

**Bitumen.** *Bitumen.***Bituminate.** *Bituminare.*

A. 645. 'To bituminate it within and without with bitumen' (Gen.vi.14)=preservation from the inundation of cupidities. . . We do not read in the original text that it should be bituminated with bitumen, but a word is used which denotes protection, and which is derived from 'to expiate,' or 'to propitiate,' wherefore it involves the same thing, for the Lord's expiation or propitiation is protection from the inundation of evil.

1297. 'Sulphur,' 'bitumen,' etc. in the Word, are predicated of cupidities, especially of those which belong to selflove.

1299. 'They had bitumen for clay' (Gen.xi.3)=evil of cupidity for good. . . As the building of the Babylonish tower is here treated of, such things are mentioned as serve for the building, here 'bitumen,' because it is sulphureous and fiery, by which in the Word are signified cupidities, especially those of selflove. 'Bitumen' here,=evils of cupidities, also falsities thence derived, which also are the evils with which the tower was built.

1666. 'The vale of Siddim was wells of bitumen,' or 'full of wells of bitumen' (Gen.xiv.10) by which are signified filthy and unclean things of cupidities. 1688.

1688. 'Bitumen'=cupidities. Falsities are called 'wells' from unclean water, and cupidities 'bitumen' from the filthy sulphureous stench in such water.

6724. 'She bituminated it with bitumen and pitch' (Exod.ii.3)=what is good mixed with evils and falsities. 'Bitumen'=good mixed with evils, and 'pitch' good mixed with falsities. The reason 'bitumen' and 'pitch' have this signification, is that they are of a fiery nature, and in the Word what is fiery signifies what is good, or in the opposite sense what is evil. But because they are sulphureous and also black, they signify what is evil and false. III.

M. 231<sup>2</sup>. A hearth into which . . . they cast sulphurated and bituminous torches . . .

E. 540<sup>8</sup>. 'Bitumen' (Nahum iii.14)=falsity from evil conjoining.

**Black.** *Ater.***Blacken.** *Atrare.***Blackness.** *Atror.*

A. 939. See AVARICE at this ref.

1066<sup>3</sup>. It is predicated of them that they are 'blackened,' and that 'they have no light' (Jer.iv.28) when there is no longer any wisdom of good or intelligence of truth.

3221. Affirmatives of falsity are there represented by dusky and black clouds.

3355<sup>3</sup>. They are said to be 'blackened' (Joel ii.10) when goods and truths are no longer acknowledged.

6015<sup>8</sup>. That then the Knowledges of good and truth perish, is signified by, 'I will blacken the stars of the heavens, and all the luminaries of light' (Ezek.xxxii.7).

8906<sup>3</sup>. They are said to be 'blackened' (Joel ii) when they no longer appear.

H. 119<sup>2</sup>. They are said to be 'blackened,' etc. when they no longer exist.

R. 153<sup>9</sup>. Some (devils) appear as black as soot.

E. 304<sup>9</sup>. 'The heavens where there is no light, and which will be blackened' (Jer.iv.28)=the interiors of the men of the Church, which, when closed through evils and falsities, do not admit light from Heaven, but instead thereof darkness from Hell.

372<sup>3</sup>. That there will then be no Knowledges of truth, is signified by, 'I will blacken the stars thereof' (Ezek.xxxii.7). 401<sup>13</sup>.

—<sup>6</sup>. The heavens are said to be 'blackened' (Jer.iv) when there does not flow in from the Lord through Heaven any affection and perception of truth.

— As mourning in the representative Churches . . . represented spiritual pain of mind on account of there being no good and truth . . . they 'went blackened,' as in David, Why go I blackened in the oppression of the enemy?' (Ps.xlii.9; xliii.2). Further III.

400<sup>3</sup>. 'The sun and the moon being blackened' (Joel ii)=that there are no good of love and truth of faith.

412<sup>30</sup>. 'Blackness' (Joel ii.6)=falsity of evil.

526<sup>4</sup>. That the goods and truths of the Church . . . will be turned into evils and falsities, is signified by 'the sun and moon being darkened and blackened . . .

**Black.** *Niger.***Blackness.** *Nigredo.*

A. 18. Such an (unregenerate) man, when looked at from Heaven, appears like a black mass . . .

41. Whatever is proper to man . . . appears hard, as if it were bony, and black . . .

814<sup>2</sup>. (These infernals) had intensely black naked bodies.

817. A bier appeared shrouded with black cloths.

— He became as black as an Egyptian mummy, in both face and body . . . D.1262.

939. A certain black Spirit (was sent among the avaricious) . . . They said he was a robber because he was black.

941<sup>2</sup>. There came robbers, who were intensely black . . .

942. There was a black Spirit (at the bridge) . . . D.853.

950. See BANDAGE at this ref.

952<sup>9</sup>. At first, as he supposed himself to be holy, he was seen in a bright human form . . . but was first turned into a dull blue, and then into black, and as he wanted to domineer over others and despised them in comparison with himself, he became blacker than others. D.1302.

1041<sup>2</sup>. See COLOUR at these refs. R.915<sup>2</sup>.

— Black is man's Own Voluntary, or evil, which absorbs and extinguishes the rays of light.

1063<sup>2</sup>. Such . . . were seen by the ancients as black from the heat of cupidities, whence they were called 'Ham.'

1872. A beautiful girl appeared to me . . . in a be-

coming dress of glossy **black** . . . The **black** dress was the Word in the letter.

2125. There appeared Spirits so **black** that I was horrified ; they appeared in a **black-atra**-cloud. (They represented Christians at this day.)

2603. There are some Gentiles from those regions where they are **black**, who . . . want to be treated severely . . .

—<sup>e</sup>. They said that when they are being treated severely they are **black**, but that they afterwards put off their **blackness**, and put on whiteness ; knowing that their souls are white, and their bodies **black**.

3425<sup>3</sup>. He with whom the outward man is opposite to the inward . . . has a spirit **black** and deformed . . .

3993<sup>5</sup>. **Black** signifies in general what is evil, specifically, the proprium of man, because this is nothing but evil. But what is darksome signifies falsity . . .

3994. 'All the **black** cattle in the lambs' (Gen. xxx. 32) = proprium of innocence. . . 'Black' = proprium. 4001.

4328<sup>3</sup>. Afterwards the column became entirely **black** . . . The **black** column signified the Voluntary which is utterly destroyed . . .

4533. When (evil Spirits) are looked at by the Angels . . . some (appear) dusky and **black** like devils . . .

5056. (This Spirit) was of a **black** colour in the light of Heaven ; but he himself said that he was not **black**, but of a mouse colour. D.874.

5377<sup>e</sup>. Hence the infernals appear in **blackness** and deformity inexpressible.

5566. (One who) appeared as a **black** cloud . . .

5865. There was a Spirit . . . who was permitted to pass over to a certain man . . . When he came thither, he said that he appeared to him as a **black** inanimate affair, or as a **black** mass without life. This was the corporeal life of that man . . . The corporeal life of a man who is in the good of faith . . . does not appear as **black**, but as woody, and of the colour of wood. D.4060.

— . A certain evil Spirit was let into the state of the body . . . Then he also was seen by me as a **black** mass without life . . .

6534<sup>4</sup>. 'The **black** horse,' and he who sat on it (Rev. vi. 5) = intellectual truth extinguished.

6609. Falsities (seen represented) by **black** clouds.

6620<sup>3</sup>. A closed idea appeared like **black** points, in which there was not anything visible. D.1188.

7483. See BEARD at these refs. 10754<sup>e</sup>.

7801. One kind (of Spirits from Jupiter) appear dusky, almost **black** . . .

9166<sup>3</sup>. 'To make a hair **black**' (Matt. v. 36) = to say that falsity is falsity from themselves. . . 'Black' is predicated of what is false.

10309<sup>2</sup>. Their state then is that they are inwardly **black**, outwardly white . . .

10753. There then appeared four kinds of men (in the fifth Earth) . . . (The last of the four were **black** ones.) 10757.

H. 99. See BEAUTY at this ref.

354. Their interiors . . . were so closed that they appeared **black** . . . 481<sup>2</sup>.

481<sup>2</sup>. They who are corporeal loves appear gross, dusky, **black**, and deformed.

J. 61. (The Papists) were cast into a sea, the water of which was **black**. —<sup>7</sup>.

—<sup>7</sup>. A **black** crust (was thus formed over that sea) . . . Instead of the sea there was **black** soil, under which was their Hell.

—<sup>8</sup>. The Spirit whom they proclaimed as God became **black** . . .

C. J. 19<sup>e</sup>. They who were in the conceit of their Own intelligence were seen **black**.

S. 12<sup>2</sup>. 'The **black** horse' (Rev. vi) = the understanding of the Word destroyed as to truth in the third state of the Church.

P. 277<sup>3</sup>. An infant is born **black** from a **black**, or Moor, by a white or European woman . . .

R. 153<sup>12</sup>. In the light of Heaven satans appear like corpses, and some as **black** as a mummy ; and devils appear duskily fiery, and some as **black-atri**-as soot.

167. 'Black' is predicated of falsities, because it derives its origin from the darkness of Hell. 312, Ill.

231<sup>3</sup>. **Black** colours derive their origin from Hell. There are two of them ; one opposite to dead white ; this **blackness** prevails with those who have falsified the truths of the Word ; the other is opposite to red ; this **blackness** prevails with those who have adulterated the goods of the Word. The latter **blackness** is diabolical ; the other is satanic.

312. 'I saw and lo a **black** horse' (Rev. vi) = the understanding of the Word destroyed as to truth, thus as to doctrine. . . The reason 'black' = no truth, thus falsity, is that **black** is opposite to white, and 'white' is predicated of truth. White also originates from light, and **black** from darkness, thus from the absence of light, and light is truth. But in the Spiritual World there is **blackness** from a twofold origin ; one from the absence of flaming light, which prevails with those who are in the Celestial Kingdom ; and the other from the absence of bright white light, which prevails with those who are in the Spiritual Kingdom. This latter **blackness** has a similar signification to darkness ; the former to thick darkness. These **blacknesses** differ from each other ; one is abominable ; the other not so. It is the same with the falsities which they signify. In the abominable **blackness** appear those who are called devils ; these also abominate truth as horned owls do the light of the sun. But in the **blackness** which is not abominable appear those who are called satans ; these do not abominate, but are averse to truth, wherefore these may be compared to night-owls. E. 372, Ill. 401.

332. 'The sun became **black** as sackcloth of hair' (Rev. vi. 12) = that with them all the good of love was adulterated. . . The reason is that in itself adulterated good is evil, and evil is **black**.

915<sup>2</sup>. **Black** derives its origin from the shade (of love and wisdom), which is ignorance.

M. 269<sup>2</sup>. When he saw the Angels with me . . . he became **black**.

T. 383<sup>2</sup>. Evil is as **black** as ink . . .

763. The eyesight . . . is vivified by a colour which inwardly derives something from **black**, such as the colour green.

D. 725. These robbers . . . are completely **black**, from head to foot. One of the same appeared to me, intensely **black**.

853. (The Spirits of Gehenna) hate what is **black** and shun it, but what is grey . . . namely, whiteness mixed with **blackness**, signifies justification from self . . . It is **blackness** which they shun, although it is in their whiteness . . .

1083, 4 (Index). They who believe themselves to be Christ . . . have **black** faces, and wear a hat made of rolls of **black**. They who acknowledge such to be Christ, wear a square **black** hat. Their bodies are **black** as from sweat which has **black** mixed with it.

1380 (Index). On one bank of the lake were monsters of serpents, seen by me only as a **black** appearance. In the middle of the lake was **blackness**, mud rather than water. 1384.

1393. A **black** colour is of such a nature as to absorb all the rays, and disperse them around in a disorderly manner. Hence the **blackness**. It is the same with wickedness, which is represented by a **black** colour; it absorbs all the rays of intellectual light, and diffuses them around without any order, so that at last nothing of light or of white appears.

1554. There afterwards came out from the well as it were **black** spirits . . .

1676. The form of the spirit (with the better sort of these Spirits of one of Jupiter's satellites) was shown as a **black** cloud, in which there was something human scattered. . . They said that they are white within. This **blackness** was then turned into a beautiful azure colour . . .

2250. See PROPRIUM at this ref.

2633. See CLOUD at this ref.

2748. The Spirits (who spoke from me while I was asleep) had intensely **black** fingers without flesh, like the claws of a scorpion.

2813. **Black** and horrible human forms (of magicians seen).

3214. This murderer . . . seemed to fly like a **black** body.

3327. A **black** spot seen under the left eye; a sign that they should desist . . .

3455. This preacher . . . became **black** and fiery, his body being clad in white, and in this **black** and deformed condition was carried about and shown to Spirits and Angels . . .

3486. Dippel seen with a **black** face . . .

3806. (A Quaker Spirit turned from snowy to **black**, and made hard like a mummy.) 4083.

3970. On a **black** horse.

3971. Such were seen sitting on a large and noble **black** horse, but the horse was of ebony or marble, devoid of life as to its head, neck, and fore parts . . .

5464<sup>2</sup>. Other (evil Spirits) inspect various parts of the body . . . and where they see anything **black**, they know that proprium still reigns there, for man's proprium is **black**, because it is of self-love. They then examine what of self there is there . . . and then infuse their own thoughts, and lead wherever they will. —<sup>6</sup>. J.(Post.) 241.

E. 364<sup>6</sup>. 'Black horses' (Zech. vi. 2) = the quality of the understanding as to truth in the beginning.

386<sup>15</sup>. 'To be **blackened**—*denigrare*—like an oven' (Lam. v. 10) = to be in one's own evil from falsities.

401. 'The sun became **black** as sackcloth of hair' (Rev. vi.) = that all good of love has disappeared.

624<sup>14</sup>. 'The day shall grow **black** upon them' (Mic. iii. 6) = thick darkness from Hell which **blackens** the understanding.

1063<sup>e</sup>. See BLUE—*caeruleus*, at this ref.

5 M. 1. When this satan came into view, his face first appeared of a living white, then of a deadly pallor, and at last of an infernal **black**. . . Such are the successive states of the minds of those who are merely natural . . . The inmost things of their minds, being infernal, are represented in the face by the **blackness** . . .

### Blackbird. *Merula*.

T. 383. If good and evil were together in the same man . . . it would be as if he were to fly like a **blackbird**, now upwards, now downwards . . .

### Bladder. *Vesica*.

A. 956<sup>e</sup>. In this muddy lake are malignant women from the province of the **bladder**.

5378. See KIDNEY at these refs. 5380. 5381.

5380<sup>e</sup>. They who are in the Hells correspond to such things as are voided through the intestines and the **bladder** . . .

5389. (Spirits of the neck of the **bladder**, Des.)

10032<sup>e</sup>. The ureters and **bladder**, which go forth from the kidneys = exterior truth and its investigation, and also castigation.

T. 258. Like a **bladder** full of stinking gall . . .

D. 433. Represented by a **bubble** . . .

825. On the Spirits who represent the kidneys and the **bladder** in man. 867. 938. 959.

1002. They who constitute the **bladder** are the worst, for they search out filthy things of nature, and desire to punish severely, or insanely, by means of tepid or warm waters . . .

3466. His urinary **bladder** appeared so dilated as to fill the whole man . . .

### Blains. Under PUSTULE.

### Blame. *Inculpare*.

See under FAULT—*culpa*.

M. 453<sup>2</sup>. The Angels **charged** these things upon some as evils of sin . . . 527<sup>3</sup>. B. 113. T. 523<sup>2</sup>.

485. **Charges of blame** are made by a judge according to the law . . .

**Blameless.** *Inculpatus.*

A. 9011. A blameless state, *Sig.*

**Blamelessness.** *Immunitas.*

A. 2526. 'In the blamelessness of my hands have I done this' (Gen.xx.5)=from the affection of truth, and thus from every faculty. . . In the Original Language 'blamelessness' is expressed by a word which also means cleanness and purity. . . 'The blameless,' or clean, or pure hands, which are predicated of truths, cannot exist unless good is in truths, that is, unless there is affection of truth.

**Blaspheme.** *Blasphemare.***Blasphemy.** *Blasphemia.***Blaspheming.** *Blasphematio.*

A. 1695. Unless an opportunity were given to (evil Spirits) to disparage the truth, nay to **blaspheme** it, they could not live. (Because this is their food.)

1878. The lot of those (who have **blasphemed** the Word) is miserable . . . according to the degree of the **blasphemy** . . .

3301<sup>8</sup>. The children who were torn to pieces by the bears (2 Kings ii) represented those who **revile** the Word . . .

5700<sup>2</sup>. At last he rejects (heavenly things), and then so far as is allowable, **reviles** them.

5990<sup>2</sup>. Would rush . . . into **blasphemies** against those things which are of faith . . .

7351. Reasonings from falsified truths are at last turned into **blasphemies** against truth and good.

7456<sup>8</sup>. 'To **blaspheme** the name of Jehovah' (Lev. xxiv.16)=by means of malevolent falsities to do violence to the truths and goods which are of worship.

7524. 'A sore breaking forth with pustules' (Exod. ix.9)=filthy things with **blasphemies** therefrom.

—<sup>2</sup>. He who **blasphemes** God is insane . . .

8169<sup>e</sup>. In yielding during temptations there is the **blaspheming** of truth and good . . .

8882. 'Thou shalt not take the name of thy God in vain' = profanations and **blasphemings** of the truth and good of faith.

—<sup>4</sup>. **Blaspheming** takes place when the things of the Word or of the doctrine of faith, thus which are holy, are held in derision, and are dragged down to unclean earthly things, and so defiled.

9015. 'He who smiteth his father and his mother' (Exod.xxi.15)=the **blaspheming** of the Lord and His kingdom. 'To smite' = to injure by means of falsities, and when predicated of the Lord and His kingdom = to **blaspheme**.

9221. 'Thou shalt not revile God' (Exod.xxii.28)=that truths Divine are not to be **blasphemed** . . . for they who **blaspheme** also revile.

9222. 'And the prince among thy people thou shalt not excrete' (Id.)=that neither is the doctrine of truth to be **blasphemed**.

—, Truth Divine is the Word, and it is doctrine from the Word. They who deny it at heart, **blaspheme** it, even although they praise and preach it with the lips.

**Blasphemy** lies concealed in denial, and also breaks forth when they are thinking by themselves, especially in the other life . . .

—<sup>2</sup>. They who **blaspheme** or deny the Word can receive nothing of the truth and good of faith . . .

—<sup>3</sup>. If man could see what great and fearful **blasphemies** against the Word exist in those who are in the evils of these loves, he would be horrified . . .

—<sup>4</sup>. **Blasphemies** are of two kinds. There are those which come forth from the Intellectual and not at the same time from the Voluntary, and those which come forth from the Voluntary through the Intellectual. These latter are the **blasphemies** which are so horrible; not the former. Ex.

L. 50<sup>e</sup>. 'The **blasphemy** against the Holy Spirit' (Matt.xii.31) is **blasphemy** against the Divine of the Lord; 'that against the Son of Man,' is something against the Word, by giving a wrong interpretation.

P. 38. Every love has its own delights . . . as . . . with the worst men, the love of **blaspheming** the holy things of the Church . . .

94. To love the neighbour . . . is not to **revile** him.

215<sup>8</sup>. He who is in the love of domineering from self-love thinks nothing of . . . **reviling** the neighbour.

R. 96. 'The **blasphemy** of those who say they are Jews' (Rev.ii.9) = the falsehood that with them are the goods of love. . . '**Blasphemy**,' here, = falsehood.

571. 'Upon his heads the name of **blasphemy**' (Rev. xiii.1) = the denial of the Lord's Divine Human, and the doctrine of the Church not hatched from the Word, but from their Own intelligence. 'The seven heads' = insanity from mere falsities, and this insanity speaks **blasphemy** when it denies the Divine of the Lord in His Human, and also when it does not take the doctrine of the Church from the Word, but hatches it from its Own intelligence.

—, As to the first statement, that **blasphemy** is to deny the Divine of the Lord in His Human, this is so because he who denies it is against the faith received in the universal Christian world, called the Athanasian . . . wherefore they who deny the Divine in His Human are not far from the Socinians and Arians.

—<sup>2</sup>. As to the second statement, that **blasphemy** is not to take doctrine from the Word, but to hatch it from man's Own intelligence, this is so because the Church is from the Word, and is according to the understanding of the Word it has . . .

—<sup>3</sup>. '**Blasphemy**' (Matt.xii.31) = to deny the Divine of the Lord, as the Socinians do, and to deny the Word; for they who thus deny the Divine of the Lord cannot enter Heaven, for the Divine of the Lord is all in all things of Heaven; and he who denies the Word, denies all things of religion.

582. 'There was given him a mouth speaking great things and **blasphemies**' (Rev.xiii.5) = that they teach evils and falsities. . . **Blasphemies** = the truths of the Word falsified, thus falsities . . .

584. 'He opened his mouth in **blasphemies** against God and His name' (ver.6) = their sayings, which are stumbling-blocks against the Lord's Divine itself and Divine Human, and at the same time against everything

of the Church from the Word by means of which the Lord is worshipped, . . . 'Blasphemies' = falsifications of the Word, and many other things ; here, also stumbling-blocks, because there follows 'against God and His name.'

[R.] 692. 'They blasphemed the name of God, Who has Power over these plagues' (Rev. xvi. 9) = . . . that they did not acknowledge the Divinity of the Lord's Human. . . . 'To blaspheme the name of God' = to deny, or not to acknowledge the Divinity of the Lord's Human, or the holiness of the Word. 'To blaspheme' = to deny, or not to acknowledge.

697. 'To blaspheme the God of Heaven' (ver. 11) = to deny or not to acknowledge the Lord alone as the God of Heaven and earth. 715.

723. 'Full of names of blasphemy' (Rev. xvii. 3) = the Word profaned by them. . . . 'Blasphemy' = the denial of the Lord's Divine in His Human, and the adulteration of the Word, thus profanation. For he who does not acknowledge the Lord's Divine in His Human, and falsifies the Word, but not of set purpose, does indeed profane, but slightly. Whereas they who ascribe to themselves all the power of the Lord's Divine Human, and on that account deny it, and who apply all things of the Word to the acquisition of dominion over the holy things of the Church and of Heaven, and on that account adulterate the Word, profane grievously.

T. 298. 'To take the name of God in vain' means to take anything (from what the Church teaches from the Word, and by means of which the Lord is invoked and worshipped), [and use it] in vain talk, falsehoods, lies, execrations, sorceries, and enchantments, for this also is to revile and blaspheme God, thus His name.

299. In the celestial sense, 'to take the name of God in vain' means that the Lord said to the Pharisees ; 'All sin and blasphemy shall be forgiven to man, but the blasphemy of the Spirit shall not be forgiven' (Matt. xii. 31). 'The blasphemy of the Spirit' means blasphemy against the Divinity of the Lord's Human, and against the holiness of the Word.

323. In the celestial sense, 'to bear false witness' means to blaspheme the Lord and the Word, and thus to utterly destroy truth itself out of the Church . . .

612. He then thinks nothing of revilings, which are also false witness . . .

683<sup>2</sup>. The utterances (of such) are nothing but blasphemies against the Holy Spirit.

D. 526. The dragon blaspheming.

E. 119. 'The blasphemy of those who say they are Jews' = invective uttered by those who suppose themselves to be in Knowledges of good and truth . . . 'blasphemy' = vituperation and invective.

778. 'Upon his heads the name of blasphemy' = falsifications of the Word. Ex. and Examp.

—<sup>3</sup>. The Divine is also blasphemed through the falsification of the Word by their believing and thinking that God the Father wanted to be reconciled to the human race through the last penalty of condemnation, which was the passion of the cross, and thus through the blood of His Son . . . What is contrary to the Divine

is blasphemy. Hence also to draw the sense of the letter of the Word to confirm it is blasphemy.

—<sup>3</sup>. The sin and blasphemy against the Holy Spirit is to deny the Word, also to adulterate its very goods and falsify its very truths. Ex. and Examps.

—<sup>9</sup>. 'Names of blasphemy' (Rev. xvii) = adulterations of the good and falsifications of the truth of the Word, which are blasphemies against the Lord. 1039.

—<sup>10</sup>. That 'blasphemies' = to believe and to speak evilly and falsely about God and Divine truth, Ill.

—<sup>12</sup>. In human languages, as also in the Hebrew, there are various words by which blasphemings of God and Divine truth are expressed ; as in Latin, calumnies, reproaches, ignominies, taunts, revilings, vituperations, witty sayings, mockings, jeers, and many more . . .

794. 'There was given him a mouth speaking great things and blasphemies' = doctrine destroying the goods of the Word, and deeply destroying its truths. . . . 'To speak blasphemies' = to falsify the truths of the Word.

797. 'And he opened his mouth in blasphemy against God' = the falsification of Divine truth, thus of the Word which is from the Lord and which is the Lord. . . . 'Blasphemy' = the falsification of the Word even to the destruction of Divine truth such as there is in Heaven. Ex. 798. 984. 991.

1027. 'To blaspheme God' (Rev. xvi. 21) = to falsify the Word.

1085<sup>2</sup>. 'The blasphemy against the Holy Spirit, which cannot be forgiven' is the blaspheming of the Word by those who deny its holiness.

**Blast.** Under BREATH—*halitus*.

**Blast (of trumpet).** See SOUND—*clangere*.

**Blasting.** *Uredo*.

E. 638<sup>20</sup>. 'Blasting and mildew' (Amos. iv. 9) = evil and falsity in the outermost things . . .

**Blaze.** See BURN—*exardescere*, and *flagrare*.

**Blemish.** *Naevus*.

A. 543<sup>4</sup>. That they are 'spies' may be evident from . . . their seeking for nothing but blemishes . . .

5721. If they detected any blemish in them, they made it an enormous evil . . .

6813<sup>e</sup>. Thus they could excuse their own blemishes.

7837. 'Entire' (Exod. xii. 5) = without a blemish, thus unspotted . . . because every blemish signifies, in the Spiritual World, something false or evil.

**Bless.** *Beare, Beatificare*.\*

**Blessedness. Bliss.** *Beatitudo, Beatificatio*.\*

See ASHER, HAPPINESS, DELIGHT, etc.

A. 549. See ANGEL at this ref.

1621. The atmospheres . . . in which the blessed live . . .

2183<sup>e</sup>. Nothing can make a man blessed and happy, except that the Natural be conformable to the Rational, and that both be conjoined, which is only effected by means of charity. 2994<sup>e</sup>.

2261<sup>e</sup>. Therefore such as the truths are, and such as are the goods in the truths, and such as is the conjunction, and thence the capability of their being perfected in the other life, such is the state of **blessedness** and happiness after death.

2356<sup>e</sup>. This [low] good was the **blessedness** of life . . .

2363. **Blessedness** from the affections of good and truth, Sig. . . As to **blessedness** and happiness being only in the affection of good and truth, this is a matter of which all who are in evil and its delight are profoundly ignorant. **Blessedness** in the affection of good and truth appears to them either as a sort of nothing, or as a sad affair, and to some as a painful, nay, a deadly one . . . 2364.

2434. After death man has **blessedness** and happiness, not from truth, but from the good which is in truth. Hence he is the more **blessed** and happy in proportion to the amount of good in the truth.

2574<sup>3</sup>. They are then in the **blessedness** of their intelligence, and in the happiness of their wisdom . . .

2872. Everyone who is in this (heavenly freedom) from inmost affection communicates his own **blessedness** and happiness to another, and it is **blessedness** and happiness to him that he is able to communicate it; and as the universal Heaven is of this character, each one is a centre of **blessednesses** and happinesses to all, and all together are so to each one . . .

3203<sup>2</sup>. When man begins to act from good . . . he is then for the first time in a **blessed** state . . .

3660<sup>e</sup>. Angels and Spirits are in the pleasantness of intelligence and the **blessedness** of wisdom when they have such things from the inward sense of the Word.

3913<sup>3</sup>. The natural man is in his **blessedness** when he is more wealthy than others . . . But the spiritual man is in his **blessedness** when in Knowledges of truth and good . . . and still more when in the exercise of good according to truths . . .

3928. When man's bodily and worldly delight is reduced to obedience, that is, when it is no longer regarded as the end, but as a use which serves heavenly delight . . . then the Angels can be with the man in both; but then the delight with him becomes **blessedness**, and at last happiness in the other life.

3938. 'Leah said, In my **blessedness**, because the daughters shall bless \*me' (Gen. xxx. 13), in the supreme sense = eternity; in the inward sense, the happiness of eternal life; and in the outward, the delight of the affections, Ex.

—<sup>5</sup>. The delight of charity is what fills the universal Heaven, and constitutes **blessedness** and happiness there . . . 3956.

4038<sup>3</sup>. The **blessedness** and happiness there pertain to the will, and are of rational good . . .

4063. See DELIGHT at this ref.

4353<sup>e</sup>. He then no longer does what is good from truth, but from good; for he then begins to perceive something of **blessedness**, and as it were something of Heaven in it.

4368<sup>4</sup>. When they who are in the affection of truth

from the good of genuine charity hear that heavenly **blessedness** is to do good to others from good-will, for the sake of no selfish end, they rejoice; but they who are in affection of truth from the love of self and of the world do not will this, nor even apprehend it.

5224<sup>e</sup>. From the **blessedness** into which the Queen of Sheba came from the wisdom of Solomon, she said 'Blessed are thy men, **blessed** are these thy servants, who stand before thee continually, and hear thy wisdom' (1 Kings x. 8). Who would now call himself **blessed** on that account?

5232. There are two things which constitute the spiritual man, and consequently which make him **blessed** in the other life, namely, charity and faith . . .

5316<sup>e</sup>. The Divine things which are in the inward sense of the Word concerning the Lord and the glorification of His Human affect (the Angels) to such a degree that they perceive thence all the **blessedness** of their wisdom and intelligence.

5639<sup>2</sup>. When a man feels in himself delight and pleasantness, and still more when he feels happiness and **blessedness** from (what is good and true and from what is just and fair), this is the Spiritual with him, which comes . . . through Heaven from the Lord . . .

5651<sup>e</sup>. When a man is (thus) perfected in intelligence and wisdom, he is **blessed** with happiness to eternity.

5660<sup>2</sup>. When they (receive this heavenly proprium, they also receive) **blessedness** and happiness to eternity.

5963<sup>e</sup>. Without such faith or confidence in the Lord, no one can ever come to the tranquillity of peace, thus neither to the **blessedness** in joy, because this **blessedness** dwells in the tranquillity of peace.

6138. When he is left to himself, he is seized with pain and anxiety, but when he is taken out of that state, he returns into his happiness and bliss. In such a state are all the Angels.

—<sup>2</sup>. In order to make anyone **blessed** and happy the Lord wills a total submission. Fully Ex.

6313. The Sophi used to say that when the mind is withdrawn from sensuous things it comes . . . into a kind of heavenly **blessedness** . . .

6388. They who are in genuine mutual love are in their own delight and **blessedness** . . . It is this delight and this **blessedness** which are meant by 'reward' in the Word, for delight or **blessedness** itself is the reward, and in the other life it becomes the joy and happiness which are in Heaven, thus it becomes Heaven to them . . .

6393. They who want a reward for the works they perform . . . grieve and complain if they see others more **blessed** than themselves; nor do they make **blessedness** to consist in inward **blessedness**, but in outward, namely, in being pre-eminent, in domineering, and in being served by Angels . . . when yet heavenly **blessedness** consists in not wanting to domineer, or to be served by others, but in wanting to serve others, and to be the least. Ill.

6408. As to this (**blessedness** of the heavenly affections, which is represented by 'Asher'), it cannot be easily described, because it is inward, and rarely puts

itself forth in the body itself, thus is rarely felt, for while he lives in the body man distinctly feels those things which come forth in the body, but very obscurely those things which come forth in the spirit, for worldly cares prevent it. Where these cares exist, the **blessedness** of the affections cannot inflow into the sense of the body unless natural and sensuous things have been reduced to agreement with interior ones; and not even then, except obscurely, as a tranquillity arising from his being contented in mind. But it manifests itself after death, and is perceived as **blessedness** and happiness, and then affects both the interiors and the exteriors. In a word, the **blessedness** of the heavenly affections is of the soul or spirit itself, flowing in through an inward way, and penetrating towards the body, where it is received in so far as the delights of natural and sensuous loves do not stand in the way. This **blessedness** does not exist at all with those who are in the delight of the love of self and of the world, for these loves are utterly opposite to it; wherefore they who are in these loves cannot at all comprehend that any delight exists except being advanced to dignities, being worshipped as deities, abounding with riches . . .

[A.] 6410. See ACTIVE at this ref.

6717<sup>2</sup>. When this conjunction (of good and truth) has taken place, then, as from a marriage, offspring are continually being born, which are truths and goods, with their **blessednesses** and delights.

8413<sup>o</sup>. After regeneration the good of charity becomes the whole life, and then the delight of pleasures serves as a means and ultimate plane in which spiritual good with its happiness and **blessedness** is terminated . . .

8455<sup>2</sup>. In so far therefore as man puts off what is external, a state of peace is revealed, and so far he is affected with joyousness, **blessedness**, and happiness, the origin of which is the Lord Himself.

8701<sup>2</sup>. Man is not regenerated until he acts from affection of good, for he then wills what is good, and it is delightful and **blessed** to him to do it . . .

8890. 'Thou shalt not do any work . . .' (Exod.xx) = that then there are Heaven and **blessedness** in each and all things of the inward and outward man . . . When a man is in Heaven he is free from all disquietude, unrest, and anxiety, and when he is free from these things he is in **blessedness**.

9118. Hence man is in tranquillity of peace and inward **blessedness** when he acts according to conscience.

9182<sup>10</sup>. The reason 'the sons of the wedding do not mourn so long as the bridegroom is with them' (Matt.ix.15) is that they are in a **blessed** and happy state, thus with the Lord, when in truths conjoined with good.

H. 379<sup>o</sup>. The **blessednesses** of true marriage love can be enumerated to many thousands, not one of which is known to man, nor can be intellectually comprehended by anyone who is not in the marriage of good and truth from the Lord.

380. (When the love of dominion prevails in marriage) there is no communication of any love and of its delight from one to the other. Yet this communication and

hence conjunction is that interior delight itself which is called **blessedness** in marriage. The love of dominion utterly extinguishes this **blessedness**, and with it everything celestial and spiritual of that marriage love . . . It is then held so cheap that at the mere mention of **blessedness** from it they either laugh or are enraged.

387 (t). Angelic **blessedness** consists in the goods of charity, and in performing uses.

401. A man who is in love to God and in love towards the neighbour does not manifestly feel delight from them so long as he lives in the body . . . but only an almost imperceptible **blessedness**, because it is stored up in his interiors, and covered up by the exterior things of the body, and is blunted by the cares of the world. But the state is entirely changed after death . . . That obscure delight, and **blessedness** almost imperceptible . . . are then turned into the delight of Heaven, which becomes perceptible and sensible in every possible way; for that **blessedness** which had lain stored up in the interiors . . . is then revealed and let out into open sense, because they are then in the spirit, and that delight had been of the spirit.

H. 535 (e). Heavenly **blessedness** inflows from the Lord into the life of charity. N.121<sup>5</sup>.

W. 47. The essence of all love consists in conjunction, so also does its life which is called delight, pleasantness, deliciousness, sweetness, **blessedness**, joyousness, and happiness.

P. 39. The **blessednesses**, joyousnesses, delights, and pleasantnesses, in a word, the happinesses of Heaven cannot be described in words, but in Heaven can be perceived by the sense.

324<sup>o</sup>. That every man has been created to live to eternity in a **blessed** state . . .

R. 8. 'Blessed is he who readeth, and they who hear the words of the prophecy, and they who keep the things which are written therein' (Rev.i.3)=the communion with the Angels of Heaven of those who live according to the doctrine of the New Jerusalem. 'Blessed' here, means him who as to his spirit is in Heaven. Thus while he lives in the world he is in communion with the Angels of Heaven, for as to his spirit he is in Heaven.

639. 'Blessed are the dead who die in the Lord from henceforth' (Rev.xiv.13)=the state of those after death who will be of the Lord's New Church, which is, that there are eternal life and happiness for those who are suffering temptations for the sake of faith in the Lord and a life according to His injunctions. . . 'The blessed'=those who have eternal life and happiness, for these are **blessed**. E.899.

705. 'Behold, I come as a Thief, **blessed** is he who watcheth and keepeth his garments' (Rev.xvi.15)=the Lord's Advent, and then Heaven for those who look to Him, and endure in a life according to His injunctions, which are the truths of the Word. . . He is called 'blessed' who receives eternal life. E.1006.

816. 'Blessed are they who are called to the wedding supper of the Lamb' (Rev.xix.9)=that there is eternal life for those who receive the things of the New Church. E.1225.

852. 'Blessed and holy is he who hath part in the first resurrection' (Rev.xx.6)=that there are the happiness of eternal life and enlightenment through conjunction with the Lord for those who come into Heaven.

944. 'Behold, I come quickly, blessed is he who keepeth the words of this prophecy' (Rev.xxii.7)=that the Lord will certainly come, and will give eternal life to those who keep and do the truths or injunctions of the doctrine of this Book now opened by the Lord.

951. 'Blessed are they who do His commandments in order to have Power in the tree of life and to enter through the gates into the city' (ver.14)=that there is eternal life for those who live according to the Lord's injunctions for the sake of the end that they may be in the Lord and the Lord in them through love, and in His New Church through Knowledges about Him.

M. 16<sup>3</sup>. The delights of the soul are in themselves imperceptible **blessednesses**, but become more and more perceptible as they descend into the thoughts of the mind, and from these into the sensations of the body. In the thoughts of the mind they are perceived as joyousnesses, in the sensations of the body as delights, and in the body itself as pleasures. Eternal happiness consists of the latter and the former all together . . .

51<sup>e</sup>. When marriage love becomes of the spirit it becomes more interior and pure, and thus more perceptible, and all delight increases according to the perception. It increases so far that the **blessedness** of it is observed in the delight of it.

68<sup>2</sup>. It follows that all the **blessednesses**, joyousnesses, delights, pleasantnesses, and pleasures which could ever be conferred upon a man by the Lord Creator are collected together into this His love. (That is, into marriage love.) 180. 335<sup>e</sup>.

69. The inmost deliciousnesses of (marriage love), which are of the soul . . . are imperceptible and therefore ineffable, because they are at the same time of peace and innocence. But in their descent they become more and more perceptible; in the higher parts of the mind as **blessednesses**, in the lower parts of the mind as joyousnesses, in the breast as delights derived from these, and from the breast they diffuse themselves into each and all things of the body . . .

155a<sup>5</sup>. (The husbands said), We have a general **blessedness**, a general delight, and a general pleasantness from the particular ones of our wives; and this general . . . is like the serenity of peace.

180. The states of (marriage) love are innocence, peace, etc. . . and from all these **blessedness**, joyousness, delight, pleasure; and heavenly happiness from the eternal enjoyment of these.

266<sup>3</sup>. This love (of uses) receives its **blessedness** from communication with others by means of uses . . . and so far as we keep back the uses in ourselves, and do not communicate them, the **blessedness** perishes.

335. The celestial **blessednesses**, spiritual joyousnesses, and natural delights provided from the beginning for those who are in true marriage love, can only exist together with one wife. Gen.art.

—, As the pleasantnesses of this love are the most

eminent in the highest (of the three regions of the mind), these are perceived as **blessednesses**; and as in the middle region they are less eminent, these are perceived as joyousnesses; and at last in the lowest region as delights.

—<sup>2</sup>. The reason all these happinesses have been provided from the beginning for those who are in true marriage love, is that the infinity of all **blessednesses** is in the Lord, and He is Divine Love, and it is the essence of love to will to communicate all its goods to another whom it loves . . .

371. From this love is the **blessedness** of their souls, the joyousness of their minds, the delight of their bosoms, and the pleasure of their bodies . . .

461<sup>e</sup>. This influx (from the Lord) is the activity itself from which is all delight which in its origin is called **blessed**, joyous, and happy, and in its derivation delightful, pleasant, and pleasurable; and in the universal sense GOOD.

T. 13<sup>2</sup>. Divine love cannot direct itself to any end except the eternal **blessedness** of men from its own Divine, and His Divine wisdom cannot produce anything but uses which are means to that end.

43. The essence of love is . . . to **bless\*** others from itself. Gen.art.

—<sup>4</sup>. The third essential of God's love, which is to **bless\*** them from itself, is recognized from eternal life, which is **blessedness**, joyousness, and happiness without end, and which God gives to those who receive His love into themselves; for as God is love itself, He is also **blessedness** itself, for all love breathes forth delight, and the Divine love breathes forth **blessedness**, joyousness, and happiness themselves to eternity. Thus God **blesses\*** the Angels, and after death men, from Himself, which is effected through conjunction with them.

46<sup>3</sup>. That the third thing, which is to **bless\*** them from Himself, is the cause (of the creation of the universe) is evident from the angelic Heaven, which is provided for every man who receives the love of God, and where the **blessedness\*** of all is from God alone.

588. See PROSPEROUS at this ref.

E. 12. 'Blessed' (Rev.i.3)=those in whom is Heaven. 'Blessed'=him who is happy to eternity, thus in whom is Heaven. The **bliss** which is not eternal is indeed called **bliss**, but relatively it is not so, for it passes away . . .

168. 'I will give to each one of you according to your works' (Rev.ii.24)=eternal **blessedness** according to the internal of it in the external. Ex.

484. 'God shall wipe away every tear from their eyes' (Rev.vii.17)=a state of **blessedness** from the affection of truth after falsities have been removed by means of temptations . . . for the Angels have all their **blessedness** through truths from good, or through the spiritual affection of truth. Ex.

684<sup>13</sup>. 'Blessed are all they that trust in Him' (Ps.ii.12)=salvation through love and faith in the Lord. 850<sup>3</sup>.

**Bless.** *Benedicere.*

**Blessing.** *Benedictio.*

A. 43. 'God blessed them' (Gen.i.22) . . . The Lord's



'blessing' in the Word = fructification and multiplication, because these come from it. 55. 273.

[A.] 358. The benediction referred to (Num.vi.26). 2009.

981. 'God blessed' (Gen.ix.1)=the Lord's presence and grace. In the outward sense of the Word, 'to bless'=to enrich with every earthly and bodily good . . . wherefore all who remain in the outward sense make the Divine blessing to consist in riches, in abundance of all things, and in self glory. But in the inward sense 'to bless'=to be enriched with all spiritual and celestial good, and as this blessing can only be given by the Lord, 'to bless'=the Lord's presence and grace. Ex.

1096. 'Blessed be Jehovah the God of Shem' (Gen. ix.26)=all good for those who worship the Lord from inward things. . . 'Blessing' involves all the celestial and spiritual good and also the natural which are signified by 'blessing' in the inward sense. But in the outward sense 'blessing'=all worldly, bodily, and earthly good. For these, however, to be a blessing they must be from inward blessing, for this only is blessing, because it is eternal, and is conjoined with all happiness, and is the very being of blessings . . .

— It was customary with the ancients to say 'Blessed be Jehovah,' by which they understood that all blessing is from Him, that is, all good. It was also a formula of thanksgiving. Ill. 1422<sup>2</sup>, Ill. 3119.

1418. 'I will bless thee' (Gen.xii.2)=the fructification of celestial, and the multiplication of spiritual things.

1420. 'And thou shalt be a blessing' (Id.)=that each and all things are from the Lord. . . 'Blessing' is predicated of all good things; in the outward sense, of bodily, worldly, and natural goods; in the inward sense, of spiritual and celestial goods. 'To be a blessing' = Him from Whom all things come, and Who gives all these good things.

1422. 'I will bless them that bless thee' (ver.3)=all happiness for those who acknowledge the Lord from the heart. 'Blessing' involves each and all things which are from the Lord, both good and true; thus celestial, spiritual, natural, worldly, and bodily things; and as in a universal sense 'blessing' embraces all these things, it may be evident from the connexion what 'to bless' signifies in each place, for it adapts itself to the things of which it is predicated.

—<sup>2</sup>. It is here evident what 'to bless the Lord' signifies, namely, to sing to Him, to evangelize His salvation, to preach His wisdom and power, thus to confess and acknowledge the Lord from the heart. They who do this cannot but be blessed by the Lord, that is, be endowed with those things which belong to blessing, namely, with celestial, spiritual, natural, worldly, and bodily good . . .

1424. 'In thee shall all the families of the soil be blessed' (Id.)=that all goods and truths are from the Lord.

1731. 'He blessed him' (Gen.xiv.19)=the enjoyment of celestial and spiritual things. 'To bless'=to enjoy all good things.

— The things contained in this verse announce

the conjunction of the Lord's human essence with His Divine one; 'blessing' itself involves this.

2065. 'I will bless him' (Gen.xvii.16)=the multiplication of truth. 'To be blessed'=to be enriched with everything good and true. 2067.

2067. 'I will bless him' (Id.)=the multiplication of the Rational.

2088. 'I will bless him' (ver.20) . . . 'To be blessed' = to be endowed with all good things.

2228. 'In him shall all the nations of the earth be blessed' (Gen.xviii.18)=that all who are in charity will be saved by Him. 'To be blessed'=to be endowed with all good things which are from a heavenly origin.

2445. See RAIN at these refs. 7553.

2846. 'In blessing I will bless thee' (Gen.xxii.17)=fruitfulness from the affection of truth. 'To be blessed' = to be enriched with celestial and spiritual good; here, to be made fruitful from the good of faith, or what is the same, from the affection of truth, because spiritual things are being treated of.

— The Lord Himself could not be blessed, because He is blessing itself; but it is said that He is 'blessed' when, in accordance with His love, they who are saved abound.

2853. 'In thy seed shall all the nations of the earth be blessed' (ver.18)=the salvation of all who are in good. 'To be blessed'=to be enriched with celestial and spiritual good, and as these are they who are saved, 'to be blessed,' here = to be saved. That 'to be blessed' is an expression of wide signification is known. 3406. 4980.

3017. 'Jehovah blessed Abraham in all things' (Gen. xxiv.1)=when all things were arranged in Divine order by the Lord. . . 'To bless,' when said of the Lord's Human, has this signification. Ex.

3140. 'The blessed of Jehovah' (ver.31)=what is Divine.

3185. 'To bless,' in bidding farewell (ver.60), was a devout wish for prosperity.

3260. 'God blessed Isaac' (Gen.xxv.11)=the beginning of the representation by Isaac. It was customary for the ancients to say to any work that was being begun, 'May God bless,' and thereby was signified the same as by this votive expression, Be joyous and happy. Hence it is that in a more remote sense 'May God bless' . . . signifies a beginning.

3371. 'I will bless thee' (Gen.xxvi.3)=increase. 'To bless'=to make fruitful in goods and multiply in truths, thus increase. 3440.

3380. 'In thy seed shall all the nations of the earth be blessed' (ver.4)=all who are in good both within and without the Church. 'To be blessed'=to be made fruitful in good and to be multiplied in truths. 3578.

3504. 'That my soul may bless thee' (Gen.xxvii.4)=adjunction to his own life, thus life corresponding to the Rational. 'To be blessed'=to be endowed with celestial and spiritual good. 3986.

3514. 'I will bless thee before Jehovah' (ver.7)=thus conjunction. 'I will bless thee'=adjunction to his own life; here, as it is said, 'I will bless thee before Jehovah' it=conjunction. Ex. 3522. 3530. 3553. 3565. 3569.

3576. 3586. 3591. 3596. 3597. 3605. 3660. 3667. 3670. 3679. 3682. 3709. 4284. 4297.

3576. All blessing which is pronounced by the mouth goes forth from what is within, having life in it from the will and thought of him who blesses . . .

3584. 'Blessed are they that bless thee' (ver.29)= that he who conjoins himself shall be conjoined.

3880<sup>s</sup>. 'Confession' (Ps.c.4)=from the love of good ; but 'praise' and 'to bless'=from the love of truth.

4216. '(Laban) blessed them' (Gen.xxxi.55)=joy thence derived. 'To bless'=to wish prosperity, thus to testify joy as he is going away.

4290. 'To be blessed' (Gen.xxxii.26), in the inward historical sense=to be the representative of a Church.

4370. 'Blessing' here (Gen.xxxiii.11)=the things which are mentioned in the preceding chapter (vers.14, 15) which signify Divine goods and truths . . .

4567. '(God) blessed (Jacob)' (Gen.xxxv.9)=advancement to the interior things of the Natural, and the conjunction of good and truth there; for 'to bless' is predicated of every good with which anyone is endowed by the Divine, especially concerning the conjunction of good and truth. Refs.

4981. 'The blessing of Jehovah' (Gen.xxxix.5)=increase. . . In the genuine sense, 'the blessing of Jehovah' =love to the Lord and charity towards the neighbour, for they who are thus endowed are called 'the blessed of Jehovah,' for they are then endowed with Heaven and eternal salvation. Hence in the outward sense, or relatively to man's state in the world, 'the blessing of Jehovah' is to be content in God, and thus with the state of honours and wealth in which one is . . .

—<sup>2</sup>. As 'the blessing of Jehovah,' or of the Lord, involves these things, 'blessing' contains innumerable things in it. Enum.

— 'The blessing of Jehovah,' here=increase in good and truth, or in life and doctrine.

5694<sup>t</sup>. 'To water the mountains' (Ps.civ.13)=to bless those who are in love to the Lord.

6091. 'Jacob blessed Pharaoh' (Gen.xlvii.7)=a devout wish for conjunction and thence fructification. . . 'To bless' signifies many things. It involves all things which are good and prosperous in the spiritual sense. Enum. 6254.

6230. '(God Shaddai) blessed me' (Gen.xlviii.3)=a prediction concerning vivification. Ex.

6254. 'To bless'=a prediction. 6275.

6265<sup>e</sup>. (A ritual of blessing.) 6292.

6282. 'To bless' (ver.16)=to endow with truth and good.

6298. 'To bless' (ver.20)=prediction ; in the supreme sense, the Lord's foresight, and thus also Providence . . .

6430. '(Shaddai) bless thee with blessings of heaven above' (Gen.xlix.25)=with good and truth from within. 'Blessings'=the multiplication of truth and the fructification of good, for in the spiritual sense, 'blessing' is nothing else. 6431. 6432.

6431. 'To be blessed with blessings'=to be endowed with such things as come from the Spiritual World.

6448. 'He blessed them, each one according to his blessing did he bless them' (ver.28)=predictions concerning the spiritual life as to what would befall each one in such a state.

6687. 'To do good to' (Exod.i.20), when said of God =to bless.

7963. 'To bless' (Exod.xii.32)=to intercede.

8674. 'Blessed be Jehovah' (Exod.xviii.10)=that from the Lord is everything good . . . for with man 'blessing' involves all the good of eternal life, that is, the good of love to the Lord and towards the neighbour. 8676.

8717<sup>3</sup>. Not considering that the Divine blessing consists in being happy to eternity . . .

8894. 'Jehovah blessed the seventh day'=that then comes the heavenly marriage from the Lord. 'To bless' =to arrange in heavenly order, and to endow with the good of love.

8939. 'I will come to thee and will bless thee' (Exod.xx.24)=the presence of the Divine and influx. . . 'To bless,' when said by Jehovah=to endow with faith and charity, thus also to flow in, for faith and charity inflow with man from the Lord. These are 'blessing' in the inward sense, for they are what render a man blessed and happy in Heaven. While a man lives in the world those things are called 'a blessing' which render him blessed and happy in time . . .

— Hence it is evident that 'blessing,' in the spiritual sense, is that which has in it being from the Divine, thus the things of eternal life . . .

—<sup>2</sup>. That worldly blessing is nothing relatively to the heavenly blessing which is eternal, III.

9184<sup>3</sup>. When a man is in such an order of life, gains and honours are blessings to him ; but if he is in the inverted order they are curses. That all things are blessings when a man is in the order of Heaven, III.

9323. '(Jehovah) shall bless thy bread and thy waters' (Exod.xxiii.25)=increase of the good of love and truth of faith. 'To be blessed by Jehovah'=to be made fruitful in goods and to be multiplied in truths, thus increase in such things as are of love and faith. Refs.

10076<sup>3</sup>. 'To be blessed' (Exod.xxxii.29)=to be endowed with the good of love and of faith, thus to receive the Divine which proceeds from the Lord. Refs.

10083. To be 'waved' by the priest=to be vivified for the reception of a blessing ; for every blessing must have life from the Divine in it in order to be a blessing.

10409<sup>3</sup>. Good things, prosperity, and happiness, provided for man by the Divine, are eternal . . . thus are true blessings . . .

10495. 'To give a blessing upon you this day' (Exod.xxxii.29)=the reception of Divine truth from the Word, and through it conjunction with the Lord. 'Blessing,' in general=that which is given to man by the Lord ; and as all this has relation to the good of love and truth of faith, these things and all that is thence derived are signified by 'blessing' . . .

10776. He who rightly considers the matter may

know that high position and wealth in the world are not real Divine blessings . . . for they pass away, and also lead many astray and turn them away from Heaven; but that life in Heaven and happiness there are real blessings which are from the Divine. Ill. N.270.

H. 364 (h). Dignities and wealth are not real blessings, therefore they are conferred on both the evil and the good. Refs.

N. 276. (Such) call wealth and high position blessings from the Divine, when yet they are not regarded by the Lord as blessings, but only as means for the life of man in the world. Refs.

P. 216. As the natural man calls honours and wealth Divine blessings . . . 250.

217. Honours and wealth are blessings, and they are curses. Gen.art.

— . Hence it is evident that dignities and riches with those who are in Heaven had been blessings in the world . . .

—<sup>2</sup>. They are blessings with those who do not set the heart on them . . .

—<sup>4</sup>. When dignities and wealth are blessings they are spiritual and eternal . . . Gen.art.

—<sup>7</sup>. The dignities and wealth which are curses relatively to those which are blessings are as nothing to everything, and as that which in itself is not to that which in itself is. Gen.art.

R. 289. 'And blessing' (Rev.v.12)=all these things in Him and from Him in them. By 'blessing' is meant all the good which a man has from the Lord, as power and wealth, and all that belongs to them; but especially all spiritual good, as love and wisdom, charity and faith, and thence joy and happiness; and as all these things are from the Lord, it follows that they are in Him . . . Hence it is that the Lord is called 'the blessed' and also 'blessing,' that is, blessing itself. Ill. 291.

—<sup>2</sup>. 'To bless God,' in the Word = to ascribe every blessing to Him, also to pray that He will bless, and to render thanks that He has blessed. Ill.

357. 'To bless in the name of Jehovah' (Deut.xxi.5) = to teach.

M. 20<sup>3</sup>. They cried, May there be a blessing . . .

— . An aromatic smoke filled the antechamber, which was a sign of blessing from Heaven.

308. As the ecclesiastical order ministers those things which . . . are of blessing . . .

E. 328<sup>15</sup>. 'Daily shall He bless him' (Ps.lxxii.15) = that he will be continually in the good of charity and of faith; for this is the Divine blessing. 328<sup>18</sup>.

340. 'And blessing' (Rev.v.12)=the acknowledgment and glorification of the Lord on that account, and thanksgiving that everything good and true are from Him, and thus Heaven and eternal happiness for those who will receive them. 'Blessing,' when said about the Lord = acknowledgment . . . Ill. 344.

—<sup>6</sup>. 'To bless' (Deut.x.8; xxi.5) = worship from spiritual truths.

—<sup>9</sup>. They who receive Divine good and truth from the Lord are called 'blessed,' Ill. and Ex.

—<sup>12</sup>. 'Blessing,' here, means spiritual blessing. Ill.

—<sup>23</sup>. The Lord's blessing the bread, wine, etc. = communication of His Divine, and thus conjunction with them through the goods and truths signified by 'the bread,' etc.

—<sup>24</sup>. 'To bless himself' (Is.lxv.16) = to instruct himself in Divine truths and apply them to life.

—<sup>e</sup>. 'To bless,' in the opposite sense = to love evil and falsity, and to imbue them.

465. 'Blessing' (Rev.vii.12) = the reception of Divine truth and thence fructification, whence come happiness and ter nal life.

— . The reception of Divine truth in the First Heaven is called 'blessing.'

—<sup>e</sup>. It was customary with the ancients to say 'Blessed be God' . . . by which they did not mean a blessing for Him . . . for He is the Source of every blessing . . . but they meant that these are from Him with all.

507<sup>6</sup>. 'Blessing' (Is.xliv.3) = the multiplication and fructification of Divine truth. 518<sup>7</sup>.

644<sup>23</sup>. 'Bless them that curse you' . . . 'To bless' = instruction.

654<sup>10</sup>. 'Whom Jehovah shall bless' (Is.xix.25) = influx from the Lord.

700<sup>31</sup>. Obed Edom was blessed on account of the ark, because blessing from the goods of the world signifies blessing from the goods of Heaven.

**Blind.** *Cæcus.*

**Blindness.** *Cæcitas.*

**Blind, To be.** *Cæcutere.*

A. 994<sup>4</sup>. They who have been blind in the life of the body, in the other life see equally as well as those who have been lynx-eyed.

2196<sup>13</sup>. The Rational is blind even in natural things . . .

2383. 'They struck [the Sodomites] with blindnesses' (Gen.xix.11) = that they were filled up with falsities. 'Blindness' is predicated in the Word of those who are in falsity, and also of those who are in ignorance of truth. Both are called 'blind,' but which are meant can be seen from the connexion . . . Ill.

— . 'Blind watchmen' (Is.lvi.10) = those who from reasoning are in falsity.

—<sup>2</sup>. 'The horse of the peoples shall be smitten with blindness' (Zech.xii.4) = filled up with falsities.

—<sup>3</sup>. 'For judgment am I come into the world, that those who see not may see, but that those who see may become blind. Some of the Pharisees . . . said, Are we blind too? Jesus said, If ye were blind ye would not have sin; but now ye say, We see, therefore your sin remaineth' (John ix.39-41). Here 'the blind' are mentioned in both senses . . . With those who are within the Church and know what is the truth, 'blindness' = falsity; but with those who do not know what is the truth, as those outside the Church, 'blindness' = ignorance of truth. These are blameless.

—<sup>5</sup>. As 'blind' = what is false . . . they were for-

bidden to sacrifice anything **blind** . . . And also that a **blind** priest should offer . . .

—<sup>6</sup>. 'The eyes of the **blind** shall see' (Is.xxix.9,18) = those who are in ignorance of truth.

—<sup>7</sup>. 'The **blind**,' etc. 'being called' . . . treats of a New Church from the gentiles.

2417<sup>8</sup>. ('The **blind**'=a class of the good.)

3863<sup>13</sup>. 'Those who see' (John ix. 39)=those who consider themselves more intelligent than everybody else, of whom it is said that 'they shall become **blind**,' that is, they will not receive faith.

4302<sup>7</sup>. '**Blind**' in a good sense=those who are in ignorance of truth, and in the opposite sense, those who are in falsities.

4531<sup>e</sup>. As light corresponds to truth, so darkness corresponds to falsity; and hence they who are in falsities are said to be in '**blindness**.'

4720<sup>2</sup>. The '**blindnesses**' with which those who were sent by the King of Syria were smitten (2 Kings vi. 18) = the falsities themselves.

4844<sup>4</sup>. To teach truth without good is to walk **blind**.

—<sup>5</sup>. Some of those who are instructed in truths and led to good by the Lord are called 'the **blind**.'

5037. 'To open the **blind** eyes' (Is.xlii.7)=(to instruct) those who are in ignorance of good and truth, and who still long to know and imbue them. E.153<sup>13</sup>.

6692<sup>2</sup>. Believes that all things are of **blind** flow . . .

6690. 'The **blind**' (Exod.iv.11)=no faith, from no knowledges.

7337. See MIRACLE at this ref.

8797<sup>2</sup>. (They who ascend from a lower to a higher Heaven) are struck with **blindness** . . .

9042<sup>2</sup>. 'The **blind**' (Jer.xxxi.8)=those who are in ignorance of truth, and yet receive it when instructed. 9209<sup>4</sup>.

9086<sup>2</sup>. 'The **blind** leading the **blind**' (Matt.xv.14)=those who are in what is erroneous.

9960<sup>7</sup>. '**Blind**,' etc. (Rev.iii.17)=destitute of truths implanted in the life, thus of good.

10707<sup>2</sup>. Their **blindness** in spiritual things (is from their applying all things of the Word to themselves).

H. 487 (s). 'The **blind**'=those who are in falsities, and do not want to be instructed. Refs.

S. 17<sup>3</sup>. The miracle of the **blind** receiving sight signified that those received intelligence who had been in ignorance of truth.

F. 46. **Blind** faith . . . R.914<sup>3</sup>. T.345<sup>3</sup>.

P. 254<sup>3</sup>. 'If ye were **blind**'=if ye did not know . . .

R. 210. '**Blind** and naked' (Rev.iii.17)=that they are without truths and goods. 'The **blind**' in the Word mean those who are without truths, either from the want of them in the Church, and thus from ignorance, or from not understanding them. Ill. E.239.

839<sup>e</sup>. We struck them with **blindness** . . .

M. 96. Like a **blind** man led by a dog . . . 134<sup>4</sup>.

T. 90<sup>e</sup>. Like a **blind** man in a wood . . .

339<sup>2</sup>. Faith in an invisible God is actually **blind** . . .

E. 239<sup>7</sup>. That those who are not in the understanding of truth will then understand, is signified by 'the opening of the eyes of the **blind**' (Is.xxxv.5). Ill.

—<sup>19</sup>. '**Blind** from his birth' (John ix. 1)=those who are born outside the Church, and thus could not know anything about the Lord, or be instructed from the Word.

—<sup>20</sup>. 'The **blind**' whom the Lord healed signified the spiritually **blind**, who are they who do not know and understand truths. Ill.

—<sup>21</sup>. Moreover all the **blind** whom the Lord healed = those who are in ignorance and receive Him, and are enlightened by Him through the Word.

—<sup>22</sup>. As 'the **blind**'=those who are not in knowledges of truth and thence not in any understanding of truth (no **blind** priest was allowed to offer . . . and nothing **blind** was allowed to be offered).

409<sup>2</sup>. The Lord is called '**blind** and deaf' (Is.xlii.19) because He as it were does not see and perceive man's sins . . .

475<sup>17</sup>. 'The **blind** man' (John ix) here represented those who cannot see anything of truth because they are sensuous . . .

652<sup>10</sup>. 'The **blind**' (Lam.iv.14)=those who do not see truths. 721<sup>10</sup>. 781<sup>12</sup>.

653<sup>11</sup>. The **blindnesses** with which (the men of Sodom) were smitten, so that they did not find the door=the plenary rejection and denial of what is Divine and of the holy things of Heaven and the Church, so that they could not see and acknowledge anything of the Church.

**Blind, To make.** *Occæcare.*

**Blindness.** *Occæcatio.*

A. 195. **Blindness** thence is signified by 'the people of the north' (Jer.xlvi.24).

196. By means of scientifics unknown to the ancients they **blind** themselves much more.

241. When worldly matters are the chief thing they reason from them about heavenly things and **blind** themselves.

2045. (Selflove and the falsities it suggests) **blind** them to such a degree . . .

2588<sup>9</sup>. They who have **blinded** themselves by believing nothing but what they apprehend by the senses . . .

8760<sup>e</sup>. (That light untempered) would **blind** all in Heaven.

8993<sup>2</sup>. (Worldly and bodily ends) **blind** men completely.

9366. 'Because a gift **blinds** those who have their eyes open' (Ex.xxiii.8)=that gains cause truths not to appear.

9382<sup>2</sup>. Such are more **blinded** than enlightened when they read the Word . . .

9400<sup>2</sup>. Without this light and heat the internal of man would be **blinded** and chilled . . .

10156<sup>2</sup>. If they want to enter into them by means of

natural lumen there meets them a kind of thick darkness which blinds them . . .

S. 60. Nothing blinds man but his proprium and the confirmation of falsity.

P. 144. No one can be reformed in a state of blindness of the understanding. Gen.art.

E. 152<sup>10</sup>. 'To blind the eyes of the wise' (Deut. xvi. 19) = that they should not see or understand truth.

**Bliss.** See BLESS—*beare*.

**Block up.** *Obstipare*.

**Obstruction.** *Obstipatio*.

A. 4054<sup>2</sup>. Such Spirits are obstructions of the brain . . .

8334. **Blocking up** by falsities of evil is casting into Hell. (Refers to 8210, where the word used is *constipatio*.)

Life 86<sup>4</sup>. So long as a man does not shun evils as sins, the concupiscences of evils **block up** the interiors of the natural man on the side of the will, which are there like a dense veil and black cloud under the spiritual mind, preventing it from being opened.

—<sup>5</sup>. So long as the concupiscences of evils **block up** the interiors of the natural mind, the man is in Hell. . . So long as they **block them up** the man is natural. . . So long as they **block them up** the man is animal. . . So long as they **block them up** the man is like a garden in winter time.

W. 263<sup>2</sup>. The reaction of the natural mind then removes the things of the spiritual mind, and **blocks up** the doors to prevent them from entering . . .

407<sup>e</sup>. As soon as the obstructions of the lungs are removed . . .

P. 33<sup>2</sup>. Concupiscences with their delights **block up** and shut the doors against the Lord . . .

75<sup>3</sup>. They have **blocked up** these faculties . . .

III. The Internal cannot be purified from the concupiscences of evil so long as the evils in the outward man are not removed, because they **obstruct**. Gen.art.

119. Unless evils are removed there is no opening, for they **block it up** and shut the door . . .

T. 9. They have **blocked up** the interiors of their reason or understanding with worldly and bodily things.

**Blood.** *Sanguis*.

**Bloody.** *Sanguineus*.

See ANIMAL SPIRIT, and FLESH.

A. 330. Charity extinguished is called 'the voice of bloods' (Gen. iv. 10).

373. 'The voice of a brother's bloods' = violence done to charity. 374.

— . 'The bloods crying' = guilt.

374. 'Blood' (in the Word) = all sin, especially hatred, for he who hates his brother kills him in his heart. III.

—<sup>2</sup>. As hatred is 'blood,' all iniquity is 'blood,' for hatred is the spring of all iniquities. III.

—<sup>e</sup>. 'Bloods' are mentioned in the plural because all iniquities and abominable things gush forth from hatred . . .

954. They who have been bloodthirsty are delighted to torture Spirits . . . even to **blood**, at the sight of which, for such is their phantasy that they as it were see **blood**, they are intensely delighted. D. 377. 1274. 1289. 2974.

1001. 'Blood' = charity . . . thus the new Voluntary . . . which is the same as charity . . . This new will which is charity is here 'blood' . . . As this will is of the Lord (alone), it is never to be commingled with the things of man's will . . . and therefore it was commanded . . . that they should not eat flesh in its soul or **blood**, that is, that they should not commingle them.

— . As 'blood' = charity, it = what is holy, and as 'flesh' = man's Voluntary, it = what is profane, and as these are separated, because contrary, they were forbidden to eat **blood**, for by the eating of flesh with **blood** was represented profanation, or the commingling of holy and profane things. 1001<sup>4</sup>. 1003. 10033<sup>5</sup>. 10040. P. 231<sup>e</sup>. E. 320<sup>12</sup>.

—<sup>2</sup>. Relatively to a regenerate spiritual man, 'blood' = charity, or love towards the neighbour; relatively to a regenerate celestial man it signifies love to the Lord; and relatively to the Lord it signifies all His human essence, thus His love, that is, His mercy towards the human race. Hence in general as 'blood' = love and the things of love, it = celestial things which are of the Lord alone . . .

—<sup>3</sup>. That 'blood' = celestial things, and that in the supreme sense it signified the Lord's human essence, thus His love, or His mercy towards the human race, may be evident from the holiness that by Divine command was attached to **blood** in the representative Jewish Church. On this account **blood** was called 'the blood of the covenant,' and was sprinkled upon the people, also upon Aaron and his sons together with the oil of anointing and the blood of every burnt-offering and sacrifice upon the altar and round the altar. III.

—<sup>4</sup>. 'Ye shall not eat any fat or any blood' (Lev. iii. 17). 'Fat' = celestial life, and 'blood,' here, = the Celestial Spiritual. The Celestial Spiritual is the Spiritual which is from the Celestial. Ex.

— . 'Everyone of the house of Israel, or of the sojourner sojourning in the midst of them, who shall eat any **blood**, I will even set My faces against the soul that eateth **blood**, and I will cut off that soul from the midst of his people, because the soul of the flesh is in that **blood**, and I have given it to you upon the altar, to expiate upon your souls, for the **blood** itself will expiate for the soul. The soul of all flesh is its very **blood**, everyone that eateth it shall be cut off' (Lev. xvii. 10-14). It is here openly said that the soul of the flesh is in the **blood**, and that the soul of the flesh is the **blood**, or the Celestial, that is, the Holy which is of the Lord.

—<sup>5</sup>. 'Be strong not to eat **blood**, because the **blood** is the very soul, and thou shalt not eat the soul with the flesh' (Deut. xii. 23). Here also it is evident that the **blood** is called the soul, that is, celestial life, or the Celestial which was represented by the burnt-offerings and sacrifices . . .

—<sup>6</sup>. The reason the **blood** is called 'the soul' and signifies the Holy of charity, and that the Holy of love

was represented . . . by the **blood**, is from the fact that the life of the body consists in the **blood**; and as the life of the body consists in the **blood**, it is its ultimate soul. Thus the **blood** may be called the corporeal soul, or that in which the corporeal life resides. Therefore . . . the celestial life or soul was represented by '**blood**.'

1005. 'To require your **blood** with your souls' (Gen. ix.5)=that violence done to charity will punish itself. '**Blood**'=violence. . . In the genuine sense, '**blood**'=what is celestial, and relatively to the regenerate spiritual man, charity, which is his Celestial. But in the contrary sense, '**blood**'=violence done to charity, thus what is contrary to charity, therefore all hatred, all cruelty, especially profanation. 4581<sup>e</sup>.

1010. 'To shed man's **blood** in man' (ver.6)=to extinguish charity. . . '**Blood**'=the Holy of charity, and from its being called 'man's **blood** in man,' that is, his inward life, which is not in him, but with him, for the Lord's life is charity, which is not in a man . . . but with him.

— In the sense of the letter, 'to shed **blood**' is to kill, but in the inward sense, it is to have hatred against the neighbour. Ill.

—<sup>3</sup>. That profanation is '**blood**,' further Ill.

1011. 'His **blood** shall be shed' (Id.)=his condemnation.

1071<sup>3</sup>. 'The **blood** of grapes' (Gen.xlix.11) = the Celestial relatively to spiritual Churches.

1167<sup>2</sup>. 'To shed the **blood** of sons and daughters' (Ps.cvi.38)=to extinguish all truths of faith and goods of charity.

1877<sup>e</sup>. (Spirits who reject the inward sense of the Word) are compared to bad and injurious things which flow into the **blood** and pass through the veins and arteries and befoul the whole mass of the **blood**. 5719. See below, D.1335.

2760<sup>2</sup>. 'Clothed with a vesture dipped in **blood**' (Rev.xix.13)=the Word in the letter.

3147<sup>5</sup>. 'To wash off **bloods**' (Ezek.xiv.9)=to purify from evils.

3300<sup>2</sup>. Love is also compared to **blood** (as well as to fire) . . . because both are red.

— 'Wine' and 'the **blood** of grapes' (Gen.xlix)=the Divine Good and the Divine Truth of the Natural.

—<sup>5</sup>. (Hence also in the opposite sense, the cupidities of selflove) . . . are compared to '**blood**.'

3325<sup>12</sup>. There being 'no plague from the destroyer where there was **blood** upon the houses' (Exod.xii.12), in the supreme sense=where the Lord is as to Divine spiritual love; in the relative sense, where there is spiritual love, that is, charity towards the neighbour. 3519<sup>5</sup>.

3400. 'To shed **blood**' (Ezek.xxii.4)=violence done to good, thus guilt. Refs. 6353<sup>3</sup>.

3464<sup>2</sup>. To 'the **blood**' and 'the wine' (in the Holy Supper) corresponds charity towards the neighbour.

3470<sup>e</sup>. Genuine good is like **blood** in the vessels, or like juice in the fibres, and leads and applies truths into a form.

3527<sup>2</sup>. Interior rational things as to good are signified by the **blood** and its redness (as seen in the face).

3570<sup>5</sup>. The choice good things (of the food) are introduced into the **blood** and become **blood**, and from it the soul conjoins to itself such things as are of use. (The correspondence of this.)

3733<sup>3</sup>. 'The Lord's **blood** (in the Holy Supper)=His Divine Love, and the Reciprocal with man, but such as the love is with the spiritual Angels.

3812<sup>5</sup>. 'A pot' (Ezek.xxiv.3)=violence done to good and truth; hence it is called 'the city of **bloods**.'

3813<sup>8</sup>. As the falsity which results from man's intellectual proprium . . . is '**blood**,' and the evil from his voluntary proprium is '**flesh**,' the Lord said concerning a regenerating man . . . 'born, not of **bloods**, nor of the will of the **flesh**' . . . (John i).

4735. 'Shed not **blood**' (Gen.xxxvii.22)=do no violence to what is holy.

— See FLESH at these refs. 9127<sup>2</sup>. R.379.

— 'The **blood**' (in the Holy Supper)=Divine truth of Divine good.

—<sup>4</sup>. As in the celestial sense, '**blood**'=the Divine Spiritual, or Divine truth proceeding from the Lord's Divine Human, it signifies what is holy, for the Divine truth proceeding from the Lord's Divine Human is holiness itself. Ill.

—<sup>7</sup>. 'The **blood** of the covenant' (Zech.ix.11)=the Divine truth proceeding from His Divine Human, and is the Holy itself which went forth from Him after He was glorified . . .

—<sup>8</sup>. 'Precious shall their **blood** be' (Ps.lxxii.14)=the Holy which they would receive.

—<sup>9</sup>. 'The **blood** of the Lamb' (Rev.xii.11) is the same thing as the Divine truth, or the Holy proceeding from His Divine Human; thus the same as 'the **blood** of the covenant.'

—<sup>10</sup>. 'The book of the covenant' (Exod.xxiv.7)=the Divine truth which they had then, which was confirmed by '**blood**' as a testification that that is from His Divine Human.

—<sup>11</sup>. In the rituals of the Jewish Church nothing is signified by '**blood**' but the Holy proceeding from the Lord's Divine Human; wherefore when they were sanctified it was effected by means of **blood**. Ill.

—<sup>12</sup>. As in the genuine sense, '**blood**'=what is holy, in the opposite sense, '**blood**' and '**bloods**'=violence done to it, and this because the shedding of innocent **blood** signified to do violence to what is holy. Therefore wicked things of life and profane things of worship were called '**blood**.' Ill.

—<sup>14</sup>. Falsified and profaned truth is signified by these passages concerning '**blood**.' Ill. 4779<sup>7</sup>.

4751. 'To cover up the **blood**' (of Joseph, Gen.xxxvii.26)=to utterly conceal holy truth.

4770. 'They dipped the coat in **blood**' (ver.31)=that they defiled with falsities from evils . . . For in the opposite sense, '**blood**'=truth falsified, because it was the **blood** of a he-goat, by which are signified external goods and delights . . .

4818<sup>1</sup>. They who are said to be 'in **bloods**,' Des.

49922<sup>e</sup>. '**Blood**' from its redness=spiritual good or

charity, and in the opposite sense, violence done to charity.

[A.] 5117<sup>8</sup>. 'The **blood** of grapes' (Gen.xlix)=celestial good thence.

—<sup>9</sup>. 'The **blood** of the grape' (Deut.xxxii.14)=spiritual celestial good; so is called the Divine in Heaven proceeding from the Lord; wine is called 'the **blood** of grapes,' because both signify the holy truth proceeding from the Lord; but 'wine' is predicated of the spiritual Church, and '**blood**' of the celestial Church . . .

5120<sup>5</sup>. 'Wine' is predicated of the spiritual Church, and '**blood**' of the celestial Church, although both signify the holy truth proceeding from the Lord; but in the spiritual Church the Holy of faith from charity towards the neighbour, and in the celestial Church the Holy of charity from love to the Lord . . .

5147<sup>6</sup>. 'My **blood** is drink indeed' . . . '**Blood**'=Divine truth. 7850<sup>3</sup>.

5173. The purifications of the **blood**, also of the serum or lymph, and of the chyle, represent these agitations; and the subsequent introductions of these fluids to uses represent these inaugurations into gyres . . . 5174, Ex. 5182. D.1021. 1033.

5174. (Juices at once imbibed into the **blood**.) 5175.

5183. See LIVER at this ref.

5476. 'Lo, his **blood** is required' (Gen.xlii.22)=the stings of conscience. '**Blood**'=violence done to good, or to charity. 6385<sup>4</sup>.

5726. Hence comes the first and inmost vitiation of the **blood**, which, if it increases, causes disease . . .

5826<sup>4</sup>. They who 'are born of **bloods**'=those who do violence to charity, and also those who profane truth. 9454.

5928. See BLOOD-VESSEL at this ref.

6353<sup>6</sup>. 'The judgment of **bloods**' (Ezek.vii.23)=the destruction of faith; 'violence'=that of charity.

6378. 'His clothing in the **blood** of grapes' (Gen.xlix)=that his intellectual is Divine good from His Divine love. 'The **blood** of grapes'=the good of love, and in the supreme sense, the Lord's Divine good from His Divine love.

—<sup>2</sup>. That 'the **blood** of grapes'=Divine good from the Lord's Divine love, is evident from the signification of '**blood**,' which is Divine truth from the Lord's Divine good. (See GRAPE.)

6804<sup>e</sup>. '**Blood**' was 'a covenant,' or the sign of a covenant, because it signified conjunction through spiritual love, that is, through charity towards the neighbour. Therefore, when the Lord instituted the Holy Supper, He called His **blood** 'the **blood** of the new covenant' (Matt.xxvi.28).

6978. '(The water) shall be for **blood** on the dry land' (Exod.iv.9)=the falsification of all truth, and thence its loss in the Natural. '**Blood**'=the holy truth proceeding from the Lord, and in the opposite sense, truth falsified and profaned.

— That '**blood**'=the falsification of truth and its profanation, III.

7047. 'Thou art a bridegroom of **bloods** to me' (ver.25)

=full of all violence and hostility to truth and good. . . '**Blood**'=violence done to charity, and also truth falsified and profaned, thus hostility to truth and good.

7102<sup>9</sup>. '**Blood**' (Ezek.xxviii.23)=truth falsified.

7265. The second degree of vastation, which is that truths themselves with them would become falsities, and falsities truths, is described by 'the **blood**' into which the waters were turned. 7295<sup>e</sup>.

7297<sup>2</sup>. 'The city of **bloods**' (Nahum iii.1)=the falsification of truth.

7317. '(The waters) shall be turned into **blood**' (Exod.vii.17)=that they will falsify truths. '**Blood**'=truth falsified. For in the genuine sense, '**blood**'=truth proceeding from the Lord, thus the Holy of faith. This is signified by 'the **blood**' in the Holy Supper. But in the opposite sense, '**blood**'=violence done to Divine truth, which being effected by means of falsifications, '**blood**'=the falsification of truth. 7326.

7326. In the genuine sense, '**blood**'=the Holy of love, thus charity and faith, for these are the Holy of love. Thus '**blood**'=holy truth proceeding from the Lord. But in the opposite sense, '**blood**'=violence done to charity, and also done to faith, thus to the holy truth proceeding from the Lord. And as violence is done when it is falsified, '**blood**'=the falsification of truth; and in a greater degree, '**blood**'=the profanation of truth. These things were signified by the eating of **blood**, wherefore it was so severely prohibited.

7327. 'There shall be **blood** in all the land of Egypt' (ver.19)=total falsification. 7332.

7392<sup>2</sup>. 'The plague of **blood**'=infestation by means of falsities from fallacies and appearances.

7553<sup>6</sup>. 'Fire mingled with **blood**' (Rev.viii.7)=the evil of cupidities with falsified truths.

7846. 'They shall take of the **blood**' (Exod.xii.7)=the holy truth which is of the good of innocence (because it is the **blood** of a lamb.) 7922. 7997<sup>e</sup>.

7877. 'I shall see the **blood**' (ver.13)=the perception of that truth by those who inflict damnation. Ex.

8316. (Effect of terror on the **blood**.)

8902<sup>14</sup>. 'The **blood** of Abel' (Luke xi.51)=the extinction of charity.

—<sup>15</sup>. '**Blood**' (Rev. xviii. 24) = violence done to charity, and also all evil in general, and the profanation of truth in special. Refs.

9003<sup>e</sup>. 'My **blood** is drink indeed' . . . '**Blood**'=the good of faith. Refs.

9050<sup>11</sup>. '**Blood**'=truths of faith from good, and in the opposite sense, truths of faith falsified and profaned. Refs. 9057.

9127. 'No **blood** for (a thief)' (Exod.xxii.2)=not guilty of violence offered. In the supreme sense, '**blood**'=Divine truth proceeding from the Lord's Divine good; in the inward sense thence, the truth of good; wherefore 'to shed **blood**'=to do violence to Divine truth, or to the truth of good, and also to good itself, for he who does violence to truth also does violence to good . . .

—<sup>4</sup>. He who knows that '**blood**'=Divine truth

from the Lord, may know that by the 'shedding of blood' in the Word is not meant to kill as to the life of the body, but to kill as to the life of the soul, that is, to destroy the spiritual life . . .

— That 'blood,' when the unlawful shedding of it is meant=truth Divine destroyed through falsities from evil, Ill.

9129. 'Blood'=violence done to good and truth, thus to be guilty of that violence. 10184<sup>7</sup>.

9154<sup>2</sup>. Truth without good is like . . . a vein or artery without blood.

9262<sup>4</sup>. 'To shed innocent blood' (Deut. xxi)=to extinguish the Divine truth and good which are from the Lord, thus the Lord Himself with the man of the Church.

9298. 'Thou shalt not sacrifice the blood of My sacrifice upon what is leavened' (Exod. xxiii. 18)=that the worship of the Lord from the truths of the Church is not to be mingled with falsities from evil . . . 'Blood'=truth from good, thus the truth of the Church. Refs.

9300<sup>2</sup>. (Good and truth) flow in alternately, scarcely otherwise than does the blood from the heart into the lungs and thence again into the heart, and afterwards from the left ventricle into the arteries, and from these through the veins again into the heart . . .

9393. 'Moses took half of the blood' (Exod. xxiv. 6)=the Divine truth which is made of life and worship. . . For this was the blood which Moses sprinkled upon the people, by which blood is signified the Divine truth received by man, thus which is made of life and worship . . .

9410<sup>5</sup>. 'The blood of the Lamb'=the Divine truth proceeding from the Lord's Divine Human. 9503<sup>2</sup>.

— They who are in the true doctrine of the Church may know that men are not saved through blood, but by hearing the Divine truth and doing it, thus by suffering themselves to be regenerated through Divine truth by the Lord . . . 10026<sup>2</sup>. 10152<sup>2</sup>.

—<sup>e</sup>. When I have read 'the blood of the Lamb,' and thought of the Lord's blood, the Angels with me knew not but that I was reading 'the Divine truth proceeding from the Lord,' and that I was thinking about it.

— But let the simple remain in their own doctrine that they are saved through the Lord's blood, if only they live according to His Divine truth; for they who live according to it are enlightened in the other life.

9670<sup>6</sup>. 'The blood of the bullock,' and 'the blood of the he-goat' which were sprinkled seven times upon the propitiatory eastward, and afterwards upon the horns of the altar' (Lev. xvi. 14, 15)=Divine truth from Divine good.

9755<sup>12</sup>. 'Blood' (Rev. viii. 8)=truth falsified and profaned.

10026. 'Thou shalt take of the blood of the bullock' (Exod. xxix. 12)=Divine truth accommodated to the natural man . . .

10028. 'Thou shalt pour all the blood at the bottom of the altar' (Id.)=Divine truth whole and complete in the Sensual, which is the ultimate of man's life . . . 10033.

10033<sup>2</sup>. That Divine truth is signified by 'blood,' Ill.

10047. 'To sprinkle the blood upon the altar round about' (Exod. xxix. 16)=to unite Divine truth with Divine good in the Lord. Ex. 10064. 10065.

10060. 'Thou shalt take of (the ram's) blood' (ver. 20)=Divine truth proceeding from the Lord's Divine good in the Heavens. 'Blood,' when said of a sacrifice or burnt-offering=Divine truth.

10210. 'With the blood of the expiations of sin' (Exod. xxx. 10)=by means of truths which are from the good of innocence. 'Blood'=Divine truth. Refs.

10283<sup>2</sup>. The intellectual proprium is signified by the blood of that flesh. Ill.

—<sup>3</sup>. 'Bloods' (John i. 13)=falsities which proceed from man's intellectual proprium . . . 'Blood'=falsity from evil, thus the intellectual proprium from the voluntary proprium.

10521. 'The Lord's blood'=the good of faith.

10829<sup>e</sup>. 'Of bloods, of the will of the flesh,' etc.=to be in the evils of the love of self and of the world, and thence in falsities.

H. 567. (Origin of the heat of the blood.)

N. 217. On blood. Gen. art.

W. H. 1. 'Clothed with a vesture dipped in blood'=the Word in the letter, to which violence has been done.

L. 18<sup>e</sup>. 'Bloods' (John i)=falsifications of the Word, and confirmations of falsity thereby.

27. 'Blood,' or 'wine'=good of faith from the Word.

S. 15<sup>e</sup>. 'To drink blood' (Ezek. xxxix. 17)=to appropriate to themselves Divine truth from the Word.

W. 370. The forms of the members, organs, and viscera . . . are fixed by such substances and matters as there are in the earths, and from the earths in the air and the ether. This is effected by means of the blood.

379. See HEART at these refs. 415. 417.

—<sup>e</sup>. Hence the blood is called 'the soul.'

380. The blood is red from the correspondence of the heart and the blood with love and its affections. Ex.

405<sup>2</sup>. Hence it is evident that the blood inflows into the lungs through two ways, and flows out of them through two ways . . .

—<sup>3</sup>. From the influx of the blood from the heart into the lungs (may be seen) how the will flows into the understanding . . .

407<sup>e</sup>. (In swoons, etc.) the blood does indeed make the circuit through the lungs, but through the pulmonary arteries and veins, not through the bronchial arteries and veins . . . 413<sup>2</sup>.

420. That the blood purifies itself in the lungs from undigested matters . . .

—<sup>2</sup>. That the blood nourishes itself from the in-drawn air with matters which are profitable to it. . . The blood draws in such things as are useful to it, and those things are useful which correspond to the affections of its love . . . Hence it is that the blood flowing back into the left ventricle of the heart is changed into arterial blood of brilliant hue. These facts prove that the blood purifies itself from heterogeneous things, and nourishes itself with homogeneous things. D. Wis. x. 3<sup>2</sup>, Ex.



[W.420]<sup>3</sup>. That the **blood** in the lungs purifies and nourishes itself correspondently to the affections of the mind . . . What a man's spirit loves, his **blood** according to correspondence craves, and draws in by respiration.

421. If the love remains impure . . . instead of the purification of the **blood**, its defilement is effected, and instead of the nutrition of the **blood** by aromatic perfumes, its nutrition is by stench.

423. The **blood** may abound in uncleannesses, and yet not be distinguishable from clean **blood** . . .

—<sup>2</sup>. Hence it may appear that with a spiritual man it is the purer **blood**, called by some the animal spirit, which is purified; and that it is purified in proportion as the man is in the marriage of love and wisdom. It is this purer **blood** which proximately corresponds to that marriage, and as this **blood** inflows into the **blood** of the body, it follows that the latter **blood** is also purified by its means. The contrary takes place with those with whom the love is defiled in the understanding.

—<sup>e</sup>. It is the affections of the love which correspond to the **blood**.

P. 231<sup>3</sup>. The man who confirms evil loves does violence to Divine goods, and he who confirms false principles does violence to Divine truths. The latter is called the falsification of truth; the other, the adulteration of good; both are meant in the Word by 'bloods.'

296<sup>14</sup>. (The soul) sends some things to the **blood**, some to the lymphatic vessels, etc. Finally, the chyle is carried into the *vena cava*, and so into the heart, and from the heart into the lungs, and thence through the left ventricle of the heart into the aorta, and from this . . . to the viscera of the whole body, and also to the kidneys; in everyone of which there is effected a separation of the **blood**, a purification, and a withdrawal of heterogeneous substances; not to speak of how the heart presents its **blood**, when defecated in the lungs, to the brain, which is done through the arteries called the carotids; and how the brain returns the **blood**, vivified, to the *vena cava* . . . These . . . are the secret workings of the soul in the body. 336.

R. 19. 'To Him that loveth us and washeth us from our sins in His **blood**' (Rev.i.5)=Him Who from love and mercy regenerates men by means of His Divine truths from the Word.

26. 'The **blood** and water' (John xix.14)=Divine truth spiritual and natural, thus the Word in the spiritual and natural senses.

132<sup>e</sup>. 'The **blood**' (of Jezebel)=falsity.

327. 'How long O Lord dost Thou not judge and avenge our **blood** on them that dwell on the earth' (Rev.vi.10)=that the Last Judgment is deferred, and they who do violence to the Word and the Lord's Divine are not removed. E.394.

332. 'The moon became as **blood**' (ver.12)=that with them . . . all truth of faith is falsified. E.401.

379. 'They have made their robes white in the **blood** of the Lamb' (Rev.vii.14)=that they have purified them from falsities of evil by means of truths, and thus have been reformed by the Lord.

—<sup>2</sup>. 'Blood' is mentioned in many places in the Word, and by it is everywhere signified the Lord's

Divine truth, which also is the Divine truth of the Word; and in the opposite sense, the Divine truth of the Word falsified or profaned. (All these points Ill. seriatim.)

399. 'Hail and fire mingled with **blood**' (Rev.viii.7) =falsity from infernal love destroying good and truth, and falsifying the Word.

404. 'The third part of the sea became **blood**' (ver.8) =that all general truths with them were falsified.

497. 'They have Power over waters to turn them into **blood**' (Rev.xi.6)=that those who turn themselves away from these two essentials, falsify the truths of the Word.

555. 'They overcame him through the **blood** of the Lamb' (Rev.xii.11)=victory through the Divine truth of the Word.

—<sup>2</sup>. That 'the **blood** of the Lamb'=the Divine truth proceeding from the Lord, which is the Divine truth of the Word, may be seen from the fact that the Lord is the Word, and therefore that the Divine truth in it is His **blood**, and the Divine good His body. For every man in his own good and truth . . . but the Lord is good itself and truth itself . . . which two are the Word.

566<sup>2</sup>. Heaven appeared to them like **blood** . . .

—<sup>6</sup>. If anyone approaches who has falsified the Word . . . and fixes his eyes on it, as it were **blood** appears around it, and he is warned to depart.

653. 'There went out **blood** from the wine-press even to the bridles of the horses' (Rev.xiv.20)=violence done to the Word through direful falsifications of truth . . .

681. '(The sea) became as the **blood** of a dead man' (Rev.xvi.3)=infernal falsity with them.

684. '(The waters) became **blood**' (ver.4)=the truths of the Word falsified.

687. 'Because they have shed the **blood** of saints and prophets' (ver.6)=that the single tenet that faith alone saves without the works of the law, when received, perverts all true doctrinal things from the Word. 'To shed **blood**'=to falsify the truths of the Word, thus to pervert them.

688. 'And thou hast given them **blood** to drink, for they are worthy' (Id.)=that, of the Lord's Divine Providence, they who have confirmed themselves in faith alone in both doctrine and life, have been permitted to falsify the truths of the Word, and to imbue the life with truths falsified.

730. 'I saw the woman drunk with the **blood** of the saints, and with the **blood** of the witnesses of Jesus' (Rev.xvii.6)=that religiosity insane with the adulterated and profaned Divine goods and truths of the Lord, of the Word, and thence of the Church. 'Blood'=the falsification, adulteration, and profanation of the Word. Refs. 801.

806. 'He hath avenged the **blood** of His servants at her hand' (Rev.xix.2)=retribution on account of the injuries and violence done to the souls of the worshippers of the Lord.

825. 'He was clothed with a vesture dipped in **blood**, and His name is called The Word of God' (ver.13)=Divine truth in the ultimate sense, or the Word in the letter, to which violence has been done.

M. 34<sup>e</sup>. Love is the heat of man's life . . . the heat of the blood, and also its redness, are from that source.

357. Unjust jealousy exists with those . . . whose minds are sick from thick and bilious blood.

374. Suspicious fancy, if long cherished, . . . fortifies itself in the body, by rendering the serum, and consequently the blood, sticky, tenacious, thick, slow, and acrid.

367<sup>s</sup>. The separation of charity and faith is like the separation of the blood and the flesh, for when the blood is separated from the flesh it is gore and becomes corruption, and the flesh separated from the blood turns putrid and becomes full of worms; for 'blood' = the truth of wisdom and of faith, and 'flesh' the good of love and of charity.

372. His 'blood' and 'the wine' = Divine truth.

534. They who do not examine themselves, are like sick people whose blood is corrupted through the closing up of the smallest vessels, whence come atrophy, sleepiness of the members, and diseases acute and chronic, originating from the thickness, tenaciousness, pungency, and acidity of the humours, and consequently of the blood.

702. That the Lord's 'blood' and 'the wine' = the Divine truth of His wisdom, and also all the truth of faith. Gen.art. 706. Ill.

D. 962. The succenturiate kidneys take away the unclean things of the spirits of the blood, and the kidneys, the unclean things of the serum of the blood . . . (The correspondence of this.)

972. If too much of what is prolific and good is taken away from the blood by the spermatc vessels, sadness is wont to supervene, the reason of which is that the better blood is then wanting to the mass of the blood which is borne to the heart.

1036. That the blood seems to work in similar gyres.

— The red blood, or its globules, while it is tender, soft, soluble, and fluid, seems to act in similar gyres as Spirits do when inaugurated into a Society, with quadruplicate limits . . . and that which cannot flow in similar gyres is banished . . . from the circuit and is agitated . . .

1037. The purer blood in like manner, but in purer gyres. This blood in like manner agitated, set free, con-associated, and this continually.

1059. The cortical substances . . . are the beginnings; there takes place the formation of the spirits, in the brain. . . They are also of a different colour, namely, such as the blood in them is, either bright white or red.

1335. On those who vitiate the blood.

2691. (A vision of a bloody sphere.)

3419. The Lord alone relates to (the province) of the bloods. . . As the Lord alone is life . . . He is represented by the animal spirits, or bloods, in the ultimate nature of the body . . .

3727<sup>e</sup>. The blood and the other fluids (do not follow the same law in respect to gravitation) as that which prevails outside the body . . .

3992. Combed so that blood flowed from the head . . .

E. 148<sup>3</sup>. 'City of bloods' = doctrine doing violence to the good of charity. 240<sup>8</sup>.

151<sup>5</sup>. 'Of bloods' = those who destroy love and charity.

195<sup>19</sup>. 'The blood of grapes' = Divine truth.

329. 'The Lord's blood' = Divine truth proceeding from the Divine good of the Lord's Divine love. —<sup>2</sup> Ill.

—<sup>8</sup>. Blood was used in inaugurations because it = Divine truth proceeding from the Lord and received by man. Ill.

—<sup>16</sup>. 'Blood and water' out of the Lord's side = Divine truth proceeding for the spiritual man and for the natural man respectively.

—<sup>21</sup>. 'Blood' (Rev. xii. 11) = violence done to Divine truth by falsities of evil, and its destruction by them. Ill.

—<sup>27</sup>. (Why 'bloods' is used in the plural.)

—<sup>29</sup>. 'Bloods' in general = all false things of doctrine, of life, and of worship, through which come the evils that destroy the Church.

375<sup>27</sup>. 'To wash away bloods' (Ezek. xvi. 9) = to remove the falsity of evil.

388<sup>30</sup>. 'The blood' which they shall 'drink' = truth from the good of love.

391<sup>19</sup>. 'The blood of the prophets' = the falsification of all truth.

475<sup>10</sup>. 'Bloods' (Is. iv. 4) = falsities of evil.

476. 'The blood of the Lamb' = Divine truth proceeding from the Lord, and in the literal sense, the passion of the cross.

512. 'The third part of the sea became blood' = that everything therein became the falsity of evil.

513<sup>4</sup>. 'The rivers being turned into blood' = intelligence from mere falsities.

556<sup>13</sup>. 'Bloods out of the mouth' (Zech. ix. 7) = falsifications of the Knowledges of truth.

600<sup>18</sup>. As all inauguration to represent the Divine good of love is effected by means of Divine truth, 'blood' was put upon Aaron's right ear.

—<sup>19</sup>. (The cleansing of leprosy by means of blood) (Lev. xix) = by means of Divine truth . . .

617<sup>20</sup>. 'The blood' and 'the wine' = the Divine truth proceeding.

—<sup>24</sup>. 'To eat flesh and drink blood' = to appropriate Divine good and Divine truth; 'flesh' = the good of love, and 'blood' = the truth of that good. 650<sup>47</sup>.

—<sup>25</sup>. The Israelites were forbidden to drink blood because they were solely in external things . . .

624<sup>11</sup>. 'He shall leave his bloods upon him' (Hos. xii. 14) = damnation on account of the adulteration of the truth of the Word.

—<sup>16</sup>. 'To shed blood' = to adulterate the truths of the Word.

645. 'To turn the waters into blood' (Rev. xi. 6) = that truths with such are turned into falsities from evil.

650<sup>64</sup>. 'Bloods' = violence done to the truths of the Word by evils.

701<sup>13</sup>. 'The blood' is here called 'the blood of the new covenant,' because 'blood' = the Divine truth proceeding

from the Lord through which the conjunction of the Lord with man is effected. III.

[E.] 745<sup>e</sup>. Those who are 'not born of bloods'=those who have not falsified and adulterated the Word.

748. 'They overcame him through the blood of the Lamb'=resistance and victory through the Divine truth proceeding from the Lord's Divine Human.

750<sup>24</sup>. As man's ultimate life consists in the blood . . .

—, 'Blood'=truth of doctrine from the Word. III.

—<sup>25</sup>. Hence it was forbidden to eat blood . . . III.

1049. 'The blood of the saints'=violence done to Divine truths. Ex.

**D. Wis.** x<sup>3</sup>. The heart . . . corresponds to the will, and the blood to the love and its affections, which constitute the life of the will.

x.2. This circulation of the blood is constant, because the blood corresponds to the life of the love.

—<sup>3</sup>. This may be illustrated by the defecation of the blood in the lungs . . .

—<sup>6</sup>. The blood is nourished in the lungs in one way with the good, and in the opposite way with the evil . . . Human blood is spiritual in its inmost things and corporeal in its outmost things, wherefore they who are spiritual nourish it from such things in nature as correspond to spiritual things, but they who are merely natural nourish it from such things in nature as correspond to this. Hence the unlikeness of the blood in men is as great as that of their loves, for the blood corresponds to the love.

—<sup>7</sup>. Formation is effected through the heart and its blood, because the blood corresponds to the love, and the heart to its receptacle.

**Blood-relation.** Under CONSANGUINITY.

**Blood-vessel.** *Vas sanguinea, Vas sanguinis.*

See ARTERY and VEIN.

A. 3470. See BLOOD at this ref.

4048. (The Spirits of the large blood-vessels of the brain, Des.)

5928. Truths appear to act of themselves while they are acting reciprocally or reacting (upon good) . . . This is like the blood-vessels in the living body; truths are like vessels without blood, and good is like the blood. When the blood is poured into the vessels which before were empty, it actuates them reciprocally, for they have received the capability of moving, and as it were life, from the blood.

9154<sup>2</sup>. So far as a vessel has blood in it, it lives . . . Truth without good is like a vein or artery without blood . . .

10044<sup>9</sup>. From the heart even to the skin through and among the viscera, there is a continuous connexion by means of the blood-vessels . . .

S. 66. From the food, made into chyle, the vessels draw and call forth their blood.

W. 316<sup>3</sup>. The return of the fibres to their primes is effected through the blood-vessels.

400. All things of the body are formed . . . by means of fibres from the brains, and blood-vessels from the heart . . .

405<sup>4</sup>. The blood-vessels of the heart in the lungs correspond to affections of truth . . .

412<sup>3</sup>. The breathing of the body depends on the blood-vessels from the heart, and from the *vena cava* and aorta.

**Bloom.** Under PURPLE=*purpureus*.

**Blossom.** Under FLOWER.

**Blot.** *Litura.* T.618.

**Blot out.** *Delere.*

A. 592. 'I will destroy man' (Gen.vi.7)=that man would extinguish himself. Ex.

731. 'To destroy every substance which I have made from off the faces of the ground' (Gen.vii.4)=man's proprium, which is as it were blotted out when it is vivified . . . This is signified by its being 'destroyed,' although it is never destroyed, but remains. Ex.

808. 'He destroyed every substance' (ver.23)=cupidities . . .

809. 'Every substance being destroyed that was upon the faces of the ground'=that those were destroyed who were of the Most Ancient Church, and were of such a character.

2116. Justification is not according to the common opinion that all evils and sins are wiped off and entirely blotted out when, as they suppose, they believe . . . Not the smallest evil which a man has thought and actually done in the life of the body is wiped off and completely blotted out, but everything remains. (See under ABOLISH.) 2694<sup>4</sup>. 5134, Ex.

2250. 'Wilt thou destroy the righteous with the wicked?' (Gen.xviii.23)=the Lord's grief . . . and intercession . . .

4290<sup>3</sup>. Jehovah's wanting 'to destroy' the Israelites.

5134<sup>e</sup>. But with the Lord, evils and falsities were completely cast out and blotted out . . .

8593<sup>3</sup>. 'Thou shalt blot out the memory of Amalek from under heaven' (Deut.xxv.19)=that evil genii should have no communication whatever with those of the spiritual Church . . .

8622. 'Blotting out I will blot out the memory of Amalek from under the heavens' (Exod.xvii.14)=that this kind of falsity shall be entirely removed . . . 'To blot out the memory'=to remove. . . For this kind of falsity can be removed, but not blotted out, as it still exists with the infernal genii . . .

10505. 'If not, blot me out of Thy book which thou hast written' (Exod.xxxii.32)=that the Internal of the Word, of the Church, and of worship should not perish. . . 'To blot out from it'=to perish, here not to perish,' because it was replied, 'Him that hath sinned against Me I will blot out of My book.' 10506.

10506. 'To be blotted out of the book of Jehovah'=not to appear in Heaven, thus to perish as to the spiritual life . . .

R. 169. 'I will not blot out his name out of the book of life' (Rev.iii.5)=that he shall be saved. E.199.

T. 768. The Advent of the Lord is not to destroy . . .

E. 555<sup>18</sup>. To destroy the way of the paths' (Is.iii.12) =that the truth which leads is not known.

C. 9. Good does not destroy evil.

**Blow.** See AFFLATUS.

**Blow.** *Colaphus*. T.130<sup>3</sup>.

**Blow.** *Exsufflare*. A.840<sup>8</sup>3.

**Blow.** See PLAGUE-*plaga*.

**Blue.** *Caeruleus*.

A. 952<sup>e</sup>. First turned into a dull blue . . . D.1302.

1116. Their dwellings . . . are variegated with beautiful colours, crimson and blue.

1512. Spheres . . . examined by means of blue bands. . . D.3379.

3221. A blue colour as of the night sky.

4328<sup>2</sup>. How it was with the good of the celestial Church was shown by a column coming down from Heaven, of an azure colour . . . This represented their first state ; the azure colour their voluntary good . . . Afterwards the azure of the column passed into a dull flamminess . . .

5189<sup>2</sup>. (The Spirits of the isthmus of the brain) were represented by a man and a woman in a chamber, in a garment which was turned into a robe of an azure colour.

5393<sup>e</sup>. (The better kind of the Spirits of the colon) represented by a plaster wall . . . the upper part of which was of a colour inclining to blue.

5559. The interwoven structure of the cuticles was shown representatively . . . It was of a blue colour.

6492<sup>e</sup>. My father appeared to me in a dream . . . When I awoke, there was seen coming down from Heaven a long roll . . . held together by most beautiful coloured textures of a bright blue . . . Such are the presents the Angels give each other.

6609. The thoughts and speech of Societies . . . has sometimes been represented to me by clouds which rose and fell in the azure . . . Truths were represented by an azure colour mingled with a lovely shining whiteness . . . D.2632.

7175. (A man from the planet Mercury seen) who was clothed in a garment of a dim blue colour . . .

8030. (The Angels in the first Heaven of Jupiter) appear dressed in sky-blue dotted with golden stars, for they believe that colour to be the very celestial colour itself. In the world, when they contemplate the starry heaven, they call it the abode of the Angels. Hence they love the azure colour.

8379. The dwellings of (the inhabitants of Jupiter) were shown me . . . They are lined inside with a whitish blue bark dotted all round and overhead as with little stars, to be like the sky . . .

8458<sup>2</sup>. Good is there presented as round . . . and as to colour as blue, yellow, and red.

9408<sup>2</sup>. The azure of the sky=truth transparent from good.

9868<sup>2</sup>. The stones of this row derive [their colour] from the blue which is from red ; for there is a blue from red and there is a blue from white. The blue from red sparkles inwardly from flamminess. This blue is what signifies the celestial love of truth. But the blue from white, such as prevailed in the stones of the next row, and which signifies the spiritual love of good, does not sparkle inwardly from flamminess, but from light. (See CHRYSOPRASE, SAPPHIRE, and DIAMOND, at this ref.)

—4. The sapphire was of an azure colour, like that of the sky.

9870. Blue from white=spiritual good, or what is the same, the spiritual love of good . . . which is charity towards the neighbour . . .

— . That 'the cyanus' is of a blue colour is known, and also 'the amethyst.'

9872. The colour of all the stones of this order approaches to bright white from blue. (They were beryl, onyx, and jasper, and=spiritual love of truth.)

R. 232. The Divine sphere which encompasses the Lord . . . when represented in the Heavens . . . appears in the spiritual Kingdom blue-*caerulescens*-like dark blue.

962. The seats in the second row were covered with blue silk.

Ad. 3/1287. Hyacinthine is a blue colour, Des. This colour and azure are dearly loved by the celestials, but green not so much, except in so far as it partakes of blue.

D. 1080. A man seen dressed in a garment of bluish white . . .

1081. His being dressed in a bluish white garment signified that he was an upright Spirit . . .

1676. This blackness was turned into a beautiful blue . . . which was resplendently blue. I therefore inferred that they were from Jupiter.

1681<sup>e</sup>. Two or three temples (of the planet Jupiter) shown. They were coloured. They have a special love for a brilliant and beautiful blue . . .

1849. A little child, or an Angel as a little child, seen wearing a garland of resplendent blue flowers . . .

2763. When corporeal things have been reformed . . . they are at first represented by . . . a blue colour, with points . . .

3636. On the right were most beautiful representations distinguished by blues and colours thence derived, because the right eye represents affections, and the colours are not derived from a bright lucidity, but from flamminess.

E. 1063<sup>e</sup>. The blackness of these profaners is derived from blue, but the blackness of the former kind . . . from red, because the latter profane the goods of the Word and of the Church, but the former their truths ; for red derives its signification from the sun, and blue from the sky.

**Blue, Dark.** *Cyaneus*.

R. 232. See BLUE-*caeruleus*, at this ref.

M. 75<sup>3</sup>. (On their way to the Heaven of the golden age they saw) clusters of grapes of a **dark blue** colour.

76<sup>6</sup>. Crimson passed through the hyacinthine, and tinged the bright white with a **dark blue** colour, and this colour flowed back through the hyacinthine into the crimson, and intensified it as it were into a flaming beam. . . The **dark blue** colour, with which the bright white was tinged, signified marriage love then in the husband . . . and flowing back into the wife.

294. The roses formed as it were a rainbow (which were in the following order, beginning from the outside, crimson, yellow, **dark blue**, and shining green).

### Blue. *Hyacinthus. Hyacinthinus.*

A. 424<sup>a</sup>. 'With **blue** and raiment' (Jer.x.9)=with natural things which as it were agree.

1156. '**Blue** and purple from the isles of Elishah' (Ezek.xxvii.7)=rituals corresponding to inward worship, thus representatives of celestial things. 2576<sup>8</sup>.

2576<sup>4</sup>. The inmost appearances of rational good and truth . . . are described by the '**blue**, purple,' etc. (in the 'veil') . . .

3300<sup>4</sup>. As 'red' has this signification, the covering of the tent was interwoven . . . [with threads] of scarlet, purple, and **blue** colour (Exod.xxxv.6).

4922<sup>5</sup>. The '**blue** and purple' (used for the tent of the assembly)=celestial goods and truths . . .

5954<sup>9</sup>. The good of truth is '**blue** and purple' (Ezek.xxvii).

9466. '**Blue**' (Exod.xxv.4)=the celestial love of truth. . . The reason '**blue**' has this signification, is because of its celestial colour, and by that colour is signified truth from a celestial origin, which is truth from the good of love to the Lord. This good reigns in the inmost Heaven, and presents in the second Heaven a purple and **blue** colour; the good itself a purple colour, and the truth thence derived a **blue** colour . . .

9466<sup>3</sup>. '**Blue**'=the celestial love of truth, and garments of **blue** the Knowledges of truth from that love, Ill.

—'. '**Blue** and purple from the isles of Elishah'=the intelligence of truth and good.

—<sup>4</sup>. 'Clothed with **blue**' (Ezek.xxiii.6)=the appearances of truth from good, because from the literal sense of the Word perversely explained.

—<sup>e</sup>. '**Jacinth**' (Rev.ix.17)=the infernal love of falsity.

9596. '**Blue**'=the celestial love of truth. 9605. 9671. 9897.

9687. '**Blue** and purple and scarlet double-dyed and fine linen woven together' (Exod.xxvi.36)=from the good of charity and of faith . . . because 'the hanging' is treated of. 9833. 9834. 9860. 9919.

9873. '**Blue**'=the truth of celestial love.

9912. 'All of **blue**' (Exod.xxviii.31)=through influx from the good of the celestial kingdom. '**Blue**'=the celestial love of truth, which is the good of mutual love, which is the external good of the celestial kingdom. Ex.

—<sup>e</sup>. Hence it was that the robe was made all of

**blue**, for '**blue**'=the good of mutual love, or what is the same, the external good of innocence.

9933. 'Thou shalt put it on a thread of **blue**' (ver.37) =influx into the truth of celestial love. '**Blue**'=the truth of celestial love. Ex.

S.46<sup>e</sup>. '**Blue**' (in the tabernacle)=truth from a celestial origin.

R. 450. 'Having breast plates fiery, **blue**, and sulphureous' (Rev.ix.17)=their imaginary and visionary argumentations from infernal love and their Own intelligence, and from concupiscences thence derived. . . '**Jacinth**'=intelligence from spiritual love, and in the opposite sense, intelligence from infernal love, which is their Own intelligence.

—<sup>3</sup>. The reason '**Jacinth**'=intelligence from the affection of spiritual love, is that this colour is derived from the redness of fire and the bright white of light . . . Ill.

839<sup>4</sup>. Garments (had been given to the boys) variegated with white and **hyacinthine**.

875. The Angel from the south of Heaven was in a resplendent **hyacinthine** garment.

M. 15. Under this crimson robe the prince wore a coat of lustrous silk of a **hyacinthine** colour . . . 42<sup>3</sup>.

75<sup>4</sup>. The man (in the Heaven of the golden age) wore a robe of a **hyacinthine** colour.

76<sup>7</sup>. The **hyacinthine** colour signified the beginning of marriage love in the perception of the husband from the wife.

137. Lilies and roses of a **hyacinthine** colour.

151a. I saw an Angel in a **hyacinthine** garment.

Ad. 3/1287. **Hyacinthine** is a blue colour like that of a serene sky in which white clouds appear; this colour and azure are dearly loved by the celestials . . .

3/1290. Scarlet is that colour which is extreme in respect to **hyacinthine** . . .

3/1827. **Hyacinthine**, or resplendent yellow with crimson points.

E. 195<sup>8</sup>. 'Purple and **blue**' (Ezek.xxvii)=the celestial love of good and of truth.

355<sup>30</sup>. '**Blue**' (Ezek.xxiii)=falsity appearing as truth.

427<sup>7</sup>. The '**blue**' of which was the thread upon which was the plate (Exod.xxviii.37)=the good of spiritual love; spiritual love is the love of truth.

576. '**Jacinth**' or '**hyacinthine**' (Rev.ix.)=the cupidity of the love of the world and thence of all falsity.

—<sup>2</sup>. In the spiritual sense, '**hyacinthine**'=the celestial love of truth; and in the opposite sense, the diabolical love of falsity, and also the love of the world; as may be evident from the fact, that it is of a celestial colour, and by that colour is signified truth from a celestial origin . . . Ill.

—<sup>4</sup>. As '**hyacinthine**'=the celestial love of truth, it was commanded that 'the sons of Israel were to . . . put on the fringe of their garments a thread of **blue**, that in seeing it they should remember all the commandments of Jehovah and do them' (Num.xv.38,39).

—<sup>5</sup>. That '**hyacinthine**'=the love of truth, Ill.

— . 'Blue and purple from the isles of Elishah' = the spiritual affection of truth and good . . .

—<sup>6</sup>. It is said 'clothed in blue' (Ezek.xxiii) from fallacies and falsities, which in the outward form appear as truths, because they are from the sense of the letter of the Word perversely applied.

—<sup>e</sup>. The reason 'hyacinthine' also = the love of the world, is that the love of the world corresponds to the love of falsity . . .

**Blunt.** See DULL.

**Blush.** *Rubescere, Erubescere.*

A. 165. 'Naked, but not ashamed' = innocence. H. 341<sup>3</sup>.

249. Occurs. 264.

**Boar.** *Aper.*

A. 5113<sup>11</sup>. 'The boar in the wood' (Ps.lxxx.13) = falsity, and 'the wild beast of the field' = evil, which destroy the Church as to faith in the Lord.

D. 1602. Certain Spirits . . . represented a **wild boar** sprinkled with blood on its back, and would have it that I was like that, because I interspersed philosophical terms . . .

1604. A philosopher who abides in mere terms . . . remains in the mire like a swine, wherefore such a swine or **wild boar** was represented to me; and he becomes a wild beast in the woods, for he ranges about in truths like a wild beast, and tears them and kills them.

— . (Index). A **wild boar** or swine of the woods. See 3785.

388<sup>4</sup>. 'The boar out of the wood' = the evil cupidities of the natural man.

**Board.** See BEAM—*asser*.

**Boarded.** *Tabulatus.* A. 9738.

**Boast.** *Jactare.*

**Boasting.** *Jactatio.*

A. 6203<sup>e</sup>. Various kinds of arrogance and **boasting** . . .

H. 342<sup>e</sup>. To prevent them from **boasting** . . .

M. 477. A Spirit who was **boasting** of his whoredoms . . .

**Boast.** *Venditare.*

**Boasting.** *Venditatio.*

A. 1967. The visions of some are **vaunted** . . .

2682<sup>2</sup>. If only they can **pass off** something as truth.

7997. **Trafficked** in good and truth . . .

8627<sup>e</sup>. **Boasted** that they were wise . . . 8628.

T. 435<sup>2</sup>. Are **passed off** as precious stones . . .

487<sup>2</sup>. The **spiritual things** which they **cry up** . . .

E. 141<sup>3</sup>. The **boastings** or **vauntings** of falsities. Sig.

**Boat.** *Cymba.*

P. 296<sup>9</sup>. Like a **boat** in a current . . .

T. 68<sup>e</sup>. Like a **boat** in the sea driven by tempests.

459<sup>4</sup>. My **boat** is piety . . .

839. Like a **boat** close under a watch-tower . . .

**Bodily.** See CORPOREAL.

**Body.** *Agmen.*

T. 353<sup>2</sup>. A **body** (of troops) in a square . . .

**Body.** *Corpus.*

See under BRAIN, MIND, SOUL, and SPIRIT.

A. 41<sup>e</sup>. All things from the Lord . . . have a kind of **body**, here signified by 'moving itself,' or 'creeping.'

45. See **BEAST** at this ref.

69. Man . . . is a spirit clothed with a **body**.

70<sup>e</sup>. After the death of the **body** . . . 1757.

178. They suppose they are still living in the **body** . . .

320. 1376. 4622<sup>4</sup>. D. 296. 352. 690. 1243. 1775. 2330. 2775.

443. He had placed life in the **body** . . .

446. The soul or spirit is in its own **body**.

447. The **body** only serves man for living on earth . . . and never lives or thinks.

—<sup>e</sup>. The spirit in man feels, not the **body**.

550. As in the human **body** everything contributes to uses . . . so in the Lord's Kingdom . . .

909<sup>e</sup>. They likened man's **body** to the earth, or ground, as here, where 'earth' = the outward man.

957. Some (Spirits punished) as to the whole **body**.

959. Inducing on the Spirits as it were **bodies**. 969<sup>e</sup>.

978. That the **body** and its Sensual and faculty of pleasure is not the outward man is evident from the fact that Spirits who have no **body** such as that they had in the world, have an outward man all the same.

1015<sup>2</sup>. When in thought he is withdrawn from the **body** . . .

1103<sup>2</sup>. As in the human **body**, everything is of use.

1143. The Word's outward sense is like a **body**. 2311.

1274. However he turns his **body** . . .

1285<sup>2</sup>. Heaven . . . is like the **body** . . .

1378. Spirits, as to the organic things which constitute their **bodies**, are not where they are seen . . .

1381. Wandering Spirits are like the fluids in the human **body**.

1408. As soon as the mind departs from bodily things, those of the soul become evident. This is the reason why not only bodily things must die before a man can be regenerated, but also that the **body** itself must die in order that he may come into Heaven . . . But the things of the sense of the letter are like those with man in his **body**, namely, the scientifics of the memory which are from sensuous things . . .

1414<sup>e</sup>. With Him alone was the correspondence of all things of the **body** with the Divine most perfect . . .

1436. What lives with man is not the **body**, but the soul, and the **body** lives through the soul. 2311. 2475.

1718<sup>e</sup>. The **body** is only as it were a covering or shell which is dissolved for man to truly live . . .

1720<sup>2</sup>. With the Lord all is Jehovah . . . even the very **body**, wherefore He alone rose . . . with the **body**. Ill. 2083.

[A.] 1807<sup>3</sup>. As in the human **body**, which comes forth and subsists through its soul; wherefore everything in the **body** is representative of its soul; the latter is in use and end, the **body** in the exercise of them.

1815. The exterior man or **body** itself is from the mother. 2005.

1853<sup>o</sup>. Man there retains everything except the **body**, which hinders the interior use of his faculties.

1882. What is meant by being 'withdrawn from the **body**.' 1883, Ex. H. 440, Ex.

1885. In complete wakefulness of my **body** . . .

1886 Pref.<sup>3</sup>. While with the **body** I am in the world, with the spirit I am in the other life, for man is a spirit clothed with a **body**. 3342<sup>2</sup>. 4364<sup>4</sup>.

1910. The life of the affection of Knowledges and knowledges gives to the Rational as it were a **body**, or clothes the life of the inward man as the **body** the soul.

1941. While man lives in the **body** . . . 1984. 2367. 2500. 2994. 3195. 3212<sup>2</sup>. 3293<sup>e</sup>. 3314<sup>e</sup>. 4249<sup>2</sup>. 4280. 4423.

2083. The Lord made Divine . . . even the interior and the exterior Sensual, thus the very **body**.

2184<sup>7</sup>. Pleasure is properly of the **body** . . .

2219<sup>2</sup>. When he puts off the **body** . . . 3342<sup>e</sup>.

2343<sup>e</sup>. Whether you say the Divine Human, or 'the **body**,' 'flesh,' 'bread,' or Divine Love, it is the same.

2380. However men are infested as to the **body**, (the Angels) rate it as nothing relatively to the soul.

2469. The exterior memory is proper to the **body** . . .

2576<sup>2</sup>. The exterior things of man are of his **body** . . . They are all like a **body**, or what is the same, a covering or clothing. . . The exteriors (of the Angels) are represented in both their **bodies** and clothing . . .

2587. Exterior things cannot enter into interior, as composites into simples, thus the things of the **body** into those of the spirit, but contrariwise.

2603. Only their **bodies** are black . . .

2682<sup>2</sup>. While man is in the **body**, as to the spirit he lives in Heaven, and as to the **body** in the world . . .

2853<sup>2</sup>. All parts of the human **body** correspond to Societies in Heaven . . . 2996. 3021. 4223. 4779. H. 212.

2530<sup>e</sup>. The soul of the **body** is its spirit, for from this the **body** lives.

2973<sup>5</sup>. With those who are in celestial and spiritual love, good from the Lord inflows through the soul into the **body**. Thus 'the **body**' becomes 'light.' But with those who are in bodily and worldly love, good from the Lord cannot inflow through the soul into the **body**, but their interiors are in darkness. Hence also 'the **body**' becomes 'dark' (Matt. vi. 22, 23).

2992<sup>e</sup>. Thus the Angels . . . know everything which is in the **body**.

2312<sup>2</sup>. The **body** is only the covering of man's spirit.

3219<sup>e</sup>. It is contrary to order for what is posterior to flow into what is prior, thus the **body** into the soul.

3293<sup>2</sup>. The outward man, that is, the things of the **body**.

3300. Good is clothed with truth as with a tender **body**.

3464<sup>2</sup>. His '**body**,' and 'the bread'=love to the Lord.

3469. What is nearer to the world and the **body** cannot be easily reduced to serve the inward man . . .

3570<sup>4</sup>. The soul is enclosed in a tender **body** (in the womb) . . . So in regeneration . . . The tender **body** in which that soul is enclosed is the Natural and good there . . .

3627. See ATMOSPHERE at this ref.

3635. See HEART at these refs. 3887<sup>2</sup>. 3888. 3889.

3639. All position there is relative to the human **body**. Ex. D. 1701.

3702. As to his **body** he is a little world.

3726<sup>4</sup>. The spirit, after being loosed from bodily things is that very purified **body** which many say they will have at the time of the last judgment . . . That Spirits . . . are endowed with a **body** . . . 4527<sup>2</sup>.

3735<sup>3</sup>. His '**body**'=His Divine love, and the reciprocal with man, such as is love with the celestial Angels.

3737. The Human itself consists . . . also of the **body**, which served the Natural as a medium or outermost organ of living in the world, and through this the Rational, and through this the Divine.

3745. (Variety and unity) in the human **body**. Des. 5598<sup>2</sup>. 9613. R. 66. 73.

3749. Spirits are distinguished according to their influx into parts of the **body** . . .

3813<sup>2</sup>. 'The **body**' (in the Holy Supper)=Divine good. Refs.

—<sup>5</sup>. They who know the inward sense know that they will come into the other life with a **body**, but a purer one, for there are purer **bodies** there, for they see each other, converse together, and enjoy every sense more excellently than in the **body**. The **body** which man carries about on earth is for uses there, and therefore consists of bones and flesh, and the **body** which a Spirit carries about . . . is for uses there, and does not consist of bones and flesh, but of such things as correspond to them. 4364<sup>4</sup>.

3849<sup>2</sup>. See APPETITE at this ref.

3884. Although I was (in Heaven) I was not out of myself, but in the **body**, for Heaven is in man . . . So when it pleases the Lord, a man can be in Heaven, yet not withdrawn from the **body**.

3890. All the Societies . . . act as one, as do all things in the **body**, although so various.

3900<sup>10</sup>. 'The **body**' (Luke xvii. 37) means a carcass, for it is a dead **body** that is understood, and = the Church (devoid of the life of charity and of faith).

3938<sup>7</sup>. See ANXIETY at this ref.

3951<sup>2</sup>. Nourishment has for its end that there be a sound mind in a sound **body**. If a man deprives his **body** of its nourishment, he also deprives himself of the state which is the end; wherefore, a spiritual man does not despise nourishment or pleasures . . .

3957<sup>2</sup>. When man puts off the **body**, he enjoys much brighter understanding than while he lived in the **body**, because while he is in the **body**, bodily and worldly thoughts occupy his attention, and these induce obscurity. But when the **body** is put off, such things do not interpose themselves . . .

3993<sup>3</sup>. Unless the correspondence of the inward man with the outward is effected in the life of the **body**, it is never effected.

4009. On the one hand the Natural communicates with the sensuous things of the **body** . . .

4040. See BRAIN at these refs. 4042. 4054.

4117. 'Gilead,' being a boundary = the first good, which is of the sensuous things of the **body**, for it is the good or pleasure of these into which the man who is being regenerated is first of all initiated.

4269<sup>e</sup>. If not in the life of the **body** . . . in the other life.

4292<sup>4</sup>. All things of the **body** represent those of the mind—*animi*, and of the mind—*mentis*. Enum.

4302<sup>2</sup>. Truths and goods, as to both generals and particulars, are in Heaven arranged in this order, that one regards another in such a form, as do the members, organs, and viscera of the human **body**, or the uses of them . . .

4345<sup>2</sup>. The **body** itself and the things of the **body** . . . are relatively the most general things . . . Ex.

4364<sup>e</sup>. The **body** an instrument or material organ. 5948.

4373. The life which is in the **body** is not of the **body**, but of the soul, that is, through the soul from the Lord, and yet it appears to be of the **body** . . .

4403. To what province of the **body** Spirits belong, it has been given me to know from their position with me. 5171, (See PROVINCE at this ref.). 10379.

4406<sup>e</sup>. It is the Spirit which lives in the **body** . . .

4459<sup>2</sup>. See RESURRECTION at these refs. 4783<sup>4</sup>. 5078<sup>2</sup>. H. 312<sup>2</sup>.

4523<sup>2</sup>. Thus the **body** is an organ composed of all the most secret things in nature . . . and according to their secret forces and wonderful methods of flowing . . .

4527<sup>2</sup>. Some . . . on the same day their **bodies** were entombed saw their own corpse through my eyes . . . and said that they rejected it, and that it had served them for uses in the world in which they had been, and that now they live in a **body** which serves them for uses in the world in which they now are . . . 4652<sup>e</sup>. 5078<sup>2</sup>.

4622<sup>2</sup>. The sensitive power which appears in the **body** is properly of the spirit, and is of the **body** only through influx . . . It is not the **body** which sees, hears, smells, feels, but the spirit; wherefore when the spirit is rid of the **body** it is in its own sensations in which it had been in the **body**, and in fact in far keener ones . . . 4652.

4642. Truth is in doctrine as the soul in its **body**.

4652<sup>e</sup>. They are sad that anything should be taken away from the **body**.

4659. The spirit is the internal of man and the **body** his external . . . (From this it) might be supposed that

the spirit dwells within the **body**, and that the **body** as it were girds and invests it, but the spirit of man is in the whole and every part of the **body**, and is its purer substance, in both its motor and sensory organs and everywhere else, and the **body** is what is material everywhere annexed to it, adapted to the world in which it then is.

4676. As the **body** or outward man grows old, the spirit passes into newness of life . . .

—<sup>2</sup>. (Although) it is the spirit which thinks in the **body**, and from which is the life of the **body** . . . yet so long as the spirit remains in the **body**, it can think only from the principles which the natural man has imbued, and when the principle and persuasion is that only the **body** lives . . . the influx of the above-named fact is not received.

4805<sup>2</sup>. In Heaven there are those who relate to all the provinces of the **body**, both exterior and interior.

5060. When Societies operate they act into those parts of the **body** to which they correspond . . .

5077. The 'butler' and 'baker' = the external sensuous things which are of the **body** . . .

— The external senses, or those of the **body**, are five . . . and these constitute the whole Vital of the **body**, for without them the **body** would not live at all, wherefore when it is deprived of them, it dies and becomes a corpse; therefore the very Corporeal of man is nothing but a receptacle of sensations, consequently of life from them . . .

5078<sup>2</sup>. The exterior things of the Natural are what are properly called corporeal, or sensuous things of both kinds together with their receptacles; the latter with the former constitute what is called the **body**. The Lord made the Corporeal in Himself Divine, both its sensuous things and their receptacles, wherefore He rose . . . with the **body**.

—<sup>e</sup>. These things are said that it may be known that no man rises with the **body** with which he was encompassed in the world; but the Lord alone, and this because He glorified His **body** or made it Divine while He was in the world.

5084<sup>4</sup>. It is a fallacy . . . that only the **body** lives.

5114<sup>3</sup>. The spirit can subsist without the material **body** . . . The **body** is in a more exterior degree.

5146<sup>e</sup>. Many learned men believe life to be in the **body**.

5159<sup>2</sup>. With those not being regenerated, these changes of state take place from causes in the **body**. Enum.

—<sup>3</sup>. He who does not suffer himself to be regenerated loves the things of the **body** for the **body's** sake. But he who is being regenerated also loves the things of the **body**, but for the sake of a higher end, (namely) that there may be a sound mind in a sound **body** . . .

5328. The second Heaven relates to the **body**. 6436. H. 29. T. 608.

5380. (The Spirits of the urinary organs) desire to introduce themselves into the **body** . . .

5605<sup>2</sup>. As to the **body** I remained in the same place. H. 192, Refs.

5650<sup>4</sup>. At this day men are in the **body** . . .



[A.] 5713. The infernals are not permitted to flow into the solid parts of the **body** . . .

5726<sup>e</sup>. If man had lived the life of good . . . then when his **body** could no longer minister to his inward man . . . he would have passed without disease out of his earthly **body** into such a **body** as the Angels have, thus immediately into Heaven. D.2542. 4592.

5741<sup>e</sup>. Scientifics are as it were their **body** . . .

5862. The Spirits with man . . . are not adjoined to his **body**. (See ACTION at this ref.)

5865<sup>2</sup>. A certain evil Spirit was let into the state of the **body** by his thinking from the sensuous things of the **body** . . . He afterwards said that he supposed he was in the life of the **body**.

5949<sup>o</sup>. Man should take every care of his **body**, to nourish it, to clothe it, to let it enjoy the delights of the world; but all these things not for the sake of the **body**, but in order that the soul in a sound **body** may act correspondently and rightly, and may have the **body** as an organ perfectly obedient to it . . . 6936. N.98.

5991. Spirits who are to be called corporeal . . . appeared before the eyes of my spirit as in a gross **body** . . .

6053. Intercourse of the soul with the **body**. Gen.art.

6054. Through the **body** the soul acts into the world, and enables the **body** to live.

6077. All things in the Spiritual World and thence in the natural world seek for something ulterior in which to be . . . This ulterior thing is as a **body**.

6110<sup>o</sup>. Life from (riches, honours, and pleasures) is the life of the **body** . . . which perishes with the **body**.

6135. 'Body' (Gen.xlvii.18)=a receptacle of good.

— In the genuine sense, 'body'=the good of love. . . . The reason is that the **body**, or the whole man who is meant by 'the **body**,' is a receptacle of life from the Lord, thus a receptacle of good, for the good of love constitutes the very life in man . . .

—<sup>3</sup>. That 'body'=the good of love, is also evident from the Angels, from whom . . . love pours forth so that you would believe they were nothing else, and this from their whole **bodies**; their **bodies** also appear resplendent and full of light from the light thence derived . . . Hence it is evident what is meant by the Lord's 'body,' namely, Divine love . . . For the Lord's very **body**, when glorified . . . is nothing else.

— Hence 'body' in the Holy Supper=the Lord's Divine love towards the universal human race.

—<sup>5</sup>. Divine love is also sig. by the Lord's 'body' in, 'He spake of the temple of His **body**' (John ii.21). 'Temple of **body**'=Divine truth from Divine good.

— As in the supreme sense, 'body'=Divine good of His Divine love, all in Heaven are said to be 'in His **body**.' H.81.

—<sup>e</sup>. See BERYL at this ref.

6212. (How the **bodies** of Saul, etc. were occupied by Spirits, shown by experience.)

—<sup>3</sup>. Spirits occupied the **bodies** of the prophets. Des.

6284<sup>e</sup>. Things below are recipient forms of life through degrees even to the ultimate, which is the **body**.

6309<sup>o</sup>. They place life in the **body** (and thus lose their intuition of such a subject). 6317.

6310<sup>o</sup>. When a man is in this (sensuous) lumen, his thought . . . is almost in the **body** . . .

6318<sup>e</sup>. (These corporeal Spirits) seem to themselves to be completely in the **body**.

6368<sup>o</sup>. No one can be delivered from Hell, unless he has been in spiritual good in the life of the **body** . . .

6400<sup>o</sup>. They believe that nothing lives with man but his **body** . . . and that unless he receives his **body** again he cannot rise. If they are told that there is an interior man who lives in the **body**, and who is resuscitated when the **body** dies, and that this man has a **body** like that of Spirits . . .

6408. See BLESS-beare, at this ref.

6436. 'The head'=interior things, the neck, what is intermediate, the **body** exterior, and the feet outermost things.

6451<sup>o</sup>. As all interior things are together in the ultimate, there is an appearance that life is . . . in the **body**.

6468<sup>e</sup>. (The soul . . . forming the **body** in the womb.)

6872<sup>o</sup>. Hence an Angel or man is such as his love is, and this not only in his organic beginnings in the brain, but also in the whole **body**, for the **body** is nothing but an organ derived from its beginnings.

6943<sup>o</sup>. The fallacy that man's life is of the **body**, when yet it is of the spirit in the **body**. Ex.

7175. The inhabitants of Mercury have more slender **bodies** than the men of our Earth. . . That they think little about their **bodies** (is evident from the fact) that in the other life they do not want to appear as men . . . but as crystal globes.

7442<sup>o</sup>. The things which flow in from the Lord, flow in through the interiors . . . even into the Sensual, and through this into what is of the **body**.

7475. The Spirits of the planet Mars had known while in the world that they were spirits clothed with a **body**, and as they have thought but little about their **bodies**, but only about the life of the spirit in the **body**, when they come into the other life they hardly know that their state of life is altered . . . D.3251.

8378. (The inhabitants of Jupiter) do not prepare food for taste, but for use . . . It was said that this would be well for man, for thus his heart would be set on having a sound mind in a sound **body**. It is not so with those with whom the taste rules. From this the **body** is sickly, at the least it is languid inwardly, consequently the mind is so, for this acts according to the state of the recipient parts which are of the **body** . . . Hence comes dullness in matters of thought and judgment, and quickness in those of the **body** and the world.

8409<sup>o</sup>. All who are regenerated are vivified from the Lord's proprium, which is His 'flesh,' and 'body,' and is Divine good itself.

8530. (Truths are to good) as a garment is to the **body**, and as the **body** is to the soul.

8630<sup>e</sup>. The Spirits of our Earth relate to the various functions of the exterior parts of the **body** . . .

8764<sup>4</sup>. 'The wings covered their **bodies**' (Ezek.i.11)=that Divine truth was a covering to Divine good . . .

8955. (In Saturn) they make nothing of their **bodies**, except for the sake of life . . . therefore they do not enter the **bodies** of the dead, but cast them out, and cover them with boughs of forest trees.

8977. 'If he came in his **body**' (Ex.xxi.3)=truth without delight. '**Body**'=truth alone . . . for '**the body**' means the servant alone without a woman. 8978. 8984.

9140. The more a man acts from the **body** the less he acts from reason, for the **body** is in the world, thus far from Heaven, where genuine reason is.

9396<sup>2</sup>. (The ancients) thought in the spirit almost abstractedly from the **body**; but the moderns . . . think in the **body** almost abstractedly from the spirit. . . The communication of Heaven is with the inward man when he can be withdrawn from the **body** . . .

9514<sup>2</sup>. Good is to truth as the **body** to the arms and feet; and in birds, to the wings . . . for by these the **body** moves itself. '**The body**' also=good.

9632<sup>3</sup>. This light will be extinguished with all those who have not distinct Knowledge of those things which are in the human **body** . . .

9726. (Correspondence of the reticular forms of the **body**.)

9824. That which is outermost not only contains interior things, but they cease in it, as in the human **body**.

9872<sup>2</sup>. '**The body**'=the good of celestial love, and also the good of spiritual love, and its external=truth from that good. Hence '**His body** appeared as a beryl' (Dan.x.6).

9913. The head corresponds to the celestial, and the **body** to the spiritual kingdom.

10099<sup>2</sup>. Successive things are not continuous, but discrete . . . Hence man can be withdrawn from the **body** and think in his spirit . . .

10252<sup>e</sup>. These things signify His Divine life in the Sensual, which is the life proper to the **body**; and also the resurrection of the latter. That the Lord rose with the whole **body** which He had in the world, differently from other men . . . 10738<sup>5</sup>. 10825. 10826. H. 316, Ex. L. 35<sup>9</sup>. W. 221<sup>2</sup>. T. 109. (See also below, T. 170<sup>2</sup>. Ath. 192.)

10264<sup>3</sup>. The whole man from head to heel, inwardly and outwardly, is nothing but his own truth or falsity, and his own good or evil, and the **body** is the outward form of them.

10269<sup>2</sup>. The human **body** is the proceeding from the being of the father, which is called his soul.

10298<sup>3</sup>. Everything of the **body** corresponds to (the will and the understanding). Ex.

10312. (The Spirits of the third Earth) are unwilling to think at all about their **bodies** . . .

10315. I asked them whether they had had such an idea about their **bodies** when they lived in the world. They said that the men of their earth make nothing of their **bodies**, but only of the spirit in the **body**, because they know that the spirit will live to eternity, and that

the **body** will perish. But they do not call the face the **body** . . . D. 547. 1668.

10429. The face corresponds to what is of the inward man, and the **body** to what is of the outward.

10521. The Lord's '**body**,' or '**flesh**'=the good of love.

10555. Truth without good is like a **body** without life, and good without truth is like life without a **body**.

10592. This external is what is called the **body**. N. 224.

10594. He is then a man as to everything, except that he is not encompassed with that gross **body** with which he was in the world. This he leaves behind when he dies, and never resumes it. H. 75. 461, Gen. art.

10738<sup>2</sup>. The manifesting of life is called the **body**.

—<sup>4</sup>. The **body** is the instrumental through which the will acts . . .

10740. Such as the life is, thus such as the love is, such is the whole man as to the soul and as to the **body**.

10758<sup>4</sup>. It is the spirit which lives in the **body**, and not the **body** from itself; and it is the spirit of everyone from which the **body** has its human form.

—<sup>e</sup>. I have sometimes . . . asked Spirits whether they would like to be reinvested with their earthly **bodies** . . . At the mere idea . . . they fled far away . . .

10823. The manifesting of life thence is what is called the **body**; hence the **body** is the likeness of its own soul . . . Hence it is evident what was the quality of the Lord's **body**, or Human . . .

H. 60. Therefore the **body** does nothing of itself . . .

103. All things of the animal **body** are correspondences.

257. See OBSESS at this ref.

312<sup>4</sup>. They are in a **body** as before . . .

313. Amazed when they find they are in a **body** . . .

314. The reason the mind is not so wise in the world, is that it is in an earthly **body** . . .

331. The state of little children there is far before that of little children in the world, for they are not invested with an earthly **body**, but with one like what the Angels have. In itself the earthly **body** is heavy; it does not receive its first sensations and motions from the Spiritual World, but from the natural . . .

340<sup>2</sup>. What nourishes their minds also nourishes their **bodies** . . . for the form of the **body** is nothing but the outward form of the interiors.

363. The **body** of every Spirit and Angel is the outward form of his love exactly corresponding to the inward form of his mind . . .

373. True marriage love . . . thence descends into the **body**, and is there felt as love; for whatever is perceived and felt in the **body** derives its origin from its Spiritual . . . Whatever descends from the spiritual man into the **body** presents itself there under another form, yet is similar and unanimous as are the soul and the **body**, or the cause and the effect.

432. The **body** does not think, because it is material . . . It is the spirit which thinks in the **body** . . . The **body** merely serves it, as an instrument . . .

433. Some think in their cold **bodies** . . .

[H.] 447. The spirit remains in the **body** . . . until the total stoppage of the heart . . .

449<sup>e</sup>. (The drawing of the spirit out of the **body**.)

453<sup>2</sup>. Man is man from his **spirit**, and not from his **body**; the corporeal form is added to the **spirit** according to its form, and not the reverse, for the **spirit** is clothed with a **body** according to its own form; wherefore the **spirit** acts into the minutest particulars of the **body** . . .

461. Man there is in a **body** as in the world, in appearance there is no difference . . . But his **body** is spiritual.

463. Every particular of thought and will . . . is inscribed on the whole **body** . . .

475<sup>e</sup>. The spiritual **body**, or **body** of man's **spirit** . . . is formed from those things which the man does from love or will.

491. They need only to cast off natural defilements with the **body**, and are immediately carried into Heaven.

501. The exteriors which belong to the **body** are separated after death, and those which adhere to the **spirit** are laid asleep . . .

551. (Such) are in truths and goods only as to the **body**.

552. The quality of a **Spirit** is known not only from his face, but from his **body** . . .

553<sup>2</sup>. The **bodies** (of the infernals) are monstrous.

576<sup>2</sup>. When the **spirit** is loosed from the **body** . . .

602<sup>e</sup>. The earthly **body** is only an instrument . . .

J. 30. Man is then in a spiritual **body**. C.J.3<sup>e</sup>.

32<sup>e</sup>. No man can be in Heaven or Hell with the natural **body**, wherefore he must put off his natural **body**, and then be judged in a spiritual **body**.

C. J. 3<sup>e</sup>. Before spiritual (beings) the spiritual **body** appears the same as a natural **body** before natural.

L. 35<sup>10</sup>. As His **body** was now not material, but substantial, He came when the doors were shut, etc.

W. 1. Love is . . . the general life of the whole **body**.

14. The soul cannot exist without its **body**, nor the **body** without its soul . . . The Divine **body** is what is meant by the Divine manifesting.

—<sup>e</sup>. Every soul of man is in a spiritual **body** after it has cast off the material coverings . . .

18. As God is a man He has a **body**, and everything belonging to the **body**. Enum.

24. As it is in the **body** politic, so it is in the **body** spiritual. The **body** spiritual is the Church; its head is God Man. Hence (if several gods be thought of) the Church would appear as one **body** with several heads. 25, Ex.

112. The **bodies** of men cannot exist and subsist unless they are under both suns; not so the **bodies** of Angels, which are spiritual.

127. That love and wisdom may make one . . . there are pairs in all things of the **body**.

135. All the interiors of both mind and **body** of the Angels are turned to the Lord as a Sun. Gen.art.

136. Hence the **body** is a form corresponding to the understanding and will . . . and the form of the **body** corresponds to that of the understanding and will.

176. See ATMOSPHERE at this ref.

219. The living forces in man are what inwardly constitute his **body**, in all of which there are motor fibres woven together in various ways . . . Thus the interior things of the will and understanding make the first degree, the interior things of the **body** make the second, and the whole **body**, which is the complex of them, the third. The interior things of the mind are in no power except through the forces in the **body**, and the forces are not in power except through the action of the **body** itself. . . The interior things of the mind correspond to the interior things of the **body**, and the interior things of the **body** to its exterior things . . . wherefore the two prior degrees are in power through the exteriors of the **body** . . .

220. As the whole, or **body**, has determined its powers chiefly into the arms and hands . . .

257<sup>6</sup>. The natural substances of the (natural) mind which recede by death constitute the cutaneous covering of the spiritual **body** in which Angels and Spirits are. Through such covering, which is taken from the natural world, their spiritual **bodies** subsist.

268<sup>2</sup>. All things in which a man confirms himself . . . come to be of his whole **body** . . .

270<sup>e</sup>. An evil **Spirit** cannot gyrate his **body** from left to right, but from right to left; whereas a good **Spirit** can with difficulty gyrate his **body** from right to left, but with ease from left to right.

274<sup>2</sup>. The descent of these degrees is toward the **body**.

285<sup>2</sup>. (The Lord's) human **body** cannot be thought of as great or small, or of any stature . . .

291<sup>2</sup>. See SPHERE at this ref.

330. Mediate ends . . . look to these three things of man, his **body**, his Rational, and his Spiritual . . . A man cannot be conjoined with the Lord unless he is spiritual, he cannot be spiritual unless he is rational, and he cannot be rational unless his **body** is in a sound state. These things are like a house, of which the **body** is the foundation . . .

331. Uses for sustaining the **body**. Enum.

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

343<sup>e</sup>. In everything spiritual there is an effort to clothe itself with a **body**.

362. The will and understanding . . . are in the brains . . . and therefore in the whole and every part of the **body**. Gen.art.

365. Man's life in its beginnings is in the brains and in its derivatives in the **body**. Gen.art. 369, Ex.

367. The whole, which is the brain and the **body** together, originally consists of nothing but fibres which proceed from their beginnings in the brains.

369. From head to heel, or from the first principles in the head to the ultimates in the **body**, a man is such as

his love is . . . When the love (of Spirits) is much attacked they disappear . . . This takes place because their **bodies** make one with their minds. . . The **body** is the external of the mind which feels and acts, thus they are one, and not two.

370. (The formation of the **body** through the blood.)

372. All things of the **body** relate to the heart and lungs. Gen.art.

374. Correspondence of all things of the mind with all things of the **body**. Gen.art.

376. It is the same in the whole **body** (as with the heavenly marriage of the heart and lungs).

386. The **body** is the external through which the mind or spirit feels and acts in its world. Gen.art.

387. The will and understanding are in beginnings in the brains and in derivatives in the **body**, thus are all things of man as to their forms . . . Therefore the mind actuates the **body** . . . and the **body** is the mere obedience of its mind and does not do, from obedience, what the mind wills, for thus they would be two . . .

390. The conjunction of the spirit with the **body** is through the correspondence of the will and understanding with the heart and lungs, and their disjunction is through non-correspondence. Gen.art.

— The pulse and breathing of the spirit flow into those of the **body**, and produce them.

—<sup>2</sup>. Death ensues when the **body** comes into such a state . . . that it cannot act in unison with its spirit. . . The life of the **body** depends on the correspondence of its pulse and breathing with those of the spirit; and when this correspondence ceases, so does the life of the **body** . . . Most are in the Spiritual World after being two days out of the **body**.

391. Spirits and Angels . . . all say that they possess a **body** as much as men in the world, but a spiritual one, and that they feel the beating of the heart and pulse at the wrist . . . D.1715. 2917. 2985. 3157.

399<sup>e</sup>. Hence the subsidiary life of the **body** depends on the heart alone . . .

400. Thus all things of the **body** come forth from the heart through the arteries and veins.

403. The will is the whole man as to the very form . . . and prepares all things in its house, which is the universal **body** . . . so that everything of the **body** is under obedience to the understanding as well as under obedience to the will. (Explained from anatomy.) 408, Fully Ex.

P. 103<sup>e</sup>. What the **body** does . . . is only an effect from the internal and external of the spirit, for the **body** is mere obedience. E.98.

108. If they do not come into the act of the **body**, still they are in act when there is consent, for they are then (in simultaneous order) in the **body** . . .

112. Concupiscences enter the **body** through the external of thought, wherefore when there is consent in the external of thought, they are at once in the **body**; the delight which is felt is there. That as is the mind so is the **body**, Ref. 199.

124. After death he has cast off the coverings which made up his **body** in the world.

180<sup>c</sup>. External things are so connected with internal that in every operation they make one. This shall be illustrated . . . from the human **body**, in the whole and every part of which there are external and internal things. (Enum., and special examples given.)

—<sup>6</sup>. (If a man knew the interior operations of the **body** he would pervert them. Enum.)

199<sup>3</sup>. The infinite things there are in the **body**, Enum.

220<sup>3</sup>. Man first puts on the grosser things of nature; his **body** is from these; but through death he puts them off, and retains the purer things of nature . . . This is effected through the rejection of temporary and natural ultimates, which is the death of the **body**.

298. Man then puts off the material **body**, and puts on the spiritual one.

324<sup>3</sup>. In order for man to live to eternity, that which is mortal with him is taken away. The mortal with him is his material **body**, which is taken away through its death.

R. 153. Usually on the third day after the heart has ceased to beat (they revive as to the spirit) and appear to themselves in a like **body** . . . so that they do not know they are not in the former world; yet they are not in a material **body**, but in a spiritual **body**, which appears as if it were material to the senses of those who also are spiritual.

363<sup>2</sup>. They who constitute the **body** (of the Grand Man) with all its members (are sig. by 'the great multitude.')

501. 'The **bodies**' of the two witnesses (Rev.xi.8)=the two essentials of the New Church . . . 506.

781. '**Bodies** and souls of men' (Rev.xviii.13)=goods and truths of the sense of the letter of the Word; for these=the same as the '**body** and blood' in the Holy Supper; '**body**' the Lord's Divine good, and '**blood**' His Divine truth; and as they signify these things, they also signify the Divine good and truth of the Word.

866<sup>e</sup>. All there are clothed with a spiritual **body**.

943<sup>3</sup>. Still the **body** does nothing of itself as of itself, but is actuated.

M. 31. See MATERIAL at this ref.

33<sup>e</sup>. The masculine in the male is masculine in every part, even in the least parts of his **body** . . . So the feminine in the female.

44<sup>5</sup>. Marriage love is the love of the spirit and thence of the **body**, and not the love of the **body** and thence of the spirit . . .

—<sup>7</sup>. The Angels grow cold over the whole **body** at unchaste love, and grow warm over the whole **body** from chaste love.

47. The externals are properly of his **body** . . .

49. Of the love of the world are wealth and possessions; of the love of the **body** are dignities and honours.

55<sup>7</sup>. They do not admit the influx of love from the **body** of any woman except that of their own wife.

56<sup>3</sup>. There is given to women a perception of the deliciousness of marriage love, and their whole **body** is an organ of that perception.

[M.] 57. By the judgment of the **body** is meant the judgment of the mind from the external senses.

101. There are three things of which man consists, and which follow in order, soul, mind, and **body** . . . 158, Ex.

153. The **body** is just as the mind or spirit is ; hence they who abstain from adulteries in the **body** and not from the spirit, and they who abstain in the spirit from the **body**, are not chaste. Ex.

162. What is from the **body** in the spirit does not last long, but the love which is from the spirit in the **body** does last.

178. Men are encompassed with a gross **body** which blunts and absorbs the sensation that two married partners are a united man, and as one flesh.

—<sup>2</sup>. The soul constitutes not only the inmost things of the head, but also the inmost things of the **body** ; so the mind . . . is actually in the whole **body**. Hence the acts which the soul and mind intend flow instantly from the **body**. And hence after the casting away of the **body** they are perfect men. Now as the soul and mind closely adjoin themselves to the flesh of the **body** . . . it follows that the union of soul and mind with a married partner is felt also in the **body** as one flesh.

182<sup>5</sup>. (Arguments against the resurrection of the **body**.)

187. The external form which is of the **body** is renewed according to the renewal of the internal form which is of the mind ; for the mind acts into the **body**, not the reverse.

191<sup>2</sup>. With these the **body** is the prime agent, and its ardour diffuses itself around, and forces itself into communion with the lower things of the mind. But with those who love each other inwardly, the mind is the prime agent, and draws the **body** into communion with it. It appears as though love ascends from the **body** into the soul, because as soon as the **body** feels allure-ment it enters through the eyes as through doors into the mind . . . But still it descends from the mind, and acts into lower things according to their arrangement ; wherefore a lascivious mind acts lasciviously, and a chaste one chastely. The latter disposes the **body**, but the former is disposed by the **body**.

211. The sense of this love is touch, which is common to all the senses and is full of deliciousnesses ; hence it opens . . . the interiors of the senses, and with them the organics of the whole **body**.

218. (Difference between men and women as to **body**.)

240<sup>e</sup>. With those (who reject religion) the interiors of the soul and mind are more and more closed up, and in the **body** are stopped up, and then even the love of the sex becomes cheap, or is insanely lascivious in the interiors of the **body**, and thence in the lowest things of their thought.

272. Man is possessed of a material **body** which is charged with cupidities . . . Of such things consist the matters of which the **bodies** of men are composed. Hence it is that the inward affections do not appear . . . for either the **body** absorbs them and involves them in its dregs . . .

273. When man is stripped of that **body**, he is in his inward affections, which the **body** hid before . . .

—<sup>2</sup>. The reason Angels and Spirits have inward and outward affections is that they have mind and **body** . . .

304<sup>2</sup>. With the unchaste, who are they who do not think of marriage from religion, there is a marriage of the **body**, and none of the spirit.

310. After the wedding, the marriage of the spirit becomes also one of the **body**, and thus full. Gen.art.

— . Inwardly regarded, the **bodies** of men are nothing but forms of their minds outwardly organized to carry out the behests of the soul.

—<sup>2</sup>. The form of the mind is also inwardly the form of the **body**, with the sole difference that the latter is outwardly organized to carry out that to which the interior form of the **body** is determined by the mind.

321<sup>2</sup>. They are united as to **bodies** through the reception by the wife of the propagations of the husband's soul . . . and through the reception by the husband of the marriage love of the wife, which disposes the . . . interiors and exteriors of his **body** into a state receptive of love . . .

524<sup>2</sup>. Change of organization is possible only in the material **body**, and is utterly impossible in the spiritual **body** after the casting off of the former.

I. (Title). On the intercourse of the soul and the **body**.

11<sup>3</sup>. The organic **body** with which the soul has clothed itself, is here likened to a garment, because the **body** invests the soul, and the soul also puts it off . . . The **body** also grows old like a garment.

—<sup>4</sup>. (The notion that) the soul lives by itself, and the **body** by itself. T.695<sup>3</sup>.

12. By this closest possible union, the soul causes the **body** as it were to live. Ex.

—<sup>4</sup>. The soul is then clothed with a substantial **body**, as (here) it had been clothed with a material **body**.

T. 71<sup>2</sup>. God created . . . the **body** according to the order of the whole natural world. Hence called a microcosm.

79<sup>7</sup>. There they were in a material **body**, here they are in a substantial **body** . . .

103. The **body** which is from the mother is not man in itself, but from him, being merely its covering woven from the things of the natural world.

112<sup>5</sup>. The Human of the Son is the **body** of the Father. Hence has a child . . . his **body** but from his mother ?

139. The soul, **body**, and proceeding, which together make one essence . . .

156. The mind . . . makes the **body**, wherefore when the **body** is cast off . . . it is in a full human form.

157. For 26 years I have been in the spirit and **body** at the same time, and only sometimes out of the **body**.

160. The natural material **body**.

167. The Son brought forth by Mary is the **body** of that Divine soul, for nothing but the **body** . . . is provided in the womb . . .

170<sup>2</sup>. When He rose again He took His whole human **body** as to the flesh and as to the bones. Ill.

171. (The modern Trinity) is like a man with three heads on one **body**, or with three **bodies** under one head.

224<sup>2</sup>. Hence all things in the **body** are appendages.

371<sup>7</sup>. The conjunction of the soul and **body** is (reciprocal conjunction which is mutual, not alternate.) Ex.

372. The **body** of Christ is Divine good and truth. Ex.

375<sup>2</sup>. There is nothing in the mind to which there does not correspond something in the **body**, and that which corresponds may be called its corporeal nature—*corporatura* . . .

379. The Church called the **body** of Christ. Ex. T.608<sup>2</sup>, Ex. Inv.28, Ex.

381. By thinking much about himself . . . a man determines and infuses the thoughts and affections of his mind into his **body** . . .

410<sup>3</sup>. In the world this spiritual sphere is absorbed by the material **body** . . .

412. Those in a society form as it were one **body** . . .

416. The Church in Heaven and earth is the Lord's **body**.

420<sup>2</sup>. (Such a man) is spiritual even as to his **body**. Ex.

423. Righteousness and faithfulness form his mind, and the exercise of them his **body**.

454<sup>e</sup>. The material **body**, with which his spirit is invested in the natural world, is an accessory for the sake of procreations, and for the formation of the inward man (or spirit), for this is formed in the natural **body**, as a tree in the earth, and seed in fruit.

459<sup>e</sup>. I was suddenly taken out of their sight, for from the spirit I re-entered my material **body**; for a natural man, being clothed with a material **body**, does not appear to any spiritual man . . .

476<sup>2</sup>. Man is not kept in this interspace as to his **body**, but as to his spirit.

498. There are three degrees of life with man, the soul, the mind, and the sensuous **body** . . .

568<sup>2</sup>. You are now Spirits in a substantial **body**.

569. Love breathes its delight proximately into the spirit, and thence into the **body** . . . but it is felt only obscurely while man lives in the natural **body**, because this **body** absorbs and blunts it, but when the material **body** is put away . . .

583. Man is born spiritual as to the soul, and is clothed with a Natural which constitutes his material **body**, wherefore, when this is laid aside, the soul clothed with a spiritual **body** comes into a World where all things are spiritual. . . Now as the spiritual **body** is to be formed in the material **body**, and is formed through the truths and goods which flow in from the Lord through the Spiritual World . . .

595<sup>2</sup>. When the versatile **body** around the spirit (of an unregenerate man), pliable from evil to good, is separated through death, the internal then remains, for this constitutes his spirit, and it then appears at a distance like a serpent which has cast its skin.

712<sup>2</sup>. There are also three things in man as to his external to which everything relates and on which every-

thing depends, the **body**, the heart, and the lungs; and these three things of the **body** correspond to those three things of the mind . . .

719. Heaven also constitutes the Lord's **body**, wherefore to be in His **body** is to be in Heaven.

728. The '**body**' of the Divine Human is Divine Good.

771. He then lives a man in a substantial **body**.

798. (Calvin said) I have the same **body** . . . But the Angels instructed him that he was now in a substantial **body**, and that before he was not only in the same, but also in a material one which invested the substantial one, and that he had cast off the material **body**, while the substantial one still remained, from which man is man.

838. It was necessary that He should envelop Himself in a **body** accommodated to reception and conjunction.

Ad. 934<sup>e</sup>. Truths purely natural or physical are what constitute the very **body**. These truths taken together form as it were a **body** in which is the human soul, the rational mind, the natural mind, and the **body**.

935. This very **body** draws its own life, as does the human **body** . . . but the **body** which is constituted of the viscera, members, and sensory organs, lives from its own natural mind, whereas this one lives from the rational or intellectual mind . . .

D. 1121. Whatever is in the universal **body** serves for the use of each part. Gen.art.

1145<sup>2</sup>. The states of Spirits and Angels cannot be understood without knowledge of the human **body** . . .

1339. For anything to be perfect it must put on a kind of **body**.

1340. The Heaven of Spirits relates to the **body** . . .

2543. Every beast and insect has a more perfect **body** than man.

2656. Adulterers desire to possess men's **bodies**, and thus return into the world. 2659. 2665.

3036. The four provinces of the **body**, Enum.

3467. A naked human **body** seen to burst forth. . . It represented their Holy thus profaned.

4063. On the influx of the Grand Man into the human **body**.

4082. An adulterer there who went out of his **body** . . .

4207. On those who desire to return into the **body**. . . The punishing Spirits induce on them the phantasy of a **body**, so that they know not but that they are in the **body** . . .

5493. He was examined according to the members of his **body** . . .

5720. The **body** is only the Voluntary and Intellectual of man in form . . .

J. (Post.). (The spiritual **body**, Des.)

E. 78<sup>2</sup>. Man's **body** is not a receptacle of the Divine, therefore it dies . . .

152<sup>2</sup>. The whole **body** with all its sensory organs is only an instrument of its soul or spirit . . .

—<sup>u</sup>. 'The whole **body**' (Matt.vi.22)=the whole spirit. Also=the whole man, 526<sup>3</sup>.

[E.] 281<sup>9</sup>. 'The **body**' (Luke xvii.37)=the Spiritual World, where all men are together, both good and evil.

365<sup>42</sup>. These evils tear and devour the interiors of their minds, and thence also those of their **bodies** . . .

652. 'The **bodies**' (of the two witnesses)=the good of love and the truth of doctrine.

654<sup>2</sup>. Until the man puts off the natural **body**, and puts on the spiritual **body** . . .

659<sup>13</sup>. 'To come forth out of the graves' (John v.29) =out of the material **body**, which takes place immediately after death, and afterwards when the Last Judgment takes place, for then exterior things are removed . . .

735<sup>4</sup>. 'The **body** of Moses' (Jude 9)=the sense of the letter of the Word.

750<sup>16</sup>. 'The **body**' (Matt.vi.25)=the good of love . . .

775<sup>e</sup>. When man becomes a Spirit, his whole spiritual body from head to foot is altogether of the same quality as his mind . . .

**D. Love** xiii<sup>4</sup>. In every single thing in the human **body** there is an idea of the universe, from its use. Ex.

**D. Wis.** ii<sup>3</sup>. All things of the **body** . . . are produced from these forms (of will and understanding). Ex.

—<sup>4</sup>. These productions are effected according to the laws of correspondence, and therefore all things of the **body**, both internal and external, are correspondences. Ex.

iii.3. (The duality in the **body**, Ex.)

iv<sup>e</sup>. Through regeneration, man receives also a new **body** for his spirit . . .

vii. The conjunction of the **body** and the spirit is through the cardiac and pulmonary motions, and separation takes place when these motions cease. Gen.art.

viii<sup>4</sup>. The life of the **body**, which is natural, exists and subsists by this influx, and ceases by its removal. Gen.art.

**C.** 97. The Spirit or Angel is a form of charity as to the whole **body**.

143, *et seq.* All things in the human **body** are goods of use in most perfect form. Ex.

**Ath.** 192. The evil with man cannot be expelled, but only removed, because he is not life in himself, nor Divine as to the soul, but is only a recipient of the Divine, therefore man dies as to the **body**; but the Lord, from the Divine in Himself, expelled the evil from the mother, wherefore He rose with the whole **body**.

5 **M.** 5. Since the mind is not only in the head, but also in the whole **body**, (after death) they have a like **body** (to what they had here), for the **body** is the organ of the mind, and is continued from the head . . .

—<sup>7</sup>. Every man lives as a man after death in a **body** altogether as he did before. From experience.

**Inv.** (Preface) vii. The introduction of my spirit and at the same time of my **body** into the Spiritual World.

3 On the union of the soul and the **body**. 15.

14. The **body** is in the third or natural degree of man . . . That [part] of the **body** which is in first principles is called the mind; the rest consists of what is propagated and continued thence. Ex.

48. The union being reciprocal, the **body** acts from the soul, not the soul through the **body**.

**Boil.** See **COOK**.

**Boil.** Under **ULCER**.

**Boil up.** *Ebullire*.

**A Boiling** or **Bubbling up.** *Ebullitio*.

827<sup>3e</sup>. The efforts (of the Hells) to force their way upwards appear like **boilings up** . . . H.595. D.4649.

9492. An effervescence and as it were a **boiling up** (of the Hells).

J. 61. A **boiling up** from below (at the Last Judgment).

T. 110<sup>e</sup>. (The statues) **boiled up** like a mixture of . . .

**Boll.** D.4853<sup>1/2</sup>.

**Bolt.** *Obex*.

I. 17<sup>2</sup>. Close the understanding as with a **bolt**. Inv.6.

**Bond.** See **BIND**-*vincire*.

**Bondage.** Under **SERVE**.

**Bondschild.** D.4788.

**Bone.** *Os*.

**Bony.** *Osseus*.

**Ossified.** *Ossificatus*.

See under **FLESH**.

**A.** 41. Man's proprium . . . appears **bony** . . . 149<sup>2</sup>.

148. 'Bones'=those things which are lower, because having the least vitality.

149. 'Bones' in the Word=the proprium, in fact the proprium vivified by the Lord. Ill.

—<sup>e</sup>. The Lord's proprium is signified by . . . 'a Spirit hath not flesh and **bones** as ye see Me have.'

156. 'Bone of bones' (Gen.ii.23)=the proprium of the outward man; 'bone'=the proprium not so much vivified . . . 157.

827<sup>e</sup>. They become at last as it were **bony** . . .

2441<sup>e</sup>. 'To spread out the **bones**' (Jer.viii.2)=the infernal things with such.

2492<sup>2</sup>. With those who have been deceitful and hypocrites (the memory) appears as it were **bony**, and of ebony.

2916<sup>2</sup>. The vivified 'bones' (Ezek.xxxvii). T.594.

3812. 'My **bone** and my flesh' (Gen.xxix.14)=conjunction (as to truths and as to goods). Ex. 'Bone'=the intellectual proprium . . . thus the proprium as to truth.

—<sup>3</sup>. Hence 'bones' in the Word=truth, and in the opposite sense, falsity. Fully ill.

—<sup>3</sup>. Truth supports good as **bones** do the flesh. 9634<sup>2</sup>.

4630. A smell as of burnt horn or **bone**. 5573. D.3206. 3498.

5552. On the correspondence of the **bones**, Gen.art. D.920. 5141.

5560. The Societies of Spirits to which the cartilages and **bones** correspond are very numerous. They are such as have very little spiritual life . . .

5561. Other Spirits speak through those who relate to the **bones**, they themselves knowing little of what they say, but still they talk, placing all their delight in it. To such a state are those reduced who have led an evil life, and yet have some remains of good stored up in them . . .

5562. They who emerge from vastations, and serve for such uses as the **bones** do, have no determinate thought . . . D.920.

6359. When falsity . . . is confirmed by many things, a hardness appears like the hardness of **bone**.

6380. The hard things with man, as the teeth, **bones**, cartilages, cor. to truths and goods of the lowest Natural.

6389. 'A **bony** ass' (Gen.xlix.14) = lowest service. 'Bone' = what has little spiritual life in it. E.445<sup>4</sup>.

6592. 'Ye shall cause my **bones** to go up from here' (Gen.i.25) = that there shall be a representative of the Church . . . 'Joseph's **bones**' = that which is the most external, or the ultimate of the Church, thus its representative . . . 810r.

7748. (Correspondence of ossification.)

8005. 'Ye shall not break a **bone** in it' (Exod.xii.46) = that scientific truth shall be entire. 'A **bone**' = the ultimate in which the interior things are terminated as in their base, that they may be supported in such a manner as to prevent spreading out. Such an ultimate in spiritual things is the Scientific . . . Scientifics are as the **bones** in man; if they are not entire, or in their own order, as when out of joint, or distorted, the form of the body is varied, and the actions according thereto.

9163<sup>4</sup>. 'To break the **bones**' (Exod.xii.46) = to destroy the truths from the Divine which are last in order, on which rest and by which are supported interior truths and goods, and which if destroyed cause the whole superstructure to fall. Ultimate truths are those of the letter of the Word . . . on which the interior truths rest . . . That **bones** = truths, Refs.

9209<sup>6</sup>. 'Bones' (Ps.xxxv.10) = scientific truths.

9407<sup>9</sup>. 'The **bones** which were ruddy' (Lam.iv.7) = scientific truths which are ultimate, and serve the rest.

9643<sup>2</sup>. See **BASE** at this ref.

9916. (The use of the **bones** below the neck.)

10037<sup>2</sup>. 'The **bones** of kings and princes drawn out of the graves' (Jer.viii.1) = truths profaned; 'the **bones** of priests and prophets' = goods profaned.

10105<sup>4</sup>. 'The thigh, shoulder, and choice of the **bones**' (Ezek.xxiv.4) = Divine truths from Divine good in successive order.

10287<sup>2</sup>. After this tearing to pieces (profaners) scarcely appear as men, but as burnt **bones** . . .

10429. Such (as are merely external) appear as it were **bony** without life as to the head and face . . .

H. 354<sup>2</sup>. The interiors of those who have confirmed themselves against the Divine . . . are ossified.

553<sup>2</sup>. With many of the infernals no face appears, but in place of it something hairy, or **bony**.

W. 304. Until (the fibres) become cartilages and **bones**.

P. 227<sup>5</sup>. (Profaners) no longer appear as men, but as **bones** with some skin drawn over them.

254<sup>3</sup>. (The heathen) constitute those things which are called the skins, membranes, cartilages, and **bones**.

M. 263. In place of feet ankles of **bone** without flesh.

512<sup>2</sup>. (Violators) appear as consisting of **bones** with only some skin drawn over.

D. 3888. (Origin of the **bones** of the skull by the induration of the membranes.) 3913.

3910. (On those who can only be amended so as to become scarcely self conscious, as the **bones** are, in which however there is some life.) 3912. 3944.

5141. Those correspond to the **bones** who have studied various sciences and have made no use of them . . .

5575. The celestial correspond to . . . the flesh, even to the tendinous parts, the cartilaginous and **bony** ones.

E. 167<sup>5</sup>. 'My **bone** was not hid from Thee when I was made in secret' (Ps.cxxxix.15) = that no falsity which was made was hidden. . . 'Bone' = truth in the ultimate of order, and in the opposite sense, falsity. Refs. 196<sup>e</sup>.

313<sup>11</sup>. 'Bones' (Jer.xxiii.9) = ultimates.

364<sup>5</sup>. 'Bones' (Lam.iv.7) = truths in their own ultimate, thus truths in the whole complex.

418<sup>3</sup>. 'Dry **bones**' (Ezek.xxxvii) = those in whom there is nothing of spiritual life. 419<sup>3</sup>.

513<sup>19</sup>. 'Flesh and **bones**' (Luke xxiv.39) = man's ultimates.

555<sup>14</sup>. 'Bone' (Gen.ii.23) = truth before it is vivified, that is, conjoined with good, as is truth of the memory.

619<sup>15</sup>. His '**bones**' (Luke xxiv) = the truths of the ultimate.

659<sup>3</sup>. 'A man's **bone**' (Num.xix.16) = infernal falsity. —<sup>14</sup>. 'The **bones**' (Ezek.xxxvii) = truths in the ultimate of order upon which spiritual truths are founded; but 'dry **bones**' = falsities from evil.

—<sup>24</sup>. 'Bones' (Jer.viii.1) = falsities and evils.

665<sup>4</sup>. The Church is compared to 'dry **bones**' (Ezek. xxxvii), because they have no good of love and truth of doctrine. 666<sup>3</sup>.

**Book.** *Liber.*

**Little Book.** *Libellus.*

A. 469. 'The book of the nativities' (Gen.v.1) = an enumeration of those who were of the Most Ancient Church.

1540<sup>e</sup>. All the **books** of the ancients were written (by representatives). Such is the **book** of Job; Solomon's Song is an imitation of them; such were the two **books** mentioned in Num.xxi.14,27. 1756<sup>2</sup>. 2588<sup>6</sup>. 2686. 2762<sup>2</sup>. 3179<sup>e</sup>. 3482. 3942<sup>2</sup>. S.20.



[A.] 2178<sup>e</sup>. Books not thus written were accounted as valueless, those within the Church as without holiness . . . Hence the books of the Word were thus written.

3901<sup>e</sup>. The books of that time were almost all written by means of significatives.

4280. That the knowledge of representatives was their wisdom is evident from the oldest books of the Gentiles. 4966. 5223. 9293<sup>3</sup>. 9407<sup>4</sup>.

4735<sup>10</sup>. 'The book of the covenant' (Exod. xxiv. 7) = the Divine truth which they then had.

5620<sup>13</sup>. 'The little book' (Rev. x) = truth Divine.

6752<sup>4</sup>. 'The book of the law' (Deut. xxxi. 24) = the books of Moses. . . 'The Law of Jehovah' (Ps. i) = the books of Moses, for the prophetic books and the historical ones, except the books of Jos. and Judg. did not yet exist.

6811. (Spirits read man's memory like a book.)

8379. Their houses are lined inside with bark . . .

8620. 'To write in a book' (Exod. xvii. 14) = for perpetual remembrance. III.

9049<sup>2</sup>. The laws of order in the other life are not learned from books . . . but are written on hearts . . .

9341<sup>7</sup>. That Jeremiah 'bound a stone to the book' written by himself (li. 63) = that the prophetic Word was perishing through the like things.

9386<sup>2</sup>. Man has as it were two books in which are written all his thoughts and acts; these books are his two memories. (See MEMORY.)

9396. 'He took the book of the covenant' (Exod. xxiv. 7) = the Word in the letter, with which the Word in Heaven is conjoined. 'Book' = the Word in the whole complex. Ex.

10325. The books of the Word are all those which have an inward sense. Enum. N. 266.

10505. 'Blot me out of thy book which Thou hast written' (Exod. xxxii. 32) = that the internal of the Word, of the Church, and of worship will not perish. . . 'Book' = what is in the internal. . . That 'the book which Jehovah has written,' called elsewhere 'the book of life' = what is internal. Ex.

H. 269. The Angels can recite in a few words the contents of any book.

462a<sup>3</sup>. Their very memorandum books . . . were opened and read before them, page by page.

463<sup>2</sup>. I have seen books with writings in them as in the world which were taken from the memory of their authors, not a word being wanting . . .

P. 213<sup>e</sup>. Write books . . . in favour of human prudence and nature, and put them into the hand of any Angel . . .

R. 256. 'A book written within and on the back' (Rev. v. 1) = the Word in every particular and every general.

—<sup>2</sup>. As the Word is meant by 'a book' . . . it is said 'to be written in the book,' 'to be judged out of the book,' 'to be blotted out of the book,' where the state of the eternal life of anyone is treated of. III.

259. 'To open the book and loose its seals' (ver. 2) = to know the states of life of all in the Heavens and on earth, and also to judge everyone according to his state, for when the book is opened, an examination of their character takes place, and then the sentence is pronounced; as a judge does with and from a book of law. 295.

335. 'Heaven departed as a book rolled up' (Rev. vi. 14) = separation from Heaven and conjunction with Hell. . . A book rolled up means a parchment rolled up, for their books were parchments, and comparison is made with a book, because 'the book' = the Word. E. 299<sup>3</sup>. 404<sup>e</sup>.

469. 'He had in His hand a little book open' (Rev. x. 2) = the Word as to the doctrine therein that the Lord is the God of Heaven and earth, and that His Human is Divine. Ex. 472.

481. 'To take the little book' (ver. 8) = to receive the doctrine concerning the Lord.

867. 'The books were opened, and another book was opened which is that of life' (Rev. xx. 12) = that the interiors of the minds of them all were thrown open . . . 'The books' = the interiors of the mind of those who are evil, and are judged to death, and 'the book of life' those who are good and are judged to life. They are called 'books' because on the interiors of the mind of everyone are inscribed all things which each has thought, intended, spoken, and done in the world from the will and thence the understanding.

875<sup>15</sup>. (A book seen there which was the D.L.W.)

944. 'The prophecy of this book' = the doctrine of this book now opened by the Lord.

M. 207<sup>5</sup>. Books in the Spiritual World. 380<sup>3</sup>. D. 4711. 5561. 5602.

T. 335. (False lights seen, like open books; some flew upwards and perished; others fell and turned to dust.)

814. This state (of the Germans is represented in the Spiritual World by a man who carries books under his arms, and who reads the answer to every question out of one of the books.)

D. 385. (On the lot of bookworms.)

5999. (On the study of books there.)

E. 299. 'A book written within and on the back' = the state of life of all in Heaven and earth, in general and particular. 303.

306<sup>e</sup>. 'A book = all things which are with a man, Spirit, and Angel, or all their states of life as to love and faith; wherefore 'to open the book' = to know these things; 'to read the book' = to know them; and 'to look into the book' = to investigate them.

404. 'As a book rolled up' = that it was closed.

569<sup>21</sup>. 'The book of the prophet' (Jer. li. 63) = the Word which was in the book, in general, the whole Word.

J. (Post.) 98. The Mohammedans have a book in which are some pages written by correspondences.

121. The Africans have had a book since ancient times which is written by correspondences. D. 5809<sup>e</sup>.

5 M. 18. Heaps of half open books seen.

19. The tables and half open books were representatives of the intentions of the mind and thence of the deeds according to which they will be judged faithful and unfaithful.

### Book of life. *Liber vite.*

A. 2256<sup>e</sup>. (Everything) is inscribed in his book of life, that is, his two memories and his nature . . .

2474. This is his book of life which is opened in the other life . . . D.2156.

862<sup>o</sup>. 'Books' in these passages = the recollection of all things which they have done, for everyone takes with him into the other life the memory of all his acts, thus the book of his life. Ill.

9841<sup>3</sup>. The interior or spiritual memory is the book of man's life. P.227.

10505. See Book at these refs. R.867.

—<sup>3</sup>. 'They who are written in the book of life' = those who are in the life of truth and good, thus who, from love and faith, do the Divine commandments . . . Ill.

H. 236<sup>e</sup>. The Angels know all things of another's life from some ideas of his thought, because thence they know his reigning love, in which are all things in their order. Man's book of life is nothing else.

463. Man's 'book of life' means that all things both done and thought are inscribed on the whole man, and appear as if read in a book when called forth from the memory, and as if seen in effigy when the spirit is viewed in the light of Heaven. Des.

R. 588. 'The book of life' (Rev.xiii.8) = the Word of the Lord, and all doctrine concerning Him.

735. 'Whose names were written in the book of life from the foundation of the world' (Rev.xvii.8) = who do not believe in the Lord, and are not in doctrine from the Word.

874. 'If anyone was not found written in the book of life' (Rev.xx.15) = those who have not lived according to the Lord's injunctions in the Word.

925. 'But they who are written in the Lamb's book of life' (Rev.xxi.27) = that none are received into the New Church . . . but those who believe in the Lord and live according to His injunctions in the Word.

958. 'To take away their part out of the book of life' (Rev.xxii.19) = that they cannot acquire any wisdom from the Word, or appropriate anything from it. 'The book of life' = the Word, and also the Lord as to the Word. Refs. The reason is that the Lord is the Word . . . T.107.

D. 4430. (Opening of man's book of life there.) 4701, Examps.

E. 199. 'I will not blot out his name out of the book of life' (Rev.iii.5) = that they will be in Heaven . . . 'The book of life' = Heaven. Ex. . . 'The book of life' is that with man which corresponds to Heaven with him. Ex. and Ill.

**Bookcase.** *Librarium.* T.343. 692<sup>3</sup>. 694<sup>5</sup>. 797<sup>2</sup>. —<sup>e</sup>.

**Bookworm.** Under BOOK at D.385.

**Borders.** See BOUNDARY.

**Border.** *Confinium.* T.279.

**Border.** See FRINGE.

**Border.** *Limbus.*

A. 9492. 'A border (of gold on the ark)' (Ex.xxv.11) = termination from good lest they be approached and injured by evils. 'A border' = termination. Ex. 10187. 9496<sup>2</sup>. The 'border' had reference to the circumference (in man) in which there is termination.

9533. 'Thou shalt make for (the table) a border of gold round about' (ver.24) = the termination of the sphere of good from the Lord's Divine good.

9535. 'Thou shalt make a border of gold of the closure round about' (ver.25) = the termination of the sphere of Divine good.

9914. 'A lip,' or 'border,' round the upper opening of the robe (Ex.xxviii.32) = terminated and closed on every side.

10835. (A border round the roof.)

M. 29<sup>2</sup>. (The departed believed to be in limbo.)

T. 74. (The borders of their hats.)

103. After death . . . man retains the Spiritual from the father, together with a certain **limbus** from the purest things of nature around it; but with those who come into Heaven this **limbus** is below and the Spiritual above, whereas with those who come into Hell this **limbus** is above and the Spiritual below. (See W.257<sup>5</sup>. D. Wis.viii<sup>7</sup>.)

**Bore.** *Perforare.*

See AWL.

5145. 'Perforated upon my head' (Gen.xl.16) = without termination anywhere in the middle. 'Perforated' means open from top to bottom, thus not closed.

**Borer.** *Terebra.*

**Boring.** *Terebratio.*

A. 1270. A sound as of great borers. D.3367.

D. 3218. (A kind of boring of Spirits in various parts of the body.)

3968. (Spirits who act by boring.)

**Boreal.** *Borealis.*

T. 185. (Boreal Spirits, Des.)

385<sup>4</sup>. In northern lands.

**Born, To be.** *Nasci.*

**Birth.** *Nativitas.*

**Child.** *Natus.*

See BEAR-*parere*, and HEREDITARY; also under CONNATE, and GENERATION.

A. 89. 'The nativities of the heavens and earths' (Gen.ii.4) = the formations of the celestial man.

469. See Book at this ref.

[A.] 489<sup>2</sup>. 'The born,' or 'children' (Is.xxix.23)=the regenerate who have intelligence of what is good and true.

611. 'The **nativities** of Noah' (Gen.vi.9)=a description of the reformation or regeneration of the new Church.

987<sup>2</sup>. Man when **born** is the lowest of all living things. M.350. T.417.

1050<sup>2</sup>. Man is **born** into no exercise of his life . . .

1145. 'These are the **nativities** of the sons of Noah' (Gen.x.1)=the derivations of the doctrinals and worships of the Ancient Church. . . In the outward sense, '**nativities**' are the generations of one from another; but in the inward sense, regard celestial and spiritual things, or those which are of charity and faith, thus here, the **nativities** which are of the Church . . .

1255. 'According to their **births**' (Gen.x.32)=as they could be reformed. '**Birth**'=reformation; for when a man is reborn or regenerated by the Lord, each and all things which he receives anew are **births** . . .

1330. 'These are the **nativities** of Shem' (Gen.xi.10)=the derivations of the second Ancient Church. '**Nativities**'=the origin and derivation of doctrinals and worships. . . Wherefore when any Church is **born**, it is said that there were '**nativities**' of it. Ill.

1360. 'These are the **nativities** of Terah' (ver.27)=the origins and derivations of idolatries . . .

1367. 'The land of his **nativity**' (ver.28)=origin.

1412. 'From thy **nativity**' (Gen.xii.1)=corporeal and worldly exterior things.

1414. Through **birth** from the virgin mother He derived infirmities like those of man in general.

1438. Being **born** from Jehovah . . .

1444. He was **born** as another man . . . 1450. 1460. 1542<sup>2</sup>. 1616. 1893<sup>2</sup>. 1894<sup>e</sup>. 1902. 4692<sup>5</sup>. 4963<sup>3</sup>.

1573. Where there is hereditary evil there is also falsity, the latter is **born** from the former, but falsity from evil cannot be **born** until the man is imbued with scientifics and Knowledges . . .

—<sup>3</sup>. No man can ever be **born** from any man without deriving evil thence . . .

—<sup>6</sup>. If He had been **born** Divine, that is, without evil . . .

—<sup>7</sup>. The Lord could have assumed the Human without **birth** . . .

1902. If man were imbued with no hereditary evil, he would be **born** rational immediately from the marriage of the celestial things of the inward man with its spiritual things, and the Scientific would be **born** through the Rational, so that man would possess the whole Rational and the whole Scientific at his coming into the world . . . as may be inferred from the fact that all animals are **born** into the whole Scientific . . . What causes man to be **born** (into no knowledge) is hereditary evil from the father and mother, for thus all his faculties are turned the wrong way about.

1906. Man when **born** has not one whit of good of himself, but is completely defiled with hereditary evil. 4644<sup>2</sup>.

2035. 'Generations and **nativities**'=those things which are of faith.

2048. 'Those **born** in the house' (Gen.xvii.12)=the celestial. (See 1708.) E.601<sup>12</sup>.

2293<sup>2</sup>. They know not but that they were **born** in Heaven.

2303. Immediately after the **birth** of infants Angels from the Heaven of innocence are with them.

2531<sup>e</sup>. '**Born** of God' (John i.13)=those who are in love and thence in faith.

2557. Man not **born** into any knowledge, nor into anything rational, but only into the capacity of receiving them. 3161<sup>2</sup>. 3175<sup>2</sup>. 5081. T.480<sup>e</sup>.

—<sup>2</sup>. If spiritual truth flowed in from within, as good does, man would be **born** into the whole Rational and at the same time into the whole Scientific, so that he would not need to learn anything.

2592<sup>3</sup>. He was **born** a Man, but was conceived from God.

2628. 'That were **born** to him' (Gen.xxi.3)=to come forth from the Divine.

— The Lord's Divine Human was not only conceived, but was also **born** from Jehovah . . . 2649<sup>2</sup>. 2798.

2661<sup>2</sup>. If the Most Ancient Church had continued in its integrity, the Lord would have had no need to be born a Man.

2682<sup>2</sup>. (Man is **born** into both worlds.)

2798<sup>2</sup>. He was **born** from the virgin Mary as another man, but when again **born**, or made Divine, it was from Jehovah . . .

2803<sup>3</sup>. The Divine Human which was **born** from eternity was also **born** in time, and being **born** in time, and being glorified, is the same thing. Sig.

3026. '**Birth**' (Gen.xxiv.4)=the Spiritual of love, here, Divine celestial and spiritual things . . .

3036<sup>e</sup>. 'The land of my **birth**' (ver.7)=the maternal hereditary as to falsity.

3183. As soon as man is **born**, he is introduced into a state of innocence . . .

3203<sup>2</sup>. He who is **born** anew is like an infant . . .

3263. 'These are the **nativities** of Ishmael' (Gen.xxv.12)=the derivations of that spiritual Church . . . 3267. 3279.

3298. Good and truth are like offspring, being conceived, carried in the womb, **born**, etc. 3308.

3299. Whatever is **born** derives being from the father and manifesting from the mother; there must be both.

3469<sup>3</sup>. Natural good is the good into which a man is **born** . . . this he derives from his parents . . .

3570<sup>4</sup>. (Parallel between man's two births.)

3579<sup>3</sup>. 'The dew of thy **birth**' (Ps.ex.3)=the celestial of love.

3793. There is no marriage of good and truth in the Natural with man when he is **born**, for man alone is not **born** in Divine order . . .

3974. 'Children' (Gen.xxx.26)=truths. 4270. 4377. 4383. E.411<sup>26</sup>.

4038<sup>2</sup>. Man when first born is merely corporeal, but there is a capacity in him of being perfected . . .

4070. 'To thy birth' (Gen.xxxi.3)=to truth thence. 'Birth'=the truth which is from good; for all truth is born from good . . . 4094. 10335<sup>3</sup>.

4231. The good of the Natural does not mean the good into which a man is born, or which he derives from his parents, but good which as to its origin is spiritual; into this no one is born . . .

4378<sup>e</sup>. Thus man is continually being born . . .

4592<sup>2</sup>. All men are born natural with the power to become either celestial or spiritual; the Lord alone was born spiritual celestial, and therefore was born at Bethlehem . . . The reason He was born spiritual celestial was that the Divine was in Him. 4594.

4610. 'Born to him' (Gen.xxxv.26)=their origin.

4641. 'These are the nativities of Esau' (Gen.xxxvi.1)=derivations in the Lord's Divine good natural. . . The Lord's Divine good natural, which is represented by 'Esau,' is the Divine he had from birth . . . 4644.

4668. 'Nativities' (Gen.xxxvii.2)=the derivations of those things of the Church, namely, of truth from good, or of faith from love.

4765. 'The child is not' (Gen.xxxvii.30)=that there was no faith in Him. 'Child'=truth of faith.

5160. 'Pharaoh's birth day' (Gen.xl.20)=when the Natural is being regenerated. 'To be born'=to be regenerated. Ex.

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

5598. 'As to our birth' (Gen.xliii.7)=concerning the truths of faith there. 'Birth'=that of truth from good. Ex.

5826<sup>4</sup>. 'Born of God'=those who are regenerated by the Lord, and are thence in good. 9454. 10829<sup>e</sup>. L.18<sup>e</sup>. E.329<sup>e</sup>.

5850. Animals . . . are born into all things which belong to them . . .

5937<sup>e</sup>. People remain in the dogmas in which they were born . . . 8993<sup>2</sup>. 9300<sup>5</sup>. S.92.

6025. 'Birth'=the new birth through faith and charity.

6222<sup>e</sup>. Both the Intellectual and the Voluntary are born from the Internal . . . for every affection of good and truth . . . is born from no other source . . .

6323. See ANIMAL at this ref.

—<sup>3</sup>. If man were in order . . . above all animals he would be born not only into scientifics, but also into all spiritual truths and celestial goods, and thus into all wisdom and intelligence . . . 7750<sup>2</sup>. H.352<sup>2</sup>.

6367. Man is born into those things which are of the voluntary part; hence the people of the Most Ancient Church were born into the good of love in so far as they had good in their Voluntary.

6716. Hence His Human was not Divine from birth.

8042<sup>2</sup>. The generations or nativities of truths from good are as the generations or nativities of sons and daughters from a parent . . .

8550. Every man is born into the evils of the love of self and of the world from his parents . . . 9278<sup>2</sup>. H.296. 424. N.79<sup>e</sup>. Life 68. 110. P.83. R.692<sup>2</sup>. M.525. T.520, Gen.art. 612. 658<sup>5</sup>. P.281<sup>2</sup>. M.94.

8552. (Necessity of man's being born anew.)

8983. 'Children' (Ex.xxi.4)=derived truths and goods.

8998. They who have been born within the Church . . . are not to contract marriages with those born out of the Church . . .

9156<sup>e</sup>. 'Children' or 'sons'=truths of faith. Refs. 9372<sup>2</sup>.

9336<sup>2</sup>. Man when born as to hereditary evils is a Hell in the least form.

9350. Why the Lord willed to be born in our Earth. Gen.art. U.113. D.4376.

10122<sup>2</sup>. The new understanding and will into which man is born from the Lord . . . 10660, Sig.

10156. Man is born natural . . .

10249<sup>3</sup>. 'Children' (Is.xliv.3)=those who are of the Church.

10318. Man is born in mere ignorance . . . for he is born hereditarily into all evil of the love of self and the world. H.202.

10367<sup>2</sup>. Man is born into evils of every kind, and thence into falsities of every kind . . .

H. 345<sup>2</sup>. Little children (in Heaven) do not know that they were born in the world, therefore they believe that they were born in Heaven; thus they do not know of any birth but the spiritual one . . .

Life 69. The means of reformation are . . . that man is born into mere ignorance . . .

W. 67. Man is born into the ultimate degree of the natural world . . .

236. These three degrees of height are in every man from his birth . . .

258. Every man is born into the capacity of understanding truths even to the inmost degree . . .

270. From birth the spiritual mind is not open, but only in the potency of being opened . . . For man is born animal, but becomes man. M.152a<sup>2</sup>.

P. 32<sup>2</sup>. Man comes into the first degree which is natural when he is born . . .

275. If man were born into the love in which he was created, he would not be in any evil, nay, he would not know what evil is . . . If man were born into this love he would not be born into the thick darkness of ignorance, as now every man is, but into a certain light of knowledge and thence of intelligence, and into these he would also quickly come . . .

276. When the love of the neighbour was turned into self-love, man could no longer be born into the light of knowledge and intelligence, but into the thick darkness of ignorance, because into the ultimate plane of life . . .

277<sup>3</sup>. An infant is born black from a black . . .

—<sup>4</sup>. Every infant is born into this external of life.

M. 33. From this primitive formation it arises that the male is born intellectual, and the female voluntary . . .

[M.] 133. Why man is not **born** into the knowledge of any love, when yet beasts and birds . . . are **born** into the knowledges of all their loves. Fully Ex. T.48<sup>s</sup>.

134<sup>e</sup>. Man is **born** into no knowledge, that he may be able to come into all . . . and he is **born** into no love, that he may come into all . . .

447. Every man is **born** corporeal, becomes sensual, then natural, and successively rational . . .

T. 405. Emperors, kings, etc. who are **born** to command, if they humble themselves before God, are sometimes less in the love of dominion than men sprung from the lowest orders.

480<sup>e</sup>. Man (is **born**) into the inclination to love himself and the world, and also the neighbour and God . . .

521<sup>s</sup>. Unless broken through new **birth** from the Lord.

583. (Correspondence of regeneration to conception, gestation, **birth**, and education.) Gen.art. . . Hence natural **births** in the Word mean spiritual **births**. Ill. E.434<sup>7</sup>.

612<sup>e</sup>. As man is **born** spiritual as to the interiors of his mind, differently from a beast . . .

E.624<sup>19</sup>. Those who are **born** in the Church and are attached to it merely on that account. Sig.

745<sup>e</sup>. 'To be **born**' = to be regenerated.

**Born again.** *Renasci.*

**Rebirth.** *Renascentia.*

See under BORN.

A. 986<sup>s</sup>. Man is **born again** through truths of faith. H.342(s).

3701<sup>s</sup>. He ought to be **born again** as an infant . . .

3860. Regeneration is called **rebirth**, but spiritual.

5115<sup>s</sup>. The man who is being **born again** . . .

5130<sup>s</sup>. The **rebirth** of the Sensual subject to the intellectual part, Treated of. 5122.

10367<sup>s</sup>. In order to be delivered from Hell, man must be wholly **born again** by the Lord. It is this **rebirth** which is called regeneration. In order therefore that he may be **born again** he must first learn truths . . .

H. 279. Regeneration is **rebirth** as to the spiritual man. Des.

**Borrow.** *Mutuam accipere.*

See LEND-*faenerari*, also under ASK-*petere*.

E. 556<sup>s</sup>. 'From him who would **borrow** of thee turn not thou away' (Matt.v.42)=if he longs to be instructed, instruct him; for the evil long for this in order to pervert and deprive, but are not able.

**Bosom.** *Gremium.*

A. 1736<sup>s</sup>. 'To carry in the **bosom**' (Is.xl.11) is predated of His love or mercy.

T. 508<sup>s</sup>. A golden image in his **bosom** . . .

582<sup>s</sup>. As one who warms a serpent in his **bosom**.

**Bosom.** *Sinus.*

See under BREAST.

A. 3305<sup>7</sup>. 'To be in Abraham's **bosom**' (Luke xvi.22) = in the Lord (from conjunction through love). 6960<sup>s</sup>.

4048<sup>s</sup>. Such are they who relate to the **sinuses** or greater blood-vessels of the brain; and they who resemble such relate to the longitudinal **sinus** between the two hemispheres of the brain, which is in a state of quiet however the brain on each side may be agitated. 7744<sup>e</sup>. D.3879.

6960. 'Convey thy hand into thy **bosom**' (Ex.iv.6) = the appropriation of truth. . . 'Bosom' = love; for what belongs to the breast corresponds to love . . . And as the **bosom** corresponds to love, it also = the proprium, for that is proper to man which is of his love; therefore here, 'to convey the hand into the **bosom**' = appropriation. Ill.

—<sup>2</sup>. 'Lying in the **bosom**' (Mic.vii.5) = one who is conjoined through love. Hence a wife is called 'the wife of her husband's **bosom**' (Deut.xxviii.54; 2 Sam. xii.8), and a husband is called 'the husband of the wife's **bosom**' (Deut.xxviii.56), and this because the one is the other's.

—, 'Bosom' (Ps.xxxv.13) = himself.

—<sup>3</sup>. 'To give into the **bosom**' (Luke vi.38) = to themselves as their Own. —<sup>e</sup>.

—<sup>4</sup>. 'To lean on the **bosom**' (John xiii.23) = to be loved, and to be conjoined through love. 10087<sup>s</sup>. —<sup>e</sup>.

—<sup>5</sup>. 'Bosom' = that which actually belongs to man, and appropriation not through love, in the following. Ill.

6998<sup>7</sup>. (The interior and the inmost **bosom** of the Word.)

E. 821<sup>e</sup>. 'Bosom' and 'breast,' in the Word = spiritual love, which is love in act; and the Lord's 'bosom' and 'breast' (John xiii.23) = the Divine love itself; wherefore they are in the province of the breast in Heaven who are in spiritual love.

**Botany.** *Scientia botanica.* A.4529.

**Both.** *Ambo.*

A. 9166. 'Both' (Ex.xxii.11) = in each and all things, for in the inward sense 'between **both**' does not mean between two, but in each and all things; for 'two' = conjunction into one.

9658. 'Both' or 'two' (Ex.xxvi.24) = conjunction.

**Bottle.** *Lagena.*

A. 2674. '(Hagar's) bottle of water' (Gen.xxi.14) = very little truth. 2681. 2703.

5567<sup>s</sup>. An earthen **flask** in his hand . . .

E. 177<sup>9</sup>. 'A **bottle**,' or 'potter's vessel' (Jer.xix.1) = falsity.

374<sup>13</sup>. 'A **flagon**' (Hos.iii.1) = that which contains, thus the ultimate sense of the Word, which they apply to their falsities and evils.

**Bottle.** *Uter.*

R. 672<sup>s</sup>. 'Bottles,' etc. = those things which are contained in them. Ill.

839<sup>s</sup>. **Bottles** filled with iron filings . . . T.116<sup>e</sup>.

T. 38<sup>s</sup>. Like a **bottle** containing worms . . . 258.

380<sup>4</sup>. Their mouth is like a **bottle** of honey, and their heart is like a **bottle** of gall.

E. 195<sup>15</sup>. 'Wine'=truth, and 'bottles,' the Knowledges which contain it.

376<sup>28</sup>. 'Old bottles' (Matt.ix.17)=the statutes and judgments of the Jewish Church, and 'new bottles,' the Lord's injunctions and commands.

—<sup>34</sup>. 'Every bottle shall be filled with wine' (Jer. xiii.12)=the mind of man, for this is a recipient of truth or falsity, as a bottle is of wine.

242<sup>14</sup>. 'Earthen pitchers, the work of the hands of the potter' (Lam.iv.2)=evils of life and falsities of doctrine which are from man's Own intelligence. (See also 177.)

**Bottomless pit.** See DEEP—*Abyssus*.

**Bough.** *Termes*.

R. 875<sup>15</sup>. I plucked some twigs (which blossomed).

M. 77<sup>e</sup>. (Twigs which became brass with gold tips.)

T. 258. Like a bottle girded with twigs of cedar.

767<sup>8</sup>. In every bough and sprig of a tree . . .

**Boundary.** *Limes*.

A. 2694<sup>2</sup>. (Extension of the boundaries of the sphere of perception.)

4205. A limit of the influx of good. Sig.

9433<sup>o</sup>. 'A bound that they may not pass over' (Ps. civ.9)=the ultimate of truth Divine . . .

D. 2151. They are not allowed to go beyond fixed limits which are the limits of permission, and the limits are such that nothing is ever permitted except what is turned into good by the Lord.

**Boundary, Term.** *Terminus*.

**Terminate.** *Terminare*.

**Termination.** *Terminatio*.

See BORDER—*limbus*, also under CANAAN.

A. 129<sup>e</sup>. By terms familiar to the learned . . .

196<sup>2</sup>. Use terms they themselves do not understand.

946. They stick fast in terms . . . 3348<sup>8</sup>. —<sup>e</sup>.

1072. The ideas of thought are terminated (in sensuous things). 2553.

1211. 'The boundary of the Canaanites' (Gen.x.19) =the extension of Knowledges with them. Ex.

1311<sup>2</sup>. Every evil has its own limits . . . When it transgresses these limits it runs into the penalty of evil. 1857<sup>2</sup>.

1444<sup>3</sup>. The sea and Jordan were boundaries. 1585.

1486<sup>e</sup>. Scientifics are the ultimates in which interior things are terminated in order . . .

1585<sup>2</sup>. The ultimate things, or boundaries, represented the outward man; the boundaries of Canaan were many, in general the Euphrates and the Jordan, and the sea.

1626<sup>e</sup>. He who has extinguished spiritual ideas by means of the terms and definitions of human philosophy . . .

1866. The extension (of spiritual and celestial things) is meant by the boundaries of Canaan.

2718<sup>8</sup>. The last boundary of the spiritual is the first of the celestial . . .

2973. 'Borders,' and 'round about' (Gen.xxiii.17)=those things which are exterior.

3348. They have got but little beyond terms . . . And they dispute about terms. Examps.

3540. The skins are the outermost things of an animal in which its interior things are terminated . . .

—<sup>2</sup>. These are the terminations of interior things.

3632. Divine order is not terminated except with man in his bodily things, namely in his gestures, actions, etc.

3720<sup>e</sup>. The Natural is the ultimate of order, for in it all interior things are terminated . . . 4539.

3726. 'He set it for a pillar' (Gen.xxviii.18)=a holy boundary. . . Good cannot be terminated in good, but in truth, for truth is the recipient of good. 3727. 4090.

3727. The reason 'a pillar'=a holy boundary, thus the ultimate of order, is that in most ancient times they placed stones where their boundaries were, which marked off the possessions of one from those of another, and were for a sign and a witness that their boundaries were there. . . Then they thought from them concerning the ultimate in man, thus concerning the ultimate of order, which is truth in the natural man . . . Hence the ancients who were after the flood began to regard as holy the stones which had been set up in the boundaries. (See PILLAR, and STONE.) 4580.

4060<sup>4</sup>. Influx . . . is terminated in the ultimate . . .

4089. Celestial and spiritual things are terminated in the Natural. 4240.

4116. All the boundaries of Canaan represented that which is last or ultimate, and that which is first; that which is last or ultimate because [the land] ceased there, and that which is first because it began there; for all boundaries are of this nature, being the last things to those who go forth, and the first to those who come in . . . 4255<sup>2</sup>.

4195. Such heaps were for a sign . . . that the boundary was there.

4214<sup>2</sup>. The thoughts (of Spirits) are not terminated in such things as while they were in the body . . .

4240. All boundaries, as rivers, mountains, and lands, represented those things which were ultimate. Refs.

4270. 'Jabock' was a boundary of Canaan. Ex. All the boundaries of that Land were significative of celestial and spiritual things of the Lord's Kingdom, according to distance and situation. Refs. 4313.

4547. The Holy in which interior things are terminated. Sig.

4585<sup>3</sup>. (Necessity of using these terms.)

4658<sup>2</sup>. The terms Aristotle invented . . .

—<sup>3</sup>. They who want to think from terms . . .

4875<sup>e</sup>. There are outermost truths to which interior truths are determined, and in which they are terminated.

4938. Celestial things are terminated in spiritual things, and spiritual things in natural things.

[A.] 4939. Nature is that in which the things of the Spiritual World are **terminated**. 10728.

5089°. They have immersed their thoughts in such things as are of the world, that is, in **terms** and distinctions from them, thus in sensuous things . . .

5134°. The Divine . . . cannot be **terminated** in evils and falsities, as is the case with man . . .

5145. 'Perforated' (Gen.xl.16)=without **termination** anywhere in the middle. Ex. . . The interiors are distinct in degrees, and are **terminated** in each degree, and through the **termination** are separated from the lower degree . . . It is necessary that all the degrees be well **terminated**, and thus by means of **terminations** be distinct from each other. Ex.

—<sup>3</sup>. Consequence of the voluntary things not being **terminated** anywhere in the middle.

—<sup>4</sup>. Whether there are **terminations**, and thus planes, may be known in this way . . . With those who have perceptions of good and truth, there are **terminations** from the first degree to the last, for such perceptions are impossible without **terminations** of all the degrees. . . . With those who have conscience, there are also **terminations**, but from the second degree, or from the third to the ultimate. Ex. . . Conscience itself is the interior plane in which the influx of Divine good is **terminated** . . . With those who have no conscience . . . the **terminations** are in the delights of self. Enum.

—<sup>5</sup>. It is chiefly in the other life that it is recognized whether the voluntary things have been **terminated** with a man, or not **terminated**. Ex. . . All those with whom the interior voluntary things have been **terminated**, are elevated into Heaven . . . but all those with whom the interior voluntary things have not been **terminated**, betake themselves into Hell, for the Divine flows through and is turned into what is infernal . . .

—<sup>6</sup>. Voluntary things are said to be 'perforated,' or not **terminated**, when there is no affection of good and truth, or of what is just and fair . . . The affections are what **terminate** and close.

5196. From boundary to **boundary**. Sig. and Ex. . . The reason 'the river'=a **boundary**, is that the great rivers, Euphrates, Jordan, and Nile, and above all, the sea, were the ultimate **boundaries** of Canaan. 5205.

5205. That falsities stood in the boundaries where truths were, Sig. and Ex.

5207. That truths are extirpated from the Natural by means of falsities in the boundaries, Sig. and Ex.

5373°. The Spiritual World is **terminated** in man's Natural . . .

5651°. The Natural is the plane in which influx is **terminated** . . . 10208°. Refs.

6406. The plane in which interior things are **terminated** is the Natural . . .

6977°. Evil and falsity grow there according to the capacity of receiving them which he had acquired in the world, but he is not allowed to overstep the acquired **limits**.

7191. (No stops—*signa terminationum*, in the Hebrew.)

7381°. The ideas of interior thought . . . are **terminated**

in material things, and where they are **terminated** there they appear to be.

7554°. If (truths and evils) cannot be separated, they are cast out to the **boundaries**.

7643. 'The locust in thy **boundary**' (Ex.x.4)=falsity in the outermost things.

7926°. The Hells cannot force their way up further than those who are in the last **boundaries** of Heaven. Ex.

8063. 'In all thy **border**' (Ex.xiii.7)=wherever truth from good extends itself. '**Border**'=the extension of truth from good, for all truth has its own extension . . . and therefore has its **boundaries** . . .

8325°. Two statues at the **boundary** of the universe.

8472°. They who receive little are in the **boundaries** of Heaven . . .

8539. 'They ate manna until their coming to the **boundary** of the Land of Canaan' (Ex.xvi.36)=that they had the appropriation of good from truth until they came to the region of Heaven. . . 'The **boundary** of the Land of Canaan'=the entrance to Heaven, or the region where Heaven begins.

8628. They had made wisdom to consist . . . chiefly in philosophical **terms** . . . In the other life they have but little perception, for they see only in **terms**, and from **terms** . . . 8631.

8794. 'Thou shalt set bounds for the people round about' (Ex.xix.12)=extension into Heaven no further than to the spiritual spheres of good. Ex. 8837.

9340. 'Thou shalt set thy **boundary** from the Red Sea even to the sea of the Philistines' (Ex.xxiii.31)=extension from scientific truths to the interior truths of faith. Ex.

9430°. In this, interior things are **terminated** and come to rest . . .

9499. **Terminations** in Heaven, Sig. and Ex.

9853. 'The **ends**' (Ex.xxviii.14)=the outermost things.

9879. 'Thou shalt set upon the breastplate chains at the **ends**' (ver.22)=the conjunction of the whole of Heaven in the outermost things.

10675. 'I will make thy **border** spread out' (Ex.xxxiv.24)=the multiplication and extension of truth from good.

H. 38 (u). Every degree is **terminated**. Refs.

50. The simpler angels are in the **boundaries**. 52. 275.

360°. In the world are the ultimate effects in which everyone's affection is to be **terminated** . . .

W. 230. Without use, love and wisdom have no **boundary**, or end.

253°. They are in some higher Heaven at its **boundaries**, where they are as it were in the light of evening; for in every Society the light decreases from the middle to the **boundaries** . . . Those are in the **boundaries** who are in few truths.

259. With such persons, (idiots, etc.) the Rational cannot be elevated; for the life . . . with these has not the **boundaries** in which it ceases so disposed that . . .

T. 536°. They are driven into deserts, or caverns,

which are in the last boundaries of the so-called Christian world.

D. 866. Philosophy consists of mere terms. (See under PHILOSOPHY.)

1603. (On the use and abuse of philosophical terms.)

E. 365<sup>41</sup>. 'In the borders' (Is.lx.18)=in the natural man, for in the things which are there spiritual things are terminated.

374<sup>12</sup>. 'The border' (Ps.cxliv.14)=all these things.

403<sup>22</sup>. 'Border' (Ps.cv.31)=the ultimate in which interior things cease and in which they are all together.

406<sup>16</sup>. (On the boundaries of the Spiritual World.)

518<sup>17</sup>. 'I will set thy boundary at the Red Sea even to the sea of the Phylistines, and from the desert even to the river' (Ex.xxiii.31). The boundaries of Canaan=the ultimates of the Church, which are scientific truths, knowledges of truth and good from the Word, and rational things. Ex. —<sup>18</sup>.

654<sup>8</sup>. 'The border (of Egypt)' (Is.xix.19)=scientific truth.

831<sup>4</sup>. The life of every man is from his works, because affection . . . and thought . . . are terminated in them, and so come forth; and unless these are terminated they perish . . .

## Bow. Arcus.

### Bowed. Arcuatus. A.1629.

A. 974. The state of the man after the Flood who can receive charity is described by 'the bow in the cloud.' 1038<sup>e</sup>.

1042. 'I will set the bow in the cloud' (Gen.ix.13)=the state of the regenerate spiritual man, which is like the bow of a rainbow. (See RAINBOW). E.701<sup>26</sup>.

—<sup>2</sup>. When the proprium is presented to view about a regenerate spiritual man in the other life, it appears like a bow in a cloud, which bow is a representation of spiritual things in his natural things. Ill.

—<sup>e</sup>. The natural things of man thus enlightened by means of spiritual light from the Lord, appear like a bow in a cloud. E.595.

1043. The 'bow,' or the colour of the bow, never exists except in a cloud. Ex.

1048. 'The bow shall be seen in a cloud' (Gen.ix.14)=when a man is still such that he can be regenerated. 'The bow in the cloud'=a sign of regeneration. . . It is a man's sphere which is made visible by means of a bow when the Lord pleases. 1053.

1195<sup>e</sup>. 'To handle and bend the bow' (Jer.xlvi.9)=to reason.

2685. '(Hagar) a bow-shot off' (Gen.xxi.16)=the state and degree of absence from the doctrine of truth. Ex. . . 'A bow' is predicated of the spiritual man . . .

2686. That 'a bow'=the doctrine of truth, Ill. 3499. 5354<sup>7</sup>. 6306<sup>5</sup>. 9396<sup>11</sup>.

—<sup>5</sup>. 'They who shoot with and bend the bow' (Jer. i.14,29; li.3)=those who tell and teach the doctrine of truth.

—<sup>7</sup>. In the opposite sense, 'a bow'=the doctrine of falsity. Ill. 2709<sup>4</sup>.

2709. (Ishmael) 'a shooter with the bow' (Gen.xxi.20)=the man of the spiritual Church. . . 'A bow'=doctrine. The man of the spiritual Church was formerly called 'a shooter with the bow,' because he defends himself by means of truths . . . 6422.

2799<sup>5</sup>. 'To break the bow, sword, etc.' (Hos.ii.18)=no combat there concerning doctrine and truth. E.734<sup>4</sup>.

4922<sup>2</sup>. 'To teach the bow' (2 Sam.i.24)=to teach the doctrine of love and charity. 9468<sup>4</sup>. E.357<sup>3</sup>.

6421. 'A bow'=doctrine; the missiles, the things of doctrine, thus truths of doctrine with those who are in truths, and falsities of doctrine with those who are in falsities. 9228<sup>2</sup>.

6422. 'A bow'=doctrinal things of the spiritual Church.

6423. 'He shall sit in the strength of his bow' (Gen. xlix.24)=that he is safe by the combating truth of doctrine. . . 'A bow'=doctrine.

7720<sup>2</sup>. 'All their bows bent' (Is.v.28)=doctrine of falsity. 8215<sup>3</sup>. 8313<sup>3</sup>. 8902<sup>5</sup>.

9182<sup>6</sup>. 'To break the bow,' etc.=to destroy the doctrine of falsity. E.650<sup>24</sup>.

S. 12. 'The bow of him who sat on the white horse'=the doctrine of charity and faith combating against falsities. 79<sup>2</sup>. E.356.

R. 299. 'He that sat on him had a bow'=that they have the doctrine of truth and good from the Word, by means of which they have fought against evils and falsities from Hell, thus against Hell. . . 'A bow'=the doctrine of truth and good from the Word fighting against evils and falsities.

—<sup>2</sup>. That 'a bow,' in the Word=doctrine fighting, in both senses, Ill.

— . 'A bow,' said of the Lord=the Word. Ill.

E. 238<sup>3</sup>. 'The wicked bend their bow to cast down the wretched and the poor' (Ps.xxxvii.14). 'Bow'=the doctrine of falsity fighting against the doctrine of truth.

355<sup>28</sup>. 'Bow of war' (Zech.x.4)=truth combating from doctrine.

357. 'That 'a bow'=doctrine combating, or the doctrine from which we combat against evils and falsities; and that 'arrows,' etc.=the truths of doctrine which combat, fully Ill.

—<sup>12</sup>. (In the opposite sense) 'a bow'=the doctrine of falsity fighting against truths and goods, and destroying them; and the 'arrows,' etc., its falsities themselves. Fully Ill.

734<sup>6</sup>. 'A bow of brass' (Ps.xviii.34)=the doctrine of the good of life. (See also 357<sup>4</sup>.)

C.190. As a bow which is never unstrung . . .

## Bow. See INCLINATION.

### Bow. Curvare, Incurvare.

A. 2153. '(Abraham) bowed himself towards the earth' (Gen.xviii.2)=the effect of humiliation from joy thence. 'To bow'=to humble. See 4347.

2327. '(Lot) bowed himself the face to the earth' (Gen. xix.1)=humiliation. Ex.



[A.] 2794. 'We will bow ourselves' (Gen.xxii.5)=submission.

2927. 'Abraham arose and bowed himself' (Gen.xxiii.7)=the Lord's joy on account of a kind reception. . . . 'To bow himself'=to rejoice. **Bowing** is a gesture of both humiliation and joy. 2950. 3163.

3118. See BEND at these refs. 5682. 7068.

3581. 'Peoples shall bow themselves to Thee' (Gen.xxvii.29)=truths of good.

4347. '(Jacob) bowed himself to the earth seven times' (Gen.xxxiii.3)=submission of all things. 4360. 4361. 4362. 6366.

4689. 'They bowed themselves to my sheaf' (Gen.xxxvii.7)=adoration. 'To bow one's self'=the effect of humiliation, thus adoration. 4698. 4701.

4844<sup>5</sup>. 'The bowed down,' etc. (Ps.cxlvi.8) treats of those who are being instructed in truths and led to good.

5420. 'They bowed themselves to him the face to the earth' (Gen.xlii.6)=humiliation. 'To bow one's self'=humiliation; and 'the face to the earth'=the humiliation of adoration. Ex. 5676. 6266. 7788.

6188. 'Israel bowed himself upon the head of the bed' (Gen.xlvii.31)=that he turned himself to those things which are of the interior natural. 'To bow himself,' here=to turn himself.

6266. **Bowing** is such an act of the body as corresponds to the humiliation of the mind; hence they who are in the adoration of God from the heart thus bow themselves.

6369. 'He stooped down,' etc. (Gen.xlix.9)=to put himself in power; for when a lion stoops down he hardens his nerves, and makes himself strong. R.241<sup>2</sup>. E.278<sup>3</sup>.

8663. (Moses) 'bowed himself' (Ex.xviii.7)=admission; because predicated of truth Divine.

9317. 'Thou shalt not bow thyself to their gods' (Ex.xxiii.24)=that the falsities of evil are not to be worshipped. 'To bow one's self'=adoration and worship. 10553. 10645. E.410<sup>3</sup>.

9377. 'Ye shall bow yourselves afar off' (Ex.xxiv.1)=humiliation and adoration from the heart, and then the Lord's influx. Ex.

E. 77. Humiliation before man produces bowing according to the estimation in which he is held, but before the Divine a complete bowing down. Ex.

**Bowels.** Under VISCERA.

**Bowl.** Under CUP—*Scyphus*.

**Bowstring.** Under NERVE.

**Boy.** Under CHILD—*puer*.

**Box.** *Buxus*.

A. 2162<sup>11</sup>. 'The box,' etc. (Is.lx.13)=celestial natural things. (=corresponding natural goods and truths. 9406<sup>2</sup>.)

M. 78<sup>3</sup>. Grass plots surrounded with box.

E. 375<sup>33</sup>. 'The box' etc. (Is.xli.19)=good and truth thence in the Natural. Id.

730<sup>25</sup>. 'The box' (Is.xli.19)=the understanding of what is good and true in the natural.

**Bozrah.** *Bozrah*. A. 4650.

E. 359<sup>3</sup>. Because the Word as to the literal sense had been torn to pieces by the Jewish people, and Divine truth thereby adulterated, it is said 'with bespattered garments from Bozrah' (Is.lxiii.1) . . . 'Garments from Bozrah'=the ultimate of the Word, which is the sense of its letter. 922<sup>5</sup>.

922<sup>5</sup>. 'Bozrah' means 'the vintage' . . . which is said of truth.

**Bracelet.** *Armilla*.

A. 3103. (The truth of the Church was represented by the bracelets given to a bride. Ill.)

3105. 'Two bracelets' (Gen.xxiv.22)=Divine truth. Ill.

— . Bracelets were also for a king, but on the arm. E.358<sup>2</sup>.

M. 20<sup>3</sup>. The bridegroom took bracelets and a necklace of pearls, and fastened the bracelets on her wrists . . .

42<sup>4</sup>. Her bracelets were of pearls.

E. 195<sup>7</sup>. 'Bracelets'=the truths and goods of the Church. Refs.

242<sup>15</sup>. 'Bracelets upon the hands' (Ezek.xvi.11)=specifically, truths from good. Refs.

358<sup>e</sup>. 'A bracelet upon the arm' (2 Sam.i.10) was an ensign of power . . . against what is evil and false.

**Brahe.** D.5099.

**Brain.** *Cerebrum*.

See CEREBELLUM, DURA MATER, PIA MATER.

A. 444<sup>e</sup>. If the soul were mere thought, man would have no need of so much brain, the whole brain being organic of the interior senses . . . D.3471.

501. As in the brain, in the inmost things of which there are subtle organic [parts] called the cortical substances, from which and through which the operations of the soul proceed . . .

641. The intellectual things of Spirits and Angels flow into the left part of the head or brain, and the voluntary things into the right. . . . But when evil Spirits flow in, there is as it were an inundation; into the left part of the brain with direful phantasies and persuasions, into the right with cupidities. 644. 4410. 5725, Ex.

1635<sup>e</sup>. The organs of the head, or brain . . .

1763. The speech of many Spirits . . . inflowing into the brain with varied determination.

3884. The left part of the brain corresponds to rational or intellectual things, and the right to affections or voluntary things.

4039. On the correspondence of the cerebrum and cerebellum. Gen.art.

4040. There appear in the brain . . . wonderful circumvolutions and gyres, in which are placed the cortical substances; from these fibres run forth which constitute

the marrow of the brain; these fibres proceed thence through the nerves into the body, and there perform functions according to the orders of the brain . . .

4041. The heavenly form in the lowest sphere is such as is the form of the circumvolutions which appear in human brains . . . The brain is formed according to the form of the flowing of Heaven; but the interiors of it, which do not appear to the eye, are according to the interior forms of Heaven, which are quite incomprehensible . . . D.2728.

4042. It is through the brain and its interiors that the descent and ascent (between the Heavens and the world) takes place, for there are the very beginnings . . .

4045. There are Heavens which relate to the cerebrum and cerebellum in general, and in these Heavens there are those who relate to the parts or members of the brains. Enum. 4222, Enum.

4048<sup>e</sup>. See *Bosom-sinus*, at this ref.

4049. (The Spirits of the ventricles of the brain) are those who long to come into Heaven . . . The reason is that the better kind of lymph which is in the ventricles is of such a nature, namely, that it returns into the brain . . . The brain is Heaven . . . D.831.

4045. On those who represent the infundibulum in the brain. D.913.

4051. (The Spirits of the isthmus of the brain, and of the little knots of fibres in the brain.) 5189<sup>g</sup>. D.3837.

4052. See *BEGINNING-principium*, at this ref.

— They who correspond to the right part of the brain are they who are in the will of good, and thence in the will of truth; and they who correspond to the left part of the brain are they who are in the understanding of good and truth, and thence in the affection of them.

4054. The brain, like Heaven, is in the sphere of ends which are uses; for whatever flows in from the Lord is an end regarding the salvation of the human race; this end is what reigns in Heaven, and also what thence reigns in the brain; for the brain, where the man's mind is, has regard to ends in the body . . .

—<sup>2</sup>. These (Spirits) are obstructions of the brain. D.1812. 4548.

4319<sup>g</sup>. Their brain appeared hairy and darksome . . . Their brain appeared orderly, snowy, and lucid . . .

4325. The voluntary sense proper is in the cerebrum, the involuntary sense proper is in the cerebellum . . . The fibres which flow forth from the cerebrum present in general the voluntary sense, and those which flow forth from the cerebellum the involuntary sense . . . Those parts which encompass the body, as the muscles and skin, and the organs of sense, for the most part receive fibres from the cerebrum; hence man's senses and movements are according to his will; but those which are enclosed within, and are called the viscera, receive fibres from the cerebellum; hence man has no feeling of them, nor are they under the determination of his will.

4326<sup>e</sup>. (Fibres of the cerebrum now translated into the face, which exercise command over those from the cerebellum.) D.3868.

2 E

4407. The internal sight penetrates to the internal sensory, which is in the brain, by a shorter and more interior way than the hearing; hence it is that some animals have subsidiary brains within the orbits of their eyes; for their Intellectual depends upon their sight. Not so man, who possesses a larger brain, so that his Intellectual may not depend upon his sight, but his sight on his Intellectual.

4793<sup>f</sup>. When they supposed that they were penetrating towards the interiors of the head and brain, they were conveyed away through the excrementitious ways therein . . .

5180. These are they to whom corresponds the more subtle chyle which is conveyed towards the brain, and is there commingled with new animal spirit . . .

5189<sup>e</sup>. Ends are represented by the beginnings from which are the fibres, such as there are in the brain . . .

5386. The secretory and excretory parts of the brain are the ventricles and the mammillary processes, which draw off the mucus . . . To these correspond . . . tenacities of opinions, and unnecessary conscientiousnesses . . . 5724. D.939-943. 954. 1240.

5717. There are some who not only relate to the most sticky things of the brain, which are its excrementitious things, but also know how to infect them as it were with poisons . . . Such were they who slew whole armies . . . 5718. D.1783, Ex.

6607. See *AFFECTION* at this ref.

6872<sup>g</sup>. The organic beginnings which are in the brain.

7170. I felt a remarkable change in the brain . . .

7359. Through the Eustachian tube into the brain . . .

7408. This fasciculation is especially presented to view in the brain, in the two substances there, called the cortical and the medullary.

7481. The middle province, which is between the cerebrum and the cerebellum, corresponds to (the Spirits of Mars); for with those with whom the cerebrum and cerebellum are conjoined as to spiritual operations, the face acts as one with the thought . . .

9670<sup>g</sup>. To the Angels of the middle Heaven correspond those things with man which belong to the provinces of the lungs and cerebrum . . . These things are called voluntary (as distinguished from involuntary).

9914. All the first things which are of the head, namely, of the cerebrum and cerebellum, combine themselves together into bundles of fibres and nervules there, and being combined together, are sent down through the neck . . . and move the organic parts there at the bidding of the will, which begins in the brains.

H. 212. How these (fibres) go and flow in the brain does not appear to the eye, for innumerable ones there are so folded together that taken together they appear as a soft continuous mass . . .

251. The influx of the spiritual Angels with man is into his head from the forehead and temples to every part beneath which is the cerebrum, because this region of the head corresponds to intelligence.

463. As the particulars of thought and will are in-

scribed on the **brain**, for their beginnings are there, so they are inscribed on the universal body . . .

W. 42. For there are in the **brain** innumerable substances and forms in which resides every interior sense which has relation to the understanding and will.

135. The interiors of the face are the **brains**.

191. (The second discrete degree is derived from the first, and the third from the second, the third being called the composite. Such is the case) with the organic substances which are the receptacles and dwellings of the thoughts and affections in the **brains**. 192.

316<sup>3</sup>. A similar progression from primes to ultimates, and from ultimates to primes, is exhibited in the forms, most purely organic, of the affections and thoughts in man: in his **brains** are those star-like forms called the cineritious substances; out of these go forth fibres through the medullary substance by the neck into the body; these fibres go to ultimates there, and from the ultimates return to their primes; the return of the fibres to their primes is made through the blood-vessels.

362. The will and understanding . . . are in the **brains**, in the whole and every part of them, and thence in the body; in the whole and every part of it. Gen.art.

365. Man's life is in beginnings in the **brains**, and in derivatives in the body. Gen.art. . . For (1) a man perceives that he thinks in the **brain** . . . (2) The **brain** or head is the part first formed . . . (7) All the fibres descend from the **brains** through the neck into the body, and none ascend from the body through the neck into the **brains**.

366. (Description of the two **brains**.) 373. I.12<sup>5</sup>. T.351<sup>2</sup>.

367. The whole, which is the **brain** and the body together, originally consists of nothing else than fibres which proceed from their beginnings in the **brains**. 370.

384. As all things of the mind relate to the will and understanding, and all things of the body to the heart and lungs, there are two **brains** in the head, which are distinct from each other as are the will and understanding; the cerebellum is especially for the will, and the cerebrum for the understanding . . .

— The **brain** is also divided into two hemispheres . . . and the right relates to the good of truth, and the left to the truth of good . . .

388. The first web of the human form, or the human form itself with each and all things of it, is from the beginnings from the **brain** continued through the nerves. . . This is the form into which the man comes after death . . .

400. All things of the body are formed in the womb through fibres from the **brains**, and blood-vessels from the heart . . . from which it is evident that all things of man come forth from the life of the will, which is the love, from their beginnings from the **brains** through the fibres, and all things of his body from the heart through the arteries and veins.

412<sup>5</sup>. The breathing of the spirit depends on fibres from the **brains**, and that of the body on blood-vessels from the heart.

432<sup>2</sup>. The initial form of man . . . was seen as a least image of a **brain**. Des. . . The gibbous part, which was a type of the **brain** in the least things, was also divided as it were into two marriage beds, as the **brain** in the greatest is into two hemispheres, and I was told that the right bed was the receptacle of love, and the left of wisdom . . . The structure of this little **brain** within as to position and flowing was in the order and form of Heaven, and its outer structure was in the opposite. Des.

P. 180<sup>6</sup>. If a man knew all the operations of both **brains** into the fibres, of the fibres into the muscles . . .

279<sup>6</sup>. Look at the **brain**, and you will see innumerable substances, and fibres . . . 315<sup>2</sup>.

296<sup>14</sup>. The **brain** returns the blood vivified into the *vena cava* . . .

336<sup>e</sup>. The **brain** sublimates the blood and vivifies it anew . . .

R. 347. The **brain**, from which is the origin of all things of man's life . . .

M. 444<sup>6</sup>. Under the forehead is the **cerebrum**, and under the occiput the **cerebellum**; the latter is dedicated to love and its goods, the former to wisdom and its truths . . .

I. 13<sup>4</sup>. The human understanding dwells in the **cerebrum**, which is under the forehead, and the will in the **cerebellum**, which is in the occiput. T.160<sup>8</sup>. 564<sup>9</sup>.

T. 60<sup>e</sup>. The meninges of the **brain** by means of threads taken out of themselves enter into all the underlying glands, and through these into all the fibres, and through these into all things of the body. Hence it is that the head from the **brains** rules everything that is under it.

224<sup>2</sup>. The human mind . . . is nothing but a form of Divine truth and Divine good spiritually and naturally organized; the human **brain** is that form . . .

335<sup>6</sup>. See BEAST at this ref.

351<sup>2</sup>. Everyone knows that the head is full of **brains**, and that the **brains** are organized, and that the mind inhabits them, and that its ideas are fixed and remain in them as accepted and confirmed.

577<sup>3</sup>. Unless there were such action and co-operation with the influent life in the spiritual organism of the **brain**, thought and will could not exist; for the life from the Lord flows into that organism, and because it co-operates, that which is thought is perceived . . .

Ad. 990. The will is indeed the endeavour of acting, but the determination itself is effected by means of movement in the organic beginnings of the **brain**, namely, by means of expansions and constrictions; the very organic beginnings are the most subtle parts in the cortical substance itself of the **brain**, and are called substances: when these undergo changes or variations of form . . . they undergo the alternations of expansion and constriction. The general motion of the **brain** is expansion and constriction, thus is that of all the parts in general . . .

D. 830. It is known that the great ventricles of the **brain** are the places into which serosities flow from the

interstices of the fibres, and from elsewhere, so that they are as it were the bladders of the brain where the serum or lymph is mixed with the spirit, and from which again spirit and better things are set apart.

914. (The physiology of the infundibulum of the brain.)

1018. The brain is said to become indurated according to the falsities which are born from the thoughts . . . 1623. 1624.

1021. Some essences (of the things which enter the mouth) are rapidly carried off to the brain through a short way . . . 1742.

1022. Those [substances] which enter the blood the most quickly, are represented by those who enter through the cuticles, and are infants and little children, who are carried into the brain by the shortest way, and inaugurated into the cortical substance.

1023. On callosities. The things belonging to the left eye correspond to those which belong to the right part of the brain. Gen.art. . . On the left part of the brain, or in its left hemisphere, are presented those things which are false as to affections, and on the right those which relate to doctrinal matters; or on the left are those things which regard good, and on the right those which regard truth . . .

1027. The eyes correspond to the hemispheres of the brain, and in fact so that the left eye corresponds to the right hemisphere, and the right eye to the left hemisphere of the brain, for so do the fibres flow, and likewise the fibres in the optic nerves, as I have been informed. They represent a spiritual sphere, namely, the left eye or right part of the brain, intellectual things of truth, and the right eye with the left part of the brain, intellectual things of good.

1035. There are some who on their first entrance into the mouth . . . are carried away by the veins and evaporate into the brain, and at once commence a purer circulation; the purer of them are carried through the imperceptible fibres . . . towards the brain. There are, moreover, those who at once fly into the brain through the lungs by means of the inhaled air, and who are purer foods of the brain. There are also those who are drawn in through the imperceptible coats of the whole body, and are thus taken up towards the brain, as infants are . . .

1058. In the human body and its viscera, especially in the cerebrum and cerebellum, and in both the medullae . . . spiritual things are represented by the striated bodies . . .

1059. Hence the cortical substances relate to celestial things, and how they do so is especially evident from the cortical substance of the brain . . . These substances are also the beginnings, and therein takes place, in the brain, the formation of the spirits . . .

1130. On those who draw forth the spirituous chyle from the brain, and convey it towards the heart.

1239. The more interior examiners . . . constitute that province of the brain where its excretions are, of which there are many in the brain. Enum.

1613. There were four operations (of the interior

Heaven); the first was into the brain, almost at the left temple, which was their general operation as to the organs of reason.

1651. They spoke in the brain, so that the brain was similarly moved . . .

1666. Those things which are on the left side of the brain correspond to the right parts of the body . . . for there were Spirits acting into the left of the brain, and the sensation was thence derived into the right of the nose, and into the palm of the right hand . . .

1667. Spirits of the planet Jupiter said moreover, that it was the Intellectual which was in operation on the right of the brain, a little above the temple, where also, for a reason that was hidden from me, I had at such times applied my hand; and thus the right of the brain is dedicated to intellectual things, and the left to affections, contrary to what is the case in the body.

1730. They who constitute the thin membranes of the brains are circumstanced as are these membranes, which admit the sanguineous spirit to the interiors, conducting it in their own way; they also invest the fascicles of fibres, or nervules.

1733. Those in the more interior Heaven constitute the membranules or thin meninges over the minute organs of the brain, and around its thinner fibres . . .

1734. They who constitute the meninx over the brain are Genii, for that meninx is very sanguineous; in like manner they who constitute the meninx over the minute organs of the brain. But they who are around the fascicles of fibres and the interior nerves are Spirits.

1738. These constitute such things, for the external skin communicates by means of fibres and vessels with the interior and inmost things of the brain; hence its sensations: nay, they imbibe the most subtle things of the world and transmit them into the brain.

1781<sup>e</sup>. I felt them plainly in the chamber of the brain.

1791. On those who constitute the phlegm in the brain.

1793. These are they who constitute the phlegm of the brain, which is wont to obstruct the *lamina cribrosa*, so that the excrementitious ground of the brain stagnates: hence come dulnesses and the like insanities.

—<sup>e</sup>. The natural channel of breathing is through the nostrils, on account of the agreement of the brain and its animation with external things.

1798. On the punishments of those who relate to the stagnant humours in the brain.

— . The humours which stagnate in the brain are chiefly of three kinds. Enum. 1799. 1800.

1864. I felt a stroke in the brain . . .

1970. The least of thought and of affection affects all the organic beginnings of the brain, which are prefixed to the fibrils, namely, the cortical substances; and as it affects the beginnings, it affects all things of the fibres originating therefrom . . . thus the whole body . . . Thus the universal brain and the whole body, with all these innumerable varieties, constitute one single most subtle movement of our thought . . .

3124. (The Spirits of the excrementitious things of the brain, Des.)

[D.] 3148. The human brain is formed to the idea, as they call it, of the universal Heaven of Angels and of the World of Spirits; and from the brain, as from Heaven, comes forth the whole form or structure of the body . . .

3471. The organic things of thought are in the brain, and thence flow invisible fibres, through which the thoughts are led, from the senses into the organic things, and from the organic things into muscular acts.

3607. How (the fibres) connect themselves with the brain, which appears like pulp . . .

3718 $\frac{1}{2}$ . (Sirens) suppose themselves to be penetrating into those things which are of the brain, being conveyed thither through the excrementitious ways . . . 4098.

3840. He rolled himself in through the exterior parts of the left eye into the brain . . .

3861. The other parts of the body depend more upon the will, or on the muscles through the fibres of the cerebrum; not so the face . . .

4012. (A snow-white brain seen which was gradually filled with blood.)

5781. Fibres from the cerebrum are adjoined to fibres from the cerebellum, which go everywhere consociated together, in order that the voluntary things of man may be ruled from the involuntary things; for what is good always rules what is evil with man . . .

D. Min. 4714. The former Spirits belong to the province of the cerebellum, the others to that of the cerebrum: the Spirits of the two provinces are entirely separated in a miraculous manner for the sake of the spiritual, when yet they make one; as the cerebellum is separated from the cerebrum in man; but still they communicate with each other, both in general as in the medulla oblongata, and in each single fibre and nerve, so that there is not a fibre which has not something from both the cerebrum and the cerebellum, thus from the voluntary and the involuntary: unless this were so, man would perish in an instant . . .

4715. Who they are that relate to the cerebellum and cerebrum respectively.

E. 61. The Divine influx into the will is into the occiput, because into the cerebellum; and thence it goes towards the front parts in the cerebrum, where is the understanding.

316<sup>16</sup>. All good is received behind, and all truth in front, for the cerebellum is formed to receive the good which is of the will, and the cerebrum to receive the truth which is of the understanding.

559. The brain = intelligence and wisdom in like manner as the head, because intelligence and wisdom reside there in their beginnings.

776<sup>2</sup>. Here there are substances infinite in number, which appear as spherules, and are called by anatomists the cortical and cineritious substance; from these proceed fibrils, the first of which are invisible, and which are afterwards bundled together, from which is produced the medullary substance of the whole cerebrum, cerebellum, and medulla oblongata: from this medullary substance visible fibres are prolonged forth, which when

conjoined together are called nerves, and through which the cerebrum, cerebellum, and spinal marrow form the whole body . . . Thus it happens that everything of the body is ruled by the brains. Hence it is evident that the understanding and will, in one word the mind, thus intelligence and wisdom, reside in the brains, and are there in their primes . . . And these derivations thence are of such a nature that the brains are in presence everywhere . . .

D. Love v<sup>2</sup>. (The lungs) consociate the moving voluntary life which derives its auspices from the cerebrum, with the moving natural life which flows from the government of the cerebellum.

D. Wis. iii. 4. (The primitive brain of man described as to its structure in three degrees.)

v<sup>2</sup>. The will and understanding (are not abstract things), but are subjects substantiated and formed for the reception of love and wisdom from the Lord; they actually exist, although hidden from view, being within the substances which constitute the cortex of the brain, and also in a scattered way in the medullary substance of the cerebrum, especially in the *corpora striata*; also within the medullary substance of the cerebellum, and also in the spinal marrow, of which they form the nucleus. There are therefore, not two, but innumerable receptacles, and each of them twinned and also of three degrees.

Inv. 79. Around the brain there are three coats. Enum.

### Bramble. *Rhamnus*.

A. 9277. 'The bramble' (Judg. xiv) = spurious good. (= the evil of falsity appearing to them as good. E. 638<sup>23</sup>.)

### Bramble. *Rubus*.

A. 6832. 'In a flame of fire out of the midst of a bush' (Ex. iii. 2) = Divine love in scientific truth. . . 'A bush' = scientific truth. Ex. . . Why the Lord appeared in a bramble, Ex.

6833. 'The bush burned with fire' = the perception that scientific truth was full of the good of Divine love.

6834. 'And the bush was not at all consumed' = Divine truth united to Divine good in the Natural.

E. 295<sup>10</sup>. The 'bush' in which the Lord appeared to Moses = the Divine love.

403<sup>16</sup>. 'Nor of a bramble bush do they gather grapes' (Luke vi. 44). 'Thorns' and 'a bramble bush' = the evils which are opposite to the good of the external and of the internal man).

### Bramble. *Vepres, Vepretum*.\*

A. 273. 'Thorns,' 'thistles,' 'bramble,' 'nettle' = such things (as curse and vastation). III.

2831<sup>9</sup>. 'Briers and thorns\*' (Is. ix. 17) = falsity and cupidity.

E. 357<sup>18</sup>. 'Briers' (Is. vii. 24) = falsity from evil, and 'thorns\*', evil from falsity.

644<sup>9</sup>. 'The brier and the thorn which shall ascend' (Is. v. 6) = the falsities of evil.

**Branch.** Under CANE—*calamus*, and SHOOT—*palmes* and *surculus*.

**Branch.** *Ramus*.

A. 55<sup>e</sup>. 'Branches' (Matt. xiii. 32) = scientifics. 2588<sup>15</sup>. 1861<sup>5</sup>. 'Root and branch' (Mal. iv. 1) = charity and truth.

2831<sup>7</sup>. 'To give the branch among the thicket' (Ezek. xxxi. 10) = to reason from scientifics.

4231. 'While his branch is yet tender,' etc. (Matt. xxiv. 32) = the first of a new Church. . . 'The figtree' = the good of the natural; 'the branch' = its affection.

5113<sup>6</sup>. The spiritual Church is here compared to 'a vine' (Ezek. xix. 10), and its derivations are described even to the ultimates in the natural man, namely, to scientifics from sensuous things, which are 'the entwined branches.' E. 727<sup>3</sup>.

5376<sup>4</sup>. Regeneration is signified by 'giving a branch and bearing fruit' (Ezek. xxxvi. 8).

7093<sup>3</sup>. Scientific truth is signified by 'the branch of a thick tree' (Lev. xxiii. 40). 8369. 9296<sup>6</sup>. E. 458<sup>4</sup>.

9141<sup>e</sup>. See ROOT at this ref.

9216<sup>6</sup>. 'Trees' = perceptions and Knowledges of good and truth; hence 'branches' = truths themselves.

F. 16. The tree is man . . . the stem or stalk with the branches and leaves are the means, and are called the truths of faith.

P. 107. The life's love is that tree, the branches with leaves are the affections of good and truth with their perceptions.

332<sup>4</sup>. With twigs—*ramulis*—taken from the tree of life.

R. 936. 'Branches' = man's sensuous and natural truths.

M. 8. A gate constructed of branches . . .

T. 585<sup>2</sup>. The branches . . . are as man's members . . .

E. 175<sup>14</sup>. 'Branches' = truths thence derived. 532<sup>7</sup>. 281<sup>2</sup>. 'To make a branch' (Ezek. xvii. 8) = to multiply truths.

388<sup>28</sup>. 'Branches' (Ezek. xxxi. 5) = extension.

405<sup>18</sup>. 'Branch' (Ezek. xxxvi. 8) = truth of faith.

504<sup>27</sup>. 'Rod of branches' (Ezek. xix. 14) = falsity of doctrine in which there is evil.

559<sup>5</sup>. 'Branch' (Is. xix. 15) = spiritual truth.

638<sup>11</sup>. The third state is signified by 'his branches shall go forth' (Hos. xiv. 6), by which is signified the multiplication of scientific truth and Knowledges.

650<sup>26</sup>. See BEAUTY at this ref.

654<sup>13</sup>. 'They made her beautiful through the multitude of branches' (Ezek. xxxi. 9) = abundance of scientific truths rationally perceived.

654<sup>26</sup>. All scientific and rational truths dissipated through evils and falsities is signified by 'upon the mountains and in the valleys his branches are fallen' (Ezek. xxxi. 12).

**Brass.** *Aes*.

**Brazen.** *Aeneus*.

See FINE BRASS.

A. 421. 'Brass' (Gen. iv. 22) = natural good. 425. 426. 2162<sup>6</sup>. 2576<sup>6</sup>. —7. 2967<sup>3</sup>. 3708<sup>12</sup>. 3863<sup>5</sup>. 4489<sup>2</sup>. 4677<sup>9</sup>. 6432<sup>2</sup>. 9050<sup>9</sup>. 9391<sup>2</sup>. R. 775, III. E. 70, III.

643. The inmost Celestial they compared to gold, the lower Celestial to brass, and the lowest or corporeal thence to wood. III.

1551. They compared lower or natural goods to brass.

— The age of brass was the time of the Church which followed the Ancient Church.

—<sup>2</sup>. 'For brass gold' (Is. lx. 17) = for natural good celestial good. . . 'For wood brass' = for corporeal good natural good. E. 176<sup>2</sup>.

1748<sup>5</sup>. 'Theshoe brass' (Deut. xxxiii. 25) = natural good.

2162<sup>12</sup>. Hence their lavers were of brass, as also that great one called the brazen sea (1 Kings vii. 23, 38), because 'brass' represented the good of outward worship, which is the same as natural good. 3147<sup>6</sup>.

3021<sup>8</sup>. 'Belly and thighs of brass' (Dan. ii. 32) = the third state of the Church, which was one of natural good. 9406<sup>7</sup>. 10030<sup>2</sup>. E. 176<sup>2</sup>.

4211<sup>e</sup>. See SERPENT at these refs. E. 70<sup>e</sup>.

6135<sup>e</sup>. 'Brass' = the good of love and of charity in the Natural.

7729<sup>6</sup>. 'Brass' (Mic. iv. 13) = natural good which will be strong against evils.

9465. 'And brass' (Ex. xxv. 3) = external good. 'Brass' = natural good, or what is the same, external good, which is the good of the external or natural man. 10332.

9624. 'Thou shalt make fifty taches of brass' (Ex. xxvi. 11) = a full capacity of conjunction from external good.

9692. See BASE at these refs. 9748. 9770. 10236. —7.

9722. 'Thou shalt overlay it with brass' (Ex. xxvii. 2) = a representative of what is good. 'Brass' = natural or external good, and overlaying with brass was a representative of that good.

9725. 'All the vessels thereof thou shalt make of brass' (ver. 3) = all things from good. 9727.

9777. 'All the pins of the court shall be of brass' (ver. 19) = all things conjoining and steadying both Heavens, the middle and the ultimate, by means of good. . . 'Brass' = external good.

9942<sup>12</sup>. Goods and truths from self and not from the Lord are signified by 'possessing gold, silver, and brass in their girdles' (Matt. x. 9).

10105<sup>e</sup>. 'The vessel of brass' (Lev. vi. 28) = a doctrinal in which there is good.

10235. 'Thou shalt make a laver of brass' (Ex. xxx. 18) = the good of the natural man in which purification takes place.

10355<sup>4</sup>. They who were in natural good received these things holily; hence those times were called brazen, for brass = such good.

R. 775<sup>2</sup>. 'A vessel of brass' (Rev. xviii. 12) = the Scientific from natural good.

M. 77<sup>e</sup>. The twigs became shining brass with gold tips.

E. 70. 'Brass' = natural good, which is the ultimate good. . . The third age was called brazen or copper,

because natural good then reigned, which is what is just and sincere of moral life.

[E. 70]<sup>3</sup>. 'The shoe iron and brass' (Deut. xxxiii. 25) = the lowest Natural from truth and good.

176. Copper or brass = the good of the external or natural man.

219<sup>2</sup>. 'Walls of brass' (Jer. i. 18) = good protecting.

279<sup>2</sup>. 'Burnished brass' (Ezek. i. 7) = good in the Natural.

355<sup>9</sup>. 'Mountains of brass' (Zech. vi. 1) = the good of love in the natural man. 405<sup>22</sup>.

—<sup>12</sup>. 'Vessels of brass' (Ezek. xxvii. 13) = the truths of natural good.

411<sup>4</sup>. 'Belly and thighs of brass' = the Church which succeeded the ancient spiritual Church, and which may be called spiritual natural; in it there reigned the good of faith and truth from that good; this good is signified in the Word by 'brass,' and also by 'the belly and thighs.'

438<sup>5</sup>. That the ultimate of the Word is natural truth and good is signified by 'thy shoe iron and brass.'

491. See CENSER at this ref.

540<sup>6</sup>. The things of the sense of the letter of the Word are signified by 'brass, tin, iron, and lead' (Ezek. xxii. 18), because by these are signified the goods and truths of the natural man, for which man are those things of the Word which are contained in the sense of its letter.

587. When (false doctrine) is confirmed by means of the natural things of the Word, such as are those of the sense of its letter, the idol then becomes of 'brass and stone' (Rev. ix. 20).

650<sup>32</sup>. 'Brass' (Dan. iv. 15) = good in ultimates; here, evils.

700<sup>7</sup>. 'Vessels of iron and brass' (Jos. vi. 24) = Knowledges of natural truth and good.

750<sup>18</sup>. 'Vessels of brass' (Ezek. xxvii. 13) = the knowledge of good in the natural man.

## Bread. *Panis.*

See under HOLY SUPPER, and MANNA.

A. 276. 'To eat bread in the sweat of the countenance' (Gen. iii. 19) = to feel aversion for what is celestial. 'Bread' = everything spiritual and celestial which is angelic food . . . What is celestial and spiritual in Heaven corresponds to bread on earth, and these things are also represented by bread. Ill. 2342.

343. 'Bread of the increase of the ground' (Is. xxx. 23) = charity. (= what is celestial. 415<sup>2</sup>.)

623. 'The bread which they shall eat with disquietude' (Ezek. xii. 19) = celestial things . . . to which they have offered violence, or which they have profaned. 6297<sup>2</sup>.

680. See FOOD at this ref.

1460<sup>3</sup>. 'To break the staff of bread' (Ps. cv. 16) = to be deprived of celestial sustenance. 2576<sup>11</sup>. 3104<sup>2</sup>. 7102<sup>2</sup>. E. 386<sup>9</sup>.

1514. They who have studied eloquence for the sake of self admiration have a sphere which smells of burnt bread. D. 1046.

1727. '(Melchizedek) brought forth bread' (Gen. xiv. 18) = celestial things and refreshment therefrom.

1798<sup>5</sup>. The bread and wine (in the Holy Supper) = the Lord's love towards the universal human race.

2075<sup>4</sup>. 'A famine in the city, and no bread for the people of the land' (2 Kings xxv. 3) = that there was nothing of faith and nothing of charity left.

2165. 'I will take a piece of bread' (Gen. xviii. 5) = something celestial adjoined. . . As 'bread,' in general, means all food, so in the inward sense it = all celestial food. Ill.

—<sup>2</sup>. The burnt-offerings and sacrifices . . . were all called in one word 'the bread of what is fiery to Jehovah.' Ill.

—<sup>3</sup>. When sacrifices were abolished, and other things for outward worship succeeded in their place, it was commanded that bread and wine should be employed. . . 'Bread' therefore = all those things which the sacrifices represented, thus in the inward sense, the Lord Himself, and because the Lord Himself, His love towards universal mankind, and what is of His love; also the reciprocal [love] of man to the Lord and towards the neighbour; thus it = all celestial things, and wine, all spiritual things. Ill. 2177. —<sup>8</sup>. 2187.

—<sup>4</sup>. As 'bread' = the Lord, it = the celestial things which are of love, and are of the Lord; for the Lord is the Celestial itself, because He is love itself, that is, mercy itself; and because this is the case, 'bread' also = everything celestial, that is, all love and charity with man, for they are from the Lord; wherefore they who are not in love and charity have not the Lord with them, thus are not endowed with the goods and happinesses which are signified by 'bread' in the inward sense.

2177<sup>7</sup>. The breads called 'the bread of faces,' or 'the show bread,' was made of fine flour, prepared in cakes and set on the table in continual representation of the Lord's love, that is mercy, towards the universal human race, and the reciprocal love of man. Ill.

2220<sup>3</sup>. That they felt aversion for the goods of charity is signified by 'satiety of bread' (Ezek. xvi. 49).

2342. Celestial and spiritual things free from impurities were represented by 'unleavened bread.'

2343<sup>6</sup>. See BODY at these refs. 10521.

2674. '(Abraham) took bread and a bottle of water' (Gen. xxi. 14) = good and truth. 2928<sup>2</sup>.

3316<sup>3</sup>. When 'bread' is read of in the Word, the Angels do not perceive bread, but celestial love.

3332. 'Jacob gave Esau bread and pottage of lentiles' (Gen. xxv. 34) = the good of life endowed with the good of truth and the good of doctrinal things. . . 'Bread' = the good of love in general, both celestial and spiritual, thus also the good of truth, for this is spiritual good.

3464<sup>2</sup>. His 'body,' and 'the bread' = love to the Lord.

3478. The bread (of faces) on the table seen represented there . . . and they perceived it to signify the sustenance on which the Angels live, thus celestial and spiritual love with their joyousnesses and happinesses; and in both the former and the latter the Lord Himself, as the Bread or Manna from Heaven, besides many things in the form, position and number of the breads.

3544. 'Bread' (Gen.xxvii.17)=good. Refs. 3703<sup>14</sup>. 4017<sup>9</sup>.

3580. When 'corn' and 'must' are predicated of natural good and truth, 'bread' and 'wine' are predicated of the Rational, 'bread' signifying celestial good. Refs.

3596<sup>2</sup>. In the rituals of the Ancient Church . . . bread signifies the things which are of love to the Lord.

3734. 'If He will give me bread to eat' (Gen.xxviii.20)=even to conjunction with Divine good. 'Bread' =all the celestial and spiritual good which is from the Lord, and in the highest sense, the Lord Himself as to Divine good. 3735<sup>2</sup>. 3813<sup>2</sup>.

3863<sup>14</sup>. (Jesus known in the breaking of bread, Luke xxiv.30,31)=that the Lord appears through good, but not through truth without good.

4211. '(Jacob called his brethren to eat bread' (Gen. xxxi.54)=the appropriation of good from the Lord's Divine Natural. . . 'Bread'=the good of love, and in the highest sense, the Lord. Refs. As 'bread' in the highest sense=the Lord, it therefore=everything holy which is from Him, that is, everything good and true, and since there is no good which is good but that which is of love and charity, 'bread'=love and charity; in ancient times the sacrifices had no other signification, wherefore they were called in one word 'bread.' N.221<sup>2</sup>, Ill.

—. 'Bread' (in the Holy Supper)=celestial love. 6377<sup>2</sup>.

4217. When 'bread' is mentioned in the Word, the Angels do not know what material bread is, but what spiritual bread is; thus instead of bread they perceive the Lord, Who is the 'Bread of life,' and as they perceive the Lord, they perceive those things which are from the Lord, thus His love towards the universal human race, and then at the same time they perceive the reciprocal [love] of man to the Lord, for these cohere in one idea of thought and affection. In a similar way does man think. . . when he takes the bread of the Holy Supper, for he does not then think of bread, but of the Lord and His mercy, and of those things which are of love to Him and of charity towards the neighbour. . . Hence it is evident that 'bread' in the Word does not present with the Angels any idea of bread, but the idea of love, with innumerable things which are of love. 4700<sup>2</sup>. 4976<sup>2</sup>. 6789<sup>2</sup>.

4581<sup>4</sup>. The meat-offering and drink-offering = the same as the bread and wine in the Holy Supper.

—<sup>6</sup>. 'Bread,' which (in the meat-offering) is fine flour mingled with oil; and 'wine'=love and faith, thus the whole of worship, in the Holy Supper. Refs.

4677<sup>9</sup>. 'Bread'=the good of love, or what is celestial. Refs. 4844<sup>1</sup>. 5893. 5915. 9295<sup>2</sup>. E.175<sup>8</sup>. 480. 617<sup>10</sup>.

4735<sup>2</sup>. Divine celestial love is signified by 'the flesh' or 'bread' in the Holy Supper. Ill.

4745. 'They sat down to eat bread' (Gen.xxxvii.25) =the appropriation of evil from falsity. Ex.

4876<sup>4</sup>. 'The staff of bread'=support and power from the good of love. 9028<sup>6</sup>. 9323<sup>2</sup>.

4984. 'He knew not anything with him except the

bread which he did eat' (Gen.xxxix.6)=that good was thence appropriated.

5360. Bread corresponds to celestial love.

5363. 'In all the land of Egypt there was bread' (Gen.xli.54)=remains from the multiplied truths from good. Ex.

5365. 'The people cried to Pharaoh for bread' (ver.55) =the need of good for truth. Ex.

5405. In the Ancient Church bread was broken when it was given to another, and by this was signified to communicate from one's own, and to appropriate what is good from one's own, and so effect mutual love. Ex. and Ill. E.617<sup>21</sup>.

5673. 'They heard that they should eat bread there' (Gen.xliii.25)=the perception that good would be adjoined to truths. . . 'Bread'=the good of love. Refs.

5698. 'He said, Set on bread' (ver.31)=the perception of conjunction through the medium with truths in the Natural. Ex.

5701. 'The Egyptians cannot eat bread with the Hebrews' (ver.32)=that they could not be at all [conjoined] with the truth and good of the Church. . . 'To eat bread'=to be conjoined. . . It is said 'to eat bread,' and above 'set on bread,' because by 'bread' is meant all food in general, thus eating; the reason 'bread' means all food and also eating itself, is that in the spiritual sense 'bread'=celestial love, and celestial love contains in itself all things which are of good and truth, thus all things which are of spiritual food. Refs.

5959. See Ass at this ref.

6106. 'To support with bread' (Gen.xlvii.12)=the influx of good.

6109. 'No bread in all the land' (ver.13)=that good no longer appeared.

6118. 'Give us bread' (ver.15)=[supplication] concerning the support of spiritual life. . . Specifically, 'bread'=the good of love and of charity, but in general, it=spiritual life, for in this case by 'bread' is meant all food. . . 6124.

6128. 'He provided them with bread for their cattle' (ver.17)=support through the influx of good from the Internal.

6135<sup>4</sup>. He said of the bread 'This is my body,' because by 'bread' also is signified Divine love. Refs.

6137. 'Buy us and our ground for bread' (ver.19)=the appropriation of both, that they may be supported with good. . . The reason 'bread'=the good of both love and faith, is that by it all food in general is also meant.

6409. 'His bread fat' (Gen.xlix.20)=delight from good.

6791. 'Let him eat bread' (Ex.ii.20)=confirmation in good.

7356<sup>2</sup>. See OVEN at this ref.

—. The bread baked for sacrifices, and called a meat-offering. . .

7602<sup>2</sup>. This good is the good of the exterior Natural and is signified by 'barley bread' (Judg.vii.13).

7780. See FLOUR at these refs. 7966.



[A.] 7810. They are forbidden to eat anything but bread.

7854. 'Unleavened bread' = good (of innocence).

7978. Bread of cakes is thus distinguished from common bread; bread of cakes = the good of love towards the neighbour, thus spiritual good, and common bread = the good of love to the Lord, thus celestial good. The former spiritual good is signified by the meat-offering . . . The twelve show breads had a similar signification . . . But by these breads was signified the good of celestial love, and by their being cooked in cakes were signified the goods of spiritual love.

8395. The want of bread and flesh concerning which the Sons of Israel murmured = the want of good. 9052<sup>2</sup>.

8410. 'When we did eat bread to the full' (Ex. xvi. 3) = that thus they enjoyed the good of pleasures as much as they wanted . . . 'Bread' = the good of celestial life, and in the opposite sense, the good of natural life separated from celestial, thus the good of pleasures; for by 'bread' in the spiritual sense is meant the primary thing which nourishes the soul, and preserves its spiritual life, and that this is the good of love is evident from the life of Heaven, which consists of this good alone; but in the opposite sense is meant the primary thing which nourishes those who are in Hell and supports their life; and that this is the evil of the love of self and of the world is evident from the life of Hell, which consists in this alone; this evil is good to them . . . and this is here meant by the good of pleasures.

8416. 'Behold I am causing it to rain for you bread from Heaven' (ver. 4) = that celestial good will flow in.

8432. 'In the morning bread to the full' (ver. 8) = that in the beginning of a new state they will have as much good as they can receive. . . 'Bread,' here = the good of truth, which is the good of the spiritual Church, because by 'bread' is meant the manna. 8527.

8464. 'This is the bread which Jehovah hath given you to eat' (ver. 15) = that this is the good which will be appropriated and will constitute their life; in the supreme sense, that this is the Lord in you. 'Bread' = celestial and spiritual good, and in the supreme sense, the Lord (Refs.), here, spiritual good, that is, the good of the man of the spiritual Church, which is the good of truth.

8478. This is meant by the 'daily bread.'

8516. 'On the sixth day the bread of two days' (ver. 29) = at the end of the former state as much of good through truth as that conjunction may then take place.

8682. 'To eat bread with the father-in-law of Moses before God' (Ex. xviii. 12) = their appropriation from Divine good. . . 'Bread' here means all the food which was used on the occasion, especially the flesh of the sacrifices . . . That 'bread' = all worship in general, ref.

9014<sup>e</sup>. 'Bread' = the support of spiritual life by means of good. Refs.

9127<sup>2</sup>. 'Bread' has exactly the same signification as 'flesh.'

9295<sup>2</sup>. 'The leavened bread' which was then offered (Lev. xxiii. 17) = good not as yet fully purified.

9323. See BLESS = *benedicere*, at this ref.

—. As 'bread' = all the good of love, and 'water' all truth of faith in the complex . . . it was a common formula to speak of 'bread and water' when all natural food and drink were referred to, and all spiritual good and truth were meant. Ill. E. 71. 304<sup>14</sup>. 433<sup>33</sup>. 701<sup>12</sup>.

9393<sup>e</sup>. 'Flesh' and 'the bread' = the Divine good of the Lord's Divine love towards the universal human race, and the reciprocal [love] of man to the Lord. 10040<sup>2</sup>.

9412<sup>e</sup>. 'To break the bread and give to them' (Luke xxiv. 30) in the Spiritual World = to instruct in the good and truth of faith, through which the Lord appears.

9455<sup>e</sup>. 'The breads of faces upon the table, and the candlestick, represented the celestial things which are from the Lord in the Heavens.

9468<sup>2</sup>. The inmost things of the Celestial Kingdom or Church were signified by those things which were upon the table, chiefly by 'the breads.'

9470<sup>2</sup>. 'Bread and waters' (Hos. ii. 5) = the internal goods of love and truths of faith; 'wool and flax' = the same, but external.

9543. 'The breads of faces' = the celestial good which is from the Lord. E. 324<sup>25</sup>. 491<sup>4</sup>.

9545. 'Thou shalt set upon the table the bread of faces' (Ex. xxv. 30) = the Lord there as to celestial good.

10040<sup>2</sup>. (The spiritual reason why the Roman Catholics give the bread alone to the people.) E. 1054<sup>e</sup>.

10077. 'One loaf of bread' (Ex. xxix. 23) = inmost celestial good from the Lord. 10079.

10078. 'And one cake of bread of oil' (Id.) = middle celestial good.

10079<sup>2</sup>. The reason why not only the fat of the ram and the right flank were burned on the altar, but also the breads which were called meat-offerings, when yet (they both) equally = good . . . was that sacrifices and burnt-offerings were not commanded, but permitted . . . therefore meat-offerings, which were breads, were also employed . . .

10107. '(To eat) the bread which is in the basket' (ver. 32) = the appropriation of celestial good from the Lord.

10114. See FLESH at this ref.

10149<sup>e</sup>. 'Bread' (in the Holy Supper) = the Lord as to the good of love.

10177<sup>e</sup>. 'The breads of faces' represented love to the Lord.

10686. 'Bread he did not eat, and water he did not drink' (Ex. xxxiv. 28) = meanwhile no appropriation of the good of love and of the truth of faith.

10770. Bread (in the fifth Earth), Des.

H. 111<sup>2</sup>. Bread (from grain) in general corresponds to the affection of all good, because it supports life more than all other things, and because all food is meant by it. On account of this correspondence the Lord is called 'the bread of life;' and for the same reason breads were in use in the Israelitish Church . . . called 'the breads of faces;' and also all the Divine worship which was effected by means of sacrifices and burnt-offerings was called 'bread' . . .

N. 218. (Refs. to passages on the subject of bread.)

—<sup>3</sup>. That when the ancients mentioned 'bread' they meant all food in general, Ill.

221<sup>3</sup>. 'Bread' = all good which proceeds from the Lord, for the Lord Himself is in His own good; thus 'the bread and wine' in the Holy Supper = all worship of the Lord from the good of love and of faith. Ill.

L. 27. 'Flesh' or 'the bread' = the good of love from the Word.

M. 14. The prince invited them to eat bread with him. —<sup>2</sup>, Des. —<sup>20</sup>, Des.

T. 238. 'The bread' (in the Holy Supper) in Heaven = Divine good. 372.

428. It is like giving bread to a devil . . .

433<sup>e</sup>. The conjunction itself was represented by the breaking and distribution of the bread . . .

701. By the Lord's 'flesh' and 'the bread' is meant the Divine good of His love, and also all the good of charity. Gen. art. E. 329<sup>2</sup>.

D. 618. One evening I took much bread and milk . . .

2626. On broken bread. There was offered me in a vision a small plate of bread cut into squares, which I imagined to signify that which is the communication of bread, namely, celestial things, and I rejoiced. It was placed to my mouth that I might eat . . . but was not eaten so long as I was of opinion that that bread signified celestial things. I was told that broken bread, not cut, signified celestial things; for bread is broken with the lips and teeth, as at first with the hand, before it is eaten; which being according to nature, celestial things are signified by bread broken with the hands, lips, and teeth, and so on into the most minute particles by the muscles, fibres, and as it were most minute hands, lips, and mouths of the recipient vessels.

2627. But bread cut with a knife is what counterfeits what is celestial . . . as is the case with everything done artificially; wherefore the bread set before me, being cut into little squares and cubes as it were with knives, signified filthy delights, which are supposed by those who are in them to be celestial, when yet they are infernal.

E. 146<sup>2</sup>. 'To eat of this bread' = to be conjoined to Him through love.

195<sup>16</sup>. 'To give bread to the hungry' (Ezek. xviii. 16) = from the good of charity to instruct those who long for truths.

295<sup>11</sup>. 'To break bread for the hungry' (Is. lviii. 7) = from love to do good to the neighbour who longs for good.

329<sup>2</sup>. 'The bread and wine' (in the Holy Supper) = all spiritual food and drink . . .

340<sup>23</sup>. 'The bread and wine' = goods and truths in the spiritual man.

349<sup>11</sup>. 'The bread of God,' and 'the bread of life' is that from which there is life for all. 899<sup>6</sup>, Ex.

376<sup>26</sup>. 'The bread' (in the Holy Supper) = the good of love from the Lord to the Lord.

386<sup>9</sup>. 'Bread' involves everything of Heaven and the Church, or all spiritual nourishment.

—<sup>15</sup>. 'Bread' = the good from which is spiritual life.

—<sup>20</sup>. 'To give bread to the hungry' (Ps. cxlvi. 7) =

to nourish, and spiritual nourishment is knowledge, intelligence, and wisdom.

391<sup>31</sup>. 'Bread' in general = all spiritual food. 537<sup>15</sup>. 555<sup>3</sup>. —<sup>12</sup>. 706<sup>10</sup>.

403<sup>13</sup>. 'It shall eat up thy harvest and thy bread' (Jer. v. 17) = that it will destroy all truths and goods through which there is spiritual nourishment. 911<sup>14</sup>.

412<sup>10</sup>. 'The breads (of faces)' = the Divine good of the Divine love.

430<sup>15</sup>. 'The loaves' = the goods, and 'the fishes' the truths of the natural man.

513<sup>16</sup>. 'Bread' (John xxi. 13) = the Lord, and the good of love from Him.

600<sup>11</sup>. 'The bread of straitness' (Is. xxx. 20) = temptations as to the good of love.

617<sup>17</sup>. 'Bread' (Ps. xli. 9) = the Word, from which there is spiritual nourishment.

—<sup>20</sup>. Divine good proceeding is signified by 'flesh' and the 'bread.'

644<sup>13</sup>. The good of love and of charity is signified by 'bread to the eater' (Is. lv. 10).

650<sup>10</sup>. 'Bread' (Ps. civ. 15) = the good of love and of charity, which is nourished by means of truths.

675<sup>12</sup>. 'To break the staff of bread' (Lev. xxvi. 26) = to deprive of spiritual food, and thence of spiritual nutrition; for 'bread' = all that which nourishes the soul, specifically the good of love. 727<sup>12</sup>. —<sup>13</sup>.

730<sup>9</sup>. 'To get bread with peril of souls' (Lam. v. 9) = the difficulty and danger of procuring for themselves the truths of life from the Word.

1159<sup>3</sup>. 'Bread of increase' (Is. xxx. 23) = the fructification of good.

### Breadth. *Latitudo*.

### Broad. *Latus*.

A. 650. 'The breadth (of the ark,' Gen. vi. 15) = the truth of (remains).

1613. See LENGTH at this ref.

— That 'breadth' = truth, Ill. 3434. 3901<sup>8</sup>. 4482 Ill. —, Ex. 5201<sup>6</sup>. 6534<sup>6</sup>. 8898<sup>6</sup>. 9028. 9487<sup>3</sup>. 9488<sup>6</sup>. 9530. 9601. 9618. 9637. 9716. 9755. 9758. 9862. 10179. W. 71<sup>6</sup>. E. 355<sup>35</sup>. 435<sup>8</sup>. 627<sup>4</sup>. 629<sup>4</sup>. 675<sup>15</sup>.

—<sup>3</sup>. 'Fullness of breadth' (Is. viii. 8) = full of falsities.

3433. 'Rehoboth' means 'breadths,' which = truths.

6856. 'To a land good and broad' (Ex. iii. 8) = to Heaven, where there are the good of charity and the truth of faith.

10179. 'Breadth' means from south to north, and by the south and the north is signified truth from one boundary to the other . . . H. 197<sup>3</sup>, Ill. R. 906.

10181<sup>2</sup>. See DEGREE at these refs. W. 184. 185.

N. 1<sup>5</sup>. 'Breadth' = truth and its extension. Refs.

R. 861. 'The breadth of the earth' (Rev. xx. 9) = the truth of the Church. —<sup>2</sup>, Ex. and Ill.

906. 'The breadth (of the holy city)' = the truth of the Church.

E. 514<sup>10</sup>. 'Breadth of spaces' (Is. xxxiii. 21) = truths from good in multitude and extension.

644<sup>12</sup>. 'A broad meadow' (Is. xxx. 23) = the Word, through which there is Divine influx and spiritual nourishment; 'broad' is said from the extension and multiplication of truth. A. 6049<sup>9</sup>.

665<sup>5</sup>. 'Breadth' = the truth of doctrine from the Word; wherefore 'to cause my feet to stand in breadth' (Ps. xxxi. 8) = to cause to live according to Divine truths.

**Break.** *Frangere.*

**Breach, Breaking.** *Fractura.*

**Breaking.** *Fractio.*

A. 25. The Lord does not **break** fallacies or extinguish cupidities, but bends to what is good and true. 1255. 1874. 1992<sup>4</sup>. 2053<sup>2</sup>. 2180<sup>5</sup>. 6472<sup>2</sup>.

857<sup>2</sup>. As soon as a man's loves are **broken** . . .

1255. See BEGINNING—*principium*, at this ref.

1460<sup>3</sup>. See BREAD at these refs. 3863<sup>14</sup>. 9412<sup>6</sup>. T. 433<sup>9</sup>. D. 2626. E. 295<sup>11</sup>. 675<sup>12</sup>.

1664<sup>6</sup>. The arms of war are '**broken**' (Hos. ii. 18) when, on the cessation of cupidities and falsities, a man comes into the tranquillity of peace.

2162<sup>13</sup>. '**Broken** feet and hands' (Lev. xxi. 19) represented those who are in perverted outward worship.

2694<sup>2</sup>. The chief reason for this vastation and desolation is that the persuasive may be **broken** . . .

—<sup>3</sup>. Unless the affection be **broken** . . .

2851<sup>7</sup>. 'The city of emptiness which is **broken**' (Is. xxiv. 10) = that the human mind is deprived of truth.

3812<sup>8</sup>. 'Not to **break** a bone' (Num. xii. 12), in the supreme sense = not to do violence to Divine truth, and in the representative sense = not to do violence to the truth of any good.

5405. 'Provision' is here expressed in the Original Language by a word which means '**breaking**,' because in the Ancient Church bread was **broken** when it was given to another, and by this was signified to communicate from one's own, and to appropriate what is good from one's own, and so effect mutual love; for when bread is **broken** and given to another, it is then communicated from one's own; or when bread is **broken** among many, one bread becomes mutual, consequently there is conjunction through charity.

5992. The Angels are forbidden to act violently, and thus **break** a man's cupidities and principles . . .

8005. See BONE at this ref.

8550. This (hereditary evil) can only be **broken** and altered through a life of faith and charity . . . T. 521<sup>3</sup>.

9039. The Lord never **breaks** such truth with man, but so far as possible bends it. Examp.

9163. 'If it die or be bruised' (Ex. xxii. 10) = loss or injury. '**Breach**' and '**being broken**,' in the Word = dissipation, and also injury. Ex. and Ill. 9175. E. 304<sup>26</sup>.

—<sup>5</sup>. '**Breach**' in these passages = injury done to the truths and goods of faith.

9182<sup>6</sup>. See BOW at this ref.

9272<sup>7</sup>. 'The **breach** of the people' (Is. xxx. 26) = falsity of doctrine gradually creeping in from the wickedness of the teachers, from concupiscences, and other causes. E. 962<sup>5</sup>.

9348<sup>8</sup>. 'To be **broken**' (Is. xxviii. 13) = to dissipate truths and goods.

10461. 'He cast the tables out of his hands and **brake** them beneath the mountain' (Ex. xxxii. 19) = the outward sense of the Word changed and different on account of that nation. . . 'To cast them out of his hands and **break**' = to destroy the genuine outward sense.

10643. 'Ye shall **break** their statues' (Ex. xxxiv. 13) = that the falsities of evil are to be dissipated.

E. 1777. That they so immersed themselves in falsities that nothing of truth remained, is described by 'the **breaking** of the potter's bottles' (Is. xxx. 14).

313<sup>11</sup>. See HEART at these refs. 811<sup>18</sup>.

316<sup>17</sup>. 'To **break**' = to destroy. 357<sup>27</sup>. —<sup>28</sup>. —<sup>30</sup>. 376<sup>20</sup>. 386<sup>9</sup>. 514<sup>7</sup>. 654<sup>52</sup>. 811<sup>2</sup>. 922<sup>2</sup>.

418<sup>6</sup>. 'The great horn **broken**' (Dan. viii. 8) = divided into many falsities which were born therefrom.

537<sup>14</sup>. '**Broken** pits which do not hold waters' (Jer. ii. 13) = to hatch doctrinal things from their Own intelligence, which, being from proprium, are false.

721<sup>8</sup>. Occurs. 817<sup>9</sup>.

**Break.** *Infringere.*

4926. See BREAK—*rumperere*, at this ref.

9818<sup>5</sup>. 'A **broken** spirit and a **broken** heart' (Ps. li. 17) = a state of temptation and consequent humiliation of each life.

N. 199<sup>2</sup>. The loves of self and of the world are **broken** by means of temptations. Ref.

**Break.** *Rumperere.*

**Breach.** *Ruptura.*

A. 4217<sup>3</sup>. See BIND—*vincire*, at this ref.

4925<sup>3</sup>. 'Thou hast **broken** a **breach** over thee' (Gen. xxxviii. 29) = the separation of truth from good apparently. 4926, Ex. and Ill.

4926. 'A **breach**' = the breaking—*infractio*, and perversion of truth through its separation from good.

—<sup>4</sup>. 'To repair the **breach**' (Is. lviii. 12) = to amend falsities. Ill.

—<sup>5</sup>. 'To stand in the **breach**' (Ezek. xxii. 30) = to defend and guard against the inroad of falsities.

—<sup>6</sup>. As by '**breaches**' is signified the falsity which comes forth through the separation of good from truth . . .

4927. 'Pharez' means 'a **breach**.'

7090<sup>4</sup>. See CONSCIENCE at this ref.

8883. 'Lest Jehovah make a **breach** upon them' (Ex. xix. 22) = separation from good . . . because said of the priests.

8843. 'Lest He make a **breach** upon them' (ver. 24) = separation from truth and good . . . because the people are included.

9163<sup>6</sup>. '**Breach**' = injury. Ill.

10545<sup>7</sup>. 'To close up the **breaches**' (Amos ix. 11) = (to remove falsities).

H. 305. As man has broken his connexion with Heaven . . . W.162.

P. 22. As many have broken and do break this marriage . . .

M. 510. Would burst the barriers . . .

T. 116<sup>e</sup>. The bottles burst . . .

D. 198. A Spirit or a man would not desist from the cupidities of his heat until he burst . . .

E. 237. Occurs. 405<sup>44</sup>.

400<sup>11</sup>. 'Breach' (Ps.lx.2)=a weakening of the Church, and the consequent perversion of truth and pouring in of falsity. 453<sup>12</sup>. 519<sup>6</sup>. 734<sup>20</sup>.

652<sup>19</sup>. 'No breach' (Ps.cxliv.14)=their coherence.

### Break forth. *Erumpere*.

A. 3708. 'Thou shalt break forth towards the sea and towards the east' (Gen.xxviii.14)=the infinite extension of good . . . 'To break forth'=extension; here, infinite extension, because predicated of the Lord.

3985. 'It hath broken forth to a multitude' (Gen.xxx.30)=fecundity afterwards.

P. 251. Unless evils were permitted to break forth . . .

E. 455<sup>20</sup>. 'Waters shall break forth in the desert' (Is.xxxv.6)=that truths shall be opened where they were not before. 518<sup>4</sup>.

600<sup>12</sup>. 'To break forth to the right and the left' (Is.liv.3)=amplification as to the good of charity and as to the truth of faith. 768<sup>7</sup>.

### Break in pieces. *Comminuere*.

A. 7770<sup>e</sup>. 'To break in pieces many peoples' (Mic.iv.13)=to devastate them.

### Break in pieces. *Confringere*.

#### Breaking. *Confractio*.

A. 5376<sup>3</sup>. A state of desolation is called 'breaking,' etc. (Is.li.19).

8282. 'With Thy right hand, O Jehovah, Thou shalt break in pieces the enemy' (Ex.xv.6)=the effect of omnipotence against evils and falsities thence, whose power is annihilated. To 'break in pieces'=to annihilate.

9321. 'And breaking in pieces thou shalt break in pieces their statues' (Ex.xxiii.24)=that the falsities of worship are to be put away. 3727<sup>7</sup>.

H. 534<sup>e</sup>. 'Whosoever falleth upon that stone shall be broken' (Luke xx.18). 'To fall and be broken' is to deny and to perish.

E. 365<sup>41</sup>. 'No more wasting and destruction' (Is.lx.18)=no evils and falsities; for evils lay waste the natural man, and falsities break it to pieces.

386<sup>6</sup>. 'Breaking to pieces' (Is.li.19)=that there is no longer any truth.

449<sup>7</sup>. 'A great breaking' (Jer.vi.1)=the dissipation of good and truth.

627<sup>11</sup>. Occurs.

727<sup>17</sup>. 'To break' (Is.ix.4)=to destroy.

### Break in pieces. *Conterere*. A.258.

E. 556<sup>5</sup>. 'He devoured and brake in pieces' (Dan.vii.7)=he perverted and destroyed.

### Break in pieces. *Disrumpere*.

A. 756. 'All the fountains of the great deep were broken up' (Gen.vii.11)=the extreme of temptation as to voluntary things.

5773. 'They rent their garments' (Gen.xliv.13)=mourning. 'To rend the garments'=mourning on account of lost truth. Ex.

### Break the neck. See under BEHEAD.

### Break through. *Perrumpere*. E.483<sup>16</sup>.

A. 8830. 'Lest the people break through to Jehovah to see' (Ex.xix.21)=lest those who are of the spiritual Church want to be in Heaven where the Celestial is.

### Breast. *Pectus*.

See under HEAD.

A. 148. The breast with the most ancients signified charity, because the heart and lungs are there. 247. 259. H.97.

1270. See CHEST at these refs. 4403.

1773. Heat . . . descending towards the middle region of the breast . . . A more interior heat beginning from the breast . . . A still more interior heat from the loins upwards towards the breast . . .

1788<sup>2</sup>. By the breast is signified good and truth, good because the heart is in it, and truth because the lungs are.

2162<sup>2</sup>. By the breast and the things of the breast are represented rational things and what belongs to rational things.

—<sup>3</sup>. 'The breast and arms' of the statue=spiritual or rational things, which are 'silver.'

2296. (The breast of the infants adorned with flowers.)

3021<sup>8</sup>. 'The breast and arms of silver'=the second state of the Church, which was spiritual, because one of charity towards the neighbour. 10030<sup>3</sup>.

3858<sup>10</sup>. The breast, or heart and lungs,=Divine celestial and spiritual love.

5714. (Cause pain in the periosteum of the breast.)

7358. In the idea of Spirits the planet Mars appears . . . in the plane of the breast . . .

9828<sup>3</sup>. See GIRDLE at this ref.

10005<sup>4</sup>. The breast even to the loins corresponds to the middle or second Heaven, where there is spiritual good.

10030<sup>6</sup>. The breast, in general,=spiritual good, which is the good of charity towards the neighbour. 10075<sup>2</sup>.

10087. 'Thou shalt take the breast' (Ex.xxix.26)=the Divine Spiritual in the Heavens. 'Breast'=the good of charity, and in the supreme sense, the Divine Spiritual. Ex. and Ill.

10090<sup>2</sup>. The reason 'the breast' was given to Moses for a portion, and 'the shoulder' to Aaron (ver.26,27) was that 'the breast'=Divine truth in the Lord's Spiritual Kingdom, and 'the shoulder' Divine good in the Celestial Kingdom. 10091.

[A.] 1018<sup>5</sup>. The sides and breast with man = the interiors; for all the representatives in nature relate to the human form, and have a signification according to that relation.

H. 65. The middle Heaven forms the breast even to the loins and knees.

96. They who are in the breast of the Grand Man are in the good of charity and of faith, and they also inflow into man's breast, and correspond to it.

S. 105<sup>3</sup>. (As the Church where the Word is read and the Lord is known is as the heart and lungs in the Grand Man of the Church on earth) Christians . . . constitute the breast of that Man; for they are in the midst of all . . .

W. 384. The breast defined.

P. 215<sup>9</sup>. The delight of domineering . . . was felt as an agreeable and pleasurable sensation in the swelling breast.

281<sup>2</sup>. Like rottenness in the breast . . .

R. 49. The Divine Spiritual is meant by His 'eyes,' and by the breast which was 'girt with a golden girdle.' (Rev. i. 13).

611. (The Angels) are in delight of the whole breast from peace of soul . . . T. 622.

M. 44<sup>3</sup>. See LOVE OF THE SEX at this ref.

—<sup>6</sup>. Love . . . conjoins their minds, and thence enters their breasts . . .

55<sup>6</sup>. The loves of a man for a man and of a woman for a woman do not enter deeply into the breast, but stand outside . . .

69. See BLESS—*bear*, at this ref.

162<sup>o</sup>. Marriage love, which opens their breasts . . .

171<sup>2</sup>. (Man's sphere) is dense on the breast . . .

179. See MARRIAGE LOVE at these refs. —<sup>o</sup>.

— . The bosom is the forum of assembly and as a king's court . . . For all things which are determined into the body from the soul and mind inflow first into the breast . . . and because there is the dominion over all things of the body, for the heart and lungs are there, and the heart reigns everywhere by means of the blood, and the lungs by means of the breathing.

180<sup>o</sup>. The inmost friendship (between married partners) is felt in the breast. 183<sup>7</sup>. 214.

183<sup>2</sup>. (The Divine influx passes from these) through the breast into the genital region. —<sup>6</sup>.

193. By a man's breast is signified that essential and proprium which is distinguished from a woman's breast, and is wisdom; for truth supports wisdom as a rib supports the breast. The reason these things are signified is that the breast is that in which all things of man are as in their centre.

208<sup>2</sup>. See WIFE at these refs. 293<sup>3</sup>. —<sup>5</sup>. 294<sup>2</sup>. —<sup>4</sup>.

263. (The breast of a devil swollen into a rhomb.)

T. 159<sup>3</sup>. We the created teachers of the Church, when we preached, felt the holy operation of that mission in our breasts . . .

564<sup>e</sup>. If (this infernal delight) be received by the head in the forehead, and by the body in the breast, the man is enslaved to Hell.

D. 5807. I long laboured in the breast through the influx from the Christian world . . .

5809<sup>e</sup>. The quality of all was felt through influx into the breast . . .

E. 65<sup>2</sup>. 'The paps' = spiritual love, and the breast the very good thereof . . . The reason the breast = the good of spiritual love, is from correspondence with Heaven . . . The middle or second Heaven corresponds to the breast . . .

821<sup>6</sup>. See BOSOM at this ref.

### Breast, or Pap. *Uber*.

A. 2015<sup>3</sup>. 'To suck the milk of the Gentiles, and the breast of kings' (Is. lx. 16) = to be endowed with goods and instructed in truths.

3301<sup>5</sup>. 'The breasts have become firm' (Ezek. xvi. 7) = natural good.

6432. 'Blessings of the breasts' (Gen. xlix. 25) = affections of good and truth . . . 'The breasts' = affections of good and truth. The reason why 'the breasts' = these affections, is that they communicate with the organs of generation, and thereby appertain to the province of marriage love . . . which corresponds to . . . the marriage of good and truth . . . and also because infants are nourished by means of the breasts; and through this affection they signify the conjunction of marriage love with love towards offspring.

—<sup>2</sup>. These affections are also signified by 'breasts' in 'thou shalt suck the milk of the Gentiles, and thou shalt suck the breasts of kings' . . . 'To suck the breasts of kings' = good from truth; for 'kings' = truths.

—<sup>3</sup>. 'The breasts have become firm' (Ezek. xvi. 7) = interior affections of good and truth.

—<sup>4</sup>. 'Their breasts have been pressed' (Ezek. xxiii. 3) = that the affections of good and truth have been perverted through falsifications.

—<sup>5</sup>. 'Adulteries from between the breasts' (Hos. ii. 2) = affections of good and truth adulterated.

—<sup>6</sup>. 'Dry breasts' (Hos. ix. 14) = no affections of good and truth.

— . 'To gird themselves upon the beating breasts' (Is. xxxii. 12) = to be in grief on account of the good of truth being lost.

—<sup>7</sup>. 'Girt at the paps with a golden girdle' (Rev. i. 13) = the good of love.

—<sup>8</sup>. 'Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But Jesus said, Yea rather, blessed are they that hear the Word of God and keep it' (Luke xi. 27, 28). It is manifest from the Lord's answer what the 'blessed womb,' and what the 'paps' signify, namely, those who hear the Word of God and keep it, thus affections of truth, which are they who hear the Word of God, and affections of good, which are they who keep or do it.

6745<sup>3</sup>. 'To suck the milk of the Gentiles' = the insinuation of celestial good; 'to suck the breasts of kings' = the insinuation of celestial truth.

9325<sup>4</sup>. 'Dry breasts' = no affections, but instead thereof cupidities of perverting. —

**E.** 175<sup>3</sup>. 'Paps' = the delight of the good of love, because milk comes from them.

365<sup>30</sup>. 'Breasts of consolations' (Is. l. xvi. 2) = Divine good. . . 'Breast' = spiritual love.

710<sup>5</sup>. 'Breasts' = truths from the good of charity, here ('dry breasts'), falsities from evil contrary to them.

—<sup>6</sup>. 'A mother's breasts' (Ps. xxii. 10) = spiritual nourishment in such things as are of the Church.

—<sup>8</sup>. Blessed are the . . . paps which never gave suck' (Luke xxiii. 29) = those who have not genuine truths from the good of charity. . . 'Paps' have a similar signification to 'milk,' that is, truth from good.

731<sup>8</sup>. 'To suck and be satisfied from the breast of her consolations' = to be instructed to the full in truths from good from the delight of love, even to the desire.

**Breast, Breastplate.** See CHEST.

**Breastplate.** *Lorica.*

**A.** 9916. 'The habergeon' (Ex. xxviii. 32) = that which is strongly connected together.

**E.** 557. Used as synonymous with breastplate-*thorax.*

—<sup>3</sup>. 'The brigandine' (Jer. xli. 4) = the force and strength of fighting and resisting. The reason 'a brigandine' has this signification, is that it girds the breast, and all the strength of fighting and resisting is from the breast through the arms.

**Breastplate.** *Pectorale.*

**A.** 3862<sup>6</sup>. See JUDGMENT at this ref.

4530<sup>2</sup>. Occurs. R. 349<sup>4</sup>. E. 717<sup>8</sup>.

6640<sup>2</sup>. See STONE at this ref.

9476. By the breastplate upon the ephod was signified the good of faith, or spiritual good.

9477<sup>e</sup>. By 'the breastplate' was signified the covering for internal celestial things.

9792. (A garment in the first Earth like the stomacher worn by the women of our Earth, Des.)

9823. 'The breastplate' (Ex. xxviii. 4) = Divine truth shining forth from Divine good . . . here, in ultimates progressively from the inmost things in the Heavens . . . The reason 'the breastplate' has this signification, is that it was fastened on the breast where the heart is, and was filled with precious stones, and the heart corresponds to celestial good . . . and the twelve precious stones to Divine truths thence derived; hence by 'the breastplate' in the supreme sense, is signified Divine truth shining forth from the Lord's Divine good. Ill. 9857. 9879. 9905. 10007. S. 44.

9857. It was called 'the breastplate of judgment' because it gave answers, and thereby Divine truth was revealed.

9866<sup>e</sup>. The internal and external of the Celestial Kingdom were represented by the two orders on the right of the breastplate, and the internal and external of the Spiritual Kingdom by the two orders on the left of it, for the breastplate was a double square.

9873<sup>2</sup>. 'The ephod' = the Spiritual Heaven, but 'the breastplate,' the whole of Heaven from first to last.

9879. 'Thou shalt make upon the breastplate little

chains of the end' (ver. 22) = the conjunction of the whole Heaven in the outermost things. . . .

9822. 'Thou shalt make upon the breastplate two rings of gold' (ver. 23) = the sphere of Divine good through which there is conjunction on the side of the higher Heaven. 'The breastplate' = a representative of Heaven.

9891. 'The edge of the breastplate which is near the ephod inwards' (ver. 26) = conjunction with the middle part of Heaven, and thus preservation . . .

— The conjunction of the breastplate to the shoulder-pieces above represents the preservation of celestial goods and truths there; the conjunction to the edge near the ephod inwards, or to the middle part, represents the preservation of spiritual goods and truths; and the conjunction to the shoulder-pieces below over-against the joining above the belt, represents the preservation of the natural goods and truths proceeding from the two former . . . (vers. 25, 26, 27).

9899. 'That the breastplate be not withdrawn from the ephod' (ver. 28) = all things of Heaven inseparable from the external things of the Spiritual Kingdom. . . 'The breastplate' = a representative of all things of Heaven.

9901. 'In the breastplate of judgment' (ver. 29) = a representative of Heaven as to Divine truth shining forth from the Lord's Divine good.

9905. 'Thou shalt put to the breastplate of judgment the urim and thummin' (ver. 30) = the shining forth of Divine truth from the Lord in ultimates.

—<sup>5</sup>. This shining forth appears in ultimates . . . Hence it is that the breastplate was placed upon the ephod and its girdle.

**M.** 42<sup>4</sup>. Under her mantle she wore a crimson stomacher.

75<sup>4</sup>. Under her mantle she wore a stomacher of embroidered lawn.

**Breath.** *Flatus.*

**A.** 420<sup>2</sup>. Wind instruments.

805. 'The breath of the Spirit of life' (Gen. vii. 22) = those of the Most Ancient Church who had the breath of lives in their nostrils, that is, the life of love and faith. Ex.

8286<sup>4</sup>. 'The blast of the breath of Thy nostrils' (Ps. xviii. 15).

**E.** 419<sup>10</sup>. Since the evil are cast down by means of a more vehement influx of Divine truth and good proceeding from the Lord as a Sun, the casting down of those who are in falsities of evil is described by 'the blast of the nostrils of Jehovah.' Ill.

**Breath.** *Halitus.*

**A.** 1266. By their breathings of persuasions . . .

**H.** 429<sup>e</sup>. When the breath flowing forth from Heaven struck him . . .

**C.** J. 6. Idea that the soul is a breath . . .

**W.** 42. Affections, etc. are not exhalations from these substances . . .

[W.] 62. Insects . . . corresponding to their odoriferous exhalations . . .

S. 66<sup>e</sup>. From the exhalations stored up in the earth, gold, silver, and iron draw their respective elements. E. 1084<sup>5</sup>.

M. 495<sup>e</sup>. The effluvia—*halitus effluvioli*—rising up from their flesh . . .

T. 224. Like breath from the mouth . . .

E. 183<sup>10</sup>. Occurs. 419<sup>10</sup>, Ex.

### Breath. *Spiraculum*.

A. 94. 'The breath of lives' (Gen. ii. 7).

97. The reason why life is described by 'inspiration' and by 'breath' is that the men of the Most Ancient Church perceived the states of love and faith through the states of the breathing.

—<sup>c</sup>. That 'the breath' is taken for the life of faith and of love is evident in Job; 'That spirit is in man, and the breath of Shaddai causeth them to understand' (xxxii. 8); and again, 'The Spirit of God made me, and the breath of Shaddai vivified me' (xxxiii. 4).

W. 383<sup>2</sup>. Hence it is that the Lord is called 'the Spirit of the nostrils,' and also 'the breath of life.'

T. 619<sup>e</sup>. These three spheres are like atmospheres arising from the breathing-holes of the dragon.

### Breath. Under SPIRIT.

### Breathe. Under AFFLATUS, EXPIRE, and INSPIRE.

### Breathe. *Respirare*.

### Breathing, Respiration. *Respiratio*.

A. 97. See BREATH—*spiraculum*—at this ref.

169. (Tacit breathing of Swedenborg when undergoing resuscitation.) H. 449, Ex. W. 391<sup>2</sup>, Ex.

607<sup>2</sup>. The man of the Most Ancient Church had inward breathing, and no outward breathing except tacit . . .

—<sup>3</sup>. The nature of this inward breathing, and how it was changed in process of time . . . As they had similar breathing to that of the Angels, who breathe in a similar way, they were in profound ideas of thought, and had such a perception as cannot be described . . . But with their descendants, this inward breathing vanished little by little, and with those who were taken possession of by direful persuasions and phantasies, it became of such a character that they could no longer present any idea of thought except a most odious one, the result of which was that they could not survive, but all became extinct. 805<sup>2</sup>.

608. When inward breathing ceased, outward breathing gradually succeeded, almost like that of the present day; and with outward breathing there came the speech of words . . .

805<sup>2</sup>. The man of the Most Ancient Church had inward breathing, thus in concord with and similar to the breathing of the Angels . . . which breathing was varied according to all the states of the inward man. D. 4145.

—<sup>3</sup>. After these times inward breathing ceased, and with it communication with Heaven, thus celestial perception, and outward breathing succeeded . . .

1118. Their inward breathing proceeded from the navel towards the heart, and so through the lips, without sound, and did not enter the ear of another through the external way . . . but through a certain way within the mouth, which is now called the Eustachian tube . . . It was shown that by means of such speech they could express the feelings of the mind and the ideas of the thought much more fully than can ever be done by means of articulate sounds or sonorous words, which are in like manner directed by means of the breathing, but by that which is external; for there is nothing in any word which is not directed by means of applications of the breathing. But with them it was done far more perfectly, because by means of inward breathing, which is far more perfect because it is more interior, and is more applicable and conformable to the very ideas of thought. D. 3317. 3322. 3323. 3324.

1119. It was shown me to the life how the inward breathing of the most ancients inflowed tacitly into a kind of outward breathing, and thus into tacit speech, which was perceived from another in the interior man. They said that this breathing was varied with them according to the state of their love and faith in the Lord, the reason of which was that they had communication with Heaven, for they breathed with the Angels in whose company they were. 3892. (See ANGEL at this ref.) There is something similar with every man . . . When anything opposes his loves and principles there is a straitness of the breathing, but when they are favoured the breathing is free and full. But these are variations of the outward breathing.

1120. It was also shown how the inward breathing of the men of the Most Ancient Church, which was from the navel towards the interior region of the breast, was changed in process of time, and receded more towards the region of the back, and towards the abdomen, thus more outwards and downwards; and that at last, in the last posterity of that Church, which existed just before the Flood, hardly anything of inward breathing remained, and when at last there was none at all in the breast, they were suffocated of their own accord; but that in some, outward breathing then commenced, and with this breathing articulate sound, or the speech of words . . .

1121. Their interior man, or spirit, was joined to Heaven by means of inward breathing . . .

1397. As soon as he came there, he could scarcely breathe . . . 3938<sup>e</sup>.

1879. I felt that I did not breathe from myself, but from Heaven, for there was nothing of my breathing . . . 3891. D. 458.

3103. See NOSE at this ref.

3351<sup>e</sup>. They flowed softly into the breathing; but there were distinct choirs, some who appertained to the voluntary breathing, and some to the spontaneous. 3893.

3750<sup>e</sup>. What a freedom, fullness, and delight of the breathing (the popes) have when they sit on their thrones in the consistory . . . D. 3662. 3689.

3884<sup>e</sup>. I perceived the second general operation of Heaven in the breathing of the lungs, which softly led my breathing, but from within, so that I had no need

to draw the breath, or respire, by means of anything of my will; the very breathing of Heaven was then manifestly perceived by me; it is inward, and therefore imperceptible to man, but inflows through a wonderful correspondence into the breathing of man, which is outward, or of the body. If man were deprived of this influx he would instantly fall down dead. D.1614.

—<sup>3</sup>. See BEAT at these refs. 3885. 3886. H.95(f). W.390. P.338<sup>o</sup>. D.Wis.vii.3.

—<sup>4</sup>. Hence it is evident . . . that the breathings of Heaven have a correspondence with the lungs and their breathings.

3885. In that state it was granted me to observe the general breathing of Heaven; it was interior, easy, spontaneous, and corresponding with my breathing as three to one. D.605. 3121. 3989.

3887<sup>2</sup>. The cardiac movements (with Spirits) are according to the states of the love, and the respiratory movements according to the states of the faith; the influx of the one into the other causes them spiritually to feel, and spiritually to act.

3891. Not only does the universal Heaven breathe as one man, but also the individual Societies in company; nay, all Angels and Spirits. From experience.

—<sup>o</sup>. On innumerable occasions it has been granted me to feel the breathing of Spirits and also of Angels from the fact of their breathing in me, and still my breathing went on distinct from theirs . . .

3893<sup>o</sup>. They who are assigned to the involuntary breathing are present when man is asleep, for as soon as a man is asleep, the voluntary of his breathing ceases, and he takes up the involuntary of breathing. D.496.

3894. As the breathings of Angels and Spirits are entirely according to the states of their love and thence of their faith, one Society does not breathe the same as another, and the evil . . . cannot be in the company of the good, but when they approach them they seem to themselves not to be able to breathe, but to be as it were suffocated, and consequently half dead, and they sink like stones into Hell, where they again receive their own breathing, which they have in common with those who are there . . . 3895. 4225<sup>o</sup>. 4226. 4330<sup>o</sup>. 4674<sup>o</sup>. 9108. W.423. P.305<sup>o</sup>. D.3326. 3330.

3894. (Hence novitiates) cannot be in the company of the Angels even as to the breathing; wherefore, while they are being prepared, they are first inaugurated into angelic life by means of concordant respirations, and then at the same time they come into interior perceptions and heavenly freedom. This takes place in the society of many, or in choirs, in which one breathes like another . . . D.3399. D.Wis.vii.2<sup>o</sup>.

3895. See PERSUADE at these refs. D.3583<sup>o</sup>. E.549<sup>o</sup>.

4225<sup>o</sup>. The breathing is according to the freedom of the life.

7217. See ANXIETY at this ref.

8542. The taking away of the breathing and thence of life by Spirits (in Jupiter).

9050<sup>o</sup>. In the Original Language 'the soul' is so called from the breathing which is of the lungs.

9281. 'To breathe' (EX.xxiii.12)=the state of life as to the truths and goods of faith . . . because the lungs, to which the breathing belongs, correspond to the life of faith from charity, which is spiritual life. E.130<sup>o</sup>.

—<sup>2</sup>. Man has outward breathing and inward breathing, the outward is from the world, the inward is from Heaven. When a man dies, his outward breathing ceases, but his inward breathing, which so long as he lives in the world is tacit and imperceptible to him, continues (H.449); this breathing is entirely according to the affection of truth, thus according to the life of his faith; but they who are in no faith, as are they who in Hell, take their breathing not from within, but from without, thus by a contrary alternation; wherefore when they approach an angelic Society, where the breathing is from within, they begin to be suffocated . . . and therefore cast themselves headlong into their own Hell, where they again receive their own former breathing which is contrary to the breathing of Heaven.

—<sup>3</sup>. See SOUL at this ref.

9818<sup>o</sup>. The breathing which is of the lungs corresponds to the life of truth, which is the life of faith and thence of the understanding.

—<sup>15</sup>. 'The breathing'=the life of faith.

10374. 'In the seventh day He rested and breathed' (EX.xxxi.17)=the state of good when the Church is instituted, or when man is regenerated. . . 'The rest and breathing of Jehovah' then=the union of the Divine Itself and of the Divine Human in the Lord . . . The reason Jehovah is said to have then 'rested and breathed' is that the Lord as to His Human was then above all infestations from the Hells . . . There were then also rest and breathing for Heaven.

10588. The breathing (on the fourth Earth) is similar to ours, but is not articulated as it goes forth into sound.

H. 235. The Angels breathe in their own atmosphere, and by means of the respiration utter words, as men do in theirs.

446. The inmost communication of the spirit is with the breathing and the motion of the heart; of its thought with the breathing, and of the affection which is of love with the heart; wherefore when these two motions cease in the body there is at once a separation. These two motions . . . are the very bonds, on the breaking of which the spirit is left to itself . . . The reason the inmost communication of man's spirit is with the breathing and with the heart, is that all the vital motions depend upon these, not only in general, but also in every part. W.391<sup>o</sup>.

481<sup>o</sup>. They who are in corporeal love cannot breathe in Heaven . . . But they who are in celestial love breathe more freely, and live more fully, in proportion as they are more interiorly in Heaven.

L. 51<sup>o</sup>. The reason the Lord 'breathed on—inspiravit—His disciples, and said, Receive ye the Holy Spirit,' was that all the breathing of Heaven is from the Lord; for the Angels, equally with men, have breathing, and a beating of the heart; the breathing with them is according to the reception of Divine wisdom from the Lord . . .



F. 19<sup>e</sup>. In the Spiritual World everyone is known, as to the quality of his faith, from the breathing alone . . .

W. 176. See ATMOSPHERE at this ref.

183. See ANGEL at this ref.

382<sup>2</sup>. See SPIRIT at this ref.

391. That man's spirit breathes in his body it has been given me to know by my Own experience. On a certain occasion, the Angels were permitted to lead my breathing, and to diminish it at pleasure, and at length to draw it back until only the breathing of my spirit remained, which I then perceived by sense. . . Sometimes also I have been reduced to the breathing of my spirit alone, which I have then perceived by sense to be in concord with the general breathing of Heaven. Many times also I have been in a similar state with the Angels . . . in the spirit outside the body, and spoke with them with breathing similarly as in the world. From these and other living proofs it has been plain to me, not only that the spirit of man breathes in the body, but also after it has left the body; and that the breathing of the spirit is so tacit that it is not perceived by man; and that it inflows into the manifest breathing of the body scarcely otherwise than as cause into effect, and thought into the lungs and through the lungs into speech. D. Wis. vii. 3.

393. They who breathe with Heaven . . . and with Hell . . .

405<sup>2</sup>. See LUNGS at this ref.

408<sup>2</sup>. The alternations of the breathing enter into the viscera themselves even to their inmost recesses. Ex.

412. The respirations are not perceptions and thoughts, but are correspondences, for they act correspondently or synchronously. 420.

—<sup>3</sup>. On the cessation of the influx of blood the breathing ceases . . .

—<sup>5</sup>. Man has a twofold breathing, one of the spirit and the other of the body, and the breathing of the spirit depends on fibres from the brains, and the breathing of the body on blood-vessels from the heart and from the *vena cava* and aorta. Moreover it is evident that thought produces breathing . . . Thought without affection is just like breathing without a heart.

415. Thus the breathing of the body can be separated from the breathing of the spirit. But when only the blood from the heart acts, the respirations cannot be separated. Now as the thoughts by correspondence make one with the respirations, it is evident from the twofold state of the lungs as to respiration, that a man can think in one way . . . in company, and in a different way . . . when not in company . . . 417<sup>e</sup>.

417. Man has a twofold breathing, one of the body and the other of the spirit; these two respirations can be separated and can also be conjoined; with merely natural men, especially with hypocrites, they are separated; but rarely with spiritual and sincere men.

420<sup>2</sup>. See BLOOD at these refs. —<sup>3</sup>.

423. The breathing of a merely natural man appears like the breathing of a spiritual man; but the difference is clearly discerned in Heaven, for there everyone breathes according to the marriage of love and wisdom; where-

fore as the Angels are Known by that marriage, they are also Known by their breathing.

P. 319. Respirations, which are the reciprocal distensions and retractions, or stretchings and closings up of the lobules (of the lungs).

R. 343<sup>3</sup>. That 'wind' and breathing = the influx of Divine truth into the understanding, is from the correspondence of the lungs with the understanding.

708. See AIR at these refs. T. 371<sup>4</sup>.

M. 171<sup>2</sup>. (Man's sphere, which is dense on the breast) conjoins itself on the breast with the breathing . . .

241. He cannot . . . accost his married partner in a communion of respirations . . .

T. 335<sup>7</sup>. The reason new-born infants can breathe is that they live, for this is a universal of life.

433<sup>2</sup>. From every man there flows forth a spiritual sphere . . . through both the face and the breathing.

480. Without free-will you would breathe no more than a statue, for the breathing follows the thought and thence the speech in every step . . . A beast breathes from natural free-will; but a man from free-will in natural and at the same time in spiritual things . . .

T. 577<sup>2</sup>. Hence the breathing of every membrane . . .

D. 605. All can breathe (from the general breathing of Heaven), by this rule, that the general breathing . . . goes off into a continuous affair, so that all have their respirations therefrom with all variety.

1793. They are utterly natural men, because they obstruct the breathing through the nostrils; wherefore it is determined through the mouth, and thus into the pharynx; differently from what it is wont to be in the natural way of breathing, which is through the nostrils, on account of the concord of the brain and its animations with external things: thus do they break the communications of interior things with exterior.

3034<sup>2</sup>. Breathing was as it were taken away from me, that is, I let go the breathing, and breathed inwardly . . .

3317. My respiration has been so formed by the Lord that I could breathe inwardly, for a considerable time, without the aid of the external air; so that my breathing was so directed inwardly that the external senses and acts remained in their vigour . . . The breathing is so directed unawares to me in order that I may be with Spirits and speak with them.

3318. Celestial Angels induce one kind of breathing, with every difference, and spiritual Angels another, with every difference . . . The Spirits of Mercury also enumerated many kinds of breathing . . . both of those which inflowed into the interior breathing, and of those which inflowed externally, especially towards the left eye; so that every Society of the Grand Man has its own kind of breathing; which inflow and constitute the general breathing of man. 4755, Ex. D. Wis. vii. 2<sup>2</sup>.

3319. There was further shown me a respiration which was solely of the loins, even to the soles of the feet. Ex. 3325- 3353-

3320. It was also shown that every sense of the body

has its own **breathing**, nay, its place of **breathing**; for when the voluntary **breathing** ceases which prevails during wakefulness according to the state of the wakefulness, there is present only natural breathing. Thus when I am among Spirits, so much of this or that sense is awake, thus the voluntary **breathing**, which is disposed by the Lord alone; so that what is voluntary of **breathing** is present in both quantity and quality so far as contributes to the quantity and quality of that sense. . . . Moreover, before I spoke with Spirits (I saw) that the **breathing** corresponds with the thought; as for instance in my early childhood, when of set purpose I willed to hold my breath; when they were at prayers morning and evening; also when I wanted the alternations of the **breathing** to agree with those of the heart, so that the understanding began as it were almost to vanish; and again afterwards, when I was writing in imagination, I had observed that I was holding the **breathing** as it were tacit.

3321. (Various particulars concerning the **breathing**.)

3323. Hence the ideas of the Angels, even those of the celestial, are nothing but **respirations**. . . . 3399.

3326. The **breathing** corresponds to the idea, and the **breathing** is organic, because the **breathing** is the idea.

3399. That inauguration into gyres is inauguration into **respirations**. Gen.art.

— So when interior **breathing** is given, the interior senses and perceptions are alive. . . .

3464. The **breathing** flowed in thence that I might know their quality; the **breathing** was then separated from the breast, and was of the abdomen around the navel, nor did it extend itself further; which signifies a life separated from what is good and true. There were then shown me certain kinds of **respirations**, concerning which much was said; as for instance, that there is an external one along with the customary **breathing**, which is the general one of the World of Spirits; also an inward one with an insensible external one, which is pretty good; also an internal without an external one, which is better; and also an insensible one, almost imperceptible to me, which is angelic. These in general. But there are many genera of them, and an indefinite number of species; also as to regions in the body and determinations therefrom.

—<sup>2</sup>. Thus was I accustomed to **breathe** in early childhood, when I said my morning and evening prayers; and occasionally afterwards, while I was investigating the concord of the lungs and heart, especially when I was writing from my mind those things which have been published. Throughout the course of many years I observed at different times that there was a tacit **breathing**, scarcely sensible, concerning which it was afterwards granted me to think, and also to write. Thus have I been introduced into such **respirations** through the course of many years, beginning with my infancy, especially by means of intense speculations, in which the **breathing** was quiescent, otherwise an intense speculation about truth is not possible. Afterwards, when Heaven was open to me, so that I spoke with Spirits, I did not **breathe** at all for the space of an hour, and merely drew in sufficient air to enable me to

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keep on thinking. Thus was I introduced by the Lord into interior **respirations**. I have also casually observed again and again that when I have been falling asleep, my **breathing** was almost taken away, so that I woke up, and caught my breath. Besides, when I observe nothing of the kind, and write, and think, the **breathing** is arrested, unless I reflect upon it. . . . The design of this was that every state, every sphere, thus every Society, especially the interior ones, might have in me a fitting **respiration**, to which I am applied without reflection, and by which means it was given to be with Spirits and Angels.

3490. The **breathing** (of the Spirits of Jupiter) was interior, within the region of the navel, upwards and downwards through the breast; to me it was insensible.

3490<sup>1</sup>. Some from the primitive or Moravian Church came. . . . They first filled the chest with **respiration**, and so passed to the region of the navel, and then **breathed** inwardly from the navel through the hinder part of the chest, hardly reaching the mouth. . . . 3492.

4457. (Sirens) entered completely into my **breathing**. . . . they even attempted to enter into the interior **breathing**. . . . 4630<sup>1</sup>.

4494. Some are able to kill others. . . . by a magical deprivation of the **breathing**.

4636. They induce their own **breathing** on others, and thus possess them.

E. 419<sup>5</sup>. The wind of **respiration**=spiritual life. . . . for in the Spiritual World the quality of all is known from their **breathing** alone.

—<sup>8</sup>. 'Breathing' (Lam.iii.56) is here said of truths, and 'cry' of goods.

1012. That the **breathing** of the lungs corresponds to thought, is manifestly evident from the simultaneous and unanimous operation of both, for as a man thinks so he **breathes**; if he thinks tacitly he also **breathes** tacitly, contrariwise if strongly; if he thinks intensely and inwardly in himself, the **breathing** is gradually arrested and withdrawn; thus a man varies the state of his **breathing** in exact accordance with every state of his thought. Ex. D.Wis.vi<sup>2</sup>.

D. Wis. vii. 2<sup>3</sup>. The universal distinction of **respirations** is according to the idea of God. . . . hence Christians cannot enter where Mohammedans are, on account of their **respiration**. Those have the most easy and gentle **respiration** who have an idea of God as a Man. . . .

vii. 3<sup>2</sup>. See BEAST at this ref.

x<sup>3</sup>. The **breathing** which is effected by means of an influx of air through the larynx and trachea into the bronchia of the lungs, corresponds to the life of the understanding. x.2.

### Breathe. *Spirare*.

A. 1769. They who have aspired to high things. . . . 9365.

8296. 'Thou hast blown with Thy wind' (Ex.xv.10) =the presence of the Lord with the Angels.

10240<sup>3</sup>. 'To breathe'=the state of the life of faith Refs.

H. 537<sup>2</sup>. From Hell there continually breathes forth falsity from evil, and from Heaven truth from good.

552<sup>2</sup>. Thus does (a Spirit) breathe his own life . . .

D. Wis. vi<sup>4</sup>. 'He breathed into them' (John xx.22) = intelligence.

**Breathe on.** *Aspirare.*

**Breathing on.** *Aspiratio.*

A. 1016. All things take place according to the aspiration of the affection.

4046. A cold breathing into my forehead.

4311<sup>3</sup>. They aspire and inspire . . .

6516<sup>3</sup>. Perceived from the aspiration . . .

7377. They who aspire to honours . . .

7768. A breath-*aspiratum*-of air.

T. 140. The reason the Lord breathed on His disciples . . . was that breathing on was an outward representative sign of Divine inspiration.

177<sup>3</sup>. See ASSENT at this ref.

**Breathe into.** *Insufflare.*

**Inflation.** *Insufflatio.*

A. 1506<sup>2</sup>. To such a degree does the love of self inflate itself . . .

5664<sup>1</sup><sup>3</sup>. The love of self and of the world which puffs them up . . .

8593<sup>2</sup>. By inflations of his depraved affections . . .

P. 338<sup>7</sup>. Nor was it possible to breathe into them any other life than their own.

D. 3110<sup>2</sup>. They were perceived only by such a method of blowing into . . .

3113. Those who blew him out . . . The reason he was so blown out . . .

**Bredberg.** D.6034<sup>2</sup>.

**Breeches.** *Femoralia.*

A. 9959. 'Thou shalt make them linen breeches' (Ex.xxviii.42)=the external of [marriage] love . . . because they covered the loins . . . The reason the breeches were of linen, was that 'linen'=external or natural truth; and the very external itself is truth. 9960. 9961. 9962.

9962. Hence 'the breeches' which were upon Aaron and his sons were for a protection from the Hells. Ex.

M. 15<sup>2</sup>. The courtiers wore . . . breeches and stockings of opaline silk.

T. 574<sup>2</sup>. Occurs.

**Brick.** *Later.*

**To make bricks.** *Laterificare.*

A. 1296. 'Let us make bricks' (literally, 'Let us brick bricks,' (Gen.xi.3)=the falsities which they fashioned for themselves. 'A stone'=truth; hence 'a brick,' because made by man,=falsity, for a brick is artificially made stone. Ill.

1298. 'They had brick for stone'=that they had falsity instead of truth.

6669. 'In clay and in bricks' (Ex.i.14)=on account of the evils which they found out and the falsities which they fashioned.

7112<sup>2</sup>. 'Bricks'=fictitious and false things.

7113. 'To brick bricks' (Ex.v.7)=to the fictitious and false things which are being injected. Ex. 7116.

7138. 'To make bricks' (ver.14)=to receive fictitious and false things.

7156. 'To brick bricks'=to endure injected falsities.

7519<sup>2</sup>. See FURNACE at these refs. —e. E.177<sup>2</sup>.

M. 78<sup>2</sup>. Houses seen that were constructed of bricks, plastered over.

231. An amphitheatre built of bricks.

T. 797<sup>2</sup>. A pavement of brick-*lateritia*-work.

E. 324<sup>19</sup>. 'They sacrifice in gardens, and burn incense upon bricks' (Is.lxv.3)=worship from falsities of doctrine which are from their Own intelligence. . . 'Bricks'=falsities. 659<sup>2</sup>.

540<sup>8</sup>. 'Bricks'=the falsities which are fashioned, and which do not cohere with truths.

**Brick-kiln.** See under FURNACE.

**Bride.** *Sponsa.*

See under WIFE.

A. 155. Proprium vivified by the Lord is called the Lord's 'bride,' and 'wife.' 253.

3103. In ancient times . . . it was customary to give a pendant of gold and bracelets to a bride, because the Church was represented by a bride; its good by the pendant, and its truth by the bracelets. 3105. 4638<sup>8</sup>.

3207. The veil with which a bride covered her face when she first saw the bridegroom=appearances of truth; for with the ancients brides represented affections of truth, and bridegrooms affections of good; or what is the same thing, the Church, which was called 'a bride' from the affection of truth; the affection of good which is from the Lord was the 'bridegroom'; hence the Lord Himself is called 'the Bridegroom'; and the brides veiled their faces on their first approach to the bridegroom in order to represent the appearances of truth. 4434<sup>8</sup>. E.223<sup>13</sup>.

3236. See HUSBAND at these refs. 10168. M.117.

4456<sup>2</sup>. The dowry was a token of consent . . . and to accept it was the reciprocal, thus the bride was the bridegroom's and the bridegroom the bride's.

4638<sup>8</sup>. See BRIDEGROOM at these refs. 7047. 9182<sup>5</sup>. P.8<sup>4</sup>. R.797. 812<sup>2</sup>. 960<sup>2</sup>. M.20<sup>2</sup>. 21. 300<sup>2</sup>.

4859. Because truth does not appear in its true quality before it is conjoined with its own good . . . a bride on first seeing her husband covered herself with a veil.

L. 63<sup>2</sup>. The Church is 'a bride' when she wills to receive the Lord, and 'a wife' when she receives Him.

R. 881. 'Prepared as a bride for her husband' (Rev. xxi.2)=that Church conjoined with the Lord through the Word. . . By 'Jerusalem' is meant the Church, and John saw it first as a city, and afterwards as a virgin bride, as a city representatively, and as a virgin bride spiritually, thus in a twofold idea, one within or above the other . . .

895<sup>e</sup>. 'The bride, the Lamb's wife' = the New Church which will be conjoined with the Lord through the Word. That Church is called 'a bride' when being renewed, and 'a wife' when she has been renewed; here, 'the bride the wife' because she is certainly to be renewed.

955. 'The Spirit and the bride say, Come' = that Heaven and the Church long for the Lord's Advent. . . The Church which is here called 'the bride' does not mean the Church from those who are in falsities of faith, but the Church from those who are in truths of faith, for these long for the light, thus for the Advent of the Lord.

M. 503. Virginité is called the crown of chastity . . . wherefore a bride wears a crown on her head at her wedding . . .

767<sup>e</sup>. This may be likened to a bride, who constantly carries something of the image of the bridegroom in the sight of her spirit, beholds him in his gifts as in mirrors, longs for his coming, and when he comes receives him with joy, in which the love of her bosom exults.

### Bridegroom. *Sponsus.*

A. 3207. See BRIDE at these refs. 4456<sup>e</sup>.

3236. See HUSBAND at these refs. 10168. M. 117.

4638<sup>3</sup>. 'They went forth to meet the bridegroom' = their reception. . . 'Behold the bridegroom cometh, go ye out to meet Him' = that which is the judgment, namely, acceptance and rejection.

—<sup>8</sup>. Heaven is likened to a wedding from the heavenly marriage, which is the marriage of good and truth; and the Lord to 'a bridegroom' because they are then conjoined with Him; hence the Church is called 'the bride.' 6179<sup>e</sup>.

7047. 'Zipporah said, Thou art a bridegroom of bloods to me' (Ex. iv. 25) = that it was full of all violence and hostility to truth and good. 'Bridegroom' here = a representative of the Church, or the external of it, while the representative Church itself is the bride. . . As Zipporah represents that Church and Moses the external of it, she does not call him her husband, but her 'bridegroom,' for a bride can represent what is diverse from the bridegroom, but not a wife what is diverse from her husband.

9182<sup>5</sup>. Where the Lord and the Church are treated of, 'bridegroom' = good, and 'bride' truth. III. —<sup>9</sup>, III.

S. 17<sup>2</sup>. 'The bridegroom' (Matt. xxv) = the Lord. E. 676<sup>6</sup>.

R. 797. 'The voice of the bridegroom and the bride shall be heard in thee no more' (Rev. xviii. 23) = that with those who are in that religiosity from doctrine and life according thereto there is no conjunction of good and truth, which makes the Church. . . In the supreme sense, 'the bridegroom' means the Lord as to Divine good, and 'the bride' the Church as to Divine truth from the Lord, for the Church is the Church from the reception of the Lord's Divine good in the Divine truths which are from Him. III.

960<sup>e</sup>. Here the Lord and the Church speak as bridegroom and bride.

M. 20<sup>2</sup>. After them came forth the bridegroom and

bride, holding each other by the hand and leading each other to a seat . . . on which they placed themselves, the bridegroom on the left, and the bride on his right, and the six maidens stood at the side of the seat near the bride. (The dress of the bridegroom and the bride described.) Being thus seated, the bridegroom turned himself towards the bride and placed a golden ring on her finger, and took up bracelets and a necklace of pearls, and fastened the bracelets on her wrists, and the necklace round her neck, and said, Accept these pledges, and when she accepted them he kissed her and said, Now art thou mine, and he called her his wife . . .

21. They said, The bridegroom represented the Lord, and the bride the Church . . . hence he wore a mitre on his head, and was clad in a robe, vest, and ephod like Aaron; and the bride wore a crown on her head, and was dressed like a queen; but to-morrow they will be dressed differently, because this representation lasts only to-day. (Why she sat on his right.)

—<sup>3</sup>. (Why there were no groom's men.)

300<sup>e</sup>. After the giving and receiving of pledges they are declared to be bridegroom and bride.

E. 252<sup>8</sup>. 'The bridegroom' (Matt. xxv) means the Lord as to conjunction with Heaven and the Church through love and faith.

1189. 'The voice of the bridegroom and of the bride shall be heard in thee no more' = that there shall not be any joy from the conjunction of good and truth. Ex. and III.

### Bridge. *Pons.*

A. 942. Between this city and Gehenna there appears as it were a bridge. Des. D. 853. 855.

### Bridle. *Fraenum, Fraenare.*

See CHECK.

A. 6832<sup>19</sup>. When the rein is given to their cupidities . . . 7375. 7875. 8295. 8678. 10814<sup>2</sup>. H. 559. 562. N. 71. P. 231<sup>7</sup>.

6977<sup>e</sup>. Kept in check by fear . . .

10808. So that good . . . bridled evil . . .

R. 653. 'The bridles of the horses' (Rev. xiv. 20) = the truths of the Word, by which the understanding is led. Ex. and III.

E. 923. 'The bridles of the horses' = government and dominion, for he who sits on a horse rules and masters it by the bridle.

### Brief Exposition. *Summaria Expositio.*

B. (Cover). This Book is the Advent of the Lord. Written by command.

T. 112. I was in the spirit, and heard some talking together and saying, Would that we might speak with that innovator who has cast the apple of discord among the leaders of the Church, and which many of the laity have run after, and have thrust on our attention. By this apple they meant the short treatise entitled *A Brief Exposition of the Doctrine of the New Church*. (Swedenborg presents himself and discusses the subject.)

Ecc. Hist. 7. When the Brief Exposition was pub-

lished, the angelic Heaven from east to west and from south to north appeared purple, with most beautiful flowers; this was before me, and before the Danish kings and others. At another time it appeared beautifully flamy.

[Ecc. Hist.] 8. On the books was written [that is, on the copies of the **Brief Exposition**], The Advent of the Lord; on all in the Spiritual World. By command I wrote the same on two copies in Holland.

**Docu.** 244. (Letter to Count Höpken.) The **Brief Exposition** of the Doctrine of the New Church meets with adverse criticisms . . . yet only in the beginning . . . When this preliminary treatise was finished, the whole heaven from east to west, and from south to north, appeared to me covered with roses of a deep scarlet colour, so that all who were present with me in the World of Spirits were astonished at it; this was a sign of the assent and joy of the New Heaven.

**Brier.** *Sentis, Senticetum.*

**A.** 273. See **BRAMBLE** at these refs. 2831<sup>9</sup>. E. 357<sup>18</sup>. 644<sup>9</sup>.

9144<sup>4</sup>. 'The thorn and the brier' (Is. xxxii. 13) = falsities and evils thence derived. E. 304<sup>11</sup>. —<sup>12</sup>. 730<sup>6</sup>.

—<sup>6</sup>. 'A pricking brier' (Ezek. xxviii. 24) = the falsity of the concupiscences of self-love; 'a thorn' = the falsity of the concupiscences of the love of the world.

**Bright.** *Candidus.*

**Brightness.** *Candor.*

**Glitter white.** *Candere.*

**A.** 186. A **bright** light beautifully turning yellow, by which was signified the first life of (a resuscitated person), namely, what is celestial with what is spiritual.

826. The fiery appearance of Gehenna, which is reddish, at their coming became more of a **bright white** . . .

1523<sup>e</sup>. Little children and the mothers were seen in a light of such **brightness** and splendour that nothing could possibly be **brighter**. D. 3389.

1624. See **COLOUR** at these refs. 4530. 9865<sup>2</sup>.

2603<sup>e</sup>. Knowing that their souls are **white** . . .

2699<sup>2</sup>. They appear to themselves in white—*albis*—and **bright** [garments].

3527<sup>2</sup>. See **FACE** at this ref.

3812<sup>4</sup>. 'Whiter—*albi*—than snow, and whiter than milk' (Lam. iv. 7) = in celestial truth . . . 'Whiteness—*albedo*,' and 'whiteness,' are predicated of truth. E. 364<sup>5</sup>.

3993<sup>5</sup>. See **WHITE—*albus***—at these refs. 9407<sup>9</sup>. E. 196.

3994. A heavenly proprium, which is **bright** and resplendent.

5319. See **FINE LINEN** at this ref.

— Exterior truths are represented by the **brightness** of the garments in Heaven; interior truths by the **brightness** and resplendence of the face.

5377<sup>e</sup>. Hence the Angels are in **brightness** and beauty ineffable . . .

6609. Truths were represented by an azure colour mingled with a lovely **shining whiteness**; the **brightness** cannot be described. Appearances of truth were

represented by a dim **brightness**; and falsities by black clouds. D. 2632. 2633.

9468<sup>3</sup>. Divine truth . . . appears as a flaming light in the inmost Heaven, and as a **bright white** light in the middle one. 9570<sup>e</sup>. 9865<sup>2</sup>. H. 128<sup>3</sup>, Ex.

9570<sup>e</sup>. Truth of faith from good of charity is presented in Heaven by means of a **bright white** light.

9872. See **BLUE—*caeruleus***, at this ref.

**H.** 99<sup>e</sup>. Beautiful, **bright**, and angelic.

118. Before the left eye it does not appear as a Sun, but as a Moon, similar in **whiteness**, but sparkling more . . . than the moon of our Earth, and which is surrounded by many little moons, each of which glitters **white** and sparkles in the same way.

126. The **brightness** and lustre—*nitōr*—of the light of Heaven cannot be described.

159<sup>e</sup>. The Lord appears to everyone according to his state; thus . . . **bright white** when their love departs.

178<sup>e</sup>. The less intelligent Angels have **bright white** and dead white garments devoid of resplendence.

179<sup>e</sup>. Both **bright white** and dead white correspond to truth. Refs.

**S.** 73. A flaming and **bright** light . . .

**W.** 182. The light with the Angels of the higher Heavens is so **white** that it cannot be described, not even by the **whiteness** of snow . . .

**R.** 915<sup>2</sup>. By a **white** colour is signified the truth of wisdom. . . The reason a **white** colour signifies the truth of wisdom is that it derives its origin from the light . . .

**M.** 75<sup>4</sup>. A coat of **white** wool.

76<sup>7</sup>. The **white** colour signifies the intelligence of the husband . . .

**T.** 41<sup>2</sup>. Like taking away the **whiteness** from the ruddiness of the face . . .

312. Hatreds appear like dusky fires, and revenges like **bright** fires.

360<sup>3</sup>. Charity is red from the flame of spiritual fire, and faith **glitters white** from the resplendence of the light therefrom.

383<sup>e</sup>. Faith is as white—*alba*—as snow, and as **white** as water.

590<sup>e</sup>. A dusky spirit may dwell under a **bright** face.

**D.** 1057. Spiritual things are represented by . . . white things—*alba*, and by shining ones; and when what is celestial reigns, by resplendently **bright** ones.

1059. A colour . . . like that of the blood, either **white**, or red.

1294<sup>5</sup>. They seem to become **white**, like swine, by the scraping off of their bristles.

1301. Of a beautiful human **whiteness** . . .

3378. An infant clothed in a **white** garment . . .

3389. On the **brightness** of innocence. . . This **brightness** is so distinguished from dead white that it ought not to be compared to it; what is snowy approaches the appearance of it; but still it is such **brightness** as cannot be described.

3597°. Such are represented by a priest clothed in a black garment, who has a **bright** cloud [around him], and afterwards by a **bright** virgin . . . But that **brightness** was taken away from him.

E. 66. 'His head and hairs **white**' (Rev.i.14)=the Divine in first principles and ultimates. . . 'White'=pure. That '**white**-*album*,' and '**white**'=what is pure, Refs.

67. 'As **white** wool, as snow' (Id.)=as to good and truth there. . . That 'snow'=truth in ultimates is from the water which is the source of it, and from its whiteness-*albedo*, and **brightness**. . . That whiteness-*albedo*, and **brightness**=truth, from the transparency of light, Refs. 197°.

372°. 'White-*albus*' (Lam.iv.7) is predicated of truth ; in like manner 'snow,' and '**bright**,' of the good of truth ; in like manner 'milk.'

**Bright.** See under LUCID, SPLENDOUR.

**Bright.** *Nitidus.*

**Brightness.** *Nitor.*

H. 126. See BRIGHT-*candidus*, at this ref.

R. 814. **Bright** from good, and pure from truths.

T. 657. Like a polished bone with putrid marrow.

**Bright.** *Tersus.*

A. 3923°. '**Bright** iron' (Ezek.xxvii.19) = natural truth.

**Brimstone.** See SULPHUR.

**Bring.** *Adducere.*

A. 3943. 'He **brought** them to Leah his mother' (Gen.xxx.14)=application to the affection of external truth. 'To **bring**'=application.

5543. 'Unless I **bring** him to thee' (Gen.xlii.37)=unless the medium is conjoined. . . 'To **bring**'=to be conjoined.

5645. 'The man **brought** the men to the house of Joseph' (Gen.xliii.17)=the first introduction into the good which is from the Celestial of the Spiritual. 'To **bring**'=introduction.

5648. 'Because they were **brought** to Joseph's house' (ver.18)=that the truths which are of the Natural were adjoined and subjected to the internal. . . 'To be **brought**'=to be adjoined, and because it=to be adjoined, it=to be subjected. Ex.

6744. 'Take to thee this child' (Ex.ii.9)=that she should adjoin it to herself. 'To **take**'=to adjoin.

8765. 'I have **brought** you to me' (Ex.xix.4)=to the good of love, which is in Heaven . . . for by means of the truths of faith man is **brought** to good . . .

8988. 'The lord shall **bring** him to God' (Ex.xxiii.6) =the state into which he then enters according to Divine order. . . 'To **bring**'=to enter.

9154. 'The lord of the house shall be **brought** to God' (Ex.xxii.8)=inquiry from good. 'To be **brought** to God'=in order that inquiry may be made.

9874°. Thus is he **brought** to Him . . .

H. 577°. By fear . . . man cannot be **brought** into

spiritual goods, for in proportion as he is **brought** into these he meditates cunning and deceit . . .

P. 193. It is necessary to **adduce** some things . . .

**Bring.** *Afferre.*

R. 921. 'The kings of the earth shall **bring** their glory and honour into it' (Rev.xxi.24)=that all who are in truths of wisdom from spiritual good will there confess the Lord and ascribe to Him all the truths and all the good that are with them.

T. 343°. The general principles shall be **adduced** . . . (See also above, P.193.)

**Bring back.** *Reducere.*

**A bringing back.** *Reductio.*

A. 1717. 'He **brought back** all the substance' (Gen.xiv.16)=that the interior man reduced all things in the external man into a state of agreement. Ex.

2449°. All who come into the other life are **brought back** into a similar life to that which they had in the body.

2533. 'Now therefore restore the man his wife' (Gen.xx.7)=that he should restore the spiritual truth of doctrine untainted by the Rational.

3031. 'In **bringing back** must I **bring back** thy son to the land from whence thou wentest forth?' (Gen.xxiv.5)=whether it could still be conjoined with good Divine of the Rational. Ex.

3033. 'Take heed lest thou **bring back** my son thither' (ver.6)=that it could never be conjoined.

3712. 'I will **bring thee back** to this ground' (Gen.xxviii.15)=conjunction with Divine doctrine. 'To **bring back**'=to conjoin again.

3773. 'They replaced the stone upon the mouth of the well in its place' (Gen.xxix.3)=that meanwhile it was closed up.

4714. '**Bring** me word **again**' (Gen.xxxvii.14)=. Knowledge.

4738. 'To **bring him back** to his father' (ver.22)=to claim it for the Church.

4924. 'He **drew back** his hand' (Gen.xxxviii.29)=that he hid his power.

5125. 'He shall restore thee upon thy post' (Gen.xl.13)=that those things which are of the Sensual subject to the intellectual part shall be reduced into order, that they may be in the last place. 5165.

5624. 'The silver that was **brought again** in the mouth of your sacks, **carry it again** in your hand' (Gen.xliii.12)=that through truth given gratis in the exterior Natural they should submit themselves as much as possible. 5659. 5757.

5774. Truths **brought back** to scientifics, Sig. and Ex.

5840. 'If I do not **bring him back** to thee' (Gen.xliv.32)=unless it be conjoined with spiritual good. 'To **bring back**'=to conjoin again.

6559. '**Requiting** he will **requite** us all the evil that we have returned to him' (Gen.l.15)=that punishment threatens according to merit. . . How the case is with the **requiting** of evil, or with punishments in the Spiritual World.

[A.] 8334. 'Jehovah brought again the waters of the sea upon them' (Ex.xv.19)=that the falsities from evils which they intended for the good fell back on themselves, in consequence of the presence of the Lord with those who are in good.

9256. 'Bring it back thou shalt bring it back to him' (Ex.xxiii.4)=instruction and amendment . . . for thus are they brought back.

E. 395<sup>10</sup>. 'Those who bring back—reduces—from war' (Mic.ii.8)=those who have dispelled falsities.

405<sup>19</sup>. 'The bringing back of the people from captivity' (Amos.ix.14)=the restoring of a new Church. See 811<sup>28</sup>.

555<sup>8</sup>. 'Those who bring back from war'=those who have been in temptations and have fought against falsities.

**Bring forth.** See under BEAR—*parere*; see also LABOUR—*parturire*.

**Bring forth.** *Educere.*

**A bringing forth.** *Eductio.*

**The bringing forth.** *Eductor.*

A. 1806. 'Bringing him forth abroad' (Gen.xv.5)=the sight of the interior man, which from external things sees internal things. Ex.

2415. 'When they had brought them forth abroad' (Gen.xix.17)=the state when they are being withheld from falsity and evil. 2413.

4906. 'Bring her forth and let her be burnt' (Gen. xxxviii.24)=that it is to be extirpated. . . 'To bring forth' is predicated of truth, and 'to burn' of good, which are to be extirpated.

4918<sup>2</sup>. As by 'going forth from the womb' is signified the rebirth, and thence the Church, the Lord is called . . . 'the bringer forth from the womb,' etc. III.

5134. 'Bring me out of this house' (Gen.xl.14)=deliverance from evils. 'To bring out'=deliverance.

6753. 'Because I drew him out of the waters' (Ex.ii.10)=deliverance from falsities. 'To draw out'=deliverance.

6865. 'Bring forth my people the Sons of Israel out of Egypt' (Ex.iii.10)=the deliverance of those who are of the spiritual Church from the falsities which infest them. 'To bring forth'=deliverance. 6868. 7235. 7238. 7277. 7282. 7932. 7990. 8018. 8050. 8411. 8528. 8646. 8866. 9197. 10156, Ex.

7203. 'I will bring you out from under the burdens of the Egyptians' (Ex.vi.6)=that the Lord will release them from the infestations of those who are in falsities. 'To bring out'=to release.

7898. 'In this selfsame day have I brought your armies out of the land of Egypt' (Ex.xii.17)=a state then of charity and faith through which there is separation from those who are evils and falsities. . . 'To bring out'=to be separated.

8004. 'Thou shalt not carry forth ought of the flesh abroad out of the house' (Ex.xii.46)=that this good shall not be commingled with any other good. Ex.

9294<sup>e</sup>. These three feasts were instituted on account of the bringing forth of the human race . . . out of Hell, and their introduction into Heaven.

S. 92. He cannot bring himself out of his falsities . . .

E. 355<sup>35</sup>. Deliverance (from evils and falsities) is meant by 'Thou broughtest us out into breadth' (Ps.lxvi.12).

401<sup>21</sup>. 'To bring out Israel from among them' (Ps. cxxxvi.11)=to open the spiritual man, and so to regenerate him. Ex.

419<sup>13</sup>. Reformation through the Divine truth which is from Him is signified by 'He bringeth the wind out of His treasures' (Ps.cxxxv.7).

**Bring together.** *Conferre.*

A. 5373. All goods and truths brought together into the scientifics of the Church. Sig. and Ex. 6004<sup>3</sup>. 6023.

M. 31. He cannot compare his state with his former natural one . . .

T. 67. Unless they convey themselves into use . . .

371<sup>3</sup>. Without his contributing . . .

477<sup>e</sup>. Betakes himself into Hell . . .

514. It is said that contrition contributes to faith.

**Brisk.** See ACTIVITY—*strenuitas*.

**Bristly.** See HAIRY—*hirsutus*.

**Britain.** *Britannia.*

**British.** *Britanni.*

R. 484. (Books in the Spiritual World treating on justifying faith . . . Those from Britain were still more profound.)

T. 72. A regiment of Spirits reasoning about imputation and predestination; they were Dutch and British . . .

**Brittle.** *Fragilis.* A. 5951<sup>2</sup>. 7601<sup>3</sup>.

**Broad places.** *Vici.* J. (Post.) 268.

A. 2336<sup>4</sup>. 'To go out into the streets and broad places' (Luke xiv.21)=to seek everywhere for genuine truth. E. 223<sup>20</sup>.

10422. See WAY—*via*, at these refs. H. 479 (p).

E. 652<sup>3</sup>. 'Broad places' (Jer.v.1) specifically, mean the corners of the city, thus the quarters where they dwell; and as in the Spiritual World everyone dwells in cities according to the affection of good and the perception of truth, whether clear or dim, 'broad places'=truths and goods according to the affection and perception of each one. —<sup>5</sup>.

652<sup>27</sup>. 'Streets,' and 'broad places' (Jer.ix.21)=truths of doctrine and truths of life, which lead to intelligence and wisdom.

**Broman, Carl.** D. 4151. 5888.

**Broman, Erland.** D. 5492.

**Bronchia.** *Bronchia.*

**Bronchial.** *Bronchialis.*

W. 405<sup>2</sup>. The bronchial arteries and veins . . . 407<sup>e</sup>. 413<sup>2</sup>.

—<sup>4</sup>. The ramifications of the **bronchia** of the lungs correspond to the perceptions and thoughts from those affections. 412.

413<sup>2</sup>. The cellular substance, which consists of the **bronchia** continued down to the minutest follicles . . .

W. 415. The clustered vessels of the **bronchia** . . .

### Brood. *Motitare.*

A. 19. 'The Spirit of God' (Gen.i.1) means the Lord's mercy, of which 'brooding' is predicated, like that of a hen on her eggs; here, on those things which the Lord stores up in man, and are called 'remains.'

929<sup>2</sup>. 'Waving' = vivification, for truths are not alive with a man until they are in good. The priest who waved the sheaf, that is, who vivified the goods of truth, represented the Lord, for all life is from Him.

E. 281<sup>6</sup>. Their instruction in truths, protection from falsities, and the opening of the interiors of their minds so that they come into the light of Heaven, and thus into the understanding of truth and 'good, which is intelligence, is described by 'an eagle, its nest on high, its brooding over its young, and its bearing them on its wings' (Deut.xxxii.11).

304<sup>28</sup>. 'The flutterings of its breadth' (Is.viii.8) = reasonings from falsities against truths.

### Brook. *R s*

A. 795<sup>3</sup>. Truths of faith, which are 'brooks and streams of waters' (Is.xxx.25). E.401<sup>10</sup>.

939<sup>12</sup>. 'The brook from Mount Sinai' (Deut.ix.21) = truth Divine, thus the Word in the letter, for this descends therefrom.

H. 9. Man's life is a streamlet thence . . .

W. 276. Like streamlets from their spring . . .

E. 304<sup>27</sup>. 'Mountains, hills, brooks, and valleys' (Ezek.xxxvi.6) = all things of the Church, from its first principles to its ultimates. . . 'Brooks and valleys' = the truths and goods which are the ultimates of the Church. . . 'Brooks' = the truths of doctrine there.

376<sup>2</sup>. 'The streams of Judah' (Joel iii.18) = the single particulars of the Lord's Celestial Kingdom, and also of the Word. 433<sup>13</sup>.

405<sup>6</sup>. 'Brooks' (Is.xxx.25) = wisdom; 'streams of waters,' intelligence.

644<sup>17</sup>. 'The river which is full of waters' (Ps.lxv.9) = doctrine full of truths.

650<sup>28</sup>. 'The rivers of waters are dried up' (Joel i.20) = the truths of doctrine dissipated through natural love.

### Broom. *Scopae.* E.724<sup>24</sup>.

### Brothel. *Ganeum.* M.373<sup>o</sup>. 510.

### Brothel. *Lupinaris.* A.2746. H.488<sup>o</sup>. 586<sup>2</sup>. M.451. 505. E.986<sup>o</sup>. 1005<sup>3</sup>. (See PALESTRA).

### Brother. *Frater.*

### Brotherhood. *Fraternitas.*

A. 341. The second birth of the Church is charity, which is signified by 'Abel' and 'brother.' 342. 366.

367. That charity is 'the brother' of faith, may be evident to everyone from the nature or essence of faith; their **brotherhood** was represented by Esau and Jacob, wherefore there was strife concerning the primogeniture . . .

—<sup>1</sup>. The union of charity and faith is signified by 'the covenant of brethren' (Amos i.9).

—<sup>2</sup>. They were called 'brethren' by the Lord who hear the Word and do it. (Luke viii.21). They who 'hear' are they who have faith; they who 'do' are they who have charity.

1007. 'At the hand of a man's brother' (Gen.ix.5) = from the whole of his Intellectual. . . The Intellectual with man is called 'a man a brother;' whether it be a true Intellectual, a spurious Intellectual, or a false Intellectual, it is still called 'a man a brother;' for the understanding is called 'a man' and 'the brother' of the will . . .

1081. They are called his 'brothers' (Gen.ix.22) because he professed faith, (for) charity is the 'brother' of faith. 1091<sup>o</sup>.

1434. 'Lot his brother's son' (Gen.xii.5) = sensuous truth. . . 'Brother' also = the truth of faith, thus here, sensuous truth. See 1707<sup>o</sup>.

—<sup>3</sup>. In Heaven they do not know what a brother is, except from such brotherhood as there is in Heaven.

1578. 'We are men brethren' (Gen.xiii.8) = that in themselves they are united. 'Men brethren' = union, and in fact the union of truth and good. 1594.

1834<sup>2</sup>. All the sons of the primitive Church lived together as brethren, and also called each other brethren . . .

1861<sup>2</sup>. Hatred is described by 'no man shall spare his brother' (Is.ix.19).

1951. 'He shall dwell against the faces of all his brethren' (Gen.xvi.12) = that there will be continual contentions about the things of faith, but still he will be the victor. 3277.

2304<sup>o</sup>. (Meeting in the Spiritual World of two brothers, one of whom had died in infancy.)

2360. The reason Lot called (the Sodomites) 'brethren' (Gen.xix.7) was that he exhorted them from what was good. In the Word, 'brother' has the same signification as 'neighbour,' for this reason, that everyone should love his neighbour as himself; thus 'brethren' are so called from love, or what is the same, from good. . . In Heaven the Lord is the Father of all . . . Hence all the Sons of Israel, representing the heavenly kingdom of the Lord, that is, the kingdom of love and charity, were called 'the brethren' and also 'the companions,' of each other. Ill.

—<sup>3</sup>. 'Brethren' = all who are in good.

—<sup>7</sup>. Hence it follows that all in the universe are called 'brethren' who are the neighbour, and this because everyone ought to love his neighbour as himself, thus from love or good; and as the Lord is good itself, and regards all from good, and is Himself the neighbour in the highest sense, He also calls them 'brethren.' Ill. Hence it is evident that 'brother' is a term of love.

2385. This is my brother, I see that he worships the Lord, and is a good man.



[A.] 2508°. See SISTER at this ref.

2524. 'Brother' (Gen.xx.5)=the good of truth. 2563.

2575. 'Brother' (ver.16)=celestial good adjoined to rational truth as a brother to a sister.

2861°. They who are in brotherhood from good . . .

2890. The Angels consider man as a brother . . .

2910. See CHARITY at this ref.

3124. See HOUSE at these refs. 3128.

3129. 'The brother of Rebekah' (Gen.xxiv.29)=the affection of good in the natural man. . . In the Word, 'brother'=the affection of good, and 'sister,' the affection of truth.

3166. 'He gave precious things to her brother' (ver.53)=spiritual things for natural good. . . 'Brother'=natural good.

3303. 'And afterwards his brother went forth' (Gen.xxv.26)=truth. 'Brother'=good and also truth, which are here called 'brothers.' As charity is the brother of faith, or good the brother of truth, so on the other hand, is faith the brother of charity, or truth the brother of good; also, in the Natural, the affection of good is called 'brother,' and the affection of truth 'sister' . . .

3459. 'They swore a man to his brother' (Gen.xxvi.31)=confirmation with those who are in the good of truth. . . 'Man' with 'brother'=the good of truth, or those who are in that good; 'man'=truth, and 'brother,' good.

3582. 'Be master over thy brethren' (Gen.xxvii.29)=at first an apparent dominion of the affection of natural truth over the affections of natural good. . . 'Brethren'=the affections of good, here of the Natural. 3597<sup>4</sup>.

3703<sup>14</sup>. 'A man shall take hold of his brother in the house of his father' (Is.iii.6)=to acknowledge anything for good.

3776. 'My brethren, whence are you?' (Gen.xxix.4)=from what origin is charity there. 'Brethren'=those who are in good, and thence good itself, thus charity.

3803. 'Brother,' who here is Jacob (ver.12)=good. Refs. —<sup>2</sup>. The reason Jacob called himself 'the brother' of Laban, when yet he was the son of his sister, is that all are brethren from good, and hence also Laban in turn calls Jacob his 'brother;' for it is good which produces consanguinity and which conjoins, for good is of love, and love is spiritual conjunction. Hence it was that in the ancient Churches all those who were in good were called 'brethren;' and also in the Jewish Church . . . but in this Church only those who were born Jews. The primitive Christian Church also called all brethren who were in good, but afterwards only those who were in their own congregation. But among Christians, the name brother vanished together with good, and when truth succeeded in the place of good, or faith in the place of charity, they could no longer call each other brethren from good, but the neighbour. The doctrine of faith without the life of charity has also this in it, that brotherhood with one who is lower than themselves seems to be beneath them; for brotherhood does not derive its origin with them from the Lord and thus from good, but from themselves, and thus from honours and gain.

3815. 'And Laban said to Jacob, Because thou art my brother' (ver.15)=because they are blood-relations from good. . . 'Brother'=good, here consanguinity, because it is said by Laban to Jacob, thus by good to good; for all consanguinity derives its origin from good, for good is of love. It is the nearest degree of love in the line of descent which is called consanguinity, and is meant in the proper sense by 'brother.'

4121. '(Laban) took his brethren with him' (Gen.xxxi.23)=goods in place of those which he had lost. 'Brethren'=goods. Refs. In the inward sense, by 'brethren' are signified those who are in similar good and truth, that is, in a similar affection of good and truth; for in the other life all are associated according to affections, and they who are associated constitute a brotherhood; not that they call themselves brethren, but that they are brethren through conjunction. In the other life good and truth themselves constitute that which on earth is called relationship by blood and by marriage. Ex. 4129.

4167. 'My brethren and thy brethren' (ver.37)=what is just and fair. Ex. 'Brethren'=goods.

4191. 'Jacob said to his brethren' (ver.46)=those who are in the good of works. 'Brethren'=goods, here, those who are in the goods of works, who are the gentiles; for all who are in good are conjoined with the Divine of the Lord, and on account of that conjunction are called by the Lord 'brethren.' Ill. E.746<sup>10</sup>, Ill.

4211. 'He called his brethren to eat bread' (ver.54)=the appropriation of good from the Lord's Divine Natural. 'Brethren'=those who were now conjoined in a covenant, that is, in friendship; and in the inward sense, those who are in good and truth. Refs. 4239. 4247. 4267.

4267. See GOOD at this ref.

4454. 'Brethren,' here the sons of Israel (Gen.xxxiv.11)=truths.

4498. 'Dinah's brethren' (ver.25)=the truths and goods of that Church. 'Brethren'=truths and goods, or faith and charity.

4502°. Simeon and Levi . . . are called 'brethren' (Gen.xlix.5), because good is the brother of truth, or charity of faith.

4671. '(Joseph) was pasturing the flock with his brethren' (Gen.xxxvii.2)=that it was among those who being in faith were teaching. . . In this chapter, 'brethren'=the Church which is turning away from charity to faith, and at last to faith separated, and thus to falsities. 4679. 4721. 4740. 4754.

4679. 'His brethren saw' (ver.4)=those things which are of faith, and in the proximate sense, the descendants of Jacob. 4680. 4683.

4683. 'He told his brethren' (ver.5)=before those who are in faith separate. 4694.

4700. 'The father' and 'brethren' of Joseph, here =the Jewish religion from the ancient one. . . Its external together with its internal is what is here called 'father,' and its external without an internal, 'brethren.' Hence it is said that 'his brethren envied him, but his father kept the word,' and by these words is signified

the aversion of those who are in what is external without what is internal, but that the Truth still remained in their religiosity. Ex. 4702.

4712. 'Go, see the peace of the brethren' (ver.14) = every advent of the Lord, and perception how it was with those who are teaching. . . 'Brethren,' here = those who are teaching from faith.

4725. 'A man to his brother' (ver.19) = mutually. 'A man to his brother' was the customary formula with the ancients when what was mutual was meant, because 'a man' = truth, and 'a brother' good, between which there exists the veriest mutuality itself . . .

4747<sup>3</sup>. Joseph's 'brethren' = those within the Church who confirm themselves against Divine truth, especially against these two things, that the Lord's Human is Divine, and that the works of charity contribute to salvation; and this not only in doctrine, but also in life.

4750. 'Judah said to his brethren' (ver.26) = the deprived in the Church who are against all good whatever. . . 'His brethren' = those in the Church who are in faith separate.

4754. 'For he is our brother and our flesh' (ver.27) = because what is from them is accepted. 'Brother' = what is consanguineous from good.

4764. '(Reuben) returned to his brethren' (ver.30) = those who teach. 'The brethren' of Joseph = those who are in faith separate, and as they were shepherds, they also = those who teach from faith.

4835<sup>2</sup>. 'A brother' represented consanguineous good with which there is to be conjoined the truth which was represented by his widow . . .

4925. 'Behold, his brother came out' (Gen.xxxviii.29) = the truth of good, 'brother' = what is consanguineous from good, thus the truth of good. Ex.

5067. 'My brethren' (Matt.xxv.40) = those who are in the good of charity and of life, for the Lord is with them, because they are in good itself, and they are those who are properly meant by 'the neighbour' . . .

5135<sup>7</sup>. 'Brethren' = the goods which are of charity. Refs.

5409. 'Joseph's ten brethren' (Gen.xlii.3) = such truths of the Church as corresponded. 'Brethren' = the truths which are of the Church; these are here called 'the brethren of Joseph,' who = truth from the Divine, from correspondence; for the correspondence causes them to be conjoined as a brother with a brother. Ex.

5419. 'Joseph's brethren came' (ver.6) = the general truths of the Church without mediation. Ex. 5421. 5427.

5440. 'We thy servants are twelve brethren' (ver.13) = that all things of faith are thus conjoined together. . . 'Brethren' = conjunction through good; for when truths are conjoined through good, they put on as it were a brotherhood among each other . . .

5686. 'Benjamin his brother, the son of his mother' (Gen.xliii.29) = the internal from the Natural as from a mother. . . Everyone is called 'a brother' by the Lord . . . who has anything of the good of charity from the Lord. 5692.

6084. 'Thy father and thy brethren' . . . meaning Israel and his sons (Gen.xlvii.6) = spiritual good from the Natural, and the truths of the Church therein. 6102. 6106.

6364. 'Thy brethren shall celebrate thee' (Gen.xlix.8) = that this Church is pre-eminent above the rest. . . 'Brethren' = the truths which are of this Church, thus also the Churches which are in the truths which are represented by 'Judah's brethren,' for truths and goods constitute the Church. The truths of the celestial Church are signified by 'thy brethren,' or those of Judah; and the truths of the spiritual Church, by 'the sons of his father.'

6527. 'His brethren' (Gen.l.8) = truths thence derived, (for) the sons of Israel, who here are Joseph's 'brethren' = spiritual truths, which truths are also from the celestial internal, which is 'Joseph'; or through spiritual good, which is 'Israel.' 6553.

6557. 'Joseph's brethren saw that their father was dead' (ver.15) = things alienated from truth and good . . .

6567. 'His brethren also went, and fell down before him' (ver.18) = the submission of those things which are in the Natural. The sons of Israel, who here are 'the brethren' = spiritual truths in the Natural.

6628. In the ancient Churches . . . they acknowledged all as men of the Church who had lived in the good of charity, and called them brethren, however they might differ in the truths which at this day are called the truths of faith . . . 6705, Ex. N.9.

6710. They who are in self-love call those brethren who love them the most . . .

6756. '(Moses) went out to his brethren' (Ex.ii.11) = conjunction with the truths of the Church. . . As to 'brethren,' they now = the goods, now the truths of the Church; when the celestial Church is treated of they = goods; but when the spiritual Church, truths. The reason is, that the celestial Church is in good, and the spiritual Church in truths, and in ancient times all who were of the Church called each other brethren; they who were of the spiritual Church did indeed call each other brethren from good, but the men of the internal Church did so with a difference according to the quality of the good, thus according to truths, for good has its quality from truths. Afterwards, when the Church turned away from good, and thus also from truth, they no longer called each other brethren from spiritual consanguinity and affinity . . . but only from natural, and from friendship, and also began to hold it unworthy of them to call one lower than themselves brother . . . Ex. and Ill.

—5. As spiritual brotherhood is from love, so that the one belongs to the other, and they who are in good are 'in the Lord, and the Lord in them' (John xiv.20), they are called 'brethren' by the Lord. Ill. 933<sup>8</sup>.

7716. 'They did not see a man his brother' (Ex.x.23) = that they did not perceive the truth of any good. . . 'Man' = truth, and 'brother' good.

8337. Good and truth are as sister and brother.

8902. Hatred against the neighbour is meant by 'being angry rashly with his brother.'

[A.] 929<sup>2</sup>. 'To be reconciled to his brother'=charity towards the neighbour.

9806. 'Brother'=good. Refs.

—<sup>2</sup>. The conjunction of good and truth is represented in the Word by two married partners, and also by two brothers; by two married partners when the heavenly marriage is treated of . . . by two brothers when the two ministries of judgment and worship are treated of. Ex. On account of this brotherhood, which is that of the truth belonging to judgment and of the good belonging to worship, Aaron the brother of Moses was chosen to discharge the office of the priesthood. Ill.

10129<sup>o</sup>. In the proximate sense, 'brethren'=those who are in the good of charity; and in a sense abstracted from the person, the Lord's 'brethren'=the goods of charity themselves.

10490. 'Kill ye a man his brother, and a man his companion, and a man his neighbour' (Ex.xxxii.27) = a closing up as to the influx of good and truth, and of things in affinity with them, lest there be any reception and communication . . . 'Brother'=the good of love and of charity. Refs. —<sup>6</sup>, Ill. 10494.

S. 84. 'Brother' is predicated of good . . . 'companion' of truth.

R. 32. 'I John, who am your brother and companion' (Rev.i.9)=those who are in the good of charity and thence in the truths of faith.

—<sup>2</sup>. We do not read that the disciples called the Lord 'brother,' because 'brother'=the good which is from the Lord; comparatively as a king calls his relatives brethren, but they do not call him their brother; for the Lord says, 'One is your Teacher, Christ, but all ye are brethren'; 'Ye call Me Master and Lord, and ye say well, for so I am.' E.746<sup>10</sup>.

—<sup>3</sup>. The Sons of Israel called all 'brethren' who were descended from their father Jacob, and in a wider sense, those also who were descended from Esau; all others, 'companions.' But . . . in the spiritual sense, by 'brethren' are meant those who are in the good of charity from the Lord, and by 'companions,' those who are in the truths of faith. Ill.

554. 'Our brethren' (Rev.xii.10)=those who are in the doctrine of the New Jerusalem, and in a life according to it.

818. 'I am thy fellow-servant and of thy brethren' (Rev.xix.10)=that there is nothing Divine in an Angel, but that he is associated with man as a brother with a brother. 946.

M. 250<sup>o</sup>. In the Heavens . . . those who are higher in rank regard those who are lower as brothers.

T. 434. Social intercourse in the primitive Church existed among those who called each other brethren in Christ; hence it was the social intercourse of charity, because they were a spiritual brotherhood.

E. 46. The reason 'brother' (Rev.i.9)=the good of love, is that in Heaven there are no relationships except spiritual ones, thus no other brotherhoods; for there they do not become brothers from birth, and they who had been brothers in the world do not know each other there, but everyone knows another from the good of

love; they who are the most closely conjoined know each other as brothers . . . Hence it is that in the Word, 'brother'=the good of love. Ill.

315<sup>21</sup>. 'The brother shall betray the brother to death' (Mark.xiii.12)=that falsity will destroy good; specifically, that faith alone will destroy charity, for in the Word, faith is called 'the brother' of charity.

355<sup>15</sup>. 'Brethren' (Is.lxvi.20)=all who are in good.

375<sup>26</sup>. 'Brethren' here (Ps.cxxxiii.1)=good and truth, for in the Word these are called 'brethren'; wherefore by 'Behold how good and pleasant it is for brethren to dwell together' is signified that all heavenly good and delight are in the conjunction of good and truth, for they are from it.

391<sup>20</sup>. 'To offer a gift upon the altar' (Matt.v.23) =worship from piety, and 'to be reconciled to one's brother'=worship from charity, which is truly worship.

397. 'Their fellow-servants and their brethren who shall be killed as they were' (Rev.vi.11)=evils, for to kill them is evil. 'Fellow-servants'=those who are in truths, and 'brethren' those who are in goods, and 'fellow-servants and brethren' together=those who are in truths from good.

438<sup>5</sup>. 'Asher is blessed above the sons, let him be accepted by his brethren' (Deut.xxxiii.24). 'Sons'=truths, and 'brethren,' the Church from them.

443<sup>6</sup>. 'Simeon and Levi the brethren' (Gen.xlix.5) =faith separated from charity.

617<sup>27</sup>. 'A man and a brother who shall be desolated' (Ezek.iv.17)=faith and charity; 'a man'=the truth of faith, and 'a brother,' the good of charity. 633<sup>2</sup>.

654<sup>46</sup>. 'A strange man not a brother' (Deut.xvii.15) =a religion which does not agree; also falsity in which there is no good.

746<sup>2</sup>. 'Our brethren' (Rev.xii.10)=all in the Heavens and all on earth who are in the good of charity; the reason they are called 'brethren,' is that they have one Father, the Lord, and they who are in the good of love to the Lord and in the good of charity towards the neighbour are His sons . . .

—<sup>3</sup>. That all who belonged to the Israelitish Church called each other 'brethren,' Ill.

—<sup>4</sup>. That they also called each other 'a man and a brother'; also 'a companion and a brother,' Ill. 'A man and a brother'=truth and good, and in the opposite sense, falsity and evil. Ill.

—<sup>13</sup>. That all those are called 'brethren' by the Lord who acknowledge Him, and are in the good of charity from Him. Ill.

—<sup>15</sup>. 'Brother,' here (Matt.xviii.15,21,35), means the neighbour in general, thus every man, but specifically him who is in the good of charity and thence in faith from the Lord, whoever he may be.

C. 76. Of ten brothers in the world five may be in Hell and five in Heaven.

### Brown. *Badius.*

M. 15<sup>e</sup>. Mantles of a brown colour.

### Bruchus. *Bruchus.*

A. 7643<sup>4</sup>. The falsity which is in the outermost things

of the Natural is meant by 'a locust;' and the evil there, by 'an unwinged locust,' Ill. 9331<sup>5</sup>. E.543<sup>8</sup>.

E. 543<sup>8</sup>. 'The bruchus' is also a locust . . .

### Bruise. *Contundere, Tundere.*

See under GRIND.

A. 2468<sup>15</sup>. Occurs. E.734<sup>2</sup>.

9781. 'Pure, beaten' (Ex.xxviii.20)=genuine and clear. Ex.

10303. 'Thou shalt beat some of it very small' (Ex. xxx.36)=the arranging of truths in their own series. . . 'Beating'=has a similar signification to 'grinding' . . . but is predicated of oil, frankincense, and spices. Ex. and Ill.

E. 365<sup>31</sup>. 'Bruised for our iniquities'=His frightful temptations.

627<sup>10</sup>. 'Broken' (Is.xxxvi.6)=broken, and not cohering with any interior truth which gives stability.

### Bruised. *Attritus.*

E. 721<sup>13</sup>. 'The bruised and the needy' (Ps.cxiii.7)=those who are in falsities from ignorance, and thence not in goods.

### Brute. *Brutus.*

See under ANIMAL.

A. 443. He has seen that brutes have a life almost like that of men . . .

671. *Quasi* goods . . . with brutes . . .

978<sup>3</sup>. Make themselves out to be like brutes . . .

1272. The love of the young exists also with all brutes, even the worst . . .

1594<sup>2</sup>. He confirms himself by the fact that brute animals also live, but still do not live after death. . . This is because he lives in corporeal and sensuous things, which life regarded in itself is scarcely different from the life of brute animals; the sole difference being that the man can think and reason about the things which come in his way, and he does not then reflect upon this faculty which he enjoys above brute animals.

2219<sup>2</sup>. Moreover love to God and the neighbour ought to be the life of a man, by which he should be distinguished from brute animals.

3175. If he did not learn these things, man would be much worse than a brute animal.

5023<sup>2</sup>. See MAN at these refs. 5160<sup>e</sup>. 7604<sup>e</sup>. 8604. T.380<sup>3</sup>. 417. D.2209. 2854.

6318. Being inwardly like brute animals . . .

P. 76. That which is called a brute and a stock.

D. 167. On the life of brutes. Gen.art.

2209. (The sense by which brutes find their way home.)

2378. Brute animals live according to the order of their nature, and therefore have no need for Spirits to be with them.

2398. Evil spirits are just like brutes which have a faculty of reasoning, thus like rational brutes. Gen.art. . . Of themselves they are much lower than brutes.

3757. If the brutes had needed shoes and garments, they would have made them much better than men, as is evident from their nests . . . But as they have no need of them they have no skill in them, wherefore the life of the brutes is such as it is because they are corporeal. . . Thus we may conclude that such things as appertain to the body are the things which we have in common with beasts.

### Bryggaren. D.4582.

### Bubble, Bull. *Bulla.*

See under BLADDER, and BOLL=*ebullire*.

J. 64. They make papal bulls equal to the Word. R.796<sup>2</sup>.

C. J. 60. The bull Unigenitus. R.734. D.5980.

63. All who have been canonized by papal bulls.

P. 257<sup>2</sup>. Established by a papal bull . . . R.752.

R. x. These quotations are from the Councils and bulls, especially from the Council of Trent, and the bull confirming it . . .

451<sup>e</sup>. Like a bubble of water . . . T.159<sup>7</sup>.

752<sup>e</sup>. He transmitted it as a bull . . .

T. 30<sup>2</sup>. Like a bubble in the air . . .

160<sup>3</sup>. Like a bubble on the water . . .

### Bucket. *Situla, Situlus.*

A. 3079<sup>e</sup>. 'The waters shall pour out of the buckets (Num.xxiv.7)=truths from Knowledges.

E. 406<sup>e</sup>. 'A drop of a bucket' (Is.xl.15).

Inv. 17. They fall as into a bucket . . .

### Buckler. *Scutum.*

See SHIELD.

A. 1231. Occurs. E.365<sup>38</sup>.

1788<sup>4</sup>. 'Buckler and target' (Ps.xci.4)=protection against falsities.

2832<sup>2</sup>. 'Buckler,' etc. (Ps.xviii.2) are significative of the power of truth.

9141<sup>4</sup>. 'Buckler,' 'shield,' 'arrows'=truths of doctrine from the Word by means of which there is protection from the falsities of evil. Refs.

E. 316<sup>10</sup>. 'My buckler and the horn of my salvation' (Ps.xviii.2)=salvation thence. 'Buckler' is predicated of Divine good.

357<sup>31</sup>. 'Buckler' (Ezek.xxxix.9) = falsity destroying good; 'shield,' falsity destroying truth.

734<sup>7</sup>. 'A buckler' (Ps.xxxv.2), because it defends the head,=protection against the falsities which destroy the understanding of truth; 'a shield,' because it defends the breast,=protection against the falsities which destroy charity, which is the will of good.

### Bud. See under GERMINATE.

### Build. *Aedificare.*

A. 151. 'To build' (Gen.ii.22)=to raise up=*exstruere*=what is fallen. 153.

153. In the Word, 'to build' is predicated of evils; 'to erect,' of falsities; and 'to renew' of both. Ill.

[A.] 1187. 'He built Nineveh' etc. (Gen.x.11)=that thus he formed for himself doctrinal things of faith.

1304. 'Let us build us a city and a tower' (Gen.xi.4) =that they fashioned a doctrine and a worship. 1313.

1324. 'They ceased to build the city' (ver.8)=that such a doctrine was not received.

1448. 'He built an altar'=worship. 1618.

1488. To collect scientifics and by their means rear up—*exstruere*—the external man, and build him, is not unlike building a house; wherefore 'building' and 'building houses' have a similar signification in the Word. III.

1901. 'Perchance I shall be built up by her' (Gen.xvi.2)=that thus the Rational can be born . . .

2601. They seem to themselves to be building small cities . . .

2760. Pref.<sup>2</sup>. 'Rock'=this faith; upon this the Church is 'built.'

2811. 'To build an altar' (Gen.xxii.9)=to prepare the Divine Human. Ex.

3391<sup>2</sup>. 'To build a house without righteousness, and chambers without judgment' (Jer.xxii.13)=to put together what is religious from what is not good and not true.

3916. 'I shall also be built up by her' (Gen.xxx.3)=that thus it will have life. 'To be built up'=not to die, thus to rise again, or live.

4390. '(Jacob) built himself a house' (Gen.xxxiii.17)=the increase of good from truth in that state. 'To build a house'=to instruct the external man in intelligence and wisdom; and as intelligence is of truth and wisdom of good, 'to build a house,' here=the increase of good from truth.

4599<sup>5</sup>. 'To build a tower' (Luke xiv.28)=to procure for themselves interior truths.

5117<sup>7</sup>. 'To build the waste cities' (Amos.ix.14)=to rectify the falsified doctrinal things of truth.

6487. Illustrated by the building of houses . . . T. 152.

9256<sup>6</sup>. 'The builders' (Matt.xxi.42)=those who are of the Church. H.534<sup>8</sup>. E.417<sup>6</sup>.

9857<sup>5</sup>. 'To build chambers without judgment'=to imbue things which are not true.

9954<sup>13</sup>. 'To build Jerusalem' (Dan.ix.25)=to renew the Church. E.375<sup>17</sup>. 684<sup>26</sup>.

R. 153<sup>8</sup>. If they have been priests they want to build . . . But what they build by day falls down at night. T.281<sup>8</sup>.

D. 3309. On those who desire to build.

E. 355<sup>9</sup>. 'Those afar off who will build in the temple of Jehovah' (Zech.vi.15)=that those who formerly had been removed from the truths and goods of the Church will accede to the Church.

391<sup>17</sup>. 'To build the walls of Jerusalem' (Ps.li.18)=to restore the Church by leading into the good of love, and teaching in the truths of doctrine.

538<sup>4</sup>. The restoration of the Church and of doctrine is signified by 'being inhabited,' and 'built' (Is.xliv.26).

617<sup>12</sup>. See HOUSE at this ref.

706<sup>18</sup>. 'He shall build my city' (Is.xlv.13)=that he will restore the doctrine of truth.

734<sup>12</sup>. Occurs. 811<sup>19</sup>.

### Build. *Condere.*

A. 2516<sup>2</sup>. From (the Rational) no doctrine of faith can begin, still less be built.

10057<sup>5</sup>. By means of the Divine truth proceeding from the Lord's Divine good, Heaven is built and the Church is built.

W. 394. Building hypotheses.

T. 74<sup>4</sup>. From these he builds Heaven.

95. On the building of the New Heaven. 108. 115. 118. 182.

779. That a New Church will be built . . .

### Build. *Struere, Exstruere.*

#### Building. *Structura, Exstructio.*

A. 151. See BUILD—*adificare*—at these refs. 1488.

6486<sup>6</sup>. Like one who builds a palace . . .

R. 911. 'The building of the wall of it' (Rev.xxi.18) =the whole of it.

T. 336<sup>2</sup>. Occurs.

### Building. *Aedes, Aedificium.*

A. 10208<sup>2</sup>. Occurs.

10513. Their sacred buildings not of stone, but of wood. 10514, Des.

H. 223<sup>9</sup>. The buildings in the Celestial Kingdom are not called temples, but houses of God. The buildings in this kingdom are devoid of magnificence, but in the Spiritual Kingdom are characterized by magnificence, greater or less.

D. 4575. On a vision of a city and its buildings.

### Bull (Papal). See under BUBBLE.

### Bullock. *Juventus.*

A. 45. See BEAST at these refs. 1361<sup>2</sup>. 2781.

2179. When oxen and bullocks appear in the World of Spirits, they know that the Angels are talking about natural goods.

2180<sup>2</sup>. 'A bullock,' or son of an ox=what is celestial natural; or what is the same, natural good.

2830<sup>2</sup>. 'A bullock for sin'=the Lord's Divine Natural.

—<sup>3</sup>. 'Bullocks' and 'rams'=spiritual things.

4264. 'Heifers' and 'bullocks' (Gen.xxxii.15)=what is of the natural man.

9391. 'Bullocks' (Ex.xxiv.5)=the good of innocence or of charity in the external or natural man . . . because calves and bullocks are of a more tender age than oxen. III.

9670<sup>2</sup>. 'A bullock of an ox,' in the sacrifice of sin, and 'a ram' for a burnt-offering=the purification of good from evils in the external and in the internal man.

9990. 'Take one bullock a son of the herd' (Ex.xxix.1)=the purification of the natural or external man. 'A bullock'=the good of innocence and of

charity in the natural or external man; and as it is called 'a son of the herd,' the truth of that good is also signified. —<sup>2</sup>.

10021. 'Thou shalt cause a bullock to approach' (Ex.xxix.10)=the state of the application of the natural or external man such as he is in his infancy. 'A bullock'=the good of charity and of innocence in the natural or external man.

10026. 'Thou shalt take of the blood of the bullock' (ver.12)=Divine truth accommodated to the natural or external man. . . 'The bullock'=the natural man which is to be purified, and in which truth and good are to be implanted.

10024. 'Thou shalt kill the bullock before Jehovah' (ver.11)=the preparation for the purification of good and truth from the Lord in the external or 'natural man. . . 'The bullock'=the purification of the external or natural man.

10035. 'The flesh of the bullock' (ver.14)=the evil of the former loves there. . . 'The bullock'=the external or Natural; for in a good sense, 'a bullock,' and 'a calf'=the external or Natural of man as to the good of innocence and of charity; but in the opposite sense, the external or Natural of man as to the evil which is contrary to the good of innocence and of charity.

10042<sup>13</sup>. 'A bullock' (Num.xxviii.11,19)=the good of innocence in the external man.

10122. 'A bullock of sin thou shalt offer every day on the propitiations' (Ex.xxix.36)=the continual removal of evils and thence of falsities in the natural man through the good of innocence from the Lord. 'A bullock'=the good of innocence in the natural man.

10132<sup>12</sup>. 'A bullock'=the external good of innocence. 10137<sup>10</sup>.

H. 110. Oxen and bullocks correspond to the affections of the natural mind.

E. 279<sup>2</sup>. That 'bullocks,' and 'calves'=the good of the natural man, Ill.

—<sup>3</sup>. 'To render the bullocks of the lips' (Hos. xiv.2)=to confess and give thanks from the goods of doctrine.

391<sup>17</sup>. 'Bullocks' (Ps.li.19)=spiritual natural good, which is the good of charity.

### Bulrush. *Juncus*.

A. 6723. 'She took a coffer of bulrush' (Ex.ii.3)=what is mean round about. . . 'Bulrush'=what is mean, but still derived from truth. Ill. 6732.

—<sup>2</sup>. 'Grass for the reed and the rush' (Is.xxxv.7)=that there will be scientific truth instead of such things as contain no truth.

695<sup>2</sup>. 'Rush' (Is.xix.15)=what is lowest.

R. 386. Huts made of rushes stuck together with mud. 442<sup>3</sup>.

456<sup>2</sup>. Their beds are of rushes. . .

E. 559<sup>5</sup>. 'Rush' (Is.xix.15)=the sensuous scientific, which is ultimate truth.

627<sup>8</sup>. 'The reed and the rush'=knowledge from a

sensuous origin, or that through which the fallacies of the senses are confirmed; regarded in itself this knowledge is merely knowledge in the lowest degree natural, and is to be called material and corporeal, having little or nothing of life in it.

### Bulwark. *Antemurale*.

A. 402<sup>4</sup>. Occurs.

5149<sup>2</sup>. Truths are like bulwarks within which is good; the bulwarks are assaulted through falsity. . .

E. 223<sup>3</sup>. 'Walls' and 'bulwark' (Is.xxvi.1)=truths defending.

365<sup>35</sup>. 'Peace be within thy walls, and rest in thy palaces' (Ps.cxxii.7)=in the exterior man and in the interior; for the exterior man, with the things which are therein. . . is like a bulwark or fortification for the interior man. . . Hence the exteriors of man are signified by 'a bulwark;' and his interiors by 'palaces.'

453<sup>10</sup>. 'To set the heart to the bulwark' (Ps.xlviii.13)=to love the exterior truths which defend that Church against falsities.

### Bulwark. *Propugnaculum*.

A. 1788<sup>2</sup>. Occurs.

8581<sup>2</sup>. 'Rock'=a bulwark against falsity; the very bulwark itself is the truth of faith. . .

E. 316<sup>10</sup>. 'The fortress and rock in which he trusts' (Ps.xviii.2)=defence. . . 'Fortress' is predicated of Divine good.

### Bundle. *Fasciculus, Fascis*\*.

#### Bundled together. *Confasciatus*.

#### Fascicular. *Fascicularis*.

#### Fascicularly. *Fasciculatim*.

See CONFASCICULATION, also under BIND-*ligare*, and SHEAF.

A. 2657<sup>2</sup>. At last spiritual goods and truths are gathered as it were into bundles. . .

2756. They who have held the communion of wives as a principle. . . are gathered as it were into a bundle. . .

5339<sup>2</sup>. These arrangings into order are signified in the Word by 'bundles'. . .

5881. The scientifics and truths in man's memory. . . cohere fascicularly, and the bundles do so with each other; and this according to the connexion of things which the man had taken up. . . The scientifics and truths are arranged in these fascicular forms by the man's loves. . .

7408. See HEAP-*acervus*, at this ref.

7918. 'Ye shall take a bunch of hyssop' (Ex.xii.21) . . . 'A bunch' is predicated of truths and their arrangement.

C. J. 29. I saw. . . many gathered into congregations, as it were into bundles, according to the genera and species of evil, and cast into (these) Hells.

B. 53, 56. The doctrines of the modern Church are bundled together by means of many paradoxes. . . and all these paradoxes are bundled together as it were into one bundle. . .

T. 38°. Evils are bound into **bundles** by falsities, and goods are bound into **bundles** by truths; and as there are such bindings together of goods and of evils, the Lord says that 'the tares are to be bound into **bundles** for burning, and all things that offend.'

349. The abundance of truths cohering as it were in a **bundle**\*, exalts and perfects faith. Gen.art.

351. The arrangement of the truths of faith is into series, thus as it were into **bundles**. Gen.art.

**Bunge.** D.Min.4746. 4760.

**Burden.** *Sarcina.*

A. 6390. 'Lying between the **burdens**'=life among works. . . '**Burdens**'=works. The reason '**burdens**' are such works, is that they do not do good things from the affection of love towards the neighbour, but from the affection of love towards themselves; the works which flow from the affection of this love are like the **burdens** which the meaner kind of asses carry . . . E.445<sup>4</sup>.

— The same thing is signified by '**burdens**' in the Book of Judges . . . 'Wherefore didst thou sit among the **burdens**, to hear the hissings of the flocks?' (v.16) . . . 'To hear the hissings of the flocks'=disdain from those who are in the good of charity . . . 'To sit among the **burdens**'=among meritorious works.

E. 434<sup>13</sup>. By '**burdens**' (Judg.v.16) are signified Knowledges and scientifics (in the natural man).

**Burden.** *Onus.*

**Lade.** *Onerare.*

A. 5774. See ASS at these refs. 9257.

5939. See BEAST OF BURDEN at this ref.

6660. See AFFLICT at this ref.

6757. '(Moses) saw their **burdens**' (Ex.ii.11)=the apperception that they were being infested by falsities . . . '**Burdens**'=infestations by falsities . . . for these are nothing but **burdens** to those who are in truths. Ex.

7105. 'Go ye to your **burdens**' (Ex.v.4)=that they should live in combats. . . '**Burdens**'=infestations by falsities, thus combats against them.

7109. 'Ye have made them cease from their **burdens**' (ver.5)=that they have not infested enough. '**Burdens**'=infestations by falsities, and thence combats.

7203. See BRING FORTH at this ref.

H. 359°. The reason 'His yoke is easy and His burden light' is that in proportion as a man resists the evils which gush forth from the love of self and of the world, he is led by the Lord and not by himself; and that the Lord afterwards resists them with the man, and removes them.

R. 144. 'I will not put upon you any other **burden**' (Rev.ii.24)=only that they should beware of them.

E. 172. 'I will not put upon you any other **burden**'=that they should take heed of this alone. 'To lay a **burden**' upon those with whom the internal can be conjoined with the external=that they should solicitously take heed of that . . . It is said '**burden**' because the proprium of man . . . resists.

2087. 'Not to bring in a burden through the gates of that city' (Jer.xvii.24)=not to admit that which is from man's proprium, but that which is from the Lord.

**Burial.** *Funus.*

**Funeral.** *Funeralis.*

A. 2299. In the idea of a grave there is somewhat of burial which they thus removed. H.335.

4622<sup>4</sup>. He spoke with me about the funeral ceremonies —*exequiis*—while I was following in his funeral procession . . .

H. 312<sup>4</sup>. I told them that their funeral and obsequies were now being made ready . . .

**Burn.** See ARDOUR, and WRATH.

**Burn.** *Adolere.*

A. 10033. Occurs. 10079<sup>2</sup>. 10402<sup>2</sup>.

10034. 'Thou shalt burn upon the altar' (Ex.xxix.13)=from the Lord's Divine love. 'To burn'=the kindling of the Divine love . . . because the fire on the altar =the Divine love.

10052. 'To burn' (ver.18)=to unite to the Divine good of the Divine love.

—<sup>2</sup>. The reason 'to burn on the altar with the whole ram'=to unite the Divine good of the Divine love with the Internal of His Human, is that the altar was the representative of the Lord's Divine Human, and the fire upon the altar with which the burnt-offering was burnt signified the Divine good of the Divine love; and that the ram which was the burnt-offering, and which was burnt=the internal with man, thus the internal of the Lord's Human. 10084.

10245. 'To burn' or sacrifice=worship.

**Burn.** *Adurere, Urere.*

**Burning.** *Adustio, Ustio.*

A. 1297. 'Let us burn them to a burning' (Gen.xi.3)=evils from self-love. '**Burning**,' 'fire,' etc. are predicated of cupidities, especially those which are of self-love. III.

4630. See BONE at this ref.

9055. '**Burning for burning**' (Ex.xxi.25)=if anything of the affection which is of love interiorly in the Voluntary. '**Burning**'=the injury or extinction of the good of love.

—<sup>2</sup>. The reason '**burning**'=injury of the good of love, is that by 'fire' is signified love, and the injury of the good of love is concupiscence from self-love, which is here called '**burning**.' Concupiscence is also signified by '**burning**' in Isaiah . . . '**Burning** instead of beauty' (iii.24) . . . '**Burning**,' here=the evil of the concupiscence from self-love.

10540<sup>6</sup>. '**Burning**' (Is.iii.24)=the consuming of them through the evils of self-love.

E. 504<sup>24</sup>. See FIRE at this ref.

637<sup>17</sup>. '**Burning** instead of beauty'=folly instead of intelligence; '**burning**'=the insanity from the conceit of man's Own Intelligence, which is folly.

**Burn.** *Comburare.***Burning.** *Combustio.*

A. 1297<sup>e</sup>. 'To be burnt,' and 'fire,' are predicated of cupidities.

1298<sup>e</sup>. 'A mountain of burning' (Jer.li.25)=self-love. 3301<sup>r</sup>. See FIRE at these refs. 7861. 9141<sup>r</sup>. 10038. 10115. 10463. E.1126.

4581<sup>o</sup>. 'To burn the city' (Jer.xxxii.29)=to destroy and vastate those who are in doctrinal things of falsity.

4906. See BRING FORTH at this ref.

7553<sup>o</sup>. 'The third part of the trees burnt up' (Rev.viii.7)=the Knowledges of truth destroyed by the evil of cupidities. R.400. E.506.

9141<sup>r</sup>. See DESOLATE at this ref.

9228<sup>r</sup>. 'To kindle,' and 'to burn,'=to lay waste through the cupidities of the loves of self and of the world.

R. 566<sup>o</sup>. You would have burnt your fingers . . .

748. 'To burn her with fire' (Rev.xvii.16)=to execrate that religiosity as profane, and destroy it in themselves . . . The reason being that the penalty of the profanation of what was holy was 'burning.' Ill.

767. 'When they see the smoke of her burning' (Rev.xviii.9)=when they see these turned into profane things.

—<sup>2</sup>. 'Burning'=what is profane.

E. 4054<sup>l</sup>. 'Burning' is said of self-love.

481<sup>l</sup>. 'The roll that was burnt' (Jer.xxxvi.29)=the Word, which is said to be 'burnt' when falsified and adulterated, which is effected through the concupiscence of falsity from evil.

653<sup>e</sup>. 'The burning of the whole earth' (Deut.xxix.23)=the devastation of the Church through self-love.

741<sup>2l</sup>. By 'the earth, and the world, and the inhabitants in it, which shall be burnt' (Nahum i.5) is signified that the Church will perish as to all its truths and goods through infernal love.

1173. 'Burning' (Rev.xviii.9)=the condemnation and punishment of the evils which gush forth from these loves.

**Burn.** *Cremare.* A.941.**Burn.** *Exardescere.* A.9144<sup>2</sup>.

A. 9204. See ANGER at these refs. 10431. 10460. 10471.

**Burn.** *Exurare.*

A. 2455<sup>3</sup>. 'Parched places' (Jer.xvii.6)=goods laid waste.

5215. 'Parched with the east wind' (Gen.xli.23)=full of cupidities. Ex.

M. 312. Marriage love hurried on without order . . . burns up the marrow, and is consumed. Gen.art.

**Burn.** *Flagrare.* A.1861<sup>2</sup>. H.134<sup>e</sup>. E.504<sup>14</sup>.

H. 283. Burn to injure them.

290<sup>2</sup>. Inwardly they burn with envy, hatred . . .

M. 358. Zeal is like the fire of love blazing up.

— Zeal is not the highest degree of love, but is love blazing up.

—<sup>3</sup>. The reason love is said to burn like fire . . .

T. 45. He burns with anger against his god . . .

309. To be inflamed with hatred, and to burn with revenge.

D. 4496<sup>o</sup>. He was amazed that he had so suddenly burned with venereal heat . . .

**Burning.** *Causticitas.* T.39. 370.**Burnt.** *Ignitus.*

A. 10055. 'An offering made by fire to Jehovah' (Ex.xxix.18)=all things from Divine love. 10086. 10142. 10245<sup>e</sup>.

R. 49. 'As if they burned in a furnace' (Rev.i.15)=Divine good. . . 'Fire,' or 'burnt,'=good. E.69.

153<sup>e</sup>. Devils appear duskily fiery.

M. 263. His loins were all on fire.

461<sup>r</sup>. Three devils who from the delight of their love appeared to be on fire.

E. 391<sup>17</sup>. 'Burnt-offering' (Ps.li.19)=love.

**Burnt-offering.** *Holocaustum.*

See SACRIFICE.

A. 920. The altar and burnt-offering . . . were the principal things of all representative worship. 921. —<sup>e</sup>. 10143<sup>2</sup>.

—<sup>e</sup>. (Origin of burnt-offerings.)

923. '(Noah) offered burnt-offerings upon the altar' (Gen.viii.20)=all worship thence derived. . . 'Burnt-offerings,' in one complex,=representative worship. Ill.

—<sup>e</sup>. 'Burnt-offerings'=worship from love; 'sacrifices,' worship from the faith thence derived. 7857<sup>2</sup>. 8680.

1343<sup>e</sup>. That Noah offered burnt-offerings is not true but made-up history, because 'burnt-offerings'=what is holy of worship.

2165<sup>2</sup>. See BREAD at this ref.

—<sup>3</sup>. The burnt-offerings and sacrifices in the Jewish Church represented nothing but the celestial things which are of the Lord's Kingdom . . . in general, all those things which are of love and charity, for these are celestial things; and each kind of sacrifice represented something in particular . . . 2177.

2177. The primary thing of representative worship consisted of burnt-offerings and sacrifices.

2776. 'Offer (Isaac) for a burnt-offering' (Gen.xxii.2)=that He should sanctify Himself with the Divine. The burnt-offering with the Hebrew nation, and in the Jewish Church, was the most holy thing of their worship . . . and their sanctifications were effected thereby . . .

—<sup>2</sup>. It is the general belief at this day that the burnt-offerings and sacrifices signified the Lord's passion . . .

2805. 'Where is the cattle for a burnt-offering?' (ver.7)=where are those of the human race who are to be sanctified?

2834. 'He offered it for a burnt-offering instead of his son'=the sanctification and adoption of them. 'To offer for a burnt-offering'=to be sanctified.



[A.] 3994<sup>7</sup>. See LAMB at these refs. 7839<sup>e</sup>. 9295<sup>2</sup>. 10133.

868o. 'Jethro . . . took a burnt-offering and sacrifices for God' (Ex.xviii.12)=worship from the good of love and truths of faith . . . The reason 'burnt-offerings' represented those things which are of the good of love, and 'sacrifices' those things which are of the truth of faith, is evident from the regulation of them; namely, that in the burnt-offerings all things were consumed, both the flesh and the blood, but in the sacrifices the flesh was eaten. Ill. . . The reason these two things were represented by the burnt-offerings and sacrifices, was that the burnt-offerings and sacrifices represented all the worship of God in general, and the worship of God in general is founded upon love and faith . . . 9714.

8936. 'Thou shalt sacrifice upon (the altar of earth) thy burnt-offering and thy peace-offerings' (Ex.xx.24) =worship in special according to the spiritual life of each one. 'Burnt-offerings and sacrifices'=all internal worship in general, with variety according to the various kinds of celestial and spiritual things . . . Hence it was that such various kinds of sacrifices were instituted. Enum.

9391. 'They offered burnt-offerings and sacrificed peace sacrifices of bullocks to Jehovah' (Ex.xxiv.5)=a representative of the worship of the Lord from good, and from the truth which is from good. 'Burnt-offerings and sacrifices'=the worship of the Lord in general; specifically, 'burnt-offerings'=the worship of the Lord from the good of love; and 'sacrifices,' from the truth of faith which is from good.

9475<sup>e</sup>. See MEAT-OFFERING at this ref.

9990<sup>2</sup>. The purifications of the external man were represented by burnt-offerings and sacrifices of oxen, bullocks, and he-goats; and the purifications of the internal man by burnt-offerings and sacrifices of rams, kids, and she-goats; but the purification of the very internal itself which is inmost, by those of lambs. 10042<sup>13</sup>.

10029<sup>e</sup>. The implantation of good and truth in the external or natural man is signified by the sacrifice of a bullock; and the implantation and conjunction of good and truth in the internal or spiritual man by the burnt-offering of a ram (Ex.xxix). 10048.

10042. See SACRIFICE at this ref.

10053. 'It is a burnt-offering to Jehovah' (Ex.xxix.18)=the glorification of the Lord's Human. 'Burnt-offering'=the glorification of the Lord's Human. . . 'The sacrifices' signified purification from evils and falsities, and the implantation of truth; but 'the burnt-offering,' the conjunction of truth with good, thus plenary regeneration; and in the supreme sense, in which the Lord is treated of, 'the sacrifices' signified the casting out of evils and falsities from His human which He had from the mother, and the implantation of Divine truth from the Divine good which is in Him; and 'the burnt-offerings,' the union of Divine truth with Divine good, which union is what is meant by glorification . . .

10054. The reason the burnt-offering is called 'an odour of rest to Jehovah' (ver.18) is that by the burnt-

offering was represented the union of the Lord's Divine Human with the Divine itself . . .

10079<sup>e</sup>. See FLESH at this ref.

10084. 'Thou shalt . . . burn them on the altar upon the burnt-offering' (ver.25)=union with the Divine good of the Divine love. . . By 'the burnt-offering' is signified and described the conjunction itself.

10131. The daily burnt-offerings represented in general that which concerns the reception of the Lord. Ex.

10143. 'A continual burnt-offering' (ver.42) = all Divine worship in general. 'Burnt-offering'=Divine worship.

10206. 'Nor burnt-offering and meat-offering' (Ex. xxx.9) = no representative of regeneration there by means of the truths and goods of celestial love. 'Burnt-offering'=a representative of purification from evils, of the implantation of good and truth, and of their conjunction; thus of regeneration. Refs.

10414. 'They offered burnt-offerings and brought peace-offerings' (Ex.xxxii.6)=the worship of their own loves, thus of their delights, and of the falsities thence derived. . . In the opposite sense, 'burnt-offerings'=worship from man's Own loves, which worship is from the delights of those loves, which are evils; and 'sacrifices'=worship from the falsities thence derived . . .

P. 326<sup>e</sup>. 'The kine together with the cart being offered for a burnt-offering,' signified that thus the Lord was propitiated.

E. 314<sup>e</sup>. 'Burnt-offerings' in general signified the worship of the Lord from the good of love ('the sacrifices,' from truths thence derived). 391<sup>16</sup>. 444<sup>7</sup>.

449<sup>5</sup>. 'Burnt-offering'=worship from celestial good; 'sacrifice,' worship from spiritual good. 491<sup>3</sup>.

725<sup>6</sup>. As the burnt-offerings and sacrifices signified celestial and spiritual things respectively, the burnt-offerings were made of whole males, of either the flock or the herd; but the sacrifices, of either males or females. Ill. and Ex.

**Burst.** Under BREAK=*rumpere*.

**Bury.** *Sepelire*.

**Burial.** *Sepultura*.

**Grave, Sepulchre.** *Sepulchrum*.

See DEATH.

A. 817. (A Spirit who was seen to make preparations to bury a dead body.) D.126o.

901<sup>2</sup>. He was unclean who had touched the dead, the slain, a man's bone, a grave (Num.xix.16), all of which=things proper to man, which are dead and profane.

—<sup>4</sup>. This represented the Lord's burial . . .

1853. 'Thou shalt be buried in a good old age' (Gen. xv.15)=the enjoyment of all goods by those who are the Lord's; for they who die and are buried do not die, but pass from a dim life into a clear one. Ex.

2299. They represented the Lord rising from the sepulchre . . . In the idea of a sepulchre there is something of burial=*funeris*, which they thus removed. H.335. M.412. D.233.

2901. The burial (of Sarah)=resuscitation.

2916. 'Give me a possession of a buryingplace with you' (Gen.xxiii.4)=that they can be regenerated. In the inward sense of the Word, 'a grave'=life or Heaven, and in the opposite sense, death or Hell; for the Angels have no idea of a grave, because they have none of death; wherefore instead of a grave they perceive the continuation of life, thus resurrection; for man rises again as to the spirit, and is buried as to the body. And as 'burial'=resurrection, it also=regeneration, for regeneration is the first resurrection of man, inasmuch as he then dies as to the former man, and rises again as to the new . . . —<sup>3</sup>, Ill. 2938. 6459. E.659.

—<sup>2</sup>. The reason 'a grave,' in the opposite sense, =death or Hell, is that the evil do not rise again to life: when therefore the evil are treated of, and 'a grave' is mentioned, the idea of Hell comes to the Angels, which also is the reason that, in the Word, Hell too is called 'a grave.' —<sup>e</sup>, Ill.

—<sup>5</sup>. As 'burial' signified resurrection in general and in each person, the ancients were extremely solicitous about their burials, and about the places where they were buried. Ill.

—<sup>6</sup>. That 'burial' signified resurrection to life is evident also from other representatives, as that the wicked were not mourned for, nor buried, but were cast forth. Ill.

2917. 'That I may bury my dead from before me' (Id.)=that thus He may come forth and rise again from the night which prevails with them. 'To bury'=to rise again. 2923. 2925. 2931. 2961.

2922. 'In the choice of our sepulchres' (ver.6)=what is well-pleasing as to regeneration. . . 'Sepulchre'=resurrection and regeneration.

2924. 'None of us shall withhold from thee his sepulchre' (Id.)=that all were ready to receive regeneration.

2933. As burial=regeneration, it=those with whom the truth and good of faith can be received.

2948. 'Bury thy dead' (ver.11)=that they should come forth from night and be resuscitated. 'To be buried'=to rise again, or what is the same, to be resuscitated.

2955. 'That I may bury my dead' (ver.13)=that they should come forth from night and be vivified. 'To be buried,' here=to be vivified, because they are in the process of receiving faith . . . The reason 'I will bury my dead'=coming forth from spiritual night and vivification, is also that when a former Church is dead a new one is raised up by the Lord in its place, thus there is life instead of death, and morning instead of night; and also because with everyone who is being reformed and made spiritual, what is dead of him is as it were buried, and what is new, that is, what is alive, rises again; thus instead of night with him, or instead of darkness and cold, there arises the morn with its light and heat. Hence it is that with the Angels, who are in the Lord's life, instead of the idea which a man has concerning the burial of the dead, there is the idea of resurrection and of a new life.

2979. 'Abraham buried Sarah his wife' (ver.19)=that

they received from the Lord truth conjoined with good. 'To bury'=to regenerate.

2985. 'To Abraham for a possession of a buryingplace' (ver.20)=that it was from the Lord alone through regeneration. 'A sepulchre'=regeneration.

3016<sup>e</sup>. 'Burial,' therefore, =resurrection, because it is a full putting off.

3256. 'Isaac and Ishmael his sons buried him' (Gen. xxv.9)=that the representation of the Lord was now taken up by Isaac and Ishmael. 'To be buried'=to be resuscitated and to rise again . . . Here 'to bury'=the resuscitation of this state . . . for the representatives in the Word are continuous . . . and deaths do not signify any interruption, but continuation; therefore their burial=the representative resuscitated and continued in another.

3812<sup>10</sup>. As 'bones'=falsities, and 'sepulchres,' the evils in which they are, and as hypocrisy is an evil which outwardly appears good, but within is filthy from false and profane things, the Lord says . . . 'Ye are like unto whitened sepulchres, which indeed appear beautiful outside, but within are full of the bones of the dead, and of all uncleanness' (Matt.xxiii.27).

4527<sup>2</sup>. (Saw their own burial through my eyes.)

4564. '(Deborah) was buried beneath Bethel under an oak' (Gen.xxxv.8)=rejected in perpetuity. 'To be buried'=to be rejected, for that which is buried is rejected.

4565<sup>e</sup>. Hence it was customary to weep for the dead when they were buried, although they knew that the corpse only was rejected by burial.

4593. 'Rachel died, and was buried in the way of Ephrath' (ver.19)=the end of the former affection of interior truth. . . 'To be buried'=the rejection of a former state, and the resuscitation of a new one. Refs. 4594. 6246.

4595. 'And Jacob set up a statue on her grave' (ver.20)=that the Holy of spiritual truth will rise again there. . . 'Grave'=resurrection.

4621. 'Esau and Jacob his sons buried him' (ver.29) =that He rose again in the good and good of truth of the Natural. 'To be buried'=resurrection. . . The reason 'to be buried'=to rise again, is that when the body is dead, the soul rises again. Hence when 'burial' is mentioned in the Word, the Angels do not think of the body which is being rejected, but of the soul which rises again . . . 5551<sup>2</sup>.

4622<sup>4</sup>. I spoke with two whom I had known, on the same day they were buried, and with one who saw his own coffin and bier through my eyes . . . (This was Polhem, D.Min.4773).

4676<sup>e</sup>. This influx manifests itself by so many being solicitous about their burial . . .

4785. 'I will go down to my son to the grave mourning' (Gen.xxxvii.35)=that the Ancient Church would perish.

5551. 'In sorrow to the grave' (Gen.xlii.38)=without hope of resuscitation. . . 'Grave'=resurrection and regeneration; thus resuscitation; namely, of the Church.

[A.] 5832. 'Ye shall bring down my grey hairs in evil to the grave' (Gen. xlv. 29) = that spiritual good is about to perish, and thus the internal of the Church. . . To go down in good into the grave = to rise again and to be regenerated; wherefore 'to go down in evil into the grave' is the opposite, thus to perish.

6181. 'Bury me not I pray, in Egypt' (Gen. xlvii. 29) = regeneration not in scientifics. 'To be buried' = resurrection and regeneration.

6184. 'Bury me in their buryingplace' (ver. 30) = such regeneration. 'To be buried' = regeneration . . .

6185<sup>e</sup>. These things are signified by (Abraham, Isaac, and Jacob) in one sepulchre; for 'a sepulchre' = resurrection into life, and regeneration. 6452. 6460.

6499<sup>e</sup>. 'Burial' = regeneration. Refs.

6516. 'In my grave which I have digged for me in the Land of Canaan, there shalt thou bury me' (Gen. l. 5) = that the Church is to be resuscitated where it was before. 'Grave,' and 'to be buried' = resuscitation. Ex.

6517. 'And now I will go up and bury my father' (Id.) = the resuscitation of the Church there from the internal. 'To be buried' = resuscitation. 6522. 6547. 6551<sup>e</sup>. 6555.

6554. 'All that went up with him to bury his father' (ver. 14) = all things which conduce to regeneration. 'To be buried' = regeneration and resurrection. . . The reason 'to bury' = both regeneration and resurrection, and also the resuscitation and renewal of the Church, is that all these significations involve the same thing; for regeneration is resurrection . . . and the resuscitation of the Church is effected through regeneration . . .

8165. 'Because there were no graves in Egypt' (Ex. xiv. 11) = damnation.

8955. See BODY at this ref.

9473<sup>e</sup>. These goods are like whited sepulchres . . .

10037<sup>e</sup>. 'Not to be buried' (Jer. viii. 2) = no resurrection to life.

10044<sup>e</sup>. He left nothing of His Human in the sepulchre. 10125<sup>4</sup>.

C. J. 31<sup>e</sup>. These are they who are meant by 'those who went forth out of their graves.' R. 845<sup>e</sup>. 884<sup>e</sup>.

L. 16<sup>e</sup>. His being buried signified the rejection of the residue of the human from the mother. T. 130<sup>e</sup>. (= the glorification of His Human. E. 659<sup>19</sup>.)

R. 506. 'Not to be put in monuments,' or not to be buried (Rev. xi. 9) = to remain in earthly and unclean things; and further, to be rejected as what is damned. Ill. E. 659.

T. 137<sup>4</sup>. What is such a faith but the sepulchre of our Lord . . . again closed by the soldiers of Pilate?

E. 257. 'To bury (Gog), and cleanse the land' (Ezek. xxxix. 12) = to destroy them all, and thoroughly purge the Church of them.

3867. 'Not to be buried' (Jer. xiv. 16) = to be damned. 650<sup>62</sup>. 652<sup>23</sup>.

411<sup>17</sup>. The love of falsity is signified by 'a sepulchre on high' (Is. xxii. 16).

659<sup>2</sup>. That 'graves' = unclean things, thus also infernal things, from the corpses and bones in them, Ill.

—<sup>4</sup>. See ASSYRIA at this ref.

—<sup>5</sup>. Such Genii and Spirits dwell in graves, etc.

—<sup>8</sup>. 'Shall Thy mercy be told in the grave, and Thy Truth in destruction?' (Ps. lxxxvii. 11) = that the Divine good and Divine truth cannot be preached in Hell, where and whence are evils and falsities . . . 'The grave' = the Hell where and whence are evils; and 'destruction,' the Hell where and whence are falsities. That 'the grave' = Hell, is also evident from the fact that those who are in Hell are spiritually dead. Ill.

—<sup>12</sup>. When those who are in falsities from evil are treated of, their 'grave' means the Hell from which and in which is that falsity; but when those who are in truths from good are treated of, 'grave' means the removal and rejection of falsity from evil, and 'burial,' resuscitation and resurrection into life, also regeneration. Ex. and Ill. —<sup>19</sup>.

—<sup>20</sup>. Hence 'not to be buried' = no resurrection to Heaven, nor regeneration; but resurrection to Hell, thus damnation. Ill.

687<sup>18</sup>. The sepulchre where the Lord was, eminently = resurrection and regeneration.

Ath. 160. That the Lord put off everything maternal in the sepulchre . . . For everything of that nature was dissipated in the sepulchre. 161.

**Bush.** See BRAMBLE—*Rubus*.

**Business.** Under TRADE.

**Busy themselves.** *Satagere.* A. 9280<sup>e</sup>. W. 253<sup>3</sup>. R. 542. T. 28<sup>2</sup>. 362.

**Butcher.** *Lanio.*

**Butchery.** *Lanienus.*

**Tear to pieces.** *Laniare.*

A. 829<sup>e</sup>. Thus are they torn to pieces . . .

4327<sup>e</sup>. Their thoughts are full of butchery.

I. 16<sup>e</sup>. These are like butchers . . .

**Butler.** *Pincerna.*

A. 5072. The sensuous things which are subordinate to the intellectual part are represented by 'the butler of the king of Egypt' . . . That these are retained is represented by the butler being restored to his post.

5077. 'The butler of the king of Egypt' (Gen. xl) = with those things in the body which are subject to the intellectual part. 'A butler' = the external Sensual, or Sensual of the body which is subordinate or subject to the intellectual part of the internal man. Ex. 5082. 5094. 5128. 5163. 5227.

5095. 'The butler' and 'the baker' represent the Lord as to those things which are of the external Natural. 5118.

5110. 'The prince of the cupbearers' = the Sensual subject to the intellectual part in general, and which heretofore has been rejected.

5165. 'He brought back the prince of the cupbearers upon his pledging' = that the sensuous things of the intellectual part were received and subordinated. Ex.

E. 657<sup>e</sup>. 'A butler' = the truth of doctrine.

**Butter.** *Butyrum.*

A. 195<sup>e</sup>. 'Rivers of honey and butter' (Job.xx.17)=spiritual and celestial things, which reasoners will not see.

680<sup>e</sup>. 'To eat honey and butter' (Is.vii.15)=what is celestial spiritual.

1002. In the most ancient time they ate... butter, etc.

2184. 'Butter' (Gen.xviii.8)=the celestial of the Rational. 'Butter,' in the Word=what is celestial, from its fatness. Ill.

—<sup>1</sup>. 'Butter and honey shall He eat'... 'Butter'=His Celestial; and 'honey,' that which is from the Celestial. 5620<sup>2</sup>.

—<sup>2</sup>. 'Milk' (Is.vii.22)=spiritual good; 'butter,' celestial good; and 'honey,' the happiness thence derived. 5620<sup>3</sup>.

—<sup>3</sup>. 'Butter of the herd' (Deut.xxxii.14)=what is celestial natural.

D. 1161. That the spiritual are averse to butter. 1162. 3894.

1163. Butter is of the celestials...

E. 304<sup>45</sup>. 'The butter and honey which He shall eat'=the goods of love; 'butter,' the good of celestial and spiritual love; 'honey,' the good of natural love.

314<sup>7</sup>. 'Butter of the herd, and milk of the flock'=the good of truth external and internal.

537<sup>10</sup>. 'Butters' (Ps.lv.21)=the good of external affection; 'oil,' the good of internal affection.

617<sup>8</sup>. The appropriation of Divine good spiritual and natural as to the Human is meant by 'butter and honey shall He eat'; Divine good spiritual by 'butter,' and Divine good natural by 'honey.'

—<sup>9</sup>. 'Butter and honey shall everyone eat that is left in the land'... 'Butter and honey'=spiritual good and natural good.

619<sup>4</sup>. 'Butter and honey shall He eat'... 'Butter'=the delight of spiritual good; and 'honey' the delight of natural good; thus the Divine Spiritual and the Divine Natural; thus His Human interiorly and exteriorly. —<sup>5</sup>.

**Butterfly.** *Papilio.*

A. 8848. They likened these things to worms (becoming) butterflies. 3000. W. 354<sup>e</sup>. M. 418. T. 106<sup>2</sup>.

T. 35. Some they regard as butterflies...

361<sup>e</sup>. His external may be likened to butterflies...

375<sup>e</sup>. They may be compared to butterflies in the air...

**Buttock.** *Clunis.*

A. 4221<sup>2</sup>. They have their place under the buttocks, where their Hell is.

M. 269<sup>2</sup>. Occurs.

D. 3358. (The Antediluvians) dwell deep under the buttocks.

**Buttocks.** *Nates.*

A. 818. Beneath the buttocks there is a horrible Hell... D.4505.

5059. See ADULTERY at these refs. 5394. D.4563.

5395<sup>e</sup>. They who have lived solely for themselves and for pleasure... are under the buttocks... D.4548.

10409<sup>5</sup>. They who have come to honours and riches by machinations and cunning, there become magicians; they appear to sit beneath the buttocks...

D. 3110. They who are under the buttocks answer to those who are in the zenith in a perpendicular line, because they are of such a nature; but those below at the buttocks are carried away by the cupidity of punishing everyone in a subtle manner... 4086.

4049. On the cruel under the buttocks.

4085. Such are in Hell under the buttocks, in most filthy excrements... 4461<sup>e</sup>.

4218. See FAITH ALONE at this ref.

E. 240<sup>3</sup>. 'Their buttocks uncovered' (Is.xx.4)=the evils of self-love.

**Buy.** *Emere.***Buying, Purchase.** *Emptio.***Buyer.** *Emptor.*

A. 2048. 'The purchase of money' (Gen.xvii.12)=the spiritual. 2052. 2101. 2114.

2937<sup>7</sup>. 'To buy,' in the spiritual sense=to redeem. The spiritual are said to be 'bought with silver,' that is, to be redeemed with truth. 2964.

2967<sup>9</sup>. 'Buy without money' (Is.lv)... 'To buy'=to procure for themselves.

4106. 'Purchase' (Gen.xxxi.18)=those things which have been acquired from another source.

4397. 'To buy' (Gen.xxxiii.19)=to appropriate to himself.

4487. 'Acquisition,' and 'purchase' (Gen.xxxiv.23)=truths... 'Purchase,' which is elsewhere called 'the purchase of silver,'=truth.

4965. 'Potiphar bought him'... 'To buy'=that he ascribed these things to himself.

5374. 'To buy' (Gen.xli.57)=to procure for themselves, thus to appropriate. Spiritual procuring and appropriation are effected by means of good and truth; to this correspond the procuring and appropriation which are effected in the world by means of silver and gold... Hence 'buying'=appropriation. Ill. 5406. 5410. 5426.

5414. 'The sons of Israel came to buy in the midst of those who came' (Gen.xlii.5)=that he willed spiritual truths to be procured by means of scientific equally as the rest... 'To buy'=to procure.

5433<sup>3</sup>. 'To buy gold' (Rev.iii.18)=to procure and appropriate to themselves good. R.211. E.242.

5435. 'Thy servants are come to buy food' (Gen.xlii.10)=that these truths are to be appropriated to the Natural by means of good... 'To buy'=to be appropriated.

5488. To buy with silver=to procure for one's self from what is one's own.

5582. 'Return ye, buy us a little food' (Gen.xliii.2)=that in order for them to live, they should procure for themselves the good of spiritual truth. 'To buy'=to procure and appropriate. 5588. 5655, 5820. 5886<sup>4</sup>, Ill.

5886. See SELL at this ref.

[A.] 6114. 'For the provision which they bought' (Gen. xlvii. 14) = that they should be supported by (the truth of the Church). 'To buy' = to appropriate, and hence to be supported, because spiritual food is being treated of . . . which when appropriated, supports spiritual life.

6137. 'Buy us and our ground for bread' (ver. 19) = the appropriation of both, in order that they may be supported with good. 'To buy' = appropriation.

6142. 'Joseph bought the whole land of Egypt for Pharaoh' (ver. 20) = that he appropriated to himself the whole natural mind where scientifics are, and placed it under the general auspices . . . in the Natural. 6153.

6148. 'Only the ground of the priests bought he not' (ver. 22) = that the Internal from the Natural procured for itself the capacities of receiving good. . . 'Not to buy' = not to appropriate to itself these capacities . . .

6458. 'Which Abraham bought' (Gen. xlix. 30) = redemption. 'To buy' = to appropriate, thus also to redeem, for that which is redeemed is appropriated. 6461. 6549.

7999. 'The purchase of silver' (Ex. xii. 44) = which has any spiritual truth. 'Purchase' = acquisition and appropriation.

8568<sup>2</sup>. 'To buy wine and milk without price' = to procure for themselves the truth and good of faith from the Lord; thus gratis. E. 376<sup>4</sup>. 617<sup>10</sup>.

8974. 'When thou buyest a Hebrew servant' (Ex. xxi. 2) . . . 'To buy' = to procure for one's self and appropriate. Refs.

10109<sup>4</sup>. 'They who are bought with silver' = those who have been converted.

S. 17<sup>2</sup>. 'To buy' (Matt. xxv) = to procure for themselves.

R. 606. 'To buy and sell' (Rev. xiii. 17) = to procure for themselves Knowledges . . . 606<sup>e</sup>. E. 840.

619. 'Bought from the earth' (Rev. xiv. 3) = those who can be regenerated by the Lord, and thus redeemed in the world.

D. 817<sup>e</sup>. (Spirits infusing a desire to buy certain things). 1333. 2169. 2954.

E. 514<sup>15</sup>. 'No buyer' (Deut. xxviii. 68) = that they are utterly vile.

860. 'Bought from the earth' = those who, having been instructed, received [truths] in the world. 'The bought,' or redeemed of the Lord, = those who receive instruction from the Word, especially concerning the Lord. —<sup>2</sup>, Ex.

1139. 'Not to buy any more' (Rev. xviii. 11) = to receive no more . . .

## Buz. *Bus.*

A. 2864. 'Buz,' etc. = various religious and worships thence derived. 3240<sup>4</sup>.

**Cabinet.** Under ARK, at T. 192.

## Cabinet. *Theca.*

T. 192. Like a cabinet containing precious things.

238. The Word in its letter is like a cabinet.

360<sup>2</sup>. Spiritual light is inwardly in natural as in its receptacle, or casket . . .

## Cacoehymia. T. 665<sup>5</sup>.

**Cadaverous.** See CORPSE.

**Cage.** Under GUARD—*custodire.*

**Cain.** *Cainus.*

**Cainite.** *Cainita.*

A. 325. The doctrine of faith separated from love was called 'Cain.'

326. The worship of faith separated is described by 'the offering of Cain.'

327. That the state of those who were of faith separated was changed into evil, is described by 'anger being kindled,' and 'the falling of the face with Cain.'

330. Faith made inviolable is 'the mark set on Cain.'

337. Heresies and sects treated of under the name of 'Cain' and his descendants.

—<sup>e</sup>. They who thus falsified doctrine, or separated faith from love, or who professed faith alone, were called 'Cain.'

338. The first offspring, or the first-born (of the Most Ancient Church) is faith, which is here called 'Cain.'

340. 'I have gotten a man Jehovah' (Gen. iv. 1) = that with those who were called 'Cain' faith was known and acknowledged as a thing by itself.

347. This doctrine, which is called 'Cain,' does not appear to have been so unacceptable at its beginning, and while there was simplicity in it, as afterwards . . .

355. 'Cain' = faith separated from love, or such doctrine as makes the separation of faith possible. 436. 1179. 2417<sup>5</sup>.

357. 'Anger kindled in Cain' (ver. 5) = that charity had departed.

362. The doctrine of faith, which is called 'Cain,' is here described; which, as it separated faith from love, also separated it from charity, which is the offspring of love . . . They who were called 'Cain' made faith more essential than love; and as they thus lived without love, both their self-love and the phantasy thence derived agreed together.

363. The nature of the doctrine called 'Cain' is evident from the description of it in this verse . . . that charity could be adjoined to faith, but so that charity should have the dominion, not faith; wherefore it is first said, 'If thou doest well, elevation . . .

366. 'Cain said to Abel' (ver. 8) = an interval of time; 'Cain' = faith separated from love.

—<sup>e</sup>. 'Cain rose up against Abel his brother, and killed him' = that faith separate extinguished charity. 436. 3325<sup>11</sup>. 8093<sup>2</sup>.

367. (Parallel drawn between Cain and Abel, Jacob and Esau, Pharez and Zarah, and Ephraim and Manasseh.)

384. Hence it is evident that there was still some good remaining in Cain; but all the good of charity afterwards perished . . .

392. 'Everyone that killeth Cain vengeance shall be taken on him sevenfold' (ver. 15) = that faith thus separated was to be held inviolable. 'Jehovah set a