

CONCORDANCE TO SWEDENBORG.

A. *The letter A, sounded as in father.*

H. 241². (Words of the celestial class in the Hebrew Word are characterized by the vowels U (oo) and O, and to some extent by A.)

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

Aaron. *Aharon.*

A. 2826¹¹. 'The house of Aaron'=good of love. 9806³. Ill. E.696¹⁹.

3325⁹. The Levites were given to Aaron because Aaron =the Lord as to the priesthood, that is, as to Divine Love. 3858⁹. —¹¹. 5307².

4311⁴. Aaron at heart worshipped an Egyptian idol. 9806⁶. 10401.

6940. 'Aaron'=the law Divine as to truth; 'Moses,' as to good.

6998. 'Is not Aaron the Levite thy brother?'=doctrine of what is good and true. For Aaron represents the Lord as to Divine good or the priesthood; here, however, before he had been initiated into the priesthood, he is the doctrine of what is good and true, wherefore it is said that he was 'for a mouth' to Moses, and Moses was 'for a god' to him. For by Moses is represented the Lord as to Divine truth that proceeds immediately from Him; hence by Aaron [is rep.] Divine truth that proceeds mediately from the Lord, which truth is the doctrine of what is good and true. The truth that Moses here reps. is that which cannot be heard or perceived by man, but the truth that Aaron reps. is that which can be heard and perceived by man. Hence Aaron is called 'the mouth,' and Moses his 'god.' Hence also Aaron is called 'the Levite,' for 'Levite'=the church's doctrine of what is good and true, which ministers to and serves the priesthood. 7009. 7270².

7053. 'And Jehovah said to Aaron'=the truth of doctrine, and perception therein from the Divine.

7058. 'And Moses told—*indicavit*—Aaron'=influx of truth that proceeds immediately from the Lord's Divine into truth that proceeds mediately.

7063. 'And Aaron spake all the words that Jehovah spake to Moses'=doctrine thence from the Divine.

7089. 'And afterwards came Moses and Aaron'=the Divine law and doctrine thence. . . By the Divine law that Moses reps. is understood the Word such as it is in

its inward sense, thus such as it is in the Heavens; but by doctrine is understood the Word such as it is in its literal sense, thus such as it is on earth. Ex.

7104. 'Wherefore do ye, Moses and Aaron, draw away the people from their works?'=that their Divine law and doctrine will not release them from troubles. 'Moses'=the Lord as to Divine law, and 'Aaron'=the Lord as to doctrine thence.

7184. Aaron and his families rep. those things that belong to doctrine.

7226. 'And Jehovah spake to Moses and to Aaron'=instruction anew from the law Divine and at the same time from doctrine.

7230⁴. 'Aaron took to himself Elisheba . . . for a woman'=doctrine of the Church, and how good and truth are therein conjoined.

7231⁶. 'Aaron'=what is outward of the Spiritual Church, and 'Moses,' what is inward. Ex.

7239. 'This Moses and Aaron'=that this was from the law, that is from the Divine, and from doctrine thence.

7269. 'And Aaron thy brother shall be thy prophet'=doctrine thence. (*i.e.*, from the law Divine.) 7270.

7285. 'And Aaron [was] a son of three and eighty years'=the state and quality of doctrine.

7381. 'Say to Aaron'=influx of inward law into outward law. The doctrine of what is good and true that Aaron reps. is nothing but outward law existing from inward law, that is, through inward law from the Divine.

—². Inward law that Moses reps. is truth accommodated to Angels, and outward law, that Aaron reps. is truth accommodated to men. Ex.

7390. 'And Pharaoh called Moses and Aaron'=presence of law Divine. . . Moses reps. inward, and Aaron outward law.

7517. 'And Jehovah said to Moses and to Aaron'=instruction anew. . . Truth that proceeds from Jehovah is rep. by Moses and Aaron, inward truth by Moses, and outward by Aaron. 7656.

7656. 'And Moses and Aaron returned unto Pharaoh'=presence of truth Divine thence.

7825. 'Jehovah said to Moses and Aaron'=information through truth Divine. . . Moses reps. truth proceeding from the Divine immediately; Aaron, mediately.

8404. '(They murmured) against Moses and against

Aaron'=[against] truth Divine. Moses reps. truth Divine proceeding from the Lord immediately, thus inward; and **Aaron**, truth from the Lord proceeding mediately, thus outward.

8437. 'And Moses said unto **Aaron'**=influx of truth Divine proceeding immediately from the Lord through truth Divine that [proceeds] mediately. 8529.

8441. '**Aaron** spake to all the company of Israel'=instruction from the Divine through influx, (*i.e.*) from the Divine through truth proceeding from the Lord mediately, which is rep. by **Aaron**.

8588⁴. In the inward historical sense, Moses and **Aaron** do not rep. truth Divine, but the religiosity of that nation whose leaders and heads they were.

8603. 'Moses, **Aaron**, and Hur'=Divine truths in successive order. 'Moses'=Divine truth proceeding immediately; '**Aaron**,' Divine truth proceeding mediately; and 'Hur,' Divine truth proceeding mediately through that again.

8681. 'And **Aaron** came and all the elders of Israel'=things of the church that are primary. **Aaron** reps. truth of doctrine.

8802². They who are intermediate between the celestial and spiritual kingdoms were rep. by Moses and **Aaron**, who were permitted to go up the mountain.

8841. 'Come up thou and **Aaron'**=conjunction with truth from the Divine, inward and outward.

9223². **Aaron** and his sons, who filled the office of the high-priesthood, represent the Lord.

9374. 'Thou and **Aaron'**=the Word in the inward and outward sense. Moses reps. the Word; and when **Aaron**, who was his brother, is joined to him, Moses then reps. the Word in the inward sense, and **Aaron** in the outward.

9403. 'And there went up Moses and **Aaron**, Nadab, and Abihu'=the Word in the inward and outward sense, and doctrine from both.

9424. 'Behold **Aaron** and Hur with ye' (the elders)=doctrine of truth from such a Word. **Aaron** here reps. doctrine of truth from the outward sense of the Word alone, because, by the elders, over whom **Aaron** was set as a head below the mountain, were sig. those who are in the outward sense of the Word.

—⁴. The doctrine here rep. by **Aaron** and Hur, being from the outward sense of the Word alone, without the inward sense, was merely idolatrous; wherefore it is said of **Aaron**, by whom such doctrine was represented, that he made an idol, or 'golden calf.'

9477. By **Aaron** as high-priest was represented the Lord as to good of love; and by his garments, especially by the ephod, was rep. truth of faith that is from good of love.

9506⁶. That man is heard and his worship received when he has been cleansed from evils, was represented by **Aaron's** not entering into the holy place within the veil until he had expiated himself and the people.

9670³. The priestly office that **Aaron** filled, rep. the Lord as to Divine good.

— . The process of the glorification of the Lord's Human even to Divine good, is described in the inward sense, and was exhibited before the Angels, when **Aaron** went through these [initiatory rites].

—^e. After these had been gone through, **Aaron** represented the Lord as to Divine good.

9786. '**Aaron** and his sons shall set it in order'=perpetual influx from the Lord. . . By **Aaron** was rep. the Lord as to Divine good, and by his sons, as to Divine truth. 10000. E. 502⁴.

9806. 'And thou, make to draw nigh unto thee **Aaron** thy brother'=conjunction of Divine truth with Divine good in the Lord's Divine Human. Moses . . . reps. the Lord as to Divine truth, . . . **Aaron**, as to Divine good.

— . **Aaron** was chosen to fill the priestly office because he was the brother of Moses, for thus there was simultaneously represented the brotherhood of Divine truth and also of Divine good in Heaven.

9810. '**Aaron'**=a representative of the Lord as to the Divine Celestial, . . . which is the Divine of the Lord in the inmost Heaven.

9813. 'Sons of **Aaron'**=the things that proceed from the Divine Celestial.

9900. 'And **Aaron** shall carry the names of the sons of Israel'=the preservation by the Lord of good and truth as to every quality. . . **Aaron** reps. the Lord as to Divine good.

9924. 'And it shall be upon **Aaron'**=a representative of the Lord. **Aaron** here reps. the Lord as to those things that concern evangelization and worship.

9928. By **Aaron** was rep. the Lord, and by his office, all the work of salvation; and on man's part, worship.

9936. 'And it shall be upon the forehead of **Aaron'**=from the Divine love of the Lord. **Aaron** reps. the Lord as to Divine good, which is the good of his Divine love.

9937. 'And **Aaron** shall carry the iniquity of the holy ones'=removal thereby (*i.e.* by the Divine love) of falsities and evils with those who are in good from the Lord. **Aaron** reps. the Lord as to good of love.

9939. 'And it shall be upon the forehead of **Aaron** constantly'=a representative of the Lord's love for ever. . . . **Aaron** reps. the Lord.

9946. 'For the sons of **Aaron'**=Divine truths proceeding from the Divine good of the Lord in the Heavens. It is said in the Heavens, because it is the Divine of the Lord in the Heavens that was represented by the priestly office of **Aaron** and his sons; Divine good in the Heavens, by the priestly office of **Aaron**, and Divine truth from Divine good there, by that of his sons. Ex.

9952. 'And thou shalt put them on **Aaron** thy brother'=such a state of Divine good in the spiritual kingdom. . . . By **Aaron** was rep. the Lord as to Divine good, thus also Divine good that is from the Lord; and by his garments, the Lord's spiritual kingdom joined to His celestial kingdom.

9959^e. **Aaron** in his garments represented the Lord as to Divine good in the Heavens, **Aaron** himself, the Lord as to the Divine celestial there, and his garments, as to

the Divine spiritual there, proceeding from the Divine celestial. A. 10067.

9985. In the inward sense of this chapter the glorification of the Lord as to the Human is treated of, which is sig. by the inauguration of **Aaron** and his sons into the priestly office.

10017. The priestly office that is represented by **Aaron** is the work of the salvation of those who are in the Lord's celestial kingdom, . . . but the priestly office represented by the sons of **Aaron** is the work of the salvation of those who are in the Lord's spiritual kingdom most closely proceeding from His celestial kingdom. —².

10067. 'And thou shalt sprinkle upon **Aaron**, and upon his garments'=reciprocal union of Divine good and Divine truth in the higher Heavens. **Aaron** reps. the Lord as to Divine good, which is the Divine good of the Lord in the celestial kingdom, or, what is the same, in the higher Heavens; and the garments of **Aaron** are a representative of the Lord's spiritual kingdom joined to His celestial kingdom.

10082. 'And thou shalt put all things upon the palms of **Aaron**, and upon the palms of his sons'=acknowledgment in the Heavens that those things are of the Lord and from the Lord. . . **Aaron** and his sons represent the Lord as to Divine good and Divine truth thence proceeding.

10118. 'And thou shalt do to **Aaron** and to his sons thus'=this representative of the Lord's glorification, and His influx into the Heavens and into the Church. **Aaron** reps. the Lord as to Divine good, and his sons, the Lord as to Divine good spiritual.

10198. 'And **Aaron** shall [burn] incense upon it'=the elevation by the Lord of worship that is from love and charity. . . **Aaron** as high-priest reps. the Lord as to Divine good, and as to the work of salvation. 10202.

10239. 'And **Aaron** and his sons shall wash out of it'=a representative of the purification and regeneration of man by the Lord. . . **Aaron** reps. the Lord as to Divine good celestial, and the sons of **Aaron**, the Lord as to Divine good spiritual. 10278.

10249². Since the Lord is understood by **Aaron** in a representative sense, therefore by 'the seed of **Aaron**' are specifically understood those who are in the Lord's Celestial Kingdom, and also by 'their generations,' those who are in His Spiritual Kingdom.

10278. 'And thou shalt anoint **Aaron** and his sons'=inauguration to rep. the Lord in both kingdoms.

10397. 'And the people was gathered together to **Aaron**'=that it betook itself to the outward things of the Word, of the Church and of worship, separated from what is inward. . . The reason why this is here represented by **Aaron**, is that he was the head of that nation in the absence of Moses. Ex. 10401.

10468. 'And Moses said to **Aaron**'=perception from what is internal about such an external.

10480. 'Because **Aaron** had made it (the people) dis-solute'=that this [will be done] by the outward things that they will love. . . **Aaron** reps. what is outward. 10512.

10692. 'And **Aaron** and all the sons of Israel saw Moses'=the perception—*apperceptio*—of those who are in the outward things of the Church, of worship and of the Word, without inward things.

10696. 'And **Aaron** and all the princes in the assembly turned back to him'=the principal ones who are in outward things, and yet might rep. inward things.

S. 71. In the Word in Heaven for '**Aaron**' there is 'priesthood,' and for '**David**,' 'royalty,' both of the Lord.

M. 21. Why a bridegroom there is dressed like **Aaron**.

Abaddon. *Abaddon.*

A. 7643¹⁰. '**Abaddon**' is perdition.

S. 13³. 'They had a king over them, the angel of the bottomless pit, whose name is **Abaddon** or Apollyon' =that their falsities were from Hell, where they are merely natural and in their own intelligence.

R. 440. '**Abaddon**' in the Hebrew signifies one who destroys, and the destroyer; in like manner '**Apollyon**' in the Greek. Ill. E.563.

B. 93. I called them **Abaddons** or Apollyons. T. 182³.

T. 310. Such are called **Abaddon** or Apollyon, that is, the destroyer.

628². **Abaddon** and Apollyon=the destroyer of the Church by falsities.

Abate. See under REMIT.

Abdomen. *Abdomen.*

A. 1120. Breathing then receded more towards the abdomen. D.3324.

5386. When such spirits are present they induce a sensible anxiety in the part of the abdomen immediately below the diaphragm. 5724. See also 5378².

9235. The inhabitants of the moon speak from air collected in the abdomen. See also 9234. D.3241—3245.

10382. Chastising spirits induce a pain in the region of the abdomen of the inhabitants of that earth who think and do evilly.

10492². (The contraction of the abdomen that is caused by a sad state of mind.)

D. 3662. When the popes sit in the consistory they feel something creeping and turning about in the abdomen when anyone else says what is approved of.

3997. The anxiety of very deceitful spirits caused a pain in the region of the abdomen.

Abel. *Abel, Habel.*

A. 325. '**Abel**'=charity, which is love towards the neighbour. 341. 350. 366. 436. 916². 8093².

326. 'The offering of **Abel**'=the worship of charity.

329. 'Cain killing **Abel** his brother'=the extinction of charity with those who separate faith and set it before charity. 369. 436. 2417⁵. 3325¹¹.

354. 'Jehovah had respect to **Abel** and to his offering'=that all things of charity and of its worship were pleasing to the Lord.

8902¹⁴. 'The blood of Abel' = the extinction of charity.

E. 329²⁹. 'Righteous Abel' = those who are in good of charity.

817³. 'Abel' = celestial love, or what is the same, good conjoined with truth.

Abel Mizraim. *Avel Mizraim.* A.6543.

Abhor. See under HORROR.

Abib. *Abib.*

A. 8053. 'The month Abib' = the beginning from which are all the following states.

9291. 'The month Abib' = the beginning of a new state.

10658. 'Abib,' being the first month of the year = the beginning of a new state. 10659.

Abihu. See NADAB.

Ability. See ABLE, and POWER—*Virtus.*

Abimael. *Abimael.* A.1245.

Abimelech. *Abimelech.*

A. 2497. 'Abimelech the king of Gerar' = the doctrine of faith. 2504. 2513. 2516. 2519. 2520. 2547. 2565. 2571. 2583. 2720⁴.

2509. 'Abimelech' = the doctrine of faith looking to rational things. 2510, Ex. 2540. 2581. 3365. 3391. 3393. 3447. 3448⁸.

2533. 'Abimelech' = doctrine looking to rational things, or what is the same, the rational things of doctrine.

2586. 'The house of Abimelech' = the good of the doctrine of faith.

2719. 'Abimelech and Phicol' = human rational things from scientific. 2720.

2720⁶. 'Abraham gave flock and herd to Abimelech' = Divine goods implanted in rational things of doctrine.

—e. 'Abimelech and Phicol returned to the land of the Philistines' = that still they had no part in doctrine.

3392. They who are being regenerated and are becoming men of the Spiritual Church are meant by 'Abimelech,' that is, they who are in the doctrine of faith, and have regard to truths in knowledges.

3393. (In the highest sense 'Abimelech' reps. the Lord as to doctrine that has regard to rational things.) 3401.

3414. 'Abimelech,' as king of the Philistines, = doctrine without life.

3447. 'Abimelech, Ahusath and Phicol' = those who are in the literal sense of the Word, and thence in the doctrinal things of faith. . . These are they who make faith the essential thing, and do not indeed reject charity, but postpone it, thus set doctrine before life. . . 3451. 3469.

3459. In the good of truth are they who are here represented by 'Abimelech.' Ex.

D. 430. These spirits are represented by 'Abimelech,'

E. 537⁵. 'Abimelech' king of Gerar or of the Philistines = those who place salvation in mere truths without good of life.

Able. *Posse.*

A. 1271. Spirits who supposed they were able to do all things.

6571. The man who is alienated from good and truth intends nothing but evil, for he is not able to intend what is good.

6666. The infernals are not able to do what is good, because it is repugnant to them.

W. 30. There is in man the ability to love, although he does not exercise it. . .

P. 88. Ability in itself is Divine. Ex.

— . For all ability there must be opportunity.

T. 56. The *Posse* and *Velle* of God are one. Ex.

521^e. It is said they are not able, because the inward will of their mind is adverse.

D. 662. When a spirit confesses that he is not able to desist from evil he is devastated until he is able. . . 1377. See 1794. 2206. D.Min.4750.

4020. They said they could not by any possibility desist. . .

Abode. *Domicilium.*

A. 939. The abodes of the evil there. 950.

7988⁴. The angelic abodes shine like the stars. III.

8030. The inhabitants of Jupiter call the starry heaven the abode of the Angels.

10810^e. The evil there introduce themselves into the abodes of the good.

H. 39. This inmost degree is the Lord's very abode with man. . . J.25⁵.

177. Since Angels are men they have abodes, etc.

D. 4181. On abodes. . . The abodes of my maternal ancestors there.

Abode. *Mansio.*

A. 640. 'The mansions' in the ark = the two parts of man, which are the will and the understanding. 644.

644. The heavenly societies are called by the Lord 'mansions.'

953. I was led through some of the mansions of the first Heaven. . .

1273. Souls recently from the world are taken by the Angels round many mansions, which are separate Societies. . .

—e. I also have been led through mansions. . . 1523. 2757. 6210. D.299.

2339. 'They turned in to him' = abode.

2762. Where there is an abode of the intelligent and wise, chariots and horses continually appear.

4225^e. Hence there are so many Heavens, which in the Word are called 'mansions.'

4949. There are many who have abodes under the soles of the feet. . .

8269. 'We will make our **abode** with him' = to dwell in his good. 10153^e.

8721. To have an **abode** with those of the Spiritual Church. Sig.

— The **abode** of the Lord with man is in the good that is in him.

9372^d. 'King's houses' = the **abodes** where the Angels are, and in the universal sense, Heaven.

10769. Windows according to the number of **mansions** or chambers . . .

H. 183. On the habitations and **mansions** of the Angels. Gen. art.

J. 9^d. Hence it is that the angelic **abodes** are indeed in Heaven and to the sight are separate from the **abodes** where men are, but still they are with man in his affections of good and truth. III.

W. 205². (Comparison made with a column divided into three degrees or **stories**.)

240². These two faculties are the Lord's **abode** in the human race. . . But the Lord's **abode** is closer with a man in proportion as the man opens the higher degrees by means of these faculties.

T. 138. An **abode** is given them.

152. Stairs from **story** to **story**.

296. The human mind is like the three **stories** of a house. 24². 186. 395². Ex.

339^e. The Lord then makes His **abode** with him.

611. The **rooms** of that house that are underground.

D. 297. That they who are elevated from the Lower Earth into . . . Heaven have **mansions** most exactly allotted to them. Gen. art.

298. The celestials who are in some **mansion** are at once able to feel and perceive whether it agrees with their character. . . and also in what place of the **mansion** . . . they can have consociation.

308. That they who are led to their **mansions** seem to be carried about . . . They suppose themselves to be borne in a chariot, and so to be carried about as it were through labyrinthine ways, backwards and forwards, in order that they may come to the **mansion** where are they who have almost the same character. 309. 310.

313. That those who have not come so recently from the bodily life can be admitted into the **mansions** of a more inward Heaven, yet in another way.

4142. On **mansions**. (Of doves, etc.)

Abolish. *Abolere.*

Abolition. *Abolitio.*

A. 59. Cupidities and falsities cannot be **abolished** in a moment . . .

868. Not a single evil or falsity is so dispersed as to be **abolished** . . . 887.

4904². Why the Lord **abolished** representatives? 5136². E. 700³². —³⁵.

J. 65. On the former heaven and its **abolition**. Gen. art.

R. 102. Falsities and evils in man are not **abolished**, but removed, and when removed they appear to be **abolished**. Sig.

T. 539². Sins are not **abolished**, but removed . . .

Abominable. *Abominabilis.*

Abomination. *Abominatio.*

A. 622. 'Abominable' = filthy cupidities.

2272. Evils are then regarded as **abominable**.

2454^d. 'The **abomination** of desolation' = the state of the Church when there is no love and charity, for then **abominable things** reign.

3652. 'The **abomination** of desolation' = the vastation of the Church. Ex.

5702. 'An **abomination** to the Egyptians' = that they are in what is opposite. Ex.

6052. 'The **abomination** of the Egyptians' = the separation of scientifics. Ex.

7319. Nothing is more **abominable** there than profaned truth . . .

7454. 'Abomination' = infernal noisomeness and defilement.

8904^e. Hence it is that adulteries are so wicked, and are called **abominations**.

Life 77. Still more has he religion who **abominates** them (adulteries).

95. At last he **abominates** it.

P. 33². He who **abominates** them as so many dusky and burning devils . . .

R. 728. 'Abominations' = profanations of what is holy. 729. D. 1005 *et seq.* Des.

891. 'The **abominable**' = those who are in all kinds of evils, for 'abominations' in general = the evils named in the last six commandments. III.

924. 'To work **abomination**' = to do evils, for 'abominations' = evils of every kind, especially those named in the decalogue.

M. 80². 'The **abomination** of desolation' = the falsification and deprivation of all truth.

T. 135^e. Hence is the 'abomination of desolation.' 179, Gen. art. See B. 74.

380². These **abominations** (Arianism and Socinianism). —³.

D. 3768. Four wicked **abominations** at once are thus committed. Enum.

E. 405³⁴. 'The **abomination** of devastation' = the devastation of the Church, which is effected when there is no longer any truth or faith, because no good or charity.

556¹³. 'Abominations from between the teeth' = adulterations of the knowledges of good.

653^d. 'Abomination before Jehovah' = every evil against the Divine itself.

659²⁰. 'An **abominable** branch' = truth falsified.

684¹¹. 'The bird of **abominations**' = faith alone. Ex.

1045. 'Abominations' = profanations of good. Def. and Ex.

5 Mem. Rel. 21. On the **abomination** of desolation. Gen. art. See also preface to Inv.N.C.

22. These Satanic spirits are called the **abomination** of desolation because they are all in falsities as to faith and in evils as to life; the inner things of their minds are infernal, and the outer things are as it were heavenly by virtue of feigned morality.

23. The **abomination** of desolation on earth also. Rep.

Abort. *Abortiri.*

Abortion. *Abortus.*

A. 9325. 'There shall not be one **aborting** or barren in the land' = that goods and truths shall proceed in their order in continuous progression. Ex. and Ill.

—4. What belongs to **abortion** and sterility in the spiritual sense is perversions of good and truth, also the vastations and denials of them. Ill.

W. 345^e. The flocks and herds **miscarried**.

About. See AROUND.

Above. *Super, Superius, Supra.*

A. 1265. Spirits **above** the head. 1380.

2093^e. The inward man is **above** the rational.

2196^e. Divine things are **abōve** the understanding of human rational truth.

2531^e. What is Divine is **above** all understanding and thought . . . 2533^e. Ex. 5110^o.

3108^e. Although it seems to him that he is rational **above** all others.

3641. That is below to the infernals which to the celestials is **above**, and that is **above** to the infernals which to the celestials is below.

5084⁴. What is spiritual and celestial is within or **above** nature. H. 1116.

5316. 'To set **over**' = dominion.

5652. '**Over**' = serving and ministering.

6393. Such persons place blessedness in being **over** the Angels.

6692^e. To elevate themselves **above** others . . .

7004^e. The Divine truth that proceeds immediately is **above** all angelic understanding. 8443^e.

7270^e. The first two degrees of Divine Truth are **above** the Heavens.

7814-7821. Man is so created that he can look upwards, or **above** himself, and also downwards, or below himself. Ex.

8306. Hence it is that Heaven appears **above**, and Hell below.

8325. Everything inward is there presented to view representatively as **above**, and what is outward as below. Refs.

8328. The Divine regarded in itself is **above** the Heavens . . .

—². The Divine **above** the Heavens is Divine Good itself.

9128^e. Their inward man is closed **above** and open below. See under CLOSE.

9895. '**Above**' = within. 9961. R.900, Ex. E.595, Ex.

9946. The Lord Himself is **above** the Heavens . . . His Divine **above** the Heavens cannot be represented, because it is infinite . . . 9956. 10579⁷.

H. 532^e. If the higher things of the mind are closed **above** . . .

P. 162. The Lord appears **above** Heaven as a sun, but the truth is He is in it . . .

R. 809. The Lord being **above** the Heavens as a sun does not speak to the Angels thence, but flows in.

876^e. These ancient Heavens are **above** the Christian Heaven.

T. 103. This limbus is below with those who come into Heaven and what is spiritual is **above**, but with those who come into Hell the limbus is **above** and what is spiritual below.

D. 4669. They who are **above** see and perceive all things below, but they who are below perceive and see nothing of the things **above**, that is, within.

5869. That they who are **above** give light to those who are below, when they agree.

Abram. *Abram, Abramus.*

Abraham. *Abraham.*

A. 64. The Church signified by 'Noah' continued to the time of **Abram**.

—'. '**Abraham**' represented saving faith.

66. The first style of the Word is used up to the time of **Abram**. . . The historical style is used from the time of **Abram**. —².

1025^e. '**Abraham**' represented celestial love, 'Isaac,' spiritual love; these are of the inward man; 'Jacob' represented the same, but of the outward man. Ill.

—⁴. Since '**Abram**' represented love or saving faith, 'his seed' means all in the universe who are in love. Ill.

—⁷. Celestial love represented by '**Abraham**' is as the father of spiritual love represented by 'Isaac,' for the spiritual is born from the celestial.

1032^e. '**Abraham**, Isaac and Jacob' mean all who are in love.

1197^e. Because '**Abraham**' represented the celestial things of faith, he sojourned in the land of the Philistines, and entered into a covenant with them.

1355. '**Abram**,' 'Nahor,' and 'Haran' were persons, from whom nations also were named that were idolaters. 1358. 1362, Ex.

1356. **Abram** was an idolater and knew not Jehovah. 1360.

1359. '**Abram**, Nahor and Haran,' as nations, = idolatrous worship. 1363.

1366. In consequence of being idolaters, and not knowing Jehovah, or what is the good and truth of

faith, Terah and **Abram** were better fitted to receive the seed of truth than others in Syria with whom knowledges still remained . . .

1369. 'Abram and Nahor took wives; the name of **Abram's** wife was Sarai'=the marriages of evil with falsity in idolatrous worship.

1373. 'Terah took **Abram** his son, and Lot . . . and went forth with them from Ur of the Chaldees to go into the Land of Canaan; and they came even to Haran, and remained there'=that those who were in idolatrous worship were instructed in celestial and spiritual things of faith, in order that a representative Church might exist therefrom.

1375. 'Terah died in Haran'=the end of idolatry and the beginning of a representative Church by **Abram**.

1401. What is said in this chapter about **Abram** reps. the Lord's state from earliest childhood to adolescence.

1402. What is said about the sojourn of **Abram** in Egypt=the Lord's first instruction.

1404. '**Abram**,' in general, reps. the Lord; specifically, the celestial man.

1407. '**Abram**' reps. the Lord. 1420. 1543. 1906. 2769. 2780. 2862. 2915.

1409². The Representative Church began with **Abram**.
—³. '**Abram**' reps. the Lord, and therefore also the celestial man; Isaac, the Lord and thence the spiritual man, and Jacob the Lord and thence the natural man corresponding to the spiritual.

1410. 'Jehovah said to **Abram**'=the very first act of taking notice.

1411. The land of his birth, from which **Abram** went out, was idolatrous.

1426. By **Abram** is represented the Lord as to His human essence; afterwards as to both the human and the Divine essence, and then he is called **Abraham**.

1432. '**Abram** took Sarai his wife'=good to which truth was adjoined. Ex.

1433. '**Abram**' here means the Lord when He was a child.

1440. '**Abram** went through the land to the place Shechem'=the Lord's second state. Ex.

1446. 'Jehovah seen by **Abram**'=that Jehovah appeared to the Lord when as yet a child.

1461. 'And **Abram** went down to sojourn in Egypt'=instruction in knowledges from the Word. 1479. 1502. Ill. 1542.

1485. 'Pharaoh treated **Abram** well for her sake'=that scientifics were multiplied with the Lord.

1491. 'And Pharaoh called **Abram**'=that the Lord remembered.

1535. The Lord's outward man or human essence is represented in this chap. by 'Lot,' His inward man or Divine essence, by '**Abram**,' 1568. 1590.

1543. '**Abram** went up from Egypt'=from scientifics, which left the Lord.

1545. '**Abram**'=what was celestial in the Lord, thus 'he and his wife'=the celestial truths then in the Lord.

1549. '**Abram** was very heavy—*gravis*—with cattle, silver and gold'=the goods, truths, and goods from truths with which the Lord was then enriched.

1563. 'Lot going with **Abram**'=the outward man that was with the Lord.

—^e. Signification of the separation of Lot from **Abram**.

1571. 'A dispute between the shepherds of **Abram's** cattle, and the shepherds of Lot's cattle'=that the inward man and the outward man did not agree. 1572.

1576. 'And **Abram** said unto Lot'=thus said the inward man to the outward . . . **Abram** reps. the inward man relatively to Lot, who is that in the outward man which is to be separated.

— The things that agree are '**Abram**,' even those in the outward man, for these constitute one thing with the inward man, and belong to it.

1596. '**Abram** dwelt in the land of Canaan'=that the inward man was in the celestial things of love.

1602. 'Jehovah said to **Abram**'=that Jehovah thus spake to the Lord.

1615. '**Abram** pitched his tent and came and dwelt in the oak grove Mamre, which is in Hebron'=that the Lord came to a still more inward perception.

1655. '**Abram** the Hebrew'=the rational man.

1700. '**Abram** the Hebrew'=the interior man to which the inward or Divine man is adjoined. 1701. 1707.

1702. Why **Abram** is here called 'the Hebrew.' 1732^e.

1707. '**Abram** heard that his brother was made captive'=the interior man perceived in what kind of state the outward man was.

—⁴. '**Abram**' here=the inward man in the interior or middle man.

1713. (**Abram**)=the rational man. Ex.

1732. '**Abram** blessed God Most High'=that the Lord's interior or rational man had enjoyment of goods from His inward man.

1741. '**Abram**'=the Lord's rational.

— In the two preceding chapters '**Abram**' represented the Lord and His state in childhood; in this chapter he reps. the Lord's rational, and is then called '**Abram** the Hebrew.' No other **Abram** is understood in this chapter than '**Abram** the Hebrew.' The Spiritual of the Lord that was adjoined to the inward man is '**Abram** the Hebrew,' but the Celestial is represented by Melchizedek.

1749. **Abram** here reps. the Lord now a conqueror.

1750. 'Lest thou shouldst say, I have enriched **Abram**'=that hence the Lord derived no strength.

1785. 'After these words the word of Jehovah came to **Abram** in vision'=that after combats in childhood there was revelation.

1790. '**Abram** said, O Lord Jehovah'=the Lord's perception; '**Abram**' is the interior man, 'Lord Jehovah,' the inward relatively to the interior man.

1798. '**Abram** said, Lo to me Thou hast not given seed'=that there was nothing inward of the Church.

1834. Abraham is not known in Heaven. 1876. 1889. 2658^a.

1835. 'Abram drove them away'=the Lord put them to flight.

1838. 'Sleep fell upon Abram'=that the Church was then in falsities.

1864. 'Jehovah made a covenant with Abram'=the conjunction of the Lord's interior with His inward man.

1865. 'The seed of Abram'=love and faith thence, thus all who are in charity and faith in the Lord.

1890. In this chapter 'Abram' is the inward man of the Lord, who is Jehovah. 1894. 1898. 1960.

1893. 'Abraham, Isaac and Jacob' rep. the inward, the rational, and the natural man. 1950, Ex.

1919. 'Abram said to Sarai'=perception. The Lord's perception is signified by 'Abram said to Sarai,' but thought from perception by 'Sarai said to Abram.'

1963. 'Abram was a son of eighty years and six years'=the Lord's state as to celestial goods acquired through the combats of temptations.

1965. Hence it is that 'Abram' also reps. the celestial Church and the celestial man, as well as what is celestial itself.

1988. 'Abram was a son of ninety years and nine years'=the time before the Lord fully conjoined the inward man with the rational.

—³. The reason of Abram's long waiting in the Land of Canaan before Sarai had a son was that he thereby represented the union of the Lord's Divine and Human Essence, and in fact that of His inward man, which was Jehovah, with His Rational. 2636^a.

1989. That Abram sigs. the Lord in that state and at that age is evident from what has already been said about Abram. In the inward sense Abram reps. the Lord, for no other Abram is understood in Heaven when he is named in the Word. They who have been born within the Church, and have heard about him from the Word, do indeed know of him when they enter the other life, but as he is like any other individual, and cannot be of any help to them, they no longer concern themselves about him; and they are informed that by Abram in the Word no other is understood than the Lord. But the Angels . . . are altogether ignorant of Abram, wherefore when the Word is read by man, and Abram is mentioned, they perceive no other than the Lord, and at these words they perceive the Lord in that state and at that age, for here Jehovah speaks with Abram, that is, with the Lord. 2077. 3703^d.

1992. 'I am God Shaddai,' in the sense of the letter, sigs. the name of Abram's god. Ex.

—³. Hence it is evident that Abram in his youth was like other gentiles, namely an idolater, and that even yet, when he was in Canaan, he had not rejected from his mind the god Shaddai, by which name the Lord was first represented to Abraham, Isaac and Jacob. 1998. 2010. 2559. 3667.

1996. 'Abram' here reps. the interior man. Ex.

2009. 'Thy name shall no more be called Abram'=

that He would put off the Human, and 'Abraham shall thy name be'=that He would put on the Divine.

2010. That Abram served other gods and worshipped the god Shaddai has been shown above, but as he represented the Lord, and in fact His Internal Man, thus the Celestial of His love, therefore his former quality was to be destroyed, that is, the name Abram was to be changed into another quality, by which he could represent the Lord. Therefore the letter H was taken from the name Jehovah, being the only letter in that name which involves the Divine, and signifies I AM, or TO BE, and was inserted in the name Abram. In like manner with Sarai. . . Hence it is evident that in the inward sense of the Word Abraham reps. Jehovah or the Lord. 1416². 3251.

2061. A new perception of the Lord is expressed by 'God said unto Abraham,' as in other places.

2063². The Divine good, which is love, and relatively to the universal human race is mercy, was the internal of the Lord, that is, Jehovah, who is good itself; this was represented by 'Abraham,' and the truth conjoined to the Divine good was represented by Sarai. 2069³. 2093. 2517. 2622. 2628. 2643. 2653. 2656.

2098. 'God went up from Abraham'=the entrance of the Lord into the former state.

2106. 'Abraham a son of ninety and nine years'=the state and time before the union of the Lord's Divine essence with His human one.

2112. 'Abraham was circumcised and Ishmael his son'=that when the Lord conjoined His human essence to the Divine one, He also conjoined to Himself the rest who become rational by means of truth, and saved them.

2135². Abraham's speaking with Jehovah about the overthrow of Sodom and Gomorrah=the Lord's intercession for mankind.

2143. The subject here treated of in the inward sense is the Lord and His perception, which was represented by the appearance of Jehovah to Abraham (in the oak-grove of Manre).

2151. 'Abraham ran to meet them'=that the Lord approached more closely to the things that were perceived.

2171. 'Abraham hastened towards the tent to Sarah'=the Lord's rational good conjoined to His truth. 2172. 2204.

2172. When Abraham speaks with Jehovah, he reps. the Lord in the Human . . . otherwise Abraham reps. the Lord's Divine Good . . . hence here, rational good. 2180. 2198.

2180⁴. Sacrifices emanated from the Hebrew Church to Abraham, Isaac and Jacob.

2187⁴. 'Many shall lie down with Abraham, Isaac and Jacob'=they shall enjoy the celestial goods which these names signify.

2193. The coming of Jehovah to Abraham=Divine perception for which the Lord prepared Himself, thus conjunction.

2198. 'Abraham and Sarah were old' = that the Human with the Lord was to be put off.

2213. 'This time of life' denotes the time when Abraham would enter upon his hundredth year, by which year is signified the union of the Lord's Human with the Divine, and of the Divine with the Human. 2636.

2221. 'Abraham going with them' = that the Lord still remained in perception with those things, or concerning mankind.

2225. 'Shall I hide from Abraham what I am doing?' = that nothing ought to be hidden before the Lord. Abraham reps. the Lord in that state.

2227. 'Abraham in being shall be for a nation great and numerous' = that all good and all truth thence will be from the Lord.

2236. 'That Jehovah may bring upon Abraham what was spoken upon him' = that therefore the human essence will be adjoined to the Divine essence.

2247. 'Abraham, he was still standing before Jehovah' = the Lord's thought from the Human, that it was adjoined in the way that was said. 'Abraham' in this chapter is the Lord as to the Human. 2265. 2287.

2249. 'Abraham drew near and said' = the Lord's thought from the Human which adjoined itself more closely to the Divine.

2264. 'Abraham answered and said' = the Lord's thought from the Human.

2288. 'Abraham returned to his place' = the Lord returned into the state in which He was before He perceived these things.

2360¹. 'Abraham' in the inward sense is nothing but love itself, *i.e.*, the Lord.

2456. 'Abraham rose up in the morning' = the Lord's thought about the last time.

— 'And God remembered Abraham' = salvation through the union of the Lord's Divine essence with His human essence.

2496. The sojourn of Abraham in Gerar = the instruction of the Lord in the doctrinal things of charity and faith. 2504.

2500. 'Abraham journeyed thence towards the land of the south' = the Lord's progress in the goods and truths of faith.

2501. 'Abraham' is the Lord in that state, as before. 2545.

2533. Abraham, when called 'the man' - *viv* = celestial truth, which is the same as doctrine from a celestial origin.

2559^o. Since the first scientifics and the rational things therefrom were human with the Lord, being imbued with what was hereditary from the mother, thus were not purely Divine, they are therefore represented by Abraham's first state. (*I.e.* when he was an idolater.) See also 1816.

2588. 'Abraham' = celestial good conjoined with spiritual truth (Sarah).

2604. Many of the Jews are there introduced to Abraham, Jacob, etc.

2622. Abraham reps. the Divine Celestial or Divine good.

2628. Abraham reps. the Lord as to the Divine Celestial or Divine good.

2630. Abraham reps. the supreme Divine; Isaac, the Divine Rational, and Jacob the Divine Natural.

2663. 'God said to Abraham' = the Lord's perception from the Divine.

2673. 'Abraham rose up in the morning' = the Lord's clear perception from the Divine.

2720. 'Abraham reproved Abimelech' = the Lord's indignation.

2726. 'Abraham sojourned in the land of the Philistines many days' = that the Lord adjoined many things from the science of human knowledges to the doctrine of faith.

2768. 'And God tempted Abraham' = the most grievous and deep temptations of the Lord.

2795. 'Abraham' here = the Lord's Divine, and 'Isaac,' His Divine Human. 2816.

2802. 'Isaac said to Abraham his father, and he said, My father, and he said, Behold me, my son' = colloquy of the Lord from the love of Divine truth with Divine good.

2816. 'And Abraham let go his hand' = temptation even to the last of power.

2818. Abraham inclined to the practice of sacrificing children.

2822. 'Abraham' here = the Divine good of the Lord's Rational or Human.

2829. 'Abraham lifted up his eyes and saw' = the Lord's thought and intuition from the Divine.

2833. 'Abraham went and took the ram' = their deliverance by means of the Lord's Divine Human . . . When Jehovah or the Angel of Jehovah speaks with Abraham, Jehovah or the Angel of Jehovah is the Divine Itself, and Abraham is the Divine Human. 2836. 3017. 3032. 3061. 3064. 3119.

2841. 'The Angel of Jehovah cried to Abraham a second time out of heaven' = consolation of the Lord still greater.

2842⁷. That Jehovah swore to give the land to Abraham, Isaac and Jacob, or their descendants, in the inward sense sigs. confirmation that He would give the heavenly kingdom to those who are in love and faith in Him. These are they who are understood in the inward sense by the sons and descendants of Abraham, Isaac and Jacob.

2856. 'Abraham returned to his boys' = conjunction again with the former Rational.

2859. 'Abraham dwelt in Beersheba' = that the Lord is the doctrine of charity and faith itself.

2909². That Hebron was the region where Abraham, Isaac and Jacob dwelt.

2910. 'Abraham came to mourn for Sarah, and to weep for her' = the Lord's state of grief on account of night as to the truths of faith in the Church.

2927. 'Abraham arose and bowed himself' = the Lord's joy on account of a kind reception.

2946. ('Not to receive silver from Abraham') = not to wish to be redeemed by the Lord, but by themselves.

2950. 'Abraham bowed himself before the people of the land' = the Lord's joy on account of the goodwill of those who were of the new Spiritual Church.

2974. 'To Abraham for an acquisition' = that they were accepted as being of the Lord alone, namely all the quality and quantity of regeneration, as to the good and truth of faith, and thus as to all knowledges both interior and exterior. 2985.

2979. 'Abraham buried Sarah his wife' = they received from the Lord truth conjoined with good.

2986². Abraham, when called, was a Gentile.

3016. 'Abraham being old came to days' = when the state was at hand that the Lord's Human should become Divine.

3017. 'Jehovah blessed Abraham in all things' = when all things had been arranged in Divine order by the Lord. . . 'Jehovah' is the Lord as to the Divine Itself, and then 'Abraham' reps. the Lord as to the Divine Human; wherefore when it is said that 'Jehovah blessed Abraham in all things,' it is meant in the inward sense that the Lord, from the Divine Itself, arranged all things in Divine order in His Human.

3019. 'Abraham said to his elder servant of his house' = the orderly arrangement and influx of the Lord into His Natural.

3030³. 'Abraham being old came to days, and Jehovah blessed Abraham in all things' = when the state was at hand that the Lord's Human would become Divine, and that all things would be arranged in Divine order.

3031. From this it is evident that the land from which Abram came was Syria, where was the second Ancient Church, which was called Hebrew.

3032. 'Abraham said to [his servant]' = the Lord's perception from the Divine. . . Abraham reps. the Lord as to the Divine Human, from which comes this perception.

3061. 'Jehovah God of my lord Abraham' = the communication of the Divine Itself which is the Father with the Divine Human which is the Son. . . Abraham reps. His Divine Human. 3064. 3119.

3122³. 'Jehovah God will give truth to Jacob, mercy to Abraham,' (Mic. vii. 20) where 'Jacob' stands for the Lord's outward man, 'Abraham' for the inward man as to the Human.

3235. 'Abraham added and took a woman' = the second state of the Lord which Abraham here represents. 'Abraham and Sarah' = the Lord as to the Divine Celestial, and 'Abraham and Keturah,' as to the Divine Spiritual.

3236. 'Abraham' here reps. the Lord as to Divine spiritual good.

3239². 'Abraham' = the Lord as to Divine spiritual good, 'Keturah,' as to Divine spiritual truth conjoined

to that good; hence their sons = common lots of the Lord's Spiritual Kingdom. Ex.

3245. 'Abraham gave all things that he had to Isaac,' in the highest sense = all Divine things in the Divine Rational, and in the relative sense, the celestial things of love in the Lord's Celestial Kingdom, for 'Abraham' is the Lord as to the Divine Itself.

3246. 'And to the sons of the concubines that Abraham had, Abraham gave presents' = the spiritual [men and angels] adopted by the Lord's Divine Human.

3248. 'Abraham' here reps. the Lord as to the Divine Human.

3251. 'These are the days of the years of the lives of Abraham that he lived' = the [end of the] representative state of the Lord as to the Divine Itself by Abraham.

— 'Abraham' represented the Divine Itself called the Father, and the Divine Human called the Son, thus the Lord as to both, but it was the Divine Human from eternity from which existed and to which He reduced the Human born in time: this is the representation of the Lord by Abraham.

3253. 'And Abraham expired and died' = the end of the representation of the Lord by Abraham. See also 3230. 3259.

3263. 'Sons of Abraham' = those who are in truth from the Lord, for 'Abraham' reps. the Lord as to the Divine Human also.

3280. 'Abraham begat Isaac' = from the Divine Itself the Divine Rational.

3305⁷. 'To recline with Abraham, Isaac and Jacob' = to be with the Lord; and to be 'in Abraham's bosom' = to be in the Lord. 3708¹³.

3373². 'They said, We are the seed of Abraham; Abraham is our father; Jesus said unto them, If ye were sons of Abraham, ye would do the works of Abraham' . . . By 'Abraham' here, the Lord is understood, as everywhere in the Word.

3381. 'Abraham hearkened to My voice' = the union of the Lord's Divine essence with the human essence through temptations, for 'Abraham' is the Lord as to the Divine Human also.

3412. 'Abraham' here reps. the Lord's Divine Itself.

3419. Where 'days' denote states, 'Abraham his father' reps. the Lord's Divine Itself before He adjoined the Human to Himself; when they denote times, 'Abraham his father' reps. the goods and truths that were from the Lord's Divine before He adjoined the Human, thus which the Ancients had.

3439. 'I am the God of Abraham thy father' = that the Divine was there also; for 'Abraham' reps. the Divine of the Lord. 4352¹.

3441. 'For the sake of Abraham My servant' = from the Lord's Divine Human; for 'Abraham' = the Divine of the Lord and the Divine Human also.

3670. 'He shall give thee the blessing of Abraham' = the conjunction of the Divine Itself with good and truth natural (Jacob).

3686². The Most Ancient Church was in the Land of

Canaan . . . and also the Ancient Church. . . Hence all the places etc. there became representative. . . This was the reason why **Abraham** was commanded to go there . . . 4447². 5136.

3703. 'I am Jehovah the God of **Abraham** thy father' = the Lord, and that from Him is that good. . . Jehovah is the Lord's Divine Esse itself, and is called the God of **Abraham** from Divine Good. . . **Abraham** reps. the Lord as to Divine Good. And since Divine Good is the source of all celestial and spiritual goods, and thence also of all truths, he is here called '**Abraham** thy father,' that is, of Jacob, although he was the father of Isaac. Ill.

3712². '**Abraham**' = the highest sense of the Word.

4112. After **Abram** had been called out of Syria, Syria put on the representation of a region outside of the Church.

4145. **Abraham** with Isaac reps. Divine good flowing in directly.

4180. 'The God of **Abraham**' = the Divine Itself which is called the Divine essence.

4206. 'The God of **Abraham**' = the Lord's Divine paying regard to those who are within the Church. . . For '**Abraham**' reps. the Lord's Divine, consequently that which comes from the Lord directly; hence they who are within the Church are specifically understood by 'the sons of **Abraham**.'

4207. Hence, in the relative sense, '**Abraham**' reps. the genuine Church, and 'Nahor,' the Church of the Gentiles. 3778, Ex.

4208. The family of **Abraham** were enjoined to acknowledge Jehovah as their God, but still they only acknowledged Him as another god . . .

4292². It was not [all] the descendants of **Abraham** that represented the Church. Ex.

4462². Circumcision was not enjoined to **Abraham** and his descendants as anything new, but as something intermitted that was to be restored.

4576. '**Abraham** and Isaac' rep. the Lord's Divine; '**Abraham**,' the Divine Itself, and 'Isaac,' the Divine Human; specifically, the Divine Rational of the Lord. Refs.

4615. 'Where **Abraham** and Isaac sojourned' = the Divine life; for '**Abraham**' = the Lord's Divine Itself, and 'Isaac,' His Divine Rational. Ex.

5095. When '**Abraham**,' Isaac and Jacob are mentioned, in the highest sense they rep. the Lord, namely, '**Abraham**,' His Divine Itself, 'Isaac,' His Divine Intellectual, and 'Jacob,' His Divine Natural. 5307². 6098, Refs. 6185.

6098. Hence '**Abraham**' reps. also the celestial with man, 'Isaac,' the spiritual, and 'Jacob,' the natural.

6185. Hence in the relative sense, with man, '**Abraham**,' Isaac and Jacob' rep. what is inmost, which is celestial good; what is interior, which is spiritual good; and what is outer, which is natural good.

6276. In the highest sense, '**Abraham**' reps. the Lord's Divine Itself, and 'Isaac,' His Divine Rational, thus the inward Human, for 'Jacob' = the Lord's Divine

Natural, or His outward Human; but in the representative sense, '**Abraham**' = inward good, and 'Isaac,' inward truth. 6284. 6434.

6434. In the relative sense '**Abraham** and Isaac' rep. what is inward of the Kingdom and Church of the Lord.

6452. '**Abraham**' reps. what is inmost, and 'Isaac,' what is interior, under what is inmost.

6458. In the highest sense, '**Abraham**' reps the Lord. 6549.

6516. In the relative sense, '**Abraham**, Isaac and Jacob' rep. the Lord's Kingdom as to what is inward and outward of it. 6589.

6804. '**Abraham**, Isaac and Jacob' rep. the Lord's Divine Human. Ill. 7195. 7211, Ex.

6847. '**Abraham**, Isaac and Jacob' rep. the Lord's Divine Itself and the Divine Human. 6885. 6894. H. 5264.

6960². 'To be carried into **Abraham**'s bosom' = to the Lord, who is understood by **Abraham**, from conjunction through love.

7193. '**Abraham**' here = the celestial in the Human before it was made Divine; 'Isaac,' the spiritual, and 'Jacob,' the natural.

8918². '**Abraham**' in the highest sense reps. the Lord, and in the relative sense, those in Heaven who are in the good of love and of faith in the Lord. Refs.

10442. '**Abraham**, Isaac and Israel' = Heaven and the Church; because **Abraham**, Isaac and Israel = the Lord as to the Divine Human, thus as to His Divine in Heaven and the Church. Ill. 10445.

10527. '**Abraham**, Isaac and Jacob' in the highest sense = the Lord as to the Divine Itself and the Divine Human; and in the relative sense, Heaven and the Church. Refs. E. 232². Refs.

H. 84. That it was the Lord who was seen by **Abraham**, etc.

326. The Jews are there introduced to **Abraham**, David, etc., or to Spirits who take their place . . .

526⁴. The Angels know where **Abraham**, etc. are; they are held in no higher estimation than others . . .

S. 71². Instead of the names **Abraham**, Isaac and Jacob in the Word in Heaven, there is the Lord as to the Divine and the Divine Human. See T. 241².

R. 36². **Abraham** was in the spirit when he saw the three Angels.

926³. The tabernacle of **Abraham** to which the three Angels came, seen.

M. 6. (Feasting with **Abram**, Isaac and Jacob acted there. Des.)

T. 241². **Abraham**, Isaac and Jacob = the Lord as to the Divine Celestial, the Divine Spiritual and the Divine Natural. 724. E. 696²⁴.

Ad. 1527. **Abraham** and Isaac seen. 1528. 3/3765. (See D. 281) D. 410. 461. 2873. 2919.

D. 63. Index. The infidelity of **Abraham** was transplanted into Jacob and his descendants.

4250. Abraham and others were in this state of interior wakefulness when they saw Angels . . .

4342. Spirits tried to pronounce **Abraham**, but could not . . .

E. 1184. 'Abraham's bosom' = the Divine Truth that is in Heaven, for they who are in it are with the Lord, who is represented by **Abraham**. 4557.

3402^l. **Abraham** in the highest sense means the Lord, and in the relative sense, the Lord's Celestial Kingdom and Celestial Church.

Abroad. *Foras*. See also under **WITHOUT** *-foris*.

A. 1800. 'He brought him forth **abroad**' = the sight of the interior man, who from outward things sees inward things.

5009. 'He fled forth **abroad**' = separation.

5530². Occurs. 6028.

R. 487. 'To cast out' = to remove.

Abrogate. *Abrogare*.

A. 2180⁷. Wherefore the Lord **abrogated** sacrifices, etc. 4489². 10637.

3900⁸. They **abrogate** the Word.

8972². Although **abrogated** they are still holy things of the Word. 9349².

9211². This part of the Word is not **abrogated**.

9349⁴. The laws, judgments and statutes that are **abrogated** as to use where the Church is at this day. Enum.

10360⁸. The Lord **abrogated** the Sabbath as to representative worship . . .

R. 153⁶. After a few days they are **deprived of office**. Id. T. 281⁶. Id.

T. 670². The Lord **abrogated** representative things, retaining only two . . .

C. 79. **Deprivations of office** . . .

Absalom. *Abschalom*. A. 4763⁵. Id.

D. 2658. **Absalom** = the literal sense of the Word, which is a rebel. Index to Diary.

2694. What is signified by the mourning of David over **Absalom**.

Abscess. *Abscessus*. T. 524.

Abscess. *Apostema*. P. 112². T. 524.

D. 1766. Such are to be rather called deadly **abscesses**, in the pleura, lungs, etc.

Absence. *Absentia*.

Absent. *Absens*.

A. 2706. The Lord's presence with the evil is called **absence**. 6806², Ex.

3993⁸. Shade there is **absence** of light, thus a lack of intelligence and wisdom.

3994. Man is thus in **absence** from self.

6866. It is unlikeness there that makes **absence**.

7056⁶. The Lord is then as it were **absent**, but His

absence is not perceived unless it is known from some perception what His presence is.

10146². In proportion as they do not desist from evils the Lord appears to be **absent**, the degree of His **absence** is according to the **absence** of truth and good . . . hence it is that they who are in Hell are in the Lord's **absence**.

—³. But still the fact is that the Lord is not **absent** from man, but man is **absent** from the Lord.

P. 326⁴. In proportion as anyone does not know the Lord, the Lord is **absent** . . .

M. 171. All presence and **absence** there are according to spheres . . .

T. 70². The **absence** of God from man is no more possible than the **absence** of the sun by heat and light from the earth . . .

105. In this state God appears to be **absent**.

D. 5122. Celestial Spirits never think about **absent** persons . . .

Absolute. *Absolutus*.

A. 2523². Even to **absolute** union.

5046. **Absolute** power. Sig.

6487. Fate, or **absolute** necessity. Ex.

10805. A king who has **absolute** power . . .

W. 90⁶. The sun which is pure fire, in which there is **absolutely** nothing of life.

T. 57. God's omnipotence supposed to be like the **absolute** power of a king. 58. 73. 90⁶.

74. **Absolute** impotence in spiritual things.

D. 4567³. Not **absolute** power, but limited by laws. D. Min. 4745.

Absolution. *Absolutio*.

Absolve. *Absolvere*.

A. 82. 'And the heavens and the earth were **finished**.' 84.

1573⁴. 'After the devil had **ended** all the temptation.'

3093. 'To **leave off**' involves the end of the act which precedes, and the beginning of the one that follows, thus what is successive.

6462. 'To **leave off**' = the effect of it.

9264. 'To **justify**' = to declare guiltless and to **absolve**.

10622. '**Absolving** he will not **absolve**' = tolerance even to consummation; for 'to **absolve**' is to forgive sin, and when it is added 'he will not **absolve**,' it is to tolerate.

T. 539⁶. No harm in enumerating sins before a Minister of the Church for the sake of **absolution**.

E. 649. 'And when they have **finished** the testimony' = at the end of the Church; for 'to **finish**' = to end.

Absorb. *Absorbere*.

A. 571. Profanations of the Word make as it were a callosity . . . which **absorbs** the goods and truths of remains.

635. With those called 'Noah,' persuasions did not obstruct and absorb the Lord's operation through remains.

1042². Black in spiritual things is man's own voluntary, or evil, which absorbs and extinguishes the rays of light. 2492.

1316². The sphere of one who regards himself in everything, appropriates to itself, and, as is there said, absorbs everything that favours it, thus [it absorbs] all the delight of the Spirits around him . . .

1736². 'He will swallow up death' . . .

5217. 'And they swallowed up the seven fat ears.' 'To swallow up' = to exterminate.

6000³. Thus is the light of truth absorbed and suffocated in darkness, as the light of the sun is in what is black.

6388³. Such are like objects which do not send back, but absorb the rays of light.

8306. 'The earth swallowed them' = damnation and Hell.

H. 466. The memory with such appears darksome, being of such a nature as to absorb the rays of light and turn them into darkness.

W. 336. Such things conduce to absorb malignities . . .

M. 510². They are then swallowed up and fall down into Hell among their like.

T. 312^e. In this world their bodies absorb and hide these things.

342^e. Used in the sense of swallowed up. 642.

564³. Absorbs and suffocates the rays of light . . .

569. The body absorbs them . . .

D. 1393. A black colour is such that it absorbs all the rays. . . In like manner evil absorbs all the rays of intellectual light.

Absorb. *Inserbere.*

T. 499². Every metal etc. freely absorbs the ether . . .

Abstain. *Abstinere.*

Abstinence. *Abstinencia.*

A. 2364^e. Effect of abstaining from evil.

7118. In consequence of punishments the infernals at last abstain from infestation . . . but they cannot abstain unless they apply their whole strength to remove themselves. Sig.

8307. Divine influx with those who had abstained from evils. Sig.

— . Man can abstain from evils of himself. Ex.

H. 522. Necessity of man's abstaining from evil.

Life 111. Abstaining from adulteries from fear of the civil law, etc. M. 153, Gen. art.

M. 474. Times of abstinence required after childbirth.

529. These, if of will and understanding they abstain from one evil because it is a sin, they abstain from all.

T. 316. Abstinence from doing does not constitute chastity, but abstinence from willing, when he is able [to do], because it is a sin. Ex.

510. Everyone is regenerated by abstaining from evils of sin . . .

525^e. From fear of eternal punishment abstains from it . . .

530^e. If afterwards he abstains from one or another sin . . .

532². When he then resists and abstains . . .

Abstract. *Abstrahere, Abstractus.*

Abstraction. *Abstractio.*

Abstractedly. *Abstracte.*

A. 64. The Angels perceive, in the Word spiritual and celestial things altogether abstractedly from the words.

445. Occurs. 1361⁴. 1547. 1644. 1787². W. I. 42. 155. 196. 209. 134. 142.

1295. Drawn away by various matters of business . . .

1849. Goods, when spoken of abstractedly, are in a subject.

2232. In the abstract sense. 2233.

2275. It is spiritual to comprehend things abstractedly from the letter . . .

3726². Knowledges and truths are not abstract things. Ex.

3827. By the affection of genuine love, man is drawn away from bodily and worldly things.

3957². Man's state there is like that of those who are in interior thought through the abstraction of their mind from sensuous outward things.

4380. In Heaven they think and speak thus by abstract things because . . . To speak thus was also habitual to the Ancients. 9396, Ex.

4417². The taking away of their delight from falsity.

5036. When this ultimate truth is taken away.

5110². This can be said abstractedly concerning the Lord . . . but with man it cannot be conceived abstractedly from person, because . . . Yet if that which is comprehensible is abstracted, there remains the Esse and Existere itself.

—³. However, as man is such that he can have no idea whatever of abstract things unless he adjoins somewhat natural . . .

5287. In the other life, especially in the Heavens, all thought and thence all speech are effected by things abstracted from persons . . . 6040², Ex. 6653, Ex. 8843^e. 9007.

5434. In the inward sense all things are abstracted from persons.

6653. Reflection about any people etc. draws away the mind from a universal idea.

6814. The thought that is above the imagination requires for its objects things abstracted from material things.

7104. 'Wherefore do ye Moses and Aaron draw away the people from their works?' 'To draw away' = to release.

8711. 'Gain' = what draws away from truth and good.

8761. When things **abstracted** from their subjects are spoken of, the subjects in which they are, are perceived.

8985. **Abstract** speech, that is, speech separated from man, is angelic speech . . . When they think **abstractly** about a thing, the thought diffuses itself on every side according to the heavenly form . . . In a word, **abstract** thought is able to go through universal Heaven without hindrance, but thought determined to a person or place is fixed and stationary.

9125. The Word in the **abstract** sense has things for objects, without determination to persons and places.

9249. It is said in the **abstract** sense, because the Angels, who are in the inward sense of the Word, think and speak **abstractedly** from person. Refs.

9407⁴. He who cannot think intellectually, that is, **abstractedly** from material things, cannot comprehend anything of the spiritual sense.

9828^e. What is natural keeps the mind fixed in itself, unless the intellectual sight can be elevated even into the light of Heaven and man can think almost **abstractedly** from natural things; when this is done, spiritual things enter that are imperceptible to the merely natural man.

10282. It is said **abstractedly** from persons, because the Divine things that proceed from the Lord make the Church, and nothing whatever of man's . . . This is why the Angels speak **abstractedly** from persons when they converse together. 3767.

H. 438. They who think **abstractedly** from the body, being then in the spirit, sometimes appear in their own society. Des.

535. They who live **abstractedly** from worldly things are inflamed with merit . . .

N. 39. To think spiritually is to think of things in themselves . . . and to see the qualities of things and perceive their affections **abstractedly** from matter . . .

112. **Abstracted** from what is natural . . .

W. 81. **Abstract** space, and deny a vacuum, and then think . . . with space **abstracted**.

189^e. The mere knowledge of **abstract** things is like something aerial that flies away, but if **abstract** things are applied to what is in the world, they are like what is seen with the eyes and remains in the memory.

210. From the fact that will and understanding, affection and thought etc. can be thought of **abstractedly** from the substances that are their subjects, it has come to pass that a just idea about them has perished . . . Sensations and actions are not things **abstracted** from the organs of sense and motion; **abstracted** or separated from them they are nothing but entities of reason . . .

228. **Abstract** things, being universal, are usually better comprehended than applied ones. Ex.

P. 46. What is infinite and eternal . . . can be comprehended, because there are **abstract** ideas by which it can be seen that things are, though not what is their quality . . .

R. 78. The spiritual sense is **abstracted** from persons. 96.

M. 66. There are no **abstract** goods and truths. Ex. 207⁵. You have formed an idea of what is spiritual **abstracted** from what is material, and that which is **abstracted** from what is material appears to you as nothing. T.694⁵.

267^e. Into this delirium is the man let after death who has **abstracted** his spirit from the body . . .

T. 37. Love **abstracted** from a form is not possible.

67. He can indeed revolve the end and the cause **abstractedly** in the mind . . .

178². The idea that those who are religious are **recluses—homines abstracti**.

347³. Truths **abstracted** from deeds are merely matters of thought . . .

361. So far he is **drawn away** from what is his own . . .

422. In a sense **abstracted** from persons . . .

449. They love what is within man **abstractedly** from what is without him.

469. Why Jehovah did not **draw away** Adam from eating.

483. **Abstractedly** from man's power of will in spiritual things, Holy Scripture is so much blank paper.

E. 653¹⁰. In the **abstract** sense, which is the genuine spiritual sense.

Abstruse. *Abstrusus*.

A. 4096³. He who takes pains to investigate the **abstruse** things of the sciences . . .

E. 455¹². An **abstruse** religion. Sig.

Absurd. *Absonus*.

A. 446^e. Simple Spirits call these (notions) **absurd**, ludicrous, and theatrical.

T. 31^e. They who think **absurd** and improper things about God before the world was created.

141. The **absurdities** of a Trinity divided into persons. Enum. 183. —².

356². Who that has reason and religion does not deride these doctrines as **absurd** and ridiculous?

497. You can reject and make accursed this **absurd** and hurtful heresy.

Absurd. *Praeposterus*.

A. 4638⁸. An **absurd** application. Sig.

T. 345. A visionary and **absurd** faith.

Absurdity. *Absurditas*.

D. 3596. They thus plunge themselves into **absurdities**.

Abundance. *Copia*.

A. 2121. I marvelled at the great **abundance** (of Evil Spirits in the World of Spirits).

4065. 'To make **abundance**' = to give to himself.

5949. Whatever is an object of regard they shall have in **abundance**. Sig.

6614. The **abundance** of ideas from Heaven is thus represented.

7298°. This was an **opportunity** given them.
 8368. 'Twelve fountains of water' = truths in all **abundance**.

8369. 'Seventy palm trees' = goods of truth in all **abundance**.

P. 80. When an **opportunity** is given. T. 312°.

88. For all ability there must be **opportunity**.

M. 220. That men have **abundant store** according to the love of propagating truths of wisdom and according to the love of doing uses. Gen. art.

221. This **abundant store** varies with them according to the states of their minds, and also of their bodies . . .

T. 349. Occurs. 352. 364³. 374³. 428°. 455³. 491. 524². 701².

Abundance. See FACULTY. R. 759.

Abundance. *Opimitas.* T. 428°.

Abuse. *Abuti.*

Abuse. *Abusus.*

A. 4802. There, they **abuse** their faculty of understanding truths to gain dominion . . .

5700°. When they **abuse** heavenly order to do evil . . .

6692°. Magic is especially the **abuse** of correspondences. 7026.

7296. The **abuse** of Divine order. Sig.

—°. The **abuse** of order and of correspondences. Ex. 7298, Ex. 7332°. 7337, Examp. 8870°.

7297. The things that flow from order are not changed by **abuse** . . .

7299. Their power of **abusing** order is there taken away . . .

8480. The **abuse** of Divine good. Sig.

—°. It is called an **abuse** when what is similar exists in ultimates, but from a contrary origin . . .

H. 580. One of the wicked arts of Infernal Spirits has relation to the **abuse** of correspondences; a second, to the **abuse** of the ultimates of Divine order.

S. 64. There are Spirits who **abuse** this communication of the Word with the Heavens. Des. T. 235.

W. 116°. Occurs. 255. P. 96°. 233¹¹.

264. The origin of evil is from the **abuse** of the faculties of rationality and freedom. Gen. art.

267. An evil man **abuses** these faculties to confirm evils and falsities. Gen. art.

331°. There is also the **abuse** of uses, but **abuse** does not take away use . . . except with those who make it.

395. Since man has **abused** the faculty of elevating his understanding . . .

P. 15. It is from the **abuse** of these faculties that man can appear different in outward things from what he is in inward.

204. Men have **abused** freedom to will and do evil, and rationality to think and confirm it.

286. It follows that man could **abuse** these faculties . . .

R. 566°. The truths you have **abused** to confirm . . .

T. 490°. Man dooms himself to Hell by the **abuse** of freewill in spiritual things . . .

Abyss. See DEEP—*Abyssus*.

Abyssinia. *Abyssinia.*

S. 108. There were with me African Spirits from **Abyssinia**. D. 5947. J. Post. 122.

Academy. *Academia.* C. 78.

Accad. *Akkad.* See BABEL, A. 1182.

Accent. *Accentus.*

A. 1648. They glide on by an **accent** to the following clause . . .

1758. Spirits are known not only by their **accents**, but also by their tones . . .

T. 8°. All angelic speech terminates as to **accent** in one. Ex.

Accent. *Apex.*

A. 1770. There is not an **accent** in which there is not a spiritual sense. 3474°.

3454°. The Word is Divine, inspired and holy even as to the smallest **accent**. 4402°. 4868°. 8971. 9198°. 9349.

7933. Every jot or **accent**, in the Word, treats of the Lord. . . Hence it is that not one **tittle** shall fall nor one jot or **tittle—corniculum—**pass away . . .

S. 90. The Angels know the sense especially from the curves of the lines and of the **accents** of the letters. T. 278.

90°. In the Third Heaven they have the Word written with curved letters, with significative little horns and **accents** . . .

T. 29°. Upon the **point** of a hair.

72°. Of which 'not one **tittle** can fall.' 341°.

73°. Cannot change them as to one **point**.

110°. These He fulfilled to every **jot**. See also 483. 487°.

601°. As the sap ascends through a tree even to its highest **point**.

Accept. *Acceptare.*

Acceptance. *Acceptatio.*

A. 2434. 'To **accept** the face' = to assent . . .

3452. All doctrinal things whatever, provided they are from the Word, are **accepted** by the Lord, if he who is in them is in the life of charity . . .

4334°. They will not **accept** Divine truth. Sig.

4364°. When man has been led to good in freedom, truths are **accepted** and implanted.

—°. This truth is not **accepted** unless confirmed by special [considerations].

4365. 'To find grace' = that they may be **accepted**, and the things that are **accepted** are initiated pleasantly . . .

4366. Tacit **acceptance** while making a show of refusal. Sig. and Ex.

4369. 'To **accept** me' = affection insinuated.

4456. He will **accept** those things they have. Sig.

4638^s. They who are in mere truths equally believe themselves to be **accepted**. Sig.

—¹⁰. Time and state of **acceptance** unknown to man. Sig.

7887^e. Then falsities are **accepted** as truths. Ex. See N.21⁶.

T. 536. All who from religion do what is good, even pagans, are **accepted** by the Lord . . .

537. But they who do what is good from merely natural goodness are not **accepted** . . .

E. 696^e. All are **accepted** by the Lord who have an idea of what is human in relation to God, but no others. Ex.

Acceptable. See GOOD PLEASURE.

Accessible. See APPROACH—*Accessus* and *Aditus*.

Accessory. *Accessorium*.

Life 7. (Good of life regarded merely as a moral accessory.)

M. 5³. These things are only the **accessories** of heavenly joy. 12^e. T.734³. 740^e.

T. 335⁶. Occurs. 454^e.

Accident. See under HAPPEN—*Accidere* and *Contingere*.

Accidental. *Fortuitus*.

A. 5508^s. What is called **accidental** etc. is of Providence . . .

6316. They attribute everything to prudence, nature and **accident**.

6493. When what appeared to be **accidental** happened to me the Angels said that it happened because such Spirits were near.

—^e. What is apparently **accidental**, or fortune, is Providence in the ultimate of order . . .

P. 70. **Accidental** and contingent things are vain words.

D. Min. 4784. On fortune, **accidental** things, etc.

Accommodate. *Accommodare*.

Accommodation. *Accommodatio*.

A. 2531³. In the literal sense of the Word are truths that are **accommodated** to the apprehension of those who are in outward worship, but in the internal sense are truths **accommodated** to those who are internal men . . . 3909. 8862.

5337. 'To go forth,' or proceed, in the spiritual sense, is to present oneself before another in a form **accommodated** to him. —^e.

7381. Thus the inward law is truth **accommodated** to the Angels, and the outward law is truth **accommodated** to men.

8443. The presence of the Lord in truth **accommodated** to apperception. Sig. and Ex.

—, 'Glory' = Divine Truth not so much **accommodated** to apperception . . .

8644. This Divine good is not such as is in the sun, it is **accommodated** to reception in Heaven, for unless it were **accommodated** to reception, Heaven could not exist . . . but how the Divine good of the Lord's Divine love is **accommodated** to reception cannot be known even by Angels, because it is the **accommodation** of what is infinite to what is finite. 9946. 9956. 10196².

8731. A state of Divine truth **accommodated**. Sig. . . . After all things have been reduced into order, that is, **accommodated**.

8760². What is infinite cannot be conjoined with finite things except by the putting on of something finite, and thus by **accommodation** to reception . . .

8783. Truth Divine is not received by anyone unless **accommodated** to apprehension, thus unless it appears in a natural form . . . 8920⁴.

8814. 'The cloud' (on Sinai) = truth **accommodated** to those who are about to receive it . . . 8920. 9433.

8920. When Divine Truth descends through the Heavens to men, as the Word descended, it is **accommodated** on the way to all who are in the Heavens, as well as to all upon earth. 9400. 10322.

8921. 'Let not God speak with us' = truth in a form not **accommodated**.

8922. Divine Truth in a form not **accommodated** would cause spiritual death, because truth in a form not **accommodated**, such as it is in Heaven, transcends apprehension . . .

9433². 'Cloud by day, smoke by night, and a covering' (Is. iv. 5) = the veiling over of Divine Truth, thus **accommodation** according to apprehension.

10026. 'The blood of the bullock' = Divine Truth **accommodated** to the natural man.

10029. 'Its fat' = good **accommodated** to the natural man.

10126. When higher things fall down into lower, they are turned into like things, and so are presented to view before the outward senses, thus are **accommodated** to the apprehension of everyone . . . thus it is with the Word . . .

S. 40. The truths of the literal sense, partly, are not naked truths, but appearances of truth . . . thus are **accommodated** and adapted to the apprehension of the simple and also of little children. 51.

P. 202³. The Lord foresees how man leads himself, and continually **accommodates**.

M. 282. Conjugal semblances are for the sake of **accommodations**. Gen. art.

T. 6. Hence it is that the Holy Scripture is **accommodated** to the perception of Angels and men.

110⁵. Thus man **accommodates** his will to receive love from God.

125. Occurs. 137⁵. 142. 154⁵. 195^e. 503⁷. 504³. 517.

150. When man **accommodates** and disposes himself

to reception . . . the active of **accommodation** is from the Lord.

370³. Jehovah being thus **accommodated** to man could then approach . . .

— There are three things that follow in order, **accommodation**, application and conjunction; there must be **accommodation** before there can be application, and application together with **accommodation** before there can be conjunction; the **accommodation** on the part of God was that He became a man.

641. Thus by what is adapted and **accommodated** . . .

695⁶. *Commodare et accommodare*.

Accompany. *Comitari.*

Company. *Comitatus.*

A. 10738. Occurs. T. 159^e. 160. 504^e.

10779. But still the Divine Providence **accompanies**.

10783. In the **company** with me.

10813. One who **accompanied** us back.

T. 76. I **accompanied** him.

According to. *Secundum.*

A. 5006^e. The lot is **according** to the life.

7236. **According** to the quality of goods.

7298^e. **According** to circumstances.

8700. Hence everything that is **according** to Divine truth, because it is **according** to order, is possible . . .

Account, Of no *Floccipendere.* J. 64^e.

Account of. See SAKE OF—*Propter.*

Accurate. *Accuratus.* A. 471. 472. 1259.

Accursed. *Devovere.*

Curse. *Devotio.*

A. 5044⁷. 'I will give Jacob to the **curse**' = extirpation of the truth of the outward Church.

5135⁶. '**Accursed** things' = falsities and evils.

5432^e. With **devout** prayer to the Lord.

5897¹⁰. The nations that were thus **accursed**.

6306. Therefore they were given to the **curse**.

8478². Such **curse** themselves.

8593³. 'All things there (with Amalek) given to the **curse**' = that evil Genii should have no communication whatever with those of the Spiritual Church . . .

9192³. These are they who will be **accursed**, that is, cast out. 9193.

9193. The casting out of the Church and thus the extirpation of such falsities is signified by 'being **accursed**.' III.

—². 'What is **accursed**' = falsity from evil. Ex.

H. 358. There is no need to put on a **devout** aspect.

R. 937. 'No more **curse**' = no evil or falsity from evil that separates from the Lord. . . By 'what is **accursed**' in the Word, is understood all that evil and falsity which separate and turn man away from the Lord, for then that man becomes a devil and a satan.

B

T. 90. The notion that He could give mankind to the **curse**. 134².

159³. (Used in the sense of **devotion**.)

497. You could reject and **curse** that absurd and hurtful heresy.

513. Damnation, **curse**, and eternal death.

517. A devil can do this from outward **devotion** . . . but not from any inward **devotion**.

525. Pulmonary **devoutness**.

695. The notion that in Heaven their thoughts will be nothing but **devotions** . . .

E. 700¹⁵. 'The **curse**' = total blotting out.

Accuse. *Accusare.*

Accuser. *Accusator.*

A. 751. Evil Spirits excite man's evil deeds and then **accuse** and condemn. 761. 5036⁴. Examps. See below, *Incusare*.

1917. Diabolical Spirits . . . induce what is false and at the same time **accuse**. R. 554.

R. 554. 'To **accuse**' = to oppose the doctrine, to maintain it to be false, and to revile.

E. 746. 'An **accuser**' = one who attacks, reviles and rebukes . . . 747.

747. 'To **accuse**' also = to dispute with. Ex.

—e. In general, by '**accusing** day and night,' is signified the continual influx of falsity from them.

Accuse. *Incusare.*

A. 5747. Why Joseph's brethren were **accused** of stealing the cup.

6097. Evil Spirits excite man's evils and then **accuse** him. 8159. 8960.

Achan. *Achan.* A. 5135⁶.

Acheron. *Acheron.* Coro. 38^e.

Achor. *Achor.*

A. 10609^e. 'The valley of **Achor**' = what is external of the Celestial Church.

E. 730¹⁰. 'The valley of **Achor**' = natural truths.

Acknowledge. *Agnoscere.*

Acknowledgment. *Agnitio.*

A. 5^e. Occurs. 14. 32^e. 36. 174. 189. 304. 393. 408. 410. 1008. 1322. 1324. 1422. 1423. 1557³. 1736⁵. 3451³. 3701³. —⁶. 5128⁶. 5428. 8541. 8543^e. 9780⁹. 10023⁵. See also under God.

A. 189. The **acknowledgment** of self . . .

206. They do not **acknowledge** the eternal life . . . the Lord they do not at all **acknowledge**.

226. That man may **acknowledge** and confess.

302^e. It is one thing to know, another to **acknowledge**; he who knows and does not **acknowledge** is as if he does not know, but he who **acknowledges** and then blasphemes and profanes is he who is here meant.

303. A man acquires for himself a life by all things

of which he persuades himself, that is, which he **acknowledges** and believes. . . Wherefore no one can profane holy things unless he is so persuaded as that he **acknowledges** and yet denies . . . 1327³.

654. Faith is never the knowledge of the things that are to be believed . . . but is **acknowledgment**; but **acknowledgment** can never exist with anyone unless he has charity and mercy. When there is charity, then there is **acknowledgment**, and then there is faith. —. 2049⁴.

880. Then first do the truths of faith take root when man begins to **acknowledge** and believe.

896. To know is the first thing of regeneration, to **acknowledge** is the second, to have faith is the third . . . The worst men can know and still not **acknowledge** . . . Infidels also can **acknowledge** . . . They who have faith, know, **acknowledge**, and believe . . . To **acknowledge** what is of faith is a certain rational [principle] consenting, being induced to do so by certain causes, and for the sake of certain ends. . . There are many in Hell who **acknowledge**, because they have **acknowledged** in this life in certain states, but they **acknowledge** only when it is recalled to their memory that they have so preached.

963. The punishment of the veil is for those who, although they see truth, still from self-love are unwilling to **acknowledge**.

1150. These (nations), if they **acknowledge** the Lord and love the neighbour, have the Lord in their worship.

1153. Humiliation consists in the **acknowledgment** of himself . . . and in the **acknowledgment** that everything living and good is from the Lord; the more a man **acknowledges** this in his heart, the more he is in humiliation . . . 1999. 2327. 2694^o. 3469². 3886⁷. 5758².

1162. Faith is the **acknowledgment** of those things that belong to faith, and **acknowledgment** is never outward but inward, and is the operation of the Lord alone through charity in the man; **acknowledgment** is never of the mouth but is of the life; from the life of everyone may be known the quality of the **acknowledgment**.

1308. Everyone **acknowledges** a Supreme Being when he beholds the universe.

1321. At last **acknowledges** falsity for truth, and evil for good . . .

— They do not **acknowledge** truth except in so far as self is in it . . . Such there not only do not **acknowledge** the truth they have professed here, but also hate and persecute it . . .

1326. Inward worship consists in the affection of good and the **acknowledgment** of truth.

1327⁴. This is why a man is permitted rather to live in pleasures and cupidities . . . than that he should come into the knowledge and **acknowledgment** of interior things and profane them . . . If the Jews had **acknowledged** they could not but have profaned . . .

1594^e. He recedes from this gift and its happiness in proportion as he recedes from the **acknowledgment** that it is the Lord's.

1712^o. Then man is to think, **acknowledge** and believe, that the Lord has operated this in him.

2156^e. They say that they **acknowledge** one Supreme Being . . . They do not **acknowledge** any God, still less do they **acknowledge** the Lord. 4733².

2196². In proportion as he views Divine things from scientifics he does not **acknowledge** them.

2228². Some suppose faith to be the **acknowledgment** of anything that is to be believed. . .

2261². With those who live in what is contrary to charity, there can never be **acknowledgment**, but some persuasion . . . thus in that **acknowledgment** there is not the life of faith . . . 3324³.

2326. 'He (Lot) rose up to meet them' = **acknowledgment**.

2329. Inward **acknowledgment** and confession of the Lord's Divine Human and Holy Proceeding. Sig.

2335². Good is the Lord's, and they who **acknowledge** this in life and faith are the Lord's . . . but they who do not **acknowledge** in life, thus not in faith, cannot be the Lord's . . .

2349². He who is not conjoined to the Lord cannot **acknowledge** Him. That they who are not in good are not able to **acknowledge** the Lord, that is, have faith in Him. Sig. 2354³. 3324¹.

2353. 'By night' = the last time when they are no longer **acknowledged**.

2354^e. They who are in the life of good **acknowledge** the Lord, because Heaven flows in . . .

2357. They who are in the life of evil are not admitted to **acknowledgment** itself and faith . . . He who once **acknowledges** and believes, if he returns to a life of evil, profanes what is good and holy, but he who does not **acknowledge** and believe cannot profane, therefore the Providence of the Lord takes care that man is not admitted further into **acknowledgment** itself and faith of heart than he can be kept in it. 3398².

2401. To will evil and thence to do it, and [at the same time] to **acknowledge** truth in faith, can never be given.

2510. Doctrine is said to regard rational things when no other truth of doctrine is **acknowledged** than what can be apprehended by reason . . .

2542. What the rational **acknowledges**, for it **acknowledges** only from confirming proofs.

2776². Mankind then no longer even **acknowledged** celestial and spiritual things . . .

2891. They ought to think etc. from themselves, but still **acknowledge** that what is good and true is from the Lord.

2917. From this state the Lord rises again with man when He is **acknowledged**.

3102. **Acknowledgment** of Divine truth from illustration in general scientifics. Sig. and Ex.

3120. All **acknowledgment** and confession are from perception of influx.

3157. Truth is learned but not **acknowledged** without

the consent of both will and understanding . . . consent is **acknowledgment** itself.

3158². Unless truth is received by good it is not the truth that is **acknowledged**. thus is not faith.

3160. **Acknowledgment** that it was of the Lord alone. Sig. 3161^e.

—². The affection of good in the natural man is what **acknowledges**.

3161³. Good **acknowledges** nothing else as truth but what agrees with it. 3324³.

3175². Good and truth mutually **acknowledge** each other. 3179.

—⁴. Truth must be confirmed and illustrated by many things before it is **acknowledged**.

3224. Truths and goods can be **acknowledged** only by those whose interior mind has been opened . . . so far as it has been opened so far are they **acknowledged**.

3385^e. Everyone is permitted to believe truths as he apprehends them, otherwise there would be no reception, because no **acknowledgment**.

3398⁴. It is good that receives truth to inward **acknowledgment**.

3539⁴. Before man has been regenerated, he can see with his intellectual faculty, but not **acknowledge** with his voluntary one.

3762. Truths are not **acknowledged**, believed and imbued, unless the life is according to them . . .

3796. 'To see,' here, = to **acknowledge**.

3815. Spirits mutually **know** each other, not from natural relationship . . .

3905. Interior truth not yet **acknowledged**. Sig. . . 'To bring forth' = to **acknowledge** in faith and also in act. . . Spiritual bringing forth is the **acknowledgment** and faith of truth and good . . . nothing is **acknowledged** with faith until we live according to it. 3909.

3906. Indignation because interior truth was not **acknowledged** as outward truth was. Sig. and Ex. . . To **acknowledge** truth in faith and act is to have a perception of it.

3911. This **acknowledgment** and conjunction cannot exist from the outward, but only from the inward man. . . How the **acknowledgment** of truth in faith and act is produced.

3915. **Acknowledgment** by means of the affection of inward truth. Sig.

— . The Ancients **acknowledged** such offspring as legitimate.

—². The second degree of affirmation or **acknowledgment** is here signified . . . There must be affection in **acknowledgment**. 3919. 3925.

3922. 'To give a son' = to give this truth, which is the same as to **acknowledge** it, for all truth that is **acknowledged** is given by the Lord.

3923. This is the first general principle that is to be affirmed or **acknowledged** . . . Affirmation as well as **acknowledgment** is the first general principle with the man who is being regenerated, but the last with the man who has been regenerated . . .

—³. 'A lion's whelp' = the first of truth, which is affirmation and **acknowledgment**.

3928². This delight cannot be dissipated by any other means than an affirmation and **acknowledgment** of the holy things of faith and of the good of life . . .

3933. The **acknowledgment** of outward truth. Sig.

3935. This is the third general means that is to be **acknowledged** in faith and act . . .

3937. The **acknowledgment** of a second general truth. Sig.

3956^e. Before these things have been affirmed and **acknowledged** . . .

3967. 'To open the womb' = to give the faculty of receiving and **acknowledging** goods and truths.

3993⁹. One who loves himself above others . . . and yet **acknowledges** and adores God . . .

4015. Unless the **acknowledgment** of truth is from within, it is not **acknowledgment**.

— . Conscience is the **acknowledgment** of truth from within, and also from perception.

4031³. He first **acknowledges** and believes, and then denies . . . They who **acknowledge** in heart and then deny, are they who profane, not they who have not **acknowledged** in heart. Refs. 4289.

4151³. Until he comes to know, then **acknowledge**, and at last believe that it is of the Lord . . .

4215. **Acknowledgment** of these truths. Sig. 'To kiss' = conjunction from affection, thus **acknowledgment**, for conjunction by good and truth involves the **acknowledgment** of them.

4242. The first **acknowledgment** of good. Sig.

4358. **Acknowledgment**. Sig. . . Good is what **acknowledges** truths.

4601². The profanation of good by separated faith takes place when truth and good are **acknowledged** and believed, yet the life is contrary to them.

4733. That the **acknowledgment** and adoration of the Lord's Divine Human is the life of religion . . .

4774. 'Know now whether it is thy son's coat' = whether there is likeness.

4899². That nation did not **acknowledge** in doctrine, still less in life.

—³. They who **acknowledge** the Lord from doctrine, and not in the life, have not the Church in them.

4910. 'Know, I pray, whose seal etc. is this' = that it might be known.

4911. 'And Judah knew' . . . 'To know' = to affirm.

4919. 'To bring forth' (children) = to **acknowledge** in faith and act, and since what is **acknowledged** in faith and act is produced, 'to bring forth' = production.

5114⁴. As man can not only receive what is Divine, but also appropriate it to himself by **acknowledgment** and affection, thus by what is reciprocal . . .

5233. **Acknowledgment** through faith. Sig.

5421. 'And Joseph saw his brethren and knew them' = perception and **acknowledgment** by the celestial of

the spiritual . . . 'To know' = **acknowledgment** from perception.

5427. 'To know' = to perceive, see, and thus to appear. 5477^e.

5758. No one can be admitted into Heaven until he **acknowledges** in his heart that nothing of what is good and true is from himself. 5759².

6475. Some Evil Spirits sought for Heavens where the Lord is not **acknowledged**.

6565. Repentance and **acknowledgment** of the Divine things of the Church. Sig.

6663. That he may fight against evils and falsities from himself, yet with the **acknowledgment**, if not at the time, still afterwards, that all the force of resisting is from the Lord.

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

6779. They who are in evils never **acknowledge** that charity and its works contribute to salvation, for they cannot **acknowledge** what is contrary to their life . . .

6872. Perception and **acknowledgment** of the Divine from love. Sig.

6963⁴. He who knows internal truths but does not **acknowledge** or believe them, is not inwardly in profanation.

7290⁴. At this day, when not anything from the spiritual world is **acknowledged** . . .

7902^e. Innocence is to **acknowledge** that there is nothing but evil in oneself . . .

8390. He who only **acknowledges** universally that he is a sinner . . . N.162.

8640. The life of the regenerate cannot be given to man before he is in a state that he can **acknowledge** the truths of faith, and will them in the proportion that he **acknowledges** them.

8694³. In this state there is the **acknowledgment** that is of faith.

8708. Reception of the truths of faith does not take place by mere **acknowledgment**, but by **acknowledgment** conjoined with life, that is, as they are **acknowledged** in act.

8772². When truths are known, they are as it were in the door ; when they are **acknowledged**, they are in the court ; and when they are believed, they are in the bedchamber.

8780². When the understanding is illustrated by this Divine light, he . . . **acknowledges** truth inwardly in himself, and as it were sees it.

8882². 'The unclean spirit going out' = the **acknowledgment** and faith of truth.

9019. 'To be found in the hand,' when said of the truth of faith, = **acknowledgment**, for when that is **acknowledged** with faith it is found with him.

9020. The reason why they who apply the truths of faith to evils are condemned, is that they have formerly **acknowledged** them, for when once the truth of faith has been **acknowledged**, if it is afterwards applied to

what is evil, it is mixed up with falsity from evil ; hence is profanation.

9093². To serve the Lord by faith, and the world by love, thus to **acknowledge** truth and do evil. Sig.

9193. The principal thing of inward worship is to **acknowledge** the Lord as the one and only God, and that everything good and true is from Him ; those in the Church who do not **acknowledge** Him cannot be in good, thus not in truth ; they **acknowledge** who are in faith and at the same time in good of life, but not they who are in evil of life. . . That to **acknowledge** and worship the Lord is to live according to His commandments.

9198². In this Church the Lord is indeed received in doctrine, but by few with **acknowledgment** of heart . . . but the Gentiles who are converted both say with the mouth and think in the heart that they **acknowledge** Him as God. 10205^e.

9262. Innocence is to **acknowledge** in heart that . . . none can **acknowledge** this in heart but they who . . .

9264². To deny Divine truth when it has formerly been **acknowledged** and received with faith . . . is the sin against the Holy Spirit. 9818²⁷. 10287. —². Refs.

9356. They who **acknowledge** what is incomprehensible, fall in thought into nature and believe in no God. U.118.

9359. The Lord **acknowledges** and receives all who **acknowledge** and worship God under a human form . . . When they hear that God is actually a man, they . . . **acknowledge**. U.121.

10083. 'To agitate' = to vivify by **acknowledgment**, which is the first of life from the Divine with man ; knowledge does indeed precede **acknowledgment**, but there is nothing of the Divine life in knowledge until there is **acknowledgment**, and then faith . . . this Divine life first flows in through **acknowledgment**.

—⁵. A few words shall be said about this **acknowledgment** and faith . . . The first thing of all is to **acknowledge** that the Lord is the Saviour of the world . . . Hence that the Lord might be **acknowledged**, He asked them about faith. —⁶. —^e. 10089, Ill.

10084. The state after **acknowledgment**, which is a state of conjunction with good. Sig.

10093. Divine truth is **acknowledged** in the Spiritual Kingdom, but in the Celestial Kingdom it is perceived. . . . What is received in the intellectual part is said to be **acknowledged**.

10097. **Acknowledgment** that it is of the Lord alone. Sig.

10112. No appropriation of good with those who do not **acknowledge** the Lord. Sig.

10205. 'A stranger' = one who is in the Church and does not **acknowledge** the Lord. 10287.

— . **Acknowledgment**, faith and love to the Lord are the principal things of all worship within the Church, for **acknowledgment**, faith and love conjoin ; **acknowledgment** and faith conjoin what is intellectual, and love, what is voluntary. . . He therefore who, being in

the Church, does not **acknowledge** the Lord, has no conjunction with the Divine . . .

10218. Purification or deliverance from evil through **acknowledgment** and faith that . . . Sig. and Ex.

—⁴. That no one can fight against the Hells but they who **acknowledge** and believe that all goods and truths are from the Lord.

10219³. As soon as he **acknowledges** and believes that goods flow in from the Lord . . . even when he cannot perceive the influx of goods from the Lord he still ought to **acknowledge** and believe that they are from Him . . . this **acknowledgment** must not be a confession of the mouth only, but of the heart.

10230. Conjunction with Heaven by the **acknowledgment** that all truths and goods are from the Lord. Sig.

10287. Conjunction of Divine truth with those who do not **acknowledge** the Lord, thus who are in evils and falsities. Sig. and Ex.

— . He who does not **acknowledge** the Lord is not of the Church.

— . For by the **acknowledgment** of truths communication is effected with the Heavens, and thence the opening of the interiors of man towards Heaven . . . for all things that man **acknowledges** remain implanted, for nothing perishes in a man that has entered by **acknowledgment**.

—⁴. That 'strangers' are they who do not **acknowledge** the Lord, and will not **acknowledge** Him, whether without or within the Church. Ill.

— . They who do not **acknowledge** the Lord cannot but be in evils and the falsities of evil . . .

10370. That the very essential of the Church is the **acknowledgment** of the union of the Divine Itself in the Human of the Lord. Sig. . . For thought without **acknowledgment** and faith is not spiritual thought.

10377. They, as in every other Earth, **acknowledge** God under a human form, thus our Lord, for whoever **acknowledges** God under a human form is accepted by our Lord. U.154.

10602. To be in outward things and not in inward, is to worship outward things as holy without **acknowledgment** of the Lord . . .

10705. 'To see' = **acknowledgment**. Refs.

H. 519^e. When they come to their own Society . . . they are at once **acknowledged** and received with joy.

S. 41. The light of Heaven . . . flows into natural light . . . and causes man to see and **acknowledge** Divine truths. T.215⁵.

58. Hence man **acknowledges** truth from inward perception . . . for perception comes from affection, from perception thought, and thus is effected the **acknowledgment** that is called faith. Life 36. T.231².

F. 1. That faith is the inward **acknowledgment** of truth. Gen. art.

2. Faith itself is nothing but the **acknowledgment** that it is so because it is true . . .

4. They have an inward **acknowledgment** of truth who are in the spiritual affection of truth.

5. To be in illustration is to be in perception and thence in inward **acknowledgment** that this or that is true. Sig.

9. They call thought, separated from an inward **acknowledgment** that it is so, faith . . .

10. 'Blessed are they who have not seen and yet have believed' does not mean faith separated from the inward **acknowledgment** of truth, but . . .

11. It follows that an outward **acknowledgment** without an inward is not faith . . . such an **acknowledgment** is the faith of what is unknown . . .

12. How the inward **acknowledgment** of truth, which is faith, can be obtained.

13. That inward **acknowledgment** of truth, which is faith, is given with those only who are in charity. Gen. art. . . Thus does love produce faith which is the same as the **acknowledgment** of truth, and through this it produces charity . . .

30. There are also many who have not an inward **acknowledgment** of truth and yet have the faith of charity . . . but still they are in the **acknowledgment** of truth inwardly or in their spirit, because they are in the affection of it, wherefore when they are instructed by the Angels after death, they **acknowledge** truths and with joy receive them. But they who have not looked to the Lord and avoided evils from religion, inwardly are in no affection of truth, nor in any **acknowledgment** of it, wherefore after death, when they are instructed by the Angels, they will not **acknowledge** truths . . .

P. 87. So far as man through these two faculties can be brought to **acknowledge** that all good and truth are from the Lord. Gen. art. P.90.

90. When he becomes wise he will **acknowledge** that it is not from himself . . .

91. That the **acknowledgment** of the Lord and the **acknowledgment** that everything good and true is from Him, causes man to be reformed and regenerated. Ex.

—². There is an **acknowledgment** of the Lord from wisdom, and there is an **acknowledgment** of the Lord from love, the **acknowledgment** of the Lord from wisdom, which, regarded in itself is only knowledge, is given from doctrine, and the **acknowledgment** of the Lord from love is given from life according to it; the latter gives conjunction, the former presence.

—³. That this is so is also known from the common idea that . . . he who does not **acknowledge** God cannot be saved.

131. When a mere miracle leads a man to **acknowledgment** . . . he acts only from the natural man . . .

175. Man is not to perceive the Divine Providence, but to know and **acknowledge** it. Gen. art.

205. They who have **acknowledged** only nature and human prudence constitute Hell, but they who have **acknowledged** God and His Divine Providence constitute Heaven. Gen. art. P.208.

209. Mistake of those who think, if I see Heaven I will **acknowledge**: their understanding **acknowledges**, but if their will does not, they still do not **acknowledge** . . .

227³. If a man first **acknowledges** the truths of faith, and lives according to them, and afterwards recedes and denies them. Ex. —. P.231⁷. Ex.

228. He who does not know cannot **acknowledge** and then deny . . . The Jews were unwilling to receive and **acknowledge** (therefore did not profane); it would have been otherwise had they received and **acknowledged** and afterwards denied . . . many of them **acknowledge** outwardly and deny inwardly . . . But they profane who first receive and **acknowledge**, and afterwards deny.

—². Their receiving and **acknowledging** in infancy does not matter, because then they do not receive and **acknowledge** from rationality and freedom . . . But when a man comes into the use of his rationality and freedom, if he then **acknowledges** truths and lives according to them, and afterwards denies them, he mixes holy and profane things together . . . But if a man is in evil . . . and afterwards **acknowledges** the truths of faith and lives according to them, he does not mingle holy things with profane . . .

231². They who understand and **acknowledge** Divine truths, yet live contrary to them. Ex. . . Those who not only understand, but also **acknowledge**, profane more grievously . . . for **acknowledgment** conjoins itself; for nothing can be **acknowledged** without the consent of the will. Examps.

—⁶. Profanation by those who **acknowledge** the Word yet deny the Divine of the Lord. Ex.

—³. That the Lord provides that a man should not inwardly **acknowledge** truths, and afterwards recede. Sig.

321. Man should think etc. as of himself, but still **acknowledge** that it is from the Lord. . .

—⁶. To believe and think (that all good and truth are from the Lord and all evil and falsity from Hell) is impossible to those who do not **acknowledge** the Divine of the Lord, and who do not **acknowledge** that evils are sins, but it is possible to those who **acknowledge** these two things. Ex. (The effect of making these two **acknowledgments**. —⁷.)

326. The **acknowledgment** of God effects the conjunction of God with man and of man with God. Gen. art. . . Some may think that they who do not **acknowledge** God can be saved equally as well as those who do **acknowledge** Him, if only they live a moral life, saying, what does **acknowledgment** do? Is it not mere thought? Cannot I easily **acknowledge** when I know for certain . . . This is their language when they reason freely with an **acknowledger**—*agnitor*—of God. But that the **acknowledgment** of God conjoins. Ex.

—⁴. In proportion as anyone **acknowledges** the Lord from the affection of love . . . Hence it is plain what the **acknowledgment** of God effects.

—⁶. That everyone **acknowledges** God . . . according to the good of his life. Ex. . . Only they who live well can **acknowledge** God in heart.

R. 25. 'Every eye shall see Him'=that all who are in the understanding of Divine truth from affection will **acknowledge** Him.(=that all who are in truths from good will **acknowledge**. E.37.)

— . The rest see and understand but do not **acknowledge**.

102. 'Be thou faithful unto death'=the reception and **acknowledgment** of truths . . .

M. 62. Every universal truth is **acknowledged** as soon as it is heard. Ex.

T. 11. There natural faith, which is only persuasion, becomes spiritual, which is **acknowledgment** itself.

22². What is life according to His commandments but actual **acknowledgment**?

68². Unless a man lives according to order, that is, unless he **acknowledges** God . . .

98. That salvation depends upon the knowledge and **acknowledgment** of God.

105. This man does from himself, but still **acknowledges** that it is from God; this he **acknowledges** because . . .

129. Thus in Heaven He is **acknowledged** as the Saviour of both worlds.

136³. Who does not know and **acknowledge** that God is one? If ye **acknowledge** this in heart and spirit . . .

151. To believe in the Lord is not only to **acknowledge** Him, but also to do His commandments, 'for only to **acknowledge** Him is merely of thought from some understanding, but to do His commandments is also of **acknowledgment** from will . . . wherefore when a man only **acknowledges** from thought of the understanding . . . Such satans do they become after death who **acknowledge** the Lord, and do not do His commandments.

165. Truths that reason also **acknowledges**. —². All who do not **acknowledge** the Lord as the God of heaven and earth.

167. This everyone **acknowledges**.

170. A Divine Trinity before the world was created is **acknowledged** in the Christian Church.

172. Everything that is at this day known and **acknowledged** about God.

—². Everyone ought to confess or **acknowledge** that.

177. It is a trinity of gods that is **acknowledged** and worshipped.

180. This (trinity) they have not **acknowledged** in one person but in three.

193. Who does not **acknowledge** and assent when it is said?

246. Hence it was that they (the Jews) did not **acknowledge** the Messiah.

293. This is the reason why in heart they do not **acknowledge** any God.

296. All who **acknowledge** and worship any other God.

—². They who **acknowledge** and believe in one God.

338². For fourteen centuries the Church has not **acknowledged** any other faith.

339². The Lord . . . draws near to everyone as he

knows and **acknowledges** Him, which is as he knows and does His commandments . . .

342. Unless they had first **acknowledged** that He was the Son of God . . .

344. The Existence of the faith of the New Church is 1. Spiritual sight. 2. The harmony of truths. 3. Conviction. 4. **Acknowledgment** inscribed on the mind.

354³. Every true worshipper of the Lord, as soon as he hears any truth of faith that he had not known before, at once sees, **acknowledges** and receives it; the reason is that . . .

— He appeared simple because he had **acknowledged** the Lord alone.

367. He who **acknowledges** the Lord, and separates charity, does not **acknowledge** Him except with the lips; his **acknowledgment** and confession is only a cold one in which there is not faith . . . He however who does charity and does not **acknowledge** that the Lord is the God of heaven and earth . . . does only natural charity. . .

379⁴. It is otherwise with those who do not **acknowledge** Him as the God of Heaven and earth . . .

380. From a polygamous marriage is all faith that **acknowledges** the Lord and adopts falsities of heresy; and the faith is from an adulterous one that **acknowledges** three lords of one Church.

—². Whether faith is a legitimate offspring may be known from these three marks; the **acknowledgment** of the Lord as the Son of God, the **acknowledgment** of Him as the God of Heaven and earth, and the **acknowledgment** that He is one with the Father . . .

416. Wherefore he who loves the Lord's Kingdom loves all . . . who **acknowledge** the Lord . . .

434². Charity is 'cold' now because the Church has not **acknowledged** the Lord God the Saviour as the God of Heaven and earth . . .

450. Heresies in which these three essentials, God, charity and faith, have been and are **acknowledged** . . .

456². The first table involves all things that belong to love to God, the primary of which are that we ought to **acknowledge** one God, the Divinity of His Humanity and the holiness of the Word . . .

457². God flows in with every man with the **acknowledgment** of Him in the knowledges that are about Him, and at the same time with His love towards men; the man who receives only the former . . . remains in knowledges without an inward **acknowledgment** of God . . . but the man who receives both . . . has an inward **acknowledgment** of God . . .

459¹⁸. Silence followed such as prevails when they see and **acknowledge** that it is so from the inward man, but not as yet in the outward man.

479. Particulars which everyone **acknowledges** at the first hearing . . .

496. The love **acknowledges** it as its own . . .

501. It is believed that everyone would **acknowledge** at heart . . .

504. Both could perceive truths and **acknowledge** the truths perceived . . .

508². In this light the **acknowledgment** of the Lord as the God of Heaven and earth is resplendent in its glory.

521. That this is so everyone **acknowledges** . . .

526. Know and **acknowledge** his sins . . .

528. Actual repentance is . . . to know and **acknowledge** one's sins. Gen. art.

539. There must be confession that he sees, knows and **acknowledges** his evils . . .

564. The evil that a man does not see, know, and **acknowledge**, remains.

568². You will then no longer be recognised by your companions, nor they by you.

574. Occurs. 587^e. 614.

580³. The **acknowledgment** of the Lord. 608^e. 615. 637. 682. 766. 799^e.

591. No other inward man is **acknowledged**.

603. Everyone can see and **acknowledge** this.

607^e. He then **recognises** (his spiritual associates) there just as relatives **recognise** each other here.

636. Did not **acknowledge** three Divine Persons.

—². They **acknowledged** no other Son of God.

—^e. This creed has been **recognised** as truly Catholic by the whole Christian Church.

664^e. To **acknowledge** any other election is to charge Him with injustice.

681. That a Christian may know and **acknowledge** the Lord Jesus Christ. 684.

685. That he who **acknowledges** the Lord and is regenerated is saved. Sig.

699. What true Christian does not **acknowledge** that . . .

700^e. A New Church in which God the Father, the Son, and the Holy Spirit will be **acknowledged** as one.

701^e. The preaching of it then becomes the **acknowledgment** of it.

722. That God is to be **acknowledged**, in order that anyone may have religion, or that anything of the Church may be in him.

795. The state of everyone there is according to the **acknowledgment** and worship of God; all who in heart **acknowledge** God, and henceforward all who **acknowledge** the Lord Jesus Christ [to be] God the Redeemer and Saviour, are in Heaven, but they who do not **acknowledge** Him are under Heaven, and are instructed there . . .

D. 2106. That Spirits could **recognise** themselves in my face when seen in a mirror.

4286. Merely to know is not to **acknowledge**, and effects nothing.

Aconite. *Aconitum*.

W. 339². In Hell appear . . . aconites.

T. 324. They who mix aconites with water.

380^d. Their thoughts are like honey-wine made from aconites.

Coro. 33. Used in the sense of **poison** in general. 40^e.

Acquaintance. See under **KNOW**—*Nosse*.

Acquaintance. *Notitia*.

T. 698. Without **acquaintance** with correspondences.

Acquire. *Acquirere*.

Acquisition. *Acquisitio*.

A. 340. 'I have **gotten** a man Jehovah.' 347.

1435. 'All the **substance** that they had **acquired**' = all things that are sensual truths. All the Scientific from which a man thinks is called '**substance**'; without **acquired** scientifics man as man cannot have any idea of thought.

1569. 'Their **substance** was great and they could not dwell together' = the things that have been **acquired** by the inward man cannot agree with those that have been **acquired** in the outward man.

1571. Possessions or **acquisitions**.

1581. Whatever a man has once **acquired** remains.

1667². (**Acquirere** and *comparare* used synonymously.)

1698. 'They took Lot and his **substance** = the outward man as to apparent goods and truths. 1717. 1718.

1738. Remains **acquired** in combats . . .

1742. 'Soul' = the life, '**substance**' = the rest, which are not so properly the life.

1748. The **substance** of the king of Sodom = evil and falsity.

1851. 'They shall come out with great **substance**' = celestial and spiritual good. Ex.

2025. That the Lord **acquired** all things by His own powers. Sig.

2974. 'To Abraham for a **possession**' = accepted by the Lord alone. 'A **possession**' = what is His.

3408. '**Possession** of flock and **possession** of herd' = as to interior good and as to exterior good.

3941⁷. 'Tradings' = **acquisitions**.

4105. 'He took away all his **acquisition** and all his **substance** that he had **procured**.' . . '**Acquisition**' = truth and '**substance**,' good. . . '**Acquisition**' in the Hebrew is a word that also sigs. cattle in general.

4106. The **acquisitions** that were bought were from another source.

4168. Which the Lord **acquired** by His own power.

4177. That he might **acquire** for himself the affections of truth.

4244. **Acquisitions** in their order. Sig.

4337. The **acquirement** of truth in the natural, treated of.

4391. '**Acquisition**' [meaning cattle] = goods and truths in general. 4440.

4487. '**Acquisition**,' when it is also cattle, = the good of truth.

6017. 'And they took their cattle and their **goods** which they had **gotten**,' . . . '**goods**' = truth **procured**, and also good **procured**.

6049. 'Cattle,' in the Hebrew, is from a word that also signifies **acquisition**, and **acquisition** in the spiritual sense is also the truth from which is good, for good is **acquired** through truth.

6468. The form of the inward things that he has **acquired**.

7977. 'Flock and herd, very much **acquisition**' = good **acquired** through truth . . . that it has been **acquired** is signified by '**acquisition**,' for all the good of those who belong to the Spiritual Church is **acquired** through truth . . .

8505. Good no longer **acquired** through truth. Sig. and Ex. 8516^e. Ex. 8539, Ex.

8510. They wished to **acquire** it, but it was not given. Sig.

9715⁶. Divine power **acquired** in the Human.

10019⁵. That He **acquired** this power when He was in the world. Sig.

Acquire. *Comparare*.

A. 1505. How these spheres are **acquired**. . .

1506. He **acquired** for himself a sphere of being more excellent than others.

1667⁴. Evil Spirits are only allowed to operate into those things which a man has actually **acquired** for himself . . . wherefore before a man **acquires** for himself such spheres, the Evil Spirits serve, but as soon as he **acquires** them, they infuse themselves into him.

3957³. The life which a man has **acquired** for himself in the world follows him . . . no one can put off the life that he has **acquired** for himself from infancy . . . as for example, he who has **acquired** for himself a life of deceit. . .

5402. 'That there was provision in Egypt' = the mind - *animum* - of **procuring** for itself truths through scientifics.

—². There are two ways of **procuring** the truths that are of faith. . .

5664³. 'Your silver came to me' = that it will seem like truth **procured** by them. Their silver coming to him denotes that they bought it, thus that they **procured** it for themselves; for to buy is to **procure**. . . and since the truth that is of faith is never **procured** by any man, but is insinuated and given by the Lord, and yet it seems as if it were [**procured**] by man, it is said that it will seem like truth **procured** by them.

—². Nevertheless it appears that the truths which are of faith are **procured** by man.

—³. They who only know the truths of faith, commit them to memory like any other things of any science; these a man can **procure** for himself without such influx.

—⁴. These are what a man cannot **procure** for himself even in the smallest degree. Compare with 6822^e.

S. 59. The first thing with these is that they **procure**

for themselves doctrine from the literal sense of the Word . . . but after doctrine has been **procured** they see the Word from it. But they who do not **procure** for themselves doctrine . . .

H. 356. They who through knowledges and sciences have **procured** for themselves intelligence and wisdom . . .

T. 276. They who believe that they can from their own intelligence **procure** for themselves knowledges about God . . .

349. That man can contribute something towards the **acquiring** for himself of faith . . .

356. That a man is able to **acquire** faith for himself . . . faith in its essence is truth, and truths from the Word can be **acquired** by every one, and in proportion as any one **acquires** them for himself, and loves them, he initiates faith into himself . . . unless a man were able to **acquire** faith for himself, all things that are commanded in the Word concerning faith would be vain . . .

357. That a man is able to **acquire** charity for himself.

358. That a man is also able to **acquire** for himself the life of faith and of charity.

588. Man is prosperous and blessed if he **acquires** for himself wisdom.

Act. *Agere.* See REACT.

Act. *Actus.*

Action. *Actio.*

A. 99. In this state all man's words, **actions** etc. are open.

161. How what is inward and what is outward **act** as one . . . take as an example an **action**, which unless it has charity or love and faith in it, and the Lord in them, is not an **action** that can be called a work of charity.

363. Anciently, **action** and will made one, from the **action** they plainly saw the will.

1667. Treated of. 3293.

1936^d. No one is ever rewarded there for good **acts** if he has placed merit in them . . . and no one is ever punished for evil **acts**, if he has **acted** from an end truly good ; it is the ends that are regarded, the **acts** thence.

2184⁴. They are predicated according to the subject that is **treated of**.

2294. Infants there are thus taught that they are not to think, speak and **act** from another.

2301. Infants there who are of a celestial genius, think, speak and **act** more softly.

2335². Such are therefore judged according to the **acts** of their life.

2364⁸. Although **acts** are not good in themselves, still they derive something of good from the end. . .

2818. To the endeavour, but not to the **act**.

2979. Thus he **acts** or seems to himself to **act** from what is good . . . and when truth and good **act** as one . . .

3183². Of the giver and the receiver, as of the **agent** and the patient, a like state is perceived.

3203. It then as it were spontaneously flows forth into **act**.

3451². Disagreement in doctrinal things does not prevent the Church from being one if only there is unanimity as to willing well and **acting** well. Examp.

3573⁴. When it is believed to be a matter of civil prudence to speak one thing and **act** another.

3632. Divine order is terminated with man, in his **actions**, etc. . . the **actions** that flow from the will are not such things in the body as they are in the will.

3635. The heart and lungs are the two founts of every **action** etc. of the body. 3887². Ex.

3671. To know and to **do** good and truth is of the natural . . . when he perceives a delight in **doing** them . . .

3701⁵. So far as they receive from this new will, so far they receive also from these knowledges, and carry them into **act**, and believe ; but so far as they do not receive from this new will, so far they are indeed able to learn such things, but not to carry them into **act**.

3727. Man's thought, speech and **action**, which are the ultimate things of order, are nothing but truths from good.

3741. The will flows into **actions** through muscular forms.

3748². The will moves the muscles of the whole body, and thousands of scattered fibres to [produce] one **action**.

— Endeavour produces **acts** and motions, and endeavour must be in an **act** or motion for it to exist and subsist.

3843². What is implanted in man from childhood does not become his own until he **acts** according to it, and this from affection . . . it is no longer carried into **act** from knowledge or doctrine . . . he then no longer **acts** from memory, but from his own bent, so that at last they as it were spontaneously flow into **act**.

3887². Embryos and newly born infants cannot have any . . . voluntary **action** until the lungs have been opened.

— The influx of the one into the other (good and truth) causes them (spirits) spiritually to feel, and spiritually to **act** . . . hence is all perception and sensation, and all force and **action**.

3905. 'To bear' (children)=to acknowledge in faith and in **act**. Ex. . . The truths of faith not learned for the sake of **acting** . . . are inwardly against faith.

3906. To acknowledge in faith and in **act** is to have a perception that it is so, and an affection that he wills it to be so, and this in every **act** of good . . . also a perception that good from proprium will necessarily have respect to self etc. in the good that it **does**.

3913⁵. Man then begins to be delighted with truth, first that he knows it, then that he **acts** according to it. Examp.

3934². A regenerate man **does** what is good from the

affection of it . . . but one who is to be regenerated **does** what is good from the affection of truth . . .

—³. The case is the same with every **act** of the body relatively to the inward things that are of thought and will ; man's internal lives in his external by **act** or by **acting** ; if the **act** or **acting** is not according to his internal, it is a sign either that it is not the internal that is producing the **act**, but a movement recurring from custom and habit ; or . . .

393^{8e}. Love is the willing of man, thence it is his thinking, and so it is his **acting**.

4047. The influent **action** of these Spirits.

—^e. These Spirits suffer themselves to be **acted upon**—*aji*.

4206. Life with man flows in and **acts** into the various organs . . . the lungs **act** in one way and the heart in another, and so on ; but still it is one life that **actuates** all so variously because it is differently received, for it is the form of anything according to which the **action** is determined.

4215². There exists also a correspondence of the thoughts and affections with the **actions** and gestures of the body . . . hence such outward **acts**, because they correspond, are signs of inward things, and in them, as in all signs, there is an internal from which they take their quality . . .

4247². Good is in the first place and is what principally **acts** . . .

— . Such is the perpetual circle with man ; everything of knowledge and of thought is insinuated through either sight or hearing into thought, thence into the will, and from the will through thought into **act** . . . There is a similar circle from the memory, namely, from that sight through thought into the will, and from the will through thought into **act** ; or if anything stands in the way while in the endeavour of **acting**, as soon as that is removed, it goes forth into **act**.

—³. Thus do the truths of faith proceed from the will through thought into **act**, and if they cannot proceed into **act**, they are in endeavour ; endeavour itself is inward **act**, for whenever the opportunity is given it becomes outward **act**.

4269². Man then no longer **acts** from truth, but from good, that is, from charity, and he **acts** from charity when he lives according to the truths of faith, and loves doctrine for the sake of life.

4289². The Israelites were required only to **act** what was representative of the Church.

4292¹. Man's speech reps. his thought, and his **action** reps. his will.

4337². Truth in the will and thence in **act** is called the good of truth . . . Id. 4353². 5295. 5820. Id.

4353¹. **Act** precedes, the willing of man follows, for what a man **acts** from the understanding he at last **acts** from the will . . . he then no longer **does** what is good from truth, but from good.

4380. Good is what **acts** and truth suffers itself to be **acted upon**. 5194.

4928. Man then **acts** from good.

4984. Truths of doctrine become goods when a man **acts** according to them ; **action** itself so qualifies truths, for all **action** descends from the will.

5036². When Evil Spirits and Angels combat, [the combat] is **carried on** about man and his eternal welfare, and it is **carried on** from the man . . .

5077². It is **all over** with him—*actum est*. 5135⁴.

5128². Whether a man is natural or rational cannot be known to others from his speech, nor from his **action**, for the life of the thought that is in his speech and the life of the will that is in his **action** do not appear to any bodily sense . . . but in the other life that which is in speech and that which is in **action** are distinctly perceived by those who are in good.

—¹. If a man is rational he speaks from good thought and **acts** from good will, that is, he speaks from faith and **acts** from charity ; but if a man is not rational he can then indeed by simulation **act** as rational, but . . .

5130². He who is in any love continually thinks of the things that belong to it although he is in other things as to thought, speech and **action**.

5131². In order that end, cause and effect may . . . **act** as one . . . since they correspond, the end can be in the cause, and **actuate** the cause, and the cause can be in the effect and **actuate** the effect, consequently the end through the cause can **actuate** the effect.

—³. They then **act** as one ; as for example, when heavenly love is the end, will the cause, and **action** the effect ; if there is correspondence, then that love flows into will, and will into **action**, and thus they **act** as one, so that the **action** by correspondence may be as it were the love . . .

5173². In everything of nature inwardly there is something **acting** from the spiritual world ; unless this were so, nothing in the natural world would **actuate** the cause and the effect ; that which is from the spiritual world in natural things is endeavour, on the ceasing of which **action** or motion ceases.

—³. The case is the same as with the movements of the muscles, whence comes **action** . . . that this force or endeavour in **action** or motion is something spiritual in what is natural is clear, for to think and will is spiritual, whereas to **act** and to be moved is natural . . . That however which is in the will and thence in the thought is not similar in form to the **action** that it produces, for the **action** only represents that which the mind wills and thinks.

5189². Thoughts are represented by the fibres, and the **actions** therefrom by the nerves, which [are formed] from the fibres.

5223. All things of inward endeavour that are of the will . . . have outward **acts** or gestures corresponding to them, these **acts** or gestures flow from the correspondence itself.

5337². In like manner it may be said of thought that it goes forth or proceeds when it becomes speech, and of the will when it becomes **action**. Ex.

5428². The notion that freedom consists in thinking and willing from self, and in being able to **act** as one thinks and wills without check. Id.

5820. He who has learned truths not in order to will and do them . . .

5862. Those things that are determined from thoughts into speech, and from will into acts in the body, flow ordinarily into act by general influx, according to correspondences with the Grand Man.

5895. The man who acts from truth is in truths through which is good, but he who acts from good is in truths that are from good.

5928. It appears as if truths act of themselves, when they act reciprocally or re-act, but still truths do not act of themselves, but from the good that flows in.

5949³. So with him who in heart fears and honours God; that fear and honour are present in every single thing that he thinks, speaks and acts.

5986. No one either in Heaven or Hell thinks, speaks, wills and acts from himself, but from others. Ex.

6192. Spirits thus as it were act the man when with a man . . . but they are not permitted to enter so far as to the outward things that belong to actions and speech, for these come into act through general influx from the Lord without the mediation of particular Spirits and Angels: but although Spirits act as man . . . they do not know they are with a man. 5990.

6211. I wondered why speech and action are not ruled by particular Spirits, like thought and will, but I have been instructed that speech follows from thought, and action from will, and that this flows from order, thus by general influx; but still there are Spirits assigned to every member of speech and to every member of action, but those Spirits do not know it. H.296.

6262. Since every agent has its own re-agent or reciprocal . . . and the agent is the cause and the re-agent the thing caused, therefore the reacting is also of the agent.

6396. Good . . . actuates them to live according to truth . . . since they do not act from good but from truth . . .

6405. 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 . . . for by act he imbues it and loves it. Examp.

6423. The reason why truth is strong is that good acts through truth. Id.

6495. Lest therefore a man, when in such a state, should act as he desires and speak as he thinks, he is kept in bonds . . .

6587³. The internal of the Church consists in willing what is good . . . and its external in doing it . . .

6622. The movements of myriads of motor fibres concur to [produce] one action . . . and yet that little action -*actinacula*-appears simple and single. P.199³.

6717. Since what is inward acts into what is outward, and not contrariwise, it is good that acts into truth.

—². Then because he wills the truth that he acknowledges, and acts according to it, it is appropriated to him.

6724². That which acts inwardly prevails immensely over that which acts outwardly. Ex.

6904^e. When truth becomes of life it is called good, but it is truth in act.

7022. There is an image of marriage where there is an agent and a passive, and these must both be present for anything whatever to exist.

7230². 'The sons of Simeon' = the things of faith in act.

7270^e. Unless this single substance reigned in the formations . . . that which is formed could not possibly subsist and act.

7906². The state has not as yet been purified when man acts from the truth of faith, but it has when [he acts] from the good of charity, for then he acts from the will.

7945. 'So did they' = act from the will, for 'did they' is repeated, and the first time it is mentioned it = act from the understanding.

8002⁵. The end is what determines actions, and gives quality to them.

8159. (In temptations) Spirits from Hell excite and bring forth to view all the evil acts and thoughts of the man . . .

8387. He who wants to be saved must . . . perform repentance. N.159.

8389. To perform repentance is . . . to carry on a new life . . . N.161.

8391. He who leads a life of faith daily performs repentance. N.163.

8394. After a man has performed repentance . . . N.169.

8439. Influx from the Divine passes first into perception, thence into will, and then into act, that is, into good work which is use, and there it stops.

8495³. 'Not to do any work on the Sabbath day' = not to do anything from what is their own, but from the Lord, for the state of the Angels is that they will and do nothing from themselves.

8505². Before regeneration, man acts from truth, and through it good is acquired . . . but after regeneration he acts from good, and by it truths are procured. Ex. 8510, Ex. 8516. —³. 8539^e. Ex.

8513. That they did not act according to Divine order. Sig. and Ex.

—². Divine order is that the Lord should flow . . . through man's will into his action . . . 8516². Ex.

8620². 'Books' here = the recollection of all that they had done, for everyone carries with him into the other life the memory of all his acts . . .

— . No one however can judge any man according to his acts but the Lord, for all acts proceed from final causes that lie deeply hidden . . .

—^e. Hence it is evident that the 'book written' = the presence of the acts of each and everyone.

8643². When he begins no longer to act from truth but from good . . . when he acts from truth he is tempted . . . he then wills truths and does them . . .

8648. In the first state when there is action from

truth and not from good, good is as it were absent, but in the second state, when there is **action** from good, good is present . . .

8658. When a man **acts** from truth and not as yet from good, he is in a state of undergoing temptations; through these he is progressively carried towards the second state, namely that he should **act** from good . . .

8692. They do not will and **act** from anything but that the Word has so said. Sig.

8701². Man is not regenerated until he **acts** from an affection of good . . .

8708. 'The work that they shall do'=faith in **act**, for it=**action**, here **action** from the light of intelligence . . . Acknowledgment in **act**.

8719. Hence the appearance that they **act** from themselves, but the perception that [they act] from the Lord . . .

8745. The outward man then makes all good to consist in speaking well about the neighbour and in **acting** well towards him . . .

8754. The man who is being regenerated is led by truth in order that he may be able to come to good, that is, to know it, afterwards to will it and at last to do it . . .

8772³. For then he no longer looks from truths [to see] what is to be believed and what is to be **done** . . .

8987. They who suffer themselves to be regenerated, **act** from affection according to the precepts of faith, but they who only suffer themselves to be reformed, do not **act** from affection but from obedience. The difference Ex. . . The latter do not do truth for the sake of truth, nor good for the sake of good. Treated of and Ex. in 8988. 8991.

9012. 'To **act** from purpose'=from previous thought.

9140. The more a man **acts** from the body, the less he **acts** from reason . . .

9375. The inward Church is of the will and the outward of **action**, when the inward makes one with the outward, what is of the will is also of **action**, or what is the same, in **action** there is the will **acting** . . .

9393. When truth . . . from the will goes forth into **act**, it becomes of man's life, and is called good.

9473. Living motion which is **action**. No **action** can exist without will; the moment will ceases, so does **action**, wherefore the internal of **action** is will.

9812^o. Will is the soul and the all in **action**, for when will ceases so does **action**.

10236⁶. Sensual men are cunning and dexterous in **acting** and reasoning.

10729². There are **action** and reaction in all things that are conjoined, the **agent** is good and the reagent is truth; truth however never reacts from itself, but from good, thus so far as truth receives good, so far it reacts, and so far as it reacts, so far it is conjoined with it . . . perception is in itself reaction.

10738⁴. For **act** is endeavour **acting**, and thus the two are one . . . endeavour **acting** is called **action** . . .

H. 112². So far as a man lives in Divine order . . . so far his **acts** are uses in form, and are correspondences, by which he is conjoined with Heaven.

483. Love in **act** is what remains, thus it is the life of man . . . love in **act** is work and deed.

536. Heaven and Hell . . . two opposites that **act** against each other, from whose **action** and reaction there results equilibrium . . . H. 537.

589. Without equilibrium there is not **action** and reaction, for equilibrium is between two forces of which one **acts** and the other reacts; rest from a like **action** and reaction is called equilibrium. Ex.

—². In the natural world that which **acts** and reacts is called force, and also endeavour, but in the spiritual world that which **acts** and reacts is called life and will . . .

— . There exists a spiritual equilibrium between good **acting** on the one hand and evil reacting on the other, or between evil **acting** and good reacting; the former equilibrium exists with the good, the latter with the evil.

J. 36. The doctrinal things of the Church do not enter a man's life until they enter into his will and thence into his **actions** . . .

S. 62. The Word treats of the Lord alone.

W. 68. In everything created by God there is reaction; in life alone is there **action**, and reaction is excited through the **action** of life, this reaction appears as if it were of the created thing, from the fact that it exists when it is **actuated**.

— . Hence man from his hereditary evil reacts against God; but if he believes that all good of life is from the **action** of God, and all evil of life from the reaction of man, reaction thus becomes of **action**, and man **acts** with God as if from himself. The equilibrium of all things is from simultaneous **action** and reaction.

166. For what is natural to **act** into what is spiritual is altogether against order.

167^e. It appears as if the **agent** or efficient exists by itself, but this is an appearance . . .

214. In a series of similar degrees are also affection, thought and **action**; because all affection has relation to love, thought to wisdom and **action** to use . . . all things of thought and affection are present in **action**.

215. The ultimate of each series, which is use, **action**, work and exercise, is the aggregate and containant of all the prior things. Ex.

—². Thus everything of the will and thought are in the **action** . . .

219. Living motion in man is **action**, which is produced by these forces from the will united to the understanding . . . the forces are not in power except through the **action** of the body.

—². The appearance that sometimes there is endeavour and force without **action**. Ex.

220. From the **action** alone, done by the hands, the Angels with a man know his whole quality . . . 279, Ex.

263. In the greatest and least things of the universe, both living and dead, there are **action** and reaction;

hence is the equilibrium of all things, which is taken away when **action** exceeds reaction, and contrariwise. (This principle applied to the **action** and reaction of the natural mind and the **action** and reaction of the spiritual mind, and fully Ex.)

277. That all things of the three degrees of the natural mind are included in works done by **acts** of the body. Gen. art. The **acts** or works themselves appear [simple] but there are innumerable things in them. Ex. 278, Ex.

279. Before the Angels, every **act** of a spiritual man is like delicious, useful and beautiful fruit.

316². **Acts** and works are ultimates. —⁴.

340². The Spiritual **impels** nature to **act**, as a living thing **impels** a dead one.

406². An **act** of the body from love without understanding is like an **act** of a man in the night, for the man does not then know what he is **doing**; thus in the **act** there would be nothing of intelligence and wisdom; such an **act** cannot be called a living **act**, for an **act** derives its being from love and its quality from intelligence.

424². How it is that those who are in infernal love can speak and **act** like those who are in spiritual love.

P. 71. It is a law of the Divine Providence that man should **act** from freedom according to reason. Gen. art.

108. The effects of the spirit, even if they do not come into the **act** of the body, are still as if in **act** when there is consent.

131. When a mere miracle moves a man to piety, etc., he **acts** merely from the natural man . . .

227. Whatever a man . . . **acts** from will is appropriated to him. . . Ex.

285. The Lord's presence . . . is in the smallest particulars of man's speech and **action**. Ex.

308². All man's **action** also flows in. Ex.

321. See SELF at this ref.

R. 484⁴. (The solidian idea of the **act** of justification or of faith in **act**. Ex. and refuted.) T. 505.

875⁷. Will and understanding are nothing without **action**. Ex. T. 387⁴.

—⁸. Will or endeavour is **act** in itself, because it is a constant effort to **act**, which also becomes outward **act** when a determination is come to; wherefore endeavour and will, as an inward **act**, are accepted by every wise man, because they are accepted by God, altogether as an outward **act**, if only it does not fail when opportunity is given. T. 387⁶.

—¹⁴. What is a man's **action** unless it is the mind **acting**? . . . Wherefore when the mind is led by the Lord, the **action** also is led, and the mind and **action** therefrom are led by the Lord when we believe in Him. . . If the mind is charity, the **action** also is charity, but if the mind is faith alone, the **action** also is that faith. . . T. 461¹⁴.

M. 36. Wherefore the speech and **action** that flow forth from thought, do not flow forth from thought, but from love through thought.

220. From the will, which in itself is spiritual, flow forth **actions**. . .

293⁵. In all conjunction by love there must be **action**, reception and reaction; the delicious state of a wife's love is **acting** or **action**, the state of a husband's wisdom is recipient or reception and is also reacting or reaction according to perception, and this reaction is perceived by wives with delights in the bosom. . .

B. 64. The enormity that God pays no attention to a man's **acts**, but to faith only. . . 67.

I. 7³. Influx into speech takes place from the will through the understanding, but influx into **actions** from the understanding through the will.

T. 105². In a state of conjunction with God, man **acts** as in the former state, but now from God, and it is not necessary that he should now, as before, attribute to God all the good that he wills and **does** . . . because this is inscribed on his heart, and thence is inwardly in every **action**.

154³. This may be illustrated by the **action** of the heart in the lungs and into them, and by the reaction of the lungs of themselves from the heart . . . it is the same with the **action** of the heart in and into all the viscera.

—⁴. Hereditary evil **acts** in man and into man, in like manner good from the Lord . . . if they were to **act** through man, he would not be reformable, but since both depend on man's free choice, he becomes guilty when he **acts** of himself from evil, and guiltless when [he **acts**] of himself from good . . .

—⁵. So also does the internal of man **act** in the external and into it, but it does not **act** through the external . . .

— When the Word is in some degree of fulness in the internal of a man, he speaks and **acts** of himself from the Word, and not the Word through him . . . The Lord also from Himself or from the Word **acts** in man and into him, but not through him, because man **acts** and speaks freely from the Lord when [he **acts** and speaks] from the Word.

—⁶. The soul **acts** in the body and into it, but not through it, and the body **acts** of itself from the soul. Ex.

340². When the inward man wills well and the outward **acts** well, both make one . . . but if the inward man wills evilly, and still the outward **acts** well, he nevertheless **acts** from Hell . . .

—³. They can **act** as one actually, and they can **act** as one apparently . . .

371⁵. **Action** and reaction produce this conjunction of the heart with the blood . . . There is a like **action** and reaction between the embryo and the uterus.

—⁶. But the conjunction of the Lord and man is not effected by **act** and react, but by co-operations, for the Lord **acts** and man receives **action** from Him, and operates as of himself . . .

—⁷. Such is the conjunction of will and **action**.

395⁶. In operating, these three loves are like will, understanding and **action**; the will flows into the understanding and there looks out for itself means, by which it produces **action**.

420. All man's **action** and speech proceed from the

lower region of the mind directly, and from its higher region indirectly. —².

510. It is **acts** of repentance that form—*efficient*—the Church with a man ; **acts** of repentance are . . .

532. That true repentance is to examine not only the **acts** of one's life, but also the intentions of one's will. Gen. art.

— . **Action** is the will **acting**. . .

576². In all motion, and thence in all **action**, there are an active and a passive, that is, the **agent acts**, and the patient **acts** from the **agent**, hence there is one **action** from both. Examps. . . As to charity and faith, the Lord **acts** and man **acts** from Him, for the active of the Lord is in the passive of man, wherefore the power of **acting** well is from the Lord, and thence the will of **acting** is as of the man, because he is in free determination, from which he is able to **act** together with the Lord, and so to conjoin himself, and he is [also] able to **act** from the power of Hell, which is outside, and so to separate himself. The concordant **action** of man with the **action** of the Lord is what is here understood by co-operation.

577. **Action** and co-operation such as have been described, may be seen in everything that is in any activity and mobility ; such is the **action** and co-operation of the heart and all its arteries ; the heart **acts**, and the arteries co-operate. . . Other examps. given.

588^o. The Lord alone **acts**, and man suffers himself to be **acted upon**, and co-operates to all appearance as from himself, although inwardly from God.

593^o. Hence it is that from a single **action** of man the Angels perceive the quality of his will. . .

607². As will is in **action**. . .

778. Wherefore all things that proceed from man, whether **action** or conversation, make the man, and are the man himself.

D. 1252. On the multitude of Spirits who concur to one single **action** of man.

E. 616. In order to appropriation and conjunction there must be **action** and reaction. Ex. —².

1146⁵. Nothing can **act** or move unless it is between two forces, of which one **acts** and the other reacts.

D. Love (Post.) xix². Hence it is that the will and the **act** are one.

D. Wis. (Post.) iii². Hence love **acts** and wisdom reacts, and by this reciprocity every effect exists.

Act. See under *Do-facere*.

Active. *Activus*.

Activity. *Activitas*.

A. 454. No happiness of life without **active** life. H. 403. Ex.

456. Praising the Lord is not such **active** life, but is an effect of that life.

718. In the simplest organic [forms] of man there is a passive and an **active**, and unless these were coupled as it were in a marriage like that of man and wife, they

could not be there, still less produce anything. In like manner in universal nature.

1285². Diverse **activities** of forces and motions in the body.

1504. Man's inward [substances] are in a certain unknown **activity** . . . the **activity** of this sphere extends itself . . .

1561. The **activity** (of that celestial state) is thus described. Worship itself is nothing but a certain **activity** existing from the celestial within ; the celestial itself can never be without **activity** ; worship is the first **activity** . . . all good of love and of charity is the essential **activity** itself.

1589². The rational in itself is nothing unless affection flows into it and makes it **active** . . .

1831^o. Since they correspond to each other, as **active** and passive, it is called correspondence.

6410. Delight from good and pleasantness from truth, which constitute blessedness in Heaven, do not consist in illness but in **activity** . . . Delight and pleasantness endure permanently, and are continually elevated in **activity**, and constitute blessedness. **Activity** with those in Heaven consists in performing uses . . .

6482^o. The reason why the Angels are His ministries is that they may be in **active** life, and thence in happiness.

6987. Man's thought is **active** and passive. Ex. 'The mouth of man'=**active**, or speaking thought. —². Ex.

—^o. **Active** thought is the speech of man's spirit.

7754. In order to the production of anything, there must be two forces, one called **active** and the other passive . . .

9269. Desire is the **activity** itself of life . . .

10023. Power, which is the **activity** of life. —^o.

10130⁶. The **activity** of the whole body is brought together in the arms and hands . . .

H. 529. Moral and civil life is the **activity** of spiritual life. Ex.

W. 200^o. Forms are substances, forces are their **activities** . . .

215. **Activities** and motions.

291². They excite the atmospheres to their **activities**.

303. Prior things continually decrease in **activity** and expansion even to ultimates ; when their **activity** and expansion cease in ultimates . . .

406. That love or the will is thus in its sensitive, and in its **active** life. Gen. art. W. 407.

R. 961³. **Activity** in man corresponds to the Divine proceeding in the Lord.

962¹⁰. All **activity** proceeds from the soul through the body.

M. 380¹⁰. The idea that the inward **activity** of nature is life. T. 35¹⁰.

461⁵. The **activity** of love produces the sense of delight, its **activity** in Heaven is with wisdom, and its **activity** in Hell is with insanity.

—⁶. This influx of love and wisdom is the **activity** itself from which is all the delight that is called Good.

I. 11. Both an **active** and a **passive** are necessary to every operation; it is the same with the spiritual and the natural, the spiritual, being a living force, is **active**, and the natural, being a dead force, is **passive**. T.607².

T. 110⁶. Attributes all **activity** to the Lord. 150.

188¹⁰. Man's **activity** does not proceed from the soul through the body, but out of the body from the soul.

471. Life is the inmost **activity** of the love and wisdom that are in God, and are God . . .

472. **Activity** itself, regarded in itself, is not creatable. . . Sound, which is the **activity** of the atmosphere, is not creatable; neither is heat, which is the primary **activity** . . .

—². It is from creation that where there are **actives** there are also **passives**; if the **actives** were creatable, like the **passives**, there would have been no need of a sun . . .

—³. The (natural) sun consists of created substances the **activity** of which produces fire.

576². See *Act-agere*—at this ref.

D. 1741. The **actives** of life are called celestial things, and the **passives**, spiritual things . . .

2722. That no effect can exist in the universe without an **active** and a **passive**, thus without a marriage . . .

3985. Only an **active** life has joy in it, and it is life because it is **active**. See also 4182.

E. 616. In order to appropriation there must be an **active** and a **reactive**, the **active** is from the Lord, and also the **reactive**, but this appears as if it were from man, for the Lord Himself gives this **reactive**.

1146⁵. All **activities** are changes of state and variations of form.

Activity. *Strenuitas*.

A. 6086. 'Men of **activity**' = those who excel in doctrine; '**activity**' = what excels.

8710. 'Men of **activity**' = those who have powers—*virtutes*—from the truths that are from good. '**Activity**' = powers, because, in the Hebrew, powers are meant by the same term as **activity**.

8725. 'Men of **activity**' = truths with which good can be conjoined.

M. 164. **Briskness** or **activity** one of the moral virtues.

Actor. *Histrion*.

P. 298⁴. Like an actor in a theatre. T.657.

M. 17^e. **Actors** and acting in Heaven. Ex. T.745⁵.

79³. Such appear to those in Heaven like **stageplayers**.

Actual. *Actualis*.

Actuality. *Actualitas*.

Actually. *Actualiter*.

A. 313. He who commits **actual** sin induces upon himself a nature thence.

633^e. Every man is able to be perfected . . . according to the **actualities** of his life.

698. Man draws with him into the other life, from **actual** sins, innumerable evils and falsities.

966. No one is punished there for hereditary evil, but for the **actual** evils that he has himself committed. 2308. N.83³.

1444². With the Lord there was no **actual** or proper evil. 1573^e. 4287.

1608². Hell consists of hatreds, not of those which man has got hereditarily, but of those he has acquired by **actual** life.

1667^e. Evil spirits and Genii are only allowed to operate into those things which a man has **actually** acquired . . .

1808². The things on the earth do not exist ideally, but **actually**. Id.

2300. The **actual** [life] of parents, confirmed by habit, puts on a nature and is implanted hereditarily in the infants. 4317⁴.

3701³. The nature itself that he has contracted by **actual** life in the world remains . . .

4171. The other origin of evils with a man is from what is **actual** . . . but this **actual** evil has also various origins, in general two. Sig. and Ex. D.2453. 2486.

4172. The evil a man has contracted by **actual** life and confirmed in thought even to faith and persuasion, cannot be amended, but remains for ever. D.2457.

4551. 'Earrings in their ears' = **actual** things. Ex.

5626. Truth then changes its essence and becomes **actual** (i.e. good).

6138². 'Son and daughter' = the things that are proper to man from **actuality**.

6961. The **actuality** of the appropriation of truth. Sig.

7750. But still he is not **actually** in anything of intelligence and wisdom unless he removes the loves of self and of the world.

10330². The interiors are **actually** elevated, and are then **actually** withdrawn from the body and the world . . . and come then **actually** into Heaven. H.267(a).

10367⁴. The understanding **actually** acts as one with the will. . .

H. 369. The conjunction of husband and wife is an **actual** conjunction. Ex.

N. 83³. Man superadds to his hereditary evils new ones from himself, which are called **actual** evils.

L. 17^e. Sins can only be taken away by **actual** repentance. P.296⁵. R.531⁵. B.114. T.510.

W. 2. What is **actually** the first effect of life . . .

60. But when they heard that the Divine is **actually** in everything . . .

82. In nothing no **actuality** of mind is possible.

157. The **actuality** of the natural sun is not from itself . . .

200². Such forces are the atmospheres as to **actualities**.

T. 22². What is life according to His commandments but **actual** acknowledgment that salvation is from Him?

29. Times and spaces in the spiritual world exist not **actually**, but still apparently.

69^e. As to his spirit he is then **actually** with Angels in Heaven. . . He is then as to his spirit **actually** with devils in Hell.

89. In order that He might **actually** become a man . . .

374². Works are essentially of the will, formally of the understanding, and **actually** of the body.

—³. Fruits are essentially of the seed, formally of the leaves and flowers, and **actually** of the wood of the tree.

521². No one is judged after death from any hereditary evil, but from the **actual** ones that he has himself committed. Sig.

528. **Actual** repentance def. Gen. Art. 561. 567⁵. Ex.

530. Repentance is to be performed **actually**. Def. —³. This will suffice to initiate him into **actuality**.

561. That **actual** repentance is easy to those who . . . Gen. art.

567⁶. He who has performed repentance **actually** . . .

614. All evil that man **actually** appropriates to himself remains.

728. In order that a man may **actually** enter Heaven he must **actually** present himself to the Lord, and since the Lord **actually** presents himself to man (in the Holy Supper) man **actually** receives Him . . .

D. 1390. Representations there are **actual** . . .

2486. That evils **actual** and proper to man are those which torment in the other life.

3615. **Actual** evil is also acquired by thoughts without act . . .

3708. That Spirits do not go beyond the life which they have acquired by **actuality**. D.4055. 4224.

3994¹. **Actuality** mentioned. 4039⁶.

4080. Man should guard against any evil going into **actuality**; for as soon as there is **actuality**, it puts on custom and habit, and passes to posterity. See also 4091. 4113.

4479. How necessary it is for man to abstain from **actual** evil.

Actuate. *Actuare.*

W. 152. The atmospheres . . . which are **actuated** in power by the sun.

158. Earths could not otherwise be **actuated** and produce forms of uses.

177. Waters and earths there . . . are **actuated** and modified by the heat and light of the spiritual sun.

200². The perfection of forces is the perfection of all things that are **actuated** and moved by life.

291². The substances contiguous to his body continually **actuated** by the heart and lungs . . .

311. The atmospheres in ultimates become such forces, by which the substances and matters, such as are in earths, are **actuated** into forms. . .

313⁶. Forms of the mineral kingdom . . . **actuated** by the sun . . .

M. 461⁶. The Lord, by influx from Himself, **actuates** all things of the soul and of the mind, and **actuates** by an influx of love and wisdom. T. 570⁶.

T. 34². The Divine life which by influx from the sun of Heaven **actuates** man . . .

564². The soul which **actuates** what is natural . . .

695^e. The spiritual world operates from within and **actuates** everything that exists in the world of nature.

Acumen. *Acumen.*

D. 956. That sometimes the evil have greater **acumen**.

Acute. See SHARP.

Adah. *Adah.*

A. 333. 'Adah and Zillah' = a new Church which then arose. 409.

405. 'Adah' = the mother of the celestial and spiritual things of that new Church; 'Zillah' = the mother of its natural things. 412. 413. 421. 426. 1242.

409. (Parallel between Leah and Rachel, and Adah and Zillah.)

Adam. *Adam.*

Adamic. *Adamicus. Adamiticus.*

See also under MAN-homo.

A. 4. 'Adam' supposed to mean the first man created. 1013.

64. By **Adam** in Paradise the Angels perceive the Most Ancient Church, not the Church [itself], but the faith in the Lord of that Church.

313. When the Most Ancient Church is called '**Adam**' it signifies that man was made out of the ground, or that man was made from non-man by regeneration . . . this is the origin of the name, and this is the signification of it. 479.

478. The Hebrew word **Adam** signifies man-homo, and that Church is not properly called **Adam**, but Man. Ex.

479. '**Adam**' is 'ground.' 566.

1013. '**Adam**,' or 'Man' = the Most Ancient Church. 1114, Gen. art. 1115. 2930. 4454.

7120. There are two Hebrew words that signify man, **Adam** and **Enosh**; and by the man who is called '**Adam**' is understood the man of the Celestial Church; but by the man who is called '**Enosh**,' the man of the Spiritual Church.

SS91³. By '**Adam**' or 'Man' and Eve his wife is there understood a new Church.

8935. '**Adam**' was so called from the ground, for by him was signified the man of the Celestial Church, or the Church that is in good.

9960¹⁰. 'Man' or '**Adam**' and his wife = a Celestial Church.

10545. 'Man' in Genesis = the Church itself, in like manner 'ground,' from which '**Adam**' was named.

W. 117. Some imagine that **Adam** was in such freedom that he could love God and be wise from

himself . . . but this is an error . . . wherefore when he wished to be wise and to love from his own, he fell from wisdom and love, and was cast out of Paradise.

P. 241. That the wisest of men, Adam and his wife, suffered themselves to be seduced. Gen. art.

— Adam and his wife do not mean the first men created in this world, but the men of the Most Ancient Church. P.313. T.466. 520^o. E.617¹⁵.

275. The state of innocence in which were Adam and Eve.

277. That hereditary evil is from Adam is an error. Ex.

313. The condemnation of Eve = the condemnation of their own voluntary, and the condemnation of Adam = the condemnation of their own intellectual.

328. The Most Ancient Church is described by Adam and Eve his wife.

M. 135. They therefore are in enormous error who believe Adam to have been wise and to have done what is good from himself, and that this was his state of integrity; when yet Adam himself was cursed for that belief.

444⁵. This was the sin of Adam. Ex.

525. It is said that the evil into which man is born is hereditarily from Adam, but it is from the parents . . . The reason why it is believed that the guilt of Adam is inscribed on all mankind . . . B.111.

T. 466. Many have believed that Adam and Eve do not mean the first men created . . . (These passages show) that the earth was inhabited before Adam.

470^o. 'Adam' sigs. the ground of the earth.

D. 3390. On the preadamites who were regenerated and called Adam.

6024². They said that Adam could do what is good from himself.

E. 364⁷. Adam and Edom are both derived from red.

725². Hence Adam was so called from the ground.

Coro. 23. On the Adamic or Most Ancient Church on this earth. Gen. art.

Adamantine. See DIAMOND.

Adapt. *Adaequare.*

A. 1499. 'Men' = things adapted.

1628. All things there are adapted to the senses of Spirits and Angels; stone and wood are adapted to the senses of men in the body. 1881. 4622.

1705. The Angels with the Lord . . . were adapted to the goods and truths then with Him.

1832¹. That they may exactly correspond. Id.

2476. This memory is proper to a spirit and adapted to the state in which he is, for outward things are adapted to man . . . but inward things are adapted and correspond to a Spirit.

3388. Adapted to their apprehension. 3417.

4217. Adapted to the perception of the Angels.

4585². Cannot be explained without adequate terms,
C

and there are no terms better fitted (than these) . . . Nothing can be described without terms adapted to the subject.

W. 78. A wise man is a recipient of Divine Love and Wisdom more adequately, thus more fully, than a simple man.

91. They are formed to receive adequately their own light.

110. The Divine Love and Wisdom are received by the Angels in a degree of heat and light adapted [to them].

174. Heat adapted to the love of Angels.

T. 508^e. Words adapted to the ideas of my thought.

641. Thus by what is adapted and accommodated.

Adapt. *Aptare, Adaptare.*

Adaptation. *Aptatio, Adaptatio.*

A. 1475. Adapts it to itself. 1495². W.263.

1637. Correspondently and adaptedly.

5952^e. The Lord thus adapts truths according to the reception of good . . .

6112. Every true and suitable-*aptabile*-scientific. Sig. and Ex.

8941. To hew or fit the stones = to hatch or invent things like truths from what is our own.

8966. He is thus rendered fit-*aptus*-to receive the life of Heaven.

9670⁶. The incense brought within the veil = adaptation.

10729^e. Divine truths are such that they can be adapted to what is good.

T. 588². No conjunction of an active with a passive without adaptation or application.

814. Influx adapts itself to efflux.

838². Could the pure ether surround a man unless it thus adapted itself?

Adbeel. *Abdeel.* A.3268.

Add. *Addere.*

Additament. *Additamentum.*

A. 380. 'Not to add to give its strength to thee' = to be barren.

1461^e. The human essence was only an additament to His Divine.

3969. Joseph was named from gathering and adding.

4692. 'To add' = more. 7614. 7737.

4914. 'Not to add' = no more.

9333². Whatever man thinks, wills, speaks and does, adds itself to his life . . . 9334².

R. 957. 'To add anything to these words' = by adding anything that will destroy those truths.

—^e. 'To add' is also a prophetic term meaning to destroy. Ill.

Adder. See ASP.

Adder. *Coluber.* M.231^e. T.258².

Addict. *Inescare.*

A. 2752. They who have been **addicted** to adulteries.

9014³. Hypocrites who have been **saturated** with evils through deceit.

H. 487. Those who have been so much **given up** to self-love.

C. J. 28^e. Concupiscences of evil with which they have been **saturated**.

T. 498². Man is **saturated** with these two loves.

754. When these loves have been **made habitual**.

798⁴. He had been **saturated** with the same dregs.

Adduce. See BRING—*Affere.*

Adequate. See ADAPT—*Adaequare.*

Adelheim. D.4467.

Adhere. See CLEAVE—*Adhaerere.*

Adherent. *Chiens.* J.56⁵. T.133^e. 798⁹.

Adjoin. *Adjungere.*

Adjunction. *Adjunctio.*

A. 1432. Good to which truth was **adjoined**. Sig.

2077. The Lord willed thus completely to **adjoin** mankind to Himself.

2236. That the human essence shall be **adjoined** to the Divine. Sig.

2247. Thought from the human, that it was **adjoined**. Sig.

2249. The Lord's thought from the human that has more closely **adjoined** itself to the Divine. Sig.

2798. That the merit of righteousness was **adjoined** to the Divine Rational. Sig. . . 'To place upon'=to **adjoin**.

2858. Divine, to which rational human things were **adjoined**. Sig.

3024. Truth Divine, that it was to be **adjoined** to the Divine good of the Lord's Rational. Treated of. See 3030.

3504. **Adjunction** to His own life. Sig. 3514.

3514. (**Adjunction** distinguished from conjunction.)

3620. **Adjunction** of natural truth from another source. Sig. 'To be weary of the life'=no **adjunction**, namely of natural truth to rational truth, for where there is not **adjunction** the rational appears to have no life.

3905^e. Truths not learned in order to be done, **adjoin** themselves to affections of evil and falsity.

4073. The **adjunction** of the affections of truth by good. Sig. 4096, Ex.

—². When a man **adjoins** these Societies to himself he is in evil, but when they are **adjoined** to him by the Lord he is in good.

4110². The various kinds of Spirits that are **adjoined** to man when he is being regenerated.

4124. 'To **adjoin**'=conjunction.

4129. The process of the **adjunction** of Societies of Spirits and Angels to man by the Lord.

4376. 'To go near'=**adjunction**.

5744. 'To pursue'=the disposition to **adjoin**, and 'to overtake'=**adjunction**.

5745. Mediate **adjunction**. Sig.

5851^e. Thus Spirits who are like himself can always be called forth from Hell and **adjoined** to a man who is in evil.

6268. **Adjunction**. Sig.

6523. He **adjoined** to himself scientifics of the natural. Sig. 'To go up with him'=to **adjoin** to himself.

6657. 'To **join** themselves to'=to reinforce.

6742. 'To call'=to **adjoin**.

6744. 'To take to'=to **adjoin**.

6793. 'To give to wife'=to **adjoin**.

6914³. And then simple good Spirits were **adjoined** to them . . . such Spirits are also **adjoined** to men in the world who are inwardly devils. H.295².

7295. When the evil first come into the other life, they have good Spirits and Angels **adjoined** to them, as when they lived here. Ex.

7319^e. Falsified truth is falsity not conjoined but **adjoined** to truth and ruling over it.

7909. (The difference between appropriating falsity and **adjoining** it.)

7976. 'Went up with them'=that were **adjoined**. . . Truths and goods not genuine remain **adjoined** at the side. So also the Lord's Church among the Gentiles, who have not genuine truths, are in Heaven **adjoined** to those who are in genuine truths and goods.

8516². Good adopts truths and **adjoins** them to itself.

8981. Good from the spiritual **adjoined** to truth when in combat. Sig. and Ex. . . 'To give to him for a woman'=to **adjoin** good to truth.

—³. Spiritual good cannot be conjoined to those who are in the externals of the Church from infancy, but only **adjoined** so long as they are in combat . . . Such can only be reformed by the **adjunction** of spiritual good when they are in combat, but still they do not retain it. 8983.

10797. The honour of any function is only **adjoined** to the person, and what is **adjoined** is separate from the person.

H. 293. Why there are also Spirits who communicate with Hell **adjoined** to man.

295. Such Spirits are **adjoined** to man as he himself is as to affection; but good Spirits are **adjoined** by the Lord, and evil Spirits are summoned by the man himself.

296. The Spirits who are **adjoined** to man have nothing in common with natural order.

599. To every man there are **adjoined** Angels from heaven and Spirits from Hell. N.149^e.

W. 60. From this it is evident that the Divine is not in man, but is **adjoined** to him.

140. All Spirits in the World of Spirits are **adjoined** to men. Ex.

P. 58^e. The Angels notice that their conjunction with the Divine proceeding is of no other character than what may be called **adjunction**.

285². What is Divine cannot be appropriated to man as his, but it can be **adjoined** to him, and so appear as if it were his.

R. 55. The Lord's presence with man is **adjunction**, thus conjunction by contiguity. Sig.

222³. Divine truth is not united but **adjoined** to man; but the Divine of the Father is not **adjoined**, but united to the Lord's Human, as the soul to its own body.

M. 158³. There is not a conjunction into one (between married partners) but **adjunction**, near and close according to love, and (amounting) to contact with those who are in love truly conjugal; this **adjunction** may be called spiritual cohabitation.

T. 36. Not that the Esse of God pre-exists, but because it enters the Essence as what is **adjunctive** cohering. . .

380³. To this man there is **adjoined** an Angel from Heaven . . . to this, a Spirit from Hell **adjoins** himself. . .

451. Charity can be **adjoined** to a faith in three Persons, but never conjoined; and charity only **adjoined** to faith is merely natural, and is spurious.

718. His Divine Itself cannot be conjoined to man, but only **adjoined**; as light and sound cannot be conjoined to the eye and ear, but only **adjoined** to them. . . Life itself is **adjoined** to man, not conjoined.

Adjure. *Adjurare.*

Adjuration. *Adjuratio.*

A. 3023. 'To **adjure**'=to bind by an oath, for adjuration is nothing but binding.

3046. 'To **adjure**'=most sacred binding, thus a solemn obligation—*sacramentum*. 3154³.

6514. 'To **adjure**'=to bind inwardly, here, to have at heart. 6520.

Adlerheim. D.4396. 4414. 4466. 4525. 4528.

Admah. *Adma.*

A. 1212. 'Sodom, Gomorrah, Admah and Zeboim'=the falsities and evils in which they are terminated. Ex.

1660. 'The kings of Admah, Zeboim' etc.=so many kinds of cupidities of evil and of persuasions of falsity. 1666.

E. 653^e. 'Admah and Zeboim'=knowledges of what is evil and false.

Administer. *Administrare.*

Administration. *Administratio.*

Administrator. *Administrator.*

A. 1795. The administration of rituals.

— The outward man may be called the overseer or administrator of the house.

3020. 'To **administer**'=to discharge duties or employments.

— The natural mind is what ministers and **administers**. Ex.

10799. As Priests are governors to **administer** what is of Divine law and worship, so are Kings and Magistrates to **administer** what is of civil law and judgment. 10800. 10802. N.319. 320. 322.

H. 388. There are many **administrations** in Heaven; ecclesiastical, civil and domestic. 393³. M.207². T.403⁶.

389. The **administrations** of the Angels. Ex.

W. 396. Honoured according to the dignity of the affairs he **administers**.

P. 217³. The person . . . is for the sake of the thing he **administers**, and not contrariwise.

—⁵. The uses in the **administration** and discharge of which they are.

M. 21^e. With us a priest **administers** betrothals.

207⁶. The **administrators** in Heaven seen. T.694⁶.

T. 354. Although a kingdom is divided into a number of **administrations—administraturas**.

430. Taxes are collected for **administration** by officials etc.

431. The duties that belong to education and **administration** at home. . .

511. To introduce into a city a form of the **administration** of justice from judgment.

533². Occurs. 680. 721².

E. 977². Bad and good **administrators**. Des.

Admire. See WONDER.

Admit. *Admittere.*

Admission. *Admissio.*

See also INTROMIT.

A. 164. No one can be **admitted** into Heaven unless he has something of innocence in him. Sig.

453. Some have so gross an idea of Heaven as to suppose it to be mere **admission**, indeed that it is a chamber into which they are **admitted** by the door.

537. To be **admitted** into Heaven is of the Lord alone.

1755. The Lord provides and disposes each and all things, but some from permission, some from **admission**, some from leave, etc.

2039⁷. They with whom this circumcision was rapidly represented in the World of Spirits wished to be **admitted** into Heaven, and before they were **admitted**, this was represented.

2357². Therefore care is taken of the Lord's Providence that a man is not **admitted** into acknowledgment itself and faith of heart further than he can be kept in them.

2359. No one can be **admitted** into the Lord's Kingdom, that is, into Heaven, unless he is in the good of love and of charity.

2816. The preparation of the Divine Human to **admit** and support these temptations treated of . . . The Lord **admitted** temptations into Himself in order to expel

thence all that was merely human. . . That the Lord admitted into Himself temptations. . .

3938⁹. Every one can be **admitted** into Heaven, because Heaven is denied by the Lord to none, but whether they can live there they can know if they are **admitted**. Some who had constantly believed this were also **admitted**, but . . . when they came there they began to be tortured . . . 8945⁵. H.525. 526. R.611³.

4225². But they are only **admitted** to the first entrance, that is, to those who are still simple. . .

4226. Recently arrived Spirits have sometimes complained . . . that they are not **admitted** into Heaven, for they have had no other opinion concerning Heaven than of **admission** from grace; but it has sometimes been replied to them that Heaven is denied to none, and if they desire they will be **admitted**, some also were **admitted** into the heavenly Societies that were nearest to the entrance. . . 4674³. 4721². 4783³. See also D.4260.

4255⁴. The dividing of the Jordan and their going through on dry ground signified the removal of evils and falsities and the **admission** of those who are in goods and truths.

4287. He **admitted** into Himself all the Hells in their order. . .

4295². Nor is any one **admitted** into Heaven unless he knows and believes these things. . .

5058. A certain deceitful one . . . was **admitted** into a Society where were simple good, who in less than an hour began to lament that he had taken away from them the perception of good and truth . . . then somewhat of light from an interior Heaven was **admitted**, in which he appeared there like a devil. . .

5342⁴. The man of the Church . . . supposes that Heaven is only **admission**; but he is much mistaken, for no one can be **admitted** and received into Heaven unless he has received spiritual life. . .

5553. The Societies to whom the cuticles correspond are in the entrance to Heaven; and to them there is given a perception of the quality of the Spirits who approach the first limit, whom they either reject or **admit**.

5758. Man after death cannot be **admitted** into Heaven until he acknowledges in his heart that there is nothing of good and truth from himself, but from the Lord, and that whatever is from himself is nothing but evil.

6427². Hence it is evident that . . . the spiritual cannot be **admitted** into Heaven except through Divine means. . .

9506². That it is worship from the good of love that is received is because no one is **admitted** into Heaven, thus to the Lord, but he who is in good. . .

10225¹⁰. Wherefore a man is not **admitted** into temptations . . . before he is in a state of intelligence. . .

H. 2. Those who have the idea of three Divines cannot be **admitted** into Heaven. . .

535(ee). That no one is **admitted** into Heaven by merely

thinking, but by at the same time willing and doing what is good.

L. 55³. No one can be **admitted** into Heaven who thinks of three gods.

61². The universal Heaven acknowledges the Lord alone, and he who does not acknowledge is not **admitted** into Heaven. R.469³.

S. 61³. I have also seen these **admitted** into Heaven, but when they found there that they were without truths they were cast down. . .

P. 231⁶. Therefore they who deny the Lord's Divine cannot be **admitted** into Heaven, and be in the Lord.

338³. It is also concluded from this natural state that salvation is only **admission** to the Angels in Heaven, and that **admission** is of immediate mercy. . .

W. 7². Man can comprehend this with natural thought if he will only **admit** into it something of spiritual light. 8.

D. 697. On **admission** into an interior Heaven. Gen. art. 703. 707. 709.

Admonish. See WARN.

Adolescence. *Adolescentia.*

Grow up. *Adolescere.*

Young. *Adolescens.*

A. 553. They who are in mutual love in Heaven, continually advance towards the springtime of their youth. . .

1401. These things rep. the Lord from His first childhood even to **adolescence**.

1472². On account of this end the Lord insinuates the delight which childhood and youth perceive in the sciences.

1616⁴. The celestial things which are of love are insinuated from first infancy even to childhood, and also to **adolescence** as man is then and afterwards imbued with sciences and knowledges. If the man is such that he can be regenerated, these sciences and knowledges are filled up with celestial things which are of love and charity, and thus are implanted in the celestial things with which he was gifted from infancy to childhood and **adolescence**, and thus his outward is conjoined to his inward man. They are first implanted in the celestial things with which he was gifted in **adolescence**, afterwards in those with which he was gifted in childhood, and at last in those with which he was gifted in infancy.

1661. This treats of the Lord's first combat, which was in His childhood and first youth.

1872. Afterwards a young girl flew to the right cheek.

1906⁶. Afterwards, when he **grows up**, little by little this good, innocence and peacefulness recede.

—³. When he **grows up** he is imbued with truths.

2289. Infants there **grow up** as they advance in intelligence and wisdom.

3067. Affections of good and truth are called 'infants,' 'girls,' 'young women'—*adolescentulae*—and 'daughters,' but everywhere with a difference as to state . . . 'young woman' = affection in which there is charity.

3081⁷. 'Young women playing with timbrels' = affections of truth. Young women are distinguished from virgins by means of innocence, virgins are so called from marriage love, thus those who are in innocence, for marriage love is innocence itself.

3131⁸. As man progresses from infancy and grows up and matures in judgment.

3254. The Angels have no idea of the things of time, as the ages of man, namely infancy, childhood, youth, adult age and old age. . . Instead of the time of childhood and youth they have the idea of a state of affection of good and truth. . .

3308. 'The boys (Esau and Jacob) grew up' = the first state, namely of conjunction of good and truth. . . 'To grow up,' when predicated of good and truth, = the first state of progress. . . Good and truth . . . are conceived, are in the womb, are born, grow up, and advance in age even to the last one; their conception, gestation and birth belong to the state of arising; their growing up and advancing in age belong to the state of progress. The state of progress follows from the birth, and is a state of conjunction of good and truth. The first of this state is what is here sig. by growing up. This state commences after birth and is continued to the end of life. . .

3309. Sensual things are those in which children are, scientific things are those in which they are when they grow up.

3701⁶. This is the state of infancy and childhood as to the new life . . . but the state of its adolescence and youth—*juventutis*—is. . .

4760²³. (Why man grows up so slowly.)

4792. Spiritual food is knowledge, intelligence and wisdom . . . and by means of this food Spirits and Angels grow up.

4845. 'Until Shelah my son grows up' = when it is time. 'To grow up' = to be of that age, thus when it is time.

5126³. From childhood to adolescence there is opened communication to the interior natural through his learning what is decorous, civil and honest, also through instruction from parents and masters, and by means of studies. From adolescence to youthful age however, communication is opened between the natural and the rational, through his then learning truths and goods of civil and moral life. . .

5135². Man from infancy up to childhood, and sometimes to the first adolescence, imbues goods and truths through instruction from parents and masters. . .

5280³. Into this state (of reformation) are introduced many who are in the Church from infancy up to adolescence, yet few are regenerated.

—⁴. As soon as they come to the age of adolescence they suffer themselves to be carried away by the world.

5342². When the age of childhood commences, he by degrees puts off the state of innocence, but is still kept in a state of charity through the affection of mutual charity towards his like, which state with many lasts up to adolescence, he is then among the spiritual Angels, afterwards, because he begins to think for himself. . .

5470. When a man grows up, and begins to rule himself from himself . . .

—². When therefore a man betakes himself to evils, as takes place with most in adolescence.

5497. As soon as he grows up and forms conclusions from sensual things to causes, thus begins to think from the interior natural . . . But when he becomes a youth, as he then matures . . . he forms reasons. . .

6751. Man advances in the things of faith during his regeneration, almost as he does in the truths not of faith, while he is growing up. While he is growing up sensual things are the first plane, afterwards scientific things. . .

6766^e. Those who are in the age of adolescence and early youth . . . believe the doctrinal matters of their Church to be real truths, and hence decide upon falsities, but are not able, as yet, to settle disagreements between those things that are matters of faith within the Church.

6959². Those who are of the Spiritual Church, in their childhood, and afterwards in adolescence, have faith in the doctrinal matters of their own Church, but at that time they have faith from parents and masters.

9296². Afterwards when man grows up and begins to think for himself, so far as he is then carried away by the delights of the love of self and of the world, so far this new voluntary or initiation of a new will is closed; but in so far as he is not carried away by these delights so far it is opened, and also perfected.

10225. The third state is from the twentieth to the sixtieth year of age, which state is a state of intelligence, and is called adolescence, youth and manhood.

H. 4. That infants grow up in the Heavens. 340.

295. The Spirits are changed with man according to the changes of his affections, hence there are some Spirits with him in infancy, others in childhood, others in adolescence and youth, and others in old age. . . In adolescence and youth Spirits are present who are in affection of truth and of good, and thence in intelligence, thus who communicate with the Second or Middle Heaven.

340². That infants as they are perfected in intelligence and wisdom, appear more mature (in Heaven), thus as youths and young men and women, is because intelligence and wisdom are spiritual nourishment itself. . . Infants in Heaven do not advance in age beyond early youth. . . M.411².

533³. The difficulty of resisting evils increases in proportion as a man does evils from the will . . . but this takes place with those who in mature age rush into evils without check, and at the same time reject Divine things from the heart.

P. 79². If a man in childhood and youth has appropriated to himself any evil by doing it from the delight of the love of it . . .

277⁴. As he becomes a child or grows up he comes from that external to interior things, and at length to the reigning love of his father. . .

M. 42³. The husband appeared in a middle age between adolescence and youth.

90. The affection of the male . . . is the affection of knowing in childhood, the affection of understanding in adolescence and early youth, and the affection of being wise from this youth even to old age.

185. The general states of the life of man are called infancy, childhood, adolescence, youth, and old age.

411^e. That I might know for certain that infants (in Heaven) grow and **mature** in stature as they do in intelligence, it has been granted to speak with some while they were infants and afterwards when they were **grown up**, and they were seen **grown up**, in a like stature to that of **grown up** youths in the world. Compare H.340^e.

444². We came as infants into this Heavenly World, and were educated under the Lord's auspices, and after I had become **adolescent** . . .

—⁸. That those who die as infants **grow up** in Heaven, and when they attain the stature of youths of eighteen years in the world, and of virgins of fifteen years, they stop in it.

446. That the love of the sex, from which is fornication, commences when a **youth** begins to think and act from his own understanding, and the tone of his voice begins to be masculine.

T. 42. The second region of the mind . . . is opened from childhood to **adolescence**, and this is effected through thoughts from sciences; and the highest region . . . from **adolescence** to youth. . .

106. The first state is represented with every man by his state of infancy and childhood even to his *youth-ephebatum*, **adolescence** and *youth-jurentatem*, which is a state of humiliation before his parents.

344. Infant faith, **adolescent** faith, adult faith.

443. Moral life with children even to the first **adolescence** is natural.

476. As a **youth** begins to think from his own mind he is carried towards the south (of the World of Spirits).

515. They said that the consolation of the Gospel that had been impressed on them from the first **adolescence**. . .

611. This takes place successively as an infant grows, becomes a child, and then a **youth**.

677^e. As they **grow up** and become their own masters . . . they leave these Angel guardians.

762^e. This Grand Man of the Church passes through its ages like a little or ordinary man, that is to say, from infancy to **adolescence**, and through this to youth . . .

E. 724¹⁰. 'Youth' = the Ancient Church. —¹¹.

730⁴⁰. 'The days of **youth**' = the times of the Ancient Church.

Adonis. T.80.

Adopt. *Adoptare*.

Adoption. *Adoptatio*.

A. 2834. The adoption of the spiritual by the Lord's Divine Human. Sig. 2841. 3246. 7035.

3494^e. So far they are adopted as sons by the Lord.

3911. Good adopts truths. 3995. 8516². 10110.

4423. The rejection of the Old Church and the **adoption** of the New. Ex.

T. 329². No one can be **adopted** by the Lord before he is separated from the devil.

380. **Adopts** falsities.

383. Man can choose, **adopt** and appropriate to himself good or evil.

503⁵. Concerning redemption we have **adopted** purely natural ideas.

536. All such are accepted by the Lord and are **adopted** after death.

Adore. *Adorare*.

Adoration. *Adoratio*.

A. 14. Jesus Christ is acknowledged and **adored** as Lord in universal Heaven.

66^e. The style of the Most Ancient Church, which they **adored**.

349. 'From beyond the rivers of Ethiopia my **suppliants**,' (Zeph. iii. 10.)

1094. Outward **adoration** without the **adoration** of the heart.

—². Such are very prone to **adore** any god or idol that favours their cupidities.

1150. The essential of worship is the **adoration** of the Lord from the heart . . . in charity the Lord is present, and then He can be **adored** from the heart; thus **adoration** is from the Lord, for the Lord gives all the *posse* and all the *esse* in **adoration**; hence such as is the charity with a man such is the **adoration**, or worship; all worship is **adoration**, because the **adoration** of the Lord must be in it to make it worship.

1153. All the differences of both outward and inward worship are according to the **adoration** of the Lord in it, and **adoration** is according to love to the Lord and towards the neighbour.

—². All true worship consists in the **adoration** of the Lord, the **adoration** of the Lord (consists in) humiliation . . . the more a man is in humiliation the more he is in **adoration**, that is, in true worship.

1286. Inward worship, from which is **adoration**.

1690⁴. 'Thou shalt **worship** the Lord thy God.'

1999. 'Abram fell upon his faces' = **adoration**. This was a rite of **adoring** in the Most Ancient Church . . . True **adoration** or humiliation of heart has in it prostration on the earth upon the face before the Lord . . . it is otherwise with **adoration** that is not from humiliation of heart.

—². That the Lord **adored** and prayed to Jehovah His Father . . . In His state of humiliation He **adored** Jehovah as another than Himself. 2159².

2327. So far as a man is in the acknowledgment of self, so far he can be in true humiliation, and so far in **adoration** when he is in worship; if humiliation is separated from worship there is nothing of **adoration**, thus nothing of worship.

2329⁴. They who are truly men of the Church . . . **adore** the Lord alone . . .

2412. A dissimilar state of humiliation and thence of adoration (in these two cases).

2423. How greatly the adoration, and thus the worship, of those who are in the affection of truth differs from that of those who are in the affection of good: for in order that there may be worship there must be adoration, and that there may be adoration there must be humiliation in all and every single thing of worship.

2604. The Gentiles who have adored another god . . . They also who have adored men . . . How instructed? H. 326.

4221^e. They who are in self-love only adore themselves as gods, and so also will to be adored by others, in all that they do being intent upon that.

4687². The Most Ancient Church adored the Infinite Esse, and thence the Infinite Existing, and because they could have no perception of the Infinite Esse . . . they adored the Infinite Existing in which was the Infinite Esse.

4688. Adoration signified by the bowing of the sheaves. 4689.

4724^e. They who live the life of faith adore the Lord on bended knees and with a humble heart as God the Saviour. 4731^e.

4733. The acknowledgment and adoration of the Lord's Divine Human is the life of religion.

4766². The adoring of a trinity that is not a unity. . . When three gods are adored where is the Church then?

5323. 'Bend the knee'=adoration.

— If adoration is from genuine humiliation . . .

—². The ceremony of this adoration arose when it was known what was represented, and kings did not then attribute the adoration to themselves . . . royalty with them was the law, which, because it was from Divine truth, was to be adored in the king as its guardian . . . adoration other than that of the law in the king would be idolatry.

5957. The Lord does indeed require humiliation, adoration, etc., but only for man's own sake. Ex.

6266. They who are in adoration of God from the heart thus bow themselves.

6396⁴. They who are in truth and not yet in good adore outward things, and do not care for inward ones.

6700. They adore the Divine not as a Divine utterly incomprehensible . . . and since they adore the Divine under a human form they adore the Lord . . . They said that they adore with most holy worship the Divine that shines as a sun in Heaven. . .

6876³. That in ancient times they adored Jehovah under a Divine Human.

7272³. They who approach dead men with supplication as holy, and thus adore them . . .

7801. (A kind of Spirits from Jupiter who suffer themselves to be adored by others.)

8869. Those of them who love themselves, adore what belongs to themselves, and also will that they should be adored by others, yea as gods . . .

9377. Humiliation and adoration from the heart.

Sig. The essential of all adoration and of all worship is humiliation . . .

—². The Israelitish people were not in such humiliation and adoration, but only represented it . . . They who adore from the love of God from themselves, adore from the love of self . . .

9475. 'Incense'=those things of worship that are gratefully perceived, as confessions, adorations, prayers.

10143⁴. They who place all worship in adoration and in prayers . . . when yet the Lord regards nothing else in the man who is in adoration and prayers but his heart . . .

10424. 'To adore'=to worship as good itself, 'to sacrifice'=to worship as truth itself.

10559². If those who are in mere externals venerate and adore God it is for their own sake . . . this is the fire that excites their veneration and adoration.

10625. 'To adore'=worship.

H. 122(dd) To adore the sun=to adore those things that are contrary to heavenly love or to the Lord. H. 561 (ii).

J. 74^e. A certain nation that at this day adores the Lord.

L. 41. 'Adore.' Ill.

W. 431. They call adorations that belong to worship signs of charity.

P. 254. Who adore the sun and moon . . .

R. 53^e. 'To adore the sun of the world is also to acknowledge nature as the creatress . . .

56. Adoration from the deepest humiliation. Sig.

251. "They cast themselves down . . . and adored Him who liveth for ever and ever"=the humiliation of all in Heaven before the Lord . . . and from humiliation adoration. 370. 808. (=humiliation and thence acknowledgment with the heart. E.291.)

458. 'To adore demons'=to be in evils of concupiscences.

459. 'To adore idols'=worship from falsities.

486. 'They who adore'=the Church as to worship. . . 'They who adore,' here,=the adoration that is of worship. E.629.

579. 'They adored the dragon' . . . 'To adore'=to acknowledge as a holy thing of the Church. E.789. R. 580. 588. 597. 630.

580. 'And they adored the beast' . . . 'To adore'=to acknowledge for certain and thence to worship as Divine. E.790.

588. 'And all the dwellers upon the earth adored it' . . . 'To adore'=to acknowledge and believe that it is so and thence to receive it in doctrine and worship. E.805.

597. 'And they caused that the earth and the dwellers therein should adore the former beast' . . . 'To adore'=to acknowledge for certain, to acknowledge in heart, and to believe. E.821. 833. 885.

630. 'Adore Him who' . . . 'To adore'=to acknowledge in heart, thus to confess and worship. E.876.

637. 'To adore the beast and his image,' = to acknowledge that faith and receive its doctrine. E.891.

667. 'To adore before Him' = to acknowledge the Lord as God. . . 'To adore' = to acknowledge with the heart and to worship. E.945.

808. 'They adored God Who sitteth upon the throne' = the adoration of the Lord as God of Heaven and earth and as the Judge of the Universe. 'To adore' = adoration from humiliation of heart. E.1207.

919². Hence it was an abomination to adore towards the sun, moon and stars.

M. 342². Hence in adorations they turned their faces to the rising sun.

T. 45. They indeed speak blandly to them so long as they adore them.

319. These, although they adore God do not trust in Him, but in themselves.

383. When he flew upwards he would adore God, and when downwards he would adore the devil.

560. To adore any vicar upon earth . . .

568^e. Blaspheming the God whom in the outward man they have adored.

D. 4623. On a Hell where they adore each other as gods.

E. 77. 'I fell at His feet' = adoration from humiliation of heart for the Divine.

459. 'Crying with a great voice' = adoration from the good of truth and thence joy of heart.

463. 'They adored God' = thanksgiving that so many were saved.

—^e. 'To adore God' is testification of humiliation of heart through truths from the good of love.

696¹⁹. 'To adore Him' = worship from the good of love.

Adorn. See ORNAMENT.

Adramandoni. M.183.

Adscititious. *Adscititius*. A.4988. —². Coro.8.

Adulla. *Adulla*.

Adullamite. *Adullamita*.

A. 4816. 'Adullamite' = what is false, for Adulla was in the boundary of the inheritance of Judah, and hence = truth that is from good. Ill. But in opp. = falsity from evil. 4886. 4895.

Adult. *Adultus*.

A. 1453. (Infants and children compared with adults as to heavenly things and knowledges.)

1661. Why man does not come into temptations before he comes to adult age? 4248. 5044².

1738. These states of innocence and peace are given to man from infancy, but less by degrees as he advances to adult age.

1776. The Angels understand the inward sense of the Word better and more fully when little children read it than when adults who are not in the faith of charity.

2291. Nothing has as yet closed the ideas of infants, as is the case with adults.

2304. When infants there become intelligent and wise they appear as adults; for then they have a more adult angelic genius . . . Understanding and judgment and life thence cause that everyone appears to himself and others as an adult . . . I have also spoken with one who died as an infant and afterwards when he appeared as an adult; the same one also spoke with his brother who had deceased in adult age.

2636². Man cannot be regenerated except in adult age. Ex. 2657⁵. 4247². 5893². 6125².

3254. The ages of man, namely infancy, childhood, youth, adult age and old age. . . Instead of adult age the Angels have an idea of a state of intelligence.

3603^e. The Involuntary that is from the Lord through Heaven manifests itself in adult age with those who are being regenerated.

4345⁴. In infancy man sees most general things, in childhood and youth the particulars of those generals, and in adult age the singulars of the particulars.

—^e. Man passes through regeneration as it were by ages, first infancy, afterwards childhood and youth, at last adult age.

9009³. Evils cannot be confirmed with man in his intellectual part except in his adult age . . .

9188. When they have come to adult age . . .

H. 345. They who die as adults have acquired a plane from the terrestrial and material world.

N. 257. When they become adult . . . they scrutinize whether the doctrinal things of their Church are true from the Word. Refs.

T. 344. Infant faith, adolescent faith, adult faith.

Adultery. *Adulterari, Adulterium*.

Adulterer. *Adulter*.

Adulterate. *Adulterare*.

Adulteration. *Adulteratio*.

See also ADULTERY—*Moechari, Lust—Libido* and WHOREDOM.

A. 539. One who had accounted adulteries as nothing admitted to the first boundary of Heaven, and thus into a sphere contrary to adulteries. The consequence.

824. On the Hells of those who have spent their life in adulteries and lasciviousness. Gen. art. De Conj. 89 *et seq.*

—^e. Connexion of cruelty and adultery. 2747.

—^e. At this day this Hell is growing, especially from those who are from the so-called Christian world and have had all the delight of their life in adulteries.

—². Their delight from adulteries turned into the stink of human dung.

825. Gehenna, where there are shameless women who have placed all their delight in adulteries and have accounted adulteries not merely as allowable but also as honourable. Their Hell Des. D.3194. 3206.

826. Some, of both sexes, from the so-called Christian world, who in the life of the body thought **adulteries** not only allowable, but even holy, and have had common marriages, as they wickedly called them, under a show of holiness. Their lot. D.3466.

827. They who ensnare by marriage love and by love towards infants, working so that the husband has no suspicion, **commit adultery** more safely. They are in Hell under the buttocks, in the most filthy excrements, and are devastated until they become like bones, because they are deceitful. Such do not even know what conscience is. I spoke to them, and they wondered that any one should have conscience, and should say that **adulteries** are against conscience. It was said to them that it is as impossible for such **adulterers** without conscience to go to Heaven as it is for a fish to go into the air, because when they only approach, they feel suffocation, and such delight is turned into a stinking smell; therefore they cannot but be thrust down into Hell, and become at last like bones, with but little life, because they have acquired such a life that when they let it go very little indeed of life truly human remains. See also below at 5060.

831. Self-indulgent and worldly women who place the whole life in outward decorum and a life of pleasures, and who can insinuate themselves into the cupidities and pleasures of others with the end of ruling . . . are very prone to **adulteries** so far as they can be hidden. Des.

1008. He commits profanation who knows the truths of faith, and still more he who acknowledges and preaches them, and yet lives in hatreds, cruelty, **adulteries**, etc. and confirms such things from the Word.

—². When the idea of marriage occurs, then, if he has been an **adulterer**, all filthy and obscene things of **adultery**, even of thought, come forth; in like manner all the things by which he has confirmed **adulteries** . . .

1032³. From the so-called Christian world come the worst of all . . . **adulterers** before all in the whole world; not so much so from the other parts of the world, for very many of those who have worshipped idols are of such a disposition that they feel horror at hatreds and **adulteries**, and fear Christians, because they are such. 1866, Preface ^e.

1096^e. With such there is not good, but only what counterfeits it, as the delight of hatred and **adulteries**, which, regarded in itself, is nothing but an excrementitious delight, into which also it is turned in the other life. 1514.

1106. Have not lived in **adulteries** etc. like others.

1307. **Adulteries**, like all evils, are derived from selflove. 2045.

1773^e. Evil Spirits can produce heat . . . but it becomes putrid and goes into what is excrementitious, like the heat of **adulterers**.

1798². The commandment 'Thou shalt not **commit adultery**' is of charity, for he who is in the life of charity does rather guard the neighbour's wife, and

regards **adultery** as a crime against conscience and destructive of marriage love.

2116². They who have thought and exercised **adulteries** etc., and thus have lived in no charity; the life thus contracted remains with them after death, yea, all and every single thing of it, which successively return; hence their torment in Hell.

2220. Abominations springing from self-love are represented in the Word by **adulteries** of various kinds. 2322.

2243. The falsity from evil is all that a man thinks when he is in evil; as when he is in **adultery**, he then thinks about **adultery**, that it is allowable, decorous, the delight of life, and promotes offspring.

2313. This good still more **adulterated** and falsified. Treated of.

2354². Account **adulteries** as nothing.

2466. **Adulterations** of good and falsifications of truth are generally described in the Word by **adulteries** and whoredoms, and are so called.

—². When celestial and spiritual things are perverted in a lower sphere, they are turned into such things as belong to **adulteries** and whoredoms, hence it is that contaminations of good and perversions of truth are described in the Word by **adulteries** and whoredoms. Ill. 2729.

—⁸. 'To **commit adultery** with the wives of companions' = to teach what is false as from them.

2483. The **adulteries** etc. of a Siren, that had been known to hardly anyone here, were opened and recited in a series, to almost a hundred.

2727. On marriages and **adulteries**. Gen. art.

2733. A General seen who said that in the life of the body he had accounted **adulteries** as nothing. Their wickedness explained to him. H.385. M.481. (This was Prince Eugene. D.4405.)

— . **Adulterers** perceive their own stench when they merely approach heavenly Societies, and precipitate themselves towards Hell.

—^e. He himself would have detested **adulteries** if anyone had so treated his own wife.

2741. The influx of marriage love is turned into **adulteries** by **adulterers**.

2744^e. Sirens are they who are in the persuasion that it is honourable to commit whoredom and **adultery**, and who have been held in esteem on that account, and because of their elegant way of living. Most of them come from Christendom. Refs.

2747. Since **adulteries** are contrary to marriage love, **adulterers** cannot be with the Angels in Heaven . . .

— . **Adulterers** are in the disposition of destroying societies; many of them are cruel, thus in heart they are against charity and mercy. Their religious principles described. This is because **adulteries** are altogether against good and truth.

2748. Spirits who had carried on a life of **adultery** in the world came to me. (The filthiness of their thoughts perceived.)

2749. They who through **adulteries** have contracted a

loathing for marriages. When anything delightful, blessed and happy comes from Heaven, it is turned with them into what is loathsome, then into what is painful, and at last into stench, so that they precipitate themselves thence towards Hell.

2750. When anyone commits **adultery** on earth Heaven is at once closed to him, and he afterwards lives merely in worldly and corporeal things . . . 8904². Ex.

2751. A globe of **adulterers**.

2752. They who have been addicted to **adulteries** surpass all in wishing to obsess men and thus return into the world.

2754. The modern Antediluvians described. When they lived here they had been **adulterers** before all others.

2755. The Hells of **adulterers** are many, they love nothing there more than dirt and excrement . . . the delight of **adultery** is turned into such things in the other life. 4631. 7161⁴.

2759. Had loved their married partner and had abstained from **adulteries** . . .

3021². 'The thigh falling' = the evil of marriage love, or **adultery**.

3175. Without any perception of conscience he would commit **adultery**, etc.

3242³. 'Moab,' in the opposite sense, = they who **adulterate** goods.

3310³. When he is in good he begins to be averse to **adulteries**, etc.

3398. 'To lie with' = to be perverted or **adulterated**. 3399.

3399. **Adulteries** etc. in the Word = perversions of good and falsifications of truth, because **adulteries** are altogether against marriage love so as to be destructive of it, and marriage love is from the marriage of good and truth, hence those things that are against good and truth are called '**adulteries**.' But they who are of the Spiritual Church are not able to **adulterate** good so as to profane it . . .

3402. They who are in the Spiritual Church can **adulterate**, yea profane, truth, but not good.

3469⁴. They who are in the natural good of the love of evil are, from that good, compliant to filthy pleasures, **adulteries**, even to cruelties; but they who are in the natural good of falsity have a proclivity to every kind of falsity.

4214⁴. They who love **adulteries** and laugh at those who believe marriages to be holy are among those who are in fatuous light and believe themselves to be more enlightened than others.

4434. **Adulterations** of good are understood by '**adulteries**,' and falsifications of truth by '**whoredoms**.' Ill. 6348². 6432⁵. 8904². P. 233¹⁰.

4464². The sphere of one who is in pleasures from hatred, **adulteries** etc. is as bad as a natural sphere of the smell from carcasses, dung, etc.

4552⁹. 'To commit whoredom' = to falsify truths, and 'to commit **adultery**' = to pervert goods.

4601. 'To commit **adultery**' = to pervert or **adulterate** goods.

4631. An excrementitious mingled with a cadaverous odour exhales from the Hell where are **adulterers** who are also cruel.

4843². 'Daughters-in-law committing **adultery**' = the doctrine of falsity from which is the life of evil.

4865. **Adultery** and harlotry, being opposite to marriage = what is evil and false . . . for they who pass their lives in **adultery** and harlotry never care for what is good and true; the reason is that genuine marriage love descends from the marriage of good and truth, but **adulteries** and harlotry from the conjunction of evil and falsity.

4868^e. They who are signified by 'Babel,' since they know internal truths in childhood, but deny them in adult age, are described in the Word by filthy **adulteries**, and wicked coitions, for they are profanations.

5051². A great dog seen that signified a guard lest a man should pass over from heavenly marriage love to the love of **adultery**, which is infernal. D. 2614. De Conj. 104, Ex.

5057. Such dwell under the left heel where are **adulterers** who are also cruel. D. 2621. See also below at D. 2611.

5059. They who have lived in **adulteries** cause a pain in the loins . . . their Hell is under the hinder part of the loins, under the buttocks, where they pass their time in dirt and excrement, for these things are delightful to them because they correspond to their pleasures. De Conj. 110.

5060. They who are in what is contrary to marriage love strike pain into the testicles. These are they who act insidiously through love, friendship and kind offices.

—². (A cohort of such Spirits seen and described.)

—³. (Their insidious arts in the world described.) They wondered that anyone should have conscience about **adulteries** . . . Such are, with rare exceptions, from the Christian world. D. 4082 *et seq.* De Conj. 63 *et seq.* 111.

5084⁷. A sensual man believes from fallacies that **adulteries** are allowable. The reasonings by which he so concludes.

5345^e. Truth can only enter into marriage with good; if with anything else, it is not marriage, but **adultery**, and what is multiplied from that **adultery** is spurious, thus not true.

5394. They who have been cruel and **adulterers**, love nothing more than dirt and excrements, the stench from such things are most sweet and delightful to them, and they prefer them to all delights, because they correspond; these Hells are partly under the buttocks, partly under the right foot, and partly in front deep down; these are the ones into which the way leads through the rectum. There appear nothing but privies there . . .

5714. (One who had been a great **adulterer** seen and described.) He inflicted pain on the periosteums and the nerves there and on the toes of the left foot . . . and also on the inside of the teeth. His sphere also induced a great oppression in the stomach.

5990. There are at this day very many spirits who wish to flow not only into the thoughts and affections of man, but also into the speech and actions . . . these have been **adulterers**, that is, they have perceived delight in **adulteries**, and have persuaded themselves that they are allowable; also such as had been cruel, the reason is that both the former and the latter are corporeal and sensual above all others . . .

6203. (The progress of a man in **adultery** etc. described.)

6310^e. In this gross sensual lumen are especially misers, **adulterers**, etc.

6311. Sirens, because they have been **adulteresses** above all others . . . are not able to see other Spirits except those who are in sensual lumen.

6666³. **Adulteries** are now held to be honourable and they who deem otherwise are laughed at . . .

7370. If they are also **adulterers** they become cruel.

7778². Good, when **adulterated**, is no longer good, but evil.

7781. **Adulterated** goods of faith. Sig.

8099². The Hell that is signified by the sea Suph is deep down in front under the Hells of **adulterers**; it is separated from the Hells of **adulterers** by waters as of a sea. 8137². Ex.

8137². **Adulteries** in the inward sense are **adulterations** of good and thence perversions of truth, thus evils from which are falsities against the truths and goods of faith . . .

8317. Those of the Church who have **adulterated** goods and falsified truths. Sig.

8375. They (in Jupiter) abhor **adulteries**.

8468. 'A woman, an **adulteress**'=the Church among the Israelites.

8904. 'Thou shalt not **commit adultery**'=that the things of faith and charity are not to be perverted; thus the Word is not to be applied to confirm falsities and evils, also that the laws of order are not to be inverted. Ex. and Ill.

—². They who find all the delight of life in **adulteries** cannot receive anything of faith.

— In kingdoms where the Church is, **adulteries** are now accounted as nothing. Why?

—⁶. That to **commit adultery** and whoredom is to pervert the goods and truths of the Church. Ill.

—¹⁰. 'To **commit adultery**'=from one's own heart, that is, from proprium, thus as the loves of self and of the world persuade, to explain and to pervert the truths of the Word.

—¹². **Adulteries** are in themselves so wicked, and are called abominations, because they correspond to the marriage of falsity and evil.

9188⁶. '**Adulterers**'=those who destroy goods.

9324. Protection from falsifications of truth and **adulterations** of good. Sig.

— 'Disease'=**adulterated** goods.

9961⁴. **Adulteries** are so profane that nothing is more so, since they are destructive of Heaven and the Church with man.

10174. **Adulteries** are profane . . . the delight of **adulteries** ascends from Hell.

10175. They who take delight in **adulteries** can no longer receive good and truth from Heaven; hence it is that they who take delight in **adulteries** afterwards lightly esteem and also deny in heart the things of Heaven and the Church, the reason is that the love of **adultery** is from the marriage of evil and falsity.

10624^e. He who has confirmed with himself that **adulteries** are not evils, and thence does them, is in the evil of falsity.

10648². 'To **commit adultery**'=illegitimate conjunction with good.

H. 374. More **adulteries** committed and also confirmed within the Church than out of it, although their delight is nothing but the delight of the love of falsity conjoined with evil.

384. The Angels regard **adulteries** as profane, because they are contrary to marriage love, and because in **adulteries** they regard the marriage of falsity and evil, which is Hell, therefore as soon as they hear **adultery** mentioned they turn themselves away; which also is the reason why Heaven is closed against a man when he commits **adultery** from delight.

—². The reigning delight in Hell is the delight of **adultery**, and the delight of **adultery** is also the delight of destroying the conjunction of good and truth . . . Hence it follows that the delight of **adultery** is an infernal delight altogether opposite to the delight of marriage, which is heavenly delight.

—(s). Refs. on the subject of **adultery**.

386. How the delights of **adultery** progress towards Hell, and by degrees to the lowest one where there is nothing but what is direful and horrible. Such a lot awaits **adulterers** after their life here. By **adulterers** are meant those who perceive delight in **adulteries**, and not in marriages.

488⁶. They who have taken delight in **adulteries** spend their time in brothels, where all things are sordid and squalid . . .

489⁷. They who have reputed **adulteries** as wicked, and have lived in chaste love of marriage are pre-eminently in the order and form of Heaven and thence in all beauty. (Their happy lot described.)

531². Although such a man does not **commit adulteries**, he is a perpetual **adulterer** because he believes them to be allowable . . .

N. 18. If good is adjoined to the falsity of evil, it is no longer good, but evil, because **adulterated**.

S. 67. 'Thou shalt not **commit adultery**.' Man, by **committing adultery**, understands to **commit adultery**, to **commit whoredom**, to do obscene things, to speak lascivious ones and to think filthy ones. A Spiritual Angel, by **committing adultery**, understands **adulterating** the goods of the Word and falsifying its truths. But a Celestial Angel by **committing adultery** understands denying the Divine of the Lord and profaning the Word. Life 74. 78. 79. Ill. T. 236².

Life 74. So far as any one shuns **adulteries** of every kind as sins, so far he loves chastity. Gen. art.

—, **Adultery** is so great an evil that it may be called diabolicalness itself, for he who is in natural **adultery** is also in spiritual **adultery**, and contrariwise. But they are in **adulteries** of every kind at once who from faith and life do not make **adulteries** to be sins.

75. That so far as anyone shuns **adulteries**, so far he loves marriage, or what is the same, so far as anyone shuns the lasciviousness of **adultery**, so far he loves the chastity of marriage, is because the lasciviousness of **adultery** and the chastity of marriage are two opposites, wherefore so far as he is not in one, so far he is in the other.

76. No one can know the quality of the chastity of marriage except he who shuns the lasciviousness of **adultery** as sin . . . The lasciviousness of **adultery** and the chastity of marriage stand in the same relation to each other as do Heaven and Hell, and the lasciviousness of **adultery** makes Hell with man, and the chastity of marriage, Heaven.

77. He who does not from faith and life make **adulteries** to be sins, is not a Christian, nor has he any religion: and contrariwise, he who shuns **adulteries** as sins, and still more he who on that account is averse to them, and still more he who on that account abominates them, has religion, and if he is in the Christian Church, is a Christian.

111. He who abstains from **adulteries** and whoredoms from fear of the civil law and its penalties, from fear of the loss of reputation and honour . . . from poverty, from avarice, from impotence, and other such external reasons, yea, if he abstains from them from any natural or moral law, and not at the same time from a spiritual law, is nevertheless inwardly an **adulterer** and whoremonger, for none the less does he believe that they are not sins, and hence before God does not make them unlawful in his spirit, and so in spirit he commits them . . . wherefore after death he openly speaks for them. M.153. 494^e. T.316. E.1009.

F. 49. There are two evil religious principles into which every Church degenerates, one that **adulterates** its goods, and one that falsifies its truths; the former arises from the love of ruling, and the latter from the pride of man's own intelligence.

P. 109. Such (hypocrites) are **adulterers**, when from the rationality that every man has, they speak about the chastity of marriage.

144^o. When a man is in the cupidity of **adultery**, his will, which is in the delight of his love, impels his understanding to confirm it, saying . . .

—, **Adultery** destroys this form of love, and with it the image of the Lord, and what is horrible, an **adulterer** mingles his life with the life of the husband in his wife, and since this is profane, Hell is called **adultery**, and moreover the love of **adultery** communicates with the lowest Hell.

225. As an **adulterer** loves a noble courtesan . . . his inward man is that **adulterer** . . .

231^o. He who confirms evil loves, does violence to Divine goods, and he who confirms false principles does violence to Divine truths, the latter violence is called

the falsification of truth, the former the **adulteration** of good: both are meant by 'bloods.'

233¹⁰. If good with its truth were to be received by the will before a man had removed evil in the outward man, the will would **adulterate** the good and the understanding would falsify the truth by mingling them with evils and falsities thence derived. When the will is in evil it **adulterates** good in the understanding, and **adulterated** good in the understanding is evil in the will. . . **Adulterations** of good and falsifications of truth are produced by reasonings from the natural man who is in evil, and also by confirmations from the appearances of the sense of the letter of the Word.

—¹¹. The love of self surpasses all other loves in the genius of **adulterating** goods and falsifying truths . . .

296^o. The delight of **adulteries** would also go on increasing, unless it were provided that that evil should decrease in potency according to abuse . . .

318^o. Who can feel the spiritual uncleanness of **adultery** except he who is in the spiritual cleanness of chastity?

R. 134. 'To commit whoredom'=to **adulterate** the goods and falsify the truths of the Word. Ill. . . They who have confirmed faith alone even to the exclusion of the works of charity are in the lust of the **adultery** of a son with his mother. This **adultery** is signified by the **adultery** of Reuben with Bilhah. D.4230. 4235.

315^o. 'A woman an **adulteress**'=truth falsified.

620. 'Not defiled with women'=they had not **adulterated** the truths of the Church.

719. 'I will shew thee the judgment of the great whore'=revelation of that religiosity as to its profanations and **adulterations** of the truths of the Word.

—, That by committing harlotry, **adultery-moechari-**, whoredom, and **adultery**=to falsify and **adulterate** the Word. Refs.

—². To apply the truths of the Word to obtain dominion over the holy things of the Church is to **adulterate** them.

720. 'With whom the kings of the earth have committed whoredom'=that it has **adulterated** the truths and goods of the Church that are from the Word. 'To commit whoredom'=to falsify and **adulterate** truths.

721. 'The inhabitants of the earth drunk with the wine of her whoredom'=insanity in spiritual things from the **adulteration** of the Word with those who are in that religiosity. . . 'Whoredom'=the falsification and **adulteration** of the Word. R.758.

M. 54. With all those married partners who are merely natural, the love of marriage after death grows cold, and the love of **adultery** grows warm . . . The man is then given to some harlot and the woman to some **adulterer**, which takes place in an infernal prison.

77^o. If **adulterers** invade that Heaven they are cast into the fire-places of the west, and if whoremongers, into the fatuous lights of the south.

79^o. All there are spiritual and natural **adulterers**.

80^o. All who make light of **adulteries**, i.e., who believe in and do them from confirmation and set purpose

that they are not sins, are at heart evil-doers and impious . . .

130^d. Marriage love binds itself with wisdom by this, that it shuns the evil of **adultery** as the pest of the soul, of the commonweal, and of the body.

137^e. No one knows the blessed delights of marriage love except he who rejects the horrible delights of **adultery**, and no one can do this but he who is wise from the Lord, and this no one can be unless he does uses from the love of uses.

152. That chastity cannot be predicated of those who do not believe **adulteries** to be evils of religion, and still less of those who do not believe **adulteries** to be hurtful to society. Gen. art.

153. Nor of those who only abstain from **adulteries** from various outward causes. Gen. art.

— Hence it follows that they who abstain from **adulteries** in the body but not from the spirit, and they who abstain from them in spirit from the body, are not chaste.

—². Outward causes of abstinence from **adulteries** enumerated.

— Among these there are also some who, because they are not able or do not dare to commit **adulteries** in the body, condemn them also in the spirit, and thus speak morally against them and in favour of marriages; but if they do not in spirit, and the spirit does not from religion, hold **adulteries** as accursed, they are still **adulterers**, for they commit them in spirit, wherefore after death, when they become Spirits, they speak openly for them. An impious man can shun **adulteries** as hurtful, but only a Christian can shun them as sins.

240. They who reject the holy things of the Church have not any good love . . . their intrinsic or proper love is in favour of the love of **adultery**. Des.

243. Hence comes the insane notion residing in the minds of many that **adulteries** are not evils of religion.

247. In this case the husband is an **adulterer** in spirit if not in the body.

255. That **adultery** is the cause of divorce. Gen. art. Marriages are holy and **adulteries** profane, thus marriages and **adulteries** are diametrically opposite to each other, and when opposites act upon each other the one destroys the other. This is the case with marriage love when a married man commits **adultery** from confirmation and thus from set purpose. Marriages are in Heaven and from Heaven, and **adulteries** are in Hell and from Hell, and the two can no more be conjoined than can Heaven and Hell.

339. That if a Christian has more wives than one he commits both natural and spiritual **adultery**. Gen. art. 465.

356. The Angel said, Shun **adulteries** as infernal, and approach the Lord, and you will have it (perpetual vigour) . . . but you cannot shun **adulteries** as infernal evils unless you shun all other evils too, because **adulteries** are the complex of all.

423. By scortatory love opposite to marriage love is here understood the love of **adultery** when it is not held

to be sin, nor to be anything evil and wrong against reason, but as allowable with reason.

425². To shew that **adultery** is the opposite of marriage love, it may be mentioned that when they who have been **adulterers** in the natural world from confirmation perceive the sphere of marriage love flowing down from Heaven, they either at once flee into caverns and hide themselves, or if they harden themselves against it, become like furies.

427. Because the delight of evil in outward things counterfeits the delight of good, therefore also the delight of **adultery** is like the delight of marriage, but after death, when outward things are put off, and inward things are laid bare, then it is made manifest to sense that the evil of **adultery** is a glome of concupiscences of evil.

428. Thence the spiritual origin of **adultery** is the marriage-*connubium*-of evil and falsity. . . Hence it is that he who is in that marriage confirms **adultery**, and commits it so far as he dare and can.

432². It follows, 1. That **adulterers** are not spiritual, but are in the highest degree natural . . . 2. That **adulterers** are not wise except in speech and gestures when in company . . . but when alone by themselves are insane, holding as of no account the Divine and holy things of the Church, and defiling the moralities of life with shamelessness and unchastity . . . 3. That **adulterers** become more and more not men, and after death, when seen in the light of Heaven, have faces like pustules, bodies like hunchbacks, grating speech, and theatrical gestures.

—³. But such are **adulterers** from set purpose and confirmation; for there are four kinds of **adulterers**. Enum.

433². This spiritual sufficiency will not be wanting in the natural also with those who approach the Lord, and abominate **adulteries** as infernal. The contrary happens to **adulterers** from set purpose and to **adulterers** from confirmation; with them the virile faculty grows weaker and weaker, until it ceases altogether, and then commences cold towards the sex, followed by loathing even to nausea. This is the case with these **adulterers** in Hell.

444^a. Fornication distinguished from **adultery**. 445.

448. That fornication is lust, but not the lust of **adultery**. Gen. art.

449². If an **adulterer** who is one of set purpose or confirmation enters into marriage, what is natural lies hidden within with its lasciviousness and obscenity, and an appearance of what is spiritual veils it over.

—^e. Hence reason can see that the lust of restricted fornication is in respect to the lust of **adultery** as the first warmth is to the cold of mid-winter in northern regions.

453. That the lust of fornication is grievous in proportion as it looks to **adultery**. Gen. art. All those in the lust of fornication look to **adultery** who do not believe **adulteries** to be sins, and think of marriages as they do of **adulteries**, with the sole difference of what is allowed and what is not.

454. The lust of varieties and the lust of defloration

are accessories of **adultery** . . . there are mild **adulteries**, grievous ones, and more grievous ones; depending upon the degree of opposition and thence destruction of marriage love.

460³. Pellicacy must not be contracted with a married woman, because this is **adultery**.

463. They who are in the love of **adultery** cannot see in themselves from themselves any difference between fornication, pellicacy, the two kinds of concubinage, the degrees of **adultery** and marriage. —².

—². It is otherwise with those who in the ideas of their thought have accounted **adulteries** as sins. . .

466. Concubinage conjointly with a wife is whoredom more opposed to marriage love than common whoredom which is called simple **adultery**. Ex.

477⁷. When those who have been whoremongers and **adulterers** are allowed to ascend into Heaven and are held in their externals, they can see the heavenly things there, but when their internals are opened, instead of heavenly things they see infernal ones. (A case of this kind described.)

478. On **adulteries** and their kinds and degrees. Gen. art.

—². The public law believed to make the only difference between marriages and **adulteries**.

—³. But **adultery** is spiritual evil, and thence moral evil and civil evil, and is diametrically contrary to the wisdom of reason, and the love of **adultery** is from Hell and returns to it.

479. That there are three kinds of **adulteries**, simple, duplicate, and triplicate.

480. That simple **adultery** is that of a single man with the wife of another, or of an unmarried woman with the husband of another. By **adultery** here and in the following pages is understood whoredom opposite to marriage. . . **Adultery** does not dissolve the union of man and wife, because it cannot be dissolved, but it closes it up, like one who blocks up a spring and fills its basin with feculent and rotten things . . . There then rises up from below the love of **adultery**, which as it grows becomes fleshly, and rises up against marriage love and destroys it. Hence is the opposition of **adultery** and marriage.

482. That duplicate **adultery** is that of a husband with the wife of another.

—². That nothing closes and blocks up the seat, origin and vein of marriage love but **adultery**, is evident from the Lord's words that only for **adultery** may a man put away his wife; also that he who marries her commits **adultery**. Ex.

483. Some find all their delight with the wives of others. (The English lords.) This is duplicate **adultery**, and such **adultery** ravages all spiritual good in a man. D.6103². 6110⁷¹. —⁷³.

484. That triplicate **adultery** is with blood-relations. Gen. art.

485. That there are four degrees of **adulteries** according to which take place their predications, blame, and imputation after death. Gen. art.

486. That **adulteries** of the first degree are **adulteries** of ignorance, which are committed by those who cannot as yet, or cannot at all, consult the understanding and thus prevent them. Gen. art.

487. That **adulteries** committed by these are mild. Gen. art.

488. That **adulteries** of the second degree are **adulteries** of lust, which are committed by those who indeed can consult the understanding, but from accidental causes at the moment are not able. Gen. art. Since the love of marriage is of the spirit and the love of **adultery** is of the flesh, there takes place a combat between them, and if the love of marriage conquers, it masters and subjugates that love of **adultery** . . .

489. That **adulteries** committed by these are imputatory according as the understanding afterwards favours them or not. Gen. art.

490. That **adulteries** of the third degree are **adulteries** of reason, which are committed by those who confirm from the understanding that they are not evils of sin. Gen. art.

—². (**Adulteries** of the reason or understanding distinguished from **adulteries** of the will.)

—³. **Adultery** of the reason is less grievous than **adultery** of the will. Ex.

491. That **adulteries** committed by these are grievous according to confirmations. Gen. art. If the mind takes its confirmations from the higher region which communicates with Heaven, it confirms marriages and condemns **adulteries**; but if from the lower region which communicates with the world, it confirms **adulteries** and makes light of marriages. . . Hence the mind is turned towards Hell if its confirmations are for **adulteries**.

492. That **adulteries** of the fourth degree are **adulteries** of the will, which are committed by those who make them allowable and pleasing, and who do not think them of sufficient importance to consult the understanding about them. Gen. art. . . The origin of these **adulteries** is from the depraved will comate to man, or from hereditary evil which a man blindly obeys after he is capable of exercising his own judgment, but judging nought about them as to whether they are evils or not. The origin of those **adulteries** that are called **adulteries** of reason is from a perverted understanding, and they are committed by those who confirm that they are not evils of sin. With these the understanding acts first, with the former, the will.

493. That **adulteries** committed by these are grievous in the highest degree, and are imputed to them as evils of set purpose, and rooted in them as guilt. Gen. art.

494. That **adulteries** of the third and fourth degrees are evils of sin according to the quantity and quality of understanding and of will in them, whether they come into act or not. Gen. art. . . That they are in like manner grievous if they do not come into act is evident from these words of the Lord, 'I say unto you that if any one has looked on the woman of another, so as to lust after her, he hath committed **adultery** with her already in his heart.' To commit **adultery** in the heart is to commit it in the will.

—². There are many causes of an **adulterer's** not being an **adulterer** in act and still one in will and understanding. Enum. T.316.

495. That **adulteries** from set purpose of the will and **adulteries** from confirmation of the understanding render men natural, sensual and corporeal. Gen. art.

496^e. The above-named **adulteries** turn men into these degenerate degrees, one into this, another into that, each according to what is pleurably agreeable (to his peculiar genius).

497. That **adulterers** of set purpose and of confirmation reject all things of the Church and of religion. Gen. art. . . The love of **adultery**, being opposite, acts as one with those things that are against the Church.

—². The reason is that as marriage love opens the interiors of the mind . . . so the love of **adultery** closes them up, and thrusts down the mind itself as to the will into the body . . .

498. How it is that such **adulterers** enjoy human rationality like others. Gen. art.

—^e. But after death they become stupid . . .

499. That **adulterers** use that rationality when they are in externals, but abuse it when they are in their internals. Gen. art.

500. (Rage manifested there against three priests who preached against **adulterers**, saying that **adulterers** have no acknowledgment of God, and that Heaven is closed to them, and Hell open, and that in Hell they are unclean devils, because from afar they appear like swine wallowing in dung. . . Thousands were gathered together who believed that **adulteries** are not sins, and said that **adulterers** have an acknowledgment of God equally with those who cleave to their wives; they were all from the Christian world. Angels visited them to see how many there believe **adulteries** to be sins, and out of a thousand they did not find a hundred, and the other nine hundred spake thus about **adulteries**; Who does not know that the delight of **adultery** is far before that of marriage, that **adulterers** are in perpetual heat, and so on.)

—⁶. These **adulterers** were admitted into Heaven, where the interiors of their minds were opened, and then they openly denied the existence of God. The Angels said to them, Believe that as soon as a man actually becomes an **adulterer** Heaven is closed against him, and then God is not acknowledged; hear the reason, all the uncleanness of Hell is from **adulteries**, and this stinks in Heaven like the stinking mire of the streets.

—^e. Afterwards they came where there was a way leading to Hell, from which breathed forth the delight of **adultery**, by which those who were **adulterers** of set purpose and those who were so from confirmation, were so vivified that they went down as it were dancing, and immersed themselves in unclean things there like hogs.

520. Hence he who is in spiritual **adultery** is also in natural **adultery**, and contrariwise.

— Therefore the whole Hell is called **adultery**.

521. A crowd of satyrs seen in a forest. . . They said, What are marriages but allowed **adulteries**? . . . This satyr-

like form was that of dissolute **adultery**. . . I told them that I had also seen **adulterers** like hogs . . . I asked them whether they had ever thought that **adultery** is sin? They replied, What is sin? I asked them whether they had ever remembered that **adultery** is contrary to the sixth commandment of the decalogue? They replied, What is the decalogue? Is it not the catechism? What have we men to do with that childish tract? . . . A great serpent was shown them bent into a spire and breathing out poison, with doleful birds in the branches above it. This was a representative of **adultery** in the fragrance of its lust.

I. 14⁵. Like an **adulterer** who hides a harlot in a cellar.

T. 122. Like a bridegroom or husband who sees an **adulterer** . . .

314. 'To commit adultery'—*moechari*=to **adulterate** the goods of the Word and falsify its truths.

316^e. **Adulterers** compared to covenant breakers, satyrs and priapuses, he-goats that smell, and dogs. Their virility compared to the evanescent flowering of tulips.

345. One kind of faith is named meretricious faith, from falsified truths, and **adulterous** faith, from **adulterated** goods.

398⁷. The conjunction of evil and falsity inwardly regarded is not marriage, but **adultery**.

D. 1787. On lascivious Spirits who in the life of the body had accounted **adulteries** as nothing.

2572. On Evil Spirits who are in the interior sphere; **adulteries** are their pleasures, and to destroy marriage love, their gratifications. Index.

2611 *et seq.* On the extreme delight of the descendants of Jacob from cruelty and **adulteries**. Index. De Conj. 109.

2621. On David; on those who are in the delight of **adultery** and of cruelty.

2622. The delight of **adultery** and cruelty is now so general as to extend itself to and affect little children. Index.

2624. But their delight is turned into the stink of human dung. . .

2643. This Hell is at this day multiplied by those who delight in **adulteries** and cruelty, many of whom here appear to be modest and gentle.

2656. They who are delighted with **adulteries** and cruelty desire more than others to obsess man and so return into the world; they are most acute, so as to be able to pervert good affections, penetrating with their poison into the interiors of ideas. Index. 2665, Gen. art.

— They who are delighted with **adulteries** are contrary to love towards the neighbour, for the one follows from the other, wherefore they are cruel. 2666.

2843. That **adulterous** and cruel Spirits love nothing more than filth and excrement; they directed my eyes to such things in the streets.

3190. When anyone commits **adultery** on earth,

Heaven is at once closed, that is, the interiors that open towards Heaven are closed, and he is afterwards in externals only . . .

3191. Gustavus Adolphus spoke with me for some days. I perceived from his sphere that he was an **adulterer**; his quality was shown first by a little yellow dog that was turned into a cat; afterwards by a fox with white froth in its mouth; then by a great serpent, a panther, and part of a lion. Afterwards it was shown how defiled he was with filthy **adulteries**. Index.

3192. That harlotry and **adultery** exist from the influx of marriage love into those who are perverted. Index.

3194. On **adulterous Sirens**. 3206.

3197. A representation of **adultery**; how at first it is pleasant and free, but removes a man more and more from Heaven and happiness, and at last to the most direful infernal horrors.

3307. A woman who had carried on **adulteries** promiscuously, chastised by a long serpent. Index.

3319. When breathing was separated from the loins, signifies that marriage love and love towards offspring was separated from the interiors, such as succeeded in the descendants of the Ancient Church, with whom were **adulteries**, to which cruelty was adjoined. Index.

— Therefore also **adulterers**, or those who account **adulteries** as nothing, are at the same time cruel . . . in a word, the sphere of **adulteries** and of cruelties is one. 3598.

3532^e. If the common people do not abhor **adulteries**, still they abstain from them from a certain law of conscience.

3594. An immense number of **adulterers** who are able to excite by a persuasion like that of the Antediluvians . . . Christendom is full of them. 3595.

3598. The Christian world is worse than the Antediluvian one in that it regards **adulteries** as nothing, and when this is the case they wish to destroy societies, because they are against them, besides that they are cruel, **adulteries** are also attended with this . . .

3599. They entice wives and virgins to **adultery** and whoredom by exciting pity, supposing that they lose nothing, whereas thus marriage love is destroyed, thus all other loves, and thus the happiness of eternal life.

3611. They who argue, are prone to **adultery** when the opportunity offers.

3673. The pulsation of **adulterers** and of the cruel is only in the outermost skin of the breast.

3843. The interior Evil Spirits especially inspire **adulteries** and hatreds.

3910. They who have had no conscience, and especially they who have accounted **adulteries** as nothing, appear there as it were without bond, thus without connexion with Heaven. They cannot be amended so as to come among the Celestials, except so as to be scarcely self-conscious, like bones.

4038. (The lot of **adulterers** there. See under CONSCIENCE at this ref.)

4091. This **adulterer** said that he could not be in the sphere of Spirits who are in marriage love, because he was tortured and as it were compressed; he also said that he could not possibly desist.

4098. Spirits who had been **adulterous** wives described. They dwell in the sutures of the skull, and endeavour to get into the brain, and are a species of Sirens.

4336. When those who are above, converse together from fallacies a meretricious and **adulterous** sphere is produced below . . .

4368. That a horror of **adulteries** etc. is implanted in the intellectual part of man, and not in the voluntary, as was the case in the Most Ancient Church.

4479. No one who has once accounted **adulteries** and such things as nothing, and has thus involved himself in the companionship of Sirens, can help being held captive by them to the end of his life, for they bend the smallest things of thought in innumerable ways, and excite delight, and cause the man to perish. Wherefore let men beware of actual evil . . .

4496. How women can allure to **adulteries** by magical arts. 4500.

4545. Situation of the Hells of **adulterers**.

4563. The Hell of **adulterers** is under the buttocks; they are in excrement; they continually try to come into the world.

4629⁷. All **adulterers** are in this sensual lumen. See 4627⁵ *et seq.*

4661. **Adulterers** there; their vast number at the present day, and how they are called forth from Hell into the World of Spirits.

4784. On those devils who labour by every means in their power to infuse **adulteries** . . . they can pervert every thought . . . so that when a man has once perceived the delight of **adultery** he can scarcely ever be removed from it.

4855a. Who they are that produce **adultery** with a mother, a father, a sister, and with beasts.

4859. They who are continually thinking about **adulteries** and have committed them whenever they could, appear there as satyrs.

5091. The reason why they commit such horrid **adulteries** is that they falsify Divine truth. 5086.

5538. The **adulterers** cast out at the Last Judgment, of whom there was a vast number: they were not cast into desert places, like those who were spiritual **adulterers**, but into the Hells, for they who take delight in **adulteries** have no communication whatever with Heaven.

5339. In Christendom at this day **adultery** is general . . . the reason is that they do not make the doctrine of faith a matter of life, and thus are spiritual **adulterers**.

5832. A vast crew of those who accounted **adulteries** as nothing, they become like wild animals, for they have put off humanity; they are therefore cast out into the deserts to live according to their nature, lest they should have anything in common with other Spirits.

— All in the Hells are in favour of **adulteries**, and

all in Heaven are against them, especially those in the interior Heavens.

— The rational is utterly destroyed with those who have been **adulterers** from principle and from life.

— As to **adulteries** and principles concerning them, in the Christian world. Hell is as it were open and received; not so much so outside of it.

5887. They who wished to **commit adultery** spiritually.

5939. What produces **adultery** with a mother, a sister, a maidservant, etc. 5979. E.237^o. De Conj. 74. 82, Gen. art.

5996. On those who when young men have dearly loved their wives and detested **adulteries**, and have afterwards committed and approved of them.

6051. On **adulteries**. De Conj. 16.

— Hardly anyone at this day believes that they are so infernal, and that **adulterers** cannot be saved. The reasons are that Heaven is marriage and Hell is **adultery**; that marriage love descends from the marriage of good and truth, **adultery** from the marriage of evil and falsity; that in Heaven they abhor **adulteries**, and therefore Heaven is closed and Hell is opened wide; that man by marriage love receives the form of love, within and without, by **adultery** the form of Hell; that there is doctrinal **adultery** with preachers in Hell that differs from natural **adultery**; the origin of wisdom is the marriage of good and truth, and that of the Lord and the Church, wherefore no one can be wise in spiritual things who is an **adulterer**; hence in proportion as anyone is an **adulterer** he is blind in spiritual things, and is inwardly a devil; examples are to be produced that **adulterers** are cast into Hell however morally well they have lived and however piously.

6053. **Adultery**, the love of ruling, and deceit, will be especially shunned by those who will be of the New Jerusalem.

6054. The reason why **adulteries** now reign so greatly in the Christian world is that they are in the marriage of falsity and evil.

— **Adulteries** defined.

6055^o. All lasciviousness is of **adultery**.

— With **adulterers** nothing is felt but what is outward, when yet all spiritual delight is in interior things.

6096. xi. **Adultery** is the marriage-*connubium*-of the devil and of those who are **adulterers**. xii. Hell is **adultery** . . . xiii. The **adulteration** of the good of the Word, and the falsification of its truth is **adultery**. xiv. **Adultery** is contrary to creation. xv. **Adultery** is the fundamental of all evils. xvi. **Adultery** is the mingling of a plurality of lives in one. xx. To acknowledge charity and not faith is the **adultery** of a brother and a sister. xxv. They who worship the Father only and think nothing of the Divine of the Lord are in **adultery** as of a brother with a sister. xxvi. They who are in faith alone are in **adultery** as of a mother with a son. (E.1006^o.) xxviii. They who are in the sense of the letter only and study it merely for the sake of honours, are in the **adultery** of a father with a daughter-in-law. (E.1006^o. De Conj. 83.) xxx. They who are in the delight of variety of **adultery** are they who love congress with beasts, and become like the mucous of the nose.

D

6110^o. A mere conclusion in the mind that **adultery** is not sin makes the man an **adulterer**. —³⁸. Ex.

—⁶. I have said to **adulterers** that in Heaven there is perpetual potency, and they said that if they had known this in the world they would never have committed whoredom, in order that they might come into Heaven. But I said that in Heaven it is not allowable to love anyone except the spouse, in Hell to commit whoredom *ad libitum*; would they rather be in Hell or in Heaven? and I could not extort an answer.

—⁷. If a man concentrates his love upon his wife, shunning **adultery** as sin, then love grows from day to day with its potency; but if they take from that love and consume it with harlots, marriage love becomes like chaff, and dies.

—¹⁰. Married partners together, or marriage love, is the very image and likeness of God. **Adultery** destroys it.

—¹². **Adultery** is in the whole body in endeavour when it is thought allowable.

—²⁵. Within marriage love there is Heaven even to its ultimates, and within the love of **adultery** there is Hell; the ultimates of both appear to be alike as to delights, but are not so; the differences are only felt from marriage love.

—²⁷. If marriage love does not have regard to two being one, it is the love of **adultery**.

—³⁶. An **adulterer** is unjust, unfaithful, insincere, a wicked violator of a covenant, a liar, immodest. He has no inward justice, fidelity, sincerity, truth, modesty; thus no inward honesty or virtue.

—⁴¹. All concupiscences of evil are from **adultery**, because it is the very form of them.

— An **adulterer** who is confirmed by [the idea] that it is allowable, and by doing it, cannot acknowledge God at heart, nor be conjoined to the Lord, thus not to Heaven, because his delight is altogether opposite to spiritual delight. At last he becomes in the highest degree sensual, corporeal and material, and thinks and speaks from visible and audible things, which alone he stores up in the memory.

—⁶⁶. **Adultery** with the wife of another destroys all the delight of life between husband and wife, and induces aversion towards each other; it also destroys the care of children, at the same time induces separation. It destroys the marriage principle. This an **adulterer** does not see, unless he thinks of his own wife, if another **adulterer** should contaminate her.

—⁶⁹. The excitation of **adultery** is outward, from lust, from bodily touch . . .

—⁷⁶. With those who have lascivious marriage, as also with **adulterers**, with whom the woman's love is not communicated to the man, it is the man's own proper affection that effects it. Hence it is soon burnt up. —⁷⁷.

—⁸². If only beauty conjoins, and not goodness, it is **adultery**.

D. Min. 4742. On one (King Frederick) who had been an **adulterer**. 4794.

J. (Post.) 136. All who falsify the Word to confirm evils and falsities, account **adulteries** as nothing, and are as it were carried into them.

J. [Post.] 343. On marriage and adultery.

— . Adultery is Hell itself, thus the Devil and Satan himself; all in Hell are adulterers and rage like furies when they perceive marriage love. So far as a man detests adulteries as diabolical sin, so far he is in Heaven.

344. He who is in adultery is in evil and falsity, and adultery is all sin against the decalogue, for he who is in it, is in all the evil of the decalogue, and contrariwise.

— . The reason why at this day there are more adulteries in the Christian world than in any other religion, is that they separate good from truth, or charity from faith, and when these are separated, then from the influx they can know no better; they therefore confirm adulteries and not marriages. . . Modern faith separates them, and thus falsifies the Word; it also perverts the Rational of man; thence come adulterous delights . . .

345. Adultery is the wickedness of all abominations, because the seed of man is his life, which is conjoined with the life of the wife, so that they are not two, but one flesh; but when the lives of several men are introduced into one woman, there results such filth that it is too abominable to be described; such is the case before the Angels. E. 1005², Ex. De Conj. 37.

E. 141⁸. 'To commit adultery etc.' = to pervert truths.

376³⁵. 'The land full of adulterers' = all adulteration of good and falsification of truth in the Church.

434¹⁶. The adultery of Reuben = to reject the good of charity from the truths of faith, for truth is profaned when it is not conjoined with its own good, for thus it is conjoined with self-love, which is adulteration.

511². Conjunctions of truth with merely natural affections correspond to 'whoredoms' and 'adulteries' of various kinds.

540⁴. 'To commit adultery' = to profane good and thence truth.

618. Adulterated truth is truth applied to evil and mingled with its falsity. Sig.

—^e. 'Adultery' = the conjunction of falsity and evil.

653¹⁰. 'To commit adultery' = to pervert the goods of the Word by evils and falsities.

659⁵. An excrementitious stench is most delightful to those infernals who take delight in adulteries and none in marriages.

710²⁷. The conjunction of falsity and evil is spiritual adultery.

817⁵. The correspondence of the adultery of a son with a mother. Ex. and III.

981². On the commandment concerning adultery. 982⁵ *et seq.*

— . The delight of adultery is Hell with a man, and the delight of marriage is Heaven with him, consequently so far as a man is in one delight so far he is not in the other.

— . The love of adultery is the fundamental of all infernal and diabolical loves, consequently so far as a man is in the love of adultery so far he is in all love of evil, if not in act, still in endeavour.

— . He who is in the love of adultery believes nothing of the Word or of the Church, yea, in his heart he denies God . . . the lasciviousness of adultery makes one with naturalism.

— . When the Church is at its end, and devastated as to truth and good, the man of the Church, from influx from Hell, comes into the persuasion that adulteries are not detestable things and abominations, and he also comes into the faith that marriages and adulteries do not differ in their essence.

— . Hence it is that the rejection of all things of the Church is understood by adulteries and whoredoms in the spiritual sense of the Word.

982⁵. Since adultery is Hell with a man, and marriage, Heaven, it follows that so far as a man loves adultery, so far he removes himself from Heaven, consequently that adulteries close Heaven and open Hell. This they do when they are believed to be allowable, and are perceived to be more delightful than marriages; wherefore the man who confirms adulteries with himself, and commits them from the compliance and consent of the will, and is averse to marriages, closes Heaven to himself, so that at last he does not believe anything of the Church, or of the Word, becomes an utterly sensual man, and after death an Infernal Spirit, for adultery is Hell, and an adulterer is a form of it.

— . Since adultery is Hell, it follows that unless a man abstains from adulteries, and shuns and is averse to them as infernal things, he closes Heaven to himself, nor does he receive the least influx thence. He afterwards reasons that marriages and adulteries are similar, but that marriages are guarded in kingdoms for the sake of order and the education of the offspring, and that adulteries are not criminal, because offspring are also born from them, that they are not hurtful to a woman, and so on; not knowing that such reasonings in favour of adulteries come up from the stygian waters of Hell, and that the lewd and ferine nature of man, that is in him from birth, attracts and sucks them in with delight, as a hog does ordure.

983⁴. The origin of adultery is the marriage of evil and falsity, which Hell is in its essence.

— . Hence it follows that marriage and adultery are opposite to each other, as Heaven and Hell are.

984³. Man is born into the love of evil and falsity. This love is the love of adultery, and it cannot be changed into spiritual love, and still less into celestial love, except by the marriage of good and truth from the Lord, and not fully except by the marriage of two minds and of two bodies.

—^e. Adultery is the image of Hell, and the love of adultery is the image of a Devil, and so actually appears in the spiritual world.

985². How profane and detestable adulteries are, may be seen from the holiness of marriages.

—³. Since the members of generation in both sexes correspond to the societies of the Third Heaven, it is evident that they are holy from creation, and are therefore dedicated to chaste and pure marriage love only, and are not to be profaned by the unchaste and impure love of adultery. By so doing a man converts Heaven with himself into Hell, for as the love of marriage

corresponds to the love of the highest Heaven, so the love of **adultery** corresponds to the love of the lowest Hell.

— . The love of marriage begins from the Lord in the inmost of man . . . but the love of **adultery** begins from the ultimates of man, and from an impure lascivious fire there, and thence, contrary to order, penetrates towards the interiors, always in the things that are properly man's own, which are nothing but evil; and from them it induces the form of Hell, which is the image of a Devil; wherefore the man who loves **adultery**, and is averse to marriage, is a Devil in form.

—⁴. The members of generation also correspond to the Word . . . hence also it is evident how profane and diabolical **adulteries** are. And hence it is that **adulterers** make nothing of Divine truths, and thus of the Word, yea, if they speak from the heart, they blaspheme the holy things in the Word, as also they do after death.

986². The love of **adultery** is represented in the spiritual world by an anus, the deformity of which is such that it inspires into the beholder frigidity and death of all the delight of life; hence it is that in the Hells the deformity of the Spirits is according to the quality of their love of **adultery** . . .

—^e. The delights of the love of **adultery** are there sensibly represented by bad smells from dung and corruption of various kinds; they are also actually turned into such things, because all **adulteries** are spiritual dirt.

988². The earth could indeed be filled with inhabitants through fornications and **adulteries**, but not Heaven, because Hell is from **adulteries**, and Heaven is from marriages. That Hell is from **adulteries** is because **adultery** is from the marriage of evil and falsity, from which Hell in the whole complex is called **adultery**.

—⁶. By **adultery** is meant where the love of it, which is called the love of **adultery**, reigns, whether within matrimony, or out of it.

—^e. The men of the golden age felt inward horror at **adulteries**, as at the abominations of Hell.

989². The hereditary evil into which man is born is derived from the parents, on account of the **adulteration** of good and the falsification of truth, thus on account of the marriage of evil and falsity, from which the love of **adultery** exists. . . If the parents' love is the love of **adultery**, it is also the love of evil for falsity and of falsity for evil. . . Hence it is evident that there is Hell in man from **adulteries**, unless he is reformed by the Lord through truths and a life according to them, nor can anyone be reformed unless he shuns **adulteries** as infernal, and loves marriages as heavenly. Thus and no otherwise is hereditary evil broken, so as to become milder in the offspring. E.1002³.

—³. But still every man who is born from **adultery** is adopted by the Lord if he does not himself become an **adulterer**. By becoming an **adulterer** is meant living in the marriage of evil and falsity, thinking evils and falsities from the delight of them, and doing them from the love of them; every man who does this also becomes an **adulterer**.

990². The delights of the love of **adultery** derive their [existence] from the delights of doing evil uses. Such therefore as is the delight of evil men in doing evil,

such is the delight of their love of **adultery**, because the love of **adultery** descends thence . . . hence it is evident that the delight of **adultery** ascends from the lowest Hell.

—³. Yet it is believed that the delight of marriage and the delight of **adultery** are alike . . . but he who is in the delight of marriage love clearly feels that there is nothing impure in the delight of marriage, and that in the delight of **adultery** there is nothing but impurity and lasciviousness; he feels that it ascends from below unchaste. But he who is in the delight of **adultery** cannot feel this, because he feels what is infernal as celestial to him.

— . Hence it follows that the love of marriage, even in its ultimate act, is purity itself, and that the love of **adultery** in its acts is impurity itself and unchastity itself.

— . Since the delights of both these kinds of love appear alike outwardly, it is provided by the Lord that the delights of **adultery** should not ascend to Heaven. But still there is some correspondence of Heaven with profligation in **adulteries**, although not with the delight itself in them.

991². The love of **adultery**, which is natural, exists from the love of evil and falsity, which is spiritual, hence this Spiritual is in the natural love of **adultery**, as cause in effect; therefore from the marriage of evil and falsity through love there exists the love of fructifying, to wit, evil by falsity and falsity from evil, from which love descends the love of profligation in **adulteries**, in which is all the delight and pleasure.

—⁴. Thence also is the pleasure and delight of **adultery**, but since profligation by it corresponds to the production of evil by falsity and of falsity from evil, that pleasure and delight become less and cheaper by degrees, until at last they are turned into loathing and nausea.

— . Since the delight of **adultery** is infernal delight, the delight of **adultery** is from some impure fire that while it lasts counterfeits the delight of the love of good, but in itself is the delight of the love of evil, which in its essence is the delight of hatred against good and truth, and because its origin is thence, there is no love between an **adulterer** and an **adulteress**, except such love of hatred, which is such that they can be in conjunction in externals, but not in internals, for in externals there is fire, but in internals ice, wherefore after a short time the fire is extinguished, and the ice takes its place, either with impotence, or with aversion as for filth.

—⁵. It has also been given to see this love in its essence. It was such that within it was internecine hatred, but without it appeared like fire from burning dung, corruption, and stinking substances, and as this fire with its delight died down, so by degrees expired the life of mutual conversation, and hatred came forth, first under the guise of contempt, afterwards of aversion, then of rejection, and at last of reviling and fighting, and, what was wonderful, although they hated each other, still by turns they could come together, and then feel the delight of hatred as the delight of love, but this from the itch of the flesh. . . It is therefore the delight of hatred which in the extremes has become

fiery, injected into the lascivious flesh, that in a moment becomes the delight of **adultery**, the soul, in which the hatred is stored up, then drawing itself back. —⁶.

—⁶. Hence it is that Hell is called **adultery**. From this also it is that incorrigible **adulterers** are unmerciful, savage and cruel.

— Since **adultery** is fiery in externals, but frigid in internals, and since therefore the internal does not produce the external, as is the case in marriages, but they mutually act against each other, the man feels impotence if the woman is willing, for the internal, which is frigid, then comes into endeavour, and flows into the fire that is in externals, and extinguishes it.

[E.] 993³. From the happinesses of marriages we may draw conclusions in respect to the unhappinesses of **adulteries**, namely, that the love of **adultery** is the fundamental of all infernal loves, which in themselves are not loves, but hatreds. Therefore the love of **adultery** is the source of hatreds of every kind, both against God and the neighbour; in general, against every good and truth of Heaven and the Church, hence all unhappinesses are in it, for a man is a form of Hell from **adulteries**, and from the love of them becomes an image of the devil.

1003³. The evils that follow **adulteries** seen by opposition from the goods that follow chaste marriages. Enum.

—^e. The ultimate lot of those who are in **adulteries**, is that from the utter impotence into which they at last reduce themselves, they become devoid of all the fire and light of life, and pass their time solitary in deserts, as it were inert, and weary of their life. De Conj. 30.

1006². **Adulteries** are more infernal and abominable or less so. **Adulteries** arising from the more grievous evils and derivative falsities are also more grievous, and those from the milder ones are milder, for **adulteries** correspond to **adulterations** of good and the derivative falsifications of truth. **Adulterations** of good in themselves are evils, and falsifications of truth, falsities. . . The cadaverous Hells are for those to whom violations of wives have been delightful; the excrementitious ones for those to whom debaucheries of virgins have been delightful; foully sticky ones for those to whom varieties and changes of harlots have been delightful, etc.

—³. From those who believe sins to be remitted through the Holy Supper, and not through repentance of life, there breathe forth **adulteries** as of a brother with a sister; from those who altogether deny the Divine, wicked acts with beasts.

1007. From every conjunction of evil and falsity in the spiritual world there flows forth a sphere of **adultery**, but only from those who are in falsities as to doctrine, and in evils as to life. . . Especially does this flow forth from priests who have taught falsely and lived evilly, for these have also **adulterated** and falsified the Word. Although they have not been **adulterers** in the world, still **adultery** is excited from them, the **adultery** that is called sacerdotal **adultery**, which is distinguished from all other **adulteries**. De Conj. 18. 82, Ex.

1008². The reason why **adulteries** are less abhorred by Christians than by any barbarous nation, is that in the Christian world at this day there is not a marriage of good and truth but a marriage of evil and falsity. . . From this origin there flows in from Hell the lust and

favour of **adultery**; hence it is that **adulteries** are believed to be allowable, and are carried on without shame in the Christian world. De Conj. 77. 80.

1010¹. **Adulteries** are all whoredoms that destroy marriage love. The whoredom of a husband with the wife of another, or with any woman, whether widow, virgin or harlot, is **adultery**, when it is done from loathing or aversion to marriage. In like manner the whoredom of a wife. The whoredoms of any unmarried man with the wife of another, or of any unmarried woman with the husband of another, are also **adultery**, because they destroy marriage love, by turning away their minds from marriage to **adultery**. The delights of varieties even with harlots are also delights of **adultery**, for the delight of variety destroys that of marriage. The delight of the deflowering of virgins without marriage as an end is also the delight of **adultery**. In a word, every whoredom that destroys the marriage principle and extinguishes its love, is **adultery**, or of **adultery**.

1099. Goods are said to be **adulterated** that are applied to evils. Examps.

De Conj. 9. On those who in marriages have lasciviousness like that of **adultery** for an end.

— Women who enter into matrimony merely in order to commit **adultery** safely. Rep. Their terrible lot described.

— Men with whom **adulteries** are the end of matrimony, and who have afterwards lived as **adulterers**, are seized with such a nausea for a wife that they flee from them; they at last become impotences, and all life of thought and speech perishes with them in the company of wives, especially in that of their own wife.

54. In Hell there are not marriages, but there are **adulteries**. In the infernal Societies the men are separated from the women, and when they think that they will speak to the wife, from custom acquired in the world, the man goes to the women, and a persuasion is given him that this or that is his woman; but this persuasion is varied, which is of no consequence, because in Hell marriage has no existence, but **adultery**.

71. No one can be in any mutual love of good and truth except he who shuns and is averse to **adultery** as to Hell, although he may have lived in marriage and loved his consort for the sake of cohabitation, the delight of earthly life and for the sake of the children.

81. On the influx of **adultery** from Genii.

— I passed through a Hell where there were deceitful and inwardly vastated **adulterers**, who were permitted to flow into my affections, and with subtlety, art and genius to invert, pervert and extinguish my thoughts in favour of chastity, and to induce the delight and lust of **adultery**. They directed their attention to every particle of thought from affection, persuading tacitly. This was done that I might know that man from himself could not possibly resist the delight of **adultery** unless [assisted] by the Lord.

94. They who are spiritually **adulterers** are distinguished from those who are naturally **adulterers**. The latter, if they have perceived delight in **adulteries**, and none in marriages, are excluded from Heaven, and

are all sent into Hell. Spiritual **adulterers** however, although they may feel nothing illicit in **adulteries**, are examined. Some are amended, and others are allotted places according to their life.

121. **Adulterers** feel aversion for their own wives, but as soon as they see the beautiful wife of another, burn with desire, as the other does for his wife, and each finds a delight in every particular that the other as a husband feels aversion for.

Adultery. *Moechari.*

Adulterer. *Moechus.*

A. 2466⁷. 'To **commit adultery** with stone and wood' = to pervert the truths and goods of outward worship. 5156^e.

7089. 'Not to **commit adultery**' = that truth is not to be falsified.

8904. To **commit adultery**—*adulterare*, to **commit adultery**, and to **commit whoredom** = to pervert the goods and to falsify the truths of the doctrine of faith and charity.

R. 137. 'They that **commit adultery**' = the falsification of truth. E. 164.

M. 216³. The man said, I am no longer a husband, but an **adulterer**.

T. 313. 'Thou shalt not **commit adultery**.' In the natural sense, this commandment means not only to **commit adultery**, but also to will and do obscene things, and thence to think and speak lascivious ones. III. and Ex.

314. In the spiritual sense, by **committing adultery** is meant to adulterate the goods of the Word, and to falsify its truths. III.

315. In the celestial sense, by **committing adultery** is meant to deny the holiness of the Word and to profane it. They do this who at heart laugh at all things of the Church and of religion.

E. 357¹⁵. '**Adulterers**' = those who falsify the knowledges of truth.

Advance. *Promovere.*

Advancement. *Promotio.*

A. 6012. 'And the sons of Israel carried Jacob their father' = that spiritual truths caused natural truths to **advance** . . . Natural truth can only be made to **advance** by spiritual.

10734. Changes of state appear to a Spirit like **advancements** from place to place, or like journeys.

T. 47. The **advancement** of the end by mediate causes.

Advent. *Adventus.*

A. 22. The **advent** of the Lord into the world is called 'morning.'

— In like manner 'morning' = every **advent** of the Lord.

25. (Passages quoted where the Lord's **advent** is openly spoken of.) 31. L. 6.

220. 'The voice of one crying' = the announcement of

the Lord's **advent**; in general every announcement of His **advent**, as with the regenerate, to whom there is a dictate.

250. This is the first prophecy of the Lord's **advent** into the world. ('The seed of the woman,' etc.)

482². 'The midst of the years' = the Lord's **advent**, also in shorter intervals every **coming** of the Lord, as when a man is being regenerated; and in longer ones when the Lord's Church rises up anew.

581. Unless the Lord, by His **advent** into the world, had delivered the World of Spirits from those who are meant by the 'giants,' not a single Spirit could have been there, thus mankind would have perished. 631, Sig. 637², Ex. 1673². 1676^e. 2034³.

728. 'Seven,' being a holy number = the Lord's **advent** into the world, also His **advent** to glory; in particular, every **advent** of the Lord. Every **advent** of Him involves a beginning to those who are being regenerated, and an end of those who are being vastated. Thus to the man of the Ancient Church His **advent** was the beginning of temptation. III.

901. 'Three' and 'seven' in Heaven present a general holy idea of the resurrection and **advent** of the Lord.

1003^e. Wherefore after the Lord's **advent** man is not regarded in Heaven from outward but from inward things,

1048. The quality of anyone is there perceived at his first **coming**, from his sphere. 1383. 1388. 1396. 1504.

1266. Unless the Lord by His **advent** in the flesh had delivered the World of Spirits from the Antediluvians, mankind would have perished . . .

1675⁵. 'I see Him, but not now,' etc. = the Lord's **advent** into the world. 2898.

2034⁶. Wherefore a promise was then made of the **coming** of the Lord into the world, and from that time the faith of love in the Lord who was to **come** conjoined: but when there was no longer any faith of love left in the whole world, then the Lord **came**.

2218. The **coming** of the three men, or of Jehovah, to Abraham.

2236. All things in the Word involve the Lord's **advent**.

2243. Then the Lord **came** into the world. 9457^e.

2397. Since the evil perished through the Lord's **advent** into the world, it is said according to the appearance that two Angels were sent to Sodom to destroy it.

2405⁸. Since 'morning' in its own proper sense = the Lord. His **advent**, thus the drawing nigh of His Kingdom, it is evident that 'morning' also = the rise of a new Church, for this is the Lord's kingdom on earth, in general, in particular, yea, even in singular. Ex. For in this is the Lord's **advent**.

2513. 'God's **coming**' = perception, for perception is nothing but the Divine **advent**, or influx, into the intellectual faculty.

2523. Unless the whole process of the Lord's glorification had been presented to view before the Angels in the Word, and in the rites of the Jewish Church, the Lord would have had to **come** into the world immediately after

the fall of the Most Ancient church, for a prophecy was then immediately made concerning the **advent** of the Lord.

[A.] 2553. State of mankind when the Lord **came** into the world described.

2554. That Divine good might be conjoined with both sensual truths and rational truths, was the cause of the Lord's **advent** into the world . . .

2661². The Lord did not **come** into the world to save the celestial, but the spiritual. If the Most Ancient Church had remained in its integrity, the Lord would have had no need to be born a man, wherefore as soon as it began to fail, the Lord foresaw that the Celestial Church would utterly perish from the world; therefore a prediction was at once made concerning the **advent** of the Lord into the world. 2716. 2776². 6427.

2788. 'In the third day (He will raise us up)' = the **advent** and resurrection of the Lord.

2795^e. The Lord **came** into the world and put on the human state itself with its infirmity in order that He might be tempted as to the Human, and thus subjugate the Hells. Ex.

2818. That the Lord would **come** into the world, and suffer death, was known from the most ancient time. Shown.

2854. The secret of the Lord's **coming** into the world is that He might unite in Himself the Divine to the Human and the Human to the Divine . . . and thus that by that union salvation might be extended to mankind, in whom there was no longer left any celestial or spiritual good, and not even any natural good. 2905, Des.

2906^e. (Passages of the Word in which the Lord's **advent** is treated of.) —⁶, —⁷. 3242^e. 3322². 3448⁶. 3654⁷. 3703². 3881⁸. 5037². 5201². 5321⁶. 5354⁷. 9331⁴.

3353². It is the end of the Church that is here and elsewhere called 'the **coming** of the Lord,' and 'the consummation of the age.'

3398⁴. Why the Lord did not **come** sooner. 3757, Ex.

3419². How the ancients knew that the Lord would **come** into the world.

3588. 'Esau **came** from his hunting' = the truth of good and its **advent**. 'To **come**' = **advent**.

3637. The necessity of the Lord's **advent** into the world explained.

3736. 'I have **come** into the world' = that He was as a man.

3652². By Daniel is signified everything prophetic concerning the Lord's **advent** and the state of the Church.

3900⁹. 'So shall the **coming** of the Son of Man be.' . . The **coming** of the Lord is not according to the letter, that He would again appear in the world, but it is His presence in each one, which takes place as often as the gospel is preached, and its holiness is thought about.

3969⁹. The two Kingdoms were made one by the Lord's **advent** into the world. Sig.

4060⁵. They have understood that the Lord would **come** into the world anew, not knowing that He **comes** as often as the Church is devastated, but not in person. as when He assumed the Human.

4060⁷. 'They shall see the Son of Man **coming** in the clouds,' etc. = that then the Word will be revealed as to its inward sense . . . It is the Lord's **advent** that is here understood, but not that He would literally appear in the clouds.

4180⁵. Before the Lord **came** into the world, the Divine itself flowed into universal Heaven, and since Heaven was then chiefly composed of the celestial, light was produced from that influx; but after mankind had removed themselves from the good of love and of charity, that light could no longer be produced through Heaven, thus no wisdom and intelligence that could penetrate to mankind, wherefore on account of the necessity that they should be saved, the Lord **came** into the world . . . 6373².

4230. The time when there is the end of an old Church and the beginning of a new one is signified by the 'Last Judgment' and also by the '**coming** of the Son of Man.' 4332. 4333. 4535.

4231. Why the **advent** of the Lord is compared to the fig-tree. —².

4240^e. 'The morning **cometh**' = the Lord's **advent**. 6000⁶.

4333. Because on that occasion (namely, the destruction of Jerusalem) the consummation of the age was subsequent to the **advent** of the Lord, many things that the Lord said about it are applicable to that nation, but the end of the Christian Church is what is especially treated of.

4334⁷. 'So shall the **coming** of the Son of Man be' = that they will not accept Divine truth.

4489³. Abrogation of representatives after the Lord had **come** into the world. 4835⁴. 5136².

4535³. The last time of an old Church and the beginning of a new one is what is called 'the consummation of the age' and 'the Lord's **advent**,' for then the Lord recedes from the former Church and **comes** to a new one.

4636. The parable of the ten virgins describes the Lord's **advent**.

4712. 'Joseph's going to see the peace of his brethren' = every **advent** of the Lord . . . It is said, every **advent**, when truth flows into the thought from the Word.

4835^e. When the light of Heaven appears in its clearness, then is dissipated the darkness, or representative images; this was done by the Lord's **advent**.

6000³. The Divine Human before the Lord's **advent**. See under DIVINE HUMAN at this ref., and at 6280. 6720. 6831.

6306². About the time of the Lord's **advent**, the infernals had occupied a considerable part of Heaven, and the Lord by His **coming** into the world, and making His Human Divine, expelled them thence and cast them into Hell, and thus delivered Heaven from them, which then became the inheritance of those who belonged to the Spiritual Kingdom. (Represented by the occupation of Canaan by the sons of Israel.) 6858, Ex. 6914². —³. —⁴. Fully Ex.

6371². Before the **advent** of the Lord into the world, there was influx of life with men and Spirits from Jehovah through the Celestial Kingdom, . . . but when the Lord **came** into the world He put on that which had

been with the Angels of the Celestial Kingdom . . . (Sig. by 'the sceptre not departing from Judah until Shiloh come.')

6373. 'Till Shiloh come'=the **advent** of the Lord, and the tranquillity of peace then.

6588^s. 'The day of visitation'=the Lord's **advent**, and enlightenment then.

6854². Only the spiritual were saved by the Lord's **advent** into the world; the reason is that the Divine passing through Heaven, which was the Divine Human before the Lord's **advent**, could not reach them, because their doctrinals were for the most part not true. 8621. Refs.

6895. 'Visiting, I will visit you'=His **advent** to those of the Spiritual Church. 'To visit'=the Lord's **advent**, which precedes the last time of the Church. . . That this is called the Lord's **advent**, is evident from these words, 'What shall be the sign of Thy coming and of the consummation of the age?' 7066.

—². That by the Lord's **advent** is not meant His appearance in the clouds, but the acknowledgment of Him in hearts by love and faith; also His appearance from the Word, whose inmost sense treats of Him alone. Refs. This **advent** is meant by the Lord's **advent**, which takes place when the old Church is rejected, and a new one is established by the Lord.

—^e. 'Visiting to visit'=deliverance from falsities, and thus initiation into those things that belong to the Lord's Church and Kingdom; thus the Lord's **advent** in love and faith with those who will be of the New Church.

6945³. There was not so great a force from the Lord to withhold men from falsities before the Lord's **advent** as after His **advent**, when He had made the Human in Himself Divine.

6988³. All the miracles done by the Lord=the state of the Church and of mankind saved by His **advent** into the world . . . 7337, Ex.

7093². The three feasts were instituted to commemorate the deliverance from Egypt, *i.e.* in the spiritual sense, deliverance from infestation by falsities, through the Lord's **advent** into the world.

—⁶. The Lord delivered them by His **advent**, and raised them with Him into Heaven when He rose again. Hence the Passover was instituted. 7828².

7313^e. The Sons of Israel were led into the wilderness to represent the state of the spiritual before the Lord's **advent**.

7417. The representatives that existed before the Lord's **advent**. Ex.

7686. Those are here treated of who before the Lord's **advent** were in the Lower Earth, and could not be raised into Heaven before the Lord **came** and assumed the Human.

—². They who belonged to the Church before the Lord's **advent**, and were evil as to life, were in such falsity as there had not been before, nor will be afterwards. Ex.

7844³. Hence primarily by 'evening' is signified the Lord's **advent**, for then there is an end of the former Church and the beginning of a new one, the first state of which is also called 'eve' . . .

—⁴. That the Lord's **advent** into the world is signified by 'evening' and 'morning.' Ill.

7986. (The time of the Exodus)=the time of the Lord's **advent**, when the spiritual were saved.

8054². Before the Lord's **advent** Heaven was not distinguished into three Heavens, as after His **advent**, but it was all one. Ex.

8137. The Lord, by His **advent** into the world . . . cast all evils and falsities into the Hells and reduced the Heavens into order, and also delivered the spiritual from condemnation. Refs.

8261³. The ancients felt a joy exceeding all joys in the contemplation of the Lord's **advent** and the salvation of mankind by Him.

8289. 'The enemy said'=the thought of those who were in evils and falsities before the Lord's **advent**; for the infernal crew then ranged freely about, and infested and endeavoured to subjugate all there.

8290^e. The nations who then possessed Canaan=those who before the Lord's **advent** occupied a region of Heaven that was afterwards given to the spiritual.

8311². They who were cast into Hell when the Lord **came** into the world, treated of.

8321. In order that they who are in good and truth might be delivered from such Spirits the Lord **came** into the world.

8346. The spiritual underwent temptations after the Lord's **advent** into the world, but could not do so before. (Signified by the Sons of Israel going forth into the wilderness.)

8427. 'In the morning ye shall see the glory of Jehovah'=the **advent** of the Lord in the beginning of a new state. 'The glory of Jehovah'=presence and **advent**. Ex.

—⁴. 'The coming of the Lord'=the acknowledgment of truth Divine by those of the New Church and its denial by those of the Old Church.

8625². The Genii represented by the Amalekites could not be warded off from the spiritual until the Lord **came** into the world.

8783. Blindness of those who lived before His **advent**.

8792. 'Jehovah will come down to the eyes of all the people'=the Lord's **advent**, and enlightenment then; for 'to come down,' when said of the Lord,=His presence through influx, thus His **advent**.

9405. 'And they shall see the God of Israel'=the Lord's **advent** and presence in the Word. Ex.

—². Because in the inward sense of the Word the Lord alone is treated of, and also His Kingdom and Church, hence is the holiness of the Word, and hence the **advent** and presence of the Lord with those who, when they read the Word, keep Him and the neighbour in view, and not themselves.

9428. 'He called unto Moses on the seventh day'=the Lord's **advent** with truth conjoined to good.

9684. That the spiritual especially were saved by the Lord's **advent** into the world. Refs.

9807⁴. 'The coming of the Lord' is the revelation of truth Divine at the end of the Church. —⁵.

[A.] 9926⁵. 'Watchmen'=those who search the Scriptures concerning the Lord's **advent**.

10026. The Lord **came** into the world to subjugate the Hells and reduce all things into order, even in the Heavens.

10276^e. Wherefore unless the Lord had **come** into the world and opened the interiors of the Word, communication with the Heavens through the Word would have been broken, and then mankind on this earth would have perished

10355⁵. When no natural good was left with the man of the Church, the Lord **came** into the world, and reduced all things in the Heavens and Hells into order, so that man could receive influx from Him out of Heaven . . .

10655³. (Why the Lord **came** into the world, fully explained.) 10828. N.293.

H. 1². 'The coming of the Lord in the clouds of heaven with power and glory'=His presence in the Word, and revelation. Refs. S.14². T.198².

—^e. That at this day such an immediate revelation exists, is because this is what is meant by the Lord's **advent**.

N. 300. That the Lord **came** into the world to glorify His Human. Refs.

J. 10. Mankind on this earth would have perished, so that not one would have been left, unless the Lord had **come** into the world . . .

2S. By 'the coming of the Lord in the clouds,' is not meant such an appearance as that, but appearance in the Word, for the Lord is the Word, because it is Divine Truth.

46. (The second of the three last judgments was effected by the Lord when He was in the world. Sig.)

—³. For this end the Lord **came** into the world . . .

L. 3. That the Lord **came** in the fulness of times, which was when He was no longer known by the Jews, and thus when there was nothing of the Church left, and unless He had then **come** and revealed Himself, man would have perished in eternal death. Sig. L.5. III.

—². The Lord **came** into the world to perform a last judgment, . . . to glorify the Human, . . . to establish a new Church.

4. (Passages quoted in which 'that day' and 'that time'=the Lord's **advent**.)

12. That the Lord **came** into the world to subdue the Hells and glorify His Human. Gen. art.

14. That the Lord **came** into the world to reduce all things in the Heavens and thence in the earths into order. III.

17. The Lord **came** into the world that He might be able to save man; without His **advent** no mortal could be reformed and regenerated, thus saved.

26. That the Lord is also called the 'Son of Man' where His **advent** is treated of, because He **comes** into the world as the Word. III. L.23.

—'. 'Coming in the clouds of heaven with glory'=the opening of the Word, and manifestation that the Word is written about Him alone.

33. Before the Lord's **advent** the Hells had grown up to such a height that they had begun to infest the very Angels of Heaven, and also every man coming into the world and going out of the world . . . Hence it was that unless the Lord had **come** into the world no man could have been saved.

42^e. His **advent** is called 'the Gospel of the kingdom.' R.664.

S. 14^e. 'The day of Jehovah'=the Lord's **advent**, which was when there was no good and truth left in the Church, and no knowledge of the Lord. Sig.

98. That the Lord **came** into the world to fulfil all things of the Word and thus to become Divine Truth or the Word in ultimates also. Gen. art.

99. All Churches before His **advent** were representative Churches, that could only see Divine truth in shade, but after His **advent** into the world, a Church was instituted by Him that saw Divine truth in light. The state of the Church before His **advent** is called 'evening,' and the state of the Church after His **advent** is called 'morning.' Before His **advent**, the Lord was indeed present with the men of the Church, but mediately through Heaven; but after His **advent** into the world He is present with the men of the Church immediately. T.109.

F. 35. It is a universal of faith that no mortal could have been saved unless the Lord had **come** into the world; also that He **came** into the world to remove Hell from man; also that He **came** into the world to glorify His Human. R.67. B.116.117. T.2.3.

W. 221². The second arcanum is that the Lord **came** into the world, and assumed the Human, that He might put Himself into the power of subjugating the Hells, and of reducing into order all things both in the Heavens and in the earths.

—^e. Hence after His **advent** into the world He appears as a sun in the angelic Heavens in stronger beam and in greater splendour than before His **advent**. 233², III.

233². This was the reason why all the Churches in the world before His **advent** were representative of spiritual and celestial things, but after His **advent** became spiritual and celestial natural, and that representative worship was abolished.

—³. The mediate enlightenment of men through the angelic Heaven, which there was before the Lord's **advent**, may be compared to the light of the moon, which is the mediate light of the sun; and which, because it became immediate after His **advent**, is called 'the light of the moon as the light of the sun.' T.109³.

P. 124³. The Lord **came** into the world that He might be in first and ultimate principles simultaneously.

R. 4. 'The consummation of the age'=the last state of the Old Church, and 'the coming of the Lord,' the first state of the New Church.

17³. The Lord said of John that he should remain until He **came**, thus to the present day, which is the Lord's **advent**. Ex.

33. 'The patient expectation of Jesus Christ'=the Lord's **advent** . . .

— . That the goods and truths of the Church are infested by evils and falsities that will be removed by the Lord when He will **come**. Sig.

53. 'That day' = the Lord's **advent**, when the Old Church has been destroyed, and the new one is to be established.

145. 'Hold fast till I **come**' = until there be a new Heaven and a new Church, which are the Lord's **advent**. (= vastation. E.173.)

151^r. It is called 'the morning star' because 'morning' = the Lord's **advent**, when there is a New Church. III.

187. 'I **come** quickly' = the Lord's **advent**, and a New Church then from them.

281. That Jehovah Himself **came** into the world. III.

519. 'The seventh Angel sounded' = examination and manifestation of the state of the Church after consummation, when it is the **advent** of the Lord and of His Kingdom.

574. The Lord's **advent** and then the destruction of that Church, and the establishment of a new one, are described in Dan. vii. 9 to end.

612. Pref. Evangelization concerning the Lord's **advent** and then a New Church, treated of in Rev. xiv.

618^r. From these words it is clearly evident that the Lord's **advent** into the world, and the glorification of His Human, had for an end the conjunction of men with God the Father in Him and through Him; thus that He Himself might be approached.

626. 'The everlasting gospel' = the announcement of the Lord's **advent**, and of a New Church that will descend out of Heaven from Him.

— . The Lord's **advent** involves two things, the Last Judgment, and after that a New Church.

642^r. 'His **coming** in the clouds of heaven' means that when He will **come** to judgment He will appear in the sense of the letter of the Word, and because He has **come** now, He has appeared in the Word by this, that He has revealed that there is a spiritual sense in every single thing of the sense of the letter, and that He alone is treated of therein, and that He Himself is the only God of Heaven and earth.

705. 'Behold I **come** as a thief' = the Lord's **advent**. E.1005.

798^r. The **advent** itself of the Lord into the world was only for the sake of the salvation of man . . .

820. 'I saw Heaven opened, and behold a white horse' = the spiritual sense of the Word revealed by the Lord, and thereby the inner understanding of the Word unfolded, which is the **advent** of the Lord.

— . That this is the **advent** of the Lord is because by that sense it manifestly appears that the Lord is the Word, that the Word treats of Him only, that He is the God of Heaven and earth, and that the New Church exists from Him alone.

829. The Lord **came** into the world to subjugate the Hells, which had then grown up to such an extent that they began to infest the Angels . . . and since man is in consort with Spirits as to his affections and thoughts thence derived . . . therefore when the Lord subjugated

the Hells, He not only delivered the Angels from infestation, but also the men of the earth. Sig.

932. Pref. The Lord's **advent** and conjunction with those who believe in Him and live according to His precepts, treated of in Rev. xxi.

944. 'Behold, I **come** quickly' etc. = that the Lord will certainly **come**, and will give eternal life to those who keep and do the truths or precepts of this Book now opened by the Lord. R.949.

947. The Lord's **advent** when there is the Last Judgment and the New Church has [only] now appeared and existed after seventeen centuries.

955. 'And the Spirit and the bride say, **Come**' = that Heaven and the Church long for the **advent** of the Lord.

956. 'And let him that heareth say, **Come**' etc. = that he who knows anything about the **advent** of the Lord, and about the New Heaven and New Church, should pray that it may **come**.

960. 'Yea, I **come** quickly, amen, even so **come** Lord Jesus' = that in His Divine Human which He took up in the world, and glorified, He **comes** as the Bridegroom and Husband, and that His Church longs for Him as the Bride and Wife.

— . 'The gospel' = the **advent** of the Lord to His Kingdom. Refs.

M. 81. A glorification of the Lord in Heaven on account of His **advent**. Des. T.625.

B. 70. That the last state of the present Church is meant by the consummation of the age, and the Lord's **advent** then. Gen. art.

71^r. That by the **advent** of the Lord is meant His **advent** in the Word, and then the establishment of a New Church in place of the former consummated one, is evident from these words of the Lord.

100^r. In all these places the **advent** of the Lord is treated of, especially His second **advent**. T.782^s.

T.109^r. After He **came** into the world these representations vanished, the interior cause of which was, that the Lord in the world put on the Divine Natural also, and from this He enlightens not only the inward spiritual man, but also the outward natural one . . .

115. At this day is the Second **Advent** of the Lord. T.121^r.

121. At the time of the Lord's first **advent**, the Hells had grown up on high so as to fill the universal World of Spirits, and had not only thrown into confusion the Heaven called the Ultimate Heaven, but had also assaulted the Second Heaven, which they infested in a thousand ways. Sig. T.123.

123. The height and inundation of the Hells over the universal World of Spirits, such as it was at the time of the Lord's first **advent**, has not been made known to anyone, because it is not revealed in the sense of the letter of the Word; but such as it was at the time of His second **advent**, it has been granted me to see with my eyes . . .

126. There are two things on account of which the Lord **came** into the world, redemption and the glorification of His Human . . .

[T.] 182. That the Lord would **come** anew into the world He foretold in the Evangelists. Refs.

200^e. By 'day,' mentioned twice, is meant the first and second **advents** of the Lord.

224³. Why God **came** into the world as the Word.

501². Miracles were performed before the Lord's **advent** because men then were natural.

579. The Lord **came** into the world principally on account of these two things, to remove Hell from Angel and man, and to glorify His Human, for before the **advent** of the Lord, Hell had grown up so as to infest the Angels, and by interposition between Heaven and the world, to intercept the communication of the Lord with the men of the earth . . .

625. Once when I was meditating on the Second **Advent** of the Lord . . .

669². The sacraments compared to a double temple, in the lower of which is preached the gospel of the Lord's new **advent**.

753. On the **Advent** of the Lord. Gen. art.

764. That after this night, morning follows, which is the **advent** of the Lord. Gen. art.

—³. That the Lord's **advent** is to be expected. Ill.

766. The Lord is present with every man, and is urgent to be received, and when a man receives Him, by acknowledging Him as His God, the Creator, Redeemer and Saviour, it is His first **advent**, which is called 'dawn.'

768. That the **advent** of the Lord is not His **advent** to destroy the visible heaven and the habitable earth. Gen. art.

772. That this **advent** of the Lord, which is the second, exists for the sake of separating the evil from the good, and of saving those who have believed and will believe in Him, and of forming from these a New Angelic Heaven, and a New Church on earth; and that without it no flesh could be saved. Matt. xxiv. 22. Gen. art.

773. That the Lord's **advent** is to form a New Heaven from those who have believed in Him, and to establish a New Church from those who after this will believe in Him, is because these two things are the ends of His **advent**.

774. The Lord's presence is perpetual with every man both evil and good . . . but His **advent** is only with those who receive Him, who are they who believe in Him and do His commandments. The perpetual presence of the Lord causes man to become rational, and to have the ability to become spiritual; this is done by the light proceeding from the Lord as a sun, which man receives in the understanding; but the **advent** of the Lord is with him who conjoins heat to that light . . . The mere presence of the Lord, and consequent enlightenment of the understanding, may be compared to the presence of the solar light in the world . . . but the **advent** of the Lord may be compared to the **advent** of heat in the spring-time.

776. That this Second **Advent** of the Lord is not in person, but that it is in the Word, which is from Him, and is Himself. Gen. art.

779. That this Second **Advent** of the Lord takes place

by means of a man, before whom He 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 Himself. Gen. art.

D. 334. That the history of Joseph reps. both **advents** of God Messiah.

1502. On the salvation of mankind by the **advent** of the Lord into the world.

4394. The reasons why the Lord **came** into the world and suffered, enum. See D.2259.

4829. What the effect would have been if the Lord had not **come** into the world, shown by experiment.

5202. The Second **Advent** into the World of Spirits described. 5217. 5743. J.(Post.)140. E.413².

E. 9⁵. The beginning of a New Church is called the Lord's **advent**.

36². The Second **Advent** of the Lord is the revelation of Him, and of Divine Truth from Him, in the Word.

422². Before the Lord's (first) **advent** the Lord's Divine proceeded from the Divine called 'the Father,' but this did not reach to ultimates after the Church was devastated.

— . Life from the Divine with them after His **advent**. Sig.

612. Prediction in the Word about the Lord's (second) **advent** to be fulfilled when the end of the Church is at hand. Sig. —³. Ill.

624²⁰. Why the Lord's **advent** does not take place until there is no truth of doctrine or good of life remaining in the Church.

644²⁰. 'A cloud rising out of the west'=the Lord's **advent** at the end of the Church.

— . 'When ye see the south wind blow'=preaching concerning His **advent**.

706¹³. 'The Lord's **coming**'=the beginning of a New Church.

726⁷. The Lord **came** into the world in order to be in ultimates . . . if He had not **come**, the Heavens of this earth would have been translated elsewhere, and all mankind on this earth would have perished in eternal death.

870³. The **coming** of the Lord does not mean His **coming** in person, but that He would then reveal Himself in the Word, that He Himself is Jehovah, the Lord of Heaven and earth, and that all who will be in His New Church will adore Him alone.

1087⁴. The primary cause of the Lord's **Advent** into the world was that He might be in ultimates. Ex.

De Dom. 185. The reason of the Lord's **advent** into the world . . . that He might become the Last also. Ex.

Coro. 59². Why the prediction concerning His **advent** was so frequently made.

5 M. 16. On the **coming** of the Lord in a cloud. Gen. art.

19. The Lord's **advent** and what will take place in connection therewith. Rep. and Ex.

Inv. N.C. 34. The Lord's **advent** is according to order. Ex.

Ecc. Hist. 1. Now is the Lord's advent predicted in Matt. xxiv.

8. The words *Adventus Domini* inscribed on these books (the Brief Exposition) in the spiritual world. I wrote the same by command on two copies in Holland.

Adversary. *Adversarius.*

T. 408. The zeal of charity is appeased as soon as the adversary repents.

409. That good is to be done to an adversary and an enemy from charity. III.

Adverse, To be *Adversari.*

Adverse. *Adversus.*

A. 6202. Spirits who are let out from some infernal Society into the sphere of a man's life converse together about things that are **adverse** to the man; hence there generally flow in sadness, anxiety, etc. Such have often been with me, and infused anxieties into the region of the stomach, of which I did not know the source, but when detected, I heard that they had conversed about things that were **adverse** to my affections.

P. 219⁴. Man's will runs **counter** to the Lord's.

T. 338². Paradoxes **adverse** to sound reason.

Adversity. See under STRAITNESS—*Angustia.*

Advert. *Advertere.*

Advertence. *Advertentia.* See ANIMADVERT.

A. 2387. 'The men said to Lot' = that the Lord **turns** to those who are in the good of charity.

3614. 'Until thy brother [Esau's] wrath goes away' = until the state **takes a turn**.

4086. 'Lift up thine eyes' = **advertence** from what is his own; as is evident from the signification of 'lifting up the eyes,' which is to think and intend, thus to **advert** to.

5798⁸. Evil and punishment cohere together there, for as soon as an Infernal Spirit does evil above his wont, punishing Spirits are at hand, and punish him, and this without **advertence**.

6727. 'To know what would be done to him (Moses)' = **advertence**.

7568. 'Stretch out thy hand towards heaven' = the **advertence** and drawing nigh of Heaven. 'To stretch out the hand' = to **advert** to, for a thing is **adverted** to and shown by the stretching out of the hand . . . And since when Heaven is **adverted** to and shown, one directs the sight and thought thither, it also sigs. drawing nigh.

8514. 'See ye' = that they should **advert** to, and reflect.

Advertize. See ANIMADVERT.

Advocate. *Advocatus.*

T. 603². Cases quoted by an **advocate**.

Adytum. *Adytum.*

A. 2363². Then wisdom and intelligence enter and fill up the recesses of his mind.

10261⁹. 'The oracle of the temple' = the Inmost

Heaven, where there is celestial good; therefore all the things that were in it signified celestial good; the ark that was there, and for the sake of which the **oracle** was constructed, signified the Inmost Heaven where the Lord is.

S. 33. Without the sense of its letter the Word would be like a temple with its **adytum** in the middle, without roof and walls. T. 213.

M. 98. An inclination that lies hidden in the **recesses** of his mind.

T. 9². Like temples and **adyta** for the worship of one God.

55⁹. Like a temple stripped of its walls so as to expose the **adytum**, altar and pulpit.

163. A just idea of God in the Church is like the **adytum** and altar in a temple.

174. Like thieves breaking through the door into the **adytum** of a temple. By a temple is meant the Church; by the door, the Lord God the Redeemer; and by the **adytum**, His Divinity.

209. The Word kept in the **adyta** of the temples in Heaven. As soon as the **adytum** is opened, the Word shines like a great star.

283⁹. The ark was afterwards introduced by Solomon into the temple, where he made its **oracle**.

508. I saw a magnificent square temple, in the middle of which there was an **adytum** with a veil before it, but which was now withdrawn . . . This temple represented the New Church . . . The **adytum** in the middle of the temple represented the conjunction of that Church with Heaven.

E. 277⁵. 'The oracle of the temple' = the inmost of Heaven and of the Church.

638⁸. 'The **secret place**' = where the Lord is.

700⁴. The **oracle** of the temple where the ark was, represented the Lord as to Divine Truth, and hence the Third Heaven.

Afar. *Longinquus.*

Remoteness. *Longinuitas.*

A. 1396. (A Spirit who said he was nothing, detected from **afar**.)

2790. 'To see from **afar**' = to foresee.

2851¹⁰. 'A nation from **afar**, from the extremity of the earth' = evils and falsities, or those who are in them.

3708⁸. 'To come from **afar**' = that they are remote from the light that is from the Lord.

4723. 'They saw him (Joseph) **afar off**' = perception of the Lord's Divine Human remotely.

6740⁹. 'Sons from **far**' = truths with the Gentiles.

8918. 'They stood **afar off** (from Sinai)' = remoteness from inward things.

— The reason of the signification of '**afar off**' explained.

—³. '**Afar off**' = remoteness from the good and truth which are from the Divine, thus from inward things. Ill. 8927.

[A.] 9377. 'Bow yourselves **afar off**' = humiliation and adoration from the heart, and then the influx of the Lord.

— The reason why '**afar off**' = from the heart is that they who are in humiliation remove themselves from the Lord . . .

9666. 'Sons from **afar**' = those who are in obscurity as to truths.

— 'Extremity' is predicated of good, and '**afar**,' of truth.

9967. A still more **remote** Earth visited . . . **Remoteness** there is from difference of state.

H. 192 (c). That a man can be carried **far** away as to his spirit by changes of state. Refs.

J. 58⁵. Nature of appearances **at a distance** there. P. 117^e. R. 455². 601². 611⁴. 655². 835². 875. 878^e. M. 42². 75⁴. [76.—².] 78². 137. 265. 339^e. 510^e. 512. 514². 521. T. 13^e. 664.

R. 769. '**Afar off**' = remoteness of state.

—². Remoteness of state, which is '**remoteness**' in the spiritual sense. Ill. R. 783. 787.

M. 207. I inquired from **afar**. T. 694.

D. 4316. Such are heard speaking as if they were **afar off**.

E. 403¹³. 'From **far**' = distant and removed from goods and truths.

406⁷. 'From **afar**' is said of goods in the natural man ; 'near,' of those in the spiritual man.

—⁸. '**Afar off**' = remote from truths of the Church that are spiritual.

453¹¹. 'They shall look upon the land of **lengths**.' . . 'Land' = the Church and Heaven, and '**length**,' extension there.

675⁶. 'A **far** country' = the Lord's departure from the world, and as it were absence.

724²⁰. '**Far**' and 'the end of the earth' = removal from the light of truth, because in falsities from ignorance, because they have not the Word, or do not understand its meaning.

1133. '**Afar off**' = what is outward. Ex. —². Ill.

—⁴. '**Afar off**,' in the opposite sense, = what is evil. Ill.

Affability. *Affabilitas.*

M. 16^e. Men of urbanity and **affability**. T. 744^e.

T. 660. A Minister of the Church is estimated from his will and love, and also from his understanding in spiritual things, and not from his **affability** and dress.

Affairs. Under TRADE.

Affatation. See STRIVE AFTER.

Affection. *Affectio.*

Affect. *Afficere.*

See AFFECTION OF GOOD AND TRUTH, and also under ANIMAL, BEAST, DAUGHTER, HANDMAID, LOVE, OX and WOMAN.

A. 41. Every word, idea, and grain of thought belonging to Angelic Spirits is alive ; in every single particular

of them there is **affection** proceeding from the Lord, who is life itself.

149². Such as is the organ, such is the **affection** of life.

155². The Angels perceive that they live from the Lord . . . there is a general **affection** which is of such a character that when they recede to the slightest extent from good of love and truth of faith they perceive the change.

268. It is the outward man, or his **affection** and memory, in which the seeds of good and truth are implanted.

318. Being **affected** with anxiety.

357. Anger is a general **affection** resulting from everything that is contrary to one's own proper love and its cupidities.

545. To give some idea of the nature of heavenly joy. It is an **affection** of innumerable delights and joys that present a general simultaneous something, in which general, or in which general **affection**, there are harmonies of innumerable **affections** that do not come distinctly to the perception, but obscurely, for the perception is very general. . . There are innumerable things within, arranged in indescribable order. They flow from the order of Heaven. There is such order in the single and smallest particulars of **affection** which are presented as only one most general thing, and are perceived according to the capacity of him who is their object. . . There is nothing that does not live and **affect**.

549. There is given there a most exquisite communication and perception of all **affections** and thoughts . . .

751². There are evil Genii who in a moment infuse themselves into the life of a man's cupidities, so as to turn and bend almost instantly an **affection** of good and truth into an **affection** of evil and falsity . . .

803. 'Birds' = **affections** of falsity, 'beasts,' cupidities. . . The persuasions of the Antediluvians are here fully described ; namely, that there were in them **affections** of falsity, cupidities, etc. . . Every **affection** of man draws its existence and nature from his intellectual things and from his voluntary things at the same time, so that the whole man is in every one of his **affections** as to all his intellectual and voluntary things, yea, he is in every most single or most minute particular of his **affection**. Proved from experience. . . Hence it is evident that every idea of a man, and every **affection**, yea, every bit of his **affection** is an image of him, and an effigy of him . . .

831. Such (Sirenic women) enter there into all the **affections** of others by simulating honesty, piety, etc.

—². One of the wicked arts prevalent there is to inspire into another an **affection** for oneself by insinuating oneself into the very state of his **affection**.

913. The fructification of good takes place in the **affections** of the outward man, the multiplication of truth, in his memory.

994. Man's **affections** are signified in the Word by clean beasts, but since they are not perceived, except in his pleasures, so that the man calls them pleasures, they are here called 'creeping things.'

—². No pleasure ever exists in the body unless it

exists and subsists from some interior **affection**, and no interior **affection** ever exists except from an **affection** still more inward in which there is the use and the end.

—³. Pleasures are only the ultimate effects, and the inward things manifest themselves only in the other life, which they do in the order in which they are elevated by the Lord towards Heaven; the interior **affections** with their delights manifest themselves in the World of Spirits, the more inward ones with their pleasantnesses in the Heaven of Angelic Spirits, and the still more inward ones with their happinesses in the Heaven of Angels.

—⁴. Since the **affections** more and more inward in order are felt in the extremes or in the body as pleasures, they are called 'creeping things,' but they are only corporeal things that are **affected** by inward ones. Examps.

995². Pleasures of various kinds enum. They are extreme or bodily **affections** arising from interior **affections**; the interior **affections**, which are alive, draw all their delight from good and truth . . .

1016. Nothing grows and is multiplied with man unless there is some **affection**, the delight of **affection** causes it not only to take root, but also to grow. All things take place according to the aspiration of the **affection**. What a man loves he freely seizes upon, retains and guards; thus all things that are favourable to any **affection** . . . Such as the **affection** is, such is the multiplication. With a regenerate man there is the **affection** of what is good and true bestowed by the Lord by means of charity, wherefore he seizes upon, retains and guards whatever favours the **affection** of charity. 1017, Examp.

1029. Interior things are rational things, which are here signified by 'bird;' and they are **affections**, which are signified by 'beast;' outer things are scientifics and pleasures, which are here signified by 'wild beasts of the earth.'

1285². In Heaven there is one single influx which is an influx of **affections** from the Lord, His mercy and life.

1391. The Angels perceive what is within an idea, what **affection**, what origin of **affection**, etc.

1412. There are with man bodily and worldly things exterior and interior, the exterior are those which are proper to the body, as pleasures and sensual things; the interior are **affections** and scientifics. Sig.

1435. Scientifics are vessels of spiritual things, and **affections** from the good pleasures of the body are vessels of celestial things. Sig.

1588^e. It is not the paradisiacal beauties that **affect** there, but the celestial spiritual things that live in them. 4528.

1589. 'As the land of Egypt in coming to Zoar' = scientific things from **affections** of good.

—². The Rational in itself is nothing unless **affection** flows into it and makes it active, hence it follows that the Rational is such as the **affection** is. When the **affection** of good flows in, it becomes in the Rational the **affection** of truth; and contrarily when the **affection** of evil. Since what is scientific applies itself to what is rational, and is its instrumental, it follows that the **affection** also flows into what is scientific and arranges

it: for nothing but **affection** ever lives with the outward man, the reason of which is that the **affection** of good descends from what is celestial, that is, from celestial love, which vivifies everything into which it flows, even **affections** of evil, or cupidities. Ex.

1622. The objects there **affect** not only the sight with pleasure, but also the mind with happiness.

1713. With the exterior man there are **affections** and scientifics; the former are from the goods of the interior man, the latter are from his truths.

1718. Scientifics of memory and **affections** of love properly constitute the outward man . . .

1745. 'The elevation of the hand to Jehovah' is a gesture of the body corresponding to an **affection** of the mind, therefore it sigs. the mind, or an **affection** of the mind.

1756². The ancient writers put together historicals to the end that all **affections** whatever might be presented as gods and goddesses.

1758. **Affections** make the life of speech.

1759. Celestial Spirits rarely flow into speech otherwise than through **affections**, which like a stream or aura, soften the expressions.

1820². As soon as Evil Spirits perceive anything of conscience, they form for themselves an **affection** from the false and infirm things with the man, and through this they bedim the light of truth, and so pervert it; or else induce anxiety and inflict torture.

1890. The first Rational with the Lord, that was conceived from the influx of the inward man into the **affection** of sciences of the outward, is treated of in this chapter.

1895. 'An Egyptian handmaid' = the **affection** of sciences. See HAGAR.

— Rational truth is born from sciences and knowledges vivified through the **affection** corresponding to them, which **affection**, being of the exterior man, ought to serve the intellectual truth that is with the inmost man . . . wherefore that **affection** is represented by the handmaid Hagar.

— The Rational is not born from sciences and knowledges, but from the **affection** of them; for nothing rational can ever come into being unless it breathes some delight or **affection** of sciences and knowledges; **affection** is the maternal life itself, and the celestial and spiritual itself in **affection** is the paternal life; hence man becomes rational in proportion to the quantity and quality of the **affection**. Scientifics and knowledges in themselves are nothing but dead things or instrumental causes that are vivified through the life of **affection**.

1900. The influx of the inward man is into the knowledges and scientifics of the exterior man, by means of **affection**. Before these come into being, there is indeed a communication, but only through the **affections** through which the outward man is ruled. . .

1909. There are many **affections** of the exterior man all allotted to their own uses, but pre-eminent before all is the **affection** of knowledges and sciences, when he has for an end that he may become truly rational . . . The very life itself of the inward man flows into all the **affections**

of the natural man, but is varied there according to the ends. Examps.

[A.] 1983. Sirens ensnare especially in the night-time, and try to infuse themselves into the interior thoughts and affections of man . . .

—³. They are chiefly from the female sex who in the life of the body have studied to allure to themselves their associates through interior cunning . . . entering into the affections and delights of each one . . .

2077. The Lord's affection or love described.

2146. All affection is signified by growing warm.

2157. The affection of humiliation that is in these words.

— . There are both affection and thing in every single particular of the Word; the Celestial Angels perceive the Word as to the affection; the Spiritual, as to the thing.

2158. The affection of longing is here expressed.

2203. The appearances in which the Rational is are such that they affect, for there is delectation in the appearances themselves . . . Celestial affection however is not in appearances, but in good and truth itself.

2209. In one affection of man, yea in one of his sighs, there are indefinite things, which are perceived by the Angels, but can never be described.

— . Every affection of a man, yea, every idea of his thought, is an image of him, and is of such a character that all things of his life are marvellously within it.

2216. Laughter is an affection of the Rational, and in fact an affection of what is true or false in the Rational; hence is all laughter. So long as there is such an affection in the Rational as goes forth into laughter, so long there is something bodily or worldly . . . Sarah's laughing sighs, with what affection rational truth, when separated from good, regards what is said here.

2231^o. Angels and Spirits are affected inwardly with spiritual light according to the life of love and charity with them.

2275. This signification is evident not so much from the words themselves as from the affection that belongs to them; for there are two things in the inward sense of the Word, the Spiritual and the Celestial . . . and the Celestial is that only the affection of the things that are in the inward sense is perceived. In this are the Celestial Angels. They who are in this, or in affection, at once perceive from the affection alone what the letter involves when it is read by man, and from this they form celestial ideas for themselves, and this with innumerable variety and in an ineffable manner, according to the concord and succession of the celestial things of love that are in the affection.

2311^o. The life of the Lord flows through the internal of the Word into the literal sense according to the affection of him who reads.

2363^o. There remains with everyone after death the life, or what is the same, the affection; all thought then is according to this . . .

2367. When man lives in the body, affections, like perceptions, are very general, thus very obscure; there

are myriads of myriads of things in each little affection—*affectionucula*—of him.

2422. The Angels are in every good affection of man. . . . According to these affections, and according to the quality of them, the good are distinguished into Societies.

2474. Whatever man hears and sees, and is affected with, unknown to the man, is insinuated as to ideas and ends into the interior memory, and remains therein.

2480^o. It is the affection itself that gives life, the affection of evil to falsities, and the affection of good to truths; everyone thinks from affection, and no one without affection.

2541^o. The Lord reduced rational and scientific things to obedience, not these things themselves, but the affections rising up adverse to the celestial and spiritual things of doctrine . . .

2543. Fear, like every affection, involves many things, although it appears simple. Enum.

2592². A Gentile who was inwardly affected by the Word.

2641. 'To hear' is predicated of those things that belong to affection; 'to see,' of those that belong to thought.

2671. That those who become spiritual have light from the Lord's Divine Human into their affection of sciences and of apparent truths. Treated of.

2675. The life of the outer man is the affection of sciences, which is signified by Hagar. With those who become spiritual, good and truth are implanted by the Lord in the affection of sciences . . . for the affection of sciences is the mother through whom is born the Rational in which is the Spiritual.

2689. The life of every one is nothing but affection or love.

—³. The affirmative strengthened even to affection with those who become spiritual men. But those who do not become spiritual men, admit negative things even to the affection of what is false.

2691. Ishmael reps. the man of the Spiritual Church; Hagar his mother, his affection of knowledges of truth, which is what feels grief.

2694³. Unless the affection is broken, the thought remains in its own state, for thought has its faith and its life from affection.

2701². 'The left eye' = what is intellectual, 'the right eye' = the affection thereof; 'the right eye being plucked out' = that the affection is to be mastered if it gives cause of offence.

2704. When they come into a state of illustration, they are then in the affection of knowing and of learning truths, and when they are in that affection, they are imbued with truths easily and as it were spontaneously.

2718. 'A wife from the land of Egypt' (for Ishmael) = the affection of sciences that the man of the Spiritual Church has.

2780. Singulars derive their character from the general affection.

2802. The affection that is in these words. 3134-

3839. 3973^o. 4132. 4140. 4897.

2873°. Lives are nothing but delights, and these are nothing but **affections**, which are of loves.

2874. Freedom is to think and will from **affection**, and such as the **affection** is such is the freedom. 2875.

2875. Nothing can be conjoined except to one who is **affected**, **affection** is the receiving [agent] itself; to receive anything against the **affection** is to receive it against the life . . . such as the **affection** is such is the reception.

2876. It is an eternal law that every one be in freedom as to interior things, that is, as to **affections** and thoughts, so that the **affection** of good and truth may be insinuated into that freedom.

2877. Whatever is from **affection** is free.

2878. Man is thus introduced by the Lord into truth and good through **affections**, and one man quite differently from another . . . and because he is continually introduced into truth and good through **affections**, thus through freedom, and at last into the **affections** of spiritual truth and of spiritual good, the Lord alone knows those times and states . . .

2879. Unless man is inwardly in freedom as to all **affections** and as to all thoughts, he can never be so disposed as that good and truth can take any root.

2880. Nothing appears to man as his own but what flows from freedom; the reason is that all **affection**, which is of love, is the veriest life itself of man, and to act from **affection** is to act from the life, that is, from the self, thus from what is his own, or what is the same thing, from proprium.

2886. With man, as to his **affection** and as to his thoughts, the case is this. No one can will and think from himself, but from others, and these again from others, and so on; what is disconnected does not exist; evil and false things, and good and true things, have connection with the Hells and with the Heavens respectively, and that is the source of the willing and thinking and thence of the love, **affection** and delight, thus of the freedom, of those who are in them.

2988. The things of the mind show themselves in the face; the **affections** more than the rest; the interior **affections** from and in the eyes.

3020°. Of the natural mind also are all natural **affections** that man has in common with brute animals. But of the rational mind are all spiritual **affections** which are properly human, and by which man is distinguished from brute animals.

3024. 'Thou shalt not take a woman for my son (Isaac) from the daughters of the Canaanites' = that the Divine Rational be not conjoined with any **affection** that disagrees with truth. 3683.

— All conjunction of truth with good is effected through **affection**, for no truth ever enters into the rational of man, and is conjoined there, except through **affection**, for in the **affection** is the good of love, which alone conjoins.

3049. General scientifics are not good in themselves, nor alive, but the **affection** of them causes them to be good and alive, for then they are for the sake of use; no

one is **affected** with any scientific or truth unless on account of use.

3077. Truth is not truth unless there is life in it, the life in it is the **affection** which is of the love.

3078°. Every **affection**, although it appears simple and like one thing, still has in it such innumerable things, as can never be apprehended by any idea, for in every **affection** there is the whole life of the man that has been acquired from infancy to the age in which he is when in (that) **affection**; yea, still more, namely, what he has derived hereditarily; for **affection** is the whole man according to his quality. In the other life through a manifestation of an **affection** there is sometimes presented to view how much that is from self-love there is in anyone, how much from the love of the world, etc.; also how they are all arranged . . . all these things are presented through the manifestation of an **affection**, because **affection** is the whole man.

3080. No one is **affected** by the face of anyone, but by the **affection** that beams therefrom; and they who are in good are **affected** by the **affection** of good therein; thus it is what is spiritual in what is natural that **affects**.

3086. **Affection** exists through influx from the Divine; first the general **affection** of truth.

3138. No illustration or apperception without **affection** or love, which is spiritual heat, and gives light to those things that are illustrated by light.

3186. Goods and truths that are not genuine do not **affect** man and make him happy; the **affection** of love and of charity, with happiness, which is its soul, is given by the Lord when a man is being regenerated.

3189. 'Rebecca's damsels' = serving **affections**; for 'a damsel' = **affection** in which there is innocence.

— Every **affection** appears like something simple or one, but contains innumerable things; all the things that are therein are **affections** consoiated in an incomprehensible form; they are also mutually subordinated to each other . . . the Societies of Heaven are in such a form . . . The form of the Lord's Spiritual Kingdom exists according to the ordination of the **affections** in His Divine Human. Treated of.

3218. When the Angels are in **affections** and are at the same time conversing about them, such things fall in a lower sphere among Spirits into representative species of animals. Des.

3264. The birth of the spiritual man from the influx of the Divine into the **affection** of sciences. Sig. . . That the birth or regeneration of the spiritual is from Divine influx into the **affection** of knowledges. Refs.

3293. The Natural, like the Rational, consists of good and truth; the good in the Natural is everything that is of natural **affection**, and is called delight; the truth is everything that is of science, and is called scientific; there must be these two in the Natural for it to be the natural; the mere Scientific by itself abstractedly from delight that is of **affection** is not anything.

3313°. Since the good of truth is outward, namely in the natural **affection** proceeding from truth, it is said that it was 'in the mouth of Isaac.'

[A.] 3336^d. Nothing can enter man's memory, and remain there unless there is some **affection** or love that introduces it. If there is no **affection**, or what is the same, no love, there will be no apperception. This **affection** or love is that with which the thing that enters couples itself, and being coupled, remains; as is evident from the fact that when a like **affection** or love returns, that thing recurs and is presented to view with other things which had before entered from a like **affection** or love, and this in a series. Hence is the thought and from the thought the speech of man. In like manner also when the thing returns . . . the **affection** also, with which the thing entered, is reproduced. 4205². 5893.

—³. Doctrinal things of truth enter into the memory in the same way, and what first brings them in is the **affections** of various loves. The genuine **affection**, which is of the good of charity, is not then perceived, but still it is present, and in proportion as it can be present it is adjoined to doctrinals of truth by the Lord and in the same proportion also they remain adjoined. When therefore the time comes that the man can be regenerated, then the Lord inspires the **affection** of good, and through it excites the things that have been adjoined to that **affection** by Him, which things are called 'remains,' and then through that **affection** of good, He successively removes the **affections** of other loves, and therefore also the things that have been coupled with them. And so the **affection** of good, or, what is the same thing, the good of life, begins to have the dominion.

3338. Spiritual heat manifests itself before the inward man through spiritual loves and **affections**, the heat of the world manifests itself before the outward man through natural loves and **affections**. . . Man cannot live at all without love and **affection**. . . These heats become loves and **affections** from the influx of the Lord's life, and thence appear to man as if they were not heats, but still they are.

3343. Spiritual things come into being through modifications of heavenly light, in which are **affections** that are wonderfully varied in indefinite ways; and celestial things through variations of heavenly flame or heat. Thus do all **affections** move.

3348. Spirits from another Earth represented in a wonderful manner the human mind as a heavenly form, and its **affections** as spheres of activity agreeing with it. They also represented how the Lord bends those **affections** which are in themselves undelightful into delightful ones.

3365^e. Since the Divine is in doctrinal things, they **affect**; hence is the conjunction of the Lord with Angels and men.

3402². Good and truth, or the Angels, are said to be removed from a man when he is not **affected** by them, that is, when they no longer delight him, but when, contrariwise, he is **affected** with those things that are of the love of self and of the world. . . To know good and truth is not to have them, but to be **affected** with them from the heart; nor does anyone have them when he is **affected** with them on account of gaining reputation and wealth by their means. It is not with them, but with honour and gain that he is then **affected**.

3463². He who acts from command, thus not from the

affection of the heart, as often as he acts, begins from self, and also thinks of merit when he does what is good; but he who does not act from command, but from charity, that is, from **affection**, acts from the heart, thus from freedom.

3464². When a man in the Holy Supper simply thinks about the Lord . . . there then flows an **affection** out of Heaven through the Angels into the holy [state] in which the man then is, which he receives according to the good of his life. For the Angels dwell with everyone in his life's **affection**, thus in that of the doctrinal things according to which he lives. But if the life is inconsistent therewith, as for instance if he is in the **affection** of gaining honours and wealth through doctrinal things, then the Angels recede, and in that **affection** dwell the infernals.

3539². Even in the other life man has with him what belongs to the outward man, namely natural **affections** and also doctrinal things. 3679².

3552. 'Arise, sit and eat' = the truth of the **affection** of such good . . . For the things signified by to arise, to sit, and to eat, in the inward sense, are of **affection**, wherefore **affection** is alone mentioned for them.

3570⁶. The desire and **affection** of knowing truth correspond to appetite and relish. The soul, which is the good of the Rational, causes us to desire and to be **affected** with them, thus it introduces the things of science and of doctrine through delight that is of desire and through good that is of **affection**.

3603⁴. The reason why good was apparently in the posterior place is because it lay hidden in every **affection** of him.

3610². This can never be apprehended by those who are in the **affection** of self and of the world, for they do not believe in the existence of any other life, when yet the fact is that when they are deprived of the **affection** of self and of the world, life flows in from the Lord like the angelic and heavenly life.

3614². Whatever resists any **affection** produces anger.

3639. What Societies they are and to which provinces they belong is known from their situation in respect to the human body, but still better from their genius and nature as to **affections**.

3665^e. Since the Angels are **affected** with these things, their **affection** is communicated, and produces the delight and pleasure that a child has from these things.

3671². When a man is **affected** with scientifics that confirm good and truth, then scientifics and works are as ground.

3679⁵. There are Spirits who are rational and who think spiritually, and there are those who are not rational, and who do not think spiritually, just according to their **affections** and thoughts thence derived when here.

3688⁴. When a man is being regenerated, he does good only to the good and pious, because then it is not the man but the good in him that he is **affected** with; and since the Lord is present in what is good and pious, he thus, through his **affection** towards what is good, testifies his love to the Lord.

3701⁷. The things of the old will and understanding

are separated from those of the new understanding, not according to the **affection** of knowing them, but according to the **affection** of doing them.

3741. The **affections** of the mind—*animus*—that present themselves to view in the face.

3762². These truths are not acknowledged, believed and imbued unless the man is in a life according to them, for then he comes into **affection**; and he comes into **affection** by means of life in the proportion that they are implanted in his Natural.

3804. Truths form the face of good, the beauty of which is from the form of truth, but good is what **affects**.

3825. All understanding of a thing is according to **affections**, by which the idea is varied even if it is clear.

3835. 'Zilpah the handmaid' = outward **affections**, or outward bonds, that are subservient means. Its being said that 'Laban gave her' = that such **affections** are from the good of a common collateral stock. They are called outward bonds because all **affections** are bonds, (Refs.) for nothing holds a man in bonds but his **affection**. The **affection** of anyone does not indeed appear to him as a bond, but still is so called from the fact that it rules the man and holds him as it were bound. But inward **affections** are called inward bonds, as the **affections** of truth and good, the bonds of conscience. To these outward bonds or **affections** correspond. That such subservient **affections** were outermost ones of the same quality as those called **affections** of the body, is evident from the fact that Leah reps. **affections** of outward truth.

3839. There are two things that constitute the inward sense of the Word, namely the **affection** and the thing. The **affections** that lie hidden in the words of the Word are not manifest to man, but are inmosty stored up therein. Nor can they be manifest, because while man lives in the body he is in worldly and bodily **affections** which have nothing in common with those **affections** which are in the inward sense of the Word. For the **affections** therein are those of spiritual and celestial love, which man can the less perceive because few are in them, and those few are for the most part the simple who are not able to reflect about **affections**. The rest do not even know what genuine **affection** is. These **affections** are in charity towards the neighbour and in love to God. They who are not in them believe that they are not anything, although these **affections** fill the universal Heaven, and that with unspeakable variety. It is such **affections** with their varieties that lie hidden in the inward sense of the Word, and are there not only in every series, but also in every word, yea in every jot, and they shine forth before the Angels with indefinite variety when the Word is being read by those who are in simple good and at the same time in innocence.

—⁴. The Angels are in ends only (ends are nothing but loves or **affections**), and therefore they are in the **affections** of the things that are in the Word, and this with all variety according to the kinds of the **affections** in which they are.

3849. 'Billah the handmaid' = exterior **affections**, which are bonds or subservient means. Exterior **affections** are natural **affections** subservient to inward ones.

E

The reason why these **affections** are subservient means for the conjunction of truth with good is that nothing of doctrine, or even of science, can enter into man except through **affections**, for the life is in the **affections**, but not in truths of doctrine and of science without them. For a man cannot even think, or utter a single word, without **affection**. He who attends will perceive that a voice without **affection** is like the voice of an automaton, thus only a sound without life, and that the quantity and quality of life that is in it is in proportion to the quantity and quality of the **affection** that is in it. Hence it is evident that in truths there is an **affection** from good. . . The reason why truths appear to be animate even although there is no good of charity, is from the **affections** of the love of self and of the world.

—¹. By **affection** is meant what is continuous of love.

—². Hence it is evident that **affections** are the subservient means for the conjunction of truth with good, and that **affections** are what introduce truths and also are what arrange truths in order; genuine **affections** which are those of love to the Lord and of charity towards the neighbour into heavenly order; and evil **affections**, which are those of the love of self and of the world, into infernal order. The outermost **affections** are those which belong to the body, and are called appetites and pleasures; those which are one degree less outward are of the mind—*animus*—, and are called natural **affections**, and the inward ones are of the rational mind and are called spiritual **affections**. The truths of doctrine are introduced to the spiritual **affections** of the mind through the more outward and outermost **affections** . . . The truths that are first learned cannot be at first insinuated through any other **affections**; genuine **affections** will come in time, but only when the man acts from good.

3857³. Unless celestial and spiritual **affections** were described by what belongs to worldly and bodily **affections**, man would perceive nothing; for he is in these latter ones and from them is able to have notions about celestial and spiritual **affections**. Yet they differ from each other, and are as distant from each other, as Heaven and earth. Examp.

3862. All **affections** that are of love or of good are variations of the celestial and spiritual heat that is from the Lord, and all thoughts are variegations of the celestial and spiritual light from Him. This is the sole source and quality of the **affections** and thoughts of the Angels.

3870. The first life that flows from the Lord manifests itself through obedience, which is the first of will; the second through the **affection** of doing truth, which is a further progression of will, and which is present when delight and bliss are perceived in doing truth. Unless such a progression of faith as this takes place, truth does not become truth . . . for it couples itself with man's evil **affection** or cupidity. 3905.

3884. The right part of the brain corresponds to **affections**, or to voluntary things.

3906. Inward truths are conjoined with spiritual **affection** that cannot flow in until outward truths

have been fitted to correspondence with inward ones. Examp.

[A.] 3909. The reason why 'to be kindled with anger' = to be indignant, is that every natural **affection** becomes milder as it ascends towards interior things or towards Heaven, and is at last changed into heavenly **affection**.

3913. 'A maidservant' or 'handmaid' = the **affection** of the knowledges that belong to the exterior man. This **affection** is the means of conjoining interior truths with natural or outward truths. Sig.

3927^e. Leah = **affection** of the outward man ; Rachel, **affection** of the inward man.

3928². If a man does not perceive in himself anything of **affection** for what is just and fair in his function, and for what is true and good in company and in life, he may know that he is in the same quality of delight as the infernals.

3938³. 'Blessedness,' in the outward sense, = delight of the **affections**.

—⁴. But it is the delight of the **affections** of truth and of good that is here signified. All **affections** have their own delights, and the quality of the delights is according to that of the **affections**. **Affections** of evil and falsity also have their own delights, and before man is being regenerated and is receiving from the Lord **affections** of truth and of good, those delights appear to be the only ones there are.

—⁶. People believe that they can come into Heaven in whatsoever **affection** they have lived through the whole course of life. . . Some who had believed this were admitted, but as soon as they came there, they began to be sensible of the filthiness of their **affections**, thus of infernal torment.

—⁸. Since **affection** is mentioned so often, it shall be said what is understood by **affection**. **Affection** is nothing but love, but it is what is continuous of it. For a man is **affected** with either evil and falsity or with good and truth from love, but this love is not perceived as love, because it is present with and is within everything that belongs to the man, and is varied according to circumstances, and according to states and their changes, and this constantly in every single particular that the man wills, thinks and does. It is this Continuous of love that is called **affection**, and it is this Continuous that reigns in the man's life and that makes all his delight, thus his very life, for a man's life is nothing but the delight that is of his **affection**, thus is nothing but **affection** that is of his love.

3939. 'Asher' = that delight of the **affections** which corresponds to the happiness of eternal life. . . When a man begins to perceive this delight, or this **affection**, he begins to become a Church.

3941³. 'No peace' = no good **affecting**.

3956. The **affection** of charity described. See under CHARITY.

3986². Varieties of good exist from truths and also from **affections** that are of each one's love, and which are being rooted in and appropriated to man through his life.

4018. 'They grew warm in coming to drink' = even to

the ardour of **affection** that they might be conjoined. 'To come to drink' is the **affection** of truth. The reason why 'over-against the flocks' = that truths and goods might be conjoined to the Natural, is that it involves a view, and thus an excited **affection**; for thus are spiritual things conjoined. Moreover all implantation of truth and good, as well as all conjunction [between them], is effected through **affection**. Truths and goods that are learned, but with which a man is not **affected**, do indeed enter the memory, but stick as lightly there as a feather does to a wall. The case stands thus with the things that enter the memory. Those that enter without **affection** fall into the shade of it, but those that enter with **affection** come into light there, and these are seen and appear clearly and vividly upon any excitation of a similar thing. Not so however those that lie in the shade round about. Hence it is evident that all implantation of truth and its conjunction with good is effected through **affection**, and that the greater the **affection** is, the stronger is the conjunction. The ardour of **affection** here referred to is inmost **affection**. But truths can never be implanted and conjoined with good except through **affections** of what is true and good, which **affections** gush out from charity towards the neighbour and from love to the Lord as from their springs. But evils and falsities [are implanted and conjoined] through **affections** of what is evil and false, which **affections** gush out from the loves of self and of the world as from their springs.

4029. 'To grow warm' = the ardour and the effect of **affection**.

— . Whatever is from **affection** is spontaneous, and especially what is from the ardour of **affection**.

—^e. All that is of **affection** is free. 4096⁵.

4031. Whatever is not from **affection** is from what is not spontaneous, or from what is not free. When the ardour of **affection** is deficient, what is free ceases. Treated of.

—³. Whatever forces man does not instil into him any **affection**, or if it does instil any, it ties itself to an **affection** of evil. It appears as though it infused something holy, and also does so, but still when the state is changed, the man returns to his former **affections**, namely to evils and falsities. (The consequence is profanation) for he first acknowledges and believes and is also **affected** with what is holy, and then he denies, yea, has aversion for it.

4042. The brain is the source of the thoughts that are of the understanding and of the **affections** that are of the will.

4044. Representations may be understood from the way in which **affections** are able to act into the face and there to present images of themselves.

4046. Lights—*lumina*—seen there indicate the **affections** and also the degrees of intelligence (of Spirits).

4054. I perceived from the dullness, sluggishness and deprivation of **affection** that Societies of such Spirits were present.

4063². The new man is in the **affection** of spiritual and celestial things, but the old man is in the **affection** of worldly and earthly things . . . And in order for a man to be brought from the state of the old man into

that of the new, the concupiscences of the world must be put off and the **affections** of Heaven must be put on. . . . And since the states of his life are to be so greatly changed, it cannot be otherwise than that he should be long held in a certain middle good, namely in a good that participates of the **affections** of the world as well as of the **affections** of Heaven.

4067². The association of men, as to their thoughts and **affections**, with Spirits and Angels described.

4111². When Spirits are removed from one Society into another, the states of their thoughts and **affections** are changed. . . . Hence it is that all Spirits and Angels are distinct in Societies according to **affections** that are of love. Every **affection** that is of love contains in it manifold and various things; but still one thing is regnant; and therefore everyone is able to be in many Societies, but eagerly strives to reach that one which is of the regnant **affection**, and at last is carried into it.

4121. 'Brethren'=those who are in like good and truth, that is, in like **affection** of good and truth, for all are associated together there according to **affections**.

— For then **affections** are manifest as in clear day, in their true quality, and also in what quality of **affection** one had been towards another.

4136². With those who are not being regenerated, there are not goods that are being changed, but there are **affections** and their delights.

4151⁶. If they had believed that everything good and true is from the Lord, the evil that entered into their thought and will would not have **affected** them, in fact there would not have come out of it evil but good; for the things that enter in do not **affect**, but the things that go out, according to the Lord's words in Mark vii. 15.

4186. Spirits, especially those of a middle sort, when in any angelic Society, know no otherwise than that the **affections** of good and truth that flow in from the Society are their own, for such is the communication of **affections** and thoughts there.

— Spirits of that sort have sometimes been with me, and when conjoined with me by somewhat of **affection** they knew no otherwise than that my [affections and thoughts] were theirs. It is the same with all men. Every man has Spirits with him, who, as soon as they come to him and enter into his **affection**, know no otherwise than that all things of the man, namely all things of his **affection** and thought, are theirs.

4211³. The conjunction of the Lord with man is according to the state of his thought and thence of his **affection**. Ex.

4224. There are purer and interior organic forms that present the inward senses and also produce interior **affections**. The interior Heavens correspond to these forms, because they correspond to their senses and to the **affections** of these latter.

4245². The things that a man thinks, and from which he thinks, **affect** him.

4249². All man's thought and all his **affection** are either from Hell or from Heaven. When he thinks and wills evil things and is delighted with false ones thence derived, he may know that his thoughts and **affections**

are from Hell; and when he thinks and wills good things and is delighted with true ones thence derived, that they are from Heaven, that is, through Heaven from the Lord. But the thoughts and **affections** that are with man, for the most part appear under another form. Examp.

4299. 'Faces'=thoughts and **affections**, for these are interior things, being of the mind—*animus*—and of the mind—*mens*—and manifesting themselves in the face.

4301³. The delight felt from seeing beautiful objects is not of the eye but of the mind—*animus*—and its **affection**, and in proportion as a man is **affected** with them in the same proportion he sees them, and in the same proportion also retains them in his memory. But what the eye sees from no **affection** slips away and is not inserted into the memory.

4315⁵. Man is ignorant that such evil **affections** are in him and still more so that they are opposite to heavenly **affections**, but it is manifestly shown there how far he has drawn to himself evil from his hereditary [nature] through actual life, and also how far he has removed himself from Heaven through the evil **affections** thence derived.

4326². Influx from the cerebellum insinuates itself especially into the face, as is evident from the fact that the **affections** appear in the face, chiefly without man's will; as fear, reverence, shame, gladnesses of various kinds, and sadness. . . . The right part of the face with the right eye corresponds to the **affection** of what is good, the left to the **affection** of what is true, and the region where the ear is to mere obedience without **affection**.

4351. 'To embrace'=**affection**.

4364. We know that others are led to their verdict, or to what they call good and true, through both reasons and **affections**.

—². The Lord leads everyone through his **affections**, and thus bends him through a silent Providence, for He leads through freedom.

4367. 'Not so I pray'=the origin of **affection**, for refusal to accept a gift insinuates **affection**.

4404. The sense of touch in general corresponds to the **affection** of good, taste to the **affection** of knowing, smell to the **affection** of perceiving, hearing to the **affection** of learning and also to obedience, and sight to the **affection** of being intelligent and wise.

4407². Man's natural **affections** effigy themselves representatively in the face, but the interior **affections**, that are of thought, appear in the eyes by a certain flame of life and a play of light thence that flashes forth according to the **affection** in which the thought is.

4459⁴. They who are in mere outward things cannot apprehend what inward ones are, thus cannot be **affected** by them, for no one can be **affected** with what he does not apprehend. Examps.

4464. Unless a man is in Heaven as to his thoughts and **affections**, he cannot go there after death, because there is no communication.

—². A spiritual sphere envelopes man according to the life of his **affections**. —³.

[A.] 4529^e. Some Spirits were taken up into a Heaven where they could scarcely subsist on account of the bliss of interior **affection** prevailing there.

4633. The **affection** of everyone is plainly manifest there.

4788⁴. They who do what is good from good, do it from inward **affection**, but they who do it from truth, do it from a certain outward **affection**.

4793. Since taste corresponds to the perception and **affection** of knowing, understanding and being wise, and the life of man is in that **affection**, no Spirit or Angel is permitted to flow into man's taste. . . Vagabond Spirits, however, who in the bodily life have imbibed the habit of entering into a man's **affections** for the sake of doing harm, retain that cupidity there, and study in every way to enter into the taste with man, which being done, they possess the life of his thoughts and **affections** . . .

4796. When Angels present themselves to view, all their interior **affections** appear clearly from the face and shine forth thence, so that the face is the outward form and representative image of those **affections**. It is impossible in Heaven to have any face but that of their own **affections**. The face corresponds to all interior things in general, both **affections** and thoughts. Hence 'the face' and 'faces,' in the Word, signify **affections**. 5102, Ex.

4797. Changes of the state of the **affections** also appear to the life in the faces of the Angels. . . I have seen the successive variations according to the **affections** of the Societies with which they were communicating. . . I have seen that they varied their faces by means of changes from one limit of an **affection** to the other, still however retaining the same face in general, so that the dominant **affection** always shone forth with its variations. Thus were shown the faces of the whole **affection** in its extension. 6604.

—². There were also shown the changes of the **affections** from infancy to adult age by means of variations of the face.

4799. (Spirits from another orb who converse by means of variations of the face and express **affections** by those parts of the face that are around the eyes.)

4850. The changing of the state of interior things is mentioned when the mind is changed as to **affections** and thoughts thence derived, as from sad to gay, from impious to devout, etc. These changes are called changes of state and are predicated of **affections**, and also of thoughts in so far as they are governed by them.

4884. When a man does a truth frequently, it then recurs not only from habit, but also from **affection**, and thus from freedom.

4925. The good in a man who is being born again does not appear, but only manifests itself in a certain **affection** that does not fall manifestly into the sense of the outward man.

4985^e. When the Angels appear in their beauty, they **affect** the inmost principles. It is the good of love from the Lord with them shining forth through the truth of faith that by penetrating **affects**.

5002^e. When outward bonds are relaxed in Heaven they are more inwardly in **affection** and thence in freedom, consequently in blessedness.

5036⁵. Evil Spirits enter especially into the **affections** that a man has had before and excite them.

5079². When a man dies, he has with him all natural **affections** and cupidities.

5096². Such Spirits do not even know that they are in bonds, for they are **affected** by their own falsity, and hence suppose themselves to be in freedom, for whatever is of **affection** appears free. But they who are not in confirmed falsity, easily admit truths and are **affected** by them.

5102. 'Why are your faces evil to-day?'=an **affection** from which there is sadness.

5114⁴. Man is able not only to receive what is Divine but also to appropriate it through acknowledgment and **affection**, thus through what is reciprocal.

5145⁶. Voluntary things are said to be 'perforated' or not terminated when there is no **affection** of what is good and true, or of what is just and fair. **Affections** are what terminate and close, wherefore they are also called bonds, **affections** of what is good and true inward bonds, and **affections** of what is evil and false outward bonds. Outward bonds are **affections** of gain, honour, reputation, etc.

5247^e. The inward sense **affects** even if it is not understood, because the **affection** of the Angels is communicated.

5432³. Such persons do not believe the doctrinal things of their Church from any **affection** of truth, but from the **affection** of capturing honours or gain. In the other life they are in the sphere of their own **affections** and thoughts thence derived wherever they go.

5433². The **affection** of gain is an earthly **affection** and the **affection** of truth is a spiritual **affection**. One or the other must have the dominion, wherefore where one **affection** is, the other is not. . . Man must therefore be either in earthly **affection** or in heavenly **affection**.

5489. The scientifics that enter into the memory are always introduced through some **affection**. Those not introduced through some **affection** do not stick there but slip away. The reason is that there is life in **affection**, but not in scientifics without **affection**. Hence it is plain that scientifics always have conjoined with them such things as are of **affection**.

5492. In the Inmost Heaven everything of the Word passes into **affections** that are of love and of charity.

5977. Genii act into the **affections** and concupiscences of man.

5992. The Angels especially regulate the **affections**, for these make man's life and freedom.

6024⁴. 'The sons of Asher'=the delight of the **affections** and their doctrinal things.

—⁵. 'The sons of Rachel'=what was from celestial **affection**.

—⁷. 'Jacob's sons' women'=the **affections** that were not from that marriage.

6159. The dominant **affection** is present in every

single particular of the will and of the thought. The reason why it does not always appear in the thought is that it is then clothed with the **affections** that are insinuated by means of objects. As soon as these **affections** are put off, the dominant **affection** presents itself to view.

6183^e. The man then comes into a state of interior thought and **affection**.

6191. For many years all my thoughts and **affections** as to the smallest atoms have flowed in by means of Spirits and Angels . . . and still I thought and willed as before. 6307.

6195. The Spirits who enter into the **affections** of another, possess him.

—². I could only be loosed from those who were tied to me through even light **affections** by means of intermediate loves. The separation was marked by means of changes of the state of the **affections**, for they receded as the **affections** were changed.

6261. Every spiritual **affection** has a gesture corresponding to it in the body, and which is its representative.

6307. Influx from the spiritual world into the **affections** and thoughts. See above, 6191.

6320. When Angels flow in they adjoin **affections** also, which contain innumerable things, few of which however are received by the man.

6323. Brute animals act no otherwise than through the loves and their **affections** into which they were created; every animal is carried whither its **affection** and love draw.

6326. All operations of the mind are variations of form . . . and these variations exist according to the changes of the state of the **affections**.

6408. 'Asher' = the delight of the heavenly **affections** that are of love to the Lord and of charity towards the neighbour. See under BLESSED at this ref.

6413. 'A hind let loose' = freedom of natural **affection**. Ex. and III. See STAG.

—⁵. 'A hind bringing forth in a field' = to conjoin natural **affections** with spiritual things of the Church, but because those **affections** were devoid of truths and goods, it is said that 'she forsook because there was no grass.'

6567². That the man has become a Spiritual Church is known from the fact that he does from **affection** what the truth teaches, and that he does not act against that **affection**, however much the Natural may desire. The **affection** itself and reason thence derived have dominion.

6600. The faculty of understanding and perceiving is according to the extension of the thoughts and **affections** into Societies. Ex. . . The statement that the thought and **affection** circumscribe themselves into Societies is made according to the appearance; the influx of thoughts and **affections** being really from the Societies.

6601. What innumerable things there are in every idea and little **affection**—*affectiuncula*—, also that they penetrate into Societies, shown by experience.

—^e. The quality of a man's life is just according to

the Societies into which his thought and **affection** extend themselves, and according to the quality and quantity of the extension.

6602. The fact of the extension around of the spheres of the thoughts and **affections** into the spheres of Societies, shown by experience.

6603. The thoughts and **affections** however that penetrate into Societies do not move them to think and will specifically as does the person from whom the thoughts and **affections** go out, but they enter into the universal sphere of **affection** and of thought thence derived 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 agree.

—^e. The **affection** of knowing what is true and good corresponds in the spiritual world to a serene atmosphere.

6604. The extension of the **affections** and thoughts has its limits. Within the limits of this common sphere the thoughts and **affections** can be varied, and may sometimes be nearer to one Society and sometimes to another. When they are in the midst of one, the rest of the Societies are in the circumferences.

6605. Hence it is that every Spirit and Angel appears in a form according to the communication of his thoughts and **affections** with Societies. Des.

6606. When speaking with Angelic Spirits, I have noticed that the **affections** and thoughts appeared like a river around, and that the subject of thought was in the midst, encompassed by that river, which extended itself thence in all directions; from which also it was made manifest that the thoughts and **affections** extend themselves in every direction to Societies.

6607. When thoughts with **affections** diffuse themselves, they circulate almost according to the form of the circunvolutions of the cineritious substance of the brain. Des.

6610. With those who are being regenerated, the thoughts and **affections** are continually being insinuated into new heavenly Societies, and the extension grows. The former thoughts and **affections** are also divided, and are then associated with ideas which are again put into communication with new Societies.

6751. The first truths are born from scientifics, and thus are as sons by a mother which is the **affection** of scientifics. (Signified by Moses being as a son to Pharaoh's daughter.)

6996². The speech of the Angels of the Inmost Heaven is not speech of ideas, but of **affections** that are of celestial love.

7002. 'And he shall be glad in his heart' = the **affection** of love, for all gladness proceeds from the **affection** of love.

7337². The state of the **affection** and thought make the idea of place and of distance there.

7342. When the will is mentioned, there is understood the **affection** that is of love, for the will of man is nothing else. That **affection** it is which rules the man, for the **affection** of love is his life. If the **affection** of

self and of the world is in a man, then his whole life is nothing else; nor can he withstand it, for that would be to withstand his own life. Principles of truth are of no account. If the **affection** of those loves has the dominion, it draws truth to its own side. Hence it is that the principles of the truth of faith are of no efficacy whatever with a man unless the Lord insinuates **affection** of spiritual love, that is, of love towards the neighbour. In proportion as a man receives this **affection**, in the same proportion he receives the truths of faith. It is the **affection** of this love that makes the new will. Hence it is that the infernals, being in the **affection** or cupidity of evil, cannot receive the truths of faith, consequently cannot be amended.

[A.] 7357°. Everyone speaks according to the **affection** of his love.

7360. With the inhabitants of Mars, the **affection** itself of their speech is represented in the face, and its thought in the eyes, for thought and speech, and also **affection** and face, with them make one.

7648°. The spirit regarded in itself is the **affection** in form; the dominant **affection** is its very form itself, and the rest of the **affections** apply themselves into it.

7780. 'A handmaid behind the mills' = an **affection** of sciences that is in the highest degree outward.

7839. They who are in the obedience of truth, and they who are in the **affection** of doing it, compared.

7840. 7857. 8234, Ex. 8330°. 8399, Rep. 8505. See also below at 8505 and 8690.

7967. Delights of **affections** adhering to truths. Sig. and Ex.

— The Angels with a man continually flow in with good **affections**, and then excite the truths that have been conjoined with them. And so (contrariwise.) But if the truths have not been conjoined with good **affections**, the Angels labour in vain to excite the things of faith and charity.

8033. Charity is an inward **affection** which consists in this, that a man wills from the heart to do good to the neighbour, and that this is the delight of his life, without recompense.

8034. Faith, however, is an inward **affection** which consists in this, that a man wills from the heart to know what is true and what is good, not for the sake of doctrine, but for the sake of life. This **affection** conjoins itself with the **affection** of charity by this, that he wills to do according to the truth.

8035. They who are in the genuine **affection** of charity and faith, believe that they will nothing of good and understand nothing of truth of themselves, but that the will of good and the understanding of truth are from the Lord.

8068. The **affection** that gives life to discourse.

8168°. The forces in the spiritual world are **affections** that are of loves.

8248. With the inhabitants of Jupiter, the **affections** that are of love are manifested through the features and their changes.

8337°. The correspondence of every sound with **affec-**

tions. These natural **affections** are expressed through some kinds of musical instruments, and they actually move deeply those **affections** by means of them. Ex.

8367. 'They came to Elin' = a state of illustration and of **affection**, thus of consolation after temptation. For after every spiritual temptation there come illustration and **affection**, thus what is pleasant and delightful; what is pleasant, from illustration through truth, and what is delightful, from the **affection** of good. The cause of this illustration and **affection** is that when temptation is finished, communication with Heaven is opened.

8452. When it is evening there, good Spirits and Angels are remitted into the state of the natural **affections** in which they had been here.

8505. Before regeneration, man acts from obedience, but after it from **affection**. When a man acts from **affection**, it is not allowable for him to look back and to do good from truth. Sig.

8522°. Whatever a man wills from **affection**, he is conscious of as being good.

8593°. Genii, who are in more inward evil, do not attack the truths of faith, but the goods of faith, for they act through depraved **affections**, through which they pervert good thoughts. . . They act in a most secret manner into the conscience, and pervert it by means of wafts of depraved **affections**. 9013°.

—e. 'Thy sword (Agag's) hath bereaved women' = that their falsity does violence to good **affections**. 'Thy mother shall be bereaved more than other women' = that there would predominate with them evil **affection** from the voluntary, and not from the intellectual.

— That 'women' = **affections**. Refs.

8622. Infernal Genii do not flow into the thoughts that are of the understanding, as Infernal Spirits do, but into the **affections** that are of the will.

8625°. Malignant Genii . . . do not act into the truths of faith that are in the conscience, but into the **affections** themselves, and whenever they perceive anything of **affection** of good, they pervert it in a moment.

8631. Spirits of Jupiter represented how the Lord converts depraved **affections** into good ones. Des.

8690. Obedience is from the will, but it is the will of doing the truth from command, and not from **affection**. . . . Man does good from freedom when he does it from **affection**, for everything that flows from **affection** that is of love is free. When a man is in the former state, the Lord flows in immediately, but the Lord's immediate influx does not come to perception, because it is in man's inmost principles only, whereas the influx of the Lord that is at once immediate and mediate comes to perception and gives **affection**.

8700°. What is implanted in freedom is permanent, but not what is implanted under compulsion. The reason is that those things which are implanted in freedom are insinuated into the **affection** and thus into the will, and so are appropriated. . . . For freedom is of **affection**.

8725. The truths with which good can be conjoined are confirmed truths, and have also been consociated

with many things that delight the intellectual sight. Thus do these truths enter into the **affection**, which causes the man to will them.

875^o. There are in general two states of life, namely a state of thought, which is of the understanding, and a state of **affection**, which is of the will . . .

885. With the good, intellectual ideas make one with the **affections** that are of the will. With the evil, however, it is otherwise.

891^o. To the understanding pertains thought, to the will, **affection** that is of love. Thought without **affection** that is of love does not produce anything of life with man, but thought from **affection** that is of love [does].

894^o. He who does what is good only from obedience, and not from **affection** that is of love, cannot be regenerated as they can who do what is good from **affection** of love. He can be reformed indeed, but not regenerated.

897^o. For he who acts from **affection** that is of love acts from freedom. Refs. 8987.

8987. They who suffer themselves to be regenerated, act from **affection** according to the precepts of faith, but they who do not suffer themselves to be regenerated, but only to be reformed, do not act from **affection**, but from obedience. Ex.

8988. The latter act from **affection**, because they act from good, and they who act from **affection**, act from the will, thus from themselves . . .

8994^o. It is according to Divine order for men to be in sciences, but women only in **affections** . . . This is why sciences and knowledges are represented by men, and **affections** by women. . . It is the other way about, however, with those who belong to the Celestial Kingdom. In this Kingdom, husbands are in **affection**, and wives, in the knowledges of what is good and true.

900^o. What **affection** from another stock is, may be known from the fact that every **affection** that is of love is of the widest extension, so wide indeed as to go beyond all human understanding. . . For whatever there is in man, especially that which belongs to **affection** or love, is infinite in its variety. Ex.

900^o. Natural **affection** conjoined with spiritual truth . . . constantly needs the support of its life from the spiritual truth with which it is conjoined. Sig. For **affection** without support therefrom perishes. The case with man's **affection** is the same as with man himself. Unless it is supported with sustenance it dies. (9005.) For man inwardly is nothing but **affection**; a good man is **affection** of what is good and thence of what is true, but an evil man is **affection** of what is evil and thence of what is false. Proof of this fact is especially afforded by man when he becomes a Spirit. The sphere of life which then pours forth from him is one either of **affection** of what is good, or of **affection** of what is evil.

9009^o. Only that evil is rooted in and appropriated which passes . . . from the thought that is of the understanding into the **affection** that is of the will, and thence into act.

9055. 'Burning for burning'=if [they should hurt] anything of **affection** that is of love inwardly in the Voluntary.

9056. 'Wound for wound'=if [they hurt] anything of **affection** that is of love outwardly in the Voluntary.

9057. 'Blow for blow'=if anything of **affection** in the Intellectual be hurt.

9096. Bonds, in the spiritual sense, are nothing but **affections** that are of love, for these are what lead a man and what restrain him. If **affections** of what is evil lead him, there must be **affections** of truth from good to restrain him. Inward bonds are **affections** of truth and good . . . outward bonds are **affections** of the love of self and of the world. If these latter **affections** descend from inward bonds, which are **affections** of truth and of good, they are good **affections** . . . But if they do not descend thence, they are evil ones, and are called cupidities.

—e. The Lord instils **affections** for what is good, and aversion for what is evil.

912^o. Truth Divine **affects** none but those who are in innocence. Refs.

9143. 'When fire shall go forth'=anger from **affection** of what is evil. It is said **affection** of what is evil, because by **affection** is understood what is continuous of love.

9176. The truths that have their own good with them are those that **affect** when they are heard, but those which have not, are those that do not **affect**.

9184. Unlawful conjunction in the spiritual sense is conjunction of truth with **affection** from delight of gain or of honour; in which sort of **affection** are they who learn truths of the Church for the sake of these delights. Sig. But this conjunction does no harm to those who are afterwards regenerated by the Lord, since these **affections** [do indeed] remain with them, but subordinated to the **affection** of truth for the sake of the good of use and of life, and they are also of service.

9202. Not only do thoughts speak in Heaven, but especially do **affections** that are of what is good and true. . . If they are ardent they cry out. But **affections** of what is evil and false are not at all heard in Heaven, even if the man who supplicates from them, cries out loudly . . . But these **affections** are heard in Hell, and there too as shouts, if they are ardent.

9230^o. When a man does what is good from the good of faith, he does it from obedience, but when he does what is good from the good of charity, he does it from **affection**.

9272. 'To plant plants of delights'=such things as favour **affections**.

9550. If **affection** that is of love be withdrawn, thought is extinguished at once, for **affection** is the very life or soul of thought. All **affection** that is of love belongs to good, and all thought thence belongs to truth.

9841^o. Truths of faith from love are not naked knowledges of such things in the memory and thence in the understanding with a man, but are **affections** of life with him . . .

9877. All **affections** that are of love, and thence all thoughts that are of faith, flow according to the heavenly form. H.266.

9938^o. The Lord instils the **affection** of doing what is

good from love, and the **affection** of speaking what is true from faith. But the **affection** itself flows in from the Lord and appears as if it were in man, for whatever a man does from **affection** that is of love, he does from life.

[A.] 9984. Every **affection** of love remains permanently inscribed on the life.

10076°. All Spirits and Angels are human forms, the character of which is determined by the quality of their **affections** that are of love and of faith.

10517°. Man is of such a character as to love those things that correspond to his inner **affections**, although he does not know it while he lives in the world.

10585. **Affections** and thoughts are what conjoin and disjoin Spirits and Angels . . .

10604°. Angels are with men, and they dwell in their **affections**.

10625. 'To hasten' = **affection** (refs.), here, reception through influx, because all influx from the Divine takes place into man's **affection**.

10651. Conjunction with truths of **affections** of what is evil. Sig.

10661. There is no such thing as an **affection** of what is unknown.

H. 47. In the Heavens, all the interior **affections** appear and shine forth from the face, for the face there is their outward and representative form. It is not permitted in Heaven to have any face but that of their **affections**.

49. The sphere of the life is a sphere of **affections** that are of love and faith. It extends itself into societies far and wide in proportion as the **affections** are more inward and perfect. . . All extension of **affections** and thoughts proceeds according to the heavenly form. 203, Ex. See also under EXTENSION.

55. (The Angels) are **affected** at the sight of the Lord according to the quality of their love. They who love Him most deeply are the most deeply **affected**, they who love less are less **affected**.

210. The thoughts and **affections** . . . of the Inmost Heaven are never perceived in the Middle Heaven, because they are so transcendent. Ex.

236. The language of Heaven flows from their very **affection** and thought. The sound of the speech corresponds to their **affection**, and the articulations of the sound . . . to the ideas of thought that are from **affection**. . . Hence their language is spiritual, for it is **affection** sounding and thought speaking. He who attends, may know that all thought is from **affection** which is of love, and that the ideas of thought are various forms into which the general **affection** is distributed, for there is no such thing as thought and idea without **affection**. It is from this that the Angels know the quality of another from his speech alone, the quality of his **affection** from the sound, and that of his mind from the articulations of the sound. The wiser Angels know the quality of the dominant **affection** from a single course of speech.

—³. (Various **affections** enum.) But the dominant **affection** or love is in them all.

237. Angels can only utter what entirely agrees with [their] **affection**.

239. The inner thought of the Angels is wisdom, as their inner **affection** is love.

—³. The ideas of thought of the Angels, from which come their words, are modifications of the light of Heaven, and the **affections**, from which come the sound of the words, are variations of its heat. Ex.

261. This writing, which is produced by means of characters of a heavenly form, is in use in the inmost Heaven . . . **Affections** are expressed by these characters, from which thoughts flow and follow in order according to the subject treated of.

295. Spirits are adjoined to a man of the same quality as he is himself as to **affection**, or as to love. . . The Spirits with a man are changed according to the changes of his **affections**. Ex.

298. The Spirits who are with a man . . . never flow in from their own memory and thence thought . . . but still there flows in through them from Heaven, **affection** which is of the love of what is good and true, and from Hell, **affection** which is of the love of what is evil and false. So far therefore as the man's **affection** agrees with that one which flows in, so far it is received by him in his own thought, for a man's interior thought is entirely according to his **affection** or love. So far however as it does not agree, so far it is not received. Hence it is plain that the choice lies with the man, because thought is not infused into him through Spirits, but only **affection** of what is good or **affection** of what is evil. . . That which he receives in thought from **affection** is also appropriated to him, but that which he does not receive in thought from **affection** is not appropriated to him.

336. It was observed that the influx of little children was so tender and soft as to be almost one of **affection** only.

349. Whatever a man acquires in the world remains, and he takes it with him after death. It is also augmented and made full, but within the degree of his **affection** and longing for what is true and good, and not beyond that. They who have had but little **affection** and longing receive little, but they receive as much as ever they are able to receive within that degree. They who have had much **affection** and longing receive much. The degree of **affection** and of longing is itself as it were the measure. Sig. 469°.

358. There is no need to give to the poor except so far as **affection** leads a man to do so.

368. A man acts from reason, but a woman from **affection**. . . There is a similar difference between understanding and will, or between thought and **affection**. Des.

391°. Angels of every Society are sent to men, to watch over them and draw them away from evil **affections** and thence thoughts, and to inspire good **affections** as far as they receive from freedom. . . The Angels who are with men as it were dwell in their **affections**.

457. The face of a man's spirit is from his **affection**, the image of which it is. . . A man's spirit regarded in itself is nothing but his own **affection**, the outward form

of which is the face. The cause of faces being changed is that in the other life no one is allowed to counterfeit **affections** which are not properly his own . . . Hence it is that the faces of all become forms and effigies of their **affections**.

461. That man after death is in every sensation, memory, thought, **affection** in which he was in the world. Gen. art.

517. Spirits are **affections**, and hence are in a human form like their own **affections**.

552. In the spiritual world there is a communication in every way of **affections** and thence of thoughts.

579. Genii do not operate and flow in into thoughts, but into **affections**, which they observe and smell out as dogs do wild animals in forests. When they observe good **affections**, in a moment they turn them into evil ones. Ex.

N. 74. Such know that (the pretence of) loving the public and the neighbour inwardly **affects** all men . . . The reason it **affects** them is that Heaven flows into that love.

C. J. 23°. All visible things of the spiritual world are correspondences of **affections** that are with Spirits and Angels.

L. 48. By 'spirit' is understood the varying **affection** of the life with a man. Enum. and III.

S. 74. The marks or signs in the Word of the Celestial Kingdom are **affections**, but in that of the Spiritual Kingdom they are perceptions.

F. 15. **Affection** . . . produces nothing of itself except through thought, and contrariwise. For anything to exist they must act in conjunction. Ex. W. I.

W. 33. From the Divine love and from the Divine wisdom . . . arise all **affections** and thoughts with man, **affections** from Divine love, and thoughts from Divine wisdom, and each and all things of man are nothing but **affection** and thought. These two are as it were the fountains of all things of his life. All delights and pleasantnesses of his life are from these; delights from **affection** of his love, and pleasantnesses from thought thence derived.

41. Odour **affects** the nostrils . . . there is an **affection** of the nostrils from the odoriferous particles.

—³. The **affection** of a substance and of a form, which causes sensation, is not anything separate from the subject, but only produces a change in it. Ex.

42. Thoughts, perceptions and **affections** are substances and forms, and not entities flying and flowing out of nothing, or abstracted from real and actual substance and form, which are subjects. 210.

52. There is a correspondence of man's **affections** and thence of his thoughts with all things of the animal kingdom; of his will, and thence of his understanding, with all things of the vegetable kingdom; and of his ultimate life with all things of the mineral kingdom.

74. In cases where thought does not join itself to its proper **affection** in man, as in sleep, the lapse of time is not noticed.

130. The Lord interiorly leads the **affections** and

thoughts of the Angels, and turns them constantly to Himself.

176. Thought and **affection** are not possible except by means of still purer atmospheres.

191. The organic substances which are receptacles and habitations of thoughts and **affections** in the brains.

192. The organic substances which are receptacles and abodes of thoughts and **affections**, from the most simple to their general aggregate, which is the brain, are homogeneous.

202°. The difference between the **affections** and thoughts, and consequently the speech, of the Angels of the higher and lower Heavens, is such that they have nothing in common; and communication takes place only through correspondences.

209°. **Affection** and thought . . . are not possible outside of subjects which are substances, but are states of subjects, or of substances. 224.

214. In a series of similar degrees are also **affection**, thought and action, because all **affection** has relation to love, thought to wisdom, and action to use.

223°. The least of **affection**, and of thought . . . consists of degrees of both kinds . . .

277. Since all things of the mind (are included in works) so also are all things of the will, that is, all **affections** of man's love, which constitute the first degree.

291°. It is not a separate sphere of **affections** and of thoughts therefrom that goes forth from an Angel continuously, although it is so called; since the **affections** are mere states of the forms of the mind in him.

304. The states of the fibres and vessels are sensations, thoughts, and **affections**. Ex.

316°. There is a like progression of all **affections** and thoughts, which are changes and variations of the state of these forms and substances. Ex.

343°. The Spiritual World is not in space, but is where there is corresponding **affection**.

344. He knew that it was nothing but an **affection** of some Angel represented outside of the Angel as a bird, and that it would vanish or cease with the **affection** that produced it . . .

363°. There are many things pertaining to love which have obtained other names, because they are derivations; as **affections**, desires, appetites, and their pleasures and delights. . . All these pertain indeed to both love and wisdom, but they are designated from the more prevalent and immediate of the two.

364. When love of the will passes over into wisdom of the understanding, it first goes into **affection**, and so passes over; and **affection** is not perceived, except by a certain pleasure in thinking, speaking and acting, to which attention is not paid.

365°. Hence it is that **affections** . . . appear in the face, and thoughts . . . in the eyes.

372. By the mind, nothing else is meant than the will and understanding, which in their aggregate are all things that **affect** man, and all that he thinks, thus all things of man's **affection** and thought. The things

that **affect** man are of his will . . . This is not so well known because when a man is thinking, he does not attend to **affection**, but only to what he is thinking . . . when yet **affection** in thought is in a similar case as sound in speech ; wherefore the **affection** of the speaker is known from the sound, and his thought from the language. That **affection** is of the will, is because all **affection** is of love . . . He who does not know that **affection** is of the will, confounds **affection** with understanding, for he says that it is one with thought, yet they are not one, although they act as one. Ex.

[W.] 410². As the heart produces such things for the sake of the various functions that it is afterwards to discharge in the body, so the love, in its receptacle, called the will, produces like things for the sake of the various **affections** that constitute its form, which is the human form. Now as the first and nearest of the love's **affections** are **affection** of knowing, **affection** of understanding, and **affection** of seeing what it knows and understands, it follows, that the love forms the understanding for these **affections**, and comes actually into them when it begins to feel, act, and think. . . Hence it is evident that science which the love acquires to itself from **affection** of knowing, and perception of truth which it acquires from **affection** of understanding, and thought which it acquires from **affection** of seeing what it knows and understands, are not of the understanding, but of the love. Ex.

—⁶. Man's life is qualified accordingly as he has exalted his **affections** through truths, i.e., accordingly as he has perfected his **affections** from wisdom. For **affections** of love are exalted and perfected through truths, thus through wisdom. Then love acts conjointly with wisdom, as though from it ; but it acts from itself through wisdom, as through its own form, which derives nothing whatever from the understanding, but everything from some determination of love called **affection**.

411. Love calls all those things its truths which as means lead to its goods, and because these are means they are loved and come to be of its **affection**, and thus become **affections** in form ; wherefore truth is nothing but a form of **affection** that is of love. The human form is nothing but the form of all **affections** of love . . . These (truths) are what love disposes into the form of its **affections**, which forms exist in much variety.

412. When the heart corresponds to love, its determinations, which are the arteries and veins, correspond to **affections**, and in the lungs to **affections** for truth. . . The understanding does nothing of itself . . . but does everything from **affections** which are of love, and which in the understanding, are **affection** for knowing, for understanding, and for seeing truth.

—². Love through its **affections** conjoins itself to the understanding, and the understanding does not conjoin itself to any **affection** of love, but is reciprocally conjoined by love.

—³. **Affection** that is of love produces thought, for thought without **affection** is precisely like breathing without a heart, which is not possible. Hence it is plain that **affection** which is of love conjoins itself to thought which is of the understanding . . . in the same manner as the heart does in the lungs.

413³. When the understanding is elevated above its proper love, it does not recede from it, but derives from it what is called the **affection** of knowing and of understanding for the sake of somewhat of honour, etc.

420. The arteries and veins of the lungs correspond to **affections** of love, and their respirations to perceptions and thoughts of the understanding.

P. 4². That which is not in a form is not of any **affection**, and that which is not of any **affection** has no reality.

28³. Love conjoins itself to wisdom by **affection** for knowing, from which comes the **affection** for truth ; by **affection** for understanding, from which comes perception of truth, and by **affection** for seeing what is known and understood, from which comes thought. The Lord flows in into all these **affections**, for they are derivations from the love of each one's life, and Angels receive this influx in perception of truth, and in thought, for in these does that influx appear to them, but not in **affections**. Now since perceptions and thoughts appear to Angels as their own, when yet they are from **affections** that are from the Lord, therefore there is this appearance that Angels reciprocally conjoin themselves to the Lord ; when yet the Lord conjoins them to Himself, for **affection** itself produces those perceptions and thoughts, for **affection** that is of love is their soul. Truly no one can perceive and think anything without **affection**, and everyone perceives and thinks according to **affection**.

33. The derivations of the love of evil, which are its **affections**, are as many as are the evils into which it has determined itself.

—². Now since the Lord flows in into the life's love of each one, and through his **affections** into his perceptions and thoughts, and not contrariwise, it follows that He is not able to conjoin Himself more closely than as the love of evil with its **affections**, which are concupiscences, has been removed.

—³. (In the same way) the influx of the Devil, that is of Hell, is into the love of evil and its **affections** which are concupiscences, and through these into perceptions and thoughts.

44. The Lord does not flow immediately into the things that are of the perception and thought from wisdom of the Angels of the Third Heaven, but into the **affections** of love of good, and through the latter into the former, and they perceive the influx in the **affection** from which they have their wisdom.

50. Since Angels and Spirits are **affections** which are of love, and thoughts therefrom, they therefore are not in space and time, but only in the appearance of them . . . which is according to the state of the **affections** and of the thoughts therefrom. Wherefore when anyone thinks about another from **affection** . . . he is forthwith present . . . Hence it is that with every man there are Spirits present who are in like **affection** with himself ; evil Spirits with one who is in **affection** of like evil, and good Spirits with one who is in **affection** of like good. . . . Space and time have nothing to do with the presence, because **affection** and thought therefrom are not in space and time, and Spirits and Angels are **affections** and thoughts thence.

57. The variety of **affections** and perceptions is infinite and eternal; in like manner their fructifications and multiplications, which are spiritual. No man enjoys an **affection** and perception so like another's as to be the same; nor can such ever be. . . Not only are **affections**, perceptions and knowledges such in general, but also every single thing in them, even the most minute, in particular. . .

61. All the spirit of a man is **affection** and thence thought. . . which is the reason that when a man thinks solely from his spirit. . . he thinks from **affection** that is of his love. Hence it is evident that when a man becomes a spirit. . . he is the **affection** of his own love, and is not any other thought than that which is of his **affection**. He is an evil **affection**, which is cupidity, if the love of evil has been in him, and a good **affection** if the love of good. And everyone has good **affection** just as he has shunned evils as sins, and everyone has evil **affection** just as he has not done so. Now since all Spirits and Angels are **affections**, it is plain that the universal angelic Heaven is nothing but the love of all **affections** of good, and thence the wisdom of all perceptions of truth.

62. The Angels constitute as many Societies as there are general **affections** of heavenly love, and every Angel in each Society is distinctly his own **affection**, and the form of Heaven is from so many **affections** in general and in particular.

63. From this it is plain that **affection** which is of the love of good makes Heaven with man. Ex.

66. Every **affection** for good and at the same time for truth is in its form a man; for whatever proceeds from the Lord, derives from His Divine love the fact that it is **affection** for good, and from His Divine wisdom that it is **affection** for truth. **Affection** for truth that proceeds from the Lord, appears as perception and thence thought of truth in an Angel and in a man, because attention is paid to perception and thought, and but little to the **affection** from which they come, when yet they proceed with **affection** for truth as one from the Lord.

67. As Heaven consists of as many **affections** as there are Angels, and every **affection** in its form is a man, it follows that it is the continual [effort] of the Divine Providence that man may become a Heaven in form, and hence an image of the Lord, and because this is effected through the **affection** of good and truth, that he may become this **affection**.

74². Every **affection** has its own peer as a consort; **affection** of natural love has science, **affection** of spiritual love intelligence, and **affection** of celestial love wisdom; for an **affection** without its own peer as a consort is not anything. Ex. In beasts there is a marriage of **affection** and science. . . (which two) with them act quite as one. . . the natural **affection** which they have is **affection** for feeding themselves etc. . . They are carried along by means of their **affection**, through science. . .

75. It is otherwise with man, who has not only **affection** of natural love, but also **affection** of spiritual love, and **affection** of celestial love. . . wherefore man can be raised from natural science into spiritual intelligence, and thence into celestial wisdom. . . But this

elevation as to **affection** could not be, unless he possessed from rationality the faculty of raising the understanding, and from freedom that of willing to do so. Ex.

76. Without the appearance that it is of himself, man cannot be in any **affection** of knowing, nor in any **affection** of understanding; for all delight and pleasure, thus everything of the will, is from **affection** that is of love. . . and who can have this pleasure of **affection**, unless that by which he is **affected** appears as his own? . . . If anyone from his own **affections** should infuse something into the mind of another who had no **affections** of knowing and understanding as of himself, would he receive it?

105. The internal of thought is from the life's love and its **affections** and thence perceptions. . . From infancy to youth man is in what is outward of thought from **affection** of knowing, which at that age constitutes his internal. . . but afterwards, as he lives on, there comes into being his life's love, whose **affections** and thence perceptions constitute the internal of his thought.

106². The life's love of anyone cannot exist without derivations which are called **affections**. The derivations of infernal love are **affections** for what is evil and false, properly concupiscences; and those of heavenly love, are **affections** for what is good and true, properly *loves-dilectiones*. **Affections** of infernal love. . . are as many as there are evils, and **affections** of heavenly love. . . are as many as there are goods. Love dwells in its **affections** like a lord in his own domain. . . A man's life's love rules the whole man through its **affections** and thence perceptions, and through its delights and thence thoughts; the internal of his mind, through **affections** and thence perceptions, and the external of it through delights of **affections** and thence thoughts. 194.

107. Heavenly love with **affections** for what is good and true and perceptions thence derived, and at the same time with delights of these **affections** and thoughts thence derived, may be compared to a stately tree. . . The life's love is that tree, its branches with leaves are **affections** for what is good and true with their perceptions, and its fruits are delights of **affections** with their thoughts. But infernal love with its **affections** for what is evil and false etc. . . may be compared to a spider surrounded by its web. . .

108. The life's love in a man is the end, **affections** with their perceptions are the cause, and delights of **affections** with their thoughts are the effect; for as end comes into effect through cause, so does love come to its delights through its **affections**, and to its thoughts through its perceptions.

178². **Affection** of the will is the end from which, thought of the understanding is the cause through which, and action of the body, speech of the mouth, or outward sensation are effects of the end through thought.

193. That all man's thoughts are from **affections** of his life's love. . . Gen. art.

194. The life's love produces from itself subaltern loves, called **affections**, which are exterior and interior, and which taken together constitute one domain or kingdom in which the life's love is the lord or king. . .

These subaltern loves or **affections** adjoin to themselves consorts, each one its own ; the more inward **affections**, consorts called perceptions, and the more outward **affections**, consorts called thoughts, and each dwells together with its own consort and discharges the functions of its life. Ex.

—². Sound corresponds to **affection** . . . therefore a man's **affection** of love is known from the sound of his voice, and his thought, from the variation of the sound, which is speech. Hence the wiser Angels perceive his life's loves, together with certain **affections** which are derivations, merely from the sound of his voice. (This shows) that **affection** without its own thought and thought without its own **affection** are not possible.

[P.] 195. Now since the life's love has its own delight . . . so in like manner has every **affection**, which in its essence is a subaltern love derived from the life's love, as a stream from its own spring, or as a branch from its parent tree, or as an artery from its own heart. . . The vital heat is from the delights of the **affections** and pleasantnesses of the perceptions and thoughts. . . Good to each man is that which is the delight of his **affection** . . . and evil is that which destroys the delight of his **affection** . . . (This shows) what **affection** and thought are in their own life.

196. Now as it is man's mind that thinks, and that thinks from the delight of his own **affection** . . . and since man's mind is his spirit . . . it follows that man's spirit is nothing but **affection** and thought thence derived. That thought without **affection** is utterly impossible, is palpably evident from the case of Spirits and Angels . . . who all think from **affections** of their life's love, and each of whom is encompassed by the delights of those **affections** as by his own atmosphere : also, that all are conjoined there according to these spheres which have been exhaled from their **affections** through their thoughts. . . Hence it is evident that every thought is from **affection**, and that it is the form of its own **affection**.

197. That the **affections** of man's life's love are known to the Lord alone. Gen. art.

198. Since a man sees his thought, and cannot see his **affection**, for the latter he feels, it follows that it is from sight, which is in appearance, that he comes to the conclusion that his own prudence does all things, and not from **affection** which does not come into sight, but into feeling. For **affection** only manifests itself through a certain delight of thought . . . Ex.

199. A man is indeed able to reflect upon the delight of his own outward **affection** when it acts as one with the delight of any bodily sense, but still he does not reflect upon the fact that this delight is from the delight of his **affection** in the thought. Examps. . . Thoughts are nothing but **affections** compounded into forms by his life's love in order that they may appear in light, for all **affection** is in heat, and all thought in light. These are the **affections** of the outward thought, which do indeed manifest themselves in bodily sensation, but rarely in thought. But **affections** of inward thought, from which the outward ones exist, never manifest themselves before the man. A man knows no more

about these than a sleeper in a carriage about the way. Ex.

200. Now since the delights of man's **affections**, from inmost things through inner to outer ones, and at length to outermost ones which are in the body, carry a man along as the wind and tide do a ship, and nothing of them appears to the man, except what takes place in the outermost things of mind and body . . . it follows that the **affections** of man's life's love are led by the Lord through His Divine Providence, and then at the same time the thoughts.

201. That the Lord, through His Divine Providence, compounds **affections** into one form, which is the human. Gen. art.

224³. In the spiritual world there is a communication of **affections** and thence of thoughts . . . Everyone there also changes his face and becomes like his own **affection**.

279². Man is such that he can come from one **affection** into another, and sometimes into an opposite one, and so from one middle into another ; a man's **affection** constitutes the middle while he is in it.

—⁵. Myriads of **affections** enter into and compose each good, and these myriads are in such order and connection . . . that one cannot be changed unless all are.

—⁶. That **affections** . . . are mere changes of the purely organic substances of the mind, and that thoughts . . . are mere changes and variations of their forms. Gen. art. 319, Ex.

—⁸. The nature of the changes and variations of state and form of the organic substances of the mind, which are **affections** and thoughts, cannot be demonstrated to the eye ; but still they may be seen as in a mirror from the changes and variations of the state of the lungs in speaking and singing. Ex.

287. The Divine Providence is in the most minute particulars of man's thoughts and **affections**. Ex.

288. Everything of thought and **affection** with Spirits of Hell also flows in from Heaven, but what is good flowing in there is turned into what is evil, and what is true into what is false.

289. In Hell . . . thoughts and **affections** advance in order from Society to Society without anyone's knowing that they are not from himself. Examp.

296⁶. As sound together with speech diffuses itself around in the air in the natural world, so does **affection** with thought diffuse itself around into Societies in the spiritual world. There is also a correspondence, for **affection** corresponds to sound, and thought to speech.

300. All in Heaven are nothing but **affections** of good and thence thoughts of truth, and all in Hell are nothing but concupiscences of evil and thence imaginations of falsity, which are so arranged into order on both sides, that the latter are precisely opposite to the former. . . Those who are in Hell make concupiscences of evil the head, and **affections** of good the feet, but those who are in Heaven make **affections** of good the head and concupiscences of evil the soles of the feet. . . It is said that in Heaven there are **affections** of good . . . and in Hell concupiscences of evil . . . and it is meant that there are Spirits and Angels who are such ; for

everyone is his own **affection** or concupiscence. 301, Ex. 303, Ex.

302. The orderly arrangement of **affections** in Heaven, and of concupiscences in Hell, is wonderful, and known to the Lord alone. Both are distinguished into genera and species, and are so conjoined as to act as one. Ex.

305. New comers there complain that they had not known that their life's lot would be according to the **affections** of their love . . .

310^a. The Genii at once applied themselves to my neck, beneath the occiput, and thence entered into my **affections**, not wishing to enter my thoughts. These they dexterously avoided, and varied my **affections** one after another, with the intent to bend them insensibly into their opposites, which are concupiscences of evil; and as they did not touch the thoughts, they would have bent and inverted the **affections** without my knowledge, unless the Lord had averted it.

312^b. One Spirit is able to infuse his thoughts and **affections** into another without the other's knowing that it is not of his own thought and **affection**. Ex.

R. 153^c. All Societies in the World of Spirits, which are innumerable, are wonderfully ordered according to natural **affections** of good and evil. Societies ordered according to good natural **affections** communicate with Heaven, and societies ordered according to evil natural **affections** communicate with Hell.

—³. A novitiate Spirit is led away to various Societies, both good and evil, and is explored to see whether and how he is **affected** with truths, or whether and how he is **affected** with falsities.

—⁴. If he is **affected** with truths, he is led away from evil Societies and inducted into good ones, and also into various ones, until he comes into a Society corresponding to his own natural **affection**, and there he enjoys good accordant with that **affection**, and this until he puts off natural **affection** and puts on spiritual, and then he is raised up into Heaven.

—⁵. But because they who have confirmed themselves in faith alone in doctrine and life, are not **affected** with truths but with falsities . . . they are led away from good Societies, and inducted into evil ones, also into various ones, until they come into a Society corresponding to the concupiscences of their love.

—⁶. But they who . . . have simulated good **affections** outwardly, although inwardly there were none but evil **affections** or concupiscences, are at first held by turns in outward things. Ex. T. 281.

242. 'The second animal like a calf' = Divine Truth of the Word as to **affection** . . . 'A calf' = **affection** of knowing-*sciendi*. Ill.

278. 'Prayers of the saints' = thoughts that are of faith from **affections** that are of charity with those who worship the Lord from spiritual goods and truths. . . Fragrant odours correspond to **affections** of what is good and true.

526. 'Fire' = happiness of eternal life arising from delight and pleasantness of love, and of **affection** of good and truth; for every **affection** of love has with it its own delight and pleasantness, and **affection** of love of good and truth, delight and pleasantness such as have

the Angels of Heaven; and every **affection** remains permanently with man after death, because **affection** is of love, and love is man's life.

611. All who have been prepared for Heaven advance through opened ways between Societies in Heaven until they find a Society that exactly agrees with their **affections**, and there they dwell for ever, for there they are among their own . . . whom they love from the heart, because they are in a like **affection**. Ex.

—^e. There is a communication of **affections** in the spiritual world, since man is then a Spirit, and the life of the spirit is **affection**, and thought is from it and according to it: and homogeneous **affection** conjoins and heterogeneous **affection** disjoins. . . Wherefore all there are duly separated according to the diversities, varieties, and differences of the **affections** that are of love.

655^f. The wise man said, Is not **affection** primary, and thought derived thence? The emissary of the dragon said, I deny it. But reply was made, You cannot deny it. Does not man think from **affection**? Take away **affection** and can you think anything? It is just as if you took away sound from speech . . . sound moreover is of **affection** and speech is of thought, for **affection** sounds and thought speaks. 875^g. T. 386^h. 388.

756ⁱ. After death, all become **affections** of their reigning love; good **affections**, they who have looked to the Lord and to Heaven and have at the same time shunned evils as sins; and evil **affections**, which are concupiscences, they who have had regard only for themselves and the world, and have not shunned evils as sins, but only as hurtful to their reputation. These **affections** appear and are perceived to the life in the spiritual world, but only thoughts from **affections** in the natural world. Hence man does not know that Hell is in **affections** of love of evil, and Heaven in **affections** of love of good. Ex.

792. 'The voice of harpers and musicians, and of fifers and trumpeters shall be heard in thee no more' = that there shall not be with them any spiritual **affection** of truth and good, or any celestial **affection** of them. By 'voice' is meant sound, and all sound corresponds to **affection** that is of love, since it arises therefrom. From this it is, that the sounds of a harp etc. sig. **affections**. But **affections** are of two kinds, spiritual and celestial; spiritual **affections** are **affections** of wisdom, and celestial **affections** are **affections** of love. . . There are therefore musical instruments whose sounds have relation to spiritual **affections**, and there are those that have relation to celestial **affections** . . . Instruments whose sounds are separate and distinct like stringed ones, pertain to the class of spiritual **affections**, and instruments whose sounds are continuous, like wind instruments, pertain to the class of celestial **affections**.

—². None desire truths from spiritual **affection** but they who approach the Lord. . . The outward **affections** in which they are when they hear masses etc. . . are merely natural, sensual and corporeal.

875^j. The derivations of love are called **affections**, and through these are produced perceptions, and so thoughts. . . Thought in its origin is **affection** . . . being nothing but the form of **affection**. This is not

known, because thoughts are in light, but **affections** in heat, and therefore we reflect upon thoughts, but not upon **affections**. Ex.

—7. (**Affection** and thought are nothing without operation. Ex.)

[R.] 883². All Societies in Heaven are distinguished from one-another according to differences of **affections** that are of love in general and in particular, each Society is one species of **affection**, and they dwell there in a distinct manner according to the relationships and affinities of that species of **affection**. Ex.

908. This is why the learned have attributed all things to thought and not to **affection**.

—e. Since good of love is everything of Heaven and the Church, the universal Heaven and the universal Church are ordained according to **affections** of love, and not according to anything of thought separate from them, for thought is **affection** in form.

937². In the spiritual world, knowledge and acknowledgment produce all presence, and **affection** that is of love produces all conjunction, for spaces there are but appearances according to likeness of dispositions, that is, of **affections** and of thoughts thence derived.

943^e. Consociation through correspondences causes Angels and Spirits to be together with men in **affections**, but not in thoughts; wherefore one knows nothing about the other; that is, man does not about the Spirits with whom he is as to **affections**, nor the Spirits about the man, for that which is not in thought, but only in **affection**, is not known, because it does not appear, or be seen.

M. 6^e. There is a certain hidden current in the **affection** of the will of every Angel which draws the mind to do something, whereby the mind tranquillizes itself.

17². Sweetest songs of maidens and girls are heard from the houses around the public places every morning. The whole city resounds with them. One **affection** of spiritual love is sung each morning; that is, is sounded through the modulations of the voice of the singer, and that **affection** is perceived in the singing as though it were itself.

33^e. The masculine in the male is masculine in . . . every idea of thought, and in every spark of **affection**; in like manner the feminine in the female.

36. After death, man is not his own thought, but his own **affection** and thought thence derived. . . Hence it is that universal Heaven is ordained according to all varieties of **affections** of love of what is good, and universal Hell, according to all **affections** of love of what is evil.

42². All Angels are **affections** of love in human form; the regnant **affection** itself shines forth from their faces, and garments are allotted to them from and according to **affection**, wherefore it is said in Heaven that each is invested with his own **affection**.

55. Heavenly songs are nothing but sonorous **affections**, or **affections** expressed and modified in sounds, for as thoughts are expressed through speech, so are **affections** through singing. The Angels perceive the object of the **affection** from the symmetry and flow of the modulation. Examp.

—6. The love of a woman for a woman is like the love of an **affection** of the understanding of men for another such **affection**. Ex.

56². Women have been created by the Lord **affections** of the wisdom of men, and **affection** of wisdom is beauty itself. . . Woman was created by the Lord through the wisdom of man, because from man; and thence is she a form of wisdom inspired with **affection** of love, and since **affection** of love is life itself, woman is the life of wisdom; but the male is wisdom, and the life of wisdom is beauty itself.

90. The **affection** of the male is the **affection** of knowing, of understanding and of being wise; the **affection** of knowing in childhood, the **affection** of understanding in adolescence and early manhood, and the **affection** of being wise in old age.

91. The **affection** of the woman is the **affection** of loving science, intelligence and wisdom, not in herself, but in the man.

166. For the sake of this conjunction there is given to the wife a perception of the husband's **affections**, and also the highest prudence in regulating them. That wives know their husbands' **affections** and regulate them prudently, is one of the secrets of marriage love concealed with wives. They know them through the three senses of sight, hearing and touch; and regulate them without their husbands knowing anything about it. 208², Ex.

173. That so the wife receives an image of her husband into herself, and hence perceives, sees, and feels his **affections**. Gen. art.

175⁴. Men cannot enter into duties proper to women and discharge them aright, because they are not in the **affections** of women, which are quite distinct from the **affections** of men. Ill. In the Spiritual World all are clothed according to their **affections**; and the two **affections** of woman and of man can only be united between two, and never in one.

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 that are formed, they might also exist in skulls devoid of a brain.

197. That this formation on the part of the wife takes place through the appropriation of the husband's **affections**. . . **Affections** are of the will; for **affections**, being derivations of love, form the will, and constitute and compose it. But these **affections** are in the understanding with men, and in the will with women.

208². The wives said, Our wisdom is pre-eminent above yours, because it enters into your inclinations and **affections**, and sees, perceives and feels them; you know nothing whatever about the inclinations and **affections** of your love, and yet they are what your understanding thinks from, and according to which it thinks.

272. That in the natural world almost all can be conjoined as to outward **affections**, but not as to inward **affections**, if these disagree and appear. Gen art. . . The inward **affections**, which are of the mind, do not appear with many; hardly a grain of them shows

through, for the body absorbs them . . . or else the man conceals them from the sight of others by dissimulation learned from infancy, whereby he puts himself into the state of every **affection** that he notices in another and allures his **affections** to himself, and so they conjoin themselves; the reason they conjoin themselves is that every **affection** has its own delight, and delights bind minds—*animos*—together. It would be otherwise if the inward **affections** were to appear before the sight in the face and gesture, and before the hearing in the sound of the voice, as the outward ones do, or if their delights were smelt, as is the case in the Spiritual World.

273. That in the Spiritual World all are conjoined according to inward **affections**, but not according to outward ones, unless they act as one with inward ones. Gen. art. The reason is, that then the material body, which was able to receive and produce the forms of all **affections**, is thrown off, and when man is stripped of this body, he is in his inward **affections**, which the body had before concealed.

—². Since Angels and Spirits have inward and outward **affections** just like men in the world, and since inward **affections** cannot be concealed there by outward ones, they show through and manifest themselves, so that with them both kinds [of **affections**] are reduced into likeness and correspondence, and then their inward **affections** are effigied in their faces through their outward ones, are perceived in the sound of the voice, and also appear in their manners. Examp.

274. That there are outward **affections** according to which matrimony is commonly contracted in the world, is because inward **affections** are rarely consulted, and if they are, the likeness of them is not seen in the woman, for she, from a native gift, draws back the inward ones into the recesses of her mind. Outward **affections** that lead men to contract matrimony are many. The first **affection** of this age is increase of property by wealth . . . the second is aspiring to honours. . . These leave no room to explore agreements of inward **affections**.

275. But if inward **affections**, which conjoin minds, are not within, matrimony is loosed at home. Gen. art.

277. In matrimony where inward **affections** do not conjoin, there are outward ones that simulate inward ones, and consociate. Gen. art. By inward **affections** are meant mutual inclinations which are in the mind of each from Heaven; and by outward **affections** are meant inclinations that are in the mind of each from the world. These latter **affections**, or inclinations, are indeed equally of the mind, but occupy its lower region; the former its higher one. Ex.

301. Consent is to be secured . . . by solemn betrothal . . . in order that the more inward **affections** may be mutually known, and conjoined through attachments in inward cheerfulness of love.

320. Hence it follows that what is natural separate from what is spiritual with two consorts . . . produces only conjunction of some outward **affections** that cohere with the bodily senses.

—². Such are free to tie their sensuous **affections** (in repeated matrimony).

—³. Outward **affections** follow the dead body and

are entombed with it, those only remaining that cohere with inward ones.

329². Every grain of your thought, and every bit of your **affection** are divisible *ad infinitum*.

T. 64². All **affection** of love and thought of the understanding thence derived are in space without space, and in time without time.

66. All kinds of animals appear in the spiritual world, and are likenesses of **affections** of love and of thoughts thence derived . . . It is given to know what **affection** this or that object reps. . . and because **affections** and thoughts thence derived are various and manifold with every man, and some of them relate to the **affection** of one animal and some to another, therefore the images of these **affections** are thus presented to view.

78³. God is love itself and wisdom itself, and there are infinite **affections** of His love and infinite perceptions of His wisdom; and correspondences of these are each and all things that appear on earth . . . and since He is omnipresent, there are such correspondences of the **affections** of His love and wisdom in the whole natural world, but in the spiritual world there are similar correspondences with those who receive **affections** and perceptions from God; the difference is that such things in the spiritual world are created instantaneously according to the **affections** of the Angels from God.

178². Thoughts (believed to be) modifications of the ether . . . and **affections** of love, occasional changes of state from the influx of the sun into them.

365⁴. Sympathies and antipathies are exhalations from minds that **affect** another according to likenesses.

589. He is reformed who is in **affection** of truth for its own sake, for this **affection** conjoins itself with the will, and if it goes on, it conjoins the will to the understanding, and then regeneration begins.

593^o. The Angels perceive the **affection** of man's thought from the sound of his voice.

597. When the outward man is subdued, concupiscences are dispersed, and **affections** of good and truth are implanted in their place.

607. Angels and Spirits are not conjoined with man as to thoughts, but as to **affections** . . . conjunction through **affections** of love between men and Angels and Spirits is so close, that if it were severed the men would at once fall into a swoon.

—³. Everyone after death seems to himself still to live in the world, for he then comes into company with his like as to the **affections** of his will.

D. 1568. To be **affected**, defined and distinguished from will, desire, etc.

3127. On variations of **affections** without ideas of thought.

3496. On those who act through the good **affections** of men and bend them to their side. 3497.

3712. Sirens insinuate themselves through the **affections**. 4304. 5464⁸.

4059. That **affections** have with them all knowledge—*scientia*.

[D.] 4266. That everything is included in **affection**. It is merely variations of **affection** that produce ideas, and thus speech.

4280. On spheres of **affection**.

4311. On **affections** not instructed . . . There are Spirits who are **affected** with good and holy things without understanding or discrimination; such increase the power of the deceitful.

4399. That Spirits and Angels dwell in man's **affections**.

4821. All man's good **affections** are heard in Heaven, and all his evil **affections** in Hell. 4822.

4845. The **affections** of the Angels are according to the changes of state in Heaven.

4865. All **affections** of the mind and all ideas . . . have their corresponding **affections** in the body, which cannot be described, for they **affect** the body and its various parts, as all **affections** are wont to do that raise the breast, contract and dilate the lungs . . . or the belly, or **affect** the lower part, or the face and eyes. Such corresponding **affections** are plainly felt in the bodies of Spirits and Angels, and when they speak, they enunciate the words articulately, according to the sense from those **affections**; thus speech and **affections** make one.

4867. Angels who are conscious of innumerable things in themselves and in others in a single **affection** and also in a single idea of a thing, enunciate also to the likeness of the **affection**, or of an accordant **affection**.

5940. That all things from the Spiritual World are **affections** that are of love.

—². The varieties of **affections** are indefinite; few come to man's knowledge.

— . The government of the Lord's Providence is through **affections**, thus through **affections** into thought.

6000. That a Spirit is his own **affection**, and that faith is according to **affection**.

E. 444³. **Affection** is said of love and its continuity, for **affection** is what is continuous of love. 547².

674³. In the Spiritual World there is a communication of all **affections** and sometimes of thoughts, and within every Society there is a general communication. Des. 675³.

— . The variations of the **affections** . . . exist from the influx of **affections** from other Societies, which are either above or at the sides, also from the new-comers who enter the Society and also from few or many being taken away from the Society.

790³. **Affection** is love in its continuity.

817. **Affection** itself alone cannot speak, it can only make a sound and sing.

942². Then man receives the same **affections** as the Angels have . . . The first **affection** then given is **affection** of truth, the second is **affection** of good, and the third is **affection** of fructification.

943. Man is **affection** of truth when he loves truth and is averse to falsity; **affection** of good when he loves good uses and is averse to evil uses, and **affection** of fructifying when he loves to do good things and be of service.

1174². Man's **affections** have extension into Societies there; within these is man as to his spirit, tied to them as with outstretched cords . . . and as he proceeds from one **affection** into another, so he proceeds from one Society into another.

1175³. What **affection** is. **Affection** has a similar meaning to love, but love is like a spring and **affections** the streams thence flowing, thus its continuations. Love as the spring is in the will, **affections** which are its streams, flow into the understanding by continuity, and there, by means of light from truths, they produce thoughts. . . The Societies of Heaven, which are innumerable, in their essence are **affections** . . . they are not thoughts but **affections**, consequently to be led through these Societies is to be led through **affections**, or to be led through **affections** is to be led through Societies; wherefore in what follows, **affections** are mentioned for Societies.

—⁴. Why man is led by the Lord through **affections** and not through thoughts. When man is led by the Lord through **affections**, he can be led according to all the laws of His Divine Providence, but not if he is led through thoughts; for **affections** do not manifest themselves before man as thoughts do: **affections** also produce thoughts, but thoughts do not produce **affections**; they appear to produce them, but it is a fallacy. Since **affections** produce thoughts, they also produce all things of man, because they are his life. If you hold a man in his **affection** you hold him bound, and lead him where you like, and then one reason is as good as a thousand; but if you do not hold a man in his **affection** reasons avail nothing, for the non-concordant **affection** either perverts, rejects, or extinguishes them. So it would be if the Lord were to lead man immediately through his thoughts, and not through his **affections**. When the Lord leads man through his **affections**, it appears to him as if he thinks etc. freely from himself.

—⁵. If a man knew all things of the Word . . . and were to think and speak them, but if at the same time his **affections** were concupisces of evil, he still could not be led by the Lord out of Hell.

D. Love (Post.) 9. That there are as many uses as there are **affections**. Gen. art. The spirit of man is nothing but **affection**; and hence man after death becomes **affection**; and hence Heaven and Hell are distinguished into Societies according to the genera and species of **affections**. By **affections** are meant continuations and derivations of love, for love may be compared to a spring, and **affections** to the streams from it; it may also be compared to the heart, and **affections** to the vessels thence derived and continued. Ex. From which it is plain that **affection** is love in its essence, and use is love in its form.

—². From this it results that the objects or ends of **affections** are uses, and that therefore their subjects are uses, and that the very forms in which they exist are effects which are their effigies, in which they advance from the first end to the last, and from the last end to the first, and through which they perform their works etc. In itself, **affection** alone is not anything, but becomes something by being in use, and **affection** of use is not anything unless it is in a form, and **affection** of

use in a form is nothing but power; but **affection** first becomes something when it is in act; this is the use itself which is meant, which in its essence is **affection**. Now since **affections** are essences of uses, and uses are their subjects, it follows that there are as many uses as there are **affections**.

10. There are genera and species of **affections** and differences of species *ad infinitum*. Gen. art.

11. There are degrees of **affections** and of uses. Gen. art.

12. From every use flow in the necessary, useful, and delightful things of life according to the quality of the use, and according to the quality of its **affection**. Gen. art.

15. Man is not of a sound mind unless use is his **affection** or occupation. Gen. art.

16. Every man is **affection**, and there are as many various **affections** as there are men born, or that will be born to eternity. Gen. art. Angels of Heaven and Spirits of Hell are all **affections**; Spirits of Hell **affections** of evil which are concupiscences, and Angels of Heaven good **affections**. The reason why every man is **affection**, is because his life is love, and the continuations and derivations of love are what are called **affections**, wherefore **affections** in themselves are loves, but subordinated to the general love as under a lord or head. Since the life itself is love, it follows that each and all things of the life are **affections**, and thus that man himself is **affection**.

—². Of those who come from the natural into the spiritual world there has not as yet been found one who knew that he was **affection**; few indeed knew what **affection** was; and when I have said that **affection** was love in its continuation or derivation, they asked what love was, saying that they perceive what thought is, but not what **affection**. When I have said to them that thought is nothing whatever by itself, but through the **affection** that is of man's life's love, being from it, as what is formed from that which forms it, and that the reason why thought is perceived and not **affection**, is because what is formed is perceived and not that which forms it, they were amazed. Ex.

—³. All things of thought are from **affection** and according to it; we cannot think without it, nor contrary to it; and every one is such as his **affection** is; and therefore all are explored from their **affection**, and none from speech, for speech proceeds from the thought of outward **affection**, which consists in a desire to favour etc., and this for the sake of the ends of inward **affection**. Nevertheless, the **affection** itself is heard from the sound of the voice. Ex.

17. Man has eternal life according to his **affection** of use. Gen. Art. As **affection** is the man himself, and use is its effect . . . and since **affection** is not given without its subject . . . so the **affection** of man's life is not given without use; and since **affection** and use make one, so the quality of man who is **affection** is discerned from use. . . The heat and light of Heaven discover **affections** of uses as the heat of the sun discovers objects of earth by means of odours and flavours, and as its light discovers them by means of colours and shades.

—² The reason why man has eternal life according to **affections** of use, is that that **affection** is the man

F

himself. . . But **affection** of use in general is of two kinds, spiritual **affection** of use and natural **affection** of use; both are alike in outward form, but quite unlike in inward form, for the spiritual **affection** of use gives Heaven to man, but the natural **affection** of use without the spiritual gives Hell; for the natural **affection** of use is solely for the sake of honour and gain, but the spiritual **affection** of use is for the sake of the glory of God and of His use. Examp.

—⁵. The spiritual **affection** of use is inward and at the same time outward, and so far as it is outward or natural, so far it is also spiritual . . . The spiritual **affection** of use is obtained by shunning evils because they are sins. Ex.

18. Man's will is his **affection**. Gen. Art.

D. Wis. v^e. The changes of state of these receptacles are **affections**, the variations of their form are thoughts.

vi^o. The variation of the pulse according to the **affections** . . .

x. The conjunction of **affection** and thought is reciprocal. Gen. Art. . . **Affection** is the life of thought, and such as the **affection** is, such is the thought. Ex.

x. 5. The formations of the love from the will in the understanding are first **affections**, then perceptions, and finally thoughts. x. 7^o.

C. 185. In the Spiritual World the very **affection** of everyone is communicated and its quality shown, and such as is a man as to **affection**, such are all things that proceed from him. Thus is he led to the Society where his **affection** is.

De Dom. 21. The **affection** itself that is of love is from the father, which also is the very life or soul of man. 293.

255. Spirits do not see man, but only his **affections**.

Affection of Good. *Affectio boni.*

Affection of Truth. *Affectio veri.*

See also under AFFECTION.

A. 892. There is slavery when cupidities and falsities have command, freedom when **affections of good** and of truth.

1326. Inward worship consists in **affection of good** and acknowledgment of truth, but in proportion as love of self comes in, **affection of good** and acknowledgment of truth go out.

1525. A lucid appearance beautifully varied with rays of golden flame for those who are in **affections of good**, and a lucid appearance varied with rays of silver light for those who are in **affections of truth**.

1762. Variations around the left eye when truths and **affections of truth** were communicated, around the right eye when goods and **affections of good**.

1802. Then first are they heirs, when they are in **affection of good**, that is, in mutual love, into which they are introduced through knowledges of good and truth and their **affections**.

1820^o. Evil Genii are they who fight against those things that are of **affection of good**, and evil Spirits against those things that are of **affection of truth**.

[A.] 1824. The exterior Celestial is all affection of good, yea it is also all pleasure that is from affection of good. . . . But the Celestial Spiritual is all affection of truth in which is affection of good, or affection of truth that is generated from affection of good.

1904. 'Sarah the wife of Abraham' = affection of truth. . . There are two affections that are distinct from each other, affection of good and affection of truth. While man is being regenerated, affection of truth takes precedence, for he is affected with truth for the sake of good; but when he has been regenerated, affection of good takes precedence, and he is affected with truth from good. Affection of good is of the will, affection of truth of the understanding. . . The most ancient people instituted as it were a marriage between the two affections. Ex. 3033.

1935. The Lord's interior thought was from affection of intellectual truth, and this affection from His Divine Good.

1940. Man's Rational is formed by the Lord from truth or affection of truth; this affection is his good, from which he acts.

1947². The heavenly proprium becomes more and more free, till it becomes affection of good and of truth thence derived.

1997. Fructification of affection of truth *ad infinitum*. Sig.

— . Affection of good is to do what is good from love of good, affection of truth is to do what is good from love of truth. At first sight these two affections appear as if they were the same, but they are really distinct, both as to essence and as to origin. . . Affection of good is from celestial love, but affection of truth from spiritual love: affection of good can only be predicated of the celestial man, but affection of truth of the spiritual man.

—². The Most Ancient Church was in affection of good, but the Ancient Church was in affection of truth. . . . Celestial Angels are in affection of good, Spiritual Angels in affection of truth. . . The Lord united affection of truth to affection of good. . . when He united the human essence to the Divine.

2072. 'He laughed' = affection of truth. . . The origin of laughter is no other than affection of truth, or affection of falsity. Ex. 3392.

—². Truth is the chief thing in the Rational; there is also affection of good in it, but it is in affection of truth as its soul. Affection of good that is in the Rational does not put itself forth by laughter, but by a certain joy. 2083.

2088². The celestial are they who are in affection of good from good, the spiritual who are in affection of good from truth. . . the celestial. . . received the perception by which they perceived good, not from truth, but from affection of good; but the spiritual received the conscience according to which they acted, not from affection of good, but from affection of truth. Charity with these appears like affection of good, but it is affection of truth.

2180. In the genuine Rational there is affection of truth, and affection of good, but its primary is affection of truth. 2189.

2184¹. The Celestial Spiritual, or what is the same . . . affection of truth within which is affection of good, or what is still the same, affection of knowledges and also of sciences from affection of charity. . .

2202. 'Sarah laughed within herself' = affection of truth of that Rational did so. (For it was not the affection of that truth that it should change the state. 2203.)

2268. The Angels as it were dwell in man's truths, and insinuate affections of good from the Lord.

2313. The third state of the Spiritual Church treated of, in which they no longer act from affection of good, but from affection of truth. 2422. In the fourth state, affection of truth perishes, which is Lot's wife made a pillar of salt.

2329. Interior confession is of the heart, and exists in humiliation, and at the same time in affection of good.

2336^e. Affections of truth treated of.

2362. Lot's 'two daughters' = affections of good and of truth. . . Affection of good constitutes the Celestial Church, and is called 'Daughter of Zion,' but affection of truth constitutes the Spiritual Church, and is called 'Daughter of Jerusalem.' Ill.

2363. Blessedness from affections of good and of truth. Sig. and Ex.

2422. When affection of good begins to lessen, and as it were to recede, good is indeed present, but it withdraws itself more deeply, and is thus in obscurity, but manifests itself in a certain affection, which is called affection of truth.

2423. 'Grace' . . . = humiliation from affection of truth; 'mercy' . . . = humiliation from affection of good. Ex.

2425². With those who are in affection of truth there is affection of good in their affection of truth, but so obscurely that they do not perceive it, so that they do not know what affection of good is. . . Nevertheless since there lies dimly hidden in their affection of apparent truth affection of good, through which the Lord leads them so to do, they are at the same time inwardly in good, in which Angels are with them, and are there delighted with the appearances of truth with which they are affected.

—³. But they who are in good of charity, and thence in affection of truth. . . are in light. Ex.

2429². They who are in affection of truth have but little truth compared with those who are in affection of good. Ex.

2432. They who are in affection of truth, that is, who are in faith, are saved, provided it is faith of good. Sig. 2438.

2439. 'Zoar' = affection of good, namely of good of science, that is, affection of truth. 'Zoar' means 'little,' for they who are in affection of truth, relatively to those who are in affection of good, have little truth, because they have little good. Ex.

2455. 'Salt' = affection of truth; in the opposite sense, the vastation of affection of truth, that is, of good in truth.

2465. 'The firstborn' (daughter of Lot) = affection of such good, 'the younger,' affection of such falsity.

2466⁴. 'Samaria' is the Church that is in **affection of truth**; 'Jerusalem,' that is in **affection of good**.

2503. 'Kadesh' is **affection of interior truth** proceeding from rational things, and 'Shur,' **affection of exterior truth** proceeding from scientific things. . . Hence it follows that there are two **affections of truth**.

2526. From **affection of truth**, and thus from every faculty. Sig.

—'. 'Clean hands,' which are predicated of truths, cannot be, unless there is good in the truths, that is, unless there is **affection of truth**.

2529. In **affection of truth**, which is signified by 'cleanness of hands,' there is something of what is human.

2574^e. In the other life ideas inspired with **affection of good** conjoin.

2657³. The Rational after regeneration is formed by the Lord through **affections of spiritual truth and good**, which **affections** are in a wonderful manner implanted by the Lord in truths of the former Rational. Ex.

2689. They who can be reformed . . . are held by the Lord in **affection of good** and in thought of truth. —³. Ex.

2692. The influx of the Lord into **affection of truth**, when this **affection** is in the utmost grief on account of the deprivation (of truth), is consolation. Sig.

2697. The good of truth does not appear, it only manifests itself in **affection of truth**, and afterwards in life according to truth.

2698. With those who are in **affection of good**, good longs for good as a hungry man for bread, but with those who are in **affection of truth**, good longs for truth, as a thirsty man for water.

2708. The celestial are in **affection of good**, the spiritual, in **affection of truth**.

2712. 'To dwell,' is predicated of good of truth, or of **affection of truth**. Ill.

2717. (Ishmael's) 'mother' = **affection of truth**, because 'mother' = the Church, and since the Spiritual Church, which is here represented, is in **affection of truth**, and is a Church from **affection of truth**, therefore by 'mother' is here signified that **affection**.

2718. The man of the Spiritual Church is illuminated by the Lord's Divine Human, from which illumination there exists in his Rational **affection of truth**, and in his Natural **affection of sciences**. The reason why, with the spiritual man, **affection of good** cannot exist, such as there is with the celestial, but in its stead **affection of truth**, is that with him good is implanted in the intellectual part, and that it is relatively dim. Ex.

—². What it is to be in **affection of truth**, and what in **affection of good**. They who are in **affection of truth** . . . debate whether it is so . . . but they who are in **affection of good** know and perceive that it is so from the good itself in which they are. Examp.

—³. **Affections of good** are as innumerable as the Societies in Heaven, and are all conjoined by the Lord into a heavenly form, so as to constitute as it were one man.

—⁷. Hence it is evident whence comes the obscurity

of those who are in **affection of truth**, that is, of the spiritual, relatively to those who are in **affection of good**, that is, to the celestial. Ex.

2731. Wives are **affections of good** that are of the will, and men are thoughts of truth that are of the understanding.

2763². The heart corresponds to **affection of good**.

2781⁵. 'She-ass' = **affection of natural truth**.

—⁷. 'She-ass' = **affection of natural good and truth**; 'she-mule,' **affection of rational truth**.

2865. 'Bethuel begat Rebecca' = from good their **affection of truth**.

2875. Good of life, or **affection of good**, is insinuated by the Lord through an inward way, man knowing nothing about it, but truth . . . through an outward way, and is brought into the memory, whence it is called forth by the Lord in its time and order, and is conjoined to **affection of good**.

—^e. **Affection of truth and of good** is the only thing that receives truth of faith; for they agree.

2877. As often as **affection of truth and affection of good** are insinuated by the Lord, which is effected while man knows nothing whatever about it, so often he imbues and does what is good in freedom, because from **affection**.

2890. Angels, through whom man communicates with Heaven, consider him as a brother, and insinuate into him **affections of good and of truth**.

2928^e. The spiritual do what is good from **affection of truth**.

2930³. **Affection of good** that is of the will, and **affection of truth** that is of the understanding . . .

—'. 'Soul' = **affection of truth**; 'spirit,' **affection of good**.

—⁴. 'Soul' = **affection of truth and of good**.

—'. 'Soul' = life of **affection of good and of truth**.

—⁵. It is said that 'soul' = **affection of truth** from the heart, because there are **affections of truth** not from the heart. Ex.

2937. The spiritual man is **affected with truth** as with good.

2979. The spiritual man is first instructed in truths that are of faith, and is then held by the Lord in **affection of truth**; good of faith is at the same time insinuated into him, but so that he hardly knows it, for it lies hidden in **affection of truth** . . . In process of time **affection of truth of faith grows**, and truth is regarded for the sake of the end, namely for the sake of good. Ex.

3012. 'Laban' is **affection of good** in the natural man.

3024². 'Daughters,' as 'Daughter of Zion,' etc. are **affections of good and of truth** . . . and because they are **affections of good and of truth**, they are also Churches, for Churches are Churches from these **affections**; hence it is that by 'Daughter of Zion' is signified the Celestial Church, and this from **affection of good**; but by 'Daughter of Jerusalem,' the Spiritual Church, from **affection of truth**.

3033. **Affection** that does not agree with truth cannot be conjoined with good of the Rational.

—². When a man has **affection of good**, that is, when he wills what is good from the heart . . . But when man has not **affection of good**, but **affection of evil**, that is, when he wills what is evil . . .

—³. Such have been with me and were not susceptible of any **affection of good** from truth, however much truths were recalled into their minds. . . But they who had been in **affection of good** from the heart are receptive of all truth, according to the quantity and quality of the good that had been with them.

[A.] 3040. 'Thou shalt take a woman for my son from thence' = that **affection of truth** is indeed thence, but from a new source. . . All **affection of truth** in the natural man exists through influx from **affection of good** out of the rational, or through the rational from the Divine. **Affection of truth** that exists in the natural man through this influx, is not in the beginning genuine **affection of truth**. Ex.

3042. 'If the woman will not go after thee' = if the **affection of truth** should not be separated . . . from the Natural and be conjoined to the Rational.

3048². 'Camels' = general scientific things that are in the natural man, from which is **affection of truth** that is to be initiated into **affection of good** in the rational.

3066. 'Daughters of the men of the city were going out to draw water' = **affections of truth**, and instruction through them. . . No one is ever instructed through truths, but through **affections of truth**. Ex.

3067. **Affections of good** and of **truth** are called 'infants,' 'girls,' 'damsels,' and 'daughters,' but everywhere with a difference as to state; when 'daughters' are mentioned, **affection** in general is signified, when 'damsels,' **affection** in which there is charity, and when 'girls,' **affection** in which there is innocence.

3074. Influx of Divine love into the Human, from which is **affection of truth** in which there is innocence. Sig.

3077. 'Lo! Rebecca came out' (of the city) = **affection of truth** from doctrinal things. Ex.

3078. The first **affection of truth** did indeed derive its origin from Divine things acquired by the Lord in the natural man, but still there were maternal things there that could not be separated in a moment, from which also the **affection** was. Sig.

3081. In the spiritual sense, marriage love is **affection of good** in truth, and **affection of truth** from good, from which **affections** conjoined as it were in marriage is marriage love. Refs.

3084^e. Divine love inflows into **affection of good**, and thence into **affection of truth** . . .

3085. In these two verses **affection of truth** is described as to origin, as to quality, and as to the first of initiation.

3086. All light, life and order in the natural man are from influx from the Divine . . . **affection** exists through this influx, first a general **affection of truth**.

3089. The first **affection of truth** had something in it from the maternal, that was to be separated. . . Man's first **affection of truth** is very impure, for there is in it **affection of use** and of end for the sake of self. . . Such **affection** must needs precede . . .

3095. The separation of **affection of truth** that was being initiated into good Divine. Sig. . . Since real truth is never conjoined with good except through its own **affection**, for in **affection** there is life through which there is conjunction, therefore it is **affection of truth** that is here understood.

3096. 'And she ran again to the well' = a lower **affection of truth**. . . Since the initiation of truth is here treated of, a lower **affection of truth** is signified . . . Natural truth is lower truth, and **affection of natural truth** is **affection of lower truth**.

3106. 'The hands' (of Rebecca) = the power of **affection of truth**.

3111. 'Bethuel' = good of charity such as there is with upright Gentiles. The very origin of the **affection of truth** that Rebecca reps. was from such good. . . Exploration concerning the origin of **affection of truth** as to innocence and as to charity is described in the inward sense. Ex.

3112. The whole origin of the **affection of truth** that is represented by Rebecca. Sig.

3115. The state of the **affection of truth** and from what origin it was. Sig. Its origin is described by those things that are represented by Bethuel, Milkah, and Nahor, and its relationships by Laban in what follows. Since its origin is obscure, its state is signified by 'a place to spend the night.'

3129. 'The brother of Rebecca' = **affection of good** in the natural man . . . 'Brother' is **affection of good**, and 'sister,' **affection of truth**. 3130. 3132. 3166. 3303.

3131. 'Laban ran out to the man to the spring' = the disposition of **affection of good** towards truth that was to be initiated into truth Divine.

3132. Divine good and Divine truth in the power of **affection of truth**. Sig. and Ex. . . As it is in the power of a girl to be betrothed, and afterwards as a wife to be conjoined to her husband, so it is in the power of **affection of truth** to be initiated into Divine truth, and so to be conjoined to Divine good.

3133. Inclination on the part of **affection of truth**, which is here represented by 'Rebecca the sister' . . .

3145. It is **affection of truth** from good that produces freedom; unless truth is learned from **affection**, thus in freedom, it is not implanted, still less exalted inwardly, and there made into faith.

3146. Freedom is for this intent, that man may be instructed in **affection** and from **affection of truth** . . .

3149. **Affection of good** in the natural man willed that Divine things be appropriated. Sig.

3159. Good from the Lord continually inflows through the inward into the outward man, and in the first age appears in the outward man in the shape of **affection of truth**. In proportion as a man regards celestial and spiritual good as an end, truth is initiated and conjoined to good, or what is the same, **affection of truth** to **affection of good**.

3160. By Laban as a brother is represented **affection of good** in the natural man, and by Bethuel the origin of **affection of good**. **Affection of good** and **affection**

of truth in the natural man are like brother and sister ; and **affection of truth** called forth from the natural man into the rational and there conjoined with good, is like a married woman.

—². When good from the rational man inflows into the natural, it does not inflow immediately into truth there, but into good there, and through good into truth ; unless there is this influx, **affection of truth** cannot exist. **Affection of good** in the natural man is that which acknowledges, thus which first consents. Ex.

3164. 'Vessels of silver, and vessels of gold' are here mentioned because they are predicated of **affection of truth**, which is here 'Rebecca.'

3165. 'And he gave to Rebecca' = which then belonged to **affection of truth**, for by 'vessels of silver,' etc. **affection of truth** is described as a bride.

3176. 'He said to them, do not detain me' = will of **affection of good**.

3179. 'Let us call the girl, and let us interrogate her mouth' = consent of **affection of truth** alone. Ex.

3182. 'They sent Rebecca their sister' = separation from **affection of truth** Divine. Ex.

3183. When man is first born, he is introduced into a state of innocence . . . this state is signified by a 'suckling;' then into a state of **affection of celestial good**, that is of love towards parents . . . this state is signified by 'a little child;' afterwards into a state of **affection of spiritual good**, or of mutual love . . . this state is signified by 'children;' when he grows still older, into a state of **affection of truth**, this is signified by 'youths.'

—². It is said that they sent Rebecca's 'nurse' also, in order that **affection of truth** may be described, namely, that it is from innocence ; for **affection of truth** is not **affection of truth**, unless there is innocence in it, for the Lord inflows through innocence into that **affection**, and indeed with wisdom.

3185. Illustration inflows into the natural man through **affection of truth**, which is 'Rebecca,' when it is initiated into good, which is 'Isaac.'

3186. 'Thou our sister be for thousands of myriads' = fructification of **affection of truth** *ad infinitum*.

3188. 'Rebecca arose' = elevation of **affection of truth** to the Rational, and its separation from the Natural.

3202. 'Rebecca lifted up her eyes and saw Isaac' = reciprocal intention of **affection of truth**.

3203. 'She dropped off the camel' = its separation from scientific things in the natural man. . . **Affection of truth** is separate from the natural man, when it becomes no longer of science, but of life. Ex.

3207. With the ancients, brides represented **affections of truth**, and bridegrooms, **affections of good**.

—¹. **Affection of truth** can only approach **affection of good** through appearances of truth. Sig.

—². At the first sight of **affection of good**, truth is separated from scientific things, puts on appearances of truth, and so makes its approach to good. Sig.

3263². From **affection of good** they (gentiles) do works of charity, and from **affection of truth** worship the Supreme.

3309. 'A man skilful in hunting' = those who are in **affection of truth**, for 'a skilful man' is predicated of **affection of truth**, or of those who are in **affection of truth**.

—². 'Hunting' = sensual and scientific truths in which they who are in good of life are instructed, and with which they are **affected**. Ex.

—³. 'To hunt' is to teach, and also to persuade, in both senses ; namely, from **affection of truth** and from **affection of falsity**. Ill.

3310³. They who are being regenerated, at first do what is good from doctrinal things . . . when they are in this state, they are in **affection of truth**, and are called 'men-*erri*-of the field.'

3316². When good first has an appetite and a longing for doctrinal things, with the end of conjoining them to itself, it appears in the shape of **affection of truth**. Sig.

3325³. The Spiritual Church is of such a character, that it is to be introduced into good through truth, without at that time perception of good, except such and so much as lies hidden in **affection of truth**. Neither can it be at this time distinguished from delight of love of self and of the world, which is at the same time in that **affection**, and is believed to be good. 3330.

3332². When the spiritual man is being regenerated, he first learns doctrinal things of truth, then is **affected** with them, which is the good of doctrinal things ; afterwards, through insight into doctrinal things, he is **affected** with the truths that are in them, which is the good of truth.

3339. Angels live in the light of Heaven, and also in their heat ; from the light they have intelligence, from the heat **affection of good**.

3408. Natural good signified by 'herd,' is not that which is born with man, but that which is procured through knowledges of truth joined to **affection of good**.

3447. Internal men are they who are in **affection of good**, and external, they who are in **affection of truth**.

3494. 'He called his elder son Esau' = **affection of natural good** or good of life . . . **Affection of good** in the Natural, and thence good of life, is what is called 'the elder son;' but **affection of truth**, and thence doctrine of truth, 'the younger.' Ex.

3508. 'Esau went into the field to hunt game-*venatio*' = endeavour of **affection of good** to procure truth . . . 'Esau' represents good of the Natural, hence he is **affection of rational good** in the Natural. Ex.

3510. 'I heard thy father speak to Esau thy brother,' = that Divine good of the Divine Rational willed **affection of good**.

3539. 'She put it on Jacob her younger son' = **affection of truth**, or life of good from truth.

—⁶. With the evil there is not any **affection of truth** for the sake of life, that is, for the sake of good of life from truth, wherefore they cannot be reformed ; but with the good there is **affection of good** for the sake of life, that is, for the sake of good of life, and therefore they can be reformed.

3546. 'Into the hand of Jacob her son' = such was **affection of natural truth**.

3563⁴. When man is **affected with truth** not for the

sake of ends of life, but for the sake of other ends, as for instance, that he may become learned, and this from a certain **affection** of emulation, or from a certain **affection** of childish envy, and also from a certain **affection** of glory, then are good of the Natural and truth of the Natural in such order as is here represented by Jacob. . . But in the state after regeneration . . . not only is man **affected with truth** for the sake of ends of life, but he is still more **affected with good** itself of life, and the former **affections** of emulation etc., separate themselves.

[A.] 3589. **Affection of good** is that which desires, and then **affection of truth** is that which delights. Sig.

3597⁴. 'All his brothers have I given to him for servants' = that at that time **affections of good** are as to appearance subordinated to **affection of truth**.

3603². When man comes into the state in which he does what is good from **affection of good**, that is, when he is regenerate, he then comes into the state that is described in the blessing given to Esau.

—³. In man's second age . . . he is in **affection of truth** from a certain worldly love, which is the means of his learning things that without it would have been left unlearned.

3609. 'She called to Jacob her younger son, and said to him' = a state of perception-*apperceptio*-of **affection of truth** from influx through Divine truth.

3610. When they who are in truth, or in **affection of truth**, do not live according to the truth that they know, and with which they are **affected**, there is then a certain delight from the love of self or the love of the world that adjoins itself to **affection of truth**, which appears as good . . . When truth is in this state, that is, they who are in **affection of truth**, then truth is said to have life from itself. . . When truth, that is, they who are in **affection of truth**, are deprived of that life, they then first receive life. They who are in **affection of self** and of the world can by no means apprehend these things. Ex.

3612. 'Flee thou to Laban my brother, to Haran' = to **affection of outward or corporeal good**.

3621. 'Daughters of Heth' = **affections of truth** from what is not genuine, or what is the same, truth; for truth without **affection** is not conjoined.

3653. There are within the Church men of three kinds; they who are in love to the Lord, they who are in charity towards the neighbour, and they who are in **affection of truth**. Sig.

3681. 'To take for himself thence a woman' = conjunction thus through **affection of truth**.

3686. 'Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father' = the Lord's providence and foresight that the **affections of that truth** with which natural good had been conjoined heretofore would not conduce to conjunction. Ex.

3691⁴. They who are in charity . . . only from **affection of truth** so that they have no perception of charity itself, except from the truth with which they are **affected**, are in a still lower degree of good and truth, and are in the outer or first Heaven . . . and are called good Spirits.

—⁵. They who are in **affection of truth**, and thence in a certain form of charity, are also images of the Lord, but still more remotely.

3758. In this chapter, the Lord's natural is treated of, how good of truth therein ('Jacob') was conjoined with kindred good from a Divine origin ('Laban'); first, through **affection of outward truth**, which is 'Leah,' and afterwards through **affection of inward truth**, which is 'Rachel.' 3793, Ex. 3819.

3768². All good is from the Lord, and it inflows with man and produces **affection of good**, and this **affection** is called charity.

3793². Since all conjunction of truth with good is effected through **affection**, it is **affection of truth** coupling with good that 'Rachel' reps.

3795. **Affection of interior truth** is that which teaches, for the Church is the Church from this **affection**. Sig.

3796. 'When Jacob saw Rachel . . .' = acknowledgment of **affection of that truth** as to its origin.

3796². With **affections of truth** and of **good** the case is this. Genuine **affections of truth** and of **good**, that are perceived by man, are all from a Divine origin . . . but they go off into various and diverse streams in the way as they descend, and there form for themselves new origins, for as they inflow into **affections** that are not genuine but are spurious, and into **affections** of evil and falsity with man, so are they varied. Ex.

3816. **Affection of good**, or love to the Lord and love towards the neighbour, has in itself blessedness and happiness . . . They who are not yet initiated into good and its **affection**, that is, who are not yet fully regenerated, cannot but think of reward, because they do not do what is good from **affection of good**, but from **affection** of blessedness and happiness for the sake of themselves, and also from fear of Hell; but when a man is being regenerated, this is inverted, and he becomes **affection of good**, and then no longer looks for reward. Examp.

3820. 'The eyes of Leah were weak' = **affection of outward truth** such, as to understanding. Ex.

3829. 'Jacob said to Laban; give me my woman' = conjunction from common good with **affection of interior truth**.

3834. 'He took Leah his daughter, and brought her to him, and he came to her' = there was as yet conjunction only with **affection of outward truth**. . . He who is in **affection of inward truth**, that is, who is in the desire of knowing the deeper arcana of the Lord's Kingdom, at first has not these arcana conjoined to him, although he is acquainted with them . . . for as yet there are present with him worldly and bodily **affections**, which cause him to receive . . . these arcana, but so far as these **affections** are present, so far these truths cannot be conjoined. It is only **affection of truth from good** and **affection of good** that apply these truths to themselves, and so far as the man is in these **affections**, so far interior truths are conjoined to him, for truths are vessels recipient of good. The Lord provides against celestial and spiritual truths . . . being conjoined with any other **affections** than genuine ones. Hence it is

that a general **affection of truth** precedes, and the truths that are insinuated into it are none but general truths.

3839². There are especially two kinds of **affections** that shine forth from the Word before the Angels, namely **affections of truth** and **affections of good**; **affections of truth** before Spiritual Angels, and **affections of good** before Celestial Angels. **Affections of good**, which are of love to the Lord, are . . . incomprehensible to man, but **affections of truth**, which are of mutual love, may be in some measure comprehended as to their most general things, but only by those who are in genuine mutual love, and that not from any but dim inward perception. Examp.

3843. 'Not . . . to give the younger before the first-born'=that **affection of external truth** must precede **affection of interior truth**.

3848. 'And he gave him Rachel his daughter for a woman to him'=conjunction then of good with **affection of interior truth**. **Affection** itself that is of truth flows in from good. Conjunction of good with **affection of inward truth** takes place for the first time when good of the Natural is conjoined with rational truth, and through this with rational good. Sig.

3855. 'Leah was hated'=**affection of outward truth** not so dear, because further from the Divine.

3876. The first thing is to know and understand what truth of faith is; the second, must be to will and do it; the third, is to be **affected with it**; and when a man is **affected with truth**, that is, when he perceives delight and blessedness in doing according to truth, he is then in charity . . .

3913⁵. Good afterwards manifests itself through **affection**, namely, through man's being **affected with truth** . . .

3915. 'Let her bear upon my knees'=acknowledgment by **affection of interior truth**, from which there is conjunction.

—². Without **affection**, truths have no life. Examp.

3928³. 'A hind let loose'=**affection of natural truth** in a free state.

3934². A regenerate man does what is good from **affection** for it, thus from willing what is good, but a man who is to be regenerated does what is good from **affection of truth**, thus from knowing what is good.

3963³. The Church is from **affection of truth** in which there is good, and of good from which there is truth, but not from **affection of truth** in which there is not good, nor from **affection of good** from which there is not truth. Ex.

3982². Man is led by the Lord through many **affections of good** and of **truth** which are not genuine **affections of good and truth**, but are of use merely to obtain them . . . and are afterwards given to oblivion.

3986². Hence rarely are **affections of truth** genuine.

4017. 'To come to drink'=**affection of truth**. Ex.

4073. 'Jacob sent and called Rachel and Leah'=adjunction of **affections of truth** by good.

4096. 'Rachel and Leah answered. . . '=reciprocal of **affections of truth**. Ex.

4104. 'He lifted up his sons and his women upon camels'=elevation of truths and of their **affections**, and arrangements in general principles. Ex.

4134. 'Thou hast taken away my daughters'=no **affections of truth** as before. 4135.

4145². (How man is initiated into **affection of doing** what is **good**, and at last is **affected with good** from good.)

4148. (Fear lest there be injury as to **affections of truth**.) Sig. and Ex.

4177. 'Fourteen years in thy two daughters'=the first period, that he might acquire for himself thence **affections of truth**.

4200. 'If thou afflictest my daughters, and takest women over my daughters'=that **affections of truth** should remain within the Church . . . 'women'=**affections of truth** that are not genuine, thus that are not of the Church, for **affections of truth** constitute the Church.

4205². All truths whatever . . . enter into the memory through **affection**, that is, through some delight that is of love; without **affection**, or without delight that is of love, nothing can enter with man, because his life is in these things. . . Hence it is evident how the case is with **affection of truth**. The truth that has entered with **affection of good** is reproduced when a like **affection** recurs, and also the **affection** when a like truth does so. Hence also it is clear that no truth can ever be implanted with genuine **affection**, and inwardly rooted, unless the man is in good, for genuine **affection of truth** is from good . . .

4215. 'He kissed his sons and his daughters'=acknowledgment of these truths, and of the **affections** of the same.

4231. 'Fig tree' is natural good, 'branch' is **affection** of it.

4243. Truth is apparently in the first place when man learns truth from **affection**, but does not yet live according to it; but good is in the first place when he lives according to the truth that he learns from **affection**.

4245. The quality of the state when inversion takes place is here described, that is, when they who have been in **affection of truth** begin to be in **affection of good**.

4247². When man is in **affection of truth**, in which he is in the beginning before he is being regenerated, at that time also good continually inflows . . . and produces **affection of truth**, for **affection of truth** is from no other source than from the continual effort of Divine good to flow in. But when man is being regenerated . . . good manifests itself, for then he is not so much in **affection of knowing truth**, but in **affection of doing it**.

4257. Man altogether perishes when the Church and that which is of the Church with him perishes, that is, when **affection of truth**, which is properly signified by 'mother,' is destroyed.

4270. 'He rose up in that night, and took his two women, and his two handmaids, and his eleven sons -natos-and passed over the ford of Jabbock'=first insinuation of **affections of truth** with truths acquired. 4301.

4274. There cannot exist any temptation unless the

man is in good of truth, that is, in the love or **affection** of it. Ex.

[A.] 4286². They who are in the Ultimate Heaven . . . are in **affection of good** and in knowledge of truth.

4299². The Lord's presence is nearer to man in proportion as he is in **affection of good or of truth**: if it is nearer than this, the man comes into temptation. Ex.

4301². They who have perception . . . are **affected with truths** that are conjoined with good, as the eye . . . is affected with flowers in gardens and meadows in springtime; and they who are in more inward perception are **affected** with them as with the fragrance exhaled from them. Ex.

4335. 'They who grind' = those within the Church who are in truth from **affection of good**, (or from **affection of evil**).

—³. 'The firstborn of the handmaid that is behind the mills' = **affection of such truth**, whence come falsities.

4342. 'He divided the sons—*natos*—upon Leah' = the arrangement of outward truths under their own **affection**.

4343. 'And upon Rachel' = the arrangement of more inward truths under their own **affection**.

4345. 'The handmaids' = **affections** of sciences and knowledges; 'Leah,' **affection of more outward truth**, and 'Rachel' **affection of more inward truth**. **Affections** of sciences and knowledges are outward in the highest degree . . . **affection of outward truth** follows thence, and is more inward, and **affection of more inward truth** is still more inward. Rep.

4361. 'Leah approached also and her sons—*nati*—, and bowed themselves' = **affection of truth** of faith as to more outward things, and their truths, and their submissive introduction.

4362. 'And afterwards there approached Joseph and Rachel and bowed themselves' = **affections of truth** of faith as to more inward things and their submissive introduction.

4364². When man has been led to good in freedom, then truths are accepted, and are implanted, and then he begins to be **affected** with them. Ex.

4366. 'Esau said, I have much, my brother; be that to thee which is thine' = tacit acceptance, that he might thus insinuate **affection of good** from truth.

4368. 'If now I have found grace in thine eyes, and thou do accept my present from my hand' = reciprocal of **affection** that it may be insinuated.

—². By reciprocal of **affection**, which is insinuated from good that is 'Esau' into truth that is 'Jacob' is meant **affection of truth**. For there are two **affections**, which are heavenly, namely **affection of good** and **affection of truth**. **Affection of truth** derives its origin from no other source than from good, the **affection** itself is thence, for truth has not life from itself, but receives life from good; wherefore when man is **affected with truth**, it is not from truth, but from good that inflows into truth, and produces the **affection** itself. This is meant here by reciprocal of **affection** that it may be insinuated.

— . It is known that many . . . are **affected** with

the Word . . . but still few have for an end to be instructed about truth; . . . these appear as if they were in **affection of truth**, but are not. Only they are in **affection of truth** who love to be instructed about truths . . . No one is in this **affection** but he who is in good . . . With such, good inflows into truth and produces **affection**. Examp.

—⁴. They who are in **affection of truth** from love of self and of the world . . .

4373. 'And he urged him, and he took it' = that that [**affection**] was insinuated from good of truth through **affection** inspired from Divine good.

4427. 'Dinah' = **affection of all truths**, and the Church thence derived. The Church is so entirely from **affection of truth** that whether you say **affection of truth**, or the Church, it is the same thing, for a man is the Church from **affection of truth**.

4433. The truth of the Church from ancient time ('Shechem') could only be conjoined illegitimately with the **affection of the truth** that was signified by her (Dinah's) brethren. Sig. 4439.

4502. ('Simeon and Levi) took Dinah away from the house of Shechem, and departed' = they took away **affection of truth** from those who were of the remains of the Most Ancient Church.

4510. 'Females,' 'women' and 'wives' = **affections of truth**, when their married partner is mentioned, or when he is called 'husband'; **affections of good** when their married partner is not mentioned, or when he is called 'man—*vir*.' Here 'females' = **affections of good**, because they were the females of the men of the city, by whom truths were signified. **Affection of spiritual good** is the same as charity, therefore by 'females' is here signified charity. 8338.

4522. 'Should he make our sister as a harlot' = on account of their having no **affection**. 'Dinah,' when polluted and made a harlot, = **affection of falsities**, thus the Church corrupted, consequently they no longer had any **affection of truth**.

4593. 'Rachel died' = end of the former **affection of interior truth**. 6243.

—². The hereditary was the human **affection of interior truth**, which Divine **affection** expelled . . . in human **affection** from the mother is the hereditary in which there is evil, but in Divine **affection** there is nothing but good . . .

4623. They who are in **affection of good and truth** are in the Lord's life, thus in real life, for the Lord is present in good and truth through **affection**, but they who are in evil and falsity through **affection**, are in the life of proprium, thus in life not real.

4627². Things that belong to **affection of good** seen represented by appropriate little flames, and things that belong to **affection of truth**, by variations of light.

—⁴. **Affections of good** were represented there by veins of golden flame, and **affections of truth** by veins of silvery light.

4643. 'Esau took his women—*foemina*—from the daughters of Canaan' = the first conjunction of natural good with **affection of apparent truth**.

— . 'And Bashemath the daughter of Ishmael the

sister of Nebajoth' = a second conjunction with **affection of truth** from a Divine stock.

4686^e. 'To come with singing' = the gladness of **affection of truth**.

4791. The tongue in general corresponds to **affection of truth**, or to those in the Grand Man who are in **affection of truth**, and afterwards in **affection of good from truth**.

4844¹⁸. 'The virgins' whom the priests were to marry represented **affection of truth**; 'a widow of a priest,' **affection of truth from good**.

4906². Good of love is spiritual fire, and **affection of that good** is spiritual heat. Ex.

4956. The essence of charity towards the neighbour is **affection of good and truth**, and acknowledgment that self is evil and falsity. Indeed the neighbour is good and truth itself; to be **affected** with these is to have charity. 5132.

4966². The three maidens who were called the Graces were **affections of good**, and the maidens who were named the Muses were **affections of truth**.

5006³. When life is not preached, man comes into no **affection of good**, and when he is in no **affection of good** he is in no **affection of truth** either.

5044². It is not this truth itself, but **affection of this truth** through which the Lord governs those who are in temptations, for the Divine only inflows into those things that are of **affection**. The truth that is implanted and inrooted in man's interior principles is implanted and inrooted through **affection**, and not at all without **affection**. The truth that is implanted and inrooted through **affection**, adheres, and is recalled through **affection**, and when this truth is recalled, it presents the **affection** that is conjoined with it, which **affection** is the reciprocal of the man.

5159². When a man begins to be **affected** with what is good and just, he is then at the end of the former state, and at the beginning of a new one. Examp.

5280³. In a state of temptation . . . the **affections of truth and of good** that from infancy have been insinuated in a state of innocence, and afterwards stored up more inwardly and preserved for this use, are excited by Angels.

5313³. 'Seven lamps burning with fire' = **affections of truth from good**, which also do harm to those who are not in good.

5355. In proportion as a man is in good, he is **affected with truth**, for good is in truth as the soul in its body.

5639². The Spiritual in its essence with man is the very **affection of good and truth** for the sake of good and truth and not for the sake of self, also **affection of what is just and fair for the sake of what is just and fair** and not for the sake of self. . . In a word, **affection of charity and faith**, that is, **of good and truth**, and delight and pleasantness, and still more good fortune and blessedness thence derived that are felt inwardly, and that make a man truly Christian, are the Spiritual.

5816². **Affection of truth from good** determines the

inward sight thither (to truths), and draws him away from worldly and bodily things.

5826². When truth has been implanted in the will, which is perceived from the fact that he is **affected with truth** for the sake of the end that he may live according to it, then are good and truth inward. 5827^e.

5877^e. When conjunction of the inward Celestial ('Joseph') with truths in the Natural ('the sons of Jacob') takes place, there is given a faculty of perceiving, namely, through **affection of truth** and thus of **good**.

5937³. He who would have perception in spiritual things must be in **affection of truth from good**, and must continually desire to know truths . . . but he who is not in **affections of truth** knows what he does know from the doctrinal teaching of the Church in which he believes.

5946. 'Women' = **affections of truth**, for when 'men-viri' = truths, then their women = **affections of truth** . . . **affections of truth**, which here are 'women,' do not know the interior things of the Church except through truths, which are 'men'; **affections** without these, are like will without understanding.

5954⁷. 'King's daughter' = **affection of truth**.

6047². When the Word is searched from **affection of truth** to see whether doctrinal things are true, then man is illustrated by the Lord so as to perceive, he knows not whence, what is true, and is confirmed in it according to the good in which he is.

6195. Truths do not conjoin, but **affections of truth**.

6207^e. Conscience is the plane into which the Angels flow, and in fact into **affections of good and truth** and also of what is just and fair there, and thus hold man bound, but still in freedom.

6222^e. All **affection of good and truth**, through which there is illustration, flows in from nowhere else, thus is born from nowhere else, than from the Internal, that is, through the Internal from the Lord.

6247. 'That is Bethlehem' = a state of new **affection of truth and of good** in place of the former. Ex. The rejection of the former **affection of truth** and reception of a new one are here treated of. The former **affection of truth** is while man is being regenerated, and the latter, which is new, when he has been regenerated. In the former state man is **affected with truth** for the sake of becoming intelligent, in the latter, that he may become wise; or what is the same, in the former state he is **affected with truth** for the sake of doctrine, but in the latter, for the sake of life . . . when man is **affected with truth** for the sake of doctrine in order to become intelligent, he is also at the same time **affected with reputation and glory**, at that time this **affection** cannot but be there, and it is also permitted, in order to introduce, because man is of such a character. But when he is **affected with truth** for the sake of life, he then rejects glory and reputation as ends, and embraces good of life, that is, charity towards the neighbour.

6260. 'He kissed them' = conjunction from **affection of truth**. 'To kiss' = conjunction from **affection**. The reason why it is **affection of truth** is that it follows that he 'embraced them,' by which is signified conjunction

from **affection of good**, for 'to embrace'=a deeper and closer **affection** than 'to kiss,' as **affection of good** is deeper and closer than **affection of truth**.

[A.] 6376. They who are in what is external of the Church are not so much **affected with good** of charity as with **truth of faith**, but they who are in what is internal of the Church are **affected with good** of charity and thence with **truth of faith**. The latter are they who are signified by the 'choice vine;' the former, by the 'vine.'

6393. The reason why it said 'to bear a burden' is that they do not do what is good from **affection of good**, thus not from freedom, but from **affection of self**, which is slavery.

6396. By 'Dan' are meant those who are in good of life from **truth**, but not yet from good. Good with them lies hidden in **truth** as yet deeply stored up, and gives them **affection of truth** . . .

6413³. 'Hart'=**affection of truth**.

—⁴. 'Daughter of Zion'=**affection of good** that is of the Celestial Church.

—⁵. 'Hind'=**affection of natural good**.

6432. 'The breasts'=**affections of good and truth**. III.

—^e. **Affections of truth** are with those who hear the Word of God, and **affections of good** with those who 'keep,' or 'do it.'

6499. 'Joseph fell upon the faces of his father'=influx of the Internal into **affection of (spiritual) good**. Ex.

6600. He who is in good of charity and of faith has extension into Societies of Heaven . . . but there are some Societies into which **affection of truth** reaches, and others into which **affection of good**; **affection of truth** reaches to Societies of Spiritual Angels, and **affection of good** to Societies of Celestial Angels. On the other hand, thought and **affection** of those who are in evil and falsity have extension into infernal Societies. See under **AFFECTION** at this ref.

6601². As what is flaming diffuses itself far around in the world, so does **good** and its **affection** in the Spiritual World, for flame corresponds to **affection of good**.

6717. It is good that acts into **truth** . . . this appears from the **affection of truth** which is with the man who is being regenerated; the **affection** itself is from good; **affection** that is of love cannot come from any other source.

6916. 'A woman shall ask of her neighbour' . . . 'woman'=**affection of good** of charity . . . 'neighbour'=**affection of truth** which those who are in scientific things have.

7012. Everyone has illustration according to the **affection of truth** that he has, and the **affection of truth** is according to the good of life. Hence it is that they who are in no **affection of truth** for the sake of truth, but for the sake of gain, are not at all illustrated when they read the Word, but are only confirmed in doctrinal things . . .

7055². They would then have **affection of knowing truth** for the sake of truth, and especially for the sake of life, and thence would be gifted with a perception whether the doctrinal things of their Church were truths . . .

7056². Hence it is evident that conjunction of truth proceeding mediately from the Divine with truth that proceeds immediately is not possible except in good, consequently unless man is **affected with truth** for the sake of truth, especially for the sake of good, thus for the sake of life, for then man is in good.

7343. He who is in **affection of truth** applies truths to himself according to the state and quality of the **affection**: he who is in **affection of falsity**, when he applies truths to himself, perverts and falsifies them.

7442³. When a man has been regenerated as to the Natural also . . . there is then sensibly felt by him **affection of truth** that is of faith, and **affection of good** that is of charity.

7770. It is believed that scientific things of truth and of good are the very truths and goods that are of faith, but they are not these; **affections of truth** and of good are what make faith. These inflow into scientific things as into their vessels.

8337². In general by wind instruments the Ancients expressed **affections of good**, and by stringed ones **affections of truth**, and this from the correspondence of each instrument with **affections**.

8339. 'Timbrel' is predicated of **affection** of spiritual good, or of good of truth . . . 'dance,' of **affection** of spiritual **truth**.

8349. 'They could not drink of the waters, for bitterness . . .'=that truths appeared undelightful to them because without **affection of good** . . . The reason why **affection of truth** derives its origin from good is that good loves truth and truth good . . .

—². There are indeed some who live evilly, and yet wish to be instructed in truths, but there is not **affection of truth** with them, but only **affection** of confirming the doctrinal things of the Church on account of their own glory. . . Genuine **affection of truth** is to wish to know what is true for the sake of life in the world, and for the sake of eternal life.

8352². **Affection of good** continually inflows through the inward man from the Lord, and excites in the outward man what is consonant with it, which before had caused the delight of **affection of truth**.

8356. That a man is **affected with truth** is from good . . . hence it is evident that the delight of **affection of truth** originates only from good. Ex.

8367^e. **Affection of truth** from good and delight thence are signified by the 'seventy palm trees.'

8369. Since by 'palm trees' goods are signified, **affection of good** is also signified by them, and delight thence, for all delight is from **affection of good**.

8408^e. Food of all kinds=such things as nourish the soul, thus **affections of good and of truth**.

8521³. No others are able to see whether anything doctrinal of their Church is true but they who are in **affection of truth** for the sake of the use of life . . .

8562². All genuine **affection of truth** is from good.

8568. 'Beautiful virgins'=those who are in **affections of good**, and 'youths,' those who are in **affections of truth**.

8701². Man is not regenerated before he acts from **affection of good**, for he then wills what is good, and is delighted and happy to do it . . .

8780². This revelation is effected through illustration of the inward sight, which is the understanding, when a man who is in **affection of truth from good** reads the Word . . . But those who are in **affection of truth from evil**, that is, who desire to know truths merely for the sake of honors, gain, reputation, and the like, do not see them, but only see things confirmatory of the doctrinal matters of their own Church, whether they are true or false.

8912. 'Man-servant'=**affection of spiritual truth**; 'maid-servant,' **affection of spiritual good**; 'ox,' **affection of natural good**; and 'ass,' **affection of natural truth**.

8986^c. Such are not able to be **affected with truth** for the sake of good, but for the sake of delight. Sig.

8993. 'When a man shall sell his daughter for a maid-servant'=**affection of truth from natural delight**. Ex.

—¹. Genuine **affection of truth** is to will and to desire to know the very truths of faith themselves for the sake of good use as an end, and for the sake of life; but **affection of truth** that is not genuine, is to will and to desire to know truths for the sake of self . . . They who are in **affection of truth from this origin** care not whether the truths they know are genuine . . . They who are in genuine **affection of truth**, in the representative sense, are the daughters of the men of the Israelites, but they who are in **affection of truth** that is not genuine, are 'maid-servants' from the daughters of Israel.

8994. 'Men-servants'=**those who are in truth without affection**.

—². There are some who are in truth and not in its **affection**, and there are some who are in **affection**. The former are represented by 'men-servants' from the sons of Israel, and the latter, by 'maid-servants' from the daughters of Israel . . .

—³. The difference between those who are in truth without **affection**, who were represented by the 'man-servants,' and those who are in **affection of truth**, who are represented by the 'maid-servants,' is like that between knowing truth and willing truth . . . wherefore the difference is such as that between science and **affection**. They who are in science of truth and good and who in the representative sense are 'man-servants' or 'men,' are not **affected with truth and good**, but are **affected only with the science of them**, thus are delighted with truths for the sake of science. But they who are in **affection of truth and of good**, and in the representative sense are 'maid-servants,' or females, are not **affected with science**, but with the truths and goods themselves when they hear and perceive them with others. There is such a general **affection with good women**, but **affection of sciences of truth** is general with men. Hence it is that they who are in spiritual perception, love women who are **affected with truths**, and do not love women who are in sciences. See also under AFFECTION at this ref.

8995. 'If she be evil in the eyes of her lord'=**if affection of truth from natural delight does not agree with spiritual truth**. Ex.

—². 'A maid-servant' or 'handmaid' is **affection of truth** from delights of love of self or love of the world, and that this **affection** can be conjoined with spiritual truth may be evident from the fact that **affection of spiritual truth** is inward **affection**, or is in the inner man, but **affection of truth from natural delight** is in the outward man. Inward **affection**, which is of the spiritual man, is continually being conjoined with outward **affection** that is of the outward man, but still so that inward **affection of truth** is dominant, and outward **affection of truth** subservient.

9001. 'He shall do to her after the judgment of daughters'=**that it shall be as genuine affection of truth**. Ex.

9002. 'If he shall take another to himself'=**conjunction with affection of truth from another stock**. Ex.

9049⁶. 'Cheek-bone'=**affection of interior truth**, 'the right cheek-bone'=**affection of truth from good**.

9057. 'Wound'=**extinction or injury to affection in the Intellectual**, that is, to **affection of truth**.

—². By 'the Samaritan' is meant the man who is in **affection of truth . . . because 'Samaria' = that affection**.

9059. 'Or the eye of a maid-servant'=**or affection of truth (in the outward man)**.

9062. 'If he shall strike out the tooth of his man-servant, or the tooth of his maid-servant'=**if he shall destroy truth, or affection of it in the Sensual**.

9094³. All truths with man have their life from **affections** that are of some love . . .

9096². He who acts from **affection** that is of love of good acts from freedom, but he who acts from **affection** that is of love of evil appears to himself to act from freedom, but does not act from freedom, because he acts from cupidities that are from Hell. He alone is free who is in **affection of good**, because he is led by the Lord. Ill. . . For the Lord instils **affections for good**, and aversion for evil . . .

9133². So long as general **affection of good** remains, there is always a surplus by which any particular good that has been taken away can be restored. Sig.

9162 and 9163. Injury or loss of any **affection of good and truth** in the memory. Sig.

9210⁴. The reason why it is said that 'Jehovah blesses those who do not do it (take usury)' is that they are in **affection of good and of truth**, thus in the happiness of Angels; for in that **affection**, or in good of that love, man has Heaven.

9276. 'Beasts that are of the flock'=**affections of inward good and truth**, and 'beasts that are of the herd,' **affections of outward good and truth**, but 'wild beasts,' such **affections** as are of the most outward truth, for these **affections**, relatively to inward **affections**, are wild beasts, for they are **affections of sensual things**, which are called pleasures and delights.

—³. Through this good (good of charity) the Lord conjoins himself with those who are in **affection of truth**, for **affection of truth** is from good, and good is from the Lord. . . For the Lord inflows into that good, which is the internal of the Church, and through it into

affection of truth, which is its external, and through this **affection** into the delights of outward truth, which are in its extremes.

[A.] 9279³. Knowledges of truth and of good . . . are what open the intellectual things of the inward man, and **affections of truth** and **of good** that are of love from the Lord, and thence of love to the Lord, are what open its voluntary things . . .

9281². When a man dies, outward breathing ceases, and inward breathing . . . remains; this breathing is altogether according to **affection of truth**, thus according to his life of faith.

9297³. He who is **affected with truths** merely for the sake of the reputation of learning, that he may be enriched with honours and wealth, and not for the sake of good use of life, is in persuasive faith, which is from himself and not from the Lord.

—4. He who regards theoretical truths for the sake of practical ones, and sees the former in the latter, and thus good use of life from both conjoined, and is **affected** with both the former and the latter for the sake of this end, is in faith from the Lord. Ex.

9300⁵. Hence it is evident that the Intellectual is illustrated with those who are in **affection of truth** from good, but not with those who are in **affection of truth** from evil. Ex.

9325⁴. 'Dry paps' = no **affections of good and of truth**, but in their stead cupidities of perverting them.

9335². The man who is being regenerated is kept in **affection of truth** . . .

9382². Everyone is illustrated and informed from the Word according to the degree of **affection of truth** and of its desire, and also according to the faculty of receiving.

9393. Truth becomes of life and worship when a man is **affected** with it, or loves it, or what is the same, wills it, and from will, thus from love and **affection**, does it . . .

9596. Order in which . . . truths and goods follow with a man and an Angel who is in the Middle or Second Heaven. . . First comes truth from a celestial origin, which is signified by 'fine linen;' then love or **affection of truth**, which is 'blue'-*hyacinthinum*; afterwards love or **affection of good** thence derived, which is 'purple'-*purpura*; and at last spiritual good, which is 'scarlet double-dyed.'

9606. These spheres exhale from everyone's life of **affections of truth and of good**.

9741². They who are in good of mutual love are in **affection of good** for the sake of good, but they who are in good of faith are in **affection of truth** for the sake of truth.

10219³. So long as a man believes that he does all things from himself . . . so long goods do not **affect** him, and evils adhere to him; but as soon as ever he acknowledges and believes that goods flow in from the Lord . . . and evils from Hell, goods **affect** him, and evils do not adhere to him. Also in proportion as goods **affect** him, evils are removed . . .

10254. 'Aromatic cinnamon' = perception and **affection of natural truth**.

10256. 'Aromatic calamus' = perception and **affection of interior truth**.

10266². Hence it follows that according to the quality of the perception and **affection**, and according to the order in which a man has imbued truths, such is good of love with him; if the **affection** has been of truth for the sake of truth and for the sake of good, without **affection** for the sake of self and the world, and if the order has been through degrees from extremes towards inward things, then good of love is genuine; if otherwise, it is spurious, or not good.

10291. 'Take to thee fragrant spices' = **affections of truth** from good that must be in Divine worship.

10309. 'The man who shall have made like it to make an odour with it' = imitation of Divine worship through **affections of truth** and good from what is his own.

10683⁶. They who love truth for the sake of truth, and who love to do truth for the sake of truth, love the Lord, and receive Heaven into themselves, for the 'reward' that is from the Lord is **affection of truth** for the sake of truth, and in **affection of truth** for the sake of truth there is Heaven.

H. 95. In every man . . . there are also 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**.

347. They who are **affected** and delighted with truth itself are **affected** and delighted with the light of Heaven.

— . Whatever inflows and is received from Heaven has delight and pleasantness in itself; hence is genuine **affection of truth**, which is **affection of truth** for the sake of truth. They who are in this **affection**, or what is the same, in this love, are in heavenly intelligence, and also are resplendent in Heaven as with the splendour of the firmament. . . But they who are in love of truth for the sake of glory, either in the world or in Heaven, cannot shine in Heaven, because they are not **affected** and delighted with the light of Heaven itself, but with the light of the world . . .

517. Since Spirits are **affections**, there is continually inspired **affection of truth** for the sake of uses of life . . .

N. 112. Faith is **affection of truth** from willing truth because it is truth . . . J. 36.

J. 9⁴. The angelic abodes are indeed in Heaven . . . but yet are with man in his **affections of good and of truth**.

—7. There is an extension into Heaven of all **affections of good and of truth**.

12². (There is mental) extension . . . according to the abundance of **affections of good** that have been implanted in the will.

S. 58. Man acknowledges truth from interior perception, and then sees it in his thought, whenever he is in **affection of truth** for the sake of truth; for from **affection** comes perception, from perception thought, and thus is effected the acknowledgment that is called faith.

61⁰. They who have studied the Word from **affection of knowing truth** because it is truth . . .

F. 4. Hence it is that there is inward acknowledgment of truth with those who are in spiritual **affection of truth**.

5. There is a spiritual idea . . . that inflows with those who are in **affection of truth**, and that inwardly dictates that this, which is heard or read, is truth, or that it is not truth . . .

13. Charity in its first origin is **affection of good**, and since good loves truth, that **affection** produces **affection of truth**, and through this, acknowledgment of truth, which is faith. Through these, in their series, **affection of truth** exists, and becomes charity.

W. 404. When the wedding (of will and understanding) has taken place, the first conjunction is through **affection of knowing**, from which comes **affection of truth**. Gen. art. The first state (of man after birth) is not meant here by the wedding, because there is then no thought from the understanding, but only obscure **affection** that is of love, or the will. . . In the second state, which belongs to man in childhood, there is **affection of knowing** . . . Through this **affection** he learns those things out of which the understanding is formed. . . It is also plain that **affection of truth** is from this, for when a man has become intelligent from **affection of knowing**, he is led not so much through **affection** to know, as through **affection** to reason, and to form such conclusions as are of his love, whether economical, civil, or moral. When this **affection** is raised to spiritual things, it becomes **affection of spiritual truth**. That its first principle or initiament was **affection of knowing**, may be seen from this, that **affection of truth** is an exalted **affection of knowing**, for to be **affected by truths** is the same as to wish from **affection** to know them, and when found, to drink them in from delight of **affection**.

—². That the second conjunction is from **affection of understanding** from which comes perception of truth. . . It is plain from rational sight that **affection of truth** and perception of truth are two faculties of the understanding, which in some persons are coincident, and in others are not. . . It is also plain that every person is in perception of truth just in so far as he is in **affection of understanding**; for take away **affection of understanding** truth, and there will be no perception of truth; and give **affection of understanding** truth, and there will be perception of truth according to the degree of **affection of it**. No man whose reason is sound ever lacks perception of truth, so long as he has **affection of understanding** it.

—³. That the third conjunction is through **affection of seeing** truth, from which comes thought. **Affection of knowing** truth is one thing, **affection of understanding** it is another, and **affection of seeing** it is a third. In other words, **affection of truth** is one thing, perception of truth is another, and thought is another. Ex.

— . **Affection of truth** is not itself perceived otherwise than as an effort of will from something pleasurable, which is inwardly in meditation as its life, and is little attended to.

—⁴. From all this it is now evident that these three, **affection of truth**, perception of truth, and thought, follow in order from love, and that they exist nowhere but in the understanding. For when love enters into the understanding, which takes place when conjunction

has taken place, it first produces **affection of truth**, then **affection of understanding** what it knows, and lastly, **affection of seeing** in bodily thought that which it understands; for thought is nothing but inward sight. Thought does indeed exist first, because it is of the natural mind, but thought from perception of truth that is from **affection of truth**, exists last.

—^c. All operations of love or the will outside the understanding do not relate to **affections of truth**, but to **affections of good**.

405³. The bloodvessels of the heart in the lungs correspond to **affections of truth**, and the ramifications, or the bronchial tubes, correspond to perceptions and thoughts from these **affections**. 412.

P. 66. Every **affection** [that is] of good and at the same time of truth is in its own human form; for whatever proceeds from the Lord derives from His Divine love the fact that it is **affection of good**, and from His Divine wisdom that it is **affection of truth**. **Affection of truth** that proceeds from the Lord appears as perception and thence thought of truth in an Angel and in a man, because attention is paid to perception and thought, but little to the **affection** from which they come, notwithstanding that they proceed as one from the Lord with **affection of truth**.

147. How the Lord casts out concupiscences of evil, which obsess the inward man from birth, and in their place instils **affections of good**, when a man as of himself removes evils as sins.

298⁴. That the Divine Providence makes man see truth, and also gives **affection of perceiving** it and of receiving it. Ex.

300. All who are in Heaven are nothing but **affections of good** and thence thoughts of truth; and all who are in Hell are nothing but concupiscences of evil and thence imaginations of what is false; which are so ordered on both sides that the latter are precisely opposite to the former. Des.

321³. All influx is effected by the Lord through illustration of the understanding, and through **affection of truth**; and through the latter into the former.

334. Every Angel is perfected in wisdom to eternity according to the degree of the **affection of good** and of truth in which he was when he left the world. Sig.

R. 85. The spiritual mind is opened through charity, and when it has been opened, there flows in light and **affection of understanding** truths out of Heaven from the Lord; hence there is illustration. . .

130. 'And the last greater than the former' = increase of them from spiritual **affection of truth**, which is of charity.

216. 'Be zealous therefore and repent' = that this should be done from **affection of truth** and aversion to falsity.

357. 'Of the tribe of Levi were sealed twelve thousand' = **affection of truth** from good, from which comes intelligence with those who will be of the Lord's New Heaven and New Church.

434. 'They had hair like the hair of women' = they appeared to themselves to be in **affection of truth**.

[R.] §31. 'I saw an Angel standing in the sun, and he cried with a great voice, saying to all birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God'=the Lord from Divine love and thence from Divine zeal, calling and convoking all who are in spiritual **affection of truth**, and think about Heaven, to the New Church, and to conjunction with Himself, thus to eternal life.

M. 127. Marriage love corresponds to **affection of genuine truth**, its chastity, purity and holiness.

D. 4399. There are two kinds of **affections**, those of truth and those of good, or of the understanding and of the will; **affection of truth** is formal, **affection of good** is essential. Examp.

5911. It was said by others that **affection of truth** makes the Church with man, and **affection of truth** cannot be given from the doctrine of those who are in faith alone, because they have not the doctrine of life; but they replied that still they are in **affection of truth**, namely of their own truth as to thought about those things; not knowing that **affection of truth** regards life, and not mere thought, not knowing that that **affection** which regards mere thought, is **affection** of their own glory or of their own gain, which is filth as to truths, and that the faith of that **affection** is either none at all, or is persuasive.

E. 112². They who are in **affection of truth** from a spiritual origin, and they who are in **affection of truth** from a natural origin. Sig.

—⁴. They who are in spiritual **affection of truth** are also in the life of charity, for thence they have spiritual **affection**.

115. Spiritual **affection of truth**, which is to love truth because it is truth, can be given only to those who are conjoined with the Lord by the acknowledgment and faith of His Divine in His Human. Sig.

117^o. Whoever is in spiritual **affection of truth** is conscious how few things he knows . . .

121. The persecution of those who are in spiritual **affection of truth** by those who are in falsity. Sig. and Des. 124.

128. He who remains in genuine **affection of truth** to the end of his life will come into the New Heaven. Sig.

138^o. None come into spiritual temptations except those who are in spiritual **affection of truth** . . .

444¹⁰. Spiritual **affection of truth** is to love truth itself and to estimate it above all the good of the world, because through it man has eternal life. Sig.

Affinity. *Affinitas.*

Relation by Marriage. *Affinis.*

A. 685. There are marvellous consociations in the other life, which are comparatively like **relationships** on earth; that is, they are acknowledged as parents, children, brothers, blood relations, **relations by marriage** . . . no respect whatever being had to parents, children, blood-relations, and **relations by marriage** on earth . . .

2508. The things that descend from the heavenly marriage have connections together like blood-relationships and **relationships by marriage** on earth . . .

2556. 'Truly she is my sister'=that rational truth has such a **relationship** . . . Each and all things with a truly rational man . . . all things of his affections, of his perceptions, and of his thoughts, are as it were conjoined to each other in consanguinity and **affinity**. For they are so disposed as to have mutual respect to each other, like the families of one house, and this with the utmost distinctness. Hence they are reproduced according to the **affinities** in which they are. 3129.

2863³. There is a connection, and there are **affinities of truths** . . .

3703². Lower or derived goods and truths . . . are relatively like brothers and sisters . . . like sons-in-law and daughters-in-law, in a word, like consanguinities and **affinities** in every degree . . . 9079.

3803. 'And Jacob told Rachel that he was the brother of her father'=the **affinity** of the good that is 'Jacob' and of the good that is 'Laban.'

— . It is enough to know that there are innumerable **affinities** of good and truth, and that the heavenly Societies are according to them.

3815. That in the Spiritual World or Heaven there are no other consanguinities and **affinities** than those of love to the Lord and of love towards the neighbour, or what is the same, of good, has been evident to me from the fact that all the Societies that constitute Heaven, and that are innumerable, are most distinct from each other according to the degrees and differences of love and thence of faith; and also from the fact that they acknowledge each other there, not from any **relationship** that they had in the bodily life, but only from good and the truth thence derived . . .

4121. Good and truth themselves constitute that in the other life which on earth is called consanguinity and **affinity**, wherefore they correspond. . . Earthly brotherhood and **relationship** are dissipated in the other life, and unless they have been in a similar good on earth everyone comes into other brotherhoods . . .

4450. 'Join **relationships** with us, give your daughters unto us, and take our daughters unto you'=a union of goods and truths. Ex.

4989. The conjunction of natural truth that is not spiritual with spiritual natural good is not given in internals, but only in externals, in which it appears as if there were conjunction, but there is only **affinity**. . . The 'garment' of Joseph=what is external through which there is as it were conjunction, or through which there is **affinity**.

5008. In ultimates there is **affinity**, but not any conjunction.

5530. Those things that are in the midst are called related, for love makes **relationship**, those more remote are **connected**.

6690. Scientific things in the Natural are disposed in continuous series . . . they cohere according to various **affinities** and propinquities.

6756. When the Church turned aside from good, and thence also from truth, they no longer called each other brethren from spiritual consanguinity and **affinity**, but only from natural consanguinity and **affinity**, and also from friendship.

—². The reason why in ancient times they were called brethren from spiritual affinity is that the new birth or regeneration made consanguinities and affinities in a higher degree than the natural birth.

9141. Goods with man are like generations on the earth . . . those which are not in the same house, or in the same family, but are still related, are what are understood by being 'in the field of another.'

10490. 'Neighbour' = what is conjoined to them, thus what is related, for relations are neighbours. . . good, truth, and things related to them . . .

10814^e. These also dwell in the Heavens distinguished into nations, families, and houses, although in Societies together, but according to spiritual affinities, which are of the good of love and the truth of faith.

H. 46[a]. That all affinities etc. in Heaven are from good, and according to its agreements and differences. Refs.

205. All in Heaven are consociated according to spiritual affinities, which are of good and truth in their order. It is so in the whole Heaven, in each Society, and in each house. Hence it is that Angels who are in similar good and truth know each other as relations and connections do on earth.

W. 7^e. Affinities and similitudes.

10. In the Spiritual World spaces appear equally as in the Natural World, consequently also distances, but they are appearances according to spiritual affinities which are of love and wisdom, or of good and truth. . . And since reception of love and wisdom makes affinity with the Lord, therefore the Heavens where the Angels are in closer affinity from reception, appear closer to Him . . .

279. According to affinities.

P. 338⁴. Hence it is that after death everyone comes into the society of his own, who are they who are in similar love, and that he knows them as relations and friends; and what is wonderful, when he meets and sees them, it is as if he had known them from infancy. There is a spiritual relationship and friendship that effect this.

M. 50. All who are in Heaven are consociated according to affinities and propinquities of love, and have habitations according to these.

D. 3039. Relationships in the other life. Gen. art.

— Communication and acknowledgment, and thence association, are like relationships on earth; namely, that they are acknowledged as parents, as children, as brothers, as relations, and connections according to the differences . . . The consanguinities and affinities are of the love, and its differences, which are indefinite, and the communications, are so exquisite that they cannot be described. No regard is had to those who have been parents, children, relations, and connections on earth.

C. 76. Everyone is the neighbour according to spiritual affinity and relationship. Ex. Natural affinities perish after death, and are succeeded by spiritual affinities.

5 M. 15. The inhabitants of Heaven and the Church are consociated like relatives with domestics.

Affirm. *Affirmare.*

Affirmation. *Affirmatio.*

Affirmative. *Affirmativus.*

A. 2338. Evil Spirits, who are with man and induce temptation, strongly inspire what is negative, but good Spirits and Angels from the Lord in every way dispel this doubtfulness, and constantly hold him in hope, and at last confirm what is affirmative. Hence a man who is in temptation hangs between what is negative and what is affirmative. He who yields, remains in doubtfulness, and falls into what is negative; but he who conquers is indeed in doubtfulness, but still he who suffers himself to be raised up with hope remains steadfast in what is affirmative.

2568⁴. There are two principles, one that leads to all . . . insanity, the other to all intelligence and wisdom . . . The former is to deny all things, or to say in the heart that we cannot believe them until we are convinced by what we can apprehend or feel; this . . . is to be called the negative principle. The other principle is to affirm those things that are of doctrine from the Word, or to think and believe within ourselves that they are true because the Lord has said so; this principle . . . is to be called the affirmative principle. Ex. 2588².

—⁶. Moreover there are some who are in doubt before they deny, and there are some who are in doubt before they affirm . . . They who are in doubt before they affirm are they who incline to a life of good, and when they suffer themselves to be bent to this life by the Lord, then in proportion as they think about these things they affirm.

2588⁹. In proportion as anyone excels in talent and knowledge—*scientia*, and is in what is negative, he excels in insanity; but in proportion as anyone excels in talent and knowledge, and is in what is affirmative he excels in wisdom.

2689². In childhood, when he is first imbued with goods and truths, everyone is kept by the Lord in an affirmative [belief] that what is said and taught by parents and masters is true. With those who become spiritual men this affirmative is confirmed by means of scientific things and knowledges. . . The case is otherwise with those who are not able to become spiritual. Although in childhood they are in the affirmative, in a succeeding age they admit doubtings, and so break the affirmative of what is good and true; and when they enter upon adult age, they admit negative things.

2718^e. Although the spiritual relatively to the celestial are in obscurity, they can still come from obscurity into light, if only they are willing to be in the affirmative that all good is of love to the Lord and of charity towards the neighbour . . .

2720³. 'And now swear to me by God, here' = affirmation.

—⁴. 'And Abraham said, I will swear' = all the affirmative.

3221. Angelic conversations are sometimes represented by clouds . . . affirmatives of truth by bright and rising clouds, negatives by dull and sinking clouds; affirmatives of what is false, by dusky and black clouds.

3394^e. To those who are in the affirmative in relation

to the Word, namely that it is to be believed, such a position (that the things of faith should be simply believed, without any rational sight) is hurtful . . . Sig.

[A.] 3427⁴. In proportion as anyone is in good of life . . . he is in intelligence, that is, in faith from the Lord. Hence it is that these cannot be otherwise than in the **affirmative** (concerning the inward sense of the Word) . . .

3913. 'Behold my maid Bilhah' = an **affirming** medium that is between natural truth and more inward truth.

—⁵. The first medium (of conjunction between the inward and the outward man) is the **affirming** or **affirmative** of internal truth, namely that it is so. When this **affirmative** takes place, then man is in the beginning of regeneration; good operates from within, and produces **affirmation**. This good cannot flow into what is negative, nor even into doubtfulness, before this **affirmative** takes place. Examp. . . When the **affirmative** takes place, there is an accession of innumerable things, and they are filled with the good that flows in; for good constantly flows in from the Lord, but where there is no **affirmative**, it is not received. The **affirmative** is therefore the first medium, and as it were the first habitation of the good flowing in from the Lord. 3914.

3915². By these words ('let her bear upon my knees') is signified the second degree of **affirmation** or of acknowledgment, which is from affection, for there must be affection within acknowledgment or **affirmation**, in order that conjunction may take place . . .

3923. This ('Dan') is the first general principle that is to be **affirmed** or acknowledged . . . for he who only **affirms** faith with himself, and not . . . charity, and if he does not **affirm** this through good of life . . . is not able any longer to taste the essence of faith. . . **Affirmation** as well as acknowledgment is the first general principle with the man who is being regenerated, but is the last with the man who has been regenerated. Sig.

—². That 'Dan' is the **affirmative** that must first be with the man who is being regenerated. Ill. 'Dan' here = the **affirmative** of truth, of which **affirmative** it is said that he 'shall be a serpent upon the way, and an adder upon the path,' when he reasons about truth from sensual things . . .

—³. 'A lion's whelp' = the first thing connected with truth, which is **affirmation** and acknowledgment.

—⁴. 'The neighing of horses heard from Dan' = ratiocination about truth from what is not **affirmative**. 'The land that trembled, and whose fulness they have consumed' = the Church and all things of the Church; for they who reason about truth from what is not **affirmative**, or from what is negative, destroy all things of faith.

—⁵. 'Dan' (in Ezek. xxvii. 19) = the first truths that are **affirmed**.

—⁸. The reason why 'Dan' is the first boundary as well as the last one, is that the **affirmative** of truth and of good is the first thing of all when faith and charity commence with a man, and the last when a man is in charity and thence in faith. Ill.

—⁹. Since there did not fall a lot to Dan among the inheritances of the rest of the tribes, but beyond their borders, this tribe was left out in Rev. vii., where the twelve thousands who were sealed are treated of; for

they who are in the mere **affirmative** of truth and of good, and go no further, are not in the Lord's Kingdom. . . The worst men are able to know truths and goods and also to **affirm** them, but it is known from the life of what quality the **affirmation** is.

3928². After infernal delight has prevailed, it cannot be blunted and dissipated by any other means than by the **affirmation** and acknowledgment of the holy things of faith and of good of life, which is the first means, signified by 'Dan'; and then by temptation, which is the second means, and is signified by 'Naphtali,' for this means follows the other; for they who do not **affirm** and acknowledge what is good and true . . . cannot come into any combat of temptation . . .

3931. 'And he took Zilpah her handmaid' = an **affirmative** conjoining means.

3956⁹. 'A handmaid' = an **affirmative** means serving for the conjunction of the outward and the inward man. Thus before those things have been **affirmed** and acknowledged that are signified by the sons of the handmaids, there cannot exist any conjunction of good and truth, thus no mutual love either, for these **affirmations** necessarily precede.

4096⁶. Doubts, and sometimes even also negatives, are excited by the Spirits who are adjoined to man, but in proportion as affection prevails, he is led to the **affirmative**, and is at the same time confirmed in truths by those doubts, etc.

4097. The first state (of the separation of affections of truth from the good signified by 'Laban') is that the mind is kept in doubt, the second state is that doubt is dispelled by reasons, the third is **affirmation**, the last is act . . .

4459². They who are in mere external things do not even know what it is to be in internal things; if anyone should mention before them what is internal, they either **affirm** that it is so because they know it to be so from what is doctrinal, but then they **affirm** from 'fraud'; or deny it with the mouth as they do in heart.

4638⁴. 'To sleep' = to cherish doubt. . . The 'prudent (virgins)' = doubt in which there is what is **affirmative**, 'the foolish (virgins)' = doubt in which there is what is negative.

4711. 'And he said, Behold me' = **affirmation**.

4760. To consult scientific things concerning Divine truth is to see from them whether it is so. But this is done in one way by those who are in the **affirmative** that truth is truth, for when these consult scientific things they confirm truth by them, and thus strengthen faith; but in another way by those who are in the negative . . . Examp.

4911. 'To acknowledge' = to **affirm**.

5356⁶. Temptations confirm goods and truths, for the man then fights against evils and falsities, and by conquering comes into a stronger **affirmative**.

5558. Such are they who constitute the cutaneous glands; but there are two kinds of them; one that **affirm** because it appears flowing, from which they conjecture that as there is no resistance, it agrees with the heavenly form, consequently with truth, and so that it

is **affirmed**; the other kind that **affirm** audaciously that it is so, although they do not know it.

6023. Scientific things are ruled by truths when truth is acknowledged because it is so said in the Lord's Word, and then the scientific things that **affirm** are accepted, and those that oppose are removed; thus does truth dominate in its **affirmatives**, those things that do not **affirm** being rejected . . .

6047³. Afterwards, when he has been confirmed, and thus is in the **affirmative** from the Word that these things are truths of faith, then it is allowable for him to confirm them by all scientific things that are with him, of whatever name and nature, for then, since the **affirmative** reigns universally, he accepts the scientific things that agree, and rejects the scientific things that disagree on account of the fallacies that are in them.

6383². By 'Zebulon' are here meant those who believe doctrinal things from the Word, thus those with whom something **affirmative** universally reigns, and yet their faith has life not in truths but in scientific things, for they apply scientific things to doctrinal things, and thus fortify their **affirmative**. 6384.

6479. They who are in the **affirmative**, that is, with whom the **affirmative** universally reigns, reject the fallacious scruples that are against truths, and if there is anything that they do not apprehend, reject it to the sides, and say that as yet they do not understand it, and still remain in the faith of truth.

6519. **Affirmation** signified.

7313. They who are in infestations are encompassed around with falsities, and are driven about like a reed by the wind, thus from doubt into what is **affirmative**, and from what is **affirmative** into doubt; hence when they are newly come up from that state, they are in obscurity.

9250. 'To be a witness of violence' = non-**affirmation** of such things as are contrary to good of charity.

H. 356 App.⁷. It is allowable for those who are in the **affirmative** concerning truths of faith, to confirm them intellectually by means of scientific things, but not for those who are in the negative. Refs. N. 51⁵.

T. 333². This discussing rarely ends in an **affirmative** of faith . . .

D. 3614. (An **affirmative** state of mind contrasted with a negative one.)

4533. On the universal **affirmative**.

— There is only a universal **affirmative** with which man is imbued as to truths by the Lord, as that the Word is the Word, that the Lord is the Lord, etc. When a man is in it, although he knows only dimly that this is so, innumerable **affirming** considerations are insinuated by the Lord.

4534. The contrary is the case with those who are in contrary **affirmatives** or **affirmatives** of what is false . . .

4535. True **affirmatives** can be confirmed even by many fallacies . . .

4536. The **affirmatives** of childhood are either confirmed by one thing after another even to adult age, and the persons are regenerated, or they decrease, and

become by slow degrees doubting **affirmatives**, and then negatives.

D. Min. 458^o. On a doubtful **affirmative** and a doubtful negative. See under **DOUBT** at this ref.

E. 349^o. The Lord confirms the truths that an Angel or a man speaks as from himself by an **affirmative** in his heart that does not rise manifestly into his thought.

Afflatus. *Afflatus.*

Breathe or Blow. *Afflare.*

A. 1270^o. (Antediluvians) assailed me to slay me by means of a suffocating **afflatus**, that was like a fell nightmare.

7359. Spirits from Mars came to me, and applied themselves to my left temple, and there **breathed** their discourse upon me, but I did not understand it. . . It was like a very soft air. At first it **breathed** upon the left temple, and upon the left ear above; and the **afflatus** went thence to the left eye, and a little to the right [of it], and then flowed down, especially from the left eye, to the lips, and when it had reached the lips, it entered through the mouth, and through a way within the mouth, in fact through the Eustachian tube, into the brain. When the **afflatus** arrived there, I understood their discourse, and was permitted to speak with them.

8629. A certain Spirit rising up from the Lower Earth came to me . . . he was cold, as was manifestly felt from his **afflatus**.

10588. The lips (of the inhabitants of a fourth Earth in the starry heaven) are moved not only through influx of ideas into their fibres, but also through a pulmonic **afflatus** inwardly.

T. 124. If Jehovah God were only to **blow** upon those who are in Hell He would slay them in a moment.

503. When the humour **incited** them . . .

D. 3496. Those who pertain to the outermost coats of the left eye. [Their] **afflatus** is slightly cool; a cooler one is now felt chiefly in the region of the left knee.

3555. It was afterwards shown me of what quality they (the lowest class of the people) at last become, by means of an **afflatus** from them into my face, as well as into the front parts of the breast, which was cooling, but only slightly so. I have also felt one that was not cooling, but verging to heat, but whether from the same or from others I know not.

Afflict. *Affligere.*

Affliction. *Afflictio.*

See under **OPPRESS—opprimere.**

A. 34^o. 'Day of **affliction**' = his miserable state in the other life.

1846. 'They shall **afflict** them' = their grievous temptations.

— 'To **afflict**' or '**affliction**' = persecution, thus temptation. Ill. 1851. 1947^o.

1875. 'Lead us not into temptation' . . . The idea of temptation and of evil was rejected by the good Spirits that were near, until nothing but good remained . . . of which good were formed innumerable ideas . . . how

good comes from man's affliction, and still affliction is from man and his evil . . .

[A. 1875.] 'To humble oneself' is expressed in the original tongue by a word that sigs. to afflict. That to afflict oneself = to compel oneself, may be evident from many places in the Word. 1947.

1947. 'Because Jehovah hath heard thine affliction' = when she submitted herself. To humble and to afflict oneself is to submit oneself to the power of the inward man.

—6. Affliction is the taming and subjugation of evils and falsities that rise up from the outward man into the rational man . . . thus it is not any thrusting down of oneself into poverty and misery . . .

2603. Gentiles . . . who believe that no one can come into Heaven except through punishments and afflictions . . .

3755³. 'Then there shall be great tribulation, such as was not from the beginning of the world even till now, nor shall be' = the utmost degree of perversion and vastation of the Church as to good and truth, which is profanation. Ex.

3864. 'Jehovah hath seen my affliction' = a state of arriving at good. 'Affliction' = temptation, and since this is a means by which we arrive at good, 'my affliction' here = a state of arriving from truth, which is outward, at good, which is inward.

4060. 'Immediately after the tribulation of those days' = the state of the Church as to the truth that is of faith. The desolation of truth is here and there called 'affliction.'

5356. 'In the land of my affliction' = where he had endured temptations.

6660. 'To afflict them with burdens' = to become more oppressive through servitude.

6663. 'The more they afflicted them the more they multiplied' = truths grew according to infestations. 'To afflict' = infestation.

6851. 'And Jehovah said, Seeing I have seen the affliction of my people' = mercy towards those who are of the Spiritual Church after infestations by falsities.

6897. 'I will make you go up from the affliction of Egypt' = elevation and deliverance from infestation by false scientific things.

7067. 'He had seen their affliction' = after such great temptations.

9196. 'Thou shalt not afflict and oppress a sojourner' = that they who will to be instructed in truths and goods of faith are not to be infested with falsities of faith and evils of life.

9200. 'To afflict,' when said of those who will to be instructed in truths and to be led to good, = to defraud. 9201.

R. 33. 'In tribulation, and in the kingdom and in the patient expectation of Jesus Christ' = those things which in the Church have been infested by evils and falsities, but which are to be removed by the Lord at His coming. By 'tribulation' is meant the state of the Church when there are no longer any goods of charity

and truths of faith, but evils and falsities in their stead. Ill. E.47, Ex. and Ill.

95. ('I have known thy) tribulation and poverty' = that they are in falsities, and thence not in goods. . . 'Tribulation' is predicated of falsities.

101. 'Ye shall have tribulation ten days' = that this will last a full time, that is, so long as they will to remain in falsities. 'Tribulation' here = infestation, thus temptation. E.124.

137. 'Behold, I will cast her into a bed, and they that commit adultery with her into great tribulation' = that thus they will be left in their doctrine, with falsifications, and that they will be grievously infested by falsities. (=grievous temptations with those who addict themselves to their falsities. E.164.)

377. 'These are they who have come out of great tribulation' = those who have been in temptations, and have fought against evils and falsities. (This is 'Tribulatio' in the E.)

915³. 'O thou afflicted' = the Church to be established by the Lord with the Gentiles.

M. 80³. 'Tribulation' (in Matt. xxiv.) = the state of the Church when infested by evils and falsities.

B. 74. That the infestation by falsities, and thence the consummation of every truth, or desolation, at this day in Christian Churches, is meant by 'great tribulation' (in Matt. xxiv.). Gen. art.

T. 179. That hence is that abomination of desolation, and tribulation such as has not been nor shall be, which the Lord has foretold in Dan. and the Gospels, and in the Revelation. Gen. art.

r80. 'Great tribulation . . .' = infestation of truth by falsities even until there is not any truth remaining that is not falsified and consummated.

D. 4822. Affections of evil and falsity . . . are not heard as cries in Heaven, except when they penetrate to the good, and afflict or oppress them . . .

E. 7. 'In the world ye shall have tribulation.' Here 'peace' is opposed to 'tribulation,' because by 'tribulation' is signified infestation by evils and falsities, which is with those who are in Divine peace so long as they live in the world, for the flesh, with which they are encompassed, lusts for those things that are of the world, and hence there is tribulation.

555⁵. 'Afflicted in spirit' is said of the Church when in grief from affection or desire for truths.

717⁵. 'To be afflicted and tossed with tempests' is said on account of the falsities by which the Gentiles are infested and carried hither and thither.

750¹¹. 'The hungry' = those who desire good; 'the afflicted,' those who desire truth.

Afflux. *Affluxus.*

Flow to. *Affluere.*

A. 3646. The case with brute animals in respect to influx and correspondences is similar to what it is with men, namely, that there is with them an influx from the Spiritual World and an afflux from the Natural World, by which two they are held together and live . . .

7955. 'And (Pharaoh) called Moses and Aaron by night'=**afflux** of truth from the Divine in that state. 'He called'=**presence** and influx, here **afflux**, because it is said of those who are in a state of damnation. . . These are not able to receive any interior influx of truth and good, but an exterior one, which is **afflux**.

7990. They are said to be in spiritual captivity who as to interior things are kept by the Lord in good and truth, but as to exterior things by Hell in evil and falsity . . . and then the Lord, through influx through interior things, fights for them against the **afflux** of evil and falsity from the Hells. They are then as it were held captive, for through the influx from the Lord they will be in good and truth, but through **afflux** from the Hells they seem to themselves not to be able.

8137³. The evil flee from the presence of the Lord, that is, from the presence of the good and truth that are from Him, for on the mere **afflux** of these they shudder and are tortured.

9335. 'And the beast of the field shall be multiplied upon thee'=**afflux** of falsities from delights of the loves of self and of the world. 'To be multiplied,' when predicated of the hasty removal of evils and falsities, =**afflux**.

—². The reason why falsities from those loves flow to [the mind] through the hasty removal of evils and falsities. Ex.

H. 543. The Hells are governed in general through a general **afflux** of Divine good and Divine truth from the Heavens, by which the general effort flowing forth from the Hells is bridled and kept within limits; and also by a special **afflux** from each Heaven, and from each Society of Heaven.

Aforetime. Under FORMERLY.

Africa. *Africa.*

African. *Africanus.*

A. 2604. In Heaven the **Africans** are the most loved of all Gentiles; they receive the goods and truths of Heaven more easily than the rest; they wish to be called the obedient, not the faithful . . . H.326.

H. 514^o. The best of these are from **Africa**. Des.

J. 51. The most intelligent of these are from **Africa**.

C. J. 73. On the **Africans** and Gentiles there. Gen. art. T.835. Gen. art.

— . The **Africans** are more interior than the rest.

75. (Ready reception by the **Africans** there of the doctrine of the Divine Human.) . . . The **Africans** think more inwardly spiritually than the rest.

76. Since the **Africans** are of this character in this world also, there is now a revelation among them which goes from the middle around but not as far as the sea. They acknowledge our Lord for the God of Heaven and earth . . . The things in the Doctrine of the New Jerusalem concerning the Lord, the Word, and those in the Doctrine of Life for the New Jerusalem are orally dictated by angelic Spirits to the inhabitants of that continent—*telluris*. T.840.

S. 105^e. Position of the **Africans** in the Grand Man of the Church on earth.

108. There were with me **African** Spirits from Abyssinia . . .

117. From these Words religious things spread through Egypt and Ethiopia into the kingdoms of **Africa**.

M. 113. Opinions of the **Africans** concerning the origin of marriage love and its potency.

114. The **African** receives the prize.

T. 837-839. As the **Africans** excel all the rest in interior judgment I have held the following conversation with them about God, the Lord our Saviour, and the inner and outer man . . .

839^o. The **Africans** were delighted with what was said, because they acknowledged it to be so from the inner sight, in which they excel.

840. The **Africans** spurn those who arrive from Europe who believe man to be saved by faith alone . . . They call ingenious wickedness stupidity. See C. J. 76.

— . Augustine is now there [with the **Africans**] inspiring into them the worship of the Lord, and there is hope of the propagation of this new gospel into the circumjacent regions.

D. 392. (How **African** idolaters are vastated.)

453. (On souls from **Africa** who love to be punished for the sake of Heaven.)

480. The meekest of all spirits are **Africans**.

4774^o. (On the region of **Africa** where there is new revelation . . . This revelation defined.) D.4776.

4777. It was afterwards shown in dim vision how that Heavenly Doctrine would proceed in **Africa**, namely towards the interior of **Africa**, but not to the middle of it, and then it would bend itself to those inhabitants who are in the interior of **Africa**, but nearer to the Mediterranean Sea, and so it would advance lengthwise, but not to the coasts, and then after a time it would turn itself back through an interior tract even towards Egypt, and also would afterwards advance thence to some in Asia under the Empire of the Turks, and also into Asia round about. Hence the Angels were glad that the Lord's Advent is now at hand, and that the Church, which now perishes in Europe, will be established in **Africa**, and that this will take place from the Lord alone through revelations, and not through emissaries from Christians. J.(Post.) 118.

4783². The **Africans** are more receptive of the Heavenly Doctrine than any others on this earth. . . They are of a celestial nature—*indole*.

4946. On the worst magicians, who are from **Africa**. 4989.

— 5515. On the **African** nation. Gen. art.

5516. I was now led away to the **Africans**. . . They dwell in the west . . . there were they who had lived well according to their religiosity, and had acknowledged one God . . . under a human form. J.(Post.) 117. 119.

5517. I said something to them about the Lord; they said that they await information, and that they love to know truths. . . I afterwards heard that a great number of Spirits and Angels who had been instructed about Divine truths from the Heavenly Doctrine had been sent thither.

[D.] 5518. The **African** nation are able to be in illustration more than the other nations of this earth, because it is their nature to think interiorly, and thence to receive truths and acknowledge that they are truths. . . The **Africans** are they who in our earth are of the genius in which are the Angels in the Celestial Kingdom. J. (Post.) 119.

5518³. The **Africans** live according to their religion and its laws, which they love, and therefore they are of such a character, namely interior.

5809. The **Africans** have a book which is to them the Word, written by correspondences by illustrated men.

5811. How just an idea of the Divine Human the **Africans** have.

5919. On the Lord as He is thought of by the **Africans**.

5946. On the **Africans**. . . I was led . . . towards the south, even to the wiser **Africans** . . . they know the truths of the Church in themselves . . .

—². The best of them are at the side towards the sea, more than half of the region, with a form like this [see figure]. Des. . . The worst are still further towards where Egypt is placed. . . They said that in the whole of that great tract DE they all worship the Lord and are instructed by many who communicate with Angels, not by speech with them, but by interior perception, and that the former are their instructors, whom they well know from others.

—³. They also said that Europeans are not admitted among them . . .

—⁴. They afterwards received the Word and read it, but at first did not perceive anything holy, afterwards more and more holily, and then they gave it to their instructors, who said that they had it, but had not divulged the fact. They said that they dictated it to men in **Africa**, with whom they have communication, as the Lord leads. Hence it is evident that there is now revelation there. J. (Post.) 123.

—⁵. There was afterwards given them the work on *Heaven and Hell*, which they received and preserved; also the *Last Judgment*, the *Earths in the Universe*, and the *White Horse* and afterwards the *Doctrine of the New Jerusalem*, for them to choose what they saw to be useful.

— There was quiet there because they are in order.

—⁶. I was afterwards led to others in **Africa** . . . to the tract called Ethiopia, where they dwell in tents, a good nation.

6095. On the **Africans**. . . (Their dress and eating described). . . They said that it is indeed allowable under the civil law for them to take two or three wives, but that still they only take one. . . They said that monks sometimes penetrate to them . . .

D. Min. 4745. (On a wicked queen, said to be from **Africa**.)

J. (Post.) 115. On the **Africans**. . . They detest their blackness, knowing that their souls are white.

116. I have heard it announced that a Church is at this day instituted with many in **Africa**, and that at this day revelations take place, and that they are receptive of the Heavenly Doctrine, especially concerning the Lord.

118. The **Africans** are more receptive of the Heavenly Doctrine than others on this earth, because they freely receive the doctrine concerning the Lord. They have it as it were implanted in them that the Lord will appear altogether as a man. They are in the faculty of receiving truths of faith, and especially its goods, because they are of a celestial nature . . .

120. (Various ideas of the **Africans** concerning God.)

121. It was said that in a certain region of **Africa** there has been from ancient times a book written by correspondences in a similar way to that in which the Word is written with us, and which they regard as holy.

124. The best and wisest are in the interior of **Africa**, those who are not good are near the Mediterranean Sea, near Egypt and the Cape of Good Hope. The mountains where are the good ones of Ethiopia are towards the middle. . . At this day some speak with **Africans** in the world, instructing them orally; this speech falls with them especially into their interior perception, and they perceive the influx, and thus receive revelations with illustration. Such is the speech that takes place with the instructors.

E. 21. When **Africa** is mentioned, the Angels perceive the east.

Coro. 39. (Origin of the Church in **Africa**.)

After. Post.

A. 1955. Within or above in the inward sense is expressed by 'after' in the sense of the letter when the former appears in that which is outside or beneath.

2019. 'After thee' = to follow . . . wherefore here, 'seed after thee' = those who are in faith and follow Him, in the inward sense those who are born from Him. 2034.

2196. 'Behind him' = not conjoined, but at his back. Ex.

2417. 'Look not behind thee' = not to doctrinal things. Ex. 2454.

5216. 'After them' = near. Ex.

7780. 'Behind the mills' = what is in the last place.

8194. 'And went behind them' = protection lest the falsity of evil should flow into the will. Ex.

9251. 'To be after many' = to be with many, thus to be consociated, for in the original tongue, 'to be after,' 'to go after,' and 'to walk after' are mentioned, and the meaning is to be with and to follow, thus also to be consociated. Ill. 9252.

10550. 'To look after him (Moses)' = to see what is external of the Word, of the Church and of worship, for what is 'before' = what is within, and what is 'after' = what is without.

H. 223. No one is allowed to stand behind the pulpit there; if anyone were there the preacher would be confused.

R. 42. John said that he heard a voice 'behind him.' . . . They who do not approach the Lord alone regard Him and His Word as behind them, and not before them.

E. 55. 'Behind me' = manifestly. Ex.

After Death. *Post mortem.* See LIFE AFTER DEATH, RESUSCITATION.

A. 1112. They who have been in goods and truths of faith, and have thence acquired conscience and life of charity, are elevated into Heaven by the Lord immediately after death.

885⁸. The dominant principle of life . . . cannot be changed after death.

8911. Man is such as his will is, and such he remains after death, because death is not the end of life, but its continuation.

8918⁴. Everyone comes after death into that Hell or into that Heaven in which he was in the world.

9094². Man comes into angelic wisdom after the rejection of the body, that is, after death . . . S.75.

10622². Everyone is tolerated among the good . . . when he comes into the other life, which takes place immediately after death.

10749. The life of man cannot be changed after death . . . N.239. III.

H. 345. Those who die adults have a plane acquired from the . . . material world . . . it serves their thought after death for an ultimate plane. . . Hence it is that such as that plane is, and such as is the correspondence of the Rational with what is therein, such is the man after death.

363. Every man's ruling affection or love remains with him after death, nor is it extirpated to eternity. Ex.

453. That man after death is in a perfect human form. Gen. art.

461. That man after death is in all sense, memory, thought and affection, in which he was in the world . . . Gen. art.

470. That man is after death as his life was in the world. Gen. art.

479. That man after death is his own love or his own will. Gen. art.

480. That man after death remains to eternity such as he is as to his will or reigning love. Gen. art.

481². All, as soon as they come after death into the World of Spirits, are explored as to their quality, and are attached to those who are in similar love . . .

485. That the delights of every one's life are after death turned into corresponding delights. Gen. art.

487. He who is in the science (of correspondences) may know his state after death, if only he knows his love . . .

491. On the first state of man after death. Gen. art. 5 M.4. Gen. art.

— There are some who do not pass through these states, but immediately after death are either taken up into Heaven or cast into Hell. Ex.

499. On the second state of man after death. Gen. art.

512. On the third state of man after death . . . Gen. art.

527. Repentance after death is not possible. From experience. J.25.

J. 36². After the life of the body man rejects what does not agree with his love. M.36².

50². All, of whatever religion, after death are first conducted to those whom they had worshipped in the world . . .

56. Every one after death is in a like life to that in which he had been in the world; this cannot be changed . . .

59³. Every one after death retains his religiosity that he had imbued in the world . . .

C. J. 32. Man is equally man after death, and is so completely man that he is not aware of his having left the former world . . . T.160⁷. 607^e. Ex.

S. 17². 'To go to them that sell, and buy oil' = to procure good of love from others after death. E.252^e.

93. Every man after death is instructed by Angels, and they who see truths are received . . . for it is given to every one to see truths spiritually after death . . .

Life 27. After death man himself casts out those things (knowledges that are without life) because they do not agree with the love of his will.

45. When everything that is on the outside is put off, as takes place after death, then an evil man first of all casts out truth his friend in the world . . .

63². Such a man after death, although he has not committed murders, adulteries, etc., still hankers to commit them, and also does so, when the external . . . is taken away. All concupiscence remains with man after death. . . But they who do not will to commit murder, adultery, etc. . . these after death, when the external . . . is taken away, act as one with Heaven.

65. They who live (according to the precepts they have) from religion, receive truths when instructed by Angels after death.

111^e. If a man abstains from adulteries (from merely external reasons) he commits them in spirit . . . wherefore after death, when he becomes a Spirit, he openly speaks in favour of them.

F. 21^e. He who loves the neighbour from charity conjoins himself with his good and not with his person, except in so far and so long as he is in good . . . but he who loves another from mere friendship, conjoins himself with his person, and at the same time with his evil; after death the latter can hardly be separated from the person which is in evil. See below, T.446.

30. Many . . . who have looked to the Lord in their life, and have avoided evils from religion, but have been withheld from thinking about truths by worldly cares and business, and also by lack of truth with those who teach . . . after death, when they become Spirits, and are instructed by Angels, acknowledge truths and receive them with joy.

W. 249². They who . . . remain natural . . . after death become menials and servants . . .

252². The natural man with whom the spiritual degree has been opened does not know that his spiritual mind is filled by the Lord with thousands of arcana of wisdom, and with thousands of delights of love, and that he

will come into them **after death**, when he becomes an Angel. Ex.

[W.] 253². The lot **after death** of those with whom the spiritual degree has not been opened, and yet has not been closed up is that they are in the lowest parts of Heaven, where they sometimes suffer hard things.

388. The mind is the man himself, for the primary texture of the human form . . . is from first principles from the brain continued through the nerves . . . it is this form into which man comes **after death** . . .

390^e. Most are in the Spiritual World two days **after** (the death of the body).

397. All the understanding that is above man's own proper love is removed **after death**.

P. 17. In the world, man can hardly come into the conjunction . . . of good and truth, or of evil and falsity, . . . but every man comes into one or the other **after death**, because he can then no longer be reformed and regenerated . . . 329.

34². Man is in the spiritual degree of wisdom **after death** . . .

99^e. The adult who does not come into freedom itself and rationality itself in the world, can never come into them **after death**, for then the state of his life remains to eternity such as it had been in the world.

179. Hence man does not know his lot **after death**.

223. Devils . . . when in a state of wisdom laughed at insanity, and when in a state of insanity laughed at wisdom. A man who has been such in the world, **after death** when he becomes a Spirit is for the most part let into alternate states of wisdom and insanity, in order that he may see the latter from the former.

231⁷. The life's love, which is also the reigning love, remains with everyone **after death**, and cannot be taken away. M.34. Gen. art.

277a. If evil is not removed in the world it cannot be removed **afterwards—postea**. . . The ultimates of life which man takes with him **after death** are quiescent . . .

278a^e. If a man is in an infernal Society he can only be brought out of it by the Lord according to the laws of His Divine Providence, among which is this, that the man should see that he is there, and will to come out, and should endeavour to do so from himself; this a man can do while he is in the world, but not **after death**, for he then remains to eternity in the Society into which he had inserted himself in the world. 307².

296³. So long as he lives in the world an evil man does not feel the bonds with which he is tied round . . . but **after death** these bonds become hard and stinging.

326⁵. They who deny God in the world deny him **after death**.

328⁹. There is given to every man **after death** an opportunity of amending his life if possible . . .

333^e. Foreseeing and providing every one's place **after death**.

R. 17². All truth is sown in the inward man and rooted in the outward: this root the man who has done truths bears with him **after death**, but not the man who has known and acknowledged them with faith alone.

549. The state **after death** of those who come into the other life. Des. and Sig.

906². Everyone **after death** comes into his own place.

M. 4². Every man who has longed for Heaven, and has had fixed ideas about the joys there, is introduced **after death** into the joys of his imagination.

29^e. The state of a man who conjoins himself with the Lord through a life according to His precepts is more blessed and happy **after death** than before it. Ex.

36². **After death**, man is not his own thought, but his own affection and thought thence derived.

45. On the state of married partners **after death**. Gen. art. De Conj. 50. Gen. art.

46. That the love of the sex remains with every man **after death** such as it had been inwardly . . . in the world. Gen. art.

— . . . Every love follows a man **after death**, because it is the *esse* of his life, and the reigning love, which is the head of the rest, remains with every man to eternity, and with it all the subordinate loves. Ex.

48a³. Every man **after death** becomes such as he has been inwardly . . .

—^e. The putting off of the external and the putting on of the internal **after death** described.

54. All married partners who are merely natural are separated **after death**. Ex. 320.

—². Married partners of whom one is spiritual and the other natural are also separated **after death** . . .

524. To everyone **after death** is imputed the evil in which he is; in like manner the good. Gen. art. B.110.

—². That the life of everyone remains with him **after death**. Ex. B.110².

T. 103. Every man **after death** lays aside the Natural that he took from the mother, and retains the Spiritual . . . from the father, together with a certain *limbus* around it from the purest things of nature . . .

110². **After** departure from the world no one is able to believe anything except what he has impressed upon himself through confirmation . . .

120. Every man **after death** comes into the World of Spirits, and then seems to himself to be just like what he was before. (His first experience there described.)

281. The states of men **after death** (described in succession). R.153.

446. Friendship of love tied with a man without regard to his spiritual quality is detrimental **after death**. Gen. art.

566^e. The door (between thought and speech) is opened with everyone **after death**, and then his quality appears.

571². The man who in the world has commenced the first state (reformation), can **after death** be introduced into the second (regeneration), but he who has not entered into the first state in the world cannot **after death** be introduced into the second.

3 Ad. 209. That there is no repentance or reformation **after death**. D.3048.

D. 400. On the states of souls **after death**. 690. 782. 815. 885. 1103. 1117. 2030. 3502.

4157. (State of a lady for four or five weeks after death.) 4160.

5492. (Swedenborg speaks with Er. Broman on the third day after death.)

5493. On the fourth day after death he was called to judgment . . .

6033. That the nature of man after death cannot be taken away, but may be broken and subdued.

D. Min. 4645. (Why man cannot change after death.)

J. (Post.) 230. After death the good are not let into their evils, but the evil are.

E. 151². All men are after death turned to their own loves . . . Refs.

193². It is the state of thought from the spirit, and not that from the memory that remains after death.

204³. That only remains with man after death which is of his love . . .

411. The delights of life remain with everyone after death.

654³⁰. Such are deprived of all knowledge of good and truth after death. Sig.

860. Impossibility of receiving faith after death.

Conversation with Angels 11. Man's state as to will or love is not changed after death . . . but his state as to understanding is changed . . .

Again. *Iterum.*

A. 2550. This being said again = further thought. 2688. 2808.

5242. These things are mentioned again for the sake of the series.

8060. This being said again = that it shall altogether be done. 8061.

Against. *Contra.*

A. 1395. When the persons were presented against whom they had felt hatred, there resulted a lamentable state, for whatever men have thought and plotted against another stands forth.

1949². The man who . . . is in truth alone . . . is against all: (like Ishmael).

2349². Here is described the first state of those . . . who are against the good of charity, and consequently against the Lord . . . 2401.

3420^o. He wills not to know truths, for they are against his life, and the things that are against his life he also denies.

4330^o. It was thus shown how the men of this earth are at this day against the inward man.

5084. Hence it is that . . . the natural man is against the spiritual . . .

6311. Sirens . . . being against all spiritual and celestial things, cannot see other Spirits except those who are in sensual lumen.

7290⁴. There reigns universally a negative against the Divine influx and government.

8625. 'The hand against' anyone = to do violence.

H. 558a. They account as enemies all who are against them and their evils.

N. 264. On those who are against the Word.

W. 335. The love of parents for their children.

P. 331. The Lord cannot act against the laws of the Divine Providence, because to act against them would be to act against His Divine love and against His Divine wisdom, thus against Himself. Gen. art.

T. 134³. Who cannot see that these things are diametrically contrary to the Divine Essence itself, that is, contrary to His Divine love and wisdom, and at the same time contrary to His omnipotence and omnipresence? No good master could act thus against his domestics . . .

Agate. *Achates.*

A. 9870. 'A lazure, an agate, and an amethyst' = spiritual love of good, as is evident from their colour, for azure from white signifies spiritual good . . . That an agate is of an azure colour, is not so well known, for in the original tongue it is not [made] known what kind of a stone this is, whether an agate, a turquoise, or some other.

T. 609. These three degrees are distinguished from each other as are in purity and goodness a ruby, a sapphire and an agate.

— 'An agate' = natural good, which is the good of the ultimate Heaven.

Age. *Aetas.* See PERIOD.

A. 1113. Girls . . . who have not yet reached that age in which they could judge about such a life . . .

1429. Unless it had involved spiritual and celestial things . . . it would not have happened at that age of Abraham.

1854. How the Angels regard the ages of man that are mentioned in the Word. 3254.

1906. (The remains that are acquired at various ages.) 2280.

2625³. 'Ages' = states.

2636². Man cannot be regenerated except in adult age . . .

2905². The Church is circumstanced as the ages of man, of which the first is infancy, the second adolescence, the third adult age, the fourth old age. 4672. 10134³.

3308. Good and truth are circumstanced like offspring, namely are conceived, are in the womb, are born, grow up, and advance in age even to the last one. Ex.

3603³. In his first age man knows only by memory the things that are in the Word . . . In his second age, when he is more grown up . . . he begins to reflect upon them from his own thought . . . In his third age, if he is one of those who can be regenerated, he begins to think about use . . . And in his fourth age, which is the age of his regeneration, he loves the Word, and doctrinal things that are from the Word, that is, truth, for the sake of good of life.

4005^o. States of life are in general varied according to ages. 4063³. Enum.

4063³. Every age has its own delights, and is suc-

cessively introduced through them into the things that belong to the **age** following . . .

[A.] 4136². How goods are varied with man (in his successive **ages**).

4345⁴. As man advances in **age** he thus insinuates particulars into the generals of infancy, and then into particulars he insinuates singulars . . .

—⁵. When man is being regenerated . . . he passes as it were through **ages**. Enum. 4377. 4379.

4551². There is such a removal and rejection of falsities from man's first childhood even to his last **age** . . .

4901. All times of **age**=states.

—². The progressions of life of Spirits and Angels are not distinguished into **ages** . . .

5126². (Man's progress through his several **ages** described). 5135².

5291⁴. 'He who received two talents'=those who in advanced **age** have adjoined charity to faith.

5342². When the **age** of childhood commences, he then by degrees puts off the state of innocence . . .

—³. From this **age** he is therefore imbued with truths . . .

5376. When he matures in **age** he begins either to confirm in himself the truths of faith that he had learned, or to deny them . . .

5432. Truths of faith of the Church which are called doctrinal, when learned in the first **age**, are taken up and committed to memory just like other scientific things . . .

5647². The external or natural man reigns from the first **age** of life . . .

5774². As a child, man thinks . . . from sensual things, advancing in **age** he thinks . . . from scientific things, and afterwards from truths; this is the way to the judgment into which man grows by **age**.

8851. The **age** of men there (in Jupiter) is for the most part thirty years, according to the years of our earth. D. 546.

10225. Man's first state is from birth to the fifth year of his **age**, this state . . . is called infancy; the second state is from the fifth year of **age** even to the twentieth, this state is a state of instruction and of science, and is called childhood; the third state is from the twentieth year of **age** to the sixtieth, which is a state of intelligence, and is called adolescence, young manhood and manhood; the fourth and last state is from the sixtieth year of **age** and upwards, which is a state of wisdom, and of innocence in wisdom. Sig. M. 185.

P. 324¹. I have spoken with those who lived many centuries ago . . . and they were all seen as men in middle **age**.

332³. Correspondence of the (**ages**) of man with the vegetation of a tree.

M. 42². We have lived blessed in Heaven ever since the . . . golden age, and perpetually in a like flower of our **age** to that in which you see us to-day. 137³.

—³. The husband appeared in middle **age**, between adolescence and young manhood.

73. The last or iron **age** . . . began from those writers . . . who were called Sophi.

250. Inequality of **age** induces cold in marriages . . .

411². Infants in Heaven do not advance beyond the first **age**.

444². They who die infants, grow up in Heaven, and when they attain the stature of youths of eighteen in the world, and of maidens of fifteen, they stand still in it.

T. 762². From these progressions (of the four Churches) according to order, the wise ancients inferred four **ages** of the world, the first of which they called golden, the second silver, the third copper, and the fourth iron. Moreover the Church appears before the Lord as one man, and this Grand Man passes through **ages** of his own as the little man does, to wit from infancy to adolescence, and through this to young manhood, and at last into old age; and when it dies it rises again.

D. 5002. (Why men live to various **ages**.)

Age. *Saeculum*. See AGE—*Aetas*.

A. 433. 'An **age**' in the Word is ten years.

815². They live there (under Gehenna) for **ages** . . .

900. The greatest and least times are commonly distinguished in the Word into three or seven, and are called either 'days,' 'weeks,' 'months,' 'years,' or '**ages**.'

947. Some had remained there (in an infernal tun) for twenty **ages**.

1041. 'An **age**'=what is perpetual.

1551. Hence was derived the fact that times were likened to these metals, and were called the Golden, Silver, Bronze, and Iron **Ages** . . . the Golden **Age** was the time of the Most Ancient Church . . . the Silver **Age** was the time of the Ancient Church, . . . the Bronze **Age** was the time of the succeeding Church, to which there succeeded the Iron **Age**. P. 328³.

1825. The last time of the Church is signified by the 'third day,' the 'third week,' the 'third month,' the 'third year,' and by the 'third **age**,' which are the same.

2906⁶. 'Days of an **age**'=the Most Ancient Church. Ill. 4926³.

2995. When evil and falsity began to reign, or when after the Golden **Age** the Iron one began.

5561. After vastations of many **ages**.

5658². Hence the Ancients distinguished the times from the first to the last *age-aetas*—of the world into the Golden, Silver, Copper, and Iron **Ages**, to which they added one of clay. (These **ages** described.)

6435. 'Even to the desire of the hills of an **age**'=to celestial mutual love, the 'hills of an **age**'=what is of mutual love. Ex.

—⁹. 'Mountains of eternity'=good of love of the Most Ancient Church, 'hills of an **age**'=good of mutual love of that Church; the former its internal, the latter its external. Ill.

8174. 'Ye shall see them again no more for ever'=falsities once put away are put away to eternity.

9788. 'For ever'=what is eternal. 9966². 10248.

10371. 10447.

10160². (The times of the Golden Age described.)
10355². H.252. P.215. R.211.

10248. The reason why 'for ever'=what is eternal is that by an **age** is meant duration even to the end . . . the same word also in the original tongue by which 'an age' is expressed signifies eternity.

— The reason an **age** is what is eternal is that 'an age' when said of the Church sigs. duration even to the end. Hence when it is said of Heaven, where there is no end, and when of the Lord, it sigs. what is eternal. It is in general predicated of every Church, but especially of the Celestial Church. 'An **age**' further sigs. the world and life there; and also the life after the former one to eternity. (All these significations of 'an age' fully illustrated.)

10355³. The times called the Silver **Age** described.

H. 115. (The times called the Golden, Silver, Copper and Iron **Ages** described.)

327. I spoke with some one who had been in the Ancient Church . . . they were in a miserable state . . . they said they had been there for many **ages**, and that they were sometimes taken out to serve others for certain uses that were vile.

J. 58⁶. In the west towards the front dwelt those of that religion who had lived in the dark **ages**. 61⁶. D.5317.

R. 22. 'For ever and ever'=to eternity. 60. 374. 520. 864. E.33. 84. 468, Ill.

M. 73. Marriage love was the love of loves with the Ancients who lived in the Golden, Silver, and Copper **Ages**. Gen. art. 74 *et seq.*

75. (The people who had lived in the Golden **Age** visited.) Coro. 37.

76. (The people who had lived in the Silver **Age** visited.)

—⁴. They were from peoples in Asia.

77. (The people who had lived in the Copper **Age** visited.)

78. (Also those of the Iron **Age**.)

478². Oh the gross stupidity of the **age**! E.481. Ex.

D. 1377. (Duration of vastation and of punishment for centuries.) 1497. 5098.

E. 70. (Why the Ancients named the **Ages** after these metals.) 176.

289^e. (Why it is said 'for ever and ever,' and not eternal.)

468. It is natural to say 'for ever and ever,' but spiritual to say eternal.

889. 'For ever and ever'=continually. Ex.

Agglutinate. *Agglutinare.* W.424.

Agitate. *Agitare.*

Agitation. *Agitatio.*

A. 5222. 'To be troubled in spirit'=to be disturbed. Ex.

10083. 'Thou shalt wave them a waving before Jehovah'=Divine life thence . . . 'To wave a waving'=to vivify, thus life. Ill.

— 'To be waved by the priest'=to be vivified to receive blessing, for all blessing must have life from the Divine in it in order to be blessing.

—². 'To wave a waving'=to vivify through acknowledgment, which is the first of life from the Divine.

—³. 'To wave a waving of gold to Jehovah'=to vivify through the acknowledgment that it was . . . the Lord's.

— The reason why 'to wave a waving'=such things, is from correspondence, for all motion corresponds to state of thought.

10089. 'Thou shalt wave it a waving before Jehovah'=vivification. . . 'To wave a waving before Jehovah'=vivification through acknowledgment of the Lord, and that He has all power in the Heavens and on earth. 10093. Ex.

3Ad. 2342. The motion or agitation of the blood. 2343 *et seq.*

Agitate. Under VEX.

Agnes of Paris. D. Min.4572. J.(Post.)63.

Agony. *Agon.* Under ANGUISH and TORTURE—*Angi.*

A. 6571². Like one who lies in the death agony. 6677. 8945⁴. 10187. W.423.

Agree. *Adstipulari.* Under APPROACH—*Accedere.*

T. 9². All the other nations in the world who have religion and sound reason agree that there is one God.

340. That man was created for eternal life . . . every . . . Christian agrees to.

651. Reason itself assents to this . . .

Agree. *Congruere.*

A. 597². Whatever did not agree with general principles they perceived not to be so, and whatever did agree they perceived to be so.

Agree. *Quadrare.*

T. 515. Contrition does not agree with this faith.

Agree. *Concordare.*

Agreement. *Concordantia.*

Concord. *Concordia.*

Concordant. *Concors.*

A. 1396. Occurs. 1461.

1547. Love from self and from the world, with which heavenly love can never agree; but there are also pleasures that quite agree with heavenly things. 1563².

1563². Unless these things are first dispersed, the inward man can by no means agree with the outward.

1564. There are two kinds of things with the outward man, namely those that can agree with the inward, and those that do not agree. Sig. 1568². —⁴. Ex.

1571. 'Strife between the shepherds of Abram's cattle and between the shepherds of Lot's cattle'=that the inward and the outward man did not agree. 1572.

[A.] 1577. The agreement-concordia-or union of the inward man with the outward. Ex.

1860². How can these two forms, of hatred and of charity, agree in one place at the same time?

3241². In the Lord's Kingdom a one is constituted of many various things so disposed by the Lord that they agree; the agreement or harmony of many is implanted by the Lord through their all having relation to him. Ex.

3451. The agreement of the literal sense of the Word with the inward sense, is here treated of, consequently the agreement of the doctrinal things of faith . . . with the same.

3603⁴. Good . . . could not then manifest itself, because there were such things without as it could not agree with . . .

3928. The inward and outward man . . . are reduced to agreement and correspondence through temptations.

4099². Worldly and heavenly things agree with man when heavenly things have dominion over worldly ones, but they disagree when worldly things have dominion over heavenly ones; when they agree truths are multiplied in the natural man, but when they disagree they are diminished, yea consumed . . .

4249. When good becomes the primary agent, the Natural begins to be illustrated by good, whence it appears what things therein agree, and what disagree.

4263^e. Every unit consists of various things, and this through heavenly harmony and concord.

4479. 'These men are peaceable with us' = agreement, here, as to doctrinal things.

5182. In the other life there must be concord and unanimity of all in order that they may be a one . . . to this end the thought and speech of one must agree with those of others. It is fundamental that thought and speech in themselves should agree in everyone in a Society . . .

6408. The blessedness of the affections cannot inflow into the bodily sense . . . unless natural and sensual things have been reduced to agreement with interior ones.

6525. 'All the elders of the land of Egypt' = the things that agree with truth . . . 'Elders' = chief things of wisdom, thus the things that agree with good, here, that agree with truth, for the things that agree with good also agree with truth.

6792. 'Moses willed to dwell with the man' = that they would agree. . . 'To dwell with anyone,' is to live together, thus to agree.

8630. Consociations take place in the other life according to spheres; those that agree are conjoined according to agreement, those that disagree are repelled according to disagreement.

8995. 'If she be evil in the eyes of her lord' = if affection of truth from natural delight does not agree with spiritual truth.

9026. The agreement of the truths of faith with the things that belong to the literal sense of the Word is here treated of.

9257. 'When thou seest the ass of him that hateth

thee lying under his burden' = falsity not agreeing with the good of the Church.

9258. There are falsities that agree with the good of the Church, and there are falsities that do not agree with it. Ex.

9376. 'Seventy of the elders of Israel' = chief truths of the Church or of doctrine that agree with good.

W. 213. Homogeneous and concordant.

214^e. All homogeneous, that is, concordant.

T. 99. Unanimous and concordant.

Agreement. Under MEET-*Convenire*.

Ague. *Gelidus*.

D. 4572. There are also Spirits . . . who induce chills, and through these fits of *ague-febris gelidae*. [These Spirits described.]

Ahola. *Ohola*.

A. 6534^e. 'Ahola' = the perverted Spiritual Church, which is Samaria . . . 1368.

E. 355³⁰. 'Ahola,' or Samaria = the Church where truths have been falsified.

555⁷. 'Ahola and Aholibah,' or 'the tent and habitation of God' = Heaven and the Church where there are Divine truth and Divine good . . . E. 576⁶.

654⁸⁷. 'Ahola' which is Samaria, = the Spiritual Church, and 'Aholibah,' which is Jerusalem, = the Celestial Church.

Aholiab. *Aholiab*.

A. 10320⁴. 'Aholiab' = those who are in the good and truth of faith. 10335.

Aholibah. *Aholibah*. See AHOLA.

A. 6534⁵. 'Aholibah' = the perverted Celestial Church, which is Jerusalem.

Ahusath. Under *Abimelech*.

Ai. *Aj*.

A. 1401. 'The mountain that had Bethel on the sea and Ai on the east' = the Lord's fourth state.

1453. 'Bethel on the sea and Ai on the east' = that as yet His state was obscure, namely as to knowledges of celestial and spiritual things.

— 'Ai' = knowledges of worldly things.

1557. 'Between Bethel and Ai' = the celestial and the worldly things of knowledges. . . 'Ai' = light from worldly things.

E. 435⁷. 'Ai' = doctrine of truth.

655⁸. 'Ai' = knowledges of good; in the opposite, confirmations of evil.

Aid. *Adminiculum*.

P. 96². Those aids that are called knowledges.

Aid. *Opitulari*.

Aid. *Opitulatio*.

T. 425. To give aid to the needy. 459⁸. 654.

442^e. Aid for the needy.

Aid. *Ops.*

A. 1327⁶. 'All the riches, all the labour,' etc. = knowledges of faith.

1488. 'Wealth and riches' = the wealth and riches of wisdom and intelligence, thus knowledges.

1694. 'All the wealth of Sodom and Gomorrah and all their food' = evil and falsity; evil is here sig. by 'wealth,' and falsity by 'food.' Spiritual wealth and riches, relatively to the good, are nothing but goods and truths with which they are endowed and enriched by the Lord. Thus wealth and riches, relatively to the evil, are nothing but evils and falsities that they have acquired for themselves. 1717.

1820³. Unless the Lord rendered aid . . .

2338^e. In this combat man seems to press the Lord . . . to render aid . . .

2378. 'The men put forth the hand' = the Lord's powerful aid.

3048³. 'To carry their wealth upon the shoulder of young asses' = knowledges that belong to their Rational.

—⁵. 'The wealth of the nations' = the immense abundance of natural good.

6389. Such pass by those who most need aid.

6403. 'I wait for Thy salvation O Jehovah' = unless the Lord renders aid. Ex.

6737. When they who are in perception feel compassion they know that they are admonished by the Lord to render aid.

6780. 'And Moses rose up and helped them' = aid from the truths that belong to Law from the Divine.

6803. 'And God heard their groaning' = aid. . . 'To hear' = to obey, but when it is said of the Lord, it = to provide and render aid, for he whom the Lord hears He renders aid to. 6852.

7377. They who aspire to wealth not for the sake of wealth, but for the sake of the necessaries of life . . .

8440. 'Because He hath heard your murmurings' = on account of the suffering in temptation, that He may render aid.

8567. 'Why tempt ye Jehovah?' = that they are against the Divine, of whose aid they despaired.

8576. 'And Jehovah said to Moses' = aid.

8591. 'Is Jehovah in the midst of us?' = they almost believed that the Lord does not render aid to His own.

8719. The reason why the Lord acts mediately through Heaven is not that He needs their aid, but that the Angels there may have functions and duties . . .

8854. He who loves wealth above all things, whether money or possessions . . . N.55.

9202. 'If crying he shall cry unto Me' = supplication to the Lord for aid. Ex.

9219. 'Because I am merciful' = that from Him is all aid, from mercy.

10160. The most ancients . . . knew not what it was . . . to accumulate wealth beyond the necessaries of life,

10227⁴. 'Riches and wealth' = those things that are of intelligence and wisdom, thus also knowledges of truth

and of good, which are also called spiritual wealth and riches. III.

H. 565. The love of the world is to will to draw to self by any arts whatever the wealth of others, and to set the heart on riches. N.76.

— . But this love is manifold; there is the love of wealth for the sake of being advanced to honours . . . there is the love of honours and dignities in order to gain wealth, there is the love of wealth for the sake of various uses with which they are delighted in the world; there is the love of wealth merely for the sake of wealth . . . and so on. The end for the sake of which wealth is sought, is called the use, and it is the end or use from which the love has its quality. N.77.

W. 93. Subsidiary aid. See SUBSIDIARY.

P. 183⁴. The Lord never draws a man away from seeking honours, and from procuring wealth; but He draws him away from the desire to seek honours for the sake of mere eminence . . . and from acquiring wealth for the sake of mere opulence, or for the sake of wealth . . .

216. Eternal things relate to spiritual honours and wealth, which are of love and wisdom, in Heaven. Gen. art. The natural man . . . calls honours and wealth Divine blessings, and when he sees that the evil . . . are exalted to honours and promoted to wealth, he thinks . . . if the Divine Providence governed all things it would heap honours and wealth upon the good. . . He does not see that honours and wealth may be blessings and also may be curses. . . That honours and wealth are also given by the Devil . . .

217. Honours and wealth are blessings, and they are curses. Gen. art. They are blessings with those who do not set their heart on them, and they are curses with those who do set their hearts on them. To set the heart on them, is to love them in themselves, and not to set the heart on them, is to love uses in them, and not themselves.

— . Dignities and wealth seduce some, and some they do not seduce: they seduce when they excite the loves of the man's proprium . . . but they do not seduce when they do not excite that love.

—³. The evil . . . are exalted to honours and advanced to wealth, because the evil equally as the good do uses . . .

—⁴. When dignities and wealth are blessings they are spiritual and eternal, and when they are curses they are temporary and perishable. Gen. art. There are dignities and wealth in Heaven as in the world . . . for there are tradings there and thence wealth . . . dignities and wealth are themselves spiritual in the Spiritual Kingdom and celestial in the Celestial Kingdom, consequently those excel in dignities and wealth who excel in love and wisdom. These are they to whom dignities and wealth had been blessings in the world. . . Spiritual dignities and wealth are of the thing and not of the person.

—⁷. That the dignities and wealth which are curses, compared with those which are blessings, are as nothing to everything, or as that which in itself is not to that which in itself is.

220¹⁰. Riches and wealth are natural and temporary with those who have regard merely to them and to them-

selves in them . . . but the same are spiritual and eternal with those who have regard to good uses in them . . .

[P.] 227³. Those who are inwardly good and who outwardly like other men have laboured to gain **wealth** and have sought for honours . . .

250. A worshipper of self and of nature confirms himself against the Divine Providence when he sees the wicked . . . abounding in **wealth** . . . and worshippers of God in . . . poverty. Gen.art. . . A worshipper of self and of nature believes dignities and **wealth** to be the greatest and only means of happiness. . . If in consequence of having been initiated into worship in his infancy, he thinks anything of God, he calls them Divine blessings . . . but in this worship there lies hidden what he himself is not aware of, that he may be advanced by God to still higher dignities and more abundant **wealth**, and if he attains thereto, his worship declines more and more to outward things, till it comes to nothing . . .

—². To the evil then, what are dignities and **wealth** but stumbling-blocks? Not so to the good, because they do not set their hearts on them, but on the uses or goods for the doing of which dignities and **wealth** serve as means.

251. Man's life's love . . . has become of such a nature, that he wills to domineer over all, and to possess the whole **wealth** of the world.

281³. Unless he acknowledges God and implores his aid . . .

M. 268. Those who are in the visionary concupisence or phantasy of possessing all **wealth** (visited and described).

274. The first affection of this age is the increasing of property by means of **wealth** . . .

496. There are three degrees of the natural man ; in the first are they who love the world only, setting the heart on **wealth**; these are properly meant by the natural.

T. 403. When the love of Heaven makes the head, it inflows into the love of the world, which is chiefly the love of **wealth**, and thereby performs uses. Ex.

—³. No man of sound reason can condemn **wealth**, for it is in the general body as the blood is in man.

E. 242²⁰. 'The **wealth** of all nations' = knowledges wherever they are, even with the evil.

376¹⁶. 'Wealth' = spiritual **wealth**, which is knowledges of good and truth.

—¹⁹. 'Works' = knowledges of good, '**riches**' knowledges of truth.

538⁹. '**Riches**' = falsities. —¹⁰.

652¹⁶. 'Wealth and riches—*divitiae*' = knowledges of truth.

654⁴¹. 'Wealth and treasures' = knowledges of truth and of good from the Word, but here, false scientific things, because from their own intelligence.

Aid. *Suppetiae.*

T. 530. Supplicates for aid . . .

Air. *Aer.*

Aerial. *Aereus.*

A. 4523. Whatever secrets are stored up in the nature of **air** and sound are inscribed on the organism of the ear.

6057. The ear is formed to the whole nature of the modification of the **air**, the lungs to the whole nature of its pressure; the contour of the body is maintained by means of the circumpressure of the **air**.

S. 13². 'The sun and the **air** darkened' = the light of truth made into thick darkness. R. 423. E. 541², Ex.

54^e. Like a house in the **air**.

W. 174. The atmospheres, which are called ethers and **airs** are alike in both worlds . . .

176. The ultimate atmosphere which is called the **air** . . .

216. Like **aerial** things that pass away, or like images in the **air** that perish. —.

223. There can be nothing so minute . . . in the ether and **air**, as not to have in it these degrees; and since the ether and **air** are receptacles of heat and light . . .

420². That the blood nourishes itself with suitable food from the inhaled **air** is evident from the immense abundance of odours and exhalations continually flowing forth from fields, gardens and woods, from the immense abundance of salts of various kinds together with waters from earths, rivers and ponds, and from the immense abundance of exhalations and effluvia from men and animals with which the **air** is impregnated. That these things inflow into the lungs with the inhaled **air** is undeniable . . .

R. 708. 'The seventh Angel poured out his vial into the **air**' = influx from the Lord into all things at once with the men of the Reformed Churches. The '**air**' = all things of perception and of thought, thus of their faith . . . for by the '**air**' is signified their breathing, and breathing corresponds to the understanding, thus to perception and thought, and also to faith. E. 1012, Ex.

T. 32⁸. The atmospheres, of which there are three degrees, the loftiest aura, the ether under it, and the **air** below this. Coro. 17².

71^e. The **air** was cleansed.

312. The savage feelings of their hearts are sometimes seen above them in the **air** like battles with the Angels.

371⁴. Such is the reciprocal conjunction of the **air** and the lungs, upon which is dependent the life of the senses and of the motions of the whole body.

375². They may be likened to an **aerial** man, called a spectre.

524³. (Necessity of a circulation of the **air**.)

Coro. 17^e. The Angels of the lowest Heaven dwell in spiritual natural **air**.

Airpump. *Antlia Pneumatica, Siphon Pneumaticus.*

H. 54^e. Like animals in **airpumps**, in ether, when the **air** is exhausted.

T. 28². He may be compared to a bird placed in an **airpump** . . .

Alabaster. *Alabastrum.*

R. 375^o. Steps . . . of polished alabaster.

M. 76^o. Steps of alabaster.

Alacrity. *Alacritas.*

M. 164. (Alacrity one of the moral virtues.)

Alarm. *Trepidare.* See TREMBLE, CON-
STERNATION.

A. 8816. 'All the people that were in the camp trembled'=a holy tremor with those who were about to receive. Ex.

E. 412²⁰. 'The people who are alarmed'=those who are in falsities.

677⁶. 'The isles came and trembled, the ends of the earth were alarmed. . . . ' Their fear and alarm sig. agitation of the mind—*animi*—from dread of perishing.

Alas! *Heu!* See WOE.

E. 652¹⁸. 'Alas! alas! '=grief.

654³⁸. 'Alas! '=lamentation.

Alcohol. *Alcohol.*

M. 145². Wisdom purified may be compared to alcohol, which is a most highly rectified spirit.

T. 98. This doctrine has inebriated all their thoughts, like the vinous spirit called alcohol.

Ale. *Cerevisia.*

D. 2084. A smell of ale perceived from certain Spirits when I drank milk.

Alexander (the Great). T. 74².**Alien.** See STRANGER.**Alienate.** *Abalienare.***Alienation.** *Abalienatio.*

A. 4098. 'Are we not counted of him strangers, because he hath sold us?'=that he has alienated them, so that they were no longer his.

4844. 'Remain a widow in the house of thy father' [said by Judah to Tamar]=alienation from himself. 4848.

5135. 'Because . . . I was taken away by theft'=that celestial things have been alienated through evil . . . 'to steal' to alienate; and 'theft'=the evil that alienates . . . 'theft'=alienation relatively to the seat it occupies, and from which it casts out goods and truths, and fills with evils and falsities. Ex.

5280⁴. As soon as they come to adolescence, they suffer themselves to be carried away by the world, and thus go over to the side of infernal Spirits, by whom they are alienated from Heaven . . .

5469. 'We are guilty upon our brother'=that they are in fault because they have alienated what is internal through non-reception of good. . . 'Joseph' reps. that Internal which they have rejected or alienated.

5470. 'When we saw the anguish of the soul'=the state of what is internal while it is alienated.

5471. When influx of good from the Divine is treated

of, entreaty that it should not be alienated is solicitation to be received. Sig.

5886. 'Whom ye sold into Egypt'=the Internal which they had alienated . . . 'to sell'=to alienate.

6557. 'Joseph's brothers'=things alienated from truth and good. Ex.

6571. 'Ye have thought evil upon me'=that alienated things intend nothing but evil. Sig. and Ex."

6652. 'Who knew not Joseph'=separated scientifics that are altogether alienated from the Internal. 6654. 6661.

8997. 'Let her be redeemed'=alienation from those truths.

9005. 'She shall go forth gratis without silver'=alienation thence without truth conjoined thereto.

9018. 'He who stealeth a man and selleth him'=application of truth of faith to evil, and alienation.

9092. 'They shall sell the living ox'=that the affection of the one which injured that of the other shall be alienated.

9103². The taking away of exterior and interior good, and alienation. Sig. Taking away is effected by evil, and alienation by falsity.

9132. 'He shall be sold for his theft'=alienation, here, of the good and truth taken away.

10498. 'Ye have sinned a great sin'=total alienation and turning away. Ex.

M. 155². Alienation of the mind from the world . . .

Alike. Under LIKE.**Alive.** Under LIFE.**All.** *Omnis.*

A. 1585. The Lord, who is all in all of His Kingdom and of His Church.

1614. Everything celestial and spiritual . . . is from the Lord alone, from which the Lord is all in all of His Heaven . . .

1894^e. Heaven is called the Grand Man from this especially, that the Lord is all in all there.

2349. 'All the people from the outermost'=each and all of them.

2359. The Divine can only inflow into what is Divine, or can only be communicated to man through the Lord's Divine Human and Holy [Proceeding]. Hence may be understood what it is for the Lord to be all in all of His Kingdom.

2538. 'All,' in the inward sense=everything, or all things.

2904². Each and all things in the Word in the highest sense have respect to the Lord . . . and therefore they have respect to His Kingdom, for the Lord is all in His Kingdom. Ex.

2909³. In process of time every Church decreases.

3345^e. With man, interior things are everything, and exterior things . . . in which he places everything, are relatively scarcely anything.

3705. The Lord is all in all of His Kingdom, and

whatever therein is not from Him and has not respect to Him, is not of His Kingdom. 6821.

[A.] 4372. 'Because I have **all things**'=his spiritual riches.

4899^e. The **whole** of life, thus the **whole** of wisdom and intelligence.

4997. Heaven properly so called is the Lord, for He is **all in all** there.

5373². It is said in the plural, '**Every** land came to Egypt.'

5514. 'We are twelve brethren'=**all** truths in one complex. 'Twelve'=**all**.

6159. 'Those in your houses'=each and **all things** of good from truth; thus 'for food for them in your houses'=good of truth in each and **all things**. Ex.

— This reigns singularly, that is, in each and **all things**.

7186². If man could be introduced into Heaven merely of the Lord's mercy, **all** in Hell would be elevated into Heaven, for the Lord's mercy is towards **all**.

7211. Heaven, where the Divine Human is **everything**. Ex. . . Hence it is that the Divine Human in the Heavens is **everything** in their intuitions, and thence **everything** in their faith and love.

8192². Divine truth proceeding from the Lord makes Heaven . . . hence it is said that the Lord is **all in all** of Heaven, and that they who are in Heaven are said to be in the Lord. 9166⁴.

8761^e. In Heaven Divine good united to Divine truth is **all in all**, thus is the life or soul of Heaven.

8865. **Everything** good and **everything** true are from the Lord . . . the Angels . . . have a perception that this is the case, hence it is that their life is the Lord's life in them. . . From this it is evident what it is for the Lord to be **all in all** of Heaven, and for Him to be Heaven.

9568. 'One solid of pure gold'=a whole quantity, thus **all** from good. . . By what is wholly from good . . . is meant when good is **all in all**, not only in truths . . . but also in scientifics. . . Good is **all** in the products and derivatives.

—². So the end is **all** of the cause, and the cause is **all** of the effect; hence it follows that the end is **all** of the effect. . . So from the Celestial is **all** the Spiritual; from the Spiritual is **all** the Natural; that is, from the Celestial through the Spiritual.

—³. Hence it is evident that the first is **all** in the products and derivatives. . . The Divine is the first of **all** . . . wherefore it is **all in all** of the order of things, thus in **all things** of good and truth . . . consequently good from the Divine is in **all** truths of faith, and if good be not **all** in them, and if the Lord's Divine be not **all** in good, man has not anything of Heaven or of the Church in him.

—⁴. The Lord's Divine is in **all things** of good, and thence in **all things** of truth with man, when man wills from love and believes from faith thence derived that **all** good and **all** truth, thus **all** of love and **all** of faith are from the Lord, and nothing whatever from himself . . .

9640. '**All**' when said of Heaven=**everywhere**.

9647. Repetition involves that it was so in each and **all**.

10125. The Lord does not dwell in anything proper to man or Angel, but in His own with them; hence it is that when Heaven and the Church are mentioned, the Lord's Divine with those who are there is understood; from which it is evident how it is to be comprehended that the Lord is **all in all** of Heaven and the Church. 10151³.

10157. 'To dwell Myself in the midst of them'=the Lord's Divine, that it is **all in all** of Heaven and the Church. Ex.

10766. **Everyone** with whom is the Church is saved; but **everyone** with whom the Church is not is condemned.

W. 195. The first degree is **all in all** in the following degrees. Gen.art.

198. Hence it may be clearly seen that the Divine, which is substance in itself, that is, the one and only substance, is the substance from which is each and every created thing; thus that God is the **all in all things** of the Universe.

P. 46. The Infinite is the **all** . . .

217^e. That which remains for ever is in itself perpetually something, thus is **everything**.

293. The Divine form [of Heaven] can only consist and be permanent when the Lord is **all in all**, and the [Angels] are nothing whatever.

T. 98. That salvation depends upon the knowledge and acknowledgment of God is evident to everyone who reflects that God is **all in all** of Heaven, and thence **all in all** of the Church, consequently **all in all** of theology.

224. Truth and good are the beginnings—*principia*—of **all things** in both worlds . . . wherefore these two are **all in all**.

272^e. The Lord, through the Word, is **all in all** of Heaven. Ex.

Allot. Under Lot.

Allow. *Licere.*

Allowable. *Licitus.*

A. 1002^e. So far as a man eats the flesh of animals from conscience, so far it is **allowable** . . .

1857². Every evil has its bounds . . . which it is not **allowed** to go beyond . . .

1966. It is **allowable** to relate . . . 2127. 2129. 2299. 2726. 4110. 4224². 4249. 4279^e. 4644. 6695.

2125². It is not **allowable** to mention . . .

2588. The Lord thought in His childhood whether it is **allowable** to enter into the doctrine of faith by means of rational things. Sig. and Ex.

2719^e. It is **allowable** to give only a summary . . .

4818². He thus does evil as **allowable**, free, and delightful.

5990. Spirits . . . who in the life of the body . . . have persuaded themselves that adulteries are **allowable**.

6203². He then makes evils **allowable** . . .

8700². It is impossible for a man to be **saved** unless

he is **allowed** to do what is evil, because he is born in evil . . .

C. J. 16°. Although they do not commit evils they account them **allowable**, and thus commit them in spirit, and also in body when it is **allowable**.

Life 63. He thinks these evils **allowable** before God, but not **allowable** before the world.

P. 81. The evils that a man thinks **allowable** are appropriated to him, although he does not commit them, for **allowableness** in the thought is from the will, for it is consent; wherefore when a man believes any evil to be **allowable**, he looses the inward bond for it, and is withheld from committing it merely by outward bonds . . .

108. Such are the concupiscences of evil, and the evils themselves, with those who in their spirit make evils **allowable**.

111°. Concupiscences produce evils through their delights; but when evils are believed to be **allowable**, which takes place from consent of the will and understanding, delights and evils make one.

113. In proportion as a man confirms evils as **allowable** he enlarges the court of the reigning love . . .

212°. Concerning this Fortune . . . I have been permitted to learn many things which it is not **allowable** to make known.

215°. All who are in the love of ruling from self-love are in the love of all evils; and if they do not commit them, still in their spirit they believe them **allowable** . . .

278. Man is to examine himself . . . especially as to what evils he makes **allowable** in his spirit, and does not account as sins, for these he still commits.

281°. If a man were not **allowed** to think according to the delights of his life's love he would be man no longer . . .

340°. Everyone in Hell is **allowed** to be in his own delight . . . provided he does not infest good Spirits and Angels . . . M. 461°.

M. 10°. Everyone is **allowed** to ascend into Heaven. . . . From experience.

256. Common because continually **allowed** . . .

492. Adulteries of the fourth degree are adulteries of the will, which are committed by those who make them **allowable** and pleasing . . . Gen. art.

T. 508°. I saw this writing upon the gate [of the temple] *Nunc licet*, which signifies that now it is **allowable** to enter intellectually into the arcana of faith. —⁵.

C. 4. A man must not only think of the things that he does, but also of those he wills to do, which if he believes to be **allowable** he also does, or if not it is only for the world's sake. Ex.

Conv. with Angels 5. He who in his own mind makes any evil **allowable** continually does it.

Allure. *Allectare*.

A. 9348. 'It shall be a snare to thee'=**allurement** and deception of evils. The reason why evils **allure** and deceive. Ex.

9439°. Such things as charm and **allure** the man who is desirous of acquiring information.

10650. The **allurement**, reception, and appropriation of falsity from evil. Sig.

T. 533. The Sirens who **allured** men with their singing.

Allure. *Allicere*.

A. 1983°. Sirens are chiefly of the female sex, and are women who in the bodily life studied to **allure** their associates to them by deep wiles.

5180°. In order to **allure** others to themselves.

T. 428. To **entice** to evil by means of benefits.

Allurement. *Illecebra*.

M. 48a°. A good Spirit . . . in the world . . . has been wiser in his Internal than in his External; in his External also he was sometimes led astray through the **allurements** and vanities of the world.

49. Various **allurements** that entice to marriage . . .

98. This is spoken of the male sex, because it has **allurements** that actually inflame it.

466. There is a closer union with **allurements** with a concubine than with a wife.

T. 41°. The **allurements** of the love of evil, which in themselves are concupiscences . . .

313. Concupiscence is as a deed when it is in the will, for only **allurement** enters into the understanding, but into the will intention . . .

331°. The **allurements** of love . . .

352. The **allurements** of the eye and concupiscences of the flesh . . .

508°. Kisses nature, and loves it from the **allurements** of its pleasures.

Allurement. *Lenocinium*.

A. 9331°. Evils and falsities . . . that seduce through their **allurements** and through appearances.

Almighty. Under OMNIPOTENT.

Almodad. A. 1245.

Almond. *Amygdala*.

Almond Tree. *Amygdalus*.

A. 5622. 'Tarpentine nuts and **almonds**'=goods of life corresponding to these truths. . . 'Almonds'=goods of life corresponding to the truths of interior natural good.

—². The reason why **almonds** have this signification is that the **almond** is one of the more noble trees . . .

—'. 'Almond tree'=perception of interior truth; here, being predicated of Jehovah, it = watching over it.

—³. The **almonds** that blossomed from Aaron's rod for the tribe of Levi also = goods of charity or goods of life.

9557. 'Three bowls like **almonds**'=*amygdalati*=what is full as to scientifics from good.

T. 258°. Like the shell of an **almond**, within which, instead of an **almond**, there is a new-born adder. W. 424°.

E. 431². 'Almonds' = goods of life.

444⁴. 'Almonds' = goods of charity. 727¹¹.

Alms. *Eleemosyna.* See DO GOOD—*Benefacere.*

T. 428. They say . . . that God has regard merely to the aid and the alms.

442^e. They who believe that charity is procured by giving alms. 459⁷, Ex.

E. 600⁴. 'Alms' = every good work.

695⁵. 'Alms' in the universal sense = all the good that a man wills and does.

794³. 'To give alms' = love and charity.

D. Love (Post.) xiii. The goods that do not flow from their employments are not called uses, but alms, etc.

Almug. Under THYINE.

Aloes. *Aloe.*

A. 1025². Since myrrh signified truth in the highest degree external, which is sensual truth, and its perception, therefore the bodies of the dead were anointed with myrrh and aloes, by which anointing was sig. the preservation of all truths and goods with man.

E. 684¹⁷. 'Aloes' = good of the second degree.

Alone. *Solus.* See SOLITUDE, SOLITARY.

A. 138. 'It is not good for the man to be alone.' By 'alone' is sig. that he was not content to be led by the Lord, but desired to be led by himself and the world.

139. In ancient times they were said to dwell alone who were led by the Lord as celestial men, because evils or evil Spirits no longer infested them. This was also rep. in the Jewish Church by their dwelling alone when the nations were driven out. Therefore it is sometimes said of the Lord's Church that it is 'alone.' III.

— This posterity of the Most Ancient Church was not willing to dwell alone, that is to be a celestial man, or to be led by the Lord as a celestial man; but wanted to be among the nations like the Jewish Church. Therefore it is said that it was not good for the man to be alone. For he who is in the desire is already in evil.

471. The reason why they dwelt thus, namely alone from one another, being merely distinguished into houses, families, and nations, was that thus the Church might be preserved in its integrity. . . Thus the Church represented to the life the Lord's Kingdom, for in that Kingdom there are innumerable Societies . . . this is to live alone.

816. A certain Spirit came to me . . . asking to be alone with me, as he wanted to tell me something that others were not to hear. But I replied that in the other life it is impossible to be alone, as men suppose themselves to be on earth, and that many Spirits were present . . .

2596. Chinese Spirits . . . said they wanted to be alone with me in order to open their thoughts, but it was said to them that they were not alone, and that there were others who were indignant that they wanted to be alone . . .

4273. 'Jacob remained alone' = good of truth procured.

5005. 'There was no man of the men of the house there in the house' = without the help of anyone, as is evident from the fact that this means that he was alone.

8352³. Meat and drink nourish the body better when a man has pleasant conversation at his meals . . . than when he sits at table alone. Ex.

8689. 'And [Jethro] said, wherefore sittest thou alone?' = without influx of truth from good from any other source. 'To sit alone,' when said of truth Divine that proceeds immediately from the Lord, and which is represented by Moses = influx from Him alone, and not at the same time from any other source. 8701, Ex.

N. 113. A man rejects the things that do not agree with his love when he meditates by himself alone.

W. 261^e. The latter he does when alone, the former in company.

397. When a man thinks from his spirit, which takes place when he is alone . . .

418. But when the same man is alone he thinks from the more inward love of his spirit, and then not wisely.

P. 61. When a man is thinking alone from his own spirit, which he does when meditating at home by himself, he thinks from the affection which is of his love.

104. Anyone can speak from outward thought and affection about the justice of the civil laws, etc. . . and yet when he is alone by himself can speak from his inward thought and affection against the civil laws, etc.

M. 233⁶. When such are alone they are not able to think anything, and thence to speak, but stand like dumb machines . . .

D. 1484. Certain Spirits are indignant when told that they are never alone, but that there are many who speak. . . No Spirit can ever be quite alone, but is in a certain association with Spirits who speak together; yet Spirits suppose that they are alone, and speak from themselves.

1864. In the other life it is impossible to be alone, as a man can be with a man on earth; there are many Spirits present . . .

E. 193. When a man is alone . . . —².

Alpha. *Alpha.*

A. 6044. The end is all in all created things, and created things are in such an order that as the end from the First through mediates has respect to the ultimate, so the end in the ultimate has respect to the end in the First; hence is the connexion of things. The end itself in its first origin is nothing but Divine good of Divine love, thus is the Lord Himself, whence He is also called 'First and Last, Alpha and Omega.'

L. 36. God from the beginning was Man in first principles, but not in ultimates; but after He took the Human in the world He became Man in ultimates also. . . Hence it is that the Lord is called 'Beginning and End, First and Last, Alpha and Omega.'

R. 29. 'I am Alpha and Omega, Beginning and End' = Who is the Self and Sole—*Ipsum et Unicum*—from first principles to ultimates, from Whom all things are; thus

Who is the Self and Sole love, the Self and Sole wisdom, and the Self and Sole life in itself, and is thus the Self and Sole Creator, Saviour, and Illustrator from Himself, and thence all in all of Heaven and the Church. 38.

— 'Alpha and Omega' have relation to His Divine love, 'Beginning and End' to His Divine wisdom.

—². The Lord is called 'Alpha and Omega' because Alpha is the first and Omega is the last syllable in the Greek alphabet, and they thence sig. all things in the complex. Ex. T.19².

888. 'I am Alpha and Omega, Beginning and End,' = that they may know that the Lord is the God of Heaven and earth, and that all things in the Heavens and earths were made by Him, and are ruled through His Divine Providence, and take place according thereto . . . 950.

E. 41. 'I am Alpha and Omega, Beginning and End' = that He rules all things from first principles through ultimates, and thus all things of Heaven for ever . . .

Altar. *Altare.*

A. 273. 'Thorn and thistle upon the altars' = profanation.

920⁴. They who are called 'Cain' and 'Enoch' collected doctrinal things from the man of the Most Ancient Church. . . These doctrinal things consisted only in significatives . . . and as in such things they admired and seemed to themselves even to behold what was Divine and heavenly . . . worship from like things was begun and permitted. Hence their worship upon mountains, in groves . . . and at last altars and burnt-offerings, which afterwards became the principal things of all worship. This worship was begun by the Ancient Church, and emanated thence to their descendants and to all nations round about.

921. 'Noah built an altar to Jehovah' = a representative of the Lord. . . All the rites of the Ancient Church were representatives of the Lord, but the principal representative afterwards was the altar, and also the burnt-offering.

—². That the altar was the principal representative of the Lord is evident from this, that before other rites were instituted . . . there were altars, even among the gentiles. Ill.

— Altars were built before they knew how to slay oxen and small cattle upon them, as a memorial.

—³. That 'altars' = a representative of the Lord, and burnt-offerings worship of Him thence, Ill.

1298². When the worship of sacrifices was begun upon altars, the altar then signified representative worship of the Lord in general, and the stones themselves holy truths of that worship, wherefore it was commanded that the altar should be built of whole stones . . .

1448. Abram 'built there an altar to Jehovah, Who was seen by him' = the Lord's first worship of His Father from the Celestial of love. . . 'Altar' = the principal representative of worship. 1454. 1559.

1454. Abram 'built an altar to Jehovah' = outward worship of His Father from this state.

1618. Abram 'built there an altar to Jehovah' = worship from this state. . . An 'altar' = a representative of all worship in general.

H

2777. An altar was built by David . . . upon Mount Moriah, for an altar, upon which there were burnt-offerings and sacrifices, was the principal representative of the Lord, and afterwards the temple.

2811. 'And Abraham built there an altar' = preparation of the Lord's Divine Human. Altars signified all worship in general, because they were the primary things of representative worship; and because they signified all worship in general, they signified the Lord's Divine Human, for the Lord's Divine Human is all worship and all doctrine, insomuch that it is worship itself and doctrine itself, as may also be evident from the Holy Supper, which succeeded altars, or burnt-offerings and sacrifices.

2814. An 'altar' = the Lord's Divine Human.

2832². The altar was the principal representative of the Lord and of the worship of Him; for the altar was a representative of His Divine good, and the 'horns' were representatives of His Divine truth, and that from good there was truth was represented by the horns being from the altar.

3442. Isaac 'built there an altar' = a significative and a representative of the Lord. An 'altar' = the principal representative of the Lord.

3727³. 'In that day there shall be an altar to Jehovah in the midst of the land of Egypt.' . . An 'altar' = Divine worship in general. The altar was made the primary representative of worship in the second Ancient Church that had its beginning from Eber.

—⁴. 'Moses . . . built an altar near Mount Sinai.' An 'altar' was here in like manner a representative of all worship, and indeed a representative of what is good in worship.

—⁵. Since altars were representatives of all good of worship, and the Jewish Church was instituted to rep. the Celestial Church, which acknowledges no truth except that which is from good . . . there was therefore a representative of truth by means of the stones of the altar, and it was forbidden that it should be done by means of pillars, lest truth should be thus separated from good . . . Ill.

—⁷. Since the Gentiles also held through tradition that what is holy of worship was represented by altars and pillars, and yet they were in evil and falsity, therefore 'altars' with the gentiles signified evils of worship, and 'pillars' falsities, and therefore it was commanded that they should be destroyed. Ill.

4192. The reason why a 'heap' = good, is because before they built altars they used to make heaps and eat upon them as a witness that they were conjoined in love; but afterwards, when they held sacred the representatives of the ancients, instead of heaps they built altars, also of stones, but arranged in a more orderly manner. Hence a 'heap' has a similar signification to an altar, namely good of love, and the stones in them, truths of faith.

4197⁵. That as in ancient times heaps were set as witnesses, so afterwards were altars. Ill.

— An 'altar' = good of love, and in the highest sense the Lord Himself.

4263². The presents that were given to kings and priests

when they approached them signified initiation ; but those that were offered upon the altar signified worship.

[A.] 4401. Jacob 'set up there an altar'=interior worship. 'To set up an altar'=worship, for an altar was the principal representative of the Lord, and hence was also the principal of worship.

4449. Altars, burnt-offerings, etc. had been received in the second Ancient Church. . . That they were known before they were commanded to the Israelitish nation, Ill.

4489. The altar upon which they sacrificed was the principal representative of the Lord ; hence also it was the fundamental of worship in the Ancient Church that was called Hebrew. Therefore each and all things of which the altar was constructed were representative. Enum. and Ex.

4517. There were there [in Canaan] they who were of the Most Ancient Church, and there were they who were of the Ancient Church, especially of that which was called the Hebrew Church . . . and they also had altars and sacrificed ; and therefore after they became idolaters it was so often commanded that their altars should be destroyed.

4541. 'Make there an altar to God who hath been seen by thee [Jacob]=what is holy there. An 'altar'=the principal representative of the Lord, and this being the case, what is holy of worship is signified by 'making an altar to God.' 4547.

4558. 'And he built there an altar'=through sanctification. An 'altar'=the principal representative of the Lord, and thence what is holy of worship, and when predicated of the Lord, His Divine Human and the Holy that proceeds therefrom . . .

6917. Altars and sacrifices with the Hebrew nation, and afterwards with the Jewish and Israelitish nation, were true rituals, because they applied them to the worship of Jehovah ; but with the nations in the Land of Canaan they were false rituals, because they applied them to the worship of their idols ; wherefore also it was commanded that the altars of the nations should be everywhere destroyed.

8623. 'Moses built an altar'=for what is holy of worship and of memory. An 'altar'=the chief representative of the Lord, and thence what is holy of worship. The reason why it is also for memory is that in ancient times they erected heaps for a witness and memory of a thing . . . and afterwards altars. Ill.

8935. 'An altar of soil thou shalt make to Me'=a representative of worship in general from good. An 'altar'=the principal representative of the Lord, and thence of the worship of Him.

— . Worship from good was represented by an altar of soil, and worship from truth by an altar of stones. Ex. 8940.

— . The reason why an altar is the principal representative of the worship of the Lord is that burnt-offerings and sacrifices took place upon it, and it was in these that the Divine worship of the Hebrew nation, and thence of the Israelitish and Jewish nation, principally consisted.

8940. 'And if thou make to me an altar of stones'=a representative of worship in general from truths. An 'altar'=a representative of Divine worship in general.

— . Since an altar of stone=worship from truth, it was commanded that such an altar should be erected when they first crossed the Jordan . . . and that the precepts of the law should be written upon it, that is, Divine truths out of Heaven.

—^e. As to altars in general, they were of soil, of stones, of brass, of wood, and also of gold ; of brass, wood, and gold, because these signified good. Refs. E. 391²¹.

9014. 'Thou shalt take him from mine altar that he may die'=condemnation although he flees to the worship of the Lord, and supplicates for forgiveness, and promises repentance. The altar of Jehovah=the principal representative of the worship of the Lord ; and because it was the representative of worship, therefore 'to flee to the altar' is to flee to the Lord, and to supplicate for forgiveness, and also to promise repentance, for one follows the other.

9229⁸. 'Whether is greater, the gift, or the altar that sanctifieth the gift?' By the 'altar' was represented the Lord Himself, and by the 'gift' or sacrifice, what is of faith and charity from the Lord.

9388. [Moses] 'built an altar below the mountain'=a representative of the Lord's Divine Human as to Divine good from Him. An altar=a representative of the Lord's Divine Human, and thence the principal representative of the worship of the Lord. Refs. 9395.

9395. 'He sprinkled half the blood upon the altar'=Divine truth from the Lord's Divine Human.

9710. Worship of the Lord from good of love is treated of in this chapter ; this worship is sig. by the altar, and is described in general by all things that belong to the altar.

9714. 'Thou shalt make an altar'=a representative of the Lord and of the worship of Him. The altar that was for burnt-offerings and sacrifices=a representative of the Lord ; and since by burnt-offerings and sacrifices were sig. all things of the worship of the Lord, therefore the altar was a representative of the worship of Him.

—². There were two things by which the Lord as to the Divine Human was represented ; the temple and the altar. Ill. . . But the 'altar' was a representative of the Lord as to His Divine good, and the 'temple,' as to His Divine truth. E. 391³.

—³. Since the altar represented the Lord as to Divine good, therefore it was the very holy of holies, and sanctified everything that touched it. And therefore also the fire was perpetually burning upon it, and from that fire was taken the fire for the incense, for by the fire of the altar was signified Divine good of the Lord's Divine love.

—⁴. That the altar was a representative of the Lord. Ill.

—⁵. That the altar was a representative of the worship of the Lord. Ill.

— . 'The Lord hath forsaken His altar' (Lam. ii. 7) =the abolition of the representative worship of the Lord from good of love.

—⁶. 'Your altars shall be destroyed ; I will scatter your bones about your altars ; your altars shall be devastated, and desolated, and broken' (Ezek. vi. 4, 5, 6) =the destruction, devastation and desolation of representative worship.

—7. 'In that day a man . . . shall not look to the altars, the work of their hands, and what their fingers have made' (Is.xvii.7,8)=worship from their own intelligence.

—8. 'Ephraim hath multiplied altars to commit sin' (Hos.viii.11)=to fashion vain and empty things of worship.

—9. 'In that day there shall be an altar to Jehovah in the midst of Egypt' (Is.xix.19)=the worship of the Lord.

—10. The altar here treated of, being portable, was made of Shittim wood, and covered over with brass; but the altar that was to remain in its place, was either of soil or of unhewn stones; an altar of soil was the principal representative of the Lord from good of love, but from unhewn stones was a representative of worship from goods and truths of faith. But the portable altar was representative of the worship of the Lord from good of love. Therefore it was of Shittim wood and was overlaid with brass. E.391²².

9964. 'In their approaching the altar to minister in the holy [place]'=in worship representative of the Lord Himself. The altar was the principal representative of the Lord as to Divine good. . . Worship representative of the Lord principally consisted in burnt-offerings and sacrifices offered upon the altar; worship representative of the Lord as to Divine good at the altar, and worship representative of Him as to Divine truth in the tent of the assembly.

10001². By the altar that was placed at the door of the tent was represented the Lord as to Divine good, and by the tent of the assembly was represented the Lord as to Divine truth.

10028. 'Thou shalt pour out all the blood at the foundation of the altar'=the whole of Divine truth in the Sensual, which is the ultimate of man's life. . . The altar was a representative of the Lord's Divine Human, wherefore its foundation=that which is the ultimate of life in the human . . . which is what is called the external Sensual.

10034. 'Thou shalt burn [on] the altar'=from the Lord's Divine love. . . The altar is a representative of the Lord as to the Divine good of love.

10047. 'Thou shalt sprinkle upon the altar round about'=conjunction with Divine good. . . The altar is a representative of the Lord as to Divine good.

10052. 'Thou shalt burn on the altar with the whole ram'=the Internal of the Lord's Divine Human united to the Divine good of His Divine love that was in Himself. . . The altar was the principal representative of the Lord's Divine Human as to His Divine good.

10064. 'Thou shalt sprinkle blood upon the altar round about'=union of Divine truth with Divine good. . . The 'altar'=a representative of the Lord as to Divine good.

10123. 'Thou shalt cleanse from sin upon the altar'=purification from evils in Heaven and in the Church. . . The 'altar'=a representative of the Lord as to Divine good, and of the worship of Him; here, as to Divine good in Heaven and the Church. Since the subject of the influx, presence, and reception of the Lord there is still continued . . . by the 'altar' is also

signified Heaven and the Church as to reception of Divine good from the Lord there; for it is the Divine of the Lord that makes Heaven and the Church, since the Lord dwells there in what is His own, and not in the proprium of man. Hence also it is that by the 'altar' is also signified the man himself in whom is Heaven, or in whom is the Church, thus in whom is the Lord; and abstractedly from person, the 'altar' is good itself that is from the Lord with Angels of Heaven and men of the Church.

—2. The 'altar' is mentioned in these senses in John; 'There was given me a reed like a rod, and the Angel stood near, and said, Measure the temple of God and the altar, and those who adore therein' (Rev.xi.1). Here the 'temple of God' and the 'altar' are Heaven and the Church, the 'temple' is the Spiritual Church, and the 'altar' is the Celestial Church.

—3. Again, 'I heard another Angel from the altar, saying, Lord God Almighty, just and true are Thy judgments' (Rev.xvi.7). 'From the altar' is from the Inmost Heaven, where celestial good reigns.

—4. 'The Lord hath forsaken His altar, He hath abominated His sanctuary' (Lam.ii.7). 'To forsake the altar and the sanctuary' is to forsake everything of the Church; the 'altar', everything of the Church as to good; and the 'sanctuary,' everything of the Church as to truth.

10129. 'The altar shall be the holy of holies'=the Celestial Kingdom, where the Lord is present in the good of love. . . The 'altar'=a representative of the Lord as to Divine good; here, as to Divine good in Heaven and the Church.

—2. By the altar is represented the Celestial Kingdom, or what is the same, where the Lord is present in good of love, and by the tent of the assembly outside the veil is represented the Spiritual Kingdom, or what is the same, where the Lord is present in good of charity towards the neighbour.

—6. That the altar of burnt-offering represented the Lord as to good of love, and receptivity by Angels and men . . .

10131. 'This is what thou shalt do upon the altar'=what in general concerns the reception of the Lord in Heaven and the Church. . . By the 'altar' is signified the Divine of the Lord in the Heavens, thus also the reception of Him.

10151. 'I will sanctify . . . the altar'=receptivity of what is Divine from the Lord in the higher Heavens. . . The 'altar'=a representative of the Lord as to Divine good; here, as to Divine good proceeding from Him in the Heavens, where it is received; thus in the higher Heavens, for there the Lord is received as to Divine good.

10177. 'Thou shalt make an altar of the perfuming of incense'=a representative of the hearing and grateful reception by the Lord of all things of worship from love and charity. . . The 'altar of the perfuming of incense'=a representative of such things of worship as are elevated to the Lord. . . The altar has a similar signification to that which is upon it, since the altar is the containant, and what is upon it is the contents, and the containant and contents make one thing.

[A. 10177]². The reason why an altar was made for the incense, and not a table, was that with the Israelitish nation altars were the principal representatives of worship from love, for there was fire upon them, and by fire are signified love and charity, from which there is worship.

—³. The reason why the altar of incense represented hearing and reception of all things of worship that are from love and charity, was that by smoke and thence by fumigation was signified that which is elevated on high, and by the odour of the smoke, that which is grateful, thus that which is heard and received by the Lord; and that alone is grateful and is received by the Lord which is from love and charity. Hence also it was that this altar was overlaid with gold, and was called the golden altar.

10182². By the 'altars of Bethel,' and by its 'horns,' are signified evils and falsities destroying the good and truth of the Church, of which it is said that 'they shall be cut off.'

10184. These degrees, celestial, spiritual, and natural, from correspondence are signified by the head, the breast, and the feet; in like manner by the roof, walls, and horns of the altar of incense.

10206. By 'not making burnt-offering and meat-offering to ascend upon the altar of incense' is signified that there was not there a representative of regeneration through truths and goods of faith and of love, but a representative of the worship of the Lord therefrom. . . therefore the altar of incense, by which worship is represented, is described last.

—^e. At length there is described the altar of burnt-offering, by which is signified regeneration through truths from good; and last of all the altar of incense, by which is signified worship from all these things in Heaven and the Church.

10245. 'To come near to the altar to minister'=to represent the Lord as to the good of love.

10272. 'The altar of incense'=a representative of all things of worship that are from love and charity from the Lord. 10343.

10273. 'The altar of burnt-offering' was the principal representative of the Lord's Divine Human, and of the worship of Him in general. Refs.

10344. 'The altar of burnt-offering, and all its vessels'=a representative of worship from the good of love and its truths. . . 'The altar of burnt-offering'=a representative of the Lord and of the worship of Him from the good of love. Refs.

10411. Aaron 'built an altar before it [the golden calf]'=worship. . . An 'altar'=the principal representative of Divine worship; but here, of diabolical worship. Ex.

10603². On account of that nation, altars, burnt-offerings, etc., were commanded, and are therefore mentioned in the Word as most holy things of worship, yet these things had only been granted them because they were first instituted by Eber, and they were altogether unknown in the Ancient Representative Church.

10642. 'Wherefore thou shalt overturn their altars'=that the evil of that religiosity and thence its worship was to be destroyed. . . An 'altar'=the principal representative of the Lord and of the worship of Him

from good; and thence, in the opposite sense, it is a representative of idolatrous worship, thus from evil.

—². There are mentioned in this verse 'altars,' 'pillars' and 'groves;' and by these in general are signified all things of idolatrous worship; by 'altars,' worship from evil; by 'pillars,' worship from falsity of evil; and by 'groves,' their doctrinal things.

R. 277. The principal worship in the Jewish and Israelitish Church consisted in sacrifices and incense; wherefore there were two altars, one for sacrifices and the other for incense; the latter altar was in the tabernacle and was called the golden altar, the former was outside the tabernacle and was called the altar of burnt-offering. The reason was that there are two kinds of goods from which all worship takes place, celestial good and spiritual good; celestial good is good of love to the Lord, and spiritual good is good of love towards the neighbour; worship by means of sacrifices was worship from celestial good, and worship by means of incense was worship from spiritual good. 392, Ill.

325. 'I saw under the altar the souls of those who were slain for the Word of God, and for the testimony which they held'=those who were hated, abused, and rejected by the evil on account of their life according to the truths of the Word, and the acknowledgment of the Lord's Divine Human, and who were guarded by the Lord lest they should be led astray. 'Under the altar'=the Lower Earth, where they were guarded by the Lord. An 'altar'=worship of the Lord from good of love.

—². Since they were under the altar it is evident that they were guarded by the Lord; for all are guarded by the Lord. . . who have lived any life of charity.

392. 'Another Angel came and stood at the altar having a golden censer'=spiritual worship, which takes place from good of charity through truths of faith. By the altar at which the Angel stood, and by the golden censer that he had in his hand, is signified worship of the Lord from spiritual love, which worship is from good of charity through truths of faith.

—^e. Since representative worship, which took place chiefly upon the two altars, was abrogated by the Lord when He came into the world, because He Himself has opened the interior things of the Church, it is said; 'In that day a man shall look to his Maker, and his eyes shall look to the Holy One of Israel, and not to altars the work of his hands' (Is. xvii. 8).

395. 'The Angel took a censer and filled it with fire of the altar, and cast it into the earth'=spiritual love in which is celestial love, and its influx into lower parts, where were they who were in faith separate from charity. . . That by the fire of the altar of burnt-offering is signified Divine celestial love, is because by that altar is signified worship from that love. . . and by 'fire' in the highest sense is signified Divine love.

443. 'I heard a voice from the four horns of the golden altar that is before God, saying to the sixth Angel who had the trumpet'=a command by the Lord out of the Spiritual Heaven to those who examine and make manifest. . . By the 'golden altar,' or the altar on which they offered incense, is signified the Spiritual Heaven. By the 'four horns' of that altar is signified the power of it. . .

486. 'The Angel stood by, saying, Arise and measure the temple of God, and the altar, and them that adore therein'=the Lord's presence and His command that he should see and know the state of the Church in the New Heaven. . . By 'the temple, the altar, and them that adore therein' is signified the state of the Church in the New Heaven; by the 'temple,' the Church as to truth of doctrine; by the 'altar,' the Church as to good of love; and by 'them that worship therein,' the Church as to worship from these two.

648. 'Another Angel came out from the altar, having power over fire'=the Heavens of the Lord's Celestial Kingdom, which are in good of love from the Lord. By 'another Angel' are here signified the Heavens of the Lord's Celestial Kingdom, because he was seen to go out from the altar; for by the 'altar' is signified the worship of the Lord from love . . . and by 'fire upon the altar' is signified Divine love.

T. 185³. The altar there in the temple of the boreal Spirits was of cut stone.

503. In this temple at the walls there were as it were altars, and . . . they leaned their elbows on the altars as on so many tables.

E. 223¹⁴. 'An altar to Jehovah in the midst of Egypt.' 'An altar to Jehovah'=worship from good of love.

316²⁶. The 'altar of incense,' also called the 'golden altar,' was a representative of the hearing and reception of all things of worship that are from love and charity from the Lord, thus the reception of such things of worship as are elevated by the Lord.

324². Hence there were two altars. The altar of burnt-offering=worship from the good of celestial love, and the altar of incense, worship from the good of spiritual love.

—³. The altar of incense=worship from spiritual good, because it was without the veil.

329²⁹. 'Whom they slew between the temple and the altar'=rejection of the Lord in every way, for the 'temple'=the Lord as to Divine truth, and the 'altar'=Him as to Divine good, and 'between them'=both together. 391¹⁹.

391. 'I saw under the altar'=those who were reserved under Heaven. . . The 'altar,' in the proximate sense,=worship from good of love to the Lord; in a more interior sense, Heaven and the Church that are in that love; and in the inmost sense, the Lord's Divine Human as to the Divine good of the Divine love.

—². The reason why 'under the altar'=under Heaven, is that the 'altar,' in the highest sense,=the Lord; in the relative sense, Heaven and the Church, because the Lord is Heaven and the Church. . . In the general sense, however, the 'altar'=all worship of the Lord; specifically, representative worship, such as that of the Sons of Israel. The reason why 'altar'=all worship, is that worship in that Church principally consisted in offering burnt-offerings and sacrifices. . .

— The reason why Heaven was represented before John by an altar, is that the whole Word is written by means of representatives such as those that prevailed among the Sons of Israel, wherefore in order that the Word might be alike in both Testaments, there are similar things in this Book.

—³. That the 'altar,' in the highest sense,=the Lord's Divine Human as to Divine good of Divine love; in the relative sense, Heaven and the Church; in general, all worship; and specifically, representative worship. Ill.

— 'Send out Thy light and Thy truth . . . that I may go in to the altar of God' (Ps.xliii.4). Here, by the 'altar of God' is understood the Lord as to the Divine Human. . . By the 'altar of God' is understood where the Lord is in good of love.

—⁵. It is said that 'the temple sanctifieth the gold that is in it, and the altar sanctifieth the gift that is upon it,' and thus that the temple and altar were the most holy things from which is all sanctification; wherefore by the 'temple' and the 'altar' is signified the Lord as to the Divine Human, for from this proceeds everything that is holy of Heaven and the Church. . .

—⁶. Because this is signified by the altar, therefore everything that touched it was sanctified. . . It follows that the Lord Himself is signified by the 'altar,' for there is no other source of anything holy. . . By the 'altar' was signified the Divine Itself *a quo*, and this Divine is the Divine Human of the Lord.

—⁹. 'They shall come up with acceptance on Mine altar, thus I will glorify the house of My glory'=the Divine Human of the Lord in which they shall be; 'altar'=His Divine Human as to Divine good, and 'house of glory'=as to Divine truth.

—¹⁰. Since by 'altar,' in the highest sense, is signified the Divine Human of the Lord, therefore by 'altar' is signified Heaven and the Church, for regarded in itself the Angelic Heaven is from the Divine that proceeds from the Divine Human of the Lord. . . Hence by 'altar' is also signified in general all worship that proceeds from good of love.

—¹¹. 'The bird hath found a house, and the swallow a nest for herself, Thine altars, Jehovah of Hosts' (Ps.lxxxiv.5). By 'altars' here are understood the Heavens. . .

—¹². 'To compass Thine altar Jehovah'=conjunction with the Lord through worship from the good of love. . .

—¹³. 'In that day there shall be an altar to Jehovah in the midst of the Land of Egypt'=that then there will be the worship of the Lord from the good of love through scientific truths that are in the natural man.

—¹⁴. The destruction of the Church as to truths of worship is described by 'laying the stones of the altar as stones of chalk scattered' (Is.xxvii.9).

—¹⁵. The vastation of the Church as to all goods is signified by 'the Lord hath forsaken His altar' (Lam.ii.7).

—¹⁶. 'Their burnt-offerings and their sacrifices shall be well-pleasing upon Mine altar' (Is.lvi.7)=acceptable worship from the good of love through spiritual truths . . . 'upon the altar'=in Heaven and the Church.

—¹⁷. Worship from good of charity is signified by 'then shall they make bullocks go up upon thine altar' (Ps.li.19).

—²⁰. 'If thou bring thy gift upon the altar'=to worship God. . . =in all worship.

—²³. 'Altar,' in the opposite sense,=idolrous or

infernal worship, which alone prevails with those who do indeed make a profession of religion, yet love themselves and the world above all things . . . when this is the case they love what is evil and false; by 'altar' therefore, when predicated of such, is signified worship from what is evil. III.

[E. 391²².] 'Altars the work of his own hands' = worship from his own proper love, from which come evils of life.

—³¹. Hence it is evident that altars were in use with the whole posterity of Eber . . . who for the most part were in the Land of Canaan, and in the adjacent countries, and also in Syria. III.

430⁹. 'Moses built an altar below Mount Sinai, and erected twelve pillars for the twelve tribes of Israel.' 'Altar' = good of the Church, and 'pillars,' its truths; hence 'altar, and twelve pillars,' together, = all truths from good, through which is the Church.

—¹⁰. 'Elijah took twelve stones and built an altar.' 'Altar' = good of the Church, and 'stones,' its truths.

434¹². The conjunction of the external and the internal Church, which is like the conjunction of the natural and spiritual man, was represented . . . by the 'altar' that the sons of Reuben, Gad, and Manasseh built near Jordan, concerning which there was strife between these tribes and the rest; but it was said that that altar was for a witness that although they dwelt beyond Jordan they would still serve Jehovah conjointly with the rest; wherefore they called that altar, a witness 'between us that Jehovah is God' . . . that altar = the common worship of both Churches, and thus conjunction.

490. 'Another Angel came and stood at the altar' = conjunction of Heaven with the Lord through celestial good . . . 'altar' = good of love to the Lord.

—^e. The altar of burnt-offering was a representative of the Lord and of the worship of Him from celestial good, and the altar of incense was a representative of the Lord and of the worship of Him from spiritual good.

493. 'The golden altar' = the Heaven where there is spiritual good.

567. 'I heard a voice from the four horns of the golden altar that is before God' = revelation from the Lord out of the Spiritual Heaven . . . 'the golden altar that is before God' = the Divine Spiritual.

— There were horns in the ultimates of both altars . . . and since horns were the ultimates of those altars, they signified the Divine as to power, for all power is in ultimates. Hence it is that the horns of the altars signified the Divine as to omnipotence.

— The altar of burnt-offering signified the Divine Celestial, which is Divine good.

—³. The reason why the golden altar upon which they offered incense = the Divine Spiritual, which is Divine truth proceeding from the Lord, is that the incense which they offered upon that altar = worship from spiritual good and the hearing and reception of it by the Lord. This is evident from the construction of this altar.

585¹¹. The altar, and afterwards the temple, were the chief representatives of the Lord as to Divine good and as to Divine truth, wherefore the stones of which they were built = truths of doctrine, of religion, and of worship.

608¹⁰. They were not to swear by the temple and by

the altar, because to swear by them was to swear by the Lord, by Heaven and by the Church. For 'temple' in the highest sense = the Lord as to Divine truth, and in the relative sense, Heaven and the Church as to Divine truth, also all worship from Divine truth; and 'altar' = the Lord as to Divine good, and in the relative sense, Heaven and the Church as to Divine good, also all worship from Divine good.

652¹³. 'According to the number of the streets of Jerusalem thou hast put altars for a shame' (Jer. xi. 13) = as many worships as falsities of doctrine . . . the reason why it is worship from falsities that is here understood is that by 'altars' are understood altars of incense . . .

654⁸. 'An altar to Jehovah (in the midst of the Land of Egypt)' = worship from good of charity.

915. 'Another Angel went out from the altar' = manifestation from the Lord concerning the devastation of the Church as to the good of love and of charity . . . 'altar,' in the highest sense, = the Divine good of the Divine love, and thence in the relative sense, the good of love to the Lord and the good of charity towards the neighbour.

— In the Church that was instituted among the Sons of Israel there were two principal things of worship, the tent of the assembly and the altar, and afterwards the temple and the altar. In the temple the Word was taught, and upon the altar sacrifices took place. These were the principal things of their worship . . . and represented the sum total of the things of the Church, . . . which have relation to doctrine from the Word, and to the good of love and of charity. All the worship of the Church is from these two. And since all the representatives of the Church regarded the Lord as the End and as the Cause . . . therefore by the Temple was represented the Lord as to Divine truth, and by the altar, the Lord as to Divine good.

978. 'I heard another from the altar, saying' = preaching of the righteousness of the Lord from His Celestial Kingdom. . . 'The Angel from the altar' = the Lord's Celestial Kingdom, for by the 'altar' is signified the Lord as to Divine good, thus also the Heaven that is in Divine good. This Heaven, or these Heavens, constitute the Lord's Celestial Kingdom.

Altar. *Ara*.

T. 55⁹. Oracle, altar, and pulpit.

163. Like the oracle and altar in a temple.

Alteration. *Alteratio*.

A. 3593. 'Isaac shuddered with exceeding great horror' = a great alteration in respect to the inversion of the state. . . 'Horror' = alteration.

3718. Jacob 'feared' = a holy alteration. Ex. 3719.

Alternate. *Alternare*.

Alternate. *Alternus*.

Alteration. *Alternatio*.

Alternately. *Alternatim*.

A. 933². Through regeneration man receives life itself from the Lord, and because he before had no life, no life and life itself alternate . . .

—^d. It may also be known from experience that these alternate.

—^e. The last posterity of the Most Ancient Church could not be regenerated . . . thus there could not be any alternation with them.

6315. The man who in his life has been elevated from sensual things by means of the good of faith, is alternately in sensual and in interior lumen. Ex.

8607. That now Israel conquered and now Amalek, represented that they who are of the Spiritual Church cannot be in faith that continually regards the Lord, but that they are alternately in faith that regards self and the world . . .

9278². This is the reason why a man who has been regenerated, and who is in Heaven, is alternately in externals and internals; for by this means externals are disposed so as to agree with internals, and at last to be subject to them.

P. 223². The man who has been of such a character in the world, when he becomes a Spirit, is for the most part let into alternate states of wisdom and of insanity, in order that he may see the latter from the former.

298. Every man, when he becomes a Spirit . . . is let alternately into the two states of his life, the external and the internal. Des.

M. 268². Our visionary delight alternately supervenes . . . thus we are wise and insane alternately. Des.

T. 280. (Swedenborg alternately in the two worlds.) M.326.

371⁴. There are two reciprocations through which conjunction is effected, one is alternate and the other is mutual. The alternate reciprocation through which conjunction is effected may be illustrated by the animations of the lungs. Ex.

Altogether. *Omnino.*

A. 8060. Its being said again = that it would be so altogether. 8061.

Am. Under BE, or ESSE.

Amalek. *Amaleck.*

Amalekite. *Amalekita.*

A. 1654. That the Lord overcame . . . falsities and evils . . . which are the 'Amalekite' and the 'Amorite.'

1677. 'They smote all the field of the Amalekites' = kinds of falsities. 1679, Ex.

3762^e. 'When Israel sowed, and Midian, and Amalek, and the sons of the east came up, and ascended over him' (Judges vi. 3). 'Midian' = those who are in falsity, because not in good of life; 'Amalek' = those who are in falsities that attack truths.

5313¹⁰. 'Amalek' in the Word = falsities that attack truths.

8555. The combat of falsity from evil against truth and good of faith is treated of in this chapter, and is represented by the combat of Amalek against Israel.

8593. 'And Amalek came' = falsity from interior evil. Ex. They who are in this evil are called evil Genii. . . These evil Genii never attack men openly, but when it

appears that the man is yielding, they are suddenly at hand, and impel him to fall altogether. This is represented by Amalek now invading Israel. And also afterwards, when the Sons of Israel set themselves against Jehovah, and were afraid on account of the nations in the Land of Canaan, then Amalek came down with the Canaanite out of the mountain, and smote the Sons of Israel even unto Hormah (Num. xiv. 43, 45). 8594.

—³. Hence it is evident that the quality is of those who are represented by Amalek, and why judgment came upon him from Jehovah that there shall be war against them perpetually, and that his memory shall be blotted out from under heaven. Ill.

8607. 'Amalek prevailed' = that then falsity conquered. . . . 'Amalek' = falsity from interior evil. That now Israel conquered, and now Amalek, represented that they who are of the Spiritual Church cannot be in faith that continually regards the Lord, but are alternately in faith that regards self and the world. . . Hence it was that Amalek was not extirpated either by Joshua, or afterwards by the judges and kings.

8622. 'Destroying I will destroy the memory of Amalek from under the heavens' = that that falsity must be altogether removed so as not to fight any more. . . 'Amalek' = those who are in falsity from interior evil.

8815^e. 'Midian, Amalek, and the sons of the east' around whose camp the three hundred men of Gideon sounded with trumpets, sig. those who are in evils and thence in falsities.

E. 734⁸. 'Amalek' = those falsities of evil that continually infest the truths and goods of the Church.

Amaurosis. *Amaurosis.*

T. 346. (The nature and correspondence of amaurosis.) 620².

Amazed. *Obstupescere.*

Amazement. *Obstupescencia, Stupor.*

A. 3100. 'The man was amazed at her, containing himself' = a state of perception as to these things. . . For he was amazed because he acknowledged that it had so come to pass.

4527. They were amazed that man is quite ignorant of this . . .

4528^e. When they see these things they are amazed. 4529.

5705. 'The men were amazed' = change of state. . . 'To be amazed' = an unexpected and sudden change of the state of the thoughts. Since this is a cause of amazement it has this signification.

8461. 'They said a man to his brother' = amazement. . . They were amazed when they saw the manna.

10694². When heavenly light inflows into the light of the world, it induces thick darkness and thence stupidity.

S. 13³. 'They have power to hurt men five months' = that they bring into a kind of stupidity those who are in understanding of truth and perception of good.

R. 425. When a scorpion strikes a man, it induces a stupor in the members.

427. 'It was given to them that they should not kill

them, but that they should torment for five months' = that it is of the Divine Providence that they should not be able to take away the faculty of understanding and willing truth and good, but that they should only be able to induce **stupidity** for a short time.

[R.] 438. 'They have tails like unto scorpions' = truths of the Word falsified, by means of which they induce **stupidity**.

— Everyone who assumes a principle of religion from his own intelligence, and sets it for a head, takes confirmations from the Word and sets them for a tail; thus does he induce **stupidity** upon others, and thus does he hurt them.

456°. In the light that flowed in from Heaven there appeared in their faces lividity and also **stupidity**. Ex.

M. 10°. The third said . . . I saw those who were going up (to Heaven), and followed them, and was admitted, but . . . from the light of Heaven . . . there invaded my mind **stupor**, and thence thick darkness invaded my eyes, and I began to rave . . .

E. 239°. 'Amazement of heart' = no will of good.

356°. 'In that day I will smite every horse with **astonishment**.' . . 'Astonishment' is said of the understanding when it has no perception of good, and 'blindness' is said of it when it has no perception—*apperceptio*—of truth.

406°. 'To be astonished' = to be altogether changed as to state.

561. 'Their power is to hurt men five months' = that they induce **stupor** on the understanding of truth and perception of good. . . The reason why 'to hurt' here sigs. to induce **stupor**, is that it is said above that their tails were like unto scorpions, and by 'scorpions' is sig. what is persuasive infatuating and suffocating, thus also inducing **stupor**, for . . . that persuasive is of such a nature with Spirits, as to **stupefy** the Rational and Intellectual, whence it also induces **stupor**.

Amaziah. *Amaziah*.

E. 624¹⁰. 'Amaziah' = the perverted Church.

Ambassador. *Legatus*.

A. 6723. 'To send **ambassadors** to the sea' = to consult scientific things.

P. 197°. I heard two priests disputing with an **ambassador** concerning human prudence . . . it was said to the **ambassador**, put on a priest's garments . . . M. 354.

Ambiguous. *Ambiguus*. See DOUBT—*ambigere*.

A. 519°. An **ambiguous** expression.

1007°. The sense of the words in this verse is, as it were, **ambiguous**.

9159. What is **ambiguous**, Sig.

Ambition. *Ambitio*.

D. 2796. On **ambition**. . . Since the love of the neighbour no longer exists in the world, in its place there has succeeded the **ambition** of becoming eminent in various ways. For that which should excite man to do what is good is the love of the neighbour, but as there

is no longer any, in place thereof there is the **ambition** of doing great things, by which man is bent by the Lord to do good to the neighbour, to societies, and to the commonwealth.

Ambrosia. *Ambrosia*.

A. 4966°. To the sun they attributed horses, whose food they called **ambrosia**, and drink, nectar. . . They knew that foods = celestial things, and drink, spiritual things.

Ambush, To lay an. *Insidiari*.

Insidious. *Insidiosus*.

Lier in wait. *Insidiator*.

A. 827. They who **lay an ambush** by means of marriage love, and love towards little children . . .

949. They who have made the honour of prudence to consist in **insidious wiles**.

4951. They who **lay an ambush** clandestinely in order to destroy. Des. Their Hell.

5060. They who are in what is contrary to marriage love . . . are they who **lay an ambush** by means of love, friendship and kind offices. Des.

9009. 'He who hath not **laid in wait**' = when it is not of foresight from the will. To '**lie in wait**' = to act from premeditation, thus from foresight; for the evil that the **liar in wait** is about to do, he foresees in his mind; and since he does such evil from foresight he does it also from the will.

H. 488°. Lot of those whose delight it has been to **lay an ambush** clandestinely.

R. 784. They **lay an ambush** for the wealthy when they are ill.

Amen. *Amen*.

F. 6. Faith and truth are one, wherefore the ancients . . . instead of faith, said truth. Hence also it is that, in the Hebrew language, truth and faith are one word, which is '*Amuna*,' or **amen**. R. 1111.

R. 23. '**Amen**' = Divine confirmation from truth, thus from the Lord Himself. '**Amen**' = truth, and because the Lord was the Truth itself, He so often said, '**Verily** I say unto you.'

28. 'Even so, **amen**' = Divine confirmation that so it would be.

61. '**Amen**' = Divine confirmation that it is the truth.

199. 'These things saith the **Amen**, the faithful and true Witness' = the Lord as to the Word, which is Divine truth from Himself. '**Amen**' is Divine confirmation from the truth itself, which is the Lord, thus from the Lord.

292. 'The four Animals said **amen**' = Divine confirmation from the Word. '**Amen**' = Divine confirmation from the truth itself, thus from the Word.

371. 'Saying **amen**' (Rev. vii. 12) = Divine truth, and confirmation therefrom.

375. '**Amen**' (Rev. vii. 12) = the consent of all. In this verse, '**amen**' is said at the beginning, and now it is said at the end. When it is said at the beginning, it

= truth, and confirmation therefrom; but when at the end, it=confirmation, and the consent of all that it is the truth.

So8. 'Amen' (Rev.xix.4)=confirmation and consent from the truth.

T. 572. 'Verily, verily'=that it is the truth; and because the Lord was the Truth itself, He therefore said this so often. He himself is also called the 'Amen.' 777.

E. 34. 'Amen' = Divine confirmation. 'Amen' = truth, for this is signified by 'amen' in the Hebrew language; and since all truth that is truth is Divine, therefore 'amen'=Divine confirmation; for truth confirms all things. And since the Lord was the Truth itself when He was in the world, He therefore said 'verily' so often. 40.

348. 'The four Animals said amen'=confirmation from the Lord out of the Inmost Heaven. . . 'Amen' = confirmation from the Divine, and also the truth.

464. 'Saying amen'=the Lord as to Divine truth from Divine good. 'Amen'=the truth; and since the Lord is the Truth itself, by 'amen,' in the highest sense, is signified the Lord as to Divine Truth. This therefore is here signified by 'amen,' because the speech is to the Lord from the Angels of the three Heavens. 'Amen' being here mentioned in the first place as well as in the last, sigs. that the Lord as to Divine truth from Divine good is in first principles and in ultimates.

469. 'Amen' = confirmation from the Divine. . . 'Amen'=the truth, and hence that it is Divine truth from the Lord; but here, confirmation from the Divine, because it is the termination of the adoration of the Angels. . . When anyone speaks Divine truth from the heart, the Lord confirms it; confirmation can come from no other source. This is signified by 'amen' at the end of prayer.

Amend. *Emendare.*

Amendment. *Emendatio.*

Amendable. *Emendabilis.*

A. 1107. They remain in the Lower Earth . . . that so they may be amended.

4972. Evil of guilt, or evil that a man has contracted through actual life, and has also confirmed in thought even to faith and persuasion, cannot be amended, but remains to eternity. 4174^e.

4730³. When a judge punishes a malefactor . . . he is in charity towards the neighbour, for he wills his amendment . . . thus he is able to love him if he is amended . . .

4942. They who are there, are kept in such fear (of robbers) for the sake of being deterred from evils, because with some, fear is a means of amendment.

6405². As soon as a man who is in truth and not yet in good carries out anything from a religious principle, he afterwards defends it . . . nor does he admit amendment except so far as he comes into good, for through the act he imbues it and loves it.

6977². It is this inversion of state that is here understood, which is of such a nature that he can no longer be amended as to interior things, but only as to exterior

things, namely, through fear, on account of punishment . . .

7186². It is according to order that everyone should bear with him his own life that he had lived in the world, and that his state in the other life should be according thereto; and that the Lord's mercy should flow in with all, but that it should be diversely received, and should be rejected by those who are in evil. And since they have imbued this in the world, they retain it in the other life; nor is amendment possible in the other life, for the tree lies where it has fallen.

7332^e. With the evil, truths effect nothing towards the amendment of their life, but they merely use them as a means to do evil.

7342^e. Man never sets his heart to any truth if the will resists. Hence it is that the Infernals, being in the affection or cupidity of evil, are not able to receive truths of faith, consequently not to be amended.

8700⁴. The Divine wills nothing but good, namely the happiness of the good, and these (torments) for the sake of the restraint, and at the same time, the amendment of the wicked.

9045. 'In fining he shall be fined'=amendment. . . 'To fine'=amendment, for a fine is for the sake of amendment.

9046. 'As he shall put upon him,' when said of a fine, =amendment even to satisfaction.

9087. 'The lord of the pit shall repay'=that he with whom the falsity is, shall amend. . . 'To repay'=to amend, because a 'fine'=amendment, and the silver that he was to pay = truth, through which comes amendment.

9088². If good or truth is perverted through falsity, then that which is perverted is to be amended through truth . . . for truth teaches what is evil and what is false, and thus man sees and acknowledges it, and when he sees and acknowledges, it can then be amended; for the Lord inflows into those things with a man that the man knows, but not into those that he does not know; wherefore neither does He amend what is evil or false before the man has been instructed that it is evil and false.

9123. Harm done in various ways to truth of faith and good of charity, and the amendment and restoration of them, are treated of in this chapter (Ex. xxii.).

9162. 'He shall repay double to his companion'=amendment to the full. 'To repay'=amendment.

9256. 'In bringing back thou shalt bring it back to him'=instruction and amendment. . . 'To bring back,' when said of those outside the Church who are in good and truth not genuine, =to instruct and amend, for thus they are brought back.

9259. 'Removing thou shalt remove [it] with him'=exhortation and endeavour of amendment. 'To remove,' when said of the falsity that does not agree with the good of the Church, =amendment, here, the endeavour of amendment, and exhortation, because such falsity is amended with difficulty.

9325¹⁰. 'The outlet of the waters'=the Natural of man which receives knowledges of truth and of good, and which is amended through the desire of truth for good. Hence it is evident that this miracle (of the

healing of the waters) involves the amendment of the Church and of the life through the Word from the Lord, and through the desire of truth for good thence derived; and that amendment takes place when the Natural of man, from such a desire, receives truths from the Word.

[A.] 10243². Such as man's Natural is when he dies, such it remains, for it is not amended afterwards. Ex.

H. 508^e. After death, man remains of such a quality as his nature is that he had procured for himself through life in the world, which with the wicked can no longer be amended and changed through the way of the thought, or of the understanding of truth.

P. 328⁹. There is given to everyone after death an opportunity of amending the life, if possible. Ex.

M. 282. (Conjugal semblances) are for the sake of amendment. Gen. art.

T. 459¹⁵. They who are in Hell, who all have the love of doing evil, are kept shut up in prison, and when they do evil are punished, which the Lord permits for the sake of amendment.

D. 3910. That they who have conscience are amendable in the other life.

— They who are in phantasies and in falsities, provided they have held marriage love to be holy, and have had conscience . . . are amendable in the other life . . . although they have contumaciously adhered to their opinions. . . But they who have not had conscience . . . are they who cannot be amended, so as to come among the Celestials, except so as to be scarcely self-conscious, like bones . . .

4037. On amendment in the other life. Gen. art. See REFORM.

Amethyst. *Amethystus*.

A. 9870. 'A lazure, an agate, and an amethyst' = the spiritual love of good . . . for the colour azure from white = spiritual good, or what is the same, the spiritual love of good. That a lazure is of an azure colour is known, and also that an amethyst is. See R.915.

Ammon. *Ammon*.

Ammonite. *Ammonita*.

A. 576². 'There shall not come an Ammonite and a Moabite into the congregation of Jehovah, even the tenth generation of them shall not come into the congregation of Jehovah' (Deut.xxiii.3). An 'Ammonite and a Moabite' = profanation of the celestial and spiritual things of faith.

2313^e. There was thence conceived and born something like a Church, whose so-called good is 'Moab,' and whose so-called truth is the 'Son of Ammon.'

2467. 'The younger also bore a son' = the falsified truth of that Church; 'and called his name Benammi' = its quality; 'he is the father of the Sons of Ammon even to this day' = that thence come such.

2468³. 'Edom, Moab, and the first-fruits of the Sons of Ammon, to be snatched out of his hand' = those who are in such good not as yet so defiled with falsities, wherefore they are called 'the first-fruits of the Sons of Ammon' (Dan.xi.41).

—⁵. Hence it is that . . . 'the Sons of Ammon drove out the Rephaim, whom they called Zamzummim' (Deut. ii.21). By 'Moab,' and the 'Sons of Ammon' are here signified those who were not as yet so much imbued with persuasions of evil and falsity; but these also, when they were imbued with them, that is, when their good was defiled with falsities, were also driven out.

—⁹. Because they are easily led astray, Moab is called 'the putting forth of the hand of the Philistines,' and the Sons of Ammon, 'their obedience' (Is.xi.14).

—¹⁰. The quality of those who are called 'Moab' and 'Sons of Ammon,' when their good has been altogether defiled with falsities. Ill.

—¹⁴. 'The tents of Edom, the Ishmaelites, Moab, the Hagarenes, Gebal, and Ammon' (Ps.lxxxiii.6,7) = those who are in the outward things of worship and of doctrine.

—¹⁵. Moab and Ammon in the end of days, or when altogether imbued with falsities = those with whom good is adulterated and truth falsified, in consequence of their despising, rejecting, and at length spurning all interior things. Ill.

—¹⁶. They also were nations who sacrificed their sons and daughters to Moloch; by which is signified that they extinguished truths and goods; for the god of Moab was Chemosh, and that of the Sons of Ammon was Moloch or Milchom.

3322⁵. 'Edom, and Moab, and the first-fruits of the Sons of Ammon.' . . . 'Edom' = those who are in simple good, which is good such as there is with those who constitute the Lord's outward Church. In like manner 'Moab, and the Sons of Ammon.'

6405^e. 'The Sons of Ammon' (Jer.xlix.1) = those who falsify truths and live according to them when falsified.

S. 18³. 'The Sons of Ammon' (in the Word generally) = the adulteration of truth. T.200³. E.435⁷.

E. 637¹⁰. 'The Sons of Ammon' = those who are in natural good, and who falsify the truths of the Church. 653⁶.

Among. See BETWEEN.

Amorite. *Emorraeus, Emorita*.

A. 289. 'Your mother was a Hittite, and your father an Amorite' (Ezek.xvi.45). 'Hittite' = what is false, and 'Amorite' = what is evil.

1204. 'The Jebusites, Amorites, Girgashites,' etc. (Gen.x.16) were so many nations, by which are signified so many different idolatries. 1205.

1654. That the Lord afterwards fought and overcame falsities and evils themselves, which are the 'Amalekite' and the 'Amorite,' treated of.

1680. Chedorlaomer . . . smote . . . 'the Amorite that dwelt in Hazezon Tamar' = kinds of evils derived from falsities.

1704. Abram 'was dwelling in the oakgroves of Mamre the Amorite' = a state of perception from the rational man.

1857. 'The iniquity of the Amorites was not yet consummated' (Gen.xv.16) = the last time, when there

is no longer any good. . . The 'Amorite' in the Word = evil in general, because the Land of Canaan was called the 'Land of the Amorites'; wherefore here by the 'Amorite' are signified all the nations of the Land of Canaan, by which are signified evils and falsities specifically. Hence by the 'Amorite' are signified all evils in general.

1867. 'The Amorite and the Canaanite' (Gen. xv. 21) = evils.

6306. 'That I took out of the hand of the Amorite' (Gen. xlviii. 22) = by means of victory over evil.

—³. By the Amorite nation is represented evil in general. Ill.

—⁴. The reason why 'Amorite' = evil in general, is that the whole Land of Canaan was called the 'Land of the Amorites.'

6859. [The Sons of Israel brought to the place] 'of the Amorite and of the Perizzite' (Ex. iii. 8) = from evils and falsities thence derived. . . The 'Amorite' = what is evil. . . There are two origins of evil; one is falsity of doctrine, the other is the cupidities of the loves of self and of the world. . . These evils are signified by the 'Canaanite' and the 'Amorite.'

8054. 'And it shall be when Jehovah hath brought thee in to the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite' (Ex. xiii. 5) = the region of Heaven occupied by those who are in evil and falsity. . . Evil and falsity thence derived are signified by the 'Amorite.'

E. 401¹⁸. 'The kings of the Amorites' = the good of the Church vastated through evils.

503⁶. 'The five kings of the Amorites' = those who are in falsities of evil, and want to destroy the truths and goods of the Church.

655⁸. 'The five kings of the Amorites' = evils and falsities thence derived destroying the goods and truths of the Church.

Amphitheatre. *Amphitheatrum.*

R. 655. I saw an amphitheatre erected in the form of a circus. T. 388.

M. 231. I saw as it were an amphitheatre constructed of bricks and roofed with black thatch.

Amram. *Amram.*

A. 723³. 'The sons of Kohath, Amram,' etc. (Ex. vi. 18) = a second class of derivations of good and truth thence.

Amsterdam. *Amstelodam.*

D. 339. Mentioned. 5017. J. (Post.) 19.

Anabaptism. *Anabaptismus.* P. 259.

Anakim. *Anakim, Enakim.* See NEPHILIM.

A. 2468⁵. 'Emim, Rephaim, Anakim, Zamzumim' (Deut. ii. 11) = those who are imbued with persuasions of evil and falsity.

2909³. That every Church in process of time decreases, until it has nothing of faith and charity left, and that it is then destroyed, was represented by Kirjath Arba which is Hebron being possessed by Anakim, by whom are signified direful persuasions of falsity. Ill.

Analogy. *Analogia.*

Analogue. *Analogon.*

Analogous. *Analogueus.*

Analogical. *Analogueicus.*

Analogically. *Analogueice.*

A. 196². Have not animals an analogue of reason?

671. With an unregenerate man there does not exist understanding of truth, or will of good . . . they are only **analogous**. P. 296¹¹.

1442. They who become spiritual men . . . have what is an **analogue** of perception.

4570². The internal of the Natural is constituted of those things that are thence analytically and **analogically** concluded . . . thus the Natural communicates through sensual things with worldly and corporeal things, and through **analogical** and analytical things with the Rational; thus with those things that are of the Spiritual World.

4622². Spirits and Angels enjoy . . . sight, hearing, smell, an **analogue** of taste, and touch.

W. 56. Every created thing . . . having been created in God from God, is an **analogue**; and through that conjunction, is like an image of God in a mirror.

T. 491. God implanted freedom not only in man, but also in every beast, yea an **analogue** of it in inanimate things.

—². This is what is called an **analogue** of free determination . . .

499². Unless there were an **analogue** of free determination in the soil of the earth . . . If there were not an **analogue** of free determination in every metal . . .

D. Wis. (Post.) iv. That there is a similitude and an **analogy** between the formation of man in the womb, and his reformation and regeneration. Gen. art. See P. 312.

Analysis. *Analysis.*

Analytical. *Analyticus.*

Analytically. *Analytice.*

A. 1495². The thought and faculty of judging; in these all the arcana of analytical art and science lie hidden . . . 2004².

2556. Hence man has the faculty of thinking etc., which is so wonderful, as to surpass . . . indefinitely the analyses that human industry has drawn out thence.

3348. (Useless **analytics**, called metaphysics and logic. Des.)

4041. The heavenly form . . . is far above the ideas of the forms that man can ever get hold of from worldly things, even by means of **analytics**.

4154². The interior man who judges and concludes from **analytical** things unfolded from natural scientifics . . .

4570². See ANALOGY at this ref.

4658³. I afterwards spoke with Aristotle about **analytical** science, and it was given to say that a little child would speak more philosophically, **analytically**, and logically in half an hour, than he could describe in volumes; because all things of human thought and thence of human speech are **analytic**, the laws of which are from the Spiritual World.