37. 40. 41. 42. 43. 44. 57. 298.

5993. Zinzendorf was a very persuasive man, and fortified his persuasive power by attestations that he knew the secrets of Heaven . . . He spoke with all according to their religion, thus pretending that he held the same doctrine . . . and afterwards instilled his own secrets . . . He held very cheap the things said by the Lord in the Gospels . . . and said that Paul spoke far better. He did not care for the Old Testament . . . rejected all the life of charity . . . and was all for faith separated from charity.

[D.] 5993a. As he believed that he alone with his followers would come into Heaven . . . he was asked what he believed about heavenly joy. (His ideas on this subject, and his experience when admitted into good Societies fully described.)

6043³. Zinzendorf removed himself from those Moravians who want to kill those who divulge their secrets. (See also 6081^e.)

6062. On Zinzendorf and Paul.

Zion. *Zion, Sion.**

A. 402. By 'the mountain of Zion' is meant the Celestial of faith; and by 'the city of Zion,' the Spiritual of faith. III.

415^e. 'The daughter of Zion' (Jer.vi.2)=the Celestial Church. 1664⁴.

795³. 'The mountain of Zion' (Is.xxxi.4)=the Lord; and, derivatively, all the Celestial, which is love.

1585². The places in the middle of Canaan . . . represented the Lord's internal man, as the mountain of Zion, and Jerusalem; the former, the celestial things, and the latter, the spiritual things.

2015⁴. 'Zion' (Lam.ii.6)=the Church, which is perishing.

2039⁵. 'Put on thy strength O Zion' (Is.lii.1); 'Zion'=the Celestial Church; 'Jerusalem,' the Spiritual Church.

2235³. 'Zion' (Is.xxxiii.5)=the Church.

2362. The affection of good constitutes the Celestial Church, and is called, in the Word 'the daughter of Zion *,' and 'the virgin daughter of Zion *.'

2534^e. They do not perceive that mountain of Zion *, or Zion, that was at Jerusalem, but the Lord's Kingdom.

2607². The names = Things, as . . . 'Zion,' the Celestial Church; 'Jerusalem,' the Spiritual Church.

2830⁵. 'The new temple' and 'New Jerusalem'=in special, the Lord's Spiritual Kingdom; and 'Zion,' the Celestial Kingdom.

2851⁸. 'The ways of Zion do mourn; (Lam.i.4)=that there are no longer any truths from good. 'Ways'=truths.

2909^e. After David had reigned in Hebron seven years and six months, he went to Jerusalem, and took possession of Zion (2 Sam.ii.1-11; v.5; 1 Kings ii.11) and then for the first time the Lord's Spiritual Church began to be represented by Jerusalem; and His Celestial Church by Zion.

2928. When Judah and Zion are treated of, the term 'nation' is used, by which is signified the Celestial Church; for this Church is meant by 'Judah,' and 'Zion.'

2973². The Land of Canaan represented the Lord's Kingdom; 'Zion,' the Celestial of it; and 'Jerusalem,' the Spiritual.

3024². 'The daughter of Zion'=the Celestial Church, and this from the affection of good; 'the daughter of Jerusalem,' the Spiritual Church, from the affection of truth.

3081². 'The virgin daughter of Zion' (Is.xxxvii.22)=the Celestial Church.

3084². Hence it is said to 'go up' from Jerusalem to Zion; and to 'go down' from Zion to Jerusalem; for . . . 'Jerusalem'=the interiors of the Church; and 'Zion,' the inmosts of it.

3103³. 'The daughters of Zion exalt themselves' (Is.iii.16)=the affections of evil within the Church. Des.

3703². 'Jehovah will comfort Zion' (Is.li.3)=the Celestial Church. (=the Church. R.90⁴.) (=the Church where the Lord must be worshipped. E.326⁵.)

4288⁴. They were therefore restricted (in regard to their worship) to the mountain where Jerusalem was, and at last where Zion was . . .

4545². As 'Zion'=the Celestial Church, and 'Jerusalem' the Spiritual Church, and as the Celestial Church is that which is in good from love to the Lord . . . 'strength' is predicated of Zion (in Is.lii.1).

4599⁴. 'Jehovah shall reign over them in mount Zion from henceforth even to eternity . . .' (Micah iv.7). Here is described the Lord's Celestial Kingdom; its inmost, which is love to the Lord, by 'mount Zion'; its derivative, which is mutual love, by 'the hill of the daughter of Zion,' which love, in the spiritual sense, is called charity towards the neighbour . . . (Continued under JERUSALEM.)

5044¹⁰. 'The daughter of Zion,' and 'the daughter of Judah' (Lam.ii.1,2)=the Celestial Church; here, this Church destroyed. 9815².

5313¹². Zion is called 'the throne of Jehovah's glory' in Jer.xiv.21; (and) by 'Zion' is meant the Lord's Celestial Kingdom (where the principal thing is the Divine good from which is the Divine truth).

5536^e. 'Zion,' or the Celestial Church, and its fructification after vastation (is treated of in Is.xlix.18-21).

6367². 'So shall Jehovah of Hosts come down to fight upon the mountain of Zion, and upon its hill' (Is.xxxi.4) . . . 'the mountain of Zion'=the good of the Divine love; and 'its hill,' the derivative Divine truth. (=the Celestial Church, and the Spiritual Church. E.601⁵.)

6413⁴. 'The daughter of Zion' (Lam.i.6)=the affection of good, which is of the Celestial Church.

6435⁵. 'The mountain of Jehovah' (Is.ii.2) which is 'Zion,'=the Lord's Celestial Kingdom, thus the good of that Kingdom, which is the good of love to the Lord; thus, in the supreme sense, the Lord Himself . . . The like is signified by 'the mountain of Zion' elsewhere in the Word, and by 'its hill,' the good of mutual love; as in Is.xxxi.4. . . Jehovah does not 'fight upon the mountain of Zion . . .' but where there is the good of love; it is for this, that is, for those in it, that the Lord fights. . . If He has fought for Zion and for Jerusalem, it is because they represented the Celestial Church. E.433¹⁹.

—¹¹. In order that this representative (Divine worship on mountains and hills) might be retained, the mountain of Zion was chosen, and by it, in the supreme sense, was represented the Divine good of the Lord's Divine love; and, in the relative sense, the

* Where Swedenborg uses *Sion*, 'Zion' is marked with an asterisk.

Divine Celestial and the Divine Spiritual in His Kingdom.

6537². 'Rejoice, ye sons of Zion' (Joel ii. 23); 'sons of Zion' = truths from good. (Compare E. 922⁶.)

6745³. In Is. lx. 15, 16 it treats of Zion * and Jerusalem, which = the Celestial Church; 'Zion *,' its internal, and 'Jerusalem,' its external.

7356³. 'Zion' (Is. xxxi. 9) = the Celestial Church; thus the good of love, which is of this Church.

8313³. 'The daughter of Zion' (Jer. vi. 23) = the Church where good is.

8330³. 'Zion' (Ps. xx. 2) = Heaven, where is the good of love.

8902¹⁰. 'The daughter of Zion' (Jer. iv. 31) = the Celestial Church.

9053⁸. 'The daughter of Zion' (treated of in Is. iii. 24) = the Celestial Church; that is, the Church which is in love to the Lord.

9433². 'The habitation of the mountain of Zion' (Is. iv. 5) = Heaven and the Church. (= the good of the Celestial Church. E. 504¹¹. 594¹⁵.)

9809⁴. 'Jehovah shall send the sceptre of strength out of Zion' (Ps. cx. 2) = power, then, from celestial good; 'Zion' = this good.

9857³. 'Jehovah hath filled Zion with judgment and righteousness' (Is. xxxiii. 5); 'Zion' = the Celestial Church (filled with) intelligence from Divine truth, and with wisdom from Divine good.

9930⁷. 'For Zion's sake I will not be silent . . .' (Is. lxii. 1). By 'Zion,' and 'Jerusalem,' is meant the Church; by 'Zion,' the Celestial Church; and by 'Jerusalem,' the derivative Spiritual Church. Tr. E. 272⁵.

9954¹⁴. 'Zion, the mountain of My holiness' (Ps. ii. 6) = the Celestial Kingdom, which is in the good of love: this Kingdom is the inmost of Heaven, and the inmost of the Church. E. 850³.

10037². 'He that is left in Zion . . .' (Is. iv. 3). By 'Zion,' and 'Jerusalem,' is signified the Church: by 'Zion,' the Church with those who are in the good of love; and by 'Jerusalem,' the Church with those who are in truths from this good. 'To wash away the excrement of the daughters of Zion' = to purify from evils those in the Church who are in the good of love . . . E. 475¹⁰.

10438². This is why the city of David was built upon a mountain, and why that mountain, which was called mount Zion, = the Inmost Heaven.

10540⁸. These things (in Is. xlix. 17, 18) are said of Zion, by which is signified the Celestial Church.

S. 71². In the Word in Heaven, instead of 'Zion,' and 'Jerusalem,' there is 'the Church as to the Word,' and 'as to doctrine from the Word.'

R. 612. 'A lamb standing upon the mount Zion *' (Rev. xiv. 1) = the Lord in the New Heaven. . . By 'the mountain of Zion *' is signified the Heaven where are those who are in love to the Lord. (= the presence of the Lord in Heaven and in the Church to separate the good from the evil, and to execute the Judgment. . .

'The mount Zion' = Heaven and the Church where the Lord reigns through His Divine truth. E. 850.)

—³. In the middle of Canaan was the city Zion *, and below it the city Jerusalem, both upon a mountain; and therefore by 'Zion *' and 'Jerusalem' are signified the inmost things of the Church. And as the Church in Heaven makes a one with the Church on earth, by 'Zion *,' and 'Jerusalem' is meant the Church in both; but by 'Zion *' the Church as to love; and by 'Jerusalem,' the Church as to the derivative doctrine. It is called 'mount Zion *,' because by 'a mountain' is signified love.

—⁴. That by 'mount Zion *,' are signified Heaven and the Church. Fully ill.

E. 176². 'The daughter of Zion' (Micah iv. 13) = the Celestial Church.

195⁶. 'Zion,' in the Word, = the Lord's Celestial Kingdom, thus also the Celestial Church; and 'Jerusalem,' the Spiritual Kingdom, and the Spiritual Church.

2081². 'Zion,' and 'the daughter of Zion' = the Celestial Church.

223⁹. 'I will return to Zion, and will dwell in the midst of Jerusalem' (Zech. viii. 3). By 'Zion,' here, is meant the Celestial Church; and by 'Jerusalem,' that Church as to the doctrine of truth. 652¹².

240⁷. 'The daughters of Zion' (Is. iii. 17) = the Celestial Church, and the things of it; here, perverted.

294⁶. 'Zion' = the Church.

—¹⁰. 'Zion' (Is. iv. 5) = the Church as to the Word.

313⁴. 'The inhabitress of Zion' (Is. xii. 6) = the like as 'the daughter of Zion,' namely, the Celestial Church, that is, the Church which is in the good of love to the Lord. 326³.

3161². 'Rise and thresh, O daughter of Zion' (Micah iv. 13) = the dispersion of evil with those who are of the Church. . . 'The daughter of Zion' = the Church that is in the affection of good.

3281⁰. 'The daughter of Zion' (Is. lxii. 11) = the Church that is in love to the Lord.

331⁶. 'The mountain of Zion' (Is. xviii. 7) = the Church, to which they are invited.

3401³. 'Zion' (Ps. cxxviii. 5) = Heaven, whence these things are.

—¹⁴. 'The mountains of Zion' (Ps. cxxxiii. 3) = where the goods of celestial love are.

342⁵. 'For God will save Zion, and will build the cities of Judah' (Ps. lxi. 35) = the Celestial Church, and its doctrine.

365³⁰. 'Zion' (Is. lii. 7) = the Church that is in the good of love to the Lord.

—³⁶. 'Jerusalem' (Ps. cxlvii. 12) = the Church as to the truths of doctrine; 'Zion,' the Church as to the goods of love.

—³⁷. 'Jehovah shall bless thee out of Zion' (Ps. cxxviii. 5) = the blessing that is from the good of love; for 'Zion' = the Church as to the good of love . . .

374³. 'To sing in the height of Zion' (Jer. xxxi. 12) = internal celestial joy; that is, such as there is in the Lord's Celestial Kingdom.

[E.374]¹². 'Praise Jehovah, O Jerusalem ; praise thy God, O Zion' (Ps.cxlvi.12). . . 'Jerusalem'=the Church as to the truths of doctrine ; and 'Zion,' the Church as to the goods of love.

375¹⁹. 'I have anointed My king upon Zion, the mountain of My holiness' (Ps.ii.6)=the Celestial Kingdom which is in the good of love : this Kingdom is the inmost of Heaven, and the inmost of the Church. (=the Lord's Human as to Divine truth proceeding from the Divine good . . . and His derivative Kingdom over all things of Heaven and the Church. 684¹².)

—²⁶. 'The mountains of Zion' (Ps.cxxxiii.)=the Divine good ; therefore 'like the dew of Hermon that descended upon the mountains of Zion'=the conjunction of truth and good.

391¹⁷. 'Do good in Thy good pleasure unto Zion ; build Thou the walls of Jerusalem' (Ps.li.18)=to restore the Church by leading it into the good of love, and by teaching it in the truths of doctrine.

405⁸. 'O Zion, that proclaimest good tidings' (Is.xl.9)=the Church that is in the good of love to the Lord.

—²⁶. As . . . from the Divine good proceeds the Divine truth, therefore the mountain of Zion was built above Jerusalem ; and by 'the mountain of Zion,' in the Word, is signified the Church that is in the good of love to the Lord ; and by 'Jerusalem,' the Church that is in truths from that good . . .

—As 'the mountain of Zion'=the Divine good, and the Church as to it, it is said . . .

—²⁸. As the mountain of Zion, and Jerusalem, were built, as far as possible, according to the form of Heaven, it is evident what is signified in . . . 'the mountain of Zion, the sides of the north, the City of the great king' (Ps.xlviii.2) . . .

—³⁴. As 'mountains'=the goods of celestial love, and 'hills' the goods of spiritual love . . . Zion was upon a mountain, and Jerusalem was upon the mountainous places below it.

433⁸. 'Exult, daughter of Zion ; shout, daughter of Jerusalem' (Zech.ix.9)=the advent of the Lord, and the establishment of the Church by Him with those who are in the good of love and the derivative truths of doctrine.

448¹¹. 'In the mountain of Zion there shall be escape' (Obad.17)=love to the Lord from which there is Salvation.

449⁷. 'Zion'=the good of the Church ; and 'Jerusalem,' its truth.

453¹⁰. 'The mountain of Zion shall be glad' (Ps.xlviii.12)=the Celestial Church, in which are those who are in love to the Lord. . . 'Encompass ye Zion, encircle her'=to embrace, from love, the things of this Church. Further des.

514¹⁰. 'Zion'=the Church where the good of love reigns ; and 'Jerusalem,' where the truth of doctrine. 540⁶.

637¹¹. 'The elders of the daughter of Zion' (Lam.ii.10)=the wise and the intelligent in the Church ; abstractedly, wisdom and intelligence. 'The daughters of Zion,' and 'the virgins of Jerusalem'=those in the

Church who are in the affection of good and truth ; abstractedly, these affections themselves.

—¹⁷. 'The daughters of Zion'=the Church as to the affections of celestial good ; consequently, the affections of good that are of the Celestial Church.

644¹⁸. 'The sons of Zion' (Joel.ii.23)=those who are in genuine truths and through which they have the good of love ; for 'Zion'=the Celestial Church which is in the good of love to the Lord through genuine truths. 650⁴⁰.

655⁶. 'Zion' (Lam.v.11)=the Celestial Church, which is in the good of love to the Lord, and which Church the Jewish nation represented.

659¹⁸. David and the succeeding kings were buried in Zion (III.) the reason of which was that 'Zion'=the Celestial Church and Heaven, where the Lord is.

684²⁹. 'In Zion will I make the horn of David to bud' (Ps.cxxxii.17)=the power of Divine truth from Him in Heaven and the Church.

685². 'The daughter of Zion' (Micah.iv.8)=the Celestial Church, the essential of which is the good of love.

700²⁶. 'Zion,' where David was,=the inmost of the Church, which is called its Celestial.

—³². The bringing of the ark into Zion (2 Sam.vi.)=ascent into the Third Heaven. . . For Zion represented the inmost of the Church, and from this the inmost of the Heavens, which is the Third Heaven, where the Angels are in the good of love to the Lord . . .

717¹². 'The stones of Zion' (Ps.cii.14)=Divine truths ; for by 'Zion, upon which Jehovah will have mercy,' is meant the Church that is in celestial love.

721⁸. 'Zion' and 'Jerusalem'=the Church and its doctrine.

—¹¹. 'Zion' (Is.li.3)=a new Church.

—¹⁹. 'The daughter of Zion' (Jer.iv.31)=the Church that, from the good of love, is in the truths of doctrine.

727⁵. 'Zion' (Ps.ex.2)=the Church that is in love to the Lord, and is thence called the Celestial Church.

—²⁰. 'Fear not, O inhabitant of Zion' (Is.x.24)=that truths will not be perverted in those of the Church who are in celestial love and the derivative truths.

750¹⁰. 'The multitude of all nations that fight against the mountain of Zion' (Is.xxix.8)=the falsities of evil that fight against the goods of the Church. . . 'The mountain of Zion'=the Church as to the good of love.

799¹⁰. 'Look upon Zion, the city of our set feast, let thine eyes see Jerusalem, a quiet habitation' (Is.xxxiii.20). 'Zion' and 'Jerusalem'=Heaven and the Church as to the good of love, and the truth of doctrine.

—¹⁷. 'The daughter of Zion' (Lam.ii.4)=the Church that is in the affection of truth from the good of love.

811²¹. The sons of Zion (treated of in Is.xlix.)=those in love to the Lord and thence in truths.

—²². 'Zion' (Ps.xiv.7 ; liii.6)=those who from the Lord are in the good of love.

[811]²⁶. 'Put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness' (Is. lii. 1). By 'Zion' is meant the Church that is in the good of love to the Lord; and the truth from this good is signified by 'the strength' . . . and the truths of doctrine of this Church are signified by 'the garments of beauty' . . . 'The daughter of Zion' (ver. 2) = those who, from the Lord, are in the affection of truth from the good of love.

850². That by 'the mountain of Zion *' is signified Heaven and the Church where the Lord reigns through His Divine truth, is from the fact that Zion * was the city that David built, and in which he afterwards dwelt, and which was therefore called 'the city of David'; and David represented the Lord as to the royalty, which is the Divine truth . . . This also was why the ark . . . was transferred into this city. (Continued under JERUSALEM.)

—'. 'Mountains,' and, primarily, 'the mountain of Zion *' = love to the Lord.

—³. That 'Zion *' = Heaven and the Church where the Lord reigns through His Divine truth. Fully ill. 863². —³. 899¹⁰. 946². 1057³.

Coro. 55. 'Zion,' in the following passages, = the Church as to the Word.

Zipporah. *Zippora*.

A. 6793. 'He gave Zipporah his daughter to Moses' (Ex. ii. 21) = that he adjoined to him the good of his Church. . . 'Zipporah' = the quality of the good of that Church.

6941. This is signified by the circumcision of her son by Zipporah.

7044. 'Zipporah took a piece of rock' (Ex. iv. 25) = the quality shown by the representative Church through truth; for 'Zipporah' = the representative Church.

8647. 'Jethro . . . took Zipporah the wife of Moses' (Ex. xviii. 2) = good from the Divine conjoined with truth Divine . . . For 'Zipporah the wife of Moses' = good Divine. Ex. (=the good that is derived from Divine good (Jethro), and is conjoined with truth Divine (Moses). 8661.)

Zoan. *Zoan*.

A. 1482^o. 'The princes of Zoan,' and 'the wise counsellors of Pharaoh' (Is. xix. 13) = primary scientifics.

5044⁴. See NOEH, here. E. 654⁵⁰.

—⁶. 'When his princes were in Zoan' (Is. xxx. 4) = truths falsified, thus falsities.

Zoar. *Zoar*.

A. 1589. 'Like the land of Egypt in coming to Zoar' (Gen. xiii. 10) = scientifics from the affections of good. . . For 'Zoar' = the affection of good.

—'. Zoar was a city not far from Sodom, to which Lot fled . . . and besides 'Zoar' is mentioned in Gen. xiv. 2, 8; Deut. xxxiv. 3; Is. xv. 5; Jer. xlviii. 34, where also it = affection. And, as it = the affection of good, in the opposite sense, it = the affection of evil.

1663. 'The king of Bela, this is Zoar' (Gen. xiv. 2) = (a kind) of cupidity of evil and persuasion of falsity.

2429. '(This city) is a little one' (Gen. xix. 20) = a little of truth. Ex.

—^e. 'Zoar,' in the Original Language, means 'little.' For it here treats of those who are in the affection of truth, and not so much in the affection of good.

2430^e. (Zoar) was situated at the foot of the mountain; and Lot afterwards went from it up the mountain. Ex.

2435. 'I will not overthrow the city (Zoar)' (ver. 21) = that the man in whom there is truth that has good within it shall not perish. Ex. 2437.

2439. 'Therefore he called the name of the city Zoar' (ver. 22) = the affection of truth. . . For they who are in the affection of truth have 'little' of truth, because they have little of good as compared with those in the affection of good.

2442. 'Lot came unto Zoar' (ver. 23) = that those who are in the affection of truth are saved; for 'Zoar' = the affection of truth.

2459. 'Lot went up out of Zoar' (ver. 30) = when they were no longer in the affection of truth . . . because all the good of truth had been devastated.

2462. 'For he feared to dwell in Zoar' (id.) = because he could no longer, from the affection of truth, look to good. 'Zoar' = the affection of truth, and when this has been devastated, it is impossible to look to good any longer.

Zone. See GIRDLE—*zona*.

Zuzim. *Suzim*.

A. 1654. 'The Zuzim,' etc. (Gen. xiv. 5) = a kind of persuasions of falsity. 1673.

1673. The Zuzim were similar to the Nephilim. Ex.

APPENDIX.

PREFATORY NOTE.—The omissions from the main body of this work which are contained in the following Appendix are of two classes.

I. A few extracts from the Writings which are of doctrinal importance.

II. Cross references of English words which were inevitably omitted during the construction of the main work. These are comparatively numerous, and many of them will be found to be of essential usefulness and importance.

N.B.—A large number of references, without extracts, and which have little or no important doctrinal bearing, but which may be of use to translators, and other students of the Latin of the Writings, will be found in the Latin-English Vocabulary which follows this Appendix.

A. (The letter A.)

D. 5112. When the spiritual Angels utter **A** there is something of E, or AE, in it . . . whereas 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. For this reason, when a man is speaking with the latter, he is diverted from words that contain E, and I, to those which contain A, O, and U. 5620.

5622°. (In the Most-ancient Heaven, not that of the modern celestials) instead of **A**, they say AO, diphthong.

Aaron. *Aaron.*

E. 375¹³. The reason **Aaron** . . . and his sons were anointed, and also their very garments, was that they might represent the Lord as to the Divine good, and the derivative Divine truth; **Aaron**, as to the Divine good, and his sons as to the derivative Divine truth . . . 502¹.

431². **Aaron**, as the high-priest=the good of love to the Lord.

696¹⁹. 'O house of **Aaron** trust ye in Jehovah' (Ps. cxv.10). 'House of **Aaron**'=all who are in the good of love.

717⁷. **Aaron** himself represented the Lord as to the priesthood, which is His Celestial Kingdom; and his garments represented in general the Spiritual Kingdom; for this invests the Celestial Kingdom . . . and therefore the Divine truth is signified in general by the garments of **Aaron** . . .

727¹¹. For Moses and **Aaron** represented the Lord as to the Law, which is the Word . . . and 'the rod of **Aaron** blossomed, and brought forth almonds' (Num. xvii.) because his rod represented . . . truth from the good of love, (which) is the only truth that produces fruit, which is the good of charity.

768¹⁹. **Aaron** represented the Lord's priesthood; and therefore 'the seed of **Aaron**'=those who are in the affection of genuine truth which is from celestial good. III.

Abolish. *Abolere.*

T. 172. That this (trinity of gods) cannot be abolished by the oral confession of one God. Gen.art. 173.

About, Round. See CIRCUIT.

Above. See BEFORE-*prae*.

Abraham. *Abraham.*

D. 206. That **Abraham** does not know us. Ex.

E. 768¹³. 'Abraham'=the Lord as to the Divine Celestial of the Church . . . (therefore) 'the seed of **Abraham**'=Divine truth celestial.

—¹⁴. That 'the seed of **Abraham**' does not mean the Jews, is evident from . . . John viii.33-44. Here 'Abraham' means the Lord, and 'the seed of **Abraham**, Divine truth from the Lord, which is the Word. . . 'I know that ye are **Abraham's** seed'=that the Lord knew that the truth of the Church, which is the Word, was among them . . . (and also because) Judah = the Lord as to the Word.

Abundance. See PLENTY.

Accord, Own. See SPONTANEOUS.

According. See NEAR-*juxta*.

Account. *Ratio*. See REASON.

Accurately. See RULE-*amussis*.

Accustom. See CUSTOM-*assuescere*.

Acknowledgment. *Agnitio*.

T. 77°. Then, in enlightenment from the light of

Heaven there, they **acknowledged** that there is a God . . .

[T.] 354³. Therefore every true worshipper of the Lord at once sees, **acknowledges**, and receives, any Truth of faith not previously known to him, as soon as he hears it. The reason is that the Lord is in him, and he in the Lord . . .

799^e. In Heaven all with one accord **acknowledge** the Lord as the God of Heaven.

Acquire. See TAKE—*sumere*.

Acts. *Acta Apostolorum*.

Coro. VII. The rise, or morning (of the Christian Church) is described in the Gospels, and in the Acts, and in the writings of the apostles.

Acuteness. See SALT.

Adam. *Adam*.

De Verbo 14³. 'Adam' (in the celestial Word) = the Lord as to the Divine Itself and at the same time as to the Divine Human; and his wife = the Church . . .

Q. 8. In the genealogy in Luke, it is said that Adam was 'of God,' that is, created by God, and not the son of God.

Coro. 35³. To deduce (the origin of all evils from Adam and his seed) would be like deriving all species of birds from one egg . . .

Adult. *Adultus*.

D. 5167. Up to adult age, man is in a variable state, and therefore in the World of Spirits; but afterwards is, as to his soul, in either Heaven or Hell, because he then has a constant mind, which is rarely changed, although this does happen with some.

Adultery. *Adulterium*.

De Conj. 78. On a sphere of adultery. — While (people) are speaking against the truths and goods of faith and charity, there is produced a sphere that is meretricious and of adultery, and then adulterers gather there, like ravens to a carcase, and are delighted with the stench that prevails there . . .

114. When the Angels are discoursing about the union of good and truth, then, in a lower region . . . with evil Spirits, there is presented a representative of adultery. Hence it is that the adulteration of good, and the falsification of truth, are called 'adultery' and 'whoredom.'

Adumbration. See SHADE.

Advance. See PROGRESS.

Advantage. *Emolumentum*. See PROFIT.

Advantageous. See CONDUCE.

Advent. *Adventus*.

See under COME.

T. 669². In the lower temple there is preached the Gospel of the Lord's new **advent** . . .

E. 806³. That the Lord came into the world for these

two reasons, and thus saved the human race from eternal death, is evident from the fact that before His **advent** the Hells were not in order, and therefore there was no equilibrium between Heaven and Hell. (The consequence.) Therefore, in order to restore the destroyed equilibrium, it pleased the Lord to come into the world. Ex. . . This was one reason why He came into the world; and the other was that He might glorify His Human . . .

Coro. XVIII. While the vastation is going on, and before the consummation has come, the Lord's **advent** is announced, and a redemption by the Lord; and, after this, a New Church.

XXXI. By His first **advent** and the redemption then, the Lord could not form, from Christians, a new Heaven, and from this a new Church, because as yet there were no Christians . . .

21¹¹. At this day, also, a redemption has been effected by the Lord, because at this day is His second **advent**, according to the prediction; by which, having been an eye-witness of it, I have been made certain of the Truth of the foregoing arcana.

51². They could not be made internal and spiritual men, as men could after the Lord's **advent**.

Inv. 30. 'When the Son of Man shall come in His glory . . .' (Matt. xxv. 31). This **advent** of the Lord is meant by these words in the Apostles' . . . Nicene . . . and Athanasian Creeds. (Quoted.)

34. The Lord's **advent** is according to order in this respect: that the spring does not come until after the winter, nor the morning until after the night; etc. etc. III.

Aerial. See AIR.

Aforetime. See FORMERLY.

After death.

5 M. 4. See NOVITIATE, here.

Age. *Saeculum*.

See under COPPER, GOLD, IRON, and SILVER.

A. 4326³. The **age** of the Most-ancients was called Golden, because they were in a certain state of integrity (or perfection), and lived in love to the Lord, and in mutual love, like the Angels . . . But the **age** of the Ancients was called Silver, because they were in a state of Truth, and, derivatively, in charity towards the neighbour . . . But the time of their descendants was called the Iron **Age**, because they did not live—*degere*—in the affection of truth, but in obedience to it . . .

Agree. See CONSENT.

Ague. See FEVER.

Aid, To. See SUBSIDIARY.

Aim. *Collineare*. P. 202³. 333³. C. 57. Can., Preface.

Airpump. See SIPHON.

Alas. See WOE.

Alien. See FOREIGN.

Alienate. *Abalienare.*

T. 121². By idolatry and magic, the whole world had completely alienated itself from God. 123.

291^e. (The Israelites) were not afterwards estranged from the worship (of a golden calf).

535^e. How can anyone cast off evils without some self-inspection?

678^e. Thus alienate them from Christianity.

Alive, To make. See VIVIFY.

Alternation. See CHANGE-*vicis*.

Amazement. See STUPOR.

Amazing. See STUPENDOUS.

Ammon. See MOAB.

Ancestors. See PEDIGREE.

Anew. See NEW.

Angel. *Angelus.*

T. 65^e. The Angels know in what realm-*ditione*-of some part of man they dwell.

798. When Calvin first entered the Spiritual World . . . he heard from the Angels who were at first associated with him that he was now in their world . . . The Angels instructed him that he was now in a substantial body . . .

—². After this first period, having left the Angels, he wandered about . . .

Angelic Wisdom. *Sapientia Angelica.*

W. Title. Angelic Wisdom concerning the Divine Love and the Divine Wisdom.

P. Title. Angelic Wisdom concerning the Divine Providence.

R. 434. Angelic Wisdom concerning Marriage.

Q. 1. Angelic Wisdom concerning the Lord.

Anger. *Iracundia.*

D. 2351. Proneness to anger turned into zeal . . .

Angular. See CORNER.

Annals. See YEAR.

Annoyance. See TROUBLE.

Anything. See SOMETHING.

Ape. See SPHINX.

Aperture. See OPENING-*apertura*.

Apocalypse. *Apocalypsis.*

J. (Post.) 33^e. This is why (Luther) rejected from the Word the Epistle of James, and also the Apocalypse.

Coro. VII. (Finally) the vastation (of the Christian Church) even to its consummation, is described in the Apocalypse.

Apostles. *Apostoli.*

D. Index. The apostles form a Council-*Synedrium*.

D. 3030. That the doctrine of faith has been promoted, for the most part, by the evil, as also by apostles, in that they have wanted to judge all the tribes of Israel. Index.

4770^e. The Christian Church was founded by miracles; (for) Spirits spoke with the apostles . . .

Appearing. *Apparitio.*

Coro. III. The first state in every Church has been the appearing of the Lord Jehovih . . . 47.

Applicable. See SQUARE.

Application. *Applicatio.*

See STUDY-*studium*.

E. 315²². Falsification . . . by applications to self. Tr.

Apply. See PRESS-*incumbere*.

Appoint. See INSTITUTE.

Appointed. See DESIGNATE, and DESTINE.

Appointed state. See STATUE.

Apprehension. See SENSE (of words).

Appropriate. *Appropriare.* D. 5188. See WISDOM, here.

Approval. See FAVOUR.

Approximate. See APPROACH.

Apt. See SUITABLE.

Arbitrary. See WILL-*arbitrium*.

Arboreal. See TREE.

Area. See THRESHING-FLOOR.

Arian. *Arianus.*

J. (Post.) 37. Thus (Zinzendorf) was an Arian.

45. The Arians induce a pain in the right arm, near the shoulder-blade.

Ariel. *Ariel.*

P. P. Is. xxix. 'Ariel' = the doctrine of truth of the Church destroyed.

Aristotle. *Aristoteles.*

D. 5630^e. Aristotle mentioned.

De Verbo 6^e. Some of the ancients, such as Aristotle and Cicero, wrote about the existence of God and the immortality of the soul. Their first source of knowledge of these things was not their own natural lumen, but the religion of the Ancients, with whom there had been a Divine revelation . . .

As. *Sicut.*

M. 444⁵. Man has been created so that everything which he wills, thinks, and does appears to him as in himself, and thus from himself; for without this appearance he would not be man . . .

Ascend. *Ascendere.*

T. 777². Since His ascent into Heaven, He is in the glorified Human, and in this cannot appear to any man, unless He has first opened the eyes of his spirit . . .

E. 899^o. 'Touch Me not, for I am not yet ascended to My Father' (John xx. 17). To 'ascend to His Father' = the union of His Human with His Divine, when the human from the mother had been fully cast off.

Ashes. *Cinis.*

D. Min. 4723. When (these acute reasoners) speak, they appear to be flying in *ashes-cinerets*. . . They said that when they appear to be flying in *ashes* in this way, these things are signs of good . . .

Askance. See OBLIQUE.**Aspiration.** See SIGH.**Aspire.** See BREATHE-*spirare*, and -*aspirare*.**Assert.** See DELIVER-*tradere*.**Assume.** See STRIVE AFTER.**Assyria.** *Asshur.*

Coro. 27². 'Assyria,' in a good sense, = the Church as to perceptions. 41².

Astonishment. See STUPOR.**Attempt.** See EFFORT-*molimen*.**Attendant.** See SERVANT-*famulus*.**Attention.** See VIEW-*intuitio*.**Audible.** See HEAR.**Aura.** *Aura.*

D. 3213. They saw . . . a pearly *aura*; then a crystal-line one; and then a diamond one, as if the whole-*universa*-*aura* consisted of such flashes; and then an *aura* full of like things, and which was radiated in least forms like most beautiful rainbows . . .

Auricular. See EARLAP.**Authority.** See POWER-*potestas*, and WILL-*arbitrium*.**Autopsy.** See DISSECTION.**Avenger.** See REVENGE-*vindicare*.**Avoid.** See TURN ASIDE-*declinare*.**Await.** See REMAIN.**Awake.** See EXCITE.**Azure.** See BLUE-*caeruleus*.**Babel, Babylon.** See LAST JUDGMENT.**Bake.** See PREPARE-*conficere*.**Band.** See TROOP.**Banish.** See RELEGATE, and WIPE AWAY.**Banner.** See NISSI, and SIGN.**Baptism.** *Baptismus.*

Docu. 234^o. The baptism of John prepared the Heavens, so that the Jewish people might subsist, when God Himself should come down among them.

Barbarous. See STRANGE-*barbarus*.**Bare, To make.** See DENUDE.**Battlement.** See COMPASS.**Beast.** *Bestia.*

T. 160⁵. He said, I should believe that birds and beasts will live (after death); for are not some of them equally as moral and rational as men . . .

496². With *beasts*, too, heat opens all things of their bodies, and causes their natural love to act freely . . .

Beat. See PLAGUE.**Beat.** *Pulsare.*

D. 6005². How it is to be understood that the Lord constantly 'knocks at the door,' and enters to him that opens it. Ex.

Beating. *Micatio.* See TREMULOUS.**Beating, A.** *Verberatio.* See WHIP.**Bed, Flower.** See THRESHING-FLOOR-*area*.**Beer.** See ALE.**Beelzebub.** *Beelschebub.*

Inv. 55^e. Beelzebub did miracles more than the other gods among the Gentiles, as is evident from the Old Testament.

Beginning. *Principium.* See PRINCIPIATE.**Bel.** *Bel.*

P. P. Is. xlv. Treats of the profanation of truth, which is 'Bel.'

Below. See UNDER.**Betake.** See BRING TOGETHER-*conferre*.**Bewail.** See WAIL.**Beware.** See TAKE CARE.**Billow.** See WAVE.**Bland.** See FLATTER.**Blandishment.** See FLATTER.**Blemish.** See SPOT.**Blood-vessel.** See VESSEL.**Blow.** See BREATHE-*spirare*.**Boarded.** See TABLE.

Body. *Corpus.*

D. 1099. All that is vital of man, however much dispersed may be the parts of his **body**, is collected together in a moment (when he is being resuscitated after death).

1668. On Spirits who are quite unwilling [to admit] that they have been in a **body**. 1672a.

1706. I could scarcely tell whether I was in the **body**, or out of the **body**; for I have perceived nothing of the **body**, because it was not granted to reflect upon it; thus the perception to me [is as if I were] devoid of a **body** . . .

1708. On the coming forth—*existentia*—and subsistence of human **bodies** from the Lord through the Grand Man. Gen.art.

1710. The Lord's life inflows into all in the universe, for they constitute the Grand **Body**; and Heaven, with the Heaven of Spirits, His **Body**, which lives from Him as a man does from his soul . . .

1711. But those in this Grand **Body** who are evil, are circumstanced as are the bad parts in the **body**, which, in various ways, are brought so as to be adjoined. Ex.

1713. The soul could not inflow in this way into the forms of its **body**, according to all their varieties . . . unless there were a Grand Man, of which the Lord is the life, and which, in all its details, corresponds to human **bodies** . . .

1714. Hence, then, is the coming forth—*existentia*—of **bodies** and their operations; and hence is their subsistence, which is a perpetual coming forth—*existentia* . . . Hence are the coming forth and subsistence of all animal **bodies**, even those of the smallest animalculae. Hence are the coming forth and subsistence of all plants . . . which, in their own way, relate, in a type, to the **bodies** of living creatures . . .

1827. It is (commonly) said that the external senses and their pleasures belong to the **body** only, and also the appetites . . . for people are unaware that there is a certain natural mind which is almost like the lower mind of brutes . . . and which is distinct from the bodily things.

J. (Post.) 87. When I said (to the Mohammedans) that the Lord was conceived from Jehovah . . . and that He therefore could glorify the whole **body**, so that as to *that* of the **body** which is rejected and putrefies with those born of men as parents, with Him it was glorified and made Divine from the Divine in Him, and that He rose again with this, by leaving nothing in the sepulchre, and that it happens differently with every man, they listened with attention . . .

129². (Thus) His **body** was like His soul, after He had rejected *that* of the **body** which He derived from the mother; and therefore He rose again as to the whole **body**, and did not leave anything of it in the sepulchre, as happens with every other man, who rises again as to the spirit only, and never as to his material **body** . . .

Coro. 11. The **body** (of a man), which he had carried about in the world, is only a covering . . .

Inv. 28. How the Church is the **body** of Christ. Ex.

Book. *Liber.*

E. 195⁴. Knowledges derived from other **books** (than the Word), which deliver the doctrinal things of the Church . . . do not effect communication with Heaven except by the Knowledges from the Word which they contain . . .

Booth. * See HUT—*tugurium*.

Born, To be. *Nasci.*

E. 1094². As man, when born, is not in any Society . . .

Born again. See REBIRTH—*renascentia*.

Born with. See CONNATE.

Boundary. See LIMIT.

Bramble. *Vepretum.* See THORN—*thicket*.

Branch. See GERM, and SHOOT—*surculus*.

Bravery. See POWER—*virtus*, and STRONG—*fortis*.

Breach. See BREAK—*frangere*, and —*rumpere*.

Break. *Frangere.*

D. 2223. The Lord is unwilling to break those (who are not in faith) . . . And verily those who are in faith . . . are not broken . . .

Brigandine. See BREASTPLATE—*lorica*.

Brightness. See MIST—*nimbus*.

Bring. See LEAD.

Bring back. See DRAW DOWN.

Bring forth. See TAKE OUT—*expromere*.

Bring up. See EDUCATE.

Broad. See BREADTH.

Broidered. See EMBROIDER.

Brood. See MOVE ABOUT.

Brook. See TORRENT.

Brotherhood. See COMPANION—*sodalis*.

Bruise. See LIVID.

Bug. See LOUSE.

Building. See STRUCTURE.

Bunch. See BUNDLE.

Burden, To. See HEAVY.

Busy, To. See STUDY—*studium*.

Cake. See PASTRY.

Calm. See TRANQUILLITY.

Capillary. See HAIR—*capillus*.

Carbuncle. See *RUBY-pyropus*.

Careless. See *SECURE*.

Caressing. See *FLATTER*.

Carpenter. See *WORKMAN-faber*.

Carry. See *BEAR-portare*, and *GESTATE*.

Carry away. See *TAKE AWAY-auferre*, and *TRANSPORT*.

Casket. See *SHRINE*.

Cast away. See *REJECT*.

Cause. See *DISPUTE-lis*.

Cease. *Desinere*.

A. 8326°. Regeneration, with man . . . never ceases . . .

8439°. The influx from the Divine passes (down) into use, and there ceases.

9216. The Sensuous is the ultimate of man's life . . . for (all the interior things) cease in it, and thus quiesce upon it. Examp.

9538. For everything spiritual ceases in that which is called natural truth; and everything celestial in that which is called natural good; and there they subsist.

9824. The Divine truth . . . in an external form in which the interior things cease. Sig. and Ex.

— For that which is outermost not only contains the interior things; but they also cease in it . . .

10441°. As man's interiors cease in the flesh and bones . . . so the Word must have an ultimate in which its interiors may cease . . .

10567°. That the interiors of the Church, of worship, and of the Word, cease in their external, and rest upon it . . .

H. 304°. The senses, speech, and actions . . . are the ultimates in which the Divine influx ceases . . .

W. 160. For creation has ceased there.

165. The terraqueous globe . . . is the ultimate work, in which all things cease . . .

302. That the atmospheres . . . in their ultimates cease in substances and matters . . . Ex.

Celestial. *Coelestis*.

Coro. 39. As every Church is trinal: inmost, or celestial; mediate, or spiritual; and external, or natural . . .

Celestial Angel. *Angelus coelestis*.

De Verbo. 8°. The celestial Angels do not perceive the goods (in the Word) immediately from the man (who is reading it); but mediately through the spiritual Angels. The reason is that in the Christian world at this day scarcely anyone is in the good of celestial love . . . and therefore the good of love . . . can only pass to men mediately through the spiritual Angels.

Cemented. See *CONGLUTINATE*.

Censure. See *VITUPERATION*.

Cervical. See *NECK-cervix*.

Cessation. See *CEASE-cessare*.

Chaff. See *HUSK*.

Changed. See *UNCHANGABLE*.

Charge. See *CONTRIBUTION*.

Charge, To. See *BLAME*.

Charity. *Charitas*.

A. 2385°. Still the Church was one, because charity was the essential to them. (Continued under *BROTHER*.)

Child. *Puer*.

See *BORN, To BE*.

A. 1438. The Lord's life from birth to childhood. Tr.

1443°. The Lord's first perception (while) He was as yet a child. Tr.

1446. That Jehovah appeared to the Lord while He was as yet a child. Sig.

1472°. The Lord knew this when a child, and thought thus . . .

1491. The knowledge . . . which the Lord learned when a child. Sig.

E. 918°. Such power had the Lord when a child, and by it . . . subjugated the most direful Hells . . . Rep.

1056°. With those who, from childhood, begin to be inflamed with the desire to exercise dominion through the holy things of the Church, the spiritual mind is completely closed . . .

Chimney-sweeper. See *SOOT*.

Christ. *Christus*.

Inv. ii. Those who acknowledge a personal union in Christ, and who approach Christ . . .

Christian. *Christianus*.

De Verbo 8°. (For) in the Christian world at this day, scarcely anyone is in the good of celestial love; but there are only some who are in truths . . .

Church. See *TEMPLE*.

Cicero. *Cicero*.

De Verbo 6°. See *ARISTOTLE*, here.

Circle. *Circulus*.

Ath. 190. The radiant circles are devolutions of the infinite, so that it may be applied to the Angels in their order . . .

Circumference. See *COMPASS*.

Circumpressure. See *PRESSURE*.

Claim. See *REVENGE-vindicare*.

Clang. See *SOUND-clangere*.

Clearly. See *SEE-conspicere*.

Clearness. *Evidentia.* See MANIFEST.

Clog. See RESTRAIN—*sufflaminare.*

Close. *Claudere.*

M. 522°. Shut the door.

Close up. See CROWD—*constipare.*

Coach. See CARRIAGE—*rheda.*

Coast. See SHORE.

Cogitative. See THOUGHT.

Cognitive. See KNOW—*cognoscere.*

Coin. See MONEY—*moneta.*

Command. See LOVE OF DOMINATING.

Commander. See GOVERNOR—*praefectus.*

Company. See TROOP.

Compel. See DRIVE.

Complacency. See PLEASE.

Complaisant. See FLATTER.

Compliant, Complying. See TEMPER.

Composed of. See FOUND—*conflare.*

Concoct. See FIT—TOGETHER.

Concubine. See PELLICACY.

Conglobate. See GLOBE.

Conjecture, To. See DIVINE—*divinare.*

Conjunction of good and truth. See
HEAVENLY MARRIAGE.

Conscience. *Conscientia.*

E. 973°. Thus does a man think from conscience, and act from integrity . . .

Consolidate. See SOLID.

Consort. See COMPANY—*consortium.*

Conspicuous. See SEE—*conspicere.*

Consummation. *Consummatio.*

Dicta Probandia p. 11. The consummation of the Church as described by various things in the book of Daniel.

Coro. III. In every Church . . . its third state has been its decline, when was its evening, or vastation; and its fourth has been its end, when was its night, or consummation. (Compare XVII. XVIII.) 6, Ex.

9. The end of the Church, or consummation of the age, is when there does not remain any genuine truth, and consequently not any genuine good; or when there does not remain any good, and consequently not any truth; but in their stead there reigns falsity and con-

sequently evil, or evil and consequently falsity. It is then 'the fulness of time' in the Church, the members of which are like persons walking in the night. Des.

10. That after the consummation, or end of [the Church], the Lord Jehovih appears, and executes a Judgment upon the men of the former Church. . . Gen.art.

12. From the time of the vastation of a Church, up to its consummation, Hell grows to so great an extent as to overshadow the whole angelic Heaven. (The effect.)

31. The fourth state of this (Most Ancient) Church, which was its end, or night, and is called its consummation, is described in Gen.iii.9-23. Ex.

Contemplate. See VIEW—*intuitio.*

Continuance. See PERSEVERE.

Contract. See CONFINE.

Contribution. See TRIBUTE.

Control. *Moderamen.* See MODERATE.

Controversy. See DISPUTE—*lis.*

Copper. *Cuprum.*

J. (Post.) 76°. Copper things correspond to the affections of the Angels of the First Heaven.

Corporeal. *Corporeus.*

See WORLDLY.

D. Min. 4545. The fourth plane (as to conscience) is that of what is honourable and becoming . . . and belongs to the corporeal faculty.

4693. On Spirits, when they enter into man's corporeals.

Correspondence. *Correspondentia.*

Inv. 45. The correspondences by which, in each and all things, the Word has been written, possess such force and power that they may be called the force and power of the Divine omnipotence; for through them the Natural acts conjointly with the Spiritual, and the Spiritual with the Natural; thus all things of Heaven with all things of the world. Hence it is that the two sacraments are correspondences of spiritual things with natural. This is the source of their virtue and power.

Corroborate. See STRENGTHEN.

Corrupt. See STINK—*putor.*

Corruption. See INFECTION.

Costiveness. D.Min.468o.

Cotton. *Gossipium.* T.79¹. 644°.

Couching-place. See BED—*cubile.*

Counterfeit. See FEIGN.

Country. See NATIVE COUNTRY.

Course. See TRACT.

Court. See THRESHING-FLOOR-*area*.

Courteous. See FLATTER.

Covering. *Obvolutio*. See WRAP.

Covering, A. See ROOF.

Craftsman. See WORKMAN-*opifex*.

Cram. See STUFF.

Cranium. See SKULL.

Create. *Naturare*. See NATURE-*natura*.

Creation. *Creatio*.

T. Index to the Memorabilia. xi. A type of the creation of the universe was shown me, to the life. . . The Angels said, All these (spiritual objects) are created by God in a moment . . . and this instantaneous creation evidently testifies the creation of like things, nay, a like creation, in the natural world, with the sole difference that natural things invest spiritual ones, and that this clothing has been provided by God for the sake of the generative processes of one from another, by which creation is perpetuated : consequently, that the creation of the universe was effected in a manner similar to that in which it is effected every moment in Heaven . . .

Crew. See CROWD-*turba*.

Crop (or Craw). See COFFIN.

Crop, To. See SHEAR.

Crowd. *Constipare*. See CLOSE UP.

Crust. See SHELL.

Crustaceous. See SHELL.

Culinary. See KITCHEN.

Culpable. See FAULT.

Cultivated. See ELABORATE.

Cummin. See FITCHES.

Cunning. *Astus*.

D. 4681. The cunning-*astuti* (among the Jesuits). Des.

5569. The second kind (of the Babylonians) possess interior wiles-*astus*, and are more cunning-*astutiores*. Des.

5629. On Babylonia, and the most cunning there. Gen.art.

5630. I was brought to Italians who had been very cunning-*astuosissimi*. Des.

Custom. See MANNERS.

Customary. See FAMILIAR

Cutaneous. See SKIN.

Cuticular. See SKIN.

Czarina. *Kajsarinna*. D.6027.

Dark. See OPAQUE.

Dark blue. See BLUE-*cyaneus*.

Dates (additional). C.J.53. 60. T.791.

Days, Two. See TWO DAYS.

Dazzle. See TOUCH-*stringere*.

Debauch. See RAVISH.

Debilitate. See WEAK-*debilis*.

Decision. See WILL-*arbitrium*.

Decks. See ESPALIER.

Declare. See PRONOUNCE, TELL-*indicare*, and TELL-*narrare*.

Decline. See TURN ASIDE-*declinare*.

Decollate. See BEHEAD, and NECK-*collum*.

Decreed. See DECISION.

Dedicate. See SET APART.

Deep, The. See FOUNDATION.

Deeply. See HEIGHT-*altitudo*.

Deference. See CONDESCEND.

Delicate. See TENDER.

Deliver. See REVENGE-*vindicare*.

Deliverance. See SENTENCE.

Delivered over. See EMANCIPATE.

Demand. See DISGRACE, REQUIRE-*postulare*.

Den. See CAVE-*spelunca*.

Depart. See GO AWAY, and RECEDE.

Departed. See DIE-*defungi*.

Depend. See HANG-*pendere*.

Dephlegmate. See PHLEGM.

Depress. See PRESS DOWN.

Depression. See PRESS DOWN.

Deprived. See DESTITUTE.

Deputy. See STEWARD - *procurator*, and VICAR.

Derive. See DRAW-*haurire*.

Deserted. See WILDERNESS.

Despair. *Desperatio.*

E. 519⁴. The Lord's . . . despair of ever bringing the Jewish nation to receive and acknowledge truths. Sig. and Ex.

Despise. See VILE.

Despoil. See PREY.

Detain. See RETAIN.

Determination. See WILL-*arbitrium*.

Determine. See DELIBERATE.

Devout. See VOTIVE.

Devout wish. See VOTIVE.

Devotedness. See STUDY-*studium*.

Dice-tali. C.189.

Diffuse. See SPRINKLE.

Dilection. See LOVE-*diligere*.

Dining-room. See CHAMBER-*triclinium*.

Directorship. See AUSPICES.

Discharge. See SEPARATE-*excernere*.

Disclose. See TAKE OUT-*expromere*.

Disease. *Morbus.* See SICK.

E. 724⁷. Unless (the Jews) had been prepared for the reception of the Lord by a representative of purification (baptism), the presence of the Divine Itself would have caused their destruction by diseases of every kind. Sig.

Disgorge. See BELCH-*egurgitare*.

Disgrace. See REPROACH.

Dishonour. See RAVISH.

Disperse. See DISSIPATE.

Display. See TAKE OUT-*expromere*.

Disposal. See WILL-*arbitrium*.

Disputation, Dispute, To. See DEBATE-*disputare*.

Disseminate. See SCATTER.

Distress. See STRAITNESS.

Distress, To. See VEX.

Disturbance. See TUMULT.

Divide. *Dividere.*

E. 443⁶. 'I will divide them in Jacob' (Gen. xlix. 7) = that this faith must be exterminated from the external Church.

532¹¹. 'Five shall be divided' (Luke xii. 52) = that

there will be such dissension (among truths and goods) with those who are being reformed. III. (Compare 724⁶.)

Dividing, A. See SPLIT.

Divine. *Divinus.*

A. 2531². The doctrine of faith . . . is Divine truth from Divine good, and thus wholly Divine. What is Divine is incomprehensible, because above all understanding, even the angelic; but still this Divine, which in itself is incomprehensible, can inflow into the Rational of man through the Lord's Divine Human; and, when it inflows into his Rational, it is received there according to the truths which are there, thus variously . . .

Divine good. *Bonum divinum.*

T. 702. That . . . the Lord's 'flesh,' and 'the bread' (in the Holy Supper) = the Divine good of His love . . . Gen.art.

De Verbo 2. The celestial ideas with the Angels of the Third Heaven partake of the flame of good, which, in its essence, is the Divine good.

Divine love. *Amor divinus.*

T. 65. There are two things from which order has come into existence, and through which it subsists: the Divine love and the Divine wisdom; and man has been created a receptacle of them, from which it follows that he has been created into the order according to which these two act in the universe; principally, according to that in which they act in the angelic Heaven . . .

365². The Divine love which proceeds from the Lord as a Sun, is perceived by the Angels as heat; and the Divine wisdom . . . as light . . . (This) heat contains in its bosom all the Infinities of His love, and (this) light, all the Infinities of His wisdom . . . This is because that Sun is the circle that most closely encompasses the Lord, emanating from His Divine love, and at the same time from His Divine wisdom; for . . . the Lord is in the midst of that Sun.

778. Every man is his own love and his own intelligence . . . and in like manner the Lord is Divine love and Divine wisdom, or, what is the same, Divine good and Divine truth; for His will is of the Divine love, and the Divine love is of His will; and His understanding is of the Divine wisdom, and the Divine wisdom is of His understanding; the Human Form being their containant.

838. God, in His essence, is the Divine love, and the Divine love is like the purest fire . . . Therefore He descended and assumed the Human . . .

Divine truth. A. 10028. (See TRUTH, here. An important passage.)

Divinities. See DEITY.

Dizziness. See VERTIGO.

Dizzy. *Hissna.* D. 2679. 4179.

Doctrine of Charity. (The Work.)

R. 915°. A work entitled *Doctrine of the New Jerusalem* concerning *Charity*, mentioned.

C. 197. Date of the posthumous work called *Doctrine of Charity*.

Doubt. See *SCRUPLE*.

Drag. See *LEAD*.

Dragon-flies. *Trollsländer.* D.4828.

Draw out. See *TAKE OUT-expromere*.

Dry. See *TORRID*.

Dubious. See *DOUBT*.

Duct. See *TROUGH-canalīs*.

Dukedom. See *LEADER*.

Dulcimer. *Dulciarius.* E.323¹¹.

Dulcimer. *Hakbrade.* D.1996.

Dull. See *DUMB*.

Dwell-together. *Cohabitare.*

M. 321°. The spirit of him, or her, deceased, constantly dwells-together with the spirit of him, or her, not yet deceased.

Dwelling-together. See *TENT-COMPANIONSHIP*.

Dyed. *Conspersus.* See *SPRINKLE* and *TINGE*.

Earthen. *Fictilis.* See *POTTER*.

Easy. See *FLATTER*.

Eccentric. *Eccentricus.* T.32.

Ecumenical. See *OECUMENICAL*.

Edipus. See *OEDIPUS*.

Education. *Educatio.*

P. 277°. Unless (the reigning love of the father) has been tempered and bent by means of educators . . .

Effluvia. See *BREATH-halitus*.

Effusion. See *POUR OUT*.

Egression. See *GO OUT-egredi*.

Ejection. See *CAST OUT*.

Elastic. See *SPRING-elater*.

Eminence. See *HIGH PLACE-clivus*.

Emotion. See *REMOVE-emovere*.

Emunctory. See *SNUFFERS*.

End. See *GO OUT-exire*.

Endow. See *GIFT-donare*.

Endure. See *BEAR-sufferre*, and *CONSIST*.

Engage. See *PROMISE-spondere*.

Enjoy. See *JOY*.

Ennoble. See *NOBLE*.

Enoch.

D. 5999. Still further in were books for the Most-ancients, from which the society called 'Enoch' had collected correspondences that had afterwards been of service to those in subsequent Churches . . .

Enrich. See *RICH*.

Ensign. See *SIGN*.

Enslave. See *EMANCIPATE*.

Entrance. See *GO IN*.

Entrance-hall. See *COURT-atrium*.

Entreaty. See *PRAY-precare*.

Envelope. See *INVOLVE*.

Epistle. See *LETTER*.

Equine. See *HORSE*.

Equity. See *FAIR*.

Erected hairs. See *CREST*.

Escape. See *RESCUE*.

Escort. See *GUARD-satelles*.

Esse. See *BEING*.

T. 76°. The Sun . . . which is from His *Esse* . . .

415°. Spiritual life is eternal . . . and therefore being may be predicated of it; but non-being of civil life . . .

Establish. *Instaurare.*

E. 448¹⁶. The establishment by the Lord of the Church on earth. Sig.

Evade. See *TERGIVERSATION*.

Every side. See *CIRCUIT*.

Evolve. See *ROLL OUT*.

Exactly. See *RULE-amussis*.

Excellent. *Praestans.* See *PERFORM*.

Except, To. See *TAKE OUT-eximere*.

Excite. See *MOVE-ciere*.

Executed. See *PREPARE-conficere*.

Exercise command. See *COMMAND*.

Exertion. See STUDY—*studium*, and WORK—*opera*.

Exhortation. See PRAY—*orare*.

Exist. See SUBSIST.

Exist. *Existere*.

A. 325. There sprang up those who . . .

Expatiate. See WANDER—*exspatiari*.

Experience. *Experientia*.

D. 2545. When experience is clear and certain, there should be no doubt. Ex.

Extol. See LIFT UP.

Extraneous. See FOREIGN.

Extreme. *Extremus*.

A. 2349. 'All the people from the uttermost part' (Gen. xix. 4) = all and each of them. Ex.

W. 432⁴. Hereditary evils reside in the extremes (of the initial brain).

Eye (of needle). See HOLE.

Fabric. See FASHION.

Faint. See WEARY.

Fall out. See CONTEND.

Fall upon, To. See INCIDENCE.

Fallow, To lie. See SEND AWAY.

Falsity. See TRUTH.

Famous. See REPUTATION.

Fascicular. See BUNDLE.

Fashion, To. See EFFIGIATE.

Fastidious. See LOATHE.

Fat. *Adeps*. (After the extract A. 10032, insert 10031, Ex.)

Fellowship. See COMPANY—*consortium*.

Female. *Foemina*.

See MAN—*vir*.

M. 56³. Women have been created by the Lord affections of the wisdom of men—*virorum*; and the affection of wisdom is beauty itself.

— Another said that woman has been created by the Lord through the wisdom of man, because from man; and hence she is a form of wisdom inspired with the affection of love; and, as the affection of love is life itself, woman is the life of wisdom, the male being wisdom; and the life of wisdom is beauty itself.

— A third (said) that to women there has been given a perception of the deliciousnesses of conjugal love; and, as their whole body is an organ of this perception, it (must be) beauty.

—⁴. A fourth (said) that the Lord has taken away from the man beauty and elegance of life, and has transcribed them into the woman . . .

— A fifth (said) that women were not created beauties for their own sake, but for the sake of the men . .

—⁵. A sixth (said) . . . nothing in the universe was created more perfect than a woman beautiful in face and graceful in manners, to the end that the man may render thanks to the Lord for His bounty, and repay it by the reception of wisdom from Him.

75⁷. Woman was born to be the love of the man's wisdom . . .

78⁴. (They said) What is a woman? Is she not born subject to the man's will; to serve, and not to rule? . . . I asked, Where in this case is conjugal love . . .

D. Min. 4671. This light of persuasion exists with those who are in the light of truths, and who want to exercise command through truths . . . There are many of this kind, and women among them. They are above the head, the women to the left in front . . .

Fertilize. See FRUITFUL.

Fetus. See OFFSPRING.

Few. *Paucus*.

A. 3898^e. There will be few within the Church.

Fibre. See THREAD.

Fictitious. See FEIGN.

Fierce. See VEHEMENT.

Filament. See STAMEN.

Filled. See SATISFY—*saturare*.

Filthy. See SQUALOR.

Finish, To. See PASS—*exigere*.

First. *Primus*.

A. 8864³. The reason this was the first thing spoken by the Lord from mount Sinai, is that this must be what reigns universally in everything that follows; for that which is said first must be kept in the memory in [regard to] the things that follow, and must be regarded as the Universal which must be in them. . . All things said by the Lord are of this character; that is to say, the things which are said first must reign in those which follow, and must involve them; and so on successively [all] the things that are in the series.

Flat-fish. See RHOMB.

Flight. See FLY—*volare*.

Flooring. See TABLE.

Fluviatile. See RIVER—*fluvius*.

Foe. See ENEMY.

Foetus. See OFFSPRING.

Fold. See SHEEPFOLD.

Fold, A. See *ROLL-volvulus*.

Folly. See *FOOL-fatuus*; and *FOOL-stultus*.

Footstep. See *STEP*.

For ever. See *PERPETUAL*.

Forbear. See *OMIT-supersedere*.

Forcible. See *VEHEMENT*.

Ford. *Vadum*. A.4270.

Forensic. See *PUBLIC-forensis*.

Forgive. See *PARDON-condonare*.

Form. See *SUBSTANCE*.

Former. See *PRISTINE*.

Fortress. See *BULWARK-propugnaculum*.

Foul. See *FILTHY*.

Foul weather. See *TEMPEST*.

Fountain. See *SPRING-scurigo*.

Fox (George).

C. J. 84. I spoke with the founder of (the Quakers), and with Penn, Who said that they have no part in such (nefarious deeds). J.(Post.) 58². (See also D.3771.)

Free. See *RELEASE*.

Freedom. See *WILL-arbitrium*.

Fresh. *Recens*. See *RECENT*.

Frustrate. See *TAKE AWAY-demere*.

Full, To the. See *SATISFY-saturare*.

Fume. See *STENCH*.

Fumigation. See *SMOKE*.

Funeral. See *BURIAL-funeralis*.

Furniture. See *UTENSIL*.

Future. See *SOLICITUDE*.

Gain, To. See *INTEREST*.

Garb. See *SPECIES*.

Garden. See *ROSE*.

Gasp. See *PANT*, and *SIGH*.

Gather again. See *RECOLLECT*.

Genial. See *PRODUCT*.

Get. See *CATCH-aucupari*.

Ghost. See *SPECTRE*.

Glance, To. See *TOUCH-stringere*.

Gleanings. See *CLUSTER-racemus*.

Globe. See *WORLD-orbis*.

Go. See *MARCH*.

Go astray. See *WANDER-aberrare*.

Goal. See *TARGET*.

God. *Deus*.

R. 962¹². In this way there is one God in the Church. Ex.

Goings. See *STEP-gressus*.

Good. *Bonum*.

(For passages which treat of **good** in connection with truth, see *TRUTH*.)

Good (Man).

A. 2385^e. This is my brother; I see . . . he is a good man.

9003². See *MAN-homo*, here.

Good-for-nothing. See *RASCAL*, and *WORTHLESS*.

Good-looking. See *SPECIOUS*.

Gown. See *MANTLE*.

Grain. See *CRUMB*.

Grand Man. See *MAN-homo*.

Grant. See *CONCEDE*.

Gratify. See *FLATTER*.

Grating. See *SIEVE*.

Great toe. See *THUMB*.

Greatness. See *MAGNITUDE*.

Groin. See *INGUINAL*.

D. 5103. Occurs.

Grope. See *PALPITATE*.

Grow. See *GERMINATE*.

Grow cold. See *COLD*.

Growth, A. See *SPROUT*.

Guest. See *HOSPITALITY*.

Guest-chamber. See *HOSPITALITY*

Guile. See *DECEIT*.

Gullet. See *THROAT*.

Gutter. See *TROUGH*.

Habergeon. See *BREASTPLATE-lorica*.

Hallow. See *SANCTIFY*.

Halt, To (or **stop**). See SUBSIST.

Hand, To. See STRETCH OUT.

Handful. See SHEAF.

Handkerchief. See PANNICLE, and RAG.

Hard questions. See ENIGMA.

Harnessed. See TRAPPINGS.

Harsh. See ROUGH.

Head-tire. See TIARA.

Heaven of Christians. D.344.

He-goat. See GOAT-*caper*, and GOAT-*hircus*.

Heinous. See WICKED-*nefandus*.

Heron. *Ardea*. E.1100²².

Hew. See CUT OFF-*excidere*.

Hewer of wood. See WOOD.

Hewn. See CUT-*caedere*.

Hidden. See STORE UP.

Highway. See PATH-*semita*.

Hinder. See POSTERIOR.

Hold, To. See STATUE.

Hold fast. See RETAIN.

Homicide. See MURDER-*homicidium*.

Hope. *Spes*.

H. 517². This love (of uses) is exalted by the hope of becoming an Angel.

Horned owl. See OWL-*bubo*.

Hosanna. *Osanna*. A.5236⁴.

Hot. See HEAT-*aestus*, HEAT-*calor*, HEAT-*fervor*, and WRATH.

Hough. See WRIST.

House. *Domus*.

A. 10517^e. See STONE, here.

Household. See DOMESTIC.

Human Divine. See DIVINE HUMAN, at A.2149. 2813. 2814. 2826. 6372.

Humming, A. See WHISPER.

Humour. See PLEASURE-*libitum*.

Hurtful. See DETRIMENTAL.

Hydra. See VIPER-*echidna*.

I am. See BE.

I pray. See SEEK-*quaerere*.

Iceberg. See MOUNTAIN, at T.385⁴.

Idea. *Idea*.

D. 4441. On a simple idea of the Lord. Ex.

4442. On a sublime idea of the Lord. Ex.

Idealist. See REAL, at A.1510.

Ignorance. See RUDE.

Ill-favoured. See UNBECOMING.

Illicit. See UNLAWFUL.

Illusory. See MOCK.

Immediate. *Immediatus*.

P. 172⁶. That (man's being taught) mediately by preachings does not take away the immediateness. Ex.

Impart. See SHARE WITH.

Importune. See DISGRACE.

Impudent. See WANTON.

In comparison with. See BEFORE-*prae*.

In proportion as. See QUANTITY.

Inanity. See EMPTY-*inanis*.

Incensed, To be. See WRATH.

Incognito. See UNKNOWN.

Income. See RETURN-*redire*.

Inconvenient. See UNSUITABLE.

Individually. See SINGULAR.

Induce. See LEAD INTO.

Infernal Spirit. See EVIL SPIRIT.

Inflame. See WARMTH.

Inflation. See BREATHE INTO.

Inflect. See BEND.

Inimical. See INFEST.

Injustice. See UNJUST.

Inn. *Diversorium*.

De Verbo 7⁵. 'The inn,' where there was no room' (Luke ii.7)=the Jewish Church, where, at that time, there was no spiritual nourishment, because everything of the Word, and therefore everything of worship, among them, was then adulterated and perverted; and therefore it is said that 'this should be a sign to them' (ver. 12).

Inner. See INTERIOR.

Inquiries. See SEARCH—*scrutatio*.

Inroot. See ROOT.

Inseminate. See SEED.

Inservient. See SERVICE, TO BE OF.

Insight. See VIEW—*intuitio*.

Instantaneous. See MOMENTANEOUS,
under MOMENT.

Instruct. *Erudire*. See LEARNED.

Instrument. See MUSIC.

Intellectual truth.

A. 9996°. Intellectual truths the same as spiritual truths.

Intentionally. See STUDY—*studium*.

Internal. *Internus*.

A. 4904°. The internal things which the Lord opened, were known to the ancients. Enum. —°.

—°. He established a new Church which . . . should know internal things without representatives.

Intrude. See INTERPOLATE.

Investigation. *Quaestio*. See SEEK—*quaerere*.

Iridal. See RAINBOW.

Iris. See RAINBOW.

Iron. *Ferrum*.

A. 4326°. Their time was called the Iron Age, because they did not live—*degere*—in the affection of truth, but in obedience to it . . .

It came to pass. See BE.

Itself. See HIMSELF.

Jaws, Distended. See GAPE—*rictus*.

Journey. See SOJOURN.

Judaism. See JEW.

Judicial, Judiciary. See JUDGE.

Judicial investigation. See QUESTION.

Keen-scented. See SAGACITY.

Keep. See CONTAIN, and HOLD.

Kept. See RESERVE.

Kiln. See FURNACE.

Kine. See COW.

Lade, To. See BURDEN—*onus*.

Lampstand. See CANDLESTICK.

Last, To. See DELAY, and DURATION.

Last Judgment, On the. E. 911°.

Lay hold. See CATCH—*prehendere*.

Lay waste. See RAVAGE.

Lead away. See DRAW DOWN.

Leak out. See REDOUND.

Learn. See SEIZE—*arripere*.

Leave. See FORSAKE.

Left, What is. See RESIDUE.

Leisure. See IDLENESS—*otium*.

Less. See YOUNGER.

Let down. See TURN ASIDE—*declinare*.

Let, Let go. See SEND.

Let go. See REMIT.

Letter. See SYLLABLE.

Leviathan. See WHALE—*balaena*.

Lie in wait, To. See AMBUSH.

Lifted up. See ELATION.

Likeness. See RESEMBLANCE.

Line. See THREAD.

Links. See HOOK—*uncus*.

Lion. See ROAR.

Listlessness. See GAPE—*oscitare*.

Little Book. See BOOK, and BOOK, LITTLE.

Loan. See INTEREST.

Log. See STOCK—*stipes*.

Long for. See GAPE—*inhicare*.

Look. See VIEW—*intuitio*.

Look into. See INTROSPECT.

Looks. See SPECIES.

Look at. See INSPECT.

Look out, A. See WATCHMAN.

Loose. See FREE—*exsolvere*.

Lord. *Dominus*.

E. 696¹⁵. Jehovah is here (Mal. i. 6) called 'Father' from Divine good; and 'Lord' from Divine truth.

Love. *Dilectio*. See DILECTION.

Lucubration. See STUDY.

Lynx-eyed. See SHARPSIGHTED.

Made up. See FOUND—*conflare*.

Magician's circle, A. See RHOMB.

Maintain. See DEFEND—*defendere*, and
ENDURE—*sustinere*.

Male, Masculine. See VIRILITY.

Manhood. See VIRILITY, and YOUTH—
juventus.

Manifest, To make. See PUBLISH—*pro-*
palare.

Manner. See REASON—*ratio*.

Manual. See HAND.

Marry. *Nubere*. See WEDDING.

Mary. See under MOTHER, and VIRGIN.

Mass. See DOUGH, and HEAP—*congeries*.

Match, To be a. See OVERTAKE.

Matter of indifference. See INDIFFER-
ENCE—*adiaphoron*.

Maw. See SWALLOW—*inglutire*.

Mean. See DIRT—*sordes*.

Mediately. *Mediate*.

P. 172⁶. That (man's being taught) mediately by preachings, does not take away the immediateness. Ex.

Medics. See PHYSICIAN.

Meetings. See COMPANY—*consortium*.

Mete out. See DELINEATE.

Methodically. See DISPOSE.

Middle Heaven. See SECOND HEAVEN.

Might. See POWER—*virtus*.

Migrate. See REMOVE.

Mind. *Mens*. See NATURAL, and RATIONAL.

Mind. *Sententia*. See SENTENCE.

Mire. See CLAY—*lutum*.

Mistress. See PELLICACY.

Moan. See GROAN.

Mockery. See RIDICULE.

Moisture. See HUMOUR.

Moon. *Luna*.

W. 429. Those who are in spiritual natural love. Des. As they 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 are among those who are in knowledge only. Yet those of them who have shunned evils as sins are in the Ultimate Heaven, and are there in a light like that of the moon by night. Further ex.

Moph. See MEMPHIS.

More than. See BEFORE—*prae*.

Mother. *Mater*.

E. 746⁷. Jesus 'stretching out His hand over His disciples, said, Behold My mother and My brethren; for whosoever shall do the will of My Father . . . he is My brother, and sister, and mother' (Matt. xii. 49, 50). 'The disciples' . . . = all who are of the Lord's Church; His 'brethren' = those who are in the good of charity from Him; His 'sisters,' those who are in truths from this good; and His 'mother,' the Church made up of these.

Mouse. *Glis*. See DORMOUSE.

Mud. See CLAY—*lutum*; and DIRT—*coenum*.

Multitude. See CROWD—*turba*.

Murmur. See WHISPER.

Mute. See DUMB.

Mutilated. See STOCK—*truncus*.

Natural theology. See THEOLOGY.

Nautical. See SAILOR.

Neapolitans. See NAPLES.

Neatly. See FIT-TOGETHER.

Necklace. See COLLAR.

New Church.

T. 531^e. The now-commencing Church, that is, the descending New Jerusalem from Heaven.

New wine. See MUST.

Nidorous. See STENCH.

Nightmare. See INCUBUS.

No account. See ACCOUNT, OF NO.

Nothing. See NONE.

Nurse. See MILK.

Nutrition. See NOURISHMENT.

Oblivion. See FORGET.

Offence. See SCANDAL, and STUMBLING-
BLOCK.

Offend. See STUMBLING-BLOCK.

Offer incense, To. See INCENSE.

Offering. See PRESENT-*munus*.

Office. See FUNCTION, and PRESENT-*munus*.

Offset, Offshoot. See SHOOT-*propago*.

Ointment. See ANOINT.

Old. See AGE-*aetas*, and PERIOD.

One another. See TURNS, BY.

One by one. See SINGULAR.

Open. *Aperire*.

N. 61. (These) two loves . . . open and form the internal spiritual man . . .

E. 790⁴. The natural mind is opened and formed by means of such things as are in the world; and the spiritual mind is opened and formed by means of such things as are in Heaven . . . (thus) by means of such things as are in the Word . . . (Thus) unless the spiritual mind is opened and formed by means of truths and goods from the Word, it remains closed; and (then) the natural mind is opened and formed only by means of such things as are in the world . . . —⁵Further ex. —⁶Further ex.

—⁷. (Thus) the spiritual mind is opened by, from the Word, abstaining from the doing of evils. (See many more similar passages under MIND.)

Open air. See PUBLIC-*propatulus*.

Open to all. See PUBLIC-*propatulus*.

Opinion. See SENTENCE.

Opobalsam. See BALM.

Ordinance. See STATUTE.

Ouch. See SOCKET.

Outbreak. See INSULT.

Outcasts. See DRIVE OUT.

Outlet. See GO OUT-*exire*.

Out-of-doors. See PUBLIC-*forensis*.

Outrage. See INSULT.

Over, What is. See SUPERFLUOUS.

Oversight. See AUSPICES.

Overstep. See TRANSCEND.

Overthrow. See DESTROY-*labefactare*.

Painting. See DISGUISE.

Parched. See BURN-*exurere*.

Particular. See SINGULAR.

Paschal. See PASSOVER.

Pass. See TRANSCEND.

Pass over. See OMIT-*omittere*.

Pass through. See PERVADE.

Paved. See STREW.

Pay. See STIPEND.

Pencils. See CRUMB.

Penetrate. See TOUCH-*stringere*.

Perceive. See FEEL.

Peregrination. See SOJOURN.

Perfumer. See SPICE.

Peril. See DANGER.

Perish. See DESTROY-*interire*.

Permanence. See CONSIST.

Pernicious. See RUIN-*pernicies*.

Perpetual. See PERENNIAL.

Persecute. See VEX.

Personal. *Personalis*.

Inv. ii. Those who acknowledge a personal union in Christ.

Personal observation. See DISSECTION.

Perspiration. See SWEAT.

Peter. *Petrus*.

E. 821³. This is why Peter was the first to be called by the Lord, through Andrew.

Phrath. See EUPHRATES.

Physician. See MEDICINE.

Pieces. See FRAGMENT.

Pilfer. See SNATCH AWAY.

Pin. See PEG.

Pitcher. See BOTTLE-*uter*, and WATERPOT.

Place of worship. See TEMPLE.

Plaited. See ENTWINE.

Planet. See EARTH-*tellus*.

Plants. See GERM.

Play (music). See BEAT.

Plead. See DISPUTE-*lis*.

Pleasure, At. See NOD.

Pliant. See FLEXIBLE.
Pluck out. See TEAR OUT.
Plunder. See RAVAGE.
Pluvial. See RAIN.
Pocket. See SACK.
Points (of collars). See WING.
Polished. See BRIGHT-*nitidus*.
Polite. See MANNERS.
Poll. See SHEAR.
Polygamy. See WIFE.
Ponderous. See WEIGHT.
Pontifical. See PAPIST.
Portion. See TALE-*demensum*, and WEIGH.
Possible. *Dabilis*. See GIVE.
Potherb. See VEGETABLE-*olus*.
Pour in. See INFUSE.
Prate. See TALK.
Prayer. See VOW.
Presence, In the. See BEFORE-*coram*.
Preserve, Preserver. See KEEP.
Press. See URGE.
Press, A. See WINE-PRESS.
Pretence. See ROUGE.
Pretence. See SPECIES.
Pretendedly. See SIMULATION.
Prick, To. See POINT-*punctum*.
Privation. See DEPRIVE.
Prize. See REWARD-*praemium*.
Process, In. See SUCCEED.
Proffer. See PROMISE-*polliceri*.
Profit. See INTEREST.
Progeny. See SHOOT-*propago*.
Prognostication. See AUGUR.
Projection. See CAST FORTH.
Prolonged. See DRAW OUT-*extrahere*.
Promenade. See WALK.
Proof (from experience). See EXPERIENCE.

Property. See CUSTOM-*census*.
Proportion as, In. See QUANTITY.
Prostrate. See STREW.
Protection. See REVENGE-*vindicare*.
Protend. See STRETCH FORTH.
Protest. See ATTEST.
Provide. See LOOK OUT-*prospicere*.
Proximately. See NEAR-*prope*.
Prune, To. *Putare*. E.644⁹.
Puberty. See YOUTH-*ephebat*.
Puff up. See BREATHE INTO.
Pulling-asunder, A. See DISTRACT.
Pulmonary. See LUNGS.
Pulsation. See BEAT.
Punctuation. See POINT-*punctum*.
Purpose, A. See INSTITUTE.
Purpose. See SENTENCE.
Pursuit. See STUDY-*studium*.
Put forth. See SEND FORTH.
Queen-bee. See FEMALE-*foemella*.
Quest. See COMPASS.
Question. See SEEK-*quaerere*.
Quiet. See REST.
Quietude. See TRANQUILLITY.
Race. See STOCK-*prosapia*.
Rack, To. See TORTURE.
Radiance. See BEAM-*jubar*.
Radical. See ROOT.
Rage, To. See FURY.
Ragged. See REND-*lacerare*.
Rags. See PIECE-*frustum*.
Raised up. See ENCOURAGE.
Rank. See STINK-*graveolentia*.
Ratiocination. See REASON-*ratiocinari*.
Ravening, Ravenous. See RAPACIOUS.
Ravish. See COMPRESS.
Rebirth. See BORN AGAIN.

Receive. See TAKE-*excipere*, TAKE-*sumere*, and TAKE ON-*suscipere*.

Receiver (of airpump). See SIPHON.

Reckon. See DEEM.

Recollection. See REMEMBER-*reminisci*.

Recount. See COUNT.

Reel. See STAGGER.

Reformation. *Reformatio*.

E. 513¹⁵. The Reformation of the Church. Sig. and Ex.

Refuse. See TERGIVERSATION.

Regal. See KING.

Regard. See RESPECT.

Regard, To. See VIEW-*intuitio*.

Regards, As. See CONCERN.

Regular. See RULE-*regula*.

Rein. See BRIDLE.

Reject. *Reprobare*. See REPROBATION.

Relation. See RESPECT.

Relax. See REMIT.

Release. See FREE-*exsolvere*, and TAKE OUT-*eximere*.

Religiosity. See ROMAN CATHOLIC.

Remain. *Permanere*. See PERMANENT, and SUBSIST.

Remains. See STORE UP.

Remedy. See HEALING-*medela*.

Remiss. See REMIT.

Removal. See TAKE OUT-*eximere*.

Render. See RETURN-*reddere*.

Renovate. See RENEW.

Repaying, A. See REWARD-*remuneratio*.

Reproach. See SCOLD-*objurgare*.

Require. See SEEK-*quaerere*.

Reserve. See STORE UP.

Resist. See OPPOSE.

Rest, The. See REMAINS-*reliquus*.

Restitution. See RESTORE-*restituere*.

Restless. See UNREST.

Restrain. See CLOSE-*arctus*, CONCLUDE and RETAIN.

Return. See RESTORE-*restituere*.

Reville. See BLASPHEME.

Revolve. See ROLL-*volvere*.

Ridicule, To. See MOCK-AT.

Right on. See TENOR.

Rind. See SHELL.

Ring. See NOSE-JEWEL.

Roam. See WANDER-*vagari*.

Rotate. See WHEEL.

Rotten. See STINK-*putor*.

Rouse. See AWAKE-*expurgisci*.

Rudder. See GOVERN-*gubernare*.

Rudiment. See BEGIN-*inchoare*.

Russia. *Ryssland*. D.6027.

Sacerdotal. See PRIEST.

Sacred. See SACRILEGE.

Sadness. See SORROW.

Safely. See SECURE.

Sail management. *Velificatio*. See VEIL-*velum*.

Saloon. See CHAMBER-*conclave*.

Sandal-tree. See LIGN-ALOE.

Scatter, Scatterings. See SPRINKLE.

Scattered. See DISTRACT.

Schoolmen. See SCHOLASTIC.

Screw. See SPIRAL-*helix*.

Sea-shell. See SHELL-FISH.

Seat. See SIT.

Secret-place. See HIDING-PLACE.

Secretly. See HIDE-*abscondere*, and HIDE-*occultare*.

Securities. See PLEDGE-*hypotheca*.

Seek. See COMPASS.

Seethe. See COOK.

Self-exalted. See ELATION.

Self-intelligence. See OWN INTELLIGENCE.

Semination, Seminal. See SEED.

Sense of Letter.

E. 816³. The Word in the letter being of this character, it serves as a support for Heaven; for all the wisdom of the Angels in regard to the things of the Church is terminated in the sense of the letter of the Word as in its basis; and therefore the Word in the letter may be called the support of Heaven. For this reason the sense of the letter of the Word is most holy, and is even more powerful than its spiritual sense, as has been made known to me by much experience in the Spiritual World; for when Spirits quote any passage according to the sense of the letter, they at once excite some heavenly Society to conjunction with them. It is therefore evident that for there to be any holiness or power in anything of the doctrine of the Church, it must be confirmed by the sense of the letter of the Word; and that this must be done from those books of the Word which contain the spiritual sense. This shows how dangerous it is to so falsify the Word as to destroy the Divine truth that is in its spiritual sense; for by so doing Heaven is closed against the man.

Sensual. See SENSUOUS.

Septenary. See SEVEN.

Sermon. See PREACH-*contionari*.

Set on fire. See INFLAME.

Severity. See HEAVY.

Shadowing. See OBSCURE-*inunbrare*.

Sharp sayings. See JEST.

She. See HE.

Sheath. See COVERING-*involutum*.

Sheepfold. See FOLD.

She-goat. See GOAT-*capella*, and GOAT-*capra*.

Shell (of egg). See EARTHENWARE.

Shewbread. *Panis intuitionis*. J.(Post).
337. See also under BREAD.

Shine. See SPLENDOUR.

Shine through. See TRANSLUCENT, and TRANSPARENT.

Shoot. See DART-*jaculum*.

Show, To. See TELL-*indicare*.

Shrewdness. See EXPERT.

Shroud. See SHIRT.

Shudder. See HORROR.

Shut. See CLOSE.

Shut up. See CLOSE-*claudere*, CLOSE UP-*occludere*, and CONCLUDE.

Sibilant. See HISS.

Sick. See DISEASE.

Sign. See TELL-*indicare*.

Sign. *Signum*.

Docu. 232. The sign that will be given at this day will be enlightenment, and from it an acknowledgment and reception of the truths of the New Church. With some, also, there will be an enlightenment that speaks which is more than a sign.

Silkworm. See WORM.

Sillily. See DULL-*stolidus*.

Sinew. See TENDON.

Sing praise. See PRAISE-*psallere*.

Singing. See MELODIOUS.

Sink back. See RELAPSE.

Sion. See ZION.

Skies. See ETHER.

Skilfully. See EXPERTLY, and FIT TOGETHER.

Skilled. See CRAFTY.

Skin. See CUTICLE.

Sloth. See IDLENESS-*ignavia*.

Sluggishness. See TORPOR.

Smite. See SHAKE-OFF, STRIKE-*impingere*, and STRIKE-*percellere*.

Snare. See SORCERY.

Snatch. See SEIZE-*arripere*, and SEIZE-*rapere*.

Social intercourse. See CONVERSE-*conversari*.

Softer. See TENDER.

Solemn promise. See PROMISE-*spondere*.

Solemnities. See CUSTOMARY.

Solidified. See CONCRETE.

Somnambulist. See SLEEPWALKER.

Sorrow. See SADNESS.

Sort. See FLOUR-*farina*.

Speck. See DROP-*gutta*.

Spectacle. See SHOW-*spectaculum*.

Speech. See SPEAK.

Sphere. *Sphaera*.

De Conj. 78. On a sphere of adultery. (See ADULTERY, here.)

Spine. See THORN.

Spiritual truth.

F. 3. See TRUTH, here. W.251. E.298⁷.

Spiritual World.

A. 2987-2992. See WORLD, here.

Sport. See PLAY.

Sprout. See ROD-*virga*.

Squares. See TOKEN-*tessera*.

Stage. See STATION.

Stage-player. See PLAY.

Standing, A. See STATION.

Starting-place. *Carcer*. See PRISON.

Statute. See PUBLIC-*forensis*.

Stay. See STAFF.

Stay. See SUBSIST.

Steadfast. See CONSIST, FIRM, and OBSTINACY-*obnixitas*.

Stern. See SERIOUS.

Stimulated. See EXCITED.

Sting (of conscience). See BITE.

Stir up. See EXCITE.

Stone, Rough. See ROCK-*saxum*.

Streaks. See STRIPED.

Streaming, A. *Undatio*. See WAVE-*unda*.

Streamlet. See BROOK.

Streams. See WATERCOURSE.

Street. See QUARTER-*vicius*.

Strengthen. See FIRM.

Stricture, Strictly. See NARROW.

Strike out. See SHAKE OFF.

Strip. See DENUDE.

Stripe. See PLAGUE.

Stripped. See NAKED.

Strive for. See EMULATE.

Stroke. See PLAGUE.

Stroke, To. See SOOTHE.

Stump. See STOCK-*stirps*.

Stupid. *Obesus*. See DULL.

Subterranean places. See VAULT.

Suck, Suckle, Suckling. See MILK.

Sufferings. See VEXATION.

Sufficient. See ENOUGH.

Superior. See HIGHER.

Supersede. See OMIT.

Support. See FIRMAMENT.

Surety, Suretyship. See PROMISE-*spondere*.

Surmise. See AUGUR.

Surpass. *Praestare*. See PERFORM.

Surrender. See EMANCIPATE.

Swaddling-clothes. See BANDAGE.

Sway. See VACILLATE.

Swear falsely. See PERJURE.

Swedenborg.

T. 16. Swedenborg a layman.

Tablet. See STEM-*caudex*.

Tactile. See TOUCH-*tactus*.

Take. *Accipere*. See RECEIVE.

Take away. See DEROGATE.

Take possession. See OCCUPY.

Tares. *Zizania*.

J. 70². 'The tares'=those who are interiorly evil. C.J.10⁶.

R. 645^e. 'The tares are the sons of that evil one'=falsities from Hell.

Tear, To. See CUT ASUNDER.

Tent-companionship. See DWELLING-TOGETHER.

Tenuity. See THIN.

Ternary, Tertian. See THREE.

Texture. See WEAVE.

Theft. See STEAL.

Thorn. See BRAMBLE.

Throb. See TREMULOUS.

Throw. See CAST FORTH.

Thus. See SO.

Tie. See WEAVE—*nectere*.

Till. See CULTIVATE.

Times. See CHANGE—*vicis*.

Token. See AUGUR.

To-morrow. See MORROW.

Torch. See PITCH-PINE.

Torn. See REND—*lacerare*.

Toss. See SHATTER.

Totter. See NOD, and VACILLATE.

Track, To. See INVESTIGATE—*indagare*.

Traffic. See TRADE.

Traffic, To. See MERCHANDISE.

Transparent. *Pellucidus*.

D. 2349. When the Natural is thus compliant, it is compared to something transparent . . .

Treasure up. See STORE UP.

Trials. See TEMPTATION.

Troops. See DROVE.

Trouble. See TRADE.

Troublesome. See UNSUITABLE.

Trust. See CONFIDENCE.

Truth Divine. See DIVINE TRUTH.

Tube. See SIPHON.

Turf. See SOD.

Turn. See CONVERT.

Tutorship. See MASTER—*magister*.

Twig. See SHOOT—*surculus*.

Twist back. See RETORSION.

Twisting, A. See TORTURE.

Two days. See DAYS, TWO.

Twofold. See DOUBLE.

Tziim. See ZIIM.

Unanimous. See CONSENT.

Unbeautiful. See BEAUTY.

Unceasing. See PERENNIAL.

Unequal. See INEQUALITY.

Unexpected. See UNAWARES.

Unfold. See EVOLVE.

Unhappiness. See HAPPINESS—*faustitas*.

Unimpaired. See INVIOLEATE.

Uninjured. See INVIOLEATE.

Unlearned. See LEARNED.

Unloose. See DISSOLVE—*dissolvere*.

Unmarried. See CELIBACY.

Unparalleled. See SINGULAR.

Unstrung. See ENERVATE.

Untamed. See WILD-BEAST.

Unterminated. See INTERMINATE.

Utility. See USEFULNESS.

Vane. See INDEX.

Vaunt. See BOAST—*venditare*.

Verdant, To be. See SPRING—*ver*.

Vermiculate. See WORM.

Very. See HIMSELF.

Vessel. See SHIP.

Vest. See COAT.

Vesture. See COAT.

Vindicate. See REVENGE—*vindicare*.

Vindictive. See REVENGE—*vindicare*.

Violence. See IMPETUS.

Visible. *Spectabilis*. See LOOK AT.

Visual. See SEE—*videre*.

Vitiate. See FAULT.

Wages. See WEIGH—*appendere*.

Wand. See ROD—*baculus*.

Wasting away, A. See ROAM.

Watch-tower. See WATCHMAN.

Wave. See ROLL—*volumen*.

Waved about. See VIBRATE.

Waver. See VACILLATE.

Way of thinking. See SENTENCE.

Weakening. See DESTROY-*labefactare*.

Weariness, Wearisome. See TEDIOUS-NESS.

Wed. See MARRY-*nubere*, and WEDDING.

Weft. See WEB-*tela*.

Weight. See HEAVY.

Weighty. See GUILT-*sons*.

Whirlpool. See GULF-*vorago*.

Whole. *Universus*. See UNIVERSAL.

Wholesome. See SALVATION-*salus*.

Wild. See FOREST.

Willing, Willingly. See SPONTANEOUS.

Wind-pipe. *Aspera arteria*. See ROUGH.

Wish, A. See VOTIVE.

Witch. *Maga*. See MAGIC.

Witchcraft. See FASCINATION, and SORCERY.

Withdraw. See SNATCH AWAY, and TURN ASIDE-*secedere*.

Withhold. See PROHIBIT.

Womanhood. See YOUTH-*juventus*.

Wonderful. See STUPENDOUS.

Work, To. See OPERATE.

Worn out. See OBSOLETE, and PREPARE-*conficere*.

Worse, Grows. See HEAVY, To BE-*ingravare*.

Worship, Place of. See TEMPLE.

Worthless. See VILE.

Wounded. See THRUST THROUGH.

Wreath. See LAUREL.

Wrenching, A. See TORTURE.

Wrest. See TOUCH-*stringere*.

Wrongly. *Sinistre*. See LEFT.

Yawn. See GULF-*hiatus*.

Young, The. See WHELP.

Zealous. See STUDY-*studium*.

LATIN-ENGLISH VOCABULARY.

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PREFATORY NOTE.—The following Vocabulary contains three classes of entries:—

First: Latin words (and a few Swedish words) of which the English equivalents constitute the heads to the various articles in the Concordance. These words, together with their English renderings, are printed in the Vocabulary thus, **Amor**—Love.

Second: Latin words which are not so represented by any English equivalents in the Concordance heads. These, together with their English meanings, and a few references to places in the Writings where they occur, stand thus, **Quare** (wherefore). H.9². 48.

Third: Additional references to the first class of entries, which are printed thus, **Agmen**—Body. R.655¹.

Words of the second class are mainly such as occur in the Writings without doctrinal significance; such as many conjunctions, prepositions, and adverbs; also words of rare occurrence, and verbal phrases of common occurrence. It will be understood that in most cases only specimen instances are given.

While it is not claimed that even with these additions the Vocabulary contains a complete list of all the Latin and other words that occur in the Writings, it is believed that it will be found to be of much use to students and translators of the original Writings. It is at any rate the *beginning* of a complete Dictionary to the Latin of Swedenborg.

A—A.
A parte (on the part of). T.370^o.
A quo. H.64². L.30^o. 46². R.6.
 961. 962¹². T.338². 339³. 716².
Ab—From. H.75.
Ab-apud—From.
Abactio—Driving away, A.
Abaddon—Abaddon.
Abalienare—Alienate. E.710¹⁷. 768²¹.
Abalienatio—Alienation.
Abbas (abbot). T.683.
Abbreviare—Shorten.
Abdeel—Adbeel.
Abdere—Hide.
Abdicare—Renounce.
Abdicatio—Renunciation.
Abdomen—Abdomen.
Abducere—Draw away. See also
 under *Lead*—*ducere*. A.9164.
 E.1162².
Abductio—Drawing away, A.
Abel—Abel.
Aberrare—Wander.
Abesse. See *Abst*.
Abib—Abib.
Abies—Fir.
Abigere—Drive away.
Abihu—Abihu.
Abimael—Abimael.
Abimelech—Abimelech.
Abire—Go away, To.

Ablactare—Wean, To.
Ablatio—Taking away, A. A.9150.
Ablegare—Banish, To.
Abluere—Wash away, To.
Ablutio—Washing off, A.
Abnegare—Deny.
Abolere—Abolish.
Abolitio—Abolition.
Abominabilis—Abominable. T.628.
Abominatio—Abomination. E.827⁵.
Abortiri—Abort. E.710³.
Abortus—Abortion. T.183. 367.
Abradere—Shave off.
Abraham, Abram—Abraham, Abram.
Abripere—Pluck off.
Abrogare—Abrogate. E.274⁴.
Abrogatio (abrogation). M.340³.
Abscedere (depart). M.214^o.
Abcessus—Abscess. A.7524.
Abshalom—Absalom.
Abscindere—Cut off, To.
Abseondere—Hide. A.9125.
Abseconditio (a hiding). M.167.
Abseonsio—Hiding, A.
Absens—Absent.
Absentia—Absence.
Absimilis (unlike). H.221. M.141.
Absinthium—Wormwood.
Abst—Far be it.
Absolute (absolutely). M.362.
Absolutio—Absolution. A.9333².

Absolutus—Absolute. D.3550.
Absolvere—Absolve.
Absonus—Absurd. A.8918.
Absorbere—Absorb. E.331².
Absorptio (absorption). T.31².
Absque (without). H.59. T.483.
 485. 489. 615.
Abstentia—Abstinence.
Absterere—Deter. A.8452.
Abstergere—Wipe away.
Abstersio—Wiping away, A.
Abstinerere—Abstain, To.
Abstracte—Abstractedly.
Abstractio—Abstraction.
Abstractus—Abstract. E.1124².
 D. Wis. vii. 5².
Abstrahere—Abstract, To.
Abstrusus—Abstruse.
Absurditas—Absurdities.
Absurdus (absurd). Inv.19.
Abundantia—Abundance.
Abunde (abundantly). M.369.
 T.110³.
Abusus—Abuse.
Abuti—Abuse, To.
Abyssinia—Abyssinia.
Abyssus—Deep, A.
Ac (also). H.178.
Academia—Academy.
Accedere—Approach, To.
Accedit (add to this). T.630.

Accelerare—Hasten. M.304^e.
 Accendere—Kindle.
 Accentus—Accent.
 Acceptare—Accept. A.6784^e. E.328¹³.
 Acceptatio—Acceptance.
 Accessitae (from *arcesso*). D.4369.
 Accessibilis (accessible). R.962⁹.
 Accessio, Accessus—Approach, An.
 Accessorium—Accessory, An. E.1112³.
 Accessorius (accessory). R.675⁵.
 Accidentalīs (accidental). M.256.
 Accidentia—Accident, An (see *Happen—accidere*).
 Accidere—Happen.
 Accinctus (girded). M.512. T.463.
 Accingere—Gird.
 Accipere—Receive.
 Accipiter—Hawk, A.
 Acclamatio—Shouting, A.
 Acclinare (incline to). M.108.
 Acclivitas (acclivity). M.76.
 Acclivum (acclivity). M.76³.
 Accola—Neighbour.
 Accommodare—Accommodate.
 Accommodatio—Accommodation.
 Accommodatiores. H.515.
 Accrescere—Grow.
 Accumulatio (accumulation). W.269².
 Accuratus—Accurate.
 Accurrere—(run to). H.429^e.
 Accusare—Accuse.
 Accusator—Accuser.
 Acerbitas—Sharpness.
 Acervus—Heap, A.
 Acescens—Sour.
 Acetabulum—Socket, A.
 Acetosus—Sour.
 Acetum—Vinegar.
 Achan—Achan.
 Achasus—Ahaz. E.706¹⁶.
 Achates—Agate, An.
 Acheron—Acheron.
 Achor—Achor. E.1083.
 Ahusath—Ahusath.
 Acies—Keeness of sight.
 Acinus (berry). M.8².
 Aconitum—Aconite.
 Acontiae (= *serpentes jaculi*). T.380⁴.
 Acquiescere. A.8176. H.74². M.79.
 Acquirere—Acquire.
 Acquisitio—Acquisition.
 Acrimonia (acridity). M.253^e.
 Actio—Action (see *Act*). E.1080³. D. Wis. vii. 4².
 Activitas—Activity. D. Love xx.
 Activus—Active.
 Actualis—Actual.
 Actualitas—Actuality. A.9009³. D.3892^e.

Actualiter—Actually. H.118. 121. 203². M.306².
 Actunare—Actuate.
 Actum est (it is all over with). A.582². 5077². 5135⁴. (having treated). T.393. 571.
 Actus—Act, An. E.901. D. Love xix².
 Actutum—Immediately. T.367⁴. 484^e. 607.
 Acnere (sharpen). M.79⁸. T.74³.
 Aculeatus—Pointed.
 Aculeus—Point.
 Acumen—Acumen. A.8878. D.4115. 4751. E.802⁶.
 Acuminare—Sharpen.
 Acupictor—Embroiderer, An.
 Acupictura—Embroidery.
 Acupingere—Embroider.
 Acus—Needle, A.
 Acutio (sharpening). M.145².
 Acute—Acutely (see *Sharp*).
 Acutus—Sharp.
 Ad—To.
 Ad captandum. T.484.
 Ad instar. T.583. 586^e.
 Ad libitum. H.137³. 228.
 Ad nutum. H.137³.
 Ad obsequia. H.137³.
 Adaequare—Adapt.
 Adah—Adah.
 Adam—Adam. E.736⁶.
 Adamantinus—Adamantine (see *Diamond*).
 Adamare—Love, To.
 Adamas—Diamond. T.110⁵.
 Adamicus, Adamiticus—Adamic, Adamitic.
 Adaptare—Adapt. H.282.
 Adaptatio—Adaptation. A.9399.
 Adaugere—Grow.
 Adblandimentum—Blandishment (see *Flatter*).
 Adblandiri—Flatter.
 Addere—Add.
 Addicabilis (ascribable). T.640.
 Addicare—Ascribe. E.1138⁶.
 Addicatio—Ascription. (devotedness). M.306³.
 Addicere—Attach. H.74. T.448. 455a. 516.
 Addictus. T.441^e. 526. 561. 562².
 Addiscere—Learn.
 Additamentum—Additament (see *Add*). T. Index General, at the end.
 Adducere—Bring. A.7643. 8705.
 Adductio. M.243.
 Adelheim—Adelheim.
 Adeps—Fat.
 Adesse—Present, To be.
 Adhaerere—Cleave.

Adhibere (employ). A.7097. 9306. 9472.
 Adhortatio. A.2542.
 Adhuc—Still. T.457. 607².
 Adiaphoron—Indifference, Matter of.
 Adigere—Drive, To.
 Adimere—Take away.
 Adipiscere—Attain. H.356. T.160⁶. 331. 423^e. 640². E.193.
 Adire—Approach, To.
 Aditus—Approach, An.
 Adjectivus (adjective). R.10.
 Adjicere (add). H.432. 435. 438. M.55⁵. 87.
 Adjudicatio. A.9160.
 Adjunctio—Adjunction.
 Adjungere—Adjoin.
 Adjurare—Adjure.
 Adjuratio—Adjuration.
 Adjutrix—Concurrent. D.6054.
 Adjuvare—Assist. A.8248. 8719. E.764.
 Adlerheim—Adlerheim.
 Adma—Admah.
 Adminiculum—Aid, An.
 Administrare—Administer.
 Administratio—Administration. D. Love xii. D. Wis. xi. 4.
 Administrator—Administrator.
 Administratrix. D.2500^e.
 Administrum—Instrument. J.30.
 Admirare—Wonder, To.
 Admiratio—Wonder.
 Admissio—Admission.
 Admittere—Admit.
 Admonere—Warn.
 Admonitio—Warning, A.
 Adnatus. T.537.
 Adnumerare. T.453.
 Adolere—Burn, To.
 Adolescens—Young (see *Adolescence*).
 Adolescentia—Adolescence. H.166.
 Adolescere—Grow up (see *Adolescence*).
 Adonai—Adonai. Coro. 51². (See A.2921². —4.)
 Adonis—Adonis.
 Adoptare—Adopt.
 Adoptatio—Adoption.
 Adoptivus. J.(Post.)37.
 Adorare—Adore.
 Adoratio—Adoration.
 Adorator. H.324.
 Adoreus (glory). M.10. T.721^e.
 Adorire—Attack.
 Adornare—Dress, To.
 Adplaudere—Clap. M.233². 315¹².
 Adramandoni—Adramandoni.
 Adsciscere—Associate. D.4475.
 Adscititius—Adscititious.
 Adscribere—Ascribe. A.6481. T.562².
 Adstipulari—Agree. A.5326². M.45. T.9. 112.

Adstringere. T.71. D.5791d.
 Adulla-Adulla.
 Adullamita-Adullamite.
 Adulter-Adulterer.
 Adulterare-Adulterate.
 -Commit adultery. E.
 935². 1083⁵.
 Adulteratio-Adulteration.
 Adulterinus (adulterine). D.4406.
 Adulterium - Adultery. E.803¹.
 949³.
 Adultus-Adult.
 Adumbrare - Shadow forth (see
 Shade).
 Adumbratio - Adumbration (see
 Shade).
 Adunare-Unite. M.447^e.
 Adurere-Burn, To.
 Adustio-Burning, A.
 Advena-Guest; and under Novitiate.
 H.35.
 Adventus-Advent.
 Adversari-Adverse, To be. D.4223.
 Adversarius-Adversary.
 Adversatio-Opposition.
 Adversitas (adversity). T.434.
 Adversus-Adverse. E.139. 158.
 Advertere-Advert.
 Advertentia-Advertence.
 Advocatus-Advocate, An.
 Advolare-Fly to.
 Adytum-Adytum.
 Aedes-Building, A.
 Aedificare-Build. E.840⁵.
 Aedificium-Building, A. R.875⁴.
 J.(Post.)12.
 Aegre (with difficulty). A.1198^e.
 9009. T.448^e.
 Aegritudo-Sickness.
 Aegrotare-Sick, To be.
 Aegrotus-Sick.
 Aegyptiacus, Aegyptius-Egyptian.
 Aegyptus-Egypt.
 Aemulari-Emulate.
 Aemulatio-Emulation. M.291.
 Aemulus-Emulous. M.281. T.324.
 Aeneus-Brazen.
 Aenigma-Enigma. A.66.
 Aenigmaticus-Enigmatical.
 Aeolus-Eolus. T.339.
 Aequalis-Equal.
 Aequalitas-Equality.
 Aequare. H.459^e.
 Aequatio. M.222⁹.
 Aequator. T.185.
 Aequē (equally). H.57.
 Aequilibrare-Equilibrate.
 Aequilibratio-Equilibration.
 Aequilibrium-Equilibrium.
 Aequinoctialis (equinoctial). M.104.
 Aequinoctium-Equinox.
 Aequiparare - Compare. H.223².
 265. T.67. 106².

Aequitas-Equity.
 Aequivalere-Equivalent, To be.
 Aequivocus-Equivocal.
 Aer-Air. T.178.
 Aerarium-Treasury.
 Aereus-Aerial.
 Aeruginosus. M.115.
 Aerugo-Rust.
 Aerumna-Calamity.
 -Want. M.294^e.
 Aerumnosus-Wretched (see Calam-
 ity).
 Aes-Brass. E.70². 355¹². 1147.
 Aesculus-Oak, The Italian.
 Aestas-Summer.
 Aestimare-Estimate.
 Aestimatio-Estimation.
 Aestivus-Summer, Of.
 Aestuarē-Heated, To be.
 Aestuosus-Hot, Very (see Heat-
 aestus).
 Aestus-Heat.
 Aetas-Age.
 Aeternare-Eternize.
 Aeternitas-Eternity.
 Aeternus-Eternal.
 Aether-Ether. T.61. 838².
 Aethereus-Ethereal.
 Aethiopia-Ethiopia.
 Aethiops-Ethiopian.
 Aetna (Etna). T.79³. 5 M.11.
 Affabilis-Courteous. M.182.
 Affabilitas-Affability.
 Affatim (abundantly). D.1278.
 Affectare-Strive after.
 Affectatio - Affectation (see Strive
 after).
 Affectio-Affection. E.325³. 326¹².
 803². 826². 837². 865. 1001. 1163.
 1185. 1201^e. 1202⁴. 1214².
 Affectio boni-Affection of good.
 Affectio veri-Affection of truth.
 E.863. —¹⁰. 867². 1164². 1173².
 Affectus-Mood.
 Afferre-Bring.
 Afferre in medium. H.229.
 Afficere-Affect, To. A.7351.
 Afficere probris-Revile, To.
 Affinis-Relation by marriage (see
 Affinity).
 Affinitas-Affinity. E.11².
 Affirmare-Affirm.
 Affirmatio-Affirmation. M.258.
 Affirmativus-Affirmative.
 Affixus (fastened). T.451^e.
 Afflare-Breathe, or Blow (see Affla-
 tus).
 Afflatus-Afflatus.
 Afflictio-Affliction.
 Affligere-Afflict.
 Affluentia (a flowing to). M.9.
 Affluere-Flow to (see Afflux).
 Affluxus-Afflux. T.160².

Affulgere-Shine, To. R.962¹⁰.
 Africa-Africa.
 Ager-Field, A.
 Agere-Act, To.
 -Impel, To. A.2292⁹. C.J.69.
 Agger-Dyke.
 Agglutinare-Agglutinate To
 Aggravare-Heavy, To make.
 -Oppress, To.
 Aggredi-Attack.
 Aggregare. T.536³.
 Agitare-Agitate, To. R.334.
 Agitatio-Agitation.
 Agmen-Body. R.655⁴. D.1063².
 Agna-Lamb.
 Agnatus (relation). T.459⁹. —¹⁴.
 Agnus-Lamb.
 Agneta-Agnes.
 Agnitio-Acknowledgment.
 Agnoscere-Acknowledge.
 Agon-Agony. D.Wis.vii.2². 4².
 Agrestis-Wild.
 Agricola-Husbandman.
 Ah! T.504².
 Aharon-Aaron. E.768¹⁹.
 Ahenus. D.Min.4737.
 Aholiab-Aholiab.
 Aio (say). T.80².
 Aj-Ai.
 Akkad-Accad.
 Ala-Wing, A.
 Alabastrum-Alabaster.
 Alacritas-Alacrity. E.991³. 1057⁷.
 Alapa-Slap, A.
 Alatus-Vibratory.
 -Winged.
 Albedo-Whiteness.
 Albns-White.
 Alcohol-Alcohol.
 Alcoran-Koran.
 Alea-Dice
 (what is uncertain). T.369.
 Alere-Feed, To.
 Alexander-Alexander (the great).
 (the bishop). T.632.
 Alexandrinus. T.632.
 Alfvarsamheter (Swed. - earnest-
 nesses). D.1442.
 Alga-Flag, A.
 Algeriani. D.5667a.
 Alibi (elsewhere). H.66.
 Alicubi (somewhere). T.119³.
 Alienigena-Foreigner.
 Alienus-Strange.
 Alimentum-Food.
 Alimonia. T.491.
 Alio (elsewhither). A.10422².
 Alioquin (otherwise). H.197².
 T.371². 574.
 Alipes (wingfooted). M.103.
 Aliqua (some). H.110.
 Aliquandiu-Some time. R.875².
 Aliquantisper. H.210. 447. M.7. 10.

Aliquantum. H.47. 200.
 Aliquatenus. M.189. T.30. 365³. 609.
 Aliqui (some). T.535².
 Aliquid—Something.
 Aliquis. T.438. 525. 535^e.
 Aliquot (some). H.6. 50. T.385².
 Aliquoties (some times). H.68. 74. 99². T.365². 561. 562^e.
 Aliter—Otherwise. T.457. 580.
 Aliter prorsus. T.449.
 Aliter vero. T.796⁵.
 Alites (Alates(?)). M.416². D.3626^e.
 Aliunde. H.94^e. 137. M.225^e. T.177⁴. 380. 384.
 Alius—Other.
 Allaborare—Labour, To. T.110².
 Allapsus—Approach, An. A.7805³. 8111.
 Allatus (from *Adferre*). H.1². 67. 212^e. T.93². 490^e.
 Allectamentum. M.82.
 Allectare—Allure. A.9348³.
 Allegare. T.515^e. 640². 814².
 Allegoricus. T.810.
 Alleluja—Hallelujah.
 Allemannia—Germany.
 Allevare—Lift up.
 Allicere—Allure.
 Allidere—Dash, To.
 Alligare—Bind. D.3640.
 Allium—Garlic.
 Alloqui—Speak to (see speak).
 Alluere—Flow to.
 Almodad—Almodad.
 Aloe—Aloes.
 Alpha—Alpha.
 Alphabet. M.326³.
 Altare—Altar. E.811².
 Alter—Other, The.
 Altera vita—Other life, The.
 Alteratio—Alteration.
 Altercari—Dispute, To.
 Altercatio—Dispute, A.
 Alternare—Alternate, To.
 Alternatim—Alternately.
 Alternatio—Alternation.
 Alternus—Alternate.
 Alterumve. H.324.
 Alteruter (the one or the other). A.9331.
 Alte—Highly, Deeply. H.118.
 Altitudo—Height.
 Altus—High.
 Alumnus—Pupil.
 Alvearium—Hive.
 Alveus—Channel.
 Alvus—Belly. D.Min.4680.
 Amabilis—Loveable. M.49^e. 55. —⁴. 56⁴.
 Amabilitas—Amiability (see Love-able).

Amaleck—Amalek.
 Amalekita—Amalekite.
 Amandare. E.1091.
 Amare—Love, To.
 Amare Dominum (see Love to the Lord).
 Amare proximum (see Love towards the neighbour).
 Amaricare—Bitter, To make.
 Amaritudo—Bitterness.
 Amaror—Bitterness.
 Amarus—Bitter.
 Amasius—Lover.
 Amator—Lover.
 Amaurosis—Amaurosis. D.Love xxi³.
 Amaziah—Amaziah.
 Ambages—Windings.
 Ambas (from *Ambo*). M.293³.
 Ambigere—Doubt, To. H.5.
 Ambiguus—Ambiguous.
 Ambire—Compass, To.
 Ambitio—Ambition.
 Ambitus—Compass, A. A.5343. 7437².
 Ambo—Both.
 Ambrosia—Ambrosia.
 Ambulacrum—Walk, A.
 Ambulare—Walk, To.
 Ambulatio—Walking, A.
 Ambulatorium—Promenade, A (see Walk).
 Amen—Amen. D.5899. D.Wis.xi.1a.
 Amens (mad). M.212^e.
 Amentia—Madness.
 America (America). P.330⁷. D.3194^e. 3867.
 Amethystus—Amethyst.
 Amianthus—Asbestos.
 Amica—Friend.
 Amice—Friendly. H.462a⁷. T.324.
 Amicire—Clothe. E.1222.
 Amicitia—Friendship.
 Amictus—Clothing. D.3224. 3226.
 Amiculum—Cloak, A.
 Amicus—Friend.
 Amita—Aunt.
 Amittere—Lose.
 Ammon—Ammon.
 Ammonita—Ammonite.
 Amoenitas—Pleasantness.
 Amoenus—Pleasant.
 Amor—Love.
 Amor coelestis—Celestial love.
 Amor conjugalis—Marriage (or Con-jugal) love.
 Amor Divinus—Divine love.
 Amor dominandi, dominii, imperandi, regnandi—Love of dominating.
 Amor dominans—Ruling love.
 Amor erga proximum—Love towards the neighbour.

Amor in Deum—Love to God (see Love to the Lord).
 Amor in Dominum—Love to the Lord.
 Amor mundi—Love of the world.
 Amor mutuus—Mutual love.
 Amor regnans—Reigning love.
 Amor sexus—Love of the sex.
 Amor spiritualis—Spiritual love.
 Amor sui—Love of self.
 Amora—Gomorrhah.
 Amotio (removal). T.135⁵.
 Amovere—Put away.
 Amphitheatrum—Amphitheatre.
 Ample (fully). A.9431^e. H.270⁵. T.705^e. 790.
 Amplexari—Embrace, To.
 Amplexatio—Embracing, An.
 Amplificare—Enlarge, To.
 Amplificatio—Enlargement, An.
 Amplificus. T.365⁴.
 Amplitudo. R.153⁶.
 Amplus (full). T.31.
 Amram—Amram.
 Amstelodam—Amsterdam.
 Amurca—Dregs. T.519.
 Amussis—Rule, A.
 Amygdala—Almond.
 Amygdalus—Almond-tree.
 Anabaptismus—Anabaptism.
 Anakim—Anakim.
 Analogia—Analogy.
 Analogice—Analogically.
 Analogicus—Analogical.
 Analogon—Analogue.
 Analogus—Analogous.
 Analysis—Analysis.
 Analytice—Analytically.
 Analyticus—Analytical. D.2606.
 Anamin—Anamin.
 Anastomosis—Anastomosis.
 Anataria—Bittern.
 Anathema—Anathema. T.688^e.
 Anathematizare—Anathematize.
 Anatomia—Anatomy.
 Anatomicus—Anatomical. D.Wis.vi⁷.
 Anceps—Two-edged.
 Anchora—Anchor.
 Ancilla—Maid-servant.
 Andreas—Andrew.
 Aner—Aner.
 Angelo—Angelo.
 Angelicus—Angelic (see Angel). H.288^e. 304^e.
 Angelus—Angel. E.130². —⁸. 282⁴. 304. 867³. 909. 998⁴. 1001. 1087³. 1111. 1166². 1183².
 Angelus coelestis—Celestial Angel. E.1042³.
 Angelus Dei—Angel of God (see Angel of Jehovah).
 Angelus Jehovae—Angel of Jehovah.
 Angelus naturalis—Natural Angel.
 Angelus spiritualis—Spiritual Angel.

Angi-Anguish, To feel.
 Anglia-England.
 Anglicanus, Anglicus-English.
 Anglus-Englishman.
 Angor-Anguish.
 Anguis-Snake.
 Angularis-Cornerstone.
 Angulatus-Angular (see Corner).
 Angulus-Corner.
 Angustare-Straiten.
 Angustia-Straitness.
 Angustus-Strait.
 Anhelare-Pant.
 Anhelitus. T.136^o.
 Anima-Soul.
 Animadvertentia - Animadversion
 (see Notice).
 Animadvertere-Notice, To.
 Animal-Animal.
 Animalculum (see Animal).
 Animalis-Animal.
 Animare-Animate. D. Wis. xii.
 Animatio-Animation.
 Animosus-Courageous. D. 3228.
 Animus-Mind.
 Annectere (connect). A. 9236.
 Annihilare-Annihilate.
 Annihilatio-Annihilation.
 Annon. H. 86. R. 962⁵. M. 1827.
 T. 176. 356^o. 385².
 Annona-Provision.
 Annosus (aged). T. 137².
 Annuere-Assent, To. E. 1029².
 Annulare (annihilate). D. 6098².
 Annulus-Ring, A.
 Annuntiare - Announce. E. 324^o.
 850³. 910.
 Annuntiatio-Annunciation.
 Anodynon. T. 665⁶.
 Ansa-Handle, A.
 (opportunity). T. 430^o.
 Anser-Goose.
 Ansula-Hook, A.
 Antagonista-Opponent.
 Ante-Before. A. 8194.
 Anteactus. M. 230². T. 477.
 Antecedens - Antecedent. T. 360.
 627².
 Antecessus. H. 358.
 Antediluvianus-Antediluvian.
 Antemurale-Bulwark.
 Antenuptialis. M. 307^o. 309.
 Antequam (before). T. 409. 463.
 Anterior-Front.
 Antesignanus-Leader.
 Anthropophagus-Cannibal.
 Antichristus-Antichrist.
 Anticipatus. M. 78². 459.
 Anticuria-Reception room.
 Anticus (front). T. 185².
 Antipas-Antipas.
 Antipatheticus-Antipathetic.
 Antipathia-Antipathy. M. 47a.

Antipodes-Antipodes.
 Antiquare (to become old). T. 756.
 Antiquissimus-Most Ancient.
 Antiquitas-Antiquity (see Ancient).
 Antiquus-Ancient.
 Antistes-Leading man.
 Antithalamum - Antechamber. M.
 20.
 Antlia-Pump, A.
 Antlia pneumatica-Airpump.
 Antonius-Anthony.
 Antrosum-In front (see Front).
 Antrum-Cave, A.
 Anus-Anus.
 Anus-Old woman.
 Anxietas-Anxiety.
 Anxius-Anxious.
 Aorta. M. 315⁷.
 Aper-Boar. A. 9335. C. J. 83.
 Aperire-Open, To.
 Aperitio-Opening, An.
 Apertibilis. T. 720^o.
 Apertura-Aperture, An (see Open-
 aperire).
 Apex-Accent, An.
 Apiarium-Hive, A.
 Apinior (Swed.-apes). D. 393.
 Apis-Bee. Docu. 302. I. par. 3.
 Apocalypsis-Apocalypse.
 Apollo-Apollo.
 Apollyon-Apollyon.
 Apoplexia-Apoplexy.
 Apostasia. M. 464.
 Apostema-Abscess.
 Apostolicus-Apostolic. Coro. 59^o.
 Apostolus-Apostle.
 Apothecarius-Apothecary.
 Apotheosis-Apotheosis. T. 177⁴.
 Apparatus-Magnificence.
 Apparens-Apparent.
 Apparenter-Apparently.
 Apparentia - Appearance. E. 950.
 1033³.
 Apparere-Appear.
 Apparitio-Appearing, An.
 Appellare-Call, To.
 Appelatio-Calling, A.
 Appelere-Apply, To.
 Appendentia-Appendage.
 Appendere-Weigh.
 Appendix - Appendix. T. 516^o. E.
 200³. 911². 912².
 Apperceptibiliter-Perceptibly.
 Apperceptio-Perception, Appercep-
 tion.
 Appercipere-Perceive, Apperceive,
 To.
 Appetere-Appetite for, To have an.
 (to desire eagerly). A. 8568.
 E. 1022².
 Appetibilis-Desirable.
 Appetitio, Appetitus-Appetite.
 Applanare-Level, To.

Applausibilitas-Praise.
 Applicabilis-Applicable.
 Applicare-Apply.
 Applicate. T. 36. 508².
 Applicatio-Application.
 Apponere-Apply. T. 331².
 Appositus (united to). A. 7319.
 E. 336.
 Apprehendere-Apprehend.
 Apprimis (especially, very). T. 632.
 Approbatio-Approval.
 Appropinquare-Approach, To.
 Appropinquo-Approach.
 Appropriate-Appropriate.
 Appropriatio-Appropriation.
 Approximare-Approach, To.
 Approximatio-Approach. A. 4111³.
 De Verbo 3². —³.
 Aprius-Sunny.
 Apsis-Apsis.
 Aptare-Adapt.
 Aptatio-Adaptation.
 Aptitudo. D. 3918.
 Apud-With. T. 420. 510. 511. 583.
 (in). T. 722².
 Aqua-Water.
 Aqueductus-Watercourse.
 Aquaticulum-Trough.
 Aqueus-Watery.
 Aquila-Eagle.
 Ar-Ar.
 Ara-Altar.
 Arabia-Arabia.
 Arabicus-Arabic. M. 326⁴.
 Arabs-Arabian.
 Aram-Aram.
 Aramoens-Aramean.
 Aranea-Spider.
 Ararath-Ararat.
 Arare-Plough, To.
 Aratio-Ploughing, A.
 Arator-Plougher, A.
 Aratrum-Plough, A.
 Arbitrator (judge). T. 137.
 Arbitrari - Think (see Will - arbit-
 rium).
 Arbitrarius - Arbitrary (see Will -
 arbitrium).
 Arbitrium-Will.
 Arbor-Tree.
 Arbor olei-Oil tree.
 Arbor scientiae-Tree of knowledge.
 Arbor vini-Vine.
 Arbor vitae-Tree of life.
 Arboretum-Plantation.
 Arboreus-Arboreal (see Tree).
 Arbustum-Shrub. M. 231.
 Arca-Ark.
 Arcana Coelestia-Arcana Coelestia.
 Arcanista-Arcanist.
 Arcanum-Arcanum.
 Arcere-Keep away (see Close-arctus).
 T. 120. D. 3892.

- Arcessere-Summon. A.9009.
 Archangelus-Archangel.
 Archididasculus-Archteacher.
 Archiepiscopus (Archbishop). T. 172².
 Architectonice. M.355.
 Architectonicus-Architectonic.
 Architectura-Architecture.
 Architectus-Architect.
 Architrictinus-Ruler of Feast.
 Arcte-Closely.
 Arcticus (Arctic). T.527^o.
 Arctus-Close.
 Arcuatus. R.875³.
 Arcus-Bow. A. E.866⁷.
 Ardea (heron). E.1100²².
 Ardere-Burn (see Ardour).
 Ardescere-Inflame.
 Ardor-Ardour. M.304^o. 312.
 Arduus. M.75.
 Area-Threshing-floor.
 (area). R.655. 875⁷.
 (flowerbed). H.185. M.8⁴.
 Arefacere-Dry up.
 Arefactio-Withering (see Dry up).
 Arena-Sand.
 Arenarius. T.484^o.
 Arenosus-Sandy.
 Arenus-Dry.
 Arescere-Dry, To.
 Argenteus-Silvern.
 Argentum-Silver.
 Argentum aevum-Silver Age.
 Argentum vivum-Quicksilver.
 Argilla-Clay.
 Argillaceus-Clay, Of.
 Arguere-Charge, To.
 Argumentatio-Argumentation. A. 8313³.
 Argumentum-Argument. A.8313³.
 R.455^o. D.3374.
 Argus-Argus.
 Argute-Sharply.
 Argutiae. R.675⁶.
 Arianus-Arian. P.231⁶. E.900⁴.
 Ariditas-Dryness.
 Aridus-Dry.
 Aries-Ram.
 Arista-Ear (of corn).
 Aristippus-Aristippus.
 Aristocraticus-Aristocratic.
 Aristoteles-Aristotle. D.5630².
 Aristotelicus-Aristotelian.
 Arithmeticus-Arithmetic.
 Arius-Arius.
 Arki-Arkites.
 Arma-Weapons.
 Armageddon-Armageddon.
 Armamentarium-Arsenal.
 Armatus (armed). T.562^o.
 Armentum-Herd.
 Armilla-Bracelet. A.10540³.
 Armkläde (Swed.-a sleeve). D. 4787. 4967. 4969a.
 Armus-Flank.
 Arnel-Arnel.
 Arnon-Arnon. E.435⁶.
 Aroer-Aroer. E.911¹².
 Aroma-Spice.
 Aromatarius-Perfumer (see Spice).
 Aromaticus-Aromatic (see Spice).
 Aromatopoliis. T.834^o.
 Arphachschad-Arphaxad.
 Arrhabo-Pledge.
 Arridere-Smile, To.
 Arrigere (to erect). D.Wis.ii³.
 Arripere-Seize.
 Arroganter-Arrogantly.
 Arrogantia-Arrogance.
 Arrogare-Arrogate.
 Ars-Art. M.130². E.1203². 1214⁴.
 Arteria-Artery.
 Arteriola. T.54².
 Articulare-Articulate.
 Articulate. M.151a⁴.
 Articulatio-Articulation. T. 57. E.353².
 Articulatus-Articulate. T.23^o.
 Articulus-Article. H.285^o. T.626. 642.
 Artifex-Artificer. E.1145⁷.
 Artificialis-Artificial. D.2631^o.
 Artificiosus. T.335². 785^o.
 Artificium-Artifice.
 Artighet (Swed.-politeness). D. 1442.
 Artus-Joint.
 Arundo-Reed.
 Arvadi-Arvadites.
 Arvum-Fruitful field.
 Asasel-Azazel.
 -Scapegoat.
 Ascendere-Ascend.
 Ascensus-Ascent.
 Ascher-Asher.
 Aschkenas-Ashkenaz.
 Aschur-Assyria, Assyrian.
 Asellus-Young ass (see Ass).
 Asia-Asia.
 Asiaticus-Asiatic.
 Asina-She-ass (see Ass).
 Asininus. E.329¹⁹.
 Asinus-Ass. E.140⁴.
 Asmodeus (Asmodean). E.1003³.
 Aspectabilis-Visible.
 Aspectus-Aspect (see Look, To).
 Asper-Rough.
 Asperare (to make fierce). M.378^o.
 Aspere-Roughly.
 Aspergere-Sprinkle.
 Asperitas-Roughness.
 Aspernari-Spurn.
 Aspersio-Sprinkling.
 Aspicere-Look, To.
 Aspirare-Breathe on.
- Aspiratio-Breathing on, A. D.Min. 4754.
 Aspis-Asp.
 Assa-Azzah.
 -Gaza.
 Assare-Roast.
 Assecla-Follower.
 Assensus-Assent.
 Assentatio-Flattery.
 Assentator-Flatterer.
 Assentiri-Assent, To.
 Assequi-Overtake.
 (attain). T.592^o.
 Asser-Beam. A.6385. E.1146².
 (board). M.6. 77². 103³.
 Asserere-Assert.
 Asserini (post-like (?)). D.Min.4576.
 Assertio-Assertion. M.315⁷.
 Assertor. T.451.
 Asseverare-Asseverate.
 Asseveratio-Asseveration.
 Assidere-Sit.
 Assiduitas-Diligence.
 Assiduus. M.156.
 Assimilare-Liken.
 Associare-Associate, To.
 Assuefacere-Habituate, To.
 Assuere-Sew.
 Assuescere-Accustom (see Custom).
 Assuetudo-Custom.
 Assultus-Assault.
 Assumere-Assume. H.183². E. 555¹¹. 1182³.
 Assumptio-Assumption.
 Assumptus (taken). H.78.
 Assurgere-Rise, To.
 Assus-Roasted.
 Assyria-Assyria.
 Assyrius-Assyrian.
 Ast (but). H.31. T.123². 369^o.
 Asterismus (constellation). T.137³.
 Asthma. T.482².
 Astroites (a magic precious stone). M.109².
 Astronomicus-Astronomical.
 Astronomus (astronomer). T.176².
 Astrum-Star.
 Astus-Cunning.
 Astutia-Cunning.
 Astutus-Cunning.
 Asylum-Asylum. J.(Post.)5.
 At vero (but verily, but). T.441. 510. 700². 787. 797^o.
 Atad-Atad.
 Atavus-Great-grandfather.
 Ataxia. T.496^o. 665⁴.
 Atechnicus-Unskilled.
 Ater-Black. D.1294.
 Atrare-Blacken.
 Atrot-Blackness.
 Athanasius-Athanasius. E.807³. 1103².
 Atheismus-Atheism. Coro.16.

Atheisticus-Atheistical. Coro.35³.
 Athenaeum-Athenaeum.
 Atheus-Atheist. T.722. E.1058⁴.
 Athleta-Wrestler.
 Atlas-Atlas.
 Atmosphaera-Atmosphere. E.944².
 Aug. Idea 1.
 Atmosphaericus-Atmospheric.
 Atomus-Atom.
 Atramentarium-Inkstand.
 Atramentum-Ink.
 Atrium-Court.
 Atrocitas. E.411.
 Atrophia-Atrophy.
 Atrox-Atrocious.
 Attamen. M.304². T.123⁴. 596².
 Attendere-Attend.
 Attente (attentively). H.324.
 Attentio-Attention. E.263. 294².
 Attenuare-Attenuate. M.148.
 Attinet. T.604.
 Attingere-Reach, To.
 Attollere-Lift up.
 Attonitus (amazed). T.73².
 Attractio-Attraction.
 Attractivus-Attractive.
 Attrahere-Attract.
 Attribuere-Attribute, To.
 Tributum-Attribute, An. E.852².
 Attritus-Bruised.
 Auceps-Birdcatcher.
 Auctor-Author.
 Auctoramentum-Consideration. T.
 181². De Verbo 10². E.802².
 Auctoritas-Authority. J.56⁴.
 Aucupari-Catch, To. M.294².
 Aucupatio-Hunt (see Catch).
 Aucupium (a catching). M.82.
 495².
 Audacia-Audacity.
 Audacter. M.287. 292².
 Audere-Dare.
 Audibilis-Audible (see Hear).
 Audire-Hear.
 (to be styled). A.8318⁴.
 Auditio-Hearing.
 Auditorium-Auditorium.
 Auditus-Hearing.
 Auferre-Take away. A.9150. 9153.
 Aufugere-Flee away.
 Augere-Augment.
 Augsburgensis-Augsburg.
 Augurare-Augur, To. T.78⁴. E.
 1067².
 Augurator-Augur, An.
 Augurium-Augury.
 Augustana-Augustan (see Augsburg).
 Augustinus-Augustine.
 Augustus-Augustus.
 Aula-Court, A.
 Aulaeum-Curtain, A. E.1088².
 Aulaevil-Aulaevil.

Aulicus-Courtier.
 Aura-Aura.
 Aurantia-Orange, An.
 Aurantius-Orange.
 Auratus-Gilded (see Gold).
 Aurelia-Aurelia.
 Aureus-Golden. R.962².
 Auricula-Auricle.
 -Earlap.
 Auris-Ear.
 Aurora-Aurora.
 -Dawn.
 Aurum-Gold.
 Auscultare-Hearken.
 Auscultatio-Hearkening, A.
 Ausim dicere (I venture to say).
 T.15.
 Auspicari-Begin. P.255².
 Auspices-Auspices.
 Auspicium-Auspices. E.700⁷.
 Auster-South.
 Austerus-Severe.
 Aut (or). H.38. 39. T.476².
 Autem (but). T.493.
 Automaton-Automaton. E.802⁴.
 817. 1138⁴. 1153⁶.
 Autopsia-Dissection.
 (personal observation).
 T.585³.
 Autopsicus. M.175².
 Autor-Author.
 Autumare-Suppose.
 Autumnus-Autumn. E.376¹⁴.
 Auxiliator-Helper.
 Auxiliatrix. E.1211⁴.
 Auxilium-Help.
 Avaritia-Avarice.
 Avarus-Avaricious.
 Avel Mizraim-Abel Mizraim.
 Avellere-Pluck off.
 Aven-Aven.
 Aveua (oats). T.531.
 Avere-Want, To. T.563².
 -Wish, To.
 Aversari-Aversion, To feel.
 Aversatile (repulsive). A.7409.
 Aversatio-Aversion.
 Aversio-Turning away, A (see Turn).
 Avertere-Turn away (see Turn).
 Aviditas-Avidity.
 Avidus (eager). M.5. 183.
 Avis-Bird.
 Avis paradisiaca-Bird of paradise.
 Avolare-Fly. T.600.
 Avus-Grandfather.
 Axilla. D.4642.
 Axioma. E.1207³.
 Axis-Axis. D.1696.
 Azal-Azal.
 Azyga. W.405.
 Azylum-Asylum.
 Azymus-Unleavened.

B-B.
 Baal-Baal.
 Baalpeor. T.655.
 Babel-Babel.
 Babylon-Babylon (see Babel).
 Babylonia-Babylonia (see Babel).
 E.1054². 1058³. 1065². 1086³.
 1088. 1091. 1122. 1139. 1183.
 Babylonicus-Babylonish (see Babel).
 Babylonius-Babylonish (see Babel).
 Bacca-Berry. T.78.
 Bacchus. Coro.33².
 Bacillum-Staff.
 Baculus-Rod. D.4508.
 Badius-Brown.
 Bajulare-Bear, To.
 Bajulus. T.563.
 Balac-Balak.
 Balaena-Whale.
 Balbus-Stammer.
 Balneum-Bath.
 Balsamice. T.568².
 Balsamicus. T.537².
 Balsamum-Balm.
 Baltheus-Belt.
 Baptisma, Baptismus-Baptism.
 Baptizare-Baptize.
 Baptizatio-Baptizing, A.
 Barak-Barak.
 Barar (see Borrar).
 Barathrum-Gulf.
 Barba-Beard.
 Barbarus, Barbaricus-Strange. M.
 246².
 Barbatus-Bearded.
 Bark-Bark.
 Bared-Bered.
 Barken (Swed.-the bark). D.4673.
 Baschan-Bashan.
 Basiliscus-Basilisk.
 Basis-Base. E.275¹².
 Bassus-Low.
 Batavi-Dutch.
 Batavia (Holland). M.380³.
 Bathus-Bath.
 Bdelium-Bdelium.
 Beare-Bless.
 Beatificare-Bless.
 Beatificatio-Blessedness (see Bless-Beare).
 Beatitudo-Blessedness, Bliss.
 Beelschebub, Beelzebul-Beelzebub.
 Beer-Beer.
 Beer-lahai-roi-Beer-lahai-roi.
 Beerschebah-Beersheba.
 Behemoth-Behemoth.
 Behm-Behm.
 Bel-Bel.
 Bela-Bela.
 Belgicus. B.38.
 Bellicus (of war). T.112².
 Bellua-Beast. T.488. Coro.47.
 Bellum-War.

Bellus-Lovely. D.483²⁹.
 Belschazar-Belshazzar.
 Bene-Well. R.962⁹.
 Beneactus. H.10.
 Benedicere-Bless.
 Benedictio-Blessing.
 Benedictus-Benedict. J.(Post.)103.
 Benefacere-Do well (see Do good).
 Beneficium-Benefaction.
 Beneplacere-To be pleasing (see Good pleasure). A.597⁷.
 Beneplacitus-Pleasing (see Good pleasure).
 Beneplacitum-Good pleasure.
 Benevelle-To will well (see Goodwill).
 Beneventote-Welcome. M.56.
 Benevole (kind). T.566⁶.
 Benevolens, Benevolentia-Goodwill.
 Benigne (kindly). M.285⁵. R.839⁴.
 Benjamin-Benjamin.
 Benoni-Benoni.
 Benzelius-Benzelius.
 Benzelstierna-Benzelstierna.
 Bera-Bera.
 Bergenstierna-Bergenstierna.
 Beryllus (beryl). M.109².
 Bestia-Beast.
 Bestiarium-Den.
 Bethaven-Bethaven.
 Bethel-Bethel.
 Bethesda-Bethesda.
 Bethlehem-Bethlehem.
 Bethogarma-Bethogarma.
 Bethsaida-Bethsaida.
 Bethuel-Bethuel.
 Bezaleel-Bezaleel.
 Bibere-Drink. A.1072⁵.
 Biblia-Bible.
 Bibliotheca-Library.
 Biceps-Twoheaded. M.79².
 Biduum-Days, Two.
 Biennium-Two years.
 Bierchenius-Bierchenius.
 Bifidus, Bifidatio-Bifid. A.8847.
 Bignon-Bignon.
 Bihorium (a space of two hours). M.103².
 Bilanx-Balance.
 Bileamus-Balaam. T.655.
 Bilha-Bilhab.
 Biliosus-Bilious.
 Bilis-Bile.
 Bini-Two, Pair.
 Binus-Twofold.
 Bis-Twice.
 Bissecari-Cut, To. T.74².
 Bitumen-Bitumen. P.215⁶.
 Bituminare-Bituminate.
 Bivium (where two ways meet). H.534. M.187².
 Blande. T.324.

Blandiloquium. M.3².
 Blandiri-Flatter.
 Blanditio-Blandishment (see Flatter).
 Blandus-Soft (see Flatter).
 Blasphemare-Blaspheme.
 Blasphematio-Blaspheming, A. E.803². 901⁴.
 Blasphemia-Blasphemy.
 Blaterare-Babble, To.
 Blateratio-Babbling, A.
 Blatta-Grub. W.338.
 Blodiglar (Swed.-Leeches). D.4956.
 Boatio-Bellowing, A.
 Boll-Boll.
 Bolstert (Swed.-thebolster). D.4151.
 Bolus-Morsel.
 Bombarda-Cannon.
 Bombyx-Silkworm.
 Bön (Swed.-prayer). D.4940.
 Bondschild-Bondschild.
 Bonitas-Goodness (see Good).
 Bonum amoris-Good of love.
 Bonum charitatis-Good of charity.
 Bonum coeleste-Celestial good.
 Bonum commune-Common good. H.393. 418.
 Bonum Divinum-Divine good.
 Bonum externum-External good.
 Bonum facere-Do good.
 Bonum fidei-Good of Faith.
 Bonum internum-Internal good.
 Bonum naturale-Natural good.
 Bonum rationale-Rational good.
 Bonum spirituale-Spiritual good.
 Bonum veri-Good of truth.
 Bonum vitæ-Good of life.
 Bonus-Good.
 Bonus-Good man.
 Borborygmos (Swed.-a rumbling of the bowels). T.798⁸.
 Borealis-Boreal.
 Borrar (Swed.-auger). D.2640.
 Börse-Exchange, The.
 Bos-Ox.
 Botanicum-Botany. E.1203². 1214⁶.
 Botrus-Grape, Cluster.
 Bozrah-Bozrah.
 Brachium-Arm.
 Bractea-Plate.
 Brahe-Brahe.
 Bravo. M.521².
 Bredberg-Bredberg.
 Brevis-Short.
 Breviter (shortly). T.73².
 Britannia-Britain.
 Britannia-British.
 Broman-Broman.
 Bronchia-Bronchia. D.Wis.x.5.
 Bronchialis-Bronchial.
 Bruchus-Bruchus. E.543¹⁰.
 Bruma, Brumale-Winter.
 Bruneus-Brown. D.4196.

Brutescere. D.Wis.x.6.
 Brutus-Brute.
 Bryggaren (Swed.-the brewer). D.4582.
 Bubo-Owl.
 Bucca-Cheek.
 Buccina-Trumpet.
 Buccinator-Trumpeter.
 Bulbus. D.3453.
 Bulla-Bubble, Bull.
 Bullatus-Puffed up.
 -Soaked.
 Bunge-Bunge.
 Bursa (pocket). T.137³.
 Bus-Buz.
 Bustum-Tomb.
 Butyrum-Butter.
 Buxus-Box.
 Byssus, Byssinus-Fine linen. H.519.
 Cacabus-Pan.
 Cachexia. T.665⁵.
 Cachinnare-Laugh, To.
 Cachinnus-Laughter, Loud.
 Cachochymia. T.665⁵.
 Cacobilis. D.Love v³.
 Cacodaemon. Coro.33². 38.
 Cacumen-Peak.
 Cadaver-Corpse.
 Cadaverosus-Cadaverous (see Corpse).
 Cadere-Fall, To.
 (to be characteristic of). A.2468².
 Caducus-Falling.
 Cadus-Jar.
 Caecitas-Blindness.
 Caecus-Blind.
 Caecutere-Blind, To be.
 Caedere-Cut, To.
 Caedes-Slaughter.
 Caelatura (carving). M.12.
 Caelum-Graving-tool.
 Caena (see Coena).
 Caeremonia-Ceremony.
 Caeremonialis-Ceremonial.
 Caeruleus-Blue. D.Min.4712.
 Caesius-Grey.
 Caetera (the rest). H.18.
 Cainita-Cainite.
 Cainus-Cain.
 Calamitas. R.416⁶.
 Calamus-Cane. A.5943⁵. 6723². 6726. 7131.
 Calamus (pen). M.207⁵.
 Calathus-Basket.
 Calcaneum, Calcaneus-Heel.
 Calcare-Tread, To.
 Calcarius-Lime, Of. M.78².
 Calceamentum, Calceus-Shoe, A.
 Calceare-Shoe, To.
 Calcitrare (to strike with the heels). P.300.

Calculare—Calculate.
 Calculus—Calculation. D.3482.
 —Pebble.
 Calere—Hot, To be (see Heat).
 Calescere—Grow hot (see Heat).
 Calidus—Hot (see Heat).
 Califieri—Hot, To become.
 Caligare—Dark, To be (see Darkness—*caligo*).
 Caligatio—Darkness.
 Caliginosus—Dark (see Darkness—*caligo*).
 Caligo—Darkness.
 Calix—Cup.
 Callere—Skilled, To be (see Crafty).
 H.246.
 Calliditas—Craftiness.* A.8247.
 Callidus—Crafty.
 Callositas. D.862. S77. 1023.
 Callosus—Hard (see Callosity).
 Callus—Callosity.
 Calmuki—Calmucks.
 Calo—Drudge.
 Calor—Heat.
 Calumnia. M.376².
 Calvaria (the skull). T.185⁶.
 Calvin—Calvin.
 Calvinismus—Calvinism.
 Calvinista. T.798¹⁰.
 Calvities, Calvitium—Baldness.
 Calvus—Bald.
 Calx—Lime.
 Calx (heel). D.4452.
 Camara. D.3993 (same as Camera).
 Cambium (an exchange). T.11⁹.
 Cameleo—Giraffe.
 Camelus, Camela—Camel.
 Camera—Chamber.
 Caminus—Chimney. E.69.
 Camoena—Authoress.
 Campana (bell). D.2248.
 Campana urinatoria—Diving-bell.
 Campanula—Bell.
 Campestiris (see Field—*campus*).
 Campi Elysii. T.453².
 Campus—Field.
 Canaan—Canaan.
 Canaanaeus, Canaanita—Canaanite.
 Canalis, Canaliculus—Trough.
 Cancelli (lattice). M.17.
 Cancer—Crab.
 Candela—Candle. E.252¹.
 Candelabrum—Candlestick.
 Candere—Glitter white (see Bright—*candidus*).
 Candidus—Bright.
 Candor—Brightness.
 Canere—Sing.
 Canis—Dog.
 Canistrum—Basket.
 Canities—Grey hair.
 Canna—Cane.
 Canon—Canon. T.11. 114².
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Canonicus—Clergyman.
 Canorus—Melodius.
 —Singing.
 Cantare—Sing.
 Cantharis (Spanish fly). T.590².
 Canticus—Song (see Sing).
 Canticus Canticorum—Song of Songs.
 Cantilena—Singing.
 Cantio—Singing (see Sing).
 Cantor—Singer.
 Cantrix—Songstress (see Singer).
 Cantus—Singing.
 Canus—White.
 Capacitas—Capacity.
 Capapellis (hood). T.595³.
 Capax. R.31. M.23. T.28. 33².
 Capella—Goat.
 Caper—Goat.
 Capere—Apprehend.
 Capessere—Lay hold of.
 Capillamentum—Hair.
 —Wig.
 Capillaris, Capillaceus—Hairy.
 Capilli—Wig.
 Capillitium—Hairiness.
 Capillus—Hair.
 Capistratus. M.76.
 Capistrum (halter). R.839.
 Capitalla—Pillows.
 Capitellum—Head.
 Capitolinus. D.5210.
 Capra—Goat.
 Caprinus—Of goats (see Goat—*caper*).
 Capsa—Coffer.
 Captare—Captive.
 Captiosus—Fallacious.
 Captivare—Captive, To take.
 Captivitas—Captivity.
 Captivus—Captive.
 Captus—Apprehension.
 Capulus—Hilt.
 Caput—Head.
 Carbo, Carbonarius—Charcoal.
 Carbunculus—Carbuncle.
 Carcer—Prison.
 Carchesium (a goblet). Coro.33².
 Cardiacus—Cardiac (see Heart).
 Cardialgia. T.665⁶.
 Cardinalis—Cardinal.
 Cardo—Hinge.
 Carduus—Thistle.
 Carere—Want, To.
 Carina—Keel.
 Carlsrona—Carlsrona.
 Carmel—Carmel.
 Carnalis (carnal). T.709².
 Carneolus (a carnelian). T.669.
 Carneus—Fleshy, Carnal.
 Carnifex—Executioner.
 Carnificina—Torture, Place of.
 Caro—Flesh.
 Carolus xii—Charles xii. J.(Post.)
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Carotid. M.315⁷.
 Carpere. T.563. D.5485.
 Cartesius—Descartes.
 Cartilagineus—Cartilaginous.
 Cartillago—Cartilage.
 Cartush—Cartouche.
 Casa—Cottage.
 Caseus—Cheese. P.254¹.
 Casia—Cassia.
 Cassare (to bring to naught).
 T.375.
 Cassis—Helmet.
 Cassis—Web.
 Cassus (devoid of). M.152a. T.367⁶.
 Castanea—Chestnut.
 Castellum—Castle.
 Castigare—Chastise.
 Castigatio—Chastisement.
 Castigator—Chastiser.
 Castitas—Chastity. E.902⁴.
 Castra—Camp.
 Castrametari—Encamp (see Camp).
 Castrametatio—Encampment (see
 Camp).
 Castus—Chaste.
 Casus—Chance.
 Casus—Fall, A.
 Cataracta—Cataract, A.
 —Cataract (the disease).
 Catechesis, Catechismus—Catechism.
 Catena, Catenula—Chain.
 Caterva—Drove.
 Catervatim—In troops (see Drove).
 Cathecesis (catechism). M.521⁵.
 Cathedra, Cathedralis—Chair.
 Catholicus—Catholic.
 Catholico Romani. De Verbo 17.
 Catinus—Pot.
 Catulus—Whelp.
 Cauda—Tail.
 Caudex—Stem.
 Caudicillus (or Codicillus). T.585².
 Caula—Fold, A.
 Canlis—Stem.
 Caupona—Shop.
 Causa—Cause, A. A.8211². E.1207⁹.
 Causatus—Caused.
 Causticitas—Burning. Coro.51.
 Cautela—Caution.
 Cautus—Cautioned. D.3171.
 Cavea—Den.
 Cavere—Take care. T.110⁹.
 Caverna—Cavern.
 Cavillatus—Jest.
 Cavus—Hollow.
 Cedere—Yield.
 Cedercreutz—Cedercreutz.
 Cederholm—Cederholm.
 Cederstedt—Cederstedt.
 Cedrus—Cedar, A.
 Celare—Conceal.
 Celeber—Celebrated.
 Celebrare—Celebrate.

Celebratio-Celebration. M.307.
 Celebris. M.415⁵. T.173. 300².
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 Celer-Swift.
 Celeritas-Swiftness.
 Celensma-Shout, A.
 Cella. M.106.
 Cellarium-Cellar.
 Cellula-Cell.
 Celsitudo-Loftiness.
 Celsus. T.618.
 Cenaculum-Dining-room.
 Censere-Deem. M.317. 357.
 Census-Custom.
 -Salary.
 Centeni. H.50.
 Centesimus-Hundredth.
 Centripetentia-Centripetal.
 Centrum-Centre. D.2316. 2318.
 Centum-Hundred.
 Centuplum, Hundredfold.
 Centuria. M.478².
 Cepa-Onion.
 Cephalalgia. T.665⁶.
 Cera-Wax. T.453⁹.
 Cerasus. M.8².
 Cerberus-Cerberus. T.453². D.2614.
 Coro.40.
 Cerebellum-Cerebellum.
 Cerebrositas. T.665⁴.
 Cerebrosus-Mad.
 Cerebrum-Brain. A.7359. E.837².
 D.Love xix. D.Wis.ii.iii.
 Ceres. D.3212.
 Cereus-Waxen. T.455a².
 Cerevisia-Ale. J.(Post.)269.
 Cerinthus. T.378².
 Cernere (to discern). R.294¹⁰.
 Certe-Certainly. T.803⁹.
 Certitudo-Certainty. E.898.
 Certus-Certain. A.2302.
 Cerva-Hind.
 Cervicalis-Cervical (see Neck).
 Cervix-Neck.
 Cervus, Cervinus-Stag.
 Cespes-Sod.
 Cessare-Cease.
 Cessatio-Cessation.
 Cetus-Whale.
 Chajah-Eve.
 Chalcolibanus-Fine brass.
 Chaldaea-Chaldaea.
 Chaldaeus-Chaldean.
 Chaleb-Caleb.
 Chalybeus-Steely.
 Chalybs-Steel.
 Cham-Ham.
 Chamathi-Hamathites.
 Chamor-Hamor.
 Channah-Hannah.
 Chanoch-Enoch.
 Chaos-Chaos.
 Character-Mark.

Characteristicon-Characteristic. A.
 471.
 -Criterion.
 Charan-Haran.
 Charitas-Charity.
 Charites-Graces, The.
 Charon. T.453².
 Charta-Paper.
 Chartaphylacium-Desk.
 Chartula-Card (see Paper).
 Charus-Dear.
 Charybdis-Charybdis.
 Chasael-Hazael.
 Chavah-Eve.
 Chavillah-Havilah (the land).
 -Havilah (son of Cush).
 -Havilah (son of Joktan).
 Chazezon-tamar-Hazezon-tamar.
 Chazor-Hazor.
 Cheapside. D.5712.
 Chebron-Hebron.
 Chelbon-Helbon.
 Cherez-Heres.
 Chermion-Hermon.
 Cherubinus (cherubic). D.256.
 Cherubus-Chernub.
 Chesbon-Heshbon.
 Cheth-Heth (see Hittite).
 Chiddekel-Hiddekel.
 Chiliarchus-Captain.
 Chilias-Thousand.
 Chimera-Chimera.
 Chinensis-Chinese.
 China-China.
 Chirah-Hirah.
 Chiram-Hiram.
 Chirurgus (a surgeon). T.665⁵.
 Chittaeus-Hittite.
 Chivaeus-Hivite.
 Chlamys-Cloak.
 Chobah-Hobah.
 Chocolate-Chocolate.
 Choenix-Measure.
 Cholericus. D.825.
 Chomer-Homer.
 Chonia-Coniah. E.768¹⁸.
 Chorda-String.
 Chordaceus-Stringed.
 Choreia-Dance.
 Choreb-Horeb.
 Choreschus-Cyrus.
 Chorita-Horite.
 Chorus-Choir.
 Christianismus-Christendom, Chris-
 tianity.
 Christianus - Christian. E.948⁵.
 1055. 1097⁹. 1180².
 Christianus Reformatus Orbis.
 T.561².
 Christina-Christina.
 Christus-Christ. E.734²⁴.
 Chronicus-Chronic. T.534.
 Chronologia. T.466.

Chrysalis-Chrysalis.
 Chrysolithus-Chrysolite.
 Chrysoprasus-Chrysoprase.
 Chul-Hul.
 Chur-Hur.
 Chylus-Chyle.
 Chymicus-Chemical. E.1214⁹.
 Cibare-Feed (see Food).
 Cibaricus. M.6⁴.
 Cibatio-Feeding (see Food).
 Cibus-Food.
 Cicatrix-Scar.
 Cicer-Pea.
 Cicero-Cicero.
 Ciconia-Stork.
 Cicuta-Hemlock. T.595².
 Cidaritis-Mitre.
 Ciere-Move, To. R.205⁹.
 Cilicinus. (See Sackcloth of hair.)
 Cilicium, Cilicinus-Hair, Cloth of.
 Cimeliarchium-Treasury.
 Cimelium-Treasure.
 Cinninnatus. T.137.
 Cinctura-Girding, Fillet.
 Cinereus. D.Min.4723.
 Cineritius-Cineritious.
 Cingere-Gird.
 Cingulum-Girdle.
 Cinis-Ashes.
 Cinnamomum-Cinnamon. M.439⁹.
 Cinnereth-Chinnereth. E.435⁶.
 Cippus-Coffin.
 Circinnatus. T.508⁹.
 Circneire (to go around). M.75³.
 T.508.
 Circuitio, Cirenitus-Circuit.
 Circulare-Circulate.
 Circulatio-Circulation.
 Circulus-Circle.
 Circum, Circumcirca-Around.
 Circumagere. T.30².
 Circumcaelatus. M.14⁹.
 Circumcidere-Circumcise.
 Circumcingere-Surround. W.158.
 278.
 Circumcisio-Circumcision.
 Circumcursio-A running round (see
 Run).
 Circumdare-Encompass.
 Circumditio-Encompassing, An.
 Circumducere-Lead, To.
 Circumferentia-Circumference.
 Circumflectere. W.263⁴. 270².
 Circumflexio. H.260².
 Circumfluxio. A.6607.
 Circumfundere-Surround.
 Circumfusio-Surrounding, A.
 Circumgyrare-Circumgyrate.
 Circumgyratio-Circumgyration.
 Circuminducere. H.108.
 Circumindutus-Clothed (see Put on).
 Circumlatio. H.511. T.70³.
 Circumligare. T.383.

Circumlinere-Besnear.

Circumobitus. M.103³. R.926².

Circumpressio-Circumpressure (see Press).

Circumrotare-Circumrotate.

Circumrotatio-Circumrotation.

Circumscribere. M.249. T.74².

Circumsepire-Hedge round, To. T.691².

Circumspargere-Sprinkle.

Circumsparsio. M.309.

Circumspectio-Circumspecction. E. 759.

Circumspicere-Circumspecction, To exercise. A.5089⁸.

Circumstantes. M.55².

Circumstantia-Circumstance.

Circumstipare-Surround.

Circumtegere. W.256². 260.

Circumvagari-Wander about, To.

Circumvagator-Wanderer about, A. Veil).

Circumvelare-To veil around (see Veil).

Circumvertere-Turn round (see Turn at H.479²).

Circumvolitare-Fly about, To.

Circumvolutio-Circumvolution.

D. Love iii.

Circus-Circus.

Cis et retro. T.381⁴.

Cista-Money-box.

Cisterna-Cistern.

Citare. T.798.

Citatio. A.9372⁹.

Cithara-Harp.

Citharaedos-Harper.

Cito-Quickly.

Citrus-Citron.

Citus-Quick.

Cives-Citizen. D.2502⁸.

Civilis-Civil. E.948⁴.

Civilitas-Civility.

Civitas-City.

Clam-Secretly.

Clamare-Cry, To. R.368.

Clamor-Cry, A.

Clanculum-Secretly. T.638⁸.

Clandestine-Clandestinely.

Clandestinus-Clandestine.

Clangere-Sound, To.

Clangor-Clang, A.

Clare-Clearly.

Claritas-Clearness.

Clarus-Clear.

Classificatio-Classification.

Classis-Class

(fleet). T.112².

Claudere-Close, To.

Claudicare-Halt, To (see Lame).

Claudus-Lame.

Clausula-Close, A.

Clausura-Clostrure.

Clavichordium-Clavichord.

Claviger-Key-bearer. M.3⁸.

Clavis-Key. A.3353. 6415. 8988⁸.

Coro.1.

Clavus-Nail.

Clavus gubernaculi (rudder). T.434⁸.

Clementia-Clemency.

Clenodium-Jewel.

Clericus-Clergyman.

Clerus-Clergy.

Clibannus-Oven.

Clients-Adherent. T.447⁸. Coro.33².

Clientela. M.469².

Clima-Climate. T.185.

Clivusos. M.111.

Clivus-High place.

Cluere. M.187. 296².

Clunis-Buttock.

Clypeus-Shield.

Coacervare-Heap up, To.

Coacervatim. T.136⁸.

Coactio-Compulsion (see Compel).

Coadjutor. E.834.

Coaeternus. T.159³.

Coagulatus-Curdled.

Coalitura. M.182⁸. T.770.

Coaptabilis. M.44².

Coarctare-Confine.

Coarctatio-Contraction (see Confine).

Coarguere-Reprove.

Coaxare-Croak, To.

Coccejani-Cocceians.

Coccineus, Coccinum-Scarlet.

Cochlea, Cochliacae-Snail.

Cochlear-Spoon.

Coctio-Cooking.

Codex-Codex. E.728².

(wooden tablets). A.9353.

Codicillus. T.112. 115. (See Caudicillus.)

Coelebs-Celibate. M.480.

Coeleste spiritualis-Celestial of the Spiritual.

Coeleste naturalis-Celestial of the Natural.

Coelestis-Celestial. D.1059-1061. 3544.

Coelestis-Heavenly (see Heaven).

Coelestis naturalis-Celestial natural. E.832⁶.

Coelestisrationalis-Celestialrational.

Coelestis spiritualis-Celestial spiritual. E.322.

Coelibatus-Celibacy.

Coelicolae-Heavendwellers. M.178.

Coelificare-Heavenmade.

Coelitus. D.2874⁸.

Coelum-Heaven.

Coelum coeleste-Celestial Heaven (see Third Heaven).

Coelum infimum-Lowest Heaven.

Coelum intimum-Inmost Heaven (see Third Heaven).

Coelum medium-Middle Heaven (see Second Heaven).

Coelum naturale-Natural Heaven.

Coelum novum-New Heaven.

Coelum primum-First Heaven.

Coelum prius-Former Heaven.

Coelum secundum-Second Heaven.

Coelum spirituale-Spiritual Heaven (see Second Heaven).

Coelum supremum-Highest Heaven (see Third Heaven).

Coelum tertium-Third Heaven.

Coelum ultimum-Ultimate Heaven (see First Heaven).

Coena-Supper.

Coenaculum-Dining-room. T.459³.

Coenare-Sup, To.

Coenosus-Dirty.

Coenum-Dirt. C.J.79⁸. E.275¹⁷. 666⁵. 734¹⁸.

Coercere-Restrain.

Coetus-Company. T.335. E.1176².

Coexistere. M.283. T.370⁸. 375. E.822⁴.

Cogere-Compel. Coro.20².

Cogitare-Think (see Thought).

Cogitatio-Thought.

Cogitative-Cogitatively (see Thought).

Cogitativus-Cogitative (see Thought).

Cognatio-Relationship.

Cognatus-Relation.

Cognitio-Knowledge. A.9052. D.3600.

Cognitivus-Cognitive (see Know-cognoscere).

Cognoscere-Knowledge.

Cognoscibilis-Knowable.

Cohabitare-Dwell together, To.

Cohabitatio-Dwelling together, A.

Cohaerens. T.36. 349. 406. 565.

Cohaerentia-Coherence.

Cohaerere-Cohere, To. T.381. —³. 384. 448. 685. E.431⁸.

Cohibere. A.2910².

Cohobatio-Cohobation. D. Wis.iii.2.

Cohorrere-Shake, To.

Cohors-Cohort.

Coincidere-Coincide. E.768¹⁸.

Coion. D.4745.

Coire-Coition.

Colaphus-Blow.

Colatorium. D. Love v².

Colere-Worship, To.

Collabi-Fall to ruin.

Collarium-Collar.

Collateralis-Collateral.

Collatio-Collation.

Collatus. H.1. 30. 78.

Collecta-Collection (see Gather). H.78⁸. 101⁸. 513⁸. 603⁸. T.137⁷.

430. 630⁸.

David-David. E.62³. 205. —.
 —². —³. 768¹⁷.
 Davus-Davus.
 De (for). T.538.
 De Coelo et Inferno. D.610¹².
 De Divina Providentia (the work).
 L.Pref. S.83.
 Dea-Goddess (see God).
 Dealbare-White, To make. R.655⁴.
 Dearare-Plough, To.
 Deardere. M.304².
 Deastros. T.459⁵. 503³.
 Debellare-Vanquish.
 Debere-Ought.
 Debilis-Weak.
 Debilitas-Weakness.
 Debitum-Obligation.
 Deborah-Deborah.
 Decachordium-Instrument of ten strings.
 Decad. M.8².
 Decalogus-Decalogue.
 Decantare-Decant. M.64. T.585².
 Decantatio-Chanting.
 Decantatio-Decantation.
 Decedere-Depart. H.159⁶.
 Decem-Ten.
 Decens-Becoming.
 Decenter-Becomingly.
 Deceptio-Deception (see Deceive).
 Decernere-Decree, To.
 Decertatio. T.721⁶.
 Decessus-Departure.
 Decidere-Cut off, To. A.1857⁴.
 Decidere-Fall down, To.
 Deciduus (see Fall down, To).
 Decimare-Tithe, To (see Ten).
 Decimatio-Tithing, A (see Ten).
 Decimus-Tenth.
 Decimus septimus-Seventeenth.
 Decipere-Deceive.
 Decisio-Decision.
 Declarare-Declare.
 Declaratio-Declaration.
 Declinare-Turn aside. M.78³.
 Declinatio-Turning aside, A.
 Declive, Declivitas-Declivity.
 Decollare-Behead.
 Decollatio-Beheading, A. A.9262⁶.
 Decor. M.42³.
 Decoramentum-Decoration.
 Decorare-Decorate.
 Decorticare-Peel, To.
 Decortatio-Peeling, A.
 Decorum-Decorum (see Becoming).
 A.831. 5570.
 Decorus-Becoming.
 Decrementum. M.209.
 Decrepitus. P.324⁴. M.137⁷. 250.
 Decrescentia. H.38. —⁶.
 Decrescere-Decrease, To.
 Decretum-Decree. R.962¹². T.487.
 632. 642.

Decumbere-Lie down.
 Decurtare-Shorten.
 Decurtatus-Mutilated.
 Decus-Ornament.
 Decussatim-Crosswise. D.6067.
 Dedan-Dedan.
 Dedanim-Dedanites.
 Deducere-Draw down.
 —Lead.
 eductio-Drawing down, A.
 Deesse-Wanting, To be.
 Defaecare-Defecate.
 Defaecatio-Defecation.
 Defectio-Revolt.
 Defectus-Failure. M.304⁶.
 Defendere-Defend.
 Defensio-Defence.
 Defervescere. D.5913. M.78⁵. 466.
 Deficere-Fail. A.9156³. E.386¹¹.
 —¹³.
 Deficientia-Failing.
 Defiguratio-Defiguration.
 Define. M.87.
 Definire-Define.
 Definitio-Definition.
 Definitus-Definite.
 Deflammere. T.408.
 Deflectere-Bend, To.
 Deflere-Weep.
 Deflexio-Bending, A.
 Deflorare-Deflower.
 Defloratio-Defloration. E.1010⁴.
 Defluere-Flow down.
 Defluxus-Flowing down, A.
 Deformis-Ugly.
 Deformitas-Ugliness.
 Deformiter. T.595.
 Defraudare-Defraud (see Fraud).
 Defraudatio-Defrauding, A (see Fraud).
 Defunctus-Dead (see Die-defungi).
 Defungi-Die.
 Degener. M.496⁶.
 Degenerare-Degenerate, To. E.817².
 Degere-Pass the time.
 Deglutire-Swallow. A.9146⁶.
 Dein. H.26. 68. 99². T.442².
 Deinde. M.99. T.119². 564. 606.
 Deiparus. R.294¹¹.
 Dejectio-Casting down, A.
 Dejicere-Cast down.
 Delabi-Fall down. A.6368. 6615.
 Delassare. M.8³. —⁴. T.361⁶.
 Delectabilis-Delightful.
 Delectare-Delight, To.
 Delectatio-Delight.
 Delegare-Send. R.791².
 Delere-Blot out. A.8875⁸. E.199.
 Deliberare-Deliberate, To.
 Deliberatio-Deliberation.
 Deliberatus-Deliberate. T.730².
 Delicate-Delicately. D.441.
 Delicatus-Delicate.

Delictum. T.459¹². 562².
 Delineamentum, Delineatio-Delineation.
 Delineare-Delineate.
 Deliquium-Swoon, A.
 Delirare-Rave (see Delirium).
 Deliratio, Delirium - Delirium.
 A.9278⁵. E.887².
 Deliter-Lurk.
 Delitiae, Delitium-Deliciousness.
 Delitiari (or Deliciari)-Deliciate, To
 Delitiatio-Deliciation.
 Delitiosus-Delicious.
 Delphi. M.111.
 Deludere-Delude, To.
 Demens-Mind, Out of.
 Demensum-Tale.
 Demere-Take away. M.236⁶.
 Demetere-Reap.
 Demispinatus-Leaning back.
 Dmittere-Let down.
 Democritus-Democritus.
 Demonstrare-Demonstrate.
 Demonstratio-Demonstration.
 Demonstrativus. M.63.
 Demosthenes-Demosthenes.
 Denum. R.962¹². T.385³. 442².
 Denarius-Penny.
 Denegare. T.631².
 Denigrare. R.655⁴. T.383². 515⁶.
 Denique. T.369. 385. 536².
 Denominatio-Name.
 Dens-Tooth.
 Densitas-Density.
 Densus-Dense.
 Denudare-Denude.
 Denudatio-Denudation.
 Denuntiare-Denounce. T.797³.
 Denuntiatio-Denunciation.
 Denuo. T.572. 573.
 Deorsum-Downwards.
 Depascere. E.632⁴. —⁷. 799¹².
 Depauperare-Impoverish.
 Depellere-Drive away.
 Dependentia-Dependence.
 Dependere-Depend.
 Deperdere-Destroy.
 Dephlegma-Phlegm.
 Dephlegmare - Dephlegmate (see Phlegm).
 Dephlegmatio-Dephlegmation (see Phlegm).
 Depingere-Portray.
 Deplumare. T.125⁶.
 Deponere-Put off.
 Depopulare-Ravage. M.483².
 Depopulatio-Laying waste, A (see Ravage).
 Deportatio-Deportation.
 Depositio-Putting off, A.
 Depraedari-Despoil (see Prey).
 Depraedationes - Despoils (see Prey).

Depravare—Depraved, To be.
 Deprehendere—Catch, To. A.9125.
 Depressio—Depression (see Press down).
 Deprimere—Press down.
 Deprivare—Deprive.
 Deprivatio—Deprivation. A.9139.
 Depromere—Draw out. A.927⁵. 9340³.
 Derasio—Shaving off, A.
 Derelinquere—Forsake.
 Derivare—Derive.
 Derivatio—Derivation. A.7779². 9141².
 Derivativus—Derivative. A.8042⁶.
 Derogare—Derogate.
 Descendere—Descend. A.8931⁶.
 Descensus—Descent.
 Desciscere—Fall away. A.2406.
 Describere—Describe.
 Descriptio—Description.
 Deserere—Desert, To.
 Desertio—Desertion.
 Desertum—Wilderness.
 Desertus—Deserted, Desert (see Wilderness).
 Desiderabilis—Desirable (see Desire).
 Desiderare—Desire, To. A.9167². 9207. 9268. 9275.
 Desidere—Assuage.
 Desiderium—Desire. E.730⁸.
 Designare—Designate. M.2³. 20. 50. T.729².
 Desinere—Cease.
 Desistere—Desist.
 Desolare—Desolate, To.
 Desolatio—Desolation.
 Despector. M.504⁶.
 Desperare—Despair, To.
 Desperatio—Despair. A.8313.
 Despicere—Look down.
 Despondere—Despond.
 Desponsare—Betroth. T.73².
 Desponsatio—Betrothal. E.730³⁸. 734¹².
 Despoticus—Despotic. T.813.
 Despumare. T.331².
 Desquamare. T.125⁶.
 Dessau—Dessau.
 Destinare—Destine.
 Destitutus—Destitute.
 Destructio—Destruction (see Destroy).
 Destructivus—Destructive (see Destroy).
 Destructor—Destroyer.
 Destruere—Destroy. A.8295.
 Desuescere—Disuse, To.
 Desuetudo—Disuse.
 Desumere—Take away.
 Desuper. H.9².
 Detectio—Disclosure.
 Detegere—Disclose.
 Detentio—Withholding, A.

Deterior. T.704.
 Determinare—Determine.
 Determinate—Determinately.
 Determinatio—Determination. M. 249. E.889⁴.
 Deterrere—Deter. T.797⁴. D.5988.
 Destabilis—Detestable.
 Detestari—Detest. E.803². 827⁵.
 Detestatio—Detestation.
 Detinere—Withhold.
 Detondere—Shear.
 Detorquere—Distort.
 Detractio—Withdrawal (see Draw off).
 Detrahere—Draw off.
 Detrimentosus—Detrimental.
 Detritus—Rag.
 Detrudere—Thrust down.
 Deturbare—Disturb.
 Deucalion—Deucalion.
 Deus—God.
 Devastare—Devastate. A.9330. E. 914⁶.
 —Vastate.
 Devastatio—Devastation.
 —Vastation.
 Deviatio—Deviation. M.385. T.470³.
 Devigore. M.433².
 Devincere. E.918¹¹.
 Devolare—Fly, To.
 Devolutio—Devolution.
 Devolvere—Devolve.
 Devorare—Devour.
 Devoratio—Devouring, A.
 Devote—Devoutly.
 Devotio—Curse (see Accursed).
 Devotio—Devotion.
 Devotus—Devout.
 Devovery—Accursed.
 Dexter—Right.
 Dexteritas—Dexterity.
 Dexterus—Dexterous.
 Dextre—Dexterously.
 Diabolus—Devil. A.8273⁴. E.911⁶.
 Diaconus—Deacon.
 Diadema—Diadem.
 Diagnosticus. T.631⁶.
 Diamant—Diamond.
 Diametros—Diameter.
 Diana—Diana.
 Diaphanus—Transparent.
 Diaphragma—Diaphragm.
 Dibaphus—Donbledyed.
 Dibon—Dibon.
 Dicare—Set apart.
 Dicatus (allotted). H.96. T.564⁶.
 Dicere—Say.
 Dicta—Statements (see Say).
 Dictamen—Dictate, A.
 Dictare—Dictate, To.
 Dictatio—Dictation.
 Dictator—Dictator.
 Dicterium—Jest, A.
 Dictio, Dictum—Saying, A.

Dictionarium—Dictionary.
 Didasculus—Teacher.
 Dideron—Dideron.
 Diductio, Diducere—Diduction.
 Diductus—Wide open.
 Dies—Day.
 Diffamare—Defame.
 Diffamatio. M.373.
 Differare. H.51. 288².
 Differentia—Difference.
 Differre—Differ.
 Differtus—Filled.
 Difficilis—Difficult. T.533. 535. D.5798.
 Difficultas—Difficulty.
 Difficulter—Difficulty. T.535.
 Diffindere—Cut asunder.
 Diffuere—Dissolve.
 Diffringere. T.379⁴.
 Diffundere—Diffuse.
 Diffusio—Diffusion.
 Digerere—Digest.
 Digestio—Digestion.
 Digitus—Finger.
 Dignare—Deign (see Worthy).
 Digne—Worthily.
 Dignitas—Dignity.
 —Worthiness.
 Dignoscere—Know.
 Dignus—Worthy. H.71.
 Dijudicatio—Dijudication.
 Dilabi—Fall to pieces.
 Dilaceratio—Rending to pieces, A.
 Dilaniare—Tear, To.
 Dilaniatio—Tearing to pieces, A.
 Dilatare—Enlarge.
 Dilatatio—Enlargement.
 Dilatio—Dilation.
 Dilectio—Dilection.
 —Love.
 Diligens—Diligent. D.Love xii. xvii³.
 Diligentia—Diligence.
 Diligere—Love, To.
 Diluculum—Daybreak.
 Diluere—Dissolve. A.4976. T.134⁴.
 Diluvium—Flood.
 Dimensio—Dimension.
 Dimicare—Fight, To.
 Dimicatio—Fight, A.
 Dimidiare—Halve. M.37⁶.
 Dimidium—Half.
 Diminuere—Diminish.
 Diminutio—Diminution.
 Diminutivus—Diminutive.
 Dimissio—Dismissal (see Send away).
 Dimittere—Send away.
 Dimovere—Remove.
 Dinah—Dinah.
 Diogenes—Diogenes.
 Diploma. T.181². 730².
 Dippelius—Dippel.
 Directe—Directly.

Constare potest. T.614. 632.
 Constat manifeste. T.677².
 Constermare, Constermatio-Conster-
 nation. E.659²². 677⁴.
 Constipare-Close up, To.
 -Crowd, To.
 Constipatio-Closing up, A.
 -Crowding, A.
 Constipulare-Stipulate.
 Constitueret-Constitute. A.7479.
 8269. 9222⁴. 9416^e. E.803². 806².
 936².
 Constitutio-Constitution.
 Restrictio-Constriction. E.411
 Constrictus (close). M.306².
 Constringere. H.482. M.307.
 Constructio-Construction.
 Construere-Construct.
 Consuere-Sew.
 Consuetudo-Custom.
 Consul-Consul.
 Consulat se quisque. T.480.
 Consulere-Consult. A.7454. 8254.
 H.64².
 Consultatio-Consultation.
 Consumere-Consume. A.7507.
 9145.
 Consumptio-Consumption.
 Consummare-Commurate.
 Consummatio-Consummation. Dic-
 ta Prob. p.11.
 Contabescere-Fade away, To.
 Contactus-Contact.
 Contagio-Contagion.
 Contagiosus-Contagious.
 Contaminare-Contaminate. A.8806.
 E.822².
 Contaminatio-Contamination.
 Contactus. T.562.
 Contegere-Cover, To.
 Contemnere-Contemn.
 Contemplari-Survey, To.
 Contemplatio. T.171.
 Contemplator. M.85^e. 215.
 Contentus-Content.
 Contendere-Contend.
 Contentio-Contention.
 Contentus-Content. A.3425².
 Conterere-Break in pieces, To.
 -Grind.
 (bruise). E.768⁵. 900².
 Conterminus. R.444². M.79².
 Contestari-Attest.
 -Protest.
 Contestatio-Attestation. D.5993.
 Contexere-Weave. T.103.
 Contextura-Contexture. A.8215².
 Contextus-Context.
 Conticere, Conticescere-Silent, To
 be.
 Contignare-Lay beams, To.
 Contiguitas-Contiguity.
 Contiguus-Contiguous. H.184.

Continens-Containant.
 Continere-Contain.
 Contingere-Happen. A.5221. 5225.
 6480.
 Continuare-Continue. D.1787.
 Continuatio-Continuation.
 Continue, Continuo-Continually.
 Continuitas. E.1207^e.
 Continuus-Continuous. E.323.
 D.Wis.ii². iii². Ang.Idea 1.
 Contio-Predching, Sermon.
 Contionari-Preach.
 Contionator-Peacher.
 Contorquere-Twist, To.
 Contortio-Twisting up, A.
 Contra-Against.
 Contractio-Contraction. A.6811^e.
 Contradicere-Contradict. D.5949.
 Contradictio-Contradiction.
 Contradictorius-Contradictory.
 Contrahere-Contract, To. A.3755⁴.
 5287². 6663.
 Contraniti-Oppose.
 -Resist.
 Contrariare-Contrary, To be. A.
 7670.
 Contrarietas-Contrariety.
 Contrarius-Contrary.
 Contremiscere-Tremble.
 Contribuere-Contribute.
 Contristare. M.355⁵. T.440².
 Contritio-Contrition.
 -Grinding, A.
 Contritus-Contrite.
 Controversia-Controversy.
 Controvertere-Controvert.
 Contubernalis, Contubernium-
 Dwelling together; and also
 Tent-companionship. M.105.
 Contumacia-Stubbornness.
 Contumaciter-Stubbornly.
 Contumax-Stubborn.
 Contumelia-Insult, An.
 Contundere-Bruise, To.
 Contus-Pole.
 Conus-Cone.
 Convalescere-Recover.
 Convellere-Convulse. T.758².
 Convenientia-Agreement (see Meet).
 Convenienter-Suitably (see Meet).
 Convenire-Meet.
 Conventa. T.730.
 Conventicula-Conventicle.
 Conventio-Agreement (see Meet).
 T.730².
 Conventus-Assembly (see Meet).
 Conversari-Converse, To.
 Conversatio-Conversation. A.8111.
 8117. D.5785. 6012. D.Min.4545.
 Conversim-Crosswise.
 Conversio-Conversion. D.1559.
 Coro.58^e.
 Convertere-Convert, To. E.381².

Conviciari-Insult, To.
 Convictio-Conviction (see Con-
 vince).
 Convictrix. M.478².
 Convincere-Convince. D.2898.
 3171^e. 5826. 6043^e.
 Convitium-Insult, An. T.300^e.
 Convivari-Feast, To.
 Convivium-Feast, A.
 Convocare-Call together (see As-
 sembly).
 Convocatio-Assembly. E.504¹¹.
 Convolvare-Roll together.
 Convulsio-Convulsion. T.500²
 (bodily).
 Convulsivus. C.J.87.
 Cooperare-Cooperate.
 Cooperatio-Cooperation. D.Wis.
 iii.3. Coro.29².
 Coopertus (covered over). H.585.
 Coordinare-Coordinate, To.
 Coordinatio-Coordination.
 Cophinus-Basket.
 Copia-Abundance.
 Copula-Couple, A.
 Copulari-Couple, To. E.710²⁵.
 Copulatio-Coupling A.
 (a wedding). A.5317^e.
 Coquere-Cook, To.
 Cor-Heart.
 Corallium-Coral.
 Coram-Before. T.538. 779.
 Coran-Koran.
 Corbis-Basket.
 Corculum. M.416⁴.
 Coriaceus-Leathern.
 Coriandrum-Coriander.
 Corium-Leather.
 Cornea-Cornea.
 Corniculum-Horn, Little.
 Cornifex-Executioner.
 Cornu-Horn.
 Cornucopia-Cornucopia. T.375².
 Cornuferire-Horn, To strike with
 the.
 Cornutus-Horned.
 Corolla-Chapter.
 Corollarium-Corollary.
 Corona-Crown, A. T.11. Coro.lii.
 Coronamentum-Coronet.
 Coronare-Crown, To.
 Coronatio-Coronation. T.721.
 Coronis-Coronis. (See Coro.8).
 Corpora striata-Corpora striata.
 Corporaliter. R.294^e. M.82². 305.
 T.11. 108¹². 109. 110⁵.
 Corporatura-Embodiment. M.155a⁴.
 Corporeus-Corporeal.
 Corpus-Body. E.283. —¹³. 837²
 889². 1004². 1071². 1092⁵.
 Corpus humanum-Human body.
 Corradere-Scrape together, To.
 Correspondenter-Correspondently.

Correspondentia - Correspondence.
 E.1050². 1080². 1082². D.Love
 xx². D.Wis.ii.
 Correspondere-Correspond.
 Corrigia-Latchet.
 Corripere-Seize.
 Corroborare-Strengthen.
 Corroboratio-Strengthening, A.
 Corrodere-Gnaw.
 Corruere. A.9424³. E.811.
 Corrugatio-Corrugation.
 Corrupere-Corrupt, To. A.7449.
 Corruptela, Corruptio-Corruption.
 Corruptor-Corrupter.
 Corruptus (spoiled). T.378.
 Cortex-Bark (see Cortical). T.455a.
 Corticalis-Cortical.
 Cortina-Curtain. E.283².
 Coruscare-Coruscate.
 Coruscatio-Coruscation.
 Corvus-Raven.
 Corylus-Hazel.
 Costa-Rib.
 Costum-Pomatum.
 Coturnix-Quail.
 Counire. E.1084².
 Crabro-Hornet.
 Cranium-Skull.
 Crapulare-Intoxicate.
 Cras-Tomorrow (see Morrow)
 Crassamentum-Grossness.
 Crasse-Grossly.
 Crassescere-Gross, To become.
 Crassities, Crassitudo-Grossness.
 Crassus-Gross.
 Crastinum-Morrow.
 Crastinus-Tomorrow's (see Morrow).
 Crater-Basin.
 Crates-Grate.
 Creabilis-Creatable.
 Creare-Create. E.295. 304⁵⁴. 609.
 1076². 1201³. —°. D.Love xx.
 —°. D.Wis.ii. —°. xii. 5².
 Creatio-Creation.
 Creator-Creator.
 Creatrix-Creatress.
 Creatura-Creature.
 Crebro. M.103².
 Credere - Believe. E.936⁴. 1156².
 1182².
 Credulus-Credulous.
 Cremare-Burn. D.3296. E.768²².
 Cremaster-Cremaster.
 Crepusculum-Twilight.
 Crescentia-Growth.
 Crescere-Grow.
 Cribrare-Sift.
 Cribrum-Sieve (see Sift).
 Crimen-Crime.
 Crinis-Hair.
 Crinitus-Hairy.
 Crispatus. M.78⁴.
 Crista-Crest. T.331².

Cristatus-Crested.
 Criterion. Ad.3/5570.
 Criticus-Critic, Critical.
 Crocitare-Croak, To.
 Crocodilus-Crocodile.
 Cruciare-Torment, To.
 Cruciatu-Torment.
 Crucifigere-Crucify (see Cross).
 Crucifixio-Crucifixion (see Cross).
 Crudelis-Cruel.
 Crudelitas-Cruelty.
 Crudeliter-Cruelly.
 Crudus-Raw.
 Cruentus (bloody). R.655.
 Crumena-Purse.
 Cruor-Gore. T.367².
 Crus-Leg.
 Crusta-Shell.
 Crustaceus-Crustaceous (see Shell).
 Crux-Cross.
 Crypta-Vault.
 Crystallinus-Crystalline.
 Crystallum-Crystal. E.1087².
 Cubare-Lie, To.
 Cubatio, Cubitus-Lying down, A
 (see Lie, To).
 Cubicularius-Chamberlain.
 Cubiculum-Bedchamber.
 Cubile-Bed. A.7353.
 Cubitus-Cubit.
 (elbow). D.3405².
 Cubulus-Cube.
 Cucumis-Cucumber.
 Cucurbita-Gourd.
 Cudere-Stamp, To.
 Culina-Kitchen.
 Culinarius-Culinary (see Kitchen).
 Culmen-Summit.
 Culmus-Stalk.
 Culpa-Fault.
 Culpabilis-Culpable (see Fault).
 Culter-Knife.
 Culter putatorius-Pruninghook.
 Cultor-Worshipper.
 Cultrarius-Cutthroat.
 Cultus-Worship.
 Cum-With.
 (as). T.408. 410².
 (when). T.596.
 Cum itaque. T.641.
 Cum tamen. T.591².
 Cuminum-Cumin.
 Cumprimis. M.253.
 Cumulare-Heap, To.
 Cumulus-Heap, A.
 Cunctari-Tarry.
 Cunctus. T.12. 28. 53².
 Cupediae-Dainties.
 Cupere-Desire, To (see also Cupid-
 ity).
 Cupiditas-Cupidity. E.1167.
 Cupido-Desire.
 Cupreus-Copper, Of.

Cuprum-Copper. E.1084². 1211⁴.
 Cur?-Why? T.797².
 Cura-Care.
 Curare-Care, To.
 Curare-Cure, To.
 Curator-Steward.
 Curia-Councilchamber.
 Curiositas-Curiosity.
 Curiosus-Curious.
 Currere-Run, To.
 Curriculum-Course.
 Currus-Chariot.
 Cursitatio. T.730².
 Cursor. M.19. T.825².
 Cursorius (see Races).
 Cursus-Course.
 Curtus-Short.
 Curvare-Bow, To. E.278². 1019².
 Curvatura. H.260.
 Curvus (a curve). D.3484. 4174.
 5579.
 Cusch-Ethiopia. E.654²⁷.
 Cuspis (a point). D.4198.
 Custodia-Guard, Keeping, Custody.
 Custodire-Guard, Keep, To.
 Custos-Guard, Keeper, Watchman.
 Cutaneus-Cutaneous (see Skin).
 Cuticula-Cuticle.
 Cuticularis-Cuticular (see also Skin).
 Cuticulus-Cuticle (see Skin).
 Cutis-Skin.
 Cyaneus-Blue, Dark.
 Cyanus-Ligure.
 Cyathus-Cup. M.14. —°. T.483².
 Cyclopes-Cyclops.
 Cygnus-Swan.
 Cylindrus-Cylinder.
 Cymba-Boat. M.442.
 Cynosura. T.165².
 Cysticus-Cystic.
 Cystus nautica-Compass, A.
 Czar-Czar.
 Dabilis-Possible (see Give). H.176².
 M.44². 55⁴. T.23. 105. 370. 615. 618.
 Daemon-Demon. H.471². E.455²².
 Daemoniphonia-Demoniphonia.
 Dagon-Dagon. T.614². 630².
 Dahlborg-Dahlborg.
 Damascus (see Damascus).
 Damascus-Damascus.
 Damnare-Condemn.
 Damnatio-Condemnation. E.920.
 Dammnosus-Hurtful (see Harm).
 Damnum-Harm.
 Dan-Dan.
 Danemarkia, Dania-Denmark.
 Daniel-Daniel.
 Danita. H.324.
 Danus-Dane (see Denmark).
 Daphne-Daphne.
 Daps-Feast.
 Dare-Give.

David-David. E.62². 205. —.
—². —³. 768¹⁷.

Davus-Davus.

De (for). T.538.

De Coelo et Inferno. D.6101².

De Divina Providentia (the work).
L.Pref. S.83.

Dea-Goddess (see God).

Dealbare-White, To make. R.655⁴.

Dearare-Plough, To.

Deardere. M.304².

Deastros. T.459⁵. 503³.

Debellare-Vanquish.

Debere-Ought.

Debilis-Weak.

Debilitas-Weakness.

Debitum-Obligation.

Deborah-Deborah.

Decachordium-Instrument of ten
strings.

Decad. M.8².

Decalogus-Decalogue.

Decantare-Decant. M.64. T.585².

Decantatio-Chanting.

Decantatio-Decantation.

Decedere-Depart. H.159⁶.

Decem-Ten.

Decens-Becoming.

Decenter-Becomingly.

Deceptio-Deception (see Deceive).

Decernere-Decree, To.

Decertatio. T.721⁶.

Decessus-Departure.

Decidere-Cut off, To. A.1857⁴.

Decidere-Fall down, To.

Deciduus (see Fall down, To).

Decimare-Tithe, To (see Ten).

Decimatio-Tithing, A (see Ten).

Decimus-Tenth.

Decimus septimus-Seventeenth.

Decipere-Deceive.

Decisio-Decision.

Declarare-Declare.

Declaratio-Declaration.

Declinare-Turn aside. M.78².

Declinatio-Turning aside, A.

Declive, Declivitas-Declivity.

Decollare-Behead.

Decollatio-Beheading, A. A.9262⁶.

Decor. M.42³.

Decoramentum-Decoration.

Decorare-Decorate.

Decorticare-Peel, To.

Decortatio-Peeling, A.

Decorum-Decorum (see Becoming).
A.831. 5570.

Decorus-Becoming.

Decrementum. M.209.

Decrepitus. P.324⁴. M.137⁷. 250.

Decrescentia. H.38. —⁶.

Decrescere-Decrease, To.

Decretum-Decree. R.962¹². T.487.
632. 642.

Decumbere-Lie down.

Decurtare-Shorten.

Decurtatus-Mutilated.

Decus-Ornament.

Decussatim-Crosswise. D.6067.

Dedan-Dedan.

Dedanim-Dedanites.

Deducere-Draw down.
-Lead.

Deductio-Drawing down, A.

Deesse-Wanting, To be.

Defaecare-Defecate.

Defaecatio-Defecation.

Defectio-Revolt.

Defectus-Failure. M.304⁶.

Defendere-Defend.

Defensio-Defence.

Defervescere. D.5913. M.78⁵. 466.

Deficere-Fail. A.9156³. E.386¹¹.
—¹³.

Deficientia-Failing.

Defiguratio-Defiguration.

Define. M.87.

Definire-Define.

Definitio-Definition.

Definitus-Definite.

Deflammere. T.408.

Deflectere-Bend, To.

Deflere-Weep.

Deflexio-Bending, A.

Deflorare-Deflower.

Defloratio-Defloration. E.1010⁴.

Defluere-Flow down.

Defluxus-Flowing down, A.

Deformis-Ugly.

Deformitas-Ugliness.

Deformiter. T.595.

Defraudare-Defraud (see Fraud).

Defraudatio-Defracting, A (see
Fraud).

Defunctus-Dead (see Die-defungi).

Defungi-Die.

Degener. M.496⁶.

Degenerare-Degenerate, To. E.817².

Degere-Pass the time.

Deglutire-Swallow. A.9146⁶.

Dein. H.26. 68. 99². T.442⁶.

Deinde. M.99. T.119². 564. 606.

Deiparus. R.294¹¹.

Dejectio-Casting down, A.

Dejicere-Cast down.

Delabi-Fall down. A.6368. 6615.

Delassare. M.8². —⁴. T.361⁶.

Delectabilis-Delightful.

Delectare-Delight, To.

Delectatio-Delight.

Delegare-Send. R.791².

Delere-Blot out. A.8875⁸. E.199.

Deliberare-Deliberate, To.

Deliberatio-Deliberation.

Deliberatus-Deliberate. T.730².

Delicate-Delicately. D.441.

Delicatus-Delicate.

Delictum. T.459¹². 562².

Delineamentum, Delineatio-Deline-
ation.

Delineare-Delineate.

Deliquium-Swoon, A.

Delirare-Rave (see Delirium).

Deliratio, Delirium - Delirium.
A.9278⁵. E.887².

Delitere-Lurk.

Delitiae, Delitium-Deliciousness.

Delitiari (or Deliciari)-Deliciate, To

Delitatio-Deliciation.

Delitiosus-Delicious.

Delphi. M.111.

Deludere-Delude, To.

Demens-Mind, Out of.

Demensum-Tale.

Demere-Take away. M.236⁶.

Demetere-Reap.

Demisupinatus-Leaning back.

Demittere-Let down.

Democritus-Democritus.

Demonstrare-Demonstrate.

Demonstratio-Demonstration.

Demonstrativus. M.63.

Demosthenes-Demosthenes.

Demum. R.962¹². T.385³. 442².

Denarius-Penny.

Denegare. T.631².

Denigrare. R.655⁴. T.383². 515⁶.

Denique. T.369. 385. 536².

Denominatio-Name.

Dens-Tooth.

Densitas-Density.

Densus-Dense.

Denudare-Denude.

Denudatio-Denudation.

Denuntiare-Denounce. T.797³.

Denuntiatio-Denunciation.

Denuo. T.572. 573.

Deorsum-Downwards.

Depascere. E.632⁴. —⁷. 799¹³.

Depauperare-Impoverish.

Depellere-Drive away.

Dependia-Dependence.

Dependere-Depend.

Deperdere-Destroy.

Dephlegma-Phlegm.

Dephlegmare - Dephlegmate (see
Phlegm).

Dephlegmatio-Dephlegmation (see
Phlegm).

Depingere-Portray.

Deplumare. T.125⁶.

Deponere-Put off.

Depopulare-Ravage. M.483².

Depopulatio-Laying waste, A (see
Ravage).

Deportatio-Deportation.

Depositio-Putting off, A.

Depraedari-Despoil (see Prey).

Depraedationes - Despoilings (see
Prey).

Depravare—Depraved, To be.
 Deprehendere—Catch, To. A.9125.
 Depressio—Depression (see Press down).
 Deprimere—Press down.
 Deprivare—Deprive.
 Deprivatio—Deprivation. A.9139.
 Depromere—Draw out. A.9272⁵. 9340³.
 Derasio—Shaving off, A.
 Derelinquere—Forsake.
 Derivare—Derive.
 Derivatio—Derivation. A.7779². 9141².
 Derivativus—Derivative. A.8042^e.
 Derogare—Derogate.
 Descendere—Descend. A.8931^e.
 Descensus—Descent.
 Desciscere—Fall away. A.2406.
 Describere—Describe.
 Descriptio—Description.
 Deserere—Desert, To.
 Desertio—Desertion.
 Desertum—Wilderness.
 Desertus—Deserted, Desert (see Wilderness).
 Desiderabilis—Desirable (see Desire).
 Desiderare—Desire, To. A.9167². 9207. 9268. 9275.
 Desidere—Assuage.
 Desiderium—Desire. E.730⁸.
 Designare—Designate. M.2³. 20. 50. T.729².
 Desinere—Cease.
 Desistere—Desist.
 Desolare—Desolate, To.
 Desolatio—Desolation.
 Despector. M.504^e.
 Desperare—Despair, To.
 Desperatio—Despair. A.8313.
 Despicere—Look down.
 Despondere—Despond.
 Desponsare—Betroth. T.73².
 Desponsatio—Betrothal. E.730²⁸. 7341².
 Despoticus—Despotic. T.813.
 Despumare. T.331².
 Desquamare. T.125^e.
 Dessau—Dessau.
 Destinare—Destine.
 Destitutus—Destitute.
 Destructio—Destruction (see Destroy).
 Destructivus—Destructive (see Destroy).
 Destructor—Destroyer.
 Destruere—Destroy. A.8295.
 Desuascere—Disuse, To.
 Desueto—Disuse.
 Desumere—Take away.
 Desuper. H.9².
 Detectio—Disclosure.
 Detegere—Disclose.
 Detentio—Withholding, A.

Deterior. T.704.
 Determinare—Determine.
 Determinate—Determinately.
 Determinatio—Determination. M. 249. E.889⁴.
 Terrere—Deter. T.797⁴. D.5988.
 Detestabilis—Detestable.
 Detestari—Detest. E.803². 827⁵.
 Detestatio—Detestation.
 Detinere—Withhold.
 Detondere—Shear.
 Detorquere—Distort.
 Detractio—Withdrawal (see Draw off).
 Detrahere—Draw off.
 Detrimentosus—Detrimental.
 Detritus—Rag.
 Detrudere—Thrust down.
 Deturbare—Disturb.
 Deucalion—Deucalion.
 Deus—God.
 Devastare—Devastate. A.9330. E. 914^e.
 —Vastate.
 Devastatio—Devastation.
 —Vastation.
 Deviatio—Deviation. M.385. T.470³.
 Devigorare. M.433².
 Devincere. E.918¹¹.
 Devolare—Fly, To.
 Devolutio—Devolution.
 Devolvere—Devolve.
 Devorare—Devour.
 Devoratio—Devouring, A.
 Devote—Devotly.
 Devotio—Curse (see Accursed).
 Devotio—Devotion.
 Devotus—Devout.
 Devovere—Accursed.
 Dexter—Right.
 Dexteritas—Dexterity.
 Dexterus—Dexterous.
 Dextre—Dexterously.
 Diabolus—Devil. A.8273⁴. E.911⁶.
 Diaconus—Deacon.
 Diadema—Diadem.
 Diagnosticus. T.631^e.
 Diamant—Diamond.
 Diametros—Diameter.
 Diana—Diana.
 Diaphanus—Transparent.
 Diaphragma—Diaphragm.
 Dibaphus—Doubledyed.
 Dibun—Dibun.
 Dicare—Set apart.
 Dicatus (allotted). H.96. T.564^e.
 Dicere—Say.
 Dicta—Statements (see Say).
 Dictamen—Dictate, A.
 Dictare—Dictate, To.
 Dictatio—Dictation.
 Dictator—Dictator.
 Dictierium—Jest, A.
 Dictio, Dictum—Saying, A.

Dictionarium—Dictionary.
 Didasculus—Teacher.
 Dideron—Dideron.
 Diductio, Dducere—Diduction.
 Diductus—Wide open.
 Dies—Day.
 Diffamare—Defame.
 Diffamatio. M.373.
 Differare. H.51. 288².
 Differentia—Difference.
 Differre—Differ.
 Differtus—Filled.
 Difficilis—Difficult. T.533. 535. D.5798.
 Difficultas—Difficulty.
 Difficulter—Difficulty. T.535.
 Diffindere—Cut asunder.
 Diffluere—Dissolve.
 Diffringere. T.379⁴.
 Diffundere—Diffuse.
 Diffusio—Diffusion.
 Digerere—Digest.
 Digestio—Digestion.
 Digitus—Finger.
 Dignare—Deign (see Worthy).
 Digne—Worthily.
 Dignitas—Dignity.
 —Worthiness.
 Dignoscere—Know.
 Dignus—Worthy. H.71.
 Dijudicatio—Dijudication.
 Dilabi—Fall to pieces.
 Dilaceratio—Rending to pieces, A.
 Dilaniare—Tear, To.
 Dilaniatio—Tearing to pieces, A.
 Dilatare—Enlarge.
 Dilatatio—Enlargement.
 Dilatio—Dilation.
 Dilectio—Dilection.
 —Love.
 Diligens—Diligent. D.Love xii. xvii³.
 Diligentia—Diligence.
 Diligere—Love, To.
 Diluculum—Daybreak.
 Diluere—Dissolve. A.4976. T.134⁴.
 Diluvium—Flood.
 Dimensio—Dimension.
 Dimicare—Fight, To.
 Dimicatio—Fight, A.
 Dimidiare—Halve. M.37^e.
 Dimidium—Half.
 Diminuere—Diminish.
 Diminutio—Diminution.
 Diminutivus—Diminutive.
 Dimissio—Dismissal (see Send away).
 Dimittere—Send away.
 Dimovere—Remove.
 Dinah—Dinah.
 Diogenes—Diogenes.
 Diploma. T.181². 730².
 Dippelius—Dippel.
 Directe—Directly.

Directio-Direction.
 Directus-Direct.
 Direptio-Pillage.
 Dirigere-Direct, To.
 Dirimere-Separate, To.
 Diripere-Pillage, To.
 Diritas-Direfulness.
 Dirus-Dirful.
 Discalceare-Unshoe.
 Discantus. D.5113.
 Discedere-Depart.
 Disceptare-Debate, To. A.9166.
 E.730³⁹.
 Disceptatio-Debate.
 Discere-Learn.
 Discernere-Discern.
 Discerpere-Rend.
 Discerptio-Rending, A.
 Disceptor-Render, A.
 Discessio. M.289.
 Discessus-Departure.
 Discidium-Dividing, A. E.1035².
 Discindere-Rend.
 Disciplina-Discipline. A.8737.
 Discipulus-Disciple.
 Discissio-Rending, A.
 Discontinuare. M.169.
 Discooperire-Uncover.
 Discordantia-Disagreement.
 Discordare-Disagree.
 Discordia-Discord (see Disagree).
 Discorditer. T.133.
 Discors-Discordant (see Disagree).
 Discrepantia-Difference.
 Discrepare-Differ.
 Discrete-Discretely.
 Discretio-Discernment.
 Discretus-Discrete. E.1198.
 Discrimen-Difference.
 Discriminare-Discriminate.
 Discriminatio-Discrimination.
 Discumbere. H.48. 223.
 Discupere. T.598.
 Discurrere-Run about.
 Discutere-Disperse. A.9301^e. E.950².
 (distinguish). A.4329³.
 Disharmonia. D.2180.
 Disharmonicus. M.55².
 Disjunctio-Disjunction (see Disjoin).
 Disjungere-Disjoin.
 Disparare-Disappear.
 Disparatio-Disappearance.
 Dispare. M.246².
 Dispellere-Dispel.
 Dispendium. M.474.
 Dispensare-Dispense. T.364².
 Dispensatio-Dispensation.
 Dispensator-Dispenser.
 Disperdere. M.132⁴. 379. Coro.25.
 Dispergere-Disperse.
 Dispersio-Dispersion.
 Dispertire-Distribute.
 Dispersere-Divide. M.237.

Dispestus (from *Disperscere*).
 Dispicere. M.283.
 Displacencia-Displeasure.
 Displacere-Displease. A.8027.
 Disponere-Dispose.
 Disposite-Methodically (see Dispose).
 Dispositio-Disposition.
 Disputare-Debate, To.
 Disputatio-Debate.
 Disquirere-Inquire.
 Disquisitio-Disquisition.
 -Inquiry.
 Disrumpere-Break in pieces.
 Dissecare-Cut to pieces. A.7456³.
 T.681².
 Disseminare-Spread, To.
 Dissensio, Dissensus-Dissension.
 Dissentire-Dissent, To.
 Disserere-Discuss.
 Dissidentia-Disagreement.
 Dissidere-Disagree.
 Dissidium-Disagreement.
 Dissimilis-Dissimilar (see Dissimilitude).
 Dissimiliter-Dissimilarly (see Dissimilitude).
 Dissimilitudo-Dissimilitude.
 Dissimulare-Dissemble.
 Dissipare-Dissipate. A.7646. 9144.
 9216³. 9282².
 Dissipatio-Dissipation.
 Dissitus-Remote. H.203².
 Dissociare-Dissociate.
 Dissociatio-Dissociation.
 Dissolutio-Dissolution.
 Dissolutus-Dissolute (see Dissolve).
 Dissolvere-Dissolve.
 Dissonus. M.207.
 Dissuere-Unsway.
 Distantia-Distance. W.74. E.1219².
 Distare-Distant, To be.
 Distendere-Distend.
 Distincte-Distinctly.
 Distinctio-Distinction.
 Distinctus-Distinct. A.8118.
 Distinere-Separate, To.
 Distinguere-Distinguish.
 Distorque-Distort.
 Distractio-Pulling asunder, A (see Distract).
 Distractivus-Distractive.
 Distractus-Distracted.
 (torn to pieces). T.378.
 Distrahere-Distract.
 (pull asunder). A.35.
 Distribuere-Distribute.
 Distributio-Distribution.
 Disturbare-Disturb. D.490.
 Disunio-Disunion.
 Disunire-Disunite.
 Ditare-Enrich (and also under Rich).
 Ditescere-Rich, To become.
 Ditio-Jurisdiction.

Diu. T.503².
 Diurnus-Diurnal.
 Diuturnitas-Long duration.
 Divagare-Wander.
 Divaricare-Divaricate.
 Divaricatio-Divarication.
 Divellere-Pluck away. T.385⁴.
 Diversicolor. H.210.
 Diversiformis. M.78⁶.
 Diversimode. H.204. T.366³. 476².
 580². D.4526.
 Diversitas-Diversity.
 Diversoria-Diversions.
 Diversorium-Inn.
 Diversus-Diverse. A.8998.
 Divertere. A.6836.
 Dives-Rich.
 Dividere-Divide.
 Divina sapientia-Divine wisdom.
 Divinare-Divine, To.
 (guess). M.54. 111.
 Divinatio-Divination.
 Divinator-Diviner. T.560.
 Divinitas-Divinity.
 Divinitus-Divinely.
 Divinum bonum - Divine good.
 E.888.
 Divinum bonum naturale-Divine natural good. A.3192.
 Divinum Humanum-Divine Human.
 E.1060³. 1219.
 Divinum ipsum-Divine itself.
 Divinum naturale-Divine natural.
 Divinum rationale-Divine rational.
 Divinum sensuale-Divine sensuous.
 Divinum spirituale-Divine spiritual.
 A.10087. 10091. 10098. 10099.
 Divinum supremum-Supreme Divine
 (see Divine itself).
 Divinum verum - Divine truth.
 E.1069².
 Divinus-Divine.
 Divinus amor-Divine love. E.1069².
 D. Wis.iii. 1.
 Divinus Homo-Divine Man.
 Divisibilis, Dividuus-Divisible.
 Divisio-Division.
 Divitiae-Riches.
 Divortium-Divorce.
 Divulsio-Plucking away, A.
 Docere-Teach.
 Docilis-Teachable.
 Docilitas-Teachableness.
 Dockor (Swed.-dolls). D.2844.
 Doctor-Teacher.
 Doctrina-Doctrine. A.7877². 7975.
 Doctrina coelestis - Heavenly doctrine.
 Doctus-Learned.
 Documentum-Document.
 Dodanim-Dodanim.
 Dodrans-Farthing. E.1015^e.
 Doeg-Doeg

Dogma-Dogma.
Dogmaticus-Dogmatic. T.798¹⁰.
Dolare-Hew.
Dolere-Pain, To be in.
Dolor-Pain, Grief.
Dolorificus-Painful.
Dolose-Deceitfully.
Dolosus-Deceitful.
Dolus-Deceit. E.1003³.
Domare-Subdue.
Domatio-Subduement.
Domesticus-Domestic. T.433².
Domi-At home. (See House at H.479. M.5^e. 6⁴. 10³. 161^e. T.147^e. 504^e. 592. E.1058².)
Domicilium-Abode. D.548. 1178. 1183. 2773. 3744. 3746. 3790. 4028. 4059. 4707. 4734.
Domina-Mistress. M.319.
Dominari-Dominate.
Dominatio-Domination.
Dominator-Ruler (see Dominion).
Dominicus-Lord's.
Dominium-Dominion.
Dominus-Lord. A.14. 2385^e.
Dominus (as applied to men)-Lord.
Dominus Jesus Christus-Lord Jesus Christ.
Domus-House. A.10517^e. D.5252.
Donare-Gift, To.
Donarium. T.453. 459¹⁰.
Donum-Gift, A.
Dordracena-Dort.
Dordrehtana. T.487². 489².
Dormire-Sleep, To.
Dormitare-Slumber, To.
Dorsum-Back, The.
Dos-Dowry, Gift (see Endow). T.566². D.4537. 4752. 4754.
Dotare-Endow.
Dothan-Dothan.
Drachma-Drachma.
Draco-Dragon.
Draconicus-Draconic, Dragonist.
Dromas-Dromedary.
Dualitas. R.839².
Dubitare-Doubt, To.
Dubitatio-Doubt.
Dubitative-Doubtfully.
Dubitativus-Doubtful.
Dubium-Dubiousness (see Doubt).
Dubius-Dubious (see Doubt).
Ducat-Ducat.
Ducatus-Dukedom (see Leader). D.6009.
Ducatus-Leading, A (see Lead).
Ducere-Lead, To.
Ductor, **Ductrix**-Leader.
Ductus-Duct. D.1058. D.410⁶. -Leading. H.63.
Dudaim-Dudaim (see Mandrakes).
Duellium-Duel.
Duker-Duker.

Dulcedo-Sweetness.
Dulciarius (dulcimer). E.323¹¹.
Dulcis-Sweet.
Dum. H.10. T.442^e. 443. 444. 592.
Duma-Dumah.
Dumetum-Thicket.
Dummodo. H.384. T.41. 82. 109^e.
Duntaxat (merely, only). T.73². 103. 437.
Duo-Two.
Duodecim-Twelve.
Duodecimus-Twelfth.
Duplex-Twofold (see Double). T.443².
Duplicare-Double, To.
Duplicatura-Duplicature (see Double).
Duplicatus-Doubled.
Duplicitas-Twofoldness (see Double).
Duplus-Double.
Dura mater-Dura mater.
Durabilis-Durable.
Durare-Last, To (see Duration).
Duratio-Duration.
Dure. H.513^e.
Durescere-Hard, To grow.
Duriter-Hardly.
Durities-Hardness.
Durus-Hard.
Dux-Leader.
Dynastes-Ruler. T.633.

E-E.
E contra. T.660. 665³.
E contrario. T.778^e.
E diametro. T.470. 574. 754. 796⁴.
E longinquo. H.38^e. 51.
E novo (see New). T.526. 584^e.
E regione-Overagainst.
Ebenus-Ebony.
Eber-Eber.
Ebrietas-Drunkenness.
Ebrius-Drunkard.
Ebullire-Boil up.
Ebullitio-Boiling up, A. E.512.
Ebur-Ivory.
Eburneus-Ivory, Of.
Ecce-Behold. H.33^e. R.875⁵. T.331^e. 459.
Eccentricus. T.32.
Ecclesia-Church. A.7755. 7759. D.3108. E.108. 256. 376²⁹. 386¹⁰. 629. 700¹². 820⁴. —⁷. 837¹². 876. 909. 914³. 918¹⁰. 1004². 1077³. 1127³. 1177³.
Ecclesia antiqua-Ancient Church. E.948³. 1177³.
Ecclesia antiquissima-Most ancient Church.
Ecclesia Christiana-Christian Church. Diet.Prob. p.12. E.948³.
Ecclesia coelestis-Celestial Church.

Ecclesia externa-External Church. E.434¹¹. A.7474. 435⁵. 710¹¹. 768¹⁰.
Ecclesia gentium-Church of the gentiles. A.367². 422.
Ecclesia Graeca-Greek Church.
Ecclesia Hebraea-Hebrew Church.
Ecclesia hodierna-Present Church.
Ecclesia interna-Internal Church.
Ecclesia Israelitica (see Jewish Church).
Ecclesia Judaica-Jewish Church.
Ecclesia Nova-New Church.
Ecclesia primitiva-Primitive Church.
Ecclesia repraesentativa-Representative Church.
Ecclesia spiritualis-Spiritual Church.
Ecclesia vetus-Old Church.
Ecclesiasticus-Ecclesiastical.
Echidna-Viper.
Echo-Echo. T.132². 577^e.
Eclipsis-Eclipse.
Ecliptica-Ecliptic.
Eden-Eden.
Eder-Edar.
Edere-Eat. R.114². E.212³. 617². —³.
Edicere-Utter.
Edictio. M.470.
Edictum-Edict.
Editio (edition). T.503⁴.
Editus-Elevated.
Edoctus. H.48.
Edom, **Edomus**-Edom.
Edomita-Edomite.
Educare-Educate. H.416. M.133². T.611.
Educatio-Education.
Educatrix-Educatress.
Educere-Bring forth. A.8166. 8426. H.477. M.103³. D.3621.
Eductio-Bringing forth, A.
Eductio-Eduction.
Eductor-Bringer forth, A.
Edulcoratus-Sweetened.
Edulis-Eatable.
Effari-Utter.
Effatus-Utterance.
Effective. M.172.
Effectivus. M.301^e.
Effectrix-Effectrix.
Effectuatio-Effect, An. T.633².
Effectus-Effect, An.
Effervescens (effervescent). M.466.
Effervescentia-Effervescence.
Effervescere-Effervesce.
Efficacia-Efficacy. D.2993. 3001. 3005. 3018. 3722. 4394. 5038.
Efficere-Effect, To.
Efficiens-Efficient.
Effigiare-Effigiate.

Effigies-Effigy.	Eleganter-Elegantly. R.875 ⁵ .	Emollire-Soften.
Effingere. A.7745 ² . M.281 ² . 474 ² . R.675 ⁶ . T.178 ² .	Elegantia-Elegance.	Emollitio-Softening, A.
Efflagitare-Importune.	Elementaris-Elementary.	Emolumentum-Profit.
Efflagrare. T.455a ² .	Elementum-Element. T.838 ² .	Emori (die). H.14. 136 ² . T.367 ² .
Efflare-Gasp, To.	Elephas-Elephant.	Emorita, Emorraeus-Amorite.
Efflorescentia-Flowering, A. T.687 ² .	Elevabilis-Elevable. M.380 ⁶ .	Emotio - Emotion (see Remove) M.358.
Efflorescere-Flower, To.	Elevare-Elevate.	Emotor. M.359 ⁶ .
Effluviuosus. M.495 ⁶ .	Elevatio-Elevation.	Emovere-Remove.
Effluvium, Effluviuosum-Effluvium.	Eli-Eli.	Emphasis-Emphasis.
Effluxus-Efflux.	Eliakim-Eliakim.	Emplastrum - Plaster. T.595 ² . 665 ⁶ .
Effodere-Dig. T.362.	Elias-Elijah.	Emptio-Buying, A.
Effoetus-Effete.	Elicere-Draw out. A.9723.	Emptor-Buyer.
Efformare. T.71.	Eliezer-Eliezer.	Empyemata-Empyemata. T.665 ⁶ .
Effraenus-Unbridled.	Eligere-Choose.	Emulsus. T.665 ⁶ .
Effulgere-Shine.	Elim-Elim.	Emunctoria-Snuffers.
Effundere-Pour out.	Elimare - Elaborate, To. R.457. D.4267.	Emunctus-Snuffed.
Effusio-Effusion (see Pour out).	Elimatio. M.145 ³ .	En. M.182. T.503 ² .
Effutire-Utter. T.335 ⁷ .	Elimatus. M.87. 333 ² .	Enakim-Anakim.
Egenus-Needy.	Elisaeus, Elischah-Elisha.	Enatus. T.489.
Egerere-Discharge, To.	Elishah-Elishah.	Enavigare. T.504 ⁴ .
Egerminare-Sprout, To.	Elixare-Seethe.	Encomium-Encomium.
Egerminatio-Sprouting, A.	Elizabeth-Elizabeth.	Eneas-Eneas.
Egestas-Need.	Ellasar-Ellasar.	Enecare-Exhaust. R.875 ¹⁶ .
Egestio-Spawning, A.	Eloah-Eloah.	Eneglaim-Eneglaim.
Ego-I.	Elohim-Elohim.	Enervare-Enervate.
Egredi-Go out.	Elongare-Far off, To be. A.2689.	Engedi-Engedi.
Egregie. T.796 ⁵ .	Elongatio-Removal to a distance (see Far off).	Eniti-Force one's way out.
Egregius-Surpassing.	Eloquentia-Eloquence.	Enmishpat-Enmishpat.
Egressio-Egression (see Go out).	Eloqui-Utter.	Enodare-Unravel.
Egurgitare-Belch. D.3242a.	Eloquium-Eloquence.	Enormis-Enormous. M.135 ³ . 137 ⁷ .
Egurgitatio. D.4563.	Elucere-Shine forth.	Enormitas-Enormity.
Egyratio-Gyration.	Elucidare-Elucidate.	Enosch-Euos.
Ehrenpreis-Ehrenpreis.	Elucidatio. A.6010. M.116. 314.	Ens-Being. T.134 ⁴ .
Eisleben-Eisleben.	Eludere-Elude.	Ens rationis. M.315 ¹⁰ . T.159 ⁷ . 441 ⁶ . (See also under Being).
Ejectio-Casting out, A.	Elusio. M.477. 499 ² . 521 ² .	Ensis-Sword.
Ejicere-Cast out, To.	Elysins-Elysian. T.453 ² .	Enthusiasmus-Enthusiasm.
Ejulare-Howl, To.	Emaciare-Lean, To make.	Enthusiasta-Enthusiast.
Ejulatus-Howling, A.	Emanare-Emanate.	Enthusiasticus-Enthusiastic.
Ejus-His.	Emancipare-Emancipate.	Entia (entities). R.875 ⁶ . T.52 ² .
El-El.	Emarcescere-Wither.	Entitas-Entity.
Elaborare. T.336 ³ .	Emblema-Emblem.	Enumeratio-Count.
Elam-Elam.	Embryo-Embryo.	Enunciare-Utter.
Elambere-Lick, To.	Emendabilis-Amendable.	Enunciatio-Utterance.
Elanguescere-Languish (see Lan- guor). M.8 ⁴ .	Emendare-Amend. D.2305.	Enunciator-Enunciator (see Utter).
Elapidare-Stone, To.	Emendatio-Amendment.	Eo usque. T.598 ² .
Elapsus. T.79 ⁶ . 615 ² . —.	Emere-Buy. R.622. E.840 ² . 860. 865.	Epha-Ephah, An.
Elasticitas - Elasticity. M.253 ⁶ . T.665 ⁴ . C.190.	Emergere-Emerge.	Ephah-Ephah.
Elasticus-Elastic.	Emersio-Emergence.	Ephebatus-Youth.
Elater-Spring, A.	Emeticus-Emetic.	Ephebus-Youth, A.
Elatio-Elation.	Emicare. M.44 ² .	Ephesinus-Ephesian.
Elatus-Elated.	Emigrare-Emigrate.	Ephesus-Ephesus.
Elealeh-Elealeh.	Emim-Emim.	Ephod-Ephod.
Eleazar-Eleazar.	Eminens. H.73 ² . 278 ⁶ .	Ephraim-Ephraim.
Electio-Choice (see Choose).	Eminenter. T.419. 422 ² .	Ephrata-Ephrath.
(election). T.628. 631. 665 ⁷ .	Eminentia-Eminence.	Ephron-Ephron.
Elector. T. at the end.	Eminentissime. T.370.	Epicurus-Epicurus.
Electus (elect). A.8148. 9373. T.631 ⁶ .	Eminere-Eminent, To be. M.78 ³ . T.110 ⁶ .	Epigastricus. A.7803. T.665 ³ .
Eleemosyna-Alms. D.2657.	Emissarius-Emissary.	Epilepsia-Epilepsy.
Elegans-Elegant.	Emittere-Send forth.	Episcopus-Bishop.
		Epistola-Epistle.

Epitaphium. T.636.
 Epocha-Epoch.
 Epotus (from *Epotare*). T.160⁵.
 Epulae. T.433⁹.
 Epulares. M.6³.
 Epulari-Feast, To.
 Epulatio-Feasting.
 Epulum-Feast, A.
 Equator-Equator.
 Eque. H.464².
 Eques-Rider.
 Equester-Equestrian. M.7².
 Equinus-Equine.
 Equitare-Ride, To.
 Equitatus-Horsemen, Cavalry (see Ride).
 Equus-Horse.
 Er-Er.
 Eradicari-Eradicate.
 Erech-Erech.
 Erecte-Erectly.
 Erectio-Erection.
 Erectus-Erect.
 Eremita-Hermit.
 Erga. H.13. T.413. 431.
 Ergastula-Workhouse.
 Ergo. T.410².
 Erigere-Erect, To.
 Eripere-Rescue, To.
 Eris. T.112.
 Ernstrom-Ernstrom.
 Erosus. T.435.
 Errare-Err, Wander.
 Erraticus-Erratic.
 Erroneus-Erroneous.
 Error-Error.
 Erubescere-Blush, To. E.401²⁰.
 Eruca-Eruca.
 Eructare-Belch.
 Eructatio-Belching. D.3242a.
 Erudire-Instruct (see Learned).
 Eruditio-Learning.
 Eruditus-Learned.
 Eruere-Tear out.
 Erumpere-Break forth. A.7448.
 Eruptio. M.521³.
 Esajas-Isaiah.
 Esau, Esavus-Esau.
 Esca-Food.
 Escheol-Eshcol.
 Esek-Esek.
 Esse-Be. E.236. 295. 1111².
 Essentia-Essence.
 Essentialis-Essential.
 Essentialiter-Essentially. T.368. 778.
 Estates. D.6103².
 Esurire-Hunger, To.
 Esuritio-Hunger.
 Esus-Eating.
 Et-And.
 Etenim. T.73. 137¹⁰. 160⁶.
 Etham-Etham.

Ethica (ethics). M.163⁹.
 Ethnicus-Ileathen.
 Etiam-Yea.
 (also). H.8. 68.
 Etsi. H.5.
 Etter (Swed.-venom). D.2242.
 Ettersalter. D.Min.4627.
 Etymologia-Etymology.
 Eucharistia-Eucharist. R.294¹¹.
 Eucharisticus-Eucharistic.
 Eugenius-Eugene.
 Eunuchus-Eunuch.
 Euphrates-Euphrates.
 Europa-Europe.
 Europaeus-European.
 Eurus-East wind.
 Eustachianus-Eustachian.
 Euxinus-Euxine.
 Evacuare-Empty, To.
 Evacuatorius - Evacuatory (see Empty).
 Evadere-Escape, To.
 Evah-Eve.
 Evanesce-Vanish. H.106⁶.
 Evangelicus-Evangelical.
 Evangelista-Evangelist (see Gospel).
 Evangelium-Gospel.
 Evangelizare-Evangelize (see Gospel).
 Evangelizatio-Evangelization (see Gospel).
 Evaporatio-Evaporation.
 Evasio-Escape.
 Evasor-Escaper.
 Evehere. H.18. 54.
 Evellere-Pluck out.
 Evenire (happen). A.5224. 5235. 5240.
 Eventura. H.1.
 Eventus-Event.
 Eversor-Destroyer (see Overturn).
 Evertere-Overturn.
 Evestigare. M.105³. 294⁵.
 Evibrare. M.231².
 Vibratio. M.231².
 Evictio. M.212. 485².
 Evidens-Manifest. M.494.
 Evidenter. M.66. T.420⁹. 479.
 Evidentia-Clearness (see Manifest-evidens). T.716.
 Evigilare-Awake, To be.
 Evincere-Convince.
 Evitabilis. T.524.
 Evitare-Avoid. A.8867.
 Evitatio. M.288.
 Evocare-Call forth.
 Evolare-Fly, To.
 Evolutio-Evolution, Unfolding, An.
 Evolvere-Evolve, Unfold. A.9424³. M.43⁹.
 -Roll out.
 Evomere-Vomit out, To.
 Evomitio-Vomiting out, A.

Evulgare-Publish.
 Evulgatio-Publishing, A.
 Evulsio-Pulling out, A.
 Ex-From.
 Ex adductis. T.614.
 Ex allatis. T.655.
 Ex causa quia. H.46. 111. 115². 142. T.419. 520. 607. 815⁹.
 Ex consulto. M.207.
 Ex his constare potest. T.607⁹. 619. 709.
 Ex his patet. T.458. 584. 589. 599⁹. 614. 627².
 Ex his sequitur. T.510. 577. 596². 613².
 Ex libitu. T.57.
 Ex professo. T.141.
 Ex quibus patet. T.510⁹. 612². 628². 677⁹.
 Ex quo patet. T.607. 636⁹. 674⁹.
 Exacerbare-Exacerbate, Exasperate.
 Exacerbatio-Exacerbation, Exasperation.
 Exacte (accurately). T.61.
 Exactitudo-Exactitude.
 Exactor-Exactor.
 Exactus. H.108².
 Exacuere-Sharpen.
 Exaequare-Mete out.
 Exaggerare-Exaggerate.
 Exagitare-Harass.
 Exaltare-Exalt.
 Exaltatio-Exaltation.
 Examen-Examination.
 -Swarm, A. E.619¹⁸.
 Examinare-Examine.
 Examinator-Examiner.
 Exanimare-Lifeless, To be. H.203⁹.
 Exantlare-Draw out.
 -Pump, To.
 Exarare-Write.
 (plough up). T.531.
 Exardere. E.863⁹.
 Exardescere-Burn, To. A.4444.
 Exarescere-Dry up.
 Exasperare-Exasperate.
 Excandescencia-Wrath.
 Excandescere-Grow hot (see Wrath).
 Excavare-Excavate.
 Excedere-Depart.
 -Exceed.
 Excellens-Excellent.
 Excellentia-Excellence.
 Excellere-Excel.
 Excelsus-High place.
 Exceptus (from *Excipere* - except) T.58².
 Excernere-Separate, To.
 Excerptere-Extract, To.
 Excessus-Departure. E.1087⁸.
 Excidere-Cut off, To. E.105.
 -Fall, To.
 Excidium-Destruction.

Exciere-Excite.
 Excipere-Take.
 Excisio-Cutting off, A.
 Excitare-Excite.
 (to awake). E.724¹⁹.
 Excitatio-Excitation.
 Exclamare-Cry, To. E.1096.
 Exclamatio-Cry, A.
 Excludere-Exclude, Hatch. A.4335.
 4818. 6401. 7233. H.74². 108².
 T.581. 633.
 Excogitare-Contrive. A.7437².
 Excolere-Cultivate.
 Excommunicare-Excommunicate.
 Excoriare-Scrape, To.
 Excrementitius-Excrementitious.
 Excrementum-Excrement. T.569⁶.
 D.2704. 2705.
 Excrescentia-Excrescence.
 Excretio-Excretion.
 Excretorium-Excretory.
 Exculpate-Exculpate.
 Exculpato-Exculpation.
 Excursus-Excursus.
 Excusare-Excuse, To.
 Excusatio-Excuse, An.
 Excutere-Shake off.
 Execrabilis, etc., see *Exsecra.* etc.
 Executio-Execution.
 Exedere-Eat up.
 Exemplar-Copy. A.162. D.4394.
 E.254².
 Exemplum-Example.
 Exemptus. T.502.
 Exemptio-Removal (see *Take out*).
 Exemtus. T.448⁶.
 Exequiae-Funeral.
 Exercere-Exercise, To.
 Exercitatio. M.207⁶.
 Exercitium-Exercise.
 Exercitus-Army. E.275¹¹. 294⁸.
 316¹⁶. 355³⁷.
 Exfasciare-Unswathe.
 Exhalare-Exhale.
 Exhalatio-Exhalation.
 Exhaustire-Exhaust. H.109. 212⁶.
 261.
 Exhibere-Show.
 Exhilarare-Exhilarate.
 Exhilaratio. T.434.
 Exhinc. A.8613.
 Exhortatio-Exhortation.
 Exigere-Pass, To.
 Exiguitas. A.4255³.
 Exiguus-Little.
 Exilis-Feeble.
 -Small.
 Exilium-Exile.
 Eximere-Take out.
 Exinanire-Empty, To. M.44⁴. 312⁶.
 466².
 Exinanitio-Emptying, An.
 Exinde. R.875¹⁶. T.639.

Exire-Go out.
 Existentia-Existence, Coming forth,
 Manifestation.
 Existere-Exist, Come forth.
 Existimare. A.5187.
 Exitibilis, Exitialis-Destructive,
 Deadly.
 Exitium-Destruction.
 Exitus-Outlet, End (see *Go out*).
 Exlex. T.382.
 Exodus-Exodus.
 Exonerare-Discharge, To.
 Exoneratio-Discharge.
 Exorcismus-Exorcism.
 Exordiri-Begin. T.762.
 Exordium-Beginning. E.151⁶.
 Exorire-Rise, To.
 Exornare. H.108².
 Exorsus. M.267². T.335³. 459².
 797⁶.
 Exosus-Hated, Hatelul (see
 Hatred).
 Expandere-Expand.
 Expansio-Expansion.
 Expansus-Expanse.
 Expedite-Quickly.
 Expellere-Drive out.
 Expendere-Consider. A.9348⁸.
 E.453¹¹.
 Expergisci-Awake, To.
 Experientia-Experience. T.521.
 Experimentalis-Experimental.
 Experimentum-Experiment.
 Experiri-Try. H.3².
 Expers-Devoid. M.44³.
 Expetere. H.400².
 Expiare-Expiate.
 Expiatio-Expiation.
 Expiator-Expiator.
 Expiatorius-Expiatory.
 Expilatus-Peeled.
 Expiscare-Find out.
 Explanare-Prepare. M.62. 311.
 Explere. M.6⁴.
 Explicare-Explain.
 Explicatio-Explanation.
 Explicator-Explainer.
 Explodere-Explode.
 Explorare-Explore.
 Exploratio-Exploration.
 Explorator-Explorer.
 -Spy.
 Explosio-Explosion (see *Explode*).
 Expolitus-Embellished.
 Exponere-Expound.
 Exporrectio-Stretching out, A.
 Expositio-Exposition (see *Expound*).
 M.485².
 Expostulare-Expostulate.
 Expostulatio (demand). M.472.
 Expressibilis-Expressible.
 Expressio-Expression.
 Expressivus-Expressive.

Expimere-Express, To.
 Expromere-Take out.
 Expungere-Expunge.
 Expurgare-Cleanse. E.622⁵.
 Expurgatio-Cleansing, A. E.329²³.
 475¹⁰.
 Expurgatorius. A.9262³.
 Exquirere-Search out.
 Exquisite-Exquisitely.
 Exquisitus-Exquisite.
 Exscindere-Cut off, To.
 Exsecrabilis-Execrable. T.798¹¹.
 Exsecrare-Execrate.
 Exsecratio-Execration.
 Exserere-Put forth.
 Exsertio-Exsertion.
 Exsibilare-Hiss, To.
 Exsiccare-Dry up.
 Exsiccatio-Drying up, A.
 Exsilire. T.503³.
 Exsolvere-Free, To.
 Exspatiari-Wander.
 Exspatiatio-Ranging about, A (see
 Wander).
 Expectare-Expect. A.2826¹⁰.
 Expectatio-Expectation.
 Exspirare-Expire.
 Exspiratio-Expiration.
 Exsplendescencia-Shining forth, A.
 Exsplendescere-Shine forth.
 Exspuere-Spew out.
 -Spit.
 Exstans-Prominent.
 Exstanter-Prominently.
 Exstare. H.1⁴. T.583.
 Exstasis-Ecstasy.
 Exstans-Ecstatic. D.4488.
 Extinctio-Extinction (see *Extin-*
 guish).
 Exstinguere-Extinguish.
 Extirpare-Extirpate.
 Extirpatio-Extirpation.
 Extructio-Building.
 Extruere-Build.
 Exsufflare-Blow, To.
 Exsugere-Suck.
 Exsurgere-Rise, To.
 Exsuscitare-Resuscitate.
 Exsuscitatio-Resuscitation.
 Extendere-Extend.
 Extensio-Extension.
 Extensus-Extense. H.89. M.380¹¹.
 Exterior-Exterior.
 Exterior-Outside, The.
 Exterminare-Extirpate.
 Exterminatio-Extirpation, Banish-
 ment.
 Externus-External.
 Externus homo-External man
 Extersio. D.3350.
 Extimus-Outmost.
 Extollere-Lift up.
 Extorquere-Extort.

Extra-Outside.
 Extraconjugal - Extraconjugal.
 M.155².
 Extractio-Drawing out, A.
 Extrahere-Draw out.
 Extranens-Foreign. D.5902.
 Extraordinarius-Extraordinary.
 Extravagari-Wander.
 Extravasatio-Extravasation.
 Extremitas-Extremity.
 Extremus-Extreme.
 Extricare-Extricate.
 Extrinsicus-Outwardly.
 Extus-Outside of.
 Exuberare-Exuberate.
 Exuere-Put off.
 Exutitio-Putting off, A.
 Exulare-Exiled, To be.
 Exulceratio-Ulceration.
 Exulis-Exile.
 Exultare-Exult.
 Exundare-Exude.
 Exurere-Burn.
 Exuviae-Exuviae.
 Ezechiel-Ezekiel.
 Ezjonjeber-Ezionggeber.
 Faba-Bean.
 Faber-Workman.
 Fabrica-Fabric (see Fashion). M.13².
 -Trick.
 Fabricare-Fashion, To.
 Fabricator-Fashioner.
 Fabricatus. M.12². T.701³.
 Fabula-Fable.
 Fabulare. T.80².
 Fabulosus-Fabulous.
 Facere-Do, Make.
 Facessere-Go away. M.58.
 Facetia-Witticisms.
 Facetus-Facetious. M.81.
 Facies-Face.
 Facile-Easily.
 Facilis-Easy.
 Facilitas. M.204².
 Facinorose. M.380².
 Facinorosus-Criminal.
 Facinus-Crime.
 Factitius. T.375².
 Factor-Maker (see Do).
 Factum-Deed (see Do).
 Facula-Torch. T.455a².
 Facultas-Faculty.
 Facundia-Eloquence.
 Faeculentus-Feculent (see Lees).
 Faex-Lees.
 Fagus-Beech.
 Fahlun. D.4835. 5035. 5042.
 Falker-Falker.
 Fallacia-Fallacy.
 Fallaciter. M.202^o.
 Fallax-Fallacious.
 Fallere-Deceive. A.9452.

Falsificare-Falsify.
 Falsificatio-Falsification.
 Falsificator-Falsifier.
 False-Falsely.
 Falsitas-Falsity.
 Falsum mali-Falsity of evil.
 Falsus-False.
 Falx-Sickle.
 Fama-Reputation.
 Famelicus-Hungry (see Famine).
 Fames-Famine, Hunger.
 Famigeratus-Celebrated. T.695².
 Familia-Family.
 Familiaris-Familiar.
 Familiaritas-Familiarity.
 Famositas. Ad. 3/5563.
 Famosus-Famous (see Reputation).
 Famula-Maid-servant.
 Famulare. A.7038².
 Famulitium-Service (see Servant).
 A.5077².
 Famulus-Servant.
 Fanaticus-Fanatic. T.628. 831.
 Fanaticismus-Fanaticism.
 Fanum-Fane. T.58². 84.
 Farcire-Stuff, To.
 Fari. M.292. T.136⁴.
 Farina-Flour, Meal.
 (sort). M.415².
 Farrago-Farrago.
 Fas-Right.
 Fasa (Swed.-horror). D.1493.
 Fasces. M.291².
 Fascia-Bandage.
 Fascicularis-Fascicular (see Bundle).
 Fasciculatim - Fascicularly (see
 Bundle).
 Fasciculus-Bundle.
 Fascinare-Fascinate.
 Fascinatio-Fascination.
 Fascinator-Fascinator.
 Fascinum-Witchcraft (see Fascin-
 ate).
 Fasciola-Wreath.
 Fascis-Bundle. M.406.
 Faseligit or Fasligt (Swed.-awful).
 D.3160^e.
 Fastidiosus-Fastidious (see Loathe).
 Fastidire-Loathe.
 Fastidium-Loathing.
 Fastigium-Height.
 Fastuosus-Proud (see Pride).
 Fastus-Pride.
 Fateri-Confess. H.412. 526³. 527².
 Fatigare-Fatigue, To.
 Fatigatio-Fatigue.
 Faticere-Faint, To. W.65.
 Fatue. H.313.
 Fatuitas-Folly (see Fool).
 Fatum-Fate.
 Fatus (from *Fari*). T.134³. 137³.
 Fatuus-Fool, Foolish.
 Fauces-Fauces.

Faunus. T.831.
 Faustitas, Faustum-Happiness.
 Faustus-Happy.
 Faventia-Approval (see Favour).
 Favere-Favour, To.
 Favilla-Ashes.
 Favor-Favour.
 Favus apiarius-Honeycomb.
 Fax-Torch.
 Febrilis-Feverish.
 Febris-Fever.
 Fecundus. See Foecundus.
 Fel-Gall.
 Felicitas-Happiness.
 Felis-Cat.
 Felix-Happy.
 Femella. See Foemella.
 Femina. See Foemina.
 Femoralia - Breaches. E.1009.
 J.(Post.) 22. 317.
 Femur-Thigh.
 Fenestra-Window.
 Fera-Wild beast.
 Feralis-Funereal.
 Feralis mensa-Bier.
 Ferculum-Dish.
 Fere. H.425.
 Feriari-Feast, To make a.
 Ferinus-Ferine (see Wild beast).
 Ferire-Strike, To.
 Fermentare-Ferment, To.
 Fermentatio-Fermentation.
 Fermentatus-Fermented.
 Fermentum-Ferment, Leaven.
 Ferre-Bear, To.
 Ferocia, Ferocitas-Ferocity.
 Ferox-Ferocious.
 Ferreus-Iron, Of.
 Ferruginosus. M.115.
 Ferrum-Iron.
 Fersen-Fersen.
 Fertilis. T.38².
 Fertilitas-Fertility.
 Ferus-Wild.
 Fervidus-Hot (see Heat-fervor).
 Fervor-Heat.
 Festalis-Festal (see Feast).
 Festinare-Haste, To.
 Festinatio-Haste.
 Festine-Hastily.
 Festinus-Hasty.
 Festivitas-Festivity.
 Festivus. M.23. T.433².
 Festuca-Mote.
 Festum-Feast.
 (religious festival). M.9.
 Fibra-Fibre.
 Fibrilla-Fibril.
 Fibrosus-Fibrous.
 Fictilis-Earthen (see Potter).
 Fictitius-Fictitious (see Feign).
 Ficus-Fig, Figtree.
 Fidelis-Faithful.

Fidelitas-Fidelity.
 Fideliter-Faithfully.
 Fidere-Trust, To.
 Fides-Lute, Lyre.
 Fides-Faith.
 Fides historica-Historical faith.
 Fides sola-Faith alone.
 Fiducia-Trust.
 Fidus-Faithful.
 -Trustworthy (see Trust).
 Fieri-Become.
 Figere-Fix, To.
 Figmentum-Figment (see Feign).
 Figulinus-Potter, Of a.
 Figulus-Potter.
 Figura-Figure.
 Figurare-Figure, To. T.674².
 Figuratio-Figure.
 Filamentosus-Filamentous.
 Filamentum-Filament.
 Filia-Daughter.
 Filius-Son.
 Filius Dei-Son of God.
 Filius Hominis-Son of Man.
 Filum-Thread.
 Fimbria-Fringe.
 Fimus-Dung. D.1100.
 Finalis-Final. T.684.
 Finaliter-Finally.
 Findere-Cleave.
 Finga-Feigner.
 Finga (probably same as Singa-ape).
 T.568⁴.
 Fingere-Feign.
 Finire-Finite, To.
 Finis-End.
 Finitio-Finiteness.
 Finitus-Finite.
 Firmamentum-Firmament.
 -Support.
 Firmare-Firm, To make.
 Firmatio-Firmness.
 Firme-Firmly.
 Firmiter. T.103².
 Firmitudo-Firmness.
 Firmus-Firm.
 Fissura-Cleft (see Cleave).
 Fistula-Pipe. M.416⁴ (pulmonic).
 Fixatio-Fixation.
 Fixe-Fixedly.
 Flaccescere-Wither.
 Flaccide-Flaccidly.
 Flagellare-Scourge, To.
 Flagitare-Importune. See also under Disgrace. E.991⁹.
 Flagitium-Disgrace.
 Flagrare-Burn.
 Flamen-Flamen.
 Flamma-Flame.
 Flammare-Flame, To.
 Flammeus-Flaming.
 Flatus-Breath. T.666⁶. E.419⁹.
 785⁴.

Flavedo-Yellow.
 Flavescens-Yellowish.
 Flavus-Yellow.
 Flectere-Bend. D.4037.
 Flere-Weep.
 Fletus-Weeping.
 Flexibilis-Flexible. T.595².
 Flexilis-Flexible.
 Floccipendere-Account, Of no.
 -No account, To hold
 of.
 Floccus-Bit. A.9327³. E.1050².
 Florere, Florescere-Flower, To.
 Florescentia-Flowering.
 Floretum-Flowerbed.
 Florifer. T.361². 365⁴.
 Florificatus. M.137².
 Floriformis. M.136⁹.
 Flos-Flower, A.
 Fluctuare-Fluctuate.
 Fluctuatio-Fluctuation.
 Fluctus-Wave, A.
 Fluentum-Stream (see Flow).
 Fluere-Flow, To.
 Fluiditas-Fluidity.
 Fluidus-Fluid.
 Fluitare-Float.
 Flumen-River.
 Fluor-Flow.
 Fluvialis-Fluviatile (see River).
 Fluvius-River.
 Fluxio-Fluxion (see Flow).
 Fluxus-Flux (see Flow).
 Focalis. M.231².
 Fock-Folkes.
 Focns-Fireplace.
 Fodere-Dig. E.727⁸.
 Fodina-Mine. R.655⁷. T.534².
 Foecundare-Fertilize (see Fruitful).
 Foecunditas-Fruitfulness.
 Foecundus-Fruitful.
 Foedifragus-Treatybreaker.
 Foeditare-Filthy, To make.
 Foeditas-Filthiness.
 Foedus-Filthy.
 Foedus-Covenant.
 Foemella-Female.
 Foemina-Female, Woman.
 Foemininus-Female, Feminine.
 Foenerari-To loan (see Interest).
 Foeneratio-Interest.
 Foenerator-Usurer (see Interest).
 Foenum (hay). D.2702.
 Foetere-Stink, To.
 Foetidus-Stinking.
 Foetor-Stink.
 Foetus-Offspring.
 Foliolum-Petal.
 Foliosus-Leafy.
 Folium-Leaf.
 Foller-Foller.
 Follicularis-Follicular.
 Folliculus-Follicle.

Fomentare-Foment.
 Fomentator-Foment.
 Fomentum-Foment, A. M.304.
 Fomes (kindlingwood). M.108.
 Fons-Fountain.
 Fontanella-Fontanel.
 Foramen-Hole.
 Foramen ovale-Foramen ovale.
 Foras-Aboard.
 Forceps-Scissors.
 -Tongs. D.Min.4575.
 Forensis-Public.
 Forinsecus-Out of doors (see Public).
 M.321⁹. 369⁹.
 Foris-Door.
 Foris-Without. H.38⁹. 44.
 Forma-Form, A.
 Forma humana-Human form.
 Formabilis. T.393².
 Formabilitas-Formability.
 Formalis-Formal.
 Formaliter-Formally. T.421.
 Formare-Form, To.
 Formatio-Formation.
 Formator-Former, A.
 Formica-Ant.
 Formidabilis-Dreadful. M.79². E.
 544⁴.
 Formidare. E.677⁵.
 Formido-Dread. E.677⁸. 1163.
 Formositas-Beauty.
 Formosus-Beautiful.
 Formula-Formula.
 Formula Concordiae-Formula Con-
 cordiae.
 Fornax-Furnace.
 Fornicari-Fornication, To commit.
 Fornicatio-Fornication.
 Fornicator-Fornicator.
 Fornicatorius-Fornicatory.
 Fornicatus-Vaulted.
 Forsan. T.15⁹. 695⁴.
 Forsitan. T.173². 515.
 Fortassis. T.665⁹.
 Forte-Peradventure. H.224. T.9⁸.
 510. 797⁹.
 Fortificare-Strengthen (see Strong).
 Fortis-Strong.
 Fortiter-Strongly.
 Fortitudo-Strength (see Strong).
 Fortuitus-Accidental. T.20². D.
 4562. 4567.
 Fortuna-Fortune.
 Fortunatus-Fortunate.
 Forum-Public place.
 Fossa-Ditch.
 Fetus (from *Fovere*). M.375.
 Fovea-Pit.
 Fovere-Cherish.
 Fox (George). J.(Post.)58.
 Fractio-Breaking, A.
 Fractor. M.307⁹.
 Fractura-Breach (see Break).

Fraenare-Bridle, To.
 Fraenum-Bridle, A.
 Fragantia-Fragrance. W.420³. 421⁹.
 M.210.
 Fragilis-Brittle. E.411⁹.
 Fragmentum-Fragment.
 Fragrans. T.324⁹.
 Frangere-Fragrant, To be.
 Franc. D.6034.
 Frangere-Break, To. E.295¹¹. 357²⁷.
 386¹⁰. 1115².
 Frater-Brother. E.828.
 Fraternitas-Brotherhood.
 Fraudulenter-Fraudulently.
 Fraudulentus-Fraudulent.
 Fraus-Fraud.
 Fredericus-Frederick.
 Fremere-Roar, To.
 Fremitus. M.510³.
 Frendere-Gnash.
 Frendor-Gnashing, A.
 Frequens-Frequent.
 Frequentare-Frequent, To.
 Frequentatio-Frequenting, A.
 Fretum. D.6012.
 Fricare-Rub.
 Fricatio-Rubbing, A.
 Frigescere-Cold, To grow.
 Frigidus-Cold.
 Frigus-Cold.
 Frilla. D.6054.
 Frivulus-Frivolous.
 Frolich-Frolich.
 Frondosus-Leafy.
 Frons-Foliage (see Leafy).
 Frons-Forehead.
 Frontale-Frontlet.
 Frontispicium-Forehead.
 Fructiferus-Fruitbearing.
 Fructificare-Fructify (see Fruit).
 Fructificatio - Fructification (see
 Fruit).
 Fructus-Fruit.
 Fruere-Enjoy.
 Fructio-Enjoyment.
 Frumentum-Corn. E.911¹⁴.
 Frustra. H.312³.
 Frustraneus. T.500.
 Frustrare. T.430⁹.
 Frustum-Piece.
 Frutex-Shrub.
 (plants). T.585.
 Frux-Produce.
 Fucare, Fucus-Rouge. T.109³.
 Fucus-Drone.
 Fuga-Flight.
 Fugare-Flight, To put to.
 Fugere-Flee, Shun.
 Fulcimentum-Support, A.
 Fulcire-Support, To.
 Fulcrum-Support, A. H.529⁹.
 Fulgere-Shine.
 Fulgur-Lightning.

Fulgurare-To flash (see Lightning).
 Fuliginarius - Chimneysweeper (see
 Soot).
 Fuliginosus-Sooty.
 Fuligo-Soot.
 Fullo-Fuller.
 Fulmen-Lightning.
 Fulminare - Fulminate (see Light-
 ning).
 Fulminator-Lightning-hurler.
 Fulvus, Fulvescere - Gold-coloured.
 T.808⁹.
 Fumare-Smoke, To.
 Fumigare-Smoke, To.
 Fumigatio - Fumigation (see Smoke).
 Fumosus-Smoky.
 Fumus-Smoke.
 Functio-Function.
 Funda-Socket.
 Fundamentalis-Fundamental.
 Fundamentum-Foundation.
 Fundare-Found, To.
 Fundatio-Founding, A.
 Fundere-Pour out.
 Funditus-Foundation, From the.
 Fundus-Foundation.
 Funeralis-Funeral (see Burial).
 -Funeral.
 Funestis-Deadly. D.3719.
 Fungi-To discharge (see Function).
 Funiculum. A.9880.
 Funis-Cord.
 Funus-Burial.
 Fur-Thief (see Steal).
 Furari-Steal.
 Furcifer. T.672.
 Furere-To rage (see Fury).
 Furia-Fury, A.
 Furibundus, Furiosus-Furious.
 Furnus-Furnace.
 Furor-Fury.
 Furtivus-Stealthy.
 Furtum-Theft (see Steal).
 Furfus-Dusky. A.10536².
 Fuscus. T.112⁹. E.1009².
 Fuse. M.314.
 Fusilis-Molten.
 Fustis-Flail.
 Fusus. T.701³.
 Futilis-Worthless.
 Futurus-Future.
 Gabriel-Gabriel.
 Gad-Gad.
 Gaditi-Gadites.
 Gaffel (Swed.)-Fork.
 Galbanum-Galbanum.
 Galea-Helmet.
 Galeed-Galeed.
 Galenianus-Galen, Of.
 Galerus (galley). T.616.
 Galilaea-Galilee.
 Gallia-France.

Gallice. M.459.
 Gallicus-French (see France).
 Gallina-Hen.
 Gallinaceum, Gallicinium - Cock
 crowing.
 Gallinarium. T.383⁹.
 Gallus-Cock, A.
 Gammadaei-Gammadin.
 Ganeum-Prothel.
 Ganglion-Ganglion.
 Gangraena-Gangrene.
 Gardie, De la-Gardie, De la.
 Garrire-Talk, To.
 Gastricus. T.119. 665⁴.
 Gath-Gath.
 Gaudere-Rejoice, Enjoy (see Joy).
 Gaudium-Joy. A.5249.
 Gaza-Treasures.
 Gazophylacium-Treasury.
 Gebal-Gebal.
 Gedaliah-Gedaliah.
 Gehenna-Gehenna.
 Gelidus (febris)-Ague.
 Gelidus, Gelatinus-Frosty.
 Gelu-Frost.
 Gemere-Groan, To.
 Geminari-To be doubled (see Twins).
 Gemini-Twins.
 Gemitus-Groaning.
 Gemma-Gem.
 Gena-Cheek.
 Genealogia-Genealogy.
 Genealogicus-Genealogical.
 Gener-Son-in-law.
 Generalis-General. T.52.
 Generaliter-Generally. T.343.
 Generare-Generate.
 Generatio-Generation.
 Generositas-Generosity.
 Generosus-Generous. M.475².
 Genesis-Genesis.
 Genetrix. T.12².
 Genezareth-Gennesaret.
 Genialis-Productive.
 Genialiter-Productively.
 Genimen-Product.
 Genitalis-Genital.
 Genius-Genius.
 Genius, Genii-Genius, Genii.
 Genoveva-Genevieve.
 Gens-Nation.
 Gentiles (meaning members of a
 family). D.523³.
 Gentilis-Gentile.
 Gentilismus-Gentilism.
 Gentilismus Christianus-Christian
 gentilism.
 Genu-Knees.
 Genua-Genoa.
 Genuenses-Geneva, Of.
 Genuflexio-Genuflexion. T.831.
 Genuinus-Genuine. Inv.38.
 (native). M.355².
 3 F

Genus-Genus.

Genus humana-Human race.

Geometria-Geometry.

Geometricus-Geometrical.

Gerah-Gerah.

Gerar-Gerar.

Gerere. H. 54. 514°. T. 17. 425°.

Coro. 11.

Germania-Germany.

Germanus-German.

Germanus-Germane. M. 96°. 109.

T. 665°.

Germen-Germ. T. 785.

(sprig). T. 63.

Germinare-Germinate.

Germinatio-Germination.

Gestare-Gestate.

Gestatio-Gestation.

Gesticulari-Gesticulate.

Gesticulatorius. T. 455°.

Gestus-Gesture.

Gether-Gether.

Gethsemane-Gethsemane. A. 7166°.

N. 302.

Gibea-Gibeah.

Gibeon-Gibeon.

Gibeonita-Gibeonite. A. 6860°.

Gibbosus-Humped.

Gibbus-Hump.

Gichon-Gihon.

Gigas-Giant.

Gignere-Beget. A. 1176.

Gilead-Gilead.

Gilgal-Gilgal.

Gingiva-Gums.

Ginglymus-Joint.

Girgashita-Girgashite.

Gissna (Swed.-to swell). D. 3762.

Gittita-Gittite (see Gath).

Gjörtz-Gjörtz.

Glaber-Smooth.

Glacies-Ice.

Gladiolus-Knife.

Gladius-Sword.

Glandula-Gland. T. 60°.

Glandularis-Glandular.

Glarea-Gravel.

Glaucoma-Glaucoma.

Gleba-Piece.

Glis-Dormouse.

-Mouse.

Globulus-Globule.

Globus-Globe.

Glocitare-Cry, To.

Glomerare-Cluster, To.

Glomulus. T. 695°.

Glomus-Cluster, A.

Gloria-Glory.

Gloriari-Glory, To.

Gloriatio-Glorying.

Glorificare-Glorify.

Glorificatio-Glorification.

Gloriosus-Glorious.

Glottis-Glottis.

Gluma-Husk.

Gluten-Glue.

Glutinosus-Glutinous.

Gnarus-Expert. R. 655°.

Gnavus (busy). D. Love xii.

Gnuggismus (Swed. - a rubbing.)

D. 4321°.

Godoschalcus-Godoschalcus.

Gogus-Gog.

Gojim-Goiim.

Goliath-Goliath.

Gomer-Gomer.

Gomorrhah-Gomorrhah.

Gopher-Gopher.

Gordius-Gordian.

Gorgon-Gorgon.

Goschen-Goschen.

Gossipium-Cotton. T. 79°. 644°.

Gothoburgus-Gothenburg.

Gracilis-Thin.

Gradiri-Walk (see Step).

Gradiui. D. 4502.

Graduare-Graduate (see Degree).

Gradus-Degree. E. 706°¹⁶. 1125°.

D. Love xi. —°.

Graecia-Greece.

Graecus-Greek.

Gramen-Grass.

Gramineus-Grassy. M. 183.

Grammaticalis-Grammatical.

Grandinatus-Grizzled.

Grandisonus-High-sounding.

Grando-Hail.

Granum-Grain. A. 10770.

Grassari-Roam.

Grassatio - A wasting away (see Roam).

Grate-Gratefully.

Gratia-Grace.

Gratias agere-Thanksgiving.

Gratiosus-Gracious.

Gratis-Freely.

Gratitudo-Gratefulness.

Gratuitus-Gratuitous. R. 675°.

Gratus-Grateful.

Gravamen. A. 7104.

Gravare-To burden (see Heavy).

Gravedo-Heaviness.

Graveolens, Graveolentus-Rank (see Stink).

Graveolenter-Rankly (see Stink).

Graveolentia-Stink.

Gravidus-Pregnant.

Gravis-Heavy.

Gravitare-Gravitate (see Heavy).

Gravitas-Gravity (see Heavy).

Gravitatio-Gravitation (see Heavy).

Gremium-Bosom.

Gressus-Step.

Grex-Flock.

(meaning a priest's flock).

T. 666°.

Grimus-Dirt.

Gripenhjem-Gripenhjem.

Griseus-Grey.

Grön ärt (Swed.-a green pea).

D. 3016.

Grossi-Unripe figs.

Grumosus-Grimy (see Dust).

Grumus-Dust.

Gubernaculum-Rudder (see Govern).

Gubernare-Govern.

Gubernator-Governor.

Guideon-Gideon.

Gula-Palate.

Gumus-Gum.

Gurges-Gulf.

Gustare-Taste, To.

Gustavus-Gustavus.

Gustavus Adolphus-Gustavus Adolphus.

Gustus-Taste.

Gutta-Drop, A.

Gutta serena-Gutta serena.

Guttur-Throat.

Guy. T. 367°. 566.

Gyllenborg-Gyllenborg.

Gymnasium, Gymnasiacus, Gymnasia-Gymnasium. M. 326°.

Gynaceum-Women's apartment.

Gypsum, Gypseus-Plaster.

Gyrare-Gyrate.

Gyratio-Gyration

Gyrus-Gyre.

Gyttja (Swed.)-Mud.

H-H.

Haag-Hague.

Habel-Abel.

Habena-Rein.

Habere-Have.

Habilis-Skilful.

-Suitable. T. 677.

Habilitas-Aptitude (see Suitable).

Habitabilis-Habitable (see Dwell).

Habitaculum-Dwelling.

Habitare-Dwell.

Habitatio-Habitation (see Dwell).

Habitator-Inhabitant (see Dwell).

Habitatrix-Inhabitress (see Dwell).

Habitus-Habit. A. 2910°. T. 80.

Hactenus. T. 49. 73°. 508°. 768.

Haedus-Kid.

Haemiplexia-Hemiplegia.

Haemisphaerium-Hemisphere.

Haemorrhoida-Haemorrhoid.

Haereditare-Inherit (see Heir).

Haereditario-Hereditarily.

Haereditarius-Hereditary.

Haereditas-Inheritance (see Heir).

Haerere-Stick, To. H. 262.

Haeres-Heir.

Haeresiarcha. T. 378°.

Haeresis-Heresy.

Haereticus-Heretic, Heretical.

Haesitare-Stick, To.
Haesitatio - Hesitation (see Stick, To).
 Hagar-Hagar.
 Hagraei-Hagarenes.
 Hak (Swed.-chin). D.1689.
 Hakbråde (Swed.)-Dulcimer. D. 1996.
 Halare. T.353².
 Halitus-Breath. A.470³. 3340. (effluvium). D.1279.
 Hallelujah-Hallelujah.
 Hallucinari-Hallucinate.
 Hallucinationo-Hallucination.
 Halm (Swed.-straw). D.2749.
 Hamburgensis-Hamburg, Of.
 Hamus-Hook, A.
 Hariolari-Mountebank, To.
 Hariolatio-Mountebankism.
 Hariolus-Mountebank, Soothsayer. T.446⁶.
 Härligheter (Swed. - glories). D. 2053⁶.
 Härlighets sken (Swed.-halo of glory). D.3348. 3439.
 Harmonia-Harmony.
 Harmonice-Harmoniously.
 Harmonicus-Harmonious, Harmonie.
 Hasenmüller-Hasenmüller.
 Hasta-Spear, A.
 Hastilis. T.86.
 Haudquaquam. T.641².
 Haurire-Draw, To. A.9188³.
 Haustrix. Drawer, A.
 Haustus. M.183².
 Heber-Eber.
 Hebes-Dull.
 Hebescere-Dull, To grow.
 Hebetare-Dull, To make.
 Hebetatio-Dulling, A.
 Hebetudo-Dulness.
 Hebraice. T.628.
 Hebraeus-Hebrew. See also *Lingua Hebraea*.
 Hecla-Hecla.
 Hedad-Hedad.
 Heesa (Swed.-hoarse). D.3966.
 Helicon-Helicon.
 Heliconeum-Heliconeum.
 Heliconides-Heliconides.
 Helix-Spiral, A.
 Helvus-Light bay.
 Hepar-Liver.
 Hepaticus-Hepatic.
 Heraclitus-Heraclitus.
 Herba-Herb.
 Herbaceus-Herbaceous.
 Herbosus-Herbaged.
 Heri-Yesterday.
 Hermaphroditus-Hermaphrodite.
 Hernia-Rupture.
 Heroicus-Heroic

Heros-Hero. H.287.
 Herrenhuter-Herrenhuter. C.J.86.
 Herus-Master.
 Hesselia-Hesselia.
 Hesselius-Hesselius.
 Hesternus-Yesterday.
 Heterodoxon. T.185⁶.
 Heterodoxus. T.639².
 Heterogeneitas-Heterogeneity.
 Heterogeneus - Heterogeneous. T. 183.
 Heu !-Alas !
 Heu facinus ! R.655⁷.
 Heygart-Heygart.
 Hiare-Yawn, To (see Gulf).
 Hiatus-Gulf.
 Hic (adv.) H.33⁶. T.593². 636. (pron.) T.607². 772. (herein). T.532².
 Hic et alibi. T.614³.
 Hiems-Winter.
 Hierarcha. T.633. 640².
 Hierarchia-Hierarchy.
 Hieroglyphicus-Hieroglyphic.
 Hierosolyma-Jerusalem.
 Hierosolymitanus-Jerusalemite.
 Hilaris-Cheerful.
 Hilaritas-Cheerfulness. T.665³.
 Hilum. M.315¹¹. T.17. 61. 87. 381⁴. 516⁶. E.1133⁶. See also *Ne hilum*.
 Hin-Hin.
 Hinc. T.484.
 Hinnire-Neigh.
 Hinnitus-Neighing, A.
 Hinnom-Hinnom. T.619.
 Hiob, Hiobus-Job.
 Hippocraticus-Hippocrates, Of.
 Hircinus-Goats, Of.
 Hircus-Goat.
 Hirquis (he-goats). T.362⁶.
 Hirsutus-Hairy.
 Hirundo-Swallow, A.
 Hiscere-Gape. T.87².
 Hiskias-Hezekiah.
 Hispani-Spaniards.
 Hispidus-Rough.
 Hissna (Swed. - to grow dizzy). D.2679. 4179.
 Historia-History. See also *Naturalis historia*.
 Historice-Historically.
 Historicus-Historical.
 Histrio-Actor.
 Histronicus. M.512. T.381⁴.
 Hjerne-Hjerne.
 Hoc. T.610⁶. 613⁶. 781. 815.
 Hoc est. T.585. 589. 610⁶. 632².
 Hoc patet ex eo. T.592.
 Hodie-Today. T.700. Coro.21¹¹.
 Hodiernus - Modern (see To-day). T.628. 630.
 Hoedus-Kid.

Holborn-Holborn.
 Hollandi-Dutch. M.521⁴. D.1292. 2380. 5026. 5908. Inv.24.
 Hollandia-Holland (see Dutch).
 Holmia-Stockholm.
 Holocaustum-Burnt-offering.
 Holosericus-Silk. R.962.
 Homicida-Murderer.
 Homicidium-Murder.
 Homo-Man.
 Homogeneitas-Homogeneity.
 Homogeneous-Homogeneous.
 Homuncio-Dwarf.
 Honestum-Honesty.
 Honestus-Honest, Honourable.
 Honor-Honour.
 Honorabilis-Honourable.
 Honorarium-Present.
 Honoratus. T.563.
 Honorificus. T.152⁶. 724. —.
 Hora-Hour.
 Hordeum-Barley. E.911¹³.
 Horizon-Horizon.
 Horizontalis-Horizontal.
 Horizontaliter-Horizontally.
 Horologium-Clock.
 Horrendus. H.131².
 Horrere-Horrified, To be.
 Horrescentia-Horror.
 —Shuddering, A.
 Horrescere-Shudder.
 Horreum-Barn. E.426³. 652¹⁹.
 Horribilis-Horrible (see Horror).
 Horridus-Horrid (see Horror).
 Horripilatio-Horripilation.
 Horror-Horror.
 Hortatio. P.282. Coro.lv.
 Hortulanus-Garden, Of a.
 Hortulus, Hortus-Garden.
 Hosanna (see Osanna).
 Hoschea-Hosea.
 Hospes-Guest.
 Hospitale, Hospitalitium-Hospital.
 Hospitari-To be a guest (see Hospitality).
 Hospitium-Hospitality.
 Hostis-Enemy.
 Hostia (the R.C. host). R.294¹¹. T.159⁴.
 Hostilis-Hostile.
 Hostilitas-Hostility.
 Huc. H.253⁶. M.268³. T.476².
 Huc illuc. T.508.
 Huc usque. T.786.
 Hufwa (Swed.)-Hood.
 Hujusmodi. T.631⁶.
 Humanitas-Humanity.
 Humanus-Human.
 Humerus-Shoulder.
 Humiliare-Humble, To.
 Humiliatio-Humiliation (see Humble).
 Humilis-Humble.

Humilitas-Humility (see Humble).
 Humiliter-Humbly.
 Humor-Humour.
 Humus-Ground.
 Hungaria-Hungary.
 Hyacinthinus - Hyacinthine (see Blue).
 Hyacinthus-Blue.
 (a hyacinth). T.653.
 Hydra-Hydra.
 Hydria-Waterpot.
 Hydropicus (*morbus*)-Dropsy.
 Hyemalis-Wintery.
 Hyems-Winter.
 Hymenaeus. T.378².
 Hymnus-Hymn.
 Hvítlök (Swed.)-Garlic. J.(Post.)26.
 Hyperbola-Hyperbola.
 Hyperbolicus-Hyperbolical.
 Hyperoa-Chambers.
 Hypethrum-Courtyard.
 Hypochondriacus. T.665⁵.
 Hypocrisis-Hypocrisy.
 Hypocrita-Hypocrite.
 Hypocritice-Hypocritically.
 Hypocriticus-Hypocritical.
 Hypogastricus. T.665⁵.
 Hypomochlium-Fulcrum.
 Hypostaticus-Hypostatic.
 Hypotheca-Pledge, A.
 Hypothesis-Hypothesis.
 Hypotheticus-Hypothetical.
 Hyssopus-Hyssop.
 Hystericus-Hysterie.

I-I.
 Ibi-There.
 Ichorosus. T.665⁵.
 Ictus-Stroke, A.
 Ideico-On this account.
 Idea-Idea.
 Idealis-Ideal. R.875⁶. T.183².
 Idealista-Idealist.
 Idealiter-Ideally. M.16³.
 Idem-Same. T.798.
 Idem est. H.202. T.587².
 Identitas-Identity. T.23².
 Ideo. H.27. 34. T.433². 564.
 Idioma-Idiom.
 Idololatries-Idolater.
 Idololatria-Idolatry.
 Idololatrice-Idolatrously.
 Idololatricus-Idolatrous.
 Idolothyta-Idol-sacrifices.
 Idolum-Idol.
 Idoneus-Suitable.
 Igenom gnuggande (Swed.-by rubbing). D.3391.
 Ignarus-Ignorant.
 Ignatius-Ignatius.
 Ignavia-Idleness.
 Ignavus-Idle.
 Ignescere. H.134⁶.

Igneus-Fiery (see Fire).
 Igniculus (spark). M.44².
 Ignis-Fire.
 Ignis fatuus-Ignis-fatuus. T.590².
 Ignitus-Burnt.
 -Fiery (see Fire).
 Ignivomus-Fire-vomiting.
 Ignobilis-Ignoble. H.104⁶.
 Ignominia-Reproach.
 Ignominiose. T.300⁶.
 Ignominiosus-Ignominious (see Reproach). T.132⁶.
 Ignorantia-Ignorance.
 Ignorare-Ignorant, To be.
 Ignoscere-Excuse, To.
 Ignotus-Unknown.
 Iim-Ijim.
 Illa-She (see He).
 Illabi-Fall, To.
 Illapsus. H.132.
 Illaqueare-Ensnare, To (see Snare).
 Illaqueatio - Ensnaring, An (see Snare).
 Ille-He.
 Illecebra-Allurement. M.16³.
 Illecebrosus. M.304⁶. 509⁶.
 Illegitimus-Illegitimate.
 Illibatus-Inviolate. E.863⁶.
 Illic. H.33⁶.
 Illicitus-Unlawful.
 Illico. H.9. 26. T.449. 459². 597².
 Illidere-Strike against.
 Illimitatus-Unlimited.
 Illinc. T.484.
 Illinere-Besmeare.
 -Daub.
 Illuc. H.2. 83. 268⁶. T.476². 532².
 Illucescere-Dawn, To.
 Illucidare. D.2545.
 Illud-It.
 Illudere-Illude (see Illusion).
 -Mock.
 Illuminare-Illuminate.
 Illuminatio-Illumination.
 Illusio-Illusion.
 Illusivus-Illusive.
 Illusorius-Illusory (see Mock).
 Illustrare-Enlighten.
 Illustratio-Enlightenment.
 Illustrator-Enlightener.
 Illustrius-Enlightened. T.533.
 Illustrius-Illustrious. M.3² (*super-illustrius*).
 Imaginarius-Imaginary.
 Imaginatio-Imagination.
 Imaginativus-Imaginative. M.190.
 Imago-Image.
 Imbecillis-Weak.
 Imbecillitas-Weakness.
 Imbellis. T.478.
 Imber-Shower.
 Imbibere-Imbibe.
 Imbuere-Imbue. T.709.

Imbuitio-Imbuement.
 Imitamen, Imitatio-Imitation.
 Imitari-Imitate.
 Immaculatus-Immaculate.
 Immanis-Monstrous.
 Immanuel-Immanuel.
 Immaterialis-Immaterial.
 Immaturus. M.187². T.426⁶.
 Immediate-Immediately.
 Immediatus-Immediate.
 Immedicabilis-Incurable.
 Immensitas-Immensity.
 Immensum-Immensely. H.34.
 Immensus-Immense.
 Immergere-Immerge. H.535².
 Immersio-Immersion.
 Immigrare-Introduce.
 Imminere-Imminent, To be.
 Immisericordia-Unmercifulness.
 Immisericors-Unmerciful.
 Immissio-Letting in, A.
 Immites-Savage.
 Immittere-Let in, To.
 Immoderatus-Immoderate.
 Immorari. A.1412².
 Immorigerus-Uncompliant.
 (unmannerly).
 M.246³.
 Immortalis-Immortal.
 Immortalitas-Immortality.
 Immotus. H.158⁶.
 Immundities-Uncleanness.
 Immundus-Unclean.
 Immunis-Exempt.
 Immunitas-Blamelessness.
 -Exemption.
 Immurmurare. T.141.
 Immutabilis-Immutable. T.1104.
 -Unchangeable.
 Immutare (To change). T.134³.
 Immutatus-Changed (see Unchangeable).
 Imo-Yea. H.S. R.875⁶. T.589. 613.
 Imo etiam. T.685⁶.
 Impaenitens-Impenitent.
 Impartibilis (indivisible). T.17³.
 Impatiens-Impatient.
 Impatientia-Impatience.
 Impedimentum-Hindrance.
 Impedire-Hinder.
 Impeditio-Hindering, A.
 Impellere-Impel.
 Impendere. T.430. 441². 453.
 Impense. M.369⁶.
 Impensus. D.3556. M.172.
 Imperare-Command, To exercise.
 Imperator-Emperor.
 Imperceptibilis-Imperceptible.
 Imperceptibilitas-Imperceptibility.
 Imperceptibiliter-Imperceptibly.
 Imperfectio-Imperfection.
 Imperfectus-Imperfect.
 Imperiose. M.375.

Imperium—Command.
 Imperscrutibilis—Inscrutable. M. 208⁴.
 Imperscrutibilitas—Inscrutability.
 Impertire—Share with.
 Impetus—Impetus.
 Impie—Impiously.
 Impietas—Impiety.
 Impiger—Energetic.
 Impigritas—Energy.
 Impingere—Strike.
 Impius—Impious.
 Implantare—Implant.
 Implantatio—Implantation.
 Implectere—Entwine.
 Implere—Fill.
 Impletio—Filling, A.
 Implexus (from *implectere*).
 Implicare—Entangle.
 Implorare—Implore.
 Imploratio—Imploration.
 Imponere—Impose.
 Impos. M. 488².
 Impositio—Imposition.
 Impossibilis—Impossible.
 Impossibilitas—Impossibility.
 Impostor—Impostor.
 Impostura—Imposture. T. 320.
 Impotens—Impotent.
 Impotentia—Impotence.
 Imprægnare—Impregnate.
 Imprægnatio—Impregnation.
 Impressio—Impression.
 Imprimere—Impress, To. D. 590⁸.
 Imprimis. H. 1⁴. R. 675⁶. T. 426². 430. 449.
 Improbare. R. 675.
 Improbitas—Wickedness.
 Improbis—Wicked.
 Improles—Childless.
 Improvisus—Unforeseen.
 Imprudentia—Imprudence.
 Impudentia—Impudence.
 Impudicitia—Immodesty.
 Impugnare—Attack, To.
 Impugnatio—Attack, An.
 Impulcher. H. 368.
 Impulsio—Impulse (see *Impel*).
 Impunis—Guiltless.
 Impuritas—Impurity.
 Impurus—Impure.
 Imputabilis—Imputable. T. 627².
 Imputare—Impute.
 Imputatio—Imputation.
 Imputativus—Imputative.
 Imputatorius—Imputatory.
 Imus. H. 38.
 In (in). H. 70.
 In (for). M. 6⁵.
 In abscondito (secretly). H. 488². 507.
 In eo gradu. T. 442.
 In genere. H. 65. 111.

In locis allatis. T. 782³. —⁶.
 In medium afferre. H. 197².
 In publicum. T. 487.
 In se spectatum. T. 607².
 In sequentibus. H. 3. 4. 8.
 In specie. H. 40. 42. 110.
 In summa. H. 5. T. 165². 327. 458.
 Inaccessibilis. T. 59².
 Inaequalis—Unequal (see *Inequality*). D. 3911.
 Inaequalitas—Inequality.
 Inamabilis (unlovely). M. 56⁴.
 Inamatus. M. 299².
 Inanimatus—Inanimate.
 Inanimus (lifeless). T. 10^e. 712².
 Inanis—Empty.
 Inanitas—Emptiness. T. 483². 484.
 Inapplicare. A. 5213^e.
 Inaptare—Fit, To.
 Inaptatio—Fitting, A.
 Inaugurare—Inaugurate.
 Inauguratio—Inauguration.
 Inaurare—Gold, To overlay with.
 Inaurati. E. 1058².
 Inauris—Ear-ring.
 Incallescens—Warmth.
 Incallescere—Warm, To grow.
 Incantamentum, Incantatio—Enchantment.
 Incantare—Enchant.
 Incantator—Enchanter.
 Incarcerare—Imprison.
 Incarceratio. M. 79⁵.
 Incarnari—Incarnate, To become.
 Incarnatio—Incarnation.
 Incassum—In vain.
 Incaste—Unchastely.
 Incastitas—Unchasteness.
 Incastus—Unchaste.
 Incedere—March, To.
 Incendere—Kindle.
 Incendium—Conflagration.
 Inceptare (begin). M. 305^e.
 Inceptum—Beginning, A.
 Inchoamentum—Beginning, A.
 Inchoare—Begin.
 Incidentia—Incidence.
 Incidere—Fall upon (see *Incidence*).
 Incidere—Cut, To.
 Incingere—Gird.
 Incipere—Begin.
 Incisio—Incision (see *Cut-incidere*).
 Incitamentum. M. 108.
 Incitare—Incite.
 Incitatio—Incitation.
 Incitns—Extremity. D. 4741^e. 4745. 5461^e. J. (Post.) 23. 241.
 Inclinare—Incline, To.
 Inclinatiō—Inclination.
 Includere—Shut in, To.
 Inclutus—Illustrious. C. J. 40. T. 137⁸. 335.
 Incognito—Unknown.

Incola—Inhabitant.
 Incolumitas—Safety.
 Incommodus—Unsuitable.
 Incomparabilis—Incomparable.
 Incomprehensibilis—Incomprehensible.
 Incomprehensibilitas—Incomprehensibility.
 Incomprehensibiliter—Incomprehensibly.
 Inconcessus. M. 54⁴. 456.
 Inconditus. T. 71.
 Incongruus—Incongruous. A. 9300².
 Inconjungibilis. T. 538.
 Inconnexus—Unconnected.
 Inconspicuitas—Invisibility.
 Inconspicuis—Invisible.
 Inconstans—Inconstant.
 Inconstantia—Inconstancy.
 Inconstanter—Inconstantly.
 Inconsultus. M. 299.
 Incorporatus (incorporated). M. 404.
 Increatus—Uncreate.
 Increbrescere—Prevail.
 Incredibilis—Incredible.
 Incredulitas—Incredulity.
 Incredulus—Incredulous.
 Incrementum—Increase.
 Increpare—Scold, To.
 Inrepatio—Scolding, A.
 Inreparator—Scolder, Rebuker.
 Inrescentia—Increment.
 Incrustare—Plaster, To.
 Incrustatio—Plastering.
 Incrustator—Plasterer.
 Incubare—Incubate. H. 108³.
 Incubatio—Incubation.
 Incubus—Incubus.
 Inculcare—Inculcate.
 Inculpare—Blame, To.
 Inculpatus—Blameless.
 Inculper. T. 722.
 Incumbentia. T. 371.
 Incumbere—Press, To. T. 539.
 Incunabula—Swaddling-clothes.
 Incurabilis—Incurable.
 Incuria. M. 194^e.
 Incurvare—Bow, To. E. 700⁹. 811¹⁵. 863¹⁴.
 Incurvatio. D. 5620.
 Incusare—Accuse.
 Incutere—Strike. H. 245^e.
 Indagare—Investigate.
 Indagatio, Indago—Investigation.
 Indagator—Investigator.
 Inde. H. 2. 33. 34. 59. 80. 85. T. 469². 485. 587. 781.
 Inde est. T. 565. 593².
 Inde patet. H. 202^e. T. 598². 608².
 Inde sequitur. T. 593².
 Indebitus. T. 31^e.
 Indecens—Unbecoming. M. 6⁴.

Indecorus-Unbecoming.
 Indefessus-Unworn.
 Indefenter. T.498.
 Indefinitas-Indefiniteness.
 Indefinite, Indefinitus-Indefinitely.
 Indefinitus-Indefinite.
 Indelebilis-Indelible.
 Indemnificare-Indemnify.
 Indemnificatio-Indemnification.
 Indemnitis. M.463^o. T.515.
 Indemnizare-Indemnify.
 Independens-Independent.
 Indesinenter-Incessant.
 Indeterminatus-Indeterminate. D. 3970. 3971.
 Indevitatus. M.247^o.
 Index-Index.
 Indi (Indians). T.64.
 India-India. T.64^o. 107^o.
 Indicare-Tell.
 Indicatio-Telling. A.
 Indicium-Indication.
 Indictus (from *indicare*). M.17. 155. T.58.
 Indicus-Indian.
 Indies-From day to day. H.71.
 Indifferens-Indifferent.
 Indifferenter-Indifferently.
 Indifferentia-Indifference.
 Indigena-Native.
 Indigens-Needy person.
 Indigentia-Need.
 Indigere-Need. To have.
 Indigestio-Indigestion.
 Indigestus-Undigested (see Indigestion).
 Indigitare-Indicate. M.333.
 Indignare-Indignant, To be.
 Indignatio-Indignation.
 Indigne-Unworthily.
 Indignitas-Unworthiness.
 Indignus-Unworthy.
 Indirecte. T.420.
 Indissolubilis-Indissoluble. T.47.
 Indistincte. M.138.
 Indistinctus. H.146^o.
 Inditus-Implanted (see Impart).
 Individuam. T.32.
 Individuus-Indivisible.
 Indivulsus. T.516^o. De Verbo 3^o.
 Indocilis-Indocile.
 Indoctus-Unlearned.
 Indolentia-Grief.
 Indolere-Grieve.
 Indoles-Nature.
 Indomitus. M.375^o.
 Indubie. T.364. 532.
 Indubius (indubitable). D.5912.
 Inducere-Lead into, Induce. H.58. 159^o.
 Inductio-Induction. D.2734. 4333.
 Induere-Put on, To.
 Indutio-Putting on, A.

Indulgentia-Indulgence.
 Indulgere-Indulge.
 Indumentum-Clothing (see Put on).
 Indurare-Harden.
 Induratio-Hardening. A.
 Indurescere-Harden.
 Indusium-Shirt.
 Industria-Industry.
 Industrie. M.231^o.
 Industrius-Industrious.
 Inebriare-Drunk, To be. E.235^o. 654^o. 960^o.
 Inebriatio-Drunkenness.
 Inedia-Fasting. D.1381.
 Ineffabilis-Ineffable.
 Ineffabilitas-Ineffability.
 Inenarrabilis. D.4826.
 Inenuntiabilis-Unutterable.
 Ineptus-Untempered.
 Iners-Inert.
 Inertia-Inertia. T.185.
 Ineruditus. H.464^o. M.184.
 Inescare-Addict. T.331^o. D.2801. 2815. 3454. 3699. 4225. 4412.
 Inesse. H.8. 18^o.
 Inevitabilis-Inevitable.
 Inevitabiliter. T.16^o. 23^o. 803.
 Inexcultus-Uncultivated.
 Inexhaustus-Inexhaustible. T.701^o.
 Inexistere. A.5116^o.
 Inexplicabilis (inextricable). T.74^o.
 Inexpressibilis-Inexpressible.
 Inexpectatus-Unexpected.
 Inextinguibilis-Unextinguishable.
 Inextirpabilis-Inextirpable.
 Inextricabilis-Inextricable.
 Infalibilis-Infallible.
 Infamis-Infamous.
 Infans-Infant.
 Infantia-Infancy.
 Infantis-Infantile.
 Infatuare-Infatuate.
 Infatuatio-Infatuation.
 Infaustitas. D.2771.
 Infaustum-Unhappiness (see Happiness-faustitas).
 Infelicitas-Unhappiness.
 Infelix-Unhappy.
 Infensus-Hostile.
 Inferi-Lower regions.
 Inferior-Lower.
 Inferioritas. M.291.
 Infermentatus-Unfermented.
 Infernalis-Infernal (see Hell).
 Infernum-Hell.
 Infernus-Hades (see Hell). R.870. 872. E.383.
 Inferre-Introduce.
 Infestare-Infest.
 Infestatio-Infestation.
 Infestator-Infester.
 Infestus-Inimical (see Infest). M. 535. T.665^o.

Inficere-Infect. H.1^o. E.1115^o.
 Infidelis-Unfaithful (see Infidelity). A.7823.
 Infidelitas-Infidelity. D.594. 1558. 2873. 4406. 4773. Coro.36.
 Infidus-Unfaithful.
 Infimus-Lowest.
 Infinitas-Infinity.
 Infinite-Infinitely.
 Infinitus-Infinite.
 Infirmare-Weaken (see Infirm).
 Infirmitas-Weakening, A. (see Infirmitas).
 Infirmitas-Infirmitas.
 Infirmus-Infirm.
 Infinitas-Denial.
 Infitiari (deny). E.1115^o.
 Inflammare-Inflame.
 Inflammatum. M.82.
 Inflare-Inflate.
 Inflatorius (see Wind instrument).
 Inflectere-Bend, To.
 Inflexibilis-Inflexible.
 Inflexio-Bending. A. D.5579.
 Infligere-Inflit.
 Influmere-Inflow (see Influx).
 Influxus-Influx.
 Infocundus-Unfruitful.
 Informare-Inform.
 Informatio-Information.
 Infortunatus-Unfortunate (see Misfortune).
 Infortunitas, Infortunium - Misfortune.
 Infossus. T.362. 618.
 Infra-Beneath. E.340^o.
 Refrigeretur. M.259.
 Infringere-Break, To.
 Infrugifer-Unfruitful.
 Infucare-Disguise, To. R.655^o.
 Infucatio-Painting (see Disguise).
 Infula. Coro.51^o.
 Infultus. Coro.17.
 Infundere-Infuse.
 Infundibulum-Infundibulum.
 Infuscare. E.1094.
 Infusio-Infusion.
 Infusus. T.616. 631. 642. 665^o.
 Ingemiscere-Groan, To.
 Ingenerare-Ingenerate. M.44^o.
 Ingeneratio-Ingeneration.
 Ingeniose. M.380^o.
 Ingeniositas-Ingenuity (see Cleverness). D.Min.4749^o.
 Ingeniosus-Clever.
 Ingenium-Cleverness.
 Ingerere-Insert.
 Inglorius. M.376.
 Inglutire-Swallow, To.
 Ingluvies-Maw (see Swallow, To).
 Ingratus. M.221.
 Ingravare-Heavy, To be.
 Ingravescentia-Heavy, A growing.

Ingravescere—Heavy, To become.
Ingrēdi—Go in, To.
Ingressus—Entrance (see Go in).
Ingruere (assail). A. 8162.
Inguen—The groin (see Inguinal).
 D. 5103.
Inguinalis—Inguinal.
Ingurgitare—Swallow, To.
Ingyratio—Gyratation.
Inhabilis. T. 410.
Inhabitare—Inhabit (see Dwell).
Inhabitatio—Dwelling.
Inhabituatus. D. Min. 4677.
Inhaerere—Inhere.
Inhaeritare (inherit). M. 204^e.
Inhiare—Gape. T. 455⁴.
Inhibere—Inhibit.
Inhibitio—Inhibition.
Inhonestus—Dishonest.
Inibi. A. 9280. —^e. 9416². T. 53.
Inimicitia—Enmity. A. 10618.
Inimicus—Enemy. R. 494.
Inimitabilis. M. 12.
Inique—Iniquitously.
Iniquitas—Iniquity. L. 15².
Iniquus—Iniquitous.
Inire. H. 378^e. M. 354^e.
Initialis. M. 103⁴. 104^e. T. 525.
Initiamentum—Initiamēt.
Initiare—Initiate.
Initiatio—Initiation.
Initiatus (initiated). T. 537^e. 562².
Initium—Beginning.
Injectio—Injection.
Injicere—Inject.
Injucundus—Undelightful.
Injungere—Enjoin.
Injuria—Injury.
Injurious (injurious). M. 79¹⁰. T. 561².
Injuste. H. 597².
Injustitia—Injustice (see Unjust).
Injustus—Unjust.
Innaturalis—Unnatural.
Innatus—Innate. H. 110^e.
Inniti—Rest on.
Innixus. T. 80.
Innocens—Innocent.
Innocentia—Innocence.
Innocuus—Harmless.
Innotescere—Known, To become.
Innovare—Innovate.
 (renew). M. 19².
Innovatio—Innovation.
Innovator—Innovator.
Innovatus (renewed). T. 601.
Innuere—Hint, To.
Innumerabilis—Innumerable.
Innumerabilitas—Innumerability.
Innumerus—Innumerable. H. 20. 387.
Innuptus. M. 480. 483.
Inobedientia—Disobedience. A. 7697.
Inoculare—Engraft.

Inoculatio—Graft (see Engraft).
Inoculatum (a graft). T. 584².
Inopinatus—Unawares.
Inops—Helpless.
Inordinatio—Disorder. E. 306.
Inordinatus—Disordered.
Inquam. M. 132. T. 79¹. 582.
Inquietus. M. 285.
Inquilinus—Sojourner.
Inquinamentum—Defilement.
Inquinare—Defile. M. 304^e. E. 867.
 1062³.
Inquirere—Inquire.
Inquisitio—Enquiry, Inquisition (see Inquire). M. 57.
Inquisitor—Inquisitor (see Inquire).
 (inquirer). T. 767³.
Insalutiferus. T. 459³.
Insane—Insanely.
Insania—Insanity.
Insanire—Insane, To be.
Insanitia—Insaneness.
Insanus—Insane.
Inscentia—Ignorance. H. 183².
Inscius—Ignorant.
Inscribere—Inscribe.
Insectari—Pursue.
Insectula. M. 416².
Insectum—Insect.
Inseminare—Inseminate.
Inseminatio—Insemination.
Insensibilis—Insensible.
Insensibilitas—Insensibility.
Insensibiliter. T. 681.
Inseparabilis—Inseparable.
Inseparatus. T. 629².
Insepilire. T. 385^e.
Inserere—Insert.
 —Engraft, Implant.
Insertare. M. 14.
Insertio—Insertion.
Insertus. T. 511^e.
Inservire—Service, To be of.
Insidere. H. 319.
Insidiari—Ambush, To lay an.
Insidiator—Lier in wait (see Ambush).
Insidiosus—Insidious (see Ambush).
Insigne—Ensign.
Insignire. H. 108². M. 163. T. 74⁴.
 E. 587³.
Insigner. M. 219^e.
Insimul. T. 152.
Insimulare. A. 8544.
Insincere—Insincerely.
Insincerus—Insincere.
Insinuare—Insinuate.
Insinuatio—Insinuation.
Insinuatorius—Insinuator.
Inspide—Foolishly (see Folly).
Inspidus. M. 6⁴.
Inspipientia—Folly.
Insistere—Insist. A. 4290³. 4293².
 4317. 4500. 10436. 10535. 10632.

Insitio—Engrafting, An. T. 166.
Insitum (a graft). T. 584².
Insolens—Unusual.
Insolitus—Unwonted. M. 207.
Insons—Guiltless.
Insopitus—Sleepless.
Insortbere—Absorb. T. 470².
 —Suck in.
Inspectio—Inspection. T. 816.
Inspicere—Inspect, Look at.
Inspirabilis. M. 112.
Inspirare—Inspire.
Inspiratio—Inspiration.
Instans—Instant.
Instantaneus—Instantaneous.
Instantia—Urgency.
Instar—Resemblance.
Instare—Urge.
Instaurare—Establish. R. 816².
Instauratio—Establishment.
Instaurator—Establisher. C. J. 84.
Insternere—Saddle, To.
Instigare—Instigate.
Instinctus—Instinct.
Institor (vender). T. 617².
Instituere—Institute, To.
 (begin). A. 10057².
Institutio—Institution.
Institutum—Purpose (see Institute).
Instructio—Instruction.
Instructor—Instructor.
Instruere—Instruct.
Instrumentalis—Instrumental.
Instrumentum—Instrument. T. 353².
Insufficiens—Insufficient.
Insufflare—Breathe into.
Insufflatio—Inflation (see Breathe into).
Insula—Island.
Insulcatus—Furrowed.
Insulsus—Insipid.
Insultare—Insult, To.
Insultatio—Insulting, An.
Insultus—Insult, An.
Insuper—Over and above. H. 9.
 120. 164. T. 159⁶. 164^e. 297^e.
Insurgere—Rise up against (see Insurrection).
Insurrectio—Insurrection.
Intaminare. M. 304^e.
Integer—Integral, Entire, Perfect, Whole.
 (unimpaired). W. 404².
Integere—Cover, To.
Integrare—Integrate. Coro. 29².
Integratio—Integration. T. 434.
Integritas—Integrity, Perfection.
Integumentum—Integument.
Intellectualis—Intellectual (see Understanding).
Intellectualiter—Intellectually.
Intellectus—Understanding.
Intelligens—Intelligent.

Intelligentia-Intelligence.
 Intelligere-Understand.
 Intelligibilis-Intelligible. H.261.
 Intemperantia-Intemperance.
 Intempestive-Unseasonably.
 Intempestivus-Unseasonable.
 Intempestus. E.514²².
 Intendere-Intend.
 Intense. M.155a². T.503³.
 Intensio. T.524³.
 Intensus-Intense.
 Intentio-Intention.
 Inter-Between. H.70.
 Intercalaris-Intercalary.
 Intercapedo-Gulf.
 Intercedere-Intercede. H.420.
 Interceptio-Interception.
 Intercessio-Intercession (see Intercede).
 Intercessor-Intercessor.
 Intercipere-Intercept.
 Interdiu-Day, By. M.224.
 Interea. H.18².
 Interessen (Swed.-interests). D. 2120^o.
 Interest. A.9128². H.201. T.363.
 Interficere-Kill.
 Interimere-Kill. T.324.
 Interior-Interior.
 Interior homo-Interior man.
 Intire-Destroy.
 Interitus - Destruction. E.1055. 1067.
 Interius-Interiorly.
 Interjicere. M.185.
 Intermeare. T.524³.
 Intermedians-Intermediating.
 Intermediatio-Intermediation.
 Intermedius-Intermediate.
 Interminate-Interminately.
 Interminatus-Interminate.
 Intermittere-Intermit.
 Intermixtus-Intermixed.
 Internecinus - Deadly. E.991⁵. 1013⁴.
 Internecio-Destruction.
 Internodium-Joint.
 Internoscere-Know.
 Internus-Internal.
 Internus homo-Internal man.
 Interpolare - Interpolate. T.137⁹. 763².
 Interponere-Interpose.
 Interpositio-Interposition.
 Interpositus. T.780.
 Interpres-Interpreter.
 Interpretari-Interpret.
 Interpretatio-Interpretation.
 Interpretator-Interpreter.
 Interrogare-Interrogate.
 Interrogatio-Interrogation.
 Interrumpere-Interrupt.
 Interruptio. T.32³.

Interruptus. T.521³.
 Interstitialis - Interstitial (see Interval).
 Interstitium-Interval.
 Intertextus. M.137^o.
 Intervallum-Interval. M.13².
 Intervenire-Occur.
 Intestinalis-Intestinal.
 Intestinum-Intestine, An.
 Intestinus-Intestine.
 Intimior-More interior.
 Intimus-Inmost.
 Intingere-Dip, To. A.7919.
 Intitulatio. M.138.
 Intortio-Intortion.
 Intra-Within.
 Intractus. T.335².
 Intrahi-Indrawn, To be.
 Intranquillitas-Intranquillity.
 Intranquillus-Intranquil.
 Intrare-Enter.
 Intremiscere-Tremble.
 Intrepide. T.563².
 Intrepiditas-Courage. D. Wis.vi².
 Intricare-Entangle.
 Intricatus-Entangled.
 Intrinsecus-Intrinsic.
 (inwardly). H.429^o. M. 226. 240. 257. T.431³.
 Introducere-Introduce.
 Introductio-Introduction.
 Introductor-Introducer.
 Introire. H.365³.
 Introitus-Entrance.
 Intromissio-Intromission.
 Intromittere-Introuit.
 Introspectio-Introspection.
 Introspicere-Introspect.
 Intrudere. M.268^o.
 Intueri-View, To.
 Intuitio, Intuitu-View.
 Intuitivus-Intuitive (see View).
 Intumescere-Swell.
 Intus-Within. H.185.
 Inumbrare-Obscure, To.
 -Shade, To.
 Inundare-Inundate.
 Inundatio-Inundation.
 Inungere. T.320².
 Inutilis-Useless.
 Invadere-Invade.
 Invalescere-Prevail. H.545.
 Invaletudo-Weakness.
 Invalidus-Weak.
 Invariabilis-Invariable.
 Invasio-Invasion.
 Invectio-Invective.
 Invehere. H.354^o.
 Invenire-Find.
 Inventio-Invention (see Find).
 Invenustus-Unbeautiful.
 Inverse-Invertedly.
 Inversio-Inversion.

Invertere-Invert.
 Investigare-Investigate.
 Investigatio-Investigation.
 Investire-Invest.
 Investitura-Investiture.
 Inveterare-Old, To make.
 Invicem-Turns, By.
 (each other). H.595^o. W. 270². M.19. 54.
 Invidere-Envy, To.
 Invidia-Envy. D.Min.4582.
 Invidus, Invidiosus-Envious.
 Invincibilis-Invincible.
 Inviscare-Lime the twig, To. D. 939.
 Invisibilis-Invisible.
 Invitare-Invite. M.19. 20. 21. 44^o. 76⁴.
 Invitatio-Invitation. T.727.
 Invitator. T.727.
 Invitatus. H.48.
 Invite. D.Love.xv².
 Invocare-Call on.
 Invocatio - Invocation (see Call on).
 Involare-Fly, To.
 Involucrum-Covering. T.775.
 Involuntarius-Involuntary.
 Involutio-Involution.
 Involvere-Involve. A.8864³.
 Ipse-Himself.
 Ipsissimus. H.39.
 Ira-Anger. T.641⁴. E.1016³. 1022.
 Iracundia-Irascibility.
 Irad-Irad.
 Irasci-Angry, To be.
 Ire-Go.
 Irides-Iridal (see Rainbow).
 Iris-Rainbow.
 Irlandia-Ireland.
 Irradiare. M.75⁷.
 Irradicare-Inroot. D.1436.
 Irradicatio-Inrooting, An.
 Irrationalis-Irrational.
 Irrefragibilis-Irrefragable.
 Irregenitus (unregenerate). T.509.
 Irregularis-Irregular.
 Irremediabilis-Irremediable.
 Irremissibilis (unpardonable). T. 138.
 Irepere-Creep in.
 Irrequies-Unrest.
 Irrequiete-Restlessly (see Unrest).
 Irrequietus-Restless (see Unrest).
 Irresistibilis-Irresistible.
 Irretire. T.335³.
 Irretitus-Entangled.
 Irrevocabilis-Irrevocable.
 Irridere-Mock at.
 Irrigare-Water, To.
 Irriguus-Watered.
 Irrisio-Mocking, A.
 Irritatio-Irritation.

Irritum (a useless thing). T.560.
 561².
 Irritus—In vain.
 Irrogare. T.459¹⁵.
 Irruere—Rush at.
 Irrumpere. T.335².
 Irruptio—Irruption.
 Isabel—Jezebel.
 Isacus—Isaac.
 Isaschar—Issachar.
 Isch (man). M.156a. 193.
 Ischah (woman). M.156a. 193.
 Islington—Islington.
 Ismael—Ishmael.
 Ismaelita—Ishmaelite.
 Israel—Israel.
 Israelita—Israelite.
 Israeliticus—Israelitish.
 Iste. H.151.
 Isthmus—Isthmus.
 Ita (so). H.8. 63. T.411.
 (in this wise). R.962¹².
 Ita dictus. T.561¹⁰.
 Itali—Italians.
 Italia—Italy.
 Italicus—Italian.
 Itaque. H.7. T.385². 408. 627.
 Iter—Journey.
 Iterare—Repeat.
 Iteratus—Repeated. T.532².
 Iterum—Again.
 Ithamar—Ithamar.
 Itio—Going, A.

Jabal—Jabal.
 Jabbock—Jabbok.
 Jacere—Lie, To.
 Jacob, Jacobus—Jacob.
 Jacobus—James.
 Jactantia. D.3750.
 Jactare—Boast, To.
 (shoot out). H.203³.
 Jactatio—Boasting.
 Jactura—Loss.
 Jactus—Shot, A. See also under
 Dart.
 Jaculari—Shoot (see Dart).
 Jaculator—Shooter (see Dart).
 Jaculum—Dart, A.
 Jag ar ingenting (Swed.—I am nothing). D.910.
 Jah—Jah.
 Jam. T.695².
 Jamdum. M.134. T.14⁰. 94.
 Jamjam. M.7².
 Janitor—Doorkeeper. T.424⁰. 459³.
 825⁰.
 Janitzares—Janizaries.
 Jansenista—Jansenist.
 Janua—Door. M.522⁰.
 Japheth—Japheth.
 Japonia—Japan.
 Jareb—Jareb.

Jared—Jared.
 Jaschar—Jasher.
 Jason—Jason.
 Jaspis—Jasper.
 Javan—Javan.
 Javanimi—Javanites.
 Jazer—Jazer.
 Jebusaeus, Jebusita—Jebusite.
 Jecur—Liver.
 Jehoschaphath—Jehoshaphat.
 Jehoschua—Joshua.
 Jehovah—Jehovah.
 Jehovih—Jehovih.
 Jehuda, Jehudah, Jehudas—Judah.
 Jejunaire—Fast, To.
 Jejunatio—Fasting, A.
 Jejuniun—Fast, A.
 Jejunos—Fasting.
 Jeremias—Jeremiah.
 Jericho—Jericho.
 Jerusalem (Jerusalem). D.3851.
 Jesabel—Jezebel.
 Jesuita—Jesuit.
 Jesuiticus—Jesuitical.
 Jesus—Jesus.
 Jethro—Jethro.
 Jezreel—Jezreel.
 Jisaschar—Issachar.
 Jischajus—Jesse.
 Jischak—Isaac.
 Jischmael—Ishmael.
 Jischmaelita—Ishmaelite.
 Jisreel—Jezreel.
 Joab—Joab.
 Jobel—Jobel.
 Jochshan—Jokshan.
 Joculari—Joke, To.
 Jocularis—Jocular.
 Jocularor—Joker.
 Jocus—Joke, A.
 Johannes—John.
 Johannes Baptista—John the Baptist.
 Jojakim—Jehoiakim.
 Joktan—Joktan.
 Jona—Jona.
 Jonadab—Jonadab.
 Jonas—Jonah.
 Jonathan—Jonathan.
 Jordan, Jordanes—Jordan.
 Joschia—Josiah.
 Josua, Joschua—Joshua.
 Joseph, Josephus—Joseph.
 Jota, Jotha—Jot. H.114⁰.
 Jotham—Jotham.
 Jovialis—Jupiter, Of.
 Jubal—Jubal.
 Jubar—Beam. E.1124².
 Jubere—Command, To.
 Jubilaeus—Jubilee.
 Jubilare—Shout, To.
 Jubilatio, Jubilum—Shouting, A.
 M.17.
 Jubilum—Song.

Jucunde—Delightfully.
 Jucunditas—Delight. A.8113.
 Jucundum—Delight. E.825³. 920².
 982². 986². 1013⁴. 1138⁴. —⁶.
 1165. D.Love xiv. xv². xviii³.
 D.Wis.xi⁴.
 Jucundus—Delightful.
 Juda—Judah.
 Judaea—Judea.
 Judaens—Jew.
 Judaicus—Jewish.
 Judaismus—Judaism (see Jew).
 Judas—Jude.
 Judas (Isariotes)—Judas Iscariot.
 Index—Judge, A.
 Judicare—Judge, To.
 Indicatio—Judgment.
 Judicialis—Judicial. M.252⁰.
 Judiciarius—Judiciary.
 Judicium—Judgment.
 Judicium ultimum—Last judgment.
 Jugerum—Juger.
 Jugis—Continual.
 Jugiter—Continually. H.10. T.371⁸.
 Jugulare—Cut the throat.
 Jugularis—Jugular.
 Jugum—Yoke, A.
 Jumentum—Beast of burden.
 Junctura—Joining, A.
 Juncus—Bulrush.
 Junior—Younger.
 Juno—Juno.
 Jupiter—Jupiter.
 Juramentum—Oath (see Swear).
 Jurare—Swear. M.44⁷.
 Jurator—Swearer.
 Jure (justly). T.341.
 Jurgare—Chide.
 Jurgium—Chiding, A. M.153². D.
 4218. E.1009².
 Jurisprudentia—Jurisprudence.
 Jus—Jurisdiction.
 Juste—Justly. H.597⁰.
 Justificare—Justify.
 Justificatio—Justification.
 Justitia—Justice.
 Justus—Just.
 Juvare—Help, To.
 Juvenca—Heifer.
 Juvenus—Bullock.
 Juvenescere—Young, To grow.
 Juvenilis—Youthful.
 Juvenis—Young (man).
 Juventus—Youth.
 Juxta—Near.
 (according to). H.471. —².

Kächt folck (Swed.—brave people).
 D.3138.
 Kadesch—Kadesh.
 Kadmonita—Kadmonite.
 Kajsarinna—Czarina.
 Kalach—Calah.

Kaleb-Caleb.
 Kalsenius-Kalsenius.
 Kana-Cana.
 Kapernaum-Kapernaum.
 Kaphtor-Caphtor.
 Kaphtorim-Caphtorim.
 Kasluchim-Casluhim.
 Kedar-Kedar.
 Kedares-Kedarites.
 Kedorlaomer-Chedorlaomer.
 Kemosch-Chemosh.
 Kenan-Cainan.
 -Kenan.
 Kenissita-Kenissite.
 Kenita-Kenite.
 Kephah, Kephass-Kephass.
 Kesia-Kesia (see Cassia).
 Kesib-Chesib.
 -Kesib.
 Kesithae-Kesithae.
 Keturah-Keturah.
 Kiarrfull (Swed.-full of love). D. 3210.
 Kiam (Swed.) D. 3210.
 Kikajo-Gourd.
 Kir-Kir.
 Kiriathaim-Kiriathaim.
 Kiriatharba-Kirjatharba.
 Kittim, Kithaei-Chittim.
 Klor (Swed.-claws). D. 2748.
 Koppor (Swed.-small-pox). D. 583.
 Kopparrig (pockmarked). D. 583.
 Korach-Korah.
 Korus. A. 10262^d.
 Kusch-Cush (see Ethiopia).
 L (1). D. 6063. J. (Post.) 356.
 De Verbo 26.
 Laban-Laban.
 Labefactare-Destroy.
 Labefactatio-Weakening, A. (see Destroy).
 Labes-Stain, A.
 Labi-Fall, To.
 Labia, Labium-Lip.
 Labor-Labour.
 Laborare-Labour, To.
 Laboriosus-Laborious.
 Labrum-Laver.
 Labrum-Lip.
 Labrusca-Wild grape.
 Labyrintheus-Labyrinthine.
 Labyrinthus-Labyrinth.
 Lac-Milk.
 Lacerare-Rend.
 Laceratio-Rending, A.
 Laceratus, Lacerus-Rent.
 Lacertus (lizard). T. 803.
 Laccessere-Harass.
 Laccessio-Harassment.
 Lachryma-Tear, A.
 Lachrymare-Tears, To shed.
 Lachrymatio-Tears, A shedding of.

Lacinia-Lace.
 Lactare-Suckle. See also under Milk.
 Lactare (nourish). M. 78^e. 167². 216a.
 Lactatrix-Nurse (see Milk).
 -Suckles, One who.
 Lactea (via)-Milky way.
 Lactens-Suckling (see Milk. and Suckle).
 Lactere-Suck (see Milk).
 -Suckle.
 Lacuna-Chasm. A. 949². R. 484. D. 3720. 6036. 6040. 6042.
 Lacunar, Lacunatus (full of clefts or crevices). C. J. 47. D. 6040.
 Lacus-Lake.
 Läderlappar (Swed.-bats). D. 5906.
 Ladugård (Swed.-barnyard).
 Laedere-Injure.
 Laesio-Injuring, An.
 Laetificari-Glad, To be.
 Laetificatio-Gladness.
 Laetitia-Gladness.
 Laetus-Glad.
 Laevis-Smooth.
 Laevitas-Smoothness.
 Laganum-Wafer.
 Lagen-Bottle. D. 3486. 3801. 3804. 4053.
 Lagerberg-Lagerberg.
 Laicus-Laity.
 Lambere-Lap, To.
 Lamech-Lamech.
 Lamella-Plate.
 Lamentabilis-Lamentable.
 Lamentare-Lament, To.
 Lamentatio-Lamentation.
 Lamina-Lamina.
 Lampas-Lamp.
 Lana-Wool.
 Lanatus. H. 325.
 Lancea-Spear, A.
 Lanceola-Lance, A.
 Lands i ost. D. 5751. (abb. for Landshöfdingen i Östergöland-the governor of Eastgothland).
 Laneus-woollen.
 Lang-Lang.
 Languescere-Languish (see Languor).
 Languiditas. M. 253².
 Languidus-Languid (see Languor).
 Languor-Languor.
 Laniare-Tear, To.
 -Tear to pieces (see Butcher).
 Lanienus-Butchery.
 Laniger-Woolbearing.
 Lanio-Butcher, A.
 Lanuginosus-Woolen.
 Lanx-Balance, A.
 Laodicea-Laodicea.
 Laodiceses-Laodiceans.

Lapidare-Stone, To.
 Lapidatio-Stoning, A.
 Lapidens-Stone, Of.
 Lapillus-Pebble.
 Lapis-Stone.
 Lapis lazuli-Lapis lazuli.
 Lappones-Laplanders.
 Lapsarii-Lapsarians.
 Lapsus-Fall, A.
 Laquear-Ceiling. T. 683. D. 2380. D. Min. 4823.
 Laqueus-Snare, A.
 Largiri-Bestow.
 Larman-Larman.
 Larva-Spectre.
 Larynx-Larynx.
 Lascha-Lasha.
 Lascive-Lasciviously.
 Lascivere-Lascivious, To be.
 Lascivia-Lasciviousness.
 Lasciviosus, Lascivus-Lascivious.
 Lassitudo-Lassitude.
 Lassus-Weary.
 Late (widely). H. 205^e.
 Latebra-Hidingplace.
 Later-Brick, A.
 Lateranensis-Lateran.
 Latere-Hidden, To lie. H. 131.
 Laterificare-Bricks, To make.
 Latex-Fluid.
 Latibulum-Hidingplace.
 Latinus-Latin.
 Latitudo-Breadth.
 Lator (a proposer of a law). M. 500².
 Latrare (to bark). D. 4997.
 Latratus (a barking). M. 505^e.
 Latrina-Privy, A.
 Latro-Robber.
 Latrocinare-Rob.
 Latrocinium-Robbery.
 Latus-Broad (see Breadth). H. 85².
 Latus-Side, A.
 Laudabilis. M. 279.
 Laudare-Praise, To.
 Laurea-Laurel, A.
 -Laurel wreath.
 Laureatus-Laureate.
 Laureus-Laurel, Of.
 Laurus-Laurel, A.
 Laus-Praise.
 Lantitiae-Delicacies. T. 296².
 Lavacrum-Laver.
 Lavare-Wash, To.
 Lavatio-Washing, A.
 Laxare-Loose, To.
 Lazarus-Lazarus.
 Lazureus (belonging to lapis lazuli) M. 76².
 Lea, Leah-Leah.
 Leaena-Lioness.
 Lebes-Pan.
 Lectica-Bier.
 Lectio-Reading, A.

- Lector-Reader.
(lecturer). T.815².
- Lectus-Bed.
- Lecytus-Cruse. A.9277³. E.638⁷.
- Leeuwenhoek-Leeuwenhoek.
- Legatio. M.2². T.730^e.
- Legatus-Ambassador. E.304²². 817⁹.
- Legere (gather). H.176.
-Read, To.
- Legio-Legion.
- Legislator-Lawgiver.
- Legisperitus-Lawyer.
- Legitimus-Lawful.
- Legumen-Leguminous plant. H. 109^e. W.338^e.
- Lehabim-Lehabim.
- Leibnitzius-Leibnitz.
- Lejel-Lejel.
- Lemma-Lemma. T.29². 54. 75^e. 95.
- Lenire (mitigate). M.488^e.
- Lenis-Gentle.
- Leniter-Gently.
- Lenitudo-Gentleness.
- Leno-Pimp.
- Lenocinium-Allurement.
- Lens Lentil.
- Lente-Slowly.
- Lenticula-Cruse.
- Lentor-Sluggishness (see Slow).
- Lentus-Slow.
- Leo-Lion. E.781¹⁷.
- Leopardus-Leopard.
- Lepes-Hedge.
- Lepra-Leprosy.
- Leprosus-Leprous, Leper.
- Lernaeus-Lernean.
- Lethaeus-Lethean.
- Lethalis-Deadly.
- Lethargia-Lethargy.
- Lethifer (or Letifer)-Deadly. Coro. 34.
- Lethus-Death.
- Levare (relieve). T.539^e.
- Levi-Levi.
-Lewis.
- Leviathan-Leviathan.
- Leviculus-Small.
- Leviratus-Levirate.
- Levis-Light.
- Levita-Levite.
- Leviter. H.248^e.
- Lex-Law.
- Lexicon-Lexicon.
- Libamen-Drinkoffering.
- Libanus-Lebanon.
- Libare-Pour (see Drinkoffering).
- Libellus-Book, A little.
-Little book. D.5647^e.
- Liberenter, Libere-Freely.
- Liber-Book. E.303. 327. 828³.
- Liber-Free.
- Liber creationis. T.20. 364.
- Liber vitae-Book of life.
- Liberalitas-Liberality.
- Liberare-Deliver. A.7867. E.1202.
- Liberate (freely). T.798⁵.
- Liberatio-Deliverance.
- Liberator-Deliverer.
- Liberi-Children.
- Libertas-Freedom.
- Libertinus-Libertine.
- Liberum arbitrium-Free will.
- Libet-Pleases (see Pleasure). T.642². 714^e.
- Libidinare. M.508.
- Libidinosus-Libidinous (see Lust).
- Libido-Lust.
- Libitum-Pleasure.
- Libra-Balance, A. T.504².
- Librare-Balance, To.
- Librarium-Bookcase. M.207⁵.
- Libratio-Balancing, A.
- Licentia-License.
(freedom). T.815.
- Licentiose-Licentiously.
- Licere-Allow.
- Licet. H.39. 98. 108. T.137⁹. 523². 687^e.
- Licitus-Allowable.
- Lien-Spleen.
- Lieven-Lieven.
- Liga-Confederacy.
- Ligaculum. M.320.
- Ligamentum-Ligament.
- Ligare-Bind. E.820⁴.
- Ligatio-Binding, A.
- Lignarius-Carpenter. D.3054. 3079.
-Wood, Hewer of.
- Ligneus-Wooden, Woody.
- Lignum-Wood.
- Lignum olei-Olive-wood.
- Ligo-Ploughshare.
- Lilium-Lily. T.653².
- Lilla Nygatan. D.5711.
- Lilliestie-Lilljestie.
- Lima-File, A.
- Limatus (polished). M.103². 315⁸.
- Limatus-Limited. M.98.
- Limbus-Border. M.136^e. T.112. 769. D.4589.
- Limen-Threshold.
- Limes-Boundary. E.405²¹.
-Limit.
- Limitare-Limit, To.
- Limitatio-Limitation.
- Limpidus. M.294.
- Linea-Line.
- Linearis-Linear.
- Lingere-Lick, To.
- Lingua-Tongue, Language.
- Lingua Hebraea-Hebrew language.
A.793. 4987. 5074. 5075. 8314. D.2631. E.326¹³.
- Lingua originalis (see Hebrew language). A.645. 794. 908. 2658⁴. 3858^e.
- Linsghâl (Swed.-flax yellow). D. 4133.
- Linteus-Linen, Of (see Flax).
- Linum-Flax.
-Thread.
- Lipothamia-Leipothymia. M.253². 470². T.665⁴.
- Liquere-Follow.
- Liquescere-Melt.
- Liquifieri-Melt.
- Liquidus-Liquid.
- Liquor-Liquor.
- Lis-Dispute.
- Litamen-Sacrifice, A.
- Litare-Sacrifice, To.
- Litera-Letter.
- Literarius. M.207⁵.
- Literatus-Learned.
- Literula-Letter, A little.
- Litigare-Dispute, To. A.7877². 9425.
- Litigatio-Dispute, A.
- Litura-Blot, A.
- Litus-Shore.
- Livescere. H.48.
- Lividus-Livid.
- Livor-Bruise (see Livid).
- Lixa-Sutler.
- Lixivium-Lye.
- Lobus-Lobe.
- Locare (to place). T.7^e.
- Loculamentum (compartment). T. 797.
- Loculus-Coffin.
- Locupletare-Enrich.
- Locupletatio-Enrichment.
- Locus-Place, A.
- Locusta-Loeust.
- Logici-Logicians.
- Logicus-Logical.
- Logos (fables). M.151⁸.
- Londinium-London.
- Longaeva vita-Longevity.
- Longaevis. T.533.
- Longanimus-Longsuffering.
- Longinquitas-Remoteness (see Afar). A.3863⁹. E.304³¹.
- Longinquus-Afar. E.25. 294³. 355³². 422⁵. 724²⁷. 811²³. 911¹⁴. 1171.
- Longissime. H.121.
- Longitudinalis-Longitudinal.
- Longitudo-Length.
- Longus-Long (see Length).
- Loquela-Speech.
- Loqui-Speak.
- Loquutio-Speaking, A.
- Loramentum-Loop.
- Lords-Lords.
- Loretto-Loretto.

Lorica-Breastplate.
 Lorum-Band.
 (reins). M.103.
 Losche-Losche.
 Loth-Lot.
 Lotio-Washpot.
 Lotium-Urine.
 Lotterium-Lottery.
 Lubens-Pleasure.
 Lubet. H.464³. T.665².
 Lubim-Lubim.
 Luca-Luke.
 Lucere-Shine.
 Lucerna-Lamp.
 Lucidus-Lucid.
 Lucifer-Lucifer.
 Lucrari-Gain, To.
 Lucratio-Gaining, A.
 Lucrum-Gain.
 Lucta, Luctatio-Struggle, A.
 Luctare-Struggle, To.
 Lactus-Mourning.
 Lucubratio-Study.
 Luculent. A.9394².
 Lucunar. R.484⁴. Ex. at T.505.
 Lucus-Grove.
 Lud-Lud.
 Ludere-Play, To.
 Ludi cursorii-Races.
 Ludibrium-Ridicule.
 Ludiceer (sportive). R.839. T.127.
 178². 183². 803².
 Ludicrum-Sport (see Play).
 (ridiculous). T.141⁰.
 Ludificatio (a deceptive mockery).
 P.134. —^e.
 Ludificator. T.631⁰.
 Ludim-Ludim.
 Ludio-Prizelighter.
 -Stageplayer (see Play).
 Ludovicus-Louis.
 Ludus-Play.
 Luere-Pay, To.
 Lues-Plague.
 Lugere-Mourn.
 Lugubris-Mournful. D.4911. T.45⁰.
 Lumbi-Loins.
 Lumen-Lumen.
 Luminare-Luminary. H.119.
 Luminosus-Luminous.
 Luna-Moon. W.429.
 Lunaris-Lunar (see Moon).
 Lunaticus-Lunatic.
 Lunula-Moonlet. T.335.
 Lupanar, Lupinaris-Brothel. T.
 381⁴.
 Luperus. T.148².
 Lupinus (wolfish). T.373.
 Lupus-Wolf.
 Luridus-Ghastly.
 Lus-Luz.
 Luscus - One-eyed. A.3863⁴. E.
 152¹².

Lusorie (playfully). M.195⁰.
 Lutorium-Play.
 Lustrare-Examine, Survey.
 Lustratio-Examination, Survey.
 Lustrum-Den.
 Lusus-Play, Game, Sport.
 Luther-Luther.
 Lutheranus-Lutheran.
 Lutulentus (filthy). T.617.
 Lutum-Clay.
 Lux-Light.
 Luxare-Joint, Out of. E.710²⁰.
 Luxuria-Luxury.
 Luxurie-Luxuriant, To be.
 Luxuriosus-Luxurious.
 Lybia-Lybia.
 Lyceum-College. T.803. 808.
 Lychnarium-Lamp.
 Lydius-Lydian.
 Lympha-Lymph.
 Lymphaticus-Lymphatic.
 Lymphatus-Mad.
 Lynceus-Lynx-eyed.
 -Sharp sighted.
 Lynchnus-Candlestick.
 Lyra-Lyre.

 Maccus. D.1982.
 Macer (lean, meagre). M.312⁰.
 Maceria-Wall.
 Machaera-Sword.
 Machalath-Mahalath.
 Machanaim-Mahanaim.
 Machiavelli-Machiavelli.
 Machiavellistae-Machiavellians.
 Machiavellisticus. B.67.
 Machilentus-Lean. M.512².
 Machina-Machine. M.527. T.328⁰.
 482³.
 Machinari-Machinate.
 Machinatio-Machination.
 Machinator-Machinater.
 Machinatrix-Machinatress.
 Machir-Machir.
 Machpelah-Machpelah.
 Macies-Leanness.
 Macrocosmus-Macrocosm.
 Mactare-Slay.
 Mactatio-Slaughter (see Slay).
 Mactra-Kneading-trough.
 Macula-Spot.
 Maculosus-Spotted.
 Madai-Madai.
 Maeandri-Windings.
 Maeror-Sorrow.
 Maestitia-Sadness.
 Maestus-Sad.
 Maga-Witch. See also under Magic.
 Magia-Magic.
 Magice-Magically.
 Magicus-Magical.
 Magis. H.102.
 Magister-Master, A.

Magisterium-Tutorship (see Master).
 Magistratus-Magistrate.
 Magnanimus-Magnanimous.
 Magnas. R.675². T.459⁰.
 Magnates-Great men.
 Magnes-Magnet. M.386.
 Magneticus-Magnetic.
 Magnetismus-Magnetism.
 Magnificare-Magnify.
 Magnifice-Magnificently.
 Magnificentia-Magnificence.
 Magnificus-Magnificent.
 Magnipendere. M.274.
 Magnitudo-Magnitude.
 -Greatness.
 Magnus-Great.
 Magog-Magog.
 Mahalalel-Mahalaleel.
 Mahumed-Mohammed.
 Mahumedanus-Mohammedan.
 Mahumedismus-Mohammedanism.
 Maitresse (French)-Mistress.
 Majestas-Majesty.
 Major-Greater.
 Majorennis. M.207².
 Makkeda-Makkedah.
 Maledicere-Curse, To.
 Maledictio-Curse, A.
 Malefacere-Do harm (see Do evil).
 Malefactor. T.455a.
 Maleficus-Rogue.
 Malevolentia-Malevolence.
 Malignitas-Malignity.
 Malignus-Malignant.
 Malitia-Malice, Wickedness.
 Malitiose-Wickedly (see Malice).
 Malitiosus-Malicious, Wicked.
 Malkizedech-Melchizedek.
 Malleus-Hammer, A.
 Male-Evilly.
 Malo granatum-Pomegranate.
 Malua-Malna.
 Malum-Evil.
 Malum Africanum-Pomegranate.
 Malum facere-Do evil.
 Malum falsi-Evil of falsity.
 Malum vitae-Evil of life.
 Malum-Mast, A.
 Malus-Apple-tree.
 Malus-Evil man.
 Malus punica-Pomegranate.
 Mamilla-Pap.
 Mamillaris-Mamillary. D.939.
 Mammon-Mammon.
 Mamre-Manre.
 Man-Manna.
 Mancipium-Slave.
 Mancus-Maimed.
 Mandare-Command, To.
 Mandatum-Commandment. E.995⁰.
 Mandere-Gnaw.
 Mandragoras-Mandrakes.
 Manducare-Eat.

Manducatio-Eating. An.
 Mane-Morning.
 Manere-Remain.
 Mania-Madness.
 Maniacus-Maniac.
 Manicae (handcuffs). T.123^e. 169².
 610.
 Manifestare-Manifest. To.
 Manifestatio-Manifestation.
 Manifeste-Manifestly. H.39.
 Manifeste constat. T.583². 640².
 Manipulus-Sheaf.
 Manna-Manna. T.810².
 Mannus-Pony.
 Manoach-Manoah.
 Mansio-Abode. T.24². Coro.29².
 Mansuetudo-Gentleness.
 Mansuetus-Gentle.
 Mantelium (napkin, cloth). M.78⁴.
 Mantica-Wallet.
 Manualis. T.137⁹.
 Manuctio-Guidance.
 Manumissio-Release. A.
 Manumittere-Release. To.
 Mannus-Hand. A.
 Mapale-Hut.
 Mappa-Map. A.
 Marah-Marah.
 Marceria-Hedge.
 Marcescere-Wither.
 Marcus-Mark.
 Mare-Sea.
 Mare Rubrum-Red Sea.
 Mare Suph-Red Sea.
 Margarita-Pearl.
 Margariticus-Pearly.
 Maria-Mary. R.962². De Dom.
 31.
 Marionettes-Marionettes.
 Maritalis. M.199².
 Maritare-Marry.
 Maritus-Husband.
 Marmor-Marble.
 Marmoreus-Marble. Of.
 Mars-Mars.
 Martha-Martha.
 Martyra-Martyr.
 Martyrisatio-Martyrization.
 Martyrium-Martyrdom.
 Mas, Masculus-Male.
 Masch-Mash.
 Masculinus-Masculine.
 Masoretæ-Masorites.
 Massa-Dough.
 (mass). H.312. T.701³.
 Massah-Massah.
 Mater-Mother.
 Materia-Matter.
 Materialis-Material.
 Materialiter-Materially.
 Materiatus-Materiated.
 Maternus-Maternal (see Mother).
 Matertera-Maternal aunt.

Mathematica, Mathesis - Mathe-
 matics.
 Matrimonialis-Matrimonial.
 Matrimonium-Matrimony.
 Matrix-Matrix.
 Matula. D.3466. 4490.
 Maturatio. T.687².
 Maturescere-Mature. To.
 Maturitas-Maturity.
 Maturus-Mature.
 Matuta-Morning.
 Matutinus-Early.
 Maul-Maul.
 Maurus-Moor.
 Mausoleum-Mausoleum.
 Maxilla-Jawbone.
 Maxime. H.135^e.
 Maximopere. T.803.
 Maximus-Greatest.
 Maximus homo-Grand man.
 Me-Me.
 Meatus-Passage.
 Mechanicus-Mechanic.
 Mechujael-Mehujael.
 Medela-Healing.
 Mederi. A.9231². T.459¹².
 Media-Media.
 Mediare-Mediate. To.
 Mediastinus-Drudge. A.
 Mediate-Mediately.
 Mediatio-Mediation.
 Mediator-Mediator.
 Mediatius-Mediate.
 Medicamentum-Medicament.
 Medicamina-Drugs (see Medicine).
 Medicina-Medicine.
 Medics-Medics.
 Medicus-Medical.
 Medicus-Physician. See also under
 Medicine.
 Medioeriter-Moderately.
 Mediolanus-Milan.
 Meditabundus-Meditating earnestly.
 Meditari-Meditate.
 Meditatio-Meditation.
 Mediterraneum (Mare) - Mediter-
 ranean Sea.
 Meditullium-Middle.
 Medium-Medium, Middle, Means.
 Medius-Middle.
 Medulla-Marrow.
 Medulla oblongata-Medulla ob-
 longata.
 Medulla spinalis-Spinal marrow.
 Medullaris-Medullary.
 Medullatus-Marrowy.
 Medullus-Medullose.
 Medus-Mede.
 Medusa-Medusa.
 Megiddo-Megiddo.
 Mel-Honey.
 Melancholia-Melancholy.
 Melancholicus-Melancholic.

Melancthon-Melanethon.
 Melcha-Mileah.
 Melchom-Milchom.
 Melecheth-Queen.
 Meles-Badger.
 Melioratio-Melioration.
 Melius-Better.
 Mella (plural of *mel*). H.108.
 Melodia, Melos-Melody.
 Melolontha-Cankerworm.
 Membrana-Membrane.
 Membranaceus-Membranaceous.
 Membrum-Member.
 Memini-To remember (see Memory).
 Memorabilis-Memorable. H.132.
 Memorandum. T.791.
 Memorare-Mention. To.
 -Remember.
 Memoratus (mention). H.71. 255.
 Memoria-Memory.
 Memorialis-Memorial.
 Menascheh-Manasseh.
 Mendacium-Lie. A.
 Mendax-Liar.
 Mendicare-Beg.
 Mendicus-Beggar. D.2502. 5308.
 D. Wis. xi. 5.
 Mene-Mene.
 Meninx-Meninx.
 Mens-Mind.
 Mensa-Table.
 Mensarius-Exchanger.
 Mensis-Month.
 Menstruatus-Menstruous.
 Menstruum-Menstrum.
 Mensura-Measure. A.
 Mensurabilis-Measurable. H.85².
 Mensurare-Measure. To.
 Mensuratio-Measurement.
 Mentalis-Mental (see Mind). T.633.
 634.
 Mentio-Mention.
 Mentiri-Lie, Counterfeit. To. H.
 48. 68.
 Mentum-Chin.
 Mercari-To traffic (see Merchandize).
 Mercator-Merchant.
 Mercatura-Merchandize, Trafficking.
 Mercenarius-Hireling.
 Merces-Hire, Reward.
 Mercurius-Mercury.
 Mereri-Merit. To.
 Meretricari-Harlot, To play the.
 Meretricatus, Meretricatio-Harlotry.
 Meretricius-Meretricious.
 Meretrix-Harlot.
 Mergus-Gull. A.
 Meribah-Meribah.
 Meridianus, Meridionalis-Southern.
 Meridies-South.
 Meritorius-Meritorious.
 Meritum-Merit.
 Merula-Blackbird.

Merum-Merum (that is, wine un-
mixed with water). E.376¹¹.
Merus-Mere. H.1. 114. 202. T.
485.
Merx-Merchandise, Wares.
Mescha-Mesha.
Meschech-Meshech.
Mesenterium-Mesentery. T.496^e.
679.
Mesocolon. T.679.
Mesopotamia-Mesopotamia.
Messatio-Harvesting.
Messias-Messiah.
Messis-Harvest.
Messor-Reaper.
Meta-Goal. Coro.21¹⁰.
Metallicus-Metallic.
Metallum-Metal.
Metamorphosis-Metamorphosis. R.
839⁴.
Metaphoricus-Metaphorical.
Metaphysice-Metaphysically.
Metaphysici-Metaphysicians.
Metaphysicus-Metaphysical. T.17^e.
Metempsychosis-Metempsychosis.
Meteor-Meteor.
Metere-Reap.
Meteri-Measure, To.
Methodus-Method.
Methusael-Methusael.
Methuschelach-Methuselah.
Metricus-Metrical.
Metropolis-Metropolis. T.782.
Meus-Mine.
Mi. T.391^e. 469². 484². 489.
Mi lector. T.644^e.
Mica-Crumb. T.695³.
Micans-Sparkling.
Micare-Tremulous, To be.
Micatio-Beating. D.Wis.11.5
Micha-Micah.
Michael-Michael.
Microcosmus-Microcosm.
Microscopium-Microscope.
Micouranos-Micouranus.
Micula-Little grain.
Middin-Middin.
Midian-Midian.
Midianita-Midianite.
Migdal-Migdol.
Migrare-Remove. M.44².
Migratio-Removal.
Milanus-Milan.
Milchom-Milchom.
Miles-Soldier.
Miles gregarius-Common soldier.
Militare-Fight (see Soldier).
Militia-Warfare.
Miliun-Millet.
Milkah-Milcah.
Mille-Thousand.
Milleni-Thousand, A.
Milliare-Mile.

Millies. H.74.
Million-Million.
Milvus-Kite.
Mimicus. T.455².
Mimus-Mimic.
Mina-Pound, A.
Minae-Threats.
Minax. M.82. 521³.
Mincha-Meat-offering.
Minera (mineral). T.54^e. 76³. 145^e.
366².
Mineralis-Mineral.
Minerva-Minerva.
Mingere-Make water.
Minime. T.838.
Minimus-Least.
Minister-Minister.
Ministerium-Ministry.
Ministrare-Minister, To.
Ministratio-Ministration.
Minium-Vermilion.
Minnith-Minnith.
Minor-Younger.
Minorrennis-Little one. M.7. 207².
Minutum. H.231^e.
Minutum-Minute, A.
Minutus-Minute.
Mirabilis-Wonderful.
Mirabiliter. H.203.
Miraculose-Miraculously.
Miraculosus-Miraculous.
Miraculum-Miracle.
Mirari-Wonder, To.
Mirjam-Miriam.
Miscela. T.110. —⁸.
Miscere-Mix.
Miser, Miserabilis-Miserable.
Miseratio-Compassion. See also
under Mercy.
Misere-Miserably.
Misereri-Mercy, To have.
Miseria-Misery.
Misericordia-Mercy.
Misericorditer-Mercifully.
Misericors-Merciful.
Misgab-Misgab.
Missa-Mass, The. D.5218.
Missio-Sending, A.
Missionarius-Missionary.
Mite. R.675².
Mitescere-Mild, To become.
Mitigare-Mitigate. M.145. 459².
Mitis-Mild.
Mitra-Mitre.
Mitter-Send.
Mixtio-Mixture.
Mizpah-Mizpah.
Mizraim-Mizraim.
Moabita-Moabite.
Moabiticus-Moabitish.
Moabus-Moab.
Mobilis (movable). T.23^e.
Mobilitas-Mobility. T.577².

Moderamen-Control (see Moderate).
Moderare-Moderate, To.
Moderator-Director (see Moderate).
Moderatus-Moderate.
Modeste-Modestly.
Modestia-Modesty.
Modestus-Modest.
Modificare-Modify.
Modificatio-Modification.
Modulamen. M.155^a. 440. T.763.
775.
Modulari-Modulate.
Modulatio-Modulation.
Moechari-Adultery, To commit.
E.141⁵. T.330.
Moechus-Adulterer.
Moenia-Fortification.
Moeror-Sorrow. T.561.
Mogol-Mogul (see Mongol).
Mogolenses-Mongols.
Mola-Mill (see Grind).
Molaxis-Millstone (see Grind).
Molech-Molech.
Molecula-Molecule.
Molere-Grind.
Moles-Mass.
Molestia-Trouble.
Molestus-Troublesome.
Molimen-Effort.
Moliri-Attempt, Work, To (see
Effort). M.302.
Mollis-Soft.
Molliter-Softly.
Mollities-Softness.
Molliculus. H.385.
Momentaneus-Momentary.
Momentum-Moment. T.57.
(importance). H.191^e.
Monachalis-Monkish.
Monachus-Monk.
Monarcha-Monarch. T.57². 813².
Monarchia. T.636.
Monarchicus-Monarchical.
Monas-Monad.
Monasterialis-Monastic.
Monasterium-Monastery.
Moneta-Money.
Moneticus-Monetized.
Monile-Nose-jewel.
Monoceros-Unicorn.
Monogamicus-Monogamous.
Monogamus-Monogamist.
Monomania-Monomania.
Monosyllaba-Monosyllable.
Monosyllabic-Monosyllabic.
Mons-Mountain.
Mons Olivarum-Mount of Olives.
Monstrare-Show, To.
Monstrositas-Monstrosity.
Monstruosus-Monstrous.
Monstrum-Monster.
Montani (mountaineers). M.75³.
Montanus-Mountainous.

Monumentum—Monument.
Moorfields—Moorfields.
Moph—Moph.
Moraëus—Moraëus.
Moralis—Moral.
Moralista—Moralist.
Moralitas—Morality.
Moraliter—Morally.
Morari—Delay, To.
Moratus—Mannered, Moral.
Moravianismus—Moravianism.
Moravianus—Moravian.
Morbis—Disease.
Mordere—Bite, To. D.2974. 3206².
Moreh—Moreh.
Mori—Die.
Moria—Moria.
Moriah—Moriah.
Moribundus—Moribund.
Moronus—Moronus.
Morosus—Morose.
Mors—Death (see Die).
Morsus—Biting, A.
Mortalis—Mortal.
Mortarium—Mortar.
Morticinium—Mortification.
Morticinus. T.754. 771².
Mortificare—Die (To cause to).
Mortificatio—Death.
Mortuus—Dead (see Die).
Mos—Manners.
Moschelim—Moschelim.
Moses—Moses.
Mössa (Swed.)—Cap.
Motio—Movement.
Motitare—Brood, To. E.304²⁸.
Motorius, **Motrix**—Motor (see Move).
Motus—Motion (see Move).
Movere—Move, To.
Mox. H.143. T.180². 367². 381⁴.
Mucidus—Mouldy.
Mucilentus. T.524³.
Mucor—Mouldiness.
Mucosus—Mucous.
Mucro—Point, A.
Mucus—Mucus.
Mufti—Mufti.
Mulcere—Sooth.
Mulcimen—Soothing, A.
Mulcta—Fine, A.
Mulctare—Fine, To.
Mulier—Woman.
Mulsa—Honey-wine.
Multifarius—Manifest.
Multiplex—Manifold. A.6825.
 —**Multiplex**.
Multiplicabilis—Multiplicable.
Multiplicabilitas—Multiplicability.
Multiplicare—Multiply.
Multiplicatio—Multiplication.
Multiprolis—Many children, She that
 hath. R.10³.
Multitudo—Multitude.

Multoties. T.427.
Multus—Many, Much.
Mulus, **Mula**—Mule.
Mumia—Mummy.
Mundanus—Worldly.
Mundare—Cleanse.
Mundatio—Cleansing, A.
Munditio—Cleanness.
Mundus—Clean.
Mundus—World.
Mundus naturalis—Natural world.
Mundus spiritualis—Spiritual world.
Mundus spirituum—World of Spirits.
Munia—Functions. A.3637⁶.
Munificentia—Munificence. M.56⁵.
Munimentum—Fortress (see Fortify).
Munire—Fortify.
Munitio—Fortification.
Munus—Present.
Murinus—Murrhine.
Murmur—Murmur, A.
Murmurare—Murmur, To.
Murmuratio—Murmuring, A.
Murrhinus—Murrhine.
Murus—Wall.
Mus—Mouse.
Musæum—Museum.
Musca—Fly, A. T.630⁶.
Muscularis—Muscular.
Musculus—Muscle.
Musica, **Musice**—Music.
Musicalis, **Musicus**—Musical.
Musicus—Musician.
Mussitare—Mutter.
Mussitatio—Muttering, A.
Mustela—Weasel.
Mustum—Must.
Mutare—Change, To.
Mutatio—Change, A.
Mutatorius—Changeable.
Mutescere. T.497.
Mutilare—Mutilate.
Mutilus—Mutilated.
Mutire—Mutter.
Mutnatus. T.487².
Mutuo—Mutually. H.14.
Mutuo et vicissim. T.626.
Mutuo dare—Lend.
Mutus—Dumb.
Mutuum accipere—Borrow.
Mutuus—Mutual.
Myops—Shortsighted.
Myrias—Myriad.
Myrica (ant). D.4662. E.783⁴.
Myrothecium—Ointment-box.
Myrrha—Myrrh.
Myrrhatus—Myrrhated.
Myrtus—Myrtle.
Mysterium—Mystery.
Mysticus—Mystical.

N—N.
Naamah—Naamah.

Naaman—Naaman.
Nabal—Nabal.
Nablium—Psaltery.
Nactergal—Nightingale.
Nachor—Nahor.
Nadab—Nadab.
Naevus—Blemish. A.4657.
Nam. T.434². 508⁶. 589.
Nancisci—Obtain.
Naphtali—Naphtali.
Naphthuchim—Naphthuhim.
Naris—Nostril.
Narrare—Tell.
Narratio—Telling, A.
Nasci—Born, To be. E.193². 802⁶.
Nasus—Nose.
Natale solum—Birthplace.
Natare—Swim.
Natatis—Floating (see Swim).
Nates—Buttocks.
Nathan—Nathan.
Natio—Nation.
Nativitas—Birth (see Boru).
Nativus. M.250. 274. 282².
Natura—Nature.
Natura humana—Human nature.
Naturalis—Natural.
Naturalis historia—Natural history.
Naturalismus—Naturalism.
Naturalista—Naturalist.
Naturaliter. H.130. 199. 203².
 T.359².
Naturare—Create. T.695².
Natus—Child (see Born).
Nauclerus—Captain. A.6385. T.127.
 165². 619⁶. Coro.57². 59⁴. E.1170.
Naucus—No account, Of.
Naufragium—Shipwreck. T.31².
Naufragus—Shipwreck, Of.
Nausea—Nausea.
Nauseabundus—Nauseous.
Nauseare—Nauseate.
Nauta—Sailor.
Nauticus—Nautical (see Sailor).
Navale—Dock.
Navarchus—Captain.
Navicularis (of shipping). M.78⁴.
Navigare—Navigate.
Navigatio—Navigation.
Navium—Vessel, or Ship.
Navis—Ship, A. T.57⁶.
Naziræus—Nazirite.
Nazireatus—Nazariteship.
Ne. T.535. 585³.
Ne hilum. T.165⁶. 503⁷. 574. 582.
Ne quidem. H.88. T.385². 503⁷.
 504³.
Neapolis—Naples.
Neapolitani—Neapolitans.
Nebaioth—Nebaioth.
Nebo—Nebo.
Nebuchadnezar—Nebuchadnezzar.
Nebula—Mist.

Nebulosus—Misty.
 Nec (nor). H. 26^e. 88. T. 483.
 Necare—Murder, To.
 Necessario. H. 213. T. 406. 574. 626³.
 Necessarium est. T. 587.
 Necessarius—Necessary.
 Necessitas—Necessity. A. 8977.
 Necessum est. M. 88. 116. T. 475.
 587. 640. 714.
 Nectar—Nectar.
 Nectareus—Nectareous.
 Nectere—Weave.
 Nefandus, Nefarius—Wicked.
 Nefas—Wickedness.
 Negare—Deny.
 Negatio—Denial.
 Negativus—Negative. See also under Deny.
 Neglectus—Neglect.
 Neglegare—Neglect, To.
 Negligenter—Negligently.
 Negotiare—Trade, To.
 Negotiatio—Trading.
 Negotiator—Trader.
 Negotium—Trade.
 Nemesis—Nemesis.
 Nemo—No one.
 Nempe. H. 38². 206.
 Nemus—Grove.
 Neotericus—Modern.
 Nephilim—Nephilim.
 Nepos—Grandson.
 Neptes. M. 402.
 Neptunus—Neptune.
 Nequaquam (by no means). H. 293.
 T. 56². 366². 423². 647. 667^e.
 Neque (nor). H. 88.
 Nere (weave, interlace). A. 9470.
 M. 218².
 (spin). T. 335⁴.
 Nerez. Nerez.
 Nero—Nero.
 Nervus—Nervous.
 Nervulus—Nervule.
 Nervus—Nerve.
 Nescire—Know not.
 Neta, Netus—Knitting.
 Netorius. T. 481.
 Neuter—Neuter. R. 875⁶.
 Newtonius, Newtonus—Newton.
 Nex—Murder.
 Nexus—Connection. P. 124⁴.
 Nicenus—Nicene.
 Nicodemus—Nicodemus.
 Nicolaitae—Nicolaitans.
 Nictare—Wink, To.
 Nidificare—Nest, To make a.
 Nidor—Stench.
 Nidorus—Nidorous (see Stench).
 Nidus—Nest.
 Nigella—Fitches.
 Niger—Black. D. 1188. 1262. 3381.
 4083. E. 372. 1059^e. 1224^e.

Nigredo—Blackness.
 Nigrescere. M. 269².
 Nigricare. J. (Post.) 302.
 Nigrita—Negro.
 Nihil—Nothing.
 Nihil refert. H. 51. T. 595³.
 Nihilominus. T. 56². 316². 340².
 Nilus—Nile.
 Nimbosus—Misty.
 Nimbus—Mist.
 Nimirum. T. 72². 110⁵. 393^e. 530^e.
 Nimis. R. 675⁴.
 Nimrod—Nimrod.
 Nive—Nineveh.
 Nisi. H. 11. 101. R. 675⁵. T. 572.
 Nissi—Nissi.
 Nisus—Effort.
 Niti—Strive (see Effort).
 Nitidus—Bright.
 Nitro—Brightness.
 Nitrosus (nitrous). T. 499².
 Nitrum—Soda. T. 673^e.
 Niveus—Snowy.
 Nix—Snow.
 No—No.
 Noachicus—Noachic.
 Noachus—Noah.
 Nobilis—Noble. M. 109. 111². 132².
 133². 134⁴. T. 645^e.
 Nobilitare—Ennoble (see Noble).
 Nobilitas—Nobility. M. 13². 110^e.
 T. 609.
 Nobilitatio—Ennobling, An (see Noble).
 Nocere—Hurt, To.
 Noctambulo—Sleepwalker.
 Noctilucus—Glow-worm.
 Noctua—Owl.
 Nod—Nod.
 Nodus—Knot, A.
 Nodus Gordius—Gordian knot.
 Noe—Noah.
 Noluntas—Unwillingness.
 Nomen—Name, A.
 Nominare—Name, To.
 Nominatio. M. 240².
 Nomine tenus (nominally). M. 217.
 T. 682^e. 700.
 Non—Not. H. 59. T. 483.
 Non ens. T. 490.
 Nondum (not yet). H. 59. T. 434².
 Nonna—Nun.
 Nonne. M. 224. T. 312^e.
 Nonnullus. E. 209³.
 Nonus—Ninth.
 Noph—Noph.
 Nordberg—Nordberg.
 Norma—Rule, A.
 Nos (we). M. 182. —⁴. 208².
 T. 665⁵.
 Nosocomium—Infirmary.
 Nosse—Know.
 Noster (our). H. 184^e. M. 208².

Nostine (dost thou know). M. 132.
 Nostras (of our country). T. 459².
 695⁴.
 Nota—Mark, A.
 Notare—Mark, To.
 Notus (spurious). T. 665⁵.
 Notio—Notion. T. 18. 23. 31².
 Notitia—Acquaintance. T. 680. 698.
 D. 3674. 4057. See also under Know—nosse.
 Notus (known). H. 59. T. 702. 712.
 813.
 Nova ecclesia—New Church.
 Nova Hierosolyma—New Jerusalem.
 T. 851^e.
 Nova terra—New earth.
 Novacula—Razor.
 Novale—Fallow-land. M. 522.
 Novalista—Newsmonger.
 Novare (renew). M. 355⁶.
 Novator (innovator). T. 112.
 Novella—Newspaper.
 Novellis (hearsay). T. 245².
 (new growths). T. 304^e.
 Novem—Nine.
 Noverca—Stepmother.
 Novilunium—New moon.
 Noviter (newly). M. 261.
 Novitius—Novitiate.
 Novum coelum—New Heaven.
 Novum testamentum—New Testament.
 Novus—New.
 Nox—Night.
 Noxa—Injury (see Hurt).
 Noxius—Hurtful (see Hurt).
 Nubecula (little cloud). A. 6212².
 Nubere—Marry. See also under Wedding.
 Nubes—Cloud, A. A. 8197. E. 1059².
 1094.
 Nubilis—Marriageable.
 Nucleus—Kernel.
 Nudare—Naked, To make.
 Nudatio—Naked, A making.
 Nude—Nakedly. M. 263².
 Nuditās—Nakedness.
 Nudius tertius (the day before yesterday). A. 6983. 7114. 9070.
 9095.
 Nudus—Naked.
 Nugae—Trifles.
 Nullatenus (in no wise). A. 9419^e.
 H. 67. 239³. M. 181. T. 165.
 Nullibi (nowhere). H. 6. M. 66.
 T. 636. 816.
 Nullus—None. T. 453^e.
 Num—Whether.
 Numen—Deity.
 Numeralis—Numeral. H. 263.
 Numerare—Number, To.
 Numeratio—Numeration.
 Numerosus—Numerous.

Numerus—Number.
 Nummus—Coin. D.3101.
 Numme (whether). T.183³. 437^e. 616.
 Numularius—Moneychanger.
 Nunc—Now. H.74.
 Nuncupare—Call, To. T.394^o.
 Nundina—Fair, A.
 Nuntiare—Report, To.
 Nuntius—Messenger.
 Nuper (newly). T.444². 837.
 Nuptiae—Wedding.
 Nuptialis—Nuptial (see Wedding).
 Nuptus—Wedlock.
 Nurus—Daughter-in-law.
 Nusquam—Never. H.54. 61. T.564.
 Nutare—Nod, To.
 Nutrire—Nourish.
 Nutritio—Nutrition (see Nourish).
 Nutrix—Nurse, A.
 Nux—Nut.
 Nyctalopia—Nyctalopia.
 Nygatan (Swed.)—Nygatan.
 Nympha—Nymph. H.108².
 O—O.
 O! (oh). T.185³. —⁴. —⁵. A. 5351³. M.231. See also Oh!
 Ob—On account of. H.98.
 Obdormire (to sleep). A.5210.
 Obdormitio (sleep). M.194.
 Obducere—Overlay.
 Obductio—Overlying, An.
 Obdurare—Harden.
 Obed Edom—Obed Edom.
 Obedientia—Obedience. A.568^e.
 Obedire—Obey.
 Obesitas—Dullness.
 Obesus—Dull.
 —Stupid.
 Obex—Bolt, A. M.79⁵.
 Obfirmare—Harden.
 Obfirmatio—Hardening, A.
 Obfuscare—Darken. A.4099². E.832⁴.
 Obfuscatio—Darkening, A.
 Obire—Die.
 Obire—Perform.
 Obitus—Death (see Die).
 Objection—Objection.
 Objectus—Object, An.
 Objicere—Object, To.
 Objurgare—Scold, To.
 Objurgatio—Reproach (see Scold).
 Oblatio—Oblation.
 Oblectamentum—Delight.
 Oblectare—Delight, To. A.8115. E. 768³.
 Obligare—Bind up.
 —Oblige. A.8054².
 Obligatio—Obligation.
 Oblinere (beslime). M.480^e.
 Oblinere—Smear, To.
 Oblique—Obliquely.

Obliquitas—Obliquity.
 Obliquus—Oblique.
 Obliterare—Obliterate.
 Obliteratio. M.307.
 Oblivio—Forgetfulness, Oblivion. M.307.
 Oblivisci—Forget.
 Oblongus—Oblong.
 Obmutescere (to become dumb). H.438. T.112. 159⁶.
 Obnixe—Obstinately.
 Obnixitas—Obstinacy.
 Obnixus—Steadfast (see Obstinacy).
 Obnubilare (to becloud). A.1047.
 Obnubilatio. A.1047.
 Obolus—Obolus.
 Oboriri—Spring up. T.335².
 Obot faerdigas Förhinder. P.258⁵.
 Obrueri (overwhelm). T.336. D. 3314a.
 Obryzum—Fine gold.
 Obscoenus—Obscene.
 Obscure—Obscure, To.
 Obscuratio—Obscuration.
 Obscure (obscurely). H.15. 68.
 Obscurescere. H.159.
 Obscuritas—Obscurity.
 Obscurus—Obscure.
 Obsecundare (to comply with). A. 3318³. D.2194.
 Obsequi—Comply.
 Obsequiose. H.60.
 Obsequium—Compliance. E.1053².
 Obserere (to cover). D.3719.
 Observare—Observe.
 Observatio—Observation. H.33^e.
 Obsessio—Obsession.
 Obsessor—Obsessor.
 Obsidere—Obsess.
 Obsidio, Obsidium—Siege.
 Obsignare—Seal up.
 Obsolescere—Obsolete, To become. M.476.
 Obsoletus—Obsolete. T.657². 687². (ruinous). T.639^e.
 Obsopire (to lull). T.185.
 Obstaculum—Obstacle.
 Obstare—Obstacle, To be an.
 Obstetricari—Midwife, To act as.
 Obstetricatus—Midwifery.
 Obstetrix—Midwife.
 Obstinare—Obstinate, To make.
 Obstinate—Obstinately.
 Obstinatio—Obstinacy.
 Obstinatus—Obstinate.
 Obstipare—Block up. A.8297. T.9.
 Obstipatio—Obstruction (see Block up). A.8138.
 Obstreperare—Resound. T.112³.
 Obstrictio—Binding, A. A.6590.
 Obstringere—Bind. T.73.
 Obstructio—Obstruction.
 Obstruere—Obstruct.

Obstupescencia—Amazement.
 Obstupescere—Amazed, To be.
 Obtegere—Cover, To. A.10583. E. 283⁶.
 Obtegmentum (a covering). A. 9433². S.33^e.
 Obtemperare—Temper, To.
 Obtenebrare—Darken. H.481⁴.
 Obtenebratio—Darkness.
 Obtentus (from *obtinere*). M.291².
 Obtestare—Protest, To.
 Obtinere—Obtain.
 Obtorpescere (to become numb). T.497.
 Obtractator—Detractor.
 Obturare—Stop up. T.569⁵.
 Obtusus (blunt). T.86.
 Obvelare—Veil, To.
 Obvelatio (a veiling). A.6849³. 878S. 8806. 8838^e. 9433. R.54.
 Obvenire—Happen.
 Obversus. M.171². T.11³.
 Obvia (things met with). T.538.
 Obviam—Meet. A.7308. 8227.
 Obvius—Meeting.
 (an obstacle). T.561².
 Obvolutio—Covering (see Wrap).
 Obvolvere—Wrap.
 Occaecare—Blind, To.
 Occaecatio—Blindness.
 Occalescere (to grow callous). A. 9103².
 Occare—Harrow, To.
 Occasio—Occasion.
 Occasionalis—Occasional. T.178².
 Occasus—Setting, A.
 Occitare (applaud). M.474^e.
 Occidens—West.
 Occidentalis—Western.
 Occidere—Kill.
 Occidere—Set, To.
 Occipitium—Occiput.
 Occisio—Killing, A.
 Occisor—Killer, A.
 Occludere—Close up, To. E.1056. 1057^e. 1059².
 Occlusio—Closing up, A.
 Occultare—Hide.
 Occultatio—Hiding, A.
 Occulto—Secretly (see Hide).
 Occultus—Hidden.
 Occumbere—Fall down.
 Occupare—Occupy.
 Occupatio—Occupation.
 Occurrere—Meet.
 Oceanus—Ocean. T.787.
 Ochim—Ochim.
 Octavus—Eighth.
 Octo—Eight.
 Octodecim—Eighteen.
 Octoginta—Eighty.
 Octogonus—Octagonal.
 Ocularis. T.165^e. 620^e.

Oculus—Eye.
 Oda, Ode (an ode). M.3³. 8².
 Odi—Hate, To.
 Odium—Hatred.
 Odor—Odour. D.3428.
 Odorare, Odorari—To smell (see Odour).
 Odoratio—Smelling (see Odour).
 Odoratus—Smell (see Odour).
 Odoriferus—Odoriferous.
 Oeconomicus—Economic. T.55.
 Oeconomus—Steward.
 Oecumenicus—Oecumenical. T.632^e.
 Oedipus—Oedipus.
 Oesophagus—Oesophagus.
 Oestrus—Heat.
 Offa—Morsel. T.629^e.
 Offendere—Meet.
 Offendiculum—Stumbling-block.
 Offerre—Offer, To.
 Officiarius—Officer, Official.
 Officina—Shop.
 Officose (courteously). M.155a⁴. 297^e.
 Officiositas—Courtesy, Obligingness.
 Officium—Office.
 Offula—Morsel. T.453².
 Offundere (darken). C.J.40.
 Öfverste (Swed.—a colonel). D.4396. 6047.
 Og—Og.
 Ogganire (Swed.—snarl).
 Oh! M.415². 478². T.79⁴. 135. 137². 160⁷. 503⁷. See also O!
 Ohalim. A.4391.
 Ohola—Aholah.
 Oholibah—Aholibah.
 Ohyra (Swed.—vermin). D.4594.
 Olea—Olive-tree.
 Olei, Arbor—Oil tree.
 Olei lignum—Olive wood.
 Oleosus—Oily.
 Olere—Smell, To.
 Oleum—Oil.
 Olfacere—Smell, To.
 Olfactus—Smell.
 Olim—Formerly.
 Oliva—Olive.
 Olivetum—Olive-grove.
 Olla—Pot.
 Olor—Swan.
 Olus—Vegetable.
 Olympiacus—Olympic.
 Olympus—Olympus.
 Om brilliantier (Swed.—concerning brilliants). D.913.
 Omen—Omen.
 Omer—Omer.
 Ominari—Forebode.
 Omittere—Omit.
 Omne in omnibus. T.442. 476^e.
 See also under All.
 Omnes et singuli. D.3666.

Omnia et singula. T.674. 712². 837. 838².
 Omnimodus (of all kinds). A.9720.
 Omnino—Altogether. H.101. 212. T.528.
 Omnipotens—Omnipotent.
 Omnipotentia—Omnipotence.
 Omnipraesens—Omnipresent.
 Omnipraesentia—Omnipresence.
 Omniprovidens. W.21.
 Omnis—All.
 (every). A.4712. T.593. 650.
 (everyone). T.616^e.
 Omniscientia—Omniscience.
 Omniscius—Omniscient.
 On—On. A.5332.
 Onager—Wild ass.
 Onan—Onan.
 Onerare—Lade, To (see Burden).
 Onus—Burden. E.208⁷.
 Onustus (laden). T.378. 534².
 Onyche—Onycha.
 Opacus—Opaque.
 Opalinus—Opaline. M.315³.
 Opera—Work.
 Operari—Operate.
 Operarius—Workman.
 Operatio—Operation.
 Operculum (a covering). D.559.
 Operimentum, Opertura—Covering, A.
 Operire—Cover, To. A.8278. E. 283⁷.
 Opes—Wealth (see Aid—ops).
 Ophir—Ophir.
 Opifex—Workman.
 Opificium—Workmanship.
 Opimare (enrich). M.6⁵.
 Opimitas—Abundance.
 Opimus (rich). M.6⁵. 13². T.320^e.
 Opinari—Opine.
 Opinio—Opinion.
 Opipare—Luxuriously, To live. A. 4459⁶.
 Opitulari—Aid, To.
 Opitulatio—Aid.
 Oportet—Necessary. H.223. 270². M.298. 308^e. R.962. T.483². 510. 526. 538. 588.
 Oppignerare—Pledge, To.
 Opplere—Fill.
 Oppletura—Filling, A.
 Opponere—Oppose.
 Opportunus—Opportune.
 Oppositio—Opposition. See also under Opposite.
 Oppositus—Opposite.
 Oppressio—Oppression.
 Oppressor—Oppressor.
 Opprimere—Oppress.
 Opprobrium—Reproach.
 Oppugnantia (assault). A.5798.
 Oppugnare—Attack, To.

Oppugnatio—Attack, An.
 Oprigtighet (Swed.—uprightness). D.3016^e.
 Ops—Aid. E.514. 840³. 1145³. 1154.
 Optare—Wish, To.
 Opticus—Optic.
 Optimus—Best.
 Optio—Option. A.2922.
 Opulentia—Opulence.
 Opulentus—Opulent.
 Opus—Work, A.
 Opusculum—Work, A little.
 Ora—Edge.
 Oraculum—Oraclé. T.182^e.
 Oralis—Oral.
 Orare—Pray.
 Oratio—Prayer.
 —Exhortation. C.J.45. P. 258³. T.526.
 Oratio Domini, Oratio Dominica—Lord's prayer.
 Orator—Orator.
 Oratorius—Prayer-like. B.52. T. 798⁸.
 Orbare—Bereave.
 Orbicularis—Orbicular.
 Orbiculus—Disk.
 —Globe.
 Orbis—World. T.475⁴. 674. 695⁴. (Its three parts. T.636).
 Orbita—Orbit.
 Orbitas—Bereavement.
 Orbus (bereaved). E.282⁷. 710⁴.
 Orchestra—Orchestra.
 Orcus—Lower regions.
 Ordinare—Ordinate.
 Ordinarie—Ordinarily.
 Ordinarius—Ordinary. A.1885.
 Ordinate—Ordinately.
 Ordinatio—Ordination.
 Ordiri—Begin. D.2966^e.
 Ordo—Order.
 Oretenus (with the mouth). A.9358. R.839⁵. T.786².
 Organice—Organically.
 Organicus—Organic.
 Organismus—Organism.
 Organista—Organist.
 Organizare—Organize. M.416⁴. T. 12⁴.
 Organizatio—Organization.
 Organum—Organ.
 —Organ (the musical instrument).
 Orgia—Orgy.
 Oriens—East.
 Orientalis—Oriental.
 Orificium (orifice). T.665⁵. 814.
 Originalis—Original.
 Originarius—Originary. M.399.
 Originitus—Originally.
 Origo—Origin.

Orion-Orion.	Palla-Robe.	Paran-Paran.
Oriri-Rise, To.	Palladium - Palladium. T.177 ^e .	Parare-Prepare.
Ornamentum-Ornament.	634 ^e . 759 ² .	Parasang-Parasang.
Ornare-Ornament, To.	Pallas-Pallas.	Parcere-Spare, To.
Ornatus-Ornament.	Pallescere-Pale, To grow.	Pardus-Leopard.
Orphanotrophia-Orphanage. D. Wis. xia.5.	Palliative-Palliatively.	Parenchyma. T.665 ³ .
Orphanus-Orphan.	Palliatus-Palliative.	Parens-Parent.
Orthodoxe-Orthodoxly.	Pallide-Pallidly (see Pale).	Parentator-Panegyrist.
Orthodoxia-Orthodoxy. T.137 ² .	Pallidus-Pale.	Parentela. M.469 ² .
Orthodoxus-Orthodox. T.639 ² .	Pallium-Cloak, A.	Parenthesis-Parenthesis.
Ortivus-Rising.	Pallor-Pallor (see Pale).	Parere-Bear, To.
Ortus-Rising, A.	Palma-Palm. Coro.21.x.	Pari passu. H.288 ² . Life 52.
Os-Bone.	Palmes-Shoot, A. H.81.	Paries-Wall.
Os-Mouth.	Palmus-Palm.	Parilis-Like. M.494 ² .
Osanna (Hosanna). A.5236 ⁴ .	Palpare-Feel.	Paris-Paris.
Oscen-Singing-bird.	Palpebra-Eyelash.	Parisiensis-Parisian.
Oscitare-Gape.	Palpitare-Palpitare. M.10 ⁴ . T.119 ² .	Parisii-Paris.
Oscitatio>Listlessness (see Gape).	Paludinosus-Marshy.	Paritas (parity). A.9213 ⁵ .
Osculare-Kiss, To.	Palus-Marsh.	Pariter (equally). H.73. 105. 129.
Osculatio-Kissing, A.	Palus-Stake, A.	M.478. T.24. 583 ² . 779 ^e .
Osor-Hater.	Pampineus-Tendril.	Parlamentus-Parliament.
Osseus-Bony.	Pancreas-Pancreas.	Parma-Shield, A.
Ossificatus>Ossified (see Bone).	Pancræticus-Pancreatic.	Parnassides-Parnassides.
Ostendere>Show, To.	Pandere (unfold). D. Wis.ii.	Parnassium-Parnassium.
Ostium-Door.	Panegyricus-Panegyric.	Parnassus-Parnassus.
Ostræa>Oyster.	Pangere (make). A.1864. 9344.	Parochus-Parish.
Otiosus-Idle. J.(Post.)338.	9401. 10640. 10683.	Paropsis-Cruise. E.960 ² .
Otium-Idleness.	Panicus-Panic.	Paroxysmus-Paroxysm.
Ovalis-Oval.	Panis-Bread.	Pars-Part.
Ovare (exult). C.164.	Pannag-Pannag.	Parsimonia-Parsimony.
Ovatio-Ovation.	Panniculetum - Handkerchief (see Rag).	Partialis (partial). M.76.
Ovidius-Ovid.	Panniculus-Pannicle.	Particeps-Partaker. T.677.
Ovilis-Sheepfold.	-Piece of cloth (see Rag).	Participare-Partake. M.55 ⁷ .
Ovis-Sheep.	Pannus-Rag. R.962.	Particula-Particle. T.585 ² . 695 ³ .
Ovulum-Ovule.	Pantheon-Pantheon.	Particularis-Particular.
Ovum-Egg.	Panthera-Panther.	Particulariter (particularly). H.47 ² .
Oxford-Oxford.	Pantherinus-Pantherine.	M.209.
	Papa-Pope.	Partim (partly). T.378.
	Papalis-Papal.	Partiri-Divide. T.364 ² .
	Papatus-Papacy.	Partitio-Division.
	Papilio-Butterfly.	Parturire-Labour, To be in.
	Papilla-Nipple.	Parum-Little, A.
	Papista-Papist.	Parumper (for a little while). T. 160 ² .
	Papisticus-Papistical.	Parvivacere (to make light of). T. 841 ^e .
	Papula-Pimple.	Parvitas-Littleness. H.420.
	Papyrus-Paper-reed.	Parvulus-Little one.
	Par-Equal.	Parvus-Little.
	Par-Pair.	Pascere - Pasture, Feed, To (see Shepherd).
	Parabola-Parable.	Pascha-Passover.
	-Parabola.	Paschalis-Paschal (see Passover).
	Parabolicus-Parabolics.	Pasnum-Pasture.
	Parabolizare-Parabolize.	Passer-Sparrow.
	Paracletus-Comforter. A.9818 ⁹ .	Passim-Passim.
	Paradisiacus-Paradisiacal.	Passio-Passion.
	Paradisus-Paradise.	Passio iliaca-Colic.
	Paradoxon-Paradox. H.191.	Passive-Passively.
	Paradoxus (paradoxical). M.182 ⁶ .	Passivus-Passive.
	Paragraphus-Paragraph.	Passus-Step, A.
	Parallelus-Parallel. T.520 ² .	Pasta-Paste.
	Parallesismus-Parallelism.	Pastor-Shepherd.
	Paralysis-Paralysis.	
	Paralyticus-Paralytic.	

Pabulum-Fodder.

Pacificus-Peaceful.

Paciscari (agree). M.333.

Pactus-Compact. M.480. D.3794.
4635.

Paddan Aram-Paddan Aram.

Paene (almost). H.530. R.655⁷.
T.391. 602.

Paesach-Passover.

Paganice-Paganly.

Paganismus-Paganism.

Paganus-Pagan.

Pagina-Page. H.240. T.444.

Pagus (town). E.239²⁰.

Palaestina-Palestine.

Palaestra-Palaestra.

Palaestrae (trials of skill). M.207⁶.

Palaesticus-Wrestling (see Palaes-
tra).

Palam-openly.

Palatium. M.316.

Palatum-Palace.

Palatum-Palate.

Palea-Chaff. E.1050².

Pastoritus (pastoral). T.428².
 J. (Post.) 63.
 Patella-Plate.
 Pater-Father.
 Patere-Patent, To be.
 Paterfamilias-Householder.
 (head of a family).
 T.727².
 Patescere (to become evident). M.
 316⁴.
 Patet (it is evident). H.79².
 Patet manifeste. T.706².
 Patheticus-Pathetic.
 Pathologia-Pathology.
 Pathros-Pathros.
 Pathrusim-Pathrusim.
 Pati-Suffer.
 Patiens-Patient.
 Patientia-Patience.
 Patina-Dish. E.960¹³.
 Patmos-Patmos.
 Patrare-Perpetrate.
 Patratio-Perpetration.
 Patria-Country. E.1094².
 -Native country.
 Patrini-Sponsors. T.685⁶.
 Patrocinari-Defend. A.9192⁶.
 Patrocinatio (defence). E.654⁴⁴.
 Patrocinium. E.832².
 Patronus-Patron.
 Patruelis-Cousin.
 Patulus-Open.
 Pau-Pau. A.4650⁶.
 Paucitas-Fewness.
 Paucus-Few.
 Paulatim (by little and little). T.
 447⁶.
 Paulinus (Pauline). T.338⁶.
 Paulisper (for a little while). T.
 160⁷.
 Paulo (a little). H.3. 121⁶.
 Paulus-Paul.
 Pauper-Poor.
 Paupertas-Poverty (see Poor).
 Pavimentum-Pavement. T.452.
 511⁶.
 Pavo-Peacock.
 Pavor-Dread.
 Pax-Peace.
 Paxillus-Peg, A.
 Peccare-Sin, To.
 Peccator-Sinner.
 Peccatrix-Sinful.
 Peccatum-Sin.
 Pectere-Comb, To.
 Pectorale-Breastplate.
 Pectus-Breast. E.65³. 952.
 Peculiaris-Peculiar.
 Peculium-Peculiar treasure.
 Pecunia-Money.
 Pecus, pecoris-Cattle. E.282⁵. 417⁷.
 1100¹⁴.
 Pecus, pecudis-Cattle. A.8078.

Pedetentim-Gradually. T.508³.
 Pedica-Fetter. T.123⁶.
 Pediculus-Louse.
 Pedissequus-Foot, On.
 Peditus (for Peditatus-foot). A.
 7973.
 Pegasus-Pegasus.
 Pejare-Perjure.
 Pejor-Worse.
 Pekin-Pekin.
 Pelagus-Sea.
 Pelicanus-Pelican.
 Peleg-Peleg.
 Pelistim-Philistim.
 Pellectio (allurement). M.274⁶.
 Pellex-Concubine, Mistress (see Pellicacy).
 Pellicatus-Pellicacy.
 Pellicere-Allure. A.1113⁶. H.462a⁴.
 Pellicula-Skin.
 Pellis-Skin.
 Pellucetia-Transparency.
 Pellucidus-Transparent.
 Pelvis-Basin.
 Pen-Penn.
 Penarius-Storehouse.
 Penates-Penates.
 Pendere-Hang.
 (pay). T.432.
 Pendula-Train.
 Pendulus-Hanging.
 Penetralia (inner recesses). M.274.
 Penetrare-Penetrare.
 Penetratio-Penetration.
 Peniculamentum-Fringe.
 Peniel-Peniel.
 Penis-Penis.
 Penitus-Inwardly. M.44⁶. —¹⁰.
 55⁶. 81². 162. 294³. T.455⁶. 562.
 Penna-Feather.
 Pennsylvania-Pennsylvania.
 Pensilis (pendent). M.183. T.16.
 Pensitare-Consider. D.3285. 5918.
 Pensum-Portion (see Weigh). T.
 453².
 Pennarius-Storehouse.
 Pennel-Pennel.
 Penultimus-Penultimate.
 Penuria-Scarcity.
 Penus-Store.
 Peplum-Veil, A.
 Pepparotz (Swed.)-Horseradish.
 Per-Through. T.779.
 (by). T.584².
 Pera-Bag.
 Peragere (execute). T.688.
 Peramare (to dearly love). M.224².
 Percellere-Smite.
 -Strike.
 Perceptibilis-Perceptible.
 Perceptibilitas-Perceptibility.
 Perceptibiliter (perceptibly). H.
 174.

Perceptio-Perception.
 Perceptivus-Perceptive.
 Percipere-Perceive.
 Percitus-Excited. T.797⁴.
 Percolere (to strain). T.496⁶.
 Percutere-Smite.
 Perdere-Destroy. A.5135⁶. 6192⁶.
 6574³. 6657. 6724². 7021⁶.
 Perditte-Desperately. M.79³. E.991⁶.
 Perditio-Perdition (see Destroy).
 A.2242⁵. 5188². 9262⁶.
 Perditor-Destroyer. A.7929.
 Perdix-Partridge.
 Perdomatio-Subjugation.
 Perducere-Lead, To.
 Perdurare-Last, To.
 Peregrinari-Sojourn.
 Peregrinatio-Sojourning, A.
 Peregrinator-Traveller (see Sojourn).
 Peregrinus-Sojourner. T.189.
 -Strange, Foreign (see Sojourn).
 Perennare (to last). M.503⁶.
 Perennis-Perennial.
 Perennitas-Perennity.
 Perenniter-Constantly. T.579⁶.
 Perez-Peres.
 Perez-Perez.
 Perfectio-Perfection.
 Perfectus-Perfect.
 Perficere-Perfect, To.
 Perfide-Perfidiously.
 Perfidus-Perfidious.
 Perflare (to blow through). D.
 5792b.
 Perfodere-Dig through.
 Perforare-Bore, To. A.8990. D.
 3218. E.627¹⁰.
 Performare-Perform.
 Perfundere (to imbue, fill). A.
 4288³.
 Pergamus-Pergamos.
 Pergere-March, To.
 (proceed). A.10585.
 Pergræcatio (an excess). M.456².
 Perhibere-Assert. M.182³.
 -Attribute, To.
 Perhorrescere (to shudder at). M.
 433.
 Pericardium-Pericardium.
 Periclitari-Danger, To be in. A.
 4459. 9368. E.1085³.
 Pericranium-Pericranium.
 Periculosus-Dangerous.
 Periculum-Danger.
 Perinde est (it is the same). T.23.
 Periodicus-Periodical. T.756².
 Periodus-Period.
 Periosteum-Periosteum.
 Peripheria, Peripheries-Circumference.
 Peripneumonia. T.665⁵.

Perire-Perish.
 Perisaens, Perisita-Perizzite.
 Periscelis-Legband.
 Peritia-Skill.
 Peritoneaum-Peritoneum.
 Perla-Pearl.
 Perlatus (from *perferre*). H.18².
 509⁶.
 Perlegere-Read through.
 Perlustrare-Survey, T.
 Permanens-Permanent.
 Permanentia-Permanence.
 Permanere-Permanent, To be.
 Permeabilitas-Permeability. M.
 110⁶.
 Permissibilis (permissible). M.340.
 Permissio-Permission.
 Permittere-Permit.
 Permulcere (soothe). E.920².
 Permulus (very numerous). M.228.
 Permutatio (a changing). T.11⁶.
 Pernicies-Ruin.
 Perniciosus-Ruinous.
 Perniciter (swiftly). M.103².
 Pernoctare-Night, To pass the.
 Perparum (very little). T.816.
 Perpaucus (very few). T.483⁶.
 Perpendicularis-Perpendicular.
 Perpendiculariter-Perpendicularly.
 Perpendicularum-Plummet (see Perpendicular). T.665.
 Perpetrare-Perpetrate.
 Perpetuitas-Perpetuity.
 Perpetuo-Perpetually. H.9.
 Perpetuus-Perpetual. H.72.
 Perplexum-Thicket.
 Perplexus-Entangled (see Thicket).
 Perquam (exceedingly). M.314. T.
 533.
 Perrinemur (from *perrimare*). Coro.
 46.
 Perrumpere-Break through.
 Persecutio-Persecution.
 Persentire (to perceive plainly). M.
 505².
 Persentiscere-Perceive.
 Persequi-Persecute, Pursue.
 Perseverare-Persevere.
 Perseveratio-Perseverance, Continuance.
 Persia. T.515².
 Persistere-Persist.
 Persona-Person.
 Personalis-Personal.
 Personalitas-Personality. T.174².
 Personaliter (personally). T.185².
 Personare-Personate.
 Perspicacitas (sharp-sightedness).
 D.Min.4749. J.(Post.)13.
 Perspicaciter-Clearly.
 Perspicax-Clearsighted.
 Perspicere-Clearly, To see.
 Perspicilla-Spectacles.

Perspicue-Clearly.
 Perspicuus-Clear.
 Perspiratio-Perspiration.
 Perstare-Endure.
 Perstringere-Touch, To.
 Persuadere-Persuade.
 Persuadibilis-Persuadable.
 Persuasio-Persuasion.
 Persuasus. T.759².
 Persuasive-Persuasively.
 Persuasivus-Persuasive.
 Pertinacia-Pertinacity.
 Pertinax-Pertinacious.
 Pertingere-Reach, To.
 Pertransire (to pass through). H.
 277⁶. M.198.
 Perturbare-Disturb. A.8214.
 Perturbatio-Disturbance.
 Pervadere-Pervade.
 Pervagari-Wander. H.184⁶.
 Perverse (pervertedly). A.9061².
 Perversio-Perversion.
 Perversitas-Perversity.
 Pervertere-Pervert.
 Pervestigare-Search, To.
 Pervestigatio-Searching, A.
 Pervidere-See.
 Perpendicularis-Perpendicular.
 Pes-Foot.
 Pessimus-Worst.
 Pessum (down). M.283⁶.
 Pessumdare-Destroy. R.498.
 Pestiferus-Pestiferous.
 Pestilentialis. M.253.
 Pestis-Pestilence.
 Petere-Ask.
 Petitio-Asking, An.
 Petra-Rock.
 Petrosus-Rocky.
 Petrus-Peter.
 Petulans-Wanton.
 Petulanter-Wantonly.
 Petulantia-Wantonness.
 Phaenomenon-Phenomenon.
 Phalanx-Phalanx.
 Phaleratus-Trappings, With.
 Phantasia-Phantasy.
 Phantasma-Phantasm.
 Phantasta-Phantastic, A.
 Phantasticus-Phantastical.
 Pharao-Pharaoh.
 Pharetra-Quiver, A.
 Pharisaeus-Pharisee.
 Pharisaeus-Pharisaic.
 Pharmaceuticus-Pharmaceutical
 (see Medicine).
 Pharmacopola (apothecary). T.160⁵.
 459¹³. 665². —⁵.
 Pharmacus-Medicine. T.665².
 Pharmaticus-Pharmatic (see Medicine).
 Plasma-Spectre.
 Phiala-Vial.
 (bottle). T.617².

Phicol-Phicol.
 Philadelphia-Philadelphia.
 Philadelphiensis-Philadelphian.
 Philautia-Philautie.
 Philetus (Philetus). T.378².
 Philippini-Philippians.
 Philippus (Philip). T.159².
 Philistaea-Philistia.
 Philistaens-Philistine.
 Philosophare-Philosophize.
 Philosophia-Philosophy.
 Philosophianaturalis-Natural philosophy.
 Philosophice-Philosophically.
 Philosophicus-Philosophical.
 Philosophus-Philosopher. T.28⁶.
 Philyra-Bark (of a tree).
 Phlegma-Phlegm.
 Phoebus-Phoebus.
 Phoenix-Phoenix.
 Phosphoreus (phosphorescent). T.
 590².
 Phrath-Euphrates.
 Phrenesis-Frenzy.
 Phthisis-Phthisis.
 Phylacterium-Phylactery.
 Physice-Physics.
 Physicus-Physical.
 Pia mater-Pia mater.
 Pica-Magpie.
 Piceus-Pitch-black.
 Pichiroth-Pilahiroth.
 Pictor-Painter.
 Pictura-Painting, Picture.
 Picturatus-Painted.
 Pie-Piously. H.291.
 Pietas-Piety.
 Pietista-Pietist.
 Piger-Lazy.
 Pigmentum-Paint.
 Pignus-Pledge, A.
 Pigritia-Laziness.
 Pila (ball). M.17¹. E.837¹⁰.
 Pilamen (ball). M.17¹.
 Pilatus-Pilate.
 Pileus-Hat.
 Pilosus-Hairy.
 Pilus-Hair.
 Pincerna-Butler.
 Pinchasus-Phinehas.
 Pindus-Pindus.
 Pinealis-Pineal.
 Pingere-Paint, To.
 Pingue-Fat.
 Pinguedo-Fatness.
 Pinguefacere-Fat, To make.
 Pinguis-Fat.
 Pinna-Pinnacle.
 (a fin). Ad.3/5535.
 Pinsere-Knead.
 -Pound, To.
 Pinus-Pine, A.
 Pirata-Pirate, A.

Piraticus-Piratical.
 Pirum-Pear.
 Piscare-Fish, To.
 Piscator-Fisher, Fisherman.
 Pischon-Pison.
 Piscina-Pool.
 Piscis-Fish, A.
 Pisgah-Pisgah.
 Pistillum-Pestle.
 Pistor-Baker.
 Pisum-Pea.
 Pithom-Pithom.
 Pituita-Phlegm.
 Pituitosus-Phlegmy.
 Pius-Pious.
 Pix-Pitch.
 Placenta-Cake. A.1007S. 10079.
 E.617²⁷.
 Placere-Please.
 Placitus-Pleasure.
 Plaga-Plague.
 Plaga-Quarter.
 Planctus-Wailing.
 Plane (quite). H.110. 130².
 Planeta-Planet.
 Planetarius (planetary). T.22³.
 Plangere-Wail.
 (beat). T.159⁴.
 Planities-Plain, A.
 Planta-Plant, A.
 Planta-Sole, A.
 Plantare-Plant, To.
 Plantatio-Plantation.
 Planus-Plane.
 Plasticus-Plastic.
 Platanus-Plane-tree.
 Platea-Cormorant.
 Platea-Street. D.720.
 Plato-Plato.
 Platonius-Platonist.
 Plausibilis-Plausible.
 Plastrum-Cart, A. M.76².
 Plebejus-Plebeian (see Common people). R.675⁴.
 Plebs-Common people. H.364².
 D.1328. 1347. 3531. 3532. 3533.
 3551. 3552. 3553. 3554. 3655.
 4627¹². 4629⁹.
 Plectere (punish). P.278a⁵.
 Plejades-Pleiades.
 Plenarie-Plenarily. T.126.
 Plenarius-Plenary (see Full).
 Plene-Fully.
 Plenitudo-Fulness.
 Plenus-Full.
 Plerique (most). H.38. T.695.
 Pleura-Pleura.
 Pleuritis-Pleurisy.
 Plexus-Plexus.
 Plicare-Fold, To.
 Plicatio-Folding, A.
 Pluere-Rain, To.
 Pluma-Feather.

Plumbum-Lead (the metal).
 Pluralis-Plural.
 Pluralitas-Plurality.
 Plurifarius-Disconnected.
 Plus-More.
 (many). H.75. 87. 108.
 (much). H.79.
 Plus adhuc. T.701.
 Plus et minus. T.763.
 Plus et plus. T.504². 564. 574.
 602. 766.
 Pluto-Pluto.
 Pluvia-Rain.
 Pluvialis-Pluvial (see Rain).
 Pneuma-Pneuma.
 Pneumaticus-Pneumatic.
 Poculum-Cup. E.893⁵.
 Podex-Anus. E.240⁷.
 Poena-Penalty.
 Poenitentia, Poenitudo-Repentance.
 Poenitere-Repent.
 Poeta-Poetry.
 Polhem-Polhem.
 Politicus-Political.
 -Politician. T.335³.
 Polities-Polish.
 Politus-Polished. M.246³.
 Pollen-Powder. T.585^e.
 Pollere-Excel. A.2636².
 Pollex-Thumb.
 Polliceri-Promise, To
 Pollicitum-Promise, A.
 Polluere-Defile.
 Pollutio-Defilement.
 Poloni-Poles.
 Polonia-Poland.
 Polus-Pole.
 Polygamia-Polygamy.
 Polygamicus-Polygamical.
 Polygamus-Polygamist.
 Pomarium-Orchard.
 Pomifera-Apple-bearing.
 Pompa-Pomp.
 Pomum-Apple. I.12³. T.380⁴.
 Ponderare-Weigh, To.
 Ponderatio-Weighing, A.
 Ponderosus-Ponderous (see Weight).
 Pondus-Weight.
 Pone (behind). A.9683. D.2974.
 Pone (from *ponere*). M.207³.
 Ponere-Put.
 Pons-Bridge.
 Ponticulus (a little bridge). M.183.
 Pontifex-High priest, Pontiff. D.
 3750⁴.
 Pontifex maximus. T.15².
 Pontificalis-Pontifical (see Papist).
 Pontificus-Papist, Pontifical.
 Poples-Wrist. M.20³.
 Popularis-Popular (see People).
 Populosus-Populous (see People).
 Populus-People.
 Populus-Poplar.

Porath-Porath.
 Porcellanus-Porcelain.
 Porcus-Pig.
 Porosus-Porous.
 Porphyrites-Porphry.
 Porrigere-Stretch out.
 Porrigo-Scurf.
 Porro (further). A.9300⁷. H.9². T.
 384. 392³.
 Porrum-Leek.
 Porta-Gate.
 Portare-Bear, To.
 Portentum-Portent.
 Porticus-Arcade. E.629³. 1191².
 Portio-Portion.
 Portugallia-Portugal.
 Portus-Haven.
 Porus-Pore.
 Poscere (to demand). T.12. 155⁶.
 441⁴.
 Positio-Deposit.
 -Position.
 Positus-Position.
 Posse-Able. T.72. 89. D.2924.
 4067.
 Possessio-Possession.
 Possessionatus. T.533².
 Possessor-Possessor.
 Possibilis-Possible.
 Possibilitas-Possibility.
 Possidere-Possess, To.
 Post-After. A.8195.
 Post mortem-After death.
 Postdiluvianus-Postdiluvian.
 Postea (afterwards). H.115².
 Posterior-Posterior.
 Posteritas-Posterity.
 Posterus-Descendant (see Posterity).
 Posthac (henceforth). T.107. 108.
 508^e.
 Posthac (after these things). E.
 1091.
 Posthumus-Posthumous. T.172.
 816^e.
 Posticus-Hinder. T.185². 797⁴.
 Postis-Post, A.
 Postliminio. B.46.
 Postquam (after). T.408. 441⁴. 459².
 571.
 Postremitas-Last, The.
 Postremo (finally). T.839.
 Postremus-Last.
 Postridie-Day after. M.76. T.73.
 78.
 Postulare-Require.
 Potare-Drink, To give to.
 Potatorius-Drinking-trough.
 Potens-Mighty one.
 Potentia-Power.
 Potestas-Power.
 Potio-Potion.
 Potior (more). H.71.
 Potiora (the better things). T.44².

Potiphar-Potiphar.
 Potiri-Obtain. M.44^o. 54⁴.
 Potulentus (drink). A.995².
 Potus-Drink.
 Practice-Practically.
 Practicus-Practical.
 Prae-Before. T.767.
 Prae reliquis. T.565². 838^e.
 Praeadamitus-Preadamite. T.466.
 Praeamare (to love better). M.452³.
 Praecavere-Guard against. H.208.
 Praecedaneus (that precedes). T.526.
 Praecedere-Precede.
 Praecellere-Excel.
 Praeceptor-Preceptor.
 Praeceptum - Commandment. E.864. 865. —³. 902. 948⁴. 949^e. 965². 1025³. 1026⁴. 1027⁴. 1028⁴. 1061².
 Praecipere-Command, To.
 Praecipitare-Precipitate.
 Praecipites-Headlong (see Precipitate).
 Praecipitum-Precipice.
 Praecipue (chiefly). H.236. T.448².
 Praeipuus-Chief. A.9286². 9337.
 Praecludere-Shut off, To. H.183².
 Praeco-Preacher.
 Praeconceptus - Preconceived. T.665².
 Praecordia. Ath.94.
 Praecox-Premature.
 Praecursor (footman). T.563.
 Praeda-Prey.
 Praedatio (a plundering). T.455⁴.
 Praedator (a ravisher). M.504².
 Praedestinare-Predestinate.
 Praedestinatus-Predestinarian.
 Praedestinatio-Predestination.
 Praedicabilis - Predicable (see Preach).
 Praedicamentum-Predicament.
 Praedicare-Preach.
 Praedicare - Predicatedly (see Preach).
 Praedicatio-Preaching, Predication.
 Praedicator-Preacher.
 Praedicatus-Predicate (see Preach).
 Praedicere-Predict.
 Praedictio-Prediction.
 Praeditus-Endowed.
 Praedium (a farm, estate). P.251².
 Praedo-Robber.
 Praedominari-Predominate.
 Praedominium-Predominance.
 Prae-eminentia-Pre-eminence.
 Prae-existere (pre-exist). T.36.
 Praefarari (to forespeak). M.48.
 Praefatio-Preface.
 Praefectura-Government.
 Praefectus-Governor. T.838².
 Praeferre-Prefer. Life. 39.

Praeficere-Govern. T.677⁵.
 Praefinitio-Predetermination.
 Praefinitus-Predetermined.
 Praejudicium-Prejudice.
 Praelatus-Prelate.
 Praelectio-Prelection.
 Praelegere - Read before, To. T.814^e.
 Praelibatus (touched upon before-hand). M.64.
 Praeliminaris (preliminary). A.2718⁴. M.61^e. 125^e.
 Praeliminariter (preliminarily). M.84^e.
 Praelium-Battle.
 Praelucere (to shine forth). H.311^e.
 Praeludium-Prelude.
 Praemeditare-Premeditate.
 Praemeditatio-Premeditation.
 Praemeditato-Premeditatedly.
 Praememoratus (before-mentioned). M.306^e.
 Praemittere (to premise). H.67^e.
 Praemium - Reward. M.136^e. T.721^e.
 Praemonere (to admonish before-hand). T.530².
 Praeoptare (to choose, prefer). M.111².
 Praeparare-Prepare.
 Praeparatio - Preparation. M.219. 393². E.724⁷.
 Praeparatorius-Preparatory.
 Praepollens (very distinguished). E.675².
 Praepollere-Prevail. M.55⁴.
 Praeposterus - Absurd. A.4588^e. T.346. 839.
 Praeputium - Uncircumcised (see Foreskin).
 Praeputium-Foreskin.
 Praeripere (to snatch away). T.616.
 Praerogativus - Prerogative. A.3670.
 Praescientia - Foreknowledge. T.631. —².
 Praescire-Foreknow. M.45.
 Praescribere-Prescribe. H.550.
 Praesens-Present.
 Praesentare-Present, To.
 Praesentia-Presence.
 Praesepe-Manger.
 Praeservare-Preserve.
 Praeservatio-Preservation.
 Praeservator-Preserver.
 Praeses-President. T.459.
 Praesidium-Guard.
 Praestabilire-Pre-establish.
 Praestans-Excellent (see Perform). H.178.
 Praestantia - Excellence (see Perform).
 Praestare-Perform, Surpass.

Praestatio (performance). A.7038.
 Praestigiae-Sorceries.
 Praestigator-Sorcerer.
 Praestigatrix-Sorceress.
 Praesto (at hand). A.364. 5382. 6279².
 Praestolari (to wait for). J.45. M.14.
 Praestruere-Stop up.
 Praesul-President.
 Praetendere-Pretend.
 Praeter (except). H.75. (besides). T.583^e. (without). T.593².
 Praeter plura. T.615². 616. —^e. 708^e. 838².
 Praeterea (besides, moreover). H.17. 535. M.225. T.391². 584.
 Praeteregre (to pass by). T.410³.
 Praeterire-Pass over. H.28. T.385³. D.1312.
 Praeteritus-Past.
 Praeterlabi (to slip away). A.5489. T.160⁷.
 Praeternavigare (to sail by). T.803².
 Praeternquam (besides). M.353.
 Praetervolare (to fly by). T.72^e.
 Praetexta (the garment so called). M.231³.
 Praetextus-Pretext. H.462a⁶. 491^e.
 Praetor-Magistrate. T.730².
 Praetorium. M.380².
 Praevalens-Powerful, Very.
 Praevalidentia-Prevalence.
 Praevalere-Prevail.
 Praevaricare-Transgress.
 Praevaricatio-Transgression.
 Praevaricator-Prevaricator.
 Praeveniens (prevenient). T.631².
 Praevidentia-Foresight.
 Praevidere-Foresee.
 Praevius (previous). H.25. 67.
 Praga-Praque.
 Prandium-Dinner. D.6088.J.(Post). 323.
 Prasinus-Leek-green.
 Pratum-Meadow.
 Pravitas-Depravity.
 Precare-Pray.
 Precario-By entreaty (see Pray).
 Precatio-Praying, A.
 Prehendere-Catch, To.
 Prehendere me manu. M.132. 380².
 Premere-Keep down. —Press, To.
 Presbyter-Presbyter. T.633. 639^e. 845².
 Pressio-Pressure.
 Pressus (kept down). E.357²⁶.
 Prester-Fire-serpent.
 Pretiositas - Preciousness. M.512. T.379⁴. 618.

Pretiosus—Precious.
 Pretium—Price.
 Prex—Prayer.
 Priapus—Priapus.
 Prima - orum. A. 1103. 3539³.
 5541¹. M.492².
 Primaevus—Primeval.
 Primario. H.82^o. T.831.
 Primarius—Primary.
 Primas—Patriarch.
 (first, chief). R.675².
 Primatus (pre-eminence). T.96.
 Primere—Press, To.
 Primitiae—First-fruits.
 Primitus. M.224.
 Primitivus—Primitive.
 Primogenitura—Primogeniture (see First-born).
 Primogenitus—First-born.
 Primordius—Original.
 Primoris—Chief. M.79⁶.
 Primum (at first). H.39. 68. 89.
 T.632.
 Primus—First.
 Princeps—Prince.
 Principalis—Principal.
 Principaliter—Principally. M.198^o.
 T.420.
 Principatus—Principality.
 Principiatus—Principate.
 Principium—Beginning, Principle.
 Prior—Prior.
 Prioritas—Priority.
 Priscus—Ancient.
 Prisma—Prism.
 Pristinus—Pristine.
 Prius (before). H.39. 46. T.511.
 Prius . . . quam. T.784.
 Priusquam—Until.
 Privare—Deprive.
 Privatio—Deprivation.
 Privativus—Privative. M.260^o.
 Privatus—Private.
 Privilegium—Privilege.
 Pro—For.
 Pro certo. T.515.
 Pro exemplo. T.639².
 Probare—Prove.
 Probatorium. De Conj.73.
 Probe (well). H.33. T.442. 564².
 Probe sciendum est. T.494. 533².
 Probitas—Probity.
 Problema—Problem. M.326. T.382.
 Probrus—Reville.
 Probus—Upright (see Probity).
 Procedere—Proceed.
 Procella—Storm.
 Procellosus—Stormy.
 Proceritas—Height.
 Procerus—High (see Height). M.
 137².
 Procer (tall). R.839⁴.
 Processio—Procession.

Processus—Process.
 Procidere—Fall down. R.926^o.
 Proclamare—Proclaim.
 Proclamatio. M.23.
 Proclivis—Prone (see Proclivity).
 Proclivitas—Proclivity.
 Proclivus—Slope.
 Procreare—Procreate.
 Procreatio—Procreation.
 Procul—Far.
 Proculcare—Trample.
 Procuratio—Stewardship.
 Procurator—Steward.
 Procus—Snitor.
 Prodere—Betray. T.130³.
 Prodesse—Profitable, To be.
 Prodigalitas—Prodigality.
 Prodigiosus—Prodigious.
 Prodigium—Prodigy.
 Prodigus—Prodigal.
 Prodire (to come forth). A.1008².
 Producere—Produce, To.
 Productio—Production.
 Profectio—Journey, A.
 Proferre (to cite). H.269³.
 (to quote). E.816³.
 Professio—Profession.
 Proficisci—Journey, To.
 Profiteri—Profess.
 Profligare—Flight, To put to.
 Profligatio—Flight, A putting to.
 Profluere—Flow forth.
 Profugare—Flight, To put to.
 Profugus—Fugitive.
 Profundare (to pour out). M.270.
 T.483². 598.
 Profunde—Deeply.
 Profunditas—Depth.
 Profundus—Deep.
 Progenies—Generation.
 Progenitus (begotten) from *pro-*
gignere. T.629.
 Prognere (to beget). T.178.
 Prognatus—Offspring.
 Progredi—Progress, To.
 Progressio—Progression.
 Progressivus—Progressive.
 Progressus—Progress.
 Proh! (alas!) T.185⁶.
 Prohibere—Prohibit.
 (forbid). H.281.
 Prohibitio—Prohibition.
 Proinde (consequently). H.12. T.
 367². 416. 437. 725.
 Projectio—Projection (see Cast forth).
 Projicere—Cast forth, To.
 Proles—Offspring.
 Prolicere (to entice forth). D.3966².
 Prolicare—Prolificate.
 Prolificatio—Prolification.
 Prolificus—Prolific.
 Prolixitas—Prolixity. M.209.
 Prolixus—Prolix.

Prologus—Prologue.
 Prolongare—Prolong.
 Prominentia—Prominence.
 Prominere—Prominent, To be.
 Promiscuus—Promiscuous.
 Promissio—Promise, A.
 Promittere—Promise, To.
 Promotio—Advancement. T.730².
 D.6075.
 Promotrix. Coro.40.
 Promovere—Advance, To. D.3030.
 Promptitudo—Promptitude.
 Promptuarium—Storehouse.
 Promptus—Prompt.
 Promulgare—Promulgate.
 Promulgatio—Promulgation.
 Promum (a store). M.315³.
 Prone (readily). A.8581⁴.
 Pronitas—Proneness.
 Pronuntiare—Pronounce.
 Pronus—Prone.
 Propagare—Propagate.
 Propagatio—Propagation.
 Propagativus, Propagatrix—Propa-
 gative.
 Propagator—Propagator.
 Propago—Shoot, A. H.108.
 Propalare—Publish.
 Propalatio—Publishing, A.
 Propatulus—Public.
 Prope—Near.
 Propensio—Propensity.
 Propenso animo. E.412²⁴.
 Properare—Hasten. M.208.
 Propere (quickly). T.459.
 Prophanare—Profane, To.
 Prophanatio—Profanation.
 Prophanator—Profaner.
 Prophanus—Profane.
 Propheta—Prophet.
 Prophetare—Prophecy.
 Prophetia—Prophecy.
 Propheticus—Prophetic.
 Prophetissa—Prophetess.
 Propinare—Drink, To.
 Propinatio—Drinking, A.
 Propinquitās—Propinquity.
 Propinquus—Near.
 Propitiare—Propitiate.
 Propitiatio—Propitiation.
 Propitiator—Propitiator.
 Propitiatorium—Propitiatory.
 Propitius—Propitious.
 Propondere—Propose.
 Proportionate—Proportionately.
 Propositio—Proposition.
 Propositus—Purpose (see Propose).
 Propria intelligentia—Own intel-
 ligence.
 Proprie—Properly (see Proprium).
 Proprietarius—Proprietary.
 Proprietas—Property (see Proprium).
 Proprium—Proprium.

Proprius-*Proper* (see *Proprium*).
 Propter-Sake of, For the. T.433.
 Propter causam. T.772.
 Propter finem. T.780.
 Propter quem. T.441³.
 Propterea (on that account). H.530.
 T.440. 606².
 Propugnaculum-Bulwark.
 Propullulare-Propel.
 Prorepere-Creep.
 Proripere-Rush away.
 Prorogare-Prolong.
 Prorsus (quite). H.39. R.875¹⁶.
 T.592.
 Prosapia-Stock.
 Proselyta-Proselyte.
 Prospectus-Lookout, A.
 Prosper, Prosperus-Prosperous. M.
 287⁹.
 Prosperare-Prosper.
 Prosperitas-Prosperity.
 Prospicere-Look out, To. A.5224³.
 Prostrernere-Throw down.
 Prostibulum-Prostitute, A.
 Prostitueret-Prostitute, To.
 Prostitutio-Prostitution.
 Prostrare-Prostrate, To.
 Prostratio-Prostration.
 Protectio-Protection.
 Protegere-Protect.
 Protendere-Protend.
 -Stretch forth.
 Protrevitas-Impudence.
 Protrevus (impudent). M.472.
 Protestans-Protestant.
 Protoplastus-Protoplastic.
 Protractio-Protraction.
 Protrahere-Draw out.
 Prout (just as). H.43. 541. T.627.
 Provenire (to come forth). H.254.
 Proventus-Produce.
 (result). A.2276⁹.
 Proverbium-Proverb.
 Providentia-Providence.
 Providere-Provide.
 Provincia-Province.
 Provocare-Provoke.
 (to appeal). M.315⁷. T.
 172². 183².
 Proxime-Proximately (see *Near*).
 H.39.
 Proximitas-Proximity.
 Proximus-Neighbour.
 Prudens-Prudent.
 Prudenter-Prudently.
 Prudentia-Prudence.
 Pruina-Hoar-frost.
 Pruna-Coal. D.Min.4679. E.455¹⁶.
 503⁴.
 Pruna-Prune.
 Prurigo-Itch.
 Pruritus-Itching, An.
 Psallere-Praise, To sing.

Psalmodia-Psalmody.
 Psalmus-Psalm.
 Pseudopropheta-False prophet.
 Psittacus-Parrot.
 Psychologia-Psychology.
 Psychologicus-Psychological.
 Pu-Pu.
 Puah-Puah.
 Pubes-Pubes.
 Publicanus-Publican.
 Publicus-Public. T.487. M.73³.
 (edere in publicum).
 (the public). T.362. 431⁶.
 Pudeat te. R.294¹². T.798⁹.
 Pude fieri-To be ashamed (see *Shame*).
 Pudenda-Private parts. R.655.
 Pudicitia-Modesty.
 Pudicus-Modest.
 Pudor-Shame.
 (shyness). D.533.
 Puella-Girl.
 Puellaris-Girlish. M.505².
 Puer-Child.
 Pueritia-Childhood.
 Puerperus-Child-bearing.
 Puerulus-Child, A little.
 Pugil (pugilist). M.315.
 Pugillare (to fight). M.55⁶. E.1057³.
 Pugillus-Handful.
 Pugio-Dagger.
 Pugna-Combat, A.
 Pugnare-Combat, To.
 Pugnax-Combative.
 Pugnus-Fist.
 Pul-Pul.
 Pulcher-Beautiful.
 Pulchritudo-Beauty. E.863¹⁴.
 —¹⁵.
 Pulex-Flea.
 Pullulare-Sprout, To.
 Pullus-Young. T.404².
 Pulmentum-Pottage.
 Pulmo-Lungs.
 Pulmonaris-Pulmonary (see *Lungs*).
 Pulmonicus-Pulmonic (see *Lungs*).
 Pulpitum-Pulpit.
 Puls-Pottage.
 Pulsare-Beat, To.
 Pulsatile-Beating noise.
 Pulsatio-Beating, A.
 Pulsus-Beating, A. D.1690. 1693.
 Pulvillus, Pulvinar-Pillow, A.
 Pulvis-Dust.
 Pulvis pyris-Gunpowder.
 Pulvisculus-Particle.
 Punch-Punch.
 Punctatio-Punctuation (see *Point*).
 Punctatus-Speckled.
 Punctulum (a pointlet). M.461⁶.
 Punctum-Point, A.
 Punctuum-Pointlet.
 Pungens-Pungent.
 Pungere-Prick, To (see *Point*).

Punire-Punish.
 Punio-Punishment.
 Punitor-Punisher.
 Pupa-Doll.
 Pupilla-Pupil. T.362³.
 Pupillus-Orphan.
 Puppis-Poop. T.431⁶.
 Pure-Purely. T.123.
 Purgare-Cleanse.
 Purgatio. D.2831. 5509.
 Purgatorium-Purgatory.
 Purificare-Purify.
 Purificatio-Purification.
 Purificatorius-Purificatory.
 Puritas-Purity.
 Purpura-Crimson.
 Purpureus-Crimson.
 Purus-Pure.
 (mere). H.602².
 Pusillanimus. T.14³.
 Pusillus-Little.
 Pustula-Pustule.
 Putamen-Peel.
 Putare-Prune, To. E.644⁹.
 Putare-Suppose.
 Putatorius-Pruning.
 Putere-Stink, To.
 Puteus-Well, A.
 Puth-Phut.
 Putidus-Stinking.
 Putor-Stink, A.
 Putredo-Putridity. H.312².
 Putrefactio-Putrefaction.
 Putrescere-Putrefy.
 Putris-Stinking.
 Pygmeus-Pigmy.
 Pyra-Pyre.
 Pyramidalis-Pyramidal.
 Pyramis-Pyramid.
 Pyris-Pyris.
 Pyropus-Ruby.
 Pyrrha-Pyrrha.
 Pythagoras-Pythagoras.
 Pythagoreus-Pythagorean.
 Python-Python.
 Pythonicus-Pythonic.
 Pyxis-Compass.
 Pyxis-Pyx.
 Pyxis tabaci-Sunff-box.
 Quacunque (whatever). H.3.
 Quadraginta-Forty.
 Quadrangularis-Foursquare.
 Quadrare-Agree.
 -Square, To.
 Quadratus-Square.
 Quadrijugia. I.9⁴.
 Quadrupedus-Quadruped.
 Quadrupes-Quadruped, A.
 Quadruplicatim-Fourfold.
 Quadruplicatus-Quadruplicate (see
 Fourfold).
 Quae causa est. T.493⁹.

Quaerere-Seek.
 Quaeritur? T.522. 530.
 Quaeso. R.875³. T.651².
 Quaestio-Question.
 (investigation). See Seek-
quaerere.
 Quaestus-Hire, Profit.
 Qualificare-Qualify.
 Qualificatio-Qualification.
 Qualis-Quality, Of what. T.445^e.
 455.
 Qualis . . . talis. T.453. 454².
 Qualiscumque (of whatever kind).
 H.54. T.410. 446.
 Qualitas-Quality.
 Qualiter (how). T.583.
 Qualitercumque-However.
 Quam (how). A.6326².
 (so). H.63.
 (than). H.68.
 Quam maxime. H.85².
 Quamdiu (so long as). H.26. 284.
 T.119². 302. 383. 475.
 Quamobrem (wherefore). M.6^e. T.
 70². 114. 118^e. 850.
 Quamvis (although). H.163.
 Quando (when). R.875³. T.628.
 Quandoque (sometimes). H.62. 74.
 T.391.
 Quantillum-However little.
 Quantitas-Quantity.
 Quantum (in proportion as). T.408.
 418. —^e.
 Quantum . . . tantum. H.7. 8. 73.
 99. T.330. 361². 437. 611.
 Quapropter-Wherefore. H.6. 35^e.
 57. T.380. 410. 412.
 Quaquaversum (in all directions).
 H.143. 270⁴. T.395.
 Quaquerianismus, Quaquerismus-
 Quakerism.
 Quaquerianus-Quakerish.
 Quaquerus-Quaker.
 Quare (so that). H.9². 48.
 Quartus-Fourth.
 Quasi (as). E.816².
 Quassare-Shatter.
 Quatenus (in so far as). T.369.
 Quater (four times). H.222.
 Quatuor-Four.
 Quatuordecim-Fourteen.
 Quatuordecimus-Fourteenth.
 Quaversum. M.333².
 Quemadmodum (like, just as). H.
 132. 203³. T.14. 87. 105^e. 110^e.
 166. 775.
 Quercetum-Oak-grove.
 Quercus-Oak.
 Querimonium-Complaint. A.8563.
 8566. 8588.
 Quia (because). H.90. T.444. 500.
 579.
 Quicunque (whoever). T.433².

Quid (what). T.407. 564.
 Quid?—What? T.798³.
 Quid mirum? T.851^e.
 Quidam (some). H.86. 179. T.429.
 561. 562.
 Quidem (indeed). H.62. 66.
 Quies-Rest.
 Quiescentia-Quiescence (see Rest).
 Quiescere-Rest, To.
 Quilibet (any one of them). H.56.
 57. T.380.
 Quimus (from the verb *qui*-to be
 able). M.78⁶.
 Quin. H.270⁴. T.176. 182². 365³.
 642.
 Quinam-Who. H.108³. T.535².
 Quindecim-Fifteen.
 Quinquagesimus-Fiftieth.
 Quinquaginta, Quinquageni-Fifty.
 Quinque-Five.
 Quinta essentia-Quintessence.
 Quintare-Fifth, To take a.
 Quintus-Fifth.
 Quintus decimus-Fifteenth.
 Quis (anyone). H.9². T.437. 723.
 Quis?—Who? T.417. 418. 484. 611.
 (what?) T.568.
 Quispiam (anyone). M.499. T.45.
 Quisquam. H.64.
 Quisque (each). T.171. 422. 579.
 (everyone). H.14. T.366³.
 406.
 Quisquillae-Refuse.
 Quisquis. H.60.
 Quivis (anyone). T.433².
 (everyone). T.435. 479.
 Quo-Whither.
 Quo . . . eo. H.71. 79². 83.
 Quo facto. T.646.
 Quoad (as to). H.60. R.675³. T.
 364. 617.
 Quod (that). H.59. 68.
 Quod idem. H.26. 128. T.698.
 Quod mirum. H.131². R.875³. T.
 418².
 Quod non. T.481².
 Quoddam-Somewhat.
 Quomodo-How. H.38. T.406. 589^e.
 Quondam (once). T.389.
 Quoniam (as). T.383. 410. 415. 564.
 587.
 (because). T.392.
 (for). H.26^e. 34. T.453.
 497.
 Quoque (also). H.60. T.437. 702.
 Quorundam (from *quidam*). H.179.
 Quot. T.364. 574^e.
 Quotannus. H.222. 567.
 Quotcunque (as many as). T.159⁶.
 Quotidianus, Quotidie-Daily. T.
 423.
 Quoties (as often as). H.143². T.
 430^e. 539².

Raamah-Raamah.
 Raameses-Rameses.
 Rabba, Rabbath-Rabbah.
 Rabbi-Rabbi.
 Rabbinus-Rabbin. T.850.
 Rabinus-Rabid.
 Rabies (rage). T.155².
 Racematio-Grape-gleaning.
 Racemosus-Clustered.
 Racemus-Cluster. E.918³.
 Rachel-Rachel.
 Rachets-Rackets.
 Radere-Shave.
 Radiare-Radiate.
 Radiatio-Radiation.
 Radicalis-Radical (see Root).
 Radicare-Root, To.
 Radicatio-Rooting, A.
 Radicitus-Radically (see Root).
 Radiosus-Radiant.
 Radius-Ray.
 Radix-Root.
 Raka-Raca.
 Ramah-Ramah.
 Ramath-Ramath.
 Ramenta-Filings.
 Rameses-Rameses.
 Ramificare-Ramify.
 Ramificatio-Ramification.
 Ramoth-Coral.
 Ramus-Branch, A. E.504²⁷. 518¹⁶.
 532⁷. 1100⁵.
 Rana-Frog.
 Rancidus-Rancid.
 Rapax-Rapacious.
 Rapere-Seize.
 Raphael-Raphael.
 Rapina-Spoil.
 Rare (rarely). M.224.
 Rarefacere-Rarefy.
 Rarissime. T.535².
 Raro-Rarely.
 Raro si usquam. A.409^e. M.200^e.
 T.821². D.4629⁶.
 Rarus-Rare.
 Rastrum-Rake, A.
 Ratio-Reason.
 Ratiocinari-Reason, Ratiocinate, To.
 Ratiocinatio-Ratiocination.
 Ratiocinator-Reasoner.
 Ratiocinium-Reasoning, A.
 Rationalis-Rational.
 Rationalitas-Rationality. D.718.
 719.
 Rationaliter-Rationally.
 Rauce-Hoarsely.
 Raucus-Hoarse.
 Reactio-Reaction.
 Reactivus-Reactive.
 Reagens-Reagent (see React).
 Reagentia-Reagence.
 Reagere-React.
 Reale-Reality.

Realis-Real.
 Realiter-Really.
 Reassumere (reassume). H.181. M. 231⁴. T.327⁶.
 Reatus-Guilt.
 Rebecca-Rebekah.
 Rebellare-Rebel, To.
 Rebellio-Rebellion.
 Rebellis-Rebel. T.683².
 Recalcitrare-Kick, To.
 Recalcitratio-Kicking, A.
 Recedere-Recede.
 Recens-Recent. H.203³.
 Recensere-Count, To. A.2165². T. 444. D.2741. 3243. 4430. 4526. 4703. 4823.
 Recensio, Recensio-Enumeration (see Count). A.469. 9228². 9263⁴. M.227. 252. T.52. D.5493. E.1045⁴.
 Receptaculum-Receptacle.
 Receptibilitas-Receptibility (see Receive). M.199.
 Receptio-Reception.
 Receptrix. T.631.
 Recessio-Recession (see Recede).
 Rechoboth-Rehoboth.
 Recidere-Come. E.98. 734¹¹. (to fall back). M.304². D.4328.
 Recipere-Receive. (regain, recover). A.5202².
 Reciprocatio-Reciprocation.
 Reciproce-Reciprocally.
 Reciprocus-Reciprocal.
 Recitare-Recite. T.137⁷.
 Recludere-Unclose.
 Reclusio-Unclosing, An.
 Recognoscere-Recognize.
 Recolligere-Recollect.
 Recommendare-Recommend.
 Reconciliare-Reconcile. T.640².
 Reconciliatio-Reconciliation.
 Recondere-Store up.
 Reconditio (a concealing). M.167.
 Reconditorium - Repository (see Store up). M.531.
 Reconditus-Hidden (see Store up).
 Recordare-Remember.
 Recordatio-Remembrance.
 Recreare-Recreate. E.750¹².
 Recreatio-Recreation.
 Recte-Rightly.
 Rectificare-Rectify.
 Rectificatio-Rectification.
 Rectitudo-Rectitude (see Right).
 Rectum-Rectum.
 Rectus-Right.
 Recubare-Lie down.
 Recuperare-Recover.
 Recuperatio-Recovery.
 Recurrere-Recur.
 Recusare-Enumerate.
 Redamare-Love back.

Redamatio-Loving back, A.
 Redarguere-Charge, To. A.7803.
 Redargutio-Reproval.
 Reddere-Return, To.
 Redemptio-Redemption.
 Redemptor-Redeemer.
 Redigere-Reduce.
 Redimere-Redeem.
 Redintegrare-Restore.
 Redintegratio-Restoration.
 Redire-Return, To.
 Reditio-Return, A.
 Reditus-Income (see Return).
 Redivivus. E.674.
 Redolentia-Scent.
 Reducere-Bring back. -Lead, To.
 Reducibilis. D.3394.
 Reductio-Bringing back, A. A. 8146². M.74. D.1175. 4268. E.405¹⁹.
 Redundantia-Redounding, A.
 Redundare-Redound.
 Refectorium. D.Love v².
 Refellere-Refute.
 Refercire-Stuff, To.
 Referre-Relate, To. H.59. 68.
 Refers (from *referre*). T.664².
 Refert, Quid? R.655⁴. T.160³.
 Refertus (from *refercire*). T.534.
 Reficere (reinvigorate). M.500².
 Reflectere-Reflect.
 Reflectio-Reflection.
 Reflexus-Reflected.
 Refocillare-Revive.
 Refocillatio-Revival.
 Refodere-Dig.
 Reformabilis. T.154⁴. 611.
 Reformare-Reform.
 Reformati-Reformed, The.
 Reformatio-Reformation. -Reformation, The.
 Reformator-Reformer.
 Refractoria. T.173.
 Refractorius - Refractory. A.8298. E.544³.
 Refractio-Refraction.
 Refraenare-Check, To.
 Refraenatio-Check, A.
 Refugium-Refuge.
 Refundere (to pour back). T.371⁶.
 Refutare-Refute.
 Regenerare-Regenerate.
 Regeneratio-Regeneration.
 Regenerator-Regenerator.
 Regeneratus-Regenerated.
 Regere-Rule, To.
 Regerere-Retort, To. M.354. T. 71³. 137¹².
 Regessi (from *regerere*). T.798⁹.
 Regicida. T.683².
 Regimen-Government (see Rule).
 Regina-Queen.

Regio-Region.
 Regium-Royalty (see King).
 Regius-Royal (see King).
 Regnare-Reign, To.
 Regnum-Kingdom.
 Regnum animale-Animal kingdom. M.90. D.2830.
 Regnum coeleste-Celestial kingdom.
 Regnum coeli-Kingdom of Heaven (see Kingdom of the Lord).
 Regnum Dei-Kingdom of God (see Kingdom of the Lord).
 Regnum Domini - Kingdom of the Lord.
 Regnum minerale - Mineral kingdom. T.44⁶.
 Regnum naturale - Natural kingdom.
 Regnum spirituale-Spiritual kingdom.
 Regnum vegetabile-Vegetable kingdom (see Vegetable).
 Regula-Rule, A.
 Regularis (regular). D.3662. 3666.
 Regulator-Regulator.
 Regulatrix-Regulatrix.
 Regulus-Cockatrice.
 Reinduere (to reclothe). M.182⁵.
 Rejectibilis. T.14³.
 Rejectio-Rejection.
 Rejicere-Reject.
 Relabi-Relapse, To.
 Relapsus-Relapse, A.
 Relatio-Relation. H.229.
 Relative-Relatively.
 Relativus-Relative.
 Relatus (recital). M.73⁶.
 Relaxare-Loose, To.
 Relaxatio (a relaxing). M.253⁶.
 Relegare-Relegate.
 Religio-Religion.
 Religiose (religiously). A.1158⁹.
 Religiosus-Religiosity.
 Religiosus-Religious.
 Relinquere-Leave behind.
 Reliqua (from *reliquus*) the rest. H.2. 39.
 Reliquiae-Remains. (relics). T.137⁴.
 Reluctatio-Reluctation.
 Reluxare-Reluctate.
 Remaliah-Remaliah.
 Remanere-Remain.
 Remedium-Remedy.
 Remex-Rower.
 Reminiscentia-Remembrance.
 Reminisci-Remember.
 Remissio-Remission.
 Remittere-Remit.
 Remora-Delay.
 Remoratio-Delay.
 Remote (remotely). H.335.
 Remotio-Removal.

Remotus-Remote (see Remove).
 Remove-Remove.
 Remunerare-Reward, To.
 Remuneratio-Reward.
 Remus-Oar.
 Renalis-Renal (see Kidneys).
 Renascentia-Rebirth (see also Born again).
 Renasci-Born again, and Reborn, To be.
 Renes-Kidneys.
 Renisus, Renitentia-Resistance.
 Reniti-Resist.
 Renovare-Renew.
 Renovatio-Renewal. T.687².
 Renuentia-Refusal. M.258.
 Renuere-Refuse, To.
 Renuntiare-Recount.
 (renounce). T.441.
 —³.
 Repagulum-Barrier.
 Reparare-Repair.
 Reparatio-Reparation.
 (restoration). M.257.
 Repellere-Repel.
 Rependere-Repay.
 Repente (suddenly). H.48.
 Repercussio. T.577^o.
 Repercutere (to rebound). T.137^o.
 Repere-Creep.
 Repetere-Repeat.
 Repetitio-Repetition.
 Rephaim-Rephaim.
 Rephidim-Rephidim.
 Repletus (full). T.120.
 Reponere-Lay up.
 Reportare (to obtain). T.441^o.
 Reposcere-Demand, To.
 Repostus (remote). T.391.
 Repotia (a carousing). M.8.
 Repraesentare-Represent.
 Repraesentatio-Representation.
 Repraesentative-Representatively.
 Repraesentativus-Representative.
 Reprehendere-Reprove.
 Repressio-Repression.
 Reprimere-Repress.
 Reprobare-Reprobate. T.384.
 Reprobatio-Reprobation.
 Reproducere-Reproduce.
 Reproductio-Reproduction.
 Reptare-Creep.
 Repudiare-Repudiate.
 Repudiata - Divorced woman. A.
 10109⁴. E.555^o.
 Repugnabilis (repugnant). T.561².
 —^e.
 Repugnantia-Repugnance.
 Repugnare-Repugnant, To be.
 Repurgatio (a purging). D.5511.
 Reputare-Reckon.
 Reputatio-Reckoning, A.
 Requies-Rest.

Requiescere-Rest, To.
 Requiere-Require.
 Requisitus-Requisite.
 Res-Thing.
 Res communis. H.64.
 Resarcire-Mend.
 Rescire-Aware, To be. T.22.
 Resen-Resen.
 Reservare-Reserve, To.
 Reservatio-Reservation.
 Residere-Reside.
 Residere-Subside.
 Residuum-Residue.
 Residuus-What is left (see Residue).
 T.132.
 Resilire-Rebound, To. T.136³. 642.
 683.
 Resina-Resin. A.3263^o.
 Resipiscentia-Repentance.
 Resipiscere-Repent.
 Resistentia-Resistance.
 Resistere-Resist.
 Resolutio-Resolution.
 (loosing). M.253².
 Resolvere-Loose, To.
 Resonare-Resound.
 Respective-Relatively. H.126.
 Respectivus-Relative.
 Respectus-Respect.
 Respicere-Look back.
 Respirare-Breathe.
 Respiratio-Breathing.
 Respondere-Answer, To.
 Responsum-Answer, An.
 Respublica - Commonwealth. A.
 6207. T.55. 429.
 Respuere-Spurn.
 Restaurare-Restore.
 Restauratio-Restoration.
 Restituere-Restore.
 Restitutio-Restoration.
 Restrictio-Restriction.
 Restringere (to restrict). M.482.
 T.629².
 Resultare-Result, To.
 Resupinare-Ruin, To.
 Resurgere-Rise again (see Resurrection).
 Resurrectio-Resurrection.
 Resuscitabilis - Resuscitable. M.
 466².
 Resuscitare-Resuscitate.
 Resuscitatio-Resuscitation.
 Retardare-Hinder, To.
 Retardatio-Hindering, A.
 Rete-Net, A.
 Retegere-Open, To.
 Retentio-A holding back (see Retain).
 Reticere-Reticent, To be.
 Reticularis-Reticular (see Net).
 Reticulum-Caul.
 Retiformis (retiform). M.380⁴.

Retinere-Retain. R.875².
 (detain). T.797².
 Retorquere-Retort, To. T.404^o.
 Retorsio-Retorsion.
 Retortus-Retort, A.
 Retractio-Drawing back, A. A.7481.
 M.208⁴. E.706¹⁶.
 Retribuere-Recompense, To.
 Retributio-Recompense.
 Retributor-Recompenser.
 Retro-Backwards. T.850.
 Retrogradus-Retrograde.
 Retrorserunt. H.353².
 Retrosus-Backwards.
 Retrospicere-Look back.
 Retuli (I replied). T.182⁴.
 Reu-Reu.
 Reul-Reuel.
 Reumah-Rumah.
 Reunitio-Reunion. M.56⁴. 157.
 Reus-Guilty.
 Revelare-Reveal.
 Revelatio-Revelation.
 Revelator-Revealer.
 Reverberare. T.132².
 Reverberatio-Reverberation.
 Reverenter-Reverently.
 Reverentia-Reverence.
 Revereri-Revere.
 Reverti-Return, To.
 Reversus-Truly.
 Revisio-Revision.
 Revivere-Revive.
 Revocare-Recall, To.
 Revocatio-Recalling, A.
 Revolutio-Revolution.
 Revolvere-Revolve. T.393³.
 Rex-King. T.57². 838².
 Rezin-Rezin.
 Rhamnus-Bramble.
 Rheda-Carriage. D.297.
 Rhebismus (catarrh). Coro.51^o.
 Rheumatismus-Rheumatism.
 Rhombus-Rhomb.
 Rhoncus-Snorting, A.
 Rhydelius-Rhydelius.
 Rhythmicus-Rhythmical.
 Rhythmus-Rhythm.
 Ribbing-Ribbing.
 Richelieu-Richelieu.
 Rictus-Gape.
 Ridere-Laugh, To. T.505^o.
 Ridiculosus, Ridiculus - Ridiculous.
 Rigiditas. T.665⁴.
 Rigidus-Rigid.
 Rima-Chink.
 Rimare-Examine. M.461³.
 Rimator-Examiner.
 Rimosus-Chinks, Full of.
 Ripa-Bank.
 Riphath-Riphath.
 Risus-Laughter.

Rite-Rightly. M.174. T.116⁴. 403.
564².
Ritualis-Ritual.
Ritus-Rite.
Rivalis (rival). M.106². 333. T.
131^e.
Rivus-Brook. D.1063². E.336³.
405⁷.
Rixa-Quarrel, A.
Rixari-Quarrel, To.
Rixator-Quarreller.
Robur-Elm.
Robur-Strength.
Robustus-Strong (see Strength).
Rogare-Ask.
Rogus-Pile. A.643^e.
Roma-Rome.
Romanus-Roman.
Romanus Catholicus-Roman Cath-
olic.
Romphaea-Sword.
Ros-Dew.
Rosa-Rose.
Rosaceus. T.797^e.
Rosarium-Rosary.
Rosenadler-Rosenadler.
Rosenstolpe-Rosenstolpe.
Rosetum-Rosebed.
Rostrum-Trunk.
Rota-Wheel. T.57^e.
Rotare-Rotate.
Rotatilis (revolving). T.381³.
Rotularis. D.Min.4819.
Rotundus-Round.
Royal Exchange.
Royal Society.
Rubedo-Redness.
Ruben-Reuben.
Rubeniti-Reubenites.
Ruber-Red.
Rubere-Red, To be.
Rubescere-Blush, To.
Rubeus-Red.
Rubicundus-Red.
Rubigo-Mildew.
Rubinus-Ruby.
Rubor-Redness. T.367⁷.
Rubus-Bramble.
Ructus (a belching). M.470. T.798³.
Rudbeck-Rudbeck.
Rudberg-Rudberg.
Rudera-Ruins.
Rudimentum-Rudiment.
Rudis-Rude.
Rudis (a staff). B.79.
Ruditās-Ignorance (see Rude).
Ruere-Rush, To.
Rufus-Red.
Rugire-Roar, To.
Rugitus-Roaring, A.
Ruina-Ruin, A.
Rumen-Gullet.
Ruminari-Ruminate.

Ruminatorius-Ruminatory.
Rumor-Rumour.
Rumpere-Break, To.
Rupes-Rock.
Ruptura-Breach.
Russia-Russia.
Russicus, Russus-Russian.
Rustice-Rustically.
Rusticus-Rustic.
Rutilare-Sparkle.
Rutilatio-Sparkling, A.
Rutilus-Glittering (see Sparkle).
Rutrum-Spade.
Ryssland (Russia). D.6027.

Sabaei-Sabeans.
Sabbatharius-Sabbatical.
Sabbathum-Sabbath.
Sabtha-Sabta.
Sabtheke-Sabteke.
Saccharinus-Saccharine. M.14².
Saccharum-Sugar.
Saccus-Pocket.
-Sack.
-Sackcloth.
Sacer-Holy. T.701⁴. D.1353.
Sacerdos-Priest.
Sacerdos magnus, maximus, prin-
ceps-Chief priest (see High priest).
Sacerdos summus-High priest. A.
4281². M.266. T.661¹³.
Sacerdotalis-Sacerdotal (see Priest).
Sacerdotium-Priesthood.
Sacharia-Zechariah.
Sacra coena-Holy supper.
Sacramentum-Sacrament.
Sacrare-Consecrate.
Sacrarium-Sacrarium.
Sacrificare-Sacrifice, To.
Sacrificatio-Sacrificiation.
Sacrificium-Sacrifice.
Sacrilegium-Sacrilege.
Sacrimonium-Sacrimony.
Sacrosanctus-Sacrilege.
Sadduceaei-Sadducees.
Saecularis-Secular.
Saeculum-Age. D.Min.4736. E.16.
289. 732^e.
Saeculum argenteum-Silver age.
Saeculum obscurum (dark age). D.
5957.
Saepes (often). M.273³.
Saepius (often). H.2. 35^e. 74. 87^e.
121. 126.
Saevire-Fierce, To be.
Saevitia-Fierceness.
Saevus-Fierce.
Sagacitas-Sagacity.
Sagax-Sagacious. H.212.
Sagena-Net, A.
Saginarium, Saginatus-Fatted.
Sagitta-Arrow. R.299^e.
Sagittarius-Archer.

Sal-Salt. A.9207⁶.
Salacia-Salaciousness.
Salarium-Salary.
Salire-Leap, To. T.814.
Salire-Salt, To.
Saliva-Saliva.
Salivalis-Salivary.
Salix-Willow.
Salomon-Solomon.
Salsedo-Saltiness.
Salsuginosus-Salty.
Salsugo-Saltiness.
Salsus-Salt.
Saltare-Dance, To.
Saltatio-Dancing.
Saltator-Dancer.
Saltitare-Dance, To.
Salubris-Wholesome (see Salvation-
salus).
Salum-Sea.
Salus-Salvation.
Salutare-Salute, To.
Salutaris-Saving (see Salvation-
salus). T.564.
Salutatio-Salutation.
Salutifer (the means of salvation).
T.619².
Salvare-Save (see Salvation-sal-
vatio).
Salvatio-Salvation.
Salvator-Saviour (see Salvation-sal-
vatio).
Salvificus-Saving (see Salvation-
salvatio).
Salvus-Safe.
Samaria-Samaria.
Samarita-Samaritan, A.
Samaritis-Samaritan.
Samuel-Samuel.
Sanare-Heal.
Sanatio-Healing.
Sanator-Healer.
Sancherib-Sennacherib.
Sancire-Decree, To.
Sancta coena-Holy supper.
Sanctificare-Sanctify.
Sanctificatio-Sanctification.
Sanctitas-Holiness.
Sancte-Holily.
Sanctuarium-Sanctuary.
Sanctus-Holy.
Sane-Healthily.
(sanely). R.675.
(surely). T.137¹². 503².
Sanguificatio. D.Wis.x.7³.
Sanguineus-Bloody.
Sanguis-Blood. D.1033. E.295¹³.
304³⁵. 315¹⁸. 328. 405⁴⁶. 700²¹.
918³. 1202.
Sanguisuga-Leech.
Sanies-Matter. T.367⁵. D.4381.
Sanitas-Health.
Santalus-Lign aloe.

Santorianus-Santorian.
 Sanus-Healthy.
 -Sound.
 Sapere-Wise, To be.
 -Relish, To.
 Sapidus-Savoury (see Relish). H. 402.
 Sapiens-Wise.
 Sapienter-Wisely.
 Sapientia-Wisdom.
 Sapo-Soap. T.673°.
 Sapor-Relish.
 Sapphirinus-Sapphirine.
 Sapphirus-Sapphire.
 Sarah-Sarah.
 Sarai-Sarai.
 Sarcina-Burden, A.
 Sarcinulum-Hoe, A.
 Sardes-Sardis.
 Sardius-Sardius.
 Sardonyches-Sardonyx (see Onyx). T.192.
 Sarepta-Sarepta.
 Sarrire-Hoe, To.
 Sartago-Pan.
 Sartus (put in order). H.596°. M. 130°.
 Sata-Crop, A.
 Satagere-Busy themselves. A.6435. 7746°. T.165°. E.862. D.Wis.iii. 3°.
 Satanus-Satan.
 Satanicus-Satanic.
 Satelles-Guard, A.
 Satellitium-Escort (see Guard-satelles).
 Satiare-Satisfy.
 Satiatas-Satiety (see Satisfy).
 Satis-Enough.
 Satisfacere-Satisfy.
 Satisfactio-Satisfaction.
 Satrapa. T.627°.
 Satum-Measure, A.
 Satur-Full.
 Saturare-Satisfy.
 Saturitas-Fulness.
 -Satiety.
 Saturninus-Saturnian.
 Saturnus-Saturn.
 Satyriacus-Satyric.
 Satyriasis-Satyriasis.
 Satyrus-Satyr.
 Sauciare-Wound, To.
 Saucium-Wound, A.
 Saucius (wounded). T.108°.
 Saul-Saul.
 Sax (Swed.)-Scissors.
 Saxeus-Rocky.
 Saxonia-Saxony. T.112°.
 Saxum-Rock, A.
 Scabellum-Footstool.
 Scaber-Rugged.
 Scabies-Scab.

Scala-Ladder.
 Scala-Scale.
 Scalprum-Point, A.
 Scannum-Bench.
 Scandalizare-Scandalize.
 Scandalizatio-Scandalization.
 Scandalum-Scandal, Stumbling-block.
 Scandere-Climb. A.7375.
 Scapula-Shoulderblade.
 Scapuleja (a spiritual word)-Scapuleja.
 Scapus-Shaft.
 Scatebra-A gushing up (see Spring).
 Scatere, Scaturire-Spring, To.
 Scaturigo-Spring, A.
 Scelerati-Wicked, The.
 Scelestus-Wicked.
 Skeleton-Skeleton.
 Scelus-Wickedness.
 Scena-Scene.
 Scepticus-Sceptic.
 Sceptum-Sceptre.
 Schaddai-Shaddai.
 Schalem-Salem.
 Schammah-Shammah.
 Scharon-Sharon.
 Schaul-Saul.
 Schaul-Shaul.
 Schaveh-Shaveh.
 Scheba-Sheba.
 Schechem-Shechem.
 Scheda-Leaflet.
 Schelach-Shelah.
 Schelah-Shelah.
 Schelemon-Solomon.
 Schem, Schemus-Shem.
 Schema-Outline.
 Schemeber-Shemeber.
 Scheth-Seth.
 Schibba-Shibah.
 Schichor-Sihor.
 Schiloh-Shiloh.
 Schimei-Shimei.
 Schimeon-Simeon.
 Schineab-Shineab.
 Schinear-Shinar.
 Schiphrah-Shiphra.
 Schisma-Schism.
 Schismaticus. T.112.
 Schittah-Shittah.
 Schittim-Shittim.
 Schoham-Onyx.
 Schola-School.
 Scholares-Scholars (see School).
 Scholasticus-Scholastic.
 Schönstrom-Schönstrom.
 Schuah-Shuah.
 Schur-Shur.
 Sciagraphia-Sketch.
 Scibilis-Knowable.
 Sciendum est. T.537. 589. 602. 608.

Sciens-Knowing.
 -Skilful.
 Scierter-Knowingly.
 Scientia-Knowledge. M.130.
 Scientifice-Scientifically (see Know-scire).
 Scientificus-Scientific (see Know-scire). A.6004°.
 Scilicet (to wit). M.78°. T.361° 597.
 Scindere-Split, To.
 Scintilla-Spark.
 Scintillatio-Sparkling, A.
 Scipio-Staff.
 Scire-Know.
 Scirpus-Knot, A.
 Sciscitare-Inquire. P.60. M.44. 56°. T.695°.
 Scissio-A dividing (see Split).
 Scissura-Rent, A.
 Scleroticus. T.346°.
 Sclopeta-Gun. T.84°.
 Sclopetarius-Gunner.
 Scopae-Broom, A.
 Scopulus-Rock, A.
 Scopus-Target.
 Scoria-Dross. T.435°.
 Scorpio-Scorpion.
 Scortari-Scortate.
 Scortatio-Scortation.
 Scortator-Scortator.
 Scortatorius-Scortatory.
 Scortum-Harlot. D.6106°. —6. —7.
 Scotia-Scotland.
 Scriba-Scribe. R.484.
 Scribere-Write.
 Serinium-Shrine. T.185°.
 Scriptio, Scriptum, Scriptura-Writing.
 Scriptor-Writer.
 Scriptura sacra, sancta-Holy Scripture. E.635°. Inv.51.
 Scrivens-Scrivens.
 Scrobis-Ditch.
 Serotum-Serotum.
 Serupulus-Seruple.
 Serupus-Gravel. C.J.23°.
 Scrutari-Search, To.
 Scrutatio-Search, A.
 Scrutator-Searcher.
 Scrutinium-Serutiny (see Search). M.215.
 Sculpere-Grave, To.
 Sculptilis-Graven.
 Sculptura-Graving.
 Scutellum-Tray.
 Scutica-Whip, A.
 Scutiformis-Scutiform.
 Scutum-Buckler.
 Scylla-Scylla.
 Scyphus-Cup.
 Se-Self.

Se conferre (to betake one's self).
 H.35². T.404. 477^e. 478.
 Se habere. H.32. 38. 51.
 Seba-Seba.
 Sebaceus-Tallow.
 Sebaei-Sabeans.
 Sebulon-Zebulon.
 Secare-Cut, To.
 Secedere-Turn aside.
 Secernere-Separate, To.
 (to secrete). H.96².
 Secessus-Privy, A.
 Secludere-Shut off, To.
 Seclusio-Shutting off, A.
 Secretio-Secretion.
 Secretorius-Secretory.
 Secretus-Secret.
 Secta-Sect.
 Sectare-Follow.
 Sectarus-Sectary.
 Sectors-Follower.
 Secundans (favourable). T.430^e.
 Secundario. I.9.
 Secundarius-Secondary.
 Secundum-According to.
 Secundus-Second.
 (favouring). T.434^e.
 Secure-Securely.
 Securis-Axe. E.585¹¹.
 Securitas-Security.
 Securus-Secure.
 Secus (otherwise). H.35^e. 39.
 Sed (but). T.532. 590.
 Sedare-Appease.
 Sedatio. M.285. E.514²².
 Sedecim-Sixteen.
 Sedere-Sit.
 Sedes-Seat (see Sit).
 Sedile-Seat, A. M.315².
 Sedimentum-Sediment.
 Seditio-Sedition.
 Seditiosus-Seditious.
 Seducere-Seduce.
 Seductio-Seduction.
 Seductor-Seducer.
 Sedulitas-Assiduity. D.5822.
 Sedulo. D.4679.
 Sedulus-Industrious (see Assiduity).
 A.8933. D.6044. 6066. J.(Post.)
 130^e. 224. 269. D.Love xii.
 Seges-Corn.
 Segmentum-Piece.
 Segregatus. T.335.
 Seipse. H.280. T.411. 414². 629^e.
 Seir-Seir.
 Sejunctio-Disjunction.
 Sejungere-Disjoin.
 Selav-Quail.
 Selenmites-Selenite.
 Sella-Seat, A.
 Sem-Shem.
 Semel-Once.
 Semen-Seed.

Sementis-Seedtime.
 Semet-Self.
 Semetipse. H.11. 547^e. T.395.
 Semidiabolus-Half-devil.
 Semihora-Half-an-hour.
 Semimortuus-Half-dead.
 Seminalis-Seminal (see Sow, To).
 Seminare-Sow, To.
 Seminarium-Seminary.
 Seminatio-Semination (see Sow, To).
 Seminula (a little seed). H.109.
 Semipleno ore (in an undertone).
 M.115⁴.
 Semirotundus (semicircular). M.
 23².
 Semisocinianus (see Socinian).
 Semissis-Half, A. M.24. T.798⁶.
 Semita-Path.
 Sempternus (everlasting). A.1736².
 M.85^e.
 Senarius-Senary.
 Senator-Senator.
 Senatus-Senate.
 Seneca-Seneca.
 Senecta, Senectus - Old age. A.
 10225. T.443².
 Senescere-Old, To grow.
 Senex, Senilis-Old.
 Senior-Elder.
 Senium-Old age.
 Sensa-Sentiments.
 Sensatio-Sensation.
 Sensibilis-Sensible.
 Sensibilitas-Sensibility.
 Sensitivus-Sensitive.
 Sensorius-Sensory.
 Sensualis-Sensuous.
 Sensualitas-Sensuousness.
 Sensualiter-Sensuously.
 Sensus-Sense (of words).
 (of the Word).
 (bodily).
 Sensus animi. H.258.
 coelestis-Celestial sense. T.
 299. 303. 307. 311.
 communis - Common sense.
 A.4726. 4754. 5556.
 externus-External sense. A.
 8912. 9360. E.294¹⁰.
 internus-Internal sense.
 internus historicus-Internal
 historical sense.
 intimus-Inmost sense.
 literae, literalis - Sense of
 letter.
 literatus. Coro.31.
 naturalis-Natural sense.
 proximus-Proximate sense.
 repraesentativus - Represen-
 tative sense.
 respectivus-Relative sense.
 spiritualis-Spiritual sense.
 supremus-Supreme sense.

Sententia-Sentence.
 Sentina-Privy, A.
 Sentire-Feel, Sensate. D.3985.
 Sents, Senticetum-Brier. E.304¹².
 504²².
 Seorsim-Themselves, By. H.51.
 Separare-Separate, To.
 Separatio-Separation.
 Sepelire-Bury.
 Sepes-Fence, Hedge.
 Sephar-Sephar.
 Sepire (to hedge). A.1664³.
 Seponere-Set apart, To.
 Septem-Seven.
 Septempliciter-Sevenfold.
 Septenarius-Septenary (see Seven).
 Septendecim-Seventeen.
 Septentrio-North, The.
 Septentrionalis-Northern.
 Septimana-Week.
 Septimus-Seventh.
 Septuagies-Seventy times.
 Septuaginta-Seventy.
 Septum-Septum.
 Septuplum-Sevenfold.
 Sepulchralis. T.110^e.
 Sepulchrum-Grave (see Bury). D.
 4740. D.Min.4773. E.513⁶.
 Sepultura-Burial.
 Sepultus. T.619.
 Sequela. T.485.
 Sequi-Follow.
 Sequior-Worse.
 Sequitur. T.614.
 Sera (a door bar). T.185⁸.
 Serach-Zarah.
 Seraph-Seraph.
 Serenare-Serene, To be. R.962.
 Serenitas-Serenity.
 Serenus-Serene.
 Serere-Sow, To.
 Sericum-Silk.
 Series-Series.
 Serio (seriously). T.722³.
 Serius-Serious. R.294⁴. T.796².
 Serius (more slowly). H.159². 195.
 458.
 Sermo, Sermocinatio-Conversation.
 A.3886². D.4731.
 Sermo (a sermon). T.577^e. J.(Post.)
 227. 354. 355. 356.
 Sermocinare-Converse, To.
 Sero (later) adv. A.1838².
 Serositas-Serosity (see Serum).
 Serotinus-Late.
 Serpens-Serpent.
 aqua-Water-serpent.
 jaculus-Arrowsnake.
 Serpentinus-Serpentine.
 Serpere (creep). T.119².
 Serrarius-Sawyer.
 Serratio-Sawing, A.
 Sertum-Garland.

Serug-Serug.
 Serum-Serum.
 Servare - Keep, Preserve. H.81^o
 (keep).
 Servator-Keeper, Preserver.
 Serviliter (servilely). M.250^o.
 Servire-Serve.
 Servitium-Service.
 Servitus-Slavery (see Serve).
 Servus-Servant.
 Sessio-Sitting. T.136^o.
 Sen (or, that is). A.2873^o. 3610.
 H.35. 112^o. R.675^o. T.392. 583.
 Sen quod idem. H.203^o. T.701.
 753^o.
 Seve-ne-Seveneh.
 Severe-Severely.
 Severus-Stern.
 Sex-Six.
 Sexagesimus-Sixtieth.
 Sexaginta-Sixty.
 Sexangularis (hexangular). - M.
 151a^o.
 Sextus-Sixth.
 Sexus-Sex.
 Si (if). T.459^o. 475. 482.
 Sibilare-Hiss, To.
 Sibilaris-Sibilant (see Hiss).
 Sibilatio-Hissing, A.
 Sibilosus-Hissing.
 Sibilus-Hiss, A.
 Sibiria-Siberia.
 Sibmah-Sibmah.
 Sibyllinus-Sibylline.
 Sic (so). H.60^o.
 (thus). H.68^o.
 Sic porro (so ou). H.38^o. 65. 97.
 110^o. 155. T.110^o. 418^o. 427^o.
 429. 521. 566^o. 595^o. 617^o.
 Sica-Dagger.
 Sicarius-Assassin.
 Siccitas-Dryness, Drought.
 Siccus-Dry.
 Sicera-Strong drink.
 Sichar-Sychar.
 Siche-m-Shechem.
 Sicilia-Sicily.
 Sicilianus-Sicilian.
 Sichelus-Shekel.
 Sicut-As. T.583.
 Siddim-Siddim.
 Sidon-Sidon.
 Sidonius-Sidonian.
 Sidus-Constellation.
 -Star.
 Sigillum-Seal, A.
 Signare-Seal, To.
 (to sign). T.685^o.
 Signatura-Signature.
 Signifer (standard-bearer). T.681^o.
 Significare-Signify.
 Significatio-Signification.
 Significativus-Significative.

Signum-Sign, A. A.5855.
 Silentium-Silence. T.134^o.
 Silere-Silent, To be.
 Silex-Flint.
 Silfverstrom-Silfverstrom.
 Siloah, Siloam-Siloam.
 Silpa-Zilpah.
 Simeon-Simeon.
 Simia-Ape, An. J.(Post.)130.
 Simila, Similago-Fine flour.
 Similaris-Similar. M.10^o. T.15.
 447^o.
 Similis-Like, Similar.
 Similiter-Like manner, In. H.9.
 50. 65. T.393.
 Similitudo-Likeness.
 Simon-Simon.
 Simon Magus-Simon Magus.
 Simplex-Simple. R.926^o.
 Simplicitas-Simplicity.
 Simpliciter-Simply. T.365^o.
 Simri-Simri.
 Simson-Samson.
 Simul-Together (see Simultaneous).
 Simulachrum-Image.
 Simulare-Simulate.
 Simulate-Dissemblingly (see Simula-
 tion). M.286.
 Simulatio-Simulation.
 Simulator-Dissembler (see Simula-
 tion).
 Simulatorie-Pretendedly (see Simu-
 lation). M.195^o.
 Simulteriorius-Simulatory.
 Simultanee-Simultaneously.
 Simultaneous-Simultaneous. M.42^o.
 Simus-Flat.
 Sin-Sin.
 Sinai-Sinai.
 Sinapis-Mustard.
 Sincere-Sincerely.
 Sinceritas-Sincerity.
 Sincerus-Sincere.
 Sinciput-Sinciput.
 Sindon-Muslin.
 Sine (without). H.81. T.539.
 Sinere-Suffer.
 Singillatim-Singly.
 Singularis-Singular.
 Singulariter-Singularly. M.198.
 Singulatim (singly). T.9. 23. 82.
 104. 114^o. See Singillatim.
 Singultare-Gasp, To.
 Singulus-Single.
 Sini-Sinites.
 Sinister-Left.
 Sinistra-Left hand.
 Sinistre-Wrongly (see Left).
 Sinistrorsum-Left, To the.
 Sinus-Bosom.
 Sion-Zion.
 Siphon-Siphon.
 Siphon pneumaticus-Air-pump.

Siquidem (since indeed). A.2708^o.
 Siren-Siren.
 Sirenicus-Sirenic.
 Sisera-Sisera.
 Sistere-Present, To.
 Sistere videndus. H.91.
 Sticulosus-Dry.
 Stitens-Thirsty.
 Stire-Thirst, To.
 Stitis-Thirst.
 Sitnah-Sitnah.
 Situari-Situated, To be.
 Situla, Situlus-Bucket.
 Situs-Situation.
 Sive (whether). H.91. 179. T.446.
 480. 593^o.
 Sive dicas. H.202. T.587^o.
 Sixtus-Sixtus.
 Skorstensfejare (Swed. - chimney-
 sweep). D.874.
 Slap (Swed. - train). D.1386.
 Sloan-Sloan, Sir Hans.
 Smalcaldicus-Smalkaldian.
 Smaragdus-Emerald.
 Smegma. T.673^o.
 Smyrna-Smyrna.
 Smyrnaei, Smyrnenis-Smyranean.
 Sobrietas-Sobriety.
 Socer-Father-in-law.
 Socialis-Social.
 Sociare. H.37.
 Sociare vitam (to have life in
 common with). D.518.
 Societas-Society.
 Socinianismus-Socinianism.
 Socinianus-Socinian.
 Socinus-Socinus.
 Socius-Companion.
 Socors-Lazy.
 Socrates-Socrates.
 Socraticus-Socratic.
 Socrus-Mother-in-law.
 Sodalis - Companion. A. 9296^o. T.
 455^o.
 Sodalitium-Companionship. M.109.
 Södermalm-Södermalm.
 Sodoma-Sodom.
 Sodomia-Sodomy.
 Sodomita-Sodomite.
 Sol-Sun. T.160.
 Solaris-Solar. See also under Sun.
 Solatium-Comfort. A.2041^o.
 Solennis-Customary. M.295. 301.
 E.805^o.
 Solenniter (formally). M.207.
 Solere (to be wont). H.152.
 Solers-Expert.
 Solertia-Expertly.
 Solertia-Expertness.
 -Skill.
 Solicitud-Solicitation.
 Solicitare. M.54^o.
 Solicitud-Solicitude.

Solicitus-Sollicitous

Solidus-Solid.

Solidifianus-Solidifian.

Solitarinus-Solitary. T.385³.

Solitudo-Solitude. D.3608.

Solum-Seat, A.

Sollers-Skilful. See also Solers.

Solomon-Solomon.

Solubilis (dissolvable). M.276.

(soluble, explicable). D.

2651^e.Solum-Ground, The. R.875^o.Solum (only). H.3. 79². T.441².

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Solummodo (only, alone). M.142.

T.361². 380.Solus-Alone. D.1071. E.832³. 837.(only). T.536².

Solutio-Loosing, A.

Solvere-Loose, To.

Som nattrock (Swed.-like a dressing-

gown). D.2645.

Somniare-Dream, To.

Somnium-Dream, A.

Somnolentia-Somnolence (see Sleep).

Somnus-Sleep.

Sonans-Noisy (see Sound).

Sonare-Sound, To.

Sonitus-Sound, A.

Sonore-Sonorously (see Sound).

Sonorus-Sonorous (see Sound). D.

1108^o.

Sons-Guilt.

Sonticus-Weighty (see Guilt). E.

7461⁸.

Sonus-Sound, A.

Sopbi-Sophi.

Sophisma-Sophism.

Sophisticus-Sophistical.

Sopire-Lull, To.

Sopitio-Lulling, A.

Sopor-Sleep.

Soporiferus-Soporiferous.

Sorbere-Sup, To.

Sordes-Dirt.

Sordescere-Dirty, To be.

Sordide-Sordidly (see Dirt).

Sordidus-Dirty.

Soror-Sister.

Sors-Lot.

Sortire-Allot (see Lot).

Sospes (safe and sound). M.107^e.

Spargere-Scatter.

Sparsim-Scatteredly.

Sparsio-Sprinkling, A (see Scatter).

Sparta-Contribution.

Spatha-Spathé.

Spatiari-Wander.

Spatiolum (a small space). M.185.

Spatiosus (broad, spacious). H.534.

—³. T.31.

Spatium-Space.

Specialis-Special. T.562³.

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Specialius. T.119.

Speciatim-Specially.

Specie, In-Special, In.

Species-Species.

(shapes). E.797^o.Specifice-Specifically. M.323^o.Specificus-Specific. H.588². M.68^e.

Specimen-Specimen.

Speciosus-Specious. R.839¹. T.147^e.

Spectabilis-Visible (see Look at).

Spectaculum-Show, A.

-Spectacle.

Spectare-Look at.

Spectator (The London). D.5565.

Spectrum-Spectre. R.675⁶. —⁷.Specula (watch-tower). E.410⁷.

Specularis-Specular.

Speculatio-Speculation.

Speculator-Watchman.

Speculum-Mirror.

Specus-Den.

Spiegel-Spiegel.

Spelunca-Cave, A. R.338. T.798¹¹.

E.410.

Spelzen (Swed.-the point). D.2763.

Sperare-Hope, To.

Sperata (hoped-for things). T.441.

459⁸.

Spermatiscus-Spermatisc.

Spernere-Spurn.

Spes-Hope.

Sphaera-Sphere.

Sphaerula-Spherule.

Sphincter-Sphincter.

Sphinx-Sphinx.

Spica-Ear (of corn).

Spiculum - Point. See also under

Ear-spica.

Spina-Spine.

Spina-Thorn.

Spineus, Spinosus-Thorny.

Spira-Spire.

Spiraculum-Breath. M.137². 321³.

Spiralis-Spiral.

Spiritalis (airy). E.988³.

Spirituale coelestis (see Spiritual

Celestial).

Spiritalis-Spiritual.

Spiritalis coelestis-Spiritual celes-

tial.

Spiritalis naturalis-Spiritual nat-

ural.

Spiritalitas-Spirituality.

Spiritaliter - Spiritually. H.130.

199. 203².

Spiritus-Spirit.

angelicus-Angelic spirit.

animalis-Animal spirit. E.

1153⁸.

bonus-Good Spirit.

infernalis-(see Evil Spirit).

malus-Evil Spirit.

sanctus-Holy Spirit.

Spissitudo (thickness). M.253^o. T.

534.

Spissus (thick). M.374.

Spithama-Span, A.

Splendens-Resplendent (see Splen-

dour).

Splendere-Shine, To (see Splendour).

Splendide-Splendidly.

Splendidus-Splendid.

Splendour-Splendour, Resplendence.

Spolia opima. M.505².

Spoliare-Spoil, To.

Spolium-Spoil.

Sponda-Couch, A. E.1146³.

Spondere-Promise, To.

Sponsio-Promise, A.

Sponsus-Bridegroom. E.252⁸.

Spontaneus-Spontaneous.

Sponte-Spontaneously. H.18. 212².

Sporta-Contribution.

Spuma-Froth.

Spurcites-Filth.

Spurcus-Filthy.

Spurius-Spurious.

Sputum-Spittle.

Squallidus-Squalid.

Squallor-Squalor.

Squama-Scale, A.

Squamosus-Scaly.

Stabilimentum-Stabiliment (see Es-

tablish). B.78².Stabilire-Establish. H.216. M.307⁶.

Stabularius (a hostler). T.825.

Stabulum-Stable, A. T.676.

Stacte-Stacte.

Stadium-Furlong.

Stagnare-Stagnate (see Lake).

Stagnatus-Stagnant.

Stagnus-Stagnant (see Lake).

Stagnum-Lake, A.

Stalla saxer (Swed.-to set steel traps).

D.4133.

Stamen-Stamen. T.687².

Staminatus (see Stamen).

Stannum-Tin.

Stapede. T.584². 839². Coro.33².

(from stapes, a ladder for mount-

ing a horse).

Stare-Stand, To.

Stater-Stater.

Statera-Balance, A.

Statim-Immediately.

Statio-Station.

Stationarius-Stationary.

Stator-Supporter.

Statua-Statue. T.762².

Statuere-Set up.

Statura-Stature.

Status-State.

-Stated.

Statutum-Statute.

Stella-Star.

Stellaris-Stellar (see Star).

Stelliferus-Starry.
 Stellula-Star, A little.
 Stemma-Pedigree.
 Stentoreus-Stentorian.
 Stercoreus-Stercoraceous (see Dung).
 Stercus-Dung. De Conj. 39.
 Stereometricus-Stereometric.
 Sterilis-Barren.
 Sterilitas-Barrenness.
 Sternere-Strew. T. 62°.
 Sterquilinum-Dunghill.
 Stibium-Stibium.
 Stigma. T. 137¹².
 Stilla-Drop, A.
 Stillare-Drop, To.
 Stillatio-Dropping, A. A. 5620¹⁰.
 9223², 9263⁸.
 Stimulus-Sting, A.
 Stipare-Environ.
 Stipendium-Stipend.
 Stipes-Stock, A.
 Stips (alms). H. 563².
 Stipula-Stalk.
 Stipulata (contracts). T. 432.
 Stirps-Stock, A.
 Stjercrona-Stjercrona.
 Stockholmia-Stockholm.
 Stoicus-Stoic.
 Stola-Robe.
 Stolide-Sillily (see Dull).
 Stolidus-Dull.
 Stomachalis. T. 665⁵.
 Stomachus-Stomach.
 Stora Nygatan-Stora Nygatan.
 Storge-Storge.
 Strabismus-Strabismus.
 Strages-Overthrow. T. 691°.
 Stramen, Stramentum-Straw.
 Strangulare-Strangle.
 Stratim-Stratified.
 Stratus-Couch, A.
 Stratus-Stretched out (see Strew).
 (spread, covered). M. 6.
 Stravi (from *sternere*). T. 487².
 Strenue. T. 159².
 Strenuitas-Activity.
 Strepitus-Noise.
 Striae-Streaks (see Striped). M. 315°.
 Striatim-Stripes, In.
 Striatura-Striation (see Striped).
 Striatus-Striped.
 Stricte-Strictly (see Narrow).
 Strictura-Mark.
 -Stricture (see Narrow).
 Strictus-Narrow.
 Stridor, Stridere-Harsh sound.
 Stridulus-Harsh.
 Stringere-Touch, To.
 Strophæ-Mark, A.
 Structura-Building, A.
 -Structure.
 Struere-Build, To.
 Studere-Study, To.

Studio-Intentionally (see Study).
 Studiosus-Studious.
 Studium-Study.
 Stultitia-Folly (see Fool).
 Stultus-Fool, Foolish.
 Stupefacere-Stupefy.
 Stupendus-Stupendous.
 Stupiditas-Stupidity.
 Stupidus-Stupid.
 Stupor-Amazement.
 -Stupor. T. 134³. D. 2108.
 3352. 4945. 6008. E. 544.
 Stuppa-Tow.
 Stuprare-Ravish.
 Stuprum-Debauching, A (see Ravish).
 Stygius-Stygian.
 Stylobata-Pedestal.
 Stylus-Style.
 Styx-Styx.
 Suadere-Persuade.
 Suamet (his own). T. 576.
 Suasum (persuasion). T. 632.
 Suaveolentia-Sweet scent.
 Suaveolentis-Sweet-scented. M.
 137⁶.
 Suavis-Sweet.
 Suavitas-Sweetness.
 Suaviter-Sweetly.
 Sub-Under.
 Subalternus-Subaltern.
 Subcoelestis-Subcelestial.
 Subdialis-Open air.
 Subditus-Subject.
 Subducere-Lead, To.
 Subinde-Repeatedly.
 Subintrare (to enter by stealth).
 H. 430. T. 510. 611. 619².
 Subire-Undergo.
 Subito-Suddenly.
 Subjectissime. M. 292.
 Subjectum-Subject, A.
 Subjicere-Subject, To.
 Subjicio-Subjection.
 Subjugare-Subjugate.
 Subjugatio-Subjugation.
 Sublatio-Heave-offering.
 Sublatus-Heaved up.
 Sublevare-Encourage.
 Sublevatio-Encouragement.
 Sublimare-Sublime, To. M. 79³.
 Sublimatio-Sublimation.
 Sublimis-Sublime.
 Sublimitas-Sublimity.
 Sublunaris-Sublunary.
 Submergere-Submerge.
 Submersio-Submersion.
 Subministrare-Supply, To. M. 182⁶.
 Submissio-Submission.
 Submissus-Submissive.
 Submittere-Submit.
 Submovere. T. 579².
 Suboles-Offspring.

Subordinare-Subordinate, To.
 Subordinatio-Subordination.
 Suboriens (rising). T. 110.
 Subortus (arisen). H. 299².
 Subpingere. M. 382.
 Subruere-Overthrow, To. D. 5039.
 T. 627².
 Subrutum (from *surruere*). T. 600².
 Subsannare-Mock at.
 Subsannatio-Mockery.
 Subsannator-Mocker.
 Subscribere. T. 814².
 Subsellium-Bench.
 Subsequens. T. 719.
 Subsidentia-Subsidence.
 Subsidere-Subside.
 Subsilere-Skip, To.
 Subsistentia-Subsistence.
 Subsistere-Subsist.
 Substantia-Substance.
 Substantialis-Substantial.
 Substantialiter-Substantially.
 Substantiatus-Substantiate.
 Substantivus-Substantive.
 Substernere-Strew.
 Substituere-Substitute, To.
 Substratus (underlying). T. 60°.
 511° 665⁵.
 Substructio. A. 655². 658. R. 875⁵.
 M. 78³.
 Subsultum (with leaps). M. 495³. T.
 459⁵.
 Subter-Under.
 Subterfugere. M. 83.
 Subtilis-Subtle.
 Subtilitas-Subtlety. M. 111. 112.
 210° 315⁸.
 Subtiliter-Subtly.
 Subtilizatio-Subtilization.
 Subtilizatus-Subtilized.
 Subtrahere-Withdraw. M. 225°.
 Subtriplicatus. T. 168°.
 Subula-Awl.
 Suburbanus-Suburban.
 Suburbium-Suburb.
 Succedaneus-Succedaneous.
 Succedere-Succeed.
 Succensere-Angry, To be.
 Succenturiare-Subsidiary aid, To
 bear.
 Succenturiatus-Subsidiary.
 Successio-Succession.
 Successive-Successively. H. 107.
 109. 112.
 Successivus-Successive.
 Successus-Success.
 Succoth-Succoth.
 Succrescere-Grow, To. M. 30.
 Succuba. M. 462. 463.
 Succumbere-Yield, To.
 Succus-Juice.
 Suctio-Suction.
 Sudare-Sweat, To.

Sudarium-Napkin.
 Sudor-Sweat.
 Suecanus-Swedish.
 Suecia-Sweden.
 Suecus-Swede.
 Suetus (wonted). M.208^e. 332^o.
 Sufferre-Bear, To.
 Sufficere-Suffice. H.101. 185. T. 785.
 Sufficientia-Sufficiency.
 Suffimentum-Incense.
 Suffire-Incense, To offer.
 Suffitio-Incensing, An.
 Suffitus-Incense.
 Sufflaminare-Restrain.
 Sufflare-Inflate.
 Suffocare-Suffocate.
 Suffocatio-Suffocation.
 Suffocativus-Suffocative.
 Suffragare-Support, To.
 Suffragium-Suffrage (see Support). T.634^o. Coro.35.
 Suffulcimentum-Support, A.
 Suffulcire-Support, To.
 Suffundere-Suffuse.
 Sugere-Suck.
 Suggestere-Suggest. T.478^o. (to supply). T.491^o.
 Suggestum-Pulpit.
 Sugillare-Insult, To.
 Sui juris (one's own master). H.108^o. 282^e. (by his own right). M.291^o.
 Sui nex-Suicide. D.5151^e.
 Suillus-Swine, Of.
 Suisonus. Can., Prologue.
 Sulphur-Sulphur.
 Sulphuratus-Sulphurated.
 Sulphureus-Sulphureous.
 Sumere-Take.
 Summa-Sum.
 Summarius-Summary.
 Summe. M.262. T.381^o. 561.
 Summitas. H.207. T.338^e. 504^o.
 Summopere. H.323. M.292. T.183.
 Summotus-Removed.
 Summum bonum-Summum bonum.
 Summus-Highest.
 Summus sacerdos-High priest.
 Supellex-Household stuff.
 Super-Above.
 Superabundare-Superabound.
 Superaddere-Superadd.
 Superare-Surpass. H.34.
 Superbia-Pride.
 Superbire-Proud, To be.
 Superbus-Proud.
 Supereminetia-Supereminence.
 Supereminere-Supereminent, To be.
 Superesse-Remain.
 Superficialis-Superficial (see Surface).
 Superficies-Surface.

Superfluere. H.349^e.
 Superimponere. T.133^e. 336^o.
 Superinducere-Superinduce. T.582^o.
 Superinduere (to put on). W.233. 234.
 Superindumentum (a clothing). E. 1218.
 Superinstructio (superstructure). M.78^o.
 Superior-Higher.
 Superioritas-Superiority (see Higher). M.78^o. 291.
 Superius-Above.
 Superliminare-Lintel.
 Superne (from above). H.430.
 Supernumerarius-Supernumetary.
 Superponderare-Preponderate.
 Superpondium-Preponderance.
 Supersedere-Omit.
 -Supersede.
 Superstes-Remains.
 Superstitio-Superstition.
 Superstitiosus-Superstitious.
 Supervacaneus-Needless. T.577^o.
 Supervenire (to supervene). H.159^o. 324.
 Supb-Red sea.
 Supinatus (backwards). D.3429. 3717. 5082.
 Suppeditare-Supply, To.
 Suppeditatio-Supply, A.
 Suppetiae-Aid. A.8120.
 Supplantare-Supplant.
 Supplere (to supply). T.701^o.
 Supplicare-SupPLICATE.
 Supplicatio-Supplication.
 Supplicium-Suffering.
 Supponere-Substitute, To.
 Suppositio-Supposition.
 Supprimere. T.459^o.
 Supputare-Reckon.
 Supra - Above. H.50. T.454. E. 283^o.
 Supracoelestis-Supercelstial.
 Supradictus (above-mentioned). T. 610. 640^o. 721.
 Supramemoratus (above-mentioned). T.142^o. 152.
 Supernaturalis-Supernatural.
 Supranominatus (above-mentioned). H.165^e. M.496^e.
 Supraostensus (above - shown). M. 222^o.
 Suprarationalis. T.183^e.
 Supraspiritualiter-Superspiritually.
 Supremus-Highest.
 Surculus-Shoot, A.
 Surdescere. T.763.
 Surdus-Deaf.
 Surgere-Arise.
 Surripere-Snatch away.
 Sursum-Upwards.
 Sus-Swine.

Susceptibilis-Susceptible. M.338.
 Susceptibilitas-Susceptibility.
 Suscipere-Take on.
 Suscitare-Rouse. E.433^o. (to raise up). H.216.
 Susim-Zuzim.
 Suspendere-Hang.
 Suspensio-Hanging, A.
 Suspiciari-Suspect, To. M.315^o.
 Suspiciere-Look up.
 Suspicio-Suspicion.
 Suspiciosus-Suspicious.
 Suspirare-Sigh, To.
 Suspirium-Sigh, A.
 Sustentaculum - Support, A (see Sustain).
 Sustentare-Sustain.
 Sustentatio-Sustentation.
 Sustinere-Endure.
 Susurrare-Whisper, To.
 Susurratio-Whispering, A.
 Susurro-Whisperer.
 Susurrus-Whisper, A.
 Sutor-Shoemaker.
 Sutura-Suture.
 Suus-Own.
 (one's own people). H.35^o.
 Sverin-Sverin.
 Swab-Swab.
 Swammerdam-Swammerdam.
 Swedenborg-Swedenborg.
 Swedenborgianismus - Swedenborgianism.
 Sychar-Sychar.
 Sycomorus-Sycomore.
 Sycophanta-Sycophant. T.434^o.
 Syllaba-Syllable.
 Syllogismus-Syllogism.
 Syllogisticus-Syllogistic.
 Sylva-Forest.
 Sylvestris-Forest, Of the. Wild.
 Symbolicus-Symbolic.
 Symbolum-Symbol. T.699^o.
 Symbolum Athanasii - Athanasian creed.
 Symmetria-Symmetry.
 Symmetrice-Symmetrically.
 Sympathia-Sympathy.
 Sympatheticus-Sympathetic.
 Symphesis (symphysis). T.665^o.
 Symphonia-Symphony.
 Symphoniceus. M.55^o.
 Synagoga-Synagogue.
 Synchrone-Synchronously.
 Synchronus-Synchronous. M.310.
 Syncretismus-Syncretism.
 Syncretista-Syncretist.
 Synedrium-Council.
 Synodus-Synod.
 Synonymum-Synonym.
 Syria-Syria.
 Syriacus-Syriac.
 Syringicus-Syringic.

Syrtis (sandbank). T.28². 127. 665⁴.
767³.
Syrys-Syrian.
Systema-System. M.207³.
Systematicus-Systematic.
Systole-Systole.
Systolicus-Systolic. T.367⁴.

Tabacns-Tobacco.
Tabella-Tablet.
Taberna-Shop.
Tabernaculum-Tabernacle.
Tabes-Infection.
Tabula-Table.
Tabula rasa. R.461².
Tabulatio-Flooring (see Table).
Tabulatus-Boarded (see Table). A.
10837. M.113.
Tacere-Silent, To be. H.511², (*ut
taceam*).
Tacite-Silently.
Taciturnitas-Taciturnity.
Taciturnus-Taciturn.
Tacitus-Silent.
Tactilis-Tactile (see Touch).
Tactus-Touch.
Taeda-Pitchpine.
Taediosus-Wearisome (see Tedious).
Tadium-Tediousness.
Taedius-Tedious.
Talaris-Talaris.
Talentum-Talent.
Talglius-Tallow.
Tali (dice). C.189.
Talis-Retaliation.
Talis-Such.
Talpa-Mole.
Talus-Ankle.
Tam . . . quam. H.63. 66.
Tamdiu (so long). H.447². T.182².
587².
Tametsi (although). H.27. 35. 37.
T.178². 382. 384.
Tandem (at last). T.448.
Tangere-Touch, To.
Tanquam-As it were. E.857.
Tantillus-Little.
Tantopere (so greatly). H.33².
Tantum (so much). H.7. 8.
Tantum . . . quantum. T.417².
Tantummodo. T.797.
Tapete-Hanging, A.
(tapestry). T.639².
Tarantula-Tarantula. T.574².
Tardare-Delay, To (see Slow).
Tarde-Slowly.
Tarditas-Slowness.
Tardus-Slow.
Tartaria-Tartary.
Tartarus-Tartar.
Tartarus-Tartarus.
Taxus-Badger. A.2576¹⁰. E.1143².
Te Deum-Te Deum.

Techna-Trick, A.
Technica-Designs.
Tectum-Roof, A.
Tegere-Cover, To.
Tegmen-Covering, A. H.108².
Tegula-Tile.
Tegumentum-Covering, A. E.294⁹.
Tela-Web.
Tellus-Earth.
Telum-Dart, A.
Temerare (to pollute). M.453.
Temerarie-Rashly.
Temerarius-Rash.
Temere (rashly). T.311.
Temperamentum-Temperament.
Temperantia-Temperance.
Temperare-Temper, To.
Temperatio, Temperatura-Temper-
ing, A. A.1042².
Temperatus-Temperate.
Temperies-Temperature.
Tempestas-Tempest.
Tempestivus-Seasonable.
Templum-Temple.
Templum Pauli-St. Paul's cathedral.
See Paul.
Temporarius-Temporary.
Tempus-Temple.
Tempus-Time.
Temulentus-Intoxicated.
Tenacitas-Tenacity. M.253².
Tenaciter-Tenaciously. M.292².
Tenax-Niggardly. M.374.
Tendere-Stretch, To. M.447.
Tendicula-Trap, A.
Tendinosus-Tendinous.
Tendo-Tendon.
(a spring). D.5533a. 5554.
Tenebrae-Darkness.
Tenebricosus, Tenebrosus-Dark.
Tenebrositas-Darksomeness.
Tenendum est. T.54. 76⁴. 308.
Tener-Tender.
Tenere-Hold, To.
Teneritudo-Tenderness.
Tenor-Tenor.
Tensibilitas (tension). M.253². T.
665⁴.
Tensio-Tension.
Tentamen-Attempt, An (see Tempt).
Tentare-Tempt.
Tentatio-Temptation. A.843. 844.
Tentator-Tempter.
Tentoriare-Tent, To.
Tentorium-Tent, A.
Tenuis-Thin.
Tenuitas-Thinness.
Tenus (as far as). M.310. See
Nomine tenus.
Tepefactus. T.80².
Tepere (to be tepid). A.7768.
Tepescere-Lukewarm, To be.
Tepidus-Lukewarm.

Tepor. M.449².
Ter-Thrice (see Three). H.222.
Terebinthinus-Turpentine.
Terebra-Borer, A. D.3657. 3659.
Terebrare. D.3743.
Terebratio-Boring, A.
Terere-Rub, To.
(to waste). M.315².
Tergalis-Hinder (see Back).
Tergiversare-Refuse, To (see Ter-
giversation). T.110.
Tergiversatio-Tergiversation.
Tergum-Back, The.
Termes-Bough.
Terminare-Terminate.
Terminatio-Termination.
Terminus-Boundary, Term. D.
1602. 2002. J.(Post.)236.
Ternarius-Ternary (see Three).
Terra-Earth, Land.
Terra inferior-Lower earth.
Terra sancta-Holy land.
Terra motus-Earthquake.
Terraqueus-Terraqueous.
Terenus-Earthly.
Terrere-Terrify.
Terrestris-Earthly.
Terribilis-Terrible.
Terricola. M.178. 182². 293².
Terrificus. T.562².
Territorium-Territory.
Terror-Terror.
Tersus-Bright. D.4863.
Tertianus-Tertian. See also under
Three.
Tertius-Third (see Three).
Tertius decimus-Thirteenth.
Tesselare-Chequer, To.
Tessera-Token.
Testa-Earthenware.
Testamentum-Testament.
Testari-Witness, To bear (see Testi-
mony, and Witness).
Testiculus, Testis-Testicle.
Testificare-Testify.
Testificatio-Testification.
Testimonium-Testimony.
Testis-Witness.
Testudo-Tortoise.
Teter-Foul.
Tetre-Hideously (see Foul).
Texere-Weave, To.
Textor-Weaver.
Textura-Texture (see Weave). A.
9915².
Textus-Text.
Thabor-Tabor.
Thalami optici. D.1354.
Thalamus-Chamber.
Thamar-Tamar.
Tharschisch-Tarshish.
Tharschisch-Beryl.
Thartan-Tartan.

That (Swed.)-It.
 Thea-Tea.
 Theatralis-Theatrical.
 Theatrum-Theatre.
 Thebach-Tebah.
 Theca-Cabinet. A.8603². T.403².
 D.2877. E.1072³.
 Thee-Tea.
 Thekel-Tekel.
 Thema-Tema.
 Thema-Theme.
 Theman-Teman.
 Themis-Themis.
 Theologia-Theology.
 Theologia naturalis-Natural the-
 ology.
 Theologicus-Theological.
 Theologus-Theologian.
 Theorema-Theorem. M.315⁷. T.473.
 Theoretice-Theoretically.
 Theoreticus-Theoretical.
 Therach-Terah.
 Theraphim-Teraphim.
 Thesaurarium-Treasury.
 Thesaurarius-Treasurer.
 Thesaurus-Treasure.
 Thesis-Thesis.
 Thessalonicenses-Thessalonians.
 Thideal-Tidal.
 Thimnath-Tinnath.
 Thiras-Tiras.
 Thogarmah-Togarmah.
 Thomas. H.461^o.
 Thoracicus-Thoracic.
 Thorax-Chest. D.4778.
 Threnae-Lamentations.
 Thronus-Throne.
 Thruma (contribution). A.1947⁴.
 Thubal-Tubal.
 Thubalcain-Tubalcain.
 Thuribulum-Censer.
 Thus-Frankincense.
 Thyatirae-Thyatira.
 Thyinus-Thyine.
 Thymus-Thymus (gland).
 Tiara-Tiara, Turban.
 Tibia-Flute. M.3³.
 Tibialia-Stockings.
 Tibialiatum. D.4281.
 Tibialis-Flute-like.
 Tibicen-Flute-player.
 Tiensteandar (Swed.)-Ministering
 spirits.
 Tigillum. Coro.51.
 Tignum-Log.
 Tigris-Tiger.
 Tilia-Lime-tree.
 Timere-Fear, To.
 Timiditas-Timidity (see Fear).
 Timidus-Fearful.
 Timor-Fear. A.5387.
 Tinea-Moth.
 Tingere-Tinge.

Tinnuere-Quiver, To.
 Tinnulus-Tinkling.
 Tintinnabulum-Bell. E.204⁹.
 Tiro-Tyro.
 Titillare-Titillate.
 Titillatio-Titillation.
 Titio-Firebrand.
 Titubare-Stagger.
 Titularis-Titular.
 Titulus-Title.
 Toga-Mantle, A. 5M.4.
 Tolerabilis-Tolerable (see Endure).
 Tolerantia-Tolerance (see Endure).
 Tolerare-Endure. D.5932².
 Tollere-Lift up.
 Tonare-Thunder, To.
 Tondere-Shear.
 Tonitru-Thunder.
 Tonna-Tun.
 Tonsio-Shearing, A.
 Tonsor-Shearer.
 Tonus-Tone.
 Topazius-Topaz.
 Topheth-Tophet.
 Torcular-Winepress.
 Tormina-Pangs.
 Torpescere-Torpid, To become. H
 13^o. 136².
 Torpor-Torpor.
 Torquere-Torture, To.
 Torques-Chain, A. E.19.
 Torrefacere. M.455^o.
 Torrens-Torrent.
 Torridus-Torrid.
 Torris-Firebrand. T.455.
 Torsio-Wrenching, A (see Torture).
 Tortuosus-Crooked. E.275³.
 Tortura-Torture.
 Tortus (coiled). T.122².
 Torus-Bed. A.9281. M.13² (in a
 garden).
 Torvus-Stern.
 Toscana-Tuscany.
 Tostus-Cake, A.
 Tot (so many). H.64. R.962⁸. T.
 186^o.
 Totalis-Total (see Whole).
 Totaliter. T.74⁴. 110³.
 Totidem (just so many). T.178^o.
 296⁴. 364. 508^o.
 Toties (so many times). H.111. T.
 433².
 Totus-Whole. T.716.
 Totus quantus. T.373.
 Towerhill.
 Toxicatus-Poisoned.
 Toxicum-Poison.
 Trabs-Beam, A. E.1145⁸.
 Trachea-Windpipe.
 Tractare-Treat, To.
 Tractatus-Tract, Treatise.
 Tractio-Drawing, A.
 Tractus-Tract.

Tradere-Deliver.
 Traditio-Tradition.
 Traducere-Lead across.
 Treductio-Leading across, A.
 Treductus. T.521².
 Tradux-Graff.
 Tragicus-Tragic.
 Traha (Swed.)-Sledge.
 Trahere-Draw, To. A.6645².
 Trama-Weft.
 Trames-Path.
 Tranquillare-Tranquillize.
 Tranquille-Tranquilly.
 Tranquillitas-Tranquillity.
 Tranquillus-Tranquil.
 Transactio-Treatise.
 Transcendere-Transcend.
 Transcribere-Transcribe. T.445^o
 470⁴.
 Transcriptio-Transcription.
 Transenna-Lattice.
 Transferre-Transfer, Translate.
 Transfigere-Pierce.
 Transfigurare-Transfigure.
 Transfiguratio-Transfiguration.
 Transfluere-Flow through.
 Transfluxus-Transflux (see Flow
 through).
 Transfodere-Pierce.
 Transformare-Transfigure.
 Transformatio-Transfiguration.
 Transfundere-Transfuse.
 Transgressio-Transgression.
 Transigere-Pass, To. M.70. 138.
 T.115^o.
 Transire-Pass through. H.445^o.
 Transito-Passing, A. M.185.
 Transitorius-Transitory.
 Transitus-Passage. T.821.
 Translatio-Transfer, Translation.
 M.207². 223^o.
 Translucens-Translucent.
 Translucencia-Translucence.
 Translucere-Shine through (see
 Translucent).
 Translucidus-Translucid.
 Transmeare-Permeate.
 Transmigrare-Transmigrate.
 Transmigratio-Transmigration.
 Transmissio-Transmission.
 Transmittere-Transmit.
 Transmontanus-Transmontane.
 Transmutare-Transmute.
 Transmutatio-Transmutation.
 Transparens-Transparent.
 Transparentia-Transparency.
 Transparere-Shine through (see
 Transparent).
 Transpiratio-Transpiration.
 Transplantare-Transplant.
 Transplantatio-Transplantation.
 Transportare-Transport.
 Transtrum-Espalier.

Transubstantialitas – Transubstanti-
ality.

Transubstantiatio – Transubstantia-
tion.

Transumere. T.463°.

Transversaliter – Transversely.

Transversus – Transverse.

Tredecim – Thirteen.

Tremiscenter – Tremulously.

Tremiscere – Tremble.

Tremor – Tremor.

Tremulare – Tremble.

Trepidare – Alarm, To. T.134⁴.

Tres – Three.

Triad. M.8².

Triangularis – Triangular.

Triangulum – Triangle.

Triarchia – Triarchy.

Tribuere – Attribute, To.

Tribula, Tribulum – Harrow, A.
– Threshing-sledge.

Tribulatio – Tribulation.

Tribulus – Thistle.

Tribunal – Tribunal.

Tribunus – Tribune.

Tribus – Tribe.

Tributum – Tribute.

Triceps (three-headed). M.79². T.
83¹.

Triclinium – Chamber.

Triennium (three years). See under
Three.

Trientalis – Measure.

Trigesimus – Thirtieth.

Triginta – Thirty.

Trihorium (three hours). M.103°.

Trinitas – Trinity.

Trinum – Trine.

Trinus – Trinal.

Tripartitio – Tripartition.

Tripartitus – Tripartite.

Triplex – Triple.

Triplicare – Triplicate, To.

Triplicatio – Triplication.

Triplicatus – Triplicate.

Triplicitas – Triplicity.

Triplo (threefold). M.484.

Tripus – Tripod.

Trismegistus – Trismegistus.

Tristis – Sad.

Tristitia – Sadness.

Triticum – Wheat.

Triturare – Thresh.

Trituratio – Trituration (see Thresh).

Trituratorium – Mortar, A (see
Thresh).

Trituratorius – Trituratory (see
Thresh).

Tritus – Familiar.

Triumpersonatus – Tripersonate.

Triumphare (to triumph). T.72.
422².

Triumphus (a triumph). T.660°.

Triunus – Triune.

Trojanus – Trojan.

Trollsländer (Swed.) – Dragon-flies.

Trubina. T.478³.

Trucidare – Kill.

Truculentus – Ferocious.

Trudere (to thrust). T.481.

Truldom (Swed.) – Witchcraft.

Truldomskonster (Swed. – magical
arts). D.641.

Trulla (Swed.) – Snuffdish.

Truncus – Stock, A.

Truncus – Mutilated (see Stock).

Trutina – Balance, A. A.3104³.

Trux – Ferocious.

Trycta (Swed. – printed). D.3262.

Tuba – Trumpet.

Tuber – Swelling, A.

Tuberculum – Tubercle (see Swelling).

Tuberositas – Swelling, A.

Tubulatus – Tubulated.

Tubus, Tubulus – Tube.

Tubus opticus – Telescope.

Tugurium – Hut.

Tulipa – Tulip.

Tumescencia – Swelling, A.

Tumescere – Swell, To.

Tumidus – Swelled. A.5379.

Tumor – Tumour.

Tumulare – Heap, To.

Tumultuari – Tumult, To be in a.

Tumultuatio – Tumultuation.

Tumultuosus – Tumultuous.

Tumultus – Tumult.

Tumulus – Heap, A.

Tunc – Then. T.596.

Tundere – Bruise, To.

Tunica – Coat. Inv.49.

Turba – Crowd, A.

Turbare – Disturb.

Turbatio – Disturbance.

Turbo – Hurricane.

Turbulentus – Turbulent.

Turcicus – Turquoise.

Turco – Turk.

Turgiversare – Shuffle, To.

Turma – Troop.

Turmatim. T.503°.

Turpis – Foul.

Turpitude – Foulness.

Turris – Tower.

Turritus – Turreted (see Tower).

Turtur – Turtle-dove.

Tutamen – Protection.

Tutare, Tutari – Protect, To.

Tutatio, Tutela – Protection.

Tutelarior – Tutelar (see Protect).

Tutor – Guardian (see Protect).

Tutus – Safe (see Protect).

Tympanizare – Timbrel, To play the
(see Drum).

Tympanum – Drum.

Typicus – Typical.

Typographus – Printer.

Typus – Type.

Tyro. M.182°. See Tiro.

Tyrannus – Tyrant.

Tyrus – Tyre.

U – U.

Uber – Breast. E.340¹⁶. 710²³.

Ubi – Where. T.628.

Ubicumque (wherever). H.6. T.392
619².

Ubinam (where?). A.9280³. H.108³.
T.816.

Ubivis – Everywhere. A.9282°. T.
433. 628°.

Ulcerosus – Full of sores (see Ulcer).

Ulcisci – Revenge, To take.

Ulcus – Ulcer.

Ullibi (anywhere). R.962⁹.

Ullus (any). H.396. T.772. 774.

Ulna – Elbow, Ell. H.203³.

Ulrica – Ulrica.

Uterior – Further.

Uterior (adv.). T.575.

Ultimo (lastly). H.39. T.610°. 635.

Ultimum iudicium – Last judgment.

Ultimus – Last, Ultimate.

Ultio – Revenge.

Ultor – Revenger.

Ultra (beyond). H.270°. T.365².
628.

Ultroneus (of one's own accord).
E.1153⁵.

Ulula – Owl.

Ululare – Screech, To.

Ululatus. T.680².

Ulva – Sedge.

Ulysses – Ulysses.

Umbilicus – Navel.

Umbo – Hilt.

Umbra – Shade.

Umbraculum – Shader, A.

Umbratilis – Shadowy.

Umbrosus – Shady.

Una (together). H.1⁴. 42. 59. 114.

Unanimitas – Unanimity.

Unanimitas – Unanimously.

Unanimus – Unanimous.

Unctio – Anointing, An.

Uncus – Hook, A. T.627. 628°. 796⁴.

Unda – Wave, A.

Undare – Wave, To.

Undatio – Streaming, A (see Wave).

Unde – Whence. T.475.

Undecim – Eleven. E.194².

Undenam (whence). H.109°. 463.
M.293.

Undequaque (on all sides round
about). H.184°. 251. T.417.

Undulare – Undulate.

Undulatio – Undulation.

Undulatorie – Undulatorily.

Undulatorius – Undulatory.

Ungere-Anoint.
 Unguentum-Ointment (see Anoint).
 Unguis-Nail, A.
 Ungula-Hoof.
 Unice (solely). H.592. T.434². 477.
 564². 574. 700.
 Unicornis-Unicorn.
 Unicors (concordant). M.284.
 Unicus-Only. T.441³.
 Uniformis-Uniform.
 Unigenitus-Only-begotten.
 Unio-Pearl, A.
 Unio-Union.
 Unire-Unite.
 Unitas-Unity.
 Unitim (unitedly). I.14².
 Unio-Union.
 Universalis-Universal.
 Universaliter-Universally.
 Universim (universally). M.172.
 Universum-Universe.
 Universus-Universal. T.628.
 Univocus. W.184.
 Unquam (ever). T.135⁴.
 Unum alterumve. T.566². 629.
 Unus-One.
 Unusquisque (everyone). H.58. 72.
 73. T.372. 420. 431.
 Unusquisvis (each one, every one).
 H.9. 72. 73. 95. T.366³.
 Uphasus-Uphaz.
 Upsala, Upsalia-Upsala.
 Ur-Ur.
 Urbane (courteously). M.293.
 Urbanitas-Urbanity.
 Urbanus (of the city). T.22³.
 Urbs-City.
 Uredo-Blasting, A.
 Urere-Burn. M.359.
 Ureter-Ureter.
 Urethra-Urethra.
 Urgere-Urge.
 Uria-Uria.
 Urim-Urim.
 Urina-Urine.
 Urinarius-Urinary.
 Urinatorius-Urinary.
 Urinosus-Urinous.
 Urna-Urn.
 Ursa, Ursus-Bear, A.
 Ursinus-Bear's.
 Urtica-Nettle.
 Urus-Ur.
 Usa-Uzzah.
 Usitatus (usual). H.56.
 Usquam (ever). T.137¹². 159². 616.
 Usque (still). H.65. T.443. 535.
 Usque adeo (inasmuch). H.35. 37.
 60. T.568². 838.
 Usque dum. T.564.
 Usque eo. T.799.
 Usque tamen (nevertheless). H.37.
 63.

Ustio-Burning, A. A.7524³.
 Usufructus-Use and enjoyment.
 Usura-Usury.
 Usurarius. M.465. 466².
 Usurpare-Use of, To make.
 Usurpatio-Using, A.
 Usus-Use.
 Ut (as). H.59. 69. T.367⁴. 687.
 (that), H.68. T.681. 684. 688.
 772.
 Ut plurimum (for the most part).
 H.278².
 Ut primum (as soon as). H.26. 83.
 153. T.441. 590. 797.
 Ut supra dictum. T.613².
 Ut vero. H.202.
 Utunque (however). H.35. T.593².
 Utensilis-Utensil.
 Uter-Bottle.
 Uterinus. T.759³.
 Uterque (both). H.15. 106. 110.
 T.367³. 437². 497.
 Uterus-Womb.
 Utilis-Useful.
 Utilitas-Usefulness.
 -Utility.
 Utinam (whether). M.326³. T.112.
 Utrecht-Utrecht.
 Utrique (on both sides). H.141.
 241². T.115². 497. 631.
 Utrobis (everywhere). H.57. 405.
 Uva-Grape. T.348².
 Uvea (uvea). T.346².
 Uxor-Wife.
 Uxoratus-Wived.
 Uxorem-Wifedom.
 Uz-Uz.

Vacare-Empty, To be.
 -Leisure, To be at.
 Vacare precibus. A.8253.
 Vacat, Non. R.875².
 Vacca-Cow, A. E.364².
 Vacillare-Vacillate.
 Vacne-Empty.
 Vacuitas-Emptiness.
 Vacuum-Vacuum (see Empty).
 Vacuus-Empty.
 Vadere-Go.
 Vadum (a ford). A.4270.
 Vae-Woe.
 Vafer-Sly.
 Vagabundus-Wandering.
 Vagare-Wander.
 Vagatio-Wandering, A.
 Vagina-Sheath, A.
 Vagus-Wanderer.
 Valde-Exceedingly. H.66.
 Vale (farewell). A.4565². T.76².
 Valere-Prevail.
 Valet (fare ye well). M.107².
 Valetudo-Health.

Validus-Mighty.
 Vallatus. T.814.
 Vallis-Valley.
 Vallum-Rampart.
 Valor-Worth.
 Valva (a gate). T.133. D.1681.
 E.700¹².
 Vampirus-Vampire.
 Vane (vainly). M.282.
 Vaniloquium. T.502².
 Vanitas-Vanity.
 Vanus-Vain.
 Vapor-Vapour.
 Vappa-Worthless.
 Variabilis (variable). R.961⁴.
 Variare-Vary.
 Variatio-Variation.
 Varie-Variouly.
 Variogare-Variogate.
 Variogatio-Variogation.
 Varietas-Variety.
 Variola-Small-pox.
 Varius-Variouly.
 Varix (varicose formations). H.553.
 T.331².
 Vas-Vessel.
 Vas sanguinea, Vas sanguinis-
 Blood-vessel. A.8530. D.Wis.ii³.
 Vasculum-Vessel, A little.
 Vastare-Vastate.
 Vastatio-Vastation.
 Vastator-Devastator (see Vastate).
 Vastitas-Waste, A (see Vastate).
 Vates-Prophet.
 Vaticinari-Foretell.
 Vaticinium (prediction). M.315⁷.
 Vaurien (Fr.)-Rascal.
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 Vecors (devoid of reason). M.77⁴.
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 Vectio (a carrying). M.478.
 Vectis-Stave, A.
 Vector-Rider.
 Vegetabilis-Vegetable.
 Vegetare-Vegetate.
 Vegetatio-Vegetation.
 Vegetativus-Vegetative.
 Vegetus-Lively.
 Vehemens-Vehement.
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 Velitare-Skirmish, To.
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 Velox—Swift.
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 Venenum—Poison.
 Venerabundus (reverential). A.
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 Venerare—Venerate.
 Veneratio—Veneration.
 Venericus—Venereal.
 Veneti—Venice.
 Venia—Leave.
 Venire—Come.
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 —Venus.
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 Vepres—Bramble.
 Vepretum—Thorn-thicket.
 Ver—Spring.
 Verber—Whip, A.
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 Verbum—Word.
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 boni—Truth of good.
 coeleste—Celestial truth.
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 externum—External truth.
 fidei—Truth of faith.
 intellectuale — Intellectual truth.
 internum—Internal truth.
 naturale—Natural truth.
 rationale—Rational truth.
 scientificum — Scientific truth.
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 Vesci—Feed, To.
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 Vetitus—Forbidden.
 Vetula—Old woman.
 Vetus—Old.
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 Vetustus—Ancient.
 —Old man.
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 Vexatio—Vexation.
 Vexillum—Banner. T.380⁴.
 Via—Way.
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 Viaticum—Provision.
 Viator—Traveller.
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 Vigil-Awake. D.3380.
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 Vigor-Vigour.
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 Vilipensus. T.366³.
 Vilis-Vile.
 Villa-Village. M.182³. 320^e. T.69².
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 Vincere-Conquer. E.802.
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 Vindicativus - Vindictive (see Revenge).
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 Vineae-Vineyard.
 Vinitor-Vinedresser.
 Vinosus-Vinous (see Wine).
 Vinum-Wine.
 Violare-Violate.
 Violatio-Violation.
 Violator-Violator.
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 Violenti-Violent, The.
 Violentia-Violence.
 Violina, Viol-Violin.
 Vipera-Viper.
 Vir-Man.
 Virens-Green.
 Viretum-Lawn.
 Virga-Rod.
 Virgineus-Virgin.
 Virginitas-Virginity.
 Virgo-Virgin.
 Virgultum-Shrub.
 Viridescere (to flash green). R.232^e.
 Viridis-Green.
 Viriditas (greenness). E.507⁹.
 Virilis-Virile.
 Virilitas-Virility.
 Virtus-Power.

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 Virus-Poison.
 Vis-Force.
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 Viscosus-Sticky.
 Viscus, viscera-Viscus.
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 Visio-Vision.
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 Visitare-Visit, To.
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 aeterna-Eternal life.
 altera-Other life.
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 Vitare-Vitiate (see Fault).
 Vitiligo-Tetter.
 Vitis-Vine.
 Vitiosus-Faulty, Corrupt.
 Vitium-Fault. M.470. —^e.
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 Vitulus, Vitula-Calf.
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 Vociferatio-Shouting, A.
 Vocula-Particle.
 Voetiani-Voetians.
 Voetius-Voetius.
 Vola-Palm. E.700².
 Volare-Fly, To.
 Volatilis-Flying.
 Volatus-Flight.
 Volitare-Fly about.
 -Flit.
 Vollerus-Vollerus.

Volubilitas-Volubility.
 Volubiliter-Volubly.
 Volucris-Bird.
 Volumatim, Voluminatim-Volume
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 Volumen-Roll, A.
 Voluntarius-Voluntary (see Will).
 Voluntas-Will.
 Volupe-Pleasure.
 Voluptas-Pleasure.
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 Voltare-Roll, To.
 Volutio-Consideration.
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 Vomitio-Vomiting, A.
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 Vorax (voracious). T.527³.
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 Votivus-Votive.
 Votum-Vow, A. M.10². 214².
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 Vulgare-Publish.
 Vulgaris-Common.
 Vulgo, In. H.346.
 Vulgus-Common people, The.
 Vulnerare-Wound, To.
 Vultus-Wound, A.
 Vulpes-Fox.
 Vulpinus-Fox, Of a. T.373.
 Vultur-Vulture.
 Vultus-Countenance.
 Vulva-Womb.

Wallerius-Wallerius.
 Wapping.
 Warsovia-Warsaw.
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 Wolfianus-Wolfian.
 Wolfius-Wolff.

Xavier-Xavier.
 Xenodochium-Refuge.
 Xenophon.
 Xiphoid-Xiphoid.
 Xylinum-Linen.

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Zabuah-Zabuah.
 Zachar-Zachar.
 Zea-Spelt.
 Zebaoth (see Jehovah Zebaoth).
 Zeboim-Zeboim.
 Zelare-Zealous, To be.
 Zelotes-Zealous.
 Zelotypia-Jealousy.
 Zelotypicus, Zelotypus-Jealous.

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TABLE OF REPEATED PASSAGES.

PREFATORY NOTE.—The passages in the Writings which are indicated in the following Table by the corresponding references in the opposite columns are not merely parallel passages, but are actual *verbatim* repetitions. They have not been noted by Swedenborg as being such by any references, but have been found by the Compiler of the Concordance as he went along. Numerous as they are, there are doubtless many others which as yet remain to be discovered. These repetitions vary in length from a few lines to whole pages of unbroken repetition.

The use of this Table will be necessary to the close student of the Writings for the reason that the Concordance does not usually indicate, by reference, such *verbatim* repetitions as are here given. The Concordance indicates parallel passages by references to them, but, as a rule, not actual copies of statements.

From this Table the student can mark, in his private copy of the Writings, the places where these repeated passages occur, until such time as an annotated edition of the Writings is made, which will of course contain them.

It will be noticed that the references to passages in the posthumous works are reversed in respect to the order of time, but in this the Table merely follows the order that has been observed all through the Concordance. This reversal begins at D. 185 on page 862.

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1009	5183

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1044, 5	1514
1047	1517
1048	5172
1066	5393
1068	— ^o
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1107	316
1118	2762 ³
1149	4657
1160	820
1175, 6	5396
1201	5052 ^a
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1228, 9	5570
1246	7479
1293	939
1304	961
1355	5383
1358	4791
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1415	6808
1416	6810
1422	7071
1426	6924
1427	7075
1429	6815
1430, 1	7072
1434	6816
1442	7073
1443	7170
1445	7173
1448	7170
1455	6814
1455a, 6	6926
1459	7074
1514	9105
1515 ^a	8948
1517	8950
1518	8951
1525	8949
1526	8953
1540	7363
1541	7359
1648	8021
1649	8022
1650	8023
1651	8024
1652	8025
1653	8026
1656	8028
1663	2746
1668, etc.	10313, etc.
1682 ^e	10382
1686	10379
1687	10383
1691	4046
1694-1696	829
1721	5557
1731	4047
1742	5175 ²
1752	1967
1761	5188

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1809	4227
1819	— ³
1820	— ⁴
1856-1862	1773
1864	816
1933	2485
1950	6621
1995	5981
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2486	4171
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2502	1509
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3066	2596. H.325
3097	1622
3120	452
3152	5054
3181	1977
3198	2745
3206	825
3211	943
3213	1623
3229	1625
3234	6931
3237	7175
3238	7077
3240	6929
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3251	7475
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3292	7173
3293	7174
3311	1114
3322	1118
3331	7478
3335	1510 ²
3346	7248

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3353	1124
3360, 4	1270
3378	1269
3380	1977
3395	1512
3485	5567
3488	7359
3494	2595
3498	4630. 5573
3502	1631
3503	5573
3542	2289
3547	2307
3584	1271
3594	2754
3605a	S. 26
3648	A. 3750 ²
3724	6486
3822, 3	4051. 5189
3860, 1	4326
3872	451. H. 407
3888	7748
3903	6471
3947	4658
3950	8628
3954	4658
3998	1516
4019 ^e	831 ³
4028-4032	4627
4033	1980
4049	818
4060	5865
4072	788
4073	1128
4082	5060
4091	6203
4097	5989
4104	548
4106	1127
4139b	1125
4154	5556.
4155	5725
4169	2302
4174	1268

D. 4183	A. 1265
4216	3477
4219	1531
4236	959
4303	1626
4305	1510 ³
4309	2799 ²¹
4354	2296
4393	6485
4404	1980
4405	2733
4553	4951
4562	6493
4567	6494
4585	5713
4587	5721
4604	6322
4618	6054
4627 ⁵	6310
— ¹²	6311
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— ¹¹	9793
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— ⁷	10162
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4821	9202
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5513 ^a	10783. U. 168
— ¹⁵	10835
5566	H. 273
5646	A. 1379
5776	9972
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4682	3643
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4722	4950
4728	4419
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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	"	8	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, III	"	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				

KEY TO THE ABBREVIATIONS USED IN THE CONCORDANCE.

SINGLE-LETTER ALPHABETICAL LIST.

A. Arcana Coelestia.	M. Marriage Love, or Conjugal Love.
B. Brief Exposition.	N. New Jerusalem and its Heavenly Doctrine.
C. Doctrine of Charity.	P. Divine Providence.
D. Spiritual Diary.	Q. Nine Questions.
E. Apocalypse Explained.	R. Apocalypse Revealed.
F. Doctrine of Faith.	S. Doctrine of the Holy Scripture.
H. Heaven and Hell.	T. True Christian Religion, or Universal Theology.
I. Influx, or Intercourse of the Soul and Body.	U. Earths in the Universe.
J. Last Judgment.	W. Angelic Wisdom concerning the Divine Love and Wisdom.
L. Doctrine of the Lord.	

SUPPLEMENTARY LIST.

Abom. Abomination of Desolation, etc.	De Just. De Justificatione, etc.
Ad. Adversaria.	De Verbo.
Ang. Idea. The Angelic Idea concerning the Creation of the Universe by the Lord. (At the end of the D.Wis.)	Docu. Tafel's Documents concerning Swedenborg.
Ath. De Athanasii Symbolo.	Ecc. Hist. Ecclesiastical History of the New Church.
C.J. Continuation of Last Judgment.	Hist. Crea. History of the Creation.
Can. Canons.	Inv. Invitation to the New Church.
Conv. Conversation with Angels.	J. (Post.) Last Judgment (Posthumous).
Coro. Coronis.	Letter. Letter to Hartley.
D.Min. Diarium Minus, or Lesser Diary.	Life. Doctrine of Life.
D.Love. Divine Love (Posthumous).	5M. Five Memorable Relations.
D.Wis. Divine Wisdom (Posthumous).	P.P. Prophets and Psalms.
De Conj. De Conjugio.	Scia. Doc. Sciagraphia Doctrinae Novæ Ecclesiæ.
De Dom. De Domino.	W.H. White Horse.

MISCELLANEOUS ABBREVIATIONS.

Comp. <i>Comparisons</i> occur in the sections referred to.	Tr. <i>Treated of.</i> The subject is treated of in that part of the Word which is under consideration.
Def. <i>Defined.</i> A definition is given.	= This is to be read <i>signifies</i> .
Des. <i>Described.</i> The subject is further described.	' ' Quotation marks are used exclusively for quotations from the Word.
Enum. <i>Enumerated.</i> There is an enumeration in the passage referred to of the things mentioned in the quotation.	[] Brackets indicate a word or words which have been introduced either by the Latin Editor or by the Compiler.
Ex. <i>Explained.</i> The subject is further explained.	() Parentheses indicate that the matter is to be found in the original, but expressed in different words.
Examp. <i>Example.</i> An example is given to illustrate the statement.	e. after a number denotes that the reference is to the very end of the section referred to.
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.	

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.

ERRATA ET CORRIGENDA.

(In numbering the lines from top of page the headline has been included in the count.)

VOLUME I.

Page	4,	column	2,	line	20	from bottom, <i>for</i> maternal ancestors, <i>read</i> mothers.
11	2	18,	for 5264,	read 5264.		
40	2	17	from bottom, <i>for</i> WHORE- DOM, <i>read</i> SCORTATION.			
41	1	15	from bottom, <i>for</i> 1866, <i>read</i> 1886.			
50	1	2,	for 343,	read 339.		
50	1	8,	for 344,	read 340.		
50	1	20,	for 345,	read 341.		
95	1	15	from bottom, <i>for</i> 3039 <i>read</i> 3031.			
97	2	6,	for 349,	read 348.		
98	1	4,	for 1875,	read 1937.		
98	2	21	from bottom, <i>for</i> 7, <i>read</i> 365 ⁷ .			
181	2	10,	for 3523,	read 3525.		
197	2	14	from bottom, <i>for</i> ——— ²² , <i>read</i> 375 ²² .			
235	1	12,	for 3497,	read 3947.		
235	1	13,	for 3498,	read 3948.		
252	2	5	from bottom, <i>for</i> INQUIRE, <i>read</i> INTERROGATE.			
283	1	19,	for 4644 ² , <i>read</i> 4464 ² .			
290	1	26,	for 1145 ⁶ , <i>read</i> E.1145 ⁶ .			
316	1	15	from bottom, <i>for</i> from that the, <i>read</i> the derivative.			
392	2	7	from bottom, <i>for</i> 1041 ² , <i>read</i> 1042 ² .			
396	2	32,	for <i>halitus</i> , <i>read</i> <i>flatus</i> .			
405	2	1	from bottom, <i>for</i> 49922, <i>read</i> 4922.			
414	1	14	from bottom, <i>for</i> 2530 ⁶ , <i>read</i> 2930 ⁶ .			
414	1	3	from bottom, <i>for</i> 2312 ³ , <i>read</i> 3212 ³ .			
424	1	2,	for 2178,	read 2179.		
428	2	28,	for 6998 ⁷ , <i>read</i> 6997 ⁷ .			
433	2	2,	<i>omit</i> internal <i>before</i> sight.			
436	2	29,	for 79,	read 49.		
436	2	14	from bottom, <i>for</i> the, <i>read</i> this.			
455	2	2	from bottom, <i>for</i> 2385, <i>read</i> 2385 ⁶ .			
481	1	22	from bottom, <i>for</i> evils and, <i>read</i> evils from.			
489	1	8,	for your,	read you.		
489	1	15,	for 327 ¹² , <i>read</i> 326 ¹² .			

Page 522, column 1, line 19,	for have, read had.
522	1 19, for is, read was.
539	1 22, for 349 ² , read 348 ² .
539	2 18, for these refs., read this ref.
588	1 22, for 387, read 388.
596	2 3 from bottom, for General, read Leader-dux.
614	1 29, for ve read live.
633	1 9, for tones read ones.
633	1 14 and 15 from bottom, for intellectual, read internal.
643	2 4 from bottom, for the Church, read established.
660	2 1 from bottom, for right to left, read left to right.
670	1 25 from bottom, for 779, read 79.
708	1 23, for <i>Combinere</i> , read <i>Combinare</i> .
827	2 4 from bottom, for In all general, read In general, all.
873	2 22 from bottom, for 311, read T.311.
880	2 24, for xxii., read xxvi.
881	2 22 from bottom, for <i>Cupire</i> , read <i>Cupere</i> .

VOLUME II.

Page	33,	column	2,	line	6,	for <i>Lethiferus</i> , read <i>Lethi-</i> <i>fer</i> .
"	35	"	1	"	15,	for 258 ⁴ , read P.258 ⁴ .
"	50	"	1	"	16	from bottom, for 4735, read D.Min.4735.
"	60	"	2	"	24,	for World, read world.
"	66	"	1	"	28,	for lowest, read ultimate.
"	99	"	1	"	28,	for cause delights, read cause goods.
"	121	"	2	"	17	from bottom, for <i>Cupire</i> , read <i>Cupere</i> .
"	132	"	1	"	16	from bottom, for <i>Destined</i> , read <i>Destine</i> , To.
"	146	"	2	"	18	from bottom, for <i>Zodiac</i> , read heavenly bodies.
"	161	"	1	"	2	for 5 M., read 5 M.4.
"	208	"	2	"	18,	strike out from <i>Divine</i> good to His body.
"	228	"	2	"	17,	for ——— ² , read 151 ² .

Page 307, column 2, line 2	from bottom, for faith, read end.
321 " I " 25,	insert Heaven after closes, and strike out opens.
337 " 1 " 15,	for 27 ^o , read 27.
338 " 2 " 29,	for vi., read vii.
367 " 1 " 4	from bottom, for 1323, read 13. 23.
406 " 2 " 27	from bottom, for xlviii., read xlix.
421 " 1 " 21,	for <i>Efflux</i> , read <i>Effluxus</i> .
427 " 1 " 19	from bottom, for natural truth, read truth of the Natural.
458 " 2 " 6,	for Move, read Remove.
458 " 2 " 19,	for Gift, read Present.
484 " 1 " 3	from bottom, for 407, read T.407.
492 " 2 " 21,	for spiritual affection of good, read affection of spiritual good.
513 " 1 " 6,	for ——— ¹² , read 449 ¹² .
525 " 1 " 27,	for Levi, read Lewis.
533 " 2 " 9,	for 264 ² , read P.264 ² .
533 " 2 " 11,	for could not be revealed, read were not revealed.
533 " 2 " 12,	for had been established, read was to be established.
551 " 1 " 3,	for SHUN, read FLEE.
557 " 2 " 13	from bottom, for 3701, read 3701 ² .
639 " 2 " 4	from bottom, for 3937 ² , read 3938 ² .
653 " 2 " 25	from bottom, strike out this line.
664 " 2 " 28,	for <i>Extinguere</i> , read <i>Exstinguere</i> .
664 " 2 " 29,	for <i>Extinctio</i> , read <i>Exstinctio</i> .
723 " 1 " 19,	for 220 ⁹ , read P.220 ⁹ .
750 " 2 " 20	from bottom, for 382, read 382a.
801 " 1 " 19,	for 865 ⁴ , read 865 ² .
825 " 1 " 23,	for <i>Transflux</i> , read <i>Transfluxus</i> .
833 " 1 " 4,	for pleasureably, read pleasantly.
860 " 1 " 1	from bottom, for to Societies they are called persons, read to persons they are called Societies.
870 " 1 " 21,	for JUDGMENT, read LAST JUDGMENT.

VOLUME III.

Page 12, column 2, line 25	from bottom, for 9693 ⁶ , read 3693 ⁶ .
50 " 2 " 15	from bottom, for o be, read to be.
64 " 2 " 17	from bottom, for ——— ² , read 87 ² .

Page 66, column 2, line 22, for 26, read 126.

140 " 2 " 25	from bottom, for the good which is not from the truths of faith has its own quality; it is, read the good which has not its quality from the truths of faith, is.
161 " 1 " 4	from bottom, insert <i>Bonum vitæ</i> .
236 " 1 " 4,	for 204 ^o , read W.204 ^o .
243 " 1 " 31,	strike out Hat, or.
243 " 1 " 34,	for hat, read cap.
293 " 1 " 29	from bottom, for the understanding, read the life of the understanding.
385 " 1 " 29	from bottom, strike out this line.
458 " 1 " 2	from bottom, for and, read or.
528 " 1 " 13	from bottom, for have, read have had.
539 " 2 " 10,	strike out this line.
539 " 2 " 11,	for THINK, read THOUGHT.
548 " 2 " 14	from bottom, for the eye, read Heaven.
619 " 2 " 9,	for by touching, read by their touching.
659 " 1 " 16,	for but in his, read but not into his.
721 " 1 " 2,	for by Sarai, read to Sarai.
749 " 1 " 21	from bottom, for <i>Intermediatus</i> , read <i>Intermedius</i> .
859 " 1 " 27,	for derivative affection, read derivative perception.
870 " 2 " 22,	for produces, read produces.
894 " 1 " 33,	for ——— ⁵ , read 9 ⁵ .
940 " 1 " 2,	for A.585, read T.585.

VOLUME IV.

Page 157, column 1, line 30, strike out 5736.

158 " 2 " 6	from bottom, for 5749, read 5745.
159 " 1 " 14,	for and had, read who.
197 " 1 " 9	from bottom, for 5532, read 5432.
220 " 2 " 19,	for xxvi., read xvi.
306 " 1 " 14,	for 638 ¹¹ , read E.638 ¹¹ .
307 " 2 " 21,	for 241, read R.241.
310 " 1 " 16,	for Lipothamia, read Leipothymia.
367 " 2 " 33,	for 773, read 776.
388 " 1 " 18,	for Lord's Prayer, read Lord.
389 " 1 " 30,	for 609S ² , read D.609S ² .
389 " 1 " 31,	for 6101 ² , read D.6101 ² .
417 " 2 " 8,	for goods, read goods to eternity.
485 " 1 " 18	from bottom, strike out this line.
587 " 1 " 25	from bottom, for 552, read 55 ² .

Page 608,	column 1,	line 1,	for Medicine , read Mediate .
„ 620	„ 2	„ 17	from bottom, for <i>Obvious</i> , read <i>Obvius</i> .
„ 674	„ 1	„ 1	and 4, for Micha , read Micah .
„ 691	„ 2	„ 12,	for and understanding is to think; and will is to do, read and it is of under- standing to think; and of will to do.
„ 741	„ 2	„ 22,	for fear of being, read fear being.
„ 901	„ 2	„ 25	from bottom, for <i>Ejestas</i> , read <i>Egestas</i> .
„ 969	„ 1	„ 10	from bottom for prevarica- tion, read transgression.

VOLUME V.

Page 27,	column 1,	line 24,	for 3188, read 3186.
„ 27	„ 1	„ 31,	for 452, read 542.
„ 47	„ 2	„ 16	from bottom, for <i>Onyeha</i> . read <i>Onyche</i> .
„ 60	„ 1	„ 28,	for 361, read H. 361.
„ 82	„ 2	„ 9	from bottom, for 695 ²⁰ , read E. 695 ²⁰ .
„ 163	„ 2	„ 17,	for of influx, read or in- flux.
„ 174	„ 1	„ 2,	for [A. 412], read [W. 412].
„ 207	„ 1	„ 6,	for <i>Phantasm</i> , read <i>Phan- tasma</i> .
„ 241	„ 2	„ 22	from bottom, for venom , read venom which is hatred.
„ 380	„ 2	„ 28,	for Quality , read Qualify .
„ 393	„ 2	„ 39,	transposetheart. Rapacious below Rank .
„ 394	„ 1	„ 26,	for <i>Vauriens</i> , read <i>Vaurien</i> .
„ 439	„ 1	„ 21,	for Absolom , read Absalom .
„ 458	„ 2	„ 2,	for <i>Redueere</i> , read <i>Redigere</i> .
„ 462	„ 1	„ 2,	for [A], read [D].
„ 493	„ 2	„ 4	from bottom, for 69, read C. J. 69.
„ 541	„ 2	„ 24,	for that body, read that of the body.
„ 544	„ 1	„ 28	from bottom, for recom- pense , read recompense .
„ 585	„ 1	„ 1,	for Room , read Root .
„ 622	„ 1	„ 22	from bottom, for <i>Satan</i> , read <i>Satanas</i> .
„ 638	„ 2	„ 21,	for rational man, read natural man.

Page 703,	column 2,	line 7,	for See UNIVERSAL SENSE, read See WORD (of the Lord).
„ 737	„ 1	„ 3,	for <i>labefacere</i> , read <i>labe- facture</i> .
„ 742	„ 2	„ 8	from bottom, for 'or one, read or 'one.
„ 748	„ 2	„ 21,	for E. 700 ¹⁵ , read E. 700 ¹⁶ .
„ 750	„ 1	„ 5	from bottom, for <i>Dis</i> . read <i>Des</i> .
„ 750	„ 2	„ 21,	for state, read taste.
„ 777	„ 1	„ 10	from bottom, add or <i>Singu- latim</i> .
„ 793	„ 2	„ 19	and 18 from bottom, for opposite, read united to.
„ 795	„ 2	„ 3	from bottom, for Smoothi- ness , read Smoothness .
„ 812	„ 1	„ 25,	for street, read quarter.
„ 826	„ 2	„ 22	from bottom, for <i>Practigia</i> , read <i>Praestigia</i> .
„ 865	„ 1	„ 5	from bottom, for of the primitive ideas, read of ideas the primitives of words.

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Page 7,	column 1,	line 14,	for Evil stars , read Evil Spirits .
„ 54	„ 1	„ 5	from bottom, for <i>Straitim</i> , read <i>Striatim</i> .
„ 131	„ 1	„ 17,	for maternal ancestors, read mothers.
„ 185	„ 2	„ 1,	for Telescope , read Tell .
„ 186	„ 2	„ 4,	after <i>Temperatio</i> , insert <i>Temperatura</i> .
„ 323	„ 2	„ 6	from bottom, for <i>Tripas</i> , read <i>Tripus</i> .
„ 488	„ 1	„ 22	from bottom, for <i>Varicus</i> , read <i>Variz</i> .
„ 524	„ 1	„ 5	from bottom, for — ^e , read 649 ^e .
„ 529	„ 2	„ 3,	for whoredom, read whore- doms.
„ 544	„ 2	„ 33,	this line should run on.
„ 553	„ 1	„ 20,	for <i>Lotio</i> , read <i>Pelvis lotionis</i> .
„ 628	„ 2	„ 11	from bottom, for 4— ^s , read 4— ^s .
„ 729	„ 2	„ 3	from bottom, for like and. read like an

END OF VOLUME VI.

