

Chyle. *Chylus.*

A. 5173. These represent the purification of the chyle, etc.

5174. These Spirits, after some agitations and purifications, become chyle . . . 5181^e.

5180. These Spirits belong to the province of the receptacle and ducts of the chyle . . . D.1127.

— These are they to whom corresponds the subtle chyle, which is carried towards the brain, and is there commingled with new animal spirit . . .

6078. The vessels which receive the chyle are thus opened.

S. 66. When the food becomes chyle . . . T.237.

P. 164^f. As the chyle is carried through the mesentery and its lacteals into the receptacle. See 296¹⁴.

D. 1021. Some come into the blood through the chyle.

1130. These attract the spirituous chyle from the brain . . . that it may be conjoined with the chyle of the body.

Cicero. *Cicero.*

H. 322. There was one with me . . . it was given to believe that it was Cicero. His views on wisdom, order, the Word, and the Lord. D.4094. 4415.

S. 115³. Source of Cicero's knowledge about spiritual things.

Cinder. See ASHES.**Cineritious.** *Cineritius.*

A. 6607. The cineritious substance in the brain. W.316³. T.351³.

Cinnamon. *Cinnamomum.*

A. 10254. 'Aromatic cinnamon' (Ex.xxx.23) = the perception and affection of natural truth. Ex. 10264². R.777. —^e.

E. 1150. 'Cinnamon' = the good of celestial love. Ex.

Circle. *Circulus.* See GYRE.

A. 814^e. To distinguish them they have a kind of circle with brass points . . . D.1280.

3869². Such is the circle of things with men. 4247².

—³. Ad.970. D.757, Ex.

4658⁴. The radiant circle is the Divine from Him.

5017^e. The circle by what communications take place.

7173. The Lord seen encompassed with a solar circle.

9407¹⁴. The light which is the Divine truth proceeding from the Lord was described by radiant circles . . . W.94.

10057². Such is the circle of things from the world through the natural man into his spiritual man, and from this again into the world. Ex.

—³. As this circle is the circle of man's life . . .

10188². This Divine sphere was likened to radiant circles . . .

P. 29³. Such a circle of the love to the thoughts and

from the thoughts to the love from the love is in all things of the human mind; which circle may be called the circle of life. See D.757.

335³. Comparison with squaring the circle.

M. 249. The mind is thus circumscribed as in a circle . . .

269³. Such a man appears from Heaven . . . with a yellow circle round the head; such a one . . . with a white circle. The circles round the head represent intelligence. Ex.

—⁴. A devil seen rising up with a lucid white circle round his head . . .

T. 365³. The Sun is the nearest circle . . .

756. This is called the circle of things . . .

D. 3484. Forms which far surpass the circle and the curves which relate to the circle.

E. 242⁴. The circle of man's life is to know, to understand, to will, and to do . . .

543¹². 'Jehovah Who dwells upon the circle of the earth' (Is.xl.22) = that the Lord as to intelligence is in the highest things.

799¹⁵. 'To dwell upon the circle of the earth' = upon Heaven, for Heaven encompasses the earth as a circle does its centre.

D. Love x². All love returns as by a circle to that from which it came.

Ang. Idea 1. The Divine which proceeds was effigied by golden or lucid circles round the head of God.

Circuit. *Circuitus. Circuitio.**

A. 2936^e. This outermost is called the circuit.

2973². In the Word are mentioned 'the midst' and 'the circuit.' When Canaan is treated of . . . 'the circuit' was where the surrounding nations were.

—³. 'The circuit' = what is outermost.

—⁴. With man . . . from the inmost the Lord rules those things which are in his circuits; and when man suffers the Lord to dispose the circuits to correspondence with the inmost things, he is in a state in which he can receive Heaven . . . But when the man does not suffer the Lord to dispose the circuits to correspondence, the man recedes from Heaven in the same proportion.

— The body is in the circuit . . .

6607. Circuits* in the brain.

8870³. Those who are in the circuits of Heaven . . .

D. 2438. On the circuit of evil. 2776.

E. 269. 'A rainbow round about the throne' (Rev. iv.3) = Divine truth round about.

283. 'Six wings about him' (ver.8) = the Divine Spiritual around it.

340¹². 'The circuit' (Ezek.xxxiv.26) = that which is outside or below.

449². 'The circuits of Jerusalem' (Jer.xvii.26) = truths of doctrine in the natural man.

644¹⁴. 'The circuits of the hill of Jehovah' (Ezek. xxxiv.26) = all who are in truths of doctrine and thence in the good of charity.

650⁴⁶. 'Gathered from every side' (Ezek.xxxix.17)=all in whatever state . . .

695²⁹. 'From every side' (Ezek.xvi.33)=from everywhere.

Circulate. *Circulare.*

Circulation. *Circulatio.*

A. 6607. Thoughts with affections . . . circulate almost according to the form of the circulations of the cineritious substance in the human brain . . .

6948⁴. The long dispute about the circulation of the blood.

M. 78⁹. It decreased according to the circulation.

T. 577². Thence is the circulation (of the blood).

Circumcise. *Circumcidere.*

Circumcision. *Circumcisio.*

See FORESKIN.

A. 1025⁵. Circumcision was the covenant here treated of, by which is meant circumcision of the heart, which is that of those who are in love; circumcision was a representative of regeneration through love. Ill.

— Wherefore wherever 'circumcision' is mentioned, nothing else is meant than love and charity, and thence life.

1038⁷. Why the sabbath and circumcision are called 'signs of the covenant.' Ill.

1986. That man must first remove loves and their filthy cupidities, and thus be purified, is what is represented by circumcision.

2039. 'Every male to be circumcised' (Gen.xvii.10)=purity . . . Circumcision, or the cutting off of the foreskin, signified the removal of those things which hinder and defile heavenly love, and which are evils of cupidities, especially of the cupidities of self-love, and the falsities thence. Ex.

—². That circumcision is only a sign of a covenant or of conjunction, is evident from the fact, that the circumcision of the foreskin is nothing at all without the circumcision of the heart; and that it is the circumcision of the heart, which is purification from those filthy loves, which is signified. Ill. 6804¹.

—⁷. When the Angels have the idea of purification from filthy natural things, with extreme rapidity there is represented something like circumcision in the World of Spirits . . . They with whom this rapid circumcision was represented in the World of Spirits were wanting to be admitted into Heaven, and before they were admitted this was represented. Hence it is evident why command was given to Joshua that the people should be circumcised, when having crossed the Jordan, they were entering Canaan. (Josh.v.)

2041. 'Ye shall circumcise the flesh of your foreskin' (ver.11)=the removal of the love of self and of the world. 'Circumcision'=purification from filthy loves. 2042. 2044. 2045.

2051. 'Circumcising shall be circumcised' (ver.13)=that they shall completely remove from themselves the loves of self and of the world. . . 'Circumcision'=purification from the loves of self and of the world.

2057. 'He who is not circumcised in the flesh of his foreskin' (ver.14)=him who is in self-love. Ex.

2102. 'He circumcised the flesh of their foreskin' (ver.23)=their purification and righteousness from the Lord. 'To be circumcised'=to be purified from the loves of self and of the world.

2107. 'In his circumcising the flesh of his foreskin' (ver.24)=when He entirely expelled the evils of the external man. 'To be circumcised'=to be purified from the loves of self and of the world, or what is the same, from evils, for all evils are thence. 2110.

2112. 'Abraham was circumcised, and Ishmael his son' (ver.26)=that when the Lord conjoined His human essence with His Divine essence, He also conjoined with Himself all others who become rational by truth, and saved them. . . 'To be circumcised'=to be purified, and when predicated of the Lord, =to be glorified.

2116. 'They were circumcised by him' (ver.27)=that they were justified by the Lord. 'To be circumcised'=to be purified.

2632. 'Abraham circumcised Isaac his son' (Gen.xxi.4)=the purification of the Rational.

—². 'Circumcision in the Ancient Church represented that man was to be purified from the loves of self and of the world . . . 2634. 2799⁹.

4462. The word **circumcision** was used to distinguish between those who were of the Church and those who were not, for **circumcision**=recession from filthy loves . . . and accession to heavenly loves . . . thus accession to the Church.

—². The Most Ancient Church knew nothing of **circumcision**, but only the Ancient Church; from this Church **circumcision** emanated to many nations, and was enjoined on Abraham and his descendants not as anything new . . . and became to them a sign that they were of the Church . . . **Circumcision**, however, was only a sign representative of purification from the love of self and of the world; on being purified from which they are spiritually **circumcised**, and are said to be **circumcised** as to the heart. Ill.

4486. 'In the circumcising of every male, as they are circumcised' (Gen.xxxiv.22)=if they were initiated thereby in the representatives of these things as to mere externals. 'To be circumcised'=an external representative, a sign that they were of the Church.

4489⁹. Hamor and Shechem sinned enormously in receiving **circumcision**. Ex.

4493. 'They circumcised every male, all that went out of the gate of his city' (ver.24)=accession to external things.

4496. The 'pain' after **circumcision**=cupidity. Ex.

7044. The reason **circumcision** was done with knives of stone=that purification from filthy loves should be effected through truths of faith. Ex. 9088². E.701²⁵.

7049. 'A bridegroom of bloods for the circumcisions' (Ex.iv.26)=that although the internal was full of violence and hostility to truth and good, still **circumcision** was to be received as a sign representative of purification from filthy loves. 8000.

8009. 'Let all his males be circumcised' (Ex.xii.48)=that his truth is to be purified from impure loves.

[A.] 908². **Circumcision** signified purification from these filthy loves.

927⁴. Wherefore it is said that they should 'circumcise themselves to Jehovah, and remove the foreskins of the heart' (Jer. iv. 4), that is, that they should purify themselves from such things as suffocate or render unfruitful the truths and goods of faith. Refs.

F. 51. By those who are **circumcised** are meant those who are in spiritual love.

54. That by 'circumcision' was represented purification from the evils which are of merely natural love, is evident from these passages. Ill.

— 'To circumcise the heart' or 'the foreskin of the heart' (Jer. iv. 4; Deut. x. 16) = to purify themselves from evils.

T. 674. Baptism was instituted in place of **circumcision**, because by the **circumcision** of the foreskin was represented the **circumcision** of the heart . . . Gen. art.

— The primary thing which distinguished the Israelitish Church from the other Churches in the Asiatic world, and afterwards from the Christian Church, was **circumcision**.

— **Circumcision** signified the rejection of the concupiscences of the flesh, and thus purification from evils . . . 675³, Ill.

675. That **circumcision** was instituted as a sign that the men of the Israelitish Church were of the posterity of Abraham, Isaac, and Jacob. Ill.

E. 109⁶. As fruits signified the goods of life with man . . . it was commanded that the fruits of trees . . . should be **circumcised** (Lev. xix. 23, 24, 25).

709²⁵. The reason a covenant was made by **circumcision**, was that **circumcision** represented purification from the loves of self and of the world, which are corporeal and earthly loves, and their removal.

Circumference. *Circumferentia*.

A. 1624. A very bright light encompassed with a kind of **circumference** . . .

1625. At the **circumference** . . .

5291¹⁰. The number of the **circumference** does not answer geometrically to the diameter, yet spiritually it involves that which is signified by the compass of that vessel.

T. 268°. The nations in Asia and the Indies constitute the last **circumference**.

Circumference. *Peripheria, Peripheries*.

A. 2657³. The things which do not agree . . . are rejected as it were to the **circumference**.

2940. Those things which are not good are presented at the **circumference**.

3089°. At last falsities and evils are removed, and are cast as it were into the **circumference** . . .

3436°. Falsities are thus withheld as it were in the **circumferences** . . . But with those who are not in the good of life . . . truths hold the circuits, or **circumferences**. 4552².

3833². Man then proceeds from the good and truth

which he believes and perceives, as from the centre to the **circumferences** . . . And then, as from new centres, he brings forth new **circumferences**.

3993¹². Deceit . . . sets evil in the midst, and rejects good to the **circumferences**.

—¹³. The evils with which goods are mingled, and the falsities with which truths are mingled, are wonderfully disposed into order by the Lord . . . so that goods with truths are in the midst, and by degrees towards the circuits or **circumferences**, are such evils and falsities.

4482³. They who are in a like degree of good are also in a like degree of truth, and are thus as it were at a like distance, or, so to speak, at the same **circumference**. Hence 'breadth' is predicated of truths.

4552². Fallacious truths are at the exterior **circumferences** . . . The outermost **circumferences** are the lowest things of the Natural.

4564². Both hereditary and actual evil . . . are only separated, and through disposition by the Lord, rejected into the **circumferences**. Ex. 5134².

5530. The truths with man are disposed in series . . . Those which do not at all agree with the loves, are rejected to the last **circumferences**.

6084². What is kept directly before the sight is in the centre . . . the rest are around in the **circumferences** . . .

6451². Exterior things make the **circumferences** . . .

6604°. Then the rest of the Societies are, for him, at the **circumferences**.

7542². In the other life, these things are evolved according to the order in which they have been arranged: first come forth those things which hold the last **circumferences** . . .

P. 79². These goods . . . remove evils towards the **circumferences**, further and further, according to the aversion for them . . .

86. Thus the goods in the **circumferences** with the evil are defiled by the evils of the centre; and the evils in the **circumferences** with the good are made mild by the goods of the centre.

T. 214. Simultaneous order is like a work cohering with the **circumferences** from the centre even to the last surface.

D. Wis. xii. 5². The Sun of Heaven is the common centre of the universe, and all things of it are **circumferences** and **circumferences** even to the last one . . .

Circumgyrate. *Circumgyrare*.

Circumgyration. *Circumgyratio*.

A. 2602. The universe, which they believe to **circumgyrate** . . .

8812⁴. The sun of Heaven . . . does not produce these states by any **circumgyration**. 7381⁴.

W. 270°. An evil Spirit cannot **circumgyrate** his body from left to right, but from right to left; but a good Spirit can with difficulty **circumgyrate** his body from right to left, but easily from right to left; the

circumgyration follows the flux of the interiors which are of the mind.

D. 155⁴. I have been able to feel such **circumgyrations** . . . upon me . . .

4298. They were punished by . . . **circumgyration**. Des.

Circumrotate. *Circumrotare.*

Circumrotation. *Circumrotatio.*

A. 829. Their punishment is . . . that they are **circumrotated** rapidly like a roll, from left to right . . . 5188². D. 1485. 1806. 4309. 4714. De Conj. 127.

6110⁴. The earth, by its **circumrotation**, turns itself from the sun . . .

D. 1183. They are beautifully **circumrotated** . . .

1259². There, sitting on a seat, he was **circumrotated**, which signified that he was versatile.

4087^e. Hence come . . . bodily progressions, **circumrotations**, etc.

4327. A new kind of punishment by **circumrotation**.

Circumspection. *Circumspectio.*

To exercise Circumspection. *Circumspicere.*

A. 197. 'A serpent,' with the most ancients, signified **circumspection** . . .

—'. 'The brazen serpent' = the Lord's Sensual . . . Who alone **exercises circumspection** and provides for all.

3901⁵. The face of an eagle = **circumspection**, and thence Providence.

6398². The very sagacity and **circumspection** which comes forth in externals, is signified by 'serpents.'

R. 561. The Divine **circumspection** for the New Church. Sig.

M. 194. The innate **circumspection** of wives.

E. 281². 'He placed it **circumspectly**' (Ezek. xvii. 5) = multiplication. . . 'To place it **circumspectly**' = to separate from falsities.

Circumstance. *Circumstantia.*

A. 2481. Describing . . . with many **circumstances** . . . 2482. 2483^e.

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

H. 462⁸. All the **circumstances** appear together.

M. 166. It does not become me to open these things as to the **circumstances**,

485. **Circumstances** . . . vary the case. D. 60 (Index). 2537 (Index).

487^e. They cannot be judged from these **circumstances** . . .

530. There are various **circumstances** in the world that mitigate . . . and that aggravate crimes.

D. 622. They permitted him to punish according to the **circumstances**.

3537. Although **circumstances** vary truths, they do not take them away. Examps.

4312. On those who inhere in general truth without application to **circumstances**. Examp.

Circumvolution. *Circumvolutio.*

A. 4040. There appear in the brain . . . wonderful **circumvolutions** and gyres . . . 4041. 6607.

7381³. By apparent **circumvolutions** the sun appears to make day and night . . .

—⁴. But the Sun of Heaven . . . does not make **circumgyrations** and **circumvolutions**.

D. 1664. He was **revolved** . . . 1696. 1763. 1806.

Circus. *Circus.*

H. 223. In the form of a **circus**.

R. 484⁷. Lo, there was a **circus**, and in the middle of it a pulpit.

655. I saw an amphitheatre erected in the form of a **circus** . . .

—'. I saw as it were bullocks, sheep, etc., let into the area of the **circus** . . .

961. I saw the Angels standing in the form of a **circus** . . .

M. 183. In the middle there was a grassy **circus**.

Cistern. *Cisterna.*

See Prr.

A. 5180. The latter and the former are they who belong to the province of the **cistern** and ducts of the chyle.

P. 164⁶. As the chyle is carried through the mesentery and the lacteal vessels there into the **receptacle** . . .

296¹⁴. The chyle conveyed through the thoracic duct from its **receptacle** in the mesentery . . .

T. 814. Thought is like a water-course, and the speech thence is like a **cistern**.

E. 617¹³. 'Cisterns dug' (Deut. vi. 11) = the interiors of the natural mind full of the Knowledges of good and truth.

638¹⁴. 'Cisterns cut out' (Deut. vi. 11) = all things of intelligence in the natural man, which are Knowledges and knowledges.

Citizen. *Cives.*

A. 1121^e. Such are received as **citizens** everywhere in the earth, as they are also in the other life.

1125^e. Like good **citizens**.

8257^e. This life causes a man to be a **citizen** of the world; the former, a **citizen** of Heaven.

Life 12. Through this good, and according to it, is man a **citizen** in the Spiritual World.

P. 322². The difference is that the latter is not only a good **citizen** of an earthly kingdom, but is also a good **citizen** of the heavenly kingdom; whereas the former is a good **citizen** of an earthly kingdom, but not of the heavenly kingdom.

Citron. *Citrus.* A. 8603². T. 78. 94².

City. *Civitas.*

See under CITY-*urbs*.

A. 402. 'The holy city,' which is also called 'the holy Jerusalem' = the Lord's Kingdom in universal, or in each

person in particular. In like manner 'the city,' or 'mount of Zion'; the latter=what is celestial of faith, the former, what is spiritual of faith. What is celestial and spiritual itself is also described by 'cities,' etc. Ill. [A. 402]³. As the celestial and spiritual things of faith are represented by 'a city,' so all doctrinal things are signified by the cities of Judah and Israel . . .

1530. 'The city has no need of the sun.'

1532. 'The holy city.'

2943². Hence 'the city of God,' and 'the holy city'=faith in the Lord.

— As 'a city-*urbs*,' or 'city'=faith . . .

3272³. 'The holy city'=the Lord's Spiritual Kingdom. 5044⁸.

4411. When this truth inflows into the first Heaven . . . it appears as a paradise, and elsewhere as a city containing palaces.

4434². 'The holy city,' and 'the New Jerusalem'=the Church.

— 'A city'=the truth of the Church. Refs.

5297. The truths and goods with a man form as it were a city; hence the man himself, in whom is the Church, is called 'the city of God.'

— A house, with its chambers, etc., is a city in the least form.

5321⁹. 'The city which shall be inhabited for ever' (Jer.xvii.25) is not Jerusalem, but is the Lord's Church, which is signified by Jerusalem.

5427². There appeared to me a great city . . .

H. 184. Arranged in the form of a city.

307². 'The city Jerusalem descending from God out of heaven'=its heavenly doctrine revealed by the Lord.

J. 27². As men dwell in cities . . .

— As from a village into a great city . . .

L. 64. 'The holy city'=the doctrine of Divine truth from the Lord.

W. 367^o. As in a city, commonwealth, and kingdom . . .

R. 489. 'The holy city they shall tread under foot forty-two months' (Rev.xi.2)=that it will disperse all the truth of the Word until there is not anything remaining.

— 'The holy city,' or 'city-*urbs*'=means the holy Jerusalem. . . 'To tread that city under foot'=to disperse the truths of its doctrine.

M. 77². An extensive and spacious city (of the copper age in Heaven). Des. ———

D. 5792. The ascent is by means of stairs from one city into the other.

E. 223. 'The name of the city of my God' (Rev.iii. 12)=the doctrine of the New Church.

— 'The city of my God'=the doctrine of Divine truth. Ex.

City. *Urbs*.

A. 402. 'The city' built by Cain (Gen.iv.17)=everything doctrinal and heretical thence. Wherever the name of any city occurs in the Word, it never signifies

a city, but something doctrinal, or heretical; for the Angels are completely ignorant what a city is, or the name of any city; they never have any idea of a city, nor can have . . . but only perceive what they signify. Ill. 1187. 1191.

793. 'City' belongs to the class of spiritual expressions.

940^o. Cities in the Spiritual World. 941. 942.

1191. 'This city is that great one' (Gen.x.12)=doctrinal things, that they prevailed . . . The reason it is called 'a great city,' is that all falsity of doctrine and of worship thence is derived into falsity of life.

1259⁴. 'Cities'=truths.

1304. 'Let us build us a city and a tower' (Gen.xi.4) =that they invented a doctrine and a worship.

1305. 'A city'=doctrine, or what is doctrinal, both genuine and heretical.

1324. 'They ceased to build the city' (ver.8)=that such doctrine was not received. 'City'=doctrine.

1358. At that time cities were families which dwelt together.

1597. 'Lot dwelt in the cities of the plain' (Gen.xiii. 12)=that the external man was in scientifics. 'A city,' or 'cities'=doctrinal things, which in themselves are nothing but scientifics, when predicated of the external man separated from the internal. 'Cities'=doctrinal things, both true and false.

1626. The cities in Heaven described.

1664⁵. 'The city of praise and of joy' (Jer.xlix.25)=the things which are of the Church.

2252. 'Peradventure there be fifty righteous in the midst of the city' (Gen.xviii.24)=that truths may be full of goods. . . 'City'=truth. 2261. 2268.

2268. The human mind as to truths is compared in the Word to 'a city,' and is also called 'a city'; and as to the goods which are in the truths, it is compared to the inhabitants therein. . . Truths in the memory without goods, are like a city without inhabitants. 2712.

2309. I saw little boys fighting in the streets of a great city . . . H.344.

2346. 'The men of the city' (Gen.xix.4)=those who are in falsities. . . 'City'=truths, also falsities or things contrary to truths.

2392. 'Everyone who is in the city' (ver.12)=whatever derives anything from truth. . . 'City'=what is doctrinal, thus truth in its complex.

2408. 'Lest thou be consumed in the iniquity of the city' (ver.15)=lest they perish in evils of falsity. 'City'=what is doctrinal, false as well as true.

2413. 'They set him without the city' (ver.16)=away from falsity.

2417. 'Look not behind thee' (ver.17)=that he should not look to doctrinal things; for the city was behind him, and the mountain before him. 'A city'=what is doctrinal. 2418.

2418^e. The doctrinal things of charity are called 'the cities of the mountain,' and the doctrinal things of faith, 'the cities of the plain' (Jer.xxxiii.13).

2428. 'This city is near to flee to' (Gen.xix.20)=that

it was allowable from the truth of faith. 'City'=what is doctrinal, thus the truth of faith. 2429. 2430. 2435.

2449. 'He overthrew those cities' (ver.25)=all truths separated from them, so that they had only falsities. 'Cities'=doctrinal things, thus truths, which are said to be 'overthrown,' when there are falsities instead of truths. . . .

2456. 'When God destroyed the cities of the plain' (ver.29)=when they perished through falsities of evil.

2468⁷. They suffer themselves to imbue falsities, wherefore it is said, 'the cities of Moab shall be for a desolation,' and 'they shall leave the cities, and dwell in the rocks' (Jer.xlviii.9,28).

2485. By the interior sight he was led by me through the cities where I had been. . . . D.1933.

2547⁸. 'City against city' (Is.xix.2). 'City'=what is doctrinal; here, what is heretical.

2723². Because the doctrine is thus made fit for human apprehension, the well Beersheba. . . is called 'a city.' 'A city'=what is doctrinal in its complex.

2826⁵. 'A city'=doctrinal truth.

2851³. The rational mind, from the goods and truths therein, is in the Word compared to 'a city,' and is called 'a city' . . .

—6. 'A city'=the rational mind, or, what is the same, the goods and truths therein. Refs.

—7. 'The city of emptiness shall be broken' (Is. xxiv.10)=the human mind deprived of truth.

2943. 'To all that went in at the gate of his city' (Gen.xxiii.10)=as to the doctrinal things through which is faith. . . 'City'=the truth which is of faith.

—In the Ancient Church, cities were not such cities as there were afterwards, that is, companies and congregations, but were cohabitations of separate families; the family of one parent constituted a city. Examp. 4478.

—2. As nations and families represented the heavenly Societies, thus those things which are of love and charity, when a city is mentioned instead of the family, there is signified the truth which is of faith. Hence 'the city—*civitas*—of God,' and 'the holy city—*civitas*,' in the genuine sense, =faith in the Lord; and as 'a city,' or 'a city—*civitas*' =faith, 'the gate of a city' =doctrinal things, because these introduce to faith.

3052. 'To the city of Nahor' (Gen.xxiv.10)=cognate doctrinal things. 'A city'=what is doctrinal.

3055. 'Outside the city' (ver.11)=removal from doctrinal things.

3066. 'The men of the city' (ver.13)=truths.

—The inhabitants of a city are in the Word sometimes called 'the men of the city,' sometimes 'the inhabitants of the city;' when they are called 'the men of the city,' truths are signified; when 'the inhabitants,' goods are signified.

3077. 'Rebekah came out' (ver.15)=the affection of truth from doctrinal things. . . For she came out of the city, and by 'a city' are signified doctrinal things.

3216. When the Angels are conversing about the doctrinal things of charity and of faith, there sometimes appears in the lower sphere, where there is a corresponding Society of Spirits, the idea of a city, or of cities,

with palaces therein. . . Hence it is evident what is signified by the cities seen by the prophets. . .

3322³. 'A city'=what is doctrinal.

3466. 'The name of the city Beersheba' (Gen.xxvi.33) =the quality of the doctrine thence. . . 'City'=doctrine.

3708⁵. Of those who are in ignorance of both good and truth, it is said that 'they found no city of habitation' (Ps.cvii.4).

3730. 'City'=what is doctrinal of truth.

4169². 'The cities of the Samaritans' (Matt.x.5)=those who are in falsities.

4396. 'He encamped at the face of the city' (Gen. xxxiii.18) =application to the goods of that truth. 'City'=truth.

4478. 'The men of the city' (Gen.xxxiv.20)=those who are in truths of doctrine.

4500. 'They came upon the city confidently, and killed every male' (ver.25)=that they extirpated the truths of doctrine of the Church with the ancients. 'City'=the doctrine which is of the Church. 4503.

4507. 'They took whatever was in the city, and whatever was in the field' (ver.28)=all the truth and good of the Church. 'City'=what is doctrinal, thus the truth of the Church.

4555. 'The terror of God was upon the cities that were round about them' (Gen.xxxv.5)=that falsities and evils could not approach. . . 'The cities round about them'=falsities and evils; for in the genuine sense, 'cities'=truths of doctrine; and in the opposite, falsities of doctrine. The reason evils are also signified here by 'city,' is that the inhabitants also are understood.

4581⁰. 'To burn the city' (Jer.xxxii.29)=to destroy and vastate those who are in doctrinal things of falsity.

4926⁵. 'The breaches of the city of David' (Is.xxii.9) =falsities of doctrine.

5117⁷. 'To build the waste cities' (Amos ix.14)=to rectify the falsified doctrinal things of truth.

5135⁹. 'The city through which they are said to run to and fro' (Joel ii.9)=doctrinal things of truth.

5297. 'Food in the cities' (Gen.xli.35)=such things in the interiors of the natural mind. . . 'Cities'=the interiors of the natural mind. In the universal sense, 'cities'=the doctrinal things of the Church (Refs.); but in the singular sense, they=the interiors of man, where doctrinal things are, or rather where truths are conjoined with good. The truths and goods with man form as it were a city—*civitatem*. Ex. and III.

5342. 'He laid up the food in the cities' (ver.48)=in the interiors, namely, truths adjoined to good. 'Cities'=the interiors of the natural mind.

5774. 'They laded every man upon his ass, and returned to the city' (Gen.xliv.13)=that from sensuous things truths were brought back into scientifics. . . 'City' =doctrinal truth.

6015⁴. 'The city, and them that dwell therein' (Jer. xlvii.2)=the truth of the city, and thence good. 6297.

6146. 'He removed that people to cities' (Gen.xlvii.21) =that scientific truths were referred to doctrinal things. . . 'Cities'=doctrinal things.

[A.] 6200^e. When I thought of any city . . . the Spirits knew in a moment all things I had seen there . . .

6419. Hence in the Word the things of the Church are compared to 'a city' . . . and by the assaults upon that city are described attacks upon truth by falsities; wherefore also 'a city'=doctrinal things.

6661. 'He built cities of storehouses for Pharaoh' (Ex.i.11)=doctrines from falsified truths in the natural where were alienated scientifics. 'Cities'=doctrines in both senses.

6693². 'To destroy the city' (Jer.xlvi.8)=to destroy the doctrine of the Church.

6978². 'The city of bloods' (Nahum.iii.1)=the doctrine of falsity.

7102⁵. 'Cities'=falsities by which they defend evils.

7297². 'The city of bloods'=the falsification of truth.

—³. 'The cities of the land which are to be cut off' (Mic.v.11)=the truths of the Church.

7437². When evil is compared to 'a city,' falsities are compared to the fortifications around the city.

7595. 'As I go out of the city' (Ex.ix.29)=separation. . . The 'city' where Pharaoh was=the falsity in which are they who infest; for 'a city'=what is doctrinal, and as it=what is doctrinal, it also=truth, and in the opposite sense, falsity. Refs.

8018². Heaven is signified by 'the holy city.'

8096². Their habitation is a kind of city . . .

8902¹⁶. 'City'=the doctrine of truth. Refs. 9594^e. 9643⁴.

8906². 'City'=doctrine itself.

8954. There are no cities in Saturn.

9039². The 'cities' over which they who had gained pounds should have Power=truths of faith, and thence intelligence and wisdom.

9188⁵. 'The cities of the land' (Mic.v.11)=the false doctrinal things of their Church.

9193². 'The cities' which were to be accursed (Deut. xiii.15,16)=false doctrines. —³.

9262⁴. 'The city' nearest the slain man (Deut.xxi.2) =the truth of doctrine of the Church whose good is extinguished.

9340⁵. 'The city of God' (Ps.lxxxvii.3)=the doctrine of truth of faith from the Word.

9496³. 'Cities' (Hos.xi.6)=doctrinal things. 9755⁷.

9594⁶. 'The city which was to be built upon its own heap' (Jer.xxx.18)=the doctrine of truth.

10105⁴. 'The city of bloods' (Ezek.xxiv.6)=the Jewish nation relatively to the truth of doctrine with itself; thus abstractedly, the doctrine which destroys good.

10199⁵. 'The city of spice dealers' (Ezek.xvii.4)=where the doctrine of interior truth is.

10813². When I showed him the city in which I dwelt, he fled away . . . D.5513r, Ex. —t.

N. 1⁴. 'Cities' and 'cities-civitates'=the doctrines which are of the Church and of religion. Refs.

J. 58². (A great city of the Papists in the south, and another in the north, at the time of the Last Judgment.)

61. (The Judgment upon those who dwelt in these great cities, described.) E.880.

C. J. 42. There are two great cities like London, into which very many of the English come after death. Des. 43.

51. The cities in which the Dutch dwell are guarded in a singular way. Des.

—². Wives who aspire at command over their husbands dwell at one side of the city . . .

79. In the northern quarter there are two great cities, into which the Jews are brought after death, and which before the Judgment they called Jerusalem, but by another name after it . . . The streets of these cities are full of filth ankle-deep . . . D.759,751. 748. .

R. 194. 'The name of the city of my God, New Jerusalem' (Rev.iii.12)=that the doctrine of the New Church shall be written on hearts.

—, The reason 'a city'=doctrine, is that 'land,' specifically, 'the Land of Canaan'=the Church in the whole complex; and hence by the inheritances into which the Land of Canaan was divided, are signified various things of the Church, and by the cities in them, doctrinal things; it is from this fact that by 'cities,' when mentioned in the Word, nothing else is understood by the Angels.

—². That 'cities'=doctrinal things. Ill.

—³. 'Have thou authority over ten cities' (Luke xix.17). By 'cities' here also, are signified doctrinal things, or truths of doctrine; and by 'being over them' is signified to be intelligent and wise; thus 'to give authority over them'=to give intelligence and wisdom. E.112^e. 223²³. 548⁴. 675⁷.

501. 'The street of the great city' (Rev.xi.8)=the falsity of the doctrine of justification by faith alone. . . 'City'=doctrine. It is called 'the great city,' because it is the reigning doctrine with the clergy in the whole of the Reformed Christian world . . .

595. 'The tenth part of the city fell' (Rev.xi.13)=their separation from Heaven and descent into Hell.

—^e. The cities in the Spiritual World which are in evils and falsities, after those who dwell in them have been visited . . . are shaken by an earthquake, which opens a gulf into which they descend . . . It so happened with this city.

655⁴. They said . . . this was a sign that one of the Jerusalemite cities, where charity was the primary, was near; and they said, Let us go and take the city . . . But there was a wall round it, and guardian Angels on the wall. Then they said, Let us take it by stratagem . . .

—⁸. Then they said . . . Let us lay siege to this city . . . This is what is meant by these words in the Revelation . . . 'They compassed the camp of the saints about, and the beloved city' (xx.9).

712. 'The great city was divided into three parts, and the cities of the nations fell' (Rev.xvi.19)=that that Church as to its doctrine is utterly destroyed thereby, and in like manner all the heresies which have emanated from it. . . 'A city'=the doctrine of the Church, or, what is the same thing, the Church as to doctrine. Refs. Therefore 'the cities of the nations'=

the heretical doctrines, or heresies, which have emanated from it, and which are many. . . 'The great city' means 'the great city' spoken of in chap.xi.8, which is there called 'Sodom and Egypt.'

— The reason 'a city' = doctrine, and thence 'cities,' doctrinal things, is that by 'land,' specifically, by 'the Land of Canaan' is signified the Church; and as the Church is the Church from doctrine and according to it, by 'cities' are signified doctrinal things; these were also taught in cities, because there were the synagogues, and in Jerusalem was the temple. See E.1019. 1020.

751^e. 'The woman whom thou sawest is that great city, which has a kingdom over the Kings of the earth' (Rev.xvii.18)=that the Roman Catholic religion as to doctrine will reign in the Christian world, and partly also with the Reformed. See E.1088.

769. 'Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come' (Rev.xviii.10) =their grievous lamentation that this religiosity, so strongly fortified, could be so suddenly and so utterly overthrown. . . 'That great city Babylon' = that religiosity. . . 'That mighty city' = that religiosity so well fortified. 788. E.1134.

785. 'That great city' (ver.16)=the Roman Catholic religiosity. . .

787. 'What city is like unto this great city' (ver.18) =that they believed their religiosity to be pre-eminent to every religion in the world. E.1174. 1176.

861. 'They compassed the camp of the saints about, and the beloved city' (Rev.xx.9)=that they endeavoured to destroy all things of the New Church, and its very doctrine concerning the Lord, and concerning life. . . 'The beloved city' =the doctrine of the New Church. 862.

879. 'I, John, saw the holy city, New Jerusalem, coming down from God out of heaven' (Rev.xxi.2)=a New Church to be established by the Lord at the end of the former, which will be consociated with the new Heaven in Divine truths both as to doctrine and as to life. . . It is called 'a city,' and is described as 'a city,' from doctrine and from life according to it.

896. 'He showed me that great city, the holy Jerusalem, descending out of heaven from God' (ver.10) =that before him was made manifest the Lord's New Church as to doctrine in the form of a city.

—². The reason it was seen in the form of a city, is that 'a city' = doctrine, and the Church is the Church from doctrine and from life according thereto. It was also seen as a city in order that it might be described as to all its quality. . .

902. 'The wall of the city' (ver.14)=the Word in the sense of the letter.

904. 'The city,' which was the holy Jerusalem, =the Church as to doctrine.

905. 'The city lieth four-square' (ver.16)=righteousness in it.

912. 'The city,' or Jerusalem, (ver.18)=the Lord's New Church as to everything belonging to it interiorly considered, or within the wall.

917^e. 'The street of the city' (ver.21)=the truth of the doctrine of the Church.

919. 'The city had no need of the sun' (ver.23)=that the men of that Church will not be in self-love.

951. 'To enter through the gates into the city' (Rev. xxii.14)=to be in the Lord's New Church through Knowledges concerning Him. . . By 'the city,' or Jerusalem, is signified the New Church with its doctrine.

958². 'To take away their part out of the holy city' (ver.19)=out of the New Church, which is the holy Jerusalem.

M. 9. He introduced them into a little city, in the midst of which was a temple, and all the houses of which were called sacred edifices. . . They said that this city was the court of Heaven.

17². The whole city (in Heaven) is then silent.

76³. At last we saw a city (in the Heaven of the silver age) . . . its houses were all palaces. . .

78³. A valley (in the Heaven of the iron age) in which there were cities and cities. . . We entered one great one; its streets were irregular; so were the houses; the latter were built of brick, with beams between, and plastered over. . .

79⁴. There were here and there cottages, which at last appeared to meet, and to be joined together in the form of a city; we entered this city (of the Spirits of the age of iron mixed with clay), and lo, the houses were built of scorched branches of trees, cemented together with mud, and roofed with black slates; the streets were irregular; all of them at the entrance were narrow, but they widened out as we advanced, and at the end were spacious, where were the places of public resort. . .

D. 843. (On a city with very lofty buildings; a city of phantasy.) D.847. 853.

4052. A splendid city, as white as snow, described, where those live who are in the persuasion that faith saves; but live mercifully from conscience.

4554. On a great city.

4699. On a city where was faith alone.

— The city was preserved by the presence of some good Spirits in it.

4920. A great city seen in Hell.

4926. The cities in which the evil Spirits dwelt before the Last Judgment, and their subsidence. 4927. 4930. 4944. 5034.

4986. The arrangement of the good and evil in the cities there. 4987.

5017. On the Dutch cities. J.(Post.)19.

5092. On the cities in the other life, and on the Lord's Providence in preserving them.

— Cities appear to Spirits like the cities on earth; hence there are London, Amsterdam, Stockholm, and all others; the reason is, that every man has Spirits with him, who possess all the things of his memory; they do not indeed see the world through his eyes, but still they are inwardly in it from his ideas; hence ideas of similar houses, edifices, streets, and cities appear to

them ; and so appear as to be as it were them . . . Hence it is that the Spirits who are with the men of one city, have an idea of the same city.

[D.] 5093. There was a conspiracy in a city in which I was. (How it was suppressed.)

5249. Cities there one below another. J.(Post.)19.

5269. On a great city (of Babylon) there, between the north and the west. 5305.

5278. A plan of this city given.

5280. On another great city (Babylon) between the west and the south.

5531. (How it is that in a city there are many who are invisible to the rest.)

5711. On the cities in the other life (Stockholm, London). J.(Post.)12. Des.

E. 63¹¹. 'Cities'=the doctrinal things of the Church. Refs.

131⁹. 'Famine within the city' (Jer.xiv.18)=the lack of all truth in doctrine.

219². 'A fortified city' (Jer.i.18)=the doctrine of truth.

220¹². 'The city' (Is.lxvi.6)=the doctrine of truth.

223². That 'cities=*civitates*,' or 'cities'=doctrines. III.

—, 'I have given thee for a fortified city' (Jer.i.18) =the doctrine of truth protecting from falsities.

—, 'The cities of the south are shut up' (Jer.xiii.19)=that all the truths of doctrine are, which otherwise would be in light.

—³. The vastation of the Church as to doctrine is meant by 'Thou hast made of the city a heap, of the fortified city a ruin, a palace of strangers of the city ;' and the establishment of a New Church as to doctrine, is meant by 'the strong people shall honour Thee, and the city of the mighty nations shall fear Thee' (Is.xxv.2,3).

—, 'A strong city' (Is.xxvi.1)=the doctrine of genuine truth, which falsities cannot destroy.

—⁴. 'Lucifer . . . made the world as a wilderness, and destroyed the cities thereof' (Is.xiv.17)=that he destroyed the Church and its doctrinal things.

—, The doctrine of falsities of Babylon is what is meant by 'the city being broken into three parts ;' and the doctrine of evils thence, by 'the cities of the nations which fell' (Rev.xvi.19).

—⁵. 'Not to find a city of habitation' (Ps.cvii.4)=no doctrine of truth according to which they could live.

—, 'Cities' (Is.vi.11)=truths of doctrine.

—⁶. 'The city' (Is.xxiv.10,12)=the truth of doctrine.

—⁷. 'To devastate the cities' (Zeph.iii.6)=to devastate doctrines.

—, 'Cities' (Jer.iv.7)=truths of doctrine.

—⁸. 'The city,' which here is Jerusalem, (Jer.xvii.24,25)=the Church as to doctrine.

—⁹. 'Jerusalem'=the celestial Church as to the doctrine of truth ; hence it is that it is called 'the city of truth' (Zech.viii.3).

—¹⁰. As 'Zion'=the celestial Church, and 'Jerusalem,' the Church as to the doctrine of truth, Zion is called 'the city of Jehovah ;' and Jerusalem, 'the holy city,' 'the city of God,' and 'the city of the great King.' III.

—¹². Doctrine which is from the Lord is meant by,

'saying to Jerusalem, Thou shalt be inhabited ; and to the cities of Judah, Ye shall be built' (Is.xliv.26).

—¹³. 'The cities of Judah, and the streets of Jerusalem' (Jer.vii.17)=the truths of doctrine.

—¹⁴. 'City against city, and kingdom against kingdom' (Is.xix.2)=that doctrine will fight against doctrine, and Church against Church.

—, 'Five cities in the Land of Egypt speaking with the lip of Canaan' (ver.18)=the truths of doctrine in abundance which are the genuine truths of the Church.

—¹⁵. 'To loathe the cities' (Is.xxxiii.8)=to loathe the truths of doctrine.

—¹⁶. 'The cities which shall be inhabited' (Is.liv.3) =doctrines derived from goods.

—¹⁷. 'The cities of Judah,' and 'the cities of the mount' (Jer.xxxii.44; xxxiii.4)=the truths of doctrine which are with those who are of the Lord's Celestial Kingdom ; 'the cities of the plain,' and 'the cities of the south'=the truths of doctrine which are with those who are in the Lord's Spiritual Kingdom.

—¹⁸. 'A city set on a mountain' (Matt.v.14)=the truth of doctrine from the good of love. 405²².

—¹⁹. 'Every kingdom divided against itself is brought to desolation, and every city and house divided against itself shall not stand' (Matt.xii.25) ; 'kingdom'=the Church ; 'city,' and 'house,' its truth and good of doctrine, which do not stand, but fall to pieces, if they do not unanimously agree.

—²⁰. 'A city of the Samaritans into which they were not to enter' (Matt.x.5)=the false doctrine of those who reject the Lord.

—²¹. 'When they persecute you in one city, flee ye into another' (ver.23) ; 'city,' here also, means the doctrine of falsity from evil ; that where it is, the doctrine of truth is not admitted, is meant by, if they were persecuted in one city, they should flee into another.

—²². 'To go into the streets and lanes of the city' (Luke.ix.21)=that they should inquire where they are who receive the truths of doctrine.

240⁸. 'The city of bloods' (Nahum.iii.1)=the doctrine of falsity which does violence to the good of charity. 403²³.

280⁹. 'Until the cities be laid waste' (Is.vi.11)=the truths of doctrine.

304¹¹. 'The multitude of the city which shall be left' (Is.xxxii.14)=where there are truths ; for 'city'=the doctrine of truth.

—¹³. 'The cities which he laid waste' (Ezek.xix.7) =doctrine with its truths. —¹⁴.

324²¹. 'Cities' (Jer.xi.13)=the doctrinal things of falsity.

331². The truth of this good is what is meant by 'the city of the mighty nations' (Is.xxv.3) ; for 'a city'=the doctrine of truth, or the truths of doctrine.

342⁵. 'The cities of Judah which He will build' (Ps.lxix.35), means the celestial Church and its doctrine.

355¹⁸. That thence everything of the Church, and everything of its doctrine will perish, is signified by 'the whole land shall be a waste, and the whole city shall fall for the voice of the horsemen and the bowmen' (Jer.iv.27,29). 357²⁰. 411¹⁹.

376²⁰. That the doctrine of falsity will be destroyed, is signified by, 'the city of emptiness is broken' (Is.xxiv.10).

386²¹. 'That they may erect a city of habitation' (Ps.cvii.36)=to make for themselves the doctrine of life; 'a city'=doctrine; and 'habitation,' life.

388¹. 'Such a city dwelleth securely, saying in her heart, I and none beside me' (Zeph.ii.15)=that such intelligence trusts in itself, and undertakes from propprium; 'the city'=doctrine from such intelligence. 656³⁷.

391¹³. 'Five cities in the land of Egypt speaking with the lips of Canaan'=many truths of doctrine which are genuine Truths of the Church. . . 'Cities'=truths of doctrine. . . 'Each shall be called Ir Heres'=doctrine sparkling from spiritual truths in the Natural, for 'Ir' means 'city,' and 'city'=doctrine. . . 654⁷.

392¹⁰. 'As a city which coheres together with itself' (Ps.cxxii.3)=the doctrine in which all things are in order.

410⁷. 'The multitude of the city' (Is.xxxii.14)=all the truths of doctrine.

417¹⁰. 'Fortified cities' (Zeph.i.16)=false doctrinal things which they have confirmed.

431⁸. 'Jerusalem,' here,=the Church as to doctrine, which is said to be 'built as a city which coheres together with itself' when all things of its doctrine are in agreement and are unanimous, and when they mutually regard the Lord and love to Him from Him as the beginning and the end. It is said 'built as a city,' because 'a city'=doctrine.

449⁸. 'The cities of Judah' (Jer.xvii.26)=the truths of good.

518²⁶. 'The city of God' (Ps.xlvi.4)=the Church as to doctrine.

532⁸. As then they who, from spiritual affection, long for truth, will not find any truth in doctrines, wherever they seek for it, it is said, 'two or three cities wandered unto one city to drink water, but they were not satisfied; 'two or three cities'=those who are in the affection of truth from good; 'a city'=the truth of doctrine.

538⁴. 'The cities of Judah' (Is.xliv.26)=the goods and truths of doctrine; the restoration of the Church and of doctrine is signified by their being inhabited and built.

556¹². 'Emptiness of teeth in the cities' (Amos.iv.6)=poverty of truth in doctrines.

600¹². 'The desolate cities which the nations shall cause to be inhabited' (Is.liv.3)=truths from the goods of life; 'desolate cities'=the truths of doctrine where before there were no truths.

601¹². 'His cities are burned so that there is no inhabitant' (Jer.ii.15)=the destruction of the doctrinal things of the Church by evils, until there is no good of the Church remaining.

612³. 'The cities of Judah, to which it is said, Behold your God! the Lord Jehovih will come in strength' (Is.xl.9)=doctrinal things from the Word; 'cities,' doctrinal things; and 'Judah,' the Word.

617¹³. 'The cities great and good which shall be given them' (Deut.vi.10)=doctrinal things from genuine goods and truths.

638¹⁴. 'Cities great and good'=doctrinal things which teach the goods of love and of charity.

650⁴. 'The violence of the land, of the city, and of all that dwell therein' (Hab.ii.17)=force brought to bear by falsities upon the truths and goods of the Church, and on its doctrine from the Word.

652. 'Their bodies shall lie upon the street of the great city' (Rev.xi.8)=the extinction by evils and falsities of doctrine. . . 'A city'=doctrine.

—2. In the Spiritual World there are cities, and streets in them, as in cities in this world, and the quality of everyone is known. . . from the part in which he dwells. . .

—7. 'The city of emptiness' (Is.xxiv.10)=the doctrine in which there is no truth, but falsity.

—8. 'The city of glory' (Jer.xlix.25)=the doctrine of Divine truth; 'the city of joy,' the delight from the affection of good and truth there.

—9. 'City' (Ezek.xi.6)=the doctrine of truth.

—11. 'The cities which will be devastated, so that there is no man, or inhabitant' (Zeph.iii.6)=doctrinal things.

—13. 'According to the number of thy cities were thy gods, O Judah' (Jer.xi.13)=as many falsities as doctrinal things.

655⁹. 'To persecute them from city to city'=that from one false doctrine they will wander into another.

659¹⁵. 'The holy city' was Zion and Jerusalem; but by these was meant Heaven. . .

675. 'The tenth part of the city fell'=that no truths of doctrine existed any longer with those who remained. . . 'City'=doctrine, and also the truth of doctrine; for doctrine, in order to be the doctrine of the Church, consists of truths from the Word.

675¹⁴. 'A city'=doctrine. 684²⁰. 750¹².

684²⁴. 'A city'=the doctrine of truth; and 'the city of holiness' (Dan.ix.24), the Divine Truth which is the Word.

697³. 'Cities'=truths of doctrine.

706¹⁸. 'He shall build my city' (Is.xlv.13)=that He will restore the doctrine of truth.

714¹⁶. 'The cities of Judah'=doctrinal things, which are truths from the Word.

724¹⁷. 'The city shall be built upon its own heap' (Jer.xxx.18)=the doctrine from truths which had collapsed through falsities.

730²⁷. 'The city of habitation which they did not find'=the doctrine of life, which makes the Church with man; and as the Church is formed with man through life according to doctrine, when temptations have been passed through, it is said that 'Jehovah will lead them in the way of right, that they may go to a city of habitation' (Ps.cvii).

734²¹. 'The city of glory, and the city of joy of Jehovah'=the doctrine of truth from the Word.

922. 'Outside the city' (Rev.xiv.20)=from Hell; for 'a city'=the doctrine of truth from the Word; but 'outside the city'=the doctrine of falsity from the Word falsified. . .

[E]. 1088. Metropolitan cities have a similar significance to that of the kingdoms in which they are . . . By the kingdom is signified the Church, and by the metropolitan city, the Church as to doctrine.

Civil. *Civilis.*

Civility. *Civilitas.*

See under MORAL.

A. 1150². They lived in friendship, **civility**, etc.

1158². By 'islands,' they perceive those things within the Church which are a little further removed from charity, as are friendships, and **civilities**; friendship is not charity, still less is **civility**, but they are a degree below charity; but the more they derive from charity, the more sound they are.

1273². They are dismissed with **civility** and charity.

2718. Knowledges . . . are everything scientific . . . with which he can be imbued from **civil** life, from doctrine, and from the Word.

2831⁴. As to the perception of what is just and fair in **civil** life . . .

2915. As to **civil** life, they live in what is just and fair . . .

4366. Man is led by the Lord through almost the same things in spiritual life, as those through which man leads others in **civil** life . . .

—². They separate spiritual life from **civil** to such a degree . . .

6598. Perceiving what is honest in moral life, what is just in **civil** life, and what is good in spiritual life.

8257. Life according to the laws of what is just and honest, without spiritual life, is **civil** and moral life; this life causes a man to be a citizen of the world, the former, a citizen of Heaven.

8622^e. In externals they appeared modest, **civil**, etc.

8861². The truths of the **civil** state, which are of what is just . . .

8972. 'Judgments' = exterior truths, such as there must be in the **civil** state, where there is a representative Church . . . 'Judgments,' in the plural, = the **civil** laws . . . Things of life are called 'precepts,' things of the **civil** state, 'judgments' . . . 9857¹⁰.

9812². To Divine good natural pertains also **civil** good, which is called what is just among the citizens.

10789. There are two things with men which must be in order, the things of Heaven, and the things of the world; those of Heaven are called ecclesiastical things, those of the world, **civil** things. N. 311.

H. 388. In the Heavens there are . . . ecclesiastical, **civil**, and domestic affairs . . .

393². In **civil** affairs are those (in Heaven) who in this world had loved their country and its common good in preference to their own, and who had done what is just and right from the love of what is just and right . . .

406^e. From **civil** and pretended friendship . . .

468. Truths are of three kinds: **civil**, moral, and spiritual. **Civil** truths relate to those things which are of judgment and of government in kingdoms; in general, to what is just and equitable therein.

—². There are three degrees of life with every man: the Rational is opened to the first degree through **civil** truths . . . not by merely knowing them, but by living according to them; that is, loving them from spiritual affection. Ex.

481(q). **Civil** good, which is what is just, is the neighbour.

484. What is just and fair is of **civil** life.

531. In the four following commandments are delivered the laws of **civil** life.

N. 311. On ecclesiastical and **civil** government. Gen. art. (From A. 10789, *et seq.*)

Life 12. There are **civil** good, moral good, and spiritual good: **civil** good is that which man does from the **civil** law; through this good and according to it is man a citizen in the natural world. . . **Civil** good is the ultimate.

13. The man who has spiritual good is a moral man and also a **civil** man; but the man who has not spiritual good appears to be a moral and **civil** man, but is not. Ex.

P. 322. It is from this that he is able to become a **civil** and moral man; and he who is a **civil** and moral man can also become spiritual, for the **civil** and moral is the receptacle of the Spiritual. He is called a **civil** man who knows the laws of the kingdom wherein he is a citizen, and lives according to them . . . Live these laws, not only as **civil** and moral laws, but also as Divine laws, and you will be a spiritual man. . . The **civil** and moral man keeps these laws, that he may be, or may seem to be, a good citizen; but if he does not at the same time regard these laws as Divine, he is only a natural **civil** and moral man; whereas, if he also regards them as Divine, he becomes a spiritual **civil** and moral man. Further Ex.

R. 865. The universal judgment . . . upon those who had been in **civil** and moral good, and in no spiritual good. Sig.

M. 16^e. He commanded . . . to show them all the honours of **civility**.

98². The sex is then treated with **civil** morality.

130². The things which belong to the common weal, and are called **civil**, hold a place below these spiritual things . . . because they conjoin themselves with the world, for they are of the world; for statutes, laws, and rules are what bind men . . .

164. (Politeness one of the moral virtues.)

228. Varieties of similitudes . . . can be conjoined . . . through **civilities**, etc.

351. Of these polygamists they are saved who acknowledge God, and, from religion, live according to the **civil** laws of justice. Ex.

T. 74. I saw many gathered together . . . some . . . of the ecclesiastical order, some . . . of the **civil** order; all of whom were learned . . .

406. Food, clothing, and many other things which there are in **civil** life . . .

414. The natural (necessities of our country) regard **civil** life and order.

415². By his country man is initiated into **civil** life;

by the Church into spiritual life . . . **Civil** life is temporary . . .

494. These spiritual things . . . remain with man ; but not in like manner **civil** and political things . . . because **civil** and political things, being of the world, reside in the lower parts of the mind . . .

508³. Theological matters . . . then remain only in the understanding in the political things which have relation to his own life . . . in the **civil** things which belong to his employment, and in the domestic things which are of his house . . .

583. The things of the natural world, which are called **civil** and moral . . .

601^e. Religion . . . sees beneath itself the **civil** things which are of the world.

654. The Christian as the heathen . . . does the goods of **civility** and of morality to his companion.

D. 4107. On the **civil** state.

— . There are some in the other life who live in a so-called **civil** state . . . When any Spirit comes who is not good, they speak **civilly** to him . . . hence the Spirit too is reduced into a **civil** state . . . It is not a pretended state, but is sincere, for they speak through **civil** things . . .

4233. On **civil** society in the other life.

— . There are a number of Societies which are **civil** Societies ; so are they to be called ; who show **civility** to everyone, not so much from the heart as from the lips, though still not entertaining anything evil or false in their hearts ; as when they say to a guest that his coming is grateful and acceptable . . . Not lying with the intention to deceive or do evil, but because they have been accustomed to speak so in the bodily life . . . They are good Spirits . . . It was given me to say that it was all the same so to speak when there was nothing of evil in it . . .

5534. Thus no spiritual life ; but only natural and **civil** life . . .

5536. They believed they would come into Heaven, because in externals they had lived morally and **civilly**. . . . But now they notice that **civil** life is a different thing from spiritual life.

E. 948⁴. Spiritual, **civil**, moral, and natural. Ex.

D. Wis. xi. 5². **Civil** truths are the **civil** laws of kingdoms and cities . . .

C. 58. **Civil** good is the good of life according to **civil** laws . . . If in this good there is not moral good, and in this spiritual good, it is no other good than the animal good in which are beasts . . .

60. Through **civil** good a man is a man of the world . . .

Claim. See REVENGE.

Clandestine. *Clandestinus.*

Clandestinely. *Clandestine.*

A. 947^e. They infuse their poison so **clandestinely** . . .

422³. They who act beneath the occiput operate more **clandestinely** than others.

4951. They **clandestinely** explore minds with a

purpose of doing harm, and **clandestinely** lay an ambush in order to destroy.

8622². Genii . . . do this so **clandestinely** . . .

—^e. Such men become Genii . . . who have done evil, but **clandestinely**, and through others.

8625^e. This they pervert in a moment, so **clandestinely** . . .

9013². Genii inflow into the affections . . . so **clandestinely** that it cannot be at all perceived.

H. 488². Those (dwell in vaults) whose delight it has been to lay an ambush **clandestinely**.

489⁶. They who have not acted **clandestinely** . . .

— . The Spirits whose delight it has been to act **clandestinely** . . .

506^e. They would **clandestinely** attempt similar things . . .

507. Thus **clandestine** things are uncovered . . .

579. Genii . . . turn good affections into evil ones . . . so **clandestinely** that the other knows nothing about it . . .

Clap. *Complodere, Complosio.*

T. 381^e. They **clap** their shoes in the air. Coro. 30.

E. 355³³. 'The clappings-*plausus*-of the horses which clapped' (Judg.v.22)=falsities . . . and argumentations thence.

405¹¹. 'To **clap** the hand, etc.' (Is.lv.12)=the goods and truths which cause joy with man.

Class. *Classis.*

A. 1153². These constitute the second **class**.

1155. The sons of the one relate to the **class** of spiritual things, and the sons of the other to the **class** of celestial things.

2417³. They referred into **classes** all the goods which are of charity towards the neighbour. Enum. 4302³. 4844³. 4955². 6004². 6705, Ex. 7259. N.107⁴.

2866. The second **class** of those who are saved. Sig.

3240². As there are two **classes** of the spiritual ; those who are more in good, and those who are more in truth . . . 'Sheba and Dedan'=those who constitute the first **class**.

—³. 'Shem, Ham, and Japheth'=those of the Church called 'Noah,' who were distinguished as to goods and truths into three **classes**.

4266. 'By themselves'=to everyone according to **classes**, or according to genera and species.

6390². 'The **classes** of Reuben' (Judg.v.16)=those who are in the Knowledges of the truth of faith, among whom they are, but in a place below them.

7230. (Various **classes** of good and truth. Sig.)

7236. 'According to their armies'=that they are to be distinguished . . . into **classes** according to the qualities of good, in order to represent Heaven . . .

10254³. Aromatics of the celestial **class**, and of the spiritual **class**. Ex. 10295.

10291. Truths of the celestial **class**, and of the spiritual **class**. Ex.

[A.] 10624. Some numbers belong to the spiritual class, and some to the celestial class. Enum.

R. 351². 'The classes of Reuben'=Knowledges of every kind, which are of wisdom.

352^e. All the tribes of Israel are here distinguished into four classes . . . and each class contains three tribes.

E. 434¹³. 'The classes of Reuben'=all things both true and good which are in the natural man.

Classification. *Classificatio.*

A. 4647. (Various classifications of truth and good. Sig.)

Clavichord. *Clavichordium.* D.4482.

Clay. *Argilla, Argillaceus.*

A. 1837^e. The last age is called 'iron and clay.'

2162³. 'The feet' of the statue (Dan.ii.33)=lower things which are natural, of which the truths are signified by 'iron,' and the goods by 'clay,' or 'mire-lutum.'

3021⁸. The feet which were of iron and clay represented the fourth state, which was one of natural truth, which is 'iron,' and also one of no coherence with good, which is 'clay.'

565⁸². To which they added a clay age.

94067. 'Clay' (Dan.ii)=falsity, which does not cohere with truth and good.

10030³. As the last state was the truth which is called of faith, without good, it is said that the feet were partly of iron, and partly of clay.

—⁴. Such goods as are mentioned above (the good of merit, good for the sake of self and of the world) are signified by 'clay,' or 'mire-lutum.'

M.779. (The Spirits of the age of iron and clay visited).

T. 72. (Argument of the predestinarians from the clay of the potter.)

E. 176². By the feet which were of iron and of clay, is meant the last state of the Church, when there are truth and falsity; truth in the Word and falsity in doctrine. When the truths of the Word are falsified, and doctrine is made from things falsified, the state of the Church is partly iron and partly clay. . . That thus truths are mixed with falsities, but still do not cohere, is meant by, 'thou sawest iron mixed with clay of mire; they shall mingle themselves together by the seed of man, but they shall not cohere one with another, like as iron is not commingled with clay.'

—'. 'The clay of the potter'=the falsities which are in the natural man.

237^e. 'Clay of mire'=the falsity which is from man's Own intelligence.

411⁴. 'Clay of mire'=natural good; but here, 'clay'=good adulterated.

Clay. *Lutum.*

A. 954^e. Some (perceive delight) in mud.

1296. 'To tread the clay' (Nahum iii.14)=falsities.

1299. 'They had bitumen for clay' (Gen.xi.3)=the evil of cupidity for good.

1300. That 'clay'=the good of which the mind or the man of the Church is formed, is evident from the Word. Ill.

—'. 'Clay' (Is.lxiv.8)=the man of the Church himself, who is being formed, thus it=the good of charity, through which is all formation of man, that is, reformation and regeneration.

2162³. See CLAY=*argilla*, at these refs. 10030⁴. E.176². 237^e. 411⁴.

6669. 'In clay and in bricks' (Ex.i.14)=on account of the evils which they found out and the falsities which they fashioned. 'Clay'=good, and in the opposite sense, evil.

—'. That 'clay'=the evil from which is falsity, is evident from these passages in the Word. Ill.

—⁴. 'Clay' (Is.lxiv)=the man of the Church who is being formed, thus it=the good of faith, through which man is formed, that is, reformed.

7519⁶. 'To tread the clay'=evil.

R. 386. Houses woven of rushes stuck together with mud.

T. 393². Like clay in the hand of the potter.

D. 750^e. In mud over the ankles.

E. 177^e. 'To enter into the mire and tread the clay'=to confirm falsities by figments and fallacies.

239¹⁹. 'The clay' which He made in the soil [with spittle (John ix.6)]=reformation through truths from the sense of the letter of the Word. . . 'Clay'=the ultimate Divine which forms. 304⁶¹.

275¹⁷. 'The waters which cast up mire and dirt' (Is. lvii.20)=falsities themselves from which are evils of life and falsities of doctrine.

355⁴. As Divine truths in their ultimate are there, it is added, 'clay of great waters' (Hab.iii.15); 'clay'=the ultimate from which and in which.

475¹⁷. 'Clay from spittle'=sensuous truth, such as there is for such in the Word.

537⁹. 'Snatch me out of the mire lest I sink' (Ps. lxx.14)=out of the evil of falsity lest I perish.

652²⁹. As 'street'=falsity, 'the mire of the streets' (Mic.vii.10)=the falsity of the love of evil.

Clean. *Mundus.*

Cleanness. *Munditio.*

Cleanse. *Mundare.*

Cleansing. *Mundatio.*

A. 714. 'Every clean beast' (Gen.vii.2)=good affections.

2162¹². Unless the internal be clean and pure . . .

—'. The rites of the Church signified, here, the cleanness of external worship, which is clean when there is what is internal in the external . . .

2526. In the Original Language, 'blamelessness' is expressed by a word which also means cleanness and purity.

2760^e. 'Clothed in fine linen, white and clean' (Rev. xix.14)=the same in love and thence faith.

2826⁹. 'The fear of Jehovah is clean' (Ps.xix.9)=love.

4161. Such things are removed when man is cleansed, that is, when he is being regenerated.

4449^s. Cleansings in the Ancient Church.

4545⁶. That 'to be cleansed'=to be sanctified, is evident from the cleansings which have been commanded.

—^e. 'To sprinkle clean waters' (Ezek. xxxvi. 25)=the purification of the heart; thus 'to be cleansed'=to be sanctified.

4735¹¹. Blood used in cleansings. Ill.

5954¹⁰. Cleansings from impure things are effected through the truths of faith. Ill and Ex.

6963⁴. Why he who was wholly leprous from head to foot was 'clean' (Lev. xiii. 12, 13).

7918². As 'hyssop' has this signification, it was used in cleansings, which signified purifications from falsities and evils. Ill.

9209⁴. The Church will be established with such . . . for those are called 'lepers' who are unclean, yet long to be cleansed.

9228². 'To cleanse the land seven months' (Ezek. xxxix. 12)=the plenary restoration of good and truth in the Church.

9332². It is according to the appearance . . . that it is said in the Word, that man is clean from sins.

9408. 'As the substance of heaven as to cleanness' (Ex. xxiv. 10)=the transluence of the Angelic Heaven.

9468⁹. 'To be cleansed' from truth profaned and falsified is to be withdrawn through the truths and goods of the Word.

9506. 'The mercy-seat'=cleansing from evils, or the remission of sins, consequently, the hearing and reception of all the things of worship. Ex.

9818³. 'A clean heart' (Ps. li. 10)=a will averse to evils, which are unclean.

10123. 'Thou shalt cleanse from sin upon the altar' (Ex. xxix. 36)=purification from evils in Heaven, and in the Church. 'To cleanse'=to purify.

S. 40². 'That the outside may be clean also' (Matt. xxiii. 26)=that thus the exteriors are purified.

Life 84^e. These are they who are called 'clean in heart' (Matt. v. 8).

P. 33⁵. The conjunction of the Lord with the man with whom evils have been removed is meant by, 'the clean in heart shall see God.'

R. 378. Those who have cleansed their religious principles from the evils of falsity. Sig.

—'. 'To wash'=to cleanse one's self from evils and falsities. Ill.

814. 'Fine linen clean and resplendent' (Rev. xix. 14)=shining from good and pure from truths. . . 'Clean'=that which is free from evil, thus that which shines from good.

M. 140^e. To the clean all things are clean, and to the unclean all things are unclean.

430. The uncleanness of Hell is from scortatory love, and the cleanness of Heaven is from marriage love. Ex.

T. 71^e. The air was cleansed.

E. 257. 'To bury them, and cleanse the land' (Ezek. xxxix. 12)=to destroy them all, and completely clear the Church of them.

294⁴. 'To create a clean heart' (Ps. li. 10)=to reform as to the good of love.

340¹⁰. 'He that hath clean hands' (Ps. xxiv. 4)=those who are in truths from faith; and 'pure in heart'=those who are in good from love.

376²⁹. 'The cleansing of the Jews' (John ii. 6)=purification from sins, thus all things of the Jewish Church, for the Church regards purification from sins as its all.

475⁷. 'He who is washed'=him who is interiorly clean; 'needeth not save to wash his feet'=that then he is exteriorly cleansed; 'but is clean every whit' (John xiii. 10).

950. Divine truth is called 'clean' (Rev. xv. 6), from the fact that it is genuine.

1000. All clean things come forth from the truths which are from good.

Cleanse. *Purgare, Expurgare.*

Cleansing. *Expurgatio.*

A. 5120⁶. 'The cup'=the truth of faith; and to worship this without its good, is 'to cleanse in the outside of the cup . . .'

8159². Purification is here understood by 'purifying and refining them as gold and silver.'

8882². 'The house swept' (Luke xi. 25)=life against truths.

S. 40². 'To cleanse the inside of the cup and of the platter' (Matt. xxiii. 26)=to purify the interiors, which are of the will and thought, thus of love and faith, through the Word.

E. 475¹⁰. 'The spirit of cleansing' (Is. iv. 4)=the affection of spiritual truth, for this cleanses.

654¹⁷. 'To plant it, to cleanse before it, and to cause its roots to take root' (Ps. lxxx. 8, 9)=instruction according to order, which is; first, the imbuing of knowledges; next, being in the wilderness and being tempted; and afterwards, being introduced into the Land of Canaan, that is, into the Church; which three things are here signified by these words.

Clear. *Clarus.*

Clearness. *Claritas.*

Clearly. *Clare.*

A. 1453. Said to be 'on the east' when they are in what is clear, for the east relatively to the west is what is clear.

2367². When he passes into the other life, he passes from an obscure life into a clearer one . . .

2540. Clear perception. Sig.

3833. When good is conjoined therewith . . . truth becomes clear to him.

4402³. Although these things are clear to those who are in the light of Heaven, they are obscure to those who are in the light of the world.

4489⁴. The good itself is the same to each (Church), but the difference consists in seeing it in what is clear

or in what is obscure ; they who see it in what is clear, see innumerable arcana.

[A.] 4493⁴. To the man of the Most Ancient Church . . . the internal sense would have been in what is clear, and the sense of the letter, in what is obscure.

4893^o. These things . . . enter clearly into the light of the understanding of the Angels.

4967^o. Such Spirits and men, like owls, see clearly by night, and obscurely by day ; that is, they see falsities clearly, and truths obscurely ; and thence they see clearly the things of the world, and obscurely, if at all, those of Heaven.

5097. What is revealed and clear to the Celestial of the Spiritual. Sig.

—'. 'Morning' = a state of enlightenment, thus what is revealed and clear.

—'. 'Morning' = what is revealed, and as then what was before obscure becomes clear, it also = what is clear.

5411². In Heaven . . . it appears as in clear day.

6068. Hence the things which are in the middle appear clearly, and those which are at the sides, obscurely.

6214^o. What man has thought and planned inwardly, in the other life is manifest as in clear day.

6333^o. When the Word is understood obscurely by (those who are in a state of innocence and charity), by the Angels it is perceived clearly.

6454. Yet it can become clear. Sig.

—'. Whatever is in the Natural . . . relatively to what is in the interior Natural, and still more to what is in the Rational, is obscure ; but this obscurity may become clear in two ways. Ex.

10200. 'Morning' = when a state of love is in what is clear.

H. 155. When the Angels are in the greatest degree of love . . . they are in what is clear and delightful.

—². Morning corresponds to the state of their love in what is clear ; noon, to the state of their wisdom in what is clear.

157. One is in his clearness and delight when another is in his obscurity and indelight.

T. 155. If the doctrinal things are true, the perception is clear from the light which enlightens ; but if they are false, the perception is obscure, which, however, may appear as clear from confirmations ; but this is from deceptive light, which before the merely natural sight, is of like clearness.

352. Through the abundance of truths, true faith becomes . . . clearer.

356^e. These things will be given in clearer light . . .

Clear. *Perspicuus.*

Clearly, See. *Perspicere.*

Clearly. *Perspicaciter, Perspicue.*

Clear-sighted. *Perspicax.*

A. 448. Man then passes from an obscure life into a clear one ; and they who are in faith in the Lord, into one more and more clear.

1641. Spirits speak so acutely and clearly . . .

1957. Truth so clear. Sig.

—'. The Lord clearly saw . . .

4409. He who is clear-sighted . . .

4627². The clearness of the perception (of women).

5527. He who is in good is in the capacity of clearly seeing the truths which flow from general principles . . . Spirits who had not been so clear-sighted while they lived in this world . . .

6077^o. After death, man can think and speak . . . much more clearly than in the bodily life.

6921. Material things . . . remove from the Spiritual World, whence comes all clear-sightedness.

9781. What is genuine and clear. Sig.

—'. Good is said to be clear when it becomes truth. . . The more therefore that good is presented in a better form, the more clearly it appears . . . It is the understanding which forms the Voluntary, and presents it clear.

—^c. 'Bruised and ground' = good clear ; in the opposite, evil clear.

9968². They who are on high can clearly see those who are below . . .

10227². The capacity of being wise . . . is the capacity of clearly seeing what is true and good . . .

Clear. See under TRANSPARENT.

Cleave. *Adherere.*

A. 160. 'To cleave to his wife' (Gen. ii. 24) = that the internal may be in the external.

1008. Cannot produce a single idea without what is profane adhering . . .

1667². The love of self . . . which inheres and adheres . . .

3875. 'This time will my man cleave to me' (Gen. xxix. 34), in the supreme sense, = love and mercy ; in the internal, charity ; in the external, conjunction ; here, spiritual love. Ex. and III.

—³. The term 'cleave,' from which Levi was named . . .

—⁶. In the Word, celestial love, and also marriage love, are expressed by 'to cleave ;' but this is a different word in the Original Language . . . This Word = a still closer conjunction. III.

4434. 'His soul cleave unto Dinah' (Gen. xxiv. 3) = an inclination to conjunction.

7122. Therefore it cannot but be that the filthy things, and also the evils and falsities, from the life in the world, should adhere . . .

10219². So long as a man believes that he does all things from himself . . . so long evils adhere to him ; but so soon as he believes that goods flow in from the Lord, and evils from Hell . . . evils do not adhere to him.

10640. No religious principle whatever is to be adhered to in which there is evil. Sig.

H. 295^e. In proportion as the affection reigns, the evil Spirits adhere and do not recede.

372. 'Shall cleave to his wife' (Matt. xix. 5).

547. As man believes that whatever he does he does from himself, the evil he does **adheres** to him as his own.

R. 357. Levi was named from 'cleaving,' by which in the Word is signified conjunction through love.

M. 194². 'To cleave (to his wife)' = to devote himself to the love of his wife.

T. 103². The Jews have firmly **adhered** to their religion.

E. 696⁹. 'To cleave' is a term of the good of love, for he who loves, also cleaves.

Cleave. *Findere.*

Cleft. *Fissura.*

A. 1085². 'To cleave all their shoulder' (Ezek.xxix.7) = to deprive of all power, so that they know nothing.

2784. 'He **clave** the wood of the burnt-offering' (Gen. xxii.3) = the merit of righteousness. . . 'To cleave wood' = to place merit in the goods which are of works . . . Such appear to saw and cleave wood. T.441⁹.

9331⁴. 'The clefts of the rocks' (Is.vii.19) = the truths of faith in obscurity, because removed from the light of Heaven.

10582. 'I will set thee in a **cleft** of the rock' (Ex. xxxiii.22) = what is obscure and false of faith, such as prevails with those who are in externals without an internal. —⁴, III. (See under HOLE.)

—³. Such there dwell in caves, or in **fissures**.

H. 428. The Hells . . . are open only through holes and **clefts** as of rocks . . . 584.

R. 338. Their entrances appear like holes in the earth, and like **fissures** in the mountains . . . Hence it is that 'holes' and '**clefts**' = falsities of evil . . . III.

E. 410³. Hence it is evident what is signified by 'caves,' 'holes,' '**clefts**,' and 'chinks.' III.

—⁴. 'To go into the caves of the rocks, and into the **clefts** of the rocks' (Is.ii.21) = the damnation of those who are in evils and falsities from the loves of self and of the world, and from the pride of their Own intelligence; for their Hells appear like caves in the rocks, and the approaches to them like **clefts** of the rocks.

410⁶. 'The clefts of the rocks' (Is.vii.19) = where is the faith of falsity.

Clemency. *Clementia.*

A. 1925⁶. 'In His love and in His pity He redeemed them' (Is.lxiii.9). E.412⁷. T.116.

2258⁹. An unseasonable **clemency** . . .

2412. 'In the **clemency** of Jehovah upon him' (Gen. xix.16) = of grace and mercy.

6997. 'The anger of Jehovah was kindled against Moses' = **clemency**. 'The anger of Jehovah' does not signify anger, but what is opposite to anger; thus mercy; here, **clemency** . . . because it is said in relation to Moses, by whom is represented the Lord as to Divine truth when He was in the world.

10618. The Divine **clemency**. Sig.

H. 236³. When in **clemency** and mercy . . .

2 U

545 (e). The Lord is pure mercy and **clemency**. Refs. M. 12⁹. We contemplate the Divine omnipotence and **clemency** in these objects.

T. 132². God, who is mercy and **clemency** itself . . . 135⁵.

134². A priest said . . . We believe that God the Father . . . excluded mankind from His **clemency**.

135⁵. Propitiation means the operation of **clemency** and of grace . . .

642. **Clemency** cannot be injected into unmercifulness.

651². What would the Lord be, if he were to regard the evil from anger, and the good from **clemency**?

E. 401³⁶. 'Thou hast had **pity** on the gourd . . . and should not I have **pity** on Nineveh?' (Jon.iv.10, 11.)

Clergy. *Clerus.*

Clergyman. *Clericus.*

See under ELDER—*presbyter*.

R. Pref. IIIa. The faith of the Reformed **clergy** (as distinguished from that of the laity). —⁶.

143⁹. Only the **clergy** know the arcana of that doctrine; not the laity.

294². In the midst (of the assemblage) were the Reformed, and many of the **clergy** . . . A **clergyman** said, Who does not think justly about God and about the Lord?

—⁴. None of the **clergy** could say Divine Human, but some of the laity could.

—⁹. As some of the **clergy** of England were present . . .

341. I saw some of the **clergy** of England gathered together . . . (See ENGLAND at this ref.)

398. The Church is internal with the **clergy**, and external with the laity; or internal with those who have interiorly studied its doctrinal things, and have confirmed them from the Word; and external with those who have not done so. 400.

403. They who are in internal things are called the **clergy**.

404. They do not know the singulars of that faith, as the **clergy** do.

417². There were (gathered together) many of the **clergy**, who gloried in the reputation of learning, because they knew the arcana of justification by faith alone . . .

—⁷. You do not understand their preaching; only a **clergyman**, who is present, attends to and understands it . . .

—⁹. He then turned to the **clergy**, and said; Ye ministers of God, seduce not the flock. . . Then some of the **clergy** said, We have heard what we never heard before; we are pastors, and will not leave the sheep. . .

426². From this it may be seen, that faith alone justifying is the faith of the **clergy**, and not of the laity, except with those who live carelessly.

463². (The Angels said) the turtles represent those of the **clergy** there who entirely separate faith from charity

and its good works . . . These are the tenets represented by the small head, which they draw into the fore part of the body, and conceal, and also insert into the large head, when they talk to the laity ; for they do not speak with them from the small head, but from the large one . . . They speak with them from the Word about love, charity, good works, the commandments of the decalogue, and repentance ; and they quote from the Word almost all that is said about them ; but then they put the small head into the large one, from which they think within themselves, that these duties are not to be performed for the sake of God, Heaven, and salvation ; but only with a view to the public good and to private advantage. As however they discourse on these subjects . . . in a pleasing and elegant manner, they appear to their hearers to be charming men, surpassing the whole world in wisdom ; wherefore you saw that the boys and girls who sat on the decks of the ships gave them delicacies and costly things . . . In your world they are hardly to be distinguished from others, except by this, that they believe themselves to be the wisest of all, and laugh at others, especially at their companions whom they say are not as wise as themselves . . . They have a mark in their garments, by which they are known to each other. (Their lot in the other life. —¹.)

[R.463]⁶. (Their phantasies seen represented by a ship flying in the air. Swedenborg converses with them.)

501. It is called 'a great city,' because it is the doctrine reigning in the whole Reformed Christian world with the **clergy** ; but not in the same way with the laity.

567. The reason the **clergy** are signified by 'the beast out of the earth' . . . is that by 'the earth' is signified the internal of the Church . . . and the **clergy** are in [the] internals of the doctrine of the Church ; wherefore also the beast out of the earth is afterwards called 'the false prophet.' 594.

575^e. When these doctrines prevail with the laity, the **clergy** have authority, reverence, and a kind of adoration . . .

594. 'I saw another beast coming up out of the earth' = the **clergy** in the Churches of the Reformed who are in the doctrine and faith of the dragon concerning God and salvation.

607. It is the part of a wise man to see and understand . . . the nature of the doctrine and faith of the **clergy** concerning God and salvation. Sig.

611⁴. It was granted to see more than three hundred of the **clergy** of the Reformed world, all learned men. (See CALF at this ref.)

677. Influx into those who are in the interior things of the Reformed Churches, and who study the doctrine of justification by faith alone, who are called the **clergy**. Sig.

— . As those who are in these things are chiefly priests, professors of theology and lecturers in colleges ; in a word, doctors and pastors, the first influx here was made into those who are called the **clergy**.

716⁴. (How the English **clergy** are kept in subjection by the bishops.)

834. All who professed faith alone, and were interiorly

evil, both the laity and the common people, and the **clergy** and the learned . . . Sig.

875^e. There were not far from us some of the **clergy**, whom the angelic Spirit called justifiers and sanctifiers of men by faith alone. We said the same things to them, and so demonstrated them that they saw them to be so ; but when we asked them whether they are not so, they turned themselves away, and said, We did not hear. We then cried out to them, saying, Hear us now then. They then placed their hands over their ears, and shouted, We will not hear.

962. (A council of the **clergy** which was convoked by the Lord, to deliberate about God, the Lord, and the Holy Spirit.) B.120.

B. 81. This doctrine of justification by faith alone is what all the **clerical** novitiates in the schools greedily learn . . . T.181.

93. The pre-eminence of the **clergy** to the laity depends on the doctrine of faith alone. T.182.

T. 137. (A council of the solifidian **clergy** in the World of Spirits which Swedenborg attended, taking part in the discussion.)

146. This Divine virtue and operation, which is meant by the sending of the Holy Spirit, with the **clergy** in special is enlightenment and instruction. Gen.art.

155. Therefore there are four things which follow in order with the **clergy** : enlightenment, perception, disposition, and instruction. Ex.

159. On the left were seen the learned of the **clergy**, and behind them the unlearned, (arguing against the worship of a visible God).

178². Heaven and Hell supposed to be a fable invented by the **clergy**.

391. The desolation of truth and theological leanness now existing in the Christian world, have been made known to me from conversation . . . with many of the **clergy** in the Spiritual World . . .

—². A conversation of an Angel with two of the Reformed **clergy** ; one in faith separated, and the other in faith not separated from charity.

405³. The love of dominion is different with the **clergy** from what it is with the laity ; with the **clergy** this love, when unchecked, mounts up until they want to be gods ; but with the laity, until they want to be kings.

487. This was done in the Synod of Dort by a great number chosen from the **clergy** . . .

619². One sphere is concerning the Lord, which breathes forth and diffuses itself from the southern quarter, where are the learned of the **clergy**, and the erudite of the laity.

665. We will go down, and call together a number of laymen and **clergymen** of those who are believed to be wise . . .

—⁷. (The **clergymen** deliver their sentiments concerning conscience.)

667². I appeal to laymen, and also to **clergymen** . . .

770. When a **clergyman** or a layman is asked . . .

784. As the falsities of the former Church are removed

... which will take place with the **clergy**, and thus with the laity.

815². (The German **clergy** described.)

850. Why did not the Lord reveal these arcana to one of the **clergy**?

D. 6005⁴. (How the faith of the English **clergy** differs from that of the laity.)

Can. Holy Spirit. iv. (The Divine called the Holy Spirit) passes through men to men; and in the Church, chiefly through the **clergy** to the laity.

7. A **clergyman**, because he is to teach from doctrine about the Lord, and about redemption and salvation by Him, is to be inaugurated through the promise of the Holy Spirit, and through the representation of its transfer; but it is received by a **clergyman** according to the faith of his life.

8. The Divine which is meant by the Holy Spirit, proceeds from the Lord through a **clergyman** to a layman, through preachings according to the reception in doctrine of truth thence.

Conv. 13. Understanding in spiritual things is destroyed with those of the **clergy** who have confirmed the falsities of modern faith; but not with the laity.

Clergyman. *Canonicus.* R.798⁴. M.262³. 264². T.16^e. 418. 459². 815².

Cleverness. *Ingenium.*

Clever. *Ingeniosus.*

Ingenuity. *Ingeniositas.*

See under SKILFUL.

A. 2034⁵. Most of those who are **clever** in the world . . . 2363³. Let one who enjoys any gift of **talent** . . . 2588⁹.

2733^e. Being a man of **talent**, he would confirm himself against adulteries more than others.

3748. One who had been subtle in **talent** to confirm falsities, but very gross in so far as goods and truths are concerned.

4054². In civil life when they were in the world they appeared good, **clever**, etc.

5432². To confirm those things which are from others, whether true or false, is very easy, for this is a work of **cleverness** alone.

5567. He was bound by no principles, but was against all in general whom he was able to refute and vituperate dexterously and **cleverly**. . . I wondered that such a **cleverness** should exist, namely, that he should be able to refute others **cleverly**, yet from no knowledge of truth with himself.

5991. One who had been known to me, and was then among the more celebrated on account of the gifts of **talent** and learning: but these things, which are means of thinking well about Divine things, were to him a means of thinking against them . . . for he who is eminent in **talent** and learning has more than others with which to confirm . . .

6203². He then makes evils allowable and **clever** . . .

6222⁵. To confirm dogma is not of the intellectual, but is of **ingenuity** in the Sensual . . .

6500. There is nothing that cannot be confirmed; for this is a work of **ingenuity**; not of intelligence, still less of wisdom.

6666³. Within the Church . . . cunning is now held to be **cleverness** . . .

10409^e. I have seen cast into that pit those who in the world have been held to be most **clever**.

J. 58². In the south dwelt those who in the world had excelled others in **cleverness**, and had confirmed themselves in their religiosity.

—³. In the north dwelt those who had less excelled in **cleverness** . . .

C. J. 76. The Africans call **ingenious** malice stupidity, because there is not life but death in it.

W. 267³. Say to a **clever man**; Confirm it, and he will confirm it . . . P.286. 318².

P. 233⁴. Self-love surpasses other loves in its **ingenuity** in adulterating goods and falsifying truths.

—¹³. 318³. Ability to confirm whatever one pleases is not intelligence, but only **ingenuity**, which may exist even in the worst of men. Ex.

R. 224¹². Human **ingenuity** can confirm whatever it wants . . .

M. 163. (**Cleverness** one of the things of rational wisdom.)

175. (Women's writings) were found to be works not of judgment and wisdom, but of **cleverness** and eloquence . . . They appear sublime and erudite, but only to those who call all **ingenuity** wisdom.

380⁶. Thy wisdom, which is the **ingenuity** of writing, has seduced thee.

T. 184. The **ingenuity** of many in demonstrating that three are one . . .

186². They have no interior reason of judgment, nor affection for justice; but only **ingenuity** . . .

346^e. The appearance of falsity as truth from **ingenious** confirmation.

568². To dress it up **ingeniously** - *ingeniose* - with reasonings from fallacies.

D. 696. His life was diminished from being **clever** to being more stolid.

758. Mere outward **cleverness** is there changed into stupidity.

805. **Cleverness** in words. Des.

2245. The punishment of those who abuse the gift of **cleverness**.

Client. See ADHERENT.

Climate. *Clima.*

A. 7177. Cold on high mountains even in warm climates.

10200². Like the differences of heat and light in the various regions or **climates** of the Earth. H.157^e.

I. 7³. Hence are **climates** . . .

T. 813. The dwellers in the climates of the globe . . .

835. Of the gentiles there are interior and exterior men; which they derive partly from **climate** . . .

Climb. *Scandere.*

A. 5497^o. Thus man climbs with the understanding . . .

R. 484³. To climb to God the Father . . . 566.

T. 405³. With the clergy, this love climbs . . .

Cloak. *Amiculum.*

A. 2576^o. 'Cloaks,' and 'broidered garments' (Ezek. xxvi.16)=Knowledge from scientifics; thus lower truths.

—¹³. 'The garments of salvation' (Is.lxi.10)=the truths of faith; 'the robe of righteousness'=the good of charity.

3103³. 'The changeable garments and the mantles' (Is.iii.22)=truth, and its badges.

9688¹. 'Cloaks' (Ezek.xxvi.16)=external truths.

T. 75². Natural heat and light . . . serve as a **cloak** and aid to spiritual heat and light.

Cloak. *Chlamys.* M.2. 20². T.80.

E. 316¹. 'A **cloak**,' and 'a robe'=Divine truth in the Spiritual Kingdom.

Cloak. *Pallium.*

A. 4951. They appear there as it were in **cloaks**.

9049⁶. 'Coat,' and '**cloak**' (Matt.v.40)=truth in the external form.

9825. 'The robe' (Ex.xxviii.4)=Divine truth there in the internal form. 'A **robe**'=the middle of the Spiritual Kingdom; thus the truth itself which is there . . .

—². As 'a **robe**' represented the middle in the Spiritual Kingdom, and the middle partakes of both sides, it is representatively taken for that Kingdom itself. Ill.

— The rending of the skirt of Samuel's **mantle** (1 Sam.xv.27) signified the rending of the kingdom of Israel from Saul; for the kingdom of Israel=the Lord's Spiritual Kingdom.

—³. As 'a **robe**' represented the Spiritual Kingdom, it represented the truths of that Kingdom in general; which are spiritual truths in man's intellectual part. Ill.

9911. 'The **robe**' (ver.31)=Divine truth in the internal form in the Spiritual Kingdom. 'The **robe**,' in general,=the Spiritual Kingdom; specifically, Divine truth in the internal form there. 9917.

9913. 'The **robe**'=the Spiritual Kingdom; and specifically, its internal.

10005. 'With the **robe** of the ephod' (Ex.xxix.5)=the middle of that Kingdom. 'The **robe**'=the Divine Spiritual mediately proceeding from the Divine Celestial; thus the middle of the Spiritual Kingdom. The reason it is called 'the **robe** of the ephod,' is that the **robe** belonged to the ephod; and was also distinguished from the coat by the girdle . . .

R. 328. Robes, mantles, **cloaks**=truths in general, because they were general coverings. Ill. E.395³.

M. 20². A crimson **cloak** worn by the bridegroom.

75⁴. The man was dressed in a **cloak** of a hyacinthine colour.

E. 395⁵. The **cloak**, equally with the mantle, was a general garment, for it surrounded the coat or interior garment . . .

—¹². 'He covered me with a robe of righteousness' (Is.lxi.10)=to be filled with all truth derived from good. 'A **robe**'=all truth; because it=all truth in general.

556⁹. 'If anyone . . . will take away thy coat, let him take away thy **cloak** also'=that if anyone wants to take away the interior truth that is with thee, allow him to take away exterior truth too . . .

Clock. *Horologium.* T.364.

Close. *Arctus.*

Closely. *Arcte.*

Keep away. *Arcere.*

A. 653. The Spirits who excite cupidities are entirely kept away from the man.

5835. **Close** conjunction. Sig. (See under CONJOIN.)

8356⁶. When evil begins to **keep away** the influx of good . . .

8838. Thus they may be **kept away** from the Divine. Sig.

H. 295⁶. In proportion as man cannot be **kept** from evil by good Spirits . . .

449². Thus are evil Spirits **kept away** from the spirit of man when he is first being introduced into eternal life.

531². Unless the civil laws . . . **restrained** him . . .

579². Genii . . . are **kept away** by the Lord from every man of whose reformation there is any hope.

J. 12. A **closer** . . . conjunction.

W. 262⁶. He successively shuts up the spiritual mind **closer** and **closer** . . .

T. 442. Charity and faith in the Lord are closely conjoined.

607. The conjunction . . . between men, and Angels and Spirits, is so **close** . . .

Close. *Claudere.*

See CONCLUDE; also under CEASE, and OPEN.

A. 1707³. The way for celestial things is **closed**.

1880⁶. Man has **closed** Heaven to himself.

2586. '**Closing** Jehovah **closed** every womb' (Gen. xx.18)=barrenness. 2588².

2750. When anyone commits adultery on earth, Heaven is at once **closed** to him. 8904, Ex. H.384. D.3190.

2760 Pref.². This faith **closes** Heaven, lest evils and falsities should enter; and opens Heaven for goods and truths. Sig.

28517. 'Every house is **shut up**' (Is.xxiv.10)=the human mind without good.

2995⁶. After the golden age . . . Heaven was **closed**.

3607³. Their ideas appear **closed** . . .

4197. Their good is not **closed** . . .

— . Such have **closed** Heaven to themselves . . . many so that it cannot be opened.

—⁴. Goods and truths have the Power to **close** and open Heaven.

5127². With them the communication with interior things is **closed**.

5135^e. As this evil **closes** the way . . .

5145⁴. The first degree is **closed** with them.

—⁶. Affections are what terminate and **close**.

5427^e. The way towards Heaven is then **closed** to the interior man.

5651². The internal is **closed** in proportion as the natural does not become nothing.

5664a². The reason he does not perceive, is that his interiors are **closed** . . .

5717². Such are now kept **shut up** in Hell. 5990².

5828². Consequently the interior mind is **closed**.

5990. Thus have they **closed** interior things to themselves. 6317.

5991. They have **closed** interior things to themselves more than others.

6008. The external Sensual shall be **closed**, and the internal Sensual opened. Sig.

6052^e. Then also the internal man is **closed**. 6408^e. 6652, Ex. 6949. 8452. 10049². 10201⁴. 10400².

6406. Consequently they cannot so greatly **close** interior things to themselves.

6564. According to the rejection . . . the interiors are **closed**.

6620. Those with whom the ideas are **closed** . . .

—². How an idea appears when it is **closed**, and when it is open.

6971². With such the passage for the light of Heaven is **closed**.

7442². In proportion as truths are turned into falsities, the interiors are **closed**.

7879². Necessity of the Hells being kept **closed**.

8114. This is perceived from their interiors not being **closed**. . . But with those who do not live in the order of Heaven, the interiors are **closed**.

8271. If man exalts himself before the Lord, he **closes** the interiors of his mind for the reception of good and truth from the Lord.

8456^e. With the unregenerate it is **closed**.

8513. Everything which is not done according to Divine order is inwardly **closed**.

8694². Heaven is **closed** to those who are not in good.

9128^e. Their internal man is **closed** above, and open below.

9144². The Intellectual is then **closed** above, and opened below.

—⁹. These falsities **close** the internal man.

9193⁴. The internal man is **closed** through evil, and when it is **closed** truths are turned into falsities.

9198⁴. Heaven is said to be 'shut up' when vastated, or no more.

9256². The internal man of the gentiles is not **closed** . . . But they who have confirmed themselves against the goods and truths of faith, as do all who live evilly, **close** the internal man above, and open it below. —⁴.

—⁵. When the old Church has **closed** Heaven to itself.

9296³. Then this initiament of a new will is **closed**, and below it is formed a Voluntary . . . which is **closed** above and open below, that is, **closed** to Heaven, and open to the world.

9594². So far as man recedes from good of life, and accedes to evil of life, these degrees are **closed**, that is, the Heavens with him are **closed**; for as the good of life opens them, so does the evil of life **close** them.

9914. Terminated and **closed** on every side. Sig.

10049². The internal man is **closed** . . . 10367.

10156³. So long as man is merely natural, his interiors . . . are **closed**.

10370^e. Wherefore Heaven is **closed** to those who do not acknowledge the Lord.

10396². When what is external reigns, what is internal is **closed**.

10411. Hence when the internal is **closed**, Heaven also is **closed**.

10420. When his internal is **closed**, and only the external open . . . 10429², Ex.

10483². Every Hell is **closed** round about . . .

10492³. With those who deny these things, the internal is completely **closed** . . . The internal is **closed** with more of the intelligent than of the simple. Ex.

10551³. Therefore the internal man is **closed**; which being **closed**, no light from Heaven can flow in . . .

10609. If this good is described to them, they apprehend nothing whatever, because the internal with them is **closed**.

H. 83. The interiors, which should receive Heaven, are **closed** . . . The nearer he comes to Heaven the more completely they are **closed**.

202. Hence man's internal is **closed** from his very birth . . .

252^e. Then the interiors which had been open into Heaven were **closed** . . .

272. It is self-love which **closes** the interiors to the Lord and to Heaven . . .

313. It was found that their interiors were completely **closed**, and their exteriors open . . . In proportion as the interiors are **closed**, and the exteriors open, he looks to Hell.

319². If Heaven is not received at the same time, the interiors are **closed**.

336. Nothing has **closed** the ideas of infants, as with adults.

353². Their interiors are **closed**, and together with them the exteriors which are nearest the interiors. Why.

532². If the higher things of the mind are **closed** above . . .

S. 26. If anyone wants to open the spiritual sense from himself, Heaven is **closed** . . .

[S.] 96. When the external of the Word, of which the internal is falsity, communicates with Heaven, Heaven is closed . . .

W. 138^e. Their interiors of both mind and body are closed, and when they are closed the exteriors react against the Lord . . .

162. Wherefore their mind is closed above, and open below . . .

268. When Heaven is closed, man is in Hell.

274. When the natural mind ascends, the lower degrees which tend to Hell are closed; and when it descends, the higher degrees which tend to Heaven are closed. . . These three degrees, higher and lower, are neither opened nor closed in man in early infancy; for he is then in ignorance of good and truth, and of evil and falsity; but as he commits himself to one or the other, so the degrees are opened and closed on the one side or the other.

P. 119^o. So long as the ultimates are kept closed by the man himself, no purification can take place in the interiors . . . 120.

139. Love opens the interiors of the mind, but fear closes them; and when they are closed, man thinks but little . . . When fear seizes the external of thought, the internal of thought is closed; and when this is closed, man can no longer act from freedom according to his reason, and so cannot be reformed. The fear which . . . closes the internal, is especially the fear of the loss of honours or wealth; but the fear of civil punishments, and of external ecclesiastical punishments, does not close the internal of thought . . .

—^o. Fear . . . closes the internal of thought from above against the influx of Heaven: this is said to be closed when it completely makes one with the external . . .

187^o. They so attribute it, because their understanding is closed from above, and open only from below; thus closed towards Heaven and open towards the world . . .

M. 17^o. The windows and doors of the houses are then closed . . .

R. 174. 'He that hath the key of David, and openeth and no one shutteth, and shutteth and no one openeth' (Rev.iii.7)=Who alone is omnipotent to save. . . To open so that no one shuts, and to shut so that no one opens=to bring out of Hell and introduce into Heaven, thus to save.

177. 'And no one can shut it' (ver.8)=that Hell does not prevail against it.

330. So long as they were conjoined with the ultimate Heaven, the internals of their will and love were closed . . .

496. 'To shut heaven, so that it raineth not rain' (Rev.xi.6)=that they cannot receive any truth of the Church from Heaven.

922. 'Its gates shall not be shut by day, for there shall be no night there' (Rev.xxi.25)=that those will be continually received into the New Jerusalem who are in truths from the good of love from the Lord, because there is no falsity of faith there.

T. 402. The interiors of the mind of a sensuous man, which see from the light of Heaven, are closed . . .

720. The Lord does not close Heaven against those who approach (the Holy Supper) unworthily; this He never does to any man up to the end of his life in this world; but the man closes it against himself. . . It is otherwise after death; then Heaven is closed, and cannot be opened to them . . .

D. 740. In this Earth the door is closed towards Heaven.

1629. So closed were they as to the interiors . . .

1630. Their ideas were closed . . .

1639. Hence may appear what is the quality of ideas which are not closed . . . As to the quality of closed ideas . . . 1790.

1923. In the ideas of little children there is nothing as yet closed through falsities . . .

1924. In proportion as man advances in age, and is immersed in worldly and corporeal things, all his ideas are closed towards Heaven; nor are they opened except in those in whom the Lord is pleased to open them.

1940. When evil Spirits intend evil to the good, the communication is at once closed. Ex.

1950^e. (The learned) have closed the way to interior things.

1952. The thoughts of critics were represented before me as closed lines . . .

1953. They thus close more and more the interior sense, or the way to intelligence of truth and good.

1987 $\frac{1}{2}$. Their understanding of the Lord's prayer . . . was not so closed as with others.

2558. Whatever is done artificially, closes the way towards the interiors. Ex.

2958. Sometimes the manifest communication with the world of interior Spirits, thus with the angelic Heaven, is closed.

E. 162^o. How the internal man is closed.

— . When once the internal man is closed, there reigns the love of self or the love of the world, or both together, and forms the external man into the complete opposite of the internal man.

206. 'Openeth, and no one shutteth; and shutteth and no one openeth'=intromitting into Heaven all who are in the faith of charity, and removing from Heaven all who are not. Ex.

208. 'Behold, I have set before thee an open door, and no one can shut it'=that they are intromitted into Heaven, and that it is denied to no one of that character.

223^o. 'The cities of the south are shut' (Jer.xiii.19)=that all the truths of doctrine are, which otherwise would have been in light.

298¹¹. 'The gates shall not be shut' (Is.xlv.1)=that from omniscience all things are manifest to the Lord, and that from omnipotence He has the Power of saving.

376²⁰. 'Every house is shut, that no one may come in' (Is.xxiv.10)=no longer any good and wisdom with man.

644. 'To shut heaven'=not to receive any influx from Heaven.

Close. *Clausula.* A.804. 899. 1018. 1058. 4667.

Close up. *Constipare, Constipatio.*

A. 8232. Casting into Hell is nothing but a closing up by mere falsities . . .

W. 340. Packs them with matters from the earth . . .

T. 160². I saw a paved way in the north, so blocked up with Spirits . . .

Close up. *Ocludere.*

Closing up. *Oclusio.*

A. 3769. That the Word was closed up. Sig.

— The Word is said to be closed up when it is understood only as to the sense of the letter, and everything therein is taken for doctrine; and it is still more closed up, when those things which favour the cupidities of the love of self and of the world are acknowledged as doctrinal things.

—². What it is for the Word to be closed up, may be very evident from the Jews . . . who are of such a character as to utterly close up, the Word as to interior things.

3773. That meanwhile it was closed up. Sig. and Ex.

—^e. In proportion as this is done, the Word is closed up.

4844^e. So closed up are their minds . . .

5126⁴. In the same proportion he closes up the Rational . . . 5128². —³.

5828³. Hence the influx of good withdraws itself, and so the internal through which the influx comes is closed; and through this closing up there results stupidity in spiritual things . . .

6564³. This closing up penetrates towards the exteriors more and more, according to the life of evil, and thence the persuasion of falsity . . .

7879^e. The Hells are therefore kept tightly closed up by the Lord.

8622³. Genii would also enter into the hereditary evils of the old will . . . which yet are closed up. Refs.

9594⁴. As soon as truths separated from good want to enter, Heaven, thus the way to the Lord, is closed up.

9962. When (the Israelites) were in what is holy, their interiors were closed up . . . It would have been quite different if internal things had not been closed up with them . . . —^e.

10396³. With those who are in corporeal and earthly loves the interiors are closed up; and those with whom the interiors are closed up do not acknowledge anything internal . . .

10420. That into which Heaven should operate is not present, because it is closed up . . .

10490. Closing up as to the influx of good and truth, and of things in affinity with them, lest there be any reception and communication. Sig.

— 'To kill'=to take away spiritual life . . . here, therefore, to close up . . .

— The closing up of what is internal with that nation. Sig. and Ex. 10492².

10492. The plenary closing up of what is internal. Sig.

—². Evils and falsities are what close up the internal man; or, what is the same, worldly, earthly, and corporeal love do so when they reign . . . The reason the internal man is closed up by them, is that these loves are opposite to heavenly loves . . .

— To prevent this (profanation), the internal man with (the Israelites) was plenary closed up: that it was plenary closed up, is very manifest from this . . .

10500². Two things were requisite; one, that the internal with them should be completely closed up . . . For when the internal is completely closed up, the internal of the Church and of worship is neither denied nor acknowledged . . .

—^e. What is negative not only closes up the internal . . .

10583. The closing up of the internal . . . of the Church, of worship, and of the Word, which is over their external. Sig.

10698. When there is no internal, that is, when it is closed up, there is communication with Hell.

10706. Therefore internal things were closed up against them. Sig.

10707². All who do this see nothing from Heaven; their internal, which should be open into Heaven, is closed up . . .

F. 46. By blind faith they have closed up their eyes.

W. 253. The spiritual degree not open, but still not closed up. Ex.

—². The lot of those with whom the spiritual degree is not open, but still is not closed up . . .

254. The character of the natural man with whom the spiritual degree is completely closed up. Ex.

—². This degree is contracted, and by contraction closed up, with those especially . . . who are in the love of dominion from self-love . . . It is also closed up in those who, from the love of the world, are in the insane cupidity of possessing the goods of others; but not to so great an extent.

— The contraction or closing up of this degree is like the retorsion of a spiral into the opposite; which is the reason why, after this degree has been closed up, it turns back the light of Heaven . . . 263².

—³. With these men not only is this degree itself closed up, but also the higher region of the natural degree, which is called the Rational.

261. From this it is evident, that if the spiritual mind is closed up, the natural mind continually acts against those things which are of the spiritual mind . . . From which it follows, that when the spiritual mind is closed up, the natural mind reacts against all things of Heaven . . .

262^e. When a man is such, he successively closes up the spiritual mind closer and closer: confirmations of evil by falsities especially close it up.

268. Hence confirmations of evil and falsity are closings up of Heaven . . .

269². The malignity of evil increases according to the degree of the closing up of the spiritual mind; for thus the natural mind also is closed above.

P. 70². The understanding, being closed up in Divine things, from religion, could advance no further.

M. 233⁵. Everything above the Rational was closed up with this confinner; and only that which is below the Rational was open.

431^e. All these places in Hell are roofed over and closed up . . .

464. As soon as any Christian without a really serious reason adjoins a concubine to a wife, Heaven is closed up against him . . .

—^e. After Heaven has been closed up he becomes a spiritual insanity.

500. Heaven is closed up against adulterers, and Hell is open.

—⁶. As soon as a man actually becomes an adulterer, Heaven is closed up against him; on the closing up of which, God is not acknowledged . . .

T. 12¹⁰. In spiritual light their understanding appeared open below, but closed up above. Why.

13⁴. They close up the higher things of the mind against God, and open the lower things to the devil . . .

14². The man who by a denial of God has excommunicated himself from the Church, and thus from Heaven, has closed up the internal man as to the will . . . But he cannot close up his internal man as to the understanding . . .

34³. If he then closes up the highest natural degree, which corresponds to the highest celestial one, he becomes as to love like a beast of the earth; but if he closes up the middle natural degree, which corresponds to the middle spiritual one, he becomes as to love like a fox, and as to the sight of the understanding like a bird of evening; but if he also closes up the ultimate natural degree as to its Spiritual, he becomes as to love like a wild beast, and as to the understanding of truth like a fish. 40².

—^e. If this degree as to its Spiritual is completely closed up, which takes place when God is denied, and Satan is worshipped, the reception of life from God may be compared to the influx of light into opaque things . . .

77³. The life of evil and the faith of falsity thence has closed up the interiors of your minds . . .

345³. A closed up or blind faith . . . 346².

501³. The higher region of the mind is then closed up . . .

508⁵. Falsities close up the understanding, and truths open it.

E. 152⁴. 'He hath closed your eyes' (Is.xxix.10)=no understanding of truth. 376³². 577⁷.

376³². The perception of good is closed up by a life of evil . . . and the understanding of truth is closed up by principles of falsity . . .

411⁷. 'To shut up' (Dent.xxxii.30)=to be deprived.

Closure. *Clausura.*

A. 9534. 'Thou shalt make for it a closure (border) of a span round about' (Ex.xxv.25)=conjunction there with truth from the Divine. 'A closure'=the ultimate of termination, because it was outside the border; thus conjunction with truth and with the Divine. Ex.

9535. 'Thou shalt make a border of gold for the closure thereof round about' (id.)=the termination of the sphere of Divine good . . . 'The closure'=conjunction with truth from the Divine.

9539. Over against the closure shall be rings for houses to the staves' (ver.27)=power thence derived. The closure, over against which the rings were to be=conjunction in ultimates with truth from the Divine.

10187. The reason the border was made of gold, was that it represented a closure from good.

M. 44⁵. It prevents the passing of that love beyond the enclosure of the heart.

E. 388⁹. The separation of truth from good through falsity and evil is signified by 'I will rend the closure of their heart' (Hos.xiii.8).

Cloth. See RAG-*pannus*.

Clothe. *Amicire.*

Clothing. *Amictus.*

See GARMENT, CLOAK-*amiculum*, and PUT ON.

A. 2296. Littlechildren seen most handsomely clothed. H.337-

2576². Rational truths are like a veil or clothing for spiritual truths. Ex.

— . The interiors of the Angels shine forth from their faces; their exteriors are represented in both their bodies and clothing; so that anyone there can know their quality from their mere clothing . . .

— . With all things mentioned in the Word, the exteriors are as a veil or dress . . .

3957⁴. No cares for clothing, etc., there.

9003. The non-deprivation of the interior life, which is 'food;' or of the exterior life, which is 'clothing,' or 'covering.' Sig.

— . 'Covering,' or 'clothing'=the support of exterior life . . .

9468⁴. To clothe in scarlet' (2 Sam.ii.24)=to instruct concerning the truths which are of the good of mutual love; thus concerning truths from a celestial origin.

9814. They who are in the Spiritual Kingdom appear clothed.

10160. What more do we need, said they, than food and clothing?

10406². 'Covering,' and 'clothing' (Is. xxx. 22)=external appearances which are induced, or with which they are invested.

P. 220⁵. Necessaries; which are food, clothing, and a habitation, are put off at death, and such things are received as are like them as to the outward appearance, but not as to essence.

R. 814. 'To be arrayed' (Rev.xix.8)=to be instructed in truths. E.1222.

M. 15. (The dress of the prince and his councillors. Des.)

75⁴. (The dress of the male and female Angels of the most ancient Heavens. Des.)

78⁴. (The dress of the Spirits of the iron age. Des.)

266. (The dress of a prince, and of a priest of one of the heavenly Societies. Des.)

T. 60^o. The covering of every muscle . . . clothes the individual motor fibres from itself.

331^o. Unless he has first . . . clothed himself in a wedding garment.

537^o. In Heaven they are clothed in garments of a red colour ; and after they have been initiated into the goods of the New Church, they are clothed in garments of a crimson colour . . .

E. 1166. 'To be clothed—*circumamieiri*—' with these things (Rev. xviii. 16)=the appearance in externals.

J. (Post.) 317. (The dress of Spirits. Des.)

Cloud. *Nubes*.

See under PILLAR.

A. 49. 'Clouds of the heavens' (Matt. xxiv. 30)=the literal sense of the Word. 2135, Pref., III.

488^e. 'Day of cloud' (Ezek. xxx. 3)=falsity.

1042. 'I have given the bow in the cloud' (Gen. ix. 13)=the state of the regenerate spiritual man.

1043. 'A cloud'=the dim light in which is the spiritual man relatively to the celestial . . . The dimness with him, here called 'a cloud,' is falsity, which is the same as his intellectual proprium ; and when innocence, charity, and mercy from the Lord are insinuated into this proprium, this cloud no longer appears as falsity . . .

—². The Lord through charity operates into their cloud, and hence arises light as when the sun strikes on a cloud, which thus becomes brighter and is variegated with colours ; thus also in the cloud comes forth the likeness of a bow ; the thinner therefore the cloud is, that is, the more it is intermingled with truths of faith, the more beautiful is the bow ; but the denser this cloud is, that is, the fewer truths of faith it consists of, the less beautiful is the bow . . .

—³. All appearances of truth are clouds, in which a man is when in the sense of the letter of the Word, for the Word is spoken according to appearances ; but when he simply believes the Word, although he remains in appearances, and has charity, this cloud is comparatively thin ; in this cloud conscience is formed by the Lord with a man within the Church.

— All ignorance of truth is also clouds in which man is when he does not know what is the truth of faith . . . In this cloud conscience is formed by the Lord with the man outside the Church . . .

— All falsities also are clouds, but these clouds are darkness, which prevails with those who have either a false conscience, or none at all.

— These are, in general, the qualities of clouds ; as to their quantities, there are such clouds with man, and so dense, that if he knew of them he would wonder that any rays of light from the Lord could ever pass through them . . . He who supposes that he has the least cloud, sometimes has the most ; and he who believes he has the most cloud, has the least.

—⁴. Such are the clouds with the spiritual man ; but with the celestial man there are not such great clouds. Ex.

1044^o. All the dimness in his intellectual, or all the

density of his cloud, is from (his old will) ; it continually flows in thence, and in proportion as it flows in, the cloud becomes dense in the intellectual part, but in proportion as it is removed, the cloud is attenuated.

1047. 'In beclouding—*obnubilando*—Me with a cloud upon the earth' (ver. 14)=when on account of man's voluntary proprium the faith of charity does not appear. Ex.

1059^o. There is not so great a cloud in the intellectual part of the gentiles, as there generally is with those who are called Christians. Why.

1101^o. The more he is instructed, the more is dispelled the cloud of his intellectual part, in which are charity and conscience.

1158^o. Their ignorance is here expressed by 'clouds and thick darkness' (Ps. xvii. 2).

1512. The spheres of phantasies, when presented to view, appear as clouds, more or less dense according to the quality of the phantasy.

1524. There appeared a kind of dimness, like an opaque cloud. . . Such is the light of the World of Spirits relatively to that of Heaven.

1764. Speech by rising and falling clouds.

1832^o. These things are what constitute the cloud of the intellectual part.

2162^o. Natural and corporeal things with man are the source of clouds.

2716. As the sun in dense clouds variegated at dawn.

2761^o. 'To ride in the clouds' (Ps. lxxviii. 4)=the understanding of the Word as to interior things, or the internal sense ; 'clouds'=the Word in the letter, in which is the internal sense.

3221. Angelic discourse is sometimes represented by clouds, and by the forms, colours, movements, and shifting of the clouds ; affirmatives of truth, by bright and ascending clouds, negatives by dark and descending clouds ; affirmatives of falsity by dusky and black clouds ; agreement and disagreement by various con-sociations and dissociations of clouds . . .

4060^o. The sun always shines, but clouds intervene.

—⁷. They shall see the Son of Man coming in the clouds of the heavens with power and great glory' (Matt. xxiv. 30)=that then the Word will be revealed as to its internal sense . . . 'Clouds'=the literal sense. 842^o.

4391^o. 'Clouds of the heavens' (2 Sam. xxii. 12)=the Word in the letter.

—³. 'A cloud by day' (Is. iv. 5)=the literal sense of the Word.

4951. They are often punished, and are then let down more deeply, and veiled over as it were with a cloud, which is the sphere of malice exhaling from them.

5566. He appeared as a black cloud around which were wavering stars. 7803^o.

5696^o. Evils . . . are like dense clouds before the sun.

5926^o. The Word as to its external sense is in a cloud, because human minds are in darkness ; wherefore if the Word were not in a cloud it would be understood by scarcely anyone, and the holy things which are of the internal sense would also be profaned by the evil in the

world ; therefore the Lord says in Isaiah, 'Jehovah will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud by day' . . . (iv.5). Hence also it was that upon the tabernacle there appeared a cloud by day. III.

[A. 5922]⁸. In like manner the cloud and glory on Mount Sinai (Ex.xxiv). The reason a cloud was seen, and the glory of Jehovah, when Moses went up into the mount, was that he therein represented the law, that is, the historical Word.

—⁹. The truth itself in the spiritual Heaven appears before the eyes as a bright cloud, and the good in that truth appears there as fire ; thus the cloud variegated by the fire presents marvellous appearances, which are the glory in the external sense . . .

6212². These Spirits appeared like little black clouds . . .

6494. They said that what is fortunate was represented to them by a bright cloud, and what was unfortunate by a dusky cloud ; and that when a dusky cloud appeared with me, it was impossible for me to win.

6534². 'Extol Him Who rideth upon the clouds,' 'Clouds' = the literal sense of the Word.

6609. The thoughts and speech of Societies . . . have sometimes been represented to me by clouds which rose and fell in the azure ; from the forms, colours, tenuity and density of the clouds, it has been given to know what was flowing in . . . Falsities were represented by black clouds.

6614. An abundance of ideas from the angelic Heaven was presented to view as a bright cloud distinguished into molecules ; each molecule, which consisted of innumerable things, produced a single simple idea with the Spirit . . .

6752⁸. It is said 'in the mist of a cloud' (Ex.xix.9), because 'a cloud' = the Word in the letter. Refs.

6832. Because that people was only in external things, when Moses entered to the Lord upon Sinai, it is said that 'he entered into a cloud' . . . 'A cloud' = the external of the Word ; consequently it is also a representative of the Church regarded in the external form.

6849. Lest the Angels should be hurt by the influx of heat from the Lord as a Sun, each of them is veiled over with a certain thin and suitable cloud, by which the influent heat from that Sun is tempered. —³. H. 120.

8106. 'By day in a pillar of a cloud' (Ex.xiii.21) = that when there is a state of enlightenment, it is tempered by dimness of truth. . . 'A cloud' = dimness of truth, because a cloud takes away the clearness of the light from the sun, and also tempers it. It is said in the Word that Jehovah appeared in a cloud, that He was encompassed with a cloud, also that clouds were under His feet ; where by 'a cloud' is meant dimness of truth ; specifically, the literal sense of the Word . . . This was what was signified by 'the cloud,' when the Lord appeared to Peter, James, and John in glory, etc. The literal sense of the Word is called 'a cloud,' because the internal sense, which is called 'glory,' cannot be comprehended by man, except by a regenerate one, who also is enlightened. Ex.

8197. 'It was a cloud and darkness' (Ex.xiv.20) = the

condensation of falsity from evil on the one side. . . 'Cloud' = falsity.

8242. One of the Angels of Jupiter appeared behind a bright cloud.

8443. 'The glory of Jehovah was seen in the cloud' (Ex.xvi.10) = the presence of the Lord in truth accommodated to perception. . . 'Cloud' = the literal sense of the Word, thus truth accommodated to perception. —².

—³. That 'a cloud' = truth accommodated to perception, is from the representatives in the other life . . . for the speech of the Angels of the lower Heaven appears as a bright cloud, varied in its form, density, and tenuity according to the quality of the truths.

8627. They call the sciences clouds . . .

8628. Like dense clouds before the intellectual sight . . .

8781. 'Behold I come unto thee in the density of a cloud' (Ex.xix.9) = that this shall take place under an appearance which is in the highest degree natural.

— 'A cloud' = the Word in the letter. Refs. 9031², Refs. 9372^e. 9405^e.

—^e. In its internal sense there is light comparatively like that of the sun above the clouds . . . wherefore it is said in the Word that Jehovah is borne upon the clouds, that He rides on them, that He flies upon them, that He has His chamber upon them, that the Lord will come in the clouds of heaven ; which would never have been said of Jehovah . . . unless they had signified the light of truth in which He is in Heaven ; and 'a cloud,' the shade of truth, in which are they who are below Heaven.

8814. 'A heavy cloud was on the mountain' (ver.16) = the Divine state relatively to those who were to receive . . . thus the Word in the letter ; here, truth Divine accommodated to the people from Jacob. As they were in great darkness as to truths Divine, it is said 'a heavy cloud ;' and above, 'the density of a cloud' . . . This is the reason Jehovah appeared to them in a dense and heavy cloud ; in like manner as in the other life ; where they who are in falsities from evil are encompassed with a dense and black cloud according to the quality and quantity of the falsities.

8816. The Divine is such as no one can endure except in a kind of cloud, and thus accommodated to reception . . . But those who are in evil are terrified at the presence of the Divine, and therefore flee away, and are then enveloped in their own falsities, as with a dusky cloud, and so are hidden.

8916. In the internal form, Divine truth or the Word is like light and flame ; but in the external form is like a cloud and smoke.

8946^e. Therefore the Angels themselves in Heaven are covered with a cloud ; and all in Hell are veiled over with dense mists.

9405². The literal sense of the Word is called 'a cloud,' because it is in the light of the world.

9406³. 'A cloud' = the Word in the letter, or Divine truth in ultimates.

9408². The clouds which are sometimes seen under the sky in the other life are of varied signification according to their colours, transparency, and advancements.

9427. 'A cloud covered the mountain' (Ex.xxiv.15) = the external of the Word . . . covering the internal, and also covering Heaven.

9430. 'The cloud covered it' (ver.16)=the ultimate of the Word, which is thus relatively obscure. 'A cloud'=the ultimate of the Word, or the sense of its letter: the reason this sense is called 'a cloud,' is that relatively to the internal sense, it is in obscurity. 9433.

9433². 'A cloud by day' (Is.iv.5)=the veiling over of truth Divine; thus accommodation according to apprehension.

—³. 'The clouds' which He 'maketh His chariot' (Ps.civ.3)=truths from which is doctrine.

9435. 'Moses entered into the midst of the cloud' (Ex.xxiv.18)=the Word in the external sense.

9582. Near the end of our solar system there first appeared a cloud, bright but dense . . .

9807⁵. 'The clouds of heaven' in which He will come = the literal sense of the Word.

10314. The Spirits of that Earth . . . appear like clouds . . . D.1669.

10551. 'A cloud'=the external of the Word; and also the obscurity of the Word with those who are not in enlightenment; and dense obscurity with those who are in the external of the Word separated from its internal. Refs.

10574¹². 'Clouds' (Matt.xxiv.30)=Divine truth such as it is in the light of the world; thus such as it is with men. . . Therefore the Word as to its external sense is meant by 'a cloud.' 10604⁴.

—¹³. Hence it is that in the Word a cloud is also called 'glory.' Ill.

—¹⁴. As the Divine appeared as a cloud, by 'a cloud' is signified the Divine presence; and where the Divine presence is, the Divine truth is; for the Divine does not appear without it, for it is in it, and is it; hence it is that cloud in these passages is called 'glory.'

10614. 'Jehovah descended in a cloud, and stood with him there' (Ex.xxxiv.5)=the external of the Word in which is the Divine.

10810. A dark cloud was seen towards the east descending from some height, which as it descended gradually became lucid and assumed the human form . . . This cloud was an angelic Society, in the midst of which was the Lord. 10811. H.69.

H. 1². 'Clouds' (Matt.xxiv.30)=the sense of the letter of the Word. J.28². S.49². R.24. T.776.

—(k). 'Clouds,' in the Word,=the Word in the letter; or the sense of its letter. Refs.

210. The thoughts which are in the middle Heaven appear as something lucid in the ultimate Heaven, and sometimes as a bright cloud of varied hue: from that cloud; its ascent, descent, and form, it is also in some degree known what they are saying.

549. Evils and the falsities thence are as black clouds, which interpose between the sun and man's eye . . . The black clouds there, are falsities from evil . . . In proportion as anyone in that world is in falsities from evil, he is encompassed by such a cloud; which is black and dense according to the degree of the evil. 585^e.

583. The Heavens do not appear to Spirits . . . except occasionally as mists or bright clouds.

C. J. 11. Before the Last Judgment . . . it was as when the beams of the sun are cut off by a black interposing cloud. 30. R.804. See D.152. 223. 439.

28. The Lord was seen in a bright cloud with Angels, and a sound as of trumpets was heard from it; which was a sign representative of the protection of the Angels by the Lord, and of the gathering together of the good from every quarter.

S. 48. 'The bright cloud' which covered the disciples (Matt.xvii.5)=the Word in the sense of the letter; wherefore a voice was heard from it, which said, 'This is My beloved Son; hear ye Him' . . .

L. 86⁴. See BLOCK UP, at this ref.

W. 147. The atmospheres are the recipients of clouds. . . According as the interiors . . . are veiled round by such clouds, is he a receptacle of the Divine Proceeding: by clouds are meant spiritual clouds, which are thoughts, which, if they come out of truths, agree with the Divine wisdom, but if out of falsities, disagree; wherefore also, when thoughts from truths in the Spiritual World are presented to sight, they appear as shining white clouds; and thoughts from falsities as black clouds.

R. 24. 'He cometh with the clouds of heaven' (Rev. 1.7)=that the Lord will reveal Himself in the sense of the letter of the Word, and will open its spiritual sense at the end of the Church.

—². Clouds appear in the Spiritual World equally as in the natural world; but the clouds in the Spiritual World appear below the Heavens with those who are in the sense of the letter of the Word; darker or brighter according to their understanding and reception of the Word . . . Bright clouds are Divine truth veiled over with appearances of truth, such as is the Word in the letter with those who are in truths; and dark clouds are Divine truth covered with fallacies from confirmed appearances, such as is the Word in the letter with those who are in falsities: I have seen these clouds often, and it was evident whence and what they are.

— . As the Lord, after the glorification of His Human, became Divine truth or the Word even in ultimates, He said to the high priest, that hereafter they should see the Son of Man coming in the clouds of heaven.

— . But His saying to the disciples, that in the consummation of the age the sign of the Son of Man should appear, and that they should see Him coming in the clouds of heaven with power and glory = that at the end of the Church, when the Last Judgment will take place, He will appear in the Word, and reveal its spiritual sense.

—⁴. In other parts of the Word also 'a cloud' means Divine truth in ultimates, and thence the Word in the letter. Ill. T.776.

— . 'To ride upon the clouds' = to be in the wisdom of the Word.

—^e. At His transfiguration, the Lord caused Himself to be seen as the Word; therefore a cloud overshadowed them; and a voice was heard out of the cloud; a voice out of the cloud means out of the Word.

[R.] 341. Then a dusky **cloud** overshadowed them . . . M.2337.

466. Encompassed with a **cloud**, and a rainbow over his head' (Rev.x.1)=His Divine Natural and Divine Spiritual. 'The **cloud**' with which he was encompassed =the Divine Natural; wherefore 'a **cloud**'=the Word in its natural sense, which also is from Him, thus is His and is Himself.

513. 'They ascended into heaven in a **cloud**' (Rev.xi.12)=raising into Heaven, and conjunction with the Lord there through the Divine truth of the Word in the sense of its letter . . . 'A **cloud**'=the sense of the letter of the Word, and through this there is conjunction with the Lord, and consociation with the Angels.

642. 'I saw, and behold a white **cloud**, and upon the **cloud** One sat like unto the Son of Man' (Rev.xiv.14)=the Lord as to the Word. 'A **cloud**'=the Word in the sense of the letter; and 'a white **cloud**,' the Word in the sense of the letter such as it is interiorly; and by 'the Son of Man' is meant the Lord as to the Word, wherefore it is said, 'upon the **cloud** One sat like unto the Son of Man.' 645.

—². The Lord often said that they should see the Son of Man coming in the **clouds** of heaven . . . which means that when He comes to judgment, He will appear in the sense of the letter of the Word; and as He is coming now, He appears in the Word by revealing that there is a spiritual sense in every particular of the sense of the letter of the Word, that in this sense He alone is treated of, and that He alone is the God of Heaven and earth; these are the things which are meant by His advent in the **clouds** of heaven. Ill.

—³. 'A **cloud**'=the sense of the letter of the Word, because this sense is natural; and Divine truth in natural light appears as a **cloud** in the sight of the Angels, who are in spiritual light; as a white **cloud** to those who are in genuine truths from the sense of the letter of the Word, as a dark **cloud** to those who are not in genuine truths, as a black **cloud** to those who are in falsities, and as a black **cloud** mingled with fire to those who are in faith separated from charity, because they are in evils of life.

M. 7^e. The mist receded, and a bright **cloud** veiled them over, in which there was an aura of wisdom . . .

285². Wives are quick to see the **clouds** in their husbands' minds.

315. (A **cloud** seen divided into little **clouds**-*nubeculas*, some azure and some opaque, which were in collision with each other . . .)

—^e. The bright **cloud** then appeared without the combating rays, which, penetrating through the roof, entered and illuminated the walls.

T. 112^e. Then towards the right I saw a **cloud** of an opaline colour, and towards the left a dusky **cloud**, and under both the appearance of a falling shower; under the latter as of rain at the end of autumn, and under the former as of dew at the beginning of spring.

134. Suddenly, as they were talking about redemption, a black **cloud** gathering from the north covered the opening . . . This black **cloud** was divided in the middle, and through the cleft were seen Angels sent down from

Heaven, who dispersed the **cloud** on each side, so that the temple again became full of light.

136^e. I saw that gymnasium covered over with a dark **cloud** . . .

619². The second sphere (from modern Christendom), which takes away faith, is like a black **cloud** in winter time . . .

776². In the Spiritual World there are **clouds** equally as in the natural world, but from another origin . . . There are sometimes lucid **clouds** over the angelic Heavens, and dusky **clouds** over the Hells; and lucid **clouds** over the angelic Heavens signify obscurity there from the literal sense of the Word, and the dispersion of those **clouds** signifies that they are then in clearness from its spiritual sense: but the dusky **clouds** over the Hells signify the falsification and profanation of the Word. The origin of this signification of **clouds** in the Spiritual World is that the light which proceeds from the Lord as a Sun there signifies Divine truth . . .

821^e. On entering the Spiritual World none of the Roman Catholics see Heaven where the Angels are; there is as it were a dark **cloud** over them . . .

D. 1233. The Spirits appeared to be expanded like a thin **cloud**-*nubecula* . . . which was seen winding itself around, at last into the form of a spiral, and so it went upwards, and passed away.

1676. The better ones of these Spirits are like a black **cloud** with something bright and human interspersed, devoid of any form, as is wont to be the case with a radiated **cloud** . . .

1745^e. A Spirit, to whom such a one applied himself like a dark **cloud** . . .

2274^e. When the Spirits came, there appeared to me little **clouds**-*nubeculae*-conglomerated in various forms, partly ending in sharp points . . . The **clouds** thus conglomerated were black . . . I thought that they were insane Spirits . . . for such were signified by clumps of **cloud** variously conglomerated together.

2380^e. Such boilings of **clouds** appear to them.

2632^e. The speech of interior Spirits appears to my view like a little **cloud**-*nubecula*, azure and white. Ex.

2633. In the Word, bright white **clouds** mean truths, and black **clouds**, falsities . . . But to those who are in falsity, the black **clouds** appear bright white, and the bright white **clouds** appear dark; as on Sinai, and elsewhere . . .

3056. They were seen by me behind a **cloud** . . .

3512. They were represented as a thin, bright **cloud** . . .

3658^e. He turned him into a **cloud** . . .

3702^e. The ideas of interior Spirits represented by **clouds**. Des.

3801. At once there appeared a dark **cloud** beneath him, into which he plunged, and disappeared.

3996. There appeared black **clouds**, which were like black devils, and struck horror . . . 3999.

4018. On the representation of angelic speech by **clouds**. Examps.

4073. A certain one seen as a **cloud** . . . 4075.

4088. The reasonings of Spirits seen represented by a bright **cloud** in the azure, which raised, depressed, and bent itself about.

4573. They are there (in Hell) under a dense **cloud**, through which their artifices cannot penetrate. 4579^e. 4580.

E. 36. 'Behold, He cometh with **clouds**' (Rev.i.7)=that the Lord will reveal Himself in the Word through the internal sense . . . '**Clouds**'=Divine truths in ultimates, thus the Word in the letter . . .

— . The reason '**clouds**'=Divine truths in ultimates, is from appearances in the Spiritual World: **clouds** appear there in varied light; in the third Heaven in flaming light, in the second in bright white light, and in the first in a denser light; and everyone there knows that they signify Divine truth from the Lord through the Angels; for when the Divine truth which proceeds from the Lord . . . passes through the Angels, it appears as a **cloud**, rarer or denser according to their intelligence.

—². 'To come in the **clouds** of heaven'=the revelation of the Divine truth concerning Himself in the Word.

—³. Jehovah is in His Divine truth, for this proceeds from Him; consequently, this is here meant by '**clouds**,' Ill.

64². 'The bright **cloud**' (at the transfiguration)=the Word in the letter in which is the internal sense.

69^e. 'A **cloud**'=the external of the Word, or the Word as to the letter; and as 'a **cloud**'=the external of the Word, it also=the external of the Church and of worship . . .

80^e. Re-creation, which is effected through accommodation to reception, appears in the Spiritual World as a **cloud**: with such a **cloud** are all the Societies there veiled over, denser or thinner according to reception . . .

220¹⁰. 'A **cloud**'=Divine truth.

272¹⁰. 'A white **cloud**' (Rev.xiv.14)=the literal sense of the Word. Refs.

273². 'The **clouds** dropped waters' (Ps.lxxvii.17)=truths from the sense of the letter of the Word.

281¹⁰. 'He shall come up as a **cloud**' (Jer.iv.13)=falsities.

282². 'To fly as a **cloud**, and as doves to the windows (Is.lx.8)=searching for and investigation of truth from the sense of the letter of the Word . . . 406¹⁰.

283³. 'Who maketh the **clouds** His chariot' (Ps.civ.3)=the doctrine of truth from the literal sense of the Word.

294¹⁰. The external or literal sense as to truths is meant by 'a **cloud** by day' (Is.iv.5).

355¹⁸. Falsities are signified by 'a **cloud**' (Jer.iv.29).

—²⁰. '**Clouds**' (Ezek.xxxviii.16)=falsities of evil.

401⁸. 'A faithful witness in the **clouds**' (Ps.lviii.37)=the Word in the sense of the letter.

405³⁰. 'The **clouds**' with which Jehovah covers the heavens (Ps.cxlvii.8)=external truths, such as are in the sense of the letter of the Word.

411¹⁹. 'To go into **clouds**' (Jer.iv.29) = into no acknowledgment of truth.

419²². As the influx of the Divine descends out of the Heavens towards the earths which are below, it becomes denser and appears as **clouds**, and with the evil, as dense and opaque ones, according to the quantity and quality of their evil: these **clouds** are appearances of falsity from evil, originating from the spheres of their life . . . When the Divine is sent forth powerfully from the Lord as a Sun, and flows into these dense and opaque **clouds**, there arises a storm . . .

422¹². 'A morning without **clouds**' (2 Sam.xxiii.4)=the Divine truth pure.

455⁴. 'The **clouds** of the heavens' (Dan.vii.13)=the Word in the letter, in which He is said to come, because the Word treats of Him . . .

481³. 'He shall repress the heat with the shadow of a **cloud**' (Is.xxv.5)=that He will protect from the concupiscence of falsity . . .

504¹⁰. 'A **cloud** by day'=protection lest they should be injured by too much light. —¹¹. 594¹⁵.

594. 'Encompassed with a **cloud**'=the ultimate of the Word. . . 'A **cloud**'=Divine truth in ultimates; thus the Word in the sense of the letter. —². Ill.

— . In the lowest Heaven the Divine truth which proceeds from the Lord has a thin watery appearance, above which there is a vapour like a **cloud** . . . There is a similar appearance when the Angels of the higher Heavens are speaking about Divine truths; their speech being then presented to those who are in the lowest Heaven under the appearance of a **cloud**, which flies hither and thither; and from its flight, brightness, and form, the more intelligent Angels there know what the Angels of the higher Heavens are talking about; hence it is evident whence it is that 'a **cloud**'=Divine truth in ultimates.

—². The Word in the letter was represented by the **cloud** which overshadowed the disciples (at the transfiguration), and into which they entered; for the disciples represented the Church, which at that time and afterwards was in truths from the sense of the letter only; and as revelations and answers are effected through Divine truth in ultimates . . . a voice was heard out of the **cloud**, saying, 'This is My beloved Son, hear ye Him; that is, He is the Divine truth, or the Word.

—³. Hence it is evident that the advent of the Lord in the **clouds** of heaven, with glory=His revelation in the sense of the letter of the Word from its spiritual sense.

—⁴. 'Jehovah riding upon a swift **cloud**' (Is.xix.1) =that the Lord enlightens the understanding with truths . . . 'A swift **cloud**'=truth.

—⁵. To ride in heaven upon the **clouds** (Deut.xxxiii.26)=to enlighten the understanding through the influx of spiritual truth into natural truth, which is the truth of the sense of the letter of the Word. As Divine truth in the Heavens is spiritual, and Divine truth on earth is natural, and the latter is enlightened through the former, it is said, 'In His magnificence upon the **clouds**.'

[E. 594]⁶. That the obscurities of the literal sense are thereby dissipated, is meant by, 'at the brightness before Him the clouds passed away' (Ps. xviii. 12).

—⁷. 'Him that rideth upon the clouds' (Ps. lxxviii. 4) = the Lord as to enlightenment; 'clouds' = truths in ultimates which are enlightened . . . through the influx of light, which is Divine truth, out of the Spiritual World.

—⁸. 'The clouds are the dust of His feet' (Nah. i. 3) = truth in ultimates, which is the truth of the sense of the letter of the Word . . . and which is the natural and lowest truth; in which ceases, and upon which subsists the Divine truth in Heaven, which is spiritual.

594⁹. 'A faithful witness in the clouds' = that He is the Divine truth.

—¹⁰. 'Who maketh the clouds His chariot' = doctrine from ultimate Divine truths; 'clouds' = ultimate Divine truths such as are in the sense of the letter of the Word. . . . This is said because all the doctrine of the Church is to be formed and confirmed from the sense of the letter of the Word.

—¹¹. 'I will command the clouds that they rain no rain upon it' (Is. v. 6); 'clouds' = the Word in the letter; and 'not raining rain' = no understanding of Divine truth from the Word.

—¹². 'To cover the heavens with clouds' (Ps. cxlvii. 8) = to protect and preserve the spiritual things of the Word, which are in the Heavens, through natural truths such as are in the sense of the letter of the Word.

—¹³. 'The heavens dropped, the clouds also dropped water' (Judg. v. 4) = instruction, influx, and perception of Divine truth. . . 'Heavens' = the interior things of truth; 'clouds,' its exterior things such as are in the sense of the letter of the Word.

—¹⁴. 'The clouds dropped waters' (Ps. lxxvii. 17) = that genuine truths are derived from the sense of the letter of the Word.

—¹⁵. 'A cloud of dew' (Is. xviii. 4) = truth from good fructifying.

—¹⁶. The cloud over the tabernacle by day represented the presence of the Lord through Divine truth; the fire by night, His presence through Divine good. The same is signified by the cloud which covered mount Horeb, and into which Moses entered; also by the cloud in which Jehovah descended on mount Sinai.

—¹⁷. This Divine truth, as it descends out of the inmost Heaven into the lower Heavens, and at last into the world where men are . . . from being pure becomes dense; and hence it is that in the lowest degree it appears as a cloud; by which therefore is signified Divine truth accommodated to the apprehension of the Angels who are in the lowest Heaven . . . and finally to that of men in the natural world; and as the Divine truth in this degree is similar to the Divine truth such as there is in the sense of the letter of the Word, by 'a cloud' is signified the Word as to the sense of the letter . . .

—¹⁸. As the higher Heavens appear before the eyes of those who are in the lower Heavens as if covered over with a thin and bright cloud . . . the Divine truth in the higher Heavens, or what is the same thing, the higher Heavens themselves, are meant by 'clouds' in some places in the Word. III.

—¹⁸. In these passages the same thing is signified by 'clouds' as by 'the waters above the firmament,' and by 'the waters above the heavens;' for clouds are composed of water, and water = Divine truth.

—¹⁹. As there are some clouds which are thinner and brighter, and some which are grosser and blacker; and as the former appear below the Heavens, and the latter around many of the Hells, it is evident that in the opposite sense 'clouds' = the falsities of evil which are contrary to truths from good. III.

630¹⁰. 'The cloud,' and 'the resplendence of Jehovah' (Ezek. x. 4) = the Divine truth proceeding from the Lord.

644²⁰. 'A cloud rising out of the west' (Luke xii. 54) = the Lord's advent at the end of the Church foretold in the Word; 'a cloud' = the Word in the letter.

—²². That these things are devoid of obscurity is signified by 'the light of a morning without clouds.'

654³⁸. 'A day of cloud' (Ezek. xxx. 3) = the state of the Church from truths not understood, thus from falsities.

—⁴⁸. 'A light cloud' (Is. xix. 1) = Divine truth spiritual natural; from which it appears what man's quality is as to his Natural.

670. 'They ascended into heaven in a cloud' = separation as to internal things, and their protection . . . 'A cloud' = the ultimate of Divine truth, or the external of the Word, which is called the sense of its letter. It is this external in which many of the evil are . . . and which is here meant by 'a cloud.' 671².

687⁹. 'To come upon the clouds of heaven' = through Divine truth in the Heavens . . .

700⁸. 'The cloud of Jehovah by day' (Num. x. 34) = protection through Divine truth in ultimates such as is the Word in the sense of the letter; for through this the Lord can be approached even by the evil; and it protects the interiors of the Word.

905. 'Behold, a white cloud' = Divine truth in ultimates, such as is the Word in the sense of the letter containing the spiritual sense within it . . .

906. 'Upon the cloud One sat like unto the Son of Man' = the Lord in the Divine truth or the Word which is from Himself . . .

— The reason it is Divine truth in ultimates which is signified by 'a cloud,' is that in the Spiritual World Divine truth flowing down from the higher Heavens into the lower ones appears as a cloud; I have seen it; and from it and its variegation I could form an idea as to the nature of the truth which the Angels of the higher Heavens were talking about.

—². 'To come in the clouds of heaven' = the manifestation of the Lord in the Word; for after His advent they manifestly saw the predictions concerning His advent in the propheticals of the Word, which they did not see before: and still more manifestly at this day . . .

937³. 'The darkness of a cloud' (Ex. xix. 9) is mentioned, because 'a cloud' = the Word in the letter.

955². 'A cloud' = the Word in the natural sense.

1029¹³. 'The heights of a cloud' (Is. xiv. 14) = the interior truths of the Word.

D. Love iii. The Angels are veiled over by a thin cloud, lest they should be injured by the ardour of the Divine love.

5. M. 16. On the advent of the Lord in the clouds. Gen. art.

18. A bright cloud then suddenly appeared under the spiritual Sun, which did not obstruct the light, but transmitted it. Beautiful appearances in and about the cloud, described. Dew also dropped from it, which condensed into manna: then rain, which the Angels called the morning rain . . .

19. The bright cloud was the angelic Heaven: the other appearances also explained.

— The bright cloud itself in which the angels were seen, represented the Lord's Divine truths with them; for the spheres of thoughts from truths and of affections from goods proceeding from the Angels everywhere appear as clouds.

21. A fearful black cloud seen, which was composed of satanic Spirits who had formed as it were Heavens for themselves.

Cloven. See BIFID.

Cluster. *Glomus, Glomerare.*

M. 2^o. Each company clustered themselves into a ring . . .

427. A conglobated heap or ball . . .

—^e. The evil of adultery is a ball of concupiscences of evil.

B. 56. Joined together as into one ball . . .

T. 174². Clusters of wicked heresies . . .

178^o. (A spider's ball of eggs.)

361^e. Like a cluster of serpents in a cavern . . .

539². Innumerable concupiscences inhere in every evil, as in a cluster . . .

D. 2274. Clumps of cloud . . .

Inv. 8. Every concupiscence . . . is a cluster and heap of many; the man sees only this cluster.

Cluster. *Racemus, Racemosus.*

See GRAPE.

W. 415. The clustered vesicles of the bronchia . . .

T. 351³. The glandular substance of the brain is arranged into clusters, like grapes on a vine; these clusterings—*racemationes*—are its series.

E. 313². 'Gleanings'—*racematio* (Is. xxiv. 13)=vastation. 638¹⁸.

Coal. See CHARCOAL.

Coal. *Pruna.*

A. 1042³. 'Live coal' (Ezek. i. 27)=the Celestial of love. 6832⁴.

7573⁴. 'Hailstones and coals of fire' (Ps. xviii. 12)=the devastation of truth and good through the falsities and evils of cupidities.

W. 254^e. Such . . . have no other light than as it were a light of coals or burning brands.

E. 455¹⁶. 'Burning coals' (Ps. cxl. 10)=the conceit of man's Own intelligence.

503⁴. 'Coals' or fire (Ps. lxxviii. 48)=the love of evil and its ardour to destroy the goods of the Church; therefore it is said, 'he shut up their beast to the hail, and their flocks to coals' . . . 'Coals' or fire=the cupidity and ardour of destroying.

580⁴. 'A coal from the altar' (Is. vi. 6)=the Divine love, from which comes all purification.

Coarse. See GROSS.

Coast. See under BOUNDARY, and EDGE.

Coat. *Tunica.*

A. 183. They seemed as it were to roll off the coat of the left eye . . . H. 450.

292. 'Jehovah God made for the man and his wife coats of skin' (Gen. iii. 21)=that the Lord instructed them in spiritual good, and in natural. . . Spiritual good, and natural, are expressed by 'a coat of skin.' 294. 295.

3300. 'The first came out red all over like a hairy coat' (Gen. xxv. 25)=the good of life of truth in the Natural. . . 'A hairy coat'=the truth of the Natural.

— 'A coat,' in the Word,=that which invests something else . . .

3301. 'A hairy coat'=the truth of the Natural, because 'a coat'=that which invests something else, here, therefore it=truth, because this invests good.

4411. (Correspondence of the coats of the eye.)

4412. He acted by a gentle and soft influx into the coat of the left eye . . . Such are they who belong to the coats of the eye . . .

4677. 'He made him a coat of various colours' (Gen. xxxvii. 3)=the appearances of truth thence. 'A coat'=the truth of the Natural. —² Ill.

—⁶. 'Upon My vesture they cast lots' . . . For 'the vesture'=the Lord's Divine truth, which being the only Divine truth, and being from good, was represented by 'A vesture without seam, and woven from above throughout.

—⁷. Aaron's 'coat' (Ex. xxxix. 27), had a similar sig.

—⁸. 'Neither have two coats apiece' (Luke ix. 3)=truths which are from the Lord alone . . . 'A coat'=interior natural truth.

4741. 'They stripped Joseph of his coat'=that they dispelled and annihilated the appearances of truth . . . 'The coat,' being of various colours,=the appearances of truth. 4742. 4768. 4771. 4775.

4763⁵. 'Hushai the Arkite came to meet him with his coat rent' (2 Sam. xv. 32) has a similar signification.

—⁷. The coat falling off Elijah and being taken up by Elisha, represented that Elisha continued the representation. 'A coat'=Divine truth, wherefore the garment that was rent in such mourning, was the coat.

8956. (The inhabitants of Saturn) are girt with a thick skin, or coat, which repels the cold.

8980^e. Like the cuticles, or coats, in the body. Enum.

9049⁶. 'The coat,' and 'the cloak' (Matt. v. 40)=truth in the external form.