

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.

[A.] 9093⁵. His 'garments' represented truths in the external form; and His 'vesture,' in the internal. . . Truths in the internal form are such as are in the spiritual sense of the Word.

9826. 'A chequered coat' (Ex.xxviii.4)=the Divine truth there, inmostly proceeding immediately from the Divine Celestial. 'A coat'=natural truth; but when predicated of Aaron . . . 'a coat'=Divine truth inmostly in the Spiritual Kingdom, thus that which proximately proceeds from the Divine Celestial.

9942. 'Thou shalt chequer the coat of fine linen' (ver. 39)=the inmost things of the Spiritual Kingdom proceeding from the truths of celestial love . . . As 'the coat' was the inmost of Aaron's garments, it=the inmost things of that Kingdom.

—³. The Spiritual which is from the Celestial, is also signified by 'coats' elsewhere in the Word. III.

—'. 'Coats of skins' (Gen.iii)=truth from a celestial origin . . . The truth of that Church is signified by 'coats of skins.'

—⁶. 'The coat of various colours'=the states of the good and truth which Joseph represented, which was the state of spiritual good and truth proceeding from the Celestial.

—⁷. The 'clothing' of the king's daughter (Ps.xlv. 13), means the coat, as is evident from the meaning of that word in the Original Language, for it there means the garment next the body. That it is a coat, is evident from John xix.24, where the Lord's vesture is treated of.

—⁸. As a king's daughter, and her clothing, or coat, represented such things, king's daughters were at that time clothed in such things, as is evident from 2 Sam.xiii.18, 'There was upon Tamar a coat of various colours, for with such robes were the king's daughters apparelled.'

—⁹. Nadab and Abihu 'were carried in their coats out of the camp' (Lev.x.5), for . . . the spiritual goods and truths which are signified by their 'coats' had been defiled, and therefore they were carried in their coats out of the camp.

—¹⁰. 'Ye pull off the coat from them that pass by securely' (Mic.ii.8). Here, 'coat' is another word in the Original Language, which nevertheless=spiritual truth and good. 'To pull off the coat from them that pass by securely'=to deprive of their spiritual truths those who live in simple good.

—¹¹. 'To sue at the law, and want to take away the coat' (Matt.v.40)=to dispute about truths, and want to persuade that it is not true; 'a coat'=truth from the Celestial; for they leave to everyone his truth, without further ratiocination.

—¹². 'A coat'=truth from the Celestial, elsewhere; 'Possess not . . . two coats' (Matt.x.10) . . . 'Two coats'=truths from both the Lord and self.

—¹³. The Lord's 'vesture'=Divine truth spiritual from the Divine Celestial; the same as 'Aaron's coat' . . . That the coat was not divided, signified that Divine truth spiritual proximately proceeding from Divine truth celestial could not be dissipated, because that truth is the internal truth of the Word, such as is with the Angels.

9947. 'For Aaron's sons thou shalt make coats' (Ex. xxviii.40)=those things which are of faith. 'Coats,' when predicated of Aaron,=the Divine truth inmostly in the Spiritual Kingdom, thus that which proceeds immediately from the Celestial; but when predicated of Aaron's sons, 'a coat'=that which is of faith, for it=the proceeding from the Spiritual which is from the Celestial; this proceeding is what is called the truth of faith.

10004. '(Thou shalt put upon Aaron) the coat' (Ex. xxix.5)=the inmost of that Kingdom. 'The coat' with which Aaron was clothed=the Divine Spiritual immediately proceeding from the Divine Celestial, thus the inmost of the Spiritual Kingdom.

10005². Aaron's 'coat' represented the uniting medium of the Spiritual Kingdom with the Celestial Kingdom, wherefore also it was distinguished by a girdle from the robe and the ephod, which represented the Spiritual Kingdom internal and external.

10013. 'Thou shalt put the coats on (Aaron's sons)' (ver.8)=a representative of the Divine Spiritual proceeding. 'The coats' for Aaron's sons=the Divine truth proceeding from the Divine Spiritual which is represented by Aaron's 'coat.'

10754. (A woman of the fifth Earth wore) a coat which hung becomingly behind her.

L. 16⁶. The Lord's 'vesture'=the spiritual sense of the Word.

W. 260. If the tunics around the body were not in reaction . . .

314. Vegetations are brought about by the outer and inner barks and coatings . . .

P. 313⁶. 'Coats of skin' (Gen.iii.21)=the appearances of truth in which alone they were.

M. 15⁶. The prince wore a coat of hyacinthine silk under his robe. . . The courtiers wore vests of opaline silk . . .

20². The bridegroom wore a vest of shining linen . . .

75⁴. The man was dressed in . . . a vest of shining wool.

266. A vest of resplendent linen under it . . .

T. 130³. 'Upon the vesture they cast a lot'=that they had dispersed all the truths of the Word, but not the spiritual sense; this latter was what the Lord's 'vesture' signified. E.64⁴. 195²¹. 375⁶.

346². The sclerotic coat.

695⁶. The things of nature are as coats, sheaths, etc., to spiritual things.

D. 3700⁶. They constitute the external tunic of the genital provinces . . .

E. 395⁵. The vest or inner garment . . .

555⁸. 'To draw off the coat' (Mic.ii.8)=to deprive them of truths.

556⁹. 'Coat' (Matt.v.40)=interior truth; and 'cloak'=exterior truth.

Cock. *Gallus.***Cockcrowing.** *Gallinaceum, Gallicinium.*

A. 2745. Wives who do not love their husbands . . . are represented by a **cock**, etc. .D.3198.

6073^o. 'Before the **cock crew**'=before a new Church should come into existence.

10134¹³. The time when the **cock** was crowing=the last state of the Church; which time is also called the **cockcrowing**.

—^o. That **cockcrowing** and dawn are the same thing . . .

M. 378. The reason **cocks** display such jealousy, is that they are vain-glorious lovers, and the glory of that love cannot endure an equal; that they are vain-glorious lovers, above every species of bird, appears from their gestures, nods, gait, and the sounds they make.

T. 571². The first (of the two states of regeneration) may be compared to dawn or **cockcrowing**.

803^o. Some say it is a **cock**; others an owl.

839². External men are like **cocks** . . .

E. 9^o. Before the **cock crew**, he should deny Him thrice=that at the last time of the Church there would be no faith, because no charity; for **cockcrowing** equally with dawn=the last time of the Church.

187². 'The **cockcrowing**,' or dawn (Mark xiii. 35)=a state of commencing faith and charity, which exists when man loves truths, and reformation through them.

Cockatrice. *Regulus.*

A. 251. 'Out of the serpent's root shall come forth a **cockatrice**' (Is. xiv. 29); 'a **cockatrice**'=evil from falsity thence. 1197³.

3923⁴. 'Serpents, **cockatrices**' (Jer. viii. 17)=reasonings.

9013³. Poisonous serpents: as asps, **cockatrices**, vipers, =the deceitful.

Codex. *Codex.*

A. 4495. Because they are in the holy **codex** . . .

S. 20. All their manuscripts and books were written by correspondences.

R. 95^o. These words are omitted in some of the **codexes**.

T. 33. **Codicillus**, occurs.

137⁵. As many as the verses in the holy book . . .

431. They would fill a **book** . . .

483. Like an empty **codex** . . .

487⁵. The **codex** which you call the holy Word . . .

503⁶. What is the Word without it but an empty **codex**?

519. Like the barks and **rinds** around rotten wood . . .

Coffer. *Capsa.*

A. 6723. 'She took a **coffer** of rush' (Ex. ii. 3)=what is mean round about. . . 'A **coffer**,' or little ark=that which is round about, or that in which something is enclosed.

6732. 'A **coffer** of rush'=what is mean, yet is still derived from truth.

Coffin. *Cippus.* T.453. 595.**Coffin.** *Loculus.*

A. 3324². With little birds, in their **crop** . . .

4622⁴. Through my eyes he saw his own **coffin**, etc.

T. 361². Like a dead man in a **coffin** of precious and gilded wood . . .

Cohabit. See DWELL TOGETHER.**Cohere.** *Cohaerere.***Cohereence.** *Cohaerentia.*

A. 4599⁵. Thus these things **cohere**; (but otherwise) they do not **cohere**.

5881. The scientifics and truths in man's memory . . . **cohere** fascicularly . . . These **coherences** are more wonderful than any man can believe . . .

9141. The consuming of **cohering** goods. Sig.

9852. **Cohereence** with the good of the whole Kingdom. Sig.

—'. 'Chains'=**coherence**. 10406⁴.

9853. All **coherence** in the Spiritual World is effected through influx.

10406². 'The formation of these falsities in order that they may **cohere**. Sig. —⁴.

R. 208. They do not know that all they know and think about the truths and goods of the Church does not at all **cohere together**. Sig.

—'. 'Wretchedness'=no **coherence**.

T. 15. With men who do not acknowledge one God, but a number, nothing of the Church **coheres**. Ex.

47. The universe is a work which **coheres together** from primes to ultimates.

352. Faith is perfected according to the abundance and **coherence** of truths. Ex.

393². Neither is this consistent . . .

591. Occurs.

D. 242. In the minutest human fibres there is nothing solid, or **cohering**, and thus rigid; for if it **cohered**, or were rigid through **coherence**, it would be in the highest degree brittle . . . it is only corporeal things which can be said to **cohere** . . . The less **coherent** a thing is, or the less it resembles a solid, the more durable it is. . . Their **coherence** depends upon this, that all the particulars are yielding.

E. 176². 'They shall not **cohere** the one with the other' (Dan. ii. 43) . . . The destruction of falsities not **cohering** with truths from the Word is here signified. 237⁶. 411⁴. 1029⁵.

431⁸. 'Jerusalem'=the Church as to doctrine, which is said to be 'built as a city that is **compact together**' (Ps. cxxii. 3), when all the doctrines thereof are in agreement with each other and unanimous, and when they reciprocally regard the Lord and love to Him from Him as the beginning and the end.

Cohobation. *Cohobatio.* M.145².**Cohort.** *Cohors.*

A. 842². Evil Spirits in the World of Spirits some-

times consociate in cohorts . . . but they are dispersed by other cohorts of Spirits . . . The cohorts of Spirits who thus disperse them are called the east wind. 2128^e. D. 2122.

[A.] 958. There are cohorts of Spirits who wander about, and whom Spirits are terribly afraid of . . . 2128.

10585. There were many Spirits (of the fourth Earth) in sight, and they were in companies.

6926. The Spirits of Mercury go by regiments and divisions . . .

M. 2³. There were six troops or cohorts . . . 3. 4. 5. 7.

T. 72. There was a company of Spirits reasoning about imputation and predestination . . .

135^e. When I had said this, the company of Spirits retired from around me . . .

352. Crowds of confirmations in nature . . .

680². Unless armies were distinguished into divisions; these into regiments; and these into troops . . .

D. 1722. There are regiments of (these babbling Spirits); more than can be conceived.

Coin. Nummus.

A. 4400. 'Kesithae,' which were coins=such truths.

M. 268. Tables seen, on which was much gold coin.

—². The coins on the tables . . . were little grains of gold, magnified by their phantasy.

D. 5666. Silver or gold coins are given to the maidens there as tokens of diligence or virtue.

Coincide. *Coincidere*. A. 1980. 1981. M. 251.

T. 700. 758.

Coition. Coire.

A. 4029. 'The first in coition' (Gen. xxx. 41)=things spontaneous.

4031. 'The next in coition' (ver. 42)=what is compulsory, or not free.

Cold. *Frigus, Frigidus.*

Grow Cold. *Frigescere.*

See under HEAT.

A. 34. Spirits who are in mere knowledge are in so cold a life . . .

817^e. (This poisoner) became cold; thus was among the cold infernals.

933. 'Cold and heat' (Gen. viii. 22)=the state of the man who is being regenerated, which is such as to the reception of faith and charity; 'cold'=no faith and charity. Ex.

—³. When he returns into the body again he is again in cold.

934. 'Cold'=no love, or no charity and faith. Ill.

935. The alternations of those who are to be regenerated are likened to cold and heat, but those of the regenerate to summer and winter. Ex. . . . For the man who is being regenerated begins from cold . . .

1111. (The meritorious) are cold, and try to warm themselves by sawing . . . 2027². 4943.

1268. When I got near that misty rock, cold met me, which invaded the lower part of the back.

1528. That (infernal) fire is extinguished, and turned into cold.

2910². In course of time charity begins to grow cold.

3340. To this heat the opposite is cold; in this live the infernals; their cold is from the evils in which they are . . . and the further they are from good, the greater is their cold . . . Their heat is turned into cold as soon as they perceive anything of good.

3643. They who are in Hell are in . . . cold . . . In proportion as the infernals are in hatred and thence in falsity, they are in darkness and in cold. . . Cold there, has hatred in it.

3755². Lest one come into a state of too much cold. Sig. There is cold when there is aversion for these (goods), which is induced by the loves of self.

4046. A cold breathing into my forehead.

4175. 'In the day the heat devoured me, and the cold in the night' (Gen. xxxi. 40)=temptations. 'Heat and cold'=too much love, and none of it, thus the two extremes. . . Spiritual cold is no love. . . Cold, however, does not signify the deprivation of all love, but the deprivation of spiritual and celestial love . . . When man is deprived of this love, the love of self and of the world is kindled; this love is relatively cold, and also becomes cold, not only with man while he lives in the body, but also when he comes into the other life. If, while he lives in the body, the love of self and of the world is taken away from him, he grows so cold that he has scarcely any life; in like manner if he is driven to think holly about heavenly and Divine things. In the other life, if he approaches Heaven, his fire and heat are turned into cold, which is the more intense the nearer that he approaches. . . This cold is what is meant by 'the gnashing of teeth.'

4416. They who have known truths, and have confirmed them, yet have lived a life of evil, appear in a snowy light, but cold.

5716. Spirits who infuse unclean colds, like those of ague.

7270³. The ultimates which are with man, are comparatively sluggish, and thence cold.

8629. This Spirit . . . was cold, as was plainly felt from his afflatus; which was a sign of merely natural lumen . . .

8737. The Spirits say that they know them by their cold . . .

8739. Although their faces are fiery, they are cold . . .

9278⁴. When in externals, man . . . grows warm from the world, and grows cold to Heaven, unless it is as the world. —⁵.

9400². Without that heat . . . the internal of man would grow cold.

9801. In proportion as the internal man is closed towards Heaven to the Lord, he is in cold and thick darkness as to those things which are of Heaven.

9802. They who are in self-love, and in the persuasion

of intelligence and wisdom from self, are in such **cold** and thick darkness.

H. 132. Truths outside the Heavens shine **coldly** . . . Wherefore when the light of Heaven falls upon that **cold** light, it disappears.

572. This infernal heat is turned into intense **cold** when heat from Heaven flows in . . .

C. J. 47. Melancthon . . . appears clothed with bear-skin on account of the **cold**.

P. 230³. 'A cup of **cold** water' = something of truth.

R. 202. 'Neither **cold** nor hot' (Rev.iii.15) = that those who are such sometimes deny, and at other times acknowledge, that the Word is Divine and holy.

203. 'I would thou wert **cold** or hot' = that it is better for them either from the heart to deny the holy things of the Word and of the Church, or from the heart to acknowledge them. 204.

M. 44⁷. The Angels **grow cold** over the whole body at unchaste or extra-marriage love.

55⁵. Next spoke those who were in **cold** and heat ; in **cold** towards their wives, and in heat towards the sex . . .

59². Those who love natural things only . . . cannot be conjoined with their consort as into one, except as to those externals ; and when these fail, **cold** invades the internals, which disperses the delights of that love . . .

147. Marriage love **grows cold** as soon as it is divided ; and this *coldness-frigescentia*—causes it to perish.

153³. If wives were to say that they love . . . **cold** would invade their husbands, and would separate from bed, chamber, and look ; but this takes place with those who do not regard marriages as holy, and therefore do not love their wives from spiritual love : it is otherwise with those who do.

161². (When the inspiration of love from the female sex was cut off, the men became completely **cold**.)

167. Marriage **cold** is deeply seated in most men . . . If wives were to disclose the affections and inclinations of their husbands, this **cold** would burst forth from its hiding-places, and would first **chill** the interiors of the minds, then the breast, and thence the ultimates of love . . .

191. The intermissions of marriage love with those married partners who love each other only exteriorly are not from the same causes ; but from alternate **cold** and heat. Ex.

208⁴. The inclinations and affections of men **grow cold** towards their wives, while the husbands think vain things against the Lord and the Church ; they **grow cold** while they are in conceit from their own intelligence ; they **grow cold** while they regard strange women with concupiscence ; they **grow cold** while the subject of love is adverted to by their wives ; they, moreover, **grow cold** with a varied **cold** . . . If the men are **cold** to their wives it is ill with them . . .

214^e. With those who (are not in true marriage love), and who do not think of separation, love remains in the externals, but is **cold** in the internals.

234. On the causes of **colds**, etc., in marriages. Chapter.

— . Opposites induce **cold** to one, if not to both.

235. There is spiritual heat, and there is spiritual **cold** ; and spiritual heat is love, and spiritual **cold** is the deprivation thereof. Gen.art.

—². Spiritual **cold** is from the sun of the natural world, and from its heat and light . . . When natural heat is separated from spiritual heat, as is the case with those who love natural things, and reject spiritual, spiritual heat becomes **cold**.

—^e. Merely natural Spirits are **chilled** with intense **cold**, when they apply themselves to the side of some Angel who is in a state of love ; and it is the same with the Spirits of Hell when heat from Heaven inflows to them.

236. Spiritual **cold** in marriages is disunion of souls, and disjunction of minds ; whence come indifference, discord, contempt, loathing, aversion ; from which with many comes separation as to bed, chamber, and house. Gen.art.

— . Marriage **cold** resides over all other **colds** in human minds ; for the marriage principle itself is inscribed on the soul . . . Hence it is that this **cold** commences there, and successively descends into the consequents, and infects them . . .

237. The causes of **colds** in their successions are many ; some internal, some external, and some accidental. Gen.art.

238. The internal causes of **colds** are from religion. Gen.art.

239. Where there is no marriage love, there is **cold**. . . Marriage **cold** is also the privation of the state of the Church, or of religion.

240. The first of the internal causes of **colds**, is the rejection of religion by both. Gen.art.

—². Such, as to marriage love, are **chilled** with **cold** more than all others.

241. The second of the internal causes of **colds**, is that one has religion and not the other. Gen.art.

— . When marriage love is banished, there ensues **cold** ; but this with the married partner of no religion : this **cold** is not dissipated except through the reception of a religion which agrees with that of the other, if the latter is a true one ; otherwise, with the married partner who has no religion, there ensues **cold**, which descends from the soul into the body, even to the cuticles . . .

242. The third of the internal causes of **colds**, is that one is of one religion, and the other of another. Gen.art.

— . Hence with the married partner who is in falsities of religion there commences **cold**, which is intensified in proportion as he differs from the other.

243. The fourth of the internal causes (of **cold**), is falsity of religion. Gen.art.

244. The above-named causes are causes of internal **cold**, but, with many, not at the same time of external. Gen.art.

— . If the causes which are causes of **cold** in internals were to produce a similar **cold** in externals, there would be as many separations as there are internal **colds** ; and there are as many **colds** as there are marriages of those who are in falsity of religion, in different religions, and in no religion.

—². There are many causes which conjoin disposi-

tions, but which do not conjoin souls . . . but still **cold** lies hidden inwardly, and causes itself to be noticed and felt every now and then . . .

[M.] 247. The external causes of **cold** are also many; and the first of these is dissimilitude of dispositions and manners. Gen.art.

247. The second of the external causes of **cold**, is that marriage love is believed to be one with scortatory love, except that the latter is not allowed by law. Gen.art.

—^e. For nothing stores up in itself marriage **cold** more than scortatory love; and as it passes into it, it may not undeservedly be called marriage **cold** itself.

248. The third of the external causes (of **cold**), is a striving for pre-eminence between married partners. Gen.art.

249. The fourth of the external causes of **cold**, is no determination to any study or business; whence comes wandering cupidity. Gen.art.

—^e. With these, marriage **cold** is different from that **cold** with others; it is indeed the privation of marriage love, but from defect.

250. The fifth of the external causes (of **cold**), is inequality of state and condition in external things. Gen.art.

256. The accidental causes of **cold** are also many; and the first of these is what is common from being constantly allowed. Gen.art.

257. The second of the accidental causes of **cold**, is that living with a married partner from covenant and law seems compulsory, and not free. Gen.art.

— . This cause exists only with those with whom marriage love is **cold** in the inmosts, and as it adds itself to inward **cold**, it becomes an accessory or accidental cause: with these, extra-marriage love is in heat; for the **cold** of the one is the heat of the other; which, if not felt, is still in it; nay, in the midst of **cold**; otherwise there would be no reparation.

258. The third of the accidental causes of **cold** is affirmation by the wife, and a talking about love by her. Gen.art.

259. The fourth of the accidental causes of **cold**, is the man's thought by day and night that his wife is willing; and on the other hand, the wife's thought that the man is not willing. Gen.art.

260. As **cold** is in the mind so it is in the body; and according to the increasings of that **cold**, the externals of the body too are closed. Gen.art.

270. I was thinking deeply . . . in what region of the mind . . . does marriage **cold** reside?

—⁶. Marriage **cold** too dwells in the highest region of the mind; but only in the chamber of the understanding; that of the will being then closed; for the understanding with its truths can ascend as often as it likes by a winding stair into its chamber in the highest region, but if the will with the good of its love does not ascend at the same time into the consociate chamber, the latter is closed, and **cold** ensues in the other, and this is marriage **cold**. While there is such **cold** towards the wife, the understanding, from the highest region, looks downwards to the lowest one, and also, if not held back

by fear, descends, in order to warm itself there at an illicit fire.

281. Marriage love with the spiritual married partner is heat, and with the natural one is **cold**; and it is evident that heat and **cold** cannot be together, and that heat cannot kindle him who is in **cold** unless this be first dispelled; nor can **cold** flow into him who is in heat unless this be first removed.

—². But between two natural married partners no inward love can exist, because both are **cold** . . .

290. As heats communicate with each other, so do **colds** . . .

292^e. While the men are in the alternate **colds**, let them not consider their wives as beneath their maid-servants.

294³. With every man who is not spiritually, but only naturally rational and moral, there is **cold** towards a wife; this **cold** lies hidden with him in the inmosts: this a wise and sagacious wife observes exquisitely and acutely, and in the same degree she conceals her marriage love . . . The reason is, that in proportion as it appears, the marriage **cold** of the man pours forth from the inmosts of his mind into the ultimates, and induces a total **coldness** on the body . . . I then asked, Whence comes such **cold**, as you call marriage **cold**? They replied, It is from their insanity in spiritual things; for everyone who is insane in spiritual things, is inmostly **cold** to a wife, and inmostly warm to harlots; and as marriage love and scortatory love are opposite to each other, it follows that marriage love becomes **cold** while scortatory love is heat; and that when **cold** reigns with a man he cannot endure any sense of love, and thus not any afflatus of it, from his wife.

304^e. As in the beginning it was all on fire, so its fire suddenly goes out, and passes off into the **cold** of winter; whence defect is accelerated.

305^e. If the successive order of this love is precipitated . . . there thence arises **cold** for marriage . . .

313^e. As many unchastenesses, so many **colds**; and so many as there are of the latter, so many obstructions are there of the inmost life . . . whence the spring is dried up.

331². If the intelligence of the man does not unite itself with its own genuine love, which is with the wife . . . marriage love becomes **cold**. What woman can unite her love to **cold**?

433². With adulterers, virility is weakened even to nothing; and then there commences **cold** even to the sex . . . 453.

T. 61. Evil is in the **cold** of Hell, and falsity is in its thick darkness.

185. In the **frigid** zones in the Spiritual World there are the same appearances as in the **frigid** zones in the natural world. Des. D.5144.

383². Whenever those approached who had separated faith from charity, such **cold** seized my feet, and successively my loins and my breast, that everything vital of my body would have been extinguished unless the Lord had driven those Spirits away. . . Yet those Spirits felt no **cold** in themselves; wherefore I compared them to

fish under the ice, which likewise feel no **cold**, as their life and thence their nature is in itself **cold**. I perceived that that **cold** emanated from the deceptive light of their faith . . .

—⁴. Faith without charity is dead . . . and its death is from the **cold**; from which faith expires like a bird in a severe winter . . .

617. The man who believes regeneration to be possible without any free-will in spiritual things, thus without co-operation, becomes as **cold** as a stone as to all the truths of the Church . . .

797. Melancthon appears clothed with a hairy skin, because faith without charity is **cold**.

D. 271. That the lower place of damnation [*i.e.*, of vastation] is very **cold**.

— In the bodily life they had been **cold**, having been imbued with no true love, but only with the pleasures of the body . . .

314. The inmost joy of one . . . was nothing but **cold** . . .

318. That I was surrounded by such a diabolical crew . . . I plainly felt from a **coldish** wind whenever they were assembled . . .

324. That the states of the spiritual things of man's life are also represented in the other life by **cold** and heat.

— They who have led a life of the body, or one of the love of the world and of self, are **cold** as to the degrees and varieties of every state; and indeed so **cold** that when they approached they struck my limbs with **cold**, and also with **cold** blasts . . .

406. On the **cold** of those who are of the devil's crew.

— Whenever there have approached any of the diabolical crew, whether few or many, I have been seized with **cold** in a greater or less degree in various parts of the body; round the head, at the ears, round the body, at the feet: I could tell when they came from the **cold**, and also from the breathing, which was usually **cold**.

534. On my asking whether he was **cold**; he replied that he was not warm, although he appeared fiery. 549. 629.

575°. (They who acknowledge God the Father only) after death are **cold**, and seek to obtain warmth by sawing grass into very little pieces.

595. A certain one of the very learned . . . was **cold**, as I plainly felt from his **cold** afflatus . . .

660. The life of his faith flowed in, as I could plainly perceive by this; that I began to doubt or feel **coldly** respecting the Lord's government in singulars . . . The **cold** was that of his intellectual faith, or of truths, but not so much of affection.

1262°. I felt the coming of (the assassin); he was now **cold**; thus was among the **cold** infernals.

1523. (The inhabitants of Saturn) do not suffer from **cold**; thus have no concern about garments.

1688. A certain rather **cold** breathing on my forehead (from those Spirits of the dura mater).

1812. Wherever these Spirits (who constitute the spurious animal spirits) go, they stiffen all other things; they induce **cold** on them . . .

1858. I could not perceive the heat of those who are delighted with the more interior things of the Word; wherefore I felt something of **cold** in externals.

1909. Certain Spirits celebrated the feast of tabernacles; but as they did it from mere cupidity, without any view of interior things, their delight was turned into sadness and into **cold**, which was communicated to my feet and knees; for they desired only natural things . . . thence came the **cold**: certain Spirits also complained of the **cold**: such is the case with merely natural gladnesses.

2392. **Cold** and heat felt from Spirits; **cold** the more frequently.

2570. When the interior Spirits of the World of Spirits flow in even only a little, there is at once perceived a **cold** or weariness towards those things which are of the Lord's Word, of faith, and of salvation . . .

3054. So far as they place merit in themselves, they grow **cold**.

3207. When Sirens approach the celestial things of love, thus towards Heaven, they become **cold**; as **cold** as snow and ice. They can become both fire and ice, and thus undulate from one extreme to the other; so that they are miserably tortured.

3432. A certain preacher together with his like said that their life consisted in their being nothing: they did not admit any knowledges of faith, hardly the terms faith and love, except from the bodily sense of love; for they suppose that marriages in common are allowable: their life was perceived to be **cold** . . . the **cold** seizing on the hands, the left knee, and the foot even to the sole. 3434. 3444.

3484. Through the removal of imperfections, as of those things which cause weight, rest, **cold** . . .

3519. The life of business of the Dutch was represented as a life of wintry light; I felt much **cold** therefrom in the foot and knee. I was let into that light, and at the same time into the state in which they are when all their business succeeds; they then said that they were in their Heaven; but the **cold** of that life was felt round the left part of the head; they, however, did not feel the **cold**, but a heat, which, when communicated to me, affected the left part of the forehead and the left knee. But their heat is turned into frost. 3522.

3539. The life of cupidities is as it were fiery, and the life of reasoning is as the lumen thence; but on the approach of the life of love the fire is dulled and extinguished, and at last is turned into **cold**, and the lumen into darkness.

3550. I felt a great **cold** from the soles of the feet, and through the feet into the loins, and I perceived that it was Spirits who were rising up who were thus **cold**, or rather frozen: they were those who as to externals had lived as beasts, and supposed that they would die like beasts; but they were vivified by the Lord through Angels. Afterwards I also felt **cold** from them, but verging to heat. 3555.

4572. There are also Spirits . . . who infuse **colds**, and thereby the paroxysms of ague . . . 4591.

5627. (Spirits) have an idea of heat and **cold**, but only from the state of the life.

E. 102⁶. 'To give a drink of cold water'=to exercise charity from obedience.

231. 'Thou art neither cold nor hot'=that being without charity it is between Heaven and Hell. 'Cold'=those who are not in spiritual love but in infernal love. . . Hence 'to be neither cold nor hot'=that it is in neither infernal love nor spiritual love, but between both; and he who is between both is between Heaven and Hell.

—^e. The reason 'cold'=infernal love, is that 'heat'=heavenly love.

232. 'Would thou wert cold or hot'=that it is better there should be no faith, or that there should be charity alone.

—³. He who is 'cold,' that is, without faith, does not profane.

411²⁸. 'Snow'=cold truths.

—'. 'The strange cold flowing waters' (Jer.xviii.14) =falsities in which there is no good; 'strange waters'=falsities; and 'cold'=in which there is no good, for truths derive all their heat from the good of love.

419¹⁴. 'Who can stand before His cold?' (Ps.cxlvii.17)=man's state before reformation.

419¹⁴. The scientifics and Knowledges which are with man before reformation are signified by 'hail like balls, who can stand before His cold?' (Ps.cxlvii.17); for before reformation man is completely cold, and that cold is manifestly felt when the Divine flows in from Heaven; and as these colds are dissipated through the reception of Divine good and Divine truth, thus through reformation, it is said, 'He sendeth forth His Word, and melteth them: He causeth His wind to blow, and the waters flow.'

481⁴. Aversion to truths is signified by 'cold in the night' (Jer.xxxvi.30); for when the light of Heaven, which in its essence is Divine truth, flows in, they who are in falsities from evil are seized with cold, intense according to the warmth of the falsity from evil.

503^e. Cold=the deprivation of the good of love.

543¹⁰. 'The day of cold' (Nahum iii.17)=a state of the love of evil.

624⁶. 'To give to drink a cup of cold water'=to teach from a little innocence.

695¹⁰. 'To give to drink a cup of cold water in the name of a disciple'=from obedience to do good and teach truth; for 'water'=truth in affection; and 'cold water,' truth in obedience; for mere obedience is a natural and not a spiritual affection, wherefore it is relatively cold.

Cold. See RHEUMATISM.

Colic. *Passio iliaca.* M.253^e.

Collar. *Collarium.*

M. 28³. A collar or necklace of pearls . . .

42⁴. A collar or necklace of rubies . . .

T. 137. Some in collars with ruffles; some in collars with points . . .

Collateral. *Collateralis.*

A. 3612. Collateral good of a common stock. Sig. 3676. 3974².

3665⁴. More and more in an oblique or collateral line . . .

3974². Collateral good is not genuine good, but appears as genuine, and serves to introduce truths. 3981.

4189². Laban here represents . . . good at one side, or collateral good . . .

—³. Hence it is that Laban here represents the goods of works, such as are with those who are at one side, that is, with the gentiles: the gentiles are said to be at one side, or in collateral good, because they are outside the Church: they who within the Church are in good and truth are not in a collateral, but in a direct line . . .

4234. Afterwards, Jacob represented the truth to which there is adjoined collateral good . . .

9836⁶. They are collaterally in similar order . . .

9866. What is simultaneous from these three (stones) in collateral order . . .

Collation. *Collatio, Conferre.*

SEE BRING TOGETHER.

A. 4774. A comparison should be instituted . . .

7233^e. Rightly compared with one another . . .

10403. A collation into one. Sig.

M. 68. Into marriage love are collected all joys and delights . . .

T. 280⁷. No opportunity of comparison (between the two worlds) had before occurred, and these differences cannot be known without comparison and relation.

Collect. See GATHER.

College. *Collegium.*

See under GYMNASIUM.

R. 386. The Angels said, There are colleges which we call inns, where they debate . . .

M. 207⁶. They were taken to the museums, gymnasia, and colleges . . .

261². I entered one of the colleges . . .

College. *Lyceum.*

B. 59. (The old Church ministers, when at college . . .)

Colligament. *Colligamentum.* A.9837. 9895.

Collision. *Collidere, Collisio.*

A. 831^e. Punishments by collisions. 957. 959.

3289. 'The sons struggled together in the midst of her' (Gen.xxv.22)=combat. 'To struggle together'=to combat. E.710²¹.

—'. This collision or combat is treated of in this chapter . . .

3614⁵. Things which are repugnant are in collision, and then evil and falsity are punished; for in evil there is repugnance to good, and in falsity there is repugnance to truth; and as there is repugnance, there is also collision.

4424³. 'The gnashing of teeth'=the collision of falsities with truths.

6206^e. Opposite spheres collide with each other . . .

7390². If the internal man afterwards denies what

miracles have confirmed, there take place an opposition and collision of the internal and the external man.

892^d. Combats would be impossible without collisions of opposites . . .

999². When the falsity of evil approaches good, there arises a heat; and when it approaches truth, a collision.

1031². I felt anxiety, arising from the collision of the spheres . . .

H. 380³. The interiors of those who live in such marriage, collide and combat with each other . . . The collision and combat of their interiors reveals itself after death . . .

M. 10^e. The delights of these two loves collide together like enemies . . .

315. Clouds seen as it were colliding together. 415.

B. 102. If the faith of the New Church were together with that of the former Church, there would be such a collision and conflict that everything of the Church with man would perish. Gen.art. T.647.

Colocynth. *Colocynthis*.

A. 840⁸. 'Gourds from a wild vine' (2 Kings iv. 39) = falsification.

1010³. 'A wild vine,' and 'gourds' = falsities and evils.

1023⁵. The 'knops' upon the brazen sea (1 Kings vii. 24).

R. 411^e. The like is signified by the gourds put into the pottage . . .

T. 148. It is like the gourds which . . . they put into the pottage . . .

E. 618⁶. The pottage into which they put bitter 'gourds' = the Word falsified.

Colon. *Colon*.

A. 5174. Those with whom evils have predominated . . . are carried into the intestines, even to the last of them, namely, to the colon and rectum . . .

5379. When those who constitute the colon intestine infest those who are in the province of the peritoneum . . .

5392. Wherefore they who are in the colon and rectum are near the Hells which are called excrementitious.

5393. The colon is of wide extent, and so are those who are in that province. Des.

—². Such are they who are in the Hell of the colon and rectum.

— (The better sort of the Spirits of the colon and rectum, described.)

D. 937. (The Spirits of the colon described.) 993. 1062. 1066.

Colonnade. See under ARCADE.

Colour. *Color*.

Coloured. *Coloratus*.

Colouring. *Coloratio*.

See RAINBOW.

A. 184. A celestial colour . . .

731. Black and white, when variously tempered by the rays of light, are turned into beautiful colours . . .

1042². For any colour to come forth there should be something dark and snowy, or black and white, in which the colours come forth when the rays of light from the sun fall into them, according to the varied tempering of the black and white, from the modification of the influent rays of light. Some of these colours derive more or less from the black, some more or less from the white; hence their diversity. (The correspondence of this.)

1043. The bow, or the colour of the bow, never comes forth except in a cloud; it is the darkness itself, through which flash the rays of the sun, which is turned into colours; thus such as the darkness is, which is touched by the flashing of the rays, such is the colour. (The correspondence of this.)

1053. The sphere of a man or Spirit, whenever the Lord pleases, is represented by colours like those of the rainbow . . . In the other life there are colours which in brightness and resplendence far surpass the beauty of the colours seen on earth; each colour represents something spiritual and celestial. These colours are from the light of Heaven, and from the variegation of spiritual light. The light of Heaven is to the light of the world as the noonday sun to a candle; in Heaven there are celestial light and spiritual light . . . and it is the same with the colours there.

1589³. Objects which turn the sun's rays into most beautiful colours, and others which turn them into most ugly colours. 2045³.

1623. Every colour consists of innumerable rays . . .

1624. The colours flowed not from bright lucidity, but from what is flaming . . . All the visible colours in the other life represent what is celestial and spiritual; colours from what is flaming, those things which are of love and of the affection of good; colours from bright lucidity, those things which are of faith and of the affection of truth; from these origins are all colours in the other life; they are therefore so refulgent that the colours of this world cannot be compared to them. There are also colours which are never seen in this world.

2296. Flowers resplendent with most lovely and with celestial colours.

2519^e. As light can enter into shade, and modify it variously into colours.

2715⁴. The quality of the objects which receive it causes the light to appear there under the appearance of colour, (beautiful or ugly according to the quality of the form and reception). 3001^e. 3743^e.

3993⁶. Colours actually appear in the other life, so beautiful and resplendent that they cannot be described; they are from the variegation of light and shade in white and black . . . as in planes; the variegations thence are what are called colours.

4214³. It is perverted, as when the sun's light inflows into ugly and dirty objects, and makes ugly colours.

4301². According to the forms, colours, etc.

[A.] 4320. The objects receive light from the sun, and thence colours, according to their forms; objects which suffocate and pervert the light appear of a black or dirty colour.

4412. A Spirit who could present . . . colours of every kind, and beautiful coloured forms.

4530. Colours in the other life are from the variegation of the light and shade there, and as it is intelligence and wisdom from the Lord which appear there as light . . . the colours there in their essence are variations, or, so to speak, modifications of intelligence and wisdom. The colours there with which the flowers are adorned, the atmospheres enlightened, and the rainbows varied, and also those which are presented distinct in other forms, have been seen by me innumerable times; their resplendence is from the truth which is of intelligence, and their refugence from the good which is of wisdom; and the colours themselves are from their brightness and dimness; thus from light and shade, as are colourings in this world. Hence it is, that the colours which are mentioned in the Word . . . represent such things as are of intelligence and wisdom. . . In general, in proportion as the colours there possess resplendence, and are derived from brightness, they relate to the truth which is of intelligence; and in proportion as they possess refugence, and are derived from crimson, they relate to the good which is of wisdom. 4677. 4922.

4627². They saw the thoughts of these angelic Societies by means of things variously coloured . . . and thus perceived that they were of the province of the eye.

4677. 'He made him a coat of various colours' = the appearances of truth thence. . . 'Various colours' = the appearances of truth by which the Spiritual of the Natural is known and distinguished. 4741. 4742.

4742². When the light of Heaven passes into the World of Spirits, it is presented there under the appearance of various colours . . . As the colours in the other life come forth thence, in their origin they are nothing but appearances of truth from good. Ex.

4922. All colours in the other life = something of good and truth, for they come forth from the light of Heaven, which in itself is wisdom and intelligence from the Divine of the Lord.

— That the colours are thence, and that they are variegations and modifications of that light. Refs.

7343². The light of the sun is white, but is varied according to the forms into which it flows, whence come colours . . .

7622. Changes of colour = the varieties of life as to wisdom and intelligence.

9466. Hyacinthine is of a celestial colour.

— There appear most beautiful colours in the other life, and in Heaven itself; and they all derive their origin from good and truth; for the sphere of the affections of good and truth is sensibly presented before the eyes of Angels and Spirits by colours, and specific things by means of objects variously coloured. . . The reason is that colours are modifications of the heavenly light, thus of intelligence and wisdom. 9467. 9833. 9865. 9905, Refs.

9467. There are two fundamental colours, from which are all the rest, the colour red, and the colour white; the colour red = the good which is of love, and the colour white the truth which is of faith . . . Hence it is evident what the rest of the colours signify; for in proportion as they are derived from red they = the good which is of love, and in proportion as they are derived from white they = the truth which is of faith; for all the colours which appear in the other life are modifications of heavenly light and flame upon these two planes . . . 9833^e.

9865. Precious stones take a representation according to their colours.

—². The light which proceeds from the Lord appears in the inmost Heaven as flame, wherefore the colours which are thence are red and refulgent; but the same light appears in the middle Heaven as bright light; wherefore the colours which are thence are bright, and in proportion as they have good in them they sparkle. Hence it is that there are two fundamental colours, to which all the rest relate, namely, the colour red, and the colour white . . .

—³. It is evident from this why stones of so many colours were set in order in the breastplate.

10163^e. (How they colour their garments in that Earth.)

9868². The stones in the breastplate derive their signification from their colours.

— Colours in the Heavens are modifications of the light and shade there; thus are variegations of the intelligence and wisdom with the Angels. Refs.

H. 178^e. The still less intelligent Angels have garments of diverse colours—*diversicolores*. 179.

179^e. Brightness and whiteness correspond to truth; and colours to its varieties.

(s). Colours in the Heavens are variegations of the light there. Refs.

— Colours = various things which are of intelligence and wisdom. Refs.

— In proportion as colours derive from red, they = good; in proportion as they derive from white, truth.

356². The planes of that light, in which variegations as of colours come forth, are the interiors of the mind; and the confirmations of Divine truths by such things as are in nature . . . produce these variegations.

(b). Colours in the Heavens . . . are appearances of truth from good, and = such things as are of intelligence and wisdom. Refs.

450. A celestial colour. E. 576².

W. 348. In the same way the white light of the sun is turned into hideous colours, and into black . . . D. 2876.

380. In the Spiritual World there are colours of every kind; the colours red and white are their fundamentals; and the rest derive their varieties from them, and from their opposites, which are fiery dusky and black. Ex. R. 231.

P. 298. Colours appear in both winter and summer light . . .

R. 566⁶. (Colours in relation to the three Heavens.)

915². There are in general two colours which are pellucid in precious stones, red and white; the other colours, as green, yellow, azure, and many others, are compounded of these with black between them . . .

M. 42¹. The colours were varied according to her aspect towards her husband.

105². Horses of a light bay colour.

136^e. Mantles of an opaline colour.

T. 360^e. Thus does man's Natural become as it were beautifully coloured . . .

763. Sight is bedimmed by white alone, but is vivified by a colour which inwardly derives something from black; as green.

Ad. 1026. Every colour has its own difference between black and white; there are a dull blue and a bright blue . . .

3/1288. They highly value this colour . . .

D. 682. In the rainbow, nothing but what is most general appears, namely, the planes of successive colours; whereas each colour consists of an indefinite number of rays, which flow distinctly thither, and form this general plane. The eye only perceives myriads of rays all at once, and indeed obscurely; and this obscurity appears only through some colour . . .

1087. Decorations of many colours . . .

1311. Hereditary evils in infants and children appear tempered with goods; like the colours black, green, azure . . .

1393. On colours, by which spiritual things are represented.

3474. In the rainbow, the colours derive their origin from black and white . . .

3578. Such subserviences are represented in the other life by colours . . .

5464^e. From the colours black, white, flesh, azure, yellow, around a Spirit or a man, some evil Spirits infer the state of the man as to his proprium or self-love . . .

6064. I spoke with Newton. . . He said that colours appear to him which are much brighter and of far greater variety than in the world; and that the colours there originate from the modification of the Divine light in the forms which are receptive of life in Angels and in men; and thence come the varieties of understanding. . . The planes of colours are three; white from light, red from fire, and black from [shade]; and the varieties of all colours thence originate.

E. 364. There appear in the Heavens colours of every kind, and they originate from the light there; and as that light far surpasses the light of the world in brightness and resplendence, so also do the colours; and as the light there is from the Sun of Heaven . . . all the colours=spiritual things . . . Therefore, there are two colours which are fundamental ones of all there; red and white; red deriving its origin from the flaming light which is from Divine good, and white from the bright white light which is from Divine truth; wherefore, in proportion as colours derive from red, they =good; and in proportion as they derive from bright white, they =truth.

— . Refs on the subject of colours.

431². The light in Heaven is modified into various colours according to the truths from good which are received; hence it is that in the Word, colours from correspondence=truths from good; wherefore answers were given through the flashing from the colours of the stones in the Urim and Thummim . . .

J. (Post.) 267. Concerning colours, Newton said, that in the world he had believed them to originate from substances, or as it were variously coloured matters which continually flow forth from the solar ocean . . . But the Angels did not recognize this cause of colours; saying, that there are equally colours in the Spiritual World . . . and that they know them to be variegations of their light, corresponding to their love or good, and to their wisdom or truth; and that the Sun from which their light proceeds is the Lord Himself . . . and from that Sun, which is pure love, such substances or matters do not flow forth; but that pure light presents the variegations of colours in objects according to the reception of wisdom by the Angels; a red colour in proportion as their wisdom derives from good, and a bright white colour in proportion as their wisdom derives from truth; and the other colours as it were partake of their defect and absence, which correspond to shades in the world. Moreover, the Angels . . . demonstrate that colours are nothing but variegations of flaming light and of bright white light in objects according to their forms; and that colours are not material . . .

—³. A certain Spirit then approached, and said to him; Do not think of colours from any little prism, or from some wall; but from the green colour of all the woods and grassy plains of the whole Earth . . .

—^e. After he had thought more deeply about this subject, he said; Now I know that colours are modifications of light in objects, in the forms of which they make common planes, upon which the light is variegated according to the forms of the parts; whence come colours. These are Newton's own words, which he wants me to communicate.

C. 190. As sight perishes if there is only one colour before it . . .

Column. *Columna*.

A. 699. I perceived that a certain column surrounded me . . . and it was insinuated that it was the 'wall of brass;' it was formed of angelic Spirits, in order that I might be let down in safety to the unhappy. 4940. D. 228. 262.

1861². 'Pillars of smoke' (Joel ii. 30) = falsities.

4328. How it was with the good of the Celestial Church, was shown by a column descending from Heaven, which was of an azure colour, and at the left side of which there was a lucidity like the flaming solar lucidity; by this was represented their first state . . . (the succeeding states of that good represented by changes in the appearance of the column.)

7989^e. The presence of the Lord is described in what follows, by the pillar of cloud by day, and the pillar of fire by night, to lead them; and His presence with both those who are in good and truth, and those who are in evil and falsity, by that pillar interposing itself between

the camp of Israel and the camp of the Egyptians . . . 8039^e. 8110. 8195.

[A.] 8099². They are surrounded with a **column** of Angels, with whom the Lord is present.

8106. 'By day in a **pillar** of cloud' (Ex. xiii. 21) = that when there was a state of enlightenment, it was tempered by obscurity of truth.

—⁴. It is said 'in a **pillar** of cloud and of fire,' because by 'a **pillar**' is signified that which supports (Ill.); and it is predicated of the Natural . . . Hence it is that the feet of the Angel coming down from heaven appeared 'like **pillars** of fire' (Rev. x. 1).

8108. 'And by night in a **pillar** of fire to give them light' = that when there is a state of obscurity it is tempered through enlightenment by good.

— The reason Jehovah appeared or went before them in a **pillar** of cloud by day, and in a **pillar** of fire by night, was that there was thereby represented the state of Heaven; for there are perpetual variations and changes of state there . . .

8110. 'The **pillar** of cloud by day, and the **pillar** of fire by night, did not recede before the people' (ver. 22) = the Lord's presence, that it was perpetual; for so did the Angels in whose midst was the Lord appear before the people. 8192.

8195. 'The **pillar** of cloud went from before them, and stood behind them' (Ex. xiv. 19) = the Lord's presence protecting voluntary things, as before it protected intellectual ones. . . It was an angelic choir in which was the Lord.

8197². As to the **pillar** bringing darkness upon the Egyptians, while it gave light to the Sons of Israel, the case is this. The Lord's presence, which is here signified by the **pillar**, is heavenly light itself . . . but this same light causes thick darkness with the evil . . .

8213. 'In the **pillar** of fire and of cloud' (ver. 24) = the presence of Divine good and truth there.

8864^e. In the Lord's Prayer, all things follow in such a connexion, that they constitute as it were a **column** which increases in size from the top to the bottom, and in the interiors of which are those things which precede in the series. Ex.

9163⁴. On which they rest, as **columns** on their bases . . .

9406³. 'He spake unto them in the **pillar** of cloud' (Ps. xcix. 7) . . . 'A cloud' = the Word in the letter, or Divine truth in ultimates; hence it is evident what it = to speak in a **pillar** of cloud.

9674. 'Thou shalt place it upon four **pillars** of Shittim wood' (Ex. xxvi. 32) = the good of merit which is the Lord's alone, conjoining and supporting. . . 'Pillars' = support. . . The reason the **pillars** = support, is that they supported the veil.

—². By '**pillars**,' in the spiritual sense, are signified those things which support Heaven and the Church, which are the goods of love and the goods of faith from the Lord. Ill.

9689. 'Thou shalt make for the hanging five **pillars** of Shittim wood' (ver. 37) = the support of the uniting medium so far as is sufficient, through the good of merit

which is of the Lord's Divine Human. . . 'Pillars' = support.

9747. 'Its twenty **pillars**' (Ex. xxvii. 10) = the goods of truth fully supporting. 'Pillars' = the goods of Heaven and the Church supporting. 9757.

9768. 'All the **pillars** of the court round about' (ver. 17) = all the good which supports Heaven. . . 'The **pillars**' = goods supporting.

10551. 'When Moses entered into the tent, the **pillar** of cloud descended, and stood at the door of the tent, and He spake with Moses' (Ex. xxxiii. 9) = that after the Word had vanished from their apprehension, a dense obscurity took possession of them without, and yet there was clear perception from within. . . 'The **pillar** of cloud' = a dense obscurity relatively to that nation . . .

C. J. 89. Upon these three things as **pillars**, the universal Heaven depends.

S. 38. Successive order is like a **column** with steps from the top to the bottom. . . Successive order, in the ultimate, becomes simultaneous order . . . which is comparatively like the **column** of steps subsiding into a plane . . . W. 205². —³. M. 314².

R. 191. 'I will make him a **pillar** in the temple of My God' (Rev. iii. 12) = that truths from good from the Lord, with those with whom they are, support the Lord's Church in Heaven. . . 'A **pillar**' = that which supports and strengthens the Church; and this is the Divine truth of the Word.

468. 'His feet as **pillars** of fire' (Rev. x. 1) = the Lord's Divine Natural as to Divine love, which supports all things . . . 'A **pillar**' = support.

M. 12. Six **columns** of lapis lazuli before the entrance.

76³. At the sides of the steps were **columns** of jasper.

155a². Two **columns** of cedar before the door.

T. 159². Lo, there appeared a **column** of light around us . . .

220. Truths and good in ultimates, such as are in the sense of the letter of the Word, are represented by the curtains, veils, and **pillars** of the tabernacle. Gen. art.

403^e. They are the hands of the king, and the **pillars** of society.

627^e. Hence it is evident upon what **pillar** the house of God is at this day founded . . . and that if it were pulled away, that house would fall, like the house in which were the satraps and people of the Philistines . . . the two **pillars** of which Samson pulled down.

D. 3455^e. He was then placed against a **column** . . .

E. 78². Man cannot live as to the body in the Lord's presence; and they who do live are surrounded by an angelic **column**, which moderates the Divine influx . . .

—³. The reason Jehovah was seen by many, as recorded in the Word, was that they were at the time surrounded by a **column** of Spirits, and thus preserved; thus also has the Lord been sometimes seen by me.

219. 'Him that overcometh will I make a **pillar** in the temple of My God' = that those who endure to the end shall be in the Divine truth in Heaven. . . 'A **pillar**' = Divine truth supporting . . .

— The Heavens which are in a lower degree, support those which are in a higher one; here, therefore, by his being made a **pillar** in the temple, is signified that they will be in a lower Heaven.

—² ‘Pillars’ are mentioned in various places in the Word, and by them are signified lower truths, because they support the higher ones. III.

— ‘For a **pillar**’ of iron (Jer.i.18)=truth supporting it.

—³ ‘To appoint signs, and to place **pillars**’ (Jer. xxxi.21)=instruction in the things of the Church which are fundamental, which are called ‘pillars’ because they support.

—⁴ ‘To strengthen the **pillars** of the earth’ (Ps. lxxv.3)=to support the truths upon which the Church is founded.

—⁵ The porch of the temple signified those things which are of the ultimate Heaven; and because this Heaven supports the two higher ones, those two **pillars** were placed in the porch of the temple (1 Kings vii. 15–22).

504¹⁰. (The **pillar** of cloud and of fire=the protection of Heaven and of the Church by the Lord.)

539⁸. ‘Pillars of smoke’=pure and dense falsities.

597. ‘His feet as **pillars** of fire’=Divine truth or the Word in ultimates, which is natural, and supports the interior things therein, also full of the good of love. . . ‘Pillars’=the lower truths which support higher ones.

Comb. *Pectere.*

A. 2125. Children cruelly **combed** by their mothers.

5570. Such appear to **comb** the hair; for to **comb** the hair=to accommodate natural things so that they may have a becoming appearance.

D. 3992. Children whom they would amend they were seen to **comb** cruelly. . .

Combat. *Pugna, Pugnare.*

Combative. *Pugnax.*

See SWORD, and under TEMPT.

A. 12. In the sixth state . . . his natural life is delighted and supported by those things which are of the body and the senses, from which comes **combat**, until love reigns, and the man becomes celestial.

55^e. While man is spiritual, as while he is becoming spiritual, he is in **combat**, wherefore it is said, ‘Subdue the earth, and have dominion’ (Gen.i.28).

59. While man is being regenerated and becoming spiritual, he is continually in **combat**, wherefore the Lord’s Church is called **militant**. . . In the time of **combat**, the evil Spirits . . . leave him no meat except what is compared to ‘the green herb’ (ver.30).

—^e. From the experience of so many years I have been fully instructed about the **combat**, which they who are being regenerated must undergo.

63. Meanwhile the Lord continually **fight**s for him against evils and falsities, and through **combats** confirms him in truth and good; the time of **combat** is the time of the Lord’s operation . . . Nor does He rest until love acts as principal; then **combat** ceases.

81². A dead man, when in **combat**, almost always yields, and when in no **combat**, evils and falsities

dominate him . . . A spiritual man is in **combat**, but always conquers . . . A celestial man is not in **combat** . . .

84. As **combat** then ceases, the Lord is said to ‘rest from all His work;’ wherefore the seventh day has been made holy.

87. The reason the celestial man is ‘the Sabbath’ or ‘rest,’ is also that **combat** ceases when he becomes celestial . . . And as the man himself has not **fought**, but the Lord alone for him, it is said that ‘the Lord rested.’

88. When the spiritual man becomes celestial, he is called ‘the work of God,’ because the Lord alone has **fought** for him.

90. ‘The rain,’ which is presently called ‘a mist’ (Gen.ii.5,6)=the tranquillity of peace, on the cessation of **combat**.

91. While man is spiritual, the external man is not willing to serve the internal, wherefore there is **combat**; but when he becomes celestial, the external man begins to serve the internal, wherefore **combat** ceases . . .

227. When evil Spirits begin to have dominion, the Angels labour to avert evils and falsities, wherefore **combat** takes place; it is this **combat** which is felt through perception, dictate, and conscience . . . Such, if they felt **combat** a hundred times, would say that they were phantasies, and caused by unhealthiness of mind. For some years it has been given me to feel **combats** and their living sensation a thousand thousand times, and almost continually; also who they were, their character, where they were, when they came, when they departed, and to speak with them.

261. ‘In multiplying to multiply sorrow’ (Gen.iii.16) = **combat**, and from **combat** anxiety.

263. When the Sensual averts itself, or ‘curses’ itself, what follows is that the evil Spirits begin to **fight** strongly, and the Angels who are with man to labour, wherefore the **combat** is thus described by ‘in multiplying to multiply sorrow,’ as to the conception and as to the birth of sons, that is, as to the thoughts and productions of truth.

653. While man is being reformed, which is effected through **combats** and temptations . . .

— The evil Spirits who excite the man’s reasonings, draw forth all his false things . . . with which the man, while in temptations, ought to **fight**; but it is the Lord, through the Angels who are adjoined to the man, Who **fight**s. After false things have been separated by **combats**, and as it were dispelled, the man is prepared to receive the truths of faith . . .

986. Before man is regenerated, the cupidities and falsities which are of the external man continually predominate; hence comes **combat**.

1444. The Lord derived evils from the mother, against which He **fought** . . . He **fought** alone, and of His own power, against all Hell.

1656. After these **combats**, evil and falsity submitted itself. Sig.

1659². The **combats** which are signified by ‘wars.’

1661. It treats of the Lord’s **combat** against evils and falsities, here of His first **combat**, which was in His childhood and first adolescence. 1705.

[A. 1661]². No one can ever **combat** against evils and falsities before he knows what evil and falsity are, thus not before he is instructed . . . Every man first of all **combats** from the goods and truths which he receives through Knowledges . . . Every man too, when he first begins to **fight**, supposes the goods and truths from which he **combats** to be his own . . .

—⁴. It is, however, the Lord alone Who **fighters** and overcomes.

—⁵. As the Lord in His earliest youth was introduced into the most grievous **combats** against evils and falsities, He could suppose no otherwise, and this because it was according to Divine order that His Human essence should be introduced to the Divine essence, and united with it through continual **combats** and victories, and also because the goods and truths from which He **fought** against evils and falsities were of the external man . . . In a word, in the first **combats** the goods and truths with the Lord, and from which He **fought**, were imbued with the hereditary things from the mother . . .

1663. So many kinds of cupidities of evil and of persuasions of falsity against which the Lord **fought**. Sig.

1664². 'Men of war' (Jer. xlix. 26) = those who **fight**.

—⁷. The Lord alone **fighters** for man.

—⁸. The wars waged against the idolatrous inhabitants of Canaan all represented the **combats** of the Lord with Hell, and therefore those of the Church, and of the men of the Church. Ill.

1668. The evil Spirits rebel in proportion as the man who wants to be in goods and truths confirms with himself any evils and falsities, or in proportion as evils and falsities insinuate themselves into his goods and truths; in these things is the life of evil Spirits, but the life of the Angels is in goods and truths; hence come infestation and **combat** . . .

1683. The Lord never began **combat** with any Hell, but the Hells attacked Him; as is the case also with every man who is in temptation, or in **combat** with evil Spirits . . .

1685. Truth is the first of **combat**, for from truth he **fighters** . . . wherefore such **combats** never take place until the man has been imbued with the knowledges of truth and good. Sig.

1690². From love towards the universal human race He **fought** against the loves of self and of the world. Sig.

—^e. The grievousness of His **combats** . . .

1692. Hence the Church is called **militant**. 6308. 8351^e.

1709. The holy things of **combat**. Sig.

— 'Six' = **combat**. (See SIX.)

1752. The Angels who were with the Lord when He **fought**. Sig.

1785. After the **combats** in childhood there was revelation. Sig. and Ex.

1789. Reward after the **combats** of temptations. Sig.

— He **fought** from love towards the universal human race. 1812². 2405⁴.

1812. The Lord was in continual **combats** of temptations.

— From the love from which anyone **fighters** is known what his faith is. Ex.

1813. He alone **fought** from Divine love . . .

— He became righteousness through the **combats** of temptations and victories, and this from His Own power; and as often as He **fought** and conquered, it was imputed to Him for righteousness . . .

—². Man . . . can never **fight** from any other love, from himself, than the love of self and of the world . . . He who supposes that he **fighters** from himself against the devil errs enormously . . . It is the truth of faith, that is, the truth itself, that the Lord **fighters**.

1820. The end is the love against which the evil Spirits and Genii **fight** . . . Evil Spirits never **fight** against anything but what a man loves, and they **fight** the more sharply the more ardently he loves; evil Genii are those who **fight** against those things which are of the affection of good, and evil Spirits against those things which are of the affection of truth . . .

—³. They do not **fight** by reasoning against goods and truths; such **combats** go for nothing, for if they were conquered a thousand times, they would still press on, because reasonings against goods and truths are never wanting; but they pervert goods and truths, and inflame by a certain fire of cupidity and of persuasion . . .

—⁵. Against this Divine love all the Hells **fought** with the most malignant deceit and venom . . .

1864^e. Through **combats** of temptations and victories, the Lord more and more conjoined and united Himself to Jehovah.

1902³. That through **combats** of temptations, and victories, He might reduce all things into order.

—^e. The human race, for which, and for the salvation of which, He **fought** in all His temptations . . .

1923. When the Rational rises up against the Intellectual, there takes place intestine **combat**.

— Temptations are nothing but intestine **combats** . . .

1935^e. They who have no conscience can have no interior thought, wherefore with them there exists no **combat**. Ex.

1950. 'His hand against all' (Gen. xvi. 12) = that it would **fight** against those things which are not true; 'and the hand of all against him' = that falsities would **fight** back again.

—². The Rational, without life from celestial good, **fighters** against all, and all **fight** against it: rational good never **fighters**, however it is attacked . . . and although it does not **fight**, it conquers all; nor does it ever think about **combat**. Ex.

—³. But truth separated from good, here represented by Ishmael . . . **fighters** against all, and all against it, nay, it thinks of and breathes scarcely anything else but **combats** . . .

1962². From Scientifics and Knowledges, without the life of use, the Rational becomes like a wild-ass; morose, **combative** . . .

2077. From this love the Lord continually **fought** against the Hells. 2777.

2159. The hereditary which He conquered through the **combats** of temptations . . .

2276. 'Thirty'=somewhat of combat, thus a little of combat. Ex. 5335.

2406². The Lord continually fights with man and for man with Hell, although it does not appear so to man.

2523². In order that He might fight with the Hells, He had to do it from the Human, for there is no combat with the Hells from the Divine.

2576¹⁸. The Lord's Human, which, through combats of temptations, and victories, He of His Own power made Divine.

2686. The Book of the Wars of Jehovah . . . treated of the Lord's combats and temptations, also of those of the Church, and of those who are of the Church.

—². 'Arrows,' or 'missiles'=the doctrinal things from which and with which they fight, especially those who are spiritual.

2710. The state of the Spiritual Church is militant. Ex.

2714⁴. The journeys of the people in the wilderness all =the state of the Church militant, and its temptations.

2760². He is said 'to make war' (Rev.xix.11), from truth.

2776. The Lord united the Human to the Divine through combats of temptations and victories. Refs.

2793. The Divine Rational in a state of truth girded for the most grievous and inmost combats of temptations. Sig.

2799. 'A sword'=truth fighting . . . and in the opposite, falsity fighting. Ill.

—⁵. 'To break the bow, the sword, and the war' (Hos.ii.18)=that there will be no combat there about doctrine and truth.

—⁶. All weapons of war in the Word=those things which are of spiritual combat, each something special.

2881. While man is in combats, or one of the Church militant, it appears as if the Lord compels man, thus that he has no freedom, for He then fights continually against the love of self and of the world, thus against the freedom into which he is born . . . But in the combats in which he conquers, freedom is stronger than out of combats, but this freedom is not from himself . . .

3286². The internal or rational man often fights with the external or natural, and while there is combat, the natural is not regenerate.

3289. 'The sons struggled together in the midst of her' (Gen.xxv.22)=combat.

3301². Celestial men are such, that before they put off this state, they are in the Natural so strongly as to truth, that they are able to fight with the Hells, for truth is what fights, never good . . .

—⁴. The Nazarite . . . represented the Lord, Who from the natural man as to truth would fight with the Hells.

3318. 'He was weary' (Gen.xxv.29)=a state of combat. 'Weary'=the state after combat; here a state of combat. Ex. 3321.

— . Good cannot be conjoined with truth in the natural man without combats. Ex.

3321. The conjunction of good with truth in the Natural takes place through spiritual combats.

—³. Such things cause the natural man to receive

truths with much more difficulty than his Rational; hence is combat, which lasts a considerable time, nor does it cease until the vessels which receive good in the natural man are softened . . . The harder they are, the more grievous is the combat, if the man is to be regenerated.

3448. As truths, or doctrinal things, are the things through which spiritual combats take place, they are signified by 'armies;' and also, in the opposite sense, falsities. Ill.

—⁶. As the Lord alone fights for man against the Hells which are in the constant endeavour to invade him, He is so often called 'Jehovah Zebaoth' . . . that is, 'of armies.' Ill.

3469². This is the reason why, when he is being regenerated, man perceives a combat between his rational or internal man and his natural or external man . . .

— . Many new states into which he is introduced . . . thus of humiliation, through the combats of temptations.

3601. The conjunction is effected through combats, that is, through temptations . . .

3696². Unless there were inmost a state of peace, he would not fight, for in the combats in which he is he continually has regard to it as an end; unless it were the end, he never would have force and strength to fight . . . and as this is the end, after the combats or temptations he comes into this state.

3923³. Truth is what fights and conquers.

3927. When the dominion is concerned, combat takes place, which here is 'struggling' (Gen.xxx.7).

—². The Lord fought from His Own power. Refs.

—³. It is the combat between them which is perceived by man as temptation.

3928. Between these two kinds of delights there is combat while man is in temptations; this the man does not know . . .

—². He who does not affirm and acknowledge the good and truth which are of faith and charity, cannot come into any combat of temptation, because there is nothing within to combat back against evil and falsity.

—³. Freedom is what is fought about in temptations.

4249². The combats of the evil Spirits with the Angels, from those things which are with a man who is to be regenerated, appear under the form of fear, straitness, and temptation.

4274². The reason the first of combat is as to truth, or about truth, is that he chiefly loves it . . .

4287. Victories in combats as to truths and goods. Sig.

—². He Himself not only sustained all the combats of temptations, but also sustains them with every man.

—³. The Lord fought from Divine love, differently from all men. Refs.

— . The Lord fought against the hereditary evil from the mother. Refs.

— . Through the combats of temptations, the Lord disposed all things into the heavenly form.

— . Through continual victories in the combats of temptations, He united the Divine essence to the Human essence. Refs.

[A.] 4295. It is the angelic Heaven with which the Lord fought. Sig.

—². That in temptations the Lord at last fought with the Angels themselves, nay, with the whole angelic Heaven, is an arcanum not yet unfolded. Ex.

457². This combat takes place among the Spirits who are with man. Ex.

4599⁶. The falsities from which they fight are signified by 'towers.' Ill.

5023⁴. It treats here of the spiritual combats into which will come those who are of the Church, after the internal or spiritual things of the Word have been opened.

5036⁶. It is this combat which with man is perceived as temptation, but so obscurely that he scarcely knows otherwise than that it is mere anxiety; for man . . . perceives scarcely the thousandth part of those things about which the evil Spirits and Angels combat . . . for they fight from those things which are with man, and about them . . . I have heard the combat, I have perceived the influx, I have seen the Spirits and Angels, and have then and afterwards spoken with them, even about this very thing.

5280³. Hence there is a combat between the evil Spirits and the Angels, which combat with man is felt as temptation.

5335². As man cannot be regenerated, that is, admitted into the spiritual combats through which regeneration takes place, until he has received remains to the full . . .

5356⁶. Temptations confirm goods and truths, for man then fights against evils and falsities.

5718. In order to domineer, they excite combats among others . . .

6202². The evil Spirits excite the evils which a man has done . . . and the Angels then fight with them . . .

6365⁶. A Celestial Angel never fights.

6369. They who are in celestial good never fight, but are safe through good . . .

6419. The Spiritual Church fighting against falsity. Sig.

6423. Safe by the fighting truth of doctrine. Sig.

— . In order that good may fight with that crew which is from Hell with man . . . good acts through truth.

6424. The power of the forces of fighting. Sig.

6427². As the good with the spiritual is impure, they cannot but be infested by evils and falsities, and thus be in combat; but the Lord provides that through these combats what is impure with them shall by degrees be purified, for the Lord fights for them. Sig.

6611. The Lord then fights through the Angels against evils and falsities.

6656. 'Wars'=combats about truths and falsities, or spiritual combats; and as it proceeds, 'Lest He join himself to our enemies' (Ex.i.10), prevailing in these combats is signified.

6657. 'Lest he fight against us' (id.)=to occasion evil . . .

—². When man comes into temptation . . . there is a combat around him between Spirits from Hell and

Angels from Heaven, which combat lasts as long as the man is kept in his evil: in this combat it sometimes appears to the Spirits from Hell that they are conquering . . .

—³. When the Spirits from Hell are fighting against the Angels, they are in the World of Spirits, and are there in a free state. Ref.

6658. The Church is not fully established with man until he has fought against evils and falsities.

6663. In order that he who is being infested may appear to himself to be in freedom, and so to fight from himself against evils and falsities . . .

—². When this takes place, not only are the truths and goods strengthened which had been implanted before, but many are also insinuated; all the spiritual combat in which the combatant is victorious is attended with this. Ex. . . And this is still more perfectly the case with spiritual combats, because the combat takes place in the spirit, and concerning goods and truths, and especially because the Lord is present . . . In such combats it is general that the Lord turns into good all the evils which the Hells intend, wherefore it is not permitted to produce more and other evils than can be turned into suitable good with him who is in combat.

6764. 'Two Hebrew men quarrelling' (Ex.ii.13)=that they fought together within the Church.

6765². While man is being regenerated, he is let into combats against falsities, and then is kept by the Lord in truth, but in that truth which he has persuaded himself to be truth, from this truth the combat is carried on against falsity. Combat can also be carried on from truth not genuine, provided it be such that it can in some way be conjoined with good . . .

6978⁶. Combat against truth. Sig.

7090³. Such are let down to the Lower Earth, and there also are in combats . . . Their worldly and earthly things can be separated and removed by nothing but combats against falsities. These combats take place in this way; they who are there are infested by fallacies and falsities thence derived . . . but which are rebutted by the Lord through Heaven, and at the same time truths are insinuated, and these appear as if they were with those who are in the combats. Hence it is that the Spiritual Church is called militant.

—⁴. But at this day combat is rare with anyone in this world, for while he lives in this world, the man of the Church does not support combat, on account of the crew of the evil in the midst of which he is, and on account of the flesh in which he is, which is infirm. In the other life man can be firmly held in the bonds of conscience, but not so much so in this world, for if in this world he were to be brought into anything of despair, as they who are in combats are wont to be, he would at once burst those bonds . . . Hence it is that few within the Church are now admitted by the Lord into combats for truths against falsities. These combats are spiritual temptations.

7104⁶. Grievous things from combats are signified by 'works' and 'burdens' (Ex.v.4).

7105. 'Get ye to your burdens' (id.)=that they should live in combats. . . 'Burdens'=infestations by falsities, thus combats against them.

7122². Before goods and truths can appear . . . evils and falsities must be revealed to them, so that they may see and know them, and thus learn what is true and what is good. This cannot be done at all without **combat** with evils and falsities in himself. This **combat** actually takes place, and evil Spirits excite the falsities and evils, and the Angels excuse if the end has been good, and insinuate truths. This is perceived as if it were in him . . . yet it is a **combat** of Angels with evil Spirits outside of him. Refs.

7198. 'Groaning' (Ex.vi.5)=grief and pain from **combat**. 'The Sons of Israel'=those of the Spiritual Church, who are infested by falsities, and are thence in **combat**.

7236. Their going forth out of Egypt=when they will come out of **combats** with falsities.

7320. The reason of their aversion to truths, is that the truths which are being perverted by falsities, secretly and silently **fight** . . .

7251. So long as truths are with falsities, they **fight** against them . . .

7729³. The open **combat** of falsity against truth. Sig.

7906². The purification of truth from falsity with man, can never take place without fermentation so called, that is, without the **combat** of falsity with truth, and of truth with falsity; but after the **combat** has taken place, and truth has conquered, falsity falls to the bottom, like dregs . . . This fermentation, or **combat**, takes place especially when the state is changed with man . . .

—³. Spiritual **combats** or temptations are fermentations in the spiritual sense. Ex.

7990. Those are said to be in spiritual captivity, who are kept by the Lord in good and truth as to the interiors, but as to the exteriors in evil and falsity by Hell; whence is the **combat** of the external man with the internal. They who are being infested are kept in this state; and then the Lord through influx through the interiors **fight**s for them against the afflux of evil and falsity from the Hells . . . This takes place to the end that the external man may be reduced to obedience to the internal . . .

8131. The temptations with man are spiritual **combats** between evil and good Spirits; the **combats** are from and about those things which the man has done and thought, which are in his memory; the evil Spirits accuse and assault, and the good excuse and defend; these **combats** appear as if they were in the man . . .

8159². After He came into the world, from His Divine Human He could **fight** for them against the Hells. Sig.

—³. As to temptations the case is, that the Hells **fight** against man, and the Lord for man; to each falsity that the Hells introduce, there is an answer from the Divine . . .

—⁵. In temptations it is not man who **fight**s, but the Lord alone for man, although it appears as if it were from the man; and when the Lord **fight**s for man, man conquers in everything.

8175. 'Jehovah shall wage war for you' (Ex.xiv.14) = that the Lord alone supports the **combats** of temptations. Ex.

8179². In temptations . . . prayers do not effect anything, but **combat** is to be carried on against the evils and falsities which are injected by the Hells; this **combat** is effected through the truths of faith . . . In the **combats** of temptations, man ought to **fight** as from himself, yet acknowledge and believe that it is from the Lord; if man does not **fight** as from himself, the good and truth which flow in through Heaven from the Lord are not appropriated to him; but when he **fight**s as from himself, yet believes that it is from the Lord, they are appropriated to him . . .

8273. 'A man of war' (Ex.xv.3)=Him who **fight**s against falsities and evils, that is, against the Hells, and overcomes them . . . For the Lord alone **fight**s for man . . . and that continually, especially in temptations, which are spiritual **combats**.

8294. 'I will draw the sword' (ver.9)=the continual **combat** of falsity from evil. Ill.

8295². The wish to destroy Heaven . . . does not take effect by a hostile invasion, for such an invasion, or such a **combat**, has no existence in the other life; but it is effected through the destruction of the truth of faith and the good of love . . . In this consist **combats** and wars there . . .

8346. Temptations are spiritual **combats**, or **combats** against evils and falsities.

8351². The **combat** of the internal man with the external, which is called temptation.

8403². Hence it is evident how absolutely necessary **combat** is; for the life of the old man resists, and does not want to be extinguished, and the life of the new man cannot enter, except where the life of the old one has been extinguished; hence it is evident, that there is **combat** on both sides, and ardent **combat**, because for life. He who thinks from an enlightened Rational may thus see and perceive, that man cannot be regenerated without **combat**, that is, without spiritual temptation . . .

8506. 'Six days' (Ex.xvi.26)=states of **combat** and of labour, here a state of reception of truth, or the state when good is acquired through truth, for in this state there are labour and **combat**. In this state man is let into temptations, which are **combats** with the evils and falsities with him; and then the Lord **fight**s for the man, and also with him. But after this state, there is a state of the conjunction of good and truth . . . represented by rest on the Sabbath . . . then man is in the Lord, and is led by Him without labour and **combat**.

8555. It afterwards treats (in this chapter) of the **combat** of falsity from evil against the truth and good of faith: this **combat** is represented by the **combat** of Amalek against Israel.

8567. During extreme temptation, in the midst of despair, the inmost is held by the Lord in **combat** against the falsity . . .

8581². 'The bulwark' itself is the truth of faith, for from it the **combat** is carried on against both falsities and evils.

8594. 'And fought with Israel in Rephidim' (Ex.xvii.8)=that they assaulted while they were enduring grievous temptation. 'To **fight**'=to assault through the falsities from interior evil.

8595. 'Moses said to Joshua' = Divine influx into truth fighting.

— That Joshua = truth fighting, is evident from the fact, that he was commanded to fight against Amalek, that is, against falsities from interior evil : against these must fight the truth which is made fighting through the influx of Divine truth. The truth Divine itself which proceeds immediately from the Lord, is not fighting . . . but in order that it may be made fighting, it flows into such Angels as are in ardent zeal for truth and good, and, being stirred up by this zeal, they fight ; hence comes the truth fighting which is represented by Joshua.

8596. That it should arrange the truths for combat. Sig.

8598. As to the conjunction and influx of the good of charity into truth fighting, the case is this ; truth Divine becomes fighting through conjunction with those who are in zeal ; they who are in zeal fight, but not from any enmity or hostility, but rather from charity ; for zeal differs from anger thus ; zeal has the good of charity in it ; wherefore, when zeal fights, it only removes those who are in falsity and evil, lest they should injure those who are in good and truth . . .

8606. The reason why the faith which looks to the Lord conquers, is that the Lord then fights . . . and the reason why the faith which looks away from the Lord to self and the world yields, is that then the man fights from himself. Sig.

8615. When that state of combat with falsity from interior evil ceased. Sig.

8626. The infernal Genii cannot at all wage war and fight against the Lord ; but it appears to them that they are fighting, and sometimes that they even conquer, when they subjugate those who are in evil . . .

8888. 'Six days shalt thou labour, and do all thy work' = the combat which precedes and prepares for that marriage. 'Six days' = a state of combat.

—². By the combat which precedes and prepares for the heavenly marriage, is meant spiritual combat or temptation ; for before man enters into the heavenly marriage, that is, before he is regenerated, he is in combat against the evils and falsities with himself . . .

8893. Before man is regenerated, he is in a state of in tranquillity and unrest, for at that time his natural life fights with his spiritual life . . . hence at that time the Lord has labour, for He fights for the man against the Hells which attack him ; but as soon as the good of love has been implanted, the combat ceases and rest comes, for he is then introduced into Heaven . . .

8924. Temptations are combats with falsities and evils : when man conquers these he is confirmed, for he fights from truths and for truths against falsity and evil. That he fights from truths and for truths, the man does not feel at the time, because the truths are in his interiors . . . but that it is from and for them, is evident from the fact that there is combat, and afterwards victory, which are impossible without collisions together of opposites . . .

—³. Man, however, does not fight, but the Lord for man, and, in fact, against the Hells, which are then endeavouring to invade and subjugate the man. Refs.

8599. Temptations are spiritual combats in man, for they are combats between the evil which is in him from Hell, and the good which is in him from the Lord.

8962. These combats are effected through the truths of faith which are from the Word ; from these man must fight against evils and falsities, for if he fights from anything else, he does not conquer, because the Lord is not in anything else.

8963. As the combat is effected through the truths of faith which are from the Word, man is not admitted into combat until he is in the Knowledges of truth and good, and has thence acquired some spiritual life ; wherefore these combats do not take place with man until he is of mature age.

8964. He who has not the truths of faith from the Word through which to fight . . . is not admitted into any combat, for he would yield ; and if man yields, his state after temptation becomes worse than his state before it, because then evil has acquired power over good, and falsity over truth.

8969. In temptations, man ought to fight against evils and falsities as from himself, but still believe that he does so from the Lord . . . If, after the temptation, the man does not believe that the Lord alone has fought for him . . . he has undergone only an external temptation . . .

8975. 'Six years shall he serve' = a state of labour, and of some combat, and thence of confirmation of truth. 'Six years' = a state of labour and combat.

— It is said of some combat, because they who are in the truth of faith and not in the corresponding good of life, are not admitted into any grievous combat . . . for they would yield. Ex.

8978. A state of truth without delight also after combat. Sig.

8980. A state of truth conjoined with delight also after combat. Sig.

8981. Good adjoined to truth by the Spiritual while in combat, (and not after combat). Sig.

—². With those who are in the externals of the Church from infancy, spiritual good cannot be conjoined, but only adjoined so long as they are in combat ; and after the combat it recedes. Ex.

—⁴. They admit spiritual good only into the Intellectual of the mind, that is, into the thought, while these evil loves are slumbering, which takes place when they are in a state of sickness, of misfortune ; or in anxiety ; thus in labour, and in some combat.

8984. The state after combat, which is only one of truth confirmed and implanted. Sig.

9278. 'Six days shalt thou do thy works' = a state of labour and combat, while in external delights which are to be conjoined with internal ones. The six days which precede the seventh = a state of labour and combat. (Refs.) The labour and combat which then exist are signified by 'the works' which are to be done on those days.

—³. While man is in externals, he is in labour and combat, for he is in the life which savours of the world, into which the Hells flow from all sides, and are continually endeavouring to subjugate the things which are

of Heaven with man ; but the Lord continually protects and delivers ; hence come the labour and **combat** which are signified by the six days of the week in which works are to be done. But when man is in internals, then, being in Heaven with the Lord, labour and **combat** cease, and he is in the quiet of peace, in which also conjunction is effected : these are the things which are signified by the seventh day.

9330°. They who are in falsities from evil, in the other life first **fight** against those who are in truths from good : the reason they are permitted to **fight** is . . . that those who are in truths from good are thereby confirmed in truths against falsities ; and that those who are in falsities from evil are confirmed in falsities, and thus devastate themselves . . .

9338°. 'To overcome' = to **fight** from good and truth ; for evil is overcome through good, and falsity through truth.

9715. By the Lord's merit and righteousness is meant that He **fought** alone with all the Hells, and subjugated them . . .

—². Through continual **combats** with the Hells, the Lord also glorified His Human . . . for as man is regenerated through **combats**, which are temptations, so the Lord was glorified through **combats** which were temptations . . .

—³. His **combats** with the Hells are described by 'His garments being sprinkled ;' by being 'red as to His garments ;' and by 'His garments being as of Him that treadeth in the winepress ;' and by 'the days of vengeance' (Is. lxi. 10). L. 14.

—⁷. For the Lord **fought** and conquered in the world from Divine love ; and from Divine power in the Human thence acquired He afterwards alone **fight**s and conquers for Heaven and the Church, thus for the universal human race to eternity . . .

—^e. On the Lord's **combats** or temptations while He was in the world. Refs.

— . That the Lord alone **fight**s for the human race against the Hells. Refs.

9780°. In the universal sense, by Jehovah going forth and **fighting** against the nations, and His feet standing upon the Mount of Olives which is before the faces of Jerusalem (Zech. xiv. 3, 4), is meant that the Lord would **fight** against the Hells from Divine love . . . 10261°.

9809°. This passage (Ps. ex. 1-7) contains arcana concerning the Lord's **combats** while He was in the world. . . 'Sit Thou at My right hand' = the omnipotence of Divine good through Divine truth, which the Lord then was, and from which He **fought** and conquered. . . 'Thy people is one of promptitudes in the day of Thy bravery' = the Divine truths then **fighting**. . . 'Melchizedek' means 'the King of righteousness,' thus = Jehovah made righteousness through **combats** and victories . . . 'The day of anger,' was when He **fought** against evils, and destroyed them.

9937°. The Lord 'bears iniquities' when He **fight**s for man against the Hells ; for man cannot **fight** against them from himself ; but this the Lord alone does, even continually for every man, but with a difference according to the reception of Divine good and Divine truth.

When the Lord was in the world, He **fought** against all the Hells, and completely subjugated them ; hence, too, He became righteousness ; thus did He redeem from damnation those who receive Divine good and truth from Him . . .

9978. They who place merit in works cannot **fight** against the evils which are from the Hells, for this no one can do from himself ; but they who do not place merit in works, for them the Lord **fight**s and conquers.

9992°. The reason 'leaven' = falsity from evil, is that that falsity defiles good, and also truth ; and also because it excites **combat** . . .

10178. The reason why 'shittim wood' also = love, is that when the Lord was in the world He **fought** from Divine love against all the Hells, and subjugated them. Refs.

10225°. With those who are in a state of childhood and youth, truths and goods are not so ordered as to enable them to go forth into the army and into warfare ; for they do not as yet discriminate and form conclusions from themselves ; thus they cannot as yet disperse anything false and evil through the Rational ; and they who cannot do this are not let into **combats** ; wherefore man is not admitted into temptations, which are spiritual **combats** against falsities and evils, until he is in a state of intelligence, that is, capable of exercising his own judgment. Sig. and Refs.

—¹⁰. 'To go forth into warfare' (Num. xxvi. 2) = to go forth into **combats** against the falsities and evils which are from Hell.

10367°. While man is in the first state, that is, while he is being led to good through truths, he is in **combats** against the evils and falsities which are with him ; for through **combats**, which are temptations, evils and their falsities are dispersed and separated . . . Then man has rest, and the Lord has rest ; for man does not **fight** against evils and falsities, but the Lord in him. . .

10456. Suspense of **combat** between falsity and truth, and no decision. Sig.

10488. Truth **fighting** against falsity and evil, and conquering, must be from good. Sig. and Ex.

10490°. It here treats of the spiritual **combats**, which are temptations, which those who are to be regenerated will undergo ; thus of the discordances in man between the falsities and evils which are with him from Hell, and the goods and truths which are with him from the Lord ; and as these **combats** are here described, it is said, 'he who doth not take up his cross, and follow after Me, is not worthy of Me.' —⁷.

10659°. For from the Human He could **fight** against the Hells ; but not from the Divine without the Human.

10685. The reason the internal is opened and is given through temptations, is that when man is in temptations, which are **combats** against evils and falsities, the Lord flows in from within, and **fight**s for him ; which, also, man may know from this ; that when he is in temptations, he inwardly resists . . .

H. 575. 'The gnashing of teeth' = the continual disputing and **combat** of falsities with each other, thus of those who are in falsities . . . For everyone **fight**s for his own falsity.

N. 198. Spiritual combats are especially effected through the truths of faith.

— Truth is the first of combat.

— The men of the Spiritual Church are tempted as to truths of faith, wherefore with them there is combat through truths ; but the men of the Celestial Church are tempted as to goods of love, wherefore with them there is combat through goods. Refs.

— They who are of the Spiritual Church, for the most part do not fight from genuine truths, but from those which they believe to be truths from the doctrine of their Church.

200. The Lord fights for man in temptations. (Refs. to passages on this subject.)

—² Temptations . . . do no good, if man does not believe that the Lord has fought and conquered for him.

— They who place merit in works cannot fight against evils, because they fight from proprium, and do not permit the Lord to fight for them.

L. 3². The Lord came into the world in order to effect a last judgment, and thereby subjugate the then dominant Hells ; which was effected through combats, or through temptations admitted into His human from the mother . . .

12. The passion of the cross was the last combat, through which He fully conquered the Hells, and fully glorified His Human. Gen. art. 14, III.

18². The Lord alone fought and conquered the Hells ; and He alone also afterwards fights for man and conquers the Hells for him.

S. 12. By 'the bow' of him who sat on the white horse, is signified the doctrine of charity and faith fighting against falsities.

49. The power of Divine truth is especially exercised against falsities and evils, thus against the Hells ; the combat is to be waged against these through truths from the sense of the letter of the Word.

103. By the Wars of Jehovah in that ancient Word, as in ours, are meant and described the combats of the Lord with Hell . . . The same combats are meant and described in many places in the historicals of our Word ; as in the wars of Joshua with the nations of Canaan, and in the wars of the judges and kings of Israel.

Life 63^e. After some combat against these evils, they do not will them, thus they do not lust to do them . . .

66^e. No one can shun evils as sins, unless he acknowledges the Lord, and approaches Him, and unless He fights against evils, and thus removes concupiscences.

92. No one can shun evils as sins, even to being interiorly averse to them, except through combats against them. Gen. art.

94. Everyone fights who believes that there are a Heaven and a Hell, and that Heaven is eternal happiness, and Hell eternal unhappiness, and who believes that those who do evils go to Hell, and that those who do goods go to Heaven ; and he who fights, acts from what is interior, and against the concupiscence itself which constitutes the root of the evil ; for he who fights against anything does not will it, and to feel concupiscence is to will. Hence it is evident, that the root of evil is not removed, except through combat.

96. The man who fights against evils, cannot but fight as from himself, for he who does not fight as of himself does not fight at all, but stands like an automaton . . . But it is to be carefully remembered, that the Lord alone fights in man against evils, and that it only appears to man as if he fights from himself ; and that the Lord wills that it should so appear to man, for without that appearance there would be no combat, thus no reformation.

97. This combat is not grievous, except with those who have loosened all the reins to their concupiscences, and have indulged them of set purpose ; and also with those who in stubbornness have repudiated the holy things of the Word and of the Church : but with others it is not grievous ; let them resist evils in intention only once a week, or twice a month, and they will perceive a change.

98. The Christian Church is called the Church militant, and it cannot be called militant except against the devil, thus against the evils which are from Hell. The temptation which the man of the Church undergoes, is this combat.

99. Concerning combats against evils, which are temptations, it treats in many places in the Word. III.

101. Man ought to shun evils as sins, and fight against them, as of himself. Gen. art. T. 330^e.

P. 41. This happiness rarely shows itself in the world . . . except by a certain quiet and peace of mind, chiefly following combats against evils.

145². As the internal and the external of the mind are so distinct, the internal may even fight with the external, and through combat force it to consent. Combat exists when man thinks that evils are sins, and therefore resolves to desist from them ; for when he desists, the door is opened, and the concupiscences of evil which beset the internal of thought are cast out by the Lord . . . But as the delights of the concupiscences of evil, which beset the external of thought, cannot be cast out at the same time, combat takes place between the internal and the external of thought . . . From this contrariety there arises combat, which, if it becomes severe, is called temptation . . . It is evident that this is not contrary to rationality and freedom, but according to them, for rationality makes that combat, and freedom carries it on . . .

146. Take a thief for example . . . When he desists, there arises a combat of the internal man with the external ; the internal man is in the affection of sincerity, but the external is in the delight of defrauding ; which delight, being entirely opposite to the delight of sincerity, does not recede unless it is compelled, nor is it compelled except through combat ; and then, when the victory has been gained, the external man comes into the delight of the love of what is sincere . . . It is the same with other sins . . . But the most difficult combat of all is with the love of dominion from self-love ; he who subjugates this, easily subjugates all other evil loves, because it is the head of them.

147². This is what appears to man as combat ; and, with those who have indulged much in the delights of evil, as temptation ; for there comes suffering to the

mind when the order of its thoughts is inverted. Now as there is **combat** against those things which are in the man himself, and which he feels as his own, and as no one can **fight** against himself except from a more interior self, and also from freedom there, it follows that the internal man then **fight**s against the external, and that it does so from freedom . . .

284. While man is being reformed, good and evil are set at each other, and then there comes forth a conflict and **combat**, which, if grievous, is called temptation, but if not grievous, it takes place as wine or strong drink ferments . . .

R. 88. 'To him that overcometh'=him who **fight**s against evils and falsities, and is reformed. 146.

99. Hence come interior **combat** and anxiety . . .

185. 'Because thou hast kept the word of My endurance'=because they have **fought** against evils, and have then rejected falsities.

— . Spiritual **combat**, which is temptation, is called 'the word of the Lord's endurance,' or 'patience,' because the Lord **fight**s for man in temptations, and **fight**s through the truths of His Word.

299. 'He who sat on him had a bow'=that they have the doctrine of truth and good from the Word, from which they have **fought** against the falsities and evils which are from Hell, thus against Hell.

300. 'A crown was given to him'=a badge of **combat**. The reason a crown is a badge of **combat**, is that in ancient times kings wore crowns in battle. III.

379. All who in the world have **fought** against evils, and have believed in the Lord, after their departure out of the world, are taught by the Lord, and are withdrawn by truths from the falsities of their religion, and are thus reformed . . .

385. 'God shall wipe away all tears from their eyes'=that they shall no longer be in **combats** against evils and falsities . . .

436. The argumentations from fallacies through which they **fight** and prevail. Sig.

548. 'There was war in heaven, Michael and his Angels **fought** with the dragon, and the dragon **fought** and his angels' (Rev. xii. 7)=the falsities of the former Church **fight**ing against the truths of the New Church.

581. 'Who is like unto the beast? who can **fight** with him?' (Rev. xiii. 4)=the excellence of that doctrine above all others, because it can be contradicted by no one.

743. 'These shall **fight** with the Lamb, and the Lamb shall overcome them' (Rev. xvii. 14)=the Lord's **combat** with them concerning the acknowledgment of His Divine Human . . . Their **combat** with the Lord, and that of the Lord with them, does not mean such a **combat** as there is from the evil and with the evil, but such as there is from those and with those who are not as yet in truths concerning the Lord.

821. 'In righteousness He doth judge, and **fight**' (Rev. xix. 11)=that the Lord separates the good from the evil. —^e.

839³. Their appearing to hold back their horses, was because they feared **combats** . . .

M. 415. The cause of this spiritual **combat** was . . .

T. 68². Unless man on his side **fight**s with the evil in himself (for this too is a law of order), he must sink down into Hell . . .

116. The Lord while in the world **fight**ing against the Hells. III.

123⁴. The **combat** of the Lord with Hell may be compared to . . .

124². The **combat** of the Lord with the Hells was not an oral **combat** . . . such a **combat** effects nothing at all there; but it was a spiritual **combat**, which is that of Divine truth from Divine good, which was the Lord's vitality itself; the influx of this, by means of the sight, no one in the Hells can resist . . .

302. By the six days of labour (in the third commandment), is signified **combat** against the flesh and its concupiscences, and at the same time against the evils and falsities which are with one's self from Hell . . .

596. When this takes place, there arises a **combat** between the internal and the external man, and then whichever conquers has dominion over the other. Gen. art.

— . Good cannot **fight** from itself, but it **fight**s through truths; nor evil from itself, but through its falsities; as neither can the will **fight** from itself, but through the understanding.

—². Man does not feel this **combat** otherwise than in himself, and as pangs of conscience; nevertheless, it is the Lord and the devil, that is, Hell, which **fight** in man, and **fight** concerning dominion over man, or who shall possess him . . .

—³. Yet, although this **combat** takes place in the Spiritual World, still it is in man between the truths of good and the falsities of evil which are in him, wherefore man ought to **fight** entirely as of himself . . .

D. 3620. How great a cupidity some Spirits enjoy from **combats**.

4377. On a tranquil **combat** of the virgin sex against evils.

E. 131². Falsities cannot be cast out except through **combats** by these truths.

356². No one can **fight** against evils and falsities, and disperse them, without doctrine from the Word.

357. See Bow at this ref.

447⁴. **Combat** through truths in the natural man, which are from the Spiritual and its influx and conjunction. Tr.

504³¹. Before the Lord came into the world, there were in the Church mere falsities and evils, thus there was no **combat** between them and goods and truths; but after truths and goods had been opened by the Lord, then first **combats** could take place; and without **combats** between these things there is no reformation. Sig.

556³. The Angels do not **fight** with the evil . . . but permit them to do it, because they are protected by the Lord. Sig.

558². Spiritual **combats**, which are for truths against falsities, are effected from the Word, and are confirmed through a series of arguments and conclusions . . .

[E.] 710²⁰. The signification of 'Jacob fighting powerfully with God' (Hos.xii.3).

734¹⁴. Hence the Church is called **militant** . . .

735. 'Michael and his Angels **fought** with the dragon, and the dragon **fought** and his angels'=a **combat** between those who are for the life of love and charity, and for the Divine of the Lord in His Human, against those who are for faith alone, and who are against the Divine of the Lord in His Human.

938^e. But still there exists **combat**, because the evils which are of man's life are stirred up by the evil ones who constantly rise up from Hell, and then man ought to **fight** against them, and indeed as of himself; if he does not do so as of himself, the evils are not separated.

973^e. In the same proportion the Lord removes things insincere and unjust, as to the very intentions and will, where their roots are, and always with less resistance and **combat**, thus with more easy work, than at the beginning.

C. 180. The Lord with man **fights** with the devil, and if the man also **fights** as from himself, he conquers.

Combine. *Combinere.*

A. 9639. 'Combined each to the other' (Ex.xxvi.17)=thence the conjunction of the Lord with those who are in that Heaven. 'To be **combined**,' when said of the power which is signified by the hands,=conjunction through truth from good . . . It is this conjunction which is signified by the **combination** of the hands of every board (of the tabernacle) the one with the other.

Come. *Recidere.*

T. 50^e. It **comes** to the same thing.

Come. *Venire.*

See ADVENT.

A. 408^e. This was the reason why the Lord did not **come** into the world until the Jewish Church acknowledged and believed nothing.

1438. 'They **came** into the Land of Canaan' (Gen.xii.5)=that He arrived at the celestial things of love.

1853. 'To **come** to his fathers' (Gen.xv.15)=to pass from the life of the body into the life of the spirit.

2513. 'God **came**' (Gen.xx.3)=perception; for perception is nothing but the Divine coming or influx into the intellectual faculty.

3016. 'To **come** to days' (Gen.xxiv.1)=when the state was at hand.

3850. 'He **came** to Rachel' (Gen.xxix.30)=conjunction with the affection of internal truth. 'To **come** to'=to be conjoined.

3914. 'To **come**' to any woman, or to enter, when what is matrimonial is meant,=conjunction. 3918. 4870.

4247. 'To **come** to meet'=to flow in.

4443. 'To **come** from the field' (Gen.xxxiv.7)=consultation from their religion.

4446. He cannot **come** into Heaven . . .

4612. 'Jacob **came** to Isaac his father' (Gen.xxxv.27)

=the Divine Rational with which it was conjoined. . . The conjunction is signified by his **coming** to him.

4740. 'As Joseph **came** to his brethren' (Gen.xxxvii.23)=when it had been predicated of Him. . . When this is said to '**come**' to them, it denotes that it is predicated to them.

5015. 'To **come**,' here, (Gen.xxxix.14)=to will, for he who **comes** with a purpose, wills.

5249. 'He **came** to Pharaoh' (Gen.xli.14)=communication with the new Natural. 'To **come**'=communication, here, through influx.

5275. 'Lo, seven years **come**' (ver.29)=a state of Providence. 'To **come**'=what is of Providence . . .

5433. 'To **come** to see' (Gen.xlii.9)=to desire to know that it is so. 5439.

5505. 'They **came**' (ver.29)=what is successive of reformation.

5674. 'Joseph **came** home' (Gen.xliii.26)=the presence of the internal.

5934. 'Joseph's brethren have **come**' (Gen.xlv.16)=the presence of the truths of the Church in the Natural. 'To have **come**=presence.

5941. 'To **come**' (ver. 19)=to approach.

6046. 'They have caused to **come**' (Gen.xlvi.32)=to be present.

6063. 'To **come**' to anyone=presence. 6089. 6224. 8939. 9329.

6077. 'To **come** to sojourn' (Gen.xlvii.4)=to seek life.

6115. 'To cause to **come**' (ver.14)=to refer to, and introduce.

6117. 'All Egypt **came** to Joseph' (ver.15)=application to the internal. 'To **come** to him'=to be applied.

6638^e. The sons of Israel **coming** into Egypt (Ex.i.1)=truths initiated into scientifics. 6639.

6782. 'They **came** to Renew their father' (Ex.ii.18)=conjunction with the good itself of the Church. 'To **come**' to anyone=to be conjoined. 6783. 8657.

7167. 'To **come** to speak' (Ex.v.23)=to bring a command.

7317². When such are newly **come** into the other life . . .

7498. 'Come to Pharaoh' (Ex.ix.1)=the appearance of truth from the Divine with those who infest. . . 'To **come**,' or enter into anyone, = presence or appearance. Ex.

8185. 'To **come**,' or enter in through the midst, (Ex.xiv.16)=to pass across.

8187. 'They will **come** after them' (ver.17)=the effort to do violence through the influx of falsity from evil. 8209. 8231.

8398. 'To **come**' (Ex.xvi.1)=a stage of what is successive.

8692. The people **coming** to Moses to inquire of God (ver.15)=to consult as to what the Divine dictates. 8694.

9193^e. 'To **come** to them' (John xiv.18)=to lead into good. See 10153^e.

9256⁷. They 'come' to the Lord when they acknowledge Him as their God.

9382. 'To come,' when predicated of the Lord as to the Word, = enlightenment, for when the Lord comes, or is present in the Word, there is enlightenment.

9457^e. Then the Lord came into the world . . .

10240^e. 'To come, and go away' (John iii.8) = the state of a thing from beginning to end.

H. 51. Hence, when anyone is raised into any Society of Heaven, it is said that he comes into Heaven.

54. To come into Heaven is not merely to be raised among the Angels . . .

J. 74. Things to come they know not . . .

R. 13. 'He who is, Who was, and Who is to come' (Rev. i.4) = the Lord, Who is infinite and eternal, and Jehovah. E.23. 42.

24. 'He cometh with the clouds of heaven' (ver.7) = that the Lord will reveal Himself in the sense of the letter of the Word. E.36.

518. 'To come quickly' (Rev. xi.14) = after this.

831. 'Come' (Rev. xix.17) = a calling.

D. 2390. Hence it is evident that unless the Lord had come into the world at that time . . . the communication of Heaven with men would have been broken, and mankind must have perished.

E. 173. 'Until I come' (Rev. ii.26) = visitation.

354. 'Come and see' = attention and perception. 'To come,' when anything is presented to view, = to attend, for in the spiritual sense to come means to approach with the sight, thus to attend.

386²⁷. 'To come to the Lord' (John vi.35) = to do His commandments.

659⁷. After death, everyone comes to his like. Sig.

Come down. See DESCEND.

Come forth. See EXIST.

Come in. See ENTER.

Come to pass. See under MAKE-*facere*.

Come up. See ASCEND.

Comedy, Comedian. *Comœdus*.

P. 298^e. Occurs. M.18². 78⁴. T.381⁴.

T. 148^e. Their comedy is then turned into tragedy.

D. 4315. On comedians in the other life.

Comet. *Cometa*. T.339.

Comfort. *Consolari, Consolatio*.

A. 531. 'To comfort us concerning our work' (Gen. v.29). Ex.

699^e. It was granted to comfort them.

1779. The Lord's consolation after the combats of temptations. Sig. 1787. 1801. 1865.

1865². The salvation of the human race was the Lord's only comfort . . .

2692. Comfort. Sig.

— . The influx of the Lord into the affection of truth, when it is in the deepest grief on account of deprivation, is comfort.

2702⁴. Afterwards, it treats of comfort, re-creation, and instruction after desolation. 2708³.

2821. Comfort from the Divine itself. Sig.

2822. A perception of comfort in the Divine good of the Rational after temptation. Sig.

—^e. Truth, from which comes combat; good, from which comes comfort.

2841. Consolation of the Lord still greater. Sig.

— . 'To cry out of Heaven' = to console.

—^e. No one has any consolation except from those things which are of his love.

3212. 'Isaac was comforted after his mother's death' (Gen. xxv.67) = a new state; for 'to receive comfort' = a new state, because the state of comfort is new . . .

3610. 'Esau thy brother is comforting himself for thee, to kill thee' (Gen. xxvii.42) = a disposition to invert the state, and to deprive truth of life from itself. 'To comfort' one's self for anyone = to appease unrest of mind with hope. 4783.

4783. 'To comfort' (Gen. xxxvii.35) = interpretations which are made from the sense of the letter. Ex.

5043. 'To give grace' in temptations, is to comfort and uplift with hope.

5044. Wherefore, when this truth comes into the light, he who is in temptations receives comfort, and is uplifted with hope.

5078⁵. Who does not comfort a sick person, by saying . . .

5628. Comfort after hard things. Sig.

— . 'Shaddai' = temptation, and comfort after temptation; here, therefore, comfort after the hard things which had been suffered in Egypt.

6577. 'Joseph comforted them' (Gen. l.21) = hope. 'To comfort' = to calm the unrest of the mind with hope.

6578. 'To comfort' is predicated of the understanding.

6829. Falsities take away the light, and thus the perception of consolation by truths from him who is in temptation; but when the man emerges from temptation . . .

7193. The Lord's temptations as to the human, and the temptations of the faithful, and afterwards consolations. Sig.

8165². (After deliverance from a state of despair in temptations) man for the most part is brought into a bright state of hope, and thence into consolation.

8259. The encampment at Elim = consolation after temptation. 8367, Ex.

8395. Consolation after temptations is signified and described by the manna which they received, and by the quails.

8415. Consolation by the Lord. Sig.

8478². There is no comfort for such . . .

8567^e. After temptations there is consolation. Refs.

R. 264. 'Weep not' = consolation.

T. 512. The contrition which is said . . . to be followed by the consolation of the Gospel, is not repentance. Gen. art.

E. 295⁷. Wherefore it is said, 'to comfort all that mourn' (Is. lxi. 2). 612⁶.

326⁵. 'Jehovah shall comfort Zion' (Is. li. 3). Ex.

365⁸⁹. 'The breast of her consolations' (Is. lxvi. 11) = the Divine good.

405⁹. That this is for the sake of reformation and regeneration, is signified by, 'Jehovah hath comforted His people' (Is. xlix. 13).

507⁴. 'I am He that comforteth you' (Is. li. 12). Ex.

695¹⁵. That there no longer remained any spiritual truth, is signified by, 'Rachel weeping for her sons, refuseth to receive comfort upon her sons, because there is not any' (Jer. xxxi. 15).

721¹¹. 'To comfort' (Is. li.) = to restore the Church.

727². 'Thy rod and Thy staff shall comfort me' (Ps. xxiii. 4) = that Divine spiritual truth together with Divine natural truth will give protection, because they possess power. . . 'To comfort' = to protect.

730²⁷. That Church is meant by 'Zion,' and its establishment and their reformation by 'to comfort' (Is. li).

750¹². That there is not any nourishment of faith and of the understanding, because there are no longer any truths in consequence of evils of life, is signified by, 'Far from me is he that comforteth, who restoreth my soul' (Lam. i. 16).

897. Consolation by the Lord after temptations. Sig. —². Something shall now be said about consolations after temptations . . . When the evils and falsities of man have been removed, the temptations are over, and when they are over there flows in joy through Heaven from the Lord, and fills his natural mind ; it is this joy which is here meant by consolations. All who undergo spiritual temptations receive these consolations. I speak from experience.

1115³. 'Comfort ye My people' (Is. xl. 1). Ex.

Comfort. *Solatum.*

A. 1992⁶. As after temptations there is comfort . . .

2535. Then in the prayer there comes forth something like a revelation, which is manifested in the affection of him who is praying as to hope, comfort, or a certain internal joy.

2561. Thence he would have this comfort. Sig.

2682². They who are being reformed are reduced into ignorance even to despair, and then they have comfort and enlightenment. 2694.

4248⁸. Man cannot undergo temptations before, because he is not as yet in Knowledges by which to defend himself, and to which he may have recourse for comfort.

4572. 'I am God Shaddai' = a state of temptation which is past, and now of Divine comfort.

— The reason that now there is comfort, is that through the temptations the conjunction of good and

truth has been effected in the Natural ; the conjunction itself makes the comfort . . . for everyone when he arrives at the end has comfort according to the hard things which he has suffered.

—^e. When the Spirits who are in evils and falsities are conquered by the Spirits who are in goods and truths, and are compelled to recede, the latter have joy through Heaven from the Lord ; this joy is also perceived by man as comfort, as in himself ; but the joy and comfort are not on account of the victory, but on account of the conjunction of good and truth, for all conjunction of good and truth has joy in it . . .

5773³. For when temptation is over, the Lord shines on them with comfort.

8567. Wherefore also this despair is presently dissipated through the comforts which are then insinuated by the Lord ; for after all spiritual temptation there is consolation, and as it were what is new of life.

D. 2880. Evil Spirits have also their comfort from hope, namely . . . of doing evil ; then they have comfort, and are at rest.

Comforter. *Paracletus.*

A. 4673^e. This Divine truth is the Holy Spirit itself which proceeds from the Lord, and is called 'the Comforter,' and the 'Spirit of truth' (John xiv. 16, 17). 4710^e. 6788, Ill. 8724. 9199³. —⁴, Ill. J. 9^e. R. 6^e. T. 85². 139³. E. 16^e. 25². 28³. 183⁹. 635⁴.

9199³. 'To send the Comforter' = to enlighten and instruct in the truths of faith.

R. 490. 'The Comforter' . . . is the Divine proceeding and is the Lord Himself.

T. 139^e. That by 'the Comforter,' or 'Holy Spirit,' is meant the Lord Himself . . .

E. 476². By 'the Comforter, the Spirit of truth,' is meant the Divine truth proceeding from His glorified Human, as the Lord Himself teaches in John vii. 39.

Command. *Imperium.*

To exercise Command. *Imperare.*

A. 451. A certain person who . . . there retained his desire to exercise command . . . H. 407. D. 3872.

1675⁷. Persuasions from self-love are characterized by wanting to exercise command over all things . . .

1802. Angelic subordination is not that of command . . .

1812. To want to be the greatest is to want to command others ; thus he combats for command.

1921. Command. Sig.

1983³. Sirens . . . are chiefly from the female sex, being those who in the bodily life . . . entered into everyone's affections and delights, with the end to exercise command . . . 3750⁶.

2140. Because the human race was imbued with such great self-love, and thence with the cupidity of exercising command over others from evil and falsity . . .

2307². One who had died as an infant . . . had the disposition to exercise command over others.

2910^o. Under these loves hatred against the neighbour hides itself, which is such as to want to **exercise command** over all . . .

3417^o. They **exercise command** there relatively . . .

4227. There are many of both sexes, who have been such in the bodily life, that whenever they could, they sought by art and guile to subjugate under themselves the minds of others with the end of **exercising command** . . . D.1808, *et seq.* (Their arts and correspondence.)

—². They were so subtle, that sometimes I did not perceive that they had the intention to **exercise command** . . . The Lord, under Whom they said they wanted to **exercise command**, they held cheap.

—³. They who act at the hinder part, want to **exercise command**.

5648. The **command** is then transferred from the natural to the spiritual man.

5718. They stir up combats, because they strive to **exercise command** alone, according to the maxim, divide and **command** . . .

6312. The Hells of those who have plotted how to **exercise command**.

6390. The affection of the former love flows in from Hell, which violently **exercises command**; but the affection of the latter love, from the Lord, Who does not **exercise command**, but leads.

7293^o. With their lips they profess goods and truths for the sake of the lust of **exercising command**.

7363. The inhabitants of Mars are not under **sovereignties**, but . . . 10160.

7364^o. The loves of self and of the world are what have caused them from societies to become **empires** and **kingdoms** . . .

7396. **Empires** and **kingdoms** are represented in Heaven as a man, and the societies in them, as the members of that man, but the king as the head.

7773. But the subordinations in Hell are of **command**, and thence of ferocity; he who **commands** rages against those who do not favour his every order.

8118^o. Then, for the sake of protection, mankind gathered themselves into **kingdoms** and **empires** . . . N.81, Refs.

8232^o. Especially do they do evil to each other from the cupidity of **exercising command** . . .

8743. With the man who is not regenerate, the external or natural man **exercises command** . . . but with the man who is regenerate, the internal or spiritual man **exercises command**.

10160^o. The most ancients did not know what it was to **exercise command** over others from self-love.

10173. To want to **exercise command** in marriages destroys genuine love. Ex.

10445^o. The end in view is what **exercises command** with man . . .

10791. From the hereditary it is connate with every one to want to **exercise command** over others.

10813^o. (In that sixth Earth) they do not know what it is to **exercise command** and domineer; they flee at the bare idea of **command**, or dominion.

H. 218. The governors who are such do not domineer and **command**, but minister and serve . . .

220. In Hell everyone wants to **command** others, and to be over them . . .

559. Self-love . . . would not only want to **exercise command** over the whole world, but also over Heaven, and over the Divine itself . . .

563. They said they had been in stations of great dignity in the world, and that they deserved to be above others and to **command** them . . .

573. The delight of raging against others, is completely conjoined with the delight of **exercising command** . . .

C. J. 19^o. Those who were in the insane love of **exercising command** over all, appeared fiery.

51. Wives who aspire to **command** over their husbands dwell at one side of the city . . . De Conj. 59.

—^e. Marriage love is a heavenly love, which is devoid of **command**.

W. 225. The greatest things, in which there are degrees of both kinds, are . . . every **empire**, and every **kingdom** in its complex . . .

R. Pref. They have applied the Revelation to the states of **empires** . . .

M. 269^o. There are three universal loves of which every man is moulded from creation: the love of the neighbour . . . the love of the world . . . and the love of self, which also is the love of **exercising command** over others . . .

D. 2740. On the sphere in the other life of those who are worldly, and desire to **command** others. 2812. 2820.

4427^o. The Angels are such that they want to **command** no one.

4573^o. Sirens are of two kinds; some have as an end to **command** man, and every society to which they can come . . . The other kind have not such a burning heat to **exercise command** . . .

5001. In the other life it cannot but be that some **command**, and others obey; the former have contracted from the world the life of **commanding**, and have that sphere . . . While they who have served in the world have contracted the life of obeying; they know no other, and want no other; hence it is necessary to **exercise command**; but it must be the **command** of spiritual and celestial love, which thus regard others as equals, love them, and do good to them. The reverse is the case with the **command** of infernal and diabolical love.

5049. They who have been strongly excited with the heat and lust of **exercising command**, cannot be ruled through Heaven by the Lord . . .

E. 1016^o. Hatred especially prevails with those who are in the love of **exercising command** over all; with others there is enmity.

C. 87. As the human race is distinguished into **empires**, **kingdoms**, and **republics**, everyone is the neighbour according to the good of religion and of manners, and according to the good which he does to his country.

De Conj. 58. That to **exercise command** in marriages takes away marriage love.

Command. *Jubere.*

A. 3463³. Because it is so **commanded**, and not from any affection . . .

5368. The internal man is what ought to **command** . . .

W. 387². The one would **command**, and the other hearken . . .

Command. *Mandare.*

Commandment. *Mandatus.*

See under COMMAND—*praecipere.*

A. 14. The Lord has **commanded**, saying . . .

249^e. The Lord **commanded** the disciples . . .

1664². 'Who keep the **commandments** of God' (Rev. xii. 17).

2165⁵. This external symbol was **commanded** . . .

2180⁵. (Why sacrifices were **commanded**.)

4788³. They who are in truth are not in the affection of doing what is good because it is good, but because it is so **commanded** . . . 6396². 8399^e.

5057. Such things would never have been **commanded** . . . 6914².

6405³. The Pharisee also went down justified, because he had done works by **command**.

6903. The Divine of the Lord in the Church, and His **command**. Sig.

6914^e. Many things which have been **commanded** by Jehovah, in the internal sense do not signify that they were **commanded**, but that they were permitted.

7167. When the **command** from the things of the Divine law appeared to those who are in falsities. Sig.

—'. 'To come to speak'=to bring a **command**, here, to appear; for a **command** from the Divine is not manifestly brought to those who are in the Hells; but an exhortation through Spirits is made to them; hence it appears to them as a **command** from the Divine.

7231². Then man wills the truth of faith, and does it, because it is so **commanded** in the Word. Sig.

7240. The state of the Church when there was **command** through the law from the Divine to those who are of the Lord's Spiritual Kingdom. Sig.

—'. 'Jehovah spoke'=**command**. 7286. 7310.

8690. Obedience is from will, but it is the will of doing the truth from **command**, and not from affection.

—². This good which he then does is truth, because it is only from **command** . . .

10217. In the Original Language, 'to number' means to **command**, etc.

10645⁶. 'If ye love Me, keep My **commandments**: he who hath My precepts, and doeth them, he it is that loveth Me' . . . 'If ye keep My **commandments**, ye shall abide in My love' . . . The **commandments** and precepts which are to be kept . . . are taught by the doctrine of charity and faith.

H. 271. That which is **committed** to life . . .

—'. They **commit** them to life . . . 280².

348. It is afterwards taken from the memory, and **committed** to life.

517. Knowledge in Heaven are not only **committed** to memory, but to life.

L. Pref. Now, by **command** of the Lord . . . the following works are to be published.

W. 237². Love to the Lord is nothing else than **committing** to life the precepts of the Word . . .

335^e. The Lord is with those who do His **commandments**, thus uses . . .

R. 443. A **command** by the Lord out of the Spiritual Heaven to those who were exploring and manifesting. Sig. —. 'A voice'=a Divine **command**.

479. A **command** from Heaven that they should receive this doctrine concerning the Lord. Sig.

565. 'The rest of her seed, who keep the **commandments** of God, and have the testimony of Jesus Christ' (Rev. xii. 17)=the novitiates who receive the doctrine of the Lord and of the decalogue.

638. 'To keep the **commandments**' (Rev. xxiv. 12)=to live according to the precepts which are contained in a summary in the decalogue. 951.

937. Those who are in truths through the Word from Him and do His **commandments** will be with Him. Sig.

962. By **command** it behoves me . . .

M. 21. By **command** he introduced them . . .

B. (Cover). Written by **command**.

T. 135². By **command** of the Lord three Angels descended . . .

283². They encamped in order by **command** . . .

329. Why things which are directly of love and charity have not been **commanded** . . .

337. Is evident from the **commands** frequently repeated by Him . . .

—'. That faith in Him has been **commanded** by Him . . .

340. These two generals of the means of salvation are not only prescribed to man in the Word, but are also **commanded**; and as they are **commanded**, it follows that . . .

483². It behoves me to adduce some things which **command** man to do and believe. III.

503⁶. What is more frequently **commanded** in the Word than . . .

—'. How could God prescribe and **command** such things to man, unless He had given him the capacity?

510^e. He **commanded** them to preach repentance . . .

530². In six precepts of the decalogue nothing is **commanded** but that they should not do evils.

726². Because they are **commanded** in the Word . . .

774. The Lord's Advent is only with those who receive Him; who are they who believe in Him, and do His **commandments**.

797³. By **command** of the Lord he was taken out thence . . .

E. 392^e. 'Testimonies' and 'commandments,' in the Word, = the things which teach life.

769. 'Who keep the **commandments** of God' = with those who live the life of faith. 'To keep the **commandments** of God' = to live according to the precepts in the Word . . .

Ecc. Hist. 8. By **command** I wrote the same on two copies in Holland.

Command. *Præcipere.*

Commandment. *Præceptum.*

See DECALOGUE, and under LAW, and TABLE-*tabula*.

A. 31³. Everything **commanded** to that Church was representative of the Lord.

396². They were to distinguish the **commandment** of love above all the **commandments**. Sig.

783. 'As God had **commanded**' (Gen. vii. 16) = for the reception of which he was prepared. . . 'To **command**,' with the Lord, = to prepare and to make.

1038⁵. All things of love, which are the truths of faith, and are called **commandments**, for all the **commandments** . . . are founded in one law . . . wherefore the tables on which the ten **commandments** were written are called the tables of the covenant.

1288². It is evident that in this passage (Ps. cxix. 7-16) a distinction is made between 'commandments,' 'judgments,' 'testimonies,' 'precepts-*mandata*,' 'statutes' . . . all which are of the Word or of doctrine.

1482. 'The princes of Pharaoh' = the primary **commandments** . . . from the Word.

1489. Although the **commandments** a child learns are Divine, he has no idea of them other than from such scientifics . . .

1499. 'Pharaoh **commanded** the men concerning him' (Gen. xii. 20) = that scientifics left the Lord.

1798². See CHARITY at this ref.

2089. The primary **commandments** which are of charity. Sig.

—'. 'Princes' = the primaries of truth, which are **commandments**. 2761⁵.

2231. '(Abraham) will **command** his sons' (Gen. xviii. 19). Ex.

2235⁵. Thus 'judgments' have almost the same signification as 'commandments.' Ill.

2609. As to all the **commandments** of life, as all those of the decalogue, and many in the Law and the Prophets, these, being of service for man's very life, are of use in both senses . . . Unless the **commandments** of the decalogue contained internal things, they would never have been promulgated in so miraculous a manner on mount Sinai, for such things . . . are known to the gentiles . . . But as the **commandments** were of service for life in both senses, and were like external forms produced from internal ones, which corresponded with each other, they descended from Heaven upon mount Sinai with so great a miracle, being said and heard in Heaven in the internal sense, and being said and heard on earth in the external sense. Examp.

2634. 'As God **commanded**' (Gen. xxi. 4) = according

to Divine order . . . The **commandments** of God, or those things which God has **commanded**, are each and all things of Divine order, so that Divine order is nothing but a perpetual **commandment** of God; wherefore, to live according to the **commandments** of God, and in the **commandments** of God, is to live according to Divine order, and in Divine order.

3249. Charity towards the neighbour is nothing but a life according to the Lord's **commandments**.

3310³. He who from nature inclines to adulteries, thefts, murder, but learns from the **commandments** of the decalogue that such things are of Hell, and so abstains from them, in this state is affected by the **commandments**, and learns from them, because he fears Hell . . . Thus when he does what is good, he does it from the **commandments**. But when he is in good, he begins to be averse to adulteries, etc. . . and then no longer acts from the **commandments**, but from good . . . Thus also stands the case with spiritual truths, which are called doctrinals, and are still more interior **commandments**.

3382. '(Abraham) hath observed My ordinances, My **commandments**, My statutes, and My laws' (Gen. xxvi. 5) = through continual revelations from Himself . . . 'Ordinances' = all things of the Word in general; '**commandments**,' its internal things; 'statutes,' its external things; and 'laws,' all things in special. —³, Ill.

—^o. '**Commandments**' = the internal things of the Word, such as are those which are of life and doctrine.

3463³. He who acts from this **commandment** does indeed do good to others, but because it is so **commanded**, thus not from the affection of the heart, and whenever he does it he acts from himself, and also, in doing what is good, thinks of merit; whereas he who does not act from the **commandment**, but from charity, acts from the heart, thus from freedom, and whenever he acts begins from the will of good itself, thus from that which is delightful to him . . .

3661. 'To **command**,' in the historicals of the Word, = to reflect. 3682. 4242.

3690². When he begins to be delighted and affected with the **commandments-*mandatis***-or **commandments** themselves, and lives according to them, he is then in the life of truth, yet is still remote from Divine doctrinals themselves, for life according to the **commandments** is only moral life, the **commandments** of which are known to all who are in human society . . . But he who is being regenerated . . . finds that throughout the Prophets, and especially in the Evangelists, each of those **commandments** contains more heavenly things within it. Examp.

3773. All doctrine is founded upon these two **commandments** . . .

3875². 'To cleave to Jehovah' = to observe the **commandments**, which is of spiritual love, for no one observes the **commandments** of God from the heart but he who is in the good of charity.

4197⁹. The **commandments** of the decalogue are therefore called 'the testimony,' because they relate to a covenant, thus to conjunction between the Lord and man, which conjunction cannot take place unless man

keeps these **commandments** not only in the external form, but also in the internal . . .

[A.] 4289³. That nation was only required to keep the statutes and **commandments** in the external form . . .

4311². Wherefore, there was no communication with the man himself, but with the holiness itself, in which they were when they performed the statutes and **commandments** . . .

4353³. All Divine truth regards these two **commandments** . . .

4638¹⁰. The application of the life according to the **commandments** of faith, is 'to watch.'

— He who is in good, that is, who does according to the **commandments**, is called 'wise.'

5032³. When those who are in spiritual good lived in the world, they received **commandments** from doctrine through which they initiated the internal man; but those who are in natural good not spiritual . . . did not receive any **commandments** from doctrine . . . wherefore there is no plane with them into which Heaven can operate . . .

5432. So that they are no longer scientifics, but precepts of life . . .

5486. 'Joseph **commanded**' (Gen. xlii. 25) = influx from the Celestial of the Spiritual. 'To **command**,' when predicated of what is internal relatively to what is external, = influx; the internal **commands** no otherwise than through influx, and disposition to use. 5732.

5732. The reason 'to **command**' = influx, is that in Heaven no one is **commanded**, or **commanded-mandatur**, but thought is communicated . . . Communication of thought with the desire that it should be done is influx, and on the part of the recipient is perception; wherefore 'to **command**' also = perception.

5826². The case is the same with the doctrinals of faith from the Word, which are the precepts of the Christian life.

6105. 'As Pharaoh **commanded**' (Gen. xlvii. 11) = with the consent of the Natural where scientifics are. 'To **command**' = influx, but here consent, because the Natural, which is represented by Pharaoh, has everything that belongs to it through influx from the internal; wherefore that which the Natural **commands** does indeed appear to be **commanded-mandatum**—by it, but it is **commanded** by the internal; thus is consent . . . So it appears as though man's speech **commands**, or gives orders—*mandet*, but it is the thought.

6450. 'Israel **commanded** them, and said unto them' (Gen. xlix. 29) = insinuation. . . 'To **command**' = influx, thus insinuation. 6462.

6502. 'Joseph **commanded** his servants the physicians' (Gen. l. 2) = influx from the internal concerning preservation from the evils which impeded conjunction. 'To **command**' = to flow in. 6545. 6560.

6561. 'Thy father **commanded** before he died, saying' (ver. 16) = that it was from the **command** of the Church. . . 'To **command**' = influx, here, **command**, because of the Church, thus from the Divine.

— Thus that nation was in no **commandment** of the internal Church . . .

6663. Most Spirits who come from the world, and have lived the life of the Lord's **commandments**, are infested by the evils and falsities with them before they can be raised into Heaven . . .

6678. 'To fear God' = to keep that which the Divine has **commanded**, for they who fear God keep the **commandments**; but as all holy fear and consequent obedience and keeping of the **commandments** are from the Divine . . .

6692. 'Pharaoh **commanded** all the people' (Ex. i. 22) = general influx into scientifics contrary to the truths of the Church. 'To **command**' = influx, here, general influx, because from Pharaoh.

7089. Take the ten **commandments** . . . Thus are these four **commandments** of the decalogue understood in Heaven . . .

7110. 'Pharaoh **commanded** that day' (Ex. v. 6) = the cupidity of infesting the truths of the Church while in that state. 'To **command**' = a **command-mandatum**, and as in a **command** of the evil there is the cupidity of doing evil, for this is the reason the **command** comes from them, by 'he **commanded**' is also signified cupidity. 7227.

7270. 'Thou shalt speak all that I shall **command** thee' (Ex. vii. 2) = the reception of Divine influx, and communication. 'To **command**' = influx, here, the reception of influx. . . 'To **command**' = the immediate influx of the Divine into the Divine law.

7884. By worship according to the order of Heaven is meant all exercise of good according to the Lord's **commandments**.

8013². It is said, according to the precepts of faith and of charity, on account of the difference between them; for life before regeneration is according to the precepts of faith, but after regeneration is according to the precepts of charity. Ex.

8257. By the life through which the Lord is chiefly worshipped, is meant a life according to His **commandments** in the Word, for through these man knows what faith and charity are; this life is the Christian life, and is called spiritual life . . .

8360. The faith of the Lord's **commandments**. Sig.

— 'The voice of Jehovah' = what is uttered from the Word, thus the **commandment** of the Lord.

8361. Life according to His **commandments**; for the Lord is in His **commandments** when man lives according to them. Sig.

8362. 'If thou wilt hearken to His **commandments**' (Ex. xv. 26) = obedience and life according to the goods of faith, which are the interiors of the Church. . . '**Commandments**' = the internal truths of the Word, thus the truths of faith which are the interiors of the Church; these are called goods of faith, because they are wills.

8363. 'Statutes' and '**commandments**' are mentioned in many places in the Word, and when one is mentioned along with the other, 'statute' = what is external of the Church, and '**command**,' what is internal of it.

8389. To do repentance, is after one has confessed sins, and from a humble heart supplicated forgiveness of them,

to desist from them, and lead a new life according to the injunctions of faith.

8393. Sins are not removed from man except through a life according to the **injunctions** of faith ; in proportion as he lives according to these, sins are removed . . .

8466. 'This word which Jehovah commanded' (Ex. xvi. 16) = a command—*mandatum*—about it from the Divine . . . 'To **command**,' when by Jehovah, = a command.

8524. 8534.

8495. Therefore the **commandment** relating to the Sabbath is the third in the decalogue . . .

8499. 'As Moses **commanded**' (ver. 24) = according to instruction by truth Divine. 'To **command**' = instruction.

8512. The appearance of the Divine is darkened when man does not live according to the Divine **commandments**; for when he lives according to them, he lives according to Divine order, for the Divine **commandments** are the truths and goods which are from order . . .

8513. 'How long do ye refuse to keep My **commandments** and My laws?' (ver. 28) = that they were not acting according to Divine order.

8549. Spiritual life is to love God above all things, and the neighbour as ourselves, and this according to the **precepts** of faith which the Lord has taught in the Word.

8720. 'If God has **commanded** that thou shalt do this word' (Ex. xviii. 23) = that thus it is from the Divine.

8767. 'To keep the covenant' = to live according to the **commandments**, thus in good; and to be conjoined with the Lord. Ex.

—^o. Hence he who lives according to the **commandments** is conjoined with the Lord, for they teach life, and also give life, and thus open the way to Heaven, and the sight to the Lord.

8793. The ten **commandments** promulgated on mount Sinai are internal truths; and the laws and statutes which are delivered in the following chapters, are external truths; by the latter and the former are signified the truths which are to be implanted in good.

8859. The ten **commandments** of the decalogue are truths Divine which are to be implanted in good with those who are of the Lord's Spiritual Church: the **commandments** about sacrifices and the altar, which follow in this chapter, are the external truths which are of worship.

8862. The ten **commandments**, which are called the decalogue, and the subsequent statutes promulgated and ordered—*mandatum*—from mount Sinai, are such truths as are not only for those on earth, but also for those in the Heavens . . .

—². Everyone may know that these **commandments** were such things as had been known everywhere . . . 8902¹⁷.

8881. 'And keep My **commandments**' (Ex. xx. 6) = who receive the truths of faith.

8899. The **commandments** of the decalogue are intended to be rules both for those in the world and for those in Heaven, the sense of the letter for the former,

and the spiritual sense for the latter, and thus both senses for those who while in the world are also in Heaven, that is, for those who are in the good of life according to the truths of doctrine. Ex.

—². Hence this **commandment** is the fourth in order, and surpasses in holiness those which follow: the **commandment** about the worship of Jehovah, that is, of the Lord, is the first and second, because it is the most holy; then follows the **commandment** about the Sabbath, because . . . After this follows the **commandment** about honouring parents, because . . .

8914². By truths Divine from good are here meant all the **commandments** of the decalogue . . .

8932². This **commandment** follows immediately after the ten **commandments**, because . . .

8940. For by the ten **commandments** are signified the sum total of all truths Divine.

—². Stones = truths; this was the reason the ten **commandments**, which = Divine truths in the complex, were written on tables of stone.

8972². The laws delivered to the Sons of Israel were distinguished into **commandments**, judgments, and statutes; those were called '**commandments**' which were of life; those 'judgments,' which were of the civil state; and those 'statutes,' which were of worship. 9282. 9417.

9193^e. To acknowledge and worship the Lord is to live according to His **commandments**, that is, to live the life of faith and charity; the life of faith is to do the **commandments** from obedience, and the life of charity is to do the **commandments** from love.

9290. 'As I have **commanded** thee' (Ex. xxiii. 15) = according to the laws of order. 'To **command**,' when by the Lord, = the Divine truth proceeding from Him, for this contains and teaches the **precepts** of life and of worship . . . 10119. 10657.

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

9311. Instruction about the **precepts** of faith, and reception. Sig.

9315. Life according to the Lord's **commandments**. Sig.

9416². The **commandments** were not written some on one table and some on the other, but . . .

9417. 'A law and a **commandment**' (Ex. xxiv. 12) = truth in general and in particular . . . 'A **commandment**' = truth in particular . . . The several particulars of the law are called '**commandments**.'

9525. 'To **command**,' when by Jehovah to Moses, = those things which are of worship, for all things which Jehovah **commanded** Moses for Israel concerning worship.

10143⁵. In a word, to do according to the Lord's **commandments** is truly the worship of Him, yea, it is truly love and truly faith. Ex.

10337. 'They shall make all that I have **commanded** thee' (Ex. xxxi. 6) = the Divine truths which are from the Word, which are to be represented in externals . . . for Divine truths are called 'the Lord's **commandments**.' 10352.

10578³. He who believes that he loves the Lord, and

does not live according to His **commandments**, is very much mistaken, for to live according to these is to love the Lord; these **commandments** are truths which are from the Lord, thus in which the Lord is, wherefore in proportion as they are loved, that is, in proportion as one lives according to them from love, the Lord is loved . . . To love the Lord without a life according to His **commandments** is not to love Him, for there is then not anything with man into which the Lord can flow, and raise him to Himself . . .

[A. 10578]⁴. To live according to the Lord's **commandments** is to live according to the doctrine of charity and of faith, which is prefixed to each of the chapters in Exodus. III.

10612. 'As Jehovah had **commanded** him' (Ex. xxxiv. 4)=that it was so done because they were urgent . . . It is often said, in connexion with the Israelitish nation, that 'Jehovah **commanded**,' but by this is not signified that it was well-pleasing, but permission that it should be so done because they were urgent. Examps.

10632². Now, therefore, it treats of the primary **commandments**, which are by all means to be observed. Enum.

— . These **commandments**, however, are contained in the internal sense.

10637. 'Keep thou that which I **command** thee this day' (ver. 11)=if they do these primaries which are of Divine truth . . . For the things which Jehovah **commands** are Divine truths.

10638². By this is signified, that if they would do the primary **commandments** which are of eternal truth, evils and falsities would be removed; these **commandments** are what here follow in the internal sense, the chief of which are . . .

10645⁶. That to believe in the Lord, and to love Him, is to do His **commandments**, the Lord also teaches in John:—'If ye love Me, keep My **commandments—mandata**: he that hath My **commandments**, and doeth them, he it is that loveth Me: if anyone shall love Me he will keep My words; and My Father will love him, and We will come to him, and make our abode with him: he who loveth Me not, keepeth not My words' (xiv. 15-24); and again,—'Abide in My love; if ye shall keep My **commandments—mandata**, ye shall abide in My love: ye are My friends if ye do whatsoever I **command** you' (xv. 9-14). The doctrine of charity and faith teaches the **commandments—mandata**—and the **commandments** which are to be kept, and according to which we are to live.

10699. 'He **commanded** them all that Jehovah had spoken with him in mount Sinai' (ver. 32)=a **command—mandatum**—revealed from Heaven about the primary truths which were to be represented. 'To **command**,' when by Jehovah to Moses, = a **command—mandatum**.

10704. 'To be **commanded**' (ver. 34)=to be informed.

10762. The Lord's Church is internal and external; internal with those who do the Lord's **commandments** from love, for these are they who love the Lord; external with those who do the Lord's **commandments** from faith, for these are they who believe in the Lord.

H. 86^c. They have formed the idea that the life of

Heaven with man is to live according to the Divine **commandments**.

202². The Word contains all the laws of Divine order, for the laws of Divine order are the **injunctions** which are therein; in proportion therefore as man knows them and lives according to them the internal is opened to him . . .

319. The **precepts** of every religion regard worship . . .

420². He receives Him who lives according to the laws of Divine order, which are the **precepts** of love and faith . . .

531. The laws of spiritual life, the laws of civil life, and the laws of moral life, are delivered in the ten **commandments** of the decalogue; in the first three, the laws of spiritual life; in the next four, the laws of civil life; and in the last three, the laws of moral life. In the external form a merely natural man lives according to the same **commandments** as a spiritual man . . .

—³. It is otherwise with those who at heart have acknowledged the Divine . . . and have acted according to the first three **commandments** of the decalogue equally with all the rest . . .

533. (All that is necessary) is to think that it ought not to be done because it is contrary to the Divine **commandments** . . .

N. 106⁴. The life of charity is a life according to the Lord's **commandments**, and to live according to Divine truths is to love the Lord. Refs.

S. 67. (The natural, spiritual, and celestial senses of five of the **commandments** given.)

Life 38. The Lord's '**commandments**,' 'words,' and '**commandments—mandata**' = truths.

66. Jesus is said to have 'loved him' because he had kept the **commandments** from his youth (Mark x); but because three things were lacking, which were . . .

91. The idea that man can be saved without keeping the **commandments** of the decalogue . . .

104. As there is reciprocity with man from the Lord, the Lord says that man must keep the **commandments**. III.

108. There exist moral men who keep the **commandments** of the second table . . . But if they . . . shun these evils only because they are evils, and not at the same time because they are sins, they are still merely natural, and with those who are merely natural the root of evil remains implanted . . .

W. 237². The third degree of the mind is opened by the celestial love of use, which is love to the Lord, and love to the Lord is nothing else than committing the **precepts** of the Word to life, the sum of which is, to shun evils because they are infernal and diabolical, and to do goods because they are heavenly and Divine.

239². I knew a poorly educated man in the world, and after death I saw and spoke with him in Heaven, and I clearly perceived that he spoke as an Angel, and that the things he said were imperceptible to the natural man; the reason was, that in the world he had applied the **precepts** of the Word to life, and had worshipped the Lord, and therefore was raised by the Lord into the third degree of love and wisdom.

249. There are three kinds of natural men : those who know nothing of the Divine **commandments** ; those who know there are such **commandments**, but think nothing of a life according to them ; and those who despise and deny them. Ex.

P. 33^e. 'To have the **commandments**' (John xiv. 21) = to know ; 'to do the **commandments**' = to love . . .

253^e. All can be saved, in every religion, provided they acknowledge God and live according to the **commandments** which are in the decalogue . . .

254^e. When a religion has once been implanted in a nation, that nation is led by the Lord according to the **injunctions** and dogmas of its own religion ; and the Lord has provided that in every religion there are **injunctions** such as those of the decalogue . . . The nation which holds these **injunctions** as Divine, and lives according to them from religion, is saved.

262^e. (The reason the Reformers could not regard the Lord's Human as Divine) is that no one can approach the Lord and at heart acknowledge Him as the God of Heaven and earth, but he who lives according to His **commandments** . . .

296^e. (If, when a man does evil,) he thinks that it is contrary to the **commandments** of the decalogue, and holds them to be Divine, he then commits it from purpose, and thereby lets himself deeply down . . .

326^e. These alone love God, for they love the Divine things which are from Him in doing them ; the Divine things which are from God are the **commandments** of His law ; these are God, because He Himself is His own Divine which proceeds . . .

R. 179. 'Thou hast kept My word' = because they live according to the Lord's **injunctions** in His Word.

272^e. Wherefore he who lives according to these things because they are Divine truths, or God's **commandments**, and thence of religion, is saved ; but he who only lives according to them because they are civil and moral truths, is not saved . . .

356^e. Love towards the neighbour is the love of obeying the Lord's **commandments**, which are especially those contained in the second table of the decalogue. Enum. and Ex.

366. 'Standing before the throne and before the Lamb' = hearing the Lord and doing what He **commands**. 369.

461. That the heresy of faith alone induces stupidity, subterfuges, and hardness on hearts, so that they think nothing about the **commandments** of the decalogue. Sig.

463^e. (What the solidians really mean when they preach that the **commandments** are to be kept.)

485, Pref. It treats of . . . those who being interiorly in faith alone are against the two essentials of the New Church, which are that the Lord is the only God of Heaven and earth and that His Human is Divine, and that we are to live according to the **commandments** of the decalogue. (See ESSENTIAL.)

490^e. Something shall here be said about conjunction with the Lord through a life according to the **commandments** of the decalogue . . .

500. Secondly, they have confirmed themselves in the dogma that a life according to the **commandments** of the decalogue is not a spiritual life, but only a moral and civil life . . . All who have had these dogmas strongly impressed on their minds do not afterwards recede from them. Ex.

502. The infernal loves . . . which exist in the Church . . . where they do not live according to the **commandments** of the decalogue. Sig.

— . Nor is a life according to His **commandments** possible, unless man is led by Him.

555. Victory through the Divine truth of the Word, and consequently through the acknowledgment . . . that the **commandments** of the decalogue are **precepts** of life according to which men ought to live. Sig.

556^e. 'To love the Lord' = to love to do His **commandments**, for He Himself is His own **commandments**, for they are from Him, consequently He is in them, thus in the man on whose life they are inscribed, and they are inscribed on man by willing and doing them.

621. That they are conjoined with the Lord through love and faith in him, because they have lived according to His **commandments**. Sig.

628. These things are said to those who will be of the New Church on earth, because the first of reformation is to live according to the **commandments** of the decalogue, where are enumerated the evils which are not to be done . . .

656, Pref. From whom are separated those who have . . . lived according to the Lord's **commandments**. Tr.

662. Confession from charity, thus from a life according to the **commandments** of the law, which are the decalogue. Sig.

705. The Lord's Advent, and then Heaven for those who look to Him, and persevere in a life according to His **commandments**, which are the truths of the Word. Sig.

819. That the acknowledgment that the Lord is the God of Heaven and earth, and at the same time a life according to His **commandments**, are, in the universal sense, the all of the Word and of doctrine from it. Sig.

— . His **commandments**, especially the **commandments** of the decalogue . . .

851. That salvation and eternal life primarily consist in worshipping the Lord and living according to His **commandments** in the Word, because through these there is effected conjunction with the Lord, and consociation with the Angels. Sig.

874. That those who had not lived according to the Lord's **commandments** in the Word . . . were condemned. Sig.

876. A new Heaven . . . where are those who have worshipped the Lord, and lived according to His **commandments** in the Word, in whom therefore there are charity and faith. Sig.

892. All those who make no account of the **commandments** of the decalogue. Sig.

903. All things of doctrine from the Word about the Lord and a life according to His **commandments**. Sig.

—². Love to the Lord is to have faith in the Lord

and do His **commandments**; and to do His **commandments** is love towards the neighbour, for to do His **commandments** is to do uses to the neighbour.

[R.] 915. All things of this doctrine from the sense of the letter of the Word in their order with those who approach the Lord immediately, and live according to the **commandments** of the decalogue by shunning evils as sins, for these, and no others, are in the doctrine of love to God and of love toward the neighbour. Sig.

920^o. In the Church those men are heavenly who live righteously according to the **commandments** because they are Divine laws . . .

925. That no others are received into the New Church . . . but those who believe in the Lord, and live according to His **commandments** in the Word. Sig.

949. That the Lord will certainly come, and that He Himself is Heaven and the happiness of eternal life to everyone according to faith in Him and a life according to His **commandments**. Sig.

951. 'Blessed are they that do His **commandments—mandata**, that their Power may be in the tree of life, and that they may enter by the gates into the city' (Rev. xxii. 14) = that those enjoy eternal happiness who live according to the Lord's **commandments** for the sake of the end that they may be in the Lord and the Lord in them through love, and in His New Church through Knowledge about Him.

952. That no one is received into the New Jerusalem who makes no account of the **commandments** of the decalogue, and does not shun the evils mentioned therein as sins. Sig.

M. 129. That the Church is . . . with those who approach the Lord, and live according to His **commandments**. Gen.art.

336. That all these (delights of marriage love) . . . exist only with those who approach the Lord alone, and live according to His **commandments**. Gen.art.

340^o. This is effected if He is approached, and man lives according to His **commandments**; the sum of which is to believe in Him and shun evils because they are of and from the devil, and to do goods because they are of and from the Lord . . .

351. These **commandments** are the civil laws of righteousness in all the kingdoms of the earth . . . They were promulgated from Sinai with a stupendous miracle in order that the same laws might become laws of religion . . . T. 444.

528. He who from purpose or confirmation acts against one **commandment**, acts against all the rest. Ex. B. 113. T. 523. E. 1028^o.

B. 111^o. That (regeneration) is effected through faith in the Lord, and a life according to His **commandments**.
— The precepts of regeneration are five. Enum.

T. 151. To believe in the Lord is not only to acknowledge Him, but also to do His **commandments**; for merely to acknowledge Him is only of the thought from some understanding, but to do His **commandments** is also of acknowledgment from the will . . . While man only acknowledges from the thought of the understanding, he goes to the Lord from half of the mind only ;

but when he does His **commandments**, then from the whole ; and this is to believe.

—^e. They who acknowledge the Lord but do not do His **commandments**, become such satans after death.

287. In the sense of the letter, the decalogue contains the general **precepts** of doctrine and life ; but in the spiritual and celestial senses, all universally. Gen.art.

291. (General articles on the ten **commandments** in their order.)

326. These two **commandments** have regard to all those **commandments** which precede . . .

329. The ten **commandments** of the decalogue contain all things which are of love to God, and all things which are of love towards the neighbour. Gen.art.

—^e. 'He that hath My **commandments** and doeth them, he it is that loveth Me' . . . By '**commandments**' here are meant in special the **commandments** of the decalogue, which are, that evils are not to be done or lusted after ; and that so the love of man to God, and the love of God towards man follow, as good follows after evil has been removed.

330. In proportion as man shuns evils he wills goods . . . This is very manifest from eight **commandments** of the decalogue, so viewed. Enum. and Ex.

444. Moral life, when it is at the same time spiritual, is the life of charity . . . Let but the six **commandments** of the second table of the law of the decalogue serve for illustration.

—². He who thinks only from the external man cannot but wonder that the seven **commandments** of the second table were promulgated by Jehovah on Mount Sinai with so great a miracle, when yet these same **commandments**, in all kingdoms on earth, and consequently in Egypt, whence the Sons of Israel had lately come, had been the **commandments** of the law of civil righteousness . . . But the reason they were promulgated by Jehovah, and were moreover written by His finger on tables of stone, was that they might be not only the **commandments** of civil society, and thus of natural moral life, but also the **commandments** of heavenly society, and thus of spiritual moral life ; so that to act against them would be not only to act against men, but also against God.

D. 6065. On the ten **commandments**.

D. Min. 4632. He who has charity keeps all the **commandments** in the internal sense. Enum.

E. 154. Celestial love comes from the affection of the will of doing the Lord's **commandments**, and spiritual love from the affection of the understanding of doing the Lord's **commandments**.

3887. The life of charity is meant by 'walking in the statutes, observing the **commandments** and doing them' (Lev. xxvi. 3).

392¹³. By 'testimonies' and '**commandments—mandata**' are signified the things which teach life ; by 'the law,' and 'the **commandments**,' those which teach doctrine ; and by 'statutes,' and 'judgments,' those which teach rituals. Ill.

696¹³. 'To be delighted greatly in His **commandments** (Ps. cxii. 1) = to love them, thus to will and do them.

696¹⁴. 'Commandments' = the laws of internal worship; 'statutes,' the laws of external worship.

902³. Man must keep these **commandments** from religion, because they have been commanded—*mandata sunt*—by the Lord; if he keeps them from any other reason whatever . . . he remains natural. Ex.

935². (The meaning of the ten **commandments** explained *seriatim*.) 949³, 950³, *et seq.*

939³. Hence the ten **commandments** were the first of the Word.

946⁴. 'Judgments' = civil laws; 'commandments,' laws of spiritual life; 'statutes,' laws of worship. Ill.

1024². On the **commandments** of the decalogue in general. 1025². 1026², *et seq.*

1083². (The three senses of the **commandments** given).

D. Wis. xi. 15⁴ (Second series). What is spiritual, what is moral, and what is civil in the **commandments** of the decalogue. Ex.

Commence. See BEGIN.

Comment. *Commentatio, Commentum.* M. 181. T. 349. 825.

Commerce. See INTERCOURSE.

Commingle. See MIX.

Commit. *Committere.*

See under COMMAND—*mandare*.

A. 2750. When anyone commits adultery on earth Heaven is at once closed to him. See CLOSE at this ref.

H. 384. When man commits adultery from delight Heaven is closed to him . . .

531. He commits it as often as he can . . .

Life 111. Thus he commits them in spirit . . . M. 494^e.

P. 296⁵. He then commits them of set purpose . . .

Common. *Vulgus, Vulgaris.*

See also GENERAL.

A. 1878. The Word supposed to be only for the **common people**.

1931. Spirits perceive man's **common** thoughts; angelic Spirits, the more interior things . . .

1981. I dreamed a **common** dream . . .

2116. According to the **common** opinion . . .

5033. That the Church is only for the **common people** . . .

5432². If only they can persuade the **common people** that they are true . . . 9367.

8944. Which they call bonds for the **common people** . . . T. 487.

9031. The **common people** would not have understood the Word . . .

H. 321. They cherish no other idea of Him than as of a **common man** . . . R. 42.

535². By which they induced the **common people** to believe that there was Divine holiness in them . . .

J. 56⁴. How the **common people** can be kept in blind obedience . . .

W. 40. The idea of **common men** about love and wisdom . . .

R. 834. Both the laity and **common people**, and the clergy and the learned. Sig.

T. 819². The business there, is to introduce the credulous **common people** into Heaven . . .

Common good. *Commune bonum.*

A. 1285³. They have one end, that is, the **common good** . . .

1316. When the **common good** of society is the end of all . . . —^e.

— . Man's proprium . . . turns the **common good** of society . . . to self . . .

1673^e. So with those who persuade themselves that their own profit is the **common good**, and account nothing as the **common good** but what is also their own . . . They who are of such a character as to regard what is their own as the **common good**, or to veil it over with the appearance that it is the **common good**, in the other life act in the same way in relation to the **common good** there.

2219^e. Those are in self-love who . . . care nothing whatever about the **common good**, unless it is for them, and they themselves are as it were it.

2425³. They say that the **common good** is still more their neighbour . . .

2910². In the beginning every one is affected . . . for the sake of the **common good** . . .

4190. They think that such things are not only against their religion, but also against the **common good** . . .

5025². Use and end for the sake of the **common good** . . .

H. 392^e. All uses . . . taken together make and perfect the general use, which is the **common good**.

D. 4433. On the **common good**.

— . He who is for the **common good** in the life of the body is also for the **common good** in the other life; the **common good** in the other life is the Lord's Kingdom . . .

C. 127. The **common good** exists from the goods of use performed by individuals, and the goods of use performed by individuals subsist from the **common good**. Gen. art.

130. The **common good** consists of the following things. Enum.

134. Ministries, etc. . . are the goods of use which individuals perform, from which the **common good** exists. Gen. art.

Common people. *Plebs, Plebejus.*

See under COMMON.

A. 2759. There rose . . . many Spirits from the unlearned **common people** . . . D. 3531.

4214⁴. Merely for the sake of the **common people** . . .

5390. There are Spirits who correspond to unclean

excretions. . . Many of these were from the lowest of the common people . . .

[A. 5390]^e. Their talk had been like that of the lowest of the common people, but still more filthy . . .

W. 12. The common idea in Christendom about God is as of a Man . . . But they who are more sapient than the common people declare for an invisible God . . .

M. 364. Let us take a common idea, which also is for the common people . . .

T. 159^o. The plebeian herd . . . will . . . accede.

D. 3550. On the lowest of the common people.

Common sense. *Sensus Communis.*

A. 1385. Hence they have less common sense . . .

2588^o. They are blinded to such a degree that they have no common sense, that is, they are not able to apprehend what good and truth are.

3428^e. The simple . . . have a common sense of the perception of truth, but the former have extinguished that sense . . .

T. 335^o. They cried . . . He speaks against common sense . . .

463. To deny it would be madness, because against common sense.

D. 3860. On the general natural sense. (See A. 4325-4329.) D. 4519. 4521.

D. Love viii^e. (Common sense appealed to.)

Common soldier. *Miles gregarius.*

T. 424^e. Like a common soldier under his officer.

C. 166. On charity with a common soldier.

Commonwealth. *Respublica.*

A. 994^o. The pleasures of honours and of offices in the commonwealth. 995^o.

1509. On those who had been . . . useless in the commonwealth.

2417^o. Charity thus . . . wishes well to others, and to the commonwealth itself . . .

3167^e. Natural good is then all delight and pleasure from the spiritual end of serving the neighbour, still more the commonwealth . . .

Life 53. Society, the commonwealth, and the kingdom would go to ruin without these laws . . .

108. Hurtful to the commonwealth . . .

W. 367^e. It is as in a city, commonwealth, or kingdom . . .

P. 215^o. After the love of dominion had destroyed this commonwealth (of the most ancient times) . . .

220^o. Dignities are natural and temporary when a man regards himself in them, and not the commonwealth and uses; for then he cannot but think inwardly that the commonwealth exists for the sake of him, and not he for the sake of the commonwealth . . . But the same dignities are spiritual and eternal when a man regards himself as to person for the sake of the commonwealth and uses.

M. 130^o. Those things which are of the common-

wealth, and are called civil things, have a place below the former ones . . .

130^o. To shun evils because they are hurtful . . . to the commonwealth . . . To do goods because they are profitable . . . to the commonwealth . . . He shuns the evil of adultery as the pest . . . of the commonwealth . . .

D. 3516. The Dutch pretended that they so act for the sake of their Republic . . .

C. 87. As mankind are distinguished into empires, kingdoms, and republics . . .

128. Wherefore, in a well-constituted commonwealth no one is allowed to be useless . . .

134. Of these four things the commonwealth or society consists. 135.

Commotion. See MOVE.

Communicate. *Communicare.*

Communication. *Communicatio.*

See under COMMUNION.

A. 50. The communication of man with the World of Spirits is effected through Spirits, and with Heaven through Angels; without this communication . . . he could not live at all.

315. In the other life there is a communication of all the ideas of thought. 443. 1389. 1673^o. 2329^o. 2596. 2748.

549. The angelic state is such that everyone communicates his own blessedness and happiness to another; for in the other life there exists a most exquisite communication and perception of all affections and thoughts, wherefore each communicates his joy to all, and all to each.

— Such is the communication of all with each, and of each with all when one loves another more than himself; but if anyone wills better to self than to another, self-love reigns, which communicates nothing from itself to another, except the idea of self, which is most filthy.

697. Through the two evil Spirits the man has communication with Hell, and through the two Angels, with Heaven; without communication both ways man could not live a moment . . . But the torments of the infernals are not communicated to him . . . 986^o. 1088^e. 2354^o. 2887. 5849.

784. Man no longer had communication with Heaven such as the man of the Celestial Church had. Sig.

— The state of the Most Ancient Church was, that they had internal communication with Heaven, thus through Heaven with the Lord . . . But this new Church . . . could not have internal communication, but external . . .

— All men have communication, even the wicked, through the Angels with them . . . The degrees of the communication are indefinite. The spiritual man can never have such communication as the celestial man . . .

805^o. After these times, internal breathing ceased, and with it communication with Heaven, thus celestial perception, and there succeeded external; and as the

communication with Heaven had ceased, the men of the Ancient Church could no longer be celestial men . . .

925². Such is the **communication** (by spheres) in the other life . . .

931. When there is no Church, there no longer exists the **communication** of man with Heaven ; on the ceasing of which **communication** every inhabitant perishes. Ex.

1119. This breathing was varied with them according to the state of their love and faith in the Lord, because they had **communication** with Heaven . . .

1120^e. Internal breathing then ceased, and with it immediate **communication** with the Angels.

1121. The Angels, with whom they had **communication** . . .

1388^e. This knowledge with man . . . originates from his **communication** with the World of Spirits ; this **communicative** perception derives its beginning from this, that the Lord wills that all good things be **communicable**.

1390. There is not only a **communication** there of the affections and thoughts of another, but there is also a **communication** of his knowledge . . . Some retain it, others do not.

1391. **Communications** take place both by their speech together, and by ideas and simultaneous representations . . .

1392. Delights and happiness in the other life are also wont to be **communicated** from one to many by a real transmission . . . which **communications** take place without diminution with him who **communicates**. It has been granted me thus through transmissions to **communicate** delights to others . . . The Lord thus **communicates** happinesses to the Angels. The **communications** of happiness are such continual transmissions, but without reflection . . .

1393. **Communications** also take place in a wonderful way by removals . . . the Angels then flow in and **communicate** their own happiness.

1399. Every Spirit has **communication** with the interior and the inmost Heaven, of which he is entirely ignorant, otherwise he could not live . . . Thus **communications** of his interiors exist in Heaven, as of his exteriors in the World of Spirits ; through the interior **communications** he is disposed to the use towards which he is borne . . . The case is the same with man, he also **communicates** through Angels with Heaven . . .

1463. As the men of the Most Ancient Church had **communication** with the angelic Heaven . . . 444S. 6516².

1638^e. The speech of Spirits, through which man, although not aware of it, **communicates** with Spirits.

1661³. He does not know . . . that through evil Spirits he **communicates** with Hell.

1702². Through the interior man the internal man **communicates** with the external ; without this medium, no **communication** is at all possible . . . Unless there were a medium through which there is **communication**, the Celestial could never operate into the Natural, still less into the Corporeal. The interior man is what is

called the rational man, which man, being intermediate, **communicates** with the internal, where there is good and truth itself, and also **communicates** with the exterior, where there is evil and falsity. Through the **communication** with the internal, man can think about celestial and spiritual things, or can look upwards ; through the **communication** with the exterior, man can think about worldly and bodily things, or can look downwards . . .

1732^e. Without the interior man there is no **communication** between the internal and the external man ; a **communication** takes place of celestial and of spiritual things ; when there is a **communication** of celestial things the interior man is called 'Melchizedek,' but when there is a **communication** of spiritual things he is called 'Abram the Hebrew.'

1786^e. The Lord had immediate **communication** with Jehovah. This **communication** is represented by the vision in which Jehovah appeared to Abram. (Gen. xv. 1.)

1791. Perception . . . was the continual **communication** and internal converse with Jehovah, which the Lord alone had.

1850³. With them there was only the representative of a Church, because there could not exist immediate **communication** of the Lord's Kingdom in the Heavens with any true Church on earth, wherefore the **communication** became mediate, through representatives.

1880³. When first the interior sight was opened to me . . . Spirits and Angels . . . were affected with a new joy, that thus there would exist a **communication** of earth with Heaven, and of Heaven with earth.

1990². The **communication** of the Infinite with finites would never be possible (except through the Divine Human). 2016^e.

2057². Hence it is that the happinesses of all are **communicated** to each, and of each to all . . . Everyone is a kind of centre of **communications**, thus of the happiness of all from all . . . and as they who are in that love perceive the highest happiness from the fact that they are able to **communicate** that which flows into them to others, there takes place a perpetual and eternal **communication**, by virtue of which the happiness of each one grows in the same proportion as the Lord's Kingdom . . .

—³. Self-love **communicates** nothing to others . . .

2137. Thence comes the **communication** of the Divine with the Human, and of the Human with the Divine. Sig.

2179³. As the man of the Most Ancient Church **communicated** with Spirits and Angels . . .

2187. 'They did eat' (Gen. xviii. 8) = **communication** thus. 'To eat' = to be **communicated**. 3734.

2341. Good should have no **communication** with evil, or truth with falsity. Rep.

2449³. Such is the **communication** of all ideas of thought and of affections in the other life, that goods are **communicated** with goods, evils with evils . . .

2572⁴. Between the Infinite and the finite there is no proportion, yet there is **communication** from the Divine omnipotence . . .

[A.] 2872. Everyone who is in this freedom, from inmost affection **communicates** his own blessedness and happiness to another, and it is blessedness and happiness to him to be able to **communicate** it . . . the **communication** itself is effected by the Lord, through wonderful influxes in an incomprehensible form, which is the form of Heaven.

2895. Through the Word there is a **communication** of Heaven with earth. 2899, Ex. 6943. 9717, Ex.

2896^e. When the **communication** with the Angels began to cease . . .

2897. Representatives were granted them . . . in order that they might have **communication** with Heaven. 2910³. 3147¹⁰.

3060. 'He said' (Gen. xxiv. 12) = **communication** . . . for from perceiving and willing there is **communication**.

3061. The **communication** of His Divine called the Father, with the Divine Human called the Son. Sig.

3293². This good is twofold, interior and exterior, the interior **communicates** with the interior man, the exterior with the external . . . Without **communication** both ways man could not live as to reason, nor as to body. It is the interior **communication** which remains with man after death, and then makes his natural life . . . But it is the exterior **communication** which man has while he lives in the body; but this ceases through the death of the body.

3457. 'They did eat and drink' (Gen. xxvi. 30) = **communication**. 'To eat' = to be **communicated** as to those things which are of good, and 'to drink' = to be **communicated** as to those things which are of truth.

3464². Thus man has **communication** through doctrinal things with Heaven, but according to the good of his life. Examp.

3480³. With those who are in the life of faith, the **communication** is effected through the goods with them.

3482^e. Hence it is that the **communication** with Heaven is now intercepted to such an extent . . .

3542². Hence it is that both influx and **communication**, and thus conjunction, are signified by this intermediate; (hence) 'to halve to the neck' (Is. xxx. 28) = to shut off and intercept the **communication** and thence the conjunction of higher with lower things.

—⁴. As 'the neck' = this **communication** and conjunction, 'the bonds of the neck' = interception. Ill. 3603.

3679⁴. With him whose Rational corresponds to the Natural, the **communication** is open . . . But with him whose Rational does not correspond to the Natural, the **communication** is closed . . .

3691³. The **communication** between these Heavens can exist no otherwise than as the **communication** of the inmost things of man with his exterior things . . .

3695. 'He put them under his head' (Gen. xxviii. 11) = the most general **communication** with the Divine. 'Under his head or neck' = **communication** with external things, thus the most general **communication**. 'The neck' = the **communication** of interior with exterior things, or what is the same thing, of higher with lower things, and thence conjunction. Hence those things

which are under the neck, or pillows, here = the **communication** of the inmost or of Divine things with the outermost things, which **communication** also is most general. 4352.

3699. 'A ladder set up on the earth' (ver. 12) = the **communication** of the lowest truth and good thence. 'A ladder' = **communication**.

3700. 'Its head reaching to heaven' = **communication** with the Divine.

3701. 'The Angels of God ascending and descending upon it' = infinite and eternal **communication** and thence conjunction.

3708². When man suffers himself to be illuminated through the Word . . . the internal way is opened, thus is there effected influx and **communication** through Heaven from the Lord. But when he does not suffer himself to be illuminated through the Word . . . the internal way is closed, and there is not effected influx and **communication** through Heaven from the Lord . . .

3750. They who above all others believe that they have **communication** with Heaven . . .

3938². The Lord's being, or Jehovah, could never be **communicated** to anyone; only to the Lord's Human.

4038². When first born, man is merely corporeal . . . he afterwards becomes natural, and at last rational; hence it is evident that there is a **communication** of the one with the other; the Corporeal **communicates** with the Natural through sensuous things. Ex.

—³. These three things are what constitute man; between these three things there are **communications**; external sensuous things are those through which man's Corporeal **communicates** with his Natural, and interior sensuous things are those through which man's Natural **communicates** with his Rational . . .

4047^e. There are intermediate Spirits between the Heavens, through whom there is **communication** . . .

4067³. Thus in all other things they **communicate** with Hell . . .

4126. There was no longer any **communication**. Sig. 4143.

4131. 'Laban said to Jacob' (Gen. xxxi. 26) = a state of **communication**. . . 'To say,' here, = **communication**. Ex.

4154. Without intermediates there is no **communication**.

4186. They claim for themselves the goods and truths which belong to the angelic Society, and which they have had through **communication**.

—². It has been given me to know through much experience how the affections of good and truth are **communicated** to others. Examp.

4189³. Through the Word they have direct **communication** with Heaven, and through Heaven with the Lord; but not the gentiles.

4208³. In order that a representative Church might exist, and thus some **communication** of the Lord through Heaven with man, they had to be kept especially in the acknowledgment of Jehovah . . . for the representatives with them did not go forth from internal but from external things, and thus **communicated** themselves,

otherwise than in a genuine Church, in which the **communication** is effected through internal things.

4239. The first **communication** with celestial good. Sig. 'To send messengers' = to **communicate**.

4279². The literal sense is such that the interior sense can be **communicated** to man, and also the internal and the supreme senses, for man **communicates** with the three Heavens . . .

4280³. Through the knowledge of correspondences **communication** with Heaven is given to man . . .

4288⁵. They who were of the representative Church **communicated** with the three Heavens as to the interior things to which external things served as a plane ; but they who were in the representative of a Church did not **communicate** with the Heavens as to interior things ; yet the external things in which they were kept could serve as a plane . . . in order that that there might exist somewhat of **communication** between Heaven and man through a sort of image of a Church, for without the **communication** of Heaven with man through somewhat of a Church the human race would perish. 4293⁶. 6304⁷. 7290. 7893. 8588⁵. 10436. 10500, Ex.

4311². Wherefore there was no **communication** with the man himself, but with the Holy itself in which he was . . . But with these there is a **communication** of Heaven with themselves . . .

—³. Neither do these have **communication** with Heaven with themselves, but they who hear the words from their lips . . .

4330⁶. There are spheres of thoughts and affections in the other life, and they are mutually **communicated** according to presence and approach. Refs.

4403. Societies send Spirits from themselves to others, and through them they perceive the thoughts and affections, and thus **communicate**. 5856.

4423. Without a Church somewhere in the Earth there is no **communication** of Heaven with man . . .

4424. Lest through the Knowledges of good and truth they should **communicate** with Heaven, and through evils and thence falsities they should **communicate** with Hell, and thus hang between the two . . .

4453. 'To trade' = to acquire knowledges, and also to **communicate** them.

4464. Through internal things man has **communication** with Heaven . . . Unless man is in Heaven as to his thoughts and affections, he cannot go there after death, for there is nothing of **communication** ; man procures this **communication** for himself in the bodily life . . .

4545². The **communication** of Heaven with man is necessary for the human race to subsist, and this through the Church . . .

4570. Through these things man has **communication** with worldly and bodily things . . . Thus does the Natural **communicate** through sensuous things with worldly and bodily things, and through analogical and analytical things with the Rational, thus with those things which are of the Spiritual World . . . There exists also an intermediate which **communicates** with both . . .

4638⁵. They want good to be **communicated** to their empty truths, or to their empty faith, by others. Sig. For in the other life all spiritual and celestial things are mutually **communicated**, but only through good.

—⁶. It cannot be **communicated**, because the little of truth they have will be taken away. Sig. For as to the **communication** of good with those who are in truths without good in the other life, the case is this ; they as it were carry off good for themselves, and appropriate it, and do not **communicate** it with others, but defile it, wherefore no **communication** of good takes place with them.

4797. Every Angel . . . **communicates** generally and widely with all who are in the same province . . .

4802². They know there that through truths they have **communication** with some Societies of Heaven . . .

4950. I perceived from their thought **communicated** to me . . .

5032. The **communication** of falsity which appeared as truth. Sig. 'To hear the words' = **communication**, for 'to hear' = to perceive, thus to be **communicated** . . . The **communication** of falsity is with natural good not spiritual.

5060. Hence a perceptible **communication** is given with the Spiritual World . . .

5126². The **communication** with the interior man is not as yet open (in infancy) . . . From childhood to adolescence the **communication** is opened to the interior Natural . . . From adolescence to young manhood the **communication** between the Natural and the Rational is opened . . .

—⁴. To the same extent he closes the Rational and also the interior Natural, but still of the Divine Providence, so much of **communication** remains . . .

5127². As with them the **communication** with the interiors is closed . . .

5133. **Communication** with the interior Natural. Sig. 'To remember to do to anyone' = to **communicate**. . . By **communication** with the interior Natural is meant conjunction through correspondence ; the interior Natural is . . . that which **communicates** immediately with the Rational.

5247⁶. Although the internal sense be not understood, it still affects, because the affection of the Angels is **communicated** ; hence it is evident that the Word has been given to man in order that he may have **communication** with Heaven . . .

5249. **Communication** with the new Natural. Sig. 'To come' = **communication**, here, through influx.

5370. **Communication** from the remains. Sig. 'To open,' here, = to **communicate**.

5383⁶. Such is the **communication** there (of thoughts and affections). Des.

5384. Through this cupidity these Spirits **communicate** with the Hells, and through the justice of the cause . . . they **communicate** with Heaven ; wherefore they are kept in this province.

5492⁶. Unless this were so there would be no **communication** of man with the Angels, or of the world with Heaven.

[A.] 5597. In Heaven there is a **communication** of all thoughts . . .

5658³. The ancients knew this from **communication** with Spirits and Angels.

5664a². The reason he does not perceive it is that his interiors are closed, so that he cannot have perceptible **communication** with Spirits and Angels.

5719⁶. Such are kept separate from others in their own Hell, and only **communicate** with those who are like them . . .

5776. **Communication** with the internal. Sig. 'To enter a house' = **communication**, because 'a house' = the man himself.

5794. The **communication** of the external man with the internal through good. Sig. 'To approach to speak with anyone' = **communication**.

5856^e. Hence it is evident that the Spirits and Angels who are with man are for the sake of **communication** with Societies in Hell, and with Societies in Heaven.

5880. When the internal is conjoined with the external, or good with truth, then first is effected **communication** on the part of the internal with the external, but not as yet reciprocal **communication**; when there is this, there is conjunction. Sig.

5883. Interior **communication**. Sig. and Ex. 'To approach' = to **communicate** more nearly.

— . The **communication** with the natural or external man is interior and exterior . . .

5983. That man has **communication** with Hell and with Heaven, through two Spirits and through two Angels, is evident from the fact, that in the other life one Society cannot have **communication** with another Society, or with anyone, except through Spirits who are sent forth by them. These emissary Spirits are called subjects . . . To send out subjects to other Societies, and thus procure **communication** with themselves, is one of the familiar things of the other life, and has become perfectly well known to me from this, that they have been sent to me thousands of times, and that without them they could know nothing of what was with me, and could **communicate** nothing to me of what was with them. Hence it may be known, that the Spirits and Genii with a man are nothing but subjects, through whom there is **communication** with Hell; and that the celestial and spiritual Angels are subjects, through whom there is **communication** with the Heavens.

5984. When the Spirits who are in the World of Spirits want to have **communication** with a number of Societies, they are wont to send out subjects, one to each . . .

6027. The **communication** of the good of the Church with the celestial internal. Sig. . . 'To send before him' = to **communicate**.

6042. **Communication** with the Natural where are the scientifics of the Church. Sig. 'To show' = **communication**.

6057³. Hence it is evident that the intercourse of the soul with the body is properly the **communication** of the spiritual things of Heaven with the natural things of the World, and that the **communication** takes place through influx, and is according to the conjunction.

The reason this **communication** is now unknown, is that everything is attributed to nature . . .

6193. The case with **communications** in the other life is this . . .

6228. The **communication** of natural truth with the internal. Sig. 'To say' = perception, and also **communication**, for what is perceived by another is **communicated**.

6333⁴. Through the historical things of the Word **communication** is thus given to children with the Heavens, which **communication** is grateful, because they are in a state of innocence and charity.

6388². In proportion as they do this, the joy and happiness from Heaven cannot be **communicated** to them . . .

6476. Whenever I have read the Lord's prayer . . . the ideas were opened, and thus was effected **communication** with some Societies in Heaven . . .

6478. When an Angel is doing good to anyone, he also **communicates** to him his own good, joyousness, and bliss . . . When he is in such **communication**, there flows into him good with joyousness and bliss much more than he gives . . . But as soon as the thought suggests itself that he wants to **communicate** what is his own in order to obtain that influx . . . the influx is dissipated; and still more if there is any thought about recompense from him to whom he is **communicating** his good.

6604. The changes of his face came from the Societies with which he had **communication**, and manifested themselves according to the variations of the **communication** . . .

6612. They who think exteriorly, that is, in the Sensual, **communicate** only with the grosser spirits; but they who think interiorly, that is, from the Rational, have **communication** with the Angels . . .

6655². When the men within the Church make sagacity to consist in cunning, they have **communication** with the Hells.

6692. Through representatives and significatives in the time of the Ancient Church there was **communication** with Heaven, which **communication** was with those who lived in the good of charity, and was opened with a number; but those who did not live in the good of charity . . . sometimes had open **communication** given them with evil Spirits . . . Hence magic.

6813. There exists such a **communication** among Spirits, that when they are in a Society, if they are accepted and loved, all things they know are **communicated**, not through any speech, but through influx.

6880. Hence it is evident, that the Divine being cannot **communicate** itself to anyone except through the Divine manifesting, that is, the Divine itself cannot do so except through the Divine Human, nor the Divine Human except through the Divine truth, which is the Holy Spirit.

6901. **Communication** with those who are in falsities, and who have infested. Sig. 'To enter' = **communication**, for in the spiritual sense to enter is to **communicate** one's thought to another . . . Thus the **communication** of such things as are of law from the Divine and thence

of intelligence with those who are in falsities and who have infested, is signified.

6914⁴. In the other life, to be enriched with truths and goods is effected through the adjunction of Spirits who are in truth and good, for through these the **communication** is effected. Sig.

9626. The Spirits of Mercury . . . are thus conjoined together into a globe in order that . . . the Knowledges of each may be **communicated** to all, and the Knowledges of all to each.

6977². Lest he should have **communication** with any Society of Heaven, everything true and good is taken away from him . . .

7136. 'The directors of the Sons of Israel' (Ex. v. 14) = those who have proximately received and **communicated** the infestations.

7137. 'The directors' = those who proximately receive and **communicate**, and who are simple upright Spirits . . . These are injected by the infesters into the Society with which they are preparing a **communication** for themselves . . . Thus do the Hells have **communication** on their side, and they who are being infested have **communication** on theirs.

7250. The Hells (of the planet Venus) do not **communicate** with those of our earth, because they are of an entirely different genius . . .

7270. The reception of the Divine influx and **communication**. Sig.

7291. Influx and **communication**. Sig. . . . 'To say' = influx and **communication**. . . . This influx and **communication** can only be expressed in the historicals of the Word by 'to say' and 'to speak.'

7306. 'To go' or enter 'to Pharaoh' = **communication**, here, the **communication** of things which confirm that . . .

7332. The reason they are permitted to falsify truths, is lest through truths which are of faith they should have **communication** with those who are in Heaven, and through evils which are of life they should have **communication** with those who are in Hell . . .

7363. Many of them (in Mars) have manifest **communication** with Angels who are in Heaven.

7502³. The reason they who have been of the Church, and have lived a life of evil, are thus by degrees devastated before they are cast down into Hell, is that they have known the truths of faith, and through them have had **communication** with Heaven. The heavenly Societies with which they have had **communication**, and also still have it in the other life, can only be separated from them by degrees . . . 7545³, Ex.

7545. That the **communication** with those things which are of Heaven might thus be taken away. Sig. and Ex.

7548. That the **communication** might still remain. Sig.

7560. Through these (remains) there is **communication** with Heaven; and in proportion as man has **communication** with Heaven, in the same proportion is he man. There is indeed a **communication** of the evil,

even of those who are in Hell, with Heaven, but not any conjunction through what is good and true, for the moment that good and truth flow down from Heaven . . . they are turned into evil and falsity . . . Such is the **communication**.

7573. The recession and separation of the **communication** with those who are in good and truth. Sig.

— . It has been said that (such evil men of the Church) have **communication** with Heaven . . . It is this **communication** which is taken away when they are being devastated; and when this **communication** has been taken away, the truths and goods together with the Knowledges thereof are taken away; for whatever Spirits and even Angels know, flows in through Heaven from the Lord, thus through **communications**. Refs.

8063. The sphere of extension in the Spiritual World is to the Societies which are round about; wherever the sphere extends itself, up to that point there is **communication**. Refs.

8146². With the state of casting down into Hell, the case is this . . . all the falsities with them are gathered together into one, which is effected through the opening of all the Hells with which they have had **communication** . . .

8155. **Communication** around the region of Hell where there are falsities from evils. Sig. 'To pursue' = **communication**, for in the spiritual sense, to pursue or come into contact with, is influx, through which there is **communication**; here, of the falsities from evil of those who are signified by the Egyptians with those who are signified by Israel. That there is **communication** there, is evident from the temptation which for the first time they underwent there. All temptation takes place through influx from the Hells, thus through **communication**.

8198. 'The latter came not near the former' (Ex. xiv. 20) = no **communication**. 'To come near' = influx and **communication**.

8367². When temptation is finished, **communication** with Heaven is opened, which before had been partially closed. Hence come enlightenment and affection, thus what is pleasant and delightful; for then the Angels, with whom the **communication** is given, flow in through truth and good. Sig.

8470. **Communication** with those in the Society, and thence general good. Sig.

—². In a Society in Heaven everyone **communicates** his own good to all who are in the Society, and all there **communicate** to each one; hence comes forth the good of all in general, that is, the general good. This good is **communicated** with the general good of other Societies, and hence comes forth a still more general good, and at last the most general of all. Such is the **communication** in Heaven, and hence it is that they are one; just as the organs, etc. in man . . . present a one through such **communications**. Such a **communication** of goods exists only through love . . .

8593³. This signifies that evil Genii should not **communicate** at all with those who are of the Spiritual Church, for they **communicate** with those who are not in truths, but who favour falsities from evil affection.

[A.] 8794³. Sometimes the **communication** with some Societies has been taken away. The consequence.

—^e. In the other life everyone comes among those with whom he had **communicated** during the bodily life . . .

8870³. As to their externals, which are apparently good, (hypocrites) would in some way **communicate** with Heaven, namely, with those who are in the circuits there . . . and through their internals they would **communicate** with the Hells . . .

8872². Internal things have been revealed to the man of the Christian Church, and therefore **communication** with Heaven is effected through internal things . . .

8989. 'A door'=introduction, and also **communication**, for one chamber **communicates** with another through the door.

— . The internal sense is, that those who are solely in truths, and not in the corresponding good, and yet are in the delight of the recollection of spiritual goods, should have some **communication** and conjunction with spiritual good.

—⁸. To these the door is said to be 'shut,' because they do not **communicate** with Heaven, that is, through Heaven with the Lord; the **communication** with Heaven and through Heaven, takes place through the good of charity and of love, but not through truths without good in them. Sig.

9213⁴. 'To lend'=the **communication** of truth.

—⁵. In the other life, they who enter the house of another, and speak together in one chamber, so **communicate** their thoughts to all who are there that they have not the least idea but that they have thought them from themselves . . .

9276³. Such is the **communication** of Heaven with man, that is, such is the **communication** of the Lord through Heaven with him . . .

9278. The external man **communicates** with the world, and the internal with Heaven.

9344. No **communication** with evils and falsities. Sig. 'To make a covenant'=to be conjoined, thus also to be **communicated**, for those who **communicate** together are conjoined.

9424². Such **communicate** with Heaven, thus with the Lord . . .

9604. The constant **communication** of truth with good, and of good with truth. Sig.

— . The **communications** must be reciprocal, in order that there may be a marriage conjunction of truth and good. 9621.

9622. The **communication** of all things of that Heaven with the outermost things there. Sig. . . For by the curtains and their extension was represented Heaven as to **communication** and influx.

10023. 'To lay the hands on'=to **communicate** that which is one's own to another. Ex.

10076. What is **communicative** and receptive (in the Heavens, of the Lord's Divine power). Sig.

10079. What is **communicative** of the good of love from the Lord. Sig.

10130. 'To touch'=**communication**, etc.

10287. Through the acknowledgment of the truths of the Church and of the Lord, **communication** with the Heavens is effected. . .

10409⁶. Their interiors are closed, and thus they have no **communication** with Heaven; and only their exteriors are open, through which they have **communication** only with the Hells.

10436². Through the interior things of worship, the man of the Church **communicates** with the Heavens . . .

—^e. The end of all worship is **communication** with Heaven, and thereby the conjunction of the Lord with man.

10490. A closing up as to the influx of good and truth . . . lest there be any reception and **communication**. Sig.

10493. What is **communicative** and receptive of Divine truth in the Heavens. Sig.

10629. The Church cannot be instituted with any people, unless their interiors are open, through which there is **communication** with Heaven.

10698. The **communication** of man with Heaven and the Lord is through what is internal; when this does not exist, that is, when it is closed up, there is **communication** with Hell. Although the Sons of Israel were such that there could be no **communication** with Heaven with them through what is internal, still they could represent the things of the Church . . .

10704. **Communication** with those who are in externals without what is internal. Sig.

— . 'To go out and speak'=**communication**; for what Moses heard from Jehovah, he **communicated** to the Sons of Israel when he went out.

H. 2. In Heaven there is a **communication** of all thoughts . . .

30. Therefore man **communicates** with the Heavens as to his interiors . . .

49. All the Societies of Heaven **communicate** with each other, not by open intercourse . . . but they all **communicate** by an extension of the sphere . . . Hence there is a **communication** of all things of Heaven with each, and of each with all. (e), Refs. 85^e. 199.

200. On the form of Heaven, according to which there are consociations and **communications** there. Gen.art.

203³. There was a certain Spirit who believed that he thought from himself, thus without any extension outside of himself, and thence **communication** with the Societies which were outside of him. In order that he might know he was in falsity, the **communication** with the nearest Societies was taken away from him, whereby he was not only deprived of thought, but fell down as if dead . . . After a while the **communication** was restored, and . . . as it was restored he returned into the state of his own thought . . . Other Spirits . . . then confessed that all thought and affection flow in according to the **communication** . . . thus everything of life does so. P.289.

204. Intelligence and wisdom with everyone are varied according to the **communication**. Ex. (See SOCIETY at this ref.)

206. Such is the form in each Heaven, according to which the Angels have **communication** and extension of thoughts and affections . . . But the **communication** of one Heaven with another is different . . . However, the **communication** between the Heavens should not be called **communication**, but **influx**. 207, Ex.

207. A Society of a higher Heaven has no **communication** with a Society of a lower one except through correspondences, and **communication** through correspondences is what is called **influx**. W. 186. 202².

260². Hence all **communication** of the intelligence and wisdom of the Angels proceeds according to the form of Heaven.

272^e. Love is spiritual conjunction, therefore it **communicates** what is its own . . .

294. The nature of the **communication** of Heaven with good Spirits, and the nature of the **communication** of Hell with evil Spirits. Ex.

369². For there is a **communication** of thoughts and affections in the Heavens, and still more of one married partner there with another, because they mutually love each other.

380. The love of dominion in marriage destroys this. . . . Hence there is nothing mutual, consequently no **communication** of any love and its delight from one to the other; yet this **communication** and thence conjunction is the interior delight itself which is called bliss in marriage.

399. How great the delight of Heaven is may be evident from this, that it is a delight to all there to **communicate** their own delights to others . . . For in Heaven there is a **communication** of all with each, and of each with all. Such a **communication** flows forth from the two loves of Heaven . . . these loves are **communicative** of their delights. The reason love to the Lord is such, is that the Lord's love is the love of the **communication** of all things which are His own with all . . . Similar love is in each of those who love Him . . . Hence there is a mutual **communication** of the delights of the Angels . . . Whereas if evil loves are **communicative** it is for the sake of themselves . . . Relatively to others they are not **communicative**, but destructive . . .

506. For these have **communication** with the Angels . . .

511. The separation of the good from the evil is effected . . . by their being led about to those Societies with which there had been **communication** . . . in the first state after death.

552². For in the Spiritual World there is a universal **communication** of affections and thence of thoughts . . . But it is to be known that **communication** with others in the Spiritual World takes place according to the turning of the face . . .

588². There are Hells beneath Hells; there are **communications** of some of them through passages; and there are **communications** of many through exhalations . . .

601. A whole Society can have **communication** with another Society, and also with another individual, wherever he is, through a Spirit sent forth . . .

N. 196. These assaults (during spiritual temptation)

are effected by . . . an apparent closing up of the interiors of the mind, and thus of **communication** with Heaven . . .

J. 9⁷. In a word . . . there are **communication** and conjunction with those there who are in like affections (in both Heaven and Hell).

70. For in the Spiritual World there is a **communication** of all, and thence a conjunction with those who are like.

C. J. 11. Before the Last Judgment upon them, much of the **communication** between Heaven and the world, thus between the Lord and the Church, had been intercepted. Gen. art.

28. The Lord does not bring destruction on anyone, but only . . . withdraws His own from **communication** with the evil . . .

S. 64. When I have read the Word in the sense of its letter, **communication** has been effected with the Heavens, now with this Society, now with that.

—². There are Spirits below the Heavens who abuse this **communication** . . .

96^e. Hence it is evident that a false internal or truth falsified takes away the **communication** with Heaven . . .

W. 13. Therefore, unless there is a just idea of God, there cannot be any **communication** with the Heavens.

90². In the World man lives so separated that there is not any **communication** by continuity, that is, as between purer and grosser, but as between prior and posterior, between which no **communication** is possible except through correspondences.

220². To touch with the hand = to **communicate**.

295^e. From this it was plain that the Natural and the Spiritual differ according to degrees of altitude, and that they do not **communicate** with each other except by correspondences. P. 41.

P. 224³. In the Spiritual World there is a **communication** of affections and thence of thoughts, which is the reason no one can speak otherwise than as he thinks . . .

R. 611. For there is an ineffable delight in the heat and light of Heaven, which is **communicated**.

—^e. There is a **communication** of affections in the Spiritual World . . .

842. Those meant by the dragon were withdrawn . . . that for a while there might be no **communication** with them. Sig. 843.

M. 266³. This love receives its bliss from **communication** through uses with others . . . But in proportion as we retain uses in ourselves, and do not **communicate** them, the bliss perishes.

267. This is from the reciprocal **communication** of affections . . .

294². Bosom delights . . . which you can **communicate** to your husbands . . .

352. Hence all **communication** between the Christian and Mohammedan Heavens has been taken away; in like manner between the Heavens of the Gentiles. If there were **communication** . . .

—^e. This **communication** exists, but not one of the Heavens in themselves.

[M.] 396³. **Communications** of love and its delights between married partners are effected through the sense of touch; the reason **communications** of the mind are thereby effected is that the hands are man's ultimates . . .

T. 209⁴. Hence it was evident to me that there is no **communication** with Heaven through the Word with those who are in falsities of doctrine . . .

D. 159. On the general force of Spirits **communicative** with men in general.

359. That in the harmony of many the delights and happiness of all are **communicated** to each.

395. In the other life the delights of one can be **communicated** to others not only by speech . . . but delights can affect others by a real transmission into them . . . Hence the delights of earthly marriages, and hence the **communications** between married partners.

428. These heavenly delights are **communicable**, and that without any diminution with those who **communicate**.

969 (Index). They who constitute the province of the renal capsules in fetuses are **communications** between men and Angels.

983 (Index). On stationary and **communicatory** Spirits.

984^e. In this way **communications** are set up with those who are very distant, even in another universe.

987. On the **communication** of man's ideas with Spirits.

1050. The **communication** of thoughts among Spirits. Des. 1051.

2376. They often sent their Spirits to me for the sake of **communication**, otherwise the **communication** would have been taken away . . . Evil Spirits have their emissaries like centres of **communications** round about, like spiders in their webs; thus they form for themselves **communications**.

2379. Not being in order, man cannot be without Spirits adjoined to him, and, through them, without **communications** with such Societies as agree with his life.

2390. Hence it is evident that unless the Lord had come into the world at that time . . . the **communication** of Heaven with men would have been broken, and therefore mankind must have perished.

3031. The **communication** of dispositions . . . in the other life is wonderful, and is instantly recognized. . . The **communication** and acknowledgment, and consequent association, are situated as are relationships on earth . . . The **communications** are so exquisite that they cannot be described.

3050. The true speech of Spirits . . . is thought, and indeed **communicative** . . . In a word, it is a **communication** of ideas . . . 3082. 3083.

3051. Among themselves, Spirits do not know that . . . they **communicate** their ideas by such speech.

3083. The **communication** is effected by the Lord, Who wills that all things good and true should be **communicable**.

4014^e. Thus is the interior idea of others **communicated** . . . 4015.

4509. On impediments to **communication** there.

5534. He who has no spiritual life has no **communication** with Heaven . . . nor can he be restrained by Heaven, because he is without **communication**.

5538. They who perceive delight in adulteries have not the slightest **communication** with Heaven.

5540^e. Hence they are let down into the lower parts towards the north, where there is but little **communication** with Heaven, but yet there is some **communication**.

5783. There is a **communication** of all things in Heaven, as there is a **communication** in all things there, for when the will acts a **communication** is effected with each and all things there; in the inmost things by willing, in the outermost by acting . . .

D. Min. 4776. On **communication** through the thoughts.

— . With Spirits there is a **communication** of all thoughts; the magic art consists especially in this, that they **communicate** to others their own wicked and filthy things through the thoughts . . .

E. 195². Through such thought and faith man **communicates** with the Angels of Heaven, and through **communication** with Heaven his internal spiritual man is opened.

—³. They who lead a moral life from a merely natural origin have no **communication** with Heaven.

—⁴. When man has Knowledges from the Word, and applies them to life, he then **communicates** with Heaven through them, and through the **communication** becomes spiritual . . .

674³. In the Spiritual World there is a **communication** of all affections, and sometimes of thoughts, and within each Society there is a general **communication**, extending from its midst to the boundaries in every direction . . .

675². The truths of doctrine then no longer remain with the evil, because the **communication** with the good is taken away . . . For in the Spiritual World there is a **communication** of affections and thence of thoughts, and from this **communication**, one is held by another . . .

730⁴³. The laying of Aaron's hands on the head of the scape-goat . . . represented **communication** . . .

D. Love. xii². As there are **communication** and extension of all thoughts and affections in the Spiritual World, and a **communication** and extension of the affections of use according to their quality in Heaven . . .

Communion. *Communio.*

A. 4680³. He is cast out from their **communion** . . .

4835³. 'To be childless' signified . . . that they were out of the **communion**.

5859^e. Such is the **communion** (of wisdom in the heavenly Societies).

7396^e. This **communion**, or Church, is the Lord's Kingdom on earth conjoined with His Kingdom in the Heavens.

9877^e. Hence all thoughts of faith diffuse themselves

into the angelic Societies according to that form, and make a **communion**.

10723. In the Heavens there is a **communion** of all goods; the peace, intelligence, wisdom, and happiness of all are communicated to everyone there, and those of each are communicated to all. N.236.

10765. They who are outside the Church, yet acknowledge one God, and live according to their religion in a kind of charity towards the neighbour, are in **communion** with those who are of the Church. N.244.

H. 73. The reason is that Heaven is a **communion**, for it communicates all things of its own to each, and each receives all things of his own from that **communion**.

268. In the Heavens there is a communication of all things; the intelligence and wisdom of one are communicated to another; Heaven is a **communion** of all goods. Why.

W. 25. It would be the same in the Church scattered all over the world, which is called a **communion**, because it is as one body under one head. Ex.

431. In Heaven, all who do uses from the affection of use, from the **communion** in which they are, derive this, that they are wiser and happier than others.

P. 114. Before man approaches the Holy **Communion** . . .

— The address before the Holy **Communion** . . .

— . 127.

325². As many Christians believe that the Church is general, which is also called a **communion**, it follows that there are most general things of the Church which enter into all religions, and make this **communion**. These are, the acknowledgment of God, and the good of life.

R. 5. There is such a conjunction of each with all in Heaven, that everyone speaks from the **communion**, although an Angel is not conscious of it . . .

8. The **communion** of those with the Angels of Heaven who live according to the doctrine of the New Jerusalem. Sig.

M. 191². With the latter, the ardour of the body . . . forcibly draws into **communion** with it the lower things of the mind; whereas with the former, the mind . . . gently draws the body into **communion** with it.

241. Nor can he accost his wife in a **communion** of breathings.

277². There is a certain **communion** between married partners which is implanted in both from the first covenant of marriage . . . as a **communion** of possessions, in many things a **communion** of uses, of various necessities of the house, and thence also of thoughts, and sometimes of secrets; there is also a **communion** of bed, and a **communion** of the love of little children.

380. They sometimes join in the **general confession** . . .

T. 14². Thus is he excluded from **communion** with the Angels of Heaven . . . and enters into **communion** with the satans of Hell . . .

15. He who in faith acknowledges and in heart worships one God, is in the **communion** of saints on earth, and in the **communion** of Angels in the Heavens;

they are called **communions**, and are so, because they are in one God, and one God is in them.

307. In the celestial sense . . . 'mother'=the **communion** of saints, by which is meant the Lord's Church scattered through the whole world.

347². Wherefore when man learns truths from the Word, he comes into **communion** and consociation with the Angels.

416. By the Lord's Kingdom is meant the Church in the whole world, which is called a **communion** . . .

530³. As often as a man prepares himself for the **communion** of the Holy Supper . . .

607. A regenerate man is in **communion** with the Angels of Heaven, and an unregenerate one is in **communion** with the Spirits of Hell. Gen.art.

— The reason every man is in **communion**, that is, in consociation with Angels of Heaven or Spirits of Hell . . .

—³. As man continually lives in **communion** with the natives of the Spiritual World . . .

608. Man is in **communion** with Angels from the three Heavens according to his regeneration.

717. They who approach the Holy **Communion** worthily become His redeemed ones.

D. 1976. On a wicked **communion**.

2867. On those who hold to the **communion** of all things, even of wives. 3440. 3450. De Conj. 96.

3766. (The Quakers) have an abominable **communion** of wives. Des. 3794.

Community. *Communitas.* See under GENERAL.

Compact. *Pactus.* A.6804¹⁰. 8767. M.307. T.285.

Companion. *Socius.*

A. 1322. 'Not to hear the lip of a **companion**' (Gen. xi.7)=that they are all discordant, or one against another; for it is not to acknowledge what another is saying, and in the internal sense, it is not to acknowledge what another is teaching, or his doctrine.

— As soon as this common tie (among evil Spirits) is dissolved, one rushes on another, and then their delight consists in a **companion** torturing his **companions**.

1506. Being forsaken by his **companions**, the Spirit fell into another state . . .

2360². When they were called '**companions**,' it was not from the good of love, but from the truth of faith. Ill.

—⁵. Hence it is evident that the Jews and Israelites called each other brethren, but their allies **companions**.

4199. 'Because we shall lie hid a man from his **companion**' (Gen.xxxi.49)=separation relatively to those things which are of the Church. . . . 'A man from his **companion**'=those who are within the Church, and those who are without it.

4854. 'He and his **companion** Hiram the Adullamite' (Gen.xxxviii.12)=that he was still in falsity. . . . When

he is called 'his companion,' it is signified that it was adjoined to him.

[D.] 5705. 'The men were amazed, everyone to his companion' (Gen. xliii. 33) = a change of everyone's state among themselves.

5717. They said that they live in dark forests, where they dare not do any violence to their companions, for then their companions are allowed to treat them savagely . . .

5764. It was a custom that when one sinned, all his companions were held to be guilty . . . But such a law is derived from Hell, for there all companions conspire together for evil . . .

6765. 'Wherefore smitest thou thy companion?' (Ex. ii. 13) = chiding, because one wanted to destroy the faith of another. . . 'A companion' = one who is in the truth of faith. He is called 'a companion,' and not 'a brother,' although they were both Hebrews, because they were enemies.

8694. 'He comes to me, and I judge between a man and his companion' (Ex. xviii. 16) = that they are then arranged by revealed truth. . . 'To judge between a man and his companion' = arrangement among truths.

8849. He had taken something from his companion . . .

9090. 'When a man's ox shall strike the ox of his companion' (Ex. xxi. 35) = two truths of which the affections are different, and that of one shall injure that of the other. . . 'A man' and 'a companion' = two truths.

9149. 'When a man shall give to his companion silver or vessels to keep' (Ex. xxii. 7) = truths from good and corresponding scientific in the memory. . . Two truths, as truth and the corresponding scientific, are in man 'a man' and 'a companion.'

10490. 'Slay ye a man his brother, and a man his companion, and a man his neighbour' (Ex. xxxii. 27) = a closing up as to the influx of good and truth, and of things related to them. . . 'Brother' = the good of love and of charity; 'companion' = the truth of that good; and 'neighbour' = that which is conjoined with them, thus what is related.

H. 278². With companions they never act from an evil end . . .

S. 84. 'Companion' is predicated of truth.

R. 32. 'I John who am your brother and companion-comsocius' (Rev. i. 9) = those who are in the good of charity, and thence in the truths of faith. Ill. E. 47, Ex. —^e. As charity is that from which faith is derived, the Lord calls none 'companions,' but 'brethren,' or 'the neighbour.'

M. 524⁴. An evil Spirit chooses companions with whom he lives in his own delight.

555⁶. 'A female companion-socia' (Jer. ix. 20) = those who are in the goods of the Church.

746⁶. 'They shall fight a man against his brother, and a man against his companion' (Is. xix. 2). . . By 'brother,' and 'companion' are signified the good from which is truth, and the truth from good; but in the

opposite sense, the evil from which is falsity, and the falsity from evil. Ill.

Companion. *Sodalis.*

Companionship. *Sodalitium.*

R. 153¹⁰. You see your companions; they all labour . . .

M. 23. After this festive companionship . . .

134⁴. We agree with our companions from the west . . .

T. 110⁷. I asked, whether he, like the others, his companions . . .

137³. At these words, his companions on the left side . . .

380². He brings himself into companionship with the Arians and Socinians . . .

665³. We have heard from some of our brotherhood . . .

797³. Melancthon . . . could not be kept from being alternately let down to his captive companions . . .

Company. See ACCOMPANY, COHORT, also under CONVERSE, and CONGREGATE.

Company. *Catus.*

A. 392⁸. If he does not perceive in himself something of affection . . . for what is true and good in company and in life, he may know that he is in the same delight as the infernals . . .

396². They are outside the Church, although they are within the congregation . . . —^e.

4295. 'God stood in the congregation of God' (Ps. lxxxii. 1).

4574. 'A nation and a company of nations shall be from thee' (Gen. xxxv. 11) = good, and the Divine forms of good. . . 'A company of nations' = the truths which are from good, or what is the same, the forms of good.

—^e. The reason 'a company of nations' = the forms of good, is that 'nations' = goods, and therefore a company or congregation of them is a collection of them, which is nothing else but a form . . . Moreover, in the Word, 'company,' 'congregation,' and 'multitude' are predicated of truths.

6113⁹. A company of such men make the Church in general.

6232. 'I will give thee for a company of peoples' (Gen. xlviii. 4) = indefinite increase. 'A company of peoples' = truths from good to an indefinite number; for 'company' = abundance.

7830. 'Speak to all the congregation of Israel' (Ex. xii. 3) = influx with information of all things which are of the Spiritual Church. . . 'The congregation of Israel' = all truths and goods in the complex; for by 'the congregation of Israel' are meant all the tribes . . . 8006. 8193. 8398. 8403. 8438. 8557.

7483. 'The congregation of the company' (Ex. xii. 6) = the truths of good which are with those of the Spiritual Church; for 'congregation' is predicated of truth, and 'company' of good.

10792. There must be governors who will keep the assemblages of men in order . . .

W. 24. Every man . . . thinks of a company of men as a man . . .

P. 338⁴. No one there can sit anywhere except in his own place . . . It is the same in companies.

M. 267². This is why as soon as he comes into companies he inverts his spirit . . .

461². There are three companies of them . . . These three companies receive enlightenment from the Angels who are directly over them.

665. The Angels arranged them all in four companies . . .

666^e. The four companies formed themselves all into one, but after conversing together about what the Angel had said, they were divided into four different companies . . .

E. 313⁷. 'The congregation of God' (Ps.lxxxii.1)= Heaven.

439⁵. Divine truth from Divine good is signified by, 'the princes of Judah their company' (Ps.lxviii.27).

639³. 'The congregation of God'=the Angels, by whom in the spiritual sense are signified Divine truths.

650⁷. The inheritance of God, by which is meant the Church, is called 'thy wild beast, thy congregation shall dwell therein' (Ps.lxviii.10).

721¹⁰. That the Church is to be established from them is signified by, 'I am bringing them, I will gather them, and a great company shall return thither' (Jer.xxxi.8).

Coro. 8. The company of these men is what is called the Church. In this company or Church are they who live according to the order described above.

Company. Consortium.

A. 315. He then wants to be away from the company of the Angels . . .

784². Man is constantly in the company of Spirits . . . 5036. 5861.

1119. For they breathed with the Angels in whose company they were.

1635. When I have spoken with Spirits in the midst of a company of men . . . 5862^e.

1808. Societies of Angels; companies of evil Spirits.

2303. They perceive bliss from the company of little children . . .

2896. The Most Ancient Church . . . lived in company with the Angels.

3900⁴. They are kept by the Lord in the company of Angels . . .

4657^e. Such cannot be admitted into the company of good Spirits.

5861. If he desires it, he is shown the society of Spirits in whose company he had been (while in this world).

5863^e. Hence it is evident how dangerous it is for man to be in living company with Spirits, unless he is in the good of faith.

8002². Conscience is the plane into which the Angels flow, and through which there is given consort with them.

8694². Their internal man is in company with the Angels.

10420². The man who is in these loves is in company with those who are in Hell. R.937³.

H. 46. When I have been withdrawn from the body, and thus in company with the Angels . . .

115. In the golden age the Angels dwelt with men, and had consort with them as friends with friends.

143². Whenever I have been in company with the Angels . . . 174. 234. 255. 312².

468. Moral truths relate to those things which are of the life of every man in relation to associations and intercourse.

479⁴. That a man's spirit is his own reigning love is manifested in every company in the other life . . .

495. They are led round . . . into various companies . . .

504. The state of the exteriors is such as the man was as to his spirit when in company. ———².

512². In the world there are . . . fellowships . . .

548. After some consort with others, he is associated with those who are in like evil.

W. 404². Man is in manifest thought when his spirit is thinking in the body, which takes place especially when he is in company with others.

415. It is evident from the double state of the lungs in respiration, that man is able to think in one way . . . in company with others; and to think differently . . . when not in company. . . In companies where he is afraid of losing his character, he can speak . . . like a spiritual, moral, and civil man.

R. 829. As every man is in company with Spirits as to his affections and thence his thoughts; an evil man with Spirits from Hell, and a good man with Angels from Heaven . . .

884². As there are companies there as in the natural world . . .

M. 3². Heavenly joy supposed to consist in glad gatherings with Angels. 5.

5⁴. There are in Heaven most joyous gatherings . . .

44³. These cause the meetings between the sexes . . . to be heavenly sweetness itself.

49^e. Have sought from the Lord a lawful and lovely companionship with one of the sex . . .

51. Married partners there enjoy similar intercourse with each other . . .

227^e. Likenesses and unlikenesses (of character) originate through . . . the company that is kept, etc.

290^e. That such a friendship may exist between old married partners, experience testifies from their . . . intercourse, tranquil, secure, lovely, and full of courtesy.

306. They then put on the state and name of married partners and bed-fellows.

T. 120². That intercourse with the evil there has this effect . . .

280. I once saw . . . so many companies conversing . . .

433. The diversions of charity are dinners, suppers, and social gatherings. Gen.art.

[T.] 434. As to **social gatherings** in the primitive Church, they were among such as called themselves brethren in Christ; they were therefore assemblies of charity, because there was spiritual brotherhood.

449^e. No one can explore the interiors of the mind of those with whom he is in **company** and intercourse. But this is not necessary . . .

475. Man's spirit is constantly in **company** with its like in the Spiritual World.

476². As the spirit changes its state . . . it is transferred to places in this or that quarter, and comes into **company** with those who dwell there.

590. Then he steals away from their **company** . . .

607^e. He then comes into the **company** of those who are like himself as to the affections of his will . . .

D. 482. Spirits know from various things whether a soul is of such a character as to accord with their **company**.

484. I have been continually led from one **company** into another.

1255. That even the evil and unbelieving speak and even believe truths when they are in **company** with good Spirits.

1256. I was once in the **company** of the Angels, and I then had their firm faith, which I could not have had when out of the **company** of the Angels.

1259. He supposed that because he could be in the **company** of the upright in the world, he could do the same in the other life . . . He was therefore permitted to enter into the **company** of the good Spirits who are above the forehead . . .

1277. Otherwise he would have been without **company** . . .

Compare. *Aequiparare.* J.27.

Compare. *Comparare.*

Comparison. *Comparatio.*

Comparative. *Comparativus.*

See under BRING TOGETHER, and COLLATION.

A. 21. Compared to day . . . Compared to night.

34^e. Compared to winter, etc. 37. 39. 108.

195. The most ancients did not **compare** all things in man to beasts and birds, but they so called them.

1053². To speak **comparatively** . . .

1551. The most ancients **compared** the goods and truths with man to metals . . .

3579⁵. That which signifies serves also for a **comparison**.

3901. All the **comparisons** in the Word are made by means of significatives. 3941^e. 4231. 4599⁵. 5115. 7571. 10445^e. E.69.

4366². Some do not allow any **comparison** between them . . .

4424. In this passage the Lord did not speak by representatives, but by **comparatives**.

4434⁶. (These things are not **comparatives**, but real correspondences.) 8989^e. 10669⁴.

5201⁴. This is done **comparatively**, not significantly as in the Word.

8326^e. Man can never arrive at such perfection that he can be **compared** to the Divine.

H. 119. Hence the Lord as to love is **compared** to the 'sun.'

W. 205². May be **compared** to a column . . .

P. 332². Make a parallelism, or **comparison** . . .

333³. This may be illustrated by this **comparison** . . .

R. 334. The reason it is said that they signify, when yet it is a **comparison**, is that all the **comparisons** in the Word are also correspondences. E.376². 401²⁷. 411¹¹. 539¹¹. 644⁵.

T. 60. Illustrated by **comparisons**. 71³. 122. 123³, etc.

131. These **comparisons** are made for the sake of the simple, who see better by **comparisons** than by deductions formed analytically from the Word and at the same time from reason.

367⁴. (These **comparisons** coincide with correspondences.)

Compass. *Ambire, Ambitus.*

See ENCOMPASS.

A. 538. Some **solicited** to get into Heaven who did not know what Heaven is . . .

9276². Such constitute as it were the **circumference**, and close the Church.

9730. 'Thou shalt put it under the **compass** of the altar beneath' (Ex.xxvii.5)=this in ultimates . . . 'The **compass**,' when predicated of the Sensual,=what is ultimate.

10184. 'Thou shalt make a **battlement** for thy roof' (Deut.xxii.8). Ex.

H. 263². When in **quest** of honour and glory . . . 364. 555. 563. 564. W.396. M.266³.

W. 175. The natural atmospheres . . . are **environed** by the spiritual ones . . .

256². The natural degree, which envelopes and **surrounds** . . .

291². The sphere of affections and thoughts which **encompasses** every Angel . . .

299^e. This containant we call the atmosphere, which **encompasses** the Sun . . .

302^e. Held in connexion by the **environing** atmospheres . . .

M. 297. The man ought to **solicit** the woman to marry him . . .

T. 33^e. Then through that Sun He perfected the other **circuits** . . .

365². That Sun is the nearest circle **encompassing** the Lord . . .

405. Such seek dominion in order to be of use . . .

Compass. *Cystus nautica.* T.620².

Compass. *Pyxis.* T.165³. 568².

Compassion. *Miseratio, Commiseratio.*

See under MERCY.

A. 904². The Lord has **compassion** on all . . . He, therefore, who is not in such love as to have **compassion** upon others . . . cannot be conjoined with the Lord . . .
1093. There is no anger with the Lord, but **compassion**.

1102^e. When he feels that he **pities** him who is in distress, and still more him who is in error . . . he may know that he dwells in the tents of Shen . . .

1769⁵. Speaking then from a kind of **compassion** . . .

1803⁴. Love itself, or mercy itself, and the Lord's **compassion** towards mankind, are what are signified by 'bowels.'

1949^e. He who is in truth alone . . . is not **compassionate** . . .

2129^e. The Lord **pities** all, especially those who have been in spiritual miseries and temptations.

2235³. 'In mercy and in **compassions**' (Hos.ii.19).

2250^e. The Lord does not intercede, but He has **compassion** . . .

2338^e. Man then seems to urge the Lord . . . to have **compassion** . . .

5008³. If they are in natural good they benefit everyone who excites **pity**, without distinction, and for the most part the evil rather than the good, because the former from their wickedness know how to excite **pity**.

5585. 'Ye shall not see my faces'=no **compassion**.

5691. 'His **compassions** were moved' (Gen.xliii.30)=mercy from love. . . In the Original Language, '**compassions**' are expressed by a word which means the inmost and tenderest love.

6737. 'She had **compassion** upon him' (Ex.ii.6)=admonition from the Divine. 'To have **compassion**'=the influx of charity from the Lord; for when from charity one sees another in misery, there arises **compassion**, and as this is from the Lord, it is an admonition: moreover they who are in perception know that when they feel **compassion** they are admonished by the Lord to render aid.

6862. 'The cry of the Sons of Israel has come to Me'=**compassion** for those who are of the Spiritual Church.

8875³. 'The agitation of the bowels' (Is.lxiii.15) is predicated of good; and '**compassions**,' of truth.

9182^e. The Lord's 'mercy' is predicated of those who are in deficiency and yet in desire for good; and His '**compassions**,' of those who are in ignorance and yet in desire for truth.

9849. By these expressions are signified **compassions**, and no **compassions**.

T. 459⁴. He said, My opinion is that piety inspired with **compassion** is charity.

E. 365¹². Protection from falsities is meant by, 'Have **compassion** upon thee' (Num.vi.25).

734¹⁹. 'To have **compassion** and save them by Jehovah their God' (Hos.i.7)=salvation by the Lord.

Compatible. *Consociabilis.* T.446.

Compel. *Adigere.*

A. 1763³. They are **compelled** to speak by others.

4281^e. They were **compelled** by external means . . .

Compel. *Cogere.*

Compulsion. *Coactio.*

A. 1937. It ought to **compel** itself to be under its authority. Sig. 'To afflict'=to **compel** one's self. . . That man ought to **compel** himself to do what is good, to obey those things which have been commanded by the Lord, and to speak what is true, which is to humble himself beneath the Lord's hands, or to submit himself to the authority of Divine good and truth, involves many arcana . . .

—². There are certain Spirits, who . . . because they had heard that all good is from the Lord . . . had held as a principle that they would not **compel** themselves . . . and therefore awaited an immediate influx into the endeavour of their will, and did not **compel** themselves to do anything good . . . But these are as it were without proprium, so as to be of no determination, wherefore they are among the less useful ones, for they suffer themselves to be led equally by the evil and the good, and suffer much from the evil.

—³. But they who have **compelled** themselves against evil and falsity, although at first they supposed that this was from self or their Own power, but were afterwards enlightened . . . in the other life cannot be led by evil Spirits, but are among the happy. Hence it is evident, that man ought to **compel** himself to do what is good, and to speak what is true.

— The heavenly proprium of man is formed in the endeavour of his thought, and if he does not obtain it by **compelling** himself, as it appears, he never can by not **compelling** himself.

—⁴. In all **compulsion** to good there is a certain freedom, which is not perceived as such while one is in **compulsion**, but still is in it. Examp.

—⁵. This is most especially the case in temptations, in which, when a man **compels** himself against the evil and falsity which is infused and suggested by evil Spirits, there is more freedom than there ever is in any state out of temptations . . .

—⁶. In this freedom, when a man **compels** himself against evil and falsity, and to do what is good, there is heavenly love . . .

— This proprium, which he thus receives through apparent **compulsion** in the bodily life, is filled by the Lord in the other life with indefinite delights and happinesses. They are also enlightened by degrees . . . that they had not **compelled** themselves one whit from themselves, but that every atom of the endeavour of their will had been from the Lord . . .

—⁷. But they who despise and reject all good and truth, and who will believe nothing that is repugnant to their cupidities and reasonings, cannot **compel** themselves, and thus cannot receive this proprium of conscience, or new Voluntary.

— From the above it is evident, that to **compel** one's self is not to be **compelled**, for from being **compelled** there never comes anything good, as is the case when a man is **compelled** by another man to do what is good. But the **compelling** of self is from a certain freedom which is unknown to the man, for there is never any **compulsion** from the Lord.

1947. In **compelling** one's self there is freedom, that

is, what is spontaneous and voluntary ; by which **compelling** one's self is distinguished from being **compelled**.

[A. 1947.] The Lord never **compels** anyone ; he who is **compelled** to think what is true, and to do what is good, is not reformed, but then still more thinks what is false, and wills what is evil ; all **compulsion** is attended with this . . .

—². When a man is being regenerated, he **compels** himself from the freedom with which he is gifted by the Lord . . .

—³. All true internal worship takes place not from **compulsion** but from freedom . . . Sig.

2842⁹. The internal man is such that he loves to speak and act from freedom, not from **compulsion** ; for the internal with them **compels** the external, not contrariwise . . .

2875. Whatever is done under **compulsion** is not conjoined. Ex.

2880^e. To worship the Lord from **compulsion** is not to worship Him from one's self, but from an outside force . . . Thus worship from **compulsion** is no worship.

2881. If man could be reformed by **compulsion**, there would not be a man in the universe who would not be saved, for nothing would be more easy to the Lord than to **compel** man to fear Him, to worship Him, and even as it were to love Him . . . But that which takes place under **compulsion** is not conjoined, thus is not appropriated, therefore it is as far as it can be from the Lord to **compel** anyone. While man is in combats . . . it appears as if the Lord **compelled** him . . .

4029^e. There is no conjunction of good and truth in **compulsion**. Refs. 4031².

4031. Things **compulsory**. Sig.

—³. All these are **compulsory** means, through which man cannot be reformed ; for whatever **compels** a man does not implant in him any affection, and if it is such that it does implant it, it binds itself to an affection of evil . . .

—⁴. That to which a man is **compelled** is not his, but belongs to him who **compels** him . . . It sometimes appears as if man were **compelled** to good, as in temptations and spiritual combats . . . It also appears as if man were **compelled** to good when he **compels** himself to it, but it is one thing to **compel** one's self and another to be **compelled** ; he who **compels** himself, does so from the freedom which is within, but to be **compelled** is not from freedom.

—^e. It is freedom through which the Lord operates, and not at all through **compulsion**, because **compulsion** in holy things, unless it is received from freedom, is perilous.

4033. Things **compulsory** left behind. Sig. . . By things **compulsory** are here meant those which have not been conjoined, nor could be conjoined.

4208⁴. Therefore (the Israelites) were so often **compelled** through punishments, etc. to worship, when yet no one is **compelled** to internal worship by the Lord. Refs. 5508⁴.

4352^e. If that confidence or trust, which appears in **compulsion**, would save man, all mortals would be saved, for everyone could easily be reduced to it . . .

5508³. Hence no miracles take place now, for these, like all visible and comprehensible things, **compel** man to believe, and the things which **compel**, take away freedom . . .

—⁴. Such could be **compelled** without danger of the profanation of what is holy.

5854². Wherefore it is an inviolable Divine law . . . that good and truth should be implanted in man's freedom, never under **compulsion** ; for that which is received in a state of **compulsion** does not remain, but is dissipated ; for to **compel** man is not to insinuate into his will, for it is the will of another from which he acts, wherefore, when he returns to his own will, that is, to his own freedom, it is extirpated.

6472². The Lord does not **compel** man to receive what flows in from Himself . . .

6977^e. He at last abstains, not from freedom, but from **compulsion**, the cupidity of doing what is evil still remaining, which cupidity is held in check through fears, which are external means of amendment, and which **compel**. This is the state of the evil in the other life.

7007². **Compulsion** does not reform, because it inroots nothing ; for **compulsion** is not the man's will . . .

7218². When it is the state of evening and night with Spirits, their thought is in a state of **compulsion** ; they are then **compelled** to think about the falsities which are injected, and from this **compulsion** they cannot by any means free themselves.

7290². With those who are in internal worship . . . miracles do not take place, for they are hurtful to them, because they **compel** to belief, and what is **compelled** does not remain, but is dissipated . . . The things which are implanted under **compulsion**, remain outside the internal man in the external man . . .

7914. That they should **compel** themselves. Sig. . . For the good of innocence, which is the good of love to the Lord, is not received by the man of the Spiritual Church, unless he **compels** himself . . .

8392. The repentance which takes place in a state of **compulsion** does not avail. A state of **compulsion** is a state of disease, a state of dejection of mind through misfortune, a state of imminent death, in a word, every state of fear, which takes away the use of sound reason. An evil man, who promises repentance in a state of **compulsion**, and who also does what is good, returns into his former life of evil when he comes into a free state. N. 168.

8690². This good which he does is truth, because it is only by command, thus as yet from **compulsion** . . .

8700³. It is according to order, that faith and charity should be implanted in freedom and not under **compulsion** ; and that the faith and charity which are implanted in freedom should remain, but not what are implanted under **compulsion**. Ex.

— . Hence it is evident, that it is impossible to **compel** man to salvation.

9588. That which is inseminated under **compulsion**, does not remain, because what is **compulsory** is not from the will of the man . . . Hence it is, that worship from **compulsion** is not pleasing to the Lord. N. 143.

10751^o. (Speaking with Spirits) rarely takes place now, lest men should be **compelled** to believe; for **compelled** faith, such as enters by means of miracles, does not inhere, and also would be hurtful to those with whom faith could be implanted through the Word in a state not compulsory.

10777. No one can be **compelled** to good, because all that is **compelled** does not inhere . . . H. 293².

10798. Priests . . . are to **compel** no one, as no one can be **compelled** to believe contrary to that which he has thought from his heart to be true . . .

N. 148⁴. References to passages on the subject of **compulsion**.

271. If man were **forced** to that which he does not will, he would always incline to that which he does will . . .

P. 43^e. The Lord never **compels** anyone, because everything to which anyone is **compelled** does not appear to him as his own . . .

129. It is a law of the Divine Providence that man should not be **compelled** by external means to think and will, thus to believe and love the things of religion, but that man should bring himself to it, and sometimes **compel** himself. Chap.

— . It is not from freedom according to reason for one to be **compelled** . . . Everyone knows that no one can be **compelled** to think what he is not willing to think, nor to will what his thought forbids his willing . . . The mind is in this freedom by influx from the Spiritual World, which does not **compel** . . . Man may be **compelled** to speak in favour of religion, and to do according to it; but he cannot be **compelled** to think in its favour from any faith, or to will in its favour from any love. Moreover, in kingdoms where justice and judgment are guarded, one is **compelled** not to speak against religion, and not to do anything against it; but still no one can be **compelled** to think and will in its favour. . . From these things it is evident that the external cannot **compel** the internal.

130. No one is reformed through miracles and signs, because they **compel**. Gen.art. T. 501.

133. The evil may indeed be driven *adigi*-and **compelled** to faith through miracles . . . but only for a little while . . .

134. No one is reformed through visions and speech with the dead, because they **compel**. Gen.art.

136. No one is reformed through threats and penalties, because they **compel**. Gen.art.

— . It is known that the external cannot **compel** the internal, but that the internal can **compel** the external; also that the internal is so averse to being **compelled** by the external that it turns itself away . . . It may also be known that there is a **forced** internal and a free internal.

—². That the external cannot **compel** the internal, but the internal can **compel** the external. Gen.art.

— . Who can be **compelled** to believe and to love? No one can be **compelled** to believe any more than think that a thing is so when he thinks that it is not so; and no one can be **compelled** to love any more than to will what he does not will . . . But the internal can be **com-**

pelled through the external not to speak ill of the laws of the kingdom, the moralities of life, and the sanctities of the Church; thus far the internal can be **compelled** through threats and penalties, and it also is **compelled**, and ought to be **compelled**. This internal, however, is not the internal which is properly human, but is an internal which man has in common with beasts, and they too can be **compelled** . . . It is the human internal which is here meant, which cannot be **compelled**.

—³. The internal is so averse to being **compelled** by the external that it turns itself away. Gen.art.

— . Wherefore, when freedom feels itself **compelled**, it withdraws as it were within itself, and turns itself away, and regards **compulsion** as an enemy . . .

—⁴. Hence it is evident that it is hurtful to **compel** men to Divine worship through threats and penalties. But there are some who suffer themselves to be **forced** to religion, and some who do not: they who suffer themselves to be **forced** to religion are many of the Papists . . . They who do not suffer themselves to be **forced** to religion are many of the English nation . . . Moreover, **forced** worship shuts in evils, which then lie hidden like fire in wood under the ashes, which is continually kindling and spreading, till it breaks out in flames; while worship not **forced**, but spontaneous, does not shut evils in, which therefore are like fires that at once blaze up and are gone.

— . The reason the internal can **compel** the external, is that the internal is as a lord, and the external as a servant.

—⁹. There are a **forced** internal, and a free internal. Gen.art.

— . There is a **forced** internal with those who are in external worship only, and in no internal worship; for their internal is to think and will that to which their external is **forced** . . . But with those who are in the internal of worship there is a **forced** internal, either from fear, or from love. A **forced** internal from fear exists with those who are in worship from the fear of hell-fire and torment; but this internal is not the internal of thought before treated of, but is the external of thought, which is here called internal because it belongs to thought. The internal of thought before treated of cannot be **forced** by any fear; but it can be **compelled** by love, and the fear of the loss of it . . . To be **compelled** by love and the fear of the loss of it, is to **compel** one's self, and to **compel** one's self is not contrary to freedom and rationality. 145, Gen.art.

140. The reason no one is reformed in a state of misfortune, if that is the only time he thinks of God and implores His aid, is that it is a **forced** state . . .

145³. As man is man from the internal of his thought . . . it is evident that man **compels** himself when he **compels** the external of his thought to consent . . .

146. Therefore the delight of the external man does not recede unless it is **compelled**, nor can it be **compelled** except through combat . . .

147^e. It follows that the internal man then fights against the external, from freedom, and that it **compels** the external to obedience. This, therefore, is to **compel** one's self.

148. All those **compel** themselves who serve of their

own accord for the sake of freedom ; and when they **compel** themselves, they act from freedom according to reason, but from an interior freedom.

[P.] 278. Man can afterwards act against evil, if not freely, still he can through combat **coerce** it . . .

M. 208². The wives said, We follow by permitting and bearing, and only by bending when it is possible, but never **compelling**.

—³. Love changes its essence, and becomes not that love, if it is **forced**.

257. The second of the accidental causes of marriage cold is that living with a married partner . . . seems **compulsory**, and not free. Gen.art.

294². She is well aware that love cannot be **forced** . . .

T. 344⁶. Free faith, and **forced** faith (are states of the faith of the New Church).

501. Everything **compulsory** in spiritual things be-takes itself into the natural man, and shuts up the spiritual as with a door . . .

797⁴. When anyone there commits anything to paper from the external man only . . . thus from **compulsion** and not from freedom, it is obliterated of itself.

D. 2601. No one is driven by force, or **compulsorily-coacte**-to serve the Lord. Gen.art.

4659. In order that I might know that man's life exists in freedom . . . I was once brought into **compulsion**, that is, I acted not from freedom but from **compulsion** . . . Then the Angels said that I had no life . . .

E. 1150³. The third law of the Divine Providence is, that the understanding and will should be not at all **forced**, for everything which is **forced** by another takes away freedom ; but that man should **compel** himself, for to **compel** one's self is from freedom. Gen.art.

—⁴. There are fears which **force** the externals, but not the internals ; the reason is that the externals are to be reformed through the internals . . . As the spirit of man is to be reformed it is not **forced**. There are also fears which **force** the internals, or the spirit of man, but these are only fears which flow in from the Spiritual World . . .

1151². Man cannot come from infernal freedom into heavenly freedom unless he **compels** himself ; to **compel** one's self is to resist evil and fight against it as from one's self, yet still to implore the Lord for aid . . . It appears to him while he is in combat, that it is not freedom from which he fights, but **compulsion** . . . The interior freedom from which he fights, and which appears as **compulsion**, is afterwards felt as freedom . . . When man has **compelled** himself against infernal freedom, he sees and perceives that infernal freedom is slavery. The explanation is that in proportion as a man **compels** himself by the resisting of evils, he is removed from those infernal Societies with which he had acted as one, and is introduced by the Lord into heavenly Societies with which he acts as one. On the other hand, if a man does not **compel** himself to resist evils, he remains in them. But evil does not recede through being **compelled**, as is done through penalties, and afterwards through the fear of them.

1152². It has been said, that it is a law of the Divine

Providence, that man himself should **compel** himself, and by this is meant that he should **compel** himself from evil, but it is not meant that he should **compel** himself to good ; for it is granted to **compel** one's self from evil, but not to good which is really good. For if man **compels** himself to good, not having **compelled** himself from evil, he does not do good from the Lord, but from himself, for he **compels** himself to it either for the sake of self, or of the world, reward, or fear . . . Examps.

—³. But when man **compels** himself from evils, he purifies his internal man, and when this is purified, he does what is good from freedom, and does not **compel** himself to do it ; for in proportion as man **compels** himself from evil, he comes into heavenly freedom . . . It appears as if **compelling** one's self from evil and **compelling** one's self to good cohere together, but they do not. I know from experience that many have **compelled** themselves to goods, but not from evils, and when they were examined, it was found that evils inhered in their goods from within . . . Nevertheless, before the world, man may **compel** himself to goods, even if he does not **compel** himself from evils, for there he is rewarded on that account . . .

Compendium. *Compendium.* H.78. P.279. M.380³. Coro. 42.

Complain. *Conqueri.*

A. 4077³. Spirits **complain** greatly that man does not know this . . .

H. 152. Spirits **complain** that the quarters are thus confounded.

P. 305. I heard a number of new-comers from the world **complaining** . . .

T. 619⁵. The Angels **complain** of these spheres . . .

Complaint. *Querimonium.*

A. 7164. **Complaint** from the Divine law. Sig.

8351. 'To murmur'=**complaint** such as there is in temptations. 8403.

8352². Hence come grievings and **complaints**.

8428. That the **complaints** will cease. Sig.

8435. Hereafter they should beware of such **complaints** in temptations. Sig.

Complement. *Complementum.* A. 9824². N.214. 221². Ad. 652.

Complete. *Complere.*

A. 2625⁴. When the days were **completed** for the putting off of the human . . .

—^e. These are the days **completed** for the putting off of the old man . . .

2788. 'In the third day'=what is **complete**, and the beginning of sanctification.

2906⁴. 'Three'=what is **complete**, and a beginning . . . 'Seven,' and 'seventy,' have a similar signification.

4119. 'The third day'=what is **complete**, thus the end.

4495. 'The third day'=what is **complete** from beginning to end. —^e. (See further references under THREE.)

J. 65. The Word would not be **complete** . . .

R. 329. 'Until their fellow-servants should be fulfilled' (Rev. vi. 11) = till those should be collected from all quarters . . .

T. 210. In every **complete** thing there is a trine . . .
Coro. 17^e.

Complex. *Complexus*.

A. 575^e. 'Twelve' = all things of faith in one **complex**.
577.

768. Whatever is of the Church, and of the Churches thence derived, in one **complex**. Sig.

841. Both living and dead in one **complex** . . .

1040. All the regenerate things with man in one **complex**. Sig.

1068. A genus is the **complex** of the things thence derived.

1159³. Nations meant all the families together in one **complex**.

1667. 'Chedorlaomer' here stands for all mentioned in verse 2, in the **complex**.

1949. It does not signify the Rational in its **complex**, but only rational truth.

2915. Honesty is the **complex** of all the moral virtues.

3006^e. Everything in one **complex** through which the Lord is worshipped. Sig.

9396. 'A book' = the Word in the whole **complex**.

H. 59. The universal Heaven in one **complex** relates to one man. Gen.art.

269. The words are varied in infinite ways according to the series of the things which are in a **complex** in the thought.

311². Hell in the whole **complex** is what is called the devil and satan . . .

S. 6. The Natural is from both, and is their **complex** in the ultimate.

W. 73³. Hence 'hours,' 'days,' etc., = states, and their progressions in series and in the **complex**.

140^e. The Spiritual World is the World of Spirits, Heaven, and Hell, in the **complex**.

209. The ultimate degree is the **complex**, containant, and basis of the prior degrees. Gen.art.

212. The effect is the **complex**, etc., of the causes and the ends . . .

—^e. As the ultimate is the **complex**, it follows that it is also the containant and the basis. 215. 216.

219. The whole body, which is their **complex**, makes the third degree.

221. The sense of the letter is not only the **complex** . . .

225. The universe in its whole **complex**; the natural world in its **complex**; the Spiritual World in its; each empire and kingdom in its **complex**; everything civil, moral, and spiritual of them in its **complex**; the whole animal, vegetable, and mineral kingdoms, each in its own **complex** . . . Man in his **complex**; every animal, tree, stone, and metal in its own **complex**.

P. 64^e. The greatest Society, which is Heaven in the whole **complex** . . .

201². Like a **complex** containing nothing.

R. 29². 'The Alpha and the Omega' = all things in the **complex**.

73. 'The seven Churches' = the Church in the whole **complex**.

M. 68^e. The use of marriage love is the **complex** of all other uses.

T. 13². The world is a **complex** of uses in successive order . . .

38. Wherefore love is the **complex** of all goodnesses, and wisdom is the **complex** of all truths.

65^e. Heaven in the **complex** is the image of God.

283. As the ten commandments . . . were in a brief summary the **complex** of all things of religion . . . 286.

290. Hence the decalogue . . . is a brief **complex** of the whole Word.

298. All these together are the name of God in the **complex**.

347². Wherefore faith is nothing but the **complex** of truths shining in the mind of man. 349. 379.

392. Charity is the **complex** of all things of good which a man does to the neighbour; and faith is the **complex** of all things of truth which a man thinks about God and Divine things.

Comply. *Obsequi*.

Compliance. *Obsequium*.

A. 857^e. The external man yielding **compliance** to the internal; the **compliance** of the external man consists solely in this . . . 911. 933⁴. 971. 977³. 3913⁴.

3928. The celestial Angels cannot be with man in his corporeal and worldly delight until it is reduced to **compliance**, that is, that it is no longer as the end, but is for the use of serving heavenly delight.

7161. Hence all those who are in falsities have such aversion to our **compliance**. Sig.

— . As these things are grateful, **compliance** is most grateful, for **compliance** is the very good itself of faith and charity; hence it is that by 'odour' is here signified **compliance**.

9312. **Compliance** from faith and love. Sig. and Ex.

W. 263. The natural mind is then disposed for **compliance** to the spiritual mind . . . —³.

D. 4038. The filthy and false things of the corporeal memory . . . are subdued through vastations and punishments, and become as it were dead, and yield **compliance**.

Composer. *Conceptor*. T. 110³.

Compound, Compose. *Componere*.

Composite. *Compositus*.

Composition. *Compositio*.

A. 761^e. So that the man is a mere congeries and composition of evils and falsities.

1505². There are as many spheres as there are affections, and **compositions** of affections.

[A.] 1639^o. The idea of many things, which may be collected into one **compound** idea . . .

1648^o. They cease in unities . . . When in **composites**, they glide on by an accent . . .

1910^o. There is nothing which, however simple it may appear, is not **composite**, and which does not come forth from what is prior to itself.

2588⁷. Exteriors cannot enter into interiors, as **composites** into simples, thus not the things of the body into those of the spirit ; but contrariwise. D.2301^o.

3405². For lower things are nothing but **compounds** of higher ones, as may be inferred from the memories . . .

3562. They who are in inmost perception are in perception of all things which are beneath, for the things which are beneath are nothing but derivations and **compounds** therefrom ; for what is inmost is all in all of the lower things . . .

3741². Hence it is that the forms and material substances with man are of the same character, but in a lower degree, because they are grosser and more **composite**.

4154². Interior things are **component**, and those which are exterior are **composite**.

5114⁴. The derivations in the lower degrees are only **compositions**, or rather conformations of the singulars and particulars of the higher degrees in succession, with such things added from purer nature, and then from grosser, as may serve for containing vessels . . .

5622. In themselves, exterior things are grosser than interior ones, for they are generals **compounded** of a host of interior things.

10298³. So that the understanding is nothing but a **compound** of such things as relate to truths, and the will is nothing but an affection of such things as are called goods.

H. 38². In each and all things in the whole world . . . there are such degrees of production and of **composition**, namely, that from one thing there is a second, and from the second a third, and so on.

266. The interiors of the Angels are **compounded** to the heavenly form.

392. Each general use is **compounded** of innumerable things which may be called mediate, administerial, and subservient uses.

458. Hypocrites . . . have contracted a habit of **compounding** their interiors to an imitation of good affections.

477. All a man's loves relate to his reigning love, and make one with it, or together **compose** it. 486^o.

531. He **composes** his face to devotion.

W. 184^o. These degrees . . . are as simples, as congregates of these, and again as congregates of these, which taken together are called a **composite**.

190. All things in the world which are of trinal dimension, or which are called **composites**, consist of discrete degrees. For example . . . every muscle consists of least fibres, and these **compounded** fascicularly present the larger fibres which are called motor fibres, and from bundles of these there exists the **composite** which is called a muscle.

—^c. The second discrete degree is from the first, and the third from the second ; the third being called the **composite**.

192. Woody filaments from the leasts to their **composite** are homogeneous.

205^o. In the extremes . . . are the parts **compounded** of these . . .

207. The outermost is **compounded** of these . . .

—^e. The inmosts, middles, and outermosts of the parts are in these degrees, for they are successive **compositions**, or confasciations and conglobations, from simples, which are their first substances or matters.

229. It is asserted by some that there is a substance so simple that it is not a form from lesser forms, and that from this substance substantiate or **composite** things arise by coacervation . . .

273³. The Hells in the **composite** are called the devil and satan.

P. 199. Thoughts are nothing but affections **compounded** into forms by the life's love, so as to appear in light.

201. Through His Divine Providence, the Lord **composes** affections into one form, which is the human. Gen.art.

M. 175³. From the elegance and neatness of the **composition** of the words . . .

197. Affections . . . form the will, and make and **compose** it.

266⁴. Suppose a society **composed** of mere devils, and a society **composed** of mere Angels . . .

283. That order may exist in a **compound** society . . .

289. Alternate quarrellings and **adjustments of differences** . . .

313. By influx is meant all that which precedes, and **composes** what follows. Examps.

—². In minds, all things which precede form series, and the series gather themselves together, one next another, and one after another, and these together **compose** the ultimate.

328. You are in beginnings and thus in singulars, but we are in derivatives and **composites** ; you are in particulars, but we are in generals . . .

361. In man there are all affections of love, and thence all perceptions of wisdom **compounded** in the most perfect order . . . Since the human form is **compounded** of these . . .

I. 16². Discrete degrees are generations and **compositions** of the one from the other ; as for example, of a nerve from its fibres, and of a fibre from its fibrils ; or of a piece of wood, stone, or metal from its parts, and of a part from its particles.

T. 412. Man in the **composite** . . . is the neighbour. Gen.art.

— Those who enter into a society **compose** as it were one body.

775. The man of the Church in the compound—*concreto*, or **composite** . . . is the Church among many . . .

Ad. 654. Nothing can exist in the **composite** or in the general, unless it be from its simples or parts . . .

662. The lower things of life are more obscure in proportion as they are more **composite**; from their very **composition** and form they derive the fact that the life is such as it appears.

D. 987. This whole **composite** idea . . . 4037.

4011. (A kind of **composite** animal described.)

D. **Love** xi². Every **composition** in nature has been effected through these degrees; for if you unroll anything **composite** you will see that therein one thing is from another, to the outermost . . .

Comprehend. *Comprehendere.*

Comprehension. *Comprehensio.*

Comprehensible. *Comprehensibilis.*

See APPREHEND.

A. 2208^e. Rational truth not able to **comprehend**. Sig.

2275. The Spiritual consists in **comprehending** things abstractedly from the letter . . .

2533². It involves more than the universal Heaven is capable of **comprehending** . . .

2553. This is not **comprehended** . . .

2719. Without appearances, the Spiritual Church would not **comprehend** doctrine . . .

3358. Divine good and truth cannot be **comprehended** . . . unless they are in appearances. Tr.

3404². The finite is not capable of **comprehending** the infinite or the eternal . . . wherefore they are presented before the Angels in finite appearances, which, however, are far above man's **comprehension**.

3819. Without a general idea of a thing, man **comprehends** nothing singular . . .

3938. Without an idea from finite things, principally from the things of space and time, man can **comprehend** nothing concerning Divine things, still less concerning the infinite.

3982. What is historical ought to be as nothing for the things not historical to be **comprehended** in their series.

4592². They see indefinite things which man can never **comprehend**.

—³. These things can never be **comprehended** by one who is not in the light of Heaven . . .

4692². They could not **comprehend** how the Human could be Divine . . . For whatever they did not **comprehend** by some idea received through the external sensuous things of the body, they supposed to be of no account.

5094². The rational natural man **comprehends** that there are a Heaven and a Hell . . . He **comprehends** that there are Spirits and Angels who are invisible . . . But the sensuous man does not **comprehend** . . . —⁴.

5168². He can have no faith, for there is no **comprehension** . . .

6104^e. This can scarcely be **comprehended** . . . H.265. 379².

8037. They do not at all **comprehend** . . . H.380².

9094. These are such things as can be **comprehended** by Angels . . .

H. 130². At last I perceived such things as I could not even **comprehend** by thought from natural light.

239. The ideas of their thought **comprehend** such things as man cannot apprehend—*capit*.

240². Hence every (angelic) word **comprehends** in it so many things.

268. Cannot be **comprehended** in thought . . .

268^e. They then understood such things as they could not **comprehend** before. 455.

308^e. This arcanum is **comprehensible** only to those who are in spiritual light . . .

354. They who had at heart denied the Divine . . . had become so stupid that they could scarcely **comprehend** any civil truth, still less any spiritual truth.

364^e. They said they had not **comprehended** . . . this . . .

379^e. This cannot be **comprehended** with the understanding by any such . . .

395. It could not have been **comprehended**, because it would have fallen into an unknown idea . . .

519. Spiritual ideas, which **comprehend** a number of things together . . .

J. 24². They who think from wisdom cannot believe unless they in some way **comprehend** . . .

F. 2. If he does not **comprehend** that it is true, he says, I do not know whether it is true, therefore I do not as yet believe; I do not **comprehend** how I am to believe . . .

3. It is a common saying that no one can **comprehend** spiritual or theological things, because they are supernatural; but spiritual truths can be **comprehended** equally as natural truths . . .

W. 7. This cannot be **comprehended** by a merely natural idea, but it can by a spiritual idea: the reason it cannot be **comprehended** by a natural idea is that there is space in that idea . . . S. III.

—². Still, man is able to **comprehend** this by natural thought, provided he admits into it something of spiritual light.

8. The reason man is able to **comprehend**, is that it is not his body that thinks . . .

115. This cannot be **comprehended**, unless . . .

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

279. Unless these things be demonstrated, they may indeed be acknowledged, but not **comprehended**, and what is not **comprehended** is like a wheel turned by the hand.

834. 'The beast was taken' (Rev. xix. 20).

843. It is said that the dragon was 'laid hold of' (Rev. xx. 2) . . . by which is signified that those who are meant by him were collected together and withheld.

T. 296. They then cannot interiorly **comprehend** any Divine truth.

336. They who thus **comprehended** this matter . . .

343. Thus may be more clearly **comprehended** . . .

[T.] 349. In order that this may be rightly comprehended . . .

403². Who does not comprehend that . . . 412. 445.

711. From these things when understood may be comprehended . . .

759^e. Every man is such that he can see and comprehend truth when he hears it ; but he who is confirmed in falsities cannot bring it into the understanding so that it will stay there . . .

E. 294¹⁶. That those who are in falsities of evil do not so perceive or receive it, is meant by 'the darkness comprehended it not' (John i.5).

Compress. *Comprimere.*

Compression. *Compressio.*

A. 4433. 'To compress her' (Gen.xxxiv.2)=to be conjoined, but not in the lawful way of betrothal.

4444³. He who lay with a virgin was to give a dowry and marry her (Ex.xxii.16).

5146². What is purer and grosser may exist in the same degree, both according to extension and compression, and according to determinations.

7217. In the external sense, 'straitness of spirit' is a compression of the breast . . . That a state of compression of the breathing corresponds to anxiety on account of the deprivation of truth and good . . .

W. 302. As the atmospheres decrease in their progression downwards, it follows that they continually become more compressed and inert, and at last in ultimates so compressed and inert that they are no longer atmospheres, but substances of rest . . .

P. 319. The heart and lungs, where there are alternate expansions and compressions . . .

—². The expansions and compressions, or reciprocations (of the organic forms of the mind), are relative . . .

E. 863⁴. 'The women in Zion are ravished' (Lam. v.11).

Compute. *Computare.*

Computation. *Computus.*

A. 487². This was a computation of the states of the Church. 575. 2252². 5265². 6175. H.263(y).

10217⁸. 'To compute the number of the beast' (Rev. xiii.18)=to examine and know these falsified truths of the Church. R.608.

E. 845. 'To compute' (Rev.xiii.18)=to inquire. Ex.

Conatus. See ENDEAVOUR.

Concatenated. *Concatenatus.* W.392^e. T.644.

Conceal. *Celare.*

See under HIDE.

A. 2225. 'Shall I hide from Abraham what I am doing?' (Gen.xviii.17)=that nothing ought to be concealed before the Lord.

2343⁸. For in the other life no one can conceal what he is thinking.

3857⁶. However he may have concealed his thoughts before men . . .

5695. The Angels do not at all want to conceal what they are thinking . . .

6132. 'We will not hide it from the lord' (Gen.xlvii.18)=that it is known to the internal . . . The Natural has all that belongs to it from the internal, so that nothing can be concealed from it.

H. 492. From his infancy man is accustomed . . . to conceal the real thoughts of his will . . .

T. 123². Are concealed under figures . . .

E. 315¹⁸. These things are said of the day of visitation or judgment, when the iniquities of all shall be disclosed ; which is meant by, 'The earth shall reveal her bloods, and shall no longer hide her slain' (Is.xxvi.21).

Concede. *Concedere.*

A. 139^e. He who desires is already in evil, and it is conceded to him.

997^e. Hence it is evident that all pleasures are conceded to man, but for the sake of use . . .

1772. It has been granted to me . . . H. 455³.

8533². When the Lord grants this . . .

H. 410. It was granted them to perceive it . . .

Conceit. See PRIDE—*fastus.*

Conceive. *Concipere.*

Conception. *Conceptio, Conceptus* *.

A. 20. When man is conceived anew . . . 21.

261. 'Conception' * (Gen.iii.16)=all thought.

264. 'Conception' * in the Word=the thought and the production of the heart.

946. Man has no other conception * of his life after death . . .

978. They have no other conception * of the internal man . . .

1053^e. These things are incredible to those who have no other conception * of life . . .

1387. They could not conceive what perception was . . .

1414. The Lord was conceived from Jehovah . . . 1793. 1815. 1893. 1904³. 3704⁷. 4065^e. 4641. 5005. 5041. 6716². 6866². 7058³. 10052².

1533. They could have no other conception *.

1895^e. This is the conception of the rational man with everyone.

1910. 'She conceived' (Gen.xvi.4)=the first life of the Rational. 'Conception'=the first life. 1911.

1921. The Rational was conceived from the internal man, who was Jehovah, as a father . . .

—³. He who is conceived from Jehovah, has no other internal, that is, has no other soul, than Jehovah. Jehovah, or the Divine essence, cannot be divided, like the soul of a man's father, from which offspring are conceived.

1996. The Lord's internal man was Jehovah, because conceived from Him. 1999⁵.

2018. Jehovah was in Him, because He was one with

Him from the first **conception** and birth, for He was **conceived** from Jehovah, and hence His internal was Jehovah.

2025¹. The Lord's soul was life itself, or the being itself which is Jehovah, for He was **conceived** from Jehovah . . .

2083. The Rational, being **conceived** by the influx of the internal man into the affection of knowledges of the external . . .

2093. How the Lord's Rational was first **conceived** and born . . . (Signified by the **conception** and birth of Ishmael.)

—³. (Afterwards) the Lord's Divine Rational was **conceived** and born from the influx of good into truth, thus through truth. (Signified by the **conception** and birth of Isaac.) 2094.

2508. From the heavenly marriage are **conceived** with man the Intellectual, the Rational, and the Scientific, for without **conception** from the heavenly marriage, man can never be imbued with understanding, reason, or knowledge.

2584. In the internal sense of the Word nothing but spiritual and celestial things are signified wherever there are mentioned '**conception**,' or '**to conceive**,' etc. Ill.

2586. All the **conception** of doctrine is from good as a father, and its birth is through truth as a mother.

2592². He was born as a man, but **conceived** from God.

2621. '**She conceived**, and brought forth (Isaac)' (Gen. xxi.2)=that it was, and was manifested.

— . Everyone and everything has its being from **conception**, and its manifesting from birth, thus, as **conception** is prior to birth, so is being prior to manifesting.

—². Nothing ever exists, which has not its **conception** in order to be, and its birth in order to be manifested.

2628². The Lord's Divine Human was not only **conceived** from Jehovah, but was also born . . . 2649².

2629. Birth, or manifesting, is from the Divine Spiritual; and **conception**, or being, from the Divine Celestial . . .

2649². The Divine being of life, or Jehovah, was in the Lord from **conception**. 4571.

3288. '**Rebekah his woman conceived**' (Gen.xxv.21) =from Divine truth as a mother . . . '**To conceive**' =the first origin of the Divine Natural as from a mother . . .

3293^e. '**In the womb**,' in the internal sense, =**conception**. 3299.

3298. The case with good and truth is the same as it is with offspring; they are **conceived**, etc. . . After **conception**, the efficient, or **conceived** seed, begins to produce the effect . . . 3308.

3736. The Divine itself, in which the Lord was from the very **conception** . . .

3860. '**Leah conceived** and bare a son' (Gen.xxix.32) =spiritual **conception** and birth from the external to the internal . . . '**To conceive** and bear' =to be regenerated; for the man who is being regenerated, is **conceived** and born anew . . .

3919. '**Bilhah conceived**, and bare Jacob a son' (Gen. xxx.5)=reception and acknowledgment. '**To conceive**'

=reception . . . For in the spiritual sense, **conceptions** and births are receptions of truth from good, and thence acknowledgments. 3925. 3955. 3959. 3968. 4879.

4735. His proprium from **conception** was what He had from Jehovah His Father, and was Jehovah Himself . . .

—². The Lord's Human, after being glorified . . . cannot be **conceived** of as human, but as the Divine love in a human form.

4821. '(Shuah) **conceived** and bare a son' (Gen. xxxviii.3)=that thence came falsity of the Church. '**To conceive**, and bear' =to acknowledge in faith and in act.

4823. '**She conceived** again, and bare a son' (ver.4) =evil.

4904. Seed =the truth of faith, and the **conception** of it, reception.

4918^e. '**Bearing in the belly**' (Rev.xii.2)=the truth of the Church **conceived**.

5157^e. The Voluntary in the Lord . . . from **conception** was Divine.

6718. '**The woman conceived**' (Ex.ii.2)=the first origin of the Divine law in the Lord's Human. '**To conceive**' =the first origin.

8552. Unless a man, as to the spiritual life, is **conceived** anew . . . from the Lord, he is damned . . .

8878. The Lord, from **conception**, was the Divine love, which therefore was the inmost being of His life . . .

9146. The truth and good of faith in **conception**. Sig. 10264⁵. The very Divine good of the Divine love which was in the Lord from **conception**. Sig.

10265. From the influx and operation of the Divine itself which was in the Lord from **conception**. Sig.

10738³. The being of His life was the Divine itself, for He was **conceived** from Jehovah, and the being of everyone's life is from him from whom he is **conceived**.

10825. That the Lord was **conceived** from Jehovah the Father, and was thus God from **conception**, is known in the Church.

H. 395. They had **conceived** so gross an idea . . .

N. 298. The Divine was in the Lord from **conception** itself. Refs.

L. 3³. The Lord came into the world in order to . . . unite the Human to the Divine which was in Him from **conception**.

20. His being sent by the Father into the world means that He was **conceived** from Jehovah the Father.

— . Except by a Human **conceived** from Jehovah . . .

32⁷. '**The Father**,' wherever mentioned, means the Divine which was in the Lord from **conception**. Ill. B. 32^e.

W. 6. Since man is . . . a recipient of life, it follows that the **conception** of a man from his father is not a **conception** of life, but only a **conception** of the first and purest form receptive of life . . . D. Love ii.

432. The nature of the initiament of man from **conception**. Gen.art.

R. 193^e. When He went out of the world, He fully

united the Divine truth to the Divine good which was in Him from **conception**.

M. 172. Lest the man should leave his wife after **conception** . . .

219. Women have a state of preparation for reception, and thus for **conception**.

245^e. Between the disjoined souls of two married partners, conjunction is effected in an intermediate love, otherwise there would be no **conceptions** with human beings.

393^e. To which there is adjoined the love of **conceiving**, from the delight of which a wife is prepared for reception.

403. Wives have one state of love before **conception**, and another after it up to the birth. Gen.art.

T. 75^e. From these Relations an idea of the creation of the universe by God may be **conceived**, and from **conception** some birth representing it may be produced.

583. Regeneration is effected in a manner analogous to that in which man is **conceived**, carried in the womb, born, and educated. Gen.art.

584. Man's seed is **conceived** interiorly in the understanding, and is formed in the will . . .

Ad. 913. 'Thus **conceived** the flock near the rods' . . . This is taken from what exists in the **conception** of human fetuses; for it is known that women, while they are **conceiving**, and after **conception** . . .

E. 434⁷. 'Leah **conceived** and bare a son' = spiritual **conception** and birth. 444¹¹.

710^e. 'The womb' = the inmost of marriage love, because there the fetus is **conceived** . . .

721¹⁴. 'From the birth . . . and from **conception**' (Hos. ix. 11) = from ultimates to primes.

—²⁷. 'I will multiply thy sorrow and thy **conception**' . . . 'Conception' = the reception of the truth which is from good.

D. Wis. iii. 1. The Lord conjoins Himself with man in the womb of the mother from the first **conception**, and forms him. Gen.art.

Concentrate. *Concentrare.*

A. 1871. When they are **concentrated** in the cylinder . . .

2057³. They **concentrate** all delight in themselves . . .

5985. A subject is one in whom the thoughts and speech of a number are **concentrated** . . .

6388². They **concentrate** the influx of happiness from Heaven in themselves . . .

H. 2^e. They who have not made that idea one, and **concentrated** it in the Lord . . .

255³. Thus they **concentrate** their thoughts, which the Spirit utters.

W. 23. All things of human reason . . . as it were **concentrate** in this . . .

M. 161^e. When the wife only is loved, the love is **concentrated**.

T. 29². **Concentrated** on the point of a hair . . .

67. Everything of order has been . . . **concentrated** in man.

Concern. *Concernere.*

H. 212. As to what **concerns** the form of Heaven . . . 297. 324.

W. 104. Therefore as **concerns** . . .

249. As **regards** the first kind . . .

P. 251⁴. All spiritual things **concern** the Church.

Concert. *Concertus.*

A. 419⁷. As a single tone does not produce any **concert**, still less harmony . . .

7191². In all angelic discourse there is a **harmony** like that of songs . . .

H. 56². All beauty, pleasantness, and delight . . . come forth and flow from the **concert** and harmony of many concordant and consentaneous things, whether they co-exist in order, or follow each other in order.

242. In angelic speech there is a certain **harmony** which cannot be described. This **harmony** is from this; that the thoughts and affections, from which is speech, pour forth and diffuse themselves according to the form of Heaven . . .

W. 26. Since the universal Heaven and all things of Heaven have relation to one God, angelic speech is such, that by a certain **harmony** which flows from the **harmony** of Heaven, it ceases in one.

T. 344². The **harmony** of truths (a part of the manifestation of the faith of the New Church).

353². The exaltation of faith by an abundance of truths, may be illustrated by comparison with the exaltation of sound and melody which are simultaneously produced by a number of musical instruments in **concert**.

Conclude. *Concludere.*

Conclusion. *Conclusio.*

A. 203. Spiritual Angels . . . never **draw conclusions** about matters of faith from intellectual, rational, and scientific things.

1769. As I could **infer** from the fact . . . 4329².

1899. 'Jehovah hath **restrained** me from bearing' (Gen. xvi. 2).

1902. As may be **inferred** from the fact . . .

2552^e. The **conclusion** of the thought, or the answer, comes from perception or conscience . . .

2562. All things which he would afterwards **conclude** concerning rational truth. Sig.

— The state of **conclusion** concerning rational truth is here treated of.

3923². When he consults scientifics, and **forms conclusions** from them. Sig.

4329². They looked into everything with me which was [a matter serviceable for forming] a **conclusion**, from which they formed a **conclusion** so dexterously concerning the interiors of my thoughts and affections, that I began to be afraid of thinking anything more, for they disclosed things I did not know I had, but which I could not but acknowledge from the **conclusions** which they made.

442². When they **form conclusions** about the truths of faith from their own fallacies . . .

457⁰. The internal of the Natural is formed by those things which are analytically and analogically **inferred** . . .

509⁴. He who thinks and **forms conclusions** from the interior Natural, is rational in proportion as he imbibes through the Rational; but he who thinks and **forms conclusions** through the exterior Natural, is sensuous in proportion as he imbibes from sensuous things.

—e. By sensuous things being rejected . . . is meant that the **conclusions** concerning interior things thence derived are to be rejected. Sig.

5119. Those things which are in the interior Natural are called forth by the Rational, and through these those which are in the exterior Natural; not that the very things which are there are called forth, but those which are **inferred** or as it were drawn out of them . . .

5124. What is provided, and thence **concluded**. Sig.

— . 'To lift up the head' = to **conclude**, and in the supreme sense, to provide; for the Divine **conclusion** and the execution of the thing **concluded** is Providence. 5155. 5162.

5456. 'He **shut them up** in custody' (Gen.xlii.17) = separation from himself. 'To give or **shut up** in custody' = rejection, thus separation.

558⁰. Intellectual and sensuous things arise by a method of extraction; for intellectual things are **inferences**, which, when made, are separated, and advance to what is more lofty . . .

6383. Through [the representation of] Zebulon it here treats of those in the Church who **form conclusions** about spiritual things from scientifics, and thus strengthen them in themselves . . .

6384. 'He shall dwell at the haven of the seas' = the life in which there is the **conclusion** of truth from scientifics.

8134. 'The wilderness hath **shut them in**' (Ex.xiv.3) = that darkness has taken possession of them.

8861². Natural truths, which are **conclusions** from the objects of the external senses, especially sight . . .

10061². By this was represented that to act and teach from good is to **conclude** innumerable things which are of truth, but not contrariwise.

10602. A **conclusion** concerning the Israelitish nation. Sig.

10624⁰. It is the evil of falsity when man has confirmed evil in himself, and has **concluded** that it is not evil, and therefore does it . . .

H. 335. From which it may be **concluded** as to the rest.

355. It may be **concluded** from this alone . . . 376. 390. 395⁰. 415. 416⁰. 435.

W. 239. It follows that there are three degrees of will and understanding and of **conclusion** therefrom; for the will is the receptacle of love, the understanding of wisdom, and the thing **concluded** is the use from these.

274². When they are opened towards Hell, the reigning love which is of the will gains the highest or inmost place; the thought of falsity which is of the understanding from that love gains the second or middle place; and the **conclusion** of the love through the thought, or of the will through the understanding, gains the lowest place.

275². The things **concluded** from their two degrees, which are either laid up in the memory as knowledges, or determined into acts in the body, make the ultimate degree in the Heavens.

280. These three things are in every word, because a word is something **concluded**, having in it sound, articulation, and meaning.

363². There are a number of things which belong to both love and wisdom; as consent, **conclusion**, and determination to act . . .

413. By this faculty, which is the faculty of interiorly understanding things, and **forming conclusions** as to what is just and fair, and good and true, man is distinguished from beasts . . .

R. 843. The dragon 'shut up' (Rev.xx.3) = that they are altogether removed.

M. 132⁷. They said, Form a **conclusion** from these things . . . 134⁰. 135⁰. 233⁷.

T. 37⁰. They **conclude** eggs in which are birds of night . . .

42⁰. There are some who do not perceive truth, but **conclude** it from confirmations through appearances . . .

132⁰. From one **established principle** theorems of the same sort are deduced . . .

459¹⁷. From which comes the **conclusion** . . .

503⁵. The notion that . . . God the Father **included** all mankind under a sentence of damnation.

577⁰. What is there considered, **concluded upon**, and determined into act . . .

603⁰. In a moment man can think and **conclude** what he cannot express in an hour.

641⁵. The same may be clearly **inferred** from this . . .

658⁴. The will enters the understanding by the intention, and prompts it to occupy itself with and **conclude** means, and to **conclude** on such as tend to effects.

E. 391¹⁵. That falsities and evils had entered into all things of the Church, is signified by 'He hath **shut up** into the hand of the enemy the walls of her palaces' (Lam.ii.7).

503⁴. 'He **shut up** their beast to the hail' (Ps.lxxviii.48).

569²³. Reasonings from the spiritual man, which are rather to be called **conclusions** from reasons and from truths . . .

654⁴⁸. 'I will **shut up** Egypt in the hand of a hard lord' (Is.xix.4) = that there will reign the evil of falsity.

675¹⁴. 'To **shut up** the city and its fulness' (Amos vi.8) = to condemn the doctrine because it is full of the falsities of evil, and obsessed by them.

Concord. See AGREE—*Concordare*.

Concrete. *Concretus*.

R. 421. Like the **concreted** foam of the sea . . .

M. 14². New wines **solidified** . . .

T. 775. It is the same with the man of the Church in the **compound** or in the composite . . . Man in the **compound** or composite is the Church among many . . .

Concubine. *Concubina*.

Concubinage. *Concubinatus*.

A. 2868. 'He had a **concubine**, and her name was Reumah' (Gen.xxii.24)=the Gentiles who are in idolatrous worship and in good.

—². The handmaids given to the husband by the wife . . . were called '**concubines**.'

— The reason their procreation of children by handmaids or **concubines** was at that time tolerated, was that thus were represented those who are outside the Church, also those who are in a lower degree within the Church. 899⁵.

3246. 'To the sons of the **concubines** which Abraham had, Abraham gave presents' (Gen.xxv.5)=the spiritual adopted by the Lord's Divine Human, that they had shares in the Lord's Spiritual Kingdom.

—³. Hence it is that the spiritual are here called 'the sons of the **concubines**' . . .

—³. In order that both the celestial and the spiritual might be represented in their marriages, it was granted to have a **concubine** besides a wife; that **concubine** was given to the husband by the wife, and was then called his woman . . .

—⁴. That these ancients had **concubines** besides a wife . . . was of permission, and for the sake of the representation, namely, of the Celestial Church by the wife, and of the Spiritual Church by the **concubine**. It was of permission, because they were such as to have no marriage love . . .

4601. 'Reuben went, and lay with Bilhah his father's **concubine**' (Gen.xxxv.22)=the profanation of good by faith separated. E.434¹⁶.

898³. This was a mere coupling like that of a **concubine** . . .

900³. In order that the conjunctions and subordinations of such affections under one spiritual truth might be represented, it was permitted the Israelitish and Jewish nation to have a number of **concubines**.

H. 380 (q). The reason the Israelitish nation was permitted . . . to **join concubines** to their wives, but not Christians, is that that nation was in externals without internals, but Christians can be in internals. Refs.

P. 245. Solomon permitted and instituted the worship of many other nations, by which were represented the varieties of religion in the world. Similar was the signification of his wives who were seven hundred in number, and his **concubines** who numbered three hundred (1 Kings xi.3); for a wife in the Word=the Church, and a **concubine** a religion.

M. 216³. The wife said, I am no longer a wife, but a **concubine** . . .

462. On **concubinage**. Chap.

— By **concubinage** is here meant the conjunction of a married man . . . with a woman . . .

463. There are two kinds of **concubinage**, which are very different from each other, one conjointly with a wife, and the other apart from a wife. Gen.art.

464. **Concubinage** conjointly with a wife is unlawful for Christians, and detestable. Gen.art. 465. 466.

466². In proportion as love towards a married partner is transcribed into love towards a **concubine**, it is rent, exhausted, and emptied.

—³. A Christian cannot love a **concubine** and a wife equally, like a Mohammedan polygamist; but in proportion as he loves a **concubine**, or grows warm towards her, he does not love a wife, that is, he grows cold to her; and what is still more detestable, in the same proportion he at heart acknowledges the Lord as only a natural man, and as the son of Mary, and not at the same time as the Son of God; and in the same proportion also he undervalues religion. But it is to be well remembered that this takes place with those who add a **concubine** to a wife, and conjoin themselves actually with both; but not at all with those who, from causes lawful, just, and truly weighty, separate themselves . . . as to actual love, from the wife . . .

467. **Concubinage** apart from a wife, when it takes place from causes lawful, just, and truly weighty, is not unlawful. Gen.art.

468. The lawful causes of this **concubinage** are the lawful causes of divorce, the wife being nevertheless retained at home. Gen.art.

470. The just causes of this **concubinage** are the just causes of separation from the bed. Gen.art.

471. The weighty causes of this **concubinage** are real and not real. Gen.art.

475. They who from causes lawful, just, and really weighty are in this **concubinage**, can be at the same time in marriage love. Gen.art.

—³. This **concubinage** is only a veiling round of marriage love, because the love of **concubinage** is natural, and the love of marriage is spiritual . . .

476. So long as this **concubinage** is going on, actual conjunction with the wife is not allowable. Gen.art.

D. 6110²¹. The delight of having a **concubine** before marriage . . .

Concupiscence. *Concupiscentia, Concupiscere*.

A. 999. His will is nothing but evil, wherefore 'flesh' . . . =all cupidity, or all **concupiscence** . . . Such therefore was the representation of the flesh which they **lusted for** in the wilderness . . . 'The mixed multitude **lusted** a lust, saying, Who shall give us flesh to eat?' (Num.xi.4) . . . 'And they called the name of that place, The graves of **lust**, because there they buried the people that **lusted**' (ver.34).

1798³. To **covet** what belongs to the neighbour is also contrary to the disposition of those who are in the life of charity . . .

3301⁷. That **concupiscences** had destroyed it, is signified by its being 'burnt with fire.'

3470³. Until its concupiscences grow languid . . .

3747³. By which man is like animals as to concupiscences and phantasies . . .

3928. The external man lusts for nothing but corporeal and worldly things . . .

4063³. As man is brought from the state of the old man into that of the new, the concupiscences of the world must be put off, and the affections of Heaven must be put on . . . For his concupiscences are to be extirpated, and heavenly affections insinuated . . .

4174². When the external man with its concupiscences is removed . . .

4225. All who are in the love of self and the love of the world, and thence in concupiscences . . .

5071. 'Eternal fire' . . . is the concupiscence of evil; for the concupiscences with man are the spiritual fires which in the life of the body consume him, and in the other life torture him . . .

—². The reason it is concupiscence, is that all fiery vitality is from the loves with man . . .

5647². The natural man is to be subjugated, that is, all his concupiscences, together with those things which confirm them, are to be extirpated . . .

5660^e. He who is endowed with a heavenly proprium . . . knows that concupiscences do not infest him.

5979. With the man who is in the concupiscences and delights of the love of self and of the world . . .

7236². The fallacies which are of the external senses adorn themselves, and also the falsities which are of concupiscences.

7272². In the concupiscence of depriving others of their goods . . .

7374. They who are in this love envy others their goods, and covet them.

7643. Thence comes the concupiscence of domineering over all, and of possessing all things which belong to others.

8364². The diseases which affect the spiritual life are evils, and are called cupidities and concupiscences.

8408. 'To sit at the flesh-pot' = life according to one's pleasure, and as one lusts, for this life is the life of the proprium.

8409. 'Flesh' = man's proprium, thus the evil of self-love, and thence the cupidities or concupiscences of that love. —⁴.

8452². By a seabird and its flesh is signified natural delight, and in the opposite sense the delight of concupiscence . . .

—³. It is called the delight of concupiscence when the delight of any corporeal or worldly love is dominant and takes possession of the whole man, so as to extinguish the good and truth of faith with him . . .

8487. 'When the sun waxed hot, it melted' = that it vanished according to the degree of the growing concupiscence . . . In the opposite sense, 'the sun' = the love of self and of the world, and the heat from the sun in that sense = concupiscence.

—². How it is that the good of truth vanishes according to the degree of the growing concupiscence. Ex.

—³. But the concupiscences into which those who are in Heaven are remitted when it is evening with them, are not the concupiscences which are opposite to celestial good, but are concupiscences which in some measure agree with that good, for they are the delights of doing good in some abundance, and thence of some glory, in which however there are benevolence and the endeavour to be of service; they are also the delights of having magnificent houses, garments, etc. Such are the things which do not destroy the good of celestial love, but which yet hide it, and at last, according to the degree in which the man is being regenerated, become the ultimate planes of celestial good; and then they are no longer to be called concupiscences, but delights.

8910. 'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, and his servant and his handmaid, and his ox and his ass, and everything which is thy neighbour's' = that we are to beware of the love of self and of the world, and thus lest the evils which are contained in the preceding commandments become of the will, and thus go forth. 8912.

—'. 'To covet' = to will from an evil love. The reason 'to covet' has this signification, is that all concupiscence is of some love, for nothing is lusted for unless it is loved, and therefore concupiscence is what is continuous of love, here, of the love of self or of the world, and is as it were its life of respiration; for that which an evil love breathes is called concupiscence, but that which a good love breathes is called longing. Love itself belongs to the second part of the mind, which is called the will . . . whereas concupiscence belongs to both . . . but is properly of the will in the understanding.

—⁴. That concupiscence is of the will, thus of the heart, is evident from . . . 'He who shall look on a strange woman so as to lust for her, hath committed adultery with her already in his heart' (Matt. v. 28). 'To lust for' here means to will, and unless the fears which are external bonds prevent, to do . . . M. 153.

—⁵. The concupiscence of evil is also meant by 'the right eye offending;' and the concupiscence of falsity by 'the right hand offending.'

—'. The affection of evil, or its concupiscence . . .

—'. 'Gehenna' = the Hell of concupiscences.

8966. Through temptations also the concupiscences which are of the loves of self and of the world are mastered.

9055³. Concupiscence is also signified by 'burning' (Is. iii. 24).

9088². Purifications from these loves can only be effected through the truths of faith, because these teach that all concupiscences are from these loves.

9144⁴. If the affection of evil breaks forth into anger, and betakes itself to the falsities of concupiscences. Sig.

—⁵. 'Thorns' = the falsities of concupiscences. Ill.

—⁶. 'The prickly brier' = the falsity of the concupiscences of self-love; 'thorn,' the falsity of the concupiscences of the love of the world.

—³. The falsities of concupiscences, which are signified by 'thorns,' are falsities which confirm those things which are of the world and its pleasures, for these falsities are pre-eminent for taking fire and blazing

up, because they are from **concupiscences** in the body which are felt . . .

[A.] 9425^e. They call that truth which favours the fallacies of the senses; and that good which favours **concupiscences**.

9589. Infernal freedom is to be led by the devil, and this freedom is the love of evil and falsity, properly **concupiscence**.

10283¹². Whether you say voluntary evil, or **concupiscence**, is all the same, for voluntary evil is **concupiscence**, since man's proprium desires nothing but its own . . .

10676. 'Neither shall anyone desire thy land' (Ex. xxxiv. 24) = aversion for such things as are of the Church with those who are in evils and falsities of evil.

10732. From these loves comes all **concupiscence**.

Life 62. Murders, adulteries, thefts, false witnesses of every kind, together with the **concupiscence** for them, are the evils which are to be shunned as sins. Gen. art.

63². On account of this thought (that no one can fulfil the law), man is in **concupiscence** for all these evils, and only abstains from doing them for the world's sake; wherefore after death, although he has not committed them, he yet lusts to do them, and also does them when the external which he had in the world is taken away. All **concupiscence** remains in man after death; hence it is that such act as one with Hell, and cannot but have their lot with those who are in Hell. Very different is the lot of those who do not will (to commit these evils) because to do so is against God; these, after some combat against them do not will them, thus do not **lust** to do them . . .

66². As he had not fought against **concupiscences** . . . the Lord said . . . that he should 'take up his cross' (Mark x. 21), by which is meant that he should fight against **concupiscences**.

—^e. No one can shun evils as sins . . . unless he fights against evils, and thus removes **concupiscences**.

86⁴. So long as man does not shun evils as sins, the **concupiscences** of evil block up the interiors of the natural mind on the part of the will, which are there like a thick veil, and like a black cloud beneath the spiritual mind, and prevent its being opened . . .

—⁵. So long as the **concupiscences** of evils block up the interiors of the natural mind, man is in Hell; but as soon as these **concupiscences** are dispersed by the Lord, man is in Heaven. Further, so long as the **concupiscences** of evils block up the interiors of the natural mind, man is natural; but as soon as these **concupiscences** are dispersed by the Lord, man is spiritual. Further, so long as the **concupiscences** of evils block up the interiors of the natural mind, man is animal . . . but as soon as these **concupiscences** are dispersed by the Lord, man is man, because he thinks what is true in the understanding from what is good in the will. And further, so long as the **concupiscences** of evils block up the interiors of the natural mind, man is like a garden in winter-time; but as soon as these **concupiscences** are dispersed by the Lord, he is like a garden in summer-time.

90. 'The seed in the midst of thorns' exists with those who are in **concupiscences** of evil.

—^e. Hence it is evident, that the truth of the Word cannot be rooted in those . . . who are in **concupiscences** of evil, but in those with whom the **concupiscences** of evil have been dispersed by the Lord: with these the truth is rooted in their spiritual mind.

91. Can any murderer, adulterer, thief, or false witness have faith so long as he is in the **concupiscence** of these evils; and can the **concupiscence** of these evils be otherwise dispersed than by willing not to do them because they are sins, that is, because they are infernal and diabolical?

92. From inborn **concupiscence** man loves evils and is carried into them . . .

94. He who combats acts from within and against the **concupiscence** itself which constitutes the root of the evil; for he who fights against anything does not will it, and to **lust** is to will.

97. This combat is not grievous, except with those who have loosened all the reins to their **concupiscences**, and have indulged them of set purpose . . .

110. The **concupiscences** of evil, which constitute the interiors of man from birth, are not removed except by the Lord alone. For the Lord flows in from the Spiritual into the Natural; but man of himself from the Natural into the Spiritual, and this influx is contrary to order, and does not operate into **concupiscences** and remove them, but shuts them in more and more closely in proportion as it confirms itself . . .

112. In each of these evils there are innumerable **concupiscences**, which man does not see except as a single one . . .

W. 246. For so long as man is in evils, he is also in the love of them, for he is in **concupiscence** to them, and the love of evil and **concupiscence** are in a love opposite to spiritual love and affection; and this love or **concupiscence** cannot be removed except through shunning evils as sins . . .

273². The reigning love with its **concupiscences**, which is the universal state of the natural mind, is as the devil is in Hell . . .

P. 33². It follows that the Lord cannot conjoin Himself more closely than as the love of evil with its affections, which are **concupiscences**, is removed . . . Anyone can see from reason that **concupiscences** with their delights block up and shut the doors against the Lord, and that they cannot be cast out by the Lord, so long as the man himself is keeping the doors shut . . .

—³. So the influx of Hell is into the love of evil and its affections, which are **concupiscences**, and through these into the perceptions and thoughts . . .

35^e. A man has the love of wisdom in proportion as he feels aversion for the diabolical crew, which are the **concupiscences** of evil and falsity.

38. No man who is in the delights of the **concupiscences** of evil can know anything about the delights of the affections of good . . . Every love has its own delights; even the love of evil with those who are in **concupiscences** . . . These delights are from the **concupiscences** which beset the interiors of the mind

... Thence from the delight of the mind according to **concupiscences** there arises the delight of the body.

39². These happinesses enter as man removes the **concupiscences** of the love of what is evil and false as if of himself but still from the Lord, for these happinesses are the happinesses of the affections of good and truth, and these are opposite to the **concupiscences** of the love of what is evil and false.

40. The delights of the **concupiscences** of evil, and the delights of the affections of good, cannot be compared. . . (except that) the delights of the **concupiscences** of evil may be compared to the lascivious delights of frogs in ponds, and of serpents in stenches. . .

83⁴. The delights of evils are from the **concupiscence** of them, which continually breathes them, and also produces them, when no fear restrains. So long as evils remain in the **concupiscences** and thence in the delights of their love, there is not any faith, charity, piety, worship, except solely in externals. . .

106². The derivations of infernal love are affections of evil and falsity, properly **concupiscences**. . . The affections of infernal love, which are properly **concupiscences**, are as many as there are evils.

107. Infernal love with its affections of evil and falsity, which are **concupiscences**, together with the delights of these **concupiscences** and the thoughts thence derived, may be compared to a spider and the web about it; the love itself is the spider, the **concupiscences** of evil and falsity with their interior cunning are the retiform threads nearest the spider's seat, and the delights of these **concupiscences** with deceitful machinations are the more remote threads, where the flies are caught, bound, and devoured.

109. The life's love sets a deputy below itself which is called the love of the means, and enjoins on it to take heed that nothing from its **concupiscences** appears. . .

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

— Now as **concupiscences** together with cunning constitute the internal of thought with the evil, and the delights of the **concupiscences** together with machinations constitute the external of thought with them, and as the latter are conjoined with the former as into one, it follows that the internal cannot be purified from **concupiscences** so long as the evils in the external man are not removed. It is to be known that it is the internal will of man which is in **concupiscences**, and that it is his internal understanding which is in cunning; and that it is the external will which is in the delights of **concupiscences**, and the external understanding which is in machinations from cunning. Everyone can see that **concupiscences** and their delights make one, and that cunning and machinations make one, and that these four are in one series. . . from which it again follows, that the internal, which consists of **concupiscences**, cannot be cast out except by the removal of the external, which consists of evils. Through their own delights, **concupiscences** produce evils. . .

112. Hence it may be evident, that for man to be purified from the **concupiscences** of evil, evils are by all means to be removed by the external man, for before

this there is no outlet for **concupiscences**, and if there is no outlet, the **concupiscences** remain within, and breathe forth delights, and thus drive man to consent, and so to the deed. **Concupiscences** enter the body through the external of thought, wherefore, when there is consent in the external of thought they are at once in the body. . .

—². **Concupiscences** with their delights may be compared to fire, which the more it is fomented the more it blazes. . . The **concupiscences** of evil are also compared in the Word to 'fire,' and the evils thence to a conflagration; for in the Spiritual World the **concupiscences** of evil with their delights appear as fires; infernal fire is nothing else. They may also be compared to floods and inundations. . . to gangrene and ulcers. . .

—³. By examples it clearly appears, that if the evils in the external man are not removed, **concupiscences** with their delights grow and abound. A thief, in proportion as he steals lusts to steal, until at last he cannot desist. . .

113. Man cannot perceive the **concupiscences** of his own evil; he does indeed perceive their delights, but reflects little about them. . . In proportion as he confirms evils as allowable, he enlarges the court of the reigning love. . . which is constituted of **concupiscences**, for these are as it were its ministers and attendants, through which it governs the more exterior things which constitute its kingdom.

—^e. Can such a state of man be changed otherwise than by the removal of the evils in the external man? for so also are removed the **concupiscences** which cohere with those evils. Otherwise, there is no outlet open for the **concupiscences**, for they are shut in, like a besieged city, and like a closed ulcer.

117. If they do not shun evils from a principle of religion, because they are sins, and against God, the **concupiscences** of evil with their delights remain with them, like impure waters shut in and stagnant: let them examine their thoughts and intentions, and they will find them, provided they know what sin is. Such are many who have confirmed themselves in faith separated from charity. . . Such also are natural moralists. . . Such also are they who studiously affect the name and reputation of honesty and sincerity for the sake of honours or gain. They who are of this character, and have at the same time despised religion, after death become Spirits of **concupiscences**, who appear to themselves as if they were men, but to others at a distance as priapuses; and they see in the dark, and not at all in the light, like owls.

119. The Lord then purifies man from the **concupiscences** in the internal man, and from the evils themselves in the external. Gen. art.

— The Lord cannot purify man before, for evils are in the external man, and the **concupiscences** of evil in the internal, and they cohere together as roots do with the trunk; wherefore, unless evils are removed, there exists no opening, for they block up and shut the door, which cannot be opened by the Lord except by means of the man; but when the man as of himself opens the door, the Lord at the same time extirpates

the **concupiscences**. So long, therefore, as the ultimates are kept closed by the man himself, no purification can be effected by the Lord, but only an operation in the interiors such as is that of the Lord in Hell, in the form of which is the man who is in **concupiscences** and at the same time in evils . . .

[P.] 120. The operation (of the Lord into all things of the mind) is continual, but still the Lord cannot purify man from any **concupiscence** of evil in his spirit or internal man, so long as man keeps the external closed . . .

126. When a heavenly life's love has been implanted by the Lord in place of the infernal life's love, then in the place of the **concupiscences** of evil and falsity are implanted affections of good and truth, and in the place of the delights of the **concupiscences** of evil and falsity are implanted delights of the affections of good . . .

139⁷. As the loves of self and of the world are infernal loves, and the fountain-heads of all evils, it is evident what is the real quality of the internal of thought with those with whom these loves are the life's loves . . . namely, that it is full of the **concupiscences** of evil of every kind.

145². When man desists from evils, the door is opened, and then the **concupiscences** of evil which had occupied the internal of thought are cast out by the Lord, and in their place are implanted affections of good; this in the internal of thought; but as the delights of the **concupiscences** of evil, which occupy the external of thought, cannot be cast out at the same time, a combat takes place between the internal and external of thought . . .

147. It shall be briefly stated how the Lord casts out the **concupiscences** of evil which occupy the internal man from birth, and in their place implants affections of good, when man as of himself removes evils as sins. Fully ex.

152. In the spirit . . . are evils in their origin and in their root, that is, in their **concupiscences** and in their delights, and unless they are seen and acknowledged the man is still in evils, however little he may have committed them in externals . . .

206². As self-love wills to be the sole lord of the world . . . the **concupiscences** of evil, which are its derivations, have life in them from it; in like manner the perceptions of the **concupiscences**, which are craftinesses; in like manner also the delights of **concupiscences**, which are evils, and their thoughts, which are falsities . . .

207. The love of self is the devil, and **concupiscences** and their delights are the evils of his kingdom, which is Hell. This being removed, the Lord enters with the affections of the love of the neighbour . . .

227². The reverse takes place with those who are inwardly good, but who, like other men, have outwardly . . . favoured some **concupiscences**; with these, good and evil are not mixed together . . .

279⁵. They do not know that evil is the delight of the **concupiscences** of acting and thinking contrary to Divine order . . . and that there are myriads of **concupiscences**

which enter into and compose each evil . . . and that these myriads are in such an order and connection in the interiors of man, that one cannot be changed unless they are all changed at the same time.

296. The spirit (of an evil man) is itself an evil, which appears to himself as one, but as many as are the innumerable things in that spirit, so many are the **concupiscences** of that evil, for every man is his own evil or his own good from head to foot: since, therefore, an evil man is such, it is evident that he is one evil which is composed of various innumerable things, which are distinct evils, and are called the **concupiscences** of evil . . .

—². Every **concupiscence** of evil appears in Hell, when represented, as a hurtful animal . . . In like manner appear the **concupiscences** of evil with an evil man, when they are looked at by the Angels. All these forms of **concupiscences** have to be individually converted; the man himself . . . is to be converted . . . and each **concupiscence** of evil is to be converted, so as to appear as a lamb, sheep, or dove . . .

—⁹. They are the evils of the **concupiscences** of his life's love . . .

—¹⁰. The delights of **concupiscences**, of which man knows nothing, are emitted in companies and in bundles into the interior thoughts, which are of man's spirit, and thence into his exterior thoughts, in which they appear under some sense of pleasure . . . and are there commingled with his natural and sensuous delights . . . These delights, being of his love in the external man, are the means of the separation, purification, excretion, and withdrawal of the delights of the **concupiscences** of evil of the external man. Examp.

—¹³. If anyone were to see the delights of the **concupiscences** of evil together in some form, or were distinctly to perceive them with some sensation, he would see and perceive them in such a number that they could not be defined; for the whole Hell is nothing but a form of the **concupiscences** of evil, and there no **concupiscence** of evil is exactly like another, nor can there be to eternity; and of these innumerable **concupiscences** man knows scarcely anything, still less how they are connected together. The Lord, however, by His Divine Providence, is continually permitting them to come forth, to the end that they may be withdrawn, which is effected in the most perfect order and series . . .

300. All who are in Hell are nothing but **concupiscences** of evil and thence imaginations of falsity, which are so arranged that they are exactly opposite to the affections of good and thoughts of truth which are in Heaven . . . They who are in Hell make the **concupiscences** of evil the head, and the affections of good the feet, but they who are in Heaven make the affections of good the head, and the **concupiscences** of evil the soles of the feet.

—^e. Everyone is his own affection or **concupiscence**; an Angel is his own affection, and a Spirit of Hell his own **concupiscence**.

302. The arrangement of affections in Heaven, and of **concupiscences** in Hell, is marvellous, and known to the Lord alone. Both are distinguished into genera and

species, and are so conjoined together as to act as one ; and as they are distinguished into genera and species, they are distinguished into societies greater or less ; and as they are conjoined together so as to act as one, they are conjoined together as are all things with man . . .

326². 'The lowing of the kine in the way' = the difficult conversion of the **concupiscences** of evil of the natural man into good affections.

R. 153³. Until they come into a Society which corresponds to the **concupiscences** of their own love . . .

323. (The destruction of all the good of the Church) through **concupiscences**, etc. Sig.

—. 'The beasts of the earth' = the **concupiscences** from that love.

382. That henceforth they shall have no **concupiscence** to evil, nor to the falsity of evil. Sig.

—. The understanding loves falsity, and burns from the **concupiscence** of confirming it.

422. The falsities of the **concupiscences** of the natural man which spring from the evils of their loves. Sig.

452. That in their thoughts and discourse, viewed inwardly, there is nothing, and from them there comes forth nothing, but the love of self and of the world, which is the proprium of the will ; the conceit of their Own intelligence, which is the proprium of the understanding ; and the **concupiscence** of evil and falsity, which is the common proprium that flows forth from the two former ones. Sig.

—. 'Brimstone' = the **concupiscence** of evil and falsity, which is the common proprium that flows forth from the two former ones.

458. That thus they are in the evils of their **concupiscences**, and make one with their like in Hell. Sig.

—. 'Demons' = the **concupiscences** of evils which originate from the love of the world. Ex. and Ill.

—. 'Ziim,' 'Ijim,' 'Ochim,' and 'the daughters of the owl' = various **concupiscences**.

678². All **concupiscences** of evil are in simultaneous order within the evil which man perceives in himself ; wherefore, when man rejects evil, he at the same time rejects its **concupiscences**, not from himself but from the Lord ; man can indeed reject evil of himself, but not its **concupiscences** ; wherefore, when he wants to reject evil, by fighting against it, he must look to the Lord, for the Lord operates from inmosts to ultimates . . .

863. They perished by the **concupiscences** of infernal love. Sig.

875³. Faith without charity is merely natural faith . . . and conjoins itself with merely natural affection, which is nothing but **concupiscence**.

952². By 'dogs' in general are signified those who are in **concupiscences** of every kind, and who indulge them.

M. 267. I there walked meditating about those who are in the **concupiscence** and thence the phantasy of possessing the things of the world . . . I then saw two Angels . . . They said they were conversing about

phantasy, **concupiscence**, and intelligence . . . They said that everyone is inwardly in **concupiscence** from birth, but is outwardly in intelligence from education ; and no one is inwardly in intelligence, still less in wisdom . . . except from the Lord ; for everyone is withheld from the **concupiscence** of evil, and is held in intelligence according to his aspect towards the Lord, and at the same time according to his conjunction with Him ; without this, man is nothing but **concupiscence** : but still he is in intelligence from education in his externals, because he lusts for honours and wealth, and he cannot attain them unless he appears to be moral and spiritual, and so intelligent and wise . . . which is the reason why as soon as he goes into company he inverts his spirit, and removes it from **concupiscence** . . . and takes the greatest possible care lest anything of the mad **concupiscence** in which his spirit is should come forth . . . When such persons become Spirits, and thus emancipated, they become the madneses of their own **concupiscences** . . . wherefore, to prevent such from becoming mere **concupiscences**, and thus not men, it is permitted them in the Spiritual World to think from the fear of the loss of their reputation, etc. . . and also to apply their minds to some study or work . . . I asked, whether all who are in **concupiscence** are also in its phantasy. They replied, that those are in the phantasy of their own **concupiscence** who think inwardly, and indulge their imagination too much, talking to themselves . . .

269. The Angels related a number of memorable things concerning the **concupiscence** which is not visionary or fantastic in which is every man from his birth ; while they are in it they are like fools, and yet seem to themselves to be most eminently wise ; from this folly they are by turns remitted into the Rational which they have in externals, and in that state they see, acknowledge, and confess their insanity ; but still they are very desirous to get out of their rational into their insane state . . . Thus it is **concupiscence**, not intelligence, which inwardly pleases them.

293⁴. To put off all **concupiscence** for other women . . .

305. In the lowest region of the mind, which is called natural, reside all **concupiscences** of evil . . . In the higher region, which is called spiritual, there are not any **concupiscences** of evil . . .

455^e. Whatever a man does at the beginning is from **concupiscence**, because from the natural man ; and who does not know that that **concupiscence** is not imputed to him, while, from natural, he is becoming spiritual ?

529. If he does evil from inexperience or from some prevalent **concupiscence** of the body, it is not imputed to him, because he has not deliberately purposed it, nor does he confirm himself in it. T. 523.

T. 302. By 'the six days of labour' (in the commandment) are signified combat against the flesh and its **concupiscences** . . .

313. That merely to feel **concupiscence** is 'to commit adultery,' is evident from these words of the Lord, 'Whosoever shall look at a strange woman, so as to lust after her, has already committed adultery with her in

his heart.' The reason is, that **concupiscence** becomes as deed while it is in the will, for into the understanding there only enters allurements, but into the will intention, and the intention of **concupiscence** is deed.

[T.] 316. There are various causes which make a man appear chaste, not only to others, but even to himself, while he is wholly unchaste; for he does not know that when **concupiscence** is in the will it is deed, and that it cannot be removed except by the Lord after repentance; abstinence from doing does not constitute chastity, but abstinence from willing when he is able to do, because it is a sin, does constitute it. Ex.

325. (The two commandments commencing, 'Thou shalt not covet,' explained in their natural, spiritual, and celestial senses.)

326. These two commandments relate to all the preceding ones, and teach and enjoin that evils are not to be done, and also that they are not to be lusted after, consequently, that they are not only of the external man, but also of the internal; for he who does not commit evils, and yet lusts to do them, still does them; for the Lord says, 'If anyone shall lust for the wife of another, he hath already committed adultery with her in his heart;' and the external man does not become internal, or does not act as one with the internal, until **concupiscences** have been removed. This also the Lord teaches, saying . . . 'Cleanse first the inside of the cup and of the platter' . . . The internal things which are Pharisaic are the **concupiscences** for those things which are commanded not to be done in the first, second, fifth, sixth, seventh, and eighth commandments.

— The internal things of the Church are not to lust after evils; and the Lord taught thus in order that the internal and external man may make one. This is being born 'born again,' of which the Lord spoke to Nicodemus . . .

328. The **concupiscences** of the flesh, of the eyes, and of the rest of the senses, when separated from the **concupiscences**, that is, the affections, desires, and delights of the spirit, are exactly like the **concupiscences** of beasts . . . Wherefore, in proportion as anyone indulges the **concupiscences** of the flesh, he is a beast, and a wild beast . . . The **concupiscences** of the flesh may be compared to scorched and withered grapes . . . also to stables in which there are asses, he-goats, and swine . . .

—^e. **Concupiscence** and deed cohere together like blood and flesh, like flame and oil; for **concupiscence** is in deed, as air from the lungs is in the breathing and in the speech . . . and as the wind is in the sail . . . and as the water is on the water-wheel . . .

382. Man's proprium is the **concupiscence** of his flesh . . .

455a. Every man who has not openly connected himself with evildoers . . . but has led a civil moral life . . . and yet has not bridled the **concupiscences** which reside in the internal man, may believe that his friendship is not (like a viper hidden in bread, etc.); but still that it is so in varied degree with them all . . .

539². There are innumerable **concupiscences** inherent, as in a ball, in every evil, which cannot be removed in a

moment, but successively, as the man suffers himself to be reformed and regenerated.

568². Have you ever examined your internal man, and perceived any **concupiscences** . . . For if these **concupiscences** remain in the internal man, thus in the will, and thence in the thought . . . then with you evil is above good, and good is below evil . . .

574. Hence it necessarily follows, that the natural man with its **concupiscences** must be mastered, subjugated, and inverted . . .

— A natural man differs from beasts as to the understanding; this can be elevated above the **concupiscences** of the will, and not only see, but govern them . . .

596. The flesh with its **concupiscences** must be mastered, before the spirit can act, and the man become new.

597. When the external man is subjugated, **concupiscences** are dispersed, and in their place are implanted affections of good and truth . . .

611. The things of the flesh . . . construct the first house of the mind, in which **concupiscences** dwell, like wild beasts in their dens; they first dwell in the outer courts, and by turns steal as it were into the underground rooms of that house, and afterwards they make their way up by ladders, and form chambers for themselves; and this is done by successive stages . . . Who does not see that this house . . . in which **concupiscences** dance with joined hands . . . cannot be destroyed in a moment, and a new house built in its place? Must not the **concupiscences** which hold each other by the hands, and so sport, be first removed, and new desires which are of good and truth be introduced in the place of the cupidities which are of evil and falsity? That these things cannot be done in a moment, every wise man sees from this alone, —that every evil is composed of innumerable **concupiscences** . . . Wherefore, unless one evil is brought forth after another, and this until their connection is broken up, man cannot be made new.

612. From birth man inclines to evils of every kind, and from inclination lusts after them . . .

674². Circumcision also signified the rejection of the **concupiscences** of the flesh, and thus purification from evils.

D. 2024^e. Thus was he taught that nothing is to be coveted except from use . . .

E. 982. Evil loves in their continuity are called cupidities, and also **concupiscences**.

1021². On the commandment, 'Thou shalt not covet thy neighbour's house.'

— There are two loves from which all **concupiscences** spring and perennially flow, like streams from their fountain-heads, the love of the world and the love of self; **concupiscence** is love continually willing, for what a man loves he continually desires; but **concupiscences** are of evil love . . . It follows, therefore, that the ninth commandment forbids the **concupiscences** which flow forth from the love of the world, and the tenth, the **concupiscences** which flow forth from the love of self. By not coveting the neighbour's house, is

meant not to **covet** his goods, which in general are possessions and wealth, and to appropriate them by evil arts ; this **concupiscence** is of the love of the world.

1022^e. On the tenth commandment, 'Thou shalt not covet or long for the wife of thy companion, his manservant, or his maid-servant, his ox or his ass.' These **concupiscences** are for a man's own proper things . . . But as to **covet** and long for these affections is to will and desire to subject the man to one's own authority, or to make ourselves the master of him, it follows that by **concupiscences** for these things are meant the **concupiscences** of self-love, that is, of the love of exercising command.

C. 206^e. The Lord then operates into him through the immosts even to the outermosts, and removes the **concupiscences**, which are the roots of evil ; this man cannot do from himself . . .

Conv. with Angels 1. One evil contains within it infinite **concupiscences**, interior and exterior, of which man knows nothing. All these are removed by the Lord when man looks to Him, and shuns evils as of himself. Inv.8.

Concur. *Concurrere.*

A. 2768^e. (In what sense God **concur**s with temptations.)

5081. These things inwardly **concur** in man . . .

9394^s. All the muscles and the moving fibres . . . are so arranged, as to **concur** in every action . . .

D. 1252. On the multitude of Spirits who **concur** to one single action of man.

Concurrent. *Adjutrix.* W. 382.

Concussion. See SHAKE-*Concutere.*

Condemn. *Condemnare.*

Condemnation. *Condemnatio.*

A. 741. Evil Spirits excite all the wrong deeds of a man . . . and **condemn** him ; than which nothing is more delightful to them . . .

1011. 'Shall his blood be shed' = his **condemnation**.

— The internal sense is, that he who bears hatred against his neighbour, is thereby **condemned** to Hell.

— When charity is extinguished, man is left to his own proprium . . . and when external bonds are loosed, as takes place in the other life, he rushes into the most cruel and filthy things, thus into self-**condemnation**.

1079^e. When they who are in no charity come into the other life . . . they are constantly animated with a disposition to **condemn**, punish, and torment.

1088^e. Evil Spirits never excite anything but man's evils and falsities, and **condemn** him.

1363. It is the internal idolatrous worships which **condemn** man ; the external ones not so much ; the more interior and idolatrous worship is, the more it **condemns** ; but the more exterior it is, the less.

1728^e. Truths **condemn** everyone to Hell . . .

1850^s. With the man who is judged to death, each and all things **condemn** him . . .

3934^r. Hence it is evident that works are what save man, and what **condemn** man ; namely, good works save him, and evil ones **condemn** him.

3994^r. Wherefore, he despises others in comparison with himself, nay, he even **condemns** them . . .

7272^e. These evils **condemn**, but not to such a degree as evils from an evil origin . . .

8700^r. It is according to order, that those will be saved who have lived well, and those **condemned** who have lived evilly.

9160. 'The word of them both shall come even to God, whom God shall **condemn**' (Ex.xxii.9)=inquiry and judging between them by truth. . . 'To **condemn**' =to judge between them, and award the penalty to him who has done wrong.

10766. Everyone with whom the Church is, is saved, and everyone with whom the Church is not, is **condemned**.

R. 495. That he who **condemns** (these two essentials of the New Church), shall be in like manner **condemned**. Sig.

874. That those who have not lived according to the Lord's precepts in the Word, and have not believed in the Lord, are **condemned**. Sig.

M. 489^e. (In this case) those would be **condemned** who are condemned-*damnantur*-in the world.

D. 3169. On those who **condemn** others within themselves, and utter different things with the mouth.

4753. On the devastation and **condemnation** of the evil ; that they are effected by themselves.

E. 629^r. That we are not to think evilly about good and truth, is meant by, 'Judge not, that ye be not judged ; **condemn** not, that ye be not **condemned**' (Luke vi. 37).

655¹⁰. 'To **condemn** Him, and to deliver Him to the gentiles' (Matt.xx.18,19)=to adjudge the Divine truth and the Divine good to Hell, and to deliver over to the evils and falsities thence.

Condemn. *Damnare.*

Condemnation. *Damnatio.*

A. 243. Made corporeal, and thus **condemned**. Sig.

249^e. 'Dust' = what is **condemned** and infernal. 275. 2327.

270^e. Dead men, if subjected to temptation . . . would precipitate themselves into a still deeper infernal **condemnation**.

279. **Condemnation** thence. Sig.

301. In the other life he is so **condemned** that there is no hope of his salvation.

561^e. If man had no remains, he could never but be in eternal **condemnation**.

751^r. When man is being tempted as to intellectual things . . . the evil Spirits excite, accuse, and **condemn**, 761.

1103. Such . . . **condemn** those who do not observe the externals of the Church.

1327^r. The profanation of what is holy is attended with eternal **condemnation**.

[A.] 1798°. Such **condemn** all who do not say that they believe, as they call it, as they do.

1838°. **Condemnation** is predicated of the Lord . . . when yet it is of the man of the Church, who **condemns** himself; for it appears to man as if the Lord **condemned** him.

1986°. Purification must precede, otherwise there is no conjunction, but **condemnation**. Sig.

2015¹⁰. Government from truths alone **condemns** everyone to Hell.

2051°. Hence the danger of **condemnation** is greater to those who are within the Church. 2056°.

2220. Their **damnation** is described by the overthrow of Sodom and Gomorrah.

2258. Divine truth **condemns** all to Hell; wherefore unless the Lord's mercy was eternal, which is of good, all men whatever would be **damned**. 2447°. 2769°.

—³. The reason the wicked are **condemned** to Hell, is not that the Divine good is separated from Divine truth, but it is because the man separates himself from the Divine good . . .

2335°. To be judged from truth is to be **condemned**, because they have rejected good . . . When they are judged according to the acts of their life, and according to their thoughts and ends, they cannot but be **condemned**.

—³. Mercy itself, and good itself (which the Lord is), can never **condemn** anyone; but it is man, because he rejects good, who **condemns** himself. Sig. 2447°.

2338°. In this combat, the man seems to urge the Lord . . . to deliver from **damnation** . . .

2395. The states of evil in which they were, would **condemn** them. Sig.

2426. It could not be otherwise than that he would be in evil (and good) at once, and thus be **condemned**. Sig. . . If man is in evil and good at the same time, he cannot but be **damned** to eternity.

2444. 'To rain'=to be **damned**. 2445, Ex.

3398°. Therefore those with whom this (profanation) takes place, have continually in themselves that which **condemns** them, thus their own Hell.

3402. The danger of eternal **condemnation**, if Divine truth and Divine good be profaned. Sig.

4031°. When he reasons concerning . . . the **damnation** of many . . .

4190°. Christians think . . . that all who are outside the Church will be **damned**.

4468. Then he who is of one doctrine **condemns** another, sometimes to Hell . . . But he who is in goodness of life, does not **condemn** another who has different sentiments . . . for he says in his heart, that ignorance can **condemn** no one . . .

4728°. 'Hell'=where the **damned** are; their **damnation** is compared to . . .

—⁵. 'The excisions of the mountains' (Jon.ii.6)=where the most utterly **damned** are.

4779°. 'Dust on the head'=what is **condemned** on account of evil; 'to roll in ashes'=what is **condemned** on account of falsity.

4818°. **Damnation** from falsified truth from evil. Sig. 5044¹¹. Hanging represented the **damnation** of profanation.

5156. 'He shall hang thee upon wood'=rejection and **damnation** . . . for hanging upon wood was a curse, and a curse is rejection by the Divine, consequently, **damnation**.

5432°. They seek nothing but blemishes, in order to accuse and **condemn** . . . They laugh at and **condemn** the veriest truths.

—^e. Such never **condemn** others . . .

5508°. Thus are truth and falsity conjoined together in the interior man, and the truth is profaned, which has eternal **damnation** in it.

5605. 'Not to die'=to be no longer **damned**, or to be out of a state of **damnation**; for in the internal sense no other death is meant than spiritual death, which is **damnation**. 5759.

5759. That he is **damned** who does such a thing. Sig. —. Those who are outside of Heaven are **damned**.

—. But this law is from judgment from truth; but when judgment is effected from good at the same time, they who do what is true and good, and through ignorance or simplicity attribute it to themselves, are not **condemned**, but in the other life are delivered through a method of vastation . . .

5899. Deliverance from **damnation**. Sig.

6097. All temptations appear evil, because they are interior anxieties and pains, and as it were **damnations**.

6119. Hence there arises from the shade an image of spiritual death, that is, of **damnation**. That 'death'=spiritual death, or **damnation**. Ill. 7021°.

6140. No longer any fear of **damnation**. Sig. 'To die,' here, =the fear of **damnation**, because, in a state of desolation, while man is being regenerated, there is not **damnation**, but the fear of **damnation**.

6144. Through despair it is effectively and sensibly acknowledged that there is nothing of what is good and true from themselves, and that of themselves they are **damned**, but that they are delivered from **damnation** by the Lord . . . For when they come out of that state, they are like those who are delivered from prison after having been **condemned** to death.

6148°. Divine truth separated from Divine good **condemns** everyone, but Divine truth united to Divine good saves; by truth Divine man is **condemned** to Hell, but by Divine good he is taken out thence and raised into Heaven; salvation is of mercy, thus from Divine good; but there is **condemnation** when a man repels mercy, and thus rejects the Divine good from himself; thus he is left to the judgment of truth.

6358. Grievous aversion to good, and consequent **damnation**. Sig.

—. 'To be cursed'=**damnation**, for he who is cursed is **damned**.

6534°. The pale horse, and he that sat upon him=**damnation** thence.

6588°. 'Visitation'=recompense, thus **damnation**.

7039°. Their afterwards perishing in the Red Sea

represented the subsequent state of **damnation**, or of spiritual death of such . . .

7102. The avoidance of the **damnation** of evil and falsity. Sig.

—¹. ‘Pestilence’=the **damnation** of evil ; ‘sword’=the vastation of truth, also the punishment of falsity, thus also **damnation** ; for the punishment of falsity, when truth has been devastated, is **damnation**.

—². As ‘pestilence’=punishment, it also=**damnation**, for this is the punishment of those who persevere in evil.

—³. ‘To die in the wastes by the sword’=to be in the vastation of truth, and thence in the **damnation** of falsity ; ‘he who is upon the faces of the field to be given to the wild beast to be devoured’=the **damnation** of those who are in evil from falsity ; ‘they who are in forts and caves to die by the pestilence’=the **damnation** of the evil which fortifies itself by falsity. Further Ill.

7155. A state near **damnation**. Sig. and Ex.

7206^o. By these ‘judgments’ are **condemned** those who are in falsities from evil, and are saved those who are in truths from good ; not that the truths which proceed from the Lord **condemn** anyone, for all the truths which proceed from the Lord are from His Divine good, thus are nothing but mercies ; but as they do not receive the Lord’s mercy, they expose themselves to **condemnation**, because they are then in evils, and evils **condemn**.

7264. It treats (in Ex.vii. *et seq.*) concerning the vastation, and at last the **damnation** of those who are in falsities and evils.

7272^o. They believe evil not to be evil, or not to be **condemnatory-damnabile**.

7273. The **damnation** of those who are in evils, when they come into the other life, does not take place in a moment ; but after they have first been visited, that is, examined. The examinations take place in order that they themselves may perceive that they cannot but be **damned** . . . The order of truth Divine which exists with those who are being **damned**, differs from that which exists with those who are being saved ; the difference is, that the order which exists with those who are being **damned**, is that of truth Divine separated from Divine good, thus from mercy, because they have not received Divine good, and thus have rejected mercy . . . By degrees, as the evil are examined according to order, so are they judged and **damned**.

7320^o. If falsities are a little removed, together with faith in them, truths **condemn**.

7418. ‘Smite the dust of the earth’=that he should remove those things which are **damned** in the Natural. See Dusr.

—². Humiliation, when genuine, is such as to acknowledge and perceive itself to be **damned**, but to be recovered from **damnation** by the Lord. Sig.

7474³. They who are in temptations are held in a state of **damnation**, hence their anguish and pain.

7522. The **damnation** of these falsities in the natural mind. Sig.

7763. It treats in this chap. (Ex.xi.) of the **damna-**

tion of those who are in faith separated from charity, which is signified by the death of the first-born in Egypt.

7766. The end of vastation, which is **damnation**. Sig.

—². After vastations they are in **damnation** ; the **damnation** is perceived by the stench which exhales from them, more than from those with whom such things had not been matters of faith.

7784. With those who are of the Spiritual Church there will be not the least of **damnation** and lamentation. Sig. and Ex.

7790. When those who have infested the upright are **damned**, all truth Divine departs from them, for they are then in the state of their own evil . . . Previous to their **damnation**, they did indeed know the truths of faith . . .

7795. The reason why the evil undergo so many states (of vastation, before they are **condemned** and sent into Hell.)

—². Justice reigns there ; no one is **condemned** until he himself knows, and is inwardly convinced, that he is in evil, and that he is utterly incapable of being in Heaven . . .

—³. (An evil man there) is deprived of the power of doing evil by means of falsifications of truth and simulations of good, which is effected successively from one degree to another, and at last **condemnation** follows, and sending down into Hell : this takes place when he comes into the evil of his own life.

7822. It treats in this chapter (Ex.xii.) of the deliverance of those who are of the spiritual Church, and of the **damnation** of those who are in faith separated from charity : the **damnation** of the latter and the deliverance of the former are represented by the passover.

7823. In the supreme sense, by the passover is represented the **damnation** of the unfaithful, and the deliverance of the faithful by the Lord, when He was glorified.

7851. ‘In that night’=when the **damnation** of the evil took place. ‘Night’=a state of devastation of truth and good, thus **damnation** ; for when there is no longer any truth and good, but only falsity and evil, there is **damnation** ; here, the **damnation** of those who have infested those of the Spiritual Church.

7871. ‘I will smite all the first-born in the land of Egypt’=the **damnation** of those who are in faith separated from charity. ‘To smite’=**damnation**, for to smite is to kill or put to death, and by death in the spiritual sense is signified **damnation**.

7877. ‘I shall see the blood’=the apperception of that truth by those who bring **damnation** . . . that is, by the infernals. —³,Ex.

7878. ‘I will pass by you’=that it will flee thence, namely, the **damnation** which is from the Hells . . . The sphere of **damnation**, which flows forth from the Hells, flees past those who are in truth and good from the Lord ; for **damnation** flows in with those who are in evil and falsity, because they are in a state of reception, but not with those who are in truth and good . . .

7879. That the **damnation** from Hell shall not flow in. Sig.

[A.7879.] With regard to Hell bringing **damnation**, the case is this: the devastation of the evil in the other life, also **damnation**, and also casting down into Hell, do not come immediately from the Spirit who is in evil, but from the Hells. Ex.

7889. 'Even that soul shall be cut off from Israel' = that he shall be separated from those who are of the Spiritual Church, and that he shall be **damned**.

—^e. When they are to be delivered from those who have infested them, **damnation** flows in from every side, and they who are in genuine good, or in good without falsity, will pass unharmed through the midst of **damnation**.

7909. If falsity is appropriated, that is, firmly believed, there is no reception of the good of innocence, consequently, no deliverance from **condemnation**.

7926. 'To inflict a plague upon Egypt' = whence comes **damnation** to those who are in faith separated from charity.

— In the other life, such are vastated as to all things of faith . . . and are at last **condemned**, which **condemnation** is meant in the internal sense by the death of the first-born in Egypt.

—². As it is said that 'Jehovah will pass through to inflict a plague upon Egypt,' and as by this is signified the presence of the Divine, whence comes the **condemnation** of those who are in faith separated from charity, it shall be explained how this is. The Lord does not present Himself before those who are in Hell in order to inflict **damnation** on them, but still it is His presence which does it. The Hells are continually in the desire of infesting the good . . . When the infernals let themselves in where the Lord is present . . . they cast themselves into the evils of vastation, and at last into **damnation** . . .

7952. That all the **damned**, when let into mere falsity from evil, perceive aversion and fear for those of the Spiritual Church. Sig.

— Whether you say a state of mere falsity from evil, or **damnation**, it is the same thing, for they who are in that state are **damned**.

7955. 'To call,' here, = afflux, because it is said of those who are in a state of **damnation**, that is, who are in a state of mere falsity from evil . . .

7969^e. They who were in **damnation** were completely devastated of such things. Sig.

8018. 'Jehovah brought forth the Sons of Israel out of the land of Egypt' = that the Lord delivered from **damnation** those who were in the good of truth and the truth of good.

8039. To this end the Spiritual Church were first safely conveyed through the midst of **damnation**, and then they underwent temptations, the Lord being constantly present. The passage through the midst of **damnation** is signified by the passage of the Sea Suph.

8099. 'The Sea Suph' = **damnation**, which they first passed through. . . As the Sea Suph = Hell, it also = **damnation**. §333.

— (The passage of the spiritual through **damnation**. Ex.)

8132. The thought of those who are in **condemnation**. Sig.

— 'Pharaoh' = those who infest through falsities, here, those who are in **condemnation**, that is, in mere falsities from evil, for they who are merely in these are in **condemnation**.

8146². In the preceding chapters it treated of vastation . . . and at last of reduction to a state in which they were in mere falsities from evil, thus in **condemnation**; in this chapter it treats of their being cast down into Hell, for casting down into Hell follows **condemnation**.

8165. If there is **condemnation**, it is all the same whether it comes through the falsities of those who infest, or from a state of temptations in which they would yield. Sig.

—^e. For they who yield in temptations come into a state of **condemnation**. Ex.

8169. **Condemnation** through the violence of falsity in a state of infestations, was to be preferred to the **condemnation** which comes through yielding in a state of temptations. Sig.

—^e. The greatest and most direful **condemnation** of all is **condemnation** from profanation.

8237. 'Israel saw the Egyptians dead on the sea-shore' = the aspect of the **damned** scattered here and there. Ex.

8265^e. **Condemnation** from the mere presence of the Lord. Sig. §306.

8311. With these, falsities do not **condemn**, unless they are such falsities as are against good, and as destroy the very life of good.

8333. It is said that they came into the sea, and afterwards that Jehovah brought back upon them the waters of the sea, by which is signified that they sank down into Hell; for they come into **condemnation** before they come into Hell.

8388. To confess sins is to know evils . . . and to **condemn** ourselves on their account.

8478². These cares are not only forbidden, but **condemned**. . . That they are **condemned** is signified by what was left of the manna breeding worms, and becoming putrid.

8552. Unless man is . . . created anew, he is **damned** . . .

8620. By the Divine forgetfulness or oblivion, is signified **damnation**.

9008. 'Dying he shall die' (Ex. xxi. 12) = **damnation**. 'The reason death' = **damnation**, is that with those who are **damned**, the truths of faith and the goods of love are extinguished . . . and then in their place there succeed falsities and evils . . . which are of spiritual death, which is **damnation**, Hell, and eternal unhappiness. 9020.

9014. 'Thou shalt take him from Mine altar, that he may die' (ver. 14) = **damnation** although he flee to the worship of the Lord, supplicate for forgiveness, and promise repentance. Ex.

9020. The reason they are **damned** who apply the truths of faith to evil . . . is that they had first acknowledged them . . .

9069. Evil from the Voluntary, and not at the same time from the Intellectual, does not **condemn**. Sig. and Ex.

9075. The **damnation** of the internal man. Sig.

9077. Deliverance from **damnation** is here treated of; and man can only be delivered from **damnation** by the removal of evil.

9093⁴. Belshazzar's being slain in that night, signified the deprivation of the life of truth and good, thus **damnation**.

9192². They who are in genuine truths are often **damed**.

9286. Permanent worship and thanksgiving of the Lord on account of deliverance from **damnation**. Sig.

—². The successive degrees of deliverance from **damnation** are circumstanced as are the successive degrees of regeneration . . .

9330. The flight and **condemnation** of falsities. Sig. and Ex.

9723^e. In the opposite sense, 'ashes' = what is **condemned** remaining after combustion by the fire of self-love.

9965². **Condemnation** because sins are not removed. Sig. —. No one is **condemned** on account of the omission of external rites, but on account of evils of heart, thus on account of the omission of external rites from evil of heart. Sig.

10623. The rejection and **condemnation** of evils and thence of falsities in a long series. Sig.

—. 'To visit' = the casting out and **condemnation** of evils.

—. The casting out and **condemnation** of evils and thence of falsities, means the casting out and **condemnation** of those who are in evils and thence falsities . . .

—³. The reason 'visitation' = casting out and **condemnation**, is that it follows the consummation of evils, and precedes the **condemnation** itself which is meant by 'the Last Judgment.'

10624. The **condemnation** of falsities, and thence of evils. Sig.

S. 12². 'Death' = eternal **condemnation**.

92. Heresies themselves do not **condemn** men, but an evil life; also the confirmations from the Word of the falsities which are in the heresies, and by reasonings from the natural man. . . To live evilly, and to confirm falsities even to the destruction of genuine truth, **condemns** . . . T.254.

Life 65. All nations that do not live their precepts from religion are **condemned**.

P. 83². The first state of man, which is a state of **condemnation**. Des.

86^e. Hence it is evident, that evils do not **condemn** a regenerate man, and that goods do not save him.

313³. By the **condemnation** of the serpent is signified the **condemnation** of man's Own love and Own intelligence; by the **condemnation** of Eve, the **condemnation** of man's Own Voluntary; and by the **condemnation** of Adam, the **condemnation** of man's Own Intellectual.

340⁵. By this faith **damnation** is imputed to the Lord. Ex.

R. 321. The extinction of spiritual life, and thence **damnation**. Sig. E.383.

634³. All that which enters only into the thought and understanding does not **condemn**, but that **condemns** which enters into the will, for this enters the life and becomes permanent . . .

676⁴. Wherefore, they reject the goods and truths of Heaven . . . and at last **condemn** them, because they have felt as it were infernal torment from them.

783. The state before **damnation**. Sig.

853. With these there is no **damnation**. Sig.

873. With these there is **damnation** itself. Sig.

I. 10⁴. Spiritual death is **damnation**, and there is **damnation** with those who believe life to be from nature . . .

T. 14. The man who does not acknowledge God, is excommunicated from the Church, and **condemned**. Gen.art.

—^e. Hence it is evident, that he who denies God, is already among the **damed**, and that after death he is gathered to his own people.

72. Say, therefore, from whom and in whom is the cause of the **damnation** of those who perish.

118. To redeem signifies to deliver from **damnation** . . .

341². As it is impossible for God to **damn** anyone who lives well, and believes rightly, so it is impossible for God to save anyone who lives evilly, and thence believes falsities . . .

403³. No man of sound reason can **condemn** wealth . . . nor can he **condemn** the honours which are attached to offices . . .

514^e. If they sink in **damnable** evils . . .

526^e. Otherwise the reception of the holy Communion does nothing else but increase your **damnation**.

582. (They believe that such) are not under the **condemnation** of the law . . .

D. 228. On the state of the **damed** in Hell. A.699.

2583. Man is **condemned** to eternal suffering, for he has deserved it; but of the Lord's mercy, **damnation** is at last taken away, but through vastations and sufferings . . .

E. 272³. Lamentation is here described by 'anger' and 'condemnation' (Ps.lxxxix.39).

Condensation. *Condensatio.* A.8197.

Condescend. *Condescendere.*

Condescension. *Condescendia.*

A. 4245. The **condescension** and humiliation of truth before good. Sig.

4368³. They are sad because they are deprived of **deference**.

4472. **Condescension** as to life. Sig.

—^e. Hamor **condescended** to the external things of the sons of Jacob.

4474. A desire to **condescend** to it, thus to accept it. Sig.

4755. 'His brethren hearkened' = **deference**.

[A.] 883⁵. To bend the wills of others by ideas variously formed to **condescension**.

Condition. *Conditio.*

A. 933³. Such is the **condition** of man . . . D.2629.

944. Women who from a sordid and low **condition** have become rich . . .

414⁵. An equal **condition** on both sides, or a desired **condition**.

4870. What is reciprocal with a **condition**, Sig.

H. 358. Man is permitted to dwell magnificently according to his **condition**. 359.

M. 287. Marriages of a dissimilar state and **condition** . . .

320⁶. Limited to their equals in state and **condition** . . .

D. 1167. On the difference of the **condition** of men and Spirits, as to societies. 2406.

1221a. According to the **condition** of each . . . 2513.

1260⁶. He had been a man of small **condition** . . .

Conduce. *Conducere.*

A. 2477. Whether it is advantageous for Spirits to use the exterior memory . . .

2479. Whatever **conduces** to the use of eternal life, H.465.

3951. 'Because in **hiring** I have **hired** thee in my son's mandrakes' (Gen.xxx.16) = that thus it was stipulated.

5224². What **profit** is there in knowing this . . .

5293. All that which **conduces** to use . . .

8966. Temptations **conduce** to confirm the truths of faith . . .

H. 278³. They know that they receive as much as is profitable for them; few things, they for whom little is profitable; and many things, they for whom much is profitable; and they do not know what is profitable for them, but the Lord alone . . .

400². If it **conduces** [to any good purpose].

479⁵. It imbibes such liquids as **conduce** to its vegetation.

W. 420². The blood nourishes itself with profitable things—*conducibilibus*—from the air . . .

M. 296. To choose what is profitable—*conducibile* . . .

T. 362². Whatever **conduces** to his temporal and his eternal life . . .

376. Charity and faith do not **profit** a man while . . .

Cone. *Conus.*

A. 958. (The punishment of the **cone**.)

5389. Their method of operating is . . . sharp-pointed in the form of a **cone**; the evil Spirits who are cast within that **cone**, especially at the upper part, are miserably tormented by reciprocal turnings in different ways. D.870.

Confasciculation. *Confasciculatio.*

W. 195. By confasciculations, or conglobations . . . See 207.

P. 180². There is a perpetual confasciculation of all things . . . —⁴.

T. 351³. The perpetual confasciculations of the fibrils . . .

Confederacy. *Liga.* H.229. T.611⁶.

Confederate. *Confoederatus.* M.358². Coro.47.

Conference. *Colloquutio.*

A. 1791. Internal conference with Jehovah . . .

2802. The conference of the Lord with His Father . . .

6752⁹. Conference with the Lord is through the Word.

Confess. *Confiteri, Fateri.*

Confession. *Confessio.*

Confessor. *Confessor.*

A. 226⁶. In order that man may acknowledge and confess.

383. A kind of confession that he is in evil, from a certain internal pain. Sig.

427. Confession, Sig.

983⁶. Affections of truth are signified by 'confession, and the voice of them that play' (Jer.xxx.19).

2329. Interior acknowledgment and confession of the Lord's Divine Human and holy proceeding. Sig.

— Interior confession is of the heart, and comes forth in humiliation, and at the same time in the affection of good; but exterior confession is of the mouth, and can come forth in mock humiliation, and in a mock affection of good; as with those who confess the Lord for the sake of self-honour and gain . . .

2694⁴. When they are reduced to such a state that they perceive Hell in themselves . . . they can be brought into a true confession of faith . . .

3120. These are words of acknowledgment and confession, and all acknowledgment and confession are from the perception of influx.

3861⁶. The confessing from which Judah was named.

3868⁶. In the confession which is called the Apostles' Creed . . .

3880. 'This time will I confess Jehovah' (Gen.xxix.35) in the supreme sense, = the Lord; in the internal sense, the Word; in the external sense, doctrine thence derived; here, the Divine of love and His Celestial Kingdom. That 'to confess,' in the external sense, = doctrine from the Word, is manifest; for confession is nothing else, even in common discourse, than a declaration of one's faith before the Lord; thus it comprehends in it those things which a man believes, and thus those which to him are doctrine. That 'to confess,' in the internal sense, = the Word, follows therefrom; for all the doctrine of faith and of charity must be from the Word . . . That 'to confess,' in the supreme sense, = the Lord, is because the Lord is the Word . . . Hence it is, that 'to confess Jehovah' = the Divine of love, and His Celestial Kingdom; for the Lord is Divine love itself, and the influx of this makes His Kingdom, and this through the Word which is from Him. 'Judah,' who was named from the confessing of Jehovah, = the Divine of love, and the Lord's Celestial Kingdom.

—². But what 'to confess,' and 'confession' are, is evident from the places in the Word where they are mentioned. Ill.

—³. 'Confession,' and 'to confess,' (are celestial expressions).

— Hence it is evident that 'confession' involves the Celestial of love; and that genuine confession, or that which is from the heart, is solely from good. Ill.

—⁷. The very confession of the heart, being from celestial love, is confession in the genuine sense. The man who is in this confession acknowledges that all good is from the Lord, and all evil from himself. . . . When confession takes place from this state, it is then from celestial love.

—⁸. The sacrifices of confession which there were in the Jewish Church, were thanksgivings, and in a universal sense, were called eucharistic and retributory sacrifices, which were of two kinds, namely, of confession, and votive. That the sacrifices of confession involved the Celestial of love, is evident from their institution (Lev. vii. 11-15). All the things here mentioned = the celestial things of love and faith, and confessions thence, and that they must take place in humiliation.

3993¹⁰. After confession, has been told by his confessor that he is cleansed. . . .

4221. One who had confessed God with the mouth, yet had not acknowledged Him with the heart.

4295². This the Angels openly confess. . . . —

4779⁸. Humiliation is effected through the confession of the heart that he is such. . . .

5323³. 'Crying' is an act which corresponds to living confession, or acknowledgment from faith. Ill.

5470⁶. With those who are in anxiety, there is an internal acknowledgment of evil, which, when it is recalled by the Lord, becomes confession, and at last repentance.

5747². It is one thing to confess from doctrine, and quite a different thing to confess from faith; many can confess from doctrine, even they who are not in good. . . . but none can confess from faith except those who are in spiritual good. . . .

5785. Confession. Sig.

6563. The confession that they had sinned. 6565.

7272². Confesses the Lord's mediation.

7293⁵. For the sake of commanding and profiting, they confess the truths and goods of faith with the mouth.

7857⁶. The glorification of the Lord. . . . proceeds from the affection of the truth which is of faith, as also does all confession.

8387. He who wants to be saved must confess his sins, and do repentance. N. 159.

8388. To confess sins is to know evils, to see them in ourselves, to acknowledge them, to make ourselves guilty of them, and to condemn ourselves on account of them; when this is done before God, it is to confess sins. N. 160.

8390. He who only universally acknowledges that he is a sinner, and makes himself guilty of all evils, and does not examine himself, that is, see his sins; makes confession, but not the confession of repentance, for he lives afterwards as he did before. N. 162.

9391⁴. Confession and thanksgiving from a good heart. Sig.

9475. Those things of worship which are perceived as grateful; as confessions, adorations, prayers, and the like. Sig.

9670⁶. By the confession of sins upon the living goat, which was sent forth into the wilderness, is signified the separation and casting out of evil by good in every possible way.

10023³. By the laying on of their hands upon the burnt-offering and upon the sacrifice, was signified the whole of the worship of him who was making the offering, namely, the acknowledgment of sins, confession, thence purification, the implantation of good and truth, thus conjunction with the Lord. . . .

10219³. In order to be delivered from evils, this acknowledgment must not be a confession of the mouth only, but a confession of the very heart.

H. 482. They afterwards confessed that. . . .

L. 55³. The life of all Heaven, and the wisdom of all the Angels, are founded upon the acknowledgment and the consequent confession of one God. . . .

Life 49. They themselves confessed that they had no faith.

P. 278a. On those who confess themselves guilty of all sins, and do not investigate anything in themselves.

— He believes that after confessions he is clean and washed, when yet he is unclean and unwashed from head to foot; for a confession of all things is a lulling of all things, and at last a blinding; and is like a universal without any singulars, which is not anything.

R. Pref. IV. (The doctrine of the Roman Catholics concerning confession, stated.)

112. As by Antipas the martyr is signified a confessor of the truth. . . .

170. 'I will confess his name before the Father, and before His Angels' (Rev. iii. 5) = that those are to be received who are in Divine good and Divine truths from the Lord. . . . 'To confess the name' of anyone, is to recognize his quality. E. 200.

224⁶. To do repentance is. . . . once or twice a year to examine one's self, to see one's evils, to confess them before the Lord. . . .

253. The confession that to the Lord belong. . . . Sig.

276. The confession of the Lord's Divine Human from spiritual truths. Sig.

—². (The term confess ill. from the Word.)

277. The confession of the Lord's Divine Human from spiritual goods. Sig.

— Whether you say worship, or confession, is all the same, for all worship is confession.

286. The confession and glorification of the Lord by the Angels of the lower Heavens. Sig.

288. Confession from the heart that to the Lord as to the Divine Human belong. . . . Sig.

367. Confession from Divine truths. Sig.

522. A confession and glorification by the Angels of Heaven. . . . Sig.

[R.] 616. A confession of the Lord from gladness of heart by the spiritual Angels in the lower Heavens. Sig.

662. A confession from charity, etc., concerning the Divinity of the Lord's Human. Sig.

803. Thanksgiving, confession, and celebration of the Lord by the Angels of the lower Heavens on account of the removal of the Babylonians. Sig.

923. They who enter bring with them **confession**, acknowledgment, and faith that . . . Sig.

T. 1107. I asked . . . whether he **confessed** that God is one. He replied that he **confessed** it. I said, But I fear that the **confession** of your heart is that there is no God . . . The **confession** of the mouth that God is one expels the thought that there are three, and the thought of the mind expels from the mouth the **confession** that He is one . . .

172. The idea of a trinity of gods cannot be abolished by the oral **confession** of one God. Gen.art. 173.

342^a. The Lord said that His Church should be built on the truth and **confession** that He is the Son of God.

516. The mere oral **confession** that one is a sinner is not repentance. Gen.art. 529.

519^e. This general **confession** precedes and follows reformation and regeneration.

538. **Confession** ought to be made before the Lord God the Saviour, and afterwards supplication for aid and power to resist evils. Gen.art.

539. There are two obligations incumbent on man after examination; supplication and **confession** . . . The **confession** must be, that he sees, knows, and acknowledges his evils, and finds himself to be a miserable sinner. There is no need to enumerate sins before the Lord, or to beg for their forgiveness . . . because the man has searched them out and seen them in himself, and therefore they are present with the Lord because they are present with the man. Moreover, the Lord led him in the examination . . .

—^c. But still it does no harm for one who is burdened in conscience to enumerate his sins before a minister of the Church, for the sake of absolution; because he is thus introduced into the habit of self-examination . . . But this **confession** is natural; whereas that described above is spiritual.

562^a. I asked some who were attached to the Roman Catholic religion about their actual **confession** before their ministers, whether it was made with resistance; and they replied that after they were initiated into it, they did not fear to recount their trespasses to a **confessor** who was not severe, and that they gathered their trespasses together with a kind of pleasure, telling the lighter ones cheerfully, but the more serious ones somewhat timidly . . . Some of the same Church, but who lived in countries where there were the Reformed; and who . . . did not make a special **confession**, like their brethren elsewhere, but only a general **confession** . . . said that they were quite unable to search themselves . . .

D. 1261. He had not dared to **confess** it to a priest . . .

2660. (The **confession** of filthy sins corresponds to the manuring of the soil.)

E. 3237. **Confession** from spiritual good and from spiritual truth is here expressed by, 'Answer ye to Jehovah by **confession**, and play to our God on the harp' (Ps.cxlvii.7).

326^a. 'To sing,' and 'to sing a song'=acknowledgment and **confession** from joy of heart. Ill.

391¹². 'To make the voice of **confession** to be heard' (Ps.xxvi.7)=worship from truths.

392^b. On the man's part the **confession** of the Lord, and the acknowledgment of His Divine in His Human. Sig.

431⁸. Worship thence is signified by 'confessing the name of Jehovah.'

C. 206. The **confession** of one's sins before the Lord effects conjunction with Him, and the reception of influx from Him . . .

Confidence. *Confidentia.*

Confide, Trust. *Confidere.*

Confidently. *Confidenter.*

See TRUST.

A. 1076². Some suppose faith to be **confidence**.

1679^e. Self-justification, and **confidence**, are the evils thence derived.

1788. Relatively to man, 'a shield'=**confidence** in the Lord's protection. —², Ill.

—³. 'O Israel, trust thou in Jehovah . . . O house of Aaron, trust in Jehovah . . . Ye that fear Jehovah, trust in Jehovah' (Ps.cxv.9-11).

—'. 'My God, in Him will I trust . . . Under his wings shalt thou trust' (Ps.xci.2,4).

1812. From inmost **confidence** and continual faith, that as He was combating for the salvation of the universal human race, from pure love, He could not but overcome. Sig.

3938⁶. He believes that if at the last hour he has the **confidence** of faith . . . he can come into Heaven.

4007^e. There are two things which all who enter Heaven put off, proprium and thence **confidence**, and self-merit.

4352^a. As there is never anything of faith, except with those who are in the good of love, so neither is there any **confidence** or trust. The trust or **confidence**, which is called faith, with others than those who are in love and charity, is either spurious, or is such as may exist with diabolical Spirits, when in a state of fear or suffering, or in a state of persuasion from the love of self and of the world. But as at this day they have made faith without the goods of charity saving, and yet they see from afar, that the truths of faith cannot save, because they exist also with the evil, they therefore acknowledge **confidence** and trust, and call it faith, not knowing what it is, and that it too is possible with the evil, and that there is no spiritual **confidence**, except that which flows in through the good of love and of charity; not when a man is in fear and suffering, or in persuasion from the love of self and of the world, but when he is in a free state; nor with any others than those with whom good is conjoined with truths, and is inrooted by the preceding course of life; thus not in diseases misfortunes, danger

to life, or at the point of death. If that **confidence**, or trust, which makes its appearance under compulsion, would save man, all mortals would be saved, for everyone could easily be reduced to it . . .

4500. 'Confidently' (Gen. xxxiv. 25) = from trust; here, from the trust of falsity and evil.

4683². They place the saving power of faith in **confidence** . . . not knowing that all **confidence** derives its being from the end of life, and that genuine **confidence** is not possible except in good; and as they still further separate faith from charity, they also persuade that the mere **confidence** of a single moment . . . saves.

4690³. But they who think that the doctrinal things of faith, or the knowledge of them, cannot save anyone, and that few are in the life of faith, call faith **confidence**; but these are more learned than others.

526³. All the law and the prophets are founded in love to God and the neighbour . . . thus not in faith alone, consequently neither in **confidence**, for this is not possible without charity towards the neighbour. If it should appear with the evil during danger to life, or when death is at the door, that **confidence** is either spurious or false, for in the other life not a whit of that **confidence** appears with them, however much, when death was near, they had with apparent ardour made profession of it. That faith, whether you call it **confidence**, or trust, effects nothing with the evil, the Lord Himself teaches in John i. 12, 13. Ex.

5963⁸. Without such faith or **confidence** in the Lord, no one can ever come to the tranquillity of peace.

6272². Life makes the Church with man, but not doctrine without life, thus neither does **confidence**, which is eminent faith, for genuine **confidence** is possible only with those who are in charity, and the life of **confidence** is thence derived.

7272². If only before expiring, from apparent **confidence**, he confesses the Lord's mediation . . .

7762. The **confidence**, or trust, which is said to be of faith, and is called faith, is not spiritual **confidence**, or trust, but natural. Spiritual **confidence** or trust has its essence and life from the good of love, but not from the truth of faith separated therefrom. The **confidence** of separated faith is dead; wherefore true **confidence** is not possible with those who have led an evil life. The very **confidence** that there is salvation through the Lord's merit, whatever the life has been, is not even from truth.

8455. Peace has in it **confidence** in the Lord . . . A state of peace takes away all evil, especially self-**confidence**.

8764⁸. 'To trust under His wings' (Ps. xvii. 8) = the **confidence** which is of faith.

8798. Those who through any self-**confidence** infuse themselves. Sig.

8987³. The learned believe that faith is the **confidence** or trust that they are saved through the Lord's having suffered for them . . . and they who have this **confidence** they call saved . . . But they do not consider that the **confidence** of faith cannot exist except with those who live the life of charity. N. 115.

9188⁶. 'Sorcerers' = those who are learned from themselves, and **confide** in themselves alone.

9241. As to the trust and **confidence**, which is called faith itself, the case is this; they who are in the love of self and of the world, that is, who are in evils and thence in falsities, cannot have that faith, for their heart is not towards God, but towards themselves and the world. But they who are in charity towards the neighbour, and in love to the Lord, can have such faith, for their heart is towards the Lord. This the Lord teaches in John i. 12, 13. N. 115.

9242. The **confidence**, which in an eminent sense is called faith, appears as if it were spiritual **confidence** with the evil also, when they are in danger to life, and when they are ill; but these, because they are then thinking about the state of their life after death, either from fear of Hell, or from self-love in respect to Heaven, have not the **confidence** of faith. Ex.

—^e. Hence it is evident, that the faith which is called **confidence**, is possible only with those who are in charity towards the neighbour, and in love to the Lord.

9243. Hence it is evident again, that neither is there the **confidence** of faith with those (who are in evils from the love of self and of the world).

9244. All who are in heavenly love, have **confidence** that they will be saved by the Lord . . .

10283⁵. 'To trust in man, and make flesh his arm' (Jer. xvii. 5) = to trust in himself, and in his own proprium.

H. 526³. (No one who has led an evil life is received into Heaven) however much he has spoken in the world from that trust—*fiducia*—or **confidence** which is meant by faith in an eminent sense.

M. 155a³. Wives are as it were ardent zeals for the preservation of marriage friendship and **confidence** . . .

162. The love of the spirit, and that of the body from the spirit, is insinuated into the souls and minds of married partners together with friendship and **confidence**; when these two conjoin themselves with the first love of marriage, there is effected marriage love . . .

167². Marriage love would then be banished to such a degree, that there would no longer remain any hope of friendship, **confidence**, and the bliss of dwelling together . . .

180. That the states of marriage love are . . . full **confidence**, etc.

333. Except with one wife, marriage love is not possible, consequently neither are true marriage friendship, **confidence** . . . Gen. art.

334. As true marriage love conjoins the souls and hearts of two, it is united with friendship, and through this with **confidence**, and makes them both conjugal, which are so pre-eminent to other friendships and **confidences**, that as that love is the love of loves, so is that friendship the friendship of friendships, and in like manner that **confidence**.

T. 137³. The Lord causes faith to become, in such as believe in Him, conviction, trust, and **confidence**; thus natural faith becomes spiritual . . .

344. The being of the faith of the New Church is,

first, **confidence** in the Lord God the Saviour Jesus Christ; second, trust that . . .

D. 1386^e. This signified such **confidence**, with pride . . .

E. 163^d. 'They who **trust** in the mountains of Samaria' (Amos vi. 1)=those who trust in themselves, and hatch doctrines from their Own intelligence.

283^e. 'To **trust** under the deep' (Ps. xci. 4)=scientific truth, which is the Divine Spiritual Natural.

316^o. 'The fortress and the rock in which he will **trust**' (Ps. xviii. 2)=protection.

326^e. Occurs. 654^{5d}. 746^e. 815^d. 911¹⁴.

355³⁶. As they **trust** in themselves . . .

365⁷. Therefore the Lord says, 'Be of good courage, I have overcome the world.' 806⁵.

406^e. 'The isles shall hope in Me, and upon Mine arm shall they **trust**' (Is. li. 5)=the accession of those to the Church who are remote from the truths of the Church, and their trust in the Lord Who has all power. 724²².

555²⁰. 'Ye **careless** sons' (Is. xxxii. 9)=falsities with those who trust in their Own intelligence. See 919³.

556. The sensuous man is in self-**confidence** and in faith that he is wiser than everybody else . . . and when he has persuaded himself of this, in all things he says there are this **confidence** and faith; hence his speech, being resonant with these things, fascinates and infatuates the minds of others, for the sound of **confidence** and faith produces such an effect, as especially manifests itself in the Spiritual World, where man speaks from his spirit; for the affection of self-**confidence** and thence of the faith that it is so, is in the spirit of man, and the spirit of man speaks from affection; it is otherwise in the natural world . . .

627¹². Their **confidence** is signified by, 'the staff of a reed.'

650²². 'To dwell **confidently** in the wilderness, and to sleep in the woods' (Ezek. xxxiv. 25)=that they will be safe from infestation by these things, although they are in them and among them. 701¹⁸.

684¹³. 'Blessed are all they that **put their trust** in Him' (Ps. ii. 12)=salvation through love and faith in the Lord. 850³.

799⁸. 'I will **trust** in the covert of Thy wings' (Ps. lxi. 4)=in Divine truths.

Confine. *Coarctare, Coarctatio.*

A. 6610. With such the ideas of thought are exceedingly **confined**.

7810. There was a painful **contraction** around the middle of the belly . . .

10492². The abdomen **contracts** itself, together with the respiration . . .

H. 169. The thoughts are finited and **confined** in proportion as they derive from time, space, and matter. 266².

P. 319. The stretching and **closing together** of the lobules of the lungs.

Confine. *Compingere.* A. 6620. T. 184.

Confines. See BORDER.

Confirm. *Confirmare.*

Confirmation. *Confirmatio.*

Confirmer. *Confirmator.*

A. 11. The fifth state is that in which he speaks from faith, and thence **confirms** himself in what is true and good.

63. Through combats, the Lord **confirms** him in what is true and good.

128^e. He **confirms** himself through rational, scientific, sensuous, and natural things; and the things which are not **confirmatory**, he separates. D. 2604.

129. Thus is he **confirmed** in falsities.

—^e. One ought to believe the Word, and **confirm** spiritual and celestial truths by means of natural truths . . .

208. They would not believe things revealed, unless they saw them **confirmed** by sensuous and scientific things.

589. It is one thing to **confirm** false principles from the Word, and another to believe simply what is in the Word. He who **confirms** false principles, first assumes a principle . . . 845².

794. Who is there that adopts a principle of falsity who does not **confirm** it by much of the knowledge he has, and even by the Word? Is there any heresy which does not lay hold of things **confirmatory**?

845². The case is worse with those who have **confirmed** themselves in falsities from cupidities . . .

984^e. Every regenerate man may know the nature of this multiplication (of truths), for things **confirmatory** are always coming forward, from the Word, the Rational of man, and from scientifics, and he thus **confirms** himself more and more.

1106. (The duration of the vastations) is according to the principles which they have **confirmed** with themselves . . .

1109. They who have completely **confirmed** themselves in false principles, are reduced into total ignorance, and then there prevails with them what is dim and confused, to such a degree, that when they merely think about those things in which they have **confirmed** themselves, they feel inward pain. After a lapse of time, they are as it were created anew, and imbued with the truths of faith.

1110. They who have placed righteousness and merit in good works . . . and have **confirmed** themselves therein in thought and life . . . seen to themselves to be cutting wood . . .

1295. The falsities thence derived do not do much harm, provided he has not **confirmed** himself by many things . . .

—². But falsity is of cupidities when the origin of the falsity is cupidity . . . as when anyone seizes on a certain doctrinal thing . . . and **confirms** it both by reasonings from scientifics, and from the literal sense of the Word.

1366. They who are born in any heresy, and have **confirmed** themselves in its falsities so that they have completely persuaded themselves, can with difficulty, if ever, be brought to receive truths which are contrary to their falsities.

1668. Evils, or evil Spirits, rebel in proportion as the man who wants to be in goods and truths **confirms** with himself any evils and falsities . . .

1679². The very life of man is what desires . . . When he **confirms** with himself this life, cupidity, or love, all things **confirmatory** are falsities, and are implanted in his life.

1695². When evil Spirits have been conquered . . . they at once perceive that what is good and true has been **confirmed** with the man . . . From the very sphere of a man who is **confirmed** in what is true and good, they know at once how the case is . . .

1712². It is otherwise if this is done from ignorance not **confirmed**, for then these evils and falsities are easily dispersed; but if they **confirm** themselves in the idea that they can do good and resist evil of their own strength . . . this remains adjoined to them . . .

1740². The reason evils and falsities are conquered through combats . . . is that they are thus dissipated, and then goods and truths succeed them, which are afterwards more and more **confirmed**, and so they are strengthened.

1802⁴. (General truths **confirmed** by particulars.)

2094³. The spiritual (Angels) are also **confirmed** by such things as are contained in the internal sense . . .

2165³. Thus in their external worship they are **confirmed** in the goods which are signified by 'bread.'

2220³. That they have no mercy, is described by 'their not **strengthening** the hand of the poor and needy' (Ezek. xvi. 49).

2261². The worst men . . . can seize on truths of faith, and **confirm** them by many things . . .

2272. Temptations take place, not only that man may be **confirmed** in truths . . . 2334.

2284². Good and truth are received variously, according to the life of evil, and according to the principles of falsity in which the man has **confirmed** himself.

2333. **Confirmation** in good and truth. Sig. 2340; Sig. 2343.

2338. In temptation . . . the good Spirits and Angels . . . at last **confirm** the affirmative.

2348. Falsities and evils, recent and **confirmed**. Sig. —. 'Old men' = **confirmed** truths; 'old women,' **confirmed** goods.

2385³. Any principle . . . once taken up, can be **confirmed** by innumerable things . . . Hence come heresies, from which, when once **confirmed**, one never recedes. 2477.

— . When a false principle is **confirmed** by truths, they become truths falsified.

—⁴. It is quite otherwise if the truth itself is accepted as a principle, and this is **confirmed** . . .

2538². It is one thing to believe from the Rational . . . and another to **confirm** and corroborate that which is believed, by rational, scientific, and sensuous things.

2540. Clear perception, and the light of **confirmation** from celestial good. Sig.

2542. Exhortation to things **confirmatory** thence. Sig. —. The Rational only acknowledges from things **confirmatory**, hence it is that when rational things are being reduced to obedience, exhortation to things **confirmatory** takes place.

2567². The celestial and spiritual things of the Word and of doctrine . . . made to serve for **confirming** falsities and evils. Sig.

2568². To regard rational things from the doctrine of faith, is first to believe the Word, or doctrine thence, and afterwards **confirm** the same by rational things . . . —³.

2588³. They can then enter into whatever rational, scientific, and sensuous things they like, and the more they enter, the more they are **confirmed**, for universal nature is full of **confirmation**. But they who deny this first and chief thing of doctrine, and want first to be convinced that it is so by rational and scientific things, are never convinced . . . and the same at last so blind themselves by **confirmations** of their principle . . .

—¹⁵. Hence it is evident what the quality of man's Rational and Scientific is, when they are subordinated to Divine truths, and serve for **confirming** them.

2689³. With those who are able to become spiritual men, this affirmative is **confirmed** by scientifics and Knowledge . . .

2715⁶. The spiritual man . . . still debates whether it is so, unless he is **confirmed** by much experience: which the celestial never do . . .

2718². They who are in the affection of truth . . . debate whether it is so, and when they are **confirmed** that it is so, they . . . debate what it is.

2760, Pref. Everyone **confirms** his own dogma from the literal sense of the Word. 6222².

2857. Every temptation in which man conquers elevates his mind, for it **confirms** goods and truths . . . 4586⁶.

2935². Everything which asserts and **confirms** love and charity is truth.

3175. Even an instructed man . . . **confirms** by many things that (these evils) are to be done.

—⁴. This truth is to be **confirmed** and illustrated by many things, before it can be elevated from the natural man into the rational.

3203². When (truth) becomes of life, it is able to command scientifics, and to take thence innumerable things which **confirm**.

3310⁴. Before man has arrived at adult age . . . he cannot be regenerated, for he can only be **confirmed** in the truths of doctrinal things by ideas from scientific and sensuous things . . .

3388. With these, the first **confirmation** of truth, is that it is called Divine, for then they at once have the idea of what is holy, which gives a universal **confirmation** to everything that is said, and this although they do not apprehend it . . . For it is not enough that a man should know that it is; he also wants to know what it is, and what its quality is, in order that thus

some confirmation may be added to the intellectual part, and, contrariwise, by it; otherwise, it may indeed be induced on the memory, but remains there merely as a dead thing; and unless some things confirmatory have fixed it there . . . it is dissipated . . .

[A.] 3463². They are not in any perception of good, but in a species of persuasion that what their doctrinal things dictate is true; and when they are confirmed in these things, they may just as likely be in falsity as in truth, for nothing confirms a man as to truth, except good . . .

3465. The conjunction of confirmed truth thereby. Sig.

—'. 'Shebah,' in the Original Language, is 'oath,' which = confirmation.

—'. It is said the conjunction of confirmed truth, when interior truths conjoin themselves with exterior truths, which are doctrinal things from the literal sense of the Word.

3466. 'Beersheba' means 'the well of the oath,' thus = the doctrine of confirmed truth.

3900¹⁰. 'Wherever the carcass is, thither will the eagles be gathered together' = that confirmations of falsity through reasonings will be multiplied in the vastated Church.

3923. But a regenerate man . . . is in spiritual good itself, and thence regards as last that it is so, for the holy things of faith and the goods of life are confirmed with him.

3928². Before regeneration, man is possessed as to his natural man by infernal Genii and Spirits, however . . . he may believe himself to be confirmed in the truths and goods of faith.

4096⁶. In proportion as affection prevails, he is led to the affirmative, and is then at the same time confirmed in truths by these doubts.

4110². Evil Spirits . . . are adjoined, in order to induce the negative things which are to be dispersed; in order that the man may be better confirmed in truths and goods; and when the man begins to be confirmed in them, they perceive what is undelightful.

4156². With those who are in a life of evil, scientifics are the means of being insane, for by scientifics they confirm not only the life of evil, but also principles of falsity . . .

—³. The same light also illuminates scientifics, so that they confirm . . .

4172. Evil of guilt, or the evil which man has contracted through actual life, and has also confirmed in thought, even to faith and persuasion, cannot be amended, but remains to eternity. But evil not of guilt, which man has not confirmed in thought . . . does indeed remain, but adheres only in externals.

4174. They who suffer themselves to be regenerated, do not confirm this in thought . . .

—². But if, when a man comes to adult age, he confirms this in thought, and entirely persuades himself that he has merit . . . this evil remains inrooted, and cannot be amended . . .

4197. 'A witness' = the confirmation of good by truth, and of truth by good. —³, Ill.

—⁴. The good in which is truth, and the truth which is from good, both confirmed in hearts. Sig.

—⁷. This is founded in the Divine law, that one truth does not confirm good, but a number of truths; for one truth without connexion with others is not confirmatory. Sig.

4201. Confirmation, here, by the Divine. Sig.

4214². Many believe that those are enlightened men, who can . . . confirm scientifics by many things . . .

4274². They who yield in temptation, come into the confirmation of evil, and into the persuasion of falsity . . .

4364. The special things which are here signified, are nothing but things confirmatory that truths are truths, and goods are goods.

—³. Unless (truth) be confirmed by special things, it is not accepted. Examp.

—^e. He can confirm this truth by many experiences, if he is once in the faith that it is so.

4368². Most remain in their own dogma, which they merely strive to confirm by their reading of the Word.

4416. They who have known truths, and have also confirmed them with themselves, and yet have lived a life of evil, appear in a cold snow-white light . . .

4599⁶. The falsities from which they combat, and by which they confirm their religion, are expressed by 'towers.'

4658². To confirm whatever they will . . .

4677^c. Without the internal sense, anyone can confirm from the Word whatever dogma he likes.

4729. Things confirmatory then corroborate it.

—². Whatever a man wills, he thinks, wherefore when he wills evil from cupidity, he thinks and confirms it; things confirmatory of evil by thought are what are called falsities from the life of cupidities . . . and when he has confirmed these falsities with himself, truths appear to him as falsities . . . But if he has not confirmed these falsities with himself, the truths which his understanding had before imbued stand in the way, and do not permit them to be confirmed.

4741³. They believe that those are wiser than all others, who, having once received a dogma, whatever it be, are able to confirm it by various things . . .

—'. A rational man can see as from above, whether what is confirmed is true or false; and as he sees this, he accounts as nothing the things which are confirmatory of what is false . . .

—^c. In a word, nothing is further from being the part of a wise man, or from what is rational, than to be able to confirm falsities; for it is the part of a wise man, and it is rational, to see first whether a thing is true, and afterwards to confirm it.

4747². They who are within the Church, and have confirmed themselves against Divine truths, especially against these, that the Lord's Human is Divine, and that works of charity contribute to salvation, if they have confirmed themselves against them, not only in doctrine, but also in life, have reduced themselves as to their interiors into such a state, that they can never afterwards be brought to receive them; for the things which are

once **confirmed** in both doctrine and life at the same time, remain to eternity. They who do not know the interior state of man, may suppose, that anything whatever, however one may have **confirmed** one's self against it, may afterwards be easily received, provided one is convinced; but that this is impossible, it has been given to know by much experience with such in the other life; for that which is **confirmed** in doctrine imbues what is intellectual, and that which is **confirmed** in life imbues what is voluntary, and that which is inrooted in both these lives of man . . . cannot be rooted out . . . But they who are outside the Church . . . have not **confirmed** themselves against these truths . . . wherefore those of them who have lived in mutual charity, easily receive Divine truths. 9256. —³.

—³. 'Joseph's 'brethren' represented those within the Church who have **confirmed** themselves against these Divine truths . . .

4760. When those who are in the affirmative . . . consult scientifics, they **confirm** truth by them.

— . If those who have no interior intuition consult scientifics, they do not see the **confirmation** of truth in them . . . But those who have an interior intuition, see the **confirmations**. Examp.

4768. The **confirmation** of falsity against Divine truths. Tr.

— . The **confirmations** of falsity by interpretations from the sense of the letter of the Word, are all appearances . . .

4952. Some have said that they did not know what to believe, because the lot remains with everyone according to the life, and also according to the thoughts from **confirmed** principles . . .

4988³. This also reason **confirms** in many things, with those who are truly rational.

5008³. All Divine truths can be **confirmed** from the literal sense of the Word, and also by rational or intellectual things with those who are enlightened . . . But a natural man believes simply, that everything is true which can be **confirmed** from the Word, and most of all that which he has himself **confirmed** thence. In this therefore they are agreed, that all Divine truth can be **confirmed**; but this general truth is regarded differently by them. The merely natural man believes as Divine truth whatever he has himself **confirmed** with himself, or what he has heard **confirmed** by others, not knowing that falsity can just as well be **confirmed** as truth, and that falsity **confirmed** appears exactly like truth, and even more true than truth does, because the fallacies of the senses come forward . . .

—^e. Further, a natural man calls all things falsities, by which a spiritual man **confirms** ultimate truth; for he cannot see whether what he **confirms** is so . . .

5033. **Confirmation**. Sig.

— . It is known that falsities can be **confirmed** so as to appear just like truths . . . The falsities in every heresy, by **confirmations** with those who are in the heresy, appear as truths. . . They who are of no religion completely **confirm** themselves against the things of the Church . . .

—^e. They who are in merely natural good, more

easily suffer themselves to be persuaded and **confirmed** than others . . .

5038. Temptation is the vastation of falsity, and at the same time the **confirmation** of truth.

5077². It is then all over with the man; for then internal sensuous things are regarded merely as drudges, which serve to **confirm** those things which external sensuous things command.

5096. They who have **confirmed** themselves in falsity, are no longer in any freedom to choose and accept truth; and they who have much **confirmed** themselves, are not even in freedom to see it . . . This has been made evident to me from much experience in the other life with those who, through **confirmations** with themselves, have been in the persuasion of what is false; they are of such a nature as never to admit truths . . .

—². But those who are not in **confirmed** falsity, that is, in the persuasion of what is false, easily admit truths . . .

5128³. To the simple, such sometimes appear to be rational, for by means of that snow-white wintry light, they can, by reasonings, dexterously **confirm** falsities, even so that they appear like truths. The learned above all others are in such a persuasion, for they have **confirmed** falsities with themselves by syllogistic and philosophical things, and finally by many scientifics.

5135². When a man begins . . . to think for himself, he as it were ruminates over those things which he had previously learned and believed, and either **confirms** them, or entertains doubts about them, or denies them. If he **confirms** them, it is a sign that he is in good . . . Examp.

—⁴. This evil . . . takes away the goods and truths which were there before, and applies them to **confirm** evils and falsities . . . If evil steals the goods and truths there, and applies them to **confirm** evils and falsities, especially if it does this from deceit, it consumes these remains . . .

5276^e. Knowledges do not become truths with man, until they are acknowledged in the understanding, which takes place when they are **confirmed** by him . . .

5317. What is **confirmative** of power. Sig.

— . 'A ring' = what is **confirmative**. III.

5356². Temptations **confirm** goods and truths. Ex. 6574², Ex.

5378. I perceived from their conversation that they were such as to want to know all things, and to desire to explain all things, and so to **confirm** themselves that it is so.

5432². The reason he seems to himself to believe these things to be true, is that he puts faith in others, and the things which are of others he **confirms** with himself; to **confirm** the things which are from others, whether they are true or false, is very easy, being the work of mere ingenuity.

—⁴. When once they have **confirmed** with themselves the doctrinal things of their own Church, are they anything but 'spies'? . . . When such read the Word, they search it with the sole end of **confirming** doctrinal scientifics, for the sake of gain.

[A.] 5991. By these things they have completely **confirmed** themselves against the Divine . . .

6047². The leaders have said so, and the followers **confirm** it.

—³. Afterwards, when he is **confirmed**, and thus in the affirmative from the Word that these things are truths of faith, it is then allowable for him to **confirm** these things by all the scientifics that are with him . . .

6125³. Scientifics from the Intellectual . . . are scientifics which **confirm** those things which the man intellectually apprehends and perceives, whether they are evil or good. Ex.

6225². It is believed that those have what is intellectual in the things of the Church, who know how to **confirm** the doctrinal things of their own Church by many things . . . But this is not what is intellectual of the Church; for to **confirm** dogma is not of what is intellectual, but of ingenuity in what is sensuous, and is sometimes characteristic of the worst men; those can do it who believe nothing at all, and those also who are in downright falsities; to all of these, nothing is more easy than to **confirm** whatever they like . . . But what is intellectual of the Church consists in perceiving and seeing, before any dogma is **confirmed**, whether it is true or not, and then **confirming** it. This is the Intellectual which is represented by 'Ephraim.'

6225. 'Israel strengthened himself' (Gen. xlviii. 2) = new forces through spiritual good. 'To strengthen himself' = to receive new forces . . . The truth of the Natural which is of faith there, is **strengthened** by spiritual good . . . The external of the Church is **strengthened**, and receives forces, from no other source, than from its internal.

6317. They had **confirmed** themselves by scientific and philosophical things against the life of the spirit after death . . . If after they had **confirmed** themselves against those things which are of the life after death, the greatest truths had been told them, they would have behaved towards them as blind men . . . The unlearned, who have been in the good of faith, are not like these, for they have not **confirmed** themselves by any scientific and philosophical things against the things of the Church . . .

6318. There are also men who are worse than sensuous, being corporeal; these are they who have completely **confirmed** themselves against the Divine . . .

6359. Aversion to truth, that it was **confirmed**. Sig.

—, 'Hard' = what is **confirmed**; for the falsity which is **confirmed** even to persuasion, is hard. . . With Spirits and Angels . . . falsity from evil is presented as hard, and harder in proportion as it is more **confirmed**; when through **confirmation** by many things it has become a matter of persuasion, that hardness appears there like the hardness of bone . . .

6500. The man of the Spiritual Church . . . reasons about truths, or **confirms** those things which doctrine says, and this without perception whether what he **confirms** is true or not true, and when he has **confirmed** it with himself, he altogether believes it to be true, although it might be false; for there is nothing which cannot be **confirmed**, for this is the work of ingenuity, not of

intelligence, still less of wisdom; and falsity is better able to be **confirmed** than truth, because it favours cupidities, and agrees with the fallacies of the senses.

6580^o. With such, the scientifics which are **confirmatory** of truth and good are rejected to the sides . . .

6589^o. 'To swear' = to **confirm** from the Divine. Refs.

6635. The implantation and **confirmation** of truth from good thence. Tr.

6663². He who defends his opinion against others who attack it, **confirms** himself more and more in his opinion, and also then finds many things **confirmatory** of his opinion which had not before occurred to him . . .

6791. 'To eat bread' = **confirmation** in good. Ex.

—, Feasts were held among the ancients within the Church, for the sake of conjunction, and of **confirmation** in good. Refs.

6865³. These believe themselves enlightened, when they have **confirmed** with themselves the doctrinal things of the Church; but it is sensuous lumen . . . which then deceives them; for doctrinal things can be **confirmed**, of whatever sort they are . . . and when they are **confirmed**, they appear to them in sensuous lumen as truths themselves. But they who are in the light of Heaven, are in enlightenment from the Lord, and before **confirmation** perceive, by looking into the scientifics which are below and are there arranged in order, whether the truth is **confirmable**, or not.

6870. 'A sign' = the **confirmation** of the truth, and thence the Knowledge that it is so. 7273.

6959^o. If a man has faith in the doctrine of the Church from the Word, from himself, that is, through **confirmations** with himself; if then he afterwards recedes from it, and denies with himself what he had before believed, especially if he lives contrary to the truth which he had **confirmed** with himself, and either explains it in his own favour, or rejects it altogether, he profanes truth. Ex.

7012. 'With which thou shalt do signs' (Ex. iv. 17) = enlightenment thence, and the **confirmation** of truths. 'A sign' = the **confirmation** of truths. The reason it also = enlightenment, is that the **confirmation** of truths is effected through enlightenment by the Lord when man studies the Word with the end of knowing truths.

—, They who are in externals without an internal . . . cannot be enlightened, thus not **confirmed** in truths. But they who are in externals and at the same time in internals, when they read the Word, are enlightened, and in the enlightenment see truths, in which they are afterwards more and more **confirmed** . . . Hence also it is, that those who are in no affection of truth for the sake of truth . . . are not at all enlightened when they read the Word, but are only **confirmed** in doctrinal things, of whatever sort they may be . . .

7019. Enlightenment and **confirmation** from the Divine in the . . . state of the truth of simple good. Sig.

7055². They who think and teach according to the doctrine of their Church **confirmed** with themselves, and do not know that they are truths from any other source

than from the fact that they are the doctrine of the Church . . . with these there can be truth proceeding mediately from the Divine ; but still this is not conjoined with the truth which proceeds immediately from the Divine ; for if it were conjoined with it, they would have the affection of knowing truth for the sake of truth, and especially for the sake of life, and then they would be gifted with a perception whether the doctrinal things of their Church are true before they **confirm** them with themselves, and would see in every particular whether the things **confirmatory** agreed with the truth itself.

7064. **Confirmation** to the apprehension. Sig.

7127. They know things **confirmatory** of faith alone . . . but these **confirmatory** things are nothing but reasonings . . . for everything can be **confirmed** by reasonings, and also by the arts of speaking and forming conclusions . . .

7192. **Confirmation** by the Divine, which is irrevocable. Sig.

— . Jehovah cannot **confirm** anything, except by Himself . . . In order that there may be Divine **confirmation**, which is eternal and irrevocable, it must be by the Divine itself. Such **confirmation**, namely, 'I am Jehovah,' often occurs. Ill. 7242.

7290. 'Give a prodigy' = that they want to be **confirmed**.

—². If the internal man afterwards denies that which miracles have **confirmed** . . .

7298². It is according to the laws of order, that no one ought to be persuaded about truth in a moment, that is, that truth should be so **confirmed** in a moment that there is no doubt left. Ex.

7306. Elevation to things more **confirmatory**. Sig.

7318². There does not exist a single truth which cannot be falsified, and the falsification **confirmed** by reasonings from fallacies.

7437². What a man loves he **confirms** and defends ; and evils cannot be **confirmed** and defended, except through falsities. Sig.

7668. They should be left who are in **confirmed** truths, to worship the Lord. Sig. and Ex.

7680². Infernals can indeed **confirm** their evils, and also their falsities ; but this is not perception . . . It is phantasy which causes the appearance of perception, and by which such know how to **confirm** falsities and evils by such things as are obvious to the senses, and favourable to concupiscences.

7778². When the scientifics of the truth and good of faith are applied by them to **confirm** falsities and evils, they are no longer the truths and goods of faith with them . . .

7950². He who believes that those who are in evil of life can be also in enlightenment as to the truths of faith, is most greatly deceived. They can be in a state of **confirmation**, that is, they can **confirm** the doctrinal things of their own Church, sometimes skilfully and ingeniously ; but they cannot see whether the things which they **confirm** are true or not.

8013². The latter see truths and **confirm** them from

enlightenment ; but the former do not see truths and **confirm** them from enlightenment, but from a persuasion about the doctrinal things of their Church that they are true ; and as they do not see them from enlightenment, they can equally **confirm** falsities and truths, and after they are **confirmed**, they see them altogether as truths.

8078⁴. Spiritual faith is that which is insinuated through an internal way, and at the same time through an external way ; insinuation through an internal way causes it to be believed, and then that which is insinuated through an external way causes it to be **confirmed**.

8098. Under the Divine auspices, they were led to **confirm** the truths and goods of faith by temptations. Sig.

8148². (Such as are in persuasive faith) **confirm** doctrinal things, of whatever sort they are ; and when they have **confirmed** them, they persuade themselves that they are truths, not thinking that truths and falsities can equally be **confirmed**. Refs.

8179². He who conquers in temptations is **confirmed** in that truth. 8557.

8313⁴. They see only the things **confirmative** of their own principles.

8349². There are indeed those who live evilly, and yet want to be instructed in truths ; but there is no affection of truth with them, but only the affection of **confirming** the doctrinal things of the Church, for the sake of their own glory . . .

8521². (The man of the Spiritual Kingdom) has no perception whether truth is truth, except that he may seem to himself to have it from the fact that he has **confirmed** it with himself, partly from the sense of the letter of the Word, and partly from the fallacies of the ideas which are favourable to the opinion he has taken up ; not thinking that there is nothing which cannot be **confirmed**, even until it appears as truth, even falsity itself. Refs.

8628². As there reigns the love of self and of the world . . . knowledges are with them a means of being insane, namely, of **confirming** for nature against the Divine, and for the world against Heaven.

8643². When he acts from truth, he is tempted, in order that the truths with him may be **confirmed** ; and when they have been **confirmed**, they are reduced by the Lord into order . . .

8694². They who are not in good cannot be taught from the Word, but can only be **confirmed** in such things as they have been instructed about from infancy, whether they are true or false.

8702. What good wills, truth **confirms** ; (as) what the will wills and loves, the understanding thinks and **confirms**.

8725. The truths with which good can be conjoined are **confirmed** truths.

8780³. They who are in the affection of truth from evil . . . do not see truths, but only see things **confirmatory** of the doctrinal things of their own Church, whether they are true or false. Examps.

8902¹⁶. Truth not yet **confirmed**. Sig.

8904. 'Thou shalt not commit adultery' = . . . that the Word is not to be applied to **confirm** falsities and evils.

[A.] 8908. 'The witness of a lie' = the **confirmation** of what is false. 'A witness' = **confirmation**.

8924. All spiritual temptation teaches and **confirms** such things with man . . . When a man overcomes evils and falsities, he is **confirmed**. Ex. 8966.

8975. A state of labour and of some combat, and thence of the **confirmation** of truth. Sig.

— . The reason it also = the **confirmation** of truth, is that spiritual truth, which is called the truth of faith, is **confirmed** through labour and combat.

8976. A state of **confirmed** truth without his works. Sig. and Ex.

8993³. Such stick fast merely in **confirming** the doctrinal things of their own Church in which they were born, whether they are true, or whether they are not true.

9009. Evils of will and foresight are much worse than those which are not of foresight ; for the man sees that they are evils, and therefore could desist from them, but will not, and he thereby **confirms** them with himself, and **confirmed** evils imbue a nature, and afterwards can scarcely be extirpated. Ex.

—³. The evils which proceed only from the will . . . are not imputed to the man, unless he has **confirmed** them in his intellectual part ; but when they have been **confirmed** in this part, they are inscribed on the man, become his Own, and are imputed to him. But these evils can only be **confirmed** with a man in his intellectual part during adult age . . .

9043. If (good) be still **confirmed** in the Natural. Sig. — . 'Births' = goods from truths scientifically and perceptibly acknowledged, and thus **confirmed**.

9166. 'An oath' = **confirmation** through truths. —². The **confirmation** of truth, when it falls into the external man separate from the internal man, is effected through an oath.

— . The celestial Angels . . . do not **confirm** truths even by reasons. Ex.

—³. Truths Divine are to be **confirmed** by the Lord, and not by man ; which takes place when they are internal men, and not external ; for external men **confirm** them by oaths, but internal men by reasons ; and they who are still more interior men do not **confirm** them, but only say that it is so, or that it is not so. Sig.

—⁵. They who perceive and see truth from the Lord do not otherwise **confirm** it. Sig. 10124².

9213⁶. We are not to bind or incite another to **confirm** our own truths. Sig. and Ex.

9256². They who have **confirmed** themselves against the truths and goods of faith, as do all those who live evilly, close their internal man above, and open it below.

9300⁵. They who are in truth and good which are not genuine, and also they who are in falsities and evils, can indeed **confirm** the truths of the Church, but cannot see and perceive from within whether they are true. Hence it is that most men remain in the doctrinal things of their own Church, in which they were born, and only **confirm** them ; and they would have **confirmed** themselves in the greatest heresies, as for instance, in Socinianism, or Judaism, if they had been born of such parents.

9330². The good which comes out of this (combat), is that those who are in truths from good are thereby **confirmed** in truths against falsities ; and those who are in falsities from evil are **confirmed** in falsities, and thus devastate themselves.

9340⁶. Those who are in the Knowledges of good and truth, which they apply to **confirm** evils and falsities. Sig. — .

9394². Hence it is evident that scientifics and Knowledges . . . serve those who are in these (evil) loves, as means for **confirming** falsities against truths, and evils against goods . . .

9688⁵. To **confirm** falsities. Sig.

9982. To **confirm** themselves in this idea when they become adults is hurtful.

10124³. To reason about truths whether it is so, is not from good, for then truth is not perceived, but is only believed from authority and thence **confirmation** with one's self . . . That which is only believed from **confirmation** thence, after **confirmation** appears as truth, although it might be falsity.

10227³. By the capacity of being wise is not meant the capacity of reasoning about truths and goods from knowledges, thus not the capacity of **confirming** whatever one likes . . .

— . As such are unable to look into truths themselves, they stand outside, and **confirm** whatever they accept, whether true or false . . . The more they attribute all things to themselves, the more insane they are, for they **confirm** falsities in preference to truths, and evils in preference to goods . . .

10422². That is called truth which **confirms** what is loved.

10443. **Confirmation** by the Divine. Sig.

10551³. Such do not perceive whether a thing is true, except from others through **confirmations** . . .

10624². Falsities are what **confirm** evils . . .

— . There is the evil of falsity when a man **confirms** evil with himself. Examp.

10640². A man appropriates (falsity) to himself when he **confirms** it with himself . . .

H. 3. Those within the Church . . . who have **confirmed** themselves in such a faith are out of Heaven.

204^o. The extension (into the Societies of Hell) is according to the amount of the **confirmation**.

352. Spurious intelligence and wisdom . . . is merely to believe that to be true and good, and that to be false and evil, which are said to be so by others, and then to **confirm** it . . . Whatever is **confirmed** puts on the appearance of truth, and there is nothing which cannot be **confirmed**. The interiors of these persons are open only from below, but their exteriors are open in proportion as they have **confirmed** themselves. . . In natural light, falsities can shine like truths ; indeed, when they are **confirmed**, they can be resplendent, but not in the light of Heaven. Of this class, those are less intelligent and wise who have **confirmed** themselves much, and those are more intelligent and wise who have **confirmed** themselves little . . . But they are not of this class . . . who see the truth before they **confirm** it.

—^e. The Spirits who had **confirmed** themselves in faith alone . . . could not understand it, because the light of **confirmed** falsity with them had bedimmed the light of truth.

455^e. As the state of men is such that they can understand truths provided they are willing to do so, it has been granted me to **confirm** the spiritual truths which are of Heaven and the Church, even by rational things . . . for to **confirm** spiritual truths by rational things is allowed to all who are in truths.

513^e. (Sufferings in the Lower Earth) of those who have **confirmed** themselves in falsities, and yet have led a good life.

N. 357. Understanding is to see and perceive whether it is truth before it is **confirmed**; not to be able to **confirm** anything.

— . The light of **confirmation** without previous perception of the truth is natural light, and is possible with those who are not wise . . . but are evil. 257⁴.

— . To see and perceive whether it is truth before it is **confirmed**, is possible only with those who are affected with truth for the sake of truth, thus who are in spiritual light.

— . All dogmas even when false can be **confirmed**, even until they appear as truths. Refs.

257⁸. Doctrine made by one who is enlightened may afterwards be **confirmed** by rational things, and is thus more fully understood, and is fortified. Refs.

—⁴. To **confirm** dogma is not the part of one who is wise, but to see whether it is true before it is **confirmed**, and this is done by those who are in enlightenment. Refs.

J. 61⁴. Some of the Babylonians had as it were a millstone round their left arm, which was a representative that they had **confirmed** their wicked dogmas from the Word.

C. J. 46^o. He could not recede from that dogma, because it was **confirmed**.

—^e. I heard him say that all are insane from the conceit of their Own intelligence who **confirm** themselves in this heresy.

S. 50. The doctrine of the Church is to be drawn from the sense of the letter of the Word, and to be **confirmed** thereby. Gen.art. 53.

52. I have seen such examined by the Angels, and they were found to be able to **confirm** from the Word whatever they would . . .

54^e. If doctrine is not **confirmed** from the sense of the letter of the Word, the truth of doctrine appears as if only the intelligence of man were in it . . .

60. Nothing blinds man but his proprium, and the **confirmation** of what is false . . . The **confirmation** of what is false is thick darkness counterfeiting light . . .

91. Heresies may be taken from the sense of the letter of the Word, but to **confirm** them is hurtful. Gen. art. 96, Ex.

— . Appearances of truth . . . may be taken for naked truths; which when **confirmed** become falsities . . . To be wise is to see whether it is truth before it is **confirmed**, but not to **confirm** whatever one likes; this do they who are clever at **confirming** . . .

92. Heresies themselves do not condemn men, but an evil life with **confirmations** of falsities from the Word . . .

—^e. **Confirmed** falsity remains, and cannot be extirpated; for falsity after **confirmation** is as if the man had sworn to it . . .

93. I spoke with some . . . who lived many ages ago, and had **confirmed** themselves in the falsities of their religion, and I found that they still remained constant to them. I have also spoken with some of the same religion . . . but who had not **confirmed** its falsities with themselves, and I found that on being instructed by the Angels they had rejected the falsities . . . After death everyone is instructed by the Angels . . . and they see truths who have not **confirmed** themselves in falsities; but they who have **confirmed** themselves do not want to see truths . . .

F. 11. The faith of what is unknown is only knowledge . . . which if **confirmed** becomes persuasion . . . They think it is true because it has been **confirmed**; and yet falsity can be **confirmed** equally with truth, and sometimes more strongly. To think it is true because it has been **confirmed**, means to think that what another says is true, and then not first to examine it, but only to **confirm** it.

W. 262. He then **confirms** all these [falsities] by his Rational; and after the **confirmations** he either perverts, suffocates, or rebuts the goods and truths of Heaven and the Church . . . When a man is such, he successively shuts up the spiritual mind closer and closer; **confirmations** of evil by falsities especially shut it up. Hence it is that **confirmed** evil and falsity cannot be extirpated after death; they are extirpated only in the world through repentance.

267. An evil man abuses these faculties to **confirm** evils and falsities, and a good man uses them to **confirm** goods and truths. Gen.art.

— . From . . . rationality and . . . freedom man derives the ability to **confirm** whatever he will . . . P.286.

—². That the natural man can **confirm** whatever he will, is very plain from the multitude of heresies in the Christian world, each of which is **confirmed** by its adherents. Who does not know that evils and falsities of every kind can be **confirmed**? It can be **confirmed**, and indeed is **confirmed** by the wicked to themselves, that there is no God, that nature is everything, and that it has created itself; that religion is only a means whereby simple minds are to be kept in bonds; that human prudence does all things, and the Divine Providence nothing, except sustaining the universe in the order in which it was created; also that murders, adulteries, thefts, frauds, and revenges are allowable; according to Machiavel and his followers. These, and many similar things the natural man can **confirm**, and fill books with the **proofs** of them; and when they are **confirmed**, these falsities appear in their fatuous light, and truths in such shadow that they are not visible at all except as phantoms of the night. In a word, take the falsest thing, and put it into a proposition, and say to a clever person, **Confirm**, and he will **confirm** to the complete extinction of the light of truth; but set aside the **confirmations**, come back and view the

proposition itself from your rationality, and you will see its falsehood in its deformity . . . P.286.

[W.] 268. **Confirmed** evils and falsities are permanent in the man, and come to be of his love and life. Gen.art.

—**Confirmations** of evil and falsity are nothing else than removings of good and truth, and if they increase they are rejections . . . Hence also **confirmations** of evil and falsity are closings of Heaven . . . It has been given me to speak with some who ages ago **confirmed** themselves in the falsities of their religion, and I saw that they persist in the same . . . The reason is, that all the things in which a man **confirms** himself come to be of his love and life . . . Hence it is evident that a man who has **confirmed** himself in evils and falsities, is such from head to foot, and when the whole of him is such, by no inversion or retortion can he be constrained to the opposite state, and thus be drawn out of Hell.

350^o. They were fearful of **confirming** themselves in an opinion, lest they should ascribe evil things to God . . .

—³. But they who have made atheists of themselves through **confirmations** in favour of nature, are not to be excused, because they might have **confirmed** themselves in favour of the Divine. Ignorance indeed excuses, but does not take away **confirmed** falsity, for this falsity coheres with evil, and therefore with Hell. For this reason these same persons who have **confirmed** themselves in favour of nature . . . regard nothing as sin . . . M.422^e.

351. (How men may **confirm** themselves from nature in favour of the Divine.) 353. 354. 355. M.418. T.12.

429^o. But they who have not **confirmed** themselves in the faith of what is unknown . . . are instructed by the Angels . . .

P. 17. If his life has been one of the love of good, all the falsity which he had gathered in the world . . . but which he had not **confirmed** in himself, is removed . . .

87^e. An evil man can from freedom will only evil, and do it according to the thought which he makes as of reason through **confirmations**; for evil can be **confirmed** equally with good; but evil is **confirmed** through fallacies and appearances, which when **confirmed** become falsities; and when evil has been **confirmed**, it appears as if it were of reason.

98^o. Freedom itself and rationality itself can hardly exist with those who have **confirmed** themselves much in falsities of religion, for a **confirmer** of falsity is a denier of the truth; but they can with those who have not **confirmed** themselves, in whatever religion they may be.

130^e. Such blindness and deafness are induced on the human mind by miracles. It is the same with everything **confirmed**, which is not viewed with some rationality before it is **confirmed**.

136. There are many things which when heard, because they are true, are at once perceived to be so, and are therefore affirmed; but if they are not at the same time **confirmed** by reasons, by arguments from fallacies they may be made doubtful, and at last denied.

142. In a state (of imminent death) no one can be

reformed; but he may be **confirmed**, if he was reformed before he fell sick.

168. Interior enlightenment from man is from **confirmation** alone. Ex.

—³. Exterior enlightenment (from the Lord) is an enlightenment of the thought from interior enlightenment from Him; and the thought is in this enlightenment in proportion as it remains in the perception which it has from the interior enlightenment, and in proportion as at the same time it has the Knowledges of truth and good; for from this it draws reasons, by which it **confirms**. Thought from this exterior enlightenment sees a thing on both sides; on the one it sees the reasons which **confirm**, on the other the appearances which weaken; the latter it disperses, the former it gathers together. But interior enlightenment from man is entirely different. By it, man sees a thing on one side and not on the other; and when he has **confirmed** it, he sees it in a light apparently like the light spoken of above, but it is a wintry light. Examp.

—⁵. These are blind reasoners; for they have their sight from the falsities which they **confirm** . . . Such see no truth from the light of truth . . . but only from the light of **confirmation**, which is a delusive light . . .

—^e. Exterior enlightenment from man exists with those who think and talk from mere knowledge impressed on the memory; these can scarcely **confirm** anything from themselves.

187^o. Those who have become natural from the **confirmation** of appearances with themselves.

220^o. The Lord conjoins Himself with uses through correspondences, and thus through appearances according to the **confirmations** of them by man. Ex.

231^o. The third kind of profanation is committed by those who apply the sense of the letter of the Word to **confirm** evil loves and false principles. Ex.

— This is because the **confirmation** of falsity is the denial of truth, and the **confirmation** of evil is the rejection of good . . . The sense of the letter can be turned to the **confirmation** of many kinds of heresies; but he who **confirms** evil loves, does violence to Divine goods, and he who **confirms** false principles, does violence to Divine truths . . .

—⁴. Hypocrisies are lighter or more grievous according to the **confirmations** against God . . .

233^o. As self-love excels in the ingenuity of **confirming** whatever it pleases . . .

317. Everything persuaded and **confirmed** is permanent with man as his Own. Gen.art.

— Many believe that no truth can be seen except from **confirmations**, but this is a falsity. Ex.

318. How man's state is changed by **confirmations** and thence persuasions, shall now be told, but in this order . . .

—². There is nothing which cannot be **confirmed**, and falsity more than truth. Ex.

—³. In order that it may be known that every falsity and every evil can be **confirmed** even so that falsity appears as truth and evil as good, let it be **confirmed**, for example, that light is darkness, and darkness light . . .

—⁴. As another example, let it be **confirmed** that a raven is white . . .

—⁵. When falsity has been **confirmed**, truth does not appear, but from **confirmed** truth falsity appears. Ex.

—⁸. To be able to **confirm** whatever one pleases is not intelligence, but only ingenuity, which is possible with the worst men. Ex.

—⁹. There is **confirmation** which is intellectual and not at the same time voluntary ; but all voluntary **confirmation** is also intellectual. Ex.

— . They who **confirm** falsity of doctrine and yet do not live according to it, are they who are in intellectual **confirmation** and not at the same time in voluntary. But they who **confirm** falsity of doctrine, and live according to it, are they who are in both voluntary and intellectual **confirmation** . . .

—¹⁰. The **confirmation** of evil which is both voluntary and intellectual, causes man to believe that his own prudence is everything, and the Divine Providence nothing ; but not intellectual **confirmation** alone. Ex.

— . There are many who **confirm** with themselves their Own prudence, from appearances in the world, yet do not deny the Divine Providence ; with them there is only intellectual **confirmation** ; while with those who at the same time deny the Divine Providence, there is also voluntary **confirmation** . . .

—¹¹. Everything **confirmed** by both the will and the understanding remains to eternity ; but not that which has been **confirmed** by the understanding only. Ex. 319.

R. 23. 'Amen'=Divine **confirmation** from the truth, thus from the Lord Himself. 28. 292. E.34. 469.

99². They are not all infested alike, but more severely according as they have **confirmed** themselves in falsities . . .

153. Relation respecting the condition after death of those who have **confirmed** themselves, in both doctrine and life, in faith alone unto justification. T.281.

159. 'Strengthen the things which remain, that are ready to die' (Rev.iii.2)=that the things of their worship may receive life, and not be extinguished. E.188.

224³. You have **confirmed** yourselves in falsities . . .

—¹². The voice was found to come from those who had **confirmed** themselves in falsities of faith . . . They reason and reason, and **confirm** and **confirm**, without ever seeing whether it is so. But human ingenuity can **confirm** whatever it will, even until it appears as if it were so . . .

339. **Confirmations** of evil through falsity, and of falsity by evil, even until they did not acknowledge anything Divine of the Lord. Sig.

—². The Lord's Divine sphere fills all things, which they cannot remove from themselves, except through **confirmations** of evil through falsity, and of falsity by evil ; the delights of evils effect this.

—^e. They who **confirm** themselves in their evils through falsities, suffer less . . .

411. This takes place only with those who **confirm** falsities through the Word, but not with those who do not **confirm**.

421. They who **confirm** this faith even to its interiors, close the higher things of their understanding, till at last they can no longer see any spiritual truth in light ; the reason is, that the **confirmation** of falsity is the denial of truth ; therefore when they hear any spiritual truth . . . they keep the mind in the falsities they have **confirmed** . . .

549. All those who have **confirmed** falsities with themselves in the world, do not receive (the truths of Heaven), wherefore they . . . sink down into Hell . . .

598^e. Every heretic who has **confirmed** himself in falsities, after **confirmation** attests that his falsities are truths ; for he then no longer sees truths, since the **confirmation** of falsity is the denial of truth, and a truth denied loses its light ; and in proportion as falsities shine from the light of **confirmation**, which is a fatuous light, the light of truth is turned into thick darkness.

634. The second degree (of faith alone) is to **confirm** it with one's self . . . To **confirm** it is of the understanding.

715. In consequence of having **confirmed** themselves in such falsities, they have denied truths to such a degree as not to be able to acknowledge them . . . Sig.

— . The reason is that . . . the **confirmation** of falsity is the denial of truth.

799². By ordinations of ministers, and by **confirmations** . . .

M. 147. Everyone sees this . . . before **confirmations** ; but as all have not common perception, it is important that it should be illustrated through **confirmations** ; the **confirmations** are . . .

233. Such with us are called **confirmers**. Examps. T.334.

—⁷. To be able to **confirm** whatever one pleases is not the part of an intelligent man, but to be able to see that truth is truth and falsity falsity, and to **confirm** it.

—^e. The **confirmations** of falsities until they appear as truths are represented there under the forms of birds of night, whose eyes are inwardly illuminated by a fatuous light, whereby they can see objects in the dark . . . There is such a fatuous light with those who **confirm** falsities even until they seem to be truths . . . All such are in posterior vision . . .

300. Presents are **confirmations**, because they are pledges of consents . . .

490. Adulteries of the third degree are those of reason, which take place with those who **confirm** by the understanding that they are not evils of sin. Gen.art.

491. The adulteries effected by these are grievous according to **confirmations**. Gen.art.

— . The understanding alone **confirms**, and when it **confirms**, it engages the will . . . and thus drives it to obedience : **confirmations** are effected through reasonings, which the mind takes from either its higher or lower region ; if from the higher region, which communicates with Heaven, it **confirms** marriages and condemns adulteries ; but if from the lower region, which communicates with the world, it **confirms** adulteries and makes light of marriages. Everyone can **confirm** evil equally as good, in like manner falsity

and truth, and the **confirmation** of evil is perceived as more delectable than the **confirmation** of good, and the **confirmation** of falsity appears more lucid than the **confirmation** of truth; the reason is, that the **confirmation** of evil and falsity derives its reasonings from the delights, pleasures, appearances, and fallacies of the bodily senses, but the **confirmation** of good and truth derives its reasons from the regions above the sensuous things of the body. Now as evils and falsities can be **confirmed** equally with goods and truths, and as the **confirming** understanding draws the will to its own side, and the will together with the understanding forms the mind, it follows that the form of the human mind is according to **confirmations**; being turned towards Heaven if its **confirmations** are in favour of marriages, and towards Hell if they are in favour of adulteries. 495.

[M.] 527². All things which are effected by the understanding, are effected by what has been **confirmed**, for the understanding **confirms**.

528. He who of set purpose or **confirmation** acts against one commandment, acts against all the rest . . . T. 523.

B. 55. (From the natural light which flows into the understanding below the memory) man can **confirm** whatever he pleases, falsities equally with truths, and after **confirmation** see falsities entirely as truths.

T. 80^e. Those are called satans who have **confirmed** falsities with themselves even to faith, and those devils who have **confirmed** evils with themselves through life.

110². After death, no one can believe anything except what he has impressed on himself through **confirmation**; this remains infixed, and cannot be got rid of, especially that which anyone has **confirmed** with himself concerning God . . .

255. The reason is, that **confirmation** enters the will, and the will is the man himself . . .

258^e. This is the reason why to **confirm** any false heresy is hurtful.

320. They who **confirm** falsities of religion by fallacies . . . may be compared to impostors . . .

345^e. Seventh, a visionary and absurd faith, which is the appearance of falsity as truth by ingenious **confirmation**.

352. It sees below it troops of **confirmations** of itself in the nature of the world.

354². This may be **confirmed** by this experience . . .

457. They who from **confirmation** deny the Lord's Divinity . . .

508². In the New Church it is allowable to . . . **confirm** these things by the Word . . .

518. In like hypocritical worship are they who have **confirmed** with themselves the modern faith . . .

565. The learned who have deeply **confirmed** themselves in falsities, and still more they who have **confirmed** themselves against the truths of the Word, are more sensuous than all others.

591². With those who have **confirmed** themselves in this faith, there is no internal man except that natural man . . .

639^e. It is the same with all things that are fixed by persuasion and **confirmation** . . .

758². That the Christian Church is so . . . devastated, cannot be seen by those on earth who have **confirmed** themselves in its falsities; the reason is that the **confirmation** of falsity is the denial of truth. Add to this, that the natural Rational can **confirm** whatever it pleases, thus falsity equally with truth; and when it is **confirmed**, both appear in a similar light . . .

759^e. A man **confirmed** in falsity cannot bring truth into the understanding so as to remain . . .

799. They who have **confirmed** themselves in falsities of religion, and also they who have led an evil life, do not suffer themselves to be instructed there . . .

D. 2999. On the **confirmation** of heavenly truths through human scientifics. 2301. 2384. 2702. 3611.

3602. The Angels love only those things which **confirm** the Knowledges of faith, and reject objections.

3977. On things which **confirm** the Knowledges of faith. 3904.

— (The Knowledges of faith have first to be **confirmed** by sensuous and natural truths, for man cannot believe without **confirming** things; but afterwards, when they have been **confirmed**, the Lord endows him with conscience, so that he believes them without **confirming** things, and he then rejects all reasonings. This sphere is angelic, and evil Spirits cannot be in it; but they could be present before.)

4195. (How hosts of **confirming** things are excited from the memory). 4114¹. 4202. 4203.

4758. They who have faith from revelation may **confirm** it by natural truths . . .

5700. On those there who can **confirm** anything whatever. 5793. 5704.

5703. But the simple good who have not **confirmed** themselves, have openness interiorly . . .

5708. I spoke with Spirits about the light from **confirmation** . . .

5848. On **confirmation**. 5849. 5850.

5959. (Few **confirm** themselves in the doctrine of three Divine Persons.)

D. Min. 4752. On the understanding of those who only **confirm** principles which they have received. 4803.

E. 298¹⁰. 'To strengthen thy right hand' (Is. xli. 13) = the power and wisdom which man has therefrom.

340²⁴. 'An oath' = **confirmation** with one's self, and conviction that it is so, and this is effected by good through truths; from no other source than good are truths **confirmed** and made matters of conviction with man.

348^e. It is according to Divine order, that the Lord **confirms** the truths which an Angel or man speaks as of himself . . . But He **confirms** them in his heart through an affirmative which does not manifestly rise into his thought; but through a full acquiescence of the disposition which proceeds from the internal affection . . . This is the **confirmation** (from the Lord through the inmost Heaven) which is here signified.

388²⁶. 'The labouring inheritance which God will confirm' (Ps.lxviii.9)=the Church which is in Divine truth as to doctrine and as to life.

417¹⁰. 'Fortified cities'=the false doctrinal things which they have confirmed.

469. When anyone speaks Divine truth from the heart, the Lord confirms it; from no other source can confirmation come; this is signified by 'Amen,' at the end of prayer.

540⁸. 'Strengthen thy strongholds' (Nah.iii.14)=to fortify them by such things as appear to be truths.

653¹⁰. To confirm evils, and their consequent power over goods, is signified by, 'to strengthen the hands of the evil' (Jer.xxiii.14).

684⁴⁰. 'He shall confirm the covenant for one week' (Dan.ix.27)=the time of the reformation . . .

740². 'When thou art converted, strengthen thy brethren' (Luke xxii.32). 746¹⁴.

746⁶. 'Be strong' (Is.xli.6).

815⁹. 'Confirming the word with signs following' (Mark xvi.20).

824. 'Great signs'=confirmations from the Word in favour of faith separated from good works.

1109. When in thought he confirms evils, they become destructive . . .

D. Wis. xi. 2 (2nd series). They who are in the love of truth are actually in the light of Heaven . . . All others are only in the confirmation of their own principles, without knowing whether they are true or false. When those who are in the love of truth read the Word, and think from it, they keep the sight of their understanding constantly in the principle itself, and thus inquire whether it is true, before it is confirmed; all others assume a principle from the knowledge of the memory . . . and then confirm it by the Word and by reason . . . Everything can be thus confirmed . . .

Conflagration. Incendium.

H. 571. An appearance as of fire with smoke, such as is seen in conflagrations . . .

— Like the heat from burnt ruins after a conflagration . . .

585. Such as appears in the air from conflagrations . . .

586². In some Hells there is an appearance as of the ruins of houses and cities after conflagrations.

P. 112². In the Word, concupiscences are compared to 'fire,' and the evils thence to 'a conflagration.' E.504⁸.

Conflict. Conflictio, Conflictus.

A. 835². Hence comes a conflict of delights . . .

P. 284. There then takes conflict and combat, which, if grievous, is called temptation . . .

T. 604. A conflict would take place . . .

647. (If these two faiths were to be together) there would take place such a collision and conflict . . .

D. 1316. On a tumult in the Heaven of Spirits from the conflict of opinions about truths.

E. 702. Conflicts and tumults of thoughts and reasonings in the lower parts. Sig.

Conform. Conformare.

Conformation. Conformatio.

Conformable. Conformis.

Conformity. Conformitas.

A. 1381^e. The position which is conformable to their general state . . .

2181. The Rational and the Natural to be conformed so as to make a one.

5114⁴. The derivations in the lower degrees are only compositions, or more properly, conformations successively of the singulars and particulars of the higher degrees . . .

6574^e. In order that truth and good may be conformed and strengthened with those who are in temptation . . .

H. 425^e. Falsities are given agreeable and conformable to their evil.

459. The more interior the affection is, the more conformable it is to Heaven.

M. 298. The judgment (of parents) clearly sees the conformities and the disagreements.

T. 115². The Hells are to be subjugated before a new angelic Heaven can be formed, and this is to be formed before a New Church on earth can be instituted . . .

351⁴. The universal cause is, that Divine truths are so conformed . . .

Confound, Confuse. Confundere.

Confusion. Confusio.

A. 24². Thus from distinct things, he makes one confused obscurity . . .

842². They are first reduced into a confused something, as it were a chaos . . .

1321. 'Let us confound their lip' (Gen.xi.7)=to confound those things which are of doctrine . . . 'To confound'=not only to darken, but also to obliterate and dissipate, so that there is not any truth.

1327. 'Jehovah confounded the lip of the whole earth' (ver.9)=the state of this Ancient Church, that internal worship began to perish.

1382. They confound the Divine infinite with the infinite of space . . .

1385^e. They who in the life of the body had confused truth and good through scientific and philosophical things . . .

5858^e. There would be the greatest confusion if Spirits were to flow in from their own memory.

6338. Then instead of order there would be confusion of all things . . .

6484^e. Because he saw so many confused things . . .

6621. When such were with me, all things thought and written became confused . . .

8133. 'They are entangled in the land'=that they were in confusion as to the things of the Church.

10736. They confuse the ideas of their thought . . . 10786.

H. 66^e. Thus they confuse themselves concerning Heaven.

[H.] 152. When any evil Spirit comes among the good ones, the quarters are wont to be so **confounded**, that . . .

223. If anyone stands behind the pulpit, the preacher is **confused**; the case is the same if anyone in the congregation dissents . . .

W. 199^e. These two kinds of degrees . . . must by no means be **confounded**.

P. 4^t. That which is indistinct is **confused**, from which all imperfection of form results.

T. 121. They thus not only **confused** the ultimate Heaven . . .

519^e. But these are not to be **confounded** with those who . . .

605^e. This **confusion** has been brought about . . .

D. 155^t. Hence **confusion** or disturbance such as that of the Babylonians . . .

1006. A method of wicked **confusion** . . . 4327.

1316. There was a **confusion** of all things.

—^e. I thought with the Spirits, that all things would then be **confounded**; for it is like a **confusion** of lips . . .

1317. The sound of the **confused** murmurs was three-fold. Des.

2476. When some said that so many revelations would **confuse** the mind, it was given to reply, that if they were innumerable, they would not **confuse**, but illuminate . . . These so **confuse** themselves with many things, that everything appears to them **confused** . . .

4051. He is reduced . . . into such **confusion**, that while he thinks of these things, he is so **confused** as almost to be tortured . . . It was also shown how **confused** they become . . .

E. 697^e. 'The habitable earth shall mourn, it shall be **confounded**; the world shall languish, it shall be **confounded**' (Is. xxiv. 4). 741²⁰, Ex.

Congeal. See FREEZE.

Conglomerate. *Conglomerare.*

Conglomeration. *Conglomeratio.*

M. 440^e. **Conglomerated** concupiscences . . .

B. 56. This heap, or **conglomeration** . . .

T. 29. By the earth's being **conglomerated** into a globe . . .

D. 2274. Clouds **conglomerated** into various forms . . .

—^e. 2765^e. 3924.

Conglutinate. *Conglutinare.*

A. 960. (Such are punished) by being **conglutinated** . . . 1271. D. 3588.

2492. With such this callosity appears **conglutinated** . . . H. 466. D. 2763.

R. 421. Conceit **conglutinates** falsities . . .

T. 639^e. A wall **cemented together** with crumbling stones . . .

Congregation. *Congregatio.*

Gather together. *Congregare.*

See under COMPANY—*coetus*.

A. 2009¹⁴. Where they 'are **gathered together** in the Lord's name' (Matt. xviii. 20)=those who are in the doctrine of faith concerning love and charity, thus who are in love and charity.

2468¹³. 'The **congregation** of Jehovah' (Lev. xxiii. 2)=Heaven.

4292. The **congregation** in general, which is commonly called the Church . . .

5293. 'Let them **gather** all the food' (Gen. xli. 35)=all things which are of use. 'To **gather**'=to bring together and preserve.

5340. 'He **gathered** all the food of the seven years' (ver. 48)=the preservation of truth adjoined to good . . .

6272. One **congregation** (of the Church) says it is true, another says it is false . . .

6338. **Gather yourselves together**' (Gen. xlix. 2)=that they should arrange themselves in order. 'To be **gathered together**'=to be ordered; for in the spiritual sense 'to be **gathered together**' is nothing else, because truths and goods cannot be **gathered together** unless they are also ordered . . . As soon as Angels or Spirits are **gathered together** they are at once disposed into order as of themselves, and thus constitute a heavenly Society . . .

6355. 'Into their **congregation**, my glory, be not thou united' (ver. 6)=not to want to be conjoined with the falsities of their thought . . . The falsities of thought are signified by '**congregation**;' for '**congregation**,' like 'multitude,' is predicated of truths, and in the opposite sense, of falsities. E. 443^e.

6524². 'The **congregation** of the people' (Ps. cvii. 32)=those who are in the truths which are of intelligence; for '**congregation**' is predicated of truths.

7325. 'The **gathering** of the waters' (Ex. vii. 19)=where falsities are together.

7556. 'To **gather**' (Ex. ix. 19)=to collect.

7843. 'The whole assembly of the **congregation** of Israel' (Ex. xii. 6)=by all in general who are of the Spiritual Church. By 'the assembly of the **congregation**' are signified the truths of good which are with those of that Church; for '**congregation**' is predicated of truth, and 'assembly,' of good. 8413.

8624³. 'Standard'=**gathering together**.

10397. 'To be **gathered together**' (Ex. xxxii. 9)=to bring themselves together.

10727. 'To **gather together** that assembly' (Ex. xxxv. 1)=the enumeration of all.

W. 190. The combinations, confasculations, and groupings from which the organs and viscera arise . . .

195. The first degree, by confasculations or conglutations, in a word, by **congregations**, produces the second . . . 184^e.

310. Their **congregates** are held together by the circumpressure of the atmospheres . . .

313. The second forms are **congregates** of these . . .

R. 831. 'Come, and gather yourselves together to the supper of the great God' (Rev.xix.17)=a calling and convocation to the New Church and to conjunction with the Lord.

85². 'To gather them together to war' (Rev.xx.8)=to excite them against those who worship the Lord and live according to His commandments. E.1003. 1010.

T. 74⁴. He disposes both into Societies and congregations according to all the varieties of their love... In like manner the congregations in Hell...

412. To love a number of men in a congregation, is to love the neighbour more than to love one person of the congregation.

678. All of the same religion are arranged into Societies... In Hell into congregations...

E. 205⁴. 'In the congregation of the saints' (Ps. lxxxix.5).

328¹⁷. 'I will gather them, because I will redeem them' (Zech.x.8)=the dissipation of falsities, and reformation through truths...

340⁴. 'Congregations' in the Word have a similar signification to 'people,' namely, those who are in spiritual truths; and abstractedly, those truths themselves.

357¹⁶. 'The congregation of great nations from the land of the north' (Jer.l.9)=direful evils rising up from Hell.

376¹². Occurs. 388¹³. —³⁰. 411¹⁶. 433⁵. 439⁵. 513¹³. 540⁶. 573¹⁰. 617²⁴. 627¹³. 630¹³. 633². 650²³. 654²⁶. 695²⁴. 696¹¹. 710¹¹. 721¹⁰. 734¹⁵. 783³. 799¹⁴. 811⁷. —²⁵. 849. 1100¹¹. —¹².

417¹¹. 'The congregation of the people of God' (Judg.xx.2)=consultation about the things of the Church.

418⁵. 'To gather together the elect from the four winds' (Matt.xxiv.31)=the establishment of a new Church.

426³. That the good are to be preserved, is meant by 'the gathering of the wheat into the barn' (Matt. xiii.30). 911³.

427³. 'To gather all nations and tongues' (Is.lxvi.18) has a similar signification to 'the gathering of the elect from the four winds.' 'To gather'=to receive to Himself those who are His.

453⁶. 'The kingdoms of the nations gathered together' (Is.xiii.4)=the falsities of evil which they have made in order to cohere.

538¹⁰. 'The congregation' (Ezek.xxvii.27) = false doctrinal things.

654²². 'Thou shalt not be brought together, nor gathered' (Ezek.xxix.5)=a religion without any coherence and restoration.

714²². 'To stand in the congregation, and cry' (Job xxx.28)=among truths, and yet in falsities.

724¹⁷. 'The congregation' (Jer.xxx.20)=their conjunction and orderly arrangement in forms, such as there are with the man of the Church in the understanding.

5 M. (The state of those who are merely natural, when they are in company.)

Congress. *Congressus*. D.6110⁴⁴. De Conj.27.

Conjecture. *Conjectura*.

See AUGUR.

A. 2576. Many historical conjectures...

W. 379. Speak of it from conjecture...

R. Pref. Expositors have formed various conjectures...

I. 2. A hypothetical truth is not the truth itself, but a conjecture of the truth.

T. 183³. A curiosity for conjecturing...

Conjoin. *Conjungere*.

Conjunction. *Conjunctio*.

See COVENANT; and under GOOD, HEAVENLY MARRIAGE, RECIPROCAL, and SABBATH.

A. 50. Man's life entirely depends upon this conjunction (with the World of Spirits and with Heaven, through Spirits and Angels.) 687.

55. As the most ancients called the conjunction of the understanding and will, or of faith and love, a marriage...

—³. As faith is being conjoined with love he becomes a vegetable; and at last, when it is conjoined, he becomes a tree.

379. Charity alone, or love and mercy, are what conjoin... man with the Lord... 389. 1038. 1039.

665. There can be no other covenant between God and man than conjunction through love and faith; thus 'a covenant'=conjunction.

687. No Angel, Spirit, or Society, can ever have any life... unless there is conjunction through a number of their own Society with Heaven, and with the World of Spirits. Ex.

904². Wherever there is conjunction, there must be a conjoining medium, which is solely love and charity. Ex. 1013³, Sig.

1055. Nothing exists in nature, where there is any union and conjunction, which does not derive its origin from love...

1121. Thus is man conjoined with the Angels through their veriest life, which consists in such love.

1361⁵. This representative Church was instituted... that there might be some conjunction of Heaven with earth, or of the Lord through Heaven with man; and this after conjunction through the internal things of worship had perished.

1402. That the Lord's Human essence might be conjoined with the Divine one. Tr.

1432. Everything exists and subsists... by the conjunction of both (the Human and the Divine essences) with His Kingdom in the Heavens and on earth.

1440⁶. As the Lord conjoined the Human essence with the Divine one when He arrived at the celestial things of love...

1468. 'Wife'=truth conjoined with good; for the conjunction of truth with good is exactly as a marriage.

[A.] 1469^e. The Lord **conjoined** the Divine essence with the Human one in order that His Human essence might also become Divine.

1502³. How the Lord's Human essence was **conjoined** with His Divine one, or, what is the same thing, how the Lord became Jehovah as to His Human essence also. Sig.

1535. The external man with the Lord, which was to be **conjoined** with His internal. Tr. 1540. 1659².

1557³. As the Lord was to **conjoin** human things with Divine ones, He advanced according to order . . . at last into the celestial state of infancy, in which He fully **conjoined** the Human essence with the Divine one.

1587^e. The Lord came into the world in order to **conjoin** and unite the external man with the internal, that is, the Human essence with the Divine one.

1589². The Rational is that through which the internal man is **conjoined** with the external; such as is the Rational such is the **conjunction**.

1608². Love and thence faith are what **conjoin**.

1616². As those things which are of the external man are **conjoined** with the celestial things of the internal man, perception grows, and becomes more interior; **conjunction** with celestial things alone gives perception . . .

—³. His external man, or Human essence, was **conjoined** with the Divine essence by degrees, according to the multiplication and fructification of Knowledges; for no one can ever be **conjoined** with Jehovah or the Lord, except through Knowledges; for through Knowledges man becomes man.

1708. How after the combats of temptations, apparent goods become genuine goods, and that they can then be **conjoined** with the interior or middle man, and through this with the internal. Sig.

1731. These things announce and foretell the **conjunction** of the Lord's essence with His Divine one.

1733. The **conjunction** of the internal man, or Jehovah, with the interior and exterior. Sig.

—^e. Before plenary **conjunction** or union took place . . .

1737. The **conjunction** of the Human essence with the Divine one was effected by the Lord through continual combats of temptations and victories, and this from His Own power; he who apprehends the method of **conjunction** and union otherwise, is much deceived . . . The **conjunction** or union was effected with the Celestial of love, that is, with love itself, which is Jehovah. The **conjunction** of men with the Lord is also effected through temptations, and through the implantation of faith in love . . . This alone is 'to follow Him,' namely, to be so **conjoined** with the Lord, as the Lord as to the Human essence was with Jehovah.

1745³. This may be illustrated by the **conjunction** of the Lord with the Angels . . . But with the Lord there was effected a plenary **conjunction** or eternal union with Jehovah . . .

1775. Revelation or the Word is a general vessel recipient of spiritual and celestial things, thus **conjoining** Heaven and earth . . .

1864. The **conjunction** of the Lord's interior man with the internal. Sig.

— . The Lord advanced more and more to **conjunction** and union with Jehovah His Father, until He became one . . .

1953^e. The Lord's interior man . . . was he who was **conjoined** with the internal, who was Jehovah. 1957.

1985. The **conjunction** of the Lord through the Human essence with the human race. Tr. 1986.

1986. Thus there would be **conjunction** with both those within and those without the Church. Sig.

— . Purification must precede, otherwise there is no **conjunction**, but damnation; and yet **conjunction** can only take place in what is impure of man. Sig.

2004². With man also there is reciprocal **conjunction** . . . This is the **conjunction** of the Lord with man, without which man could never think, still less be rational. Ex.

—³. There was union of the Lord with Jehovah, but there is no union of man with the Lord, but **conjunction** . . . So that the Lord **conjoins** Himself with man.

2021. In order that a more distinct idea may be had about the union of the Lord's Divine essence with the Human one, and about the **conjunction** of the Lord with the human race through the faith of charity, it is allowable, here and in what follows, to call the former, union, but the latter, **conjunction**; for there was union of the Lord's Divine essence with the Human one, but there is **conjunction** of the Lord with the human race through the faith of charity . . . When life flows into a recipient of life, there is **conjunction** . . . Man does not live from himself, but the Lord from mercy adjoins him to Himself, and thus causes him to live to eternity; and as they are thus distinct, it is said **conjunction**.

2034. From Him there is **conjunction** of all who have faith in Him. Sig.

— . It now here treats concerning the **conjunction** of the Lord with those who believe in Him.

—². From these words it is evident that the Lord in His union with His Father would have regard to His **conjunction** with the human race. —³. 2077.

— . All **conjunction** is effected through love; love is **conjunction** itself.

—⁵. That **conjunction** with the human race was effected of the infinite or supreme Divine through the Lord's Human made Divine, and that this **conjunction** was the cause of the Lord's advent into the world, is an arcanum . . .

—⁷. From the time of the first promise, the faith of love to the Lord about to come, **conjoined**.

— . That all such might be **conjoined** and saved . . .

2049⁴. They who are in the life of love and of charity are in the Lord's life; no one can be **conjoined** with Him through any other.

2053. The **conjunction** of the Lord with man in his impurity. Sig. and Ex.

2063³. When man is being regenerated, that is, when he is to be **conjoined** with the Lord, he advances to **conjunction** through the truth of faith; for no one can be regenerated, except through the Knowledges of faith,

which are the truths through which he advances to **conjunction**.

—^e. Thus is man **conjoined** with the Lord . . .

2075. Truth **conjoined** with good would do this. Sig.

—². The number 'nine' = **conjunction**, and still more the number 'ninety.' . . For 'ten' = remains, through which there is **conjunction**. 2269.

—³. These words = **conjunction** through remains.

—⁴. There is no longer **conjunction** through those things which are of faith and charity. Sig.

2083. The Rational . . . was from the Divine thus **conjoined** with the Human.

2093. Divine truth **conjoined** with Divine good. Sig.

—². It treats concerning this Rational, that it was made Divine by the Lord, through the **conjunction**, as through the marriage, of Divine good with Divine truth.

—³. The second or Divine Rational, was not so conceived and born; but through the **conjunction** of the truth of the internal man with the good of the same . . .

2102. It treats in this whole chapter . . . concerning the **conjunction** of the Lord with man through His Human essence made Divine . . .

—^e. The **conjunction** of the Divine with man cannot take place, unless man is purified from these loves; but as soon as he is purified from them, the Divine Human of the Lord flows in, and so **conjoins** the man with itself.

2112. When the Lord **conjoined** His Human Essence with the Divine one, He also **conjoined** with Himself all others who become rational from truth. Sig.

2177⁵. That Aaron and his sons should eat what was left, represented the reciprocal of man, and appropriation, thus **conjunction** through love and charity.

2183. All these things thus **conjoined**. Sig.

—². Before the Rational and the Natural are **conjoined**, man cannot be a whole man, nor in the tranquillity of peace . . .

—^e. Wherefore there is nothing that can make man blessed and happy, than that the Natural should be conformable to the Rational, and both be **conjoined**, which is effected only through charity.

2193. The **conjunction** of the Divine with the Human. Sig. 2213.

2209². Thus it is the Word which **conjoins** Heaven with earth . . .

2249. Why so much is here said of the state of the **conjunction** of the Human with the Divine of the Lord.

—². A likeness of the Lord's **conjunction** with Heaven . . .

2261^e. Such as is the **conjunction**, and thence the capacity, that these things may be perfected in the other life, such is the state of blessedness and happiness after death.

2269. It should not perish if they could be **conjoined**. Sig.

—^e. 'Forty-five' = **conjunction**.

—³. As to the **conjunction** of good with truth, it is an arcanum . . . and we shall only say a few words

about it . . . Their **conjunction** is effected according to their correspondence with each other. Ex.

—^e. In the deceitful and in hypocrites, good and evil are not far from being **conjoined**; but still the Lord takes care that they are not **conjoined** . . .

2272. Temptations take place to the end . . . that truths may be more closely **conjoined** with goods. Ex.

—^e. As the **conjunction** of good with truth is effected through temptations, and in a former verse it is said that those should be saved with whom goods can be **conjoined** with truths, therefore this follows; and indeed so, that they can be **conjoined** through temptations . . .

2342³. As the **conjunction** of the Lord with the human race is effected through love and charity, and thence faith . . .

2349². No one can be **conjoined** with the Lord except through love and charity; love is spiritual **conjunction** itself . . . 2360. 2718^e.

2444^e. Evil and falsity are so **conjoined** that . . .

2465². 'We will lie with him' = that thus they would be **conjoined**. —³.

—^e. That falsities might appear as truths, and thus be **conjoined**. Sig.

2554. That thus the celestial things of faith would also perish, if they thought that only spiritual truth could be **conjoined** with celestial good. Sig.

—^e. Although Divine good is thus united only with Divine truth, still it inflows into lower truths, and **conjoins** itself with them, but not as in a marriage; for it inflows into rational truths, which are only appearances of truth, and **conjoins** itself with them; yea, also into scientific and sensuous truths, which are hardly anything but fallacies, and **conjoins** itself with them . . . In order that Divine good might be able to **conjoin** itself with the former and the latter . . . the Lord came into the world; for without the Human of the Lord made Divine there is no **conjunction**, but through it there is **conjunction**.

2689⁴. The affection of evil and the thought of truth never **conjoin** themselves; where they appear to **conjoin** themselves, still they do not **conjoin** themselves . . .

—^e. This truth . . . is indeed born to evil, but does not **conjoin** itself with evil, wherefore it is extirpated in the other life.

2714². The spiritual are signified by . . . 'those who are **conjoined** with His feet' (Deut.xxxiii.3).

2795. 'We will come back to you' (Gen.xxii.5) = **conjunction** afterwards. 2856.

2853^e. That there might be **conjunction** of Heaven with the human race through the Church . . .

2875. **Conjunction** again with the former Rational. Sig. —. After temptations, He again **conjoined** Himself with that Rational.

2863³. These and many more are truths with the gentiles, and **conjoin** themselves with the good which they have from the Lord; from the **conjunction** of which they are in a state to receive still more truths . . . The falsities with them do not **conjoin** themselves with good, but only apply themselves in such a way that

they can be separated from it. The things which are **conjoined** remain, but those which are applied are separated . . .

[A.] 2875. In its own time and order, truth is called forth from the memory by the Lord, and **conjoined** with the affection of good . . .

— . Whatever takes place in freedom is **conjoined** ; but what takes place under compulsion is not **conjoined** ; as may be evident from the fact, that nothing can ever be **conjoined**, except that with which one is affected . . .

—^e. The affection of truth and of good is the only thing which receives the truth of faith ; for they agree together ; and because they agree together, they **conjoin** themselves.

2877. Then the truth of faith **conjoins** itself with the good of charity. 2979².

2879. The Lord flows in with good through the inmost of man, and there **conjoins** truth . . .

2881. That which takes place under compulsion is not **conjoined**, thus is not appropriated.

2979. That they should receive truth **conjoined** with good from the Lord. Sig.

— . Man is regenerated when he has received from the Lord truth **conjoined** with good. Ex.

3012. There is here described the whole process of the **conjunction** of truth with good in the Lord's Divine Rational ; in this chapter, the process of initiation which precedes the **conjunction**. 3048².

3024. The Divine Rational was not to be **conjoined** with any affection which disagrees with truth. Sig.

— . 'To take a woman'=to be **conjoined** through the covenant of marriage.

— . All the **conjunction** of truth with good is effected through affection ; for no truth ever enters man's Rational, and is **conjoined** there, except through affection ; for in affection there is the good of love, which alone **conjoins**.

—⁷. Good and falsity, and evil and truth, are not to be **conjoined** ; for thence there would be profanation. Sig.

3068^e. The affection which is of love is that which **conjoins** in order that they may be in order ; for love is spiritual **conjunction**.

3091. Without the submission of those things which are in a lower place, there is no **conjunction**.

3095. Real truth is never **conjoined** with good except through its own affection ; for in affection is the life through which is the **conjunction**.

3108². Before truth is initiated and rightly **conjoined** with good, it is indeed with man, but has not become his . . .

— . The case is the same with the falsity which is being **conjoined** with evil . . .

3110². Truth is to be explored . . . before it is **conjoined** with good. Sig.

— . About the initiation and **conjunction** of truth with good with every man there is the most exquisite investigation . . . Nothing is ever admitted to the veriest good except the veriest truth ; when anything not so

true comes, it does not **conjoin** itself with good itself, but with some good which in itself is not good, but which appears as good ; if falsity comes, good betakes itself inwardly, and outwardly the falsity **conjoins** itself with some evil, which he believes to be good . . .

—^e. Evil and truth can no more be **conjoined**, than Hell and Heaven.

3123. In a state of the **conjunction** of truth with good in the Rational. Sig.

3125. It has treated of the investigation of the truth which was to be **conjoined** with good in the Rational . . .

— . He Himself explored the truth which He **conjoined** with good ; but with men truth is never **conjoined** with good from what is their Own, but by the Lord's power . . .

3161². When this takes place, truths are elevated out of the natural memory into the Rational, and are there **conjoined** with good ; and when they are **conjoined**, they are no longer of knowledge, but of life.

—³. Through the Rational as to good, the Lord begot the Natural as to truth, which He **conjoined** with good.

3167². Truth from the natural man is to be initiated and **conjoined** with good in the Rational . . .

3168. 'To eat'=to be communicated and **conjoined**, thus to be appropriated.

— . 'To drink,' also=to be communicated and **conjoined**, thus to be appropriated.

—^e. When truth is initiated to good, and still more when it is **conjoined** with it in the Rational, the good and truth of the spiritual man . . . are appropriated to the Natural.

3172. The affection of **conjunction**. Sig.

— . That the affection of truth, which is 'Rebekah,' might be **conjoined**. Sig.

3175². To this good, truth is to be initiated and **conjoined**, and this in the Rational ; for truth is initiated and **conjoined** with good when man loves the Lord and his neighbour . . .

3179². It never appears to man that there is any consent on the part of truth when this is being initiated and **conjoined** with good, that is, when man is being regenerated ; nor on the part of good that it knows its own truth, and initiates and **conjoins** this to itself . . .

3194. 'Isaac'=the Lord's Divine Rational, here, as to the Divine good therein, because there was not as yet **conjoined** with it the truth Divine called forth from the Natural which is represented by 'Rebekah.' In these things which now follow it treats of the **conjunction**.

—^e. Hence came the Lord's Divine good rational, with which He **conjoined** Divine truth from the Human.

3205. 'To meet us'=towards **conjunction**.

3211. 'He took Rebekah, and she was to him for a woman, and he loved her'=the **conjunction** of good and truth.

3308. 'The boys grew up'=the first state of the **conjunction** of good and truth. 3316², Ex.

3316². When good first desires doctrinal things, to the end that it may **conjoin** itself with them, it appears under the form of the affection of truth. Sig.

—³. Doctrinal things not yet **conjoined** with good, thus a mass without order. Sig.

3318. It treats concerning the **conjunction** of good with truth in the natural man.

— . Good cannot be **conjoined** with truth in the natural man without combats . . . 3321.

—⁴. Hence it is, that the good, at first in the rational man, afterwards in the natural, begins to be **conjoined** with truths there . . .

— . The use performed by temptation is that good from the Lord can not only flow in, but can also dispose the vessels to obedience, and thus **conjoin** itself with them . . .

3321. As to the **conjunction** of good with truth in the Natural, the case in general is this . . .

3322. 'Esau'=the good of the Natural, before the doctrinal things of truth have been so well **conjoined** with it.

—². It treats of the **conjunction** of good and truth in the Lord's Human, and of the combats of temptations through which He **conjoined** them. —,Sig.

3362. It treats of the Lord's **conjunction** with those who are in His Kingdom through truths, and in fact through the appearances of truth of a higher degree with the Angels, and of a lower degree with men; consequently through the Word . . . —. 3376.

3365. 'Isaac,' here, represents the Lord as to Divine truth **conjoined** with the Divine good of the Rational . . .

—^e. Hence is the Lord's **conjunction** with Angels and men.

3375^e. By the confirmation here, which is signified by 'an oath,' is meant the **conjunction** of the Lord with those who are in His Kingdom.

3451. The **conjunction** of the Lord's Kingdom on earth with His Kingdom in the Heavens, thus with the Lord, through the Word. Tr.

3459². With those who are in the good of truth the Lord **conjoins** Himself, but not so closely as with those who are in the good of charity; for love and charity are spiritual **conjunction**, but not faith, except through love and charity. —^e.

3465. The **conjunction** of confirmed truth thereby through doctrinal things. Sig.

— . It is said the **conjunction** of confirmed truth, when interior truths **conjoin** themselves with exterior truths . . . With such there is **conjunction** through the truths which are of faith, and not so much through the goods which are of charity.

3538². Good acts through truth united or **conjoined** with itself.

—^e. The state of the **conjunction** of good and truth, or the state before they are fully united or **conjoined**. Tr.

3542. 'The neck'=what **conjoins**. Ex. and Ill. (See NECK.)

— . If the will is of evil, good and truths disjoin, not **conjoin**; but if there is any will of good, they do not disjoin, but **conjoin** . . .

—². Hence it is that both influx and communication, thus **conjunction**, are signified by this intermediate.

— . To shut off and intercept the communication and thence the **conjunction** of higher and lower things. Sig. and Ex. —³.

—⁴. As by 'the neck' is signified this communication and **conjunction** . . .

3565. 'He blessed him'=**conjunction** thence. 3576. 3660.

— . 'To bless'=**conjunction**. Refs. (See BLESS-benedicere.)

— . But in this state **conjunction** was no other than that which is described above; there was inmost **conjunction**, but not mediate, with the truth represented by 'Jacob' . . . When the end exists, then first there is the **conjunction** of inmost with outermost things; mediate **conjunction** comes successively . . . For the Lord acts through ends, and through them disposes the intermediates into order successively; hence is the **conjunction** which is signified by Isaac blessing Jacob.

3573. 'To kiss'=union and **conjunction** from affection; the kissing which is the external is nothing but the affection of **conjunction** which is the internal, for they correspond. (See KISS.)

— . It treats here of the **conjunction** of the Natural with the Rational; for the Natural is not regenerated until it is **conjoined** with the Rational; this **conjunction** is effected through the immediate and mediate influx of the Rational into the good and truth of the Natural . . . It treats of these **conjunctions**. Ex.

—³. When there is **conjunction**, as with those who are regenerate . . . Then the Rational as to good **conjoins** itself immediately with the good of the Natural, and through this, with its truths, and also mediately through the truth **conjoined** with itself in the Rational with the truth of the Natural, and through this with the good there; hence is effected indissoluble **conjunction**. 3576, Sig.

—^e. Hence is manifest what is the **conjunction** of the rational or internal man as to good and truth with his natural or external man.

3576^e. So long as truth is being **conjoined** with good, good takes a lower place as to the appearance . . . But that then there will be **conjunction** of the Rational with the good of the Natural, and through this, with truth . . . Thus then 'Esau' will represent the good itself of the Natural, and 'Jacob,' the truth itself of it, **conjoined** with the Rational. Sig. 3601.

3584. He who **conjoins** himself shall be **conjoined**. Sig.

3586. When the first **conjunction** has thus been effected, which is with truth. Sig.

3596. How the case is with the appropriation and **conjunction** of the truth represented by 'Jacob.'

—². With them, eating signified appropriation and **conjunction**, and their eating with anyone, or to eat of his bread, signified **conjunction** with him. Ex.

3597². Good also desired **conjunction**, although through it truth was **conjoined**. Sig. —⁵.

3601. 'To live upon the sword'=while truth is being **conjoined** with good, for **conjunction** is effected through combats, that is, through temptations, for without these truth is not at all **conjoined**.

[A.] 3603. There would then be **conjunction** through good. Sig.

3605. Natural good was averse to the inverted **conjunction** of truth. Sig.

3612. Goods and truths have a **conjunction** among themselves; as parents, brothers, etc., have in families.

3616. When the end comes, or **conjunction** . . .

3617. Otherwise no **conjunction**. Sig.

— For then truth could not be **conjoined** with good, thus good could not be united to truth in the Natural . . . For without the **conjunction** of truth with good, and the union of truth with good in the Natural, there is no regeneration. Sig.

3660². As to the **conjunction** which is signified by 'blessing' . . .

— Without corresponding goods and truths there is no **conjunction** . . .

3662. Only let it not be **conjoined** with the affections of falsity and of evil. Sig. 3683.

— 'To take a woman' = to be associated, or **conjoined**.

3667. The temptations of that truth and good through which there is **conjunction**. Sig.

3670. The **conjunction** of His Divine with the good and truth of the Natural. Sig.

3679⁶. The thought of natural good about **conjunction** through the good of truth, is thought in the Natural about the end, namely, how truth could be **conjoined** with it . . .

—⁷. In the beginning, the truth of good, which is 'Esau,' is not **conjoined** in the external form with the good of truth, which is 'Jacob' . . . Yet inmostly, as to ends, they are **conjoined** . . . And as the end **conjoins**, they are **conjoined**.

382. That there might be effected **conjunction**, reflection, and thence perception. Sig.

3734. To **conjunction** with Divine good. Sig.

3735. **Conjunction** with Divine truth. Sig.

— 'To put on' = to be appropriated and **conjoined**.

—². Hence the nature of the **conjunction** of Heaven and earth through the Word may be evident, namely, that it is such that he who reads the Word holily, through such correspondences is more closely **conjoined** with Heaven, and through Heaven with the Lord . . .

—³. In order that there might be such influx, and thence **conjunction** of man with the Lord, the Holy Supper has been instituted . . .

3808. Initiation to **conjunction** from affection; for initiation is what precedes **conjunction**. Sig.

3809. 'He brought him to his house' = to **conjunction**.

— There are here five things which constitute this process, namely, mutual acknowledgment, coming together, affection, initiation, and **conjunction**. Sig. 3810.

3812. **Conjoined** as to truths and as to goods. Sig.

— All spiritual **conjunction** is effected through truths and goods, and all natural **conjunction** has relation to them.

3824. Assiduity, and a consequent holy state, in order that it might be **conjoined** with internal truth. Sig.

— Internal truths are said to be **conjoined** with the Natural when they are learned, acknowledged, and believed . . . But they are not **conjoined** until the man is affected with them for the sake of the use of life . . . for then good is coupled with them, through which they are **conjoined** with the Rational . . .

3834. There was as yet **conjunction** only with the affection of external truth. Sig. and Ex.

— 'To bring her to him' = **conjunction** like that of marriage.

—². The Lord provides against celestial and spiritual truths being **conjoined** with other than genuine affections . . .

3848. Then the **conjunction** of good with the affection of interior truth. Sig.

— 'To give for a woman' = **conjunction**.

— As all the **conjunction** of truth with good at first apparently proceeds in order from exterior to interior things, and at last to inmost ones . . . The **conjunction** of good with the affection of internal truth first exists when the good of the Natural is **conjoined** with rational truth, and through this with rational good; this **conjunction** is represented by Jacob after the birth of his twelve sons, when he returned to the house of his mother and father.

3875. In the external sense, 'to cleave' = **conjunction**.

— Charity, or, what is the same, mutual love, is spiritual **conjunction**; for it is a **conjunction** of the affections which are of the will, and thence an agreement of the thoughts which are of the understanding; thus a **conjunction** of minds as to both parts.

—⁶. This word for 'cleave' = a still closer **conjunction**. Ill.

3902. The **conjunction** of natural truth, through mediums, with spiritual good. Tr.

3906. Internal truths are **conjoined** with spiritual affection . . .

—². These things are in external truth before internal truth is **conjoined** with it; which cannot **conjoined** until self-intuition begins to cease . . .

3911. 'The fruit of the belly' = the acknowledgment of truth and good in faith and act; and still more, namely, the **conjunction** of truth and good thence. That acknowledgment, and this **conjunction**, cannot come forth from the external man, but from the internal . . .

3913. This affection is the medium for **conjoining** interior truths with natural truths. Sig.

— 'The handmaids' given to Jacob . . . represented what serves, here, as a medium of **conjunction**, namely, of interior truth with external truth.

—². When man is being regenerated, the internal man is to be **conjoined** with the external, thus the goods and truths which are of the internal man with the goods and truths which are of the external . . . These cannot be **conjoined** without mediums. Ex. —⁴. —⁵.

3914. The capacity of **conjunction** with it. Sig.

— 'To come in unto her' = **conjunction**; here, the capacity of **conjunction** with the affirmative, for there must be the first of **conjunction** with the affirmative, that is, that it is so.

3915. The acknowledgment of interior truth with affection, from which comes **conjunction**. Sig.

— 'The knees,' or 'thighs'=those things which are of marriage love, thus which are of the **conjunction** of the truth which is of faith and of the good which is of love; for this **conjunction** is the marriage principle itself in the Lord's Kingdom.

— There must be affection in acknowledgment or affirmation, in order that **conjunction** may be effected, for all **conjunction** is effected through affection. Ex.

3925°. It here treats of the second general medium serving for the **conjunction** of the internal man with the external.

3928. Temptation is a medium for the **conjunction** of the internal man with the external . . .

3931. A **conjoining** affirmative medium. Sig.

— 'A handmaid'=an affirmative medium serving for the **conjunction** of the external man with the internal. 3937.

3939. This is the fourth general principle which **conjoins** the external man with the internal; for when man perceives in himself this corresponding delight, his external man begins to be **conjoined** with his internal man; there are delights which are of the affections of truth and good which **conjoin**, for without delights of affections nothing is **conjoined** . . .

— By the sons of the handmaids are signified general truths, which are the mediums serving for **conjunction**.

3941. By the four sons of Jacob from the handmaids, the mediums of the **conjunction** of the external man with the internal are treated of. It now treats of the **conjunction** of good and truth by the rest of the sons, first therefore of the mandrakes, by which is signified this **conjunction**, or marriage principle. 3942. —³. 3945.

3945. Marriage love is mutual and reciprocal **conjunction**.

3951. All **conjunction** of truth with good, and of good with truth, with man, is effected from what is foreseen, that is, from the Divine Providence. For it here treats of the **conjunction** of good with truth, and of truth with good . . . For good is not good with man until it is **conjoined** with truth . . . The Divine Providence is especially busied about this **conjunction** . . .

3952. 'He lay with her in that night'=**conjunction**.

— It treats of the **conjunction** of truth with good and of good with truth, which **conjunction** is the marriage principle understood in the spiritual sense.

— This **conjunction** is what makes the heavenly marriage. Ex.

3957. 'Reward'=the **conjunction** of good and truth.

3969°. The interior and the exterior man must be **conjoined** both ways, even so that they are not two, but as one man; this **conjunction** cannot take place until the natural man has been prepared . . . and until the good of the Natural man is **conjoined** with truths there; which **conjunction** is signified by the last son of Jacob from Leah . . . After this **conjunction** has been effected, the interior and the exterior man can enter into the heavenly marriage . . . For it is the good of the interior

man which then **conjoins** itself with the good of the exterior, and, through this, with truth there; and also the good of the interior man through the affection of truth there, with the good of the exterior man, and also with truth there; thus immediately and mediately . . . Then, for the first time, the interior man is **conjoined** with the exterior, and before this **conjunction** has been effected the interior man is as it were nothing. Sig.

3972. Collateral good from a Divine origin, through which there is **conjunction** of the interiors. Sig.

3973. There was then a longing of the Natural represented by Jacob for a state of **conjunction** with the Divine Rational. Sig.

3986. To be gifted with Divine good through **conjunction**, here, with the good of the Natural. Sig.

—². Varieties come forth from the truths with which goods are **conjoined** . . .

—³. Where the Divine is present, all things are disposed into order, in order that they may be **conjoined** with genuine goods and genuine truths, which are in the Heavens . . .

— A one is constituted . . . of various things harmoniously **conjoined**; various things harmoniously **conjoined** present every one . . .

— Love and charity are spiritual **conjunction**.

3987. Neither is good fructified, nor truth multiplied, until **conjunction** has been effected of the external man with the internal . . . Unless doing good be **conjoined** with willing good, and teaching good with thinking good . . . that is, unless the external man be **conjoined** with the internal.

3993³. The **conjunction** of both the internal and the external man through regeneration by the Lord is here treated of.

—⁴. After . . . the **conjunction** of the external man with the interior, or of the natural with the spiritual man signified by 'Joseph,' has been treated of, now, according to order, it treats of the fructification of good and the multiplication of truth, which first take place when **conjunction** has been effected . . .

—¹². With cunning and deceit good cannot be at all **conjoined** . . .

—¹³. The evils with which goods are mingled, and the falsities with which truths are mingled . . . are not **conjoined**, still less united, but are adjoined and applied . . .

3995. Truth . . . is adopted by the good which is within, and is **conjoined** with it.

4018. The ardour of affection that they might be **conjoined**. Sig. 4082.

— For spiritual things are thus **conjoined**; and moreover all the implantation of truth and good, also all **conjunction** are effected through affection . . . The greater the affection, the stronger the **conjunction**.

—³. But truths cannot be implanted and **conjoined** with good, except through the affections of truth and good.

—^e. The **conjunction** of good and truth in the natural man is here treated of. 4027³. 4029.

4029. The derivation of this word in the Original Language is **conjunction**.

[A.]4031². All **conjunction** of good and truth is effected in freedom, or spontaneously . . . No **conjunction** of good and truth, that is, appropriation, thus no regeneration, can be effected except in man's freedom. 4364², Refs.

—³. He then **conjoins** that holy thing with evils and falsities . . .

4061. In order that this good and truth might be **conjoined** with what is Divine from a direct Divine stock. Tr.

4094. **Conjunction** with the Divine good of truth. Sig.

4096⁵. When this takes place, good **conjoins** itself with truths, and truths apply themselves, in freedom.

4097. Whether there is any longer any **conjunction**. Sig.

4108. To **conjoin** with the Divine good of the Rational, in order to make the Human Divine. Sig.

—². As to the **conjunction** of the Rational and the Natural with man . . . their **conjunction** makes the human, and the human is such as is the **conjunction**, and there is **conjunction** when they act as one . . .

4116. A state where there is **conjunction**. Sig.

— . 'The river,' here, the Euphrates = **conjunction**, namely, with the Divine. —

4119. The end of **conjunction**. Sig.

— . The end of a state of **conjunction** is the beginning of the following state, which is one of separation.

4121. They do not call themselves brothers, but they are brothers through **conjunction**.

4122. Continued ardour for **conjunction**. Sig.

4124. Somewhat of **conjunction**. Sig. 4127.

— . 'To adjoin' = **conjunction**.

— . 'Mount Gilead' = the good which is the first of **conjunction**.

4126. He who is such' is no longer **conjoined** with another, because it is thought and will that **conjoin**, not words ; in this world words do indeed **conjoin**, but only when the other believes that one also thinks and wills what is good . . .

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

— . 'Mount Gilead' = where there is the first and last of **conjunction**.

—^e. The **conjunction** and separation of the Societies with the man who is to be regenerated. Tr.

4189. The **conjunction** of the Divine Natural with the goods of works in which are the gentiles. Sig.

—³. Although separation had been effected, there still remained **conjunction** . . .

4191. All who are in good are **conjoined** with the Lord's Divine, and on account of the **conjunction** are called 'brethren' by the Lord.

— . All **conjunction** is through love and charity . . . for spiritual **conjunction** is nothing but love and charity. That love to the Lord is **conjunction** with Him, is evident ; and so also is charity towards the neighbour. Sig.

4197. A testification of the **conjunction** of the good here signified by 'Laban' with the Divine good of the Lord's Natural ; thus the **conjunction** of the Lord through good with the gentiles. Sig. and Ex.

—². **Conjunction** with the Lord has no existence except through good, and there is no good which **conjoins** except what has its quality from truth . . . The good here is **conjunction** with the Lord by their 'choosing Him to serve Him.'

—⁹. The commandments of the decalogue were called 'the testimony,' because they were of the covenant, thus of the **conjunction** between the Lord and man, which **conjunction** cannot take place unless man keeps these commandments not only in the external form, but also in the internal.

4205. **Conjunction** is effected through good, and good flows in according to reception . . .

—². That the things which have entered are reproduced . . . together with many other things with which they have associated or **conjoined** themselves . . . For things **conjoined** cohere together.

4211. Those who were now **conjoined** in friendship. Sig.

— . Feasts among the ancients signified appropriation and **conjunction** through love and charity.

— . The Holy Supper . . . has an internal in it, through which it **conjoins** the man who is in love and charity with Heaven, and through Heaven with the Lord.

—². The **conjunction** of man with the Lord is not with His supreme Divine itself, but with His Divine Human . . . for everyone is **conjoined** through the thought and affection of which he has some idea . . .

—³. Still the Lord **conjoins** Himself with those who are out of the Church through their good of charity and of obedience in their gross idea . . .

— . The **conjunction** of the Lord with man is according to the state of his thought and affection thence derived ; those who are in the most holy idea concerning the Lord, and are at the same time in the Knowledges and affections of good and truth . . . are **conjoined** with the Lord as to His Divine Rational ; those who are not in such great holiness, nor in such an interior idea and affection, and yet are in the good of charity, are **conjoined** with the Lord as to His Divine Natural ; those who have a still grosser holiness, are **conjoined** with the Lord as to His Divine Sensual ; this **conjunction** is what is represented by 'the brazen serpent' . . . and in this **conjunction** are those among the gentiles who worship idols, yet live in charity according to their religion.

4213. They who are **conjoined** as to good and truth are in tranquillity, and in peace.

4215. Where there is **conjunction** through good and truth, there is the acknowledgment of them.

—^e. He who regards self as the end . . . and wants to be **conjoined** with another as to that end, is in evil.

4224^e. At last man knows . . . from experience itself, how the case is . . . with his **conjunction** with Heaven, and through Heaven with the Lord . . . and further, how man separates himself from that **conjunction**, and **conjoins** himself with Hell.

4234. What is successive of truth, in order that it might be **conjoined** with spiritual and celestial good. Sig.

—². This **conjunction** itself, namely, of truth Divine with good Divine of the Lord's Divine Natural, is now treated of in the supreme sense.

—³. When man is being regenerated, truth is **conjoined** with good, distinctly in the Natural, and distinctly in the Rational, and this by innumerable means.

4243². It now here treats of the process of **conjunction**, thus of the inversion of the state, in the order in which it is effected when truth is being subordinated to good.

4253. **Conjunction** with Divine good and truth. Sig.

4267^e. They are called 'brethren,' because when good and truth are **conjoined**, good is presented in truth as in an image, and because they afterwards act **conjointly** to produce the effect; before they are **conjoined**, good is called 'the lord,' and truth 'the servant.'

4275. Before the **conjunction** of the natural good signified by 'Jacob' with the Celestial Spiritual, or the Divine good of truth. Sig.

4277. When celestial spiritual good is **conjoined** with the natural good signified by 'Jacob.' Sig.

—'. 'The hollow of the thigh'=where there is **conjunction**.

4283. Temptation ceased when **conjunction** was at hand. Sig.

—'. 'The dawn'=the **conjunction** of the natural good signified by 'Jacob' with the Celestial Spiritual, or the Divine good of truth.

—². The times of the day, here,=the states of **conjunction** through temptations; for when there is effected the **conjunction** of the internal man with the external, it is 'dawn' . . .

4286². The celestial Angels are in love to the Lord, and thence are the most closely **conjoined** with Him. 4750.

4300. 'The sun arose'=the **conjunction** of goods; for 'the dawn going up'=when **conjunction** is at hand, or is beginning.

—^e. When celestial love manifests itself with man, that is, when it is perceived . . . the goods of that love are **conjoined** with him.

4301. The **conjunction** of good is here treated of.

—². They who have not celestial perception cannot even have an idea of the **conjunction** of truth with good . . . But they who have perception . . . are affected with the truths which are **conjoined** with good . . . wherefore these Angels perceive all the differences and all the varieties of the insinuation and **conjunction** of truth in good . . .

—³. The things which the eye sees from no affection . . . are not inserted into the memory, thus neither are they **conjoined** with him.

4334⁴. Their state as to the appropriation of evil and falsity, and thence as to **conjunction** with them. Sig.

—'. 'To marry'=**conjunction** with evil, and 'to give in marriage,' **conjunction** with falsity.

4341. The state of **conjunction** of Divine good with truth in the Natural. Sig.

—'. All the **conjunction** of good with truth is effected through temptations.

—². The good itself which is to be **conjoined** with truth is not tempted, but the truth.

—'. The rational truths which are **conjoined** with good when it inflows into the natural. Sig.

4347². He who is puffed up in mind . . . rejects the influx of good, and thence the **conjunction** of it with truths . . . Hence it is evident, that good cannot be **conjoined** with truths, thus man cannot be regenerated, unless he humbles and submits himself.

4351. The first **conjunction**. Sig.

—'. 'To embrace'=affection, and as affection is of love, and love regards **conjunction**, it is the **conjunction** of love which is here signified.

—'. The reason it is the first **conjunction** which is signified, is that it goes on to say that 'he fell on his neck,' and afterwards that 'he kissed him,' which=**closer** and more interior **conjunctions** from love.

4352. A second **conjunction** of all the things which are in that universal. Sig.

—'. 'To fall on the neck'=a closer **conjunction**, for it is a closer embracing . . .

—². The **conjunction** of good with truths in the Natural is here described. Ex.

—'. Good flows in through the internal man into the external, and there **conjoins** itself with the truths which are insinuated through the external man . . . It is the love itself which is in good and with good which **conjoins**; unless love were in it and were present, no **conjunction** could ever possibly exist, for love is nothing else than spiritual **conjunction**, because it is effected through it.

4353. More interior **conjunction** from love. Sig.

—'. It treats in this verse in general of the **conjunction** of the good of the Divine Natural, which is 'Esau,' with the truth there, which is 'Jacob;' and in what follows this **conjunction** is treated of in special. 4379.

—'. As to the **conjunction** itself, it is that which makes regeneration with man, for man is regenerated through this, that the truths with him are **conjoined** with good, that is, that those things which are of faith are **conjoined** with those which are of charity; this process is here fully described.

—². It is evident that the **conjunction** of good with truths, through which comes regeneration, advances more and more interiorly, that is, truths are successively more interiorly **conjoined** with good; for the end of regeneration is that the internal man may be **conjoined** with the external, thus the spiritual through the rational with the natural; without the **conjunction** of both there is no regeneration; nor can this **conjunction** be effected until good has first been **conjoined** with truths in the Natural . . . This is the reason, that when the Natural is being regenerated, a more interior **conjunction** of good with truths is successively effected; for the Spiritual first **conjoins** itself with those things which are inmost in the Natural, and afterwards, through these, with those which are more exterior; nor can the internal of man **conjoin** itself with his external, unless the truth in the latter become the good of truth . . . The good in the internal man can be **conjoined** with the good in the external man, but good cannot be **conjoined** with truth immediately. Hence it is evident, that the truth with man must first become truth in will and act, that is, the good of truth, before the **conjunction** of the Rational

with the Natural, or of the internal man with the external, can take place. . . This **conjunction** successively becomes more interior as more interior truths are implanted in that good.

[A.] 4358. Divine good at once acknowledges the truths which it will **conjoin** with itself. . . (for good and truth) **conjoin** themselves of themselves; but such as is the good, such are the truths it **conjoins** with itself. . .

— The **conjunction** of good with truth is a marriage in the spiritual sense.

4364². The case is the same in spiritual things, or in the things of faith, when they are being **conjoined** with the good of charity.

—³. Man can be **conjoined** through affection with those things which he does not see and feel, thus with Heaven, nay, with the Lord Himself; and he who is able to be **conjoined** with the Divine can never die.

4368⁵. Hence it is evident, that the truths of faith can never be **conjoined** with anyone, unless he is in the good of genuine charity, thus with nothing but good. . .

4375. What is successive of the **conjunction** of good with truth. Sig.

4377^e. When he is a little child. . . there are only general truths. . . with which good is then **conjoined**; thus only exteriorly, and not interiorly; it is **conjoined** more interiorly successively, as he advances in age.

4380. With regeneration, which is effected through the **conjunction** of good with truths, the case is this. . . When good has applied itself to truths, and has **conjoined** itself a little with them, truth appears to react, but. . . it is the good **conjoined** or adjoined to it which reacts through truth.

4384. Until they can be **conjoined**, namely, the truth which is 'Jacob' with the good which is 'Esau.' Sig.

— 'Seir' = the **conjunction** of spiritual with celestial things in the Natural, that is, of the truth which is of faith with the good which is of charity. The good to which truth is **conjoined** in the Natural, and, in the supreme sense, the Divine Natural of the Lord as to good **conjoined** with truth there, is what is properly signified by 'Seir' in the following places. III.

4385. That something concerning the truth of good might be **conjoined**. Sig.

— 'To set with thee' = to **conjoin**.

4402². Man is made spiritual (as distinguished from celestial), by this, that with him truths are **conjoined** with good, that is, those things which are of faith with those things which are of charity, and this in his Natural; exterior truths are first **conjoined** with good there, and afterwards interior truths; the **conjunction** of exterior truths in the Natural is treated of in this chapter, from verse 1 to verse 17, and the **conjunction** of interior truths with good, from verse 17 to the end. Interior truths are no otherwise **conjoined** with good than through enlightenment flowing in through the internal man into the external. . .

4433. (The truth of the Church from ancient times) could be **conjoined** only illegitimately with the affection of the truth signified by the sons of Jacob her brothers. Sig. and Ex. 4439. 4445.

— 'To take her, to lie with her, and to compress her' = to be **conjoined**, but not in the legitimate manner which is effected through betrothal. 4439. 4445.

4434. An inclination to **conjunction**. Sig. 4449.

— The things which are of marriage love involve spiritual **conjunction**, which is that of truth with good and of good with truth. . .

—². Betrothal and marriage here, (Rev. xxi) = the **conjunction** of the Lord with the Church.

4462². The genitals of both sexes = those things which are of the **conjunction** of good and truth, and they not only signify, but actually correspond to them.

4468. **Conjunction** also as to doctrine. Sig.

— There are two things which **conjoin** the men of the Church, namely, life and doctrine; when life **conjoins**, doctrine does not separate; but if only doctrine **conjoins**, they separate from one another. . .

4525^e. Man. . . has the power of thinking about God, and of being affected with what is Divine, and thus of being **conjoined** with Him. . . and those who are able thus to be **conjoined** with the Divine do not die, for when corporeal things. . . are separated, the interior ones remain **conjoined**.

4572. The reason that now there is comfort, is that the **conjunction** of good and truth in the Natural is effected through temptations; the **conjunction** itself causes comfort, because **conjunction** is the end of temptations. . .

—². All the **conjunction** of good with truth is effected through temptations. Why.

—^e. The joy and comfort are not on account of the victory, but on account of the **conjunction** of good and truth, for all **conjunction** of good and truth has joy in it, because this is the heavenly marriage, in which is the Divine.

4592⁵. Hence it is evident that Joseph and Benjamin were most closely **conjoined**, not because they had the same mother, but because by them is represented the spiritual **conjunction** which there is between good and truth; and as both are an intermediate between the celestial and the spiritual man, Joseph could not be **conjoined** with his brethren, or with his father, except through Benjamin, for without an intermediate there is no **conjunction**.

4601². With those who separate the things of faith from those which are of charity in the understanding and thence in the life, evil is **conjoined** with truth and falsity with good; it is this very **conjunction** which is called profanation. —³.

4606. 'Levi,' in the external sense, = **conjunction**.

4612. The Divine Natural **conjoined** with the Divine Rational. Sig.

— **Conjunction** is signified by 'he came to him.'

—². As to what concerns the **conjunction** of the Rational and of the Natural, which is treated of in what follows. . .

—⁴. Hence it is that the Natural must be regenerated before it can be **conjoined** with the Rational.

4647^e. The chief things from the **conjunction** of good and truth. Sig.

4675. The **conjunction** of the Divine Spiritual of the Rational with the Divine Spiritual of the Natural. Sig.

4683. They **conjoin** works thus, merely from doctrine, not from life.

4750^e. When the loves of self and of the world had not mutually **conjoined** them . . .

4820. The tribe of Judah would **conjoin** itself with evils and the falsities of evil. Sig.

—, Marriages represent the **conjunction** of good and truth; and, in the opposite sense, the **conjunction** of evil and falsity.

—^e. The **conjunction** of evil and falsity is nothing but whoredom.

4835^e. 'A brother' = consanguineous good, with which was to be **conjoined** the truth represented by 'a widow'; for truth cannot be **conjoined** with any good except its own . . .

4859. The quality of truth does not appear until it is **conjoined** with its own good. Sig.

—, Wherefore Judah was **conjoined** with her as with a harlot, but not so Tamar with him. 4871^e.

4871. A pledge of **conjunction**. Sig.

4874. These also are pledges of the **conjunction** of the external man.

—². The **conjunction** of internal truth with external, or with the religion of the Jewish nation, is represented by the **conjunction** of Tamar with Judah . . . and the **conjunction** of the religion of the Jewish nation with the internal of the Church is represented by the **conjunction** of Judah with Tamar as with a harlot; these **conjunctions** also are precisely so circumstanced. —, Ex.

4912. No **conjunction** of the external with the internal, but of the internal with the external. Sig.

4914. No more any **conjunction** with the internal of the Church. Sig.

—, 'To know' = to be **conjoined**.

4928. Good . . . only flows into truth through affection according to the degree of the **conjunction** of truth with it; when therefore truth is **conjoined** with good, which is effected when man is regenerate, good manifests itself . . .

4963. Through man there is **conjunction** of Heaven with the world . . .

4989. (Natural truth not spiritual adjoined to the good of the Natural) desired **conjunction**. Sig.

—, 'To lie with me' = **conjunction**, namely, of the spiritual natural good, which now is 'Joseph,' with natural truth not spiritual, which is 'the wife of his lord;' but unlawful **conjunction**.

—, Unlawful **conjunctions** are described by harlotry.

—, The **conjunction** of these principles cannot exist in internals, but only in externals, in which it appears as if there were **conjunction**, but there is only affinity . . . For 'the garment' = what is external, through which there is as if it were **conjunction**.

4997. Disjunction, and no **conjunction**. Sig.

—, 'Evil,' and also 'sin' = disjunction, and no

conjunction, namely, when natural spiritual good is **conjoined** with truth natural not spiritual.

—, Good is **conjunction**, because all good is of love to the Lord and of love towards the neighbour; the good of love to the Lord **conjoins** him to the Lord, and consequently, all the good which proceeds from the Lord; and the good of love towards the neighbour **conjoins** him with Heaven and with the Societies there; thus also, through this love, he is **conjoined** with the Lord . . .

5002. 'To be with anyone' = to be more closely **conjoined**, or united. The reason it is to be united, is that the very being of a thing is good, and all good is of love, which is spiritual **conjunction**, or union. Hence, in the supreme sense, the Lord is called being or Jehovah, because from Him is all the good which is of love, or of spiritual **conjunction**. . . Where, therefore, there is no **conjunction**, or union, there is no being . . .

—². The being of a society (in which everyone is for himself) is also **conjunction**, or union, but only in externals . . .

—^e. It is otherwise in Heaven, where there is internal **conjunction** through love to the Lord . . . When external bonds are relaxed there, they are more closely **conjoined** together.

5114^e. With brute animals there is no reception, and no reciprocal appropriation of the Divine through any acknowledgment and affection, and thence **conjunction** . . .

5117. The **conjunction** of spiritual truth with celestial good. Sig.

—, 'To ripen' = the progress of regeneration even to the **conjunction** of truth with good, thus **conjunction** . . . Their **conjunction** in the Sensual is circumstanced as is the ripening of the clusters into grapes; for in regeneration all truth tends to **conjunction** with good.

5133. By communication with the interior Natural is meant **conjunction** by correspondence. Sig.

5161. Initiation and **conjunction** with the exterior Natural. Sig.

—, 'A feast' = initiation to **conjunction**; and also **conjunction** through love, and appropriation.

—, In old times feasts signified initiation into mutual love, and thus **conjunction**; they also took place on birthdays, which represented regeneration, which is the **conjunction** of the interiors with the exteriors through love, consequently, the **conjunction** of Heaven with the world in man, for what is worldly or natural with him is then **conjoined** with what is spiritual and celestial.

5169. Not as yet complete **conjunction** with the Celestial of the Natural. Sig.

5169. 'To recollect, or remember Joseph' = the reception of faith, consequently, also, **conjunction**, because **conjunction** is effected by means of faith.

5194. After the state of **conjunction**, namely, of the sensuous things which are of the exterior Natural with those which are of the interior Natural. Sig.

—, 'The days of two years' = a state of **conjunction**; for 'two' = **conjunction**. Ex.

[A.] 5212. The scientific which are of the Natural **conjoined**. Sig.

— 'On one stalk' = **conjoined**; for the things which are on one stalk are **conjoined** as to their origin.

5229. The reason 'to recollect' = **conjunction**, is that in the other life, the recollection of anyone **conjoins** . . .

5270². The truths which he has learned are to be initiated and **conjoined** with good; but they cannot be initiated and **conjoined** with good so long as the evils of the love of self and of the world remain in the natural man; these loves were the first introducers, with which truths could not be at all **conjoined**; wherefore, in order that **conjunction** may be effected, the truths before introduced and retained through these loves must be exterminated . . . In the degree in which these evils withdraw, truths are replaced, and are **conjoined** with good.

5320. A significative of the **conjunction** of interior things with exterior ones. Sig.

— 'A necklace of gold' = **conjunction** through good.

— A sign of the **conjunction** of interior truth with exterior truth. Sig.

5340². Truth is **conjoined** with good, when a man perceives delight in benefiting the neighbour for the sake of what is true and good . . .

5365². When truth is in need of good, truth is **conjoined** with good, and when good is in need of truth, good is **conjoined** with truth; for the reciprocal **conjunction** of good and truth, namely, of truth with good and of good with truth, is the heavenly marriage. . . At the beginning of regeneration . . . truth has no good wherewith to be **conjoined**, therefore it is indrawn . . . and according to the influx of good into the Natural there is effected the **conjunction** of truth with good; but still from this **conjunction** there is no fructification. But when the man is regenerate . . . good procures for itself truth with which it may be **conjoined**; hence comes the **conjunction** of good with truth; and when this is effected, truth is fructified from good, and good from truth. . . They are **conjoined** according to the desire and its quality . . .

5420. There was not as yet correspondence, and through correspondence **conjunction**. 5511, Sig. and Ex.

5422. No **conjunction**, because without a medium. Sig.

— e. External truths, without **conjunction** through a medium, cannot regard internal truths otherwise than from the light of the world . . .

5440. That all things of faith are thus **conjoined** together. Sig.

— 'Brethren' = **conjunction** through good; for when truths are **conjoined** through good, they put on as it were a brotherhood one among another. If, without good, they appear to be **conjoined**, still they are not **conjoined** . . . The first and the last must **conjoin**, for there to be **conjunction**. . . And further, in order that truths may be **conjoined**, good must reign universally; for it is that which reigns universally which **conjoins**.

5469². It treats of the **conjunction** of the internal of the Church with its external, in general and in particular.

5574. The subject is continued concerning the **conjunction** of the truths of the Church in the Natural,

which are the ten sons of Jacob, with the Celestial of the Spiritual, or truth from the Divine, which is Joseph, through the medium, which is Benjamin. In this chapter it only treats of the general influx, which precedes the **conjunction**.

5596. They separated from themselves the truth of good, to **conjoin** it with the Spiritual from the internal. Sig.

— 'To tell' = to communicate; hence also to **conjoin**, for when it passes into the will of another, **conjunction** is effected from what is communicated . . .

5643. They will be **conjoined** when they are with the medium. Sig.

5645^o. General **conjunction**, which is the first introduction. Sig.

— But when the truth which flows in is perceived, there is a second **conjunction**. Sig.

5663². Consequently, they could not be **conjoined** with another Divine (than the Divine Human), for **conjunction** is effected through the thought which is of the understanding, and through the affection which is of the will, thus through faith and love. For when the Divine itself is thought of . . . no **conjunction** is effected. . . They knew also, that unless they were **conjoined** with the Divine, they could not be saved. 8705⁴.

5667. Initiation to **conjunction** with the internal. Sig.

5698. Perception of **conjunction** through the medium with truths in the Natural. Sig.

— 'To set on bread' = **conjunction** through the medium with truths in the Natural . . . for eatings together and feasts = **conjunction**, specially, initiation to **conjunction**. . . As **conjunction** is through a medium, when he saw Benjamin, Joseph commanded that they should eat with him.

5807. The **conjunction** of new truth with spiritual good from the Natural. Sig.

— With this new truth there cannot but be **conjunction**, because it is from that good. The **conjunction** between this truth and good is like the **conjunction** between a father and a son; it is also such a **conjunction** as exists between the willing and the understanding of the mind . . .

— 'Love' = **conjunction** . . . for love is spiritual **conjunction**, because it is a **conjunction** of minds, or of the thought and will of two . . .

—³. The opposite loves, namely, the loves of self and of the world, are not **conjunctions**, but disjunctions; they indeed appear as **conjunctions** . . . but as soon as the one ceases to favour the other, there is disjunction.

5816. No mercy and **conjunction** with truths in the Natural (unless the truth represented by 'Benjamin,' be subjected to internal good). Sig. . . When there is no mercy, there is also no **conjunction**; for there is then no love, which is spiritual **conjunction**.

—³. Hence it is evident, that **conjunction** is effected through this truth with the truths which are beneath . . .

5869. All things now prepared for **conjunction** by the Celestial internal. Sig.

— e. In the preceding chapter, it treated of initiation to **conjunction**, in this chapter, it treats of **conjunction** itself.

5871. When **conjunction** is being effected of the

truths which are in the external man with the good which is in the internal, that is, when the truths of faith are being **conjoined** with the good of charity, all those scientifics which do not agree . . . are rejected to the sides. Sig.

5880. When the internal is being **conjoined** with the external, or good with truth, there is first effected a communication on the part of the internal with the external, but not yet a reciprocal communication; when there is this, there is **conjunction**. Sig.

5882. Here is described the act of **conjunction**. . . When the **conjunction** of the internal with the external, or of good with truth, takes place, there is for the first time given a capacity of perception that man is affected with truth and thus with good . . .

5909. Sure **conjunction**. Sig.

—'. 'To come down,' or to come to me = **conjunction**.

5911. Perpetual **conjunction**. Sig.

5926. Inmost **conjunction** with the medium. Sig.

5928. As to the **conjunction** of good with truths, and the reciprocal of truths with good, it is to be known, that when good flows into truths, and **conjoins** them with itself, it infuses into them good from its own, and, by what is its own, devotes them to itself; hence is the **conjunction**.

5954. It treats of the **conjunction** of the natural man with the spiritual. . . When the **conjunction** is effected, truths are changed, and become new . . .

5975. A longing for **conjunction** previous to a new state. Sig.

—'. 'To go and see' = to be **conjoined**; the reason 'to see' = to be **conjoined**, is that interior sight in the Spiritual World **conjoins**; interior sight is thought; and in a Society there . . . what one thinks another thinks, thus thought **conjoins**; and also when anyone thinks of another, he is presented to view, thus also it **conjoins**.

5994. It treats in this chapter of the **conjunction** of the Celestial internal, which is 'Joseph,' with spiritual good from the Natural, which is 'Israel.' Then are enumerated in their order the truths and goods of the Church with which **conjunction** should afterwards be effected. 6033.

6034. The first, and also that which is continuous of **conjunction**, is mercy. Sig.

6091. An earnest wish for the **conjunction** of truth with what is scientific in the Natural, and thence fructification. Sig. 6117.

—'. Fructification follows from **conjunction**, for when **conjunction** has been effected, good increases and truth is multiplied . . .

6195. Hence it was evident how loves **conjoin**, and that thence is the **conjunction** of all in the other life . . . Whereas truths do not **conjoin**, but the affections of truth. Hence it was evident to me, how man is **conjoined** either with Heaven or with Hell, namely, through loves . . .

6260. **Conjunction** from the affection of truth. Sig.

6261. **Conjunction** from the affection of good. Sig.

6348. Faith separated from the good of charity has filthy **conjunction**. Sig.

—'. For if faith in doctrine or understanding, which is here represented by 'Reuben,' be not initiated into and **conjoined** with good, it is either dissipated, or is initiated into and **conjoins** with evil and falsity, which is the filthy **conjunction** here signified. Ex.

6370. They who are in love towards the neighbour are most closely **conjoined** with the Lord . . .

6375. 'To bind' = to be **conjoined**.

—'. **Conjunction** with the external Church through truth in the Natural. Sig.

6435². (The **conjunction** of the two Kingdoms.) Sig. and Ex. —³.

6501. The first **conjunction**. Sig.

6717. The **conjunction** with good of the truth whose origin is from good. Sig. and Ex.

6765^e. Combat can be carried on from truth not genuine, provided it be such that it can in some way be **conjoined** with good, and it is **conjoined** with good through innocence, for innocence is the medium of **conjunction**.

6782. **Conjunction** with the good itself of that Church. Sig.

—'. 'To come to anyone' = to be **conjoined**.

—'. The **conjunction** here signified is that of the truths of the Church with its good.

6783. **Conjunction** now sure. Sig.

6789. How, without that truth, could they be **conjoined** with the good of the Church? Sig.

—². Unless external truth be from internal truth, it cannot be **conjoined** with good. Examps.

—'. Hence it is evident, that external truth is **conjoined** with internal truth when the man is in good, he knowing nothing about it.

6806. It is charity which **conjoins** the Lord with man.

—³. 'To Know' involves **conjunction**, and man is said to be known by the Lord in the proportion that he is **conjoined** with Him . . .

7054. That (the truth of doctrine) should be **conjoined** with the truth which proceeds immediately from the Divine. Sig.

7055. **Conjunction** where there was none before, that is, of the truth which proceeds immediately from the Divine with the truth which proceeds mediately. Sig. and Ex. 7056, Ex.

7056. **Conjunction** in the good of love there. Sig.

7179. The understanding and the will . . . **conjoin** themselves together with those who are in good and thence in truth; and they also **conjoin** themselves together with those who are in evil and thence in falsity . . .

7200. It is said that they were to be delivered and elevated into Heaven for the sake of **conjunction**; for **conjunction** with the Lord is effected through faith and love . . . those who receive these are **conjoined** with Him, and those who are **conjoined** with Him cannot but be elevated to Him.

7211^e. Wherefore, unless in Heaven they had an idea of a human shape in connexion with God . . . they could not be **conjoined** with the Divine, neither through faith,

nor love . . . Hence it is that in the Heavens the Divine Human is the all in their regards, and thence the all in faith and love, whence comes **conjunction**, through which comes salvation.

[A.] 7290. For correspondences, representatives, and significantives **conjoin** the natural world with the Spiritual World.

—². There is then a **conjunction** of falsity and truth, thus profanation.

7319^e. Profaned truth is falsity **conjoined** with truth ; and falsified truth is falsity not **conjoined** but adjoined to truth.

7507. Through charity they are **conjoined** with the Divine, and . . . what is **conjoined** with life itself and with what is eternal cannot die . . .

7757. The **conjunction** of the good of charity with the truth of faith is effected in the interiors of man . . . Without this **conjunction** charity is not charity . . .

7859². This represented that interior and exterior things must be **conjoined**, that is, act as one . . .

8367². The reason is that through temptations truths and goods are implanted, and are **conjoined**. 8557^e. 8559.

8422^e. After this arrangement there is **conjunction**, which is signified by 'the seventh day.' 8423. 8490^e.

8423. 'To be double' = to be **conjoined** ; because 'two' = **conjunction**. Ex.

— . The **conjunction** of (the will and understanding) is called a marriage.

—^e. Hence it is evident that faith without love or charity cannot produce any fruit, but that fruit must be from both **conjoined**.

8490. Power for **conjunction**. Sig.

8495. The **conjunction** of good and truth to eternity. Sig.

— . As the **conjunction** of good and truth is effected by the Lord alone, and in a state of peace . . . 8517.

—³. The **conjunction** (of the Angels) with the Lord consists in this . . .

8496. Preparation for the **conjunction** of good . . . and for the **conjunction** of truth. Sig.

8497. The good and truth which flow in from the Lord are **conjoined** and as it were appropriated ; such is the **conjunction** of Heaven, that is, of those who are in Heaven, with the Lord.

—^e. The reason why life appears as man's own, is that the Lord from Divine love wills to give and **conjoin** with man all things which are His own, and so far as it can be effected, He does **conjoin** them.

8504. As good has been **conjoined** with truth by the Lord. Sig.

8506. The reception of truth before it is being **conjoined** with good. Sig.

— . After this state there is a state of the **conjunction** of good and truth, thus a state of rest . . . That there is then rest for the Lord also, is because when good has been **conjoined** with truth, the man is in the Lord, and is led by the Lord without labour and combat. 8510.

8516. In order that **conjunction** may be afterwards effected. Sig.

— . When man is in the **conjunction** of good and truth he acts from good, and no longer from truth.

—². Good chooses and **conjoins** with itself the truths which are in agreement with it.

8517. This was a representative of the state of peace, in which the **conjunction** of good and truth is effected by the Lord, for all the **conjunction** of good and truth is effected in that state.

—^e. If man were to lead himself, even by truth, he would dissipate the state of peace, consequently there would be no **conjunction**.

8540^e. What is profane is evil **conjoined** with good.

8598. The **conjunction** of truth Divine with the good of charity, and thence influx. Sig.

— . 'To stand' = to be **conjoined**, and to flow in.

8644. In what follows, the **conjunction** of Divine good with Divine truth is treated of.

8648². The truth which proceeds from the Lord is always **conjoined** with its own good ; but in the first state, which is before regeneration, good is not received, but truth . . . In the second state, however, which is after regeneration, good is received **conjoined** with truth.

8657. **Conjunction** in the state before regeneration, when there are temptations. Sig.

8662. Application precedes **conjunction**. Sig. 8664.

8691. When there are **conjunction** and union there is reciprocity . . .

8702. When good and truth are **conjoined**, there is consent in each and all things, namely, of good with truth, and of truth with good. Sig.

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

8725. The choice of truths with which good could be **conjoined** with those who are of the Spiritual Church. Sig. and Ex.

— . There are truths with which good cannot be **conjoined** . . .

— . Good is not **conjoined** with truths until they are purified from the falsities which are from evil, and until they are connected with all the truths which are to be of faith with the man who is to be regenerated.

8734. Hence was evident to me what the **conjunction** of minds is, or spiritual **conjunction**, which is charity or mutual love . . .

8760. Truth from the Divine which is below Heaven **conjoining** itself with the Divine truth which is in Heaven. Sig.

— . 'To go up' = to **conjoin**, for he who goes up to the Divine **conjoins** himself with it ; as when it is said 'to go up into Heaven' the meaning is, to be **conjoined** with the Lord.

8761. 'To call to Him,' when said of the Divine, = **conjunction**, here union, because it is said of that of Divine good with Divine truth, which through **conjunction** become one.

8767. Life in good, and thence **conjunction**. Sig. and Ex.

8772². When therefore these truths are **conjoined** with good the man is regenerate . . .

8778. Correspondence and **conjunction**. Sig. and Ex. —². All **conjunction** of natural with spiritual things, and in general of lower things with higher is effected through correspondence . . .

—^e. **Conjunction** with the Divine may be thus apprehended.

8787. The **conjunction** of truth from the Divine (with those of the Spiritual Church). Sig.

— . 'Go to the people,' when said by Jehovah, = **conjunction**, because the truth from the Divine which is represented by Moses is a mediating of the Divine with those who are of the Church, for in order that the **conjunction** may be effected which is here represented, there must be mediation.

8828. **Conjunction** of truth from the Divine . . . with the Divine Celestial, that is, with the Divine of the inmost Heaven. Sig.

8841. **Conjunction** with internal and external truth from the Divine. Sig.

8877. (Falsities) in a long series, and **conjunction**. Sig.

— . 'Four' = **conjunction**.

8882. Hence it is that when a man believes in one way and lives in another, truth and evil, or good and falsity, are **conjoined** . . . This **conjunction** cannot be loosened . . . except by tearing asunder . . .

8928. The **conjunction** still of the truth of spiritual good with truth Divine. Sig.

— . 'To approach' = **conjunction**, for to approach the Divine is to be **conjoined** with it.

8981². Spiritual good cannot be **conjoined** with those who are in the externals of the Church from infancy, but is only adjoined while they are in combat. Ex.

—³. That which does not enter the will is not appropriated, thus is not **conjoined**; for the **conjunction** of good and truth with man is effected when truth enters the will . . .

8983^e. For regeneration is the **conjunction** of good and truth.

8989². Whence it is that 'a door,' and 'a door-post' = communication and **conjunction**.

8995². The affection of truth from the delights of the love of self or of the world can be **conjoined** with spiritual truth, for . . . an internal affection which is of the spiritual man, is constantly **conjoined** with an external affection which is of the natural man, but so that the internal affection is dominant . . .

8996. (If the affection of truth from natural delight does not agree with spiritual truth) it cannot be **conjoined**. Sig.

— . 'To be betrothed' = to be **conjoined**. Ex.

— . In the Spiritual World, agreement **conjoins**, and disagreement disjoins.

8998. There is no **conjunction** between such (married partners) in the Spiritual World . . . and as there is no **conjunction** between such in the Spiritual World, there

ought to be no **conjunction** on earth; for, regarded in themselves, marriages are **conjunctions** of dispositions and of minds.

9002. **Conjunction** with the affection of truth from another stock. Sig.

— . The matrimony which is here meant by 'betrothing,' in the spiritual sense, is the **conjunction** of the life of one with that of the other; according to Divine order, there is a **conjunction** of the life from the truths of faith with the life from the good of charity; hence comes all spiritual **conjunction**; from which, as from its origin, comes forth natural **conjunction**.

9003. The non-deprivation of **conjunction**. Sig.

9034². There the Lord **conjoins** truths with good: the truths which are thus **conjoined** in the internal man are called spiritual truths, and the good with which the truths are **conjoined**, spiritual good.

9139⁴. By these words is fully described the **conjunction** of the Lord's Spiritual Kingdom with His Celestial Kingdom, that is, the **conjunction** of the second Heaven with the third; consequently, the **conjunction** of the good of faith in the Lord, which is of the Spiritual Kingdom, with the good of love to the Lord, which is of the Celestial Kingdom.

9152^e. Thence is the **conjunction** of Heaven with man; of which there would be none without the Word . . .

9163. In the Spiritual World all things are **conjoined** together according to the reception of truth Divine from the Lord; thus according to the reception of order . . .

9182. Good not **conjoined** with truth. Sig.

— . The law of unlawful **conjunction**. Ex.

— . In these two verses it treats of unlawful **conjunction**, which is afterwards either made lawful, or is dissolved. 9183.

—². Unlawful **conjunction** is that which is not made from conjugal affection, but from some other affection, as from the affection of beauty, etc. . . These **conjunctions** are unlawful at their beginning, because external things are the things which **conjoin**, and not at the same time internal things. Nevertheless, lawful **conjunction** can afterwards be effected from them as means, and it is effected when their minds are **conjoined** . . . Lawful **conjunction**, which is that of minds, is effected when both are in like good and truth . . . Hence it is evident, that lawful **conjunction** is effected when one of the married partners is in truth and the other is in the corresponding good . . .

—⁴. Betrothals before marriages . . . represented the first **conjunction**, which is of the internal man without the external; the marriages themselves then represented the second **conjunction**, which is of the internal man with the external. III.

9184. A token of consent on his part for lawful **conjunction**. Sig.

— . In the spiritual sense, unlawful **conjunction** is the **conjunction** of truth with affection from the delight of gain, or from the delight of honours . . . But this **conjunction** does not injure those who are afterwards regenerated . . . In this manner is lawful **conjunction** effected from unlawful **conjunction**.

—². When the internal man has been opened through

regeneration, good flows in from the Lord through it, which adopts and **conjoins** with itself the truths of faith which have entered through the external; and according to the **conjunction**, the order is inverted . . .

[A.] 9185. If interior good does not admit **conjunction**. Sig.

9186². In order that unlawful **conjunction** may become lawful, the good which flows in from the Lord through the internal man must **conjoin** with itself the truth which enters through the external, that is, through its hearing: if this truth does not agree with that good, then in its place there must be substituted other truth, which does agree or consent to **conjunction**. Sig.

9188. 'A witch' = those with whom something of the Church is **conjoined** with the falsities of the evil of self-love.

— Falsity of faith and evil of self-love are **conjoined** with those who are in Hell, and make the infernal marriage; but (the truth of faith in the Lord and the good of love to Him) are **conjoined** with those who are in Heaven, and make the heavenly marriage: so far as possible, the Lord withholds man from the **conjunction** of truth and good with falsity and evil; because this **conjunction** is profanation; but a number of those who are in the Church cannot be withheld from it . . . These are they who have **conjoined** truths with falsities . . . This **conjunction** is what is signified by 'witchcraft' . . . In proportion as they have **conjoined** these falsities with truths, they have extinguished in themselves spiritual life. Sig.

9190. **Conjunction** with the evils of the cupidities of self-love. Sig.

9206². The longing itself, or the affection itself of truth for the sake of life, regarded in itself, is the affection of **conjunction** (of good and truth); as food or bread long for water or wine for the sake of **conjunction**, for when **conjoined** together they nourish; also as light . . . **conjoined** with heat produces all things on the earth, whereas if the **conjunction** is dissipated, what has been produced perishes . . . So it is with every delight, pleasantness, sweetness, accordance, and harmony, which do not exist from themselves, but from the things which are in them; the **conjunction** causing them to be what they are; and they being what they are according to the **conjunction**.

—^e. All things relate to good and truth; and everything produced by them relates to both together, thus to their **conjunction**.

9207. Something further about the **conjunction** of good and truth;—the truths which are **conjoined** with good have always in them a longing to do good, and of thereby at the same time **conjoining** themselves more closely with good . . .

—⁵. 'Salt' = a longing for **conjunction**.

9227². The good from the Lord meets the truths which have entered through an external way, and, through **conjunction**, causes the truths to become good . . .

9230. The falsified good of faith shall not be **conjoined**. Sig.

9275. **Conjunction** through the good of charity with

those who are in few truths, yet long to be instructed. Sig.

9276. It treats of the **conjunction** of the Church with those who are in few truths; and here, with those who are in the delights of external truth.

—³. The **conjunction** of Heaven with mankind, that is, the **conjunction** of the Lord through Heaven with it, is effected through those who are in the good of charity. . . . Through this good the Lord **conjoins** Himself with those who are in the affection of truth . . . Through these again the Lord is with those who are in the delights of external truth . . . Such is the communication of the Lord through Heaven with man, thus such is the **conjunction**. Ex.

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

— These things take place in order that external things may be **conjoined** with internal ones . . .

—³. He is then in the tranquillity of peace, in which also **conjunction** is effected.

9301. The good of innocence of a latter state ought not to be **conjoined** with the good of innocence of a former state. Sig.

9370. By the Word there is **conjunction** of the Lord with man. Tr.

9373. **Conjunction** with the Lord. Sig.

9378. The **conjunction** and presence of the Lord through the Word in general. Sig.

— 'To approach' = to be **conjoined** through love, for they who mutually love each other are **conjoined**; for love is spiritual **conjunction**. It is universal in the other life that all are **conjoined** together according to the love of good and truth from the Lord; hence the whole Heaven is such **conjunction**. The case is the same with approach to or **conjunction** with the Lord; they who love Him are **conjoined** with Him . . . And all those love the Lord, thus are **conjoined** with Him through love, who are in the good of life from the truths of faith . . . Man of himself cannot approach the Lord and be **conjoined** with Him; but the Lord must approach man and be **conjoined** with him; and as the Lord draws man to Himself, it appears as if man of himself approached and **conjoined** himself . . .

—². The reason there are the **conjunction** and presence of the Lord through the Word, is that the Word is the union of man with Heaven, and through Heaven with the Lord; for the Word is the Divine truth proceeding from the Lord; wherefore they who, as to doctrine and life . . . are in that truth, are in the Divine which proceeds from the Lord, thus are **conjoined** with Him. 9393^e.

9380. No **conjunction** of the external without the internal. Sig. and Ex.

9393^e. The Holy Supper was instituted by the Lord, in order that through it there might be **conjunction** of all things of Heaven, that is, of all things of the Lord, with the man of the Church.

9395^e. The **conjunction** of the Lord with the man of the Church is effected when Divine truth, which proceeds from the Lord, is received by man.

9400. The **conjunction** of the Lord as to the Divine Human with Heaven and with earth . . . through the Divine truth which proceeds from His Divine Human. Sig.

9401. **Conjunction** by the Lord through each and all things of the Word. Sig.

—². It is said **conjunction** by the Lord, because the Lord **conjoins** Himself with man . . .

9410⁴. They who are in the external sense of the Word separated from the internal have no **conjunction** with Heaven, thus none with the Lord. Ex.

9416². The reason there were two tables, was that there might be represented the **conjunction** of the Lord through the Word with the Church, and through the Church with the human race. Sig.

—, Hence 'two' in the Word = **conjunction**. Refs.

9438². Through faith in the Lord, thus through the truths of doctrine, and through love to Him, man is **conjoined**; and when he is **conjoined** with Him he is safe from the assault of the evil Spirits who are from Hell: with others the interiors cannot be opened at all, because they are not in the Lord.

9457⁶. Therefore a representative Church . . . was instituted with the Israelitish people, in order that through such things there might be the **conjunction** of Heaven, thus that of the Lord, with the human race; for without the **conjunction** of the Lord through Heaven man would perish; for man has his life from that **conjunction**. But those representatives were only external media of **conjunction** with which the Lord miraculously **conjoined** Heaven. And when **conjunction** through these things also perished, the Lord came into the world, and opened the internal things themselves which were represented . . . These now **conjoin**; nevertheless, the only medium of **conjunction** at this day is the Word . . .

9493. Divine truth **conjoined** with Divine good, which is everywhere round about. Sig.

—, 'Rings' = the **conjunction** of good and truth; in this case that of Divine truth with Divine good.

—, The reason there were four rings, was that this number = **conjunction**.

—^e. Good is that with which truth is **conjoined** . . .

9509. The reason there is no approach to the Lord except through the good of love, is that love is spiritual **conjunction**, and all good is of love; they therefore who are in the good of love to the Lord are brought in to Him in Heaven, because they are **conjoined** with Him.

9516. The **conjunction** of truth and good. Sig.

9522. 'I will speak to thee from above the propitiatory' = **conjunction**. 'To speak,' when by Jehovah, = influx; thus also **conjunction**; for where there is influx there is **conjunction**.

9529. Everything as to **conjunction** with good. Sig.

—, By **conjunction** with good is meant the **conjunction** of the receptacle, which is signified by the table, with the good of love, which is signified by the breads of faces upon the table.

9530. Something as to **conjunction** with truth. Sig.

9534. **Conjunction** (in the termination of the sphere of good) with truth from the Divine. Sig. and Ex.

—². The Divine sphere which encompasses and protects Heaven is a sphere of Divine truth **conjoined** with Divine good; but that which guards Hell, is a sphere of Divine truth separated from Divine good.

9562. The middle through which there is **conjunction**, and from which there are powers. Sig.

9605. **Conjunction** through the celestial love of truth. Sig.

—, 'Loops' = **conjunction**, because **conjunction** is effected by them.

9606. The **conjunction** of the one sphere with the other. Sig.

—, In Heaven, spheres **conjoin** . . . The Angels and angelic Societies are **conjoined**, and are also disjoined according to these spheres . . . In proportion as these spheres derive from the Lord, they **conjoin**; but in proportion as they derive from the proprium of an Angel, they disjoin; hence it is evident that the Lord alone **conjoins**.

9608. Plenary **conjunction** in the ultimates of the spheres. Sig.

9610. **Conjunction** on both sides in every way. Sig. and Ex.

9611. The plenary capacity of **conjunction** from good. Sig.

—, 'Small hooks' = the capacity of **conjunction**; for the capacity of **conjunction** is in them from their form.

9613. Laws relating to the **conjunction** of the angelic Societies into one. Enum.

9623. The plenary **conjunction** of the one sphere with the other. Sig.

9637. Truth from good **conjoining** as much as is sufficient. Sig.

9639. The consequent **conjunction** of the Lord with those who are in the second Heaven. Sig.

—, The Divine good proceeding from the Lord is what **conjoins** all who are in Heaven; for that which reigns universally in Divine truths is Divine good; and that which reigns universally, **conjoins**.

9645. 'Two bases under one board' = the **conjunction** of truth with good.

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

9656. **Conjunction** from what is exterior and from what is interior. Sig.

9671. The goods of love and of faith **conjoined** in a uniting medium. Sig.

9674. The good of merit, which is of the Lord alone, **conjoining** and supporting. Sig.

9676. 'Hooks of gold' = the methods of **conjunction** through good.

9677. The power of **conjunction** through truth. Sig.

9678. The capacity and thence the actuality of **conjunction**. Sig.

[A.] 9680². They who are **conjoined** with the Lord through the good of love are with Him ; but they who are **conjoined** with the Lord through the good of faith are indeed with Him, but more remotely: in the middle Heaven there is **conjunction** with the Lord through faith implanted in the good of charity towards the neighbour.

9728. The sphere of good through which there is **conjunction**. Sig.

9749. 'Hooks of silver' = the methods of **conjunction** through truth.

9777. All things **conjoining** and securing each Heaven. Sig.

—¹. 'Pegs' = things **conjoining** and securing.

—^e. 'Nails' and 'ropes' = things confirming and **conjoining**. 9854².

9786. All **conjunction** with Him is effected through influx.

9806. The **conjunction** of Divine truth with Divine good in the Lord's Divine Human. Sig.

9836. 'The two shoulders shall be **conjoined** with it at the two ends, and it shall be **conjoined**' (Ex. xxviii. 7) = the preservation of good and truth on every side and for ever, with all work and power, through union in every respect. . . 'To be **conjoined**' = union in every respect.

9854. 'With cord work' = the method of **conjunction**.

9855. **Conjunction** with the good from which are truths, and thus the preservation of the Spiritual Kingdom. Sig.

9864. The **conjunction** of all truths from good. Sig.

—². All in the Heavens turn their faces to the Lord . . . hence it is that they are all **conjoined** as one.

9879. The **conjunction** of the whole Heaven in the extremes. Sig.

9882. The sphere of Divine good, through which there is **conjunction** on the higher part of Heaven. Sig.

—¹. 'The two rings of gold' = the sphere of Divine good, through which there is **conjunction**. 9884.

9883^e. The **conjunction** of the sphere of Divine good in the extremes of Heaven. Sig.

9884. A method of the indissoluble **conjunction** of good with the Divine sphere. Sig.

—¹. 'Cords' = indissoluble **conjunction**. 9886.

9886. The method of the **conjunction** with the supporting things in the extremes. Sig.

9891. The **conjunction** and preservation of the middle part of Heaven. Sig.

—¹. It treats of the **conjunction** of all the goods and truths of Heaven with the ultimates there, and thence of the preservation of the whole and of all its parts. Ex. 9895.

9896. The **conjunction** and preservation of all things of Heaven through the sphere of Divine good in the externals of the Spiritual Kingdom. Sig.

—¹. 'To tie' = **conjunction** and preservation.

9933. All **conjunction** in the Spiritual World, of whatever kind, is effected through influx.

10001. The **conjunction** of both (Divine good and Divine truth) in Heaven. Sig.

—². The place at the door of the tent represented the **conjunction** of good and truth, which **conjunction** is called the heavenly marriage.

—^e. The **conjunction** of good and truth is the heavenly marriage, and is Heaven. Refs.

10047. The **conjunction** (of Divine truth) with Divine good. Sig.

—³. In proportion as man desists from evils, the Lord **conjoins** good with truth . . .

10067². No one can be **conjoined** with the Divine itself through love and faith without the Divine Human . . .

—⁸. Reciprocal **conjunction** is thus described ; but still it is not meant that man **conjoins** himself with the Lord, but that the Lord **conjoins** with Himself the man who desists from evils ; for to desist from evils is left to man's decision ; and when he desists, there is effected the reciprocal **conjunction** of the truth which is of faith and of the good which is of love by the Lord, and not at all by man . . .

—⁹. This reciprocal **conjunction** may be illustrated by the **conjunction** of the understanding and will with man. Ex.

—¹¹. Those things which are of the civil and moral state **conjoin** themselves together in the external man ; but those which are of the spiritual state **conjoin** themselves together in the internal man ; and afterwards through the internal in the external . . .

10099². The good of love is what immediately **conjoins** man with the Divine ; for love is spiritual **conjunction**.

10129⁹. The good of love to the Lord from the Lord is the holy of holies, because the Lord thereby **conjoins** Himself immediately ; but the good of charity towards the neighbour is the holy, because the Lord thereby **conjoins** Himself mediately ; and so far **conjoins** Himself as it has in it the good of love from the Lord.

10143². The implantation of good and truth is to think and will good and truth, and to speak and do them ; and the **conjunction** of both is to live from them ; for when good and truth are **conjoined** with man, he has a new will and a new understanding ; thus new life.

10181. Degrees of good and truth, and their **conjunction**. Sig.

10188. The sphere of Divine good, through which there are **conjunction** and preservation. Sig.

10205. Acknowledgment, faith, and love to the Lord are the principal things of all the worship within the Church ; for acknowledgment, faith, and love **conjoin** ; acknowledgment and faith **conjoin** the Intellectual therein, and love the Voluntary ; he therefore, who, within the Church, does not acknowledge the Lord, has not any **conjunction** with the Divine . . . and when there is not any **conjunction** with the Divine, there is not any salvation . . .

10230. **Conjunction** with Heaven through the acknowledgment that all truths and goods are from the Lord. Sig. and Ex.

10237a. The reason the laver was placed between the tent of the assembly and the altar . . . was that there might be represented the purification of the heart,

and regeneration, which in its essence is the **conjunction** of truth and good; for the **conjunction** of truth and good is Heaven itself with man . . . This **conjunction** is effected through the truths of faith . . . wherefore, when man lives according to the truths of faith, there is effected the **conjunction** of truth and good . . .

10244. **Conjunction** with Heaven, and through Heaven with the Lord, in the Church with that nation, was merely through representatives; wherefore, as soon as they did not minister according to the prescribed rituals, the representative perished, and with it the **conjunction** with Heaven; and when the **conjunction** with Heaven perished, there was no protection against Hell.

10262. The amount of the **conjunction**. Sig. —⁶.

—'. 'Oil' = the Lord's Divine celestial good, which is the **conjunctive** itself of all things in the Heavens. Ex.

10287. **Conjunction** with those who do not acknowledge the Lord; thus who are in evils and the falsities of evil. Sig.

—'. The **conjunction** of Divine truth with those who do not acknowledge the Lord is profanation; for profanation is the **conjunction** of Divine truth with falsities from evil . . . By their subsequent denial there is effected their **conjunction** with falsities from evil . . .

10300. The reason there ought to be a desire of truth for good, is that this desire is **conjunctive** of both; for in proportion as truth desires good it is **conjoined** with it. The **conjunction** of truth and good is what is called the heavenly marriage, which is Heaven itself with man; wherefore, when, in Divine worship . . . there is the desire for that **conjunction**, there is Heaven, thus the Lord, in everything therein: this is signified by the requirement that the incense should be salted. The reason 'salt' has this signification, is from its **conjunctive** nature; for it **conjoins** all things, and hence gives them relish; it even **conjoins** water and oil, which otherwise are not **conjoined**. —⁸.

—⁵. As the desire of truth for good **conjoins**, so the desire of falsity for evil **disjoins** . . .

10367². Hence it is evident, that man is **conjoined** with the Lord through good, and not at all through truth without good.

10371. **Conjunction** with the Lord to eternity. Sig.

10375. The **conjunction** of the Lord through the Word with man. Sig. 10452, Ex.

—'. The **conjunction** thereby with man is signified by there being two tables, and by their being **conjoined** for a resemblance of a covenant.

10452². Hence it follows, that if this medium of **conjunction** (that is, the Word) were not in the world, the **conjunction** with Heaven would perish, and with that **conjunction**, all the good of the will and the truth of the understanding with man . . .

10495. The reception of Divine truth from the Word, and thereby **conjunction** with the Lord. Sig.

10519. The Holy Supper was instituted by the Lord in order that through it there may be the **conjunction** of the Church with Heaven; thus with the Lord. N.210.

10521. Eating = appropriation and **conjunction**.

10554. The Divine things in the Word **conjoined**. Sig. 10555.

—'. 'To speak face to face' = to be **conjoined**. Ex.

—². The nature of the **conjunctions** of celestial and spiritual things in the Word, may in some measure be presented to the idea by the **conjunctions** of the angelic Societies in the Heavens . . .

10555². Mutual **conjunction**. Ex.

10591. Man has been so created . . . that he can be **conjoined** with God in faith and love; and to be **conjoined** with God is to live to eternity.

10632. The primary things whereby there is **conjunction** of the Lord with the human race through the Word. Sig. and Tr.

—³. The **conjunction** of the Lord with the human race through the Word. Ex. In the most ancient times there was no Word, but immediate revelation before the man of the Church, and thereby **conjunction**; for when there is immediate revelation, there is **conjunction** of Heaven with man; the **conjunction** of Heaven with man is the **conjunction** of the Lord with him, since the Divine of the Lord with the Angels makes Heaven . . . (The Ancient Church had **conjunction** with Heaven through representatives; and afterwards the Word was given, which consists of pure correspondences) to the intent that through it there might be **conjunction** of the Lord with the human race; for without **conjunction** through such a Word, Heaven would have altogether receded from man, and thus man would have perished. 10687, Sig. and Ex. H.306.

10642². Man is **conjoined** with him who is worshipped . . . If a man is worshipped as a god, some one from Hell is **conjoined** with the worshipper; for faith and love **conjoin**; the faith of truth and the love of good **conjoin** man with the Lord; but the faith of falsity and the love of evil **conjoin** man with Hell . . .

10647. **Conjunction** with the evil of any religion. Sig.

10651. The **conjunction** of the affections of evil with truths. Sig.

10729². There are action and reaction in all things which are **conjoined** . . . In proportion as truth receives good, it reacts; and in proportion as it reacts, it is **conjoined** with it: hence it follows, that before the Lord **conjoins** Himself with man, He moves him through truths to Himself; and in proportion as man suffers himself to be brought, he is **conjoined** . . .

10730. The second state of the regeneration of man, when he has **conjunction** with the Lord. Sig.

—². (The second of the two universals of the Church) is that man is to be **conjoined** with the Lord, which is effected through regeneration.

10736². The idea of thought concerning God is the principal one of all, for through it, if it is genuine, **conjunction** is effected with Heaven; for the Divine is what makes Heaven.

H. 14. The reason the Divine in Heaven, which makes it, is love, is that love is spiritual **conjunction**; it **conjoins** the Angels with the Lord, and **conjoins** them one with another; and so **conjoins** them, that in the Lord's sight all are as one.

112. How the **conjunction** of Heaven with the world is effected through correspondences. Ex.

[H.112]. Hence it is evident . . . that uses **conjoin**; and that the forms with which uses are clothed are so far correspondences, and so far **conjunctions**, as they are forms of uses.

—². In proportion as man lives according to Divine order . . . his acts are uses in form, and are correspondences, through which he is **conjoined** with Heaven.

— . It is man by means of whom the natural world is **conjoined** with the Spiritual World; he is the medium of **conjunction** . . . Wherefore, in proportion as man is spiritual, he is a medium of **conjunction**; but in proportion as he is not spiritual, he is not a medium of **conjunction**.

114. In order that there may be **conjunction** of Heaven with man, the Word has been written by pure correspondences . . .

115. The most ancients . . . thought from correspondences themselves . . . and therefore were consoiated and spoke with Angels; and thus through them Heaven was **conjoined** with the world.

203(m). (Spirits and Angels) are **conjoined** and disjoined according to the reigning affections.

208. One Heaven is **conjoined** with another, or a Society of one Heaven with a Society of another, by the Lord alone through immediate and mediate influx . . .

246. When Angels speak with man, they turn themselves to him, and **conjoin** themselves with him; and the **conjunction** of an Angel with a man causes them both to be in like thought . . . When an Angel or Spirit . . . by turning to a man, is **conjoined** with him, he comes into everything of his memory . . . They said that they know that their **conjunction** with the man with whom they speak is with his spiritual thought . . . And this took place because it pleased the Lord that there should be such **conjunction**, and as it were insertion, of Heaven with man; but the state of man at this day is different, so that there is no longer such **conjunction** with the Angels, but with Spirits who are not in Heaven. 255.

247. Another reason why Angels and Spirits **conjoin** themselves so closely with man . . . is that there is such **conjunction** between the Spiritual and the natural world with man that they are as it were one . . .

254. Thus has the Lord **conjoined** Heaven and the world through the Word.

255². Hence it is evident, that all **conjunction** in the Spiritual World depends upon the degree in which they turn towards each other. 272^e.

258. Through the Word alone is there communication and **conjunction** of Heaven with the world; thus of the Lord with man.

289. As Divine peace comes forth from the **conjunction** of the Lord with Heaven, and in special with every Angel from the **conjunction** of good and truth, the Angels are in a state of peace when they are in a state of love, for then good is **conjoined** with truth with them. . . The case is the same with the man who is being regenerated; when the **conjunction** of good and truth comes into existence with him, which takes place especially after temptations, he comes into a state of delight from heavenly peace.

291. On the **conjunction** of Heaven with the human race. Gen.art.

— . This could not be, unless man had **conjunction** with Heaven and **conjunction** with Hell; and unless these **conjunctions** were with his will and understanding . . .

294. Hence it is that as man is **conjoined** with Spirits, so is he **conjoined** with Heaven or with Hell, and indeed with that Society there in which he is as to his affection . . .

295². Good Spirits are also adjoined to those who cannot be regenerated; but their immediate **conjunction** is with evil Spirits who communicate with Hell.

—^e. Thus an evil man is **conjoined** with Hell, and a good man is **conjoined** with Heaven.

300. The **conjunction** of Heaven with man is not like the **conjunction** of a man with a man, but is a **conjunction** with the interiors which are of his mind, thus with his spiritual or internal man; with the natural or external man, however, there is a **conjunction** through correspondences.

303. On the **conjunction** of Heaven with man through the Word. Gen.art.

304. Man has been so created, that he has connexion and **conjunction** with the Lord; but with the Angels only consociation; the reason he has not **conjunction**, but only consociation, with the Angels, is that from creation man is like an Angel as to the interiors . . . When, therefore, it is said the **conjunction** of man with Heaven, there is meant his **conjunction** with the Lord, and his consociation with the Angels . . .

308. There is also the **conjunction** of Heaven through the Word with those who are outside the Church. Ex.

313(i). In man are **conjoined** the Spiritual World and the natural world.

367. Marriage in the Heavens is the **conjunction** of two into one mind. Ex. 369.

—^e. Hence it is evident that marriage love originates from the **conjunction** of two into one mind.

369. This **conjunction** is actual **conjunction**. Ex.

422. The state of Heaven with man is the **conjunction** of good and truth with him; and the state of Hell is the **conjunction** of evil and falsity with him: when with a man Spirit good is **conjoined** with truth, he comes into Heaven, because that **conjunction** is Heaven with him; but when with a man Spirit evil is **conjoined** with falsity, he comes into Hell, because this **conjunction** is Hell with him: this **conjunction** takes place in the World of Spirits . . . It is the same whether you say the **conjunction** of the understanding and the will, or the **conjunction** of truth and good.

435. Hence man . . . can thus be **conjoined** with God; and whatever can be **conjoined** with the Divine cannot be dissipated; but whatever cannot be **conjoined** with the Divine, is dissipated.

600. The **conjunction** of man with Heaven and with Hell, is not immediately with them, but mediately through Spirits who are in the World of Spirits . . . Through evil Spirits in the World of Spirits man is **conjoined** with Hell, and through good Spirits who are there, with Heaven.

N. 2. He who lives a life of faith and charity loves another as himself, and through love **conjoins** him with himself; and this mutually and reciprocally; for love is **conjunction** in the Spiritual World . . .

21⁴. How careful the Lord is to prevent truth from being **conjoined** with evil, and the falsity of evil with good. Refs.

23. When truth is **conjoined** with good, it is appropriated to man. Refs.

—³. In order that truth may be **conjoined** with good, there must be consent by the understanding and the will; when there is also consent by the will, there is **conjunction**. Refs.

—⁴. Good is in a perpetual effort and longing to **conjoin** truths with itself. Refs.

—⁵. There must be reciprocal **conjunction**, of good with truth, and of truth with good. Refs.

—⁶. The **conjunction** of truth with good is circumscribed as is the progression of man's life . . . Refs.

—⁷. The **conjunction** of good and truth takes place according to the increase of Knowledges.

—⁸. Good flows in through an internal way, truths through an external way . . . and they are **conjoined** in man's interiors by the Lord. Refs.

—⁹. The quantity and quality of the **conjunction** of truths with good is according to the quantity and quality of his being in good as to life. Refs.

27⁵. When truth is **conjoined** with good, it vanishes from the memory.

—⁶. Truths can only be **conjoined** with good in a free state.

296. The first and primary of the Church is to know and acknowledge its God; for without this acknowledgment there is not **conjunction**; thus none in the Church, without the acknowledgment of the Lord. Sig.

307^e. The Lord is in a continual effort for **conjunction** with man; but the influx and **conjunction** are hindered by man's Own loves. Refs.

—². There is no **conjunction** with the Divine itself in Heaven; but with the Divine Human. Refs.

J. 9⁷. There is an extension of all affections of good and truth into Heaven, and communication and **conjunction** with those there who are in like affections; and there is an extension of all affections of evil and falsity into Hell, and communication and **conjunction** with those there who are in like affections . . .

12. In proportion to the increase in numbers (of the Angels) is the direction and consensus to a one, and thus a closer and more unanimous **conjunction**. Ex.

25. The Spiritual of every man is in **conjunction** with the Divine, for it can think of the Divine, and can also love it . . . thus be **conjoined** with the Divine in thought and will . . . That which can thus be **conjoined** with the Divine, can never die; for the Divine is with him, and **conjoins** him with itself. Ex.

C. J. 21. The Lord so **conjoins** the Societies (in the Spiritual World), that they all lead, as it were, one life of man; the Societies of the Heavens one life of celestial and spiritual love; the Societies of the Hells, one life of diabolical and infernal love: the Heavens and Hells He **conjoins** through oppositions.

S. 62. Through the sense of the letter of the Word there is **conjunction** with the Lord, and consociation with the Angels. Gen.art.

—^e. The **conjunction** does not appear to man, but it exists in the affection of truth and in the perception of it; thus in the love and faith of Divine truth with him.

67^e. The **conjunction** itself through correspondences is such from creation.

78. The Lord is present with man through the reading of the Word, but is **conjoined** with him through the understanding of truth from the Word, and according to it.

Life 3. This (general perception) is from the **conjunction** of Heaven with man.

32^e. Hence it is evident, that good **conjoined** with truth makes love and wisdom with an Angel and with a man . . . Also, that good **conjoined** with truth causes an Angel to be an Angel of Heaven, and a man a man of the Church.

W. 47. The very essence of love . . . is to love others, and be **conjoined** with them through love; it is also to be loved by others, for thus **conjunction** is effected; the essence of all love consists in **conjunction**.

48. To love self alone . . . is dissolution rather than **conjunction**: the **conjunction** of love is from what is reciprocal . . .

56. By contiguity, and not by continuity, **conjunction** comes . . .

115. The **conjunction** is of the Lord with the Angel, and of the Angel with the Lord; therefore the **conjunction** is reciprocal . . . The Angel does not perceive otherwise than that he is in love and wisdom from himself . . . Unless he did so perceive, there would be no **conjunction** . . . Hence it is evident that there must be reciprocity in order that there may be **conjunction**. 116, Ex.

116^e. The **conjunction** of the Lord with man, and of man with the Lord, is in those things which are the Lord's. Sig.

118. An Angel of Heaven and a man of the Church make one through **conjunction**.

162. Then because **conjunction** with Heaven is broken, **conjunction** with Hell takes place . . .

167. The end of creation comes into existence in ultimates, which end is, that all things may return to the Creator, and that there may be **conjunction**. Gen.art.

307². These are called uses . . . because they look to God the Creator from whom they originate, and thereby **conjoin** Him with His great work, and through the **conjunction** bring to pass that they subsist from Him . . . The meaning of this is, that God the Creator brings it to pass that they as it were look and **conjoin** themselves of themselves . . .

330. For man cannot be **conjoined** with the Lord unless he be spiritual, and he cannot be spiritual unless . . . his body be in a sound state . . . The body is like the foundation; the Rational is like the house built upon it; the Spiritual is like the things which are in the house; and **conjunction** with the Lord is like dwelling in it.

390. The **conjunction** of the spirit of man with the

body is through the correspondence of his will and understanding with his heart and lungs ; and disjunction is through non-correspondence. Gen.art.

[W.] 410. The love or will **conjoins** itself with the wisdom or understanding, and causes that the wisdom or understanding is **conjoined** reciprocally. Gen.art.

—⁴. It appears as if the understanding **conjoins** itself with the love or will, but this is a fallacy . . . It is the same with the marriage of good and truth . . . Good **conjoins** itself with truth in so far as it agrees . . . Reciprocal **conjunction**, namely, of truth with good, there is absolutely none ; that it is **conjoined** reciprocally, is from the life of good. P. 80.

P. 3^e. Upon the **conjunction** of the Creator with man the connexion of all things depends, and . . . the preservation of all things.

26. These uses are provided by the Lord from the **conjunction** of evil and falsity which is with those who are in Hell.

28. Heaven is **conjunction** with the Lord. Gen.art.

— . But as **conjunction** with the Lord is various, and hence Heaven is not the same to one as to another, it follows that Heaven is according to **conjunction** with the Lord . . . The **conjunction** is closer and closer, and also more and more remote.

—². This **conjunction** is a **conjunction** of the Lord with the Angels, and of the Angels with the Lord ; thus it is reciprocal : the Lord flows into the life's love of the Angels, and the Angels receive Him in wisdom, and through this they in turn **conjoin** themselves with the Lord . . . It appears to the Angels as if they **conjoin** themselves with the Lord through wisdom, but still the Lord **conjoins** them with Himself through wisdom ; for their wisdom also is from the Lord. It is the same if it is said that the Lord **conjoins** Himself with the Angels through good, and that the Angels in turn **conjoin** themselves with the Lord through truth.

—³. Reciprocal **conjunction**. Ex. . . As perceptions and thoughts appear to the Angels as if they were theirs . . . there is the appearance that the Angels **conjoin** themselves reciprocally with the Lord ; when yet the Lord **conjoins** them with Himself . . . Hence it is manifest that the reciprocal **conjunction** of the Angels with the Lord is not from the Angels, but *as* from them. Such also is the **conjunction** of the Lord with the Church, and of the Church with the Lord, which is called the celestial and spiritual marriage.

29. All **conjunction** in the Spiritual World is effected through looking . . . By the affection of love, **conjunction** is effected ; by the affection of speaking with another, presence only . . . This has been said that it may be known how the Lord's **conjunction** with the Angels is effected, and the apparent reciprocal **conjunction** of the Angels with the Lord . . .

30. The reciprocal **conjunction** with the Lord which makes Heaven in man, is revealed by the Lord in these words, 'Abide in Me and I in you. He that abideth in Me and I in him, the same bringeth forth much fruit ; for without Me ye can do nothing' (John xv. 4, 5). 92.

32. Man is such from creation that he can be more and more closely **conjoined** with the Lord. Gen.art.

33. How man is more and more closely **conjoined** with the Lord. Ex.

—². As the Lord flows into the life's love of everyone, and through its affections into the perceptions and thoughts ; and not the reverse ; it follows that He can **conjoin** Himself closely only in proportion as the love of evil with its affections . . . has been removed. . . Therefore, man ought as of himself to remove the evils of that love ; and then, so far as he removes them, the Lord draws nearer and **conjoins** Himself with him.

—³. Sig.

—⁴. How this **conjunction** appears closer and closer. Ex.

—⁵. The **conjunction** of the Lord with the man with whom evils have been removed, is meant by these words of the Lord. Ill.

34. The more closely a man is **conjoined** with the Lord, the wiser he becomes. Gen.art.

35. (Necessity of wisdom being **conjoined** with love.)

36. No one reaches the first step (of the palace of wisdom) except from the Lord through **conjunction** with Him ; and everyone ascends according to the **conjunction** . . . The twelve steps to the palace of wisdom mean goods **conjoined** with truths, and truths **conjoined** with goods.

37. The more closely a man is **conjoined** with the Lord, the happier he becomes. Gen.art.

42. The more closely a man is **conjoined** with the Lord, the more distinctly he seems to himself as if he were his own ; and the more clearly he recognizes that he is the Lord's. Gen.art.

—². It follows, that **conjunction** with the Lord makes a man seem to himself free, and therefore his own ; and the closer the **conjunction** with the Lord is, the more free he seems ; and hence, the more his own.

58^e. The angels recognize that the **conjunction** of the Divine with them is only what may be called adjunction.

91^e. In the Spiritual World, where spaces are only an appearance, wisdom makes presence, and love makes **conjunction** ; and *vice versa*.

92. The **conjunction** of the Lord with man, and the reciprocal **conjunction** of man with the Lord, is effected through these two faculties. Gen.art.

— . **Conjunction** with the Lord, and regeneration, are one ; for in proportion as anyone is **conjoined** with the Lord, he is regenerated ; wherefore, all that has been said about regeneration may be said of **conjunction**, and what is here said about **conjunction** may be said of regeneration.

—². Anyone may see from reason alone that there is no **conjunction** of minds unless it is also reciprocal, and that reciprocity **conjoins**. If one loves another . . . and is loved in return, then as the one approaches, the other approaches also, and **conjunction** takes place. . . . With those who are in Heaven there is mutual **conjunction**.

—^e. To think from some love of the will, because it is the truth, (that the good we do, and the truth we think are from the Lord,) makes **conjunction** ; for thus man looks to the Lord, and the Lord looks at man.

94. The **conjunction** of the Lord with man, and the

reciprocal **conjunction** of man with the Lord, is effected through loving the neighbour as one's self, and by loving the Lord above all things.

— Reciprocal **conjunction** then takes place; and when there is reciprocal **conjunction**, whatever a man does to the neighbour he does from the Lord; and whatever he does from the Lord is good.

95. As there is a **conjunction** of the Lord with man, and of man with the Lord, there are two tables of the Law; one for the Lord, and the other for man.

96³. Without these two faculties, man could not have been **conjoined** with the Lord. Ex.

—^e. Through these two faculties there is **conjunction** of the Lord with every man . . . therefore every man has immortality; but only that man has eternal life, that is, the life of Heaven, with whom there is reciprocal **conjunction** from inmosts to ultimates.

123. The Continuous of the Divine Providence of the Lord is to **conjoin** man with Himself, and Himself with man . . . Gen.art.

—^e. That man cannot be **conjoined** with the Lord . . . unless allowed to act from freedom according to reason . . . is according to His Divine wisdom . . .

194. (The **conjunctions** of affections with perceptions and thoughts. Ex.)

219⁵. The Lord **conjoins** man with Himself through appearances. Ex.

220. The **conjunction** with man of things temporary and eternal is the Divine Providence. Gen.art. —⁸.

—⁶. The Lord **conjoins** Himself with uses through correspondences, and thus through appearances according to the confirmations of them by man. Ex.

324. He who can receive the Divine, so as to see and perceive it in himself, cannot but be **conjoined** with the Lord, and through this **conjunction** live to eternity.

326. The acknowledgment of God effects the **conjunction** of God with man, and of man with God; and the denial of God effects disjunction. Gen.art.

—². As thought from some Knowledge of another effects presence, so love from some affection for another effects **conjunction** . . . So it is with all things in the human mind . . . they are consociated and **conjoined** according to the affections. . . This **conjunction** is spiritual **conjunction** . . . This spiritual **conjunction** originates from the **conjunction** of the Lord with the Spiritual World and with the natural world in general and in particular; from which it is manifest, that in proportion as anyone knows the Lord, and, from Knowledge, thinks about Him, the Lord is present; and that in proportion as anyone acknowledges Him from the affection of love, the Lord is **conjoined** with him; and, on the other hand, in proportion as anyone does not know the Lord, the Lord is absent; and in proportion as anyone denies Him, he is disjoined. The effect of **conjunction** is, that the Lord turns man's face to Himself and then leads him; and the effect of disjunction is, that Hell turns man's face to itself and leads him.

—⁶. Everyone acknowledges God, and is **conjoined** with Him, according to the good of his life. Ex.

R. 9. There are two essentials through which is effected **conjunction** with the Lord and thence salvation;

the acknowledgment of one God, and repentance of the life.

55. The presence of the Lord with man is adjunction, thus **conjunction** through contiguity . . .

120. Wisdom, and then the appropriation of the good of celestial love in works, and thus the **conjunction** of the Lord with those who do them. Sig.

160. The interiors of their worship are not **conjoined** with the Lord. Sig.

— Dead worship, or worship which is only external, effects the Lord's presence, but not **conjunction**; but external worship in which the interiors live, effects both presence and **conjunction**; for the **conjunction** of the Lord is with those things with man which are from the Lord; which are truths from good.

200². Through the Word there is **conjunction** of the Lord with man, and of man with the Lord; and through this **conjunction** there is life. There must be something from the Lord which can be received by man, through which there is **conjunction** and thence eternal life.

219. 'I will come in to him, and will sup with him, and he with Me'=that the Lord **conjoins** Himself with them, and them with Himself. 'To come in and sup with him'=to **conjoin** Himself with him; and as there must be reciprocity in order that **conjunction** may be effected, it is also said, 'and he with Me.' That to be **conjoined** is signified by entering in and supping, is evident from the Holy Supper instituted by the Lord; through which there is the Lord's presence with those who hear His voice, that is, who believe in the Word; but **conjunction** with those who live according to the Word.

220. 'To him that overcometh'=those who are in **conjunction** with the Lord through a life according to His precepts in the Word.

221. 'Will I give to sit with Me in My throne'=that their **conjunction** with the Lord will be in Heaven.

222². The union of the Lord with the Father . . . had for its end, that man could be **conjoined** with the Divine which is called the Father in the Lord; for it is impossible for man to be **conjoined** with the Divine of the Father immediately; but mediately, through His Divine Human, which is the Divine Natural. Sig. The **conjunction** of the Lord with man is through His Divine truth, and this in man is of the Lord, thus is the Lord . . . Man does indeed feel it as his own; but still it is not his, for it is not united, but adjoined to him.

490. Those who are **conjoined** with the Lord through a life according to the precepts of the decalogue. Sig.

—². The second essential of the New Church, which is **conjunction** with the Lord through a life according to the precepts of the decalogue. Sig.

— There are two tables, on which these precepts are written; one for the Lord, the other for man; the first table commands that a plurality of gods are not to be worshipped, but one; the second table, that evils are not to be done: when, therefore, one God is worshipped, and man does not commit evils, **conjunction** is effected . . .

541². The one only thing from which man is man,

and through which he is **conjoined** with the Lord, is that he can do good and believe truth as from himself . . . If this were taken away, there would at the same time be taken away all the **conjunctivity** of man with the Lord and of the Lord with man . . . They who are meant by 'the dragon' have broken this one only bond of **conjunction**, by asserting that the goods of charity, or good works, which proceed from man and his will and judgment, are only moral, civil, and political works, through which man has **conjunction** with the world, but none whatever with God and Heaven.

[R.] 552. (The dragonists cast) into the World of Spirits . . . from which there is immediate **conjunction** with the men of the Earth. Sig.

—^e. The life of every man depends on this **conjunction**.

558. Their like are cast down into the World of Spirits, and are thence in **conjunction** with the men of the Earth. Sig.

—². The reason every man is in **conjunction** with those who are in the World of Spirits, is that as to his affections and thoughts man is a spirit, wherefore as to these he is continually in **conjunction** with Spirits who are in similar affection and thoughts; it is such a **conjunction**, that if this bond were broken for a single moment, the man would fall down dead.

563². Those in the Church who hereafter confirm faith alone with themselves, will not be able to recede from it except by earnest repentance, because they **conjoin** themselves with the dragonists who are now in the World of Spirits . . .

571². For in the love of the neighbour the Lord **conjoins** Himself with man, and man **conjoins** himself with the Lord . . .

760. As **conjunction** is effected through acknowledgment and affection, this also is signified.

796². None can receive spiritual light, but those who are **conjoined** with the Lord; and **conjunction** with the Lord is effected solely through the acknowledgment and worship of Him, and at the same time through a life according to His precepts from the Word: the acknowledgment and worship of the Lord and the reading of the Word, effect the Lord's presence; but these two, together with a life according to His precepts, effect **conjunction** with Him.

797. It is therefore evident that there is not any **conjunction** of good and truth with those who are of the Roman Catholic religion from doctrine and thence life, because they have no **conjunction** with the Lord, but they have **conjunction** with men, living and dead; and this **conjunction** with those who are in the love of dominion from self-love . . . is like **conjunction** with the devil . . . 798.

818. 'To have the testimony of Jesus' = to be in **conjunction** with the Lord through the acknowledgment of the Divine in His Human, and through a life according to His precepts.

—^e. Wherefore, there is not any **conjunction** of man with the Angels; but there is consociation with them: with the Lord alone there is **conjunction**.

875². Through this (power of willing and under-

standing as from himself) the Lord brings man into a state of **conjunction** with Himself, and in this state reforms, regenerates, and saves him.

883. **Conjunction** with the Lord, which is such, that they are in Him, and He in them. Sig.

—^e. As 'to dwell with them' = **conjunction**, it = that they will be in the Lord, and the Lord in them; otherwise no **conjunction** is effected. Ill.

—². The assumption of the Human, and its union with the Divine . . . had for its end **conjunction** with men; as is evident from John; 'For them I sanctify Myself, that they also may be sanctified in the truth: that they may be one as We are one; I in them, Thou in Me' (xvii. 19, 21, 22, 26); from which it is evident, that the **conjunction** is with the Lord's Divine Human, and that it is reciprocal; and that thus and no otherwise is there **conjunction** with the Divine which is called the Father.

—³. The Lord also teaches that **conjunction** is effected through the truths of the Word, and through a life according to them (John xiv. 20-24; xv. 7).

—⁴. 'Dwelling with them' = **conjunction** with them, because 'dwelling' = **conjunction** through love . . .

—^e. **Conjunction** with the Lord is one thing, and His presence another; **conjunction** with the Lord is not given to any except those who approach Him immediately; His presence to others.

933². They who do not approach the Lord immediately cannot be **conjoined** with Him; thus not with the Father either, and, consequently, cannot be in the love which is from the Divine; for aspect **conjoins**; not intellectual aspect alone, but intellectual aspect from the affection of the will; and the affection of the will has no existence unless man does His precepts. Sig.

937. Those who are in truths from good through the Word from the Lord will be with Him, and will do His commandments, because **conjoined** with Him. Sig.

—². As the Church at this day does not know that **conjunction** with the Lord makes Heaven, and that **conjunction** is effected through the acknowledgment that He is the God of Heaven and earth, and at the same time through a life according to His precepts; something shall be said about it . . . In the Spiritual World, Knowledge and acknowledgment effect all presence; and the affection which is of love effects all **conjunction** . . . The Lord is present with everyone according to faith, and is **conjoined** according to love. Faith, and the consequent presence of the Lord, exist through the Knowledges of truths from the Word . . . but love and the consequent **conjunction**, through a life according to His precepts. Sig. The Lord loves everyone, and wills to be **conjoined** with them, but cannot be **conjoined** so long as a man is in the delight of evil . . . The Lord does indeed love them, but cannot be **conjoined** with them, unless the delights of evils are removed . . . This man must do as of himself . . . because **conjunction**, in order to be **conjunction**, must be the reciprocal **conjunction** of man with the Lord, and of the Lord with man.

949. 'To give every man according to his work' = according to his **conjunction** with the Lord through faith in Him, and through a life according to His

precepts . . . As charity and faith are from the Lord, and are according to **conjunction** with Him, it is evident that these are signified . . .

—². For the Lord is omnipresent with every man according to **conjunction**, and **conjunction** is according to reception, and reception is according to love and wisdom . . .

M. 32⁷. Wherefore, from creation there is implanted in both (the male and female) the love of **conjunction** into one.

33. Hence it is that the female is born into the love of **conjoining** herself with that affection in the male.

— . In the male and female there is nothing alike, but still there is **conjunctivity** in every particular. 37.

37. As this **conjunctivity** is implanted from creation, and therefore is perpetually present, it follows that the one longs and yearns for **conjunction** with the other: regarded in itself, love is nothing else but a longing and striving after **conjunction**; and marriage love, into **conjunction** into one.

38. A natural man loves and longs only for external **conjunctions** . . . but a spiritual man for internal **conjunction**, and from it the happinesses of the spirit, and these he perceives to exist with one wife, with whom he can be perpetually more and more **conjoined** into one; and in proportion as he is thus **conjoined**, he perceives his happiness rising in the same degree, and this constantly, to eternity.

49. The reason separations take place after death, is that the **conjunctions** which take place on earth rarely take place from any internal perception of love, but from an external one which hides the internal.

— . Internal **conjunction**, however, which is that of souls, makes real marriage; and this **conjunction** is not perceptible until man puts off the external and puts on the internal, which takes place after death. Hence it is that separations take place then, and afterwards new **conjunctions** with similar and homogeneous partners; unless these have been provided on earth, as takes place with those who from their young manhood have loved, wished for, and asked of the Lord a lawful and lovely fellowship with one of the sex, spurning and detesting wandering lust.

55⁷. But the love of a man and a woman is the love of the understanding and its affection, and this love enters inwardly and **conjoins**; and this **conjunction** is that (chaste love of the sex); but the **conjunction** of minds and not at the same time of bodies, or the endeavour after the former **conjunction** alone, is spiritual love, and therefore chaste love . . .

61. In every created thing there is a **conjunction** of good and truth, and **conjunction** has no existence unless it is reciprocal; for **conjunction** on one side, and not in turn on the other, is dissolved of itself.

72. There are two things which make the Church . . . with man; the truth of faith and the good of life; the truth of faith effects the Lord's presence, and the good of life according to the truths of faith effects **conjunction** with Him, and thus the Church and Heaven; the reason the truth of faith effects presence, is that it is of light

. . . and the reason the good of life effects **conjunction**, is that it is of heat . . .

85. Hence comes the **conjunction** of the created universe with its Creator, and through **conjunction** perpetual preservation.

128. The Word is the medium of **conjunction**, because it is from the Lord, and thus is the Lord. Gen.art.

132⁵. The likeness or appearance that love and wisdom, or good and truth, are in man as his, causes man to be man, and that he can be **conjoined** with God, and thus live to eternity . . . How can **conjunction** with God through love and wisdom exist, unless there be given to man some reciprocity of **conjunction**? for without reciprocity no **conjunction** is possible; and the reciprocity of **conjunction** is that man should love God, and be wise in the things which are of God as of himself, and should yet believe that they are from God: and further, how can man live to eternity, unless he be **conjoined** with the eternal God?

134⁵. Thus the Lord **conjoins** man with Himself, and man **conjoins** himself with the Lord . . . 136.

—^e. Thus may man be **conjoined** with the Lord, and thereby become man, and live to eternity.

156a. On the **conjunction** of souls and minds through marriage, which is meant by the Lord's words, that they are no more two, but one flesh. Chap.

157. From creation there are implanted in both sexes the capacity and inclination that they may be able and willing to be **conjoined** as into one. Gen.art.

158². As the woman is from the man, and this **conjunction** is a species of reunion, it can be seen from reason, that it is not **conjunction** into one, but adjunction, close and near according to the love, and close even to contact with those who are in true marriage love.

—^e. From this it is evident, that marriage love **conjoins** two souls and minds into one.

159. The will of the wife **conjoins** itself with the understanding of the man, and thence the understanding of the man with the will of the wife. Gen.art.

— . Hence it follows, that marriage **conjunction** is that of the will of the wife with the understanding of the man, and the reciprocal **conjunction** of the understanding of the man with the will of the wife: everyone sees that there is a very close **conjunction** of the understanding and the will; and that it is such, that the one faculty can enter into the other, and be delighted from and in the **conjunction**.

162. This **conjunction** is effected successively from the first days of marriage; and, with those who are in true marriage love, more and more inwardly to eternity. Gen.art.

—². The first heat of marriage does not **conjoin**.

163. The **conjunction** of the wife with the rational wisdom of the husband is effected from within, but with his moral wisdom from without. Gen.art.

166. For the sake of this **conjunction** as an end, there is given to the wife a perception of the affections of the husband, and also the utmost sagacity in moderating them. Gen.art.

[M.] 169. The wife is continually thinking about the man's inclination towards herself, with the purpose of **conjoining** him with herself. Gen.art.

170. The wife **conjoins** herself with the man through applications to the desires of his will. Gen.art.

171. The wife is **conjoined** with the man through the sphere of her life which goes forth from her love. Gen.art.

— All sympathy and antipathy originate from spheres, and also all **conjunction** and disjunction . . . for what is homogeneous and concordant effects **conjunction** and presence, and what is heterogeneous and discordant disjunction and absence.

—³. The spheres which go forth from every part of man, and are continued amply around him, not only **conjoin** and disjoin two married partners from without, but also from within . . .

172. The wife is **conjoined** with the husband through the appropriation of the powers of his virtue; but this is effected according to their mutual spiritual love. Gen.art.

— Hence there takes place effectively a union of souls, and a **conjunction** of minds.

174. The duties through which wives chiefly **conjoin** themselves with their husbands, are the education of the little children of both sexes, and of the girls until they are marriageable.

176. According to mutual aid, these duties also **conjoin** two into one. Gen.art.

179. Regarded in itself, true marriage love is a union of souls, a **conjunction** of minds, an endeavour towards **conjunction** in bosoms, and thence in the body. Gen.art.

189. Outside of plants there is only a simple **conjunction** of heat and light, but within them there is as it were a sport between them . . .

191. After marriage, the states of life are changed and succeed each other according to the **conjunctions** of their minds through marriage love. Gen.art.

195. This formation is effected by the wife through the **conjunction** of her will with the internal will of the man. Gen.art.

196. Whoever **conjoins** with himself the will of another, **conjoins** also with himself his understanding . . .

199². Some men said that **conjunction** with a woman before marriage is like **conjunction** with a wife after marriage . . .

204. Hence it is evident, that a superior facility of **conjoining** good with truth, and truth with good . . . is inherited by those who are born from such a marriage.

214. With those who are in true marriage love, the **conjunction** of minds increases, and therewith friendship; but with those who are not, they both decrease. Gen.art.

228. Various similitudes can be **conjoined**, but not with dissimilitudes. Gen.art.

— Through the things of the Church there is effected **conjunction** interiorly of similitudes which are apart; through all other things, only exteriorly. But no **conjunction** can take place with dissimilitudes . . .

244². There are many causes which **conjoin** dispositions, but still do not **conjoin** souls . . .

245^e. Between the disjoined souls of two persons, especially of two married partners, **conjunction** is effected in an intermediate love; otherwise there would be no conceptions with human beings.

267². Everyone is withheld from the concupiscence of evil, and is kept in intelligence, according to his aspect towards the Lord, and at the same time according to his **conjunction** with Him; without this, a man is nothing but concupiscence.

272. In the natural world almost all can be **conjoined** as to external affections, but not as to internal affections if these disagree and appear. Gen.art.

273. In the Spiritual World all are **conjoined** according to internal affections, and not according to external ones, unless they agree with the internal ones. Gen.art.

284^e. With spiritual men there is marriage **conjunction** through that love from judgment and justice . . .

293⁵. In all **conjunction** through love there must be action, reception, and reaction . . .

305. Within the time of betrothal it is not allowable to be **conjoined** corporeally. Gen.art.

320. The Natural separated from the Spiritual with two married partners does not effect any **conjunction** of minds, thus not of wills, but only a **conjunction** of some external affections which cohere with the senses of the body.

321. **Spiritual conjunction** (is an actual adjunction of the soul and mind of the one to those of the other, which is utterly indissoluble).

333. True marriage love can only exist with one wife . . . and such a **conjunction** of minds, that they may be one flesh. Gen.art.

341². Otherwise there is no **conjunction** (with the Lord), and without **conjunction** there is no reception. There are with man the presence of the Lord, and **conjunction** with Him; to approach Him effects presence, and to live according to His precepts effects **conjunction**; His presence alone is without reception; but His presence and at the same time **conjunction** is with reception. . . In the Spiritual World everyone is presented to view from thought about him; but no one is **conjoined** with another except from the affection of love; and the affection of love is insinuated through doing his sayings and good pleasure.

352. Not even those who are in heavenly light and heat could be saved if there were a **conjunction** of the Christian and Mohammedan Heavens, for all the Heavens would fall to decay from that **conjunction** . . . For from the communication and consequent **conjunction**, the Christian Angels would become natural, and thus adulterers; or, if they remained spiritual, they would constantly feel what is lascivious about them, which would intercept all the blessedness of their life . . .

—^e. This is why all the Heavens are entirely distinct, so that there is no **conjunction** between them, except through the influx of the light and heat from the Lord out of the Sun in the midst of which He is.

385. On the **conjunction** of marriage love with the love of little children. Chap.

396. Which makes reception, affection, and thence **conjunction** . . .

—². This **conjunction** is effected by means of the bodily senses . . .

398. As innocence recedes with little children, so are affection and **conjunction** remitted. Gen.art.

409. With the wife, however, there is some external **conjunction** with the man through the love of the children.

444⁵. Without this appearance, man would have no **conjunction** with God . . .

476. Actual **conjunction** with the wife is not then allowable.

532². The reason the knowledge of correspondences is now unfolded, is that there may be effected the **conjunction** of the man of the Church with the Lord, and consociation with the Angels . . .

I. 14⁴. This *as of himself* is the reciprocal of **conjunction**, for **conjunction** is not possible without what is reciprocal, as there is no **conjunction** of an active with a passive without a reactive . . .

20°. See CHARITY at this ref.

T. 43³. Regarded in itself, love is nothing but a striving after **conjunction**; wherefore, in order that this essence of love might be obtained, God created man in His own image and likeness, with which **conjunction** can be effected. That the Divine love continually strives after **conjunction**, is evident from the Lord's words; that He wills them to be one, He in them, and they in Him; and that the love of God may be in them (John xvii).

74². In proportion as man does these two things from natural power, he makes himself a receptacle of the Divine omnipotence; and in the same proportion God **conjoins** Himself with him, and him with Himself.

89°. In proportion as man approaches God, which he must do entirely as of himself, God approaches man, and **conjoins** Himself with him in the midst of him.

98. Through this union of man with God (in the Lord), is there alone given **conjunction**, and through **conjunction** salvation.

99. No union or **conjunction** between two is possible, unless they mutually approach each other: all **conjunction** in the universal Heaven, and in the universal world, and in the whole of man, is from no other source than the reciprocal approach of the one to the other . . . Such is the reciprocal **conjunction** of the soul and the body with every man; such is the **conjunction** of man's spirit with the sensory and motor organs of his body; such is the **conjunction** of the heart and the lungs; such is the **conjunction** of the will and the understanding; such is the **conjunction** of all the members and viscera in and among themselves, in man; such is the **conjunction** of minds among all who interiorly love each other, for this **conjunction** is inscribed on all love and friendship, for love wills to love and to be loved. There is a reciprocal **conjunction** of all things in the world which

are wholly **conjoined** with each other; there is a like **conjunction** of the sun's heat with the heat of wood and of stone; of the vital heat with the heat of all the fibres in living creatures; a like one of a tree with its roots, through the root with the tree, and through the tree with the fruit; a like one of the magnet with iron; and so on. Unless **conjunction** be effected through the approach of the one to the other mutually and reciprocally, it is nothing but an external **conjunction**, and not an internal one . . . 100.

105. After this state comes the other, which is a state of **conjunction** with God . . .

110⁴. This order is, that as man through a life according to the laws of order . . . **conjoins** himself with God, so God **conjoins** Himself with man, and from natural makes him spiritual. —⁵. —⁶.

115°. Men in the world are so **conjoined** with the Angels of Heaven and with the Spirits of Hell, that in the interiors of their minds they make one, on both sides.

126. Wherefore, when anyone overcomes in temptation, he is inmosty **conjoined** with God.

267. **Conjunction** with Heaven cannot exist, unless somewhere on earth there is a Church, where the Word is . . .

302. By the seventh day, is signified his **conjunction** with the Lord, and thereby regeneration.

303. In the celestial sense, by this commandment is meant **conjunction** with the Lord, and peace then, because protection from Hell.

369. **Conjunction** with God is that through which man has salvation and eternal life. Gen.art.

— . Man has been created in order that he may be **conjoined** with God . . . for the spiritual man can think about God, and perceive such things as are of God, and can also love God, and be affected by those things which are from God; from which it follows, that he can be **conjoined** with God.

—³. Moreover, what is faith, but **conjunction** with God through truths, which are of the understanding, and thence of the thought? and what is love but **conjunction** with God through the goods which are of the will and thence of the affection? The **conjunction** of God with man is spiritual **conjunction** in natural; and the **conjunction** of man with God is natural **conjunction** from spiritual. For the sake of this **conjunction** as an end, man has been created a native of Heaven, and at the same time of the world; as a native of Heaven he is spiritual, and as a native of the world he is natural; if therefore man becomes spiritual rational, and at the same time spiritual moral, he is **conjoined** with God, and through the **conjunction** has salvation and eternal life; but if man is only natural rational and also natural moral, there is indeed the **conjunction** of God with him, but not the **conjunction** of him with God . . .

370. **Conjunction** with God the Father is not possible; but with the Lord, and through Him with God the Father. Gen.art.

—³. For Jehovah descended, and became man, in order that He could approach man, and man Him, and thus **conjunction** be effected, and through the **conjunction**

tion with man salvation and eternal life . . . There are three things which follow in order ; accommodation, application, and **conjunction** ; there must be accommodation before there can be application, and accommodation and at the same time application before there can be **conjunction** ; there was accommodation on the part of God by His becoming Man ; application on the part of God is perpetual, in proportion as man applies himself in his turn ; and as this is effected, **conjunction** also is effected.

[T.] 371. **Conjunction** with the Lord is reciprocal, which is, that the Lord is in man, and man in the Lord. Gen.art.

— . Concerning His **conjunction** with His Father, the Lord teaches that it is reciprocal, for He said to Philip, 'Believest thou not that I am in the Father, and the Father in Me ; believe Me, that I am in the Father, and the Father in Me' (John xiv. 10, 11). Further Ill.

— . The Lord says the same of His **conjunction** with man, to wit, that it is reciprocal. Ill.

—². From these plain statements it is evident, that the **conjunction** of the Lord and of man is reciprocal ; and as it is reciprocal, it follows, that man ought to **conjoin** himself with the Lord, in order that the Lord may **conjoin** Himself with him ; and that otherwise **conjunction** is not effected, but recession and thence separation, not on the Lord's, but on man's part. In order that there may be this reciprocal **conjunction**, there has been given to man free choice . . . From this freedom which has been given to man there flows forth his reciprocity ; that he can **conjoin** himself with the Lord, and that he can **conjoin** himself with the devil.

—⁴. There are two reciprocations through which **conjunction** is effected ; one alternate, and the other mutual. The alternate reciprocation through which **conjunction** is effected, may be illustrated by the animations of the lungs . . . Such is the reciprocal **conjunction** of the air and the lungs . . .

—⁵. The reciprocal **conjunction** which is effected through alternates, may also be illustrated by the **conjunction** of the heart with the lungs, and of the lungs with the heart . . . Similar is the **conjunction** of the blood with the heart, and of the heart with the blood . . . A similar action and reaction, through which **conjunction** endures, is that between the embryo and the mother's womb.

—⁶. But there is not such a reciprocal **conjunction** as this between the Lord and man ; but there is a mutual **conjunction**, which is not effected through act and react, but through co-operations ; for the Lord acts, and man receives the action from the Lord, and operates as of himself, nay, from himself from the Lord . . . This reciprocal **conjunction**, which is mutual, may also be illustrated by various things in man and in the world ; such is the **conjunction** of the soul and the body with every man ; such is the **conjunction** of the will and of action ; and such of thought and speech ; and such of the two eyes with each other, and of the two ears with each other, and of the two nostrils with each other. That the **conjunction** of the two eyes with each other is in its own way reciprocal, is evident from the optic nerve, in which the fibres from both brains are folded together, and so extend to both the eyes . . . There is a

like mutual reciprocal **conjunction** of light and the eye, of sound and the ear, of odour and the nostril, of taste and the tongue, and of touch and the body ; for the eye is in light and light is in the eye, sound is in the ear and the ear is in sound, and so on. This reciprocal **conjunction** may also be compared to the **conjunction** of a horse and a chariot, of an ox and a plough, of a wheel and a machine, of a sail and the wind, of a flute and the air ; in a word, there is such a reciprocal **conjunction** of the end and the cause, and such of the cause and the effect.

372. This reciprocal **conjunction** of the Lord and of man exists through charity and faith. Gen.art.

—². For **conjunction** with the Lord is spiritual **conjunction**, and spiritual **conjunction** only exists through charity and faith.

446^e. For friendship is natural **conjunction**, but love is spiritual **conjunction**.

456. On the **conjunction** of love to God, and of love towards the neighbour. Gen.art.

457. With both the former and the latter there is not **conjunction** with God . . .

—². How **conjunction** is effected shall be briefly explained . . .

—³. The reason **conjunction** is effected through charity is . . .

484². If you persevere in this course, reciprocal **conjunction** will be effected between you and the Lord, and that perpetual . . .

485. Without free will in spiritual things, there would not be anything of man through which he could in turn **conjoin** himself with the Lord, and therefore no imputation. Gen.art.

598. Wherefore, through the temptations with man there is **conjunction** of Heaven and the world . . .

607. With this **conjunction** (between man and Spirits) neither man, Angel, nor Spirit is acquainted . . . They are not conjoined as to thoughts, but as to affections . . . The **conjunction** through the affections of love between men and Angels and Spirits is so close, that if it were cut asunder . . . men would at once fall into a swoon, and if it were not repaired, and they **conjoined** together, the men would expire.

619⁴. The third sphere is that of the **conjunction** of faith and charity, which is so strong, that it cannot be resisted ; but at this day it is wicked, and infects like a pestilence whomsoever inhales it . . . This sphere I have felt, and then when I thought of the **conjunction** of faith and charity, it interposed itself between them, and violently endeavoured to separate them . . .

718. It follows that man has the capacity of **conjoining** himself with the Lord, and the Lord with himself, for ever ; but as man is finite, His Divine itself cannot be **conjoined** with him, but only adjoined ; as, for instance, the light of the sun cannot be **conjoined** with the eye, nor the sound of the air be **conjoined** with the ear, but only adjoined to them . . .

725. They who approach the Holy Supper worthily are in the Lord, and the Lord in them ; consequently, through the Holy Supper there is effected **conjunction** with the Lord. Gen.art.

—e. What else is **conjunction** with the Lord but to be among those who are in His body . . .

726. That without **conjunction** with the Lord, eternal life and salvation are impossible, is because He is both.

—². Thus the Lord **conjoins** man with Himself, and man **conjoins** himself with the Lord, for unless **conjunction** be effected reciprocally, it has no existence.

727². Moreover, **conjunction** with the Lord through the Holy Supper may be illustrated by the **conjunction** of families from one head . . .

786. The Most Ancient Church worshipped an invisible God, with Whom no **conjunction** is possible; and the Ancient Church did the same; so did the Israelitish Church . . .

787. The New Church will worship one visible God, in Whom is the invisible God, as the soul is in the body; for thus, and no otherwise, is the **conjunction** of God with man possible; and the reason of which is that man is natural, and consequently thinks naturally, and the **conjunction** must be in the thought, and so in the affection of his love, and this is effected when man thinks of God as a Man. **Conjunction** with an invisible God is like the **conjunction** of the sight of the eye with the expanse of the universe, of which it sees no end . . . but **conjunction** with a visible God is like the sight of a man in the air . . . for all **conjunction** of God with man must also be the reciprocal **conjunction** of man with God, and this other reciprocity is not possible except with a visible God.

—³. That there is **conjunction** with the invisible God through Him Who is visible. III.

D. 1976. They who suppose the general **conjunction** of women and men to be . . . holy . . .

3642. For evil ends also **conjoin** . . .

E. 447. 'Of the tribe of Zebulon were sealed twelve thousand'=the **conjunction** of those who are in the third Heaven with the Lord. For Zebulon was so called from dwelling together, which in the spiritual sense means **conjunction**.

448. 'Of the tribe of Joseph were sealed twelve thousand'=the **conjunction** of those who are in the second Heaven with the Lord.

449. 'Of the tribe of Benjamin were sealed twelve thousand'=the **conjunction** of those who are in the ultimate Heaven with the Lord.

462. The **conjunction** of the Lord with the universal Heaven. Sig.

—'. 'To stand round'=**conjunction**; for in the Spiritual World those appear present with whom there is **conjunction**, and those absent with whom there is not **conjunction**.

616². Action and reaction make all **conjunction**. Ex.

700³². The **conjunction** of the Lord through the interiors of the Word, and not through the exteriors. Sig.

701. How the **conjunction** of the Lord with man, and of man with the Lord, is effected. Fully Ex. and III.

736. Hence it is that they **conjoin** the affections of 3 E

these loves with the things of their faith, which **conjunction** does not make the heavenly marriage, but adultery; for it is a **conjunction** of truth with the affection of evil . . . but the **conjunction** of truth with evil is provided against by the Lord by this; that they have no genuine truths, but truths falsified . . .

998^e. For, in the Spiritual World, the **conjunction** of truth and good is effected by aspect . . .

1145. All good **conjoined** with truth in the natural man. Sig.

D. Wis. iii. 1. The Lord **conjoins** Himself with man in the mother's womb from the first conception. 2.

x. There is a reciprocal **conjunction** of love and wisdom, or what is the same thing, of the will and the understanding, also of affection and thought, and in like manner of good and truth. Gen.art.

Conjugal. *Conjugalis*.

M. 98. The subject here treated of is love truly conjugal, and not the common love which also is called **conjugal**, and which with some is nothing but the limited love of the sex.

203. The marriage principle is changed . . . sometimes into the opposite, which is called the **conjugal** or connubial principle of evil and falsity.

Conjugal. See MARRIAGE.

Conjugal Love. See MARRIAGE LOVE.

Conjugal Love. *Delitiae Sapientiae de Amore Conjugalii*.

M. 534^e. The Angels said to me, Write about (love truly conjugal), and follow the revelation; and afterwards the Book written about it shall be let down by us from Heaven, and we shall see whether the things contained in it are received . . .

I. 2. (The **Conjugal Love** referred to.) 11^e. B.55. T.19^e. 313. 607. Can. Trinity iv. 5. Coro. 36, etc.

Connate. *Connatus*.

Born with. *Connasci*.

A. 1906². He supposes that . . . everything is **connate** with him . . .

2219⁵. A mere external pride is **born with** some.

3304². Good is **born with** man, but not truth.

4231. (No man is of the Church from **connate** good.)

4906^e. Hence their **connate** knowledges and affections, as with bees.

H. 368. As is evident from the inclination or **connate** nature of both husband and wife . . .

W. 262. By virtue of the reaction **connate** with man . . .

R. 97². The good of falsity is not good, but is either pharisaic, meritorious, or **connate** natural good.

M. 134². **Connate** knowledges and affections limit this progression; but **connate** capacity and inclination limit nothing . . .

227^e. Likenesses and unlikenesses originate from **connate** inclinations . . .

[M.] 292³. From **connate** timidity; but I added, from **connate** modesty.

T. 335⁷. That man has no **connate** ideas is evident from . . . —.

478^e. He is then led away from concupiscences . . . and from the **connate** avidities for them.

574². Would they not from **connate** ferocity . . .

Connect. *Compaginare.* H.212. W.190. 432³.
—³.

Connect. *Connectere.*

Connection. *Nexus, Connexio.*

A. 1919³. The order, **connection**, and influx are such . . .

2102. (Connection of all things in the internal sense.)

2161. From their **connection** with what precedes and follows . . .

2243⁶. (The Church is the **connection** between man and Heaven; and this **connection** was quite broken when the Lord came.)

2556^e. If man were deprived of **connection** with others as to his spirit, he could not live for a moment. 2998.

2863³. There is a **connection** of truths . . .

2886. Evils and falsities have **connection** with the Hells . . . But goods and truths have **connection** with Heaven . . .

3627². That by which man is **connected** with the First . . .

3628². There are always two forces which hold everything together in its **connection** and in its form . . .

3739². Hence is the **connection** of ultimates with the First; without which **connection**, that which is ultimate in order could not subsist for a moment. 4523^e.

4044^e. This by the **connection** of correspondences . . .

4197⁷. One truth without **connection** with others is not confirmatory . . . One does not produce any form, thus not any quality; but a number **connected** in a series.

4217². As there is a **connection** of man with Heaven, and through Heaven with the Lord (through the Holy Supper) . . .

4524. As there must be a continual **connection** with the Spiritual World in order that the things in the natural world may subsist . . .

5114⁴. As with man there is a **connection** with the Divine . . .

5373². This is evident . . . from the very **connection** of things in the internal sense . . .

5377. Without correspondence with the Spiritual World, nothing exists and subsists, because it has no **connection** with what is prior to itself . . . That anything subsists, is from its **connection** with and dependence upon that from which comes all existence.

5413^e. Everything that is without **connection** with what is prior to itself is without **connection** with the First . . .

5461. The **connection** with the Divine is then so slight . . .

5713. Heaven . . . holds all things together in **connection** . . . Hell sunders all things . . .

5881. The order of things in the memory . . . is according to the **connection** of the things which the man had taken up . . .

6044. Hence comes the **connection** of things . . .

7270⁴. Thus are successive things held together in their order and **connection**.

8725^e. Good is not conjoined with truths . . . until they have **connection** with all the truths which are to be of faith with the man who is to be regenerated; the Angels clearly see the **connection** of the truths.

9163. Hence it is that the truths with man have **connection** with each other according to their reception in good. The truths which are so **connected** make one . . . For when they are in **connection**, one subsists from another . . .

9174. Good is what disposes truths in series, and **connects** them.

9256³. Falsities dispose themselves by series, and make a continuous **connection** with each other . . . Hence . . . if these persons are to have new life, the falsities must be successively extirpated, and in their place truths and goods implanted, which in like manner shall form a continuous **connection** with each other . . . 9334².

9280². Hence through the Word alone is there a **connection** of Heaven with man. 9481².

9334². The goods and truths with a good man have a similar **connection** with each other to that between the heavenly Societies of which he is a part.

9336². Every evil with its falsities has a rooted **connection** with all evils and their falsities; and such evils and falsities are innumerable, and their **connection** is so manifold that it cannot be comprehended, except by the Lord alone . . .

9430^e. For the **connection** is continuous from the Lord through Heaven even to man through the Word.

9438^e. Through (Spirits and Angels) there is a **connection** of man with Heaven, and through Heaven with the Lord.

9828⁶. 'A leathern girdle' = that which . . . holds interior things together in **connection**. —⁹.

9945^e. All things in the Spiritual World are held together in **connection** through Knowledges and affections thence.

9948. 'Belts' = a holding together in **connection**.

10044⁶. That all things are held together in **connection** . . . from the First through the ultimates. Sig.

10614². Hence the **connection** of all things, and the influx according to the **connection** . . .

H. 9. That which is not continually held in **connection** with the First through intermediates, is at once dissolved and entirely dissipated.

37. Thus He causes the three Heavens to be one, and all to be in **connection** . . .

297. He thus holds everything with man in connection . . .

302. Man believes that he lives . . . without connection with the first being of life, and does not know that he has connection through the Heavens; yet if that connection were broken, man would at once fall down dead.

303. There is a connection of all things through intermediates with the First, and whatever is not in connection is dissolved . . . The connection with that which is prior is like that of an effect with its cause.

—². The connection of everything with what is prior to itself, thus with the First . . . is various and diverse: in general there is a connection of the natural world with the Spiritual World . . . Also, there is a connection and thence a correspondence of all things of man with all things of Heaven.

304. Man is so created that he has connection and conjunction with the Lord, but with the Angels only consociation . . .

—^e. It follows that such is the connection and conjunction of Heaven with mankind that the one subsists from the other . . . J.9⁸.

305. As man has broken this connection with Heaven . . .

J. 9². Such is the containing connection from primes to ultimates, that all things regarded together constitute a one . . .

W. 226. From the fact that the greatest and least things are forms of both kinds of degrees, there is a connection of them from primes to ultimates . . .

P. 3^o. Upon the conjunction of the Creator with man the connection of all things depends.

124. The reason the Lord never acts into any particular with man singly . . . is that all things with man are in such a connection, and through the connection in such a form, that they act not as many, but as one. Ex.

279⁵. These myriads (of concupiscences or affections) are in such order and connection in man's interiors, that one cannot be changed unless all are.

R. 91². The reason the acknowledgment and Knowledge of the Lord conjoin into one all the Knowledges of truth and good from the Word, is that there is a connection of all spiritual truths; in fact there is a connection of them like the connection of all the members, viscera, and organs of the body; wherefore, as the soul holds all things together in order and connection . . . so the Lord holds together all the spiritual truths with man.

T. 60. In man there are general and particular things . . . and they join themselves together by such a connection that one is of the other. Ex.

E. 349⁵. Everything must be in connection with the First in order to be anything, and it is something in proportion as it is in connection.

682². There is such a connection of higher and lower things in the Spiritual World . . .

744. When the ultimates of Heaven have connection with such as are conjoined with Hell . . .

1133^e. This order and this connection of affections is known to the Lord alone.

Connect. *Conserere.* R.349. T.353⁶.

Connected. *Concatenatus.* W.392.

Connubial. See MARRIAGE—*connubium.*

Conquer. *Vincere.*

Conqueror. *Victor.*

See VICTORY.

A. 1661^e. In order that He might conquer of His Own power . . .

1695². When evil Spirits are conquered . . .

1740². That evil and falsity were conquered. Sig. and Ex.

1820³. If conquered a thousand times, they would still press on . . .

1950². Although rational good never fights, it always conquers . . .

2159. Through the combats of temptations He conquered—*ericit*—the hereditary . . .

2183³. If the Rational conquers . . . But if the Natural conquers . . . (repeated many times).

2273². The temptations in which man conquers . . . When, therefore, after temptations, he comes into thoughts which are contrary to these, it is a sign that he has not conquered . . .

2338. The state of temptation when he conquers. Sig. —². He who conquers is indeed in doubt . . . but remains steadfast in the affirmative.

2708⁶. How man yields of himself, but conquers from the Lord. Sig.

2857. Every temptation in which man conquers elevates his mind, for it confirms goods and truths, and superadds new ones.

3696². Hence it is that he conquers . . .

3923². It is truth which fights and conquers.

3927. Temptation in which he conquers. Sig.

—². The Lord conquered of His Own power, differently from every man . . . Refs.

3928. 'Naphtali' = the quality of the temptation in which he conquers.

4572². When the Spirits who are in evils and falsities are conquered by the Spirits who are in goods and truths . . .

5246⁴. If he conquers in temptation . . .

6494². I could not then win . . .

6571. The good ends conquer, because from the Divine.

6657². It sometimes appears to the Spirits from Hell that they are conquering, and then they rise up; sometimes that they are being conquered, and then they draw themselves back . . . When they are conquered they cannot come out of Hell any more.

6663². All the spiritual combat in which the combatant is conqueror is attended with this . . .

2168². When the man conquers, the internal force and power always prevail . . .

8172^e. He conquers who believes that the Lord alone resists in temptations . . .

[A.] 8175. The reason the Lord alone sustains the combats of temptations, and **conquers**, is that the Lord alone can **conquer** the Hells . . .

8179³. He who **conquers** in temptations is also confirmed in that truth; but he who does not **conquer**, as he is not heard, entertains doubt concerning the Divine aid and power . . .

8273³. He who once **conquers** the Hells, perpetually **conquers** them, for through victory he acquires power over them . . .

8464². 'Manna' = the good of truth, which is given to those who undergo temptations, and **conquer**.

8555. That they who are in the truth and good of faith **conquer** when they look upwards to the Lord, is represented by the Sons of Israel **conquering** when Moses held up his hands. 8605, 8606, Ex.

8607. 'Amalek prevailed' = that falsity **conquered**.

8961. If (in temptation) evil **conquers**, the natural man has dominion over the spiritual; if good **conquers**, the spiritual man has dominion over the natural.

9338³. 'To overcome' (Rev. xxi. 7) = to fight from good and truth, for evil is overcome through good, and falsity through truth.

9715². It is the Lord alone Who with man still **conquers** the Hells; for He Who once **conquers** them, **conquers** them to eternity. 9937³.

10488. The truth which fights against evil and falsity, and **conquers**, must be from good. Ex.

L. 33³. Hence it is that when in temptations man **conquers** from the Lord, he is drawn out of Hell, and is raised into Heaven.

R. 88. 'To him that **overcometh**' (Rev. ii. 7) = who fights against evils and falsities, and is being reformed. Ill. 105, etc. T. 610.

147. They shall **conquer** with themselves the evils which are from Hell. Sig.

190. 'He who **overcometh**' (Rev. iii. 12) = those who remain steadfast in truths and good from the Lord.

220. 'To him that **overcometh**' (ver. 21) = those who are in conjunction with the Lord through a life according to His commandments in the Word.

222. 'As I have **overcome**' (id) = that through temptations admitted into His Human, and through the last of them, which was the passion of the cross; also through the fulfilling of all things of the Word, He **conquered** the Hells and glorified His Human . . .

301. 'He went forth **conquering** and to **conquer**' (Rev. vi. 2) = victory over falsities and evils to eternity. . . For he who **conquers** in the world, **conquers** to eternity, because the Hells cannot attack him who has **conquered** them.

432. They seemed to themselves as **conquerors**. Sig.

500. 'To overcome and kill them' (Rev. xi. 7) = to reject and extirpate them in themselves, and so far as they can, with others.

586. 'To make war with the saints, and to **overcome** them' (Rev. xiii. 7) = that they have assailed the Divine truths of the Word, and laid them prostrate.

890. 'He that **overcometh** shall inherit all things' (Rev. xxi. 7) = that those who **overcome** evils with themselves . . . and do not yield when they are tempted by the Babylonians and the dragonists, will come into Heaven.

T. 596^e. If the internal man **conquers**, he commands and subjugates all the evils of the external man, and then regeneration is continued; but if the external man **conquers**, he commands, and dissipates all the goods of the [internal] man, and then regeneration perishes.

E. 109. 'To overcome' (Rev. ii. 7) = to receive in the heart. Ex.

128. 'To overcome' (ver. 11) = to remain in the genuine affection of truth even to the end of the life in the world. It is said 'he that **overcometh**,' because these are they who undergo spiritual temptation, which is from evils and falsities, and fight against them; to resist which, and master and subdue them as enemies, is to **overcome**. But no one **overcomes** unless he remains in the spiritual affection of truth to the end of the life in the world. . . But no one can **overcome** except the Lord alone; the man who believes that he **overcomes** of himself, and not the Lord with him, does not **overcome**, but yields; for it is spiritual faith which **overcomes** . . . 197. 219. 253.

146. 'He that **overcometh**' (ver. 17) = those who **overcome** in temptations.

174. 'To overcome' (ver. 26) = to fight against the delights of the love of self and of the world, and to remove them.

254. 'As I have **overcome**' = as the Divine good is united to the Divine truth.

309. 'The lion hath **overcome**' (Rev. v. 5) = the Lord, Who of His Own power has subjugated the Hells, and has reduced all things there and in the Heavens into order.

359. 'He went forth **conquering** and to **conquer**' = the removal of evils and thence of falsities in the end of life, and afterwards to eternity. 'To **conquer**,' in the Word = to **conquer** spiritually, which is to subjugate evils and falsities; but as these are no otherwise **conquered** than as they are removed by the Lord, by 'to **conquer**' is signified the removal of evils and falsities. Ill.

651. 'To overcome and kill' the two witnesses = the destruction of all the good and truth of the Church.

748. 'They overcame him through the blood of the Lamb' (Rev. xii. 11) = resistance and victory through the Divine truth which proceeds from the Lord's Divine Human.

Conquest. See under SUBJUGATE.

Consanguinity. *Consanguinitas.*

Blood-relation. *Consanguineus.*

A. 685. See AFFINITY at these refs. 2508. 2556. 3703². 4121. 6756. H. 205. D. 3031.

1159². In the Heavens all things of mutual love are circumstanced as are **consanguinities** and relationships by marriage . . .

2524. Good and truth rational are not conjoined with

each other as in a marriage, but in **consanguinity** as of a brother and sister.

2739². Hence it is that from marriages on earth is derived the origin of all **consanguinities** and relationships by marriage . . . But as there is no marriage love now, the **consanguinities** and marriage relationships are indeed taken account of, but they are not the **consanguinities** and marriage relationships of love, (as was the case in the Most Ancient Church). D. 3795.

3129. In the natural man as in the rational there are **relationships by blood and marriage** . . .

3665⁴. Knowledges . . . are like nations, families, and houses, and like the **consanguinities** and relationships by marriage therein . . .

3677². There are innumerable genera of good and truth, and still more innumerable species, and they are conjoined with each other by degrees as it were of **relationship by blood and marriage**.

3703². Each and all things in the Heavens are circumstanced according to the **consanguinities** of love and faith in the Lord, or what is the same thing, of good and truth. Refs.

3803². It is good which makes a **blood-relation** . . .

3815. Because they are **blood-relations** from good. Sig. . . 'Brother,' here, = a **blood-relation**, because it is said by Laban to Jacob, thus by good to good; for all **blood-relationship** originates from good, since good is of love. It is the nearest degree of love in the line of descent which is called a **blood-relation**, and is meant in the proper sense by 'brother.' That in the Spiritual World, or in Heaven, there are no other **relationships by blood and marriage** than those of love to the Lord and of love towards the neighbour, or, what is the same, of good, has been evident to me from the fact, that all the Societies which constitute Heaven, and which are innumerable, are distinguished from each other according to the degrees and differences of love and thence of faith . . .

4619⁹. All the heavenly Societies are in truths and goods; but as truths and goods there are circumstanced as are **relationships by blood and marriage** on earth; with every difference . . .

4832². Truth cannot be conjoined with any good except that which is its own and **consanguineous** . . .

5530. Those things which are in the midst are called **consanguineous**, for love makes a **blood-relation** . . .

5598. According to the varieties of good from truth and of truth from good in this birth are the brotherhoods, or **relationships by blood and marriage** in Heaven . . .

R. 32. They are all as it were **blood-relations** through charity, and relations by marriage through faith; for charity conjoins . . .

M. 484. Triplicate adultery is with **blood-relations**. Gen.art.

D. 4037. There are connections as of **relationships by blood and marriage** in every simple idea, and more so in every compound idea.

E. 166. The names of **relationships by blood and**

marriage (Enum.) = spiritual things which relate to spiritual birth . . . and to the heavenly marriage . . .

Conscience. *Conscientia.*

Conscientious. *Conscientiosus.*

See under BIND.

A. 81². The bonds by which a spiritual man is acted upon are internal ones, and are called the bonds of **conscience**.

104. A spiritual man has no perception, but has **conscience**; a dead man has not even **conscience**; many do not know what **conscience** is, still less perception.

203. The perception of the spiritual Angels is a kind of **conscience**, which is vivified by the Lord, and appears like celestial perception, but is not celestial, but only spiritual perception.

206². If they were to be asked whether they know what **conscience** is, they would say that it is a mere imaginary thing, which may serve to keep the common people in a bond.

219. 'The voice of Jehovah' is taken for . . . **conscience**, or inward observation.

227. The source of perception, dictate, and **conscience**. . . It is this combat which is felt through perception, dictate, and **conscience** . . .

310². Since the Flood, men have no love, thus no will of good; but still faith can be given, or the understanding of truth, through which they can be brought to some charity; but by a different way; in fact, through **conscience** from Knowledges of truth and good which is insinuated by the Lord.

359. 'Jehovah said to Cain' = that **conscience** dictated.

371. After faith was separated from love, as in the postdiluvians, and charity was given through faith, **conscience** succeeded, which also dictates, but in a different way. When **conscience** dictates, it is in like manner said that 'Jehovah is speaking,' because **conscience** is formed from things revealed and from Knowledges from the Word; and when the Word speaks or dictates, it is the Lord Who speaks . . . 573.

393². **Conscience**, which is acquired through faith adjoined to charity, dictates, not what is the truth, but that it is truth, and this because the Lord has said so in the Word. Such, for the most part, became the Churches after the Flood; such was the primitive Church; and by this the spiritual Angels are distinguished from the celestial Angels.

537². Hence it is evident, with what stings of **conscience**, and with what anxiety, are those tormented, who are only admitted a little way into Heaven, when they are not qualified.

597. The state of the Ancient Church became such as to have a **conscience** of what is good and true: such as is the difference between having perception and having **conscience**, was the difference of state of the Most Ancient Church and of the Ancient Church. Perception is not **conscience**; the celestial have perception; the spiritual have **conscience**.

607. Instead of perception, the Ancient Church had a kind of dictate, which may be called **conscience**.

[A.] 608. This dictate may be called **conscience**, for it was like **conscience**, although it was a kind of intermediate between perception and the **conscience** which is known at this day to some.

751. It is this combat which is felt and perceived with man, and which causes the stings and torment of **conscience**. T.596^o.

762. Spiritual temptations exist only with those who have received a **conscience** of truth and good from the Lord; **conscience** itself is their plane, in which they operate.

765. A spiritual Church is such that the man is reborn through the doctrinal things of faith, which, being implanted, **conscience** is then insinuated into him, to prevent him from acting against the truth and good of faith; and thus he is gifted with charity, which rules his **conscience**, and from which he thus begins to act.

831. They have been devoid of **conscience** . . . In the other life, they do not know what **conscience** is, and deride those who mention **conscience**. 949.

847^o. With those with whom there is love towards the neighbour, or charity, whatever assaults this love presents torment of **conscience**; this is spiritual temptation.

857^o. What temptations, or internal pains, which are called the stings of **conscience**, effect . . .

863^o. The Lord has distinguished the Intellectual from the Voluntary of man by a certain medium which is **conscience**, in which charity is implanted by the Lord.

873^o. The ground itself with this man is prepared in his intellectual mind, which, being prepared, there is then insinuated by the Lord the good of charity; thence comes **conscience**, from which he then acts, that is, through which the Lord operates the good and truth of faith . . .

—⁴. All the good of charity which he does is of the Lord alone, not through the will, but through **conscience**. . . . So it is with the truth which the spiritual man thinks and speaks; unless it were from **conscience**, and thus from the good of the Lord that he thought and spoke, he could only think and speak truth as the diabolical crew do when they feign themselves Angels of light. . . Hence it is evident, how the regeneration of the spiritual man is effected, and what is the nature of his regeneration, to wit, that it is a separation of his intellectual from his voluntary part, through **conscience**, which is formed by the Lord in his intellectual part, by virtue of which, whatever he does appears as if it were from his will, but it is from the Lord.

895^o. They who have **conscience**, from **conscience** have a certain dictate, but no other than that a thing is true because they have so heard and learned; this forms their **conscience**, as is evident from those who have a **conscience** of what is false.

896^o. They who have faith, know, acknowledge, and believe; these have charity; these have **conscience** . . . To have faith is of **conscience**, that is, of the Lord operating through **conscience** . . .

916^o. Thus also they acquire a spurious **conscience**, — that they can live like devils . . . and still be saved.

918. The nature of the freedom of the spiritual man may be evident from this; that he is ruled through **conscience** by the Lord: he who is ruled through **conscience**, or who acts according to **conscience**, acts freely; nothing is more opposing than to act against **conscience**; to act against **conscience** is Hell to him, and to act according to **conscience** is Heaven; from which everyone can see that this is freedom. The Lord rules the spiritual man through a **conscience** of good and truth, which is formed in his intellectual part, and is thus separated from the man's voluntary things . . .

—^e. Hence it is evident, that the **conscience** conferred upon a spiritual man by the Lord, is as it were a new will . . . 927^o.

965. Infernal torments are not, as some suppose, the stings of **conscience**, for they who are in Hell have no **conscience**, wherefore they cannot be tormented as to the **conscience**: they who have **conscience** are among the happy. D.4329.

977. With the regenerate man there is a **conscience** of good and truth; from **conscience** he does what is good, and from **conscience** he thinks what is true . . . With an unregenerate man there is no **conscience**, or if any, it is not a **conscience** of doing what is good from charity, and of thinking what is true from faith, but from some love which is for the sake of self or the world; wherefore it is a spurious or false **conscience**. With a regenerate man there is joy when he acts according to **conscience**, and there is anxiety when he is compelled to do anything or to think anything against **conscience**; but with an unregenerate man it is not so; most of them do not know what **conscience** is, still less do they do anything according to **conscience**, or against **conscience**, but according to those things which favour their loves . . .

—². With a regenerate man there is a new will and a new understanding; this new will and understanding are his **conscience**, that is, in his **conscience**, through which the Lord operates the good of charity and the truth of faith. 987^o.

978. **Conscience** is implanted in the interior man by the Lord.

986. To act against **conscience** is horrible to him.

—². It is this fear and terror (felt by evil Spirits) which are perceived with man in relation to those things which are against **conscience**; wherefore, as soon as he does or says anything against **conscience**, he comes into temptation, and into the stings of **conscience**, that is, into a kind of infernal torment . . .

—³. For man is born again, and receives **conscience**, through the truths of faith.

—^e. With the regenerate man in like manner; for his **conscience** is formed from the truths of faith; hence his **conscience** is a **conscience** of what is right.

1002^o. So far as man can do this from **conscience**, it is allowable, for his **conscience** is formed from all those things which he supposes to be true, thus which are allowable.

1023^o. The Lord then formed a new will in man's

intellectual proprium, which is **conscience**, and into **conscience** He insinuated charity . . .

—². In proportion as man's voluntary proprium becomes quiescent, the Lord can operate in charity through the **conscience** implanted in man's intellectual proprium.

1032³. The Lord endows the gentiles with a **conscience** of what is right and good according to their religion, and into this **conscience** He insinuates innocence and charity; and when innocence and charity are in **conscience**, they easily suffer themselves to be imbued with the truth of faith from good.

1033. **Conscience**, in general, is either true, spurious, or false. A true **conscience** is that which is formed by the Lord from the truths of faith, and when a man is endowed with it, he is afraid to act against the truths of faith, for thus he would act against **conscience**; no one can receive this **conscience** who is not in the truths of faith, wherefore not very many in the Christian world . . . Nevertheless, they who are being regenerated receive **conscience** together with charity, for charity is the fundamental of **conscience**.

—². A spurious **conscience** is that which is formed with the gentiles from their religious worship in which they have been born and educated, to act against which is to them to act against **conscience**; when their **conscience** is founded in charity and mercy, and in obedience, they are then such as can receive a true **conscience** in the other life . . .

—³. A false **conscience** is that which is formed not from internal but from external things, that is, not from charity, but from the love of self and of the world. There are some who seem to themselves to be acting against **conscience** when they are acting against the neighbour, and who also at such times seem to themselves to be inwardly tortured, but it is because they perceive in thought that their own life, honour, reputation, wealth, or gain, are endangered . . . Some receive hereditarily a kind of softness of heart, and others acquire it, but it is a false **conscience**.

1043². Everyone supposes his own dogma to be true; hence he receives a **conscience**; wherefore, after he has received a **conscience**, to act against those things which have been impressed on him as truths of faith, is to him to act against **conscience** . . .

—³. In this cloud **conscience** is formed by the Lord with the man who is within the Church. . . In this cloud **conscience** is formed by the Lord with the man who is outside the Church. . . All falsities also are clouds, which exist with those who have either a false **conscience**, or with those who have none.

—⁴. But with the celestial man the clouds are not so great, because he has love to the Lord, which is implanted in his voluntary part, and therefore also he does not receive from the Lord **conscience** as the spiritual man does, but the perception of good and thence of truth.

1076. The quality of those (of a corrupt Church) is evident from this, that they never can have any **conscience**; for **conscience**, which is **conscience**, can never exist except from charity; charity is that which makes **conscience**, that is, the Lord through charity . . . Thus

conscience is of charity, never of faith separated from charity; if they have any **conscience**, it is a false **conscience**; and as they are devoid of **conscience**, they rush into every wickedness in proportion as external bonds are loosened.

1077. **Conscience** is formed through the truths of the faith, for that which a man has heard, acknowledged, and believed, makes **conscience** with him, and to act afterwards against these things is to him to act against **conscience** . . . Hence it is, that unless they are truths of faith which he hears, acknowledges, and believes, he can never have a true **conscience**; for man is regenerated through the truths of faith, the Lord operating in charity; thus he receives **conscience** through them, and **conscience** is the new man himself . . .

1083¹. These, while they have charity, and thence **conscience**, have internal worship in external, for the Lord operates with them in charity, and in **conscience**. . . It is otherwise with those who have no charity and no **conscience** thence derived . . .

1098. The man of the internal Church believes that he acts against **conscience** if he does not worship the Lord from the internal; but the man of the external Church believes that he acts against **conscience** if he does not reverently observe external rites. There are more things in the **conscience** of the man of the internal Church, because he knows more of the internal sense of the Word; whereas there are fewer things in the **conscience** of the man of the external Church, because he knows fewer things of the internal sense of the Word.

1100^o. They who know little, and have **conscience**, are enlightened in the other life . . .

1101^o. The more he is instructed, the more is dispelled the cloud of his intellectual part, in which there are charity and **conscience**.

1103. Such, being in no charity and **conscience** . . .

1106. There are many who . . . have imbued falsities as to faith, and have had a certain kind of **conscience** according to the principles of their faith . . .

1112. But they who have been in the goods and truths of faith, and have thence acquired **conscience** and the life of charity, are raised into Heaven by the Lord immediately after death.

1197. The things of the memory are like dead things, unless man is such as to live according to them from **conscience** . . .

1308^o. Their dominion is greatest with those with whom there is something of **conscience** . . . but those who have no **conscience** they rule by many external bonds.

1442. They who become spiritual men, that is, who receive charity from the Lord, have what is analogous to perception, that is, a dictate of **conscience**, more or less clear in proportion as they are in the celestial things of charity.

1555². He then begins to act from charity, which is of **conscience** . . .

1668. Hence arise infestation and combat . . . with all who have **conscience** . . . With those who have **con-**

science there thence arises a dull pain, but with those who have perception, a sharp one . . .

[A.] 1692. Temptations are the means by which . . . conscience is not only given, but is also strengthened.

1702^e. In this interior (or middle) man there is conscience with the spiritual man, and perception with the celestial.

1820⁴. In like manner they assault the affections of truth, which make conscience; as soon as they perceive anything of conscience whatever, they form to themselves an affection from the false and infirm things with the man, and through this they darken the light of truth . . . There are few things, and those only the most general ones, which can come to man's conscience, which they delight in destroying more than anything else.

1822. Every interior dictate, even conscience, is nothing but (a kind of internal speech).

1831. That which unites (the Lord and the Church) is conscience, in which are implanted love and charity, wherefore the middle space between the parts (Gen. xv. 10) signifies that with man which is called perception, internal dictate, and conscience; the things which are above perception, dictate, and conscience are the Lord's; those which are below are with man . . .

1832^e. Between spiritual things and the Lord there is no parallelism and correspondence, for they are such things as do not flow in through internal dictate and conscience, as do those which are of love and charity, but through instruction . . . But still they can be so adapted as to serve celestial things for vessels; these are the things which constitute the cloud of the intellectual part, into which the Lord insinuates charity, and thus makes conscience. Examp.

1835². The Lord is continually putting evils and falsities to flight, but this through conscience; which being relaxed there is no medium through which the Lord can flow in; for the Lord's influx with man is through charity into his conscience; but then a new medium succeeds and is formed, which is external, namely, through fear on account of the law, honours, wealth, and reputation thence derived; but these things are not of conscience . . .

1844. The Church exists with those who . . . have conscience . . .

1862. The intermediate space = that which is between the Lord and the Church . . . which is conscience, into which goods and truths have been implanted through charity: when in place of charity there succeed hatreds, and in place of goods and truths evils and falsities, there is no conscience of good and truth, but that intermediate space appears to be filled up as with a furnace of smoke and torches of fire. Sig.

1914². The interiors can perceive what comes forth in the exterior; even they who have conscience are able and are wont to do this, for when anything contrary to the truth of conscience flows into the thought, or into the endeavour of the will, they not only perceive it, but also blame it, nay, they suffer pain at being such . . . 2654^e.

—4. The Fathers of the Ancient Church, who had not perception but conscience, thought from the exterior or natural Rational; but all who are devoid of conscience never think from the Rational, for they have no Rational . . . but they think from the sensuous and corporeal Natural . . .

1919². To illustrate the difference between perception and thought, take conscience. Conscience is a kind of general dictate, thus an obscure one, of those things which flow in through the Heavens from the Lord; the things which flow in present themselves in the interior rational man, and there as in a cloud . . . But thought is distinct from conscience, but flows from conscience, for they who have conscience think and speak according to it, and their thought is scarcely anything but an unfolding of those things which are of conscience . . . Hence it is that those who have conscience are held by the Lord in thinking well about the neighbour, and are withheld from thinking evilly; wherefore conscience is never possible except with those who love the neighbour as themselves, and think well about the truths of faith. From this may be evident what the difference is between conscience and thought.

1935. Interior thought flows in through the internal man into the interior rational, from the Lord, with those who have conscience . . . But they who have no conscience cannot have interior thought, wherefore neither is there any combat with them . . .

1937⁵. This freedom is from the Lord, Who insinuates it into man's conscience . . . Without a proprium acquired through freedom, no man can ever be reformed, because he cannot receive a new will, which is conscience.

1947. Consciences do not suffer themselves to be compelled.

—3. They who have not conscience are utterly ignorant what this freedom is . . .

1983⁴. Sirens study nothing more than to destroy conscience, on the destruction of which they possess the interiors of men, nay, obsess them . . . They who have no conscience are thus obsessed . . .

1994. Charity makes conscience.

2046. Conscience itself is formed through the truths of faith, for conscience is of truth and right . . .

2053². The Lord conjoins Himself with man in these impure truths, for He animates and vivifies them with innocence and charity, and thus forms conscience. The truths of conscience are various, namely, according to everyone's religion . . . In every dogma there are those who are endowed with conscience, which, however, is better in proportion as its truths approach more nearly to the genuine truths of faith. As conscience is formed from truths of faith of this kind, it is evident that it is formed in man's intellectual part . . .

2063⁹. Thus man is conjoined with the Lord, and, through good, that is, through charity, is endowed with conscience, by which he afterwards thinks what is true, and does what is right . . .

2088³. Charity was implanted through truth, and thus (spiritual men) received conscience, according to

which they acted, not from the affection of good, but from the affection of truth.

2115°. The gentiles are saved, if . . . they have received anything of **conscience** according to their religion. 2590.

2144°. In place of perception there succeeded **conscience**, which also is a kind of perception, for to act against **conscience** and according to **conscience**, is nothing else than to perceive thence whether it is so or is not so, and whether it is to be done or not; but the perception of **conscience** is not from the good which flows in, but from the truth which has been implanted in the Rational from infancy according to what is holy of their worship . . . Hence **conscience** is a kind of perception, but from such truth; and when charity and innocence are insinuated into it by the Lord, there comes forth the good of that **conscience**.

2183°. If the Rational then conquers, the Natural is subjugated, and thus man is endowed with **conscience**; but if the Natural conquers, he can then receive nothing of **conscience**.

2235. According to **conscience** . . .

2256°. These are they who have **conscience** . . .

2325. 'Lot saw'=**conscience**, namely, of those who are in the good of charity, but in external worship . . . the reason it here=**conscience**, is that those who have faith have **conscience** too; the former is inseparable from the latter, and in fact so inseparable, that whether you say faith or **conscience** is all the same. Ex.

2380°. All those are in the good of charity who have **conscience**, that is, who will depart nothing from what is just and fair, and from what is good and true, for their own sake, for this is from **conscience** . . .

—3. On the other hand, those who are in evil have no **conscience** . . .

2515. There are thoughts from perception, thoughts from **conscience**, and thoughts from no **conscience** . . . Thoughts from **conscience** are lower, and exist with the spiritual, that is, with those who are in the good of charity and of faith as to life and as to doctrine; it is impossible for them to think against **conscience**, for that would be to think against what is good and true which is dictated to them by the Lord through **conscience**. But thoughts from no **conscience** exist with those who inwardly do not suffer themselves to be ruled by good and truth, but by evil and falsity, that is, not by the Lord, but by themselves . . . 2552°.

—e. They who think from **conscience** think from the affections of good and truth, thus from Heaven.

2632°. When he is regenerate, the Lord flows in through an internal way, that is, through the good of **conscience** . . .

2708. The spiritual have the dictate of **conscience**. 2831°.

2754. They entered without **conscience** . . .

2759. Rustics . . . who had had **conscience** . . .

2776°. The light of Heaven . . . only reaches those who live in charity, or what is the same, have **conscience**.

2831°. **Conscience** is formed from the Knowledges of

good and truth derived from parents and masters, and from their own study of the Word . . . Hence men of every doctrine can have **conscience**, even Gentiles can have what is not unlike **conscience** . . .

2842°. Internal men, that is, they who have **conscience**, do not need to confirm anything by an oath . . .

2915. These are the planes with man upon which **conscience** is founded by the Lord . . .

2928°. The **conscience** of the spiritual is founded in these truths of faith. Refs.

3175. Without any perception of **conscience** he would steal . . .

3187°. Then there is a **conscience** of good and truth therein . . .

3388. It treats of those who are in the doctrinal things of faith, and have no perception of truth from good, but only a **conscience** of truth from their having been told so by their parents and masters.

3471°. Truths at first gall the **conscience** . . .

3652°. All reasoning ceases . . . when man . . . thinks and acts from will, thus from **conscience** . . . 4243°.

3654°. 'The law written in the heart'=**conscience** is the perception of good and truth, and also=**conscience**.

3747°. There is a third degree of life . . . through which the Lord flows into the rational mind . . . whence man has **conscience** . . .

3843°. This is evident from **conscience** . . .

3863°. This internal sight . . . reveals itself with those who are regenerate, especially through **conscience**.

—e. It is this light which shines in the **conscience** of those who have faith in Him . . .

3957°. This plane is acquired through charity . . . and this plane is what is called **conscience** . . .

3993°. If anyone who loves himself above others . . . does what is just and fair from **conscience** . . .

4015°. This is evident from . . . **conscience**, which is the acknowledgment of truth from within.

4167. There are two planes with man on which celestial and spiritual things from the Lord are founded; one exterior, and other interior; the planes themselves are nothing else but **conscience**; without planes, that is, without **conscience**, nothing spiritual and celestial from the Lord can be fixed . . . wherefore they who are without such a plane, or without **conscience**, do not know what **conscience** is . . . The interior plane, or interior **conscience**, is where genuine good and truth are . . . but the exterior plane is the exterior **conscience**, and is where what is just and fair are . . . There is also an outermost plane, which also appears like **conscience**, but is not **conscience**, namely, to do what is just and fair for the sake of self and the world . . . Through the interior plane, or through the **conscience** of spiritual good and truth, the Lord rules those who are regenerate; through the exterior plane, or through the **conscience** of what is just and fair, that is, through the **conscience** of moral and civil good and truth, the Lord rules those who are not as yet regenerate, but can be regenerated, and also are being regenerated, if not in

the life of the body, in the other life; but through the outermost plane which appears like **conscience** and yet is not **conscience**, the Lord rules all the rest . . . The first plane, or the **conscience** of spiritual good and truth, is in the rational man; but the second plane, or the **conscience** of moral and civil good and truth, that is, of what is just and fair, is in the natural man.

[A.] 4190. The gentiles have a kind of **conscience** in their obscurity, against which they will not act, in fact some cannot do so . . .

4225. They who have a **conscience** of what is just and fair are within the Grand Man . . .

4249. Spiritual temptation acts into the **conscience**, which is of the interior man . . .

4256^e. This is above the sphere of man's perception, as is everything that moves, harasses, and tortures the **conscience**.

4299. No one can undergo spiritual temptation but he who has **conscience**, for spiritual temptation is nothing but torture of **conscience**; consequently, none can be tempted but those who are in spiritual and celestial good, for these have **conscience**, and the rest have not, and indeed do not know what **conscience** is. **Conscience** is a new will and a new understanding from the Lord, thus it is the Lord's presence with man, and this is close to him in proportion as he is in the affection of good or of truth . . .

4317⁵. Hence no perception of good and truth now exists, but in its place **conscience** with the regenerate, which acknowledges as good and truth that which is learned from parents and masters.

4390. **Conscience** from the good of truth is called **conscience** of truth.

4459². They who are devoid of **conscience** are all in mere externals, for the internal man manifests itself through **conscience**; and all those have no **conscience** who think and do what is true and good, not for their own sake, but for the sake of self . . .

4468^e. He leaves (doctrine) to his faith and **conscience**.

4627². Those who were cast down related to the mucus of the nostrils, and were . . . devoid of **conscience**, thus entirely devoid of interior perception. . . They were entirely unaware what **conscience** is, and when I said that it is an interior perception of good and truth, and that if one acted against that perception there would be anxiety, they did not understand it.

4799². For acts performed by those who are in sincerity are in the **conscience**.

4818². Evil from the falsity of evil is of such a nature as to close up all access to the internal man, so that nothing of **conscience** can be formed in it . . .

4988⁴. They who do what is good from (hereditary good) do not act from any **conscience** of what is just and fair, still less of spiritual truth and good; but they who act from (the doctrine of good and truth) act from **conscience**.

5060^e. They wondered that anyone should have **conscience** about adulteries . . . and when I spoke to them about **conscience**, they denied that anyone has con-

science. I was told that such are for the most part from the Christian world . . .

5071. 'Everlasting fire' . . . is not the stings of **conscience** . . . because all who are in evil have no **conscience**, and they who have had none in the life of the body cannot have any in the other life.

5145⁴. With those who have **conscience**, as the Spiritual Angels, there are also terminations, but from the second degree, or from the third to the ultimate . . . It is said from the second degree, or the third, because **conscience** is twofold, interior and exterior; interior **conscience** is of spiritual good and truth, exterior **conscience** is of what is just and fair. **Conscience** itself is an interior plane in which is terminated the influx of Divine good; but they who have no **conscience** have no interior plane to receive the influx; with these good flows through to the exterior or sensuous Natural, and is there turned into filthy delights. A pain as of **conscience** sometimes appears to them, but it is not **conscience**; it is a pain arising from the privation of their delight . . .

—⁵. Consequently, all they who have had **conscience** are saved, but they who have had none cannot be saved.

5386. To these correspond . . . **conscientious** feelings in things not necessary . . . As these Spirits oppress the **consciences** of the simple, they are called the over **conscientious**: they do not know what true **conscience** is, for they place **conscience** in everything that arises . . . 5724.

5393. Without **conscience** . . . 5718². 8908². D. 1282. 3447. 3449. 3600. 3615. 3699. 3700. 3736. 3999. 4083. 4543.

5432⁵. They examine the Word . . . Hence their faith and their **conscience**.

5476. Stings of **conscience** thence. Sig.

6207. The influx of the Angels is especially into man's **conscience**; there is the plane into which they operate; this plane is in man's interiors. **Conscience** is twofold, interior and exterior . . . The latter **conscience** exists at this day with many, but interior **conscience** with few; but still those who enjoy exterior **conscience** are saved in the other life, for they are such as are inwardly tortured if they act contrary to what is good and true, or to what is just and fair . . . But where these **consciences** do not exist, there is a very low something which sometimes counterfeits **conscience** . . . But this **conscience** is no **conscience**, because it is of the love of self and of the world . . . They who are in this false **conscience** do not even know what **conscience** is . . .

6208. There are many who enjoy natural good hereditarily . . . They cannot be endowed with any **conscience**, for this comes . . . from the doctrine of truth and good and a life according to it . . . Through these principles they receive **conscience**, which is the plane into which Heaven flows.

6647^e. But with the man of the Spiritual Church, such as the truth is such is the good, and thence such is the **conscience**, which to him is as the perception according to which he lives.

7090⁴. In the other life man can be firmly held in the bonds of **conscience**, but not so much so in the world . . .

7217². They think, what is **conscience** ?

7233². In place of that perception they have **conscience**, which is formed from the truth and good which they have acknowledged within their Church . . . 7935.

7280. They who are upright have an internal fear . . . lest they should do anything against **conscience**, that is, against the truth and good which are of **conscience** . . .

—². But fear with those who are evil is not any internal fear . . . and thence of **conscience** . . .

7474². Infestations are not temptations, for temptations are attended with anguish of **conscience** . . .

7490. In proportion as man is in the loves of self and of the world . . . he does not know what **conscience** is, and at last does not know that there is such a thing.

7935. The interior perception of truth which is of **conscience**. Sig.

—^e. This principle of life is called **conscience**, and is the life of the spiritual man, which is to be valued in proportion as the truths from which he thinks are genuine truths of faith, and as the goods from which he acts are genuine goods of charity.

8002². Through the good of the Church there is formed with man **conscience**, which is the plane into which the Angels flow, and through which man has consort with them.

SoSr. Perception from the truth which is of **conscience**. Sig.

— . It is said from the truth which is of **conscience**, because the **conscience** of those who are of the Spiritual Church is a **conscience** of truth, for it is acquired from the doctrinal things of the Church, which are believed to be truths whether they are truths or not; but they become of **conscience** when they also become of life.

8159. Hence the **conscience** is wounded.

8162. When temptation assails, the **conscience** is smitten by falsities and evils, thus the internal man is, for **conscience** is of the internal man . . . Horror arises from the mere influx of falsity and evil with those who have **conscience**, for **conscience** is from the truth and good of faith, thus from those things which make the spiritual life.

8457. With the man of the Spiritual Church a new will is formed by good through truth, and it appears with him as **conscience**, which is a **conscience** of truth.

8625². This truth with them becomes good, and thence of **conscience**; if malignant Genii were to flow into this obscurity, they would destroy **conscience** in a thousand ways . . .

8849. (The extreme tenderness of **conscience** with the inhabitants of Jupiter. Des.)

8908². These persons are also without **conscience**, and do not know that **conscience** consists in saying that that is just which is just, for no other reason than because it is just . . .

9112. What **conscience** is shall now be told. **Conscience** is formed with man from the religion in which he is, according to the reception thereof inwardly. N.130, *et seq.*

9113. **Conscience** with the man of the Church is

formed through truths of faith from the Word, or from doctrine from the Word, according to the reception of them in the heart; for when a man knows the truths of faith, apprehends them in his own way, and afterwards wills and does them, he receives **conscience** . . .

9114. Hence it is that those who have **conscience** speak what they do speak from the heart, and from the heart do what they do . . . Hence a more perfect **conscience** can exist with those who are more enlightened than others in the truths of faith, and who are in a clearer perception than others. T.666².

9115. Those have **conscience** who have received a new will from the Lord; that very will itself is **conscience**; wherefore, to act against **conscience** is to act against that will. As the good of charity makes the new will, it also makes **conscience**.

9116. As **conscience** is formed through the truths of faith (as are also the new will and charity), to act against the truths of faith is to act against **conscience**.

9117. As faith and charity . . . make the spiritual life . . . to act against **conscience** is to act against that life.

9118. As, therefore, to act against **conscience** is to act against the new will, against charity, and against the truths of faith, thus against the life which man has from the Lord, it is evident that man is in the tranquillity of peace, and in internal bliss, when he acts according to **conscience**; and that he is in intranquillity and pain when he acts against it; this pain is what is called the stings of **conscience**.

9119. Man has a **conscience** of what is good, and a **conscience** of what is just; the **conscience** of what is good is the **conscience** of the internal man, and the **conscience** of what is just is the **conscience** of the external man; the **conscience** of what is good is to do according to the precepts of faith from internal affection; whereas the **conscience** of what is just is to do according to civil and moral laws from external affection. They who have a **conscience** of what is good have also a **conscience** of what is just; whereas they who have only a **conscience** of what is just are in the capacity of receiving a **conscience** of what is good, and also do receive it when instructed.

9120. (Examples of those who have **conscience**, and of those who have no **conscience**.) 9121. T.666².

9122. They who have not received **conscience** in the world cannot receive **conscience** in the other life, thus cannot be saved, because they have no plane into which Heaven can flow and operate . . . For **conscience** is the plane and receptacle of the influx of Heaven.

10124. Charity constitutes his new Voluntary, and faith his new Intellectual, and both constitute **conscience**.

10296. With the spiritual this new Voluntary is **conscience**, which is a **conscience** of truth.

10787^e. They who receive truth first in the memory, then in the understanding, and then at last in the will, are they who are in faith, for they act from faith, which is then called **conscience**.

H. 299^e. Hence it was evident to me why it is that some who do not know what **conscience** is, because they have none, ascribe its pain to the stomach.

[H. 299] (a). Refs. to passages on the subject of **conscience**. N. 139.

321. See **GENTILE** at this ref.

358^e. His thought and will are **conscience**.

506. All who . . . have acted from **conscience** . . .

—². But those who have had no **conscience** . . .

514². Gentiles . . . who have thus acquired a kind of **conscience** . . .

N. 130. On **conscience**. Gen.art.

133. Man's spiritual life itself is in true **conscience** . . . T. 666³.

135. **Conscience** with those who are in charity is **conscience** of truth, because it is formed through the faith of truth; but with those who are in love to the Lord there is **conscience** of good, because it is formed through the love of truth; the **conscience** of the latter is a higher **conscience**, and is called the perception of truth from good. They who have **conscience** of truth are of the Spiritual Kingdom, but they who have the higher **conscience** which is called perception are of the Celestial Kingdom.

W. 361². Who does not know that such a man has **conscience**? . . . Then the man does not know what **conscience** is.

—^e. Ask him what **conscience** is, and he will tell you.

P. 141. No one is reformed in a state of disordered mind . . . Such disordered conditions are melancholy, spurious and false **conscience** . . .

M. 164. (**Conscience** one of the spiritual virtues.)

271. Some **conscientious** persons may be distressed at the idea . . .

I. 18². I am obliged by my **conscience** to communicate these things.

T. 539^e. Still it does no harm for one burdened in **conscience** to enumerate his sins in the presence of a minister . . .

665. (Relation concerning what is known on earth about **conscience**. Four companies, consisting severally of politicians, scholars, physicians, and clergymen, deliver their sentiments in order, from which it appears that not one person in the Christian world knows what **conscience** is.)

666. The Angel said . . . Regarded in itself, **conscience** is not a pain, but a spiritual willingness to act according to religion and faith. Hence they who enjoy **conscience** are in the tranquillity of peace and in internal bliss when they are acting according to **conscience**, and in a certain disquietude when they are acting against it. But the pain of mind which you have believed to be **conscience** is not **conscience**, but temptation . . . which, when spiritual, draws from the spring of **conscience** . . .

—³. Who does not know from common conversation what **conscience** is?

—^e. (Four kinds of persons in relation to **conscience**.)

D. 218. Unless these Spirits enjoyed freedom, the human race . . . would be in constant misery and torment of **conscience** . . .

544. Their Angels know what he has done from **conscience** . . .

899. From this lower way into the understanding . . . there is in many a **conscience**, but this **conscience** for the most part extends itself only to the actions . . . Thus it is not a true **conscience** . . . Whereas in the Angels it is so clear that they know . . . that there can be no life without such a **conscience** of things . . .

1240. These Spirits are such as excite scruples of **conscience** . . . and thus burden the **conscience** in things about which it should not be burdened . . . They are called the over **conscientious** . . . for they place **conscience** in everything that happens. Examps. 1241. 1242.

1261. (The assassin) confessed that . . . he had been tormented with stings of **conscience**. 1263, Des. 1266.

2715^e. Not ruled through internal bonds, which are called the bonds of **conscience** . . .

2801. But for external bonds, **conscience** would now have little or no effect.

2947^e. **Conscience** thus dictating, he acts according to faith.

3445. It was said that true **conscience** has no existence without the Knowledges of faith, but he would have it that mankind are born into a **conscience** of truth . . . But it was shown . . . that at first man is altogether destitute of **conscience**, which is born from those things which the man supposes to be true and good; wherefore there exist false **consciences**, and spurious ones. Examp. . . . Whereas **conscience** is true when . . .

3446. Thus it is granted by the Lord that man should not know what he has learned, but **conscience** is what dictates.

3496. As he could be moved by a certain tenderness of **conscience** . . .

3532. The **conscience** and perception of good (of the common people). Ex.

3615. This is not to be confounded with **conscience**.

3677. Otherwise, prayers, etc., merely quiet the **conscience** . . .

3693. That only is a true **conscience** which is from heavenly love . . .

3714^e. Everyone may know whether any law of **conscience** constrains him from this,—that he is unwilling to think this or that because it is evil . . .

3794. The primary bond of **conscience** is that of marriage . . . 3795.

3811. With such, the bond of **conscience** is completely loosed . . . —^e.

3847. As these deceitful Spirits . . . have no **conscience** . . . they wanted to induce on me as a matter of **conscience** what is indifferent . . . as that I should eat or buy in a certain place, because the people there were upright . . . Thence arise spurious **consciences** . . . It was given to say that they would be goaded by **conscience** if they could not perpetrate evil . . . 3937. 3938.

3848. The chief bond of **conscience** is what relates to the Lord, and thus what proceeds from Him, as marriage love . . .

—^e. Wherefore the bonds of **conscience** are situated just as are loves. 3937.

3850. With the angelical there are bonds of **conscience**, which **conscience** is from the Lord.

3910. That those who have **conscience** may be amended in the other life.

— They who are in phantasies, and in falsities, provided they have held marriage love sacred, and have had **conscience** . . . can be amended in the other life, even if they have been obstinate . . . But those who have not had **conscience**, especially they who have accounted adulteries as nothing . . . appear in the other life to be as it were without any bond, thus without any connection with Heaven. They who have had no **conscience** in regard to adulteries . . . cannot be amended so as to come among the celestials, except as those who are scarcely self-conscious . . .

3977. When these Knowledges are confirmed, the Lord endows him with **conscience**, so that he believes without confirmations . . .

3999^e. They thus take away the **conscience** of what is true and good . . .

4030. They who relate to the mucus of the nose are without **conscience** ; it was given to perceive something which holds the **conscience**, but they had nothing of the kind ; they wondered that anyone should have **conscience**.

4036. **Conscience** is all that internal sense which is felt when a man acts contrary to good and truth . . . It is also a perception which is given by the Lord ; when there is pain that he should act contrary to good and truth, and when he is touched with contrition so as to as it were shed tears, there is inmost **conscience** . . .

4038. They who in the life of the body have had no **conscience**, as adulterers and the cruel, become excrements, and sit like dead stocks, and afterwards serve for such subjects as have but little life. **Conscience** is not afterwards given them, but those things are taken away by vastations which hinder their being of use.

4039. But they who have acquired **conscience** in the life of the body . . . in the other life receive far more, yea, infinitely more . . .

4222. How **conscience** is formed.

4263. He who is in charity and true **conscience** does all the commandments of the decalogue as from himself, and knows them as from himself . . . Moreover, they who are in charity and **conscience** know all the Knowledges of faith as it were from themselves . . . All things are in charity ; it follows that so are they in true **conscience**.

4346. I spoke with one who in the life of the body had had no **conscience** . . . He said he did not know what **conscience** is . . . From this he might know what **conscience** is . . . Hence he perceived what **conscience** is.

4396^e. Truth natural, moral, and civil is a vessel recipient of the truth of faith, and in it there is a species of **conscience**.

4409^e. In true marriage love there is the inmost of **conscience**. De Conj. 41.

4544. They who are without **conscience** are in such a sleep, because their interiors cannot be more awakened. . . . But with those who have had **conscience** . . . when

external things are taken away, they awake to full wakefulness.

5855. How few know what **conscience** is. The reason of this.

— **Conscience** is a pain because one has acted or thought contrary to the Divine commandments.

— He who has not life as an end can never know what **conscience** is . . .

D. Min. 4545. On order as to **conscience**.

— The first plane is the inmost of the Rational ; it is of perception, thus of love to the Lord, thus of good and of the truth of good. The second plane is the middle of the Rational, and is of the **conscience** of good and truth, thus of piety, and is of the Church and the Lord's Kingdom. The third plane is of the **conscience** of what is just and right, thus of one's employment in civil life, therefore of society and the common good, and is of the lower Rational. The fourth plane is of what is honourable and becoming, thus of conversation, therefore between friends and acquaintances, and is of the corporeal faculty. These planes may be conjoined . . .

4547. There is no **conscience** without charity . . .

E. 376. This new will which is formed in the understanding is the same as **conscience**, and **conscience** is the **conscience** of truth, because it is formed through truths of every kind which are from the doctrine of the Church and the sense of the letter of the Word.

Conscious. *Conscious, Conscire.*

A. 9069. Therefore he is not **conscious** of it . . .

9132. He is guilty . . . because it is done while he is **conscious** of it ; for what is done from **consciousness** proceeds from the will and at the same time from the understanding, thus from the whole man.

9140. If he does it from but little **consciousness**. Sig. . . The reason it = but little **consciousness**, is that while man is in the pleasure and appetite of the body, he but little consults reason, and thus has but little **consciousness**.

—^c. 'A beast of burden,' in the Original Language, is said from what is brutish and stupid, thus from what is but little **conscious**. Ill.

9165. Concerning which the mind is not **conscious** Sig.

P. 176^e. If man were led, with a living perception and sensation of being led, he would not be **conscious** of life . . .

M. 193^t. I have heard that this takes place from the wife's love itself, the man not being **conscious**, and the wife not being **conscious**.

D. 3910^e. They become . . . as it were hardly self-**conscious**, like bones. 3912^e.

Consecrate. *Consecrare, Sacrare.* A. 1664^t.

M. 308. Marriage is to be **consecrated** by a priest. 21^e.

T. 503. **Consecrated** to the worship of all the gods . . .

Consent. *Consentire, Consensus.*

A. 1394. They are conjoined into Societies according

to **agreement**, and are dissociated according to disagreement.

[A.] 3090. This is evident from the assent, or **consent**.
— Hence also marriage, which is **consent** on both sides; this originates from the marriage of good and truth; there is will on the side of good, and **consent** on the side of truth; hence **conjunction**.

3157. The examination of their **consent** from each faculty, of the will and of the understanding. Sig.

—². Truth is learned, but is not acknowledged . . . unless there is **consent** from each faculty . . . **consent** is the acknowledgment itself; through this is effected reception . . .

3158². **Consent** from the understanding alone is not **consent**, but all **consent** is from the will . . .

3161. **Consent** inspired from the Lord. Sig.

3179. **Consent** of the affection of truth alone. Sig. and Ex.

—². The truth which is to be initiated to good, itself acknowledges its own good, because good acknowledges its own truth; hence comes **consent**; but it is **consent** inspired into truth by good. With man, it never appears that there is any **consent** on the part of truth when it is being initiated and conjoined with good . . .

3180. Full **consent**. Sig.

3948. **Consent**. Sig. 4004.

4453. To make one, thus to **agree together**. Sig.

4456. 'Dowry'=**consent** to be one, for the dowry given to a betrothed maiden was a token of **consent** on both sides. —^e, Ex. 9184.

4464. 'To **consent**' (Gen. xxxiv. 15)=accession.

4484. 'To **consent**' (ver. 22)=to agree.

4490. 'To **consent**' (ver. 23)=to condescend.

4874. 'A signet'=a token of **consent**. Ex.

6047. All **conjunction** requires reciprocation, thus **consent** on both sides.

6203. When man first from **consent**, then from purpose, and at last from the delight of affection casts himself into evil, the Hell is opened which is in such evil . . .

6513. Solicitation that he would **consent**. Sig. . . 'The ears'=obedience, here **consent**, because the king is addressed; obedience is also **consent**, but is predicated of lower things, and **consent** of more eminent ones.

6741. **Consent** by that religiosity. Sig. 6743.

8694³. The revelation enjoyed by those who are in good . . . is a certain **consent** and approval from within that it is true . . .

8702. **Consent** from union. Sig. 'To hear the voice'=obedience, but here **consent**, because it is said by Jethro . . .

9184. A token of **consent** on his part for a lawful **conjunction**. Sig.

10416. Festivity of their interiors thence, and **consent**. Sig. . . The reason **consent** is also signified, is that all festivity inwardly has **consent** in it . . .

H. 516^e. **Consentaneous-consentaneam**—with the good dogmas of their religion . . .

W. 363². There are many things which belong to both love and wisdom, as **consent**, etc.

P. 81. The evils one believes allowable are appropriated . . . for there is **consent**.

108. Effects are in the mind's delights and their thoughts when the delights are of the will and the thoughts are of the understanding thence, thus when there is full **consent** there; for then the effects are of his spirit, and even if they do not come into the act of the body, they are as it were in act when there is **consent**.

111^e. That **consent** is deed. Sig.

112. If there is no outlet, concupiscences remain within, and breathe forth delights, and thus drive the man to **consent**, thus to deed: through the external of thought concupiscences enter the body, wherefore, when there is **consent** in the external of thought, they are at once in the body.

R. 375. 'Amen'=the **consent** of all.

M. 21^e. In Heaven, a priest administers betrothals, and hears, receives, confirms, and consecrates **consent**; **consent** is the essential of marriage . . .

298. The woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself, before she **consents**. Gen.art.

299^e. The reason she ought to deliberate with herself before she **consents**, is to prevent her from being coupled to an unloved man; for thus there would be no **consent** on her side, and yet this makes marriage, and initiates her spirit into that love; but unwilling or extorted **consent** does not initiate the spirit, although it may the body . . .

300. After a declaration of **consent**, pledges are to be given. Gen.art. . . The reason these gifts are confirmations, is that they are tokens of **consent**; wherefore, when anything is **consented** to on both sides, it is said, Give me a token.

—^e. If these presents are made before the act of betrothal . . . they are confirmations and testifications of **consent** to the betrothal, if after it, to the wedding.

301. **Consent** is to be established through solemn betrothal. Gen.art.

T. 646². The **unanimous-consentienter**—answer will be . . .

Ad. 634. Everything has been so created and formed by God, that there is an absolute **agreement** of interior with exterior, and of exterior with interior things . . . Order itself produces this **agreement**: wherefore perfect order consists in the **agreement** itself of all things which are in one body, or subject.

D. 158. The intermediate differences, from **consent** to dissent, are indefinite.

—^e. When there was **consent**, my mind was restored . . .

979. The least spheres, which, being in **agreement** . . .

980. They who are in **agreement** are conjoined into the sphere of a Society . . .

1710^e. In the body there is a **consent** of all things to uses . . .

3112. (On the agreement of Spirits.) 3494.

3702. The rising of the clouds signified **consent** . . .

E. 696^g. 'If two of you shall agree in My name' (Matt. xviii. 19). 815¹².

Consequence. *Consequens.*

A. 3854³. Every least movement of man's life has a continuous series of **consequences** to eternity . . . 6490. D. 2483. 2629. 2714. 3403.

5122^e. What is prior . . . produces series of **consequences** to eternity . . .

5949. If the eye is in good as its end, the man is in the sight of **consequences** . . .

H. 205^e. Therefore they with whom truths and goods are conjoined according to the form of Heaven, see **consequences** in series . . .

Consequence, Of no. See LIGHT=*levis*.

Conserve. See PRESERVE.

Consider. *Considerare.*

Consideration. *Consideratio.*

See DEEM.

A. 1258². He **considers** them with himself . . .

1854². They only **consider** death as . . .

2727. How marriages are **considered** in the Heavens.

S. 2. He who so thinks does not **consider** that . . .

P. 83. These three things are to be **considered** . . .

D. 2514^e. Such a one may there be in much greater **consideration** than a prince . . .

3786. **Consider** him as nothing.

Consider. *Expendere.*

A. 1906. Is evident, if he **considers** . . . 7324^e. H. 14. 402. 432.

6717. The man does not then **consider** whether it is true . . .

7298². It is given them to think and **consider** whether it is so . . . —^e.

9730. He does not **consider** further . . .

T. 343^e. Taken up, examined, and **considered** . . .

363. To be **considered** in this order. 512^e.

577³. What is **considered**, concluded upon, and determined into act.

E. 453¹¹. 'The weigher' (Is. xxxiii. 18)=wisdom.

Consider. *Pensitare.*

A. 5613^e. When the mind is in doubt, it stops and **considers**.

8384. The Spirits of Jupiter **consider** what they will say.

M. 83^e. On hearing this, the man departed, and **considered**.

Consider. *Versare.* T. 393². 425. 535. 603. 658⁴. 839.

Consideration. *Auctoramentum.* A. 6057². W. 336^e. T. 16. 72². —^e. 185⁴. 815².

Consideration. *Volutio.* A. 9940^e.

Consist, Stand. *Consistere.*

Consistence. *Consistentia.*

A. 2418. 'Stay thou not in all the plain' (Gen. xix. 17) = that he should not delay in any of those doctrinal things.

6677. They cannot **stay** in the presence of the good.

7308. 'Stand to meet him near the bank of the river' (Ex. vii. 15)=influx according to the state. 'To **stand** to meet'=influx.

7436. 'Stand thou before Pharaoh' (Ex. viii. 20)=the appearance of the Divine to those who are in evils. . . 'To **stand** before anyone'=presence, here the appearance of the Divine, because Moses was to **stand**.

7527. 'And they stood before Pharaoh' (Ex. ix. 10)=in the presence of those who are infesting.

7538. 'Rise early in the morning, and **stand** before Pharaoh' (Ex. ix. 13)=the elevation of the attention of those who are infesting through presence.

8172. 'Stand still and see the salvation of Jehovah' (Ex. xiv. 13)=salvation by the Lord alone, and none by them. . . 'To **stand still** and see'=to have faith.

8598. 'Tomorrow I will **stand** upon the head of the hill' (Ex. xvii. 9)=conjunction of truth Divine with the good of charity, and influx thence. . . 'To **stand**'=to be conjoined and to flow in. Ex.

8721. 'Thou mayest **endure**' (Ex. xviii. 23) = abode with them.

8818. 'And they stood in the lower parts of the mount' (Ex. xix. 17)=far from the good of celestial love.

9500. **Consistence** and subsistence. Sig.

9501. 'The staves must be in the rings of the ark'=that power is **steadfast** from the Divine sphere of good and truth.

9543. 'And the table shall be carried with them'=**steadfastness** thence. . . 'To be carried'=to exist and subsist, thus to **consist** or be **steadfast**.

9657. 'The boards shall be twinned below to one ring'=**consistence**, or **steadfastness**. 'A ring'=conjunction, here, **steadfastness** through conjunction.

10606. 'And thou shalt **stand before** Me there upon the head of the mount' (Ex. xxxiv. 2)=from the inmost Heaven where is the Divine love.

10614. 'And Jehovah descended in a cloud, and **stood** with him there' (Ex. xxxiv. 5)=the external of the Word in which is the Divine . . . 'To **stand** with Moses there, when said of Jehovah, =the Divine in it.

H. 41. Heaven **consists** of innumerable Societies, Gen. art.

169^e. Ideas which **consist** of such things.

367. The mind **consists** of two parts . . .

380. Marriage love and its delight **consist** in this . . .

390^e. In this **consists** love to the Lord . . .

403. They believed that heavenly happiness **consists**

in an idle life . . . But no happiness ever **consists** in being quiescent . . .

[H.] 408^e. Heaven **consists** in this . . .

477^e. There is extension into heavenly Societies if the reigning love **consists** of the loves of Heaven, but into infernal Societies if it **consists** of the loves of Hell.

480^e. The ultimate plane **consists** of . . .

W. 222. **Consist** of degrees discrete and continuous . . . 226^e.

R. 340. 'Who shall be able to stand' (Rev. vi. 17) = that they would not be able to endure.

M. 73. This age would not **stand**, as iron **stands**. Sig.

T. 37^e. The will and understanding; of these two the mind of everyone **consists**.

38. In the Church there are two essentials, charity and faith, from which each and all things of it **consist**.

42^e. Perfection of life does not **consist** in thought . . .

47. The universe **consists** from perpetual uses . . .

470^e. Every man does not actually **consist** except from such things as are in the earth.

482^e. The life of man's spirit **consists** in his free-will in spiritual things. D.4325.

510. The communion called the Church **consists** of as many men as have the Church in them.

679. The **consistence** or **permanence** of all things is dependent upon order.

D. 158. An intellectual idea exists and **consists** from many ideas. Ex.

J. (Post.) 314. Pressures, and thence **consistences** . . .

Consistent. See under COHERE.

Consistory. *Consistorium.*

J. 56⁴. They have a kind of Council in place of the Council, or Consistory at Rome . . . D.4957. 5229.

R. 734. A deliberation in the papal Consistory. Sig.

D. 3662. When the popes are sitting in the Consistory . . . 5841. 5844.

E. 1075. The doctrinal things from the papal Consistory in general. Sig. 1076. 1078. 1080.

C. 78. Various ecclesiastical societies, as Consistories . . .

Consociate. *Consociare.*

Consociation. *Consociatio.*

See SOCIETY.

A. 685. There are wonderful **consociations** in the other life . . .

842^e. Those who had **consociated** themselves are dispersed . . .

1394. There is not the least difference which does not dissociate or **consociate**.

1398^e. Hence it is evident how, in the other life, they are **consociated**, and how they are dissociated, according to perceptions.

2057^e. Through mutual love all (in Heaven) are thus **consociated** by the Lord.

2228^e. Heavenly **consociations** are according to lives, and never according to the thoughts which are not of the life.

2449^e. All things there are most accurately **consociated**, in the Heavens according to all the differences of love to the Lord and of mutual love, and thence of faith; and in the Hells according to all the differences of cupidities, and thence of phantasies. 3642^e.

3982^e. Hence is the **consociation** of man with the Angels (through the Word).

4121. In the other life, all are **consociated** according to affections, and they who are **consociated** constitute a brotherhood.

5764. The Societies in Hell are so instituted, that they act all together as one against good, thus are they kept **consociated** . . . But in the world, the good are **consociated** with the evil . . .

5807^e. The Natural of love is the delight of **consociation** and conjunction.

7085. Hence it follows, that in the other life all are **consociated** according to loves . . . They who are in love towards the neighbour and in love to God are **consociated** in Heaven, and they who are in the love of self and the love of the world are **consociated** in Hell.

7363. (In Mars) those who agree in disposition are **consociated** . . . They said that their **consociations** are delightful . . .

7996. In the statutes which follow, it is indicated who can be **consociated**, and who cannot. 8001^e.

8003. The paschal supper represented the angelic **consociations** in Heaven . . .

—^e. By its being eaten in one house are signified the **consociations** of concordant goods, so as to make together one good. To eat the passover = to be **consociated**.

8226. In the Hells there is **consociation** through evils, as in the Heavens through goods, but the **consociation** in the Hells is like that of thieves.

8630^e. All the **consociations** in the other life take place according to spheres . . .

8665. **Consociation** as to the Divine celestial state. Sig.

8682^e. The reason the flesh of the sacrifices was to be eaten, was in order that there might be represented . . . **consociation** through love . . .

8700⁴. It is according to order, that in the other life all are **consociated** according to the life . . .

8701^e. In the other life, all are **consociated** according to the life of the will, not according to the life of the understanding . . .

8725^e. The truths with which good can be conjoined are such as are confirmed and as are also **consociated** with many others . . .

8764⁴. The wings being erected the one to the other, represented the **consociation** of all things in the Divine.

9005^e. Such is the case with **consociations** in the Spiritual World.

9079². The goods and truths with man mutually love each other, and according to loves acknowledge each other, and thus **consociate** together.

9251. No **consociation** with such. Sig. 9252.

9255. In the other life, all are **consociated** according to good and thence truth . . .

9438². No one is permitted to speak with Angels and Spirits as a Spirit and Angel, unless he is such that he can be **consociated** with them as to faith and love; nor can he be **consociated** unless the faith and love be directed to the Lord . . .

10130³. (In the Spiritual World) all are **consociated** according to loves; they who are in love to the Lord from the Lord, are **consociated** in the inmost Heaven; they who are in love towards the neighbour from the Lord, are **consociated** in the middle Heaven; they who are in the obedience of faith, that is, who do truth for the sake of truth, are **consociated** in the ultimate Heaven; but they who are in the love of self and of the world . . . are **consociated** in Hell. H.479. T.569.

10215². Such is the **consociation** of the Angels with man.

10312. Spirits are **consociated** and dissociated according to affections and thence thoughts.

H. 36. Those who are in the same Heaven can be **consociated** with any who are there; yet the delights of **consociation** are according to the affinities of the good in which they are.

45. Hence it is evident, that good **consociates** all in the Heavens . . . Yet it is not the Angels who thus **consociate** themselves together, but the Lord, from Whom is the good . . .

64². Similar are the **consociations** in the Heavens; they are conjoined there according to uses in a like form.

189. There are also Angels who do not live **consociated** . . . These are the best of the Angels.

200. On the form of Heaven, according to which are the **consociations** and communications there. Chap.

205. In Heaven all are **consociated** according to spiritual affinities, which are those of good and truth in their own order; it is so in a whole Heaven, in each Society, and in each house . . . Similarly **consociated** are the goods and truths which make wisdom and intelligence with every Angel . . .

304. Man was so created that he might have conjunction with the Lord, but only **consociation** with the Angels. Ex. R.818^e.

J. 69³. At first, Spirits can be **consociated** with those who are like them in externals.

S. 62. Through the sense of the letter of the Word there is conjunction with the Lord, and **consociation** with the Angels. Gen.art. R.851, Sig.

W. 202. They are **consociated** according to discrete degrees . . .

252. Man is **consociated** with Angels in Heaven, and at the same time he is **consociated** with men in the world.

R. 508. **Consociation** through love and friendship. Sig. 3 F

906². Every man who is in the goods and truths of the Church from the Word is **consociated** with the Angels of Heaven . . .

910^e. The Church which is a Church from the Word . . . is in **consociation** with Heaven, and in conjunction with the Lord.

943^e. These two states (of Spirits and men) are **consociated** solely through correspondences, and **consociation** through correspondences causes them indeed to be together in affections, but not in thoughts.

M. 50. All in the Heavens are **consociated** according to the affinities and propinquities of love.

T. 14¹. As to his spirit, every man is **consociated** with his like in the Spiritual World . . . See 561^e.

137⁸. This is the state of the **consociation** of Spirits and men. I said, I know that all here are **consociated** with their like in the natural world. Examps. . . This is the state of the **consociation** of Spirits and men.

238. This delight of the Angels (in the Word) is communicated to the man, and makes **consociation** . . . For the sake of this **consociation** with the Angels . . . the Holy Supper was instituted . . .

347². See COMMUNION at these refs. 607.

365⁴. Sympathies and antipathies are nothing but exhalations of affections . . . All conjunctions and **consociations** in the Spiritual World are effected according to them.

380³. With every man there is a **consociate** Spirit . . .

583. His soul then comes into the Spiritual World . . . and is **consociated** with his like.

597. Through victory over the external man he becomes spiritual, and is then **consociated** by the Lord with the Angels of Heaven.

D. 4484. On **consociations** according to affections and cupidities, also appearances and phantasies. D. Min.4732.

4485. After death, souls do not at once come into their own **consociations**. Ex.

E. 47. Truth is to be **consociated** with good, and when it is **consociated** it becomes 'a brother.'

Consolation. See COMFORT.

Consonant. *Consonans.*

A. 1759. The speech of celestial Spirits cannot easily flow into articulate sounds or words with man, for it cannot be adapted to any word in which there is any harsh sound, or in which there is a hard doubling of **consonants** . . .

H. 241². The speech of the celestial Angels is devoid of hard **consonants**, and rarely falls from a **consonant** to a **consonant** except through the interposition of a word that begins with a vowel . . .

261. Angelic language has nothing in common with human languages, for the Angels express affections by means of vowels, ideas of thought from affections by means of **consonants**, and the sense of a thing by the words from them. D.5964.

S. 90². In the third Heaven . . . they do not express any **consonants** harshly, but softly . . . T.278².

D. 1147. Certain **consonants** interrupt the flow.
Examp.

1645. That the celestial soften some **consonants**.

Consort. *Consorts.*

See MARRIED PARTNER.

P. 96². Understanding is the **consort** or mate of willing.

193². Each joins to itself its **consort** . . .

194. These subaltern affections join to themselves **consorts**, each its own ; the interior affections, **consorts** which are called perceptions, and the exterior affections, **consorts** which are called thoughts, and each dwells with its own **consort**.

206. As no love can exist without its own **consort**, and the **consort** of love or the will in man is called the understanding . . .

M. 52^e. As marriage love perfects an Angel, for it unites him with his own **consort** . . .

59². He then becomes a fuller man, because he is conjoined with his **consort** . . . They who then love only corporeal natural things . . . cannot be conjoined with their **consort** as into a one, except as to those externals . . .

71³. I have seen Genii . . . who approached an Angel who was in sweet delight with his **consort**, become like yours . . .

76¹. While surveying the city, we saw here and there **consorts**, in pairs . . .

226^e. Regards his **consort** as a tiresome old woman.

Conspire. *Conspirare.*

Conspiracy. *Conspiratio.*

See PLOT.

A. 589^e. **Conspiring** with the foul love of self.

1983³. The interiors **conspire** with the exteriors . . .

5764. In Hell all companions **combine** together for evil. —

H. 266². To such wisdom of the Angels, this also **conspires** . . .

D. 458. In the Heaven of Spirits a conspiracy was made to suffocate me. Gen.art.

2489. Everything therein **conspires** to evil.

2668. Occurs. 2765. 3072. 5211. 5212. 5426.

Constant. *Constans.*

Constancy. *Constantia.*

Constantly. *Constanter.*

A. 1259. This so **constantly** . . .

1276. Their position is **constant**.

1377. They appear **constantly** in their own places.

1381. Souls and Spirits who are not yet allotted a **constant** position in the Grand Man . . .

2311. All words have a spiritual sense . . . and this most **constantly**.

2333². This correspondence is most **constant**. 2607. 2712. 4691.

8394. He must then remain **constant** in good to the end of life.

H. 123. The Angels turn themselves **constantly** to Him . . . 143².

C. J. 49. These afterwards become more **constant** than others, so that they may be called **constancies** . . . T.802^e. D.3513. 3514.

W. 120. In the natural world, these quarters are **constant** . . . But in the Spiritual World . . . the Sun **constantly** appears in its own place.

165. In ultimates all things are fixed, stated, and **constant**.

205^e. As in a solid **consisting-constante**-of these three degrees . . .

P. 190. Many things are created to be **constant**, in order that inconstant things may come into existence. **Constant** things enum.

— . Things various cannot come into existence except in things **constant**, stated, and certain.

—^e. From the **constant** and stated things, some natural men . . . find arguments in favour of nature . . .

212. The cause is from the Divine Providence in ultimates, where, through **constancies** and inconstancies, it deals wonderfully with human sagacity . . .

333¹. As there is so **constant** a progression of the Divine Providence in the vegetation and regeneration of trees, it must be **constant** in the reformation and regeneration of men . . .

M. 100^e. These goods cause the husband to be **constantly** in the understanding of truth . . .

160. The inclination to unite the man to herself is **constant** and perpetual with the wife, but inconstant and alternate with the man. Gen.art.

T. 78². **Constantly** remain there . . .

393. It is a **constant** truth . . .

D. 4009. From **constancies** in inmost things there come forth indefinite inconstancies in lowest ones.

E. 136. **Constancy** in truths. Sig.

Constantly. *Perenniter.* A.1627.

Constantine. *Constantinus.* T.137¹⁰. 632. 636. 637. 174².

Constantinople. *Constantinopolis.*

P. 312². Think of **Constantinople**, etc.

D. 4658. One who had been a mufti at **Constantinople** . . .

Doc. 302 II. On a council at **Constantinople**.

Constellation. *Sidus.*

A. 530². Remains are like some heavenly **constellation** . . .

5377². The very **constellations** correspond ; it is the Societies of Heaven and their abodes with which there is a correspondence of the **constellations** . . .

8379. They want to induce on their houses an appearance as of the visible heavens with their **constellations**, for they believe the abodes of the Angels to be there.

8902². 'The stars,' and 'the constellations'=the Knowledges of truth and of good. Refs.

9408². The ancients had no other idea . . . than that the constellations were the abodes of the Angels.

9441. Each star is as a sun in its own place . . .

T. 759². The star of stars.

E. 304⁵. 'The stars of heaven and the constellations thereof shall not give their light' (Is.xiii.10)=the knowledges of truth and good.

401¹². 'The stars' (Is.xiii.10)=Knowledges of good ; the 'constellations,' Knowledges of truth.

Consternation. *Consternare, Consternatio.*

A. 5881. 'They were terrified at his presence' (Gen. xlv.3)=a moving among them.

8314. 'Then were the dukes of Edom affrighted' (Ex. xv.15)=the like with those who are in a life of evil from self-love.

9327³. 'I will put consternation in their hearts' (Lev. xxvi.16).

9328. The consternation of all falsities. Sig. and Ex.

9330². When they are in Hell they are in terror and consternation at the truths from good in which the Angels are from the Lord.

R. 911. A moving of the mind, and consternation at Divine truths.Sig.

E. 406⁶. Occurs. 411¹⁸. 650⁶⁴. 727¹⁸. 783³. 811²³.

Constitute. *Constituere.*

Constitution. *Constitutio.*

A. 34. Love and faith constitute one and the same thing.

35. The will and the understanding constitute one life.

684. On the Societies which constitute Heaven.

809. The Scientific or the Rational of faith never constitutes the Church or the man of the Church, but charity . . .

978². What constitutes the internal, and what the external man.

1228. The faith from charity, or faith itself which constitutes the internal Church.

1270⁶. The constitution of the sphere in the World of Spirits was meanwhile changed. D.3367.

1276². The Heavens constitute as it were one man.

1366. Which constitute his internal worship . . .

1370. The profanations of them constitute genera and species of idolatries.

1623. Myriads of rays constitute one perceptible general . . .

1718. The things of the body alone constitute the external man . . .

1752⁶. Constitute one angelic Society . . .

2114. All who constitute the Church . . .

3305. There are two things which constitute the

Natural, as there are two which constitute the Ratiopal . . . 3314.

5288. 'Let him set him over the land of Egypt' (Gen. xli.33)=which shall order all things in the Natural. Ex.

10125. The men in whom the Church is constitute the Church in general, and the Angels in whom Heaven is constitute Heaven in general ; yet the men regarded in themselves do not constitute the Church, but the Lord with them ; and so the Angels regarded in themselves do not constitute Heaven, but the Lord with them.

10547⁶. All celestial and spiritual things flow into natural and worldly ones, and form and constitute them.

H. 7. The Angels taken together are called Heaven, because they constitute it . . .

146. They who constitute the Celestial . . . They who constitute the Spiritual Kingdom . . .

226. All the preachers are appointed by the Lord . . .

231². They who constitute the arms . . .

308. Constitute the members of that man.

W. 230⁶. These three constitute three degrees of height . . .

333⁶. A steward appointed . . .

T. 497². These two faculties of the internal man constitute his spirit . . .

580. Constitute the Lord's external Church, and the internal Church . . .

593. Both constitute the natural man . . .

D. 1688. On those who constitute the province of . . . 1693⁶. 1710. 1721. 1730. 1736. 1738. 1740. 1741. 1743. 1761. 1791. 1808, etc.

3203. According to their interior constitution.

E. 219. The Heaven which constitutes that Kingdom . . .

331⁸. 'To separate them and set their bounds' (Deut. xxxii.8)=to estrange from falsities, and to endow with truths. 431¹⁰. 724²⁶.

403¹². The Lord's Kingdom is signified by 'the mountain of Jehovah which is established in the head of the mountains' (Mic.iv.1). Ex. 850⁶.

624²¹. 'I have appointed thee a god to Pharaoh' (Ex. vii.1).

666⁶. Occurs.

714⁹. They who constitute the head . . . they who constitute the body, of the dragon . . .

863². 'The appointed time' (Lam.i.15)=its last time, when the Lord will come. 922².

Constriction. *Constrictio.* D.1944. 3714.

Construct. *Construere.*

Construction. *Constructio.*

H. 190. The houses in which the Angels dwell are not constructed like houses in the world . . .

T. 336². In the construction of a garden . . .

611. These construct the first home of his mind . . .

D. 3725. Occurs. 4354.

Consul. *Consul.* T.141². 418. 459¹².

Consult. *Consulere.*

Consultation. *Consultatio.*

A. 233². If the senses, etc., are **consulted** . . .

949. In that chamber they **consult** together . . .

2497. (On **consulting** the Rational.) 2511. 2516. 2519. 2523. 2531. 2551. 2553. 2568³.

4441. **Consultation** from the truths of faith. Sig.

4442. **Consultation** about the truth of that Church. Sig.

4443. They **consulted** from their religiosity. Sig.

4454. The **consultation** of truth from an ancient Divine stock with the good and truth of this religiosity. Sig.

4760. **Consultation** about Divine truth from scientifics. Sig. and Ex.

4788. That those who were in some truth of simple good **consulted** scientifics. Sig. and Ex.

5402^o. If he then **consults** the Word from the affection of knowing truths . . .

5653. **Consultation** from doctrinal things concerning introduction. Sig.

6377⁴. That the Intellectual would **consult** scientifics about the arcana of faith. Sig.

6822. He who **consults** for the Church, **consults** for . . .

6933. It is a common saying, that . . . everyone should first **consult** for himself . . .

8686. To **consult** truth Divine. Sig. 8692. 8694.

8703. 'To **counsel**' (Ex.xviii.19), when by Divine good, which is represented by Jethro=what is decided by the Divine.

H. 472². The neighbour's good is to be **consulted**.

Life 72. From love he **consults** for his country . . .

M. 3. After **consultation** . . .

298. The woman ought to **consult** her parents . . .

T. 412². They can **consult** the good of society, and yet not love the neighbour, like those who **consult** the good of others for the sake of the world . . .

422. **Consults** the general prosperity of his people . . . **Consults** the good of the souls of men . . . **Consults** the good of society . . . **Consults** the good of the neighbour . . .

D. 3426. On **consultations** of Spirits.

E. 684¹¹. To **consult**-*consultare*-occurs. 685^o.

Consume. *Consumere.*

Consumption. *Consumptio.*

A. 2420. 'Lest thou be **consumed**' (Gen.xix.17)=if otherwise, it would perish.

5149. That falsity from evil would **consume**. Sig.

—³. It is the falsity of evil which **consumes** good ; itself itself is opposed to good, but by itself does not **consume** goods, but through falsity . . .

6116. 'The silver was **consumed** from the land of

Egypt' (Gen.xlvii.15)=that the true scientific was no longer visible in the Natural and within the Church.

6834. 'The bush was not at all **consumed**' (Ex.iii.2) . . . Not to be **consumed** with fire=not to be dissipated by the good of Divine love.

6849. Hence the Lord is so often called a '**consuming** fire.' E.504²⁰.

7505. **Consumption** in general. Sig. . . Here, the **consumption** of truth. . . The **consumption** of good. Sig.

7646. The **consumption** of all things which have anything from truth. Sig. . . The truth not **consumed** by the former falsity. Sig. . . These are the falsities which **consume** the most general truths and goods.

8644². He would be **consumed** in a moment . . . 8760^o. 8816.

9141. The **consumption** of cohering goods. Sig.

—². By 'to desolate' is here signified the **consumption** which is effected through cupidities, for these are fires which **consume** . . .

—³. That **consumption** through cupidities is meant by this word in the Original Language. III.

10431. 'To **consume**,' when predicated of Jehovah, =to perish by their own evil. Ex. 10439. 10533.

H. 506^o. It would **consume** all their life.

R. 863. 'Fire came down from God out of Heaven, and **consumed** them' (Rev.xx.9)=that they perished by the concupiscences of infernal love.

T. 691². The Angels would be **consumed** . . .

E. 280⁸. Occurs. 304¹⁰. 342⁹. 355²¹. 357²³. 403⁴. 422¹⁵. 569¹⁷. 577⁸. 650¹⁶. 768¹¹. 918³.

340¹⁵. The dissipation of evils and falsities which are against the truths and goods of the Church, is signified by, 'thou shalt **consume** all the people which Jehovah thy God shall deliver thee' (Deut.vii.16).

539⁹. 'They shall **consume**, into smoke shall they **consume** away' (Ps.xxxvii.20)=that they will perish through falsities of evil.

555¹⁹. The cupidities of falsity which utterly **consume**. Sig.

—²⁰. 'The vintage shall be **consumed**' (Is.xxxii.10) =that the truth of the Church shall be no more.

654⁷⁰. 'Thy posterity shall be **consumed** by the fire' (Ezek.xxiii.25)=that the rest will perish through earthly loves.

659²¹. 'To be **consumed** by the sword, or famine'=to be destroyed through falsities and evils.

1100¹⁶. 'To **consume** the birds of the heavens, and the fishes of the sea' (Zeph.i.3)=to destroy spiritual and natural affection.

Consummate. *Consummare.*

Consummation. *Consummatio.*

A. 32. Now is the **consummation** of the age . . .

34^o. The **consummation** of the age treated of in the Word. 931². 1843. 1857. 3104. 3448¹⁰. 3488². 3703²². 3858¹⁴. 3863¹².

411. 'Vastation' regards the celestial things of faith ;

'desolation,' the spiritual things of faith; then come 'consummation,' and 'excision.'

1311². The arrival of evil at its height is expressed in the Word by its being 'consummated,' for all evil has its limits . . .

1808^c. Celestial and spiritual things, and also Knowledge, are darkened about the time of the consummation of the age, when there is no faith, that is, no charity. Sig. 2495².

1837. The time and state before consummation. Sig. 1843.

—^c. 'Sunset' is the last time of the Church, which is called 'the consummation,' at which time there is no longer any charity.

1839³. In proportion as anyone is in the celestial things of love, is his horror when he perceives the consummation.

1846^c. The consummation of the age, or the last times of the Church. Tr.

1857. 'Because the iniquity of the Amorites is not yet consummated' (Gen. xv. 16) = the last time, when there is no longer any good. . . 'Consummation' = the last time, when there is no longer any good.

—³. Evil itself thrusts itself into Hell, and this successively until the evil is consummated . . .

—⁴. Visitation does not come until evil is consummated, that is, until there are no longer any good of charity and truth of faith, which consummation is often treated of in the Prophets. Ill.

1852. 'The sun set' = the extreme time when there is consummation.

2239. That the falsity and evil of self-love had grown even to consummation. Sig.

—^c. When with man there is no longer anything of good and truth within, there are wasting and desolation, thus consummation.

2240⁴. Here the desolation of faith, and consummation, are described by 'a cry.'

2243. 'Whether they have made a consummation according to the cry thereof which is come to Me, and if not, I will know' (Gen. xviii. 21) = whether evil has arrived at its height.

—³. What consummation is may be comprehended from the Churches. The Most Ancient Church . . . degenerated . . . until nothing celestial was left, and then was its consummation, which is described by the state of those before the Flood. The Ancient Church . . . so departed from the good of charity that nothing of charity remained . . . and then was its consummation. . . The Hebrew Church . . . in course of time was variously disfigured, and its external worship was turned into idolatry, and then was its consummation. The fourth Church, which was restored among the descendants of Jacob . . . at last so fell away into falsities and evils that every ritual became idolatrous, and then was its consummation. . . The Christian Church . . . has now become of such a character that they do not even know that the fundamental of faith is love to the Lord and charity towards the neighbour, and although they say from doctrine that the Lord is the Saviour, that they will rise again, and that there are a Heaven and a

Hell, few believe these things . . . therefore its consummation is not far off. Hence it is evident what consummation is, namely, that it is when evil arrives at its height. The case is the same in particular, that is, with each man.

—^c. The state which precedes consummation is described in the Word by 'vastation' and 'desolation,' which are followed by 'visitation.'

2813³. That truth Divine, or the Word as to the internal sense, will be resuscitated in the consummation of the age. Sig.

2905^c. The state of the Church is then called 'decision,' 'consummation,' and 'impletion.'

2909³. The end or consummation of the Church was thus represented.

2910. The Lord calls it 'the consummation of the age,' and 'the night.'

—^c. When the Church is being consummated and is perishing, the Lord always raises up a new one . . .

2913³. It here treats of the resuscitation of the Spiritual Church by the Lord after the former one is fallen away or is consummated.

3353². It here treats of the end of the Church, which is called 'the coming of the Lord,' and 'the consummation of the age.'

3398⁴. Such was the state which is meant by . . . 'the consummation of the age' . . .

—^c. As there is now scarcely any faith, because no charity, thus as it is the consummation of the age . . .

4057. 'The consummation of the age' or 'the last judgment' . . . is the last time of the Church . . . when there are no longer charity and faith . . . The consummation of the first Church is described by the Flood; the consummation of the second Church, by the extirpation of the nations in Canaan, and also by many extirpations and excisions in the Prophets; the consummation of the third Church is not described in the Word, but is foretold, and was the destruction of Jerusalem and the dispersion of the Jews . . .; the fourth consummation is that of the modern Christian Church, which is foretold by the Lord in the Gospels and in the Revelation, and it is now at hand. P. 328⁴. T. 760.

4059. By the Last Judgment is meant the consummation or vastation of the Church, or its vastation as to charity and faith. 4230.

4231². When these things appear . . . then is the consummation of the Church, that is, the Last Judgment, and the Lord's Advent. Sig.

4333. The rejection of the old Church, and the establishment of the new one is what is meant by 'the consummation of the age,' etc.

—³. As on that occasion the consummation of the age was after the Lord's advent, many things said by the Lord about the consummation of that age are also applicable to that nation . . . But still it is the consummation of the age now at hand which is there specially treated of.

4431^c. With the Hivites, iniquity was not so consummated . . .

[A.]4516^e. Therefore the descendants of Jacob were not admitted into Canaan until the iniquity of the inhabitants of the Land was **consummated** (Gen.xv.16).

4535. By His 'advent,' or 'the **consummation** of the age,' is signified the last time of the Church, which in the Word is also called 'the last judgment.'

—³. This last time of the former Church, and the first of the new Church, is what is also called 'the **consummation** of the age,' and His 'advent,' for then the Lord departs from the former Church, and comes to the new one. Ill.

7933². The Lord's saying that in Him are to be **consummated**, and have been **consummated**, all things contained in the Scripture . . .

8902¹². It here treats of the **consummation** of the age . . . by which is meant the last time of the Church.

9295⁴. The **consummation** of the age, which is 'the harvest,' is the last state of the Church as to the reception of the truths of faith in good.

10248². 'The **consummation** of the age' (Matt.xxiv.3) = the last time of the Church, thus its end, when there is no faith because no charity. 'The age' = the duration of the Church from beginning to end. Ill. J.35. 70². M.80.

10622. Toleration even to **consummation**. Sig.

— . Evil is tolerated by the Lord until it is **consummated**, or filled.

— . In general, by **consummation** is meant the end of the Church, and its end is when there are no longer any charity or faith; as the Church then turns itself completely away from the Lord, and is no longer in any good, but in evil, its **consummation** is spoken of; and then visitation takes place . . .

—². In particular, **consummation** takes place with a man in almost the same way; for everyone is tolerated among the good when he comes into the other life . . . But after a while his interiors are opened, and if these are evil, he is gradually carried into his evil, until he is his own evil as to the will, and his own falsity as to the understanding, and then evil is said to be **consummated** with him, and he is cast into Hell.

—³. That '**consummation**' = the end of the Church, is evident from the following passages. Ill. T.755, Ill.

L. 16⁶. The Lord then said, 'It is **finished**.'

P. 328. In course of time every religion decreases and is **consummated**. Gen.art.

R. 4². By 'the **consummation** of the age' is meant the last state of the old Church; and by 'the advent of the Lord,' the first state of the new one. 52⁴.

478. 'The mystery of God shall be **consummated**' (Rev.x.7) = that then shall appear what is foretold in both Testaments. . . 'To be **consummated**' = to be filled, to have an end, and then to appear. E.612.

—². When there are no good of charity and truth of faith in the Church, its state is called '**consummation**,' 'devastation,' 'desolation,' and 'decision.'

519. The exploration and manifestation of the state of the Church after **consummation**. Sig.

638. 'Because in them is **consummated** the wrath of

God' (Rev.xv.1) = the devastation of the Church, and then its end. E.929.

—². This is the end of the Church which is signified by '**consummation**,' and is called 'devastation,' in the following passages. Ex. and Ill.

674a. 'Till the seven plagues of the seven Angels were **consummated**' (ver.8) = until after devastation, when there is the end of the Church.

676². Devastation and **consummation** in the Spiritual World are thus effected. Ex.

700². It here treats of the **consummation** or end of the present Church . . .

704^e. As it is the **consummation** of the age, that is, the end of 'the old Church, when there are the Lord's advent and the beginning of the new Church . . .

750. 'Until the words of God should be **consummated**' (Rev.xvii.17) = until all the things which are foretold concerning them should be fulfilled. 'To **consume**' = to fulfil.

—^e. 'I am with you . . . until the **consummation** of the age' (Matt.xxviii.20) = until the end of the Church; and then, if they do not approach the Lord Himself, and live according to His commandments, they are left by the Lord, and when left by the Lord they become as pagans who have no religion; and then the Lord is only with those who will be of His New Church. These things are signified by, 'until the words of God shall be **consummated**,' and by 'even until the **consummation** of the age.'

844. 'Till the thousand years shall be **consummated**' (Rev.xx.3) = for some time. 850. 856.

B. 70. The last state of the present Church, when its end comes, is meant by 'the **consummation** of the age,' and then the Lord's 'advent,' in Matt.xxiv. Gen.art.

T. 4. As the Church established by the Lord through the apostles is at this day so fully **consummated** that scarcely any remains of it are left . . .

180. Until there does not remain any truth which is not falsified and **consummated**. Sig.

635. In seven chapters in the Revelation is described the **consummation** of the present Church.

753. On the **consummation** of the age, etc. Chap.

— . The **consummation** of the age is the last time or end of the Church. Gen.art.

— . There have been a number of Churches on this Earth, and in course of time all have been **consummated**, and after their **consummation** new Churches have come into existence . . . The **consummation** of the Church takes place when there remains no Divine truth except what is falsified or rejected; and when there is no genuine truth there can be no genuine good . . . Therefore when truth is **consummated** in a Church, god is also **consummated** there; and when this takes place the Church has an end, that is, then is its **consummation**.

754. The Church is **consummated** by various means, especially by such things as cause falsity to appear as truth; and when falsity appears to be truth . . . spiritual good no longer exists. . . The reason why truth and good with it are **consummated** . . .

755°. 'Devastation,' 'desolation,' and 'decision' have a similar signification to 'consummation;' but 'desolation' = the consummation of truth; 'devastation,' the consummation of good; and 'decision,' the full consummation of both. The fulness of time in which the Lord came into the world, and in which He will come, is also 'consummation.'

756. The consummation of the age may be illustrated by various things in the natural world . . .

758°. That the Christian Church as it now is, is so fully consummated and devastated, cannot be seen by those on earth who have confirmed themselves in its falsities . . .

759°. By natural lumen alone it is not recognized that the Church is consummated, that is, that it is in mere falsities, until truth from Heaven beams forth in its own light.

784°. These things can only take place in the consummation of the age. Sig.

D. 4344. (The state of consummation of evil Spirits.) 4452. 4471. 4472. 4475. 5184. 5185. 5198.

E. 36°. The age is now consummated.

47°. 'The consummation of the age' = the last time of the Church. 131⁶. 304⁴⁶. 315²¹. 374°. 397°. 1182³.

175³. 'Nation' = the evil which will consummate it.

313¹². Wherefore it is compared with . . . 'the clusters which are left when the vintage is consummated' (Is. xxiv. 13). 638¹⁸. 919².

374⁹. That the Church with that nation has been utterly destroyed is meant by, 'I have heard from the Lord Jehovah of armies a consummation and a decision upon the whole earth' (Is. xxviii. 22). 'A consummation and a decision' = plenary destruction.

397. When evils are consummated, that is, completed . . .

397². Hence it is evident what is signified by 'consummation' in the following passages. III.

426³. 'The consummation of the age' = the time of the Last Judgment.

486. 'The seventh' = what is full and consummated.

624². The reason the Last Judgment does not come until there is consummation, that is . . .

624²⁰. 'To consummate transgression and seal up sins' (Dan. ix. 24) = when all in the Church are in falsities of doctrine and in evils as to life.

706¹³. 'The consummation of the age' = the end of the old Church.

761°. 'Consummation' (Dan. xii. 7) = filling up, thus, to the full.

929°. When the Church is such, it is consummated.

957. 'To be consummated' (Rev. xv. 8) = to be finished, here, to be rejected.

1087. 'Until the words of God should be consummated' = to the last state of the Church, when comes the judgment, and afterwards what is new. 'To be consummated' = to have an end.

5 M. On the consummation of the age, etc. Gen.art.

13. The consummation of the age means the consummation of the Church . . . It takes place when there are no longer any truths of faith and goods of charity in any of their own essence, and thus all the ways to Heaven are blocked. This consummation scarcely appears to anyone here, because . . .

14. In this consummation or end of the Church,— This is the Church of God . . . is cried from every pulpit, and they are quite unaware that they are in mere darkness, because they believe falsities to be truths, and truths falsities, and also evils to be goods, and goods evils.

15. That the consummation of the age is the end of the Church, is a visible fact in the Spiritual World. Ex.

Coro. 57. The fourth state of the Jewish Church was the profanation of holy things, and then its consummation, or night. Gen.art.

— Vastation and consummation differ from each other as do the shade of evening and the thick darkness of night; for vastation is recession from the Church, but consummation is plenary separation from it. The difference illustrated by comparisons.

58. The state of consummation of the Israelitish Church described in the Word. III.

— The last consummation of the Israelitish and Jewish Church was completed when the Lord . . . cried out upon the cross, 'It is consummated' (John xix. 30).

Inv. III. The New Church is not established except in the consummation of the former one.

12. The desolation of the truth of the Church may be compared to consummations on earth; as that heat and all those times are consummated by winter; that light is consummated by night . . .

Consumption. (*The Disease.*) See under BREAST, and INFECTION.

Contact. *Contactus.* A. 1277°. 10023⁹. T. 56².

Contagion. *Contagio.*

Contagious. *Contagiosus.*

A. 6503. Lest it be infected by any contagion. Sig. . . . 'To embalm' = a means of preservation from contagion. . . The means of preserving spiritual good from contagion. Tr.

6666°. All evil is contagious . . . T. 120².

10130¹⁰. This contagion is what is signified by the touch of unclean things.

10134⁹. Evils grow daily, and in proportion as they grow, one infects another as with a contagion, especially parents their children . . .

P. 215³. From then, the lust of commanding spread as a contagion to many . . .

328⁷. Hence the contagion of evil . . .

D. 1682. Thus that people was preserved from the contagions of evils. 5016. 5480. 5593.

1787. Had infected others with their contagion . . .

5202. The contagion increased everywhere.

Contain. *Continere.*

Containant. *Continens.*

A. 620. The earth is the **containant** of the soil, and the soil is the **containant** of the field, as love is the **containant** of faith, and faith is the **containant** of the Knowledges of faith which are inseminated.

1322. There is a certain general by which they are **kept together** . . . but the general which keeps them **together** is the worship of self.

3100. 'The man wondering at her **kept still**' (Gen. xxiv.21)=a state of perception as to these things. Ex.

3627. Nothing can be **held together** in a form except by something else . . . The human body is **held together** in form by the atmospheres . . .

5120². The cup is the **containant**, and the wine is what is **contained** . . . thus the one is meant by the other.

5144². 'Baskets' represented **containants**, and the things in them, the **contents**.

5146². He supposes that exterior cohere with interior things **continuously-continenter**.

5212. Scientifics are the **containants** of natural good, as ears are of corn.

5697. 'He **refrained himself**' (Gen. xliii.31) = concealment.

5869. 'Joseph could not **refrain himself** to all who were standing with him' (Gen. xlv.1)=that now all things were prepared for conjunction by the celestial internal.

5882. Truths are the **contents**, and the Natural is the **containant**; wherefore, in the internal sense, the **containant** is now signified, and now the thing **contained**, according to the series of things.

6115². All scientifics and truths . . . must be placed and **contained** in a general . . . The most general universal by which all things are **held together** is the Lord Himself, and that which **holds them together** is the Divine truth proceeding from Him . . . The more general Societies are those to which correspond the members, organs, and viscera in man, which by a wonderful connection are in such a form, that they mutually regard each other, and thus mutually **hold each other together** . . . In man, the most general universal which **holds together** the individual things, is the soul, and also is the Divine truth proceeding from the Lord; for this continually flows in . . .

6147. The Natural is what **contains**, and scientifics are the things **contained**, hence 'Egypt'=both the **containant** and the thing **contained**, that is, both the Natural and what is scientific.

7270⁴. Thus are successives **held together** in their own order and connection.

7519³. **Contained** in this verse . . .

8408. 'Pot'=a **containant** of good, and, in the opposite sense, a **containant** of evil. Ex. . . The Corporeal and the Natural of man are the **containants** of good or of evil . . .

8531. Good therein, as much as it may **contain**. Sig.

8540. The **containant** takes this signification from the thing **contained**.

9471. The external truths and goods by which they are **held together**. Sig.

—^c. All external things **hold together** internal ones . . .

9499. Divine good conjoined with Divine truth, which is the ultimate, terminant, concludent, and **containant** of Heaven, is like the atmosphere . . . which **holds together** the whole surface of the body in its connection.

9824. That which is outermost not only **holds together** the interior things . . .

—². What is external **holds together** all interior things in their own order, and in their form and connection . . .

—³. In proportion as doing **contains** in it what man thinks and wills, interior things are **held together** in their form and connection . . .

9895. The external colligament by which all things are **held together** in connection and form. Sig.

—^c. Those things which are lowest, or ultimate, **hold together** the higher or interior things in connection and in form.

10177. The altar has a similar signification to that which is upon it, for the altar is the **containant**, and that which is upon it is the thing **contained**, and the **containant** and the thing **contained** make one thing, as the table and the bread which is upon it, the cup and the wine which is in it.

H. 297. The Lord Himself flows in with every man according to the form of Heaven . . . and thus **holds together** in connection each and all things with him . . .

476. Deeds or works **contain** in themselves all things of man's love and faith.

N. 279⁴. The Lord rules the primes and ultimates of order, primes from ultimates, and ultimates from primes, and thus **holds all things together** in connection and in order. Refs.

S. 27. See BASIS at these refs. 34. W.209. 212. 213. 221.

31^c. Hence the sense of the letter is the **containant**.

33. The roof and walls, which are its **containants** . . .

W. 58^c. Being reagents, they are **containants**.

176. See ATMOSPHERE at these refs. 183. 296. 299. 316⁴.

200. As spiritual heat is the **containant** of love, and spiritual light the **containant** of wisdom . . .

257^c. The Natural is the **containing** ultimate.

260. As the natural mind is the covering and the **containant** of the higher degrees of the human mind, it is a reagent . . .

297. It follows that use is the **containant** of wisdom and of love. 299.

P. 220³. After death, man retains the purer things of nature which are nearest to spiritual things, and these are then his **containants**.

R. 395. In the Word, the **containant**=the same as the thing **contained** . . . 406. 672.

M. 2. The earth which was adjacent to me.

— Upon this adjacent earth . . .

266^o. The whole Heaven is nothing but a **containant** of uses from primes to ultimates: what is use but the actual love of the neighbour? and what **holds** the Heavens **together** but this love?

380^l. The things which proceed from the sun of the world are the **containants** of life, and are called natural things.

T. 614. Man is withheld from evil and kept in good by the Lord.

711. The Holy Supper universally and singularly **contains** all things of the Church, and all things of Heaven. Gen. art.

778^e. The Lord is Divine love and Divine wisdom . . . the human form is their **containant**.

779. This now **continually**—*continenter*—for many years.

E. 483^s. 'Broken cisterns, that can hold no waters' (Jer. ii. 13) = doctrinal things from their Own intelligence in which there are no truths. 537¹³.

Contaminate. *Contaminare.*

Contamination. *Contaminatio.*

A. 1066. 'The earth is defiled under its inhabitants' (Is. xxiv. 5).

1071^e. They who pervert and **contaminate** the holy and true things of faith by wanting to investigate them through knowledges and reasonings. Sig.

1106. So long as they are in falsity they cannot be intromitted into heavenly Societies, for they would thereby **contaminate** them.

1667². They are not goods so long as hereditary evil **contaminates** them . . .

2045³. The influx of celestial love from the Lord is then continually . . . **contaminated** . . .

2056. When 'uncircumcised' is joined to anything, it = the obscuring and **contamination** thereof.

6350. To **contaminate** spiritual good by profaning it. Sig.

H. 390(u). A judge who punishes the evil . . . lest the good be **contaminated** . . .

R. 97³. The good he then does is spurious good, which is inwardly **contaminated** by his evils.

M. 102^e. Lasciviousnesses, which **contaminate** his marriage love.

146. Man's Natural is from birth **contaminated** with evils . . .

D. 4395. Thus to **contaminate** society . . .

4749. He was not allowed to **contaminate** his internal.

Contemn. *Contemnere.*

Contempt. *Contemptus.*

A. 950. They had **contemned** all Divine worship.

952^e. As he had **despised** others in comparison with himself, he became blacker than others.

1080. With those who are in no charity, there is continuous **contempt** for others . . .

1507. Not **despising** others in comparison with himself . . .

1878. There are those who in the life of the body have **contemned** the Word . . . 5719.

2027³. At heart they had **despised** others in comparison with themselves . . .

2045². They who love themselves either **despise**, vituperate, or hate all those who are not subservient to them.

2057^e. Those are in self-love who **despise** others in comparison with themselves . . . 2219^e. 2273. 2327³. 7370. 8318. 9976.

2122. They who come from the Christian world . . . utterly **despise** all things which are of charity and faith. 3489. —².

2216. In laughter . . . there is for the most part something of **contempt**, which, although it does not appear, still lurks there . . .

2261³. Those can never have of the Lord's life who . . . **despise** others in comparison with themselves . . .

2354². All those deny the Lord's Divine Human and Holy proceeding who are in the life of evil, that is, all those who **despise** others in comparison with themselves . . .

2380^e. It is suggested to them . . . that they are more meritorious than others, whom they **despise** in comparison with themselves . . .

2468³. Such a religiosity falls into those who are in natural good, but who **despise** others in comparison with themselves.

2910². Under these loves, hatred against the neighbour hides itself, which is such that . . . when their loves are attacked, they store up in their disposition **contempt** against that neighbour . . .

3318³. Temptations take away those things which are . . . of **contempt** for others in comparison with ourselves . . .

3322⁷. They who turn from good by utterly **despising** truth. Sig. —⁹.

—¹⁰. 'With **contempt** of soul' (Ezek. xxxvi. 5).

3336. 'Esau **despised** his birthright' (Gen. xxv. 34) = that at present the good of life made nothing of the priority.

3906. Good from proprium has in it . . . **contempt** for others.

3951². When they renounce worldly things, they expose themselves to **contempt** . . .

3956. Meritoriousness . . . conjoins itself with . . . **contempt** for others. 3994². 9976.

3993³. The evils and falsities with which goods and truths cannot be mingled . . . are hatreds, revenges, cruelties, and thence **contempt** for others in comparison with ourselves . . .

4067³. He who **despises** others, attaches to himself like Spirits.

4221. Whatever good he had done to the neighbour he had done for the sake of himself, all others he had **despised**. (The state and lot of such.)

[A.]429³. At this day, as formerly, the Jews despise all others in comparison with themselves.

4464². If his life has been only in external things, as in pleasures from . . . self-eminence and consequent contempt for others . . . the spiritual sphere which encompasses him is shocking . . .

4463². He who in the life of the body has despised others in comparison with himself, in the other life also despises others in comparison with himself.

4681. 'They hated him'=contempt for the Divine truth represented by Joseph. Ex.

4750⁵. These are the interior things of self-love; its exterior things are contempt for others in comparison with ourselves . . .

4898. 'Lest we be a contempt' (Gen.xxxviii.23)=disgrace.

4949. Such are they who have despised others in comparison with themselves . . . (See under OTHER.)

5186. They who constitute the province of the gall bladder . . . are they who in the life of the body have despised what is upright and pious. 5187.

5758^e. He loves himself above all others, whom he thus despises, if not with the mouth, with the heart.

5786². Hence it is, that such utterly despise . . . the things of Heaven.

5993². As everything of man's life from the proprium is of the love of self and of the world, thus is contempt for others in comparison with ourselves . . .

6203^e. (How contempt for others grows.)

6390^e. Contempt from those who are in the good of charity. Sig.

7272². From these principles he lives . . . in contempt for others . . .

7643. Hence come . . . contempt for others . . .

8480³. Good from man exists with those who . . . despise the neighbour in comparison with themselves.

8678. They who want to exercise command over others, despise others in comparison with themselves . . .

9210⁴. They not only despise the neighbour, but also hate him if he does not make one with themselves.

9450. The signs that their sins are not forgiven are . . . they despise others in comparison with themselves . . .

H. 587². In the worst Hells are they who have been in self-love, and consequently in contempt for others . . .

S. 1. They may easily fall into contempt for the Word . . .

P. 216. When the natural man sees . . . that the good are in contempt and in poverty . . .

217⁶. Such are in Hell . . . in contempt and misery . . .

250. When he sees the worshippers of God in contempt and poverty . . .

279³. They begin to glory that they are not such sinners as others, which can hardly be separated from . . . a certain contempt for others in comparison with themselves . . .

M. 336. From spiritual cold in marriages there is dis-

union of souls and disjunction of minds, whence come indifference, discord, contempt . . .

T. 405². The evils which are with those who are in the love of dominion from self-love, in general are, contempt for others . . . and where there are such evils, there is also contempt for God and Divine things . . .

411. To love the neighbour as one's self, is not to despise him in comparison with self . . .

D. 1249. All others appear to them as . . . contemptible-contemptibles.

1378. The same Spirit greatly despised others in comparison with himself . . . 2684. 2777. 3113. 3732. 3736. D.Min.4549.

4347. On contempt and hatred . . . Such contempt is of no account when not from self-love, as despising others in comparison with ourselves, and from hatred. These are the contempts which condemn in the other life; but it does not condemn to despise others because they are not clever . . . for this cannot but be with all men, because they live in society, and one ought to think about the quality of another . . . Such contempt, although false . . . does no harm in the other life, being easily dissipated when one is in love and charity . . . Such have been many of my acquaintances who have despised me, and whom I have despised, not in comparison with myself . . . nor from hatred . . . It is the contempt of hatred when anyone wants to take away the honours, goods, or life of another; and to despise others in comparison with one's self, is when anyone regards others as nothing in comparison with himself, [for then] the contempt is of self-love. 4384.

4662. (The Hell of those who) have despised others in comparison with themselves.

4746. They who as to the external life have appeared proud, and despisers-contemptores-of the neighbour, and yet have been right and guiltless as to the internal life, come into Heaven. 4749, Examp.

Contend. *Contendere.*

Contention. *Contentio.*

A. 1577. 'Let there be no contention between me and thee' (Gen.xiii.8)=no discord between them. —^e.

1951. Continual contentions in the things of faith. Sig.

1958. 'Kadesh'=contentions about truths.

3427. 'He called the name of the well Ezek, because they contended with him' (Gen.xxvi.20)=denial on account of these things . . . To quarrel, or 'contend'=to deny . . . By 'Ezek,' or contention, is signified the denial of the internal sense of the Word. 3428.

4287. 'Because as a prince thou hast contended with God and with men, and thou hast prevailed' (Gen.xxii.28)=continual victories in combats as to truths and goods. 'To contend as a prince'=to conquer in combats.

4317³. 'To contend with God,' in the historical sense, =to be urgent that there might be the representative of a Church with them.

5963. 'See that ye fall not out in the way' (Gen.xlv.24)=that they are in tranquillity.

8588. 'Meribah' means **contention** or chiding.

9024. **Contention** among themselves about truths. Sig.

9041. Grievous **contention** among truths. Sig.

R. 117. That the Lord would **contend** with them from the Word. Sig.

700². Its **contentions** with those who will be of the New Church. Sig.

D. 1347. Live in almost continual **contentions** . . .

E. 644²⁵. **Contentions** about truths. Sig.

Content. *Contentus.*

A. 132. As the man was such that he was not **content** to be led by the Lord . . . Tr.

138. 'Alone' = that he was not **content** to be led by the Lord . . .

1675⁶. Hence come the insanities of not being **content** with their lot . . .

3460. That they were **content**. Sig.

3938⁷. To be **content** in God. Des.

4981. Hence, in the external sense, 'the blessing of Jehovah,' relatively to man's state in the world, = to be **content** in God, and consequently to be **content** with the state of honour and of wealth in which he is, whether he is among the honoured and rich, or among the less honoured and the poor; for he who is **content** in God, regards honours and riches as means of uses, and when he thinks about them, and at the same time about eternal life, he makes the former nothing, and the latter the essential.

5051⁶. There is heavenly marriage love when a man lives **content** in the Lord with his partner whom he tenderly loves, and with his children; thus in the world he has interior pleasantness, and in the other life heavenly joy.

6393². They who want a reward for their works are never **content** . . .

6408. Here, the blessedness of the affections can only flow in obscurely, merely as tranquillity from being **content** in disposition . . .

7364. Everyone (in Mars) lives **content** with his goods.

8118. All the most ancients were **content** with their goods.

8478³. Those have care for the morrow who are not **content** with their lot . . .

8717⁶. To these He gives to be glad with a few things in time, in place of honours and riches, and to be more **content** than the rich and honoured.

8865³. That which reigns universally is the being of everyone's life; all man's cheerfulness and **content** are thence, even when he is thinking about other things.

9103. The good of charity in the interior man is the good of spiritual life . . . It does not come to sensation, but to the perception that so it ought to be, and it makes the disposition **content**.

10160. What more do we need, they say (in the second Earth), than to have food and clothing, and so dwell **content** and quiet.

H. 278². They who are in a state of innocence . . . live **content** with their own, whether it be little or much, because they know that they receive as much as is profitable for them . . .

284⁶. I can describe the peace of Heaven . . . but only relatively to that rest of mind which those enjoy who are **content** in God.

288⁶. Heavenly peace also exists with men who are in wisdom from the conjunction of good and truth, and who consequently perceive themselves to be **content** in God . . .

364. Among the poor there are very many who are not **content** with their lot . . . But it is otherwise with the poor who are **content** with their lot.

P. 250². Those who are in the least dignity can be in a greater degree of happiness when it is well with them and they are **content** with their lot.

D. 2513. Spirits and men would enjoy the highest joy . . . if each one were **content** with his lot. Ex. 2516. 2518. 2611. 4560⁶. 4644. See 5219.

5790¹. (The good are known there by their being **content** with their lot.)

Context. *Contextus.*

A. 1143⁶. They who keep the mind in the historical **context** . . .

Contexture. *Contextura.* W. 18². 370.

Contiguity. *Contiguitas.*

Contiguous. *Contiguus.*

W. 56. Not by continuity, but by contiguity . . .

291². These substances, **contiguous** to his body . . .

P. 57⁶. What is living in a man or Angel is from the proceeding Divine conjoined with him by **contiguity**, which appears to him as his own.

R. 55⁶. The Lord's presence with man is adjunction, thus conjunction by **contiguity**, and this **contiguity** is nearer and fuller as man loves the Lord . . .

Contingency. See HAPPEN.

Continual. *Jugis.*

Continually. *Jugiter.*

See CONTAIN, at A. 5146. T. 779.

A. 9904. 'For a memorial before Jehovah **continually**' (Ex. xxviii. 29) = from merey to eternity.

9909. 'Upon his heart before Jehovah **continually**' (ver. 30) = perpetually shining forth from good. . . **Continually**' = perpetually.

9939. 'It shall be upon the forehead of Aaron **continually**' (ver. 38) = a representative of the Lord's love to eternity . . . 'Continually' = to eternity. Ex.

1004². By 'the **Continual-juge**' - is signified in special the daily sacrifice, and in all general, worship. 10133. —². 10143. 10203.

E. 391². 'The **Continual**,' in the Word, = all representative worship.

Continue. *Continuare.*

Continuation. *Continuatio.*

Continually. *Continue, Continuo.*

Continuous. *Continuus.*

See under DEGREE.

A. 64^e. **Continued** to the time of Abram . . .

70^e. Death is a **continuation** of life. 448. 1854. 2119.

P. 277a. R. 533².

390. They are in **continuous** terror . . .

553. To eternity, with **continuous** increments . . .

681^e. From the **continuous** experience of years . . . 1931^e.

760. Through **continuous** pleasures . . .

761. The Angels **continually** defend man . . .

851. There are **continuous** other things in the internal sense.

986. **Continually** predominate . . .

1047. It **continually** infuses . . .

1321². A **continuous** reflection upon self . . .

1392^e. The communications of happiness are such **continuous** transmissions . . .

1532. They are **continuous** representatives . . .

1623. The whole atmosphere appears **continuous** of very small rainbows.

1643². Through **continuous** series . . . 4442^e.

1666². In the eupidity itself there is the **continuity** of that love.

1678. **Continuation.** Sig. 7219.

1690². The Lord's **continuous** temptations.

2633. A beginning and **continuity.** Sig.

3325⁸. 'The eighth day' = **continuity** from a new beginning, namely, the **continuity** of love.

3938^e. This **continuity** of love is what is called affection, and is that **continuity** which reigns in man's life . . .

4247. Good **continually** flows in. Sig. —². —. 5828².

—². As good **continually** flows in, it produces the affection of truth; for the affection of truth is from no other source than the Divine good with **continuous** endeavour to flow in.

4495. 'The third day' = what is complete from beginning to end, thus also, what is **continuous.**

4525. Without correspondence, nothing would be **continuous** from the beginning of life, thus from the Lord, thus it would be disconnected . . .

4622⁴. He found that the death of his body had been the **continuation** of the life of his spirit.

4987. In the Original Language, one series is not distinguished from another by interstitial signs . . . but it appears as **continuous** from beginning to end; the things in the internal sense are similarly **continuous** . . .

5006⁴. There, man's life in the world is exactly **continued**, and is such as it had been in the world.

5130. He who is in faith, is **continually** in the recollection of the Lord. Ex.

5828³. When there is efflux, there is **continuous** influx from Heaven . . .

6054. The life after death is a **continuation** of the life in the world.

6076. What is **continuous** of perception. Sig.

6278. **Continually.** Sig.

6465². He who conceives exterior and interior things as being **continually** purer, and thus cohering through **continuity** . . . supposes that on account of the coherence and **continuity-continuitatem**—the one dies when the other dies . . .

6484. He **continued** there his former life, as all do.

6599. Thought appears to man as **continuous** . . .

7191. Angelic discourse is **continuous.** Ex.

8054². It ought to be everywhere filled up with Spirits, in order that there may be what is **continuous** from the Lord down to man, for if it is discontinuous, man would perish.

—³. The **continuous** endeavour of evil Spirits . . .

8397. What is successive and **continuous.** Sig.

8399. What is **continuous**, and the quality. Sig.

8458². Good is there presented in a **continuous** quantity, thus not as much or little; for good is there presented as round, which is **continuous** in form.

8603². Interior do not cohere with exterior things through **continuity**; but are distinct . . .

9838. Similar and **continuous** from the external of the Spiritual Kingdom. Sig. . . 'From it' = what is **continuous**; for that which is from another thing is not only similar to it, but is also **continuous** from it.

9926^e. The instruments which give out a **continuous** sound = Divine celestial truths.

H. 38. Interior and exterior things are not circumscribed **continuously**, but discretely.

— **Continuous** degrees. Ex. W. 184. I. 16.

147. They see him out of themselves, because there is **continuity.**

196. This happens because there is **continuity**, and in what is **continuous** there appears no distance except from those things which are not **continuous.**

241. The speech of the celestial Angels is therefore . . . soft, and as it were **continuous** . . .

522. The Divine mercy . . . is also **continuous** with every man . . .

570. Cupidity is love in its **continuity**, for what a man loves he **continually** desires.

W. 55². But still that which is created in God by God is not **continuous** from Him . . . If in created things there were any being in itself, it would be **continuous** from God, and what is **continuous** from God is God.

56. Every created thing is, from this origin, of such a nature as to be a recipient of God, not by **continuity**, but by contiguity . . .

88. Influx takes place through correspondences, and cannot do so through **continuity.**

90². In that World man lives so separated from nature, that there is not any communication through **continuity**, that is, as of purer and grosser, but as prior and posterior . . .

161^e. In the Spiritual World there are **continual** light and **continual** heat.

172. In a **continuous** series from the First . . .

185^e. An induction **continuous** with effects: yet causes do not produce effects by **continuity**, but by discreteness . . .

218². The conjunction of degrees of height is not by **continuity** . . . but by correspondences.

219². These three things (the mind, the forces in the body, and the body itself) do not act through **continuity**, but through discreteness, which is to act through correspondences.

236. It might then be supposed that love and wisdom with man increase only by **continuity**.

237. The natural degree increases with man by **continuity** according to knowledges . . . The spiritual degree, in like manner, may increase by degrees to the summit of its **continuity** . . .

238^e. Therefore the differences of love, wisdom, and use, as to these degrees, are such that they have no community with each other through any **continuity**.

240². These two faculties . . . are **continually** from the Lord.

256. Regarded in itself, the natural degree of the mind is **continuous**. Gen. art.

—². This light is received by **continuity** by the natural degree . . .

257¹. The elevation of the natural mind is effected by **continuity** . . .

258. The human understanding rising up by **continuity** around the two higher degrees, receives the light of the wisdom of those degrees . . .

285^e. As the Divine is not in space, neither is it **continuous**, as is the inmost of nature.

305. They have brought by **continuation** from the substance of the spiritual Sun that which was there from the Divine . . . From this sphere, by **continuation** from the Sun by means of the atmospheres, have arisen the substances and matters from which earths exist.

310². This endeavour is afterwards **continuous** from earths . . .

313. From their **continual** evaporations . . .

340. There is a **continuous** influx from the Spiritual World into the natural. Gen. art.

346². Every discrete degree . . . decreases as light to shade, through **continuity** . . .

432^e. In this primitive there is a **continual** striving after the human form.

P. 32². He may enlarge this degree by **continuity** . . .

34². The spiritual degree of wisdom is not **continued** with the natural degree by **continuity**, but is conjoined with it by correspondences . . . The celestial degree of wisdom is not **continued** with the spiritual one by **continuity**, but is conjoined with it by correspondences.

41. The Natural does not communicate with the Spiritual by **continuity**, but by correspondences.

67. It is the **Continuous** of the Divine Providence . . . 123.

285. As these two faculties are perpetual, and **continuous** from primes to ultimates . . .

296⁷. The Divine Providence with the evil is the **continual** permission of evil, to the end that there may be a **continual** withdrawal from it. Ex.

—⁸. The Divine Providence is also **continual** in this . . . This is the **Continuous** of the Divine Providence with the evil . . .

R. 186. The **Continuation** concerning the Last Judgment.

875⁸. Will . . . is a **continuous** effort to act.

M. 183⁵. Fructifications, etc., are **continuations** of creation.

185⁰. The changes which take place in man's internals are more perfectly **continuous** than those which take place in his externals . . .

T. 40. Life . . . **continually** flows in.

41². The Lord **continually** operates the conjunction of love and wisdom with man; but unless man looks to the Lord . . . he **continually** operates their division. —³.

70². God is omnipresent by a **continual** struggle with them, and by a **continual** effort to reduce them into order.

74³. God . . . **continually** acts into man . . .

78⁴. Creation is **continuous** in our World . . .

132². Falsities in a **continuous** series . . .

159². A column of light **continuous** to that place . . .

166. In a **continuous** series' . . . 679.

335⁷. By **continual** suction in the womb . . .

423. It is **continually** seated in his mind . . .

439. The **continual** looking to reward . . .

500². His absolute power, and its irresistible operation, which is **continual** for man's salvation.

508⁵. Its doctrinal things are **continuous** truths from the Lord . . .

577. The Lord is **continually** in the act of regenerating man, because he is **continually** in the act of saving him.

591. Like the tail of a peacock . . . which is **continued** to its soles, without cohering with them.

596^e. Then regeneration is **continued** . . .

652³. The sphere . . . which **continually** proceeds from the Lord . . .

695⁶. By their **continuous** appearance . . .

760. The third Church . . . was **continued** through the Word written by Moses and the prophets.

773. The salvation of men . . . is thus a **continuation** of creation . . .

816. From the **continual** inspections and travellings of their minds . . .

D. 4226^e. Until he is endowed with such **continuity**.

E. 747^e. The **continuous** influx of falsity from them.

Sig.

Contract. *Contrahere.*

Contraction. *Contractio.*

A. 957. They who in the life of the body have **contracted** . . . H. 527.

1507. He had **contracted** a sphere of supereminence and authority.

1514. Had thence **contracted** a nature . . . D. 2169.

4799³. The face of these is **contracted**. H. 553.

5388^e. He injected a **contraction** or painful straitness in the lower region of the belly.

8247². Their face is thence **contracted** from within, lest anything of thought should shine out. . . It is kept ready either to let out or **contract** . . .

8250. The internal form of the face **contracted** itself . . .

10492³. Aversion is excited, and from it **contraction** is perceived.

H. 458. Hypocrites have **contracted** the habit . . .

W. 254. As the fibril of a nerve **contracts** itself . . .

P. 319. The dilatations and **contractions** (of the heart and lungs).

M. 49. Marriages are **contracted** . . . 274.

292. They had **contracted** a terrible fear of their wives.

318. Again to **contract** matrimony . . . 319. 320.

D. 2457. Evil acquired or **contracted** by actuality. 3699.

3257. He introduced a kind of **contraction** and pain.

4116. **Contracted** from the Knowledges of things . . .

4329. They **contract** fear and horror.

4468^e. Thence they had **contracted** this nature.

4778. I felt a **contraction** and pain in the chest.

Contradict. *Contradicere.*

Contradiction. *Contradictio.*

Contradictory. *Contradictorius.*

A. 3750². When he was **contradicted** . . . there was something turning and creeping in the abdomen. D. 3662.

4720³. That open **contradictions** may be reconciled . . .

5082^e. That no **contradiction** appear.

9025². Hence there often appear **contradictions** (in the Word).

10659². Light from Heaven cannot enter where there reigns such a shade from **contradictory** things.

S. 51. Some things appear as **contradictions**, when yet in the Word, regarded in its own light, there is no **contradiction**. Examps.

W. 55. Is utterly **contradictory**. P. 95. 210².

283. To make something out of nothing is **contradic-**

tory, and that which is **contradictory** is against the light of truth which is from the Divine wisdom, and whatever is not from the Divine wisdom is not from the Divine omnipotence.

P. 287^e. Appears as if it were **contradictory**, but still is not so.

326⁹. To acknowledge God and do what is evil is **contradictory**; also to do what is good and not to acknowledge God . . .

R. 839¹³. They were not allowed to **contradict** the Word.

T. 74⁴. Limited omnipotence is a **contradiction**.

132². It is a **contradiction** to say . . .

172². Who does not see the **contradiction**? 393⁶.

485^e. On the **contradictions**, etc., of modern faith . . .

651. Would be **contradictory** . . .

796². When anyone **contradicts** (this persuasion), he not only attacks the matter in question, but also the person.

D. 1964. Spirits who, from their life in the body, have acquired the delight of **contradicting**.

2361. On Societies, that therein are also such as **contradict** or dissent from them.

2362. I have continually observed the **contradictory** things of Spirits, for without **contradictories** there is no limited sphere.

2383. They then **contradict** . . .

3486. He was angry with him because he had **contradicted** him.

3515. They resist in silence, without any open **contradiction**.

3592. Almost everything the eye sees is a **contradictory** object . . .

5103^e. Luther said that his words cannot be **contradicted**.

5104. A place where there are continual **contradictions**.

Contrariwise. *Vicissim.* A. 3607. T. 485, etc.

Contrary. *Contrarius, Contrariare.*

Contrariety. *Contrarietas.*

See under AGAINST.

A. 1366. They can hardly be brought to receive the truths which are **contrary** to their falsities.

3425⁵. When, therefore, it treats in the Word of those things which are **contrary** to the Divine . . .

3993⁸. The evils and falsities with which goods and truths cannot be mingled, are those which are **contrary** to love to God and to love towards the neighbour.

4968^e. The historicals are not **contrary** to each other.

5427^e. If there is **contrariety** (between the exterior and the interior man) . . .

6052. The cause of abomination is that they are **contrary** to their principles and loves . . .

6144^e. Through desolations and temptations are perceived the states **contrary** to heavenly life . . . The

sense and perception of happiness only come from the relation to **contraries**.

6309^e. Things of the light of Heaven become darkness when they fall into those which are of the light of the world, for in themselves they are **contrary**; in order for them not to be **contrary**, man is regenerated . . .

7812. There are Spirits who persuade **contraries** . . .

—^e. The quality of good is known from its **contrary**: all perception of a thing is according to reflection relative to the differences from **contraries** . . .

H. 299. If the affection is **contrary** to the man's affection . . .

344. How **contrary** is the education of children now . . .

M. 425. Opposites have no relation among each other, but are **contraries**; relatives are between the greatest and least of the same thing; but **contraries** are, from opposition, against them, and among themselves are relatives . . .

444⁴. You will see that the things which are said are turned into the **contraries** . . .

T. 172². Two things which are **contrary** to each other . . .

D. 2168. Such Spirits are wont to think **contraries** . . .

2417^e. This mercy is turned into the **contrary** with Spirits of such a nature.

3175. There are two **contraries** in man and Spirit. Ex.

3591. **Contrary** things would continually confound them: wherefore it is of the Lord's Providence that one finds so many **contraries** in every particular . . . that, being confounded by so many **contraries**, they may remain in universal truths . . .

3592. There are, moreover, indefinite **contrary** objects which induce falsities.

4772. Where there is enlightenment there must be a view of **contraries**.

Contrast. See PICTURE.

Contribute. *Contribuere.*

See under BRING TOGETHER, and MAKE.

A. 1285^e. Which **contribute** to the perfection of the whole.

6148². Man **contributes** nothing to it . . .

7290². Miracles **contribute** nothing to faith . . .

D. 2020. All **contributed** something to the thoughts . . . 2670.

Contribution. *Sparta. Sporta (?)*

H. 392. Every Angel has his special **charge**.

P. 83⁴. Make **contributions** to hospitals. T. 425.

459⁸. C. 162. 185.

M. 210^e. Draws its **contributions** . . .

T. 154. Each took of it a **measure** according to . . .

Contrite. *Contritus.*

Contrition. *Contritio.*

A. 3318⁴. (How man becomes **contrite** in heart.)

3994. Hence it is that the Lord inflows with good into a humble and **contrite** heart.

T. 503⁵. Instead of repentance, we take **contrition** . . .

512. **Contrition**, which is said to precede faith, and to be followed by the consolation of the Gospel, is not repentance. Gen.art.

— . A species of anxiety, grief, and terror, which they call **contrition**. Ex.

513. Whether this **contrition** is repentance, or not. Ex.

514. As **contrition** is not repentance, is it of any moment? Ex.

—^e. Hence it is evident, that **contrition**, not being repentance, is not anything.

515. Whether there is any such **contrition** without repentance. Ex.

—². From these things . . . I am confirmed that **contrition**, unless it is repentance . . . is a mere freak of the fancy.

597^e. The **contrition** which is held to precede the modern faith, is not temptation . . .

665⁷. We have believed that conscience is **contrition** . . .

Contrive. *Excogitare.*

A. 2576⁴. 'The work of **contrivance**' (Ex.xxvi.31).

7296. They **contrived** many arts to defraud others.

9598. 'With the work of the **contriver** shalt thou make them' (Ex.xxvi.1)=what is intellectual. 'The **contriver**'=the Intellectual, for this thinks, and does from what is thought. Ill. 9835. 9858.

9688. To **devise** is of the understanding.

9915². The Voluntary, the Intellectual, and the Scientific are signified by 'the embroiderer,' 'the **contriver**,' and 'the weaver.'

10332. 'To **devise cunning works**,' or to invent inventions (Ex.xxxi.4)=that which proceeds from the understanding. Ex.

E. 448¹². 'Invent instruments of singing' (Amos vi.5).

Controvert. *Controvertere.*

Controversy. *Controversia.*

A. 2120. Heresies and **controversies**. Sig.

2435². (The **controversy** about the primogeniture.) 3863². 4925⁴. 5351². T. 336.

3428. In the thing itself about which they **debate** there are innumerable things which cannot be seen so long as the thing itself is not acknowledged . . .

H. 270². The Angels of that Heaven never **debate** whether it is so, or is not so.

D. 1937. (Skillful **debating** among Spirits.)

1953. They who labour much in **controversies** . . .

1955. In proportion as the mind is intent upon **controversies**, the truth perishes . . .

4391. Heresies and **controversies**. Sig.

E. 365⁴. This is the origin of all dissensions **controversies**, and heresies in the Church.

Contumacious. See STUBBORN.

Conventicle. *Conventicula.* D.3766^e.

Converse. *Colloqui, Colloquutio.*

See CONFERENCE.

A. 1277^e. They could **converse** together, even if one were in India, and the other in Europe.

1641. Spirits **converse** with each other . . . D.2952.

1791. Internal **converse** with Jehovah.

1819. The **converse** of the interior man with the internal. Sig.

2802. The **converse** of the Lord with His Father.

4442^o. It was a common thing for them to introduce things as it were **conversing together** . . .

5229^e. When any Spirit remembers another, he is presented, so that they can **converse together**.

6752^o. 'Moses and Elias talking with Him' (Matt. xvii.3). When the Lord's Divine appeared in the world, none could talk with Him but those who represented the Word, for talking with the Lord is through the Word.

Converse. *Confabulari, Confabulatio.*

H. 358. He may **converse** about worldly things.

R. 153¹⁰. They are then allowed to walk, **converse**, etc.

M. 3^o. Heavenly joy supposed to consist in sweetest **conversations** with the Angels. 5.

T. 160². While we were thus **conversing** . . .

280. So many companies **conversing** about things of wisdom . . .

434. The Social Gatherings in the primitive Church were . . . at the same time **conversations** about various things.

D. 2775. When remitted into a state like that of the body, Spirits **converse** in exactly the same way.

Converse. *Conversari, Conversatio.*

A. 995². The pleasures of **conversation** with companions.

2472. Spirits can thus . . . **converse** with every Spirit, of whatever language . . .

2476. From the interior memory in the other life one can speak and **converse** with all in the universe.

2718⁴. Is there not happiness from other sources, as from **conversation**, discourse, meditation?

4366^e. Spirits and Angels have **social intercourse** with each other like men, and **converse** together.

4804. They who had preferred the delight of **social intercourse** to every other delight, and who have loved those with whom they have had **social intercourse**, caring not whether they were good or evil . . .

5388. If the end be the pleasure of **conversation**, etc. . .

6484. He was one of the subtle evil Spirits, because he had indulged more in thought than in discourse and **social intercourse**.

8118. Angels could then **converse** with men.

9438. They who are in Heaven can speak and **have intercourse** with (Angels, Spirits, and men of other solar systems).

10836. (The inhabitants of the sixth Earth) have **social intercourse** with those who are within the same family;

H. 358. He may have **social intercourse** with others . . .

499. Either from report or from **conversation**.

W. 1. Flowing in . . . by **conversation** . . .

R. 153⁹. They leave their work, and love only **company**, talking, etc.

D. 2900. Sometimes during **conversation** (I have been in a state of interior thought).

3137. Simulated friendships, for the sake of sweet **conversations**.

4282. They excel in cleverness of **conversation**.

4324. From the internals, thus from the end and love, do Spirits **converse** and speak together.

4335. Spirits speak together from the interior memory. . . . Hence it is that all Souls, of whatever language, can **converse** and speak together.

4352. All there know hypocrites from a slight **conversation**.

D. Min. 4574. There are Spirits who in the world have had **social intercourse** with others without any end except mere presence . . .

C. 189. (**Conversation** as a recreation.)

Converse. *Sermocinare.*

Conversation. *Sermo, Sermocinatio.*

A. 961. (Consequences of using Scripture in common **conversation**, and jesting.) D.1304.

1635^e. Human **conversation** enters through the ear, by an external way; but the **conversation** of Spirits does not enter through the ear . . . but by an internal way . . .

1642^e. From Whom alone there are **discourse**, and the Word. D.2141.

1846⁴. 'When they hear the **discourse** they have no root in themselves . . . Afterwards, when affliction and persecution arise because of the **discourse**, they are at once offended' (Mark iv.16,17).

2146. In common **conversation**. 2245. 2701^e. 3693. 4624. 4653.

2170². (The **conversation** of the Angels seen representatively in the World of Spirits.) 2729. 3216. 3217. 3218. 3219. 3220. 3221. 3699. 5198². 5201⁴. 5313¹². 8215². 9125³. 9139². 9166. 9272². R.661^e.

2380. When anything false or evil is infused, either in **conversation** by an evil man, or in thought by an evil Spirit, the Angels at once turn it into something true or good . . .

5128⁴. By the life is not meant how it appears in **conversation** and works, but how it is in **conversation** and works; for the life of the **conversation** is from the thought, and the life of the works is from the will; both from the intention or end; such, therefore, as is the intention or end in the **conversation** or works, such

is the life; for **conversation** without interior life is only sound . . .

5131³. Thought is the cause, and **conversation** the effect; if there is correspondence, faith from charity inflows into the thought, and this into the **conversation**, and they so act as one, that the **conversation**, through correspondence, is as it were the end.

5388. His character was not at first evident from his **conversation**.

5576³. (Effect of cheerful **conversation** at meal times.)

6414. 'Giving **discourses** of elegance' (Gen.xlix.21)= gladness of mind . . . For all **discourse** proceeds from the mind . . . E.439².

6484. See **CONVERSE-conversari**, at this ref.

6601. There were five Societies which manifested themselves through living **discourse** . . .

6924. Things which cast a shade, which are chiefly the affections of elegance of **discourse** and of learning; for these things hide the real things . . .

6982^e. The truth which proceeds immediately from the Divine cannot be presented to anyone as **discourse**, or speech, except through the Holy Spirit. Ex.

7191. Angelic **discourse** is continuous. Ex.

—². The form of Heaven is represented in angelic **discourse**. In all angelic **discourse** there is a harmony like that of songs, which, in every termination, ceases in a monosyllable, thus in unity . . . The reason is that everything in Heaven relates to one God . . . Hence it is evident, that everything of thought, and thence of **discourse**, flows in through Heaven from the Lord, and hence there is such a harmony in the **discourse** which terminates in unity.

8068. 'In the mouth'=in the **discourse**, and in the **discourse** are both parts of the mind . . . the Intellectual in the sense of the words and things, the Voluntary in the affection, which gives life to the **discourse**.

8377. (Delight in **conversation** at meals in Jupiter.)

8384. The Spirits of Jupiter possess a sweet address and sagacious **conversation**; they consider what they say.

8868³. With the Angels, all things of their **discourse** are open even to the Lord, which is clearly perceived, and is also heard from the softness and quality of it . . .

9311^e. 'Everyone who . . . heareth My sayings, and doeth them' (Luke vi.47). 'To hear the words, or sayings'=to learn and know the precepts of faith which are from the Lord.

9987. In the general sense, 'a word'=an utterance of the mouth, or a **discourse** . . .

10709^e. (In the fourth Earth) they join in **conversation** through the face and lips, and through sound varied according to the ideas of thought . . .

H. 96². They who are in the mouth and tongue are in **conversation** from the understanding and perception.

210. The **discourses** of the Angels of the inmost Heaven are never perceived in the middle Heaven . . .

322. It has been granted to be with some (of the ancients) in familiar **conversation**.

C. J. 42³. (Sermons of the English which leave it doubtful whether good is to be done, or not.)

Life 7. (When the English clergy are preparing their sermons, or preachings . . .)

R. 454. (The neatness and elegance of the **discourse** of the solidifians.) Sig.

M. 24. The priest ascended the pulpit, and delivered a **sermon** full of the spirit of wisdom . . .

140. Application of all things of **conversation** to what is libidinous.

183. There was an exaltation as from the fire of love in the **discourse** of the Angels.

258. A **talking** about love by the wife.

B. 79^e. As they know that the laity regard these things as saving . . . they diligently subjoin them to their **sermons** and **conversation** . . . See 59.

T. 80^e. Such is the state of thought and **conversation** of satans after death.

134. While they were in **conversation** about Redemption . . .

185³. He began a **sermon** on the Divine Trinity.

391. Has been made known to me from **conversation** with many of the laity . . .

406. It is a common **saying**.

433². At table they had **conversations** about various things . . .

778. The Angels know man's love from the tone, and his intelligence from the **discourse** . . . Wherefore, all things which proceed from man, whether action or **discourse**, make the man, and are the man himself.

810. The principal reason why those preachers are deprived of their office, is that they do not frame their sermons from the Word . . . but from their own rational light . . . They take texts from the Word, but merely touch them with their lips.

D. 1209. (During their examination by the Angels) while their **discourse** flows easily, it is in agreement with the act of their life . . . 1355.

2142. The **discourse** of Spirits inflowed unexpectedly into my ideas . . .

2634. When I was in tacit **discourse** with Spirits . . .

3605^{1/2}. (What **sermons** ought to be.)

E. 411¹⁰. 'Let the sayings of my mouth, and the meditation of my heart be before Thee' (Ps.xix.14) . . . 'The sayings of the mouth'=the understanding of truth; and 'the meditation of the heart,' the perception of good.

4483¹⁶. 'The **discourse** of Jehovah' (Ps.cv.19)=the Divine good from which is Divine truth.

Convert. *Convertere.*

Conversion. *Conversio.*

See **TURN**.

A. 4847. They at once **turned** to other gods.

5479. 'He **turned** himself about from upon them' (Gen.xlii.24)=somewhat of drawing back . . . For the Lord never **turns** Himself away from anyone, but moderates the influx of good . . .

[A.] 6110^d. Evils and falsities . . . turn and **convert** them from the Lord.

7051^d. Believe that that nation will at last be **converted** to the Lord. N.248^o.

8143. 'The heart of Pharaoh and his servants was **turned** against the people' (Ex.xiv.5)=a change of the state into evil . . . 'To be **turned**'=to be changed.

8301^e. You could **convert** stones sooner than them.

9993^o. The cake is not '**turned**' (Hos.vii.8) when the external man rules over the internal : for then the order is inverted . . .

10498^e. It is said, 'Lest it be **converted**, and healed' (Is.vi.10), by which is signified, that if they were to understand the internal things of the Word, of the Church, and of worship, they would profane them. N.172^o. P.231^o. 260^o. E.706^o. 1081^o. 1160^o.

10602^o. This is to avert themselves from God, and not **convert** themselves to God.

H. 141. This is the case in every **turning** of their faces and bodies . . . 143. 151. T.767, Ex. E.1112^o.

143. The **turnings** of the Angels are not like the **turnings** of men . . .

144. That there is such a **turning** to the Lord is wonderful . . . for there may be a number together in one place, and each **turn** the face and body differently from the others, and yet all see the Lord before them . . .

246. When an Angel or Spirit comes to a man, and by **turning** to him, is conjoined with him . . . 252. 255.

253. The interiors and exteriors of man are such, that they are either **turned** to the Lord as to their common Centre, or to self, thus back from the Lord : those which are **turned** to the Lord, are also **turned** to Heaven ; and those which are **turned** to self, are also **turned** to the world ; and those which are **turned**-*versa*-hither, can with difficulty be elevated ; yet they are elevated by the Lord, so far as possible, through the **conversion** of the love, and this is done through truths from the Word.

255^o. When Angels and Spirits **turn** themselves to a man, they can speak with him at any distance . . . But when they **turn** themselves from the man, and speak together, nothing whatever of what they are saying is heard by the man, even if it were close to his ear : hence it is evident that all conjunction in the Spiritual World is according to the **conversion**.

—³. The emissary Spirit **turns** himself to the man, and the rest of them to their Spirit . . . Thus the conjunction of many with one is effected through the **conversion**.

464^o. Some understood, when they were **turned** to those who were in the light of truth . . .

479^o. When this is done, he **turns** his face constantly to his own love . . . 512.

496^e. They frequently **turn** themselves to certain quarters . . . From the **turning** to the quarters . . . it is known what is the love which leads them.

552^o. A Spirit **turns** himself towards his like, for thus he breathes his own life . . . but not when he **turns** himself in another direction. In the Spiritual World,

communication with others is effected according to the **turning** of the face, and those are constantly before the face who are in a like love, and this in every **turning** of the body. Hence all infernal Spirits **turn** themselves back from the Lord . . . but all the Angels **turn** themselves to the Lord . . .

574. When this sphere is perceived . . . he is affected at heart . . . Hence it is that the Spirit **turns** himself thither . . .

580. A third kind of infernal arts relates to the communication and influx of thoughts and affections by **conversions**, etc.

Life 19. Man is kept in the freedom of **turning** himself either to Hell or to Heaven ; if he **turns** himself to Hell, he **turns** himself away from Heaven ; but if he **turns** himself to Heaven, he **turns** himself away from Hell. —. —.

W. 101^o. The Angels **turn** themselves to the Lord less or more ; they who **turn** themselves more, receive more from heat and less from light ; but they who **turn** themselves less to the Lord, receive more from light and less from heat : hence it is that the Angels are distinguished into two Kingdoms . . .

129. All that is here said about the **turning** of the Angels to the Lord . . . is also to be understood of man as to his spirit . . .

138. This **turning** to the Lord is an actual **turning** ; it is a kind of elevation . . .

P. 231^o. The man's **conversion** is described by 'the unclean Spirit going out from him' ; and his reversion to his former evils by the return of the unclean Spirit with seven others worse than himself . . .

—^o. That he who is once **converted** to good and truth is to persevere to the end of life. Sig.

260. 'The Jews not yet **converted** . . .

296^o. All these forms of concupiscences have to be individually **converted** ; the man himself . . . is to be **converted** . . . and each concupiscence of evil is to be **converted** . . . and to **convert** a dragon into a lamb . . . can only be done successively . . .

338^o. It is easier to **convert** an owl into a dove than an infernal Spirit into an Angel.

R. 42. 'I **turned** to see the voice that spake with me' (Rev.i.12)=an inversion of the state of those who are in the good of life, as to the perception of truth in the Word, when they **turn** themselves to the Lord. John said that he heard the voice 'behind him' ; and now, that 'he **turned** to see the voice' ; and again, that 'being **turned**, he saw seven candlesticks' ; from which it is evident, that he heard the voice from behind, and that he **turned** himself . . . Before man **turns** himself to the Lord, and acknowledges Him as the God of Heaven and earth, he cannot see the Divine truth in the Word. Ex. E.9^o. 55. 61. 62.

84. This **conversion** of the state of life is what is here meant.

938. That they will **turn** themselves to the Lord, and that the Lord will **turn** Himself to them, because they are conjoined through love. Sig.

M. 171^o. Contrariwise, married partners who agree in

dispositions and affections **turn** themselves towards each other.

224^e. Hence it is that husbands who are very fond of their wives **turn** themselves towards them . . .

438. Man can **turn** himself to whichever sphere he pleases, but in proportion as he **turns** himself to one, he turns himself away from the other. Gen.art.

444^a. By **turning** from God to himself, (man originated evil). T.490².

— They asked, How could man turn himself from God, and **turn** to himself, when he cannot (do anything) except from God? Ex.

B. 64. (The doctrine that) in his **conversion** man is as a stock. 69, Ex. T.356^e.

T. 536. After death, all who do good from religion . . . **turn** themselves to the Lord God the Saviour.

642^e. In order that the **conversion** of man may take place . . .

677. All foreign proselytes who are **converted** to the Christian religion (also receive baptism).

720. Man is constantly kept in a state in which repentance and **conversion** are possible . . .

796³. Luther . . . was in a state of **conversion** above many others . . .

798⁷. From the zeal of **converting** him, I said . . .

D. 223. Everything . . . of Heaven . . . that comes where there are infernal Genii is **converted** into evil. Ex.

4850. They cannot be **turned** from themselves . . . To be turned from the Lord, is a sign of turning from good, and of **turning** to evil.

5527. They who are in Hell constantly turn themselves to their own love . . .

5529. They who are not yet devastated . . . do not constantly turn themselves to their reigning love. 5531.

5930. How Spirits are examined by **conversion**.

E. 355²⁴. 'To **turn** judgment into gall' (Amos vi.12) = to turn truth into falsity . . . 519⁶.

381². 'All faces are **turned** into paleness' (Jer.xxx.6) = no good and truth, but evil and falsity. 721²².

405¹⁴. Regeneration through truths from good is signified by, 'He **turned** the rock into a pool of waters, and the flint into a fountain of waters' (1s.cxiv.8).

578⁵. 'The torrents shall be **turned** into pitch' (Is. xxxiv.9).

654⁹. 'They shall **turn** to Jehovah' (Is.xix.22)=**conversion**.

677. The **conversion** of those who are a little spiritual. Sig. and Ex.

724². 'He shall **turn** the heart of the fathers to the sons, and the heart of the sons to their fathers' (Mal.iv.6). Ex.

740¹¹. 'Jesus **turned**, and said unto Peter' (Matt.xvi.23).

746¹⁴. Peter's being '**converted**' (Luke xxii.32)=the truth from good which is from the Lord.

768²². 'How then art thou **turned**' (Jer.ii.21).

780⁵. 'Can the Ethiopian **change** his skin?' (Jer.xiii.23)=that evil cannot change its nature.

820⁷. 'Then Peter, **turning about**' (John xxi.20). 821⁶.

998^e. As truth **turns** itself to good, so truth is vivified.

Convince. *Convincere, Evincere.*

Conviction. *Convictio.*

See under CHARGE.

A. 2568⁴. Cannot believe until he is **convinced** by what he can feel . . . 2588². —³.

2694³. **Convinced** for a moment only . . .

4169^e. Such are borne into Hell without any **conviction** of being in falsity.

4747². They suppose that anyone can easily receive if only he is **convinced** . . .

7465^e. They are first **convinced** that they are in evil . . .

J. 26^e. I was thus fully **convinced** . . .

S. 4^e. To **convince** even the natural man, if he is willing to be **convinced**.

R. 544. 'To pasture all nations with a rod of iron' = through truths from the sense of the letter, and at the same time by rational things from natural light, to **convince** those who are willing to be **convinced**. 828.

M. 295. Those things of which the spirit is **convinced**, are allotted a place above those which, without consulting reason, enter on authority . . .

T. 344. **Conviction** (a part of the manifestation of the faith of the New Church).

796³. After **conviction**, (Luther) began to favour the truths of the New Church . . .

D. 2455^e. In order to **convince** him . . .

Convocation. See ASSEMBLY.

Convulsion. *Convulsio, Convellere.* T.569⁴. D.3767.

Cook. *Coquere.*

Cooking. *Coctio.*

A. 941. They cook men . . . D.723. 730. 749. 1277. 2711^e.

2342. 'He did bake unleavened' (Gen.xix.3)=purification.

—⁴. The very **cooking** was representative.

2567¹⁰. By 'daughters, whom he should take for cooks, etc.' (1 Sam.viii.13) are signified the goods of doctrine, by which he would make them favour him.

3316. 'Jacob cooked pottage' (Gen.xxv.29)=a heap of doctrinal things. . . 'To **cook**' it=to heap up, or bring together.

3812⁵. 'Let them **cook** the bones in the midst of it' (Ezek.xxiv.5)=violence done to them.

7852. A distinction is made in the Word between what is roasted and what is **boiled**; and by what is roasted is signified good, because by fire; and by '**boiled**' is meant truth, because by water.

7857. 'Nor in **boiling** boiled in waters' (Ex.xii.9)=that it shall not go forth from the truth which is of faith.

[A]. 7978. 'They baked the dough which they brought forth out of Egypt, unleavened cakes' (Ex.xii.39)=that from the good of truth there was again produced good . . . 'To bake,' when said of the truth of good, =to produce.

8496. 'Bake that which ye will bake' (Ex.xvi.23)=preparation for the conjunction of good. 'And see the that which ye will see the'=preparation for the conjunction of truth. 'To bake,' being done by fire, =preparation for the conjunction of good. . . That baking is said of bread and the meat-offering, which were made by fire. Ill. 8497.

9301. 'Thou shalt not see the a kid in its mother's milk' (Ex.xxiii.19)=that the good of innocence of a latter state is not to be conjoined with the truth of innocence of a former state. 'To see the'=to conjoin.

10105. 'Thou shalt see the its flesh in the holy place' (Ex.xxix.31)=the preparation of good for the uses of life through the truths of doctrine in enlightenment from the Lord. 'To see the'=to prepare for the use of life through truths of doctrine.

— By the waters in which the cooking of the flesh of the sacrifices was done, are signified truths.

—³. 'To boil in waters'=to reduce truths into doctrine, and thus prepare for the use of life. Ill.

D. 2500°. They make friends of cooks—*coquos*.

E. 555¹². 'To cook'=to prepare and conjoin, in order to serve for the use of life.

—^c. 'To cook children' (Lam.iv.10)=to destroy the truths and goods of doctrine from the Word through falsities.

675¹². 'Ten women shall bake your bread in one oven' (Lev.xxvi.26)=that in all Churches there is so little good and truth with man as to be scarcely anything.

Co-operate. *Cooperare*.

Co-operation. *Cooperatio*.

H. 453°. When the Material . . . is deprived of its co-operation with the Spiritual . . .

567°. Influx and consequent co-operation present the effects which appear before the eyes in the world.

R. 451³. What is the Divine operation in internals, without the co-operation of man in externals as of himself?

484°. Believe, my friend, that in the things of faith, man operates and co-operates as of himself; and, without this co-operation, the act of faith . . . is nothing but the statue, Lot's wife . . .

T. 371°. There is a mutual conjunction of the Lord and man, which is not effected by act and react, but by co-operation; for the Lord acts, and man receives action from him, and operates as of himself . . .

457¹. This is like the active and the passive, and the co-operation of the latter, which is effected from the active in the passive.

516°. (The notion that) there is no co-operation on man's part with the Holy Spirit in the act of justification.

522°. Man must remove evils, because the Lord does not do this immediately, without man's co-operation.

576°. The new birth is effected by the Lord alone . . . man co-operating. Gen.art.

— Man's co-operation with the Lord. Ex.

—^c. Man's action, concordant with the Lord's action, is what is here meant by co-operation.

577. That regeneration follows the faith of the present Church, which leaves out man's co-operation, is vanity of vanities. Action and co-operation such as have been described, can be seen in everything which is in any state of activity and mobility. Such are the action and co-operation of the heart and of every artery connected with it; the heart acts, and the artery by its sheaths or coats co-operates. . . The ribs first co-operate with the lungs, and, immediately after, the lungs with the ribs. (Other exams.) There is such co-operation also in every sense . . . Who cannot perceive from this, that if there were not such action and co-operation with the influent life in the spiritual organism of the brain, thought and will could not exist? For life flows from the Lord into that organism; and because this co-operates, there is a perception of what is thought . . . If life were to act alone, and man were not to co-operate as from himself, he could no more think than a stock, or than a temple, while the minister is preaching. . . Such would man be in respect to charity and faith, if he did not co-operate with the Lord. 578, By comparisons.

580°. If man is not saved, he himself is in fault by not co-operating.

588°. God alone acts; and man suffers himself to be acted upon, and, to all appearance, co-operates as of himself, although interiorly from God.

591°. It is said . . . that man's co-operation is to be excluded.

615. Who, without this free-will, can . . . co-operate . . .

D. 1533. Such are the co-operations of Spirits with man.

E. 239¹. (The necessity of co-operation on the part of man.) Ex. and Sig. 616², Ex.

Co-ordinate. *Coordinare*.

Co-ordination. *Coordinatio*.

H. 392°. Co-ordinated and subordinated according to Divine order . . .

M. 524°. Every form is from various things, and is such as is their harmonious co-ordination and arrangement into a one.

T. 15. Heaven is co-ordinated into Societies . . . 32⁶.

395³. In the man in whom these three loves are rightly subordinated, they are also so co-ordinated that . . .

680. Hence subordinations, by means of which all are co-ordinated as into a one.

D. 2316°. In the Heavens there are as it were perpetual centres . . . from the co-ordination of which everything is co-ordinated.

Copper. *Cuprum, Cupreus*.

See BRASS.

H. 115°. Copper=natural good, in which was the next posterity.

R. 913. Copper, or brass, = the good of charity.

M. 77. (A visit to those of the Copper Age.)

182^e. They gave insignia to the three novitiates, which were copper plates . . .

T. 609^e. Copper = natural good, which is the good of the ultimate Heaven. D. Min. 4737.

D. Min. 4737. One who had thought much about copper . . .

E. 176. Copper, or brass = the good of the external or natural man . . . Hence called the Copper Age.

Coputation. *Concubitus.* A. 3399. D. 6051¹³.
See COUPLE.

Copy. *Exemplar.* A. 5688^e. S. 72. 73. T. 123.

Coral. *Corallium, Ramoth.*

A. 1232. 'Coral' (Ezek. xxvii. 16).

W. 61^e. Evident from the corals in the depths of the seas. E. 1208^e.

T. 328^e. They differ . . . as a coral and a ruby.

Cord. *Funis.*

A. 414². 'Curtains and cords' (Jer. x. 20) = spiritual things from celestial ones.

2299². They let down small cords = *funiculas*. H. 335². D. 235.

9348². (The correspondence of 'cord'.)

9777². 'Long cords' (Is. liv. 2) = an ample connection of truths.

—³. 'Cords' (Is. xxxiii. 20) = things that conjoin.

9854. 'With cord-work' (Ex. xxviii. 14) = a method of conjunction. 'A cord' = *funiculus* = what conjoins.

—². In the other life there appear cords of varied twist and density, and by them are represented various methods of conjunction; hence 'cords,' in the Word, = things which conjoin. Ill.

—¹. 'Cords of vanity' (Is. v. 18) = conjunctions of falsities, through which comes iniquity, or evil of life.

—^e. 'Cords,' in the Word, also = portions of inheritances and of land, because the measurements were made by cords. Ill.

9880. 'With cord-work' (ver. 22) = indissoluble conjunction. 9884. 9886.

10545⁵. 'The cords are plucked away' (Jer. x. 20) = that there is no longer any conjunction of good and truth, or of truths among each other. E. 724¹⁶.

H. 479³. Their love is like a bond, or like a cord, with which they are as it were tied round . . .

548². They are drawn by their own evil, as by a rope.

L. 14⁶. 'Cords, and the snares of death' (Ps. xviii. 5) = temptations, which, being from Hell, are called 'the cords of Hell.'

M. 328. As a ship's rope cannot pass through the eye of a needle.

D. 1664. (A rope used in punishment.) 3979.

4265. A Spirit who had cords, which he extended, to draw his victims into his mouth.

4786^e. Communication of thoughts and influx is represented by little cords coming down.

E. 391¹⁸. 'To bind with cords' (Ps. cxviii. 27) = to conjoin.

600¹². 'To lengthen the cords' (Is. liv. 2) = their extension. 'Cords,' here, = their conjunction, 799⁵. —¹⁰.

Coriander. *Coriandrum.*

A. 8521. 'It was like seed of coriander, white' (Ex. xvi. 31) = truth therein, that it was pure. . . It is said, 'seed of coriander,' because it is white.

E. 146⁵. 'Seed of coriander, white,' = truth from a celestial origin.

Cormorant. *Platea.* See BITTERN; and BIRD, at E. 1100²².

Corn. *Frumentum.*

A. 1071⁴. 'Where is the corn and wine?' (Lam. ii. 12) = where are love and faith?

3580. 'A multitude of corn' (Gen. xxvii. 28) = thence natural good, (because predicated of the Natural). Ill. 3597⁴.

—³. 'Corn' (Hos. xiv. 7) = spiritual good.

3941⁴. 'Corn' (Joel i. 10) = all the good of the Church. 10137⁴.

5212. 'Corn' = the good of the Natural. 5295, 5342.

5295. The reason 'corn' = good, is that 'a field' = the Church . . .

5345. 'Joseph heaped up corn as the sand of the sea, very much' (Gen. xli. 49) = the multiplication of truth by good. . . 'Corn' = truth in will and act.

5410. 'To buy corn from Egypt' (Gen. xlii. 3) = to appropriate to themselves the good of truth through scientifics. 'Corn' = the good of truth.

5487. 'They filled their vessels with corn' (ver. 25) = that scientifics were endowed with good from truth. . . 'Corn' = good from truth, or the good of truth. 5614. 5939.

5614. By the corn which they receive this time signified interior life, for now they are with Benjamin.

5737. 'Corn' = good.

5959. 'Ten she asses carrying corn and bread' (Gen. xlv. 23) = the good of truth, and the truth of good. . . 'Corn' = the good of truth, but here, the truth of good because from the celestial Internal, which is Joseph. Ex.

6537. 'Corn' = the good which is from truth, and also the truth of good.

7602. 'Corn,' in general, = the good of truth; 'barley,' and 'wheat,' in special . . .

8464². 'Corn' (Ps. lxxviii. 24) = the good of truth.

9223. 'Corn' (Ex. xxii. 29) = the good of the truth of faith. 9296².

9960¹⁴. 'Corn' (Hos. ii. 9) = the interior good of the Spiritual Church.

10031^e. 'Corn' (Lam. ii. 12) = the good of truth.

10402⁷. 'Corn' = the good from which is truth. Refs.

E. 304³⁸. Occurs. 340¹⁵. 375²². 376⁸. —¹⁰. 543⁹. 911¹⁷.

[E.] 374⁴. 'Corn' (Joel i. 10) = good of every kind in the external man.

644¹⁵. That thence they will have love towards a brother and companion, is signified by, 'the floors shall be full of pure corn' (Joel ii. 24).

710²³. 'Corn and new wine' (Deut. vii. 13) = all good and truth in the natural man.

730²⁸. 'Corn' (Ps. lxxv. 13) = natural truth.

750³². 'Corn and wine' (Lam. ii. 12) = the good of doctrine and its truth.

863³⁵. 'Corn shall make the young men grow, and new wine the maids' (Zech. ix. 17) = that the understanding of truth and the affection of truth will be formed through good and through truth by Him.

922⁵. 'The floors are full of corn' (Joel ii. 24) = the celestial good which they have in abundance.

Corn. *Seges*.

A. 4686². Corn in a field = the truth in the Church; thus a sheaf in which is corn = doctrine in which is truth.

9146. 'Either the standing corn, or the field' (Ex. xxii. 6) = the truth and good of faith in conception. 'Corn' = the truth of faith . . . because those things which belong to corn, as wheat and barley, and thence bread, = the goods of the Church. . . Wherefore, while corn is standing, or is as yet nascent, it = the truth of faith in conception. Ill. 9995⁵.

10669⁹. Occurs.

E. 1081. Corn and fruit trees = the Knowledge of truth and of good.

Corn Floor. See **THRESHING FLOOR.**

Cornea. *Cornea*. T. 346.

Corner. *Angulus*.

Cornerstone. *Angularis*.

Angular. *Angulatus*.

A. 1462². 'They have seduced Egypt the corner stone of the tribes' (Is. xix. 13); where it is called the 'corner stone of the tribes,' as serving for a support to the things that are of faith. 5044⁴.

5981. How shameful and filthy things are perceived by the Angels. . . They may be compared to **angular** and pointed things, when deprived of their **angularity** and prickliness. D. 1995².

6188². 'In the corner of a bed' (Amos iii. 12) = in the lowest of the Natural.

845⁵. Truth is there presented as **angular** in various forms. . . Good is presented as round, and continuous.

9494. 'And thou shalt set upon the four corners (of the ark)' (Ex. xxv. 12) = stability. 'Corners' = strength and stability . . . because *there* is the greatest resistance, and also the connection of the whole. 9537.

— Since 'corner' = strength and stability, like that of Divine truth from Divine good, the Lord is called the 'stone of the corner' in David; — 'The stone which the builders have rejected has become the head of the corner.' And in Zech. x. 4; — 'From Judah shall be a cornerstone' . . . Also in Is. xxviii. 16; — 'Jehovah shall

found in Zion a stone of proof, a **corner** of price, of a foundation founded.'

—². In like manner 'corner' = the stability of doctrine from the truth that is from good, in Jer. li. 26; — 'Neither shall they take from thee a stone for a corner, and a stone of foundations.'

— Since by 'corners' is signified stability, horns were placed upon the four corners of the altar.

—³. By 'corners' are also signified strength and power in the following passages. Ill.

9496². The rings of the ark were relatively as the ball and socket joints, where the arms are joined to the breast; the **corners** were as the prominences themselves at that junction.

9642. 'Boards for the corner of the south southward' (Ex. xxvii. 18) = even into interior and inmost things where truth is in light. . . 'Corner,' when said of the quarters of the world, = where that state is which is designated and signified by the quarter.

—⁹. All states of good of love and truth of faith are signified by 'the four corners of the earth'; states of good of love by the 'corner of the east,' and 'the corner of the west'; and states of truth of faith by 'the corner of the south and of the north.' Ill.

9720. 'Upon the four horns of the altar' = in every way. . . 'Corners' = stability and strength; also all things of truth and good; hence by the horns upon the four **corners** is signified power in every way.

9755. 'The breadth of the court towards the corner of the sea' (Ex. xxvii. 12) = the state of that Heaven as to scientific truths. . . Here, by 'the corner of the sea,' is understood the **corner** of the west.

10050. 'The corner of a bed and the extremity of a couch' (Amos iii. 12) = the lowest Natural, which is the external Sensual, and its truth and good.

H. 488². Whisper in **corners**.

534². 'The head of the corner,' is where the two ways branch off.

W. 41². The angle of incidence.

R. Preface 3. These were sent to the **corners**.

137². 'In the corner of a bed and in the extremity of a couch' = further away from the goods and truths of doctrine.

294. A hypocrite, when he comes among the wise, either goes away, or betakes himself to a **corner** in the room, and makes himself invisible, and sits mute.

342. 'I saw four Angels standing upon the four corners of the earth' (Rev. vii. 1). The 'four corners of the earth' = the universal World of Spirits. . . 858. E. 417.

—². That 'corners' = quarters, and thence the four corners all the quarters, may be evident from the following places. Ill.

—³. Since 'corners' = quarters, they therefore signify all things, as all things of Heaven or of Hell, or of good or truth. Ill.

—⁴. That a 'corner' = the ultimate which supports higher things, as a foundation a house, and thus also all things. Ill.

915⁵. Since all truth of doctrine from the Word is

founded upon the acknowledgment of the Lord, the Lord is called . . . 'the stone of the corner which the builders have rejected.' . . . That 'the stone of a corner' is a stone of the foundations, is evident from Jer. li. 26.

T. 405². They then toss it into a corner.

798². Calvin betook himself to a corner of that Society.

D. 4738. They sit in the corners. 4830.

5426. (On the corners in the World of Spirits at the time of the Last Judgment.) 5452. 5453. 5466. 5467. 5470.

5798. The way which leads to Heaven is the same way (for all) as far as the corner stone. Gen.art.

E. 304⁵⁸. 'The four corners of the earth and the four winds of heaven' (Rev. vii. 1) = all truths and goods of the Church in the complex.

355²⁸. 'The corner' = truth protecting.

417². 'Corners' = the extremes, and thus signify all things, because they include them. —⁴. —⁵. III.

—¹². The 'corner stone' = all Divine truth upon which Heaven and the Church are founded; and as the foundation is the ultimate on which the house or temple rests, it = all things. III.

629¹¹. Corner stone = the truth of the natural man, which is called scientific truth.

652¹¹. 'The corners that shall be devastated' (Zeph. iii. 6) = the truths and goods of the Church in the whole complex.

654²⁸. 'The corner stone' = their foundation.

Cornucopia. *Cornucopia.* T. 154². E. 316^e.

Corollary. *Corollarium.* A. 5061. H. 78, T. 109. 158.

Coronation. *Coronatio.* A. 4581². 4966³. T. 297. E. 31⁶.

Coronet. *Coronamentum.* A. 10009.

Coronis. *Coronis.* T. 585. 795.

Coro. 1. Date of the **Coronis**.

Corpora Striata. D. 1058. D. Wis. v².

Corporeal. *Corporeus.*

See **BODY**.

A. 30³. Love and faith in the internal man are situated as are heat and light in the external corporeal.

69. As men so immersed themselves in corporeal and worldly things . . . the way (to speak with Spirits and Angels) is closed; but as soon as the corporeal things recede . . . the way is opened . . .

123. The worldly and corporeal man neither acknowledges nor concedes (that everything is the Lord's) . . .

141. With the worldly and corporeal man proprium is everything . . .

242. The Sensual averted itself from what is celestial, and turned itself to what is corporeal, and thus cursed itself. Sig.

243. After they began to love themselves, they pre-

ferred sensuous things to the internal man, wherefore they were separated, and became corporeal, and thus were damned.

250^e. 'The heel' = the lowest Natural, as the Corporeal.

268. When goods and truths in the internal man no longer appear, man is external or corporeal.

305. 'To till the ground from which he was taken' = to become corporeal, as he had been before regeneration.

309. Are carried to corporeal and earthly things . . .

345. They were said 'to till the ground' who look to corporeal and earthly things.

542. They who are taken up into Heaven . . . have their corporeal things and phantasies lulled, for no one can enter into Heaven with the corporeal things and phantasies which they draw with them from the world . . .

574. 'Flesh' = that man had become corporeal.

627. That the Corporeal of man had destroyed all the understanding of truth. Sig.

—'. 'Flesh' = every man, especially the corporeal man, or all the Corporeal.

661^e. 'Flesh under the heavens' = what is merely corporeal; 'the heavens' = the intellectual things of truth and the voluntary things of good, and when these are separated from what is corporeal, man can no longer live . . .

911. The order is for celestial things to rule spiritual, through these natural, and at last through these corporeal things; but when corporeal and natural things dominate spiritual and celestial ones, order is destroyed . . .

—³. It is the opposite with those who place life solely in corporeal things, that is, in cupidities, pleasures, appetites, and sensuous things; that is, who perceive nothing as delightful except what is of the love of self and of the world . . . As with these, corporeal and natural things dominate spiritual and celestial ones . . .

959. They induced on them as it were bodies, and corporeal senses, and thus tortured them . . . 969^e.

978². Sensuous things not of the body, but from bodily things, form the external man; not only with a man, but also with a Spirit.

995. In themselves, corporeal and sensuous things are merely material, inanimate, and dead; but they live from the delights which come from interior things in order.

—². Some suppose . . . that corporeal and worldly things withdraw and withhold man from spiritual and celestial life . . . But no one is forbidden to enjoy the pleasures of the body and of sensuous things . . . All these are the lowest or corporeal affections which originate from interior affections. Ex.

1408. This is why not only corporeal things must die before man can be regenerated, but also why the body itself must die before man can come into Heaven . . . So it is with the Word; its corporeal things are those which are of the sense of the letter . . .

1411. 'Depart from thy land' = the corporeal and worldly things from which He was to recede.

1412. 'From the land of thy birth' = exterior cor-

poreal and worldly things . . . There are with man exterior and interior corporeal and worldly things ; the exterior ones are those which are proper to the body, as pleasures and sensuous things ; the interior ones are affections and scientifics.

[A.] 1414. The infirmities which the Lord derived from the mother are the corporeal things treated of in this verse, and from which He was to recede in order that celestial and spiritual things might be presented to Him . . . The infirmity which man derives from his mother is a corporeal something which is dispersed during regeneration.

—^e. With the Lord alone was the correspondence of all things of the body with the Divine most perfect, or infinitely perfect ; hence the union of corporeal things with Divine celestial things, and of sensuous things with Divine spiritual ones. Thus is He Perfect Man, and Only Man.

1639. (For refs. to the corporeal memory, see MEMORY at this and following refs.)

1718. The things of the body, as its senses, together with appetites and pleasures, do not alone constitute the external man ; but only the outermost man, which is merely corporeal.

1748. All things which are unclean natural, and corporeal. Sig.

—, 'The sole of the foot,' and 'the heel' = the ultimate Natural ; the 'shoe' is what invests them, wherefore it = what is still further natural, thus the Corporeal itself.

—^e. The ultimate Natural and Corporeal is the vilest of all things with man. Sig.

2041³. As at such times corporeal and worldly things are lulled, and as it were dead, even the unregenerate perceive something of heavenly light . . .

2119. After death, as soon as man's corporeals grow cold, which takes place after some days, he is resuscitated by the Lord . . .

2216. So long as there is such an affection in the Rational as manifests itself by laughter, so long is there something corporeal or worldly, thus merely human . . .

2333². When the ideas are held in the internal sense, the sense of the letter appears dim, and to the Angels as nothing, for the Angels are no longer in such worldly and corporeal things as are those of man . . . but in spiritual and celestial ones . . . and this from the correspondence of spiritual things with worldly ones, and of celestial things with corporeal ones . . .

2379^e. A man who is in good cannot perceive that he is in society with the Angels, nor can he perceive the angelic joy, because he is in corporeal things . . .

2380². While man is still in corporeal things, he is in such general obscure idea and perception, that he hardly knows whether he is in the good of charity or not . . .

2411². If he reflects, he may know that in proportion as he is removed from corporeal and worldly things, he is in a spiritual idea . . . as when he is in any temptation, misfortune, or disease . . . For what is celestial and spiritual constantly inflows . . . but it is the evil and

falsity which flow in from corporeal and worldly things which prevent its reception.

2494. Such men have angelic intelligence and wisdom stored up in the inmost of their interior memory, but this intelligence and wisdom can never appear to them until they put off corporeal things.

2621. The soul is the very being of man, and the sensitive or Corporeal is his manifesting . . .

2967². Before the corporeal things which are contrary to them are quiescent, as are those things which are of the love of self and of the world, the celestial and spiritual things which are of the affection of good and truth cannot flow in.

2973⁵. With those who are in corporeal and worldly love, good from the Lord cannot flow in through the soul into the body, but their interiors are in darkness. Sig. 3342^e.

3304². The influx which begins from the Divine is terminated in the lowest of the Natural, that is, in what is worldly and corporeal . . .

3345^e. Man cannot believe these things, because he does not think beyond worldly and corporeal things, and therefore supposes that the interior things with him are nothing, when yet they are everything, and the exterior, that is, the worldly and corporeal things, in which he places everything, are relatively scarcely anything.

3490. The Lord made His whole Human Divine, both the interior which is the Rational, and the exterior which is the Natural, and also the very Corporeal.

3632. The Divine and thence the heavenly order is not terminated except with man in his corporeal things, namely, in his gestures, actions, the expression of his face, his speech, his external sensations, and in their delights . . .

3665⁴. Some Knowledges flow in immediately through the good of the Rational, and thence into the good of the Natural, also into the truth of this good, and again thence into the external Natural or Corporeal, where they branch off into various streams. Some flow in mediately through the truth of the Rational into the truth of the Natural, also into the good of this truth, and again thence into the external Natural or Corporeal.

3693. Obliterated by corporeal things, which are such as extinguish those things which are of the perception in which is his interior man.

3778³. This good is of service to man for acquiring spiritual good, for it is external corporeal, and from external appearances . . . In childhood, man acknowledges nothing else to be true and good, for although he is taught what internal good and truth are, he has no other idea of them than a corporeal one.

3885. When I was in the light of Heaven, corporeal and worldly things appeared as it were beneath me : nevertheless I still perceived them, but as being more remote from me, and as not pertaining to me. I then seemed to be in Heaven with my head, but not with my body.

3928. The external man is such, that from himself

he does not covet anything but corporeal and worldly things . . .

— The celestial Angels can never be with man in his corporeal and worldly delight until it is reduced to subservience, that is, that the corporeal and worldly delight is no longer the end in view, but is made subservient to heavenly delight . . . When this is done, the Angels can be with man in both, and then the delight becomes bliss . . .

4027². The idea of this will be obscure so long as man lives in the body, for the corporeal and worldly things in which he is, constantly pour forth shades, and keep the mind down in lower things.

4038². With man there are three things in general, namely, the Corporeal, the Natural, and the Rational; the Corporeal is outermost . . . In proportion as the first of these reigns, man is said to be corporeal . . . These three parts communicate together in a wonderful way, namely, the Corporeal with the Natural . . . When man is first born, he is merely corporeal . . . The Corporeal communicates with the Natural through sensuous things, and this distinctly through those things which pertain to the understanding and those which pertain to the will . . .

—³. There are external sensuous things through which man's Corporeal communicates with his Natural, and interior sensuous things through which man's Natural communicates with his Rational . . .

4221. There exhaled from him a kind of corporeal sphere; his speech was not like that of Spirits . . . In the same way there before appeared a certain person who was in appearance not like a Spirit, but like a grossly corporeal man . . .

4269^e. In the other life, where worldly and corporeal things are removed . . .

4345³. When man puts off the body . . . it becomes manifest to him that his corporeal things had been nothing but the most general things of his spirit, and that corporeal things existed and subsisted from those of his spirit . . .

4527². They then appear to themselves to be endowed with a body as in the world, and to enjoy every sense as there, but a purer and keener one, because corporeal things do not stand in the way . . . thus that they are in as it were a purified body . . . See D. 1956.

4618. When man dies, he does not die except as to that Corporeal which had served him for uses on earth; but he continues his life as to his spirit in the World where corporeal things are no longer of any use.

4622. The things of the other life . . . do not fall under the corporeal sense proper to man, but under that sense which is proper to those who are there.

—³. Corporeal things, which are relatively gross, had rendered the sensations comparatively dull.

—⁴. As soon as man dies, and the corporeal things with him grow cold . . .

—⁶. Those will not believe these things who are immersed in corporeal, earthly, and worldly things, that is, those of them who have these things as an end . . .

4642. 'Edom' = the Lord's Divine Human as to the

Natural and the Corporeal . . . For doctrinal things are as a body to truth, or in the spiritual sense, are the corporeal things of natural truth . . . for doctrine is not in itself truth, but truth is in doctrine as the soul in its body.

4857³. They who are immersed in corporeal and earthly things do not know that there is anything spiritual and celestial . . .

5072. The subject treated of in this chapter (Gen. xl.) is the state of temptations through which corporeal things were to be reduced to correspondence. Corporeal things properly so called are sensuous things, which are of two kinds, some being subordinate to the intellectual, and some to the will part.

5077. The very Corporeal of man is nothing but a receptacle of sensations, consequently of life from them; the principal is the Sensitive, and the instrumental is the Corporeal; the instrumental, without its principal to which it is adapted, cannot even be called the Corporeal such as man carries about with him in the world, but the instrumental together with the principal, when they act as one; this, therefore, is the Corporeal.

5078². See BODY at this ref.

—⁴. (Use of the earthly Corporeal.)

5114². Almost as the Corporeal with man is quiescent in sleep . . .

5865. There appeared to him as it were a black mass with no life; this was the corporeal life of that man . . . It was said that the corporeal life of man who is in the good of faith . . . does not appear black, but woody, and of the colour of wood. See D. 2762. 4060.

5990. There are now many Spirits who want . . . to flow into man's speech and actions, thus into his corporeal things; when yet the corporeal things are exempted from the particular influx of Spirits and Angels, and are ruled through general influx . . . These Spirits are those who had been adulterers . . . and also those who had been cruel; the reason is, that both the former and the latter are corporeal and sensuous above all others . . .

5991. I saw Spirits who may be called corporeal ones, and who appeared as in a gross body . . . They are those who had been distinguished for their cleverness, and also in the sciences . . . As they had persuaded themselves that all things are of nature, they had closed their interiors more than others . . . Hence they appear grossly corporeal. 6318.

6318. There are men who are more than sensuous, being corporeal . . .

6928. The Spirits of our Earth, especially the recent ones, love corporeal and worldly things, that is, material things . . . Wherefore they are kept in the Lower Earth until they become averse to corporeal and earthly things, and so put them off . . .

6949. 'Became a serpent' = the sensuous and corporeal man separated from the internal . . . As 'a serpent' = what is sensuous, it also = what is corporeal, for the Sensuous has all that belongs to it from the senses of the body. 7293.

7293. The Sensuous and the Corporeal separated from

the Rational, that is, not subordinated to it, is full of fallacies . . .

[A.] 8408³. 'The north' = the Sensuous and Corporeal of man, from which evil springs. It here treats of the end of the Church, when what is external, thus what is sensuous and corporeal, and therewith falsity and evil, have dominion . . .

8452³. It is called the delight of concupiscence when the delight of any corporeal or worldly love has dominion . . .

10283¹². 'The teeth' = the corporeal proprium, which is the lowest of man.

10378. The Spirits (of the third Earth) are upright; the reason is, that they are withheld from evils by their not loving to think about earthly and bodily things; for these things withdraw the mind from Heaven . . .

10396². The reason the Israelites were of such a character, was that they were wholly in corporeal and earthly loves . . .

10517. The Spirits of our Earth think little about heavenly things, and much about corporeal and earthly things.

H. 100^o. Thus it is the Corporeal of man in which Heaven ultimately ceases, and upon which it subsists as upon its own base.

115². After those times, man successively became external, and at last corporeal . . .

312^o. For from corporeal and worldly things, when they are loved so much as they now are, there flows in mere darkness . . .

481. He who has corporeal and worldly love, without heavenly, celestial and spiritual, goes to Hell. Gen.art.

— . Corporeal love is to love what is good, sincere, and just, not for the sake of these things, but for the sake of self . . .

—³. The interiors of those who are in corporeal love appear black, because they are closed . . .

—⁴. They who are in corporeal love see nothing in the light of Heaven . . .

—⁵. They who are in corporeal love cannot live at all in the heat of Heaven . . .

—⁶. They who are in corporeal love cannot breathe in Heaven . . . Hence it is evident, that corporeal and worldly love without celestial and spiritual is Hell with man . . .

W. 424. The love defiled in the understanding and by it, becomes natural, sensuous, and corporeal. Gen.art.

—². When that corporeal love drags back its understanding from its height . . .

—³. Hence it is evident what is the quality of those who are called corporeal men; they are not corporeal as to the understanding, but they are corporeal as to the love, that is, they are not corporeal as to the understanding when they are speaking in company, but when they are speaking to themselves in spirit; and as they are such in spirit, after death they become what are called corporeal Spirits as to both the love and the understanding . . .

M. 59. Every man when born is merely corporeal, and from corporeal becomes more and more interiorly

natural, and thus rational, and at last spiritual; the reason he thus successively advances, is that the Corporeal is like ground into which natural, rational, and spiritual things are inserted in their order . . . In like manner (in marriage) he begins from what is corporeal, and proceeds into what is natural . . . They who then love corporeal natural things, and only rational things therefrom, cannot be conjoined with their consort as to one, except as to those externals . . .

133. In a word, man is born as corporeal as worms, and remains corporeal, unless he learns from others how to know, understand, and be wise.

225. This conjugal sphere . . . with the Angels is celestial and spiritual, with men natural, with beasts and birds animal, with worms merely corporeal, and with plants is devoid of life.

269². Self-love, or the love of commanding others, is a corporeal love.

442^o. These last are called natural corporeal, the former natural sensuous, and the first natural.

447. Every man is born corporeal, becomes sensuous, then natural, etc. . . The reason he thus advances is in order that planes may be formed . . .

495. Adulteries from the purpose of the will, and those from the confirmation of the understanding, render man natural, sensuous, and corporeal. Gen.art.

496. There are three kinds of natural men . . . In the third degree are those who love only themselves, setting the heart in quest of honours; these are properly meant by the corporeal; the reason is, that they immerse in the body all things of the will and thence of the understanding . . .

T. 593. This will, which is formed by the man, may be called the corporeal will, because it actuates the body . . .

D. 1104. As soon as the interior corporeal things grow cold, they are separated from man . . .

1166^o. Corporeal things as it were drag down the ideas of the mind, and immerse them in corporeal things.

1224. What is merely corporeal is what words proximately contain; whence it is evident that those who place elegance merely in ambiguities, or in eloquence, or poetry, are only corporeal.

1309. In vivid dreams, corporeal things are separated, also those things which are next to corporeal things . . .

1424. They care nothing for earthly and corporeal things.

1669. They were unwilling to admit that they had ever been corporeal . . . 1684. 1685. 1686.

1670^o. Corporeal forms are circumstanced entirely according to the state of the atmospheres and of many things in the Earths in which they are.

1829. They who are corporeal, Spirits as well as men, namely, those with whom the phantasies and cupidities of the natural mind cohere with corporeal things . . .

1897. Things corporeal and worldly serve Spirits for a subject or receptacle, as it were, of the idea. 1898.

2191. That there are three, may be inferred from the degrees in the body; to the **Corporeal**, or sensuous **Corporeal**, are referred touch, taste, and smell . . . These relate to the **corporeal** things, or appetites . . . The hearing is merely sensuous **corporeal**; sight is sensuous natural . . .

2355. That Souls and Spirits take **corporeal** things with them into the other life.

2751. That man or human things, **corporeal** ones, are the ultimates of order.

— I spoke with Spirits about man's **corporeal** or material things, that they are the ultimates of order . . . Hence it was given to conclude that the natural minds of man are the ultimates of order. 2754.

2762. On the regeneration of the **corporeal** or material things of man; how they are represented.

2780^e. Impressions about others cannot be shaken off in the other life until they come into Heaven, when such things as are **corporeal** and material are wiped away by the Lord.

2794. Everyone's **corporeal** and natural soul is formed in the life of the body. (See SOUL at this ref.)

2841. That natural and **corporeal** things, when separated from spiritual and celestial ones, grow putrid.

— It was given to say to Spirits, that the joys of the world, worldly and **corporeal** things, separated from spiritual and celestial ones, are just like extravasations of blood . . .

2983. There exists a **corporeal** sphere, or that of the senses of the body, which is exterior, into which also I was let.

3100. On a place where there are **corporeal** delights, (that is, sports, dances, etc.).

3393. Unless this plane be given, that so **corporeal** things may be accommodated to those which are proximately interior, it is not granted by the Lord to be among the angelic ones as to the thoughts and affections.

3476. They who are **corporeal**, as they are especially on this Earth, cannot reason, so long as they are **corporeal**, except from **corporeal** and material things . . .

3852. See NATURAL at these refs. 3853. 3854. 3856.

4015. Hence it is evident that there must be death of **corporeal** things, even of the **corporeal** memory, in order that the Spirit may be presented.

4474. Wherever that Siren scattered her **corporeal** things, there at once appeared a sphere as of **corporeal** men, each of whom differed from Spirits even as to his steps: she thus continually descended into **corporeal** things, thus towards Hell. 4464.

4627². The **Corporeal** of man is that which sees earthly things . . . hears people speaking, tastes and relishes food, smells what floats in the air, and feels by the touch through the whole body; this is man's **Corporeal**; this dies and becomes a corpse, together with those things which proximately concur to produce these sensations. The **Corporeal** is also all action and gesture, also speech; and therefore the muscles and that which is properly called flesh.

4825. They cared for nothing but **corporeal** things,

and the **corporeal** things of life . . . eating, drinking, playing, talking about such things . . . and I was told by the Angels that at this day most men are like this, wherefore they dwell in obscurity . . . and become **corporeal**.

5686. Men cannot apprehend interior things from **corporeal** ones . . . for there is no physical influx; and that they are more real than **corporeal** things they still less apprehend; thus neither that those real things are the human things themselves, and that **corporeal** ones are relatively ministrant, being formed for correspondence, and which, being lower and posterior, are less real than interior or higher things.

D. Min. 4594. On Spirits who appear as it were **corporeal**.

4747. On those who, in the other life, become sensuous **corporeal**.

Corpse. *Cadaver.*

Cadaverous. *Cadaverosus.*

A. 175. An aromatic odour, like that of an embalmed **corpse**: when the celestial Angels are present, what is **cadaverous** is perceived as aromatic. 1518. H.449.

814. They who bear interneecine hatred . . . are kept in the deepest **cadaverous** Hell, where there is a strong stench as from **corpses**: they prefer this stench to the most delightful odours. D.1279. 1288.

916^e. Such are like birds which fly round a **carcase**; for such faith is the bird, and the **carcase** is the man without charity.

949^e. They are of a livid colour, such as is that of **corpses**.

1124. There exhaled from them the sphere of a **cadaverous** stench. D.3356.

1153². With man, everything is dead, nay **cadaverous**.

1326. With those whose worship is called 'Babel,' there is no internal worship, but there is something dead, in fact **cadaverous**, within, which is worshipped.

1397^e. He smelt his own **cadaverous** stench.

1514². When the sphere of those who have lived in grievous hatred and revenge, and in cruelty, is turned into odours, there is a **cadaverous** stench. 1860.

1667^e. Where the **carcase** is, there are the eagles.

2057². As they exhale a filthy idea of self, their delight is there turned into a **cadaverous** stench, whereby they are made sensible of the Hell of self. 2363. 8945⁴. D.3660. 3665.

3900¹⁰. 'Wheresoever the **carcase** is, there will the eagles be gathered together' (Matt.xxiv.28)=that confirmations of falsities through reasonings will be multiplied in the vastated Church. When the Church is devoid of the good and thence of the truth of faith . . . it is said to be dead . . . and therefore is compared to 'a **carcase**.' 3901^e.

4171. The actual evil which a man receives by his own fault is signified in the Word by 'a **carcase**'; hence in the Ancient and Jewish Churches, it was forbidden to eat what died of its own accord, or a **carcase**. Ill.

4417². They appeared with a ghastly face, as it were

cadaverous, so that they might be called effigies of death. 4533. 4798. D.2580. 3455^e.

[A.] 4527². Falls back to the corpse . . .

—³. Some saw their own corpse through my eyes . . .

4631. Two or three times there breathed on me a cadaverous odour . . . It was from the Hell where were foul robbers, and assassins, and those who committed crimes with grievous deceit. . . When there was an excrementitious mingled with a cadaverous odour it came from the Hell where are adulterers who are also cruel. 7161⁴.

5394^e. From the caverns, there exhaled a cadaverous stench; the reason was that the cruel and deceitful were therein, to whom a cadaverous odour is most delightful.

5828⁴. That which has perished by evils is called 'a carcase.'

6978^e. 'A heap of carcasses, and no end of bodies' (Nahum iii.3)=that there are innumerable evils, and those who are in evils.

7319. Profaned truth there stinks like a corpse.

8530^e. Truth without good . . . is like a body without a soul . . . and if in place of good there is evil, it is like a corpse.

9809^e. 'He hath filled with dead bodies' (Ps.ex.6)=thus spiritual death, which is a total deprivation of truth and good.

9965⁴. 'To eat a carcase, and what has been torn' (Lev.xvii.15)=the appropriation of evil and falsity.

H. 488^e. They who have hankered for revenge, and have thence contracted a fierce and cruel nature, love cadaverous things; and are in such Hells.

C. J. 19^e. They who were in the neglect and contempt of truth appeared livid, like corpses.

W. 130^e. This heresy stinks there like a carcase. R.875³.

P. 282^e. If the understanding alone were healed, man would become like a corpse embalmed, or covered with spices and roses, which would soon derive a stench from the corpse.

R. 153¹². In the light of Heaven, satans appear like corpses.

T. 34^e. Man then becomes a spiritual corpse.

D. 323. When a man has led an evil life, he there emits a stench like that from a corpse . . .

2474. Works without faith are like a body without a soul, thus like a corpse . . .

3353^e. When they acted against love with interior deceit . . . the Spirits fled, and cried out that they could not endure so cadaverous an odour . . .

3968^e. On cadaverous Spirits.

4336. Like ravens to a carcase.

4337^e. Where the carcase is, there are the ravens.

4464. Sirens at last become like corpses . . . and have a cadaverous smell, which they carry about with them; the reason is, that they desire nothing else than to return into worldly and corporeal things.

4720. They sit on coffins, in which there are corpses; some sit on the corpses themselves; some on the bones; in that light they also appear like ghastly corpses; because they adore what is dead, and deny what is alive.

5200. They are at last sent into Hell, where they lie like corpses, some in bed, some on the earth; and there they are as it were half-dead, with ghastly faces, for 10, 50, 100, 1000, 2000 years . . . 5634.

5996. On a cadaverous bosom from the violation of marriage . . . Such violaters are in the cadaverous Hell.

E. 355²³. Those are called 'slain' who have perished by falsities; and those 'corpses,' who have perished by evils. 405⁴⁶.

† 386^e. Occurs. 388¹⁵. 650⁶². 655⁵. 1100²².

481⁴. 'A dead body' (Jer.xxxvi.30)=the man of the Church without spiritual life, which he has through truths from the Word, on the extinction of which life he lusts for nothing but falsities, and is averse to truths; thus he becomes dead, and, in the spiritual sense, a corpse.

619¹⁸. 'In its carcase he found a swarm of bees and honey' (Judg.xiv.8)=that after that faith has been dissipated, in its place there succeeds the good of charity.

659⁹. Nothing is more delightful than a cadaverous stench to those who have been assassins and poisoners, also to those who have perceived delight in violating women.

659²⁰. 'A carcase trodden under foot' (Is.xiv.19)=an infernal Spirit with whom everything is spiritually dead, in consequence of good being utterly destroyed.

Correspond. *Correspondere.*

Correspondence. *Correspondentia.*

Correspondently. *Correspondenter.*

See REPRESENT.

A. 747. 'Two and two' (Gen.vii.9)=correspondence. They cannot be pairs unless they correspond to each other . . .

911. Like corresponding things with the external man. Sig. and Ex.

—². The correspondence of the external man to the internal. Ex. 1461. 1568. 1717². 1900. 2967², Ex. 3223^e. 3304^e. 3425², Ex. 3493². 3504^e, Sig. 3539². 3993².

— . Then, as in Heaven, so in man, externals correspond with internals, that is, obey them.

—^o. There is then no correspondence, or obedience, of the externals . . .

925². (Good and truth) correspond to sweet odours . . .

978². With every man there is a Celestial and Spiritual which corresponds to the angelic Heaven; a Rational which corresponds to the Heaven of angelic Spirits; and an interior Sensuous which corresponds to the Heaven of Spirits. — .

1159. Such is the correspondence of the tongue with man's intellectual part, or with thought.

1414^e. With Him alone was there a most perfect correspondence of all things of the body with the Divine . . .

1458. Such is the **correspondence** of light and of intellectual things in Heaven.

1476. Scientifics become ultimate vessels which **correspond** to rational things, rational things to spiritual ones, and spiritual ones to celestial ones.

1831. Parallelism and **correspondence** as to celestial things, (but not as to spiritual). Sig. 1832, Ex. 1862. 2935², Ex.

—^c. As they mutually **correspond** to each other, as an active and a passive, it is called **correspondence**.

1900². The celestial and spiritual things of the internal man find no **correspondence** for themselves, except in truths . . .

2162⁸. 'Earth'=all lower things **corresponding** to them; as lower rational and natural things, of which, from **correspondence**, celestial and spiritual things are also predicated . . .

2269³. (Good and truth) mutually **correspond** to each other; according to the **correspondence**, conjunction is effected. 4247.

2333². This from the **correspondence** of spiritual things with worldly ones, and of celestial things with corporeal ones; which **correspondence** is most constant . . .

—³. (Examps. to show) the nature of **correspondence**, or, what is the same thing, how worldly and corporeal ideas pass over into **corresponding** spiritual and celestial ideas, when they are elevated to Heaven.

2466². This from the **correspondence** there is between spiritual and natural things.

2542. The **correspondence** there is between hearing and obeying; which **correspondence** is hidden in the very word hear . . . The origin of this **correspondence** is in the other life, where they who are obedient **correspond** to hearing.

2567⁸. Partly by **correspondence**, partly by representatives, and partly by significativeatives.

2728. Evident from influx and **correspondence**. Ex.

2763². Besides representatives, there are also **correspondents** . . . In the World of Spirits, these things not only represent; they **correspond** . . .

2853². All parts of the human body **correspond** to the Societies in Heaven . . . 2996.

2899. By means of this style, they **correspond** . . .

2973⁴. The Lord disposes the circuits to **correspondence** with the inmosts . . .

2987. On representations and **correspondences**. Gen.art. 3213. 3337. 3472.

—, Between spiritual and natural things there are **correspondences**, but those which come forth from spiritual things into natural ones are representations: **correspondences** are so called because they **correspond**, and representations because they represent. 2988, Examp. 2989. 2990.

2992. There is nothing in the natural world . . . which does not represent something in the Spiritual World, or which has not something there to which it **corresponds**. Examp. 2993.

—, They led my thoughts through the spiritual things to which (the viscera) **correspond** . . .

2994. The representatives and **correspondences** in the external man do not appear like the things to which they **correspond** in the internal man . . . Blessed, after death, is he who is in **correspondence**, that is, whose external man **corresponds** to his internal.

2995^c. As there was no longer **correspondence**, Heaven was closed.

2996^c. Those in Hell are out of the Grand Man, and **correspond**, (not to organs, but) to filths, blemishes, and diseases. 4225. 4227³.

2997. The soul has **correspondence** with the external man, and the **correspondence** is such that . . .

3001. To that life the recipients **correspond**. . . This **correspondence** is that of life with the recipients of life. Those men who are in love and charity are in **correspondence** . . . but those who are in what is contrary to love and charity are not in **correspondence** . . . 3484.

3057⁸. Then the things which are general in the natural man are disposed by the Lord to **correspondence** with things in Heaven. Refs.

3131². Angels have spiritual ideas **corresponding** to these natural ones. That such is the **correspondence** of natural and spiritual things and thence ideas. Refs.

3138. If there is **correspondence**, the apperception of truth (is caused); if there is not **correspondence**, the apperception of falsity.

3147⁷. In order that the Natural may receive **correspondently** . . .

3224. With these persons there is **correspondence**.

3225. There is **correspondence** between the things of the light of Heaven and those of the light of the world, that is, between the things of the internal and those of the external man; and representation is whatever exists in those things which are of the light of the world . . .

3286¹. The chief work of regeneration is to make the natural man **correspond** to the rational . . . When it obeys, it **corresponds**; and in proportion as it **corresponds**, man is regenerated.

3349. (Refs. to the subject of **correspondences** and representations.)

3425. The things in the letter are not opposite, because they **correspond** . . .

3464². Then he has in himself **correspondence** . . . The bread and wine in the Holy Supper **correspond** . . . and as there is such **correspondence**, there flows in through the Angels from Heaven . . .

3484. To this life **correspond** forms which are substances . . . This is the **correspondence** of the organs with the life . . .

3493². The Rational then appears to be darkened, because there is no **correspondence** (with the Natural). Ex.

3504. A life **corresponding** to the Rational. Sig.

3507². There is such a **correspondence** . . . through the Word . . .

[A.] 3540°. All the laws in the Word have **correspondence** with the laws of good and truth which are in Heaven.

3570°. Because they **correspond**, they are similarly circumstanced.

3624. On the **correspondence** of all man's organs and members, both interior and exterior, with the Grand Man. Gen.art. 3630. 3741. 3745°. 3883. 4039. 4218. 4280°. 4318. 4403. 4523. 4622. 4652. 4791. 4931. 5050. 5377. 5552. 5711.

— The universal Heaven is so formed as to **correspond** to the Lord, to His Divine Human; and man is so formed as to **correspond** to Heaven, and through Heaven, to the Lord. 4044°.

3626. Through this **correspondence** . . . the Angels know the most secret things in man, in the world, and in universal nature . . .

3628. Not only the things of the mind . . . **correspond** to spiritual and celestial things, but also the whole man in general, so that there is not the smallest part of him which does not **correspond**; hence man comes into existence, and subsists . . . 3629. 3883°. 4223°.

—² Unless to these forces there **corresponded** internal forces . . .

—³ Unless there were interior modifications . . . to which **correspond** the exterior modifications which are of the air . . . Unless there were interior light . . . to which **corresponds** the exterior light . . .

3629°. The more Societies there are, the better and stronger is the **correspondence** . . . 4800.

3632. **Correspondences** teach their qualities . . .

—^e Spiritual things are effigied in natural acts **correspondently** . . .

3634. The man who is in **correspondence** . . . is in Heaven as to his spirit . . .

3636°. From this universal **correspondence**, are derived all the rest.

3637. He put on the Human . . . in order that the universal Heaven . . . might **correspond** to Him alone.

3646. With brute animals the case is similar as to **correspondences** . . .

3660°. He was to implant in the Natural such good and truth as would **correspond** with the good and truth of the Divine Rational; without **corresponding** goods and truths there is no conjunction.

3679°. When the Natural **corresponds**, the man is rational . . . but when it does not **correspond**, he is not rational. Ex. . . Hence it is evident, that every man thinks according to the state of **correspondence** . . . of the Natural with the Rational. (The same with Spirits.)

3735°. Such is the **correspondence** (between the thoughts of men and those of the Angels. 4104. 4373°. 5329°.) . . . Hence the man who reads the Word holily, is, through such **correspondences**, closely conjoined with Heaven, and through Heaven with the Lord . . .

3883. The **correspondence** is that of the Lord's Divine with the celestial and spiritual things in Heaven, and of these celestial and spiritual things with the natural things which are in the world; principally, with those with man . . .

3884. The left part of the brain **corresponds** to intellectual things, and the right to voluntary. 4052.

—² The breathing of Heaven . . . through a marvellous **correspondence**, inflows into man's breathing.

—⁴ The cardiac pulsations of Heaven have **correspondence** with the heart . . . and the respirations of Heaven have **correspondence** with the lungs . . .

3888. The will is that to which **correspond** the pulsations of the heart, and the understanding is that to which **corresponds** the breathing of the lungs.

3889. There is a **correspondence** of celestial things with the motions of the heart, and of spiritual things with those of the lungs. Ex.

3906. Until external truths are adapted to **correspondence** with internal.

3928. Are reduced to agreement and **correspondence** through temptations . . .

3934°. When they **correspond**, works are of either clarity or faith.

3938. (Divine things comprehended only by **correspondence**.)

3969. The interior man as to goods and truths is as it were dead, if the natural man does not **correspond** to him as to goods and truths. Refs. 3993°.

4041°. Hence is man's **correspondence** with the Heavens.

4044. When spiritual things are rightly represented in natural, they **correspond**. 4053°.

— (The possibility and nature of **correspondences**, explained.) 4053.

—^e Nothing can subsist from itself, but from another, and this again from another, and at last from the First; and this by the connection of **correspondences**. 5377.

4045. As there is such a **correspondence** . . .

4067°. There is no genus or species of good and truth, to which angelic Societies do not **correspond**; and there is no genus or species of evil and falsity, to which diabolical Societies do not **correspond**.

4104°. They are **corresponding** representatives.

4121. Wherefore they **correspond**.

4154. The goods and truths of the external man are of three degrees, and they **correspond** to the internal ones . . .

4215°. This is from **correspondence**.

— There is a **correspondence** of the internals with all things of the face . . . There is a **correspondence** of the thoughts and affections with the acts and gestures . . . Because such external acts **correspond**, they are signs of internal things . . . 5323.

4223. The Heavens do indeed **correspond** to the organic forms of the body . . . but still they chiefly **correspond** to the functions of these organs. Ex. . . It is the functions to which they chiefly **correspond**, and because there are functions, there are also organic forms to which they **correspond** . . . Hence there is a **correspondence** with the organs, because there is with the functions. 4653°. W.324.

4280³. Through the knowledge (of correspondences), man has communication with Heaven.

4318. It is the chief of the intelligence of the Angels to know that the universal Heaven corresponds to His Divine Human, and consequently that all Angels, Spirits, and men correspond to Heaven; and also to know and perceive how they correspond.

4323^e. Still, man is continually held in correspondence with Heaven by the Lord . . .

4330. Not only do external things correspond to the Grand Man, but also internal ones, thus both those of the external and those of the internal man. The Societies . . . to which correspond the things of the external man, are to a large extent from this Earth . . .

4366^e. That spiritual and civil life correspond . . .

4373^o. Such are the perpetual correspondences, which cause the Word to be Divine and holy.

4387². They receive ideas from the spiritual things which correspond to them . . . This is the effect of correspondences . . .

4403^e. According to correspondence with the sensories, 4404, Ex. 4406.

4434⁶. In the Word all things are real correspondences . . . and are continuous through the three Heavens from the Lord. 4442^e. 8989^e. 9272².

4523. (The ear corresponds to the air and to sound; the eye is formed correspondently to the modifications of the ether and of light; and all the organs and viscera correspond to the things which are in nature.)

4524^e. Therefore everything in the Spiritual World, and thus everything in man, corresponds to Him.

4525. Hence it is evident, that especially with man there is a correspondence of all things with the Spiritual World, and that without this correspondence he could not subsist a moment, for without correspondence there would be no continuity from the very being of life . . . The reason correspondence is more immediate and close in man's case . . . 4931.

4624^e. (The correspondences in common speech.) H.97, Examps.

462. The nature of the correspondence between the soul and the body . . . may be seen from the correspondence . . . of thought . . . with speech. Ex.

4653^o. The interiors of man's discourse have for the most part originated through correspondence . . .

4791. There is not the least thing with man with which there is not correspondence.

4793. Things which correspond act as one.

—³. The taste depends on these interior things, through correspondence.

4814^e. Everything in the Word is turned, with the Angels, into a corresponding sense. 7112^e.

4964. (Acquaintance of the ancients with correspondences.) 4966, Examps. 5223. 7729⁸. 9293³. 9391⁸. 10407. S.21. P.255², Des. E.700²⁴.

—². (Magic arose from the abuse of correspondences.) 5223². 6692². 7097. 7296, Ex. 10355⁴.

5072. The reduction of the very corporeals to correspondence. Tr. 5122². 5128⁶.

5116². Such see that all things correspond, and that because they correspond, they represent.

5131. 'When it is well with thee'=when there is correspondence.

— . There is a correspondence of sensuous things with natural ones; there is a correspondence of natural things with spiritual ones; and there is a correspondence of spiritual things with celestial ones; and, finally, there is a correspondence of celestial things with the Lord's Divine: thus there is a succession of correspondences from the Divine down to the ultimate Natural.

—². (Correspondences may be thus explained.) The effect must correspond to the cause, and the cause must correspond to the end . . . and, as they correspond, the end can be in the cause and actuate it, and the cause can be in the effect and actuate it; consequently, the end, through the cause, can actuate the effect. It is otherwise when there is no correspondence . . . Everything in man and in nature is successive, like end, cause, and effect; and when they thus correspond to each other, they act as one. Examps.

—^e. Hence it is evident, that the interior and exterior things of man . . . must be reduced to correspondence . . .

5133. By communication with the interior Natural, is meant conjunction through correspondence. Sig.

—². If there is not correspondence . . .

5146^e. How the case is with the correspondence of interiors in exteriors . . .

5168². That which alone subordinates and reduces the Natural to correspondence, is good in which there is innocence; which is called 'charity.'

5208². How the correspondence between the Spiritual and the Natural with man is effected. Ex. 5342².

5329^e. As there is a correspondence of all things in the world with those which are in Heaven . . . 5377. Enum. 7112². 7384.

5377^e. Hence it is, that as man corresponds, so he appears there. 5387^e.

5409. 'The ten brethren of Joseph'=such truths of the Church as correspond.

5420. There was not as yet correspondence, and, through correspondence, conjunction. 5423, Sig. 5427.

5423^e. Correspondence is the appearing of what is internal in what is external, and its representation there.

5427³. Hence, to the exterior man who is not in correspondence, the interior appears as nothing . . . But when there is correspondence, the exterior man sees through the medium what is in the interior . . . 5428.

5492². When the correspondences are understood instead.

5511. No conjunction, on account of non-correspondence. Sig. and Ex.

5552. The things in man which have the greatest life, correspond to those Societies in the Heavens which have the greatest life and happiness . . .

5614³. The least thing has its correspondence . . .

The Spiritual and the Natural act as one through **correspondence**.

[A.] 5651³. The Natural is subjugated when it is reduced to **correspondence**; and when the Natural is reduced to **correspondence**, it reacts no more . . . 6454.

5711. The **correspondence** of diseases. Gen.art.

6052. (**Correspondences** were especially cultivated in Egypt, and were perverted to magic.) P.255².

6232³. One thing in the natural world **corresponds** to thousands and thousands in the Spiritual World . . .

6319. The influx of the Angels with man . . . is according to **correspondences** . . . Thus do spiritual things fall into their **correspondents**, consequently into their representatives, with man. Examp.

— . **Correspondences** in dreams.

—^e. The intercourse of the soul with the body is such as is the influx of the Spiritual World into the natural . . . thus is according to **correspondences**.

6943. Man does not apprehend naked spiritual things . . . wherefore they are described by **corresponding** natural things. 694S⁴.

6948². The Divine truth . . . excites **correspondents** in their order . . .

7290. **Correspondences**, representatives, and significatives conjoin the natural world with the Spiritual World.

7296. 'The wise ones' = those who were in the knowledge of spiritual things, and of their **correspondences** with natural ones.

7850. A spiritual **correspondent** is not understood; and the term significative is understood to mean something quite different from a **corresponding** significative; the fact however being, that a spiritual or significative **correspondent** is conjoined with that to which it **corresponds**, as man's sight is with his eye . . .

8610. **Correspondence** with truth in the first of order. Sig. . . For interior things are conjoined with exterior ones, and, finally, with ultimate ones, through **correspondences** . . . But if there is not **correspondence**, there is disjunction.

8615³. **Correspondences** have all force, so that what is done on earth according to **correspondences** has power in Heaven; for **correspondences** are from the Divine. Those who are in the good of love and of faith are in **correspondences**, and the Divine effects all things with them . . . All the miracles of the Word were effected through **correspondences**. The Word is so written, that every most minute thing therein **corresponds** to the things in Heaven; hence the word has Divine force; and conjoins Heaven with the earth . . . 9357. 9393⁴.

8750². The **correspondence** of states there with times in the world . . .

8778. **Correspondence** and conjunction. Sig. and Ex.

—². There can be no **correspondence**, unless, through subordination, lower things are subjected to higher ones . . .

8812^e. Natural things come into existence from

spiritual ones as effects from their causes; hence there is a **correspondence** of all things in the world with the things in Heaven.

8870². Such things are the abuses of **correspondences** there. Sig.

8904. The **correspondence** is such that what is spiritual is represented in what is natural . . .

9272². Such things in the world have been created according to **correspondences**; for (all the objects of) universal nature **correspond** to such things in the Spiritual World.

9280². All things in the world **correspond**; and, according to **correspondences**, represent and signify spiritual and celestial things . . . Refs.

9300³. Man thinks justly, even about the things of faith and love, when he thinks from **correspondences**; for **correspondences** are natural truths, in which, as in mirrors, are represented spiritual truths . . .

9396³. Into this **correspondence** has man been created . . .

9407⁴. Their chief knowledge was the knowledge of **correspondences** . . . H.87.

9670². To the angels of the inmost Heaven **correspond** those things with man . . .

9739. From the **correspondence** of Divine things in Heaven. Sig. and Ex.

10181³. Between the things in an interior degree and those in an exterior one, there is no likeness, except through **correspondences**.

10199². Hence it is evident what **correspondence** is, and what is the nature of it.

10297. **Correspondence** in every way. Sig.

10355³. (In the Silver Age) information about heavenly things . . . was conveyed through such things as are called **correspondences** and representations . . . M.76, Des.

—⁵. The Word is written by pure **correspondences**. 10604³. 10632⁴. 10687. H.1 (d), Refs.

10517^e. Man loves those things which **correspond** to his interior affections, although, while he lives in the world, he does not know it.

10604². Between spiritual and natural ideas there is a **correspondence**; and through **correspondence** the former are turned into the latter when man speaks.

10633. Each and all things in the natural world have **correspondence** with the things in the Spiritual World, and this down to every single word; and the Word is so written, that the words in their series involve series of spiritual things, which do not appear to man unless he knows **correspondences** . . .

H. 87. There is a **correspondence** of all things of Heaven with all things of man. Gen.art. T.65.

— . The knowledge of **correspondences** is angelic knowledge.

— . The most ancients, like the Angels, thought from **correspondence** itself; and therefore spoke with them. H.115. S.21.

88. As, without a perception of what **correspondence** is, nothing about the Spiritual World can be known in

light . . . nor about the soul of man and its operation into the body ; nor about man's state after death . . .

[H.] 89. What **correspondence** is, explained. The whole natural world **corresponds** to the Spiritual World ; not only in general, but also in particular ; wherefore, whatever in the natural world comes forth from the Spiritual World is called a **correspondent**.

90^e. Therefore, whatever comes forth in the body from the mind is called a **correspondent**.

91. The nature of **correspondence** may be seen by man's face . . . Therefore, those things which take place in the body, whether in the face, speech, or gestures, are called **correspondences**.

93. We now treat of the **correspondence** of the whole Heaven with the individual things of man.

94. The Societies in any member **correspond** to the same member in man . . . From this **correspondence**, man subsists.

96. The **correspondence** of the two Kingdoms of Heaven with the heart and lungs is the general **correspondence** of Heaven with man ; a less general one is that with each of the members, organs, and viscera. Examps.

—^c. The influx of Heaven is into the functions and uses of the members . . . Thence is the **correspondence**.

100. But **correspondence** extends itself more widely ; for there is a **correspondence** of the Heavens among themselves : to the third Heaven **corresponds** the second Heaven ; and to the second Heaven **corresponds** the first Heaven ; and this **corresponds** to the bodily forms in man . . .

101. All the **correspondence** there is with Heaven is with the Lord's Divine Human . . . for unless the Divine Human inflowed into Heaven, and, according to **correspondences**, into all things of the world, there could be no Angels or men.

103. There is a **correspondence** of Heaven with all things of the Earth. Gen.art. . . All things of the Earth, and, in general, all things of the world, are **correspondences**. H. 303².

104. The things in the animal kingdom are **correspondences** in the first degree, because they are alive ; those in the vegetable kingdom are **correspondences** in the second degree, because they only grow ; and those in the mineral kingdom are **correspondences** in the third degree, because they neither live nor grow. (The **correspondences** in the three kingdoms enum.) Besides these, the things prepared from them by human industry are **correspondences**. Enum.

105. (The heavenly bodies, and all atmospheric phenomena are **correspondences** ; and so are all things which proceed from the sun ; the seasons, and the times of the day.)

106. In a word, all things which come forth in nature, from the least to the greatest of it, are **correspondences**. The reason they are **correspondences**, is that the natural world . . . comes forth and subsists from the Spiritual World, and both from the Divine. —(i.), Refs.

107. Everything is a **correspondent** which comes forth and subsists in nature by Divine order. 108, Ex.

109^e. Often when in gardens I have looked at trees, fruits, flowers, and vegetables, I have noticed the **correspondences** in Heaven . . .

110. No one can now know the spiritual things in Heaven to which natural things **correspond**, except from Heaven, because the knowledge of **correspondences** is now utterly lost. But I will illustrate the nature of the **correspondence** of spiritual things with natural ones. Examps.

112. How the conjunction of Heaven with the world is effected, through **correspondences**. Ex. . . Hence it is evident, that the **correspondence** of natural things with spiritual ones, or that of the world with Heaven, is through uses . . . and that the forms with which uses are clothed are so far **correspondences** . . . as they are forms of uses. Examps.

113. All things which are contrary to Divine order, **correspond** to Hell.

114. The knowledge of **correspondences** and its use. Ex. . . Hence, through **correspondences**, there is given to man communication with Heaven . . . wherefore, when man is in the knowledge of **correspondences**, he can be together with the Angels as to the thoughts . . . In order that there may be a conjunction of Heaven with man, the Word has been written by pure **correspondences** . . . wherefore, if man were in the knowledge of **correspondences**, he would understand the Word as to its spiritual sense . . .

115. After the most ancient times, there succeeded those who did not think from **correspondences** themselves, but from the knowledge of **correspondences** . . . Afterwards, there succeeded those who did indeed know **correspondences**, but did not think from the knowledge of them . . . After these times, the knowledge of **correspondences** was quite lost . . . S. 23.

116. The Spiritual in which is Heaven is above nature, and is entirely distinct from the Natural ; nor do they communicate together, except through **correspondences**.

117. In the Heavens all things come forth from the Lord according to **correspondences** with the interiors of the Angels . . .

118. The garments with which the Angels are clothed, like all other things, **correspond** ; and as they **correspond**, they really exist.

186. Not only the palaces and houses, but each and all things within and without them, **correspond** to the interior things which are from the Lord with the Angels . . .

207^e. A Society of a higher Heaven has no communication with one of a lower, except through **correspondences** ; and communication through **correspondences** is what is called influx.

262. (In the Heavens,) words, both spoken and written, **correspond** to the ideas of their thought ; and all **correspondence** is natural and spontaneous.

300. With the natural or external man, there is a conjunction (of Heaven) through **correspondences**.

306^e. The thought of the Angels is spiritual, and that of man is natural ; these thoughts . . . are one, because they **correspond**. S. 67^e.

356, App. 12. Between the things in the internal and external man there is **correspondence**; therefore they everywhere appear under another form; so that they cannot be distinguished except through the knowledge of **correspondences**. N. 34.

394. Everyone in Heaven has his work according to **correspondence**; but the **correspondence** is not with the work, but with the use of each work. He who, in Heaven, is in a function or work **corresponding** to his use, is in a state of life entirely similar to that in which he was in the world, for what is spiritual and what is natural act as one through **correspondences** . . .

418. This **correspondence** (of Heaven with man) can never be filled up. Ex.

426. The varieties of the duration (of stay in the World of Spirits) arise from the **correspondence** or non-**correspondence** of the interiors and exteriors.

430². The **correspondence** of man with Heaven and Hell. Ex. . . His rational mind, while in process of formation, **corresponds** to the World of Spirits; the things above, to Heaven; and those below, to Hell . . .

485. Everyone's delights of life, after death, are turned into **corresponding** ones. Gen. art. 487. 488. 489. 490.

487. There is nothing natural to which something spiritual does not **correspond**. 23, Enum.

—^e. In proportion as he apprehends from the knowledge of **correspondences**, he may know what will be the state of his life after death.

489². Such see Divine things in every object; they do indeed see the objects, but the Divine **correspondents** at once flow into their minds . . . —⁴.

498. With everyone (in the Spiritual World,) the exteriors and interiors must act as one and **correspond** . . .

571^e. All things which appear in the Spiritual World, appear according to **correspondences**.

580. The abuse of **correspondences** (by infernal Spirits).

N. 261. The Word is written by **correspondences**, and thus by representatives. (Refs. to passages on this subject.) W. H. 12.

C. J. 23^e. All the visible things of the Spiritual World are **correspondences** of the affections which are with Spirits and Angels. F. 63². W. 343. E. 575³.

S. 7. The distinction between these degrees cannot be known, unless **correspondence** is known; for they are entirely distinct . . . but make one through **correspondences**; for the Natural **corresponds** to the Spiritual, and also to the Celestial. De Verbo 3⁹.

8. As the Word is interiorly spiritual and celestial, it is written by pure **correspondences**; and what is written by pure **correspondences**, is in the ultimate sense written in a style like that of the Prophets and Evangelists . . .

20. In the most ancient times, the science of **correspondences** was the science of sciences; and was so universal, that all their manuscripts and books were written by **correspondences**; the Book of Job . . . is full of **correspondences**. The hieroglyphics . . . and mythologies . . . were nothing else. All the rites and statutes

of the Ancient and Israelitish Churches consisted of pure **correspondences**. Enum. M. 182². 532².

—^e. The Lord spoke by **correspondences**, because He spoke from His Divine; for what is from the Divine, falls, in nature, into such things as **correspond** to the Divine ones . . .

21. Enoch, with his associates, collected **correspondences** from their lips . . .

— (The countries enumerated in which **correspondences** were cultivated.) 102.

22. When **correspondences** were turned into idolatry and magic, the knowledge of them was providentially obliterated.

24. The reason why the knowledge of **correspondences** was not disclosed (to the first Christian Church), was that the Christians in the primitive Church were very simple . . . and after those times darkness covered the universal Christian world from the papal dominion . . . and after the Reformation they began to divide faith from charity, and to worship three gods . . .

26. Man can do violence to the spiritual sense, if he is in the knowledge of **correspondences** . . . for by some **correspondences** known to him he can pervert it . . .

56. No one comes into the spiritual sense through **correspondences**, unless he is first in genuine truths from doctrine; for man can falsify the Word through some **correspondences** known to him . . . De Verbo 21.

67^e. Conjunction itself through **correspondences** is such from creation.

102. The ancient Word was written by pure **correspondences** . . . But as that Word was full of such **correspondences** as remotely signified celestial and spiritual things, and therefore began to be falsified . . . another Word, written by **correspondences** not so remote, was given . . .

— The wisdom of the ancients was from the knowledge of **correspondences**, and through it they had interior perception and communication with the Heavens. They who knew the **correspondences** of the ancient Word interiorly, were called the wise and intelligent; and afterwards, diviners and magi.

W. 52. Each and all things in the created universe have such a **correspondence** with each and all things of man, that it may be said that man too is a kind of universe: there is a **correspondence** of his affections and thence of his thoughts with all things of the animal kingdom; of his will and thence of his understanding, with all things of the vegetable kingdom; and of his ultimate life, with all things of the mineral kingdom . . . In the Spiritual World, there are all things which exist in the natural world in its three kingdoms, and they are **correspondences** of the affections and thoughts . . . as well as of the ultimate things of life, of those who are there . . . 324.

83. The two worlds communicate only through **correspondences**. Examp.

—². These make one through **correspondence**.

87. Love and fire **correspond** to each other.

— All the externals (of the Angels) are the **correspondences** of their internals; but they are spiritual and not natural **correspondences**.

88. Influx takes place through **correspondences**, and cannot possibly do so through continuity.

90^o. The communication (between the two worlds) . . . is as between prior and posterior ; between which no communication is possible, except through **correspondences**, Ex.

93. Spiritual fire is the Divine love and wisdom in its first **correspondence**.

95^o. Heat and light are procedents, and because they are procedents, they are also **correspondences**.

101^o. The **correspondence** is plenary . . . W.413^o.

185^o. Without Knowledge of these degrees, nothing can be known . . . about the difference between what is spiritual and what is natural, therefore nothing about **correspondence**.

202^o. There is such a difference of affections and thoughts, and therefore of speech, between the Angels of the higher and lower Heavens . . . that communication is made only through the **correspondences** which exist through the immediate influx of the Lord into all the Heavens, and through mediate influx through the highest Heaven into the lowest.

218. Endeavour acts only through forces **corresponding** to itself. . . Endeavour, force, and motion are no otherwise conjoined than according to degrees of height . . . the conjunction of which is through **correspondences**.

219^o. To act discretely is to act through **correspondences**.

221. As these senses are in the Word according to the three degrees of height, and conjunction between them is effected through **correspondences** . . .

238. The spiritual degree . . . communicates with the natural degree only through **correspondences**, and communication through **correspondences** is not sensibly felt. 252^o, Ex.

—². As communication between the three degrees is possible only through **correspondences**, the differences of love, wisdom, and use according to these degrees are such that . . .

256. Through **correspondence** with the two higher degrees, the natural degree, while elevated, appears to be discrete. Gen.art.

295^o. Natural and Spiritual differ according to degrees of height, and do not communicate with each other, except through **correspondences**. Ex.

322^o. The reason why objects there come forth and change, is that they all come forth according to the affections and derivative thoughts of the Angels, for they are **correspondences** ; and as the things which **correspond** make one with that to which they **correspond**, they are a representative image of it. The real image itself does not appear when all these things are regarded in their forms, but in their uses. . . When the Angels have seen these things from the **correspondence** of the uses, they have recognized themselves in them.

341. Influx from Hell operates the things which are evil uses in places where there are things that **correspond**. Gen.art.

343^o. Wherefore, when affections or cupidities . . . meet homogeneous or **corresponding** things in earths, a Spiritual is present which gives a soul, and a material which gives a body . . .

—^o. The Spiritual World is not in space, but wherever there is a **corresponding** affection.

371. On the **correspondence** of the will with the heart, and of the understanding with the lungs. Gen.art.

374. (From this **correspondence**) there is a **correspondence** of all things of the mind with all things of the body. Gen.art. . . **Correspondence** is between spiritual things and natural, and their conjunction is effected by it. (Examps. of **correspondence**.)

—³. Therefore he could not but think that . . . **correspondence** is something which flows in by continuity.

377. (Refs. to passages on the subject of **correspondence**.)

390. The conjunction of man's spirit with the body is through the **correspondence** of his will and understanding with his heart and lungs ; and disjunction is through non-**correspondence**. Gen.art.

394. From the **correspondence** of the heart with the will, and of the understanding with the lungs, may be known all things that can be known about the will and understanding, or about love and wisdom ; thus about man's soul. Gen.art. 412.

412^o. They are **correspondences**, for they act **correspondently**, or synchronously . . . And as they are **correspondences**, the one can be seen in the other.

413^o. To see from **correspondence** is to see the lungs from the understanding, and the understanding from the lungs, and thus to have confirmation from both at once.

P. 40^o. Unclean **correspondents** affect the evil, and clean **correspondents** affect the good.

181. All things of the mind **correspond** to all things of the body . . . T.38^o.

219^o. The Lord conjoins man with Himself through **correspondences**. Ex.

220^o. Man then puts on spiritual and eternal things **corresponding** to them.

—^o. The Lord conjoins Himself with uses through **correspondences**. Ex. . . All things of the Word are **correspondences** . . . and as they are **correspondences**, they are also appearances . . .

255^o. (Origin of idolatry from **correspondences**.) M.342^o.

R. 400^o. There is a **correspondence** between a man and a tree.

772^o. Such **correspondence** is from creation.

875^o. In that World all things take place and come forth, and are also changed, according to **correspondences**. Examp. M.76^o.

943^o. The state of Spirits and Angels is spiritual, and that of men is natural ; which two states are consociated solely through **correspondences** ; and consociation through **correspondences** does indeed effect that they are together in affections, but not in thoughts . . .

M. 62. There is a **correspondence** of this love with the marriage of the Lord and the Church. Gen.art.

116. On the marriage of the Lord and the Church, and its **correspondence**. Chap.

53². The **correspondences** of which the spiritual sense consists are now unfolded . . . in order to effect the conjunction of the men of the Church with Him, and consociation with the Angels . . .

T. 75⁵. (One of the universal Knowledges for understanding creation, is) that there is a **correspondence** between the things in the Spiritual World and those in the natural.

78². All these things which thou hast seen, are **correspondences** of the affections of love of the Angels who are near. Des.

—³. Because He is omnipresent, there are such **correspondences** of the affections of His love and wisdom in the whole natural world ; but in our World, which is called the Spiritual World, there are like **correspondences** with those who receive affections and perceptions from God . . .

203. That the knowledge of **correspondences** was long preserved with the nations in Asia. Examp.

204^e. **Correspondences** are representations of spiritual and celestial things in natural ones.

207. Why the knowledge of **correspondences** is now revealed.

238. Such **correspondence** is from creation, to the end that the Angelic Heaven and the Church on earth, and in general the Spiritual World and the natural world, should make one, and that the Lord should conjoin Himself with both at once.

375². There is nothing in the mind to which something in the body does not **correspond**, and that which **corresponds** may be called its embodiment.

388². In the Spiritual World all things appear at a distance according to **correspondences** ; and when they appear in forms, they are called representations of spiritual things in objects like those which are natural.

583. With man, there is a perpetual **correspondence** between those things which take place naturally and those which take place spiritually . . .

698. Without acquaintance with the **correspondences** of natural things with spiritual ones, no one can know the uses and benefits of the Holy Supper. Gen.art. 702.

— . He who knows **correspondences**, may know the spiritual sense.

Hist. Crea. (Gen.ii.9). There is nothing on earth to which something in Heaven does not **correspond**.

D. 186. There is a **correspondence** of all things, which can be turned into delights through various **correspondences**.

1666. The things on the left side of the brain **correspond** to those on the right in the body . . .

1714. Hence, for the sake of **correspondences**, come the representations of spiritual and celestial things with corporeal and material ones.

1830. Universals **correspond** to those things which

are in man, otherwise singulars could not subsist. Gen.art.

2157^e. The faultiness . . . of the natural mind must harmoniously **correspond** . . . and without **correspondence** there can be no holiness ; wherefore **correspondence** is that which is given by the Lord . . . to the end that they may so **correspond** as almost not to know that they have a Natural ; for when there is **correspondence**, the Natural is as it were nothing. . . In a word, **correspondence** is what causes Angels to seem to themselves not to be natural Spirits . . . for in certain states the Natural, through **correspondence**, as it were disappears. But men, Spirits, and Angels are so full of faults, that **correspondence** can never take place to eternity ; yet it is always being perfected by the Lord. Therefore, when they disagree . . . they undergo chastisements, until **correspondence** is given by the Lord. 2158.

2159. Not even the least idea of the interior mind can be reduced to full **correspondence** . . .

2197. To every composite idea with men, and to the ideas of which they are composed, there **correspond** Spirits and Societies of Spirits. Gen.art.

2208. On an attempt of an Angel to act through **correspondences**.

2292. There can never be **correspondence** (for man) except in the most general things . . . How, therefore, can man ever be reformed so that there may be **correspondence**, except only in a few things ; by which few things the Lord leads them into Heaven . . . 2573.

2472^e. The interiors of the body are all **correspondences**, and so representatives of the interiors of Heaven.

2830. The animal and vegetable kingdoms so **correspond**, that when man thinks of one, Spirits and Angels may, at the same time, think and speak about the other. Gen.art.

3202. Natural Spirits who **correspond** to celestial Spirits. Des.

3565. Hence is evident what is the nature of **correspondences**, and that it is not known in an interior degree that there are things which **correspond**. This spiritual food **corresponds** to the food of the body . . . Nor is it known that the Cogitative and Voluntary **corresponds** to the muscles. From this it is also evident that it is not known, by lower Spirits, that the things which come forth with angelic Spirits **correspond** ; and so, again, those which come forth from Angels. While these **correspondences** are not known, and are therefore scarcely acknowledged, it is absurd to desire to penetrate into inmost and highest mysteries.

3566. See Food at this ref.

3817. How spheres **correspond** and are affected, became evident when I was walking about a stable of horses and smelt their ordure, of which upright Spirits at once complained, saying that they could not endure that odour, because there at once came to them the sphere of reasonings from natural things, and thus they felt the sphere to which it **corresponded** . . . 3894.

3894. So when I was eating butter on my bread,

certain Spirits, or a Society of Spirits, were so indignant that they tried to hurt my tongue, saying that they could not bear it, because butter signifies what is celestial . . . wherefore I had to abstain from butter for a long time. In the same way one particular teacup pleased better than any other, for the sole reason that they drew from it a sphere which was less spiritual. So in many other things which I ate and drank, as milk, and other things; from which it was evident that the visible **correspondence** of the spiritual or celestial sphere should be preserved . . .

4063. Thus the eye is formed exactly according to all the modifications of the ether, and the ear according to all the modifications of the air; and therefore the eye and ear have a connection and **correspondence** with the ether and the air . . .

4064. In like manner the whole man with his brains, and the viscera of the body . . . and also the organs of the interior senses; unless they had been formed according to the Lord's influx, thus that of the Grand Man, and unless each and all things of the body, both interior and exterior, **corresponded** to some such Grand Man, it could never have existed and subsisted, or live as it does, for the **correspondence** of each and all things is bound to be most exact in order for it to be what it is . . .

4152. I spoke with them, saying that such an influx could not be an influx of **correspondences** . . . for the influx of **correspondences** is different, namely, that spiritual things flow into natural ones and present them; as that love presents heat; intelligence, light, and so on; which **correspond**.

4295. How the case is with representatives in Heaven, and with **correspondence**, shown by the example of knowledge and eating. I thought in the street about eating, or what I should eat . . . and I perceived that the Angels thought of nothing of the kind, but about Knowledges and knowledge, and that there came forth thence into my thought, the thought together with those who were in the World of Spirits, about eating . . . Thus discourse about Knowledges falls with man into the things which he eats; and the cause of such a **correspondence** is, that Knowledges are spiritual foods. . . In all other things there in like manner exist **correspondences** which man can never know unless he is informed; and they are so numerous that, as to their genera and species, they cannot be enumerated.

4482. Certain Spirits supposed that those who are raised into the Second and Third Heavens are devoid of these external things . . . but they were told that they have everything with them. . . This was corroborated by a comparison, as, that musical instruments . . . cannot produce sound unless they have wood to which the strings are attached; and also that their sound, and its quality and extension, are determined by the wood. So must there be a **correspondence** of external things with internal ones, as is the case with the Angels. It was further illustrated by this, that if the Angels were devoid of external **corresponding** things, they would be like a body without feet; and the inmost ones, like a head without a body.

4863. They **correspond** by opposition to celestial things.

4949. See **MAGIC** at this ref.

5054^e. When those on the higher mountains are in the things themselves, or are speaking about them, those on the lower ones are in the representatives which **correspond**; wherefore it is provided by the Lord that those who are on the higher mountain should be in good and thence in truths, for the life of the lower ones depends upon them.

5076. I heard a Spirit coming thither, who, immediately on his arrival, began to act and to operate, and, in fact, according to **correspondences**; the **correspondence** being with such things as they were thinking. Examps. . . Those of them who are not good are altogether such mimics according to the **correspondence** of evils.

5189. The knowledge of **correspondences** and representatives is the ultimate plane of angelic wisdom . . .

5226. They who act through **correspondences** are numerous . . .

5620. All the letters of the Hebrew language have **correspondence**. (See **LETTER** at this ref.) 5622.

5716. The **correspondence** (of the cities and houses) is close and material according to the ideas of the thoughts of men in the world; but now in this last time of the Church there is effected . . . another **correspondence**, thus not so immediate and proximate, but more remote through **correspondences**.

5809⁷. The Africans have a book which is to them the Word, written by **correspondences** by enlightened men.

5923. How (Melancthon) had procured for himself communication with Heaven by the abuse of **correspondences**. Ex.

5999. I was admitted into a library (in Heaven) . . . containing books of the ancients, written by **correspondences**. In other libraries . . . still more interiorly, there are books for the most ancients, from which the society called 'Enoch' collected **correspondences** . . .

6035¹⁰. (Spirits and Angels) know diseases by **correspondence**; they have medicines which **correspond** . . .

6084. Natural speech can be understood by Spirits who are in a spiritual state, but only according to **correspondences**.

6088^e. As all things which appear in the Spiritual World **correspond** to the affections, and thence to the thoughts of the understanding, they have houses, palaces, garments, fields, gardens, paradises . . . and therefore there is no food except according to **correspondences**. Moreover, the works of those who are in Hell have **correspondences** with the Heavens, but not the infernal Spirits themselves . . .

D. Min. 4564. On the urine: **correspondence**.

4597. The bindings take place because Spirits are then **correspondently** associated . . .

4645^c. He who is in good is perfected even to angelic wisdom, but **correspondently** with the agreement and **correspondence** between internal and external things which there had been while he lived in the world.

[D. Min.] 4648. On **correspondence** in diseases. (See DISEASE at this ref.) 4680.

4658. As hypocrites induce pains in the teeth, so other Spirits induce otherbodily pains which **correspond**. Gen.art.

4699°. See SPIRIT at this ref.

4710. The most universal **correspondence** is that there is light in Heaven, in which there are love and intelligence; to love **corresponds** heat, and to intelligence light . . . all things are derived from this **correspondence**, and they **correspond**; but they are such **correspondences** as not to be otherwise alike.

E. 195⁴. Man becomes spiritual by being in like truths with the Angels, or in **corresponding** ones: it is said in **corresponding** ones, because each and all things in the sense of the letter are **correspondences**; for they **correspond** with the truths which are with the Angels. 597.

273. All things in the natural world **correspond** to those which are in the Spiritual World. Enum.

376²⁶. Such is the **correspondence** between spiritual and natural things, that when there are bread and wine in the thought of man, there are the good of love and the good of faith in the thought of the Angels . . .

427. All things in man's whole body, both within and without, **correspond** to Heaven . . .

575³. There are also appearances in the Spiritual World which are not **correspondences**. Ex.

1080². What **correspondence** and influx are, shown by examples.

D. Wis. ii⁴. These productions take place according to the laws of **correspondence**; and all things of the body, internal and external, are **correspondences**. Ex.

— When anything from what is spiritual as its origin and cause becomes visible and perceptible before the senses, there is then a **correspondence** between them. Such is the **correspondence** between the spiritual and natural things with man . . . As the latter have come forth and perpetually subsist from the former, they are **correspondences**; and therefore they act as one; as end, cause, and effect. Examp. . . It is a universal law of **correspondences**, that what is spiritual fits itself into the use which is its end, and actuates and modifies the use by heat and light, and clothes it . . . until it becomes a form subservient to the end . . .

xii. 4. There is no ratio between the Natural and the Spiritual, but conjunction exists through **correspondences**; nor is there any ratio between the Spiritual of the ultimate Heaven and the Celestial of the highest Heaven, but conjunction exists through **correspondences**; nor again is there any ratio between the Celestial of the highest Heaven and the Lord's Divine, but still there exists conjunction through **correspondences**.

J. (Post.) 98. See BOOK at these refs. 121.

De Verbo 7. On **correspondences**. Gen.art.

Inv. 59. There is a mighty force in **correspondences**, because Heaven and the world, or the Spiritual and the Natural, are together in them. Therefore the Word has been written by pure **correspondences** . . . And therefore the Sacraments have been instituted by **correspondences**, on which account there is Divine power in them.

Corrugation. *Corrugatio.* A.4180⁴. 1049².

Corrupt. *Corrumper.*

Corruption. *Corruptio, Corruptela.*

Corrupter. *Corruptor.*

A. 568. A **corrupt** man is here treated of.

621. The earth is called '**corrupt**' (Gen.vi.11), from direful persuasions . . . '**To corrupt**,' is predicated of the things of the understanding.

622. That '**to corrupt**' is predicated of persuasions. Ill. 1326⁵.

625. '**Corrupt**' (ver.12)=that there is nothing but falsity.

627. 'Because all flesh had **corrupted** its way upon the earth' (id.)=that man's Corporeal had destroyed all understanding of truth.

1076. A **corrupt** Church defined.

9060. '**To corrupt**' (Ex.xxi.26), when said of the truth of faith, here signified by 'the eye,' =to extinguish. 9061.

10420. '**To corrupt** themselves' (Ex.xxxiii.7), when said of worship, =to turn themselves away from the Divine.

T. 433. These are means of **corruption**; to draw men to their side.

D. 2712. Thus the world is now **corrupt** . . .

E. 410¹⁰. 'A **corrupt** girdle' (Jer.xiii.7). Ex. 569²⁰.

444¹². 'Ye have **corrupted** the covenant of Levi' (Mal.ii.8)=That the Church with the Israelites had perverted the truths of the Word, and thence the goods of life, and had thus destroyed conjunction with the Lord. 701⁹.

654⁶⁸. (The signification of '**corrupt**' further ill.) 725¹¹. 750⁵. 768¹⁹. 863¹⁶. 1201.

768²⁴. 'Sons that are **corrupters**' (Is.i.4)=the falsities of those who are in falsity from that evil.

Cortical. *Corticalis, Cortex.* D.3811.

See under BRAIN.

A. 3677°. Such love to wander only in the **rind** (of knowledge).

4052. See BEGINNING—*principium*, at this ref.

8245. They use a head-covering made of bluish **bark**.

8379. Their habitations are lined with bluish **bark**.

W. 366². The **cortical** or glandular substance forms the surface of the cerebrum, also the surface of the corpora striata . . . and the middle of the cerebellum and spinal marrow.

373². The receptacles of the will and understanding are plainly to be seen in the **cortical** substance, as minute glands.

T. 78⁴. As the **rind** and bark clothe the trunks and branches of trees . . .

351³. The brain consists of two substances, one of which is glandular, and is called the **cortical** and cineritious substance . . . This substance is disposed into clusters like grapes on a vine; these clusterings are its series.

484. Like **bark** about wood.

593. Like the inner bark-*philyrac*-which adheres to the bark of a tree. —.

Ad. 3/2361. Like the undulatory creeping of the **cortical** substances in the brain . . .

D. 999. In the ureter, where there is, as it were, a cortical substance . . .

1075. From the **cortical** and striate substances of the viscera, we may infer concerning the difference of Spirits as to spiritual and celestial things. Gen.art.

—e. In the vitreous humour of the eye . . . a **cortical** substance, but not a striate one.

3607. How the fibres flow from their beginnings or **cortical** substances.

—e. The fibres represent spiritual things; and the beginnings of the fibres, which are beneath the **cortical** substance, represent celestial things; in which there are forms still more indefinite.

5779^e. This may be seen in the cerebrum, cerebellum, medulla oblongata, and spinal marrow; in which there are **cortical** substances, from which the fibres flow forth; for here are the beginnings of all things in the body. E.775². Inv.14.

Coruscate. *Coruscare.*

Coruscation. *Coruscatio.*

A. 1527. Like bright stars, **gleaming** according to the quality of their charity and faith.

9865². The colours there **coruscate** according to the amount of good . . .

10600. This is signified by the **glittering** of the skin of Moses' face. 10691. 10703. 10705.

10691. 'To glitter' = to shine forth.

H. 118. He appears as a Moon, of a similar brightness, but **coruscating** more than our moon. —².

178. The most intelligent have garments which **coruscate** as with flame . . . 179, Ex.

185. Where all things **coruscate** . . .

R. 566⁴. Like a **coruscating** beam . . .

M. 42². The **coruscation**-*coruscum*-of our Heaven.

D. 4639. The Sun in the Third Heaven appears . . . with an intensely **flashing** flame, the **flashing** of which is indescribable.

Cottage. *Casa.*

A. 692. Occurs. 10515. R.153⁷. 442². D.2513. 6046.

H. 586². In the milder Hells there appear rude cottages . . . —^e. M.79⁵.

Couch. *Sponda.*

A. 6188². Occurs.

10050². 'The corner of a bed, and the extremity of a couch' (Amos iii. 12)=the lowest Natural, which is the external Sensuous, and its truth and good. See R.137³. E.163².

R. 456². Their **couches** are of rushes.

E. 684²⁰. 'The couch of my spreading' (Ps.cxxxii.3) = doctrine.

Couch. *Stratus.* D.3790^e.

See **BED-torus**.

A. 6350. 'He went up to my **couch**' (Gen.xlix.4)= that he contaminated spiritual good in the Natural. E.434^e.

Council. *Concilium.*

A. 4738². How the distinction between the Lord's Divine and Human was made in a certain **council**. Des. D.4551.

R. 417². They were gathered together to sit in **council** . . .

776². I have spoken with some who had been delegates in the Nicene, Lateran, and Tridentine **Councils** . . .

914². The **Council** of Trent, quoted. P.257². R. Pref. x. 795. B.2. 23. De Just. 1.

962². It was a **Council** convoked by the Lord. B.120. T.188.

B. 22. These four articles . . . have been handed down from the time of the Nicene **Council**, and the writers after it . . .

31. The Nicene creed was made at the **Council** of Nicaea, a city of Bithynia, to which all the bishops of Asia, Africa, and Europe were convoked by the Emperor Constantine in the year 325. T.174². 632.

T. 94². To vindicate the Lord's Divinity, the Nicene **Council** invented the Son of God born from eternity. 137¹¹.

136². The Nicene **Council** introduced three Divine Persons from eternity, and thereby turned the Church into a theatre . . . 174, Gen.art.

172. No other Trinity than a Trinity of Gods was understood by those who were in the Nicene **Council**. T.206. 634.

176. What faith is to be placed in **councils**, when they do not immediately approach the God of the Church? 177⁴. 634².

—². It is said in Heaven, that when the Nicene **Council** was over, the things were accomplished which the Lord foretold in Matt.xxiv.29 . . . After the two Nicene **Councils**, the Church became like the same star darkened . . .

177⁴. This was done by the heretics before the Nicene **Council** . . .

178. When Jupiter convokes a **council**.

338². Ever since the Nicene **Council** . . . 644.

489. Trust not in any **council** . . .

503. (A meeting convened, at which many were present who had attended **councils** both before and after the Nicene one. All were against man's having free-will.)

597. No one admitted into any spiritual temptation since the Nicene **Council** introduced the faith of three Gods. Why.

632. See **SYNOD** at this ref.

—^e. See **ATHANASIAN CREED** at this ref.

638. The Nicene **Council** likened to Eve, who offered the fruit to her husband.

760. There have been two epochs of the Christian

Church; one before the Nicene Council, and one after it. Ecc. Hist. 2.

[T.] 786². The doctrine which they concocted after the Nicene Council.

D. 6089. On the Council of Trent. Gen. art.

Council. *Synedrium.*

J. 56⁴. They have a certain Council, in place of the Council or Consistory at Rome. 58². 61². T. 819. D. 5229. 5234.

T. 137. A Council convened in the World of Spirits. 12.

E. 746¹⁹. Punishments for more grievous evils are signified by 'the Council' (Matt. v. 22).

Council-chamber. *Curia.* A. 831⁶. M. 7⁴. 10³. —⁴. 77³. 179. 315⁵. T. 136. 178. D. 4774.

Counsel. *Consilium.*

Counsellor. *Consiliarius.*

A. 1736⁶. 'Counsellor.'

4227. Perverting their counsels.

6681. They formed a design. Sig.

M. 14. Counsellors in Heaven. 15. 19.

T. 165. What is to be done ?

D. 1164. Man can never take good counsels, unless he believes that the Lord provides for each and all things.

4002. Occurs. 4344. 4392⁶.

E. 237³. 'Counsel' (Ezek. vii. 26) = what is right.

298⁴. 'To lead in counsel' (Ps. lxxiii. 21) = through Divine truth.

624¹⁷. 'Counsel from the ancients' (Ezek. vii. 26) = wisdom thence.

654⁵⁹. 'To make counsel, but not from Me' (Is. xxx. 1) = thoughts and conclusions about the things of Heaven from self, and not from the Lord.

687⁶. 'Counsel' (Ps. i. 1), of which 'walking' is predicated, has regard to thought.

696¹⁷. His Divine wisdom and Divine power are signified by 'the spirit of wisdom and intelligence,' and by 'the spirit of counsel and might' (Is. xi. 2).

721¹². 'Counsellor' (Micah iv. 9) = the understanding of the truth of the Word.

1100¹⁹. 'A man of counsel' (Is. xlvi. 11) = a man who is intelligent from the truths which are from the good of love.

Count. *Enumeratio.*

See under NUMBER.

T. 539. There is no need of an enumeration of sins . . .

Count. *Recensere, Recensio, Recensitio.*

A. 457. An Angel counted merely the most universal kinds of the joys of Spirits . . .

1142. Mere names are enumerated.

2482. Enumerating the causes . . .

4603. The sons of Jacob enumerated again. 4609.

7231⁶. Occurs. H. 355. 471⁶.

10727. An enumeration of all. Sig.

H. 462a. All their deeds were recounted from their memory.

R. 362. In the enumeration of the tribes . . .

Countenance. *Vultus.*

A. 1118⁶. They could never put on another countenance, except according to what they were thinking. 4326⁸. D. 3317.

1388. Occurs. 7935².

1640³. (From the countenance the character is known.) 6616.

3527. Hence man is sometimes affected by the countenance of another, although this is not from his countenance, but from the mind thus shining forth.

3573³. As the natural mind represents itself in the face and its expression . . . for as the face is the countenance of the natural mind, so the natural mind ought to be the countenance of the rational mind.

4066⁶. Hence the face or countenance = the states of the thoughts and the states of the affections.

4292⁴. Man's face, by its various expressions, represents both his thought and his will. Everybody knows that the face represents through its expressions; for from the expressions of the face with the sincere, may be seen their interior states.

4327⁶. The deceitful put on a most friendly expression. D. 2856.

7745⁶. By the formations of the countenance . . .

8248. The affections are manifested through the expressions, and their changes . . .

H. 48. No one there can hide his interiors by his expression. 457⁶.

M. 192. From infancy men learn to induce expressions on their faces . . .

E. 1080². The variations of the face, which are called the expressions, correspond to the affections of the disposition: wherefore the face is varied as to its expressions, as are the affections of the disposition as to their states.

Counterfeit. See *LIE-mentiri.*

Country. *Patria.*

A. 3816⁶. They who are such here in regard to their country . . . are such there in regard to the Lord's Kingdom.

6821. Our country is the neighbour above a society, because it is in the place of a parent; for there a man is born; it feeds him and guards him from injuries. Our country is to be benefited from love according to its necessities; which chiefly regard its sustenance, its civil life, and spiritual life. He who loves his country, and from good-will benefits it, in the other life loves the Lord's Kingdom; for there the Lord's Kingdom is his country . . . H. 64⁶. 517². T. 412, Gen. art. 414. D. 5399.

6822. The Church is the neighbour above our country. Ex. T.415², Ex.

8900°. The Lord's Kingdom is the country of all who are therein, and our country is our 'mother' in the natural sense, as the Church is in the spiritual.

9198². 'No prophet is accepted in his own country' (Luke iv. 24)=that the Lord and the Divine truth which is from Him are less received and loved at heart within the Church, than without it.

9210. Occurs. H. 361². 390°. 556. 558. 564. D. 4392².

H. 393². See CIVIL at this ref.

J. 48. The Reformed are distinct there according to their countries. Enum. C.J. 14. 20.

C. J. 41. See ENGLAND at these refs. T. 808.

P. 252°. Hence, everyone is allowed to protect his country against invasion . . .

T. 305°. In the widest sense, by the fourth commandment is meant to love our country; because it feeds and protects us; wherefore country or fatherland is named from father.

407°. See WAR at this ref.

430. See TAX at this ref.

441². Like those who regard their country from the love of self and the world . . . D. 5399.

D. 4741. When (Charles XII.) had destroyed his country.

5901. Some (Spirits) from the same country.

E. 815². Why the Lord could do no miracles in His own country. Ex.

C. 83. Our country is the neighbour according to its goods, spiritual, moral, and civil. Ex.

85°. Hence our country is to be loved in a higher degree (than other kingdoms).

86. Even if I cannot love my country on account of its spiritual good, I can do so with regard to its moral and civil good, so far as this is not dependent upon its spiritual good, even if that country hates me. Thus I must not in hatred regard it as an enemy, nor as a stranger, but must still love it; doing it no injury, but consulting its good, in so far as it is good for it . . .

87. Every kingdom is the neighbour . . . according to the good it performs to our country. Ex.

Couple. *Copula, Copulari, Copulatio.*

A. 55². When the understanding is coupled to the will. 672.

725°. There is no truth which is not coupled to good.

1096². The copula is then broken.

8983². Not a marriage, but a coupling as of a concubine with a man; which coupling does not correspond to the heavenly marriage.

M. 299². Lest she should be dragged into a connection-copula-with an unloved man.

320². Conjugal conjunctions, and extra-conjugal couplings.

D. 3217. (The notion that) the devil was created . . . as a couple between heavenly and corporeal things.

3468. Coupled with their lasciviousness . . .

6110². (The copulation of cats.)

Courage. *Intrepiditas.* W. 378. M. 164.

Courageous. *Animosus.* M. 218.

Courier. *Veredarius.*

A. 9293². 'Mules and swift beasts' (Is. lxvi. 20)=the scientific things of truth and good. E. 355¹⁵. 433²⁸.

E. 1155². 'Mules'=rational things; 'swift beasts,' the same as to goods.

Course. *Curriculum.*

A. 2776². 'Through the whole course of life . . . 6353². 7272². S991°. T. 821².

4220°. After short courses of life there . . .

4352². Inrooted by the preceding course of life.

Course. *Cursus.* H. 340°. M. 17².

Court. *Atrium.*

A. 34. Cannot approach the first threshold of the court of the Heavens . . .

65. They who have been carried up to the first court of Heaven while I was reading the Word . . .

1629. The dwellings of good Spirits have piazzas, or long arched courts, where they walk. 2196². D. 1821.

3271. In the Hebrew, this word also means courts.

4674². Some are elevated into the first Societies, which are in the court of Heaven; but begin to be tortured . . .

5580. Introduced . . . as by a court into a house.

7353². The exterior things of the mind are compared to 'courts' (Ex. viii. 13). 7407.

8772². When truths are acknowledged, they are as in the court . . .

9230². The memory and understanding are like courts. . . . N. 109. J. 36.

9485°. 'The court' represented the ultimate Heaven. 9594. 9686. 9688. 9711. 9741, Ex. and Ill. 9755. 9758. E. 630⁴.

9543°. By the habitation and the court of the tent, and by the curtains and veils therein, were represented things in the Spiritual Kingdom, which is the second Heaven.

9741². The external of each Heaven is what is called the ultimate or first Heaven, and was represented by 'the court': hence the court was twofold about the temple, exterior, and interior: the exterior court = those who are in the externals of the Spiritual Kingdom, and the interior court, those who are in the externals of the Celestial Kingdom. See 1 Kings vi. 3, 36; 2 Kings xxi. 4; Ezek. xl. 17, 31, 34; xlii; and also xl. 23, 28, 32, 44; xlii. 3; xliii. 5.

9742°. Hence the court was on the south of the habitation.

10110². They who are in truths as to the understand-

ing alone, are not in any chamber of the house, but only in the court.

R. 487. 'The court which is without the temple east out, and measure it not' (Rev.xi.2)=that the state of the Church on earth, such as it is as yet, is to be removed, and not known. The 'court outside the temple'=the Church on earth. . . E.631,Ex.

—². Elsewhere in the Word, 'a court'=the external of the Church; for there were two courts, through which it was necessary to pass, in order to enter the temple. . . As 'the court'=the external of the Church, it also=the Church on earth, and also Heaven in ultimates. . . Ill. E.630,Ill.

T. 76^e. They followed me into the entrance-hall.

533^e. The understanding is the court, through which he goes out and in. E.107.

D. 3459^e. They can then never come to the courtyard of Knowledge.

E. 283³. 'The voice of the wings heard to the outer court' (Ezek.x.5)=the quality of Divine truth in the ultimate Heaven.

391¹¹. 'The courts of Jehovah' (Ps.lxxxiv.2)=the lower Heavens, where the entrance is.

458⁸. 'The courts of our God' (Ps.xcii.13)=the external Church.

629³. 'The porch,' and 'the court' of the temple=all things which are without the Church, but which still regard it, which are all things in the natural man of the man of the Church. . .

630. 'The court' (Rev.xi.2)=the external of the Word, and thence of the Church and of worship. Ex.

— The court, which was outside, or in front of the temple=the first or ultimate Heaven. . .

—³. The temple had two courts; one outside the temple, and the other within the temple; and by the court outside the temple is signified the very entrance into Heaven and the Church, in which are they who are being introduced into Heaven; and by the court within the temple was represented the ultimate Heaven. It is the same in relation to the Church, and also to the Word and to worship; for by the court outside the temple is signified the external of the Word, through which man is introduced into the spiritual sense, in which are the Angels. —⁶. —⁸. —¹⁰.

—¹¹. 'To dwell in Thy courts' (Ps.lxv.4)=to live in Heaven.

—¹². 'A day in Thy courts is better than a thousand' (Ps.lxxxiv.10). Here 'courts'=the first Heaven, through which there is entrance into the higher Heavens; wherefore it is added, 'I have chosen to stand at the door in the house of my God.'

—^e. 'To weep between the court and the altar' (Joel ii.17)=lamentation over the vastation of Divine truth and Divine good in the Church; for 'the court' has a similar signification to 'the temple'; namely, the Church as to Divine truth.

714¹⁸. Occurs.

Court. *Aula.*

Courtier. *Aulicus.*

A. 1509. They had lived at courts.

4789^e. The 'chamberlains' were the inner courtiers.

5081. 'Upon his two ministers, courtiers' (Gen.xl.2) =from the sensuous things of the body of both kinds. Ex.

5164². They were Pharaoh's chief courtiers and magnates.

H. 51². In one royal palace, or court.

W. 355. Court occurs. 356^e. T.122. 177³. 433. D.2500. 2502. 2503. 2513.

P. 113. Enlarges the court of the reigning love.

M. 7⁴. Courtier occurs. 11. 14. 15. 16. D.5260¹.

155a. A golden shower falling on a hall.

T. 9³. The rest of the gods, who composed the court of Jupiter.

76. The hall of a prince there.

Courteous. *Affabilis.* D.2906.

Courtesy. *Comitas.* M.290.

Courtesy. *Officiositas.* M.164.

Courtyard. *Hypethrum.* M.14. 208.

Cousin. *Patruelis.* A.1153^e.

Covenant. *Foedus.*

A. 665. 'I will set up My covenant with thee' (Gen.vi.18)=that he would be regenerated; for no covenant can come between God and man, except conjunction through love and faith; thus 'covenant'=conjunction; for it is the heavenly marriage, which is the veriest covenant; and this has no existence except with those who are being regenerated; so that regeneration itself is signified by 'covenant' in the widest sense. The Lord enters into a covenant with man when He regenerates him; wherefore, with the ancients, a 'covenant' represented nothing else. 1023.

—^e. Hence the covenants so often made with the sons of Jacob were nothing but representative rituals. 4290³.

666. That 'a covenant'=nothing but regeneration, and the things belonging to regeneration, may be evident from the Word throughout, where the Lord Himself is called 'the covenant,' because He alone is the One who regenerates, and Who is regarded by a regenerate man, and is the All in all of love and faith. Ill.

— In Mal. iii. 1, the Lord is called 'the Angel of the covenant.'

— The Sabbath is called 'an eternal covenant' (Ex.xxxi.16), because it =the Lord Himself.

—². As the Lord is the real covenant itself, it is evident that to the covenant belongs everything which conjoins man with the Lord, thus love and faith, and the things of love and faith; for these are the Lord's, and the Lord is in them; thus the real covenant is in them. These things, however, do not exist except with the regenerate, with whom whatever is the Regenerator's is of the covenant, or is the covenant. Ill.

—^e. 'The ark,' 'book,' and 'blood' of 'the covenant'=the Lord. 4735⁷. —¹⁰.

1023. 'I set up My covenant' (Gen.ix.9)=the Lord's presence in charity. 1032. 1039. 1044.

1025⁵. 'To set up a covenant' (Gen.xvii.7)=the conjunction of the Lord with men in the universe through love.

1038. 'This is the sign of the covenant' (Gen.ix.12) = a mark of the Lord's presence in charity. . . This is evident from the nature of a covenant; for every covenant is for the sake of conjunction, that they may live in friendship or in love; hence marriage is called a covenant. . . This is the veriest essence of a covenant. . . 1059.

—². As 'a covenant'=the conjunction of the Lord with man through love, or, what is the same, the presence of the Lord with man in love and charity, the real covenant is called in the Word 'the covenant of peace.' Ill.

—⁵. As 'a covenant'=the conjunction of the Lord with man through love, it=conjunction through all things which are of love, which are the truths of faith, and are called 'commandments' . . .

—⁶. Hence 'a covenant' is an internal thing . . .

—⁷. That external things are not a covenant, unless internal ones are joined to them . . . but are signs of a covenant. . . Hence the Sabbath, and circumcision, are called 'signs of the covenant.' Ill.

1044³. The nature of this covenant, explained.

1049. 'I will remember My covenant which is between Me and between you' (ver.15)=the Lord's mercy, in special, towards the regenerate and those who can be regenerated.

1055. 'To remember the covenant of eternity' (ver. 16)=that the Lord may be present with him in charity. . . No covenant is eternal except love to the Lord, and love towards the neighbour.

—^e. When man can be regenerate, or be restored again to order, and can receive mutual love, there is then the covenant or conjunction through charity which is here treated of.

1864. 'In that day Jehovah made a covenant with Abram' (Gen.xv.18)=the conjunction of the Lord's interior man with His internal one. 'A covenant'=conjunction. 1996.

—¹. Jehovah never makes a covenant with man . . . 2842.

2003. 'Behold, My covenant is with thee' (Gen.xvii. 4)=the union of the Divine essence with the Human one. 'Covenant'=conjunction.

2018. 'I will set up My covenant between Me and between thee' (ver.7)=union. 'Covenant'=union.

2021. 'Covenant'=conjunction. 2719. 2720⁶. 3452.

2033. 'Thou shalt keep My covenant' (ver.9)=union still closer. 'Covenant'=union and conjunction. The repetition of the word 'covenant'=closer conjunction.

2037. 'This is My covenant, which ye shall keep between Me and between you' (ver.10)=a mark of the conjunction of all things with the Lord. 'A covenant'=conjunction; here, a mark of conjunction, as is evident from the following verse, where it is called 'a sign of the covenant.' The signs of the covenant were all the outward rites of the Church . . .

2053. 'My covenant shall be in your flesh' (ver.13) =the conjunction of the Lord with man in his impurity.

'Covenant'=conjunction. 2054. 4197³, Refs. 7195. 8495. 9391¹⁸. 9416². R.466^e. E.388²⁷. 391¹⁶.

2059. 'He hath made void My covenant' (ver.14) =that it cannot be conjoined.

2084. 'I will set up My covenant with him into an eternal covenant' (ver.19)=eternal union. 'Covenant'=conjunction; and when predicated of the Lord, the union of His Divine essence with His Human one, and of the Human one with the Divine.

2092. 'I will set up my covenant with Isaac' (ver.21) =union with the Divine Rational.

2842². 'To make a covenant' (1's.lxxxix.3) regards Divine good; 'to swear,' Divine truth.

3375. 'Covenant' is predicated of what is celestial.

3459². Hence it is not said that they made a covenant with Isaac . . . because 'covenant' is predicated of good.

3654⁸. 'A new covenant' (Jer.xxxi.31)=conjunction with the Lord through good.

4189. 'Let us make a covenant, I and thou' (Gen. xxxi.44)=the conjunction of the Divine Natural with the goods of works.

4195. Heaps were used by the ancients as a . . . witness that there a covenant had been made.

4197⁹. The commandments of the decalogue were called 'the testimony,' because they were of a covenant, thus of conjunction between the Lord and man . . . Ill.

6804. 'God remembered His covenant with Abraham, with Isaac, and with Jacob' (Ex.ii.24)=on account of conjunction with the Church through the Lord's Divine Human. 7195. 7200.

—⁵. That 'covenant'=conjunction, may be evident from the covenants between kingdoms, for they are thereby conjoined; and from their being stipulations by each side which are to be kept, in order that the conjunction may be maintained; these stipulations or compacts are also called a covenant. Those which in the Word are called 'a covenant,' are, on man's side, in a confined sense, the ten commandments; in a wider sense, all the statutes, etc., which the Lord enjoined from Sinai; and in a still wider sense, the books of Moses . . . On the Lord's side they are mercy and choice. (All these points illustrated in succession.)

—⁸. 'A covenant'=conjunction through love and faith. Ill.

—¹¹. There were also signs of a covenant in the representative Church. Ill.

8767. 'If ye shall keep My covenant' (Ex.xix.5)=life in good, and thence conjunction. 'To keep the covenant'=to live according to the commandments, thus in good, and so to be conjoined with the Lord. . . For the articles of the covenant were all things that were commanded . . . The reason 'to keep the covenant' also=to be conjoined, is that by 'covenant' in the universal sense, is signified conjunction. Refs.

8778. As covenants are to be made by consent on both sides, Jehovah proposes, and the people answer . . . But the covenant is made with man only through his reception of the influx of truth from the Divine, and then through correspondence. Ex.

9182⁶. 'To make a covenant with the wild beasts of

the field, with bird, and with the reptile of the earth' (Hos.ii.18)=the conjunction of the Lord through the internal and external good and truth with man.

[A.] 920⁷. Hence that salt is called 'the salt of the covenant of thy God' (Lev.ii.13); for 'covenant'=conjunction; and 'salt'=the desire for conjunction.

9344. 'Thou shalt make no covenant with them, nor with their gods' (Ex.xxiii.32)=no communication with evils and falsities. 'To make a covenant'=to be conjoined; thus also to be communicated . . .

9396. 'He took the Book of the Covenant' (Ex.xxiv.7)=the Word in the letter, with which is conjoined the Word in Heaven. 'Covenant'=conjunction.

—⁴. As by 'covenant' is signified conjunction, and as by the Divine truth proceeding from the Lord . . . there is effected conjunction, all things which are of Divine truth from the Lord are called 'a covenant,' Enum. and III.

9400. 'Behold, the blood of the covenant' (ver.8)=thereby conjunction of the Lord as to the Divine Human with Heaven and with earth. 'Covenant'=conjunction.

10371. 'The covenant of an age' (Ex.xxxi.16)=conjunction with the Lord to eternity.

10632. 'Behold, I make a covenant' (Ex.xxxiv.10)=the primary things through which there is the conjunction of the Lord with mankind through the Word. 'Covenant'=conjunction.

10640. 'Take heed to thyself, lest thou make a covenant with the inhabitant of the land upon which thou comest' (ver.12)=that no adherence is to be given to any religion whatever in which there is evil. 'To make a covenant'=to be conjoined; thus also to adhere to. 10647.

10683. 'Upon the mouth of these words I make a covenant with thee and with Israel' (ver.27)=that thereby there is conjunction with those who are in external and internal worship. . . 'To make a covenant'=conjunction.

L. 30³. 'A covenant for the people, and a light of the nations' (Is.xlii.6)=the Lord as to the Human.

Life 57. As through this Law there is conjunction of the Lord with man, and of man with the Lord, it is called 'the covenant,' and 'the testimony' . . . 60, III. P.95^e. 326⁷. T.285. E.391⁶.

60^e. Covenants are made for the sake of love, friendship, consociation; thus of conjunction.

R. 474². Hence the conjunction of the Lord with the Church was represented by a covenant, such as there is between two who swear to a compact.

M. 75⁸. There is a table therein, on which is the inscription, THE COVENANT BETWEEN JEHOVAH AND THE HEAVENS.

128^e. As the Word is the medium of conjunction, it is called the covenant, Old and New.

T. 730. It is with the Holy Supper as with a covenant, which, after the articles are settled, is agreed to, and finally signed and sealed. That the Lord's blood is a covenant, He Himself teaches . . . 'The new testament'

is the new covenant; therefore the Word written through the prophets before the coming of the Lord, is called the Old Testament or Covenant, while that written after His Coming by the evangelists and apostles, is called the New Testament or Covenant . . . The Word is the covenant itself which the Lord made with man, and man with the Lord; for the Lord descended as . . . the Divine truth; and as this is His Blood, in the Israelitish Church . . . blood was called 'the blood of the covenant' (Ex.xxiv.8; Zech.ix.11); and the Lord, 'the Covenant of the people' (Is.xlii.6, etc.).

E. 329⁷. 'The Book of the covenant'=the Divine truth through which there is conjunction.

340¹². 'Covenant'=conjunction through love. 695⁴.

392⁸. When the Law is called 'a covenant,' the Word is understood, through which there is conjunction.

—¹². 'Covenant'=the truth of doctrine; 'testimony,' the good of life according to truths of doctrine.

433²⁵. 'Covenant'=conjunction with the Lord through love to Him.

650⁵. 'A covenant of peace'=conjunction with the Lord through the Divine things proceeding from Him . . .

684²⁰. 'I have made a covenant with Mine Elect' (Ps.lxxxix.3)=the union of His Divine with the Human. —²³.

696¹⁶. 'The covenant of life and peace' (Mal.ii.5)=the union of His Divine with the Human.

701². This reciprocal conjunction, of the Lord with man, and of man with the Lord . . . is what is meant by 'the covenant' in the Word.

—⁴. 'Covenant'=conjunction with the Lord through the reception of Divine truth in the understanding and will . . . and this conjunction takes place reciprocally . . . for it is evident from the Word:—I. That the Lord Himself is called 'the covenant,' because conjunction is effected by Himself with Himself through the Divine which proceeds from Himself. II. That the Divine proceeding, which is the Divine truth, thus the Word, is 'the covenant,' because it conjoins. III. That the precepts, judgments, and statutes commanded to the Sons of Israel were a covenant to them, because thereby there was at that time conjunction with the Lord. IV. That, moreover, whatever conjoins is called 'a covenant.' (All these points illustrated at great length.)

—¹⁵. What is meant by the old covenant, and what by the new covenant. Ex. —²⁰.

—²⁴. The covenant made with Abraham, Isaac, and Jacob was different. Ex. and III.

971⁵. As man is to desist from evils as of himself, the ten commandments were written on two tables, and these were called 'the covenant' . . . 1027^e, Ex.

Cover. *Tegere, Contegere, Integere, Obtegere.*

See Roof.

A. 1087. 'They covered the nakedness of their father' (Gen.ix.23)=that they excused these things. 9960¹⁶.

2534². The seers are said to be 'covered' (Is.xxix.10), when they know nothing of truth, and see nothing of truth.

4866. 'To cover' (Gen.xxxviii.15)=to hide.

6848. 'Moses covered his faces' (Ex.iii.6)=that the interiors were protected.

7387. 'Covered the land of Egypt' (Ex.viii.6). 'To cover,' being said of the natural mind, =that it was filled with falsities, and thence reasonings, (frogs).

8230. 'Covered the chariots and horsemen' (Ex. xiv.28)=that their own falsities hid them.

8297. 'The sea covered them' (Ex.xv.10)=that all falsity thronged on them.

8453. 'Covered the camp' (Ex.xvi.13)=that it in-filled all the Natural.

8764¹. 'The wings covered their bodies' (Ezek.i.11)=that the Divine truth covered the Divine good from which it proceeds.

9515. 'Covering the mercy-seat with their wings' (Ex.xxv.20)=spiritual things covering in.

9544^c. As the Natural covers and closes what is above, it is called a covering.

9629^c. 'To cover' (Ex.xxvi.13)=to protect. Ex.

9960. 'To cover the flesh of nakedness' (Ex.xxviii.42)=lest the interiors of love appear, which are filthy and infernal. —¹⁴.

M. 431². The reason they were 'to cover it' (Dent. xxiii.13), was that all those places in Hell are covered and closed . . .

E. 617¹. 'To cover,' is predicated of truths. Ex. 717⁹. Occurs.

Cover. *Operire.*

Covering. *Operimentum, Opertura.*

A. 795. 'All the high mountains were covered' (Gen. vii.19)=that all the goods of charity were extinguished. 798.

3212^a. The body is only the covering of its spirit. T. 569. D.2355.

4860. 'She covered herself' (Gen.xxxviii.14)=thus not acknowledged; for 'to cover'=to hide. (Compare 4866.)

H. 586. *Opertura* occurs. 594^c.

T. 342^a. Are covered by the icy water.

E. 240⁴. See NAKED at this ref.

Covering. *Involucrum.*

W. 257^b. They constitute the cutaneous covering of the spiritual body.

314. Occurs. 408^c.

402^a. The covering which is called the pleura.

P. 180^c. This does the sheath conjoin itself with all the internal things.

T. 60. There is a general covering about every member, which insinuates itself into every part . . . Thus the sheath of every muscle enters into its fibres . . . In like manner the coverings of the liver, etc.

Covering. *Tegmen.* A.10406^b. 10755.

Covering. *Tegumentum.*

1718^b. The body is only as it were a covering . . .

2576^b. See COVERING—*relamen*, at this ref.

—⁶. 'The hanging for the door of the tent' (Ex. xxvi.36)=the appearances of good and truth . . . which are the intermediate ones in which are the Angels of the Second Heaven . . . For there were five pillars and bases for this hanging, by which number is signified what is relatively little . . .

—³. 'The hanging for the door of the court' (Ex. xxvii.16)=the appearances of good and truth . . . which are of the lowest Rational, in which are the Angels of the First Heaven . . . Its pillars were not covered over with gold, but were gilt with silver . . . and their bases were of brass . . .

9003. 'Her covering' or clothing (Ex.xxi.10)=the support of the exterior life; for, in the spiritual sense, 'covering' or garment=lower scientifics, and these are what spiritually support the external life of man.

9214. 'Because it is his covering only' (Ex.xxii.27)=because sensuous things have been laid under interior ones. 'Covering' or garment=what is sensuous.

9433². 'A cloud by day, a smoke by night, and a covering—*obtegmentum*' (Is.iv.5)=the veiling over of Divine truth; thus accommodation according to apprehension. E.294¹⁰. 594¹⁵.

9477. The good of love is the Celestial, and the truth of faith is its covering; for truths cover goods.

9630. 'Thou shalt make a covering for the tent' (Ex. xxvi.14)=a compass; for the covering made of skins of red rams made a compass above and around the tent.

9632. 'And a covering of badgers' skins from above' (id.)=outside of it . . . 'A covering'=a compass.

—³. In the externals with man there are four coverings. Ex. . . Like things are represented in the coverings which constituted the expanse of the tabernacle . . .

9686. 'Thou shalt make a hanging for the door of the tent' (ver.36)=the medium uniting the Second with the First Heaven . . . 9689.

9763. 'For the door of the court a hanging' (Ex. xxvii.16)=introduction into that Heaven, and a guard lest it be entered by any except those who are prepared. . . . 'A hanging'=a guard lest it be entered; for a door is guarded by a hanging.

9827. A mitre is a covering for the head. 9949.

—². The covering of the head then appears to be taken away from them . . .

10754. Her head-covering described.

S. 45^e. As truths pellucid from good such as are in the sense of the letter are signified by these precious stones, they are called his 'covering' (Ezek.xxviii.13). R.90². E.717⁹.

T. 213. The common covering . . . called the skull.

D. 3036^e. A wonderful general influx through the integuments.

E. 2083⁰. These truths are called 'the coverings of Judah' (Is.xxii.8).

Covering. *Velamen.*

A. 2576. 'He is to thee a covering of the eyes, unto all that are with thee' (Gen.xx.16)=that rational truths are as a covering or clothing to spiritual truths. Ex.

[A. 2576]². The exterior things of the Word are a **covering** or clothing.

— The **coverings**, or veils and coverings—*tegumenta*, of the tabernacle—the exterior celestial and spiritual things in the three Heavens. Fully Ex.

3084. Relatively to truth, what is scientific is called a **covering** and a garment.

6378. 'His **covering** in the blood of grapes' (Gen. xlix. 11) = that His Intellectual is the Divine good from His Divine love. . . 'Covering' = the Intellectual; for it is a recipient, and that which receives, being a vessel, is like a **covering**. See 3300². E. 475¹².

— (The distinction between 'vestment' and 'covering.') Ex.

6752². 'The **covering**' on Moses' face (Ex. xxxiv. 33) = the external of the law. Ex. 10600. 10701. — e. 10702². 10706.

10703. 'He removed the **covering** until he came out' (ver. 34) = a state of enlightenment then. Ex.

10755. A **covering** round the loins.

S. 86. 'A **covering** upon all nations' (Is. xxv. 8).

W. 194. Each degree is distinguished from the others by its own **coverings**; and all the degrees by a general **covering**; and the general **covering** communicates with the interior and inmost things in their order. Hence the conjunction and unanimous action of all things. 195. 278.

256². The natural degree, being the ultimate one, is as it were the general **covering** of the two higher degrees.

357. Above the Sensuous (of atheists) appears as it were a **covering** . . . M. 415⁹. 421.

419⁴. Meanwhile, there is as it were a **covering** interposed (between Heaven and man).

M. 32². In the male, the inmost is love, and its **covering** is wisdom . . . But in the female, the inmost is that wisdom of the male, and its **covering** is love thence derived.

T. 404. To them the things of Heaven are as **coverings** . . .

584. The seed there clothes itself with a natural **covering**.

D. 5465. Some cast a black **covering** over his face . . .

Covet. See CONCUPISCENCE and GAPE.

Cow. *Vacca*.

A. 3300⁴. 'Red cows' (Num. xix. 2). Ex. 5198^e. 9723⁴. E. 364⁶.

5198. 'Seven **kine** coming up' (Gen. xli. 2) = the truths of the Natural. . . That 'kine' or heifers = the truths of the Natural, may be evident from the fact, that oxen and bullocks = the goods of the Natural; for when the male = good, the female = truth; and vice versa. 5202³. 5205. 5207. 5268.

5202. 'Seven other **kine** coming up after them out of the river' (ver. 3) = the falsities which are of the Natural also in the boundary. . . In the opposite, 'kine' = falsities in the Natural. 5206.

5212². By 'the seven **kine**' are signified the things of

the interior Natural, which are called the truths of the Natural. . . 5263. 5265.

10835. Woolly **cows** like sheep in the Sixth Earth.

P. 326¹². 'The **kine**' (1 Sam. vi. 10) = good natural affections. . . The lowing of the **kine** in the way = the difficult conversion of the concupiscences of evil of the natural man into good affections. The offering of the **kine** with the cart for a burnt-offering = that the Lord was thus propitiated. E. 700²³.

D. 2972. Spirits heard sounding like **cows** with bells.

2973. I saw a black **cow** with a woman, which licked and even kissed her, which was a sign that the belled Spirits would do them no harm. . .

E. 513¹⁴. Those who abound in Knowledges because they have the Word and the prophets, are meant by 'the **kine** of Bashan in the mountain of Samaria' (Amos iv. 2).

Crab. *Cancer*.

P. 251. The disease called **cancer** . . . T. 120². Coro. 13.

M. 295. As a **crab** walks . . . I. 9⁵.

T. 348². Like the eye of a boiled fish or **crab**.

582^e. Like the life of a fish or **crab**.

D. 4348². They said that such contribute to **cancer**.

Crafty. *Callere, Callidus*.

Craftiness. *Calliditas*.

See under CUNNING.

A. 1515^e. Many of the infernals are pre-eminently skilled in doctrinal things.

2480. Had been skilled in languages . . .

6952². 'Their tails' = the more **crafty** reasonings . . . against truths; the more **crafty** the reasonings are, the lower they are.

H. 543⁹. Those infernals are set over the others who excel in **craftiness** and arts . . .

558^e. They who are skilled in the art of letting good Spirits into their proprium.

P. 310². The sensuous . . . are pre-eminently **crafty** and cunning . . . and their **craftiness** and cunning they call intelligence and wisdom.

R. 455^e. As sensuous men are **crafty** and cunning, like foxes, the Lord says, 'Be ye prudent as serpents.'

Crass. See GROSS.

Crawl. See CREEP.

Create. *Creare*.

Creation. *Creatio*.

Creatable. *Creabilis*.

See under PRODUCE, and UNIVERSE.

A. 4. (Not the **creation** of the world, but the new **creation** of man, is treated of here.) 8891². —³. 9408⁵.

16. Regeneration itself is thence called the new **creation** of man. Almost everywhere in the propheticals, 'to create,' 'to form,' and 'to make' = to regenerate, with a difference. Ill. 88^e. 472. 593.