

and the thought is at the same time compelled to follow the speech, which . . . is done with pain.

1031. When a Spirit is being inaugurated, he is compelled to observe as it were a fourfold step . . . (the beats of) which are afterwards observed in their quicker **gyration** . . . This first inauguration may be compared to simple speaking.

1032. There is also an inauguration which is twofold (in step).

1036. That the blood seems to perform the like **gyres**.  
—<sup>e</sup>. For the **gyre** is not a simple **gyre**, but rolls round about.

1037. The purer blood in like manner, but in purer **gyres** . . .

1038. There afterwards succeed its vital things, which cannot . . . be so agitated until these **gyres** have been inaugurated . . .

1038a. There may be instituted a comparison of the **gyres** with the globules of the blood . . .

1073. It was a force (of rending) acting into . . . its wonted **gyres**.

1183a. They do not act through **gyres** and circles, like the rest; but . . .

1259<sup>2</sup>. He was rotated in **gyres** hither and thither, to the right and to the left . . .

1407. A most manifest perception was given me . . . that I was led by Spirits through ways and streets, in **gyres**, according to their will . . .

1615. The terminations of the heart's times closed in the pulmonic ones, and were circumstanced as it were like the motions of the **gyres** of the Angels.

1631. Their operations were effected not by **gyres**, like the celestials; but . . .

1688<sup>e</sup>. They were not interior Spirits, whose motion is effected by **gyres**.

2042<sup>e</sup>. Like sharp angles which impede the rolling of the **gyre** in the unanimous discourse of many.

2810. In like manner there is a **gyration** of all things according to heavenly forms . . .

2920. That the general **gyres** never repeat themselves. Ex.

—<sup>e</sup>. General **gyres** inflow into less general ones, and these into particular ones . . . There are **gyres** of states.

3391<sup>2</sup>. Thus he was by degrees initiated into quicker **gyres**, and thus into the first plane of **gyration**; so that with his externals he could be among interior Spirits; which is the first plane into which the externals are reduced . . .

3392. He was afterwards taken possession of by such Spirits, in order that he might be in like manner driven (into **gyres**); his **gyres** were at first gross, so that being gross they were distinct in their terminations; six of them, but so gross, that I could scarcely hope that he could be driven into quicker **gyres**. He was in like manner tormented . . . chiefly about the gums . . . After some hours, principally while I was asleep, he was reduced into **gyres** so quick that, when I awoke, I marvelled that within a few hours he could be reduced

into **gyres** which were almost continuous; to me almost like the angelic ones . . .

3399. That inaugurations into **gyres** is inauguration into respirations. Ex.

3494. That certain Mohammedans came almost at once after death into **gyres**, and consentings.

— . I heard a certain sonorous **gyre**, but a grosser one, which from the **gyre** and the sound, I at once knew to be from the Mohammedans. . . They lasted through the whole night, and I heard that they performed their **gyres** more quickly and readily, being almost initiated in a single night; for the **gyres** are when all think and speak as each, and each as all. Certain Spirits said that sometimes Christians cannot be inaugurated into consent or a **gyre** in thirty years.

3532. I heard from (the rustics) and others like them . . . a sonorous speech in society or **gyre**, but a grosser one; then a quicker one, so that in a short time they would be initiated so as to be able to be in Societies of good Spirits . . .

3552. I presently heard that (the lowest of the common people) were let into a certain kind of activity, as it were of **gyration**, thus into a Society of good and angelic Spirits. . . These continually laboured to agitate them, which agitation was as it were a gross **gyration**, attended with the wonted sound.

3553. After some hours . . . they began to be as it were vivified . . . The good Spirits laboured in this way with them the whole night, with great care; and I then heard that they were becoming more and more accustomed to be in companies . . . In various ways they are initiated . . .

3595. That there was an immense number of these wicked adulterers, was shown; for they were driven into a **gyre**, and followed in a **gyre** continuously . . .

3607. That the heavenly **gyres** cannot possibly be understood. Ex.

3989. I observed, as to **gyres**, that their general terminations or circumvolutions coincided with the heavenly respiration, which is to mine as three to one.

4639<sup>2</sup>. From the appearance of the daily **gyration** of the sun. . . The Sun there does not **gyrate** as in the world . . .

4674. So that there is some inmost **gyration** which draws them round, of which they are completely ignorant.

5039. Almost as when water descends by a **gyre** through an orifice. 5046<sup>e</sup>. 5057.

5108. This takes place through some **gyres**, everywhere according to the extension of that sphere.

5202<sup>2</sup>. That Divine sphere was carried round about in a **gyre** . . .

D. Min. 4685. That with the Angels which was good and true, was by a wonderful turning or **gyre**, or form, gradually turned into evil and falsity.

## H. (The letter.)

A. 1416<sup>2</sup>. The letter H in the name Abraham, is taken out of the name of Jehovah, for the sake of the

representation of Jehovah or the Lord. In like manner it is said of Sarai . . . 'Sarah shall be her name.'

2010. As Abram represented the Lord . . . his former quality was to be destroyed . . . and therefore the letter **H** was taken out of the name of Jehovah—which letter is the only one in the name of Jehovah which involves what is Divine, and means I AM, or ESSE—and was inserted, and he was called Abraham. The case is the same with Sarai . . . to whose name the same letter was added.

2063. The letter **H**, which was inserted in the name Sarah, was taken out of the name of Jehovah, in order that Sarah, like Abraham, might represent the Divine of the Lord; namely, the Divine marriage of good with truth in the Lord; Abraham, the Divine good, and Sarah, the Divine truth.

3251<sup>2</sup>. To the end that Abraham might represent the Lord as to the Divine Itself, he was called by the name of Abraham, the letter **H** being inserted, which was taken from the name of Jehovah.

4594<sup>3</sup>. 'We heard of Him, and we found Him,' is here expressed at the end in the Original Language by the letter **H** taken out of the name of Jehovah.

**S.** 90. Saying that **H**, which was added to the names of Abram and Sarai, signified what is infinite and eternal. De Verbo 4.

**R.** 38<sup>e</sup>. Abram was called Abraham, and Sarai was called Sarah, in order that in Heaven, by Abraham and Sarah, those persons might not be understood, but what is Divine . . . For **H** involves infinity, because it is only a breathing.

### Habit. *Habitus.*

See CUSTOM—*consuetudo.*

**A.** 1050<sup>2</sup>. From exercise they derive habit, and as it were nature. 1505.

1649. Into the very habit of thus speaking come Souls immediately after death.

3203<sup>2</sup>. When it becomes of life, through habit it so imbues the man . . .

3615. Habit from tarrying. Sig.

3843<sup>2</sup>. Everyone acquires for himself a nature by frequent use and habit . . .

4317<sup>4</sup>. All evil which . . . by frequent use or habit has put on a resemblance of nature, is derived into the children . . . 8550.

4353<sup>e</sup>. What man does from the understanding, he at length does from the will, and finally by habit puts it on; and then it is insinuated into the rational or internal man.

4884<sup>2</sup>. When a man frequently does the truth, it then not only recurs from habit, but also from affection, and thereby from freedom.

7398. (Thus) all things which enter with man remain; and the things which have derived a habit, that is, which have become familiar, are no longer apprehended to be in him.

9394<sup>4</sup>. They vanish out of the exterior memory, as it wont to be the case with the gestures, etc., and in

general with the thoughts and affections . . . when by continual use or habit they become as it were spontaneous . . .

**H.** 458. From custom (hypocrites) have contracted the habit of composing their interiors . . .

492<sup>e</sup>. Hence from habit he contracts a moral and civil life in externals . . . and the effect of this habit is, that a man scarcely knows his own interiors . . .

533. If a man accustoms himself so to think, and from custom acquires a habit, he is then by degrees conjoined with Heaven.

**D.** 2459. That from his external habit no judgment can ever be formed in respect to the life of a man after death.

3597. From habit in life can inspire others with such a persuasion.

3699. They have contracted this from actuality and habit.

3865. For from custom man contracts a habit and thus a nature.

3881<sup>2</sup>. I now perceive that this is a habit which is not good.

3887. They contract the habit of speaking thus about others . . .

3889<sup>e</sup>. From custom it becomes . . . such a matter of habit . . .

4080. As soon as there is actuality, it puts on custom, thus habit, and finally nature . . .

4221. How it is that from habit or actuality such a result is produced . . . He derives from habit that they are familiar, so that he does not know he has them. 4226.

4479. Actualities contract habit, and put on a species of nature. Examp.

5792a. They frequented churches . . . merely on account of habit from infancy.

**D.** Min. 4614. It is better still when he has contracted a habit, and begins to shun evil delights . . .

**E.** 325<sup>4</sup>. Mere external piety . . . is either hypocrisy, or somewhat feigned derived from habit . . .

**Habitation.** See under ABODE and DWELL.

**Habituate.** *Assuefacere.* D.3601. 3605.

See under ADDICT.

**T.** 695<sup>e</sup>. As they have become familiar, accustomed—*sueti*, and common . . .

**Hades.** See HELL.

**Haemorrhoid.** *Haemorrhoida.*

**A.** 7524<sup>3</sup>. The kinds of 'sores' are haemorrhoids, the scab, and the itch, which=so many kinds of falsities from evils.

**F.** 52. By 'the haemorrhoids' with which the Philistines were smitten (1 Sam. v.) were signified their filthy loves.

**P.** 326<sup>12</sup>. 'The haemorrhoids' with which they were smitten=natural loves, which, when separated from

spiritual love, are unclean. . . 'The **haemorrhoids** of gold'=natural loves purified and made good.

T. 531. (*Haemorrhoids*, a kind of poisonous serpent.)

E. 700<sup>21</sup>. '**Haemorrhoids**'=truth defiled with evil of life, such as there is with those who are devoid of good; for blood=truth, and the matter of the **haemorrhoids**, truth defiled; and the posterior part, where the **haemorrhoid** is situated,=natural love, which is with those who are not spiritual, and is the love of the world. . . In the Spiritual World, when Divine truth inflows with such, there appears the defilement of truth and the devastation of good in the likeness of **haemorrhoids** and mice. S17<sup>11</sup>.

—<sup>23</sup>. The reason they made images of **haemorrhoids** and mice of gold . . . was that gold=the good of love, which heals and purifies from the falsities and evils which are signified by the **haemorrhoids** and mice.

S27<sup>4</sup>. The image of the **haemorrhoids** and mice=the falsities of their religion, which were appeased by those made of gold, as gifts.

962<sup>2</sup>. Diseases of various kinds, as . . . **haemorrhoids**, etc., all correspond to cupidities originating from evil loves.

**Hag.** See under OLD WOMAN.

**Hagar.** *Hagar.*

A. 1890. The affection of knowledges of the external man is 'the Egyptian handmaid **Hagar**.'

1892. 'Her name was **Hagar**' (Gen.xvi.1)=the life of the exterior or natural man.

— **Hagar** means a sojourner, or one who is sojourning; and sojourners represented those who were being instructed . . .

1905. '**Hagar** her Egyptian handmaid' (ver.3)=the life of the exterior man, and the affection of knowledges.

1909. 'He entered to **Hagar**' (ver.4)=the conjunction of the internal man with the life which is of the affection of knowledges. '**Hagar**'=the life of the exterior or natural man, which life is the life of the affection of knowledges. Ex.

1920. '**Hagar** the Egyptian'=the affection of knowledges.

1931. 'He said, **Hagar**, handmaid of Sarai' (ver.8)=information.

1955. It is **Hagar** who is here speaking, by whom is signified the life of knowledges, which is of the exterior man, because from this life the first Rational originated.

1960. '**Hagar** bare Abram a son' (ver.15)=the rational man born of that conception and conjunction. . . '**Hagar**'=the life of the affection of knowledges of the exterior man.

1964. 'When **Hagar** bare Ishmael to Abram' (ver.16)=when the life of the affection of knowledges brought forth the Rational. Ex.

2093<sup>2</sup>. The first Rational can be conceived no otherwise than by the influx of the internal man into the affection of knowledges of the external; nor be otherwise born than from the affection of knowledges which is represented by **Hagar** the handmaid of Sarai.

2611. It treats of the merely human Rational, which is the son of **Hagar** the Egyptian.

2649. The separation of the maternal human . . . is represented by the son of **Hagar** being sent out of the house.

2652. 'The son of **Hagar** the Egyptian' (Gen.xxi.9)=into the merely human Rational. '**Hagar** the Egyptian'=the affection of knowledges from which this Rational is born as a mother.

2661<sup>3</sup>. By the son of **Hagar** and his mother is represented the Spiritual Church.

2667<sup>6</sup>. It now treats of those who are of the Spiritual Church, who are signified by the son of **Hagar**, after he had been sent away.

2675. 'He gave them to **Hagar**' (ver.14)=implantation in his life. '**Hagar**'=the life of the exterior man. The life of the exterior man is the affection of knowledges, which is signified in special by **Hagar** the Egyptian. Ex. 3264.

2691. The reason the voice of the boy, and not that of **Hagar**, is said to have been heard, is that it treats of the state of the spiritual man: by the boy, or Ishmael, is represented the man of the Spiritual Church; by **Hagar** his mother, its affection of the Knowledges of truth, which is what suffers grief. . . **Hagar**, here,=the affection of the Knowledges of truth.

2692. 'The Angel of God cried to **Hagar** out of Heaven' (ver.17)=consolation. . . '**Hagar**'=the affection of the Knowledges of truth; and the influx of the Lord into the affection of truth, when this is in the deepest grief on account of deprivation, is consolation.

S995<sup>5</sup>. This was represented by **Hagar** who was betrothed to Abraham. Ex.

E. 1228. Mentioned.

**Hagarene.** *Hagraci.*

A. 2468<sup>14</sup>. 'The **Hagarenes**,' etc. (Ps.lxxxiii.6)=those who are in the external things of worship and doctrine.

**Hague.** *Haag.* D.6070. J.(Post.)187.

**Hail.** *Grando.*

A. 7553. 'I will make it rain a very grievous **hail**' (Ex.ix.18)=falsities destroying all things of the Church with them. 'A rain of **hail**'=falsities from evil destroying the truths and goods of faith, thus the things which are of the Church. The reason 'a rain of **hail**' has this signification, is that it is like stones, and they destroy both man and beast, as well as the produce of the field; and also because they are cold. 'Rain,' in general,=a blessing; and, in the opposite sense, a curse . . . when a curse, it=the falsity which is contrary to the truth of faith, and the evil which is contrary to the good of charity; for these are a curse. But 'a rain of **hail**,' in general,=the curse which is of falsity from evil, and indeed of the falsity from evil which is against the truths and goods of the Church. Ill.

—<sup>2</sup>. '**Hail** stones' (Ezek.xxxviii.22)=falsities from evil.

—<sup>3</sup>. '**Hail**,' is here expressed in the Original Language by another word, which means 'great **hail**.'

—<sup>4</sup>. 'The **hail** stone'=the vastation of truth through falsities.

— 'An inundation of **hail**'=the destruction of truth through falsities.

—<sup>3</sup>. '**Hail**,' and 'rain,'=the vastation of truth and good through falsities from evil. —.

—<sup>e</sup>. Morsels of **hail** are called 'stones,' because 'stones' also=falsities.

7561. 'The **hail** shall come down upon them, and they shall die' (Ex.ix.19)=that it will be utterly destroyed by falsity; namely, what is of the Church. '**Hail**'=falsity from evil, and thence the vastation of good and truth through falsities.

7569. 'There shall be **hail** in all the land of Egypt' (ver.22)=falsity destroying in the natural mind.

7574. 'And **hail**' (ver.23)=these destroying falsities. '**Hail**'=falsities from evils destroying the goods and truths of the Church. By '**hail**' is signified such falsities as destroy the truths and goods of the Church. . . for there are very many genera and species of falsities. . . The falsities which are signified by '**hail**' are of that genus which destroy the things which are of the Church, and are possible only with those who have been born in the Church, and have lived contrary to the truths and goods of faith therein.

7576. 'He made **hail** to rain upon the land of Egypt' (id.)=the natural mind thus taken possession of by falsities of evil. . . '**Hail**'=falsity of evil.

7577. 'And there was **hail**, and fire together therewith walking in the midst of the **hail**, exceedingly grievous' (ver.24)=the persuasions of falsity together with the cupidities of evil. '**Hail**'=falsity from evil; here, the persuasion of falsity, because it is said '**hail** exceedingly grievous.' Ex.

7580. 'The **hail** smote in all the land of Egypt' (ver.25)=that that falsity destroyed the things which are in the natural mind. . . '**Hail**'=falsity from evils.

7583. 'And the **hail** smote every herb of the field' (ver.25)=that these falsities destroyed all the truth of the Church.

7585. 'Only in the land of Goshen . . . was there no **hail**' (ver.26)=not where those of the Spiritual Church were.

7592. 'There has been enough of . . . the **hail**' (ver.28)=if those falsities cease. . . '**Hail**'=falsities destroying truths. 7597.

7646. 'The residue of that which is escaped, which is left from the **hail**' (Ex.x.5)=the truth not consumed by the former falsity signified by 'the **hail**,' . . The falsities which 'the **hail**'=are falsities in the exterior Natural; whereas the falsities which 'the locust'=, are the falsities in its extremes. 7677.

7677. '**Hail**'=the falsity from evil in the exterior Natural.

R. 399. 'There took place **hail** and fire mingled with blood' (Rev.viii.7)=falsity from infernal love destroying good and truth, and falsifying the Word. By '**hail**' is signified falsity destroying good and truth. —<sup>3</sup>, Ill.

530. 'Great **hail**' (Rev.xi.19)=falsifications of truth and good.

714. 'Great **hail** as it were of a talent in weight descended from Heaven upon men' (Rev.xvi.20)=direful

and atrocious falsities through which all the truth of the Word and thence of the Church is destroyed. By '**hail**' is signified falsity destroying truth and good; and as it is said 'great **hail** as it were of a talent in weight' there are signified direful and atrocious falsities by which all the truth and good of the Word and thence of the Church is destroyed.

—<sup>e</sup>. In the Spiritual World, with these, when they are in reasonings from falsities against the truths of the Word, there sometimes appears **hail** descending.

T. 635<sup>2</sup>. '**Hail**'=infernal falsity.

E. 304<sup>6</sup>. By '**hail**' and its 'inundation' are signified the falsities which destroy the truths of the Church.

401<sup>18</sup>. Therefore those kings were smitten with stones of **hail**, by which are signified fearful falsities of evil.

403<sup>22</sup>. 'Rains as **hail**'=falsities of evil.

419<sup>14</sup>. The scientifics and the Knowledges which are with man before reformation, are signified by '**hail** which is like morsels; who standeth before His cold?' (Ps. cxlvii.17).

—<sup>15</sup>. By 'fire and **hail**,' and by 'snow and vapours,' are signified the delights of the loves of the natural man, and his scientifics and Knowledges; for these are 'fire and **hail**,' and 'snow and vapour,' before man has been reformed and made spiritual.

503. 'There took place **hail** and fire mingled with blood'=infernal falsity and evil destroying, commingled with the truths and goods of the Word, to which violence has been done. '**Hail**'=infernal falsity destroying.

—<sup>2</sup>. The reason '**hail** and fire'=falsity and evil destroying, is from the appearances in the Spiritual World. When Divine truth flows down from Heaven, and inflows into a sphere where are they who are in falsities from evil, and desire to destroy the truths and goods of the Church, there then appears to those who are standing at a distance as it were a raining down of **hail** and fire; from the falsities with them, as it were a raining down of **hail**; and from the evils, as it were a raining down of fire. Ex.

—<sup>3</sup>. That '**hail**'=infernal falsity destroying the truth of the Church. Ill.

—<sup>9</sup>. Hence they who are in falsities of evil are called 'stones of **hail**' (Ezek.xiii.11) . . . They are called 'stones of **hail**,' because they thus destroy truths.

—<sup>11</sup>. The reason '**hail**'=the falsity of evil; and 'a rain of **hail**,' the destruction of truth, is that **hail** in itself is cold, and does not endure the heat of Heaven; and cold=the deprivation of the good of love; and heat in the angelic Heaven is the good of love; also that 'stones,' in the Word,=truths; and, in the opposite sense, falsities; and great **hail** appears to consist as it were of stones cast down from Heaven, which destroy the harvests and the plants of the field, and also the lesser animals, as if they were stones; hence also it is said 'stone of **hail**.'

644<sup>25</sup>. By 'stones of **hail**' are signified truths without good, thus without any spiritual life, which inwardly are all falsities. —<sup>26</sup>.

704. 'And great **hail**'=infernal falsity destroying the truths and goods of the Church. '**Hail**'=infernal falsity destroying the truths of the Church; and as it is

called 'great hail' . . . it also=infernal falsity destroying the goods of the Church.

—<sup>2</sup>. **Hail** is formed from the flowing down of Divine truth, where are the evil who through reasonings conclude falsities, and through these attack truths and destroy them; for when Divine truth from the Heavens inflows into the sphere which is around the evil and appears like a rain cloud . . . then this influx is turned into various things, and into **hail** with those who from evils and falsities think against the goods and truths of Heaven and the Church, and vehemently attack them. The reason is, that their affections and thence their thoughts—which are of falsity against truths—are devoid of all heavenly heat; and therefore the rain congeals . . . into snow or into **hail**; and that **hail** destroys all things with them which are green and growing, and also their dwellings, just as it is written concerning the **hail** in Egypt. . . The **hail** also appears congealed into parts greater or less according to the stronger or gentler attacks on truth by means of falsities. The greater parts are called in the Word 'stones of **hail**', because by 'stones' also are signified falsities.

1026. 'Great **hail** as it were of a talent in weight descended from Heaven upon men'= falsities in the highest degree infernal destroying all the understanding of truth with the men of the Church.

—<sup>2</sup>. The falsity which is here signified by 'the great **hail**' does not descend from Heaven, but ascends from Hell. There does indeed fall down **hail** from Heaven into the Spiritual World, as in the natural world; for it is the rain which descends from Heaven; but this is congealed into **hail** by the cold which ascends from Hell . . .

1027. 'The plague of **hail**' (Rev.xvi.21)=falsity in the highest degree infernal, whence comes the falsification of the Word.

5 M. 23. Suddenly their eyes were opened, and they saw **hail** flowing down from that cloud mingled with fire . . . The Angels said that it signified the abomination of desolation on earth; **hail**, falsified truths; the fire mingled with it, evils of life.

Coro. 34<sup>3</sup>. 'Stones of **hail**'=falsities.

**Hair.** *Capillus.*

**Hairy.** *Capillaris, Capillaceus.*

**Hairiness.** *Capillitium.*

A. 2492. With those who have filled the memory with falsities, the callosity appears **hairy** and bristly; and this from the inordinate heap of things. H.466.

2694<sup>3</sup>. Not even a **hair** falls from the head; that is, there is not the smallest thing, which is not foreseen . . .

3301<sup>6</sup>. 'White **hairs** like clean wool' (Rev.i.14)=the Divine Natural as to truth.

4319<sup>2</sup>. When they were inspected . . . the brain appeared bristly, **hairy**, and dark.

5552. On the correspondence of the **hair**, etc., with the Grand Man. Gen.art.

— . The things in man which have less life, correspond to such Societies in Heaven as are in less life. Such are those which correspond to . . . the **hairs**, which spring from the cuticles. 5569.

5569. See **HAIR**-*coma*.

5571<sup>6</sup>. **Hairiness** represents natural things.

6494<sup>6</sup>. Providence is in the most singular of all things, according to the Lord's words, that not even a **hair** shall fall from the head without the will of God.

7643<sup>9</sup>. '**Hairs**' as of women' (Rev.ix.8)=the external things of the Natural; that is, sensuous things, or the fallacies there, which make an appearance of good.

S. 35<sup>2</sup>. The prophet shaved the **hairs** of his head and his beard, in order that he might thereby represent the state of the Jewish Church as to the Word.

R. 47. 'His head and **hairs** were white as wool, as snow'=the Divine love of the Divine wisdom in primes and in ultimates. —<sup>6</sup>.

— . As by 'the head' is meant love and at the same time wisdom in their primes, it follows that by 'the **hairs**' is meant love and wisdom in their ultimates; and as 'the **hairs**' are here said of the Son of Man, who is the Lord as to the Word, by His '**hairs**' is signified the Divine good which is of love, and the Divine truth which is of wisdom, in the ultimates of the Word; and the ultimates of the Word are the things which are contained in the sense of its letter. That the Word in this sense is signified by 'the **hairs**' of the Son of Man . . . appears a paradox, but still is true.

—<sup>2</sup>. 'Nazarite,' in the Hebrew Language, is **hair**, or **hair**-*coma*.

434. 'They had **hairs** as the **hairs** of women'=that they appeared to themselves to be in the affection of truth.

— . By '**hairs**' in the Word is signified the ultimate of man's life, which is the Sensuous.

435. The sensuous things of the will are signified by 'the **hairs** of women.'

T. 137. **Capillitium**, occurs.

381<sup>2</sup>. **Capillamentum**, occurs. 810.

665<sup>5</sup>. The **capillary** vessels. D.1075 (*Capilli*.)

E. 66. 'His head and His **hairs** white'=the Divine in primes and ultimates. . . '**Hairs**'=the Divine in ultimates. . . '**Hairs**,' when predicated of the Lord,=the Divine in ultimates, because the **hairs** are the ultimate things; for they grow out of the ultimates of man, and in them the primes cease.

419<sup>20</sup>. By these '**hairs**' (of the head and of the beard) is signified the ultimate of truth in the Church. . . Therefore the **hairs** of the head and of the beard, which are the ultimates of man, correspond to the ultimates of truth and good. (These) are such as are the ultimate truths of the sense of the letter of the Word; and that these ultimates had been perverted, falsified, and adulterated by the Jews, is signified by the things which are here said concerning the **hairs** of the head and of the beard of the prophet . . .

555. 'They had **hairs** as the **hairs** of women'=that they appear to themselves to be natural affections of truth. '**Hairs**'=the things which are of the natural man; and, in special, the scientific truths there. . . The reason '**hairs**'=the things which are of the natural man, is that 'the head'=the things which are of the spiritual man; and all things of the natural man invest

all things of the spiritual man, as the hairs do the head. Moreover, the head corresponds to spiritual things, and the hairs correspond to natural things.

—<sup>16</sup>. 'The hairs of the head which she must shave' (Deut. xxi. 12) = the falsities and evils of the natural man.

577<sup>9</sup>. Unless there are the ultimates of intelligence, which are signified by 'the hairs of the head' . . . intelligence perishes . . . Hence it is that . . . it was wicked to shave the hairs of the head and induce baldness ; and in like manner the beard.

**Hair.** *Coma.*

**With long hair.** *Comatus.*

A. 3301<sup>3</sup>. Occurs.

5247. They who have been spiritual men, with whom the Natural has been rightly subordinated, appear becomingly with long hair. From the hair in the other life it may be Known of what quality they are as to the Natural. The reason Spirits appear with hair, is that in the other life Spirits appear exactly like men on earth. Hence, too, it is, that the Angels seen in the Word are described also as to their hair. Ill.

—<sup>2</sup>. 'Not to let down the hair' (Ezek. xlv. 20) = not to reject what is natural, but to accommodate it so that it may agree ; thus to subordinate it.

5569. Therefore the Angels have hair, becomingly and ordinally arranged ; their hair represents their natural life, and its correspondence with their spiritual life. That 'hair-comae seu capilli' = the things which are of the natural life. Ref. 'To clip the hair' = to accommodate natural things so that they may be becoming, and thus ornamental.

5570. Such (worldly women) in the other life appear with long and spread hair over the face, which they comb . . . for to comb the hair = to accommodate natural things so that they may appear becoming. D. 1228.

—<sup>e</sup>. Spirits may know from the hair ; its colour, length, diffusion ; of what quality they had been as to their natural life in the world. D. 1229.

S. 35<sup>3</sup>. As the Nazarites represented the Lord as to the Word in its ultimates . . . it was a statute for them, that they should make the hair grow, and shave off none of it. Moreover 'Nazarite,' in the Hebrew Language, means the hair.

R. 47<sup>e</sup>. They who have loved the sense of the letter of the Word, appear there in becoming hair. Compare T. 223<sup>2</sup>.

D. 1347. Such . . . appear naked, with the hair spread about, not flowing upon the back, but cut around, and covering the head like a mop.

E. 555. It is from this correspondence that the Angels appear beautifully with long hair.

918<sup>1</sup>. The ultimate sense of the Word, which is the sense of the letter, and to which also the hair corresponds.

**Hair.** *Crinis.*

**Hairy.** *Crinitus.*

A. 3301. Men who have been merely natural . . . appear hairy as to almost the whole face. Moreover, the natural man is represented by hair ; when it is from good, by becoming and neatly adjusted hair ; but when

not from good, by unbecoming and disordered hair. It is from this representative, that 'hair-pilus seu crines,' in the Word, = the Natural especially as to truth. Ill.

—<sup>3</sup>. That 'hair' = the Natural as to truth, is manifestly evident from the Nazarites . . . who represented . . . the man of the Celestial Church . . . and the Natural of that man, by their hair . . .

—<sup>4</sup>. Hence it is evident whence Samson had strength from his hair . . .

—<sup>5</sup>. That 'hair-pilus seu crinis' = the Natural as to truth. Ill.

—<sup>6</sup>. 'The hair which grew' (Ezek. xvi. 7) = natural truth.

—<sup>7</sup>. 'Hair,' in the opposite sense, = the Natural as to perverted truth. Ill.

—<sup>8</sup>. That 'hair' = the unclean truths and falsities which are of the natural man. Ill.

4329<sup>3</sup>. Their quality was discovered from this . . . that I perceived in myself a torpor, which appeared as somewhat hairy . . .

4533<sup>2</sup>. Some appear almost devoid of a face, and in its place somewhat hairy. 5573<sup>e</sup>. 10429.

6318. There are also men who are . . . corporeal . . . These were seen . . . rising out of the deep, very hairy . . . D. Min. 4594.

6432<sup>3</sup>. 'Thy hair grew' = the exteriors which are of the Natural. 'The hair' = the Natural as to truth. Refs.

6437. The Nazariteship is hair, and its holiness consisted in hair. The reason it consisted in it was for the sake of this representation ; for the hair corresponds to what is natural, and thence = what is natural. Refs.

8215<sup>5</sup>. 'The hair of His head' (Dan. vii. 9) = the Divine good in the external form.

9407<sup>9</sup>. The hair, which is here meant by 'the Nazarites' . . . = truth in ultimates. Refs.

9470<sup>3</sup>. Its external good is signified by, 'the hair of His head was like the clean wool' (Dan. vii. 9).

9836<sup>2</sup>. That power and strength consists in ultimates, was represented . . . by the hair with the Nazarites, in which consisted their strength, as is evident from Samson . . . and also their holiness. That the hair, which with them was the Nazariteship, corresponds to the ultimates of good and truth, or good and truth in ultimates. Refs.

10044<sup>3</sup>. As ultimates also = all things or the whole, 'the hair,' 'the hair-pilus,' 'the beard,' which are the ultimate things that grow out with man, are taken for them. Ill.

S. 49<sup>e</sup>. The power of the Lord from the ultimates of truth was represented by the Nazarites . . . and by Samson, of whom it is said, that he was a Nazarite from his mother's womb, and that his power consisted in his hair. By Nazarite and Nazariteship is also meant hair. . . . (For) by 'the head' is signified heavenly wisdom, which Angels and men have from the Lord through Divine truth ; hence by 'the hair of the head' is signified heavenly wisdom in ultimates ; and also Divine truth in ultimates. Ill.

M. 42<sup>4</sup>. Her hair was arranged in becoming order

according to correspondence with her beauty; and flowers of gems were inserted in it.

T. 223. Hence by 'the hair' is signified intelligence in ultimates or extremes from Divine truth.

D. 3206. A stench as of burnt bones and hair from Gehenna.

— Phalanxes of Sirens flew out thence, and were perceived by the hair and the skin of the top of my head, which they moved tremblingly.

3390<sup>o</sup>. They relate to the hair of the genital members.

3589<sup>o</sup>. As the men (of the Antediluvians) grew up, they became ugly, and hairy, which hung round their faces; and it was perceived that such a Persuasive is attended with this.

3800. When (the Quaker Spirits) were in the deep, they were inspected: they appeared as if they were all hair, so that they were nothing else than a hairy something, which signifies that there is nothing but what is filthily natural.

3806. The head of the serpent was in my hair.

3840. He was cast among the hair of my head.

4320. He appeared almost wholly hairy.

4344<sup>2</sup>. Sirens . . . at first appear like hair; a sign that their filthy corporeal things alone reign.

4508. They were also seen adhering by the hair . . .

4518. They feign that they adhere to the hair which is at the occiput . . . The cerebellum is the source of what is spontaneous, and thus the hair which is there is such things as adhere; hence comes the combing of the hair in Hell. The hair is external natural things.

5925. The hinder part of the head appeared very becoming from the hair being as it were braided, by which is signified what is good.

D. Min. 4754. Their fascination consists in this . . . It then seems as though they bound themselves to the hair.

4756. The hair (in Samson's case)=the ideas of the Natural.

E. 417<sup>5</sup>. By the hair of the head is signified the ultimate of the life of man, which is called the corporeal Sensuous. —

724<sup>12</sup>. For 'the hair'=truths in ultimates.

918<sup>11</sup>. The Sensuous of man is signified by the hair of the head; and as the Sensuous is the extreme of man's life, and all power resides in the extreme, therefore the Nazarites had such power.

1029<sup>8</sup>. 'His hair as of eagles'=to become sensuous.

1086<sup>7</sup>. This power in ultimates was represented by the hair with the Nazarites, as with Samson; for the hair corresponds to the ultimates of Divine truth.

De Verbo 10. That the ultimate sense of the Word, which is solely the sense of the letter corresponds to the beard and the hair of the head in a man Angel. Gen. art. —7.

**Hair.** *Pilus.*

**Hairy.** *Pilosus.*

A. 939. See AVARICE.

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3300. 'The first went forth wholly red, he, like a hairy coat' (Gen.xxv.25)=the good of life of truth in the Natural. . . 'A hairy coat'=the truth of the Natural.

3301. 'Hairy'=the Natural as to truth. 'Hair,' or hair-*crinis*-is sometimes mentioned in the Word, and there=what is natural. The reason is that hairs are outgrowths in the ultimates of man, as also is the Natural relatively to its Rational. . . The Natural is rather [an outgrowth from its internal things, as the hairs are from the things which are of the body . . .

—<sup>2</sup>. 'A hairy coat' (Zech.xiii.4)=the Natural as to truth; and as it was not truth, but falsity, it is said that 'they lied.' The prophets were clothed with such things, in order that they might represent this truth, which is external. Therefore Elijah, from such clothing, is called 'a hairy man;' and John, the last of the prophets, had raiment of camel hair.

—<sup>3</sup>. See HAIR-*crinis*. 10044<sup>2</sup>.

3526. 'Esau my brother is a hairy man' (Gen.xxvii. 11)=the quality of natural good relatively. . . 'Hairy'=the Natural especially as to truth.

3527<sup>2</sup>. The interior natural things were signified by the things which grow out . . . such as the hairs and the scales of the skin; namely, the things which are from the Natural as to good by the hairs, and the things which are from the Natural as to truth by the scales; consequently they who were in natural good were called 'hairy men;' and they who were in natural truth, 'smooth men'. . . Hence it is evident that Esau represents the good of the Natural; for he was called 'Esau' from being hairy . . . Mount Seir, too, where he dwelt, has a similar meaning, namely, hairy-*comosum*; and (therefore) there was a mountain by which they went up to Seir, which was called 'the smooth mountain' . . . which also was representative of truth ascending to good.

—<sup>3</sup>. That 'hairy' is predicated of good and thence of truth; and also, in the opposite sense, of evil, and thence of falsity, has been shown.

4677<sup>5</sup>. The prophets were clothed in coats . . . of hair, because by the prophets was represented the Lord as to the truths of doctrine; and as these are of the natural or external man, they had coats of hair; for 'hair'=what is natural.

5247. 'The hair, which was polled,'=the exterior Natural. The hair of both the head and the beard corresponds in the Grand Man to the exterior Natural; and therefore sensuous men . . . in the light of Heaven appear hairy, so that the face is scarcely anything but the hair of the beard. I have often seen such hairy faces.

—<sup>6</sup>. The 'hairiness' and 'the leathern girdle' (of Elijah)=the literal sense; 'a hairy man,' that sense as to truths; and 'the girdle of leather about the loins,' that sense as to goods . . .

5620<sup>12</sup>. 'Clothing of camel's hair'=the Word, such as its literal sense as to truth . . . for what is natural is signified by 'hair,' and also by 'camels.' 7643<sup>10</sup>.

9166<sup>7</sup>. Therefore it is said 'Thou canst not make one hair white or black' (Matt.v.36). For 'hair'=the truth of the external or natural man, such as those have

who are in the faith of truth not because they perceive it to be true, but from the fact that the doctrine of the Church so teaches; and as they do not know it from any other source, it is said that they shall not swear by it, because they cannot make one hair white or black. 'To make a hair white'=to say from one's self that truth is truth; and 'to make a hair black'=to say from one's self that falsity is falsity.

[A.] 9372<sup>8</sup>. By 'camel's hair' are signified scientific truths such as are there before man in the world.

—<sup>9</sup>. That 'hairs'=ultimate or most general truths. Refs.

9828<sup>6</sup>. 'Hairs'=what is natural. Refs.

9960<sup>3</sup>. 'To shave the head' (Is. vii.20)=to deprive of the internal truths of the Church; 'to shave the hair and consume the beard'=to deprive of its external truths.

10044<sup>3</sup>. 'To shave . . . the hair of the feet . . .'=to take away ultimates.

— Hence it is said that 'the hairs of your head are all numbered' (Matt. x.30), by which is signified that each and all things in man are.

L. 15<sup>8</sup>. In general, the prophets represented the Word in the ultimate sense, which is the sense of the letter, by 'a coat of hair.'

P. 159<sup>6</sup>. 'Man cannot make one hair white or black:' by 'a hair,' in the Word, is signified the least of all things.

R. 332. 'The sun became black as hairy sackcloth' (Rev. vi.12)=that with them all the good of love was adulterated.

E. 395<sup>3</sup>. By 'a mantle of hair' (Zech. xiii.) was signified Divine truth in ultimates, which is Divine truth in general; for the ultimate contains all the interiors; 'hair,' moreover, =what is ultimate. Hence it was that Elijah, too, from his mantle, was called 'a hairy man;' and that John the Baptist . . . had his raiment of camel hair . . .

401. It is said 'as sackcloth of haircloth' or 'hairy,' because there is meant the Sensuous of man, which is the lowest of the Natural, and is therefore around the interiors, and induces thick darkness on them.

543<sup>14</sup>. By 'camel's hair' is signified the ultimate of the natural man, which is the Sensuous.

569<sup>17</sup>. By 'hair' are signified the natural things into which spiritual things operate, and in which they cease; and therefore by 'hair,' in the Word, are signified the ultimates of wisdom and intelligence: by 'the hairs of the head,' the ultimates of wisdom; by 'the beard,' the ultimates of intelligence; and by 'the hairs of the feet,' the ultimates of knowledge.

608<sup>8</sup>. By 'the head' is meant the intelligence thence . . . and therefore it is said, 'thou canst not make one hair white or black,' by which is signified that man, from himself, can understand nothing.

619<sup>16</sup>. 'Camel's hair'=the ultimates of the natural man, such as are the exteriors of the Word.

624<sup>19</sup>. 'To put on a coat of hair in order to lie'=to pervert the externals of the Word, such as are in the

sense of its letter; 'a coat of hair,' with the prophets, represented the ultimate sense of the Word . . .

### Hair, Cloth of. *Cilicium, Cilicinus.*

D. 4133. (Dream of a hair shirt.)

E. 401. See HAIR-pilus.

### Hairy. *Hirsutus.*

A. 1272. The (Antediluvian) men were bristly and hairy-pilosi.

2492. See HAIR-capillus.

5717. They are . . . hairy.

H. 553<sup>2</sup>. With many no faces appear, but in place thereof somewhat hairy, or bouy.

M. 44<sup>4</sup>. If they are unchaste the new-comers are changed, and appear before the eyes of the Angels hairy . . .

T. 797<sup>3</sup>. Melanethon appeared clothed in a hairy skin, because faith without charity is cold.

D. 5812<sup>6</sup>. Some of (the Babylonians) appear bald: some altogether hairy: they who were bald were they who were inmost in evils; they who were hairy, who were altogether in falsities.

### Half. *Dimidium.*

#### Halve, To. *Dimidiare.*

'A: 3104. 'Half a shekel' (Gen. xxiv.22)=the determination of the quantity.

3239<sup>6</sup>. A half number involves the same as a whole one . . . 5291.

4250. 'To halve' (Gen. xxxii.7)=to divide into two, and thus to dispose themselves for reception.

4766<sup>2</sup>. The half of the Lord (would thus be adored).

9393. 'Moses took half of the blood' (Ex. xxiv.6)=that the Divine truth was made of life and of worship. E. 329<sup>6</sup>.

10221. 'The half of a shekel in the shekel of holiness' (Ex. xxx.13)=all things of truth from good. 'A half'=all things . . . because the half of a shekel was ten gerahs . . . and by 'ten' is signified all things . . .

10227. See GIVE.

— 'The half of a shekel'=all things of truth from good.

10255. 'Half thereof, fifty and two hundred' (ver.23) =as much as is correspondent. A number which is the half of a preceding one=somewhat, and as much as is sufficient . . . When 'ten'=all, then the half of it, or 'five'=some; when 'ten'=what is full, then 'five'=as much as is sufficient; but when 'ten'=much, 'five'=somewhat . . . The case is the same with all other numbers, when they are halved. . . (Therefore) this number, which is the half of the preceding one, does not signify the half of the perception of interior truth . . . but as much as is correspondent . . .

R. 505. 'Three and a half' (Rev. xi.9)=to the end and the beginning. . . 'Three'=what is complete to the end; and 'a half'=a beginning.

E. 488. 'As it were half-an-hour' (Rev. viii.1)=the time corresponding, or the delay before all things were

prepared to undergo the following changes. It is said 'half-an-hour,' because 'a half' and 'a half-*semissis*'= as much as is correspondent, and as much as is sufficient; and 'an hour'=delay.

610<sup>5</sup>. 'A time, times, and a half'=a full state of vastation.

636. '1260 days' make three years and a half . . . and by 'three and a half' is signified the end of the former state and the beginning of a new one; here, the end of the former Church and the beginning of the New one . . . 658<sup>2</sup>. 664.

761. 'Time'=a state of good; 'times,' a state of truth; both as to the implantation of them; and 'half a time'=what is holy of the Church. . . The reason 'a half' involves what is holy, is that 'three'=what is full; in like manner 'three and a half,' and 'seven;' but 'seven'=what is full when it treats of holy things, and this 'half' after three fills it and makes up the number seven, because three and a half, doubled, are seven . . .

### Half. *Semissis*.

See HALF-*dimidium*, at E.488.

### Half-an-hour. *Semihora*.

H. 411. I saw them thus at rest for half-an-hour.

576. Than he can express in half-an-hour.

R. 389. 'There was silence in Heaven as it were half-an-hour' (Rev.viii.1)=that the Angels . . . were exceedingly amazed, when they saw them . . . in such a state. By 'half-an-hour' is signified exceedingly, because by 'an hour' is signified a full state.

M. 2<sup>3</sup>. After half-an-hour, I saw two companies . . .

E. 488. See HALF-*dimidium*.

### Half-awake. *Semivigilis*. D.Min.460i.

### Half-dead. *Seminortuus*.

A. 1506<sup>2</sup>. He becomes at first as it were half-dead.

D. 5200. They are sent into Hell, where they lie . . . as it were half-dead . . . for from ten . . . to two thousand years. 5496. 5499. 5984. 6016. 6028.

E. 444<sup>14</sup>. 'To be half-dead' (Luke x.30)=when he was almost destitute of spiritual life.

1143<sup>5</sup>. (The infernals) live as half-dead. Life with them is from their being able to think, will, etc. . . which is only a faculty originating from the life which is God, acting from without into them according to order, and continually urging to order . . . and the deadness with them is from the evils and falsities originating from their loves. Hence it is that their life, regarded from their loves, is not life, but death; and therefore Hell, in the Word, is called 'death,' and those who are there are called 'dead.'

### Half-devil. *Semidiabolus*. D.1080.

Hall. See COUNCIL-CHAMBER, and under COURT.

### Hallelujah. *Hallelujah, Alleluja*.

A. 8267<sup>e</sup>. 'Jah'=the Lord as to Divine truth; in like manner the 'Jah' in Hallelu-jah.' Ill.

R. 803. 'Their voice saying Alleluia' (Rev.xix.1)=thanksgiving, confession, and celebration of the Lord by them. By 'Alleluia,' in the Hebrew Language, is meant 'Praise ye God;' and therefore it was a word of thanksgiving, confession, and celebration of the Lord from joy of heart. Ill. So8. 811.

D. 4779. I heard them . . . singing Hallelujah.

E. 1197. 'Saying Alleluia' (Rev.xix.1)=the glorification of the Lord. . . For by 'Alleluia,' in the Original Language, is meant 'Praise ye God;' and therefore also 'Glorify ye the Lord.' It was a word of joy in confessions and in worship. Ill. 1203. 1208. 1210. 1217.

### Hallucination. *Hallucinari, Hallucinatio*.

A. 2760. Pref. Occurs. 5577. 6405<sup>2</sup>. 9186<sup>3</sup>. R.20<sup>3</sup>. 96<sup>e</sup>. 842. 866<sup>2</sup>. T.102. D.1951. E.119<sup>2</sup>. 433<sup>27</sup>. 816<sup>2</sup>. D.Wis.vii.2<sup>4</sup>.

Halt. See LAME.

### Ham. *Cham*.

A. 975. 'Ham'=faith separated from charity.

1062. 'Ham' (Gen.ix.18)=the corrupt Church. . . As in every Church, so in the Ancient Church, there were . . . corrupt internal men . . . They who are corrupt internal men are they who make faith without charity the principal of faith. . . They who were corrupt internal men . . . in the Ancient Church, were called 'Ham.'

1063. 'Ham he is the father of Canaan' (id.)=that from the corrupt Church there originated worship in externals without internals.

—, That 'Ham'=the corrupt Church; that is, those who make faith separated from charity the principal of religion, is evident from . . . Ps.lxxviii.51 . . . Egypt is thence called 'the land of Ham,' Ill.

—<sup>2</sup>. Such in the Ancient Church as were called 'Ham,' because they lived a life of all cupidities, merely prating that they could be saved by faith, however they lived, appeared to the ancients black from the heat of cupidities; whence they were called 'Ham.' The reason Ham is called 'the father of Canaan,' is that such care nothing how a man lives, provided he frequents sacred things . . . With them, external worship is the only one . . .

1075. 'Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without' (vcr.22)=that . . . the corrupt Church . . . observed the errors and perverted things . . . and laughed at them. They are called 'his brethren' because he professed faith.

1076. 'Ham'=the corrupt Church. . . The Church is called corrupt which acknowledges the Word, and has a certain worship like the true worship of the Church, but still separates faith from charity . . . They never can have any conscience . . . 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 slackened: nay, they do not know what charity is . . . and being devoid of charity, neither do they know what faith is. . . Therefore they study nothing but self and the world; and hence it comes to pass that they live in proprium. . . These are they who are called 'Ham.'

[A.] 1077. As they who are here called 'Ham,' and 'Canaan;' that is, they who separate faith from charity, and therefore place worship in externals alone, are not able to know what and whence conscience is . . .

1079. Here are described those who are in faith separated from charity, by **Ham**, that he observed the nakedness of his father; that is, his errors and perverted things. They who are such see nothing else in a man . . . Where there is no charity, there is the love of self, and therefore hatred against all who do not favour them; hence it is that they see nothing in the neighbour except his evil; and if they see any good, they either perceive it as none, or interpret it into evil . . .

1083<sup>e</sup>. Such worship is called 'Canaan,' and such faith is called '**Ham**;' and as such worship comes forth from faith separated, **Ham** is called 'the father of Canaan.'

1091. From the sense of the letter it appears as if by 'the younger son' is meant **Ham**; but from the following verse it is evident that Canaan is meant.

— The order is, Shem, **Ham**, Japheth, and Canaan, (because) charity is the first of the Church, or 'Shem;' faith is the second, or '**Ham**' . . .

1093<sup>b</sup>. The reason **Ham** is not mentioned here, but 'Canaan,' is that '**Ham**'=faith separated from charity in the Spiritual Church, which cannot be cursed, because in the faith in that Church there is holiness, because there is truth . . . and through the Knowledges of faith the man who is being regenerated can be adjoined to charity, and thus be in some proportion a brother . . . and therefore not **Ham**, but Canaan, was cursed.

1132. They who worshipped Knowledges, scientifics, and rituals; and separated them from internal things, are 'the sons of **Ham**' (Gen.x.6).

1140. By 'Noah,' and his sons, 'Shem, **Ham**, Japheth, and Canaan,' nothing else . . . is meant, than, abstractedly, the Ancient Church as to its worship . . . by '**Ham**,' corrupt internal worship . . . There never were such persons . . .

1141. They who are called 'the sons of **Ham**,' were they who had corrupt internal worship.

1146. '**Ham**'=corrupt internal worship.

1162. That by 'the sons of **Ham**' are signified the things which are of faith separated, follows from this. In order to know what '**Ham**' is, and thence what are 'the sons of **Ham**,' we must know what faith separated from charity is. Faith separated from charity is no faith; and where there is no faith there is no worship, neither internal, nor external; if there is any worship it is corrupt worship; and therefore by '**Ham**' there is equally signified corrupt internal worship. Ex.

—<sup>2</sup>. All those are called 'sons of **Ham**' who have the knowledge of the Knowledges of faith, and have not charity. Whether they have the knowledge of the interior Knowledges of the Word, and of its very mysteries; whether they have the knowledge of all things which are in the literal sense of the Word; whether they have the knowledge of other Truths, from which they are able to regard the former, under whatever name; whether they have the Knowledge of all the rituals of external worship; if they have not charity they are 'sons of **Ham**.' That they are such who are called 'the sons

of **Ham**,' is evident from the nations now to be treated of. 1163.

1175<sup>e</sup>. From '**Ham**,' or from faith separated, through the Knowledges which are of faith separated, no other worship can ever be born.

1179<sup>2</sup>. The difference between 'Cain' and '**Ham**' is this. See **CAIN**, here.

1214. 'The sons of **Ham**' (ver.20)=the derivations of doctrinal things and of worships from the corrupt internal worship which is '**Ham**.'

1227. With those nations who are called 'the sons of **Ham**,' there was a corrupt internal Church; and with those who were called 'the sons of Canaan,' a corrupt external Church.

1241<sup>e</sup>. Sacrifices were unknown in the true Ancient Church, except with some of the descendants of **Ham** and Canaan, who were idolaters: they were permitted there to prevent them from sacrificing their sons and daughters.

2417<sup>4</sup>. After some time there began to be cultivated with some what is doctrinal of faith also, which they at last separated from charity; but these they called '**Ham**,' because they were in a life of evil.

3325<sup>11</sup>. When the man of the Church can no longer be regenerated, the Church recedes successively from charity and turns aside to faith, and no longer studies life, but doctrine; and when it does this, it casts itself into shades, and falls into falsities and evils, and thus becomes no Church . . . This was represented by 'Cain' . . . and afterwards by '**Ham**,' and his son 'Canaan,' in that he laughed at his father Noah.

—<sup>13</sup>. 'The tents of **Ham**' (Ps.lxxviii.51) is the name given to the worship of the Egyptians from principles of falsity, originating from truth separated from good . . . That '**Ham**'=faith separated from charity. Refs.

4601<sup>2</sup>. The profanation of good through faith separated, is represented by . . . **Ham** being cursed by his father.

4680<sup>2</sup>. They who at that time separated faith from charity, and made faith the essential of the Church, were called '**Ham**.'

8093<sup>2</sup>. The opinion of faith alone or separated . . . is described in the Word by . . . **Ham**, when he was cursed by his father.

E. 448<sup>16</sup>. That all things of the Church then perished, is meant by, 'Jacob became a sojourner in the land of **Ham**' (Ps.cv.23) . . . By 'the land of **Ham**' is signified the Church destroyed.

Coro. 39. As every Church is trinal;—celestial, spiritual, and natural; Noah had three sons; and by 'Shem' is signified the inmost or celestial Church; by 'Japheth,' the middle or spiritual Church; and by '**Ham**,' the external or natural Church.

### Hamathites. *Chamathi*.

A. 1205. 'The **Hamathites**,' etc. (Gen.x.18) were so many nations; and by them are signified so many different idolatries . . . for they were inhabitants of the Land of Canaan, who, on account of their idolatries, were rejected, and were partially extirpated; but in the

internal sense, they do not=those nations, but the idolatries themselves, with whomsoever they are; in special, with the Jews. Further ex.

### Hamburg.

T. 816. I asked where the people of Hamburg—*Hamburgenses*—are found in the Spiritual World, and was told that they do not appear anywhere assembled in one Society, still less in any City, but are scattered about and intermingled with the Germans in various quarters. . . . It results from the fact that their minds are continually looking abroad and travelling, as it were, outside of their city, and very little within it.

### Hammer. *Malleus*.

A. 821<sup>2</sup>. See AXE.

8281<sup>6</sup>. The Divine truth is the Lord . . . Hence it is, that . . . the Lord is called . . . 'the hammer' (Jer.li.20).

D. 1770<sup>6</sup>. To whatever sound Spirits apply their attention . . . as to the blows of a hammer, speech is heard in like manner; not that the speech is there, but that such is the fallacy that it cannot be known otherwise than that it speaks.

E. 386<sup>4</sup>. 'By sharp hammers he forms it' (Is.xliv.12) =by ingenious reasonings from falsities, so that they may appear to cohere.

411<sup>24</sup>. The Word is said to be 'as a fire,' and 'as a hammer' (Jer.xxiii.29), because 'fire'=the good of love; and 'a hammer,' the truth of faith; for 'a hammer' has a like signification to 'iron'; and 'iron'=truth in ultimates, and the truth of faith.

458<sup>8</sup>. Coherence made by means of confirmations from proprium, is described by, 'he fastens them with nails and with hammers, that they move not' (Jer.x.4). 587<sup>6</sup>.

585<sup>11</sup>. See GRAVING TOOL.

### Hamor. *Chamor*.

A. 4399. 'From the hand of the sons of Hamor the father of Shechem' (Gen.xxxiii.19)=the origin of that truth from a Divine stock from some other source. 4400.

4425. 'Hamor' and 'Shechem,' with the people of their city, represent (the truth of doctrine which was of the Ancient Church).

4431. 'The son of Hamor the Hivite' (Gen.xxxiv.2) =from the Ancients. . . 'Hamor'=the father of this truth, thus from the Ancients; for the truth which was interior in the rituals and representatives emanated from the Church which was from Ancient time; and as this was so, Hamor is also called 'the Hivite'; for the Hivite nation was that by which such truth among the Ancients was signified . . .

4447. 'Hamor spoke with them, saying' (ver.8)=the good of the Church with the Ancients. 'Hamor'=from the Ancients; namely, the good of the Church from them; for the good of the Church is 'the father' . . . By the Church among the Ancients is meant the Church derived from the Most Ancient Church, and which was before the Flood. (Thus it was a celestial Church.) The remains of the Most Ancient Church were still in the Land of Canaan, especially among those who were called 'Hittites,' and 'Hivites.'

—<sup>3</sup>. Hamor the father of Shechem represented the remains of that Church; and therefore by him is signified the good of the Church among the Ancients; consequently, the origin of interior truth from a Divine stock.

4448. The remains of that Church were with Hamor the Hivite, and his son Shechem.

4454. Hamor the Hivite, with his nation and family, had been among the remains of the Most Ancient Church, which was celestial. . . Hence it is evident why Hamor and Shechem are said to be from the Ancient Divine stock.

4459. 'The sons of Jacob answered Shechem and Hamor his father in fraud' (ver.13)=an evil opinion and intention concerning the truth and good of the Church among the Ancients. . . 'Hamor'=the good from which that truth was.

4472. 'Their words were good in the eyes of Hamor' (ver.18)=condescendence as to life. . . 'Hamor'=the good of the Church among the Ancients; here, life; for life is of good . . . The reason it is not good, but life, which is here represented by 'Hamor,' is that he condescended to the externals of the sons of Jacob.

4489. The goods and truths of the Most Ancient Church—which still remained partially with Hamor and Shechem and their families—agreed with the goods and truths, which, from the Ancient Church, were among the posterity of Jacob.

—<sup>c</sup>. For Hamor and Shechem . . . were of the remains of the Most Ancient Church . . . But Hamor and Shechem his son sinned enormously in receiving circumcision.

4493<sup>2</sup>. The men of the Most Ancient Church, of the remains of which were Hamor and Shechem with their families, were of a genius and nature altogether different from the men of the Ancient Church. Ex.

—<sup>5</sup>. It may further be evident that Hamor and Shechem could not accede to external things, and accept those which were among the sons of Jacob, without closing their internals; and if these had been closed, they would have perished to eternity. This is the secret reason why Hamor and Shechem with their families were slain.

4496<sup>6</sup>. Here, by the pain after circumcision, is signified the cupidity of Hamor, Shechem, and the men of the city, in their desire towards the externals in which the posterity of Jacob were.

4500. The Church among the Ancients . . . is represented by Hamor and Shechem, whose the city was.

4501. '[They slew] Hamor and Shechem his son with the mouth of the sword' (ver.26)=the Church itself. 'Hamor'=the Church among the Ancients as to good.

### Hand. *Manus*.

See under RIGHT=*dexter*.

A. 195<sup>2</sup>. 'The hand upon the wall' (Amos v.19)=Own power, and trust in sensuous things, and the consequent blinding, which is described.

878. 'He put forth his hand' (Gen.viii.9)=his Own power . . . 'The hand'=power; thus, here, Own power from which he [acted].

[A. 878]. That by 'the hand' is signified power, also Power, and the derivative confidence. III.

—<sup>1</sup>. 'The hand'=Own power. —. —<sup>2</sup>.

—<sup>2</sup>. 'Short in hand' (Is.xxxvii.27)=of no power.

—<sup>3</sup>. 'He hath no hands' (Is.xlv.9)=that he has no power.

—<sup>3</sup>. As 'the hands'=powers, the evils and falsities of man in the Word *passim* are called 'the works of their hands.'

—<sup>4</sup>. As 'the hands'=in general, power, 'hands' are frequently attributed to Jehovah . . . and there by 'hands' . . . is meant Omnipotence. III.

—<sup>5</sup>. That by 'the hand' is signified power, is now manifestly evident; nay, so much did 'the hand'=power, that it became also a representative, as is evident from the miracles which were done in Egypt. III. . . No one . . . can believe that there was anything of power in the hand or rod of Moses; but because the uplifting and outstretching of the hand signified Divine power, it was made a representative in the Jewish Church. III.

—<sup>7</sup>. In like manner, that hands were laid on them when they were consecrated. III. . . Thence comes the rite at the present day of inaugurating and blessing by means of the laying on of hands.

—<sup>6</sup>. That 'the hand' signifies and represents power, may be evident from the representatives in the World of Spirits. There, a certain naked arm sometimes comes into view, in which there is such strength, that it can break the bones to pieces, and bruise the inmost marrows as it were into nothing; and there is such terror from it that they melt away at heart; nay, there actually is such strength in it.

992. 'Into your hands let them be given' (Gen.ix.2) = a possession of the internal man with the external.

1038<sup>s</sup>. 'The hand' (Deut.vi.8)=the will, because it = power; for power is of the will.

1085. 'The hand,' in the Word, =power; 'the arm,' power still greater; and 'the shoulder,' all power.

1551<sup>e</sup>. 'Your hands have made them' (Is.xxxi.7)=that they are from proprium.

1712<sup>2</sup>. Man is not therefore to hang down his hands. D.2732.

1745. 'I have elevated my hand to Jehovah' (Gen. xiv.22)=the mind such as it was with the Lord. . . The elevation of the hand to Jehovah is a gesture of the body which corresponds to the affection of the mind. . . Here, therefore, the elevation of the hand=the mind, or the affection of the mind.

1773<sup>2</sup>. See HEAT.

1920. 'Thy hand-maid is in thy hand' (Gen.xvi.6)=that this Rational was conceived under the Power of the affection of truth adjoined to good. 'The hand'=Power.

1937. 'Humble thyself under her hands' (ver.9)=that it ought to compel itself to be under its Power.

1950. 'His hand shall be against all' (Gen.xvi.12)=that he will fight against those things which are not truths; 'and the hand of all shall be against him'=that falsities will fight back.

2072. In the Word . . . power and strength are expressed and signified by 'the hand,' and 'the arm.'

2162<sup>13</sup>. 'Broken in feet and hands' (Lev.xxi.19)=those who are in perverted external worship.

2177<sup>1</sup>. 'To take a handful' represented that they were to love with all their forces, or with all the soul; for 'the hand,' or the palm, =power.

2378. 'The men put forth their hand' (Gen.xix.10)=the Lord's powerful aid. . . 'The hand'=power.

2411. 'The men took hold of his hand, and of the hand of his wife, and of the hand of his two daughters' (ver.16)=that the Lord powerfully withheld from evils, and thus strengthened the goods and truths. . . 'The hand'=power.

2526. 'In the blamelessness of my hands have I done this' (Gen.xx.5)=from the affection of truth, and thus from every faculty. . . 'The hands' are predicated of truth, and =power, thus faculty.

2698. 'Strengthen thy hand in him' (Gen.xxi.18)=support thence. . . 'The hand'=power, which is of support.

2763<sup>2</sup>. Besides representatives, there are also correspondences . . . as that . . . the hands correspond to power.

2816. 'Abraham sent forth his hand' (Gen.xxii.10) =temptation even to the last of power. . . 'The hand'=power; here, the last of power, because nothing but the act was wanting.

2832<sup>2</sup>. 'To place the hand in the sea, and the right hand in the rivers' (Ps.lxxxix.25)=that strength is in the knowledges and in the Knowledges of truth. 'The hand,' and 'the right hand,' =strength.

2891. They believe that thus . . . they would have to hang down their hands. 5660<sup>2</sup>. D.2732. 3518.

3021. 'Place thy hand under my thigh' (Gen.xxiv.2) =the binding thereof as to power to the good of conjugal love. 'The hand'=power . . . or as much as one is able.

3049. 'All the good of his lord in his hand' (ver.10) =their goods and truths with him. . . 'The hand'=power; thus, the things with him.

3091. 'She let down her jar upon her hand' (ver.18) =the submission of the recipients from power. . . 'The hand'=power.

—<sup>9</sup>. Power is especially attributed in the Word to truth; and therefore 'the hands,' 'arms,' and 'shoulders' are predicated of truth. . . Power itself is from good through truth, and appears to be from truth.

3105. The bracelets were placed on the hands of the bride, because by the bride was signified the Church, and by her hands, powers from truth. 'The hands' are predicated of truth.

3106. 'Upon her hands' (ver.22)=the power of the affection of truth. 'The hand'=power.

3132. 'When he saw the pendant and the bracelets on the hands of his sister' (ver.30)=when he apperceived Divine good and Divine truth in the power of the affection of truth. . . 'The hands'=power.

3304. 'His hand taking hold on the heel of Esau' (Gen.xxv.26)=the lowest of natural good to which it adhered with some power. 'The hand'=power.

3541. 'Upon his hands' (Gen.xxvii.16)=according to the faculty of receiving. 'The hand'=power, thus the faculty of receiving.

3563. 'The voice is the voice of Jacob, and the hands are the hands of Esau' (ver.22)=that the Intellectual is of truth, which is within ; but the Voluntary is of good, which is without. . . 'Voice' is predicated of truth ; and 'hand,' of good. . . The reason 'hand' is predicated of good, is that by 'the hand' is signified power and faculty ; which is from no other source than good ; all the power and faculty in truth is thence . . .

4009. 'He gave into the hand of his sons' (Gen.xxx.35)=that those things were given to truths. . . 'To give into their hands'=to their jurisdiction and disposal ; for by 'the hand' is signified power. 4013.

4141. 'Be my hand to God to do with you evil' (Gen.xxxi.29)=a state of indignation if he had the power. 'The hand'=power.

4173. 'Of my hand hast thou required it' (ver.39)=that it was from Himself. 'The hand'=power, thus that it was from Himself ; for what is from His power is from Himself.

4266. 'To give into the hand' (Gen.xxxii.16)=to instruct with power. 'The hand'=power.

4402<sup>9</sup>. 'A hand for God'=that there may be power. Ill. . . 'The hand'=power ; and 'the hand' is predicated of truth.

4550. 'Which were in their hand' (Gen.xxxv.4)=as much as possible ; for 'the hand'=power. Hence 'what is in the hand'=what is in the power, or as much as possible.

4753. 'Let not our hand be upon him' (Gen.xxxvii.27)=that they may be without blame.

4876. 'Thy staff which is in thy hand' (Gen.xxxviii.18)=by the power of that truth. . . 'The hand,' also, =power.

—2. As 'the hand' is the principal by which power is signified, and 'a staff' is the instrumental, therefore miracles were done when the hand was stretched out. Ill.

—6. 'The hand which it enters and pierces' (Is.xxxvi.6)=power from the Word.

4920. 'He gave his hand' (Gen.xxxviii.28)=power.

4924. 'As he drew back his hand' (ver.29)=that he concealed his power.

4931. On the correspondence of the hands, arms, etc., with the Grand Man. Gen.art.

4932. They who in the Grand Man correspond to the hands and arms, and also to the shoulders, are they who are in power through the truth of faith from good ; for they who are in the truth of faith from good are in the Lord's power ; for they attribute all power to Him, and none to themselves . . .

4933. The reason why the hands, arms, and shoulders correspond to power in the Grand Man, is that the forces and powers of the whole body and of all its viscera have reference to them ; for the body exercises its forces and powers through the arms and hands. Hence it is that in the Word by 'the hands,' 'the arms,' and 'the shoulders' are signified powers. Ill. ]

4978. 'Whatever he had, he gave into his hand' (Gen.xxxix.4)=that all belonging to him was as it were in his Power. 'The hand'=power. Refs. Thus 'to give into his hand'=into his Power ; but as this is done apparently, it is said as it were into his Power. 4983-4993. 5008. 5045.

5008. 'The hand'=power, or Power. Refs.

5118. 'Pharaoh's cup was in my hand' (Gen.xl.11)=the influx of the interior Natural into the exterior, and the beginning of reception. . . 'In my hand'=with him.

5296. 'Under the hand of Pharaoh' (Gen.xli.35)=for necessity and consequent disposal in the Natural. 'The hand'=power ; therefore, 'under the hand'=for disposal in every necessity ; for what is in the power of anyone, is at his disposal.

5317. 'Pharaoh removed his ring from upon his hand' (ver.42)=a Confirmative concerning the power which it had before. . . 'The hand'=power.

5318. 'And gave it upon Joseph's hand' (id.)=that it ceded it all to the Celestial of the Spiritual. 'To give a ring upon the hand of another'=a Confirmative that one cedes to another the power one has.

5327. 'Without thee there shall not a man lift up his hand' (ver.44)=that from the Celestial of the Spiritual is all the power in the Spiritual. 'The hand'=power. . . That power in the Spiritual is signified by 'the hand,' will be seen in what follows.

5328. 'To lift up the hand'=power in the Spiritual ; and 'to lift up the foot,' power in the Natural ; for the things in the body which are above the feet, relate to spiritual things.

—e. Therefore the power which is signified by 'the hand,' is predicated of the Spiritual ; namely, of truth from good. Refs.

5544. 'Give him upon my hand' (Gen.xlii.37)=as much as was in his power. 'The hand'=power. 'To give him upon his hand,' in the proper sense, =to trust him to him ; but as faith in the understanding . . . has but little power to be trusted in . . . therefore, 'Give him upon my hand'=as much as was in his power.

5566. He stretched out his hand in order to exercise imaginary power.

5610. 'Out of my hand thou shalt seek him' (Gen.xliii.9)=that he shall not be forced away so far as it was in his power. 'The hand'=power.

5623. 'Take double silver in your hands' (ver.12)=truth received in the powers. . . 'The hands'=powers. . . Truth in the powers is truth in the faculties of receiving, thus according to the faculties ; but the faculties or powers of receiving truth are altogether according to good. Ex.

5675. 'They brought him the present which was in their hand to the house' (ver.26)=insinuation as much as possible. . . 'Which was in their hand'=as much as possible.

6179. 'Put thy hand under my thigh' (Gen.xlvii.29)=a holy binding. . . 'The hand'=power.

6289. 'He took hold of the hand of his father' (Gen.

xlvi.17)=influx into the power of his obscure apperception. . . 'The hand'=power.

[A.] 6424. 'The arms of his hands are strengthened' (Gen.xlix.24)=the power of the forces of fighting. 'Arms,' and 'hands,'=powers . . . (here) of fighting, because it treats of combat.

6425. 'By the hands of the powerful Jacob' (id.)=by the Omnipotence of the Lord's Divine Human. 'The hands'=power; and, in the supreme sense, in which the Lord is treated of, Omnipotence. Refs.

6784. 'To deliver out of the hand of the shepherds' (Ex.ii.19)=that he prevailed over the power of falsity from evil. . . 'The hand'=power.

6854. 'I have come down to deliver them out of the hand of the Egyptians' (Ex.iii.8)=that He let Himself down to them to take them out of the power of the false scientifics . . . 'The hand'=power.

6908. 'And not with a mighty hand' (ver.19)=that the power of those who are of the Spiritual Church will not prevail against them. 'The hand'=power; therefore, 'not with a mighty hand'=the power which will not prevail.

6909. 'I will send My hand' (id.)=power from the Divine. 'The hand'=power.

6947. 'What is that in thy hand? And he said, A staff' (Ex.iv.2)=the power of the Lord's Divine Human. 'The hand'=power.

— The power which is signified by 'the hand,' is the power proceeding from the Lord's Divine Rational; but the power which is signified by 'the staff,' is the power proceeding from the Lord's Divine Natural. . . For a staff, like a foot, supports the body; and by the foot is signified the Natural. 'To lift up the hand'=power in the Spiritual; and 'to lift up the foot'=power in the Natural; and because it is so, according to the elevations of the things in the internal sense, it is sometimes said to Moses, when he was to do miracles, that 'he should lift up the hand;' and sometimes, that he should 'lift up the staff.'

6952. 'Put forth thy hand, and take hold of its tail' (ver.4)=the power of elevating from the ultimate of the Sensuous. 'The hand'=power.

6960. 'Put thine hand into thy bosom' (ver.6)=the appropriation of truth. 'The hand'=power.

6963. 'His hand was leprous as snow' (id.)=the profanation of truth. 'The hand'=power; and truth, because spiritual power consists in truth.

7011. 'Thou shalt take this staff in thine hand' (ver.17)=Divine power in them. . . By 'the hand' is signified spiritual power; and by 'the staff,' natural power. As there is nothing of power in the Natural except from the Spiritual, so there is not in a staff unless it is in the hand; and therefore it is said that he should 'take it into his hand,' 'The hand,' when predicated of the Lord, =the power proceeding from His Divine Rational; and 'the staff,' power proceeding from His Divine Natural.

7030. 'See all the portents which I have put in thine hand' (ver.21)=the means of power from the Spiritual then. . . 'The hand'=spiritual power.

7188. 'Because with a strong hand he shall let them

go' (Ex.vi.1)=that with all force and power they will flee from them. 'A strong hand'=all force and power. 'The hand'=power.

7211. 'I will bring you to the Land as to which I did lift up my hand . . .' (ver.8)=elevation to Heaven from Divine power. . . 'To lift up the hand,' when said of Jehovah, =from Divine power. 'The hand'=power.

7276. 'I will send my hand upon the Egyptians' (Ex.vii.4)=that therefore they shall be compelled by Divine power. 'The hand'=power; and when Jehovah speaks of Himself, and says 'His hand,' it =Divine power.

7281. 'In stretching out My hand upon the Egyptians' (ver.5)=when they observe the Divine power in themselves. 'The hand,' when said of the Divine, =Divine power.

7309. 'The hand' (ver.15)=power, but spiritual power, from which is the natural power which is 'the staff.'

7322. 'To take a staff and stretch out the hand' (ver.19)=to exercise spiritual power through the Natural.

7382. 'Stretch out thine hand with thy staff' (Ex.viii.5)=the power of internal truth through external truth. 'The hand'=spiritual power, which is of internal truth; and 'a staff'=natural power, which is of external truth. 7385.

7442<sup>3</sup>. 'Wash . . . also my hands and my head' (John xiii.9) . . . By 'the hands' are signified the interiors of the Natural.

7502. 'The hand of Jehovah being upon anyone'=a plague or punishment; for 'the hand'=power; and 'the hand of Jehovah,' Omnipotence.

7545. 'I might put forth my hand' (Ex.ix.15)=that the communication might be taken away. 'The hand'=power; 'the hand of Jehovah,' Omnipotence; therefore 'to put forth the hand'=to show power; and, from Omnipotence, to do it.

7568. 'Stretch out thine hand towards heaven' (ver.22)=the advertence and approach of Heaven. 'To stretch out the hand'=to advert to . . .

7619. 'By the hand of Moses' (ver.35)=by the medium of the law from the Divine. 'By the hand of anyone'=mediately. . . The reason 'to speak by the hand of anyone'=by his means, or mediately, is that by 'the hand' is signified power; thus, by the hand of anyone, vicarious power, which is the same as mediately; for what is done mediately, is done through the power of another in one's self. Ill.

7620. I saw a certain hand, which did not hold this flaming object, but to which it adhered; at first on the back, afterwards on the palm; and thence it played round the hand . . .

7622. The hand, to which the flaming object adhered, =life and its power.

— Their celestial love . . . was signified by the flaming object which adhered to the hand.

7673. 'Stretch out thine hand' (Ex.x.12)=the dominion of power . . . because power is in the hand or arm when it is stretched out. Therefore, when it is said of Jehovah, that He stretches out His hand, or His arm, there is signified unlimited or infinite power in act. Ill. 7710.

7726. 'To give into the **hand**' (ver.25)=to leave; for by 'the **hand**' is signified power; therefore by 'to give into the **hand**,' is signified to deliver into their power, thus to leave.

7847. The lintel and the posts=the same as the forehead and the **hands** with man. —<sup>3</sup>, Ill.

7865. 'Your staff in your **hand**' (Ex.xii.11)=as to the means. Ex.

8066. 'It shall be to thee for a sign upon thine **hand**' (Ex.xiii.9)=that it shall be perpetually in the will. . . 'The **hand**'=power; here, the will; because all action and power of action which is done by the **hand**, proceeds from the will. 8090.

8069. 'The strong **hand** of Jehovah' (ver.9)=the Divine power of the Lord. 8084.

8153. 'The sons of Israel went forth with a high **hand**' (Ex.xiv.8)=when yet, by the Divine power, they were free from their endeavour to subjugate them. . . 'A high **hand**'=Divine power; for by 'the **hand**' is signified power; and by 'high,' what is Divine.

8183. 'Stretch out thine **hand** upon the sea' (ver.16)=the dominion of power where is the Hell of falsity from evil. 'To stretch out the **hand**'=the dominion of power. 8222.

8236. 'To save from their **hand**' (ver.30)=to be protected from the violence of those who are in falsities from evil.

8238. 'Israel saw the great **hand** which Jehovah did upon the Egyptians' (ver.31)=the acknowledgment of the Omnipotence of the Lord. . . 'A **hand**, great,' 'strong,' 'robust,' 'high,' when said of Jehovah,=Omnipotence.

8295. 'My **hand** shall drive them out' (Ex.xv.9)=that from power Heaven will be destroyed. . . 'The **hand**'=power.

8330. 'Thy **hands**, O Lord, have prepared a sanctuary' (ver.17)=Heaven, where are those who are in the truth of faith from the Lord. . . 'Thy **hands** have prepared'=that it is from the Lord. The reason it is said of the sanctuary, that '**hands** have prepared it,' is that '**hands**' are said of truth; and=power.

8555. That they who are in the truth and good of faith conquer when they look upwards to the Lord, and that they yield when they look downwards, is represented by the sons of Israel conquering when Moses kept his **hands** raised, and by their yielding when he let them down. 8604. 8606.

8599. 'The staff of God in my **hand**' (Ex.xvii.9)=that there is power thence. . . By 'a staff' is signified exterior power; and by 'the **hand**,' interior power; or, by 'a staff,' natural power; and by 'the **hand**,' spiritual power.

8608. 'The **hands** of Moses were heavy' (ver.12)=that the power of looking upwards to the Lord was deficient. 'The **hands**'=the powers which are of faith.

8614. 'His **hands** were firm' (id.)=the strength of power then. 'The **hands**'=power.

8625. 'Because the **hand** is against the throne of Jah' (ver.16)=because they want to do violence to the Lord's Spiritual Kingdom.

8764. 'The likeness of the **hands** of a man under their wings' (Ezek.i.8)=the Omnipotence possessed by Divine truth; because 'the **hands**'=power; and, in the supreme sense, Omnipotence, when attributed to the Lord.

8798. 'A **hand** shall not touch it' (Ex.xix.13)=that those who by any self-confidence infuse themselves. . . 'A **hand**'=power; hence, also, self-confidence.

8910. 'The concupiscence of falsity is meant by 'the right **hand** scandalizing' (Matt.v.30) . . . For 'the **hand**' corresponds to the power which is of truth; the right **hand**, to the power of truth from good; in the opposite sense, to the power of falsity from evil.

9019. 'Found in his **hand**' (Ex.xxi.16)=still the acknowledgment of the truth of faith. 'To be found in the **hand**,' when said of the truth of faith,=acknowledgment; for when it is acknowledged with some faith it is found with him. 'In his **hand**'=with him.

9035. 'If he dies under his **hand**' (ver.20)=so that it is extinguished under his view. . . 'Under his **hand**'=under the view; for 'the **hand**'=the power which is of spiritual truth; thus which is of the view; for the view is effected from that truth, and is apperception . . .

9053. 'A **hand** for a **hand**' (ver.24)=if anything of the power of spiritual truth (was injured by them). 'The **hand**'=the power which is from truth. Refs. And that it=the power from spiritual truth. Refs.

9133. 'If in finding there be found the theft in his **hand**' (Ex.xxii.4)=if there be any residue of truth and good through which restoration may be made. . . 'In his **hand**'=in his power. . . 'In his **hand**'=also what is with him. . . because by 'the **hand**' is signified power; and whatever is in anyone's power is with him. Hence, also, by 'the **hand**,' and especially by 'the right **hand**,' is signified [the man] himself. From this it may be evident what is signified by 'to sit at the right hand of the Father' . . . that it=to be everything with the Father; thus to be Himself.

9155. 'Whether he hath put his **hand** to the work of his companion' (ver.8)=whether he has entered into it; (for) 'whether he hath put his **hand**'=whether he has made good of his own jurisdiction and power. . . 'The **hand**'=power. 'That which is in the **hand**'=that which is with anyone, and in anyone.

9249. 'Thou shalt not put thine **hand** with the wicked' (Ex.xxiii.1)=no obedience to malignities. 'To put the **hand**'=obedience; for by 'the **hand**' is signified power; and also, what is with anyone; thus one's self so far as one is able. Refs. Therefore, 'to put the **hand** with anyone'=to make one with him; which, when it is done from malignity . . . =to obey; for malignity persuades and leads.

9342. 'I will give into your **hand** the inhabitants of the land' (ver.31)=command over evils. 'To give into the **hand**'=to conquer and command.

9410. 'He sent not his **hand**' (Ex.xxiv.11)=that truth is not there in its power. 'The **hand**'=the power which is through truth . . . All the power of truth is from good; thus through good from the Lord.

9638. 'Two **hands** [tenons] shall be to one board'

(Ex.xxvi.17) = the power thence; namely, through truth from good. 'The **hand**' = power . . . and all power is through truth from good.

[A.] 9714<sup>7</sup>. 'The work of their **hands**' = from Own intelligence.

9836<sup>2</sup>. Hence it is that the **hands** and arms, and also the soles and feet, correspond to the ultimates of Heaven. In ultimates consists power . . .

9955. 'Thou shalt fill their **hand**' (Ex.xxviii.41) = a representative of the Lord as to the truth of faith. To fill the **hand** of Aaron and his sons = to inaugurate to represent the Lord as to the Divine truth which is of faith; for by 'the **hand**' is signified the power which is of truth from good; and therefore 'the **hand**' is predicated of truth. Refs.

10019. 'Thou shalt fill the **hand** of Aaron, and the **hand** of his sons' (ver.9) = inauguration to represent the Divine power of the Lord through Divine truth from Divine good. . . There were two things by which the inauguration into the priesthood took place: anointing, and the filling of the **hand** . . . and by the filling of the **hand** there took place inauguration to represent the Lord as to the Divine truth from Divine good, and thus power; for by 'the **hand**' is signified power; and 'the **hand**' is predicated of the truth which is from good; because all power is of truth from good. . . And as the head and the whole body exercise their power through the **hands**; and power is what is active of life with man, therefore by 'the **hand**' is also signified whatever is with man, thus the man himself in so far as he is acting; from which it may be evident what is signified by 'to fill the **hand**.'

—<sup>2</sup>. The process of the filling of the **hand**. Des.

10023. 'Aaron and his sons shall lay their **hands** upon the head of the bullock' (Ex.xxix.10) = a representative of the reception of good and truth in the natural man. 'To lay on the **hands**' = to communicate what is one's own to another. The reason it also = reception, is that what is communicated is received by the other. . . The reason 'to lay on the **hand**' = communication and reception, is that 'the **hand**' = power, which, being what is active of life, by 'the **hands**' is also signified whatever is with a man, thus the whole man in so far as he is acting. . . Hence it is evident what was signified by the laying on of **hands** with the Ancients; namely, the communication and transference of that thing which is being treated of, and also the reception by the other; whether that thing be power, obedience, blessing, or testification.

—<sup>2</sup>. That by the laying on of **hands** is signified power. Ill.

—<sup>1</sup>. 'To lay on the **hand**,' here, = the communication and transference of the power which Moses had, and its reception by Joshua.

—<sup>3</sup>. That the sons of Israel laid their **hands** upon the Levites, signified the transference of the power of ministering for them, and its reception by the Levites, thus separation. And that the Levites laid their **hands** upon the head of the bullocks, signified the transference of that power to Jehovah. . . Therefore it is said that thus they were separated from the midst of the sons of Israel, and were for Jehovah.

—<sup>4</sup>. The laying of the **hands** upon the he-goat, signified the communication and transference of all the iniquities and sins of the sons of Israel, and the reception of them by the he-goat. Further ill.

—<sup>9</sup>. The reason such things are signified by the contact which is effected by means of the **hands**, derives its origin from the representatives in the other life. . . Those there who mutually touch each other, communicate the state of their life to the other; if this is done by means of the **hands**, the whole of the life is communicated; because by the **hands** . . . from the correspondence, there is signified power, which is what is active of the life; thus there is signified whatever is with him.

10130<sup>6</sup>. The reason the touch of the **hand** = also communication, transference, and reception, is that the activity of the whole body is collected into the arms and **hands**. . . Hence it is that 'the arms,' 'the **hands**,' and especially 'the right hand' = power . . . and hence 'the **hands**' = whatever is with a man, thus the whole man in so far as he is acting.

10186. For the horns of the altar relate to the arms and **hands** with man, by which is also signified truth in its power in the ultimates. Refs.

10241. 'His **hands** and his feet' (Ex.xxx.19) = the interiors and exteriors of man. . . The reason 'the **hands**' = the interiors, is that the higher things of the body extend themselves into the **hands**, and are there terminated. Hence 'the **hands**' = whatever is with man; and also his power. But when both 'the **hands**' and 'the feet' are mentioned, there is signified whatever is in the internal and also in the external man, or spiritual and natural things. Hence it is, that 'to lift up the **hand**' = power in the Spiritual; and 'to lift up the foot,' power in the Natural. Moreover, by the extremes of man are signified all things of him; and the extremes are the **hands** and feet.

10405. 'He took them out of their **hand**' (Ex.xxxii.4) = things favouring their proprium; (for) 'to take out of the **hand** of anyone' = to take such things as are his, thus which are of proprium, or which favour proprium; for by 'the **hand**' is signified the power or ability of man; and thence whatever is of him.

10406<sup>11</sup>. 'The work of the **hands**' = what is from the proprium of man. . .

10436. 'With great power-*virtute*, and with a strong **hand**' (ver.11) = from Divine power.

10493. 'Fill ye your **hand** to-day to Jehovah' (ver.29) = what is communicative and receptive of Divine truth in the Heavens. 'To fill the **hand** to Jehovah' = a representative of the Divine power of the Lord in the Heavens through the Divine truth proceeding from His Divine good; and what is communicative and receptive thereof there; here, what is communicative of Divine truth with the Heavens by representatives. . .

10690. 'The two tables of the testimony were in the **hand** of Moses' (Ex.xxxiv.29) = a representative of the Word. . . 'In the **hand** of Moses' = a representative of it; namely, of the Word.

H. 65. The Ultimate. . . Heaven forms. . . also the arms down to the fingers; for the arms and **hands** are ultimates of man, although at the side.

96<sup>o</sup>. They who are in the arms and **hands** are in the power of truth from good.

97. Hence . . . by 'the arms,' and 'the **hands**,' is signified the power of truth.

W. 59. Hence the created universe is 'the work of the **hands** of Jehovah' . . . that is, the work of the Divine love and the Divine wisdom ; for these are meant by 'the **hands** of Jehovah.'

220. As the whole, or the body, has determined its powers chiefly into the arms and **hands**, which are ultimates, therefore by 'the arms' and '**hands**,' in the Word, is signified power ; and by 'the right hand,' higher power. As the evolution and putting forth of the degrees into power is of this kind, therefore from the action alone which is made with the **hands**, the Angels who are with the man, and in the correspondence of all things belonging to him, know his quality as to understanding and will, and also as to charity and faith, and thus as to the internal life of his mind, and as to the external life which is derived from it in the body. I have often wondered that the Angels have such Knowledge from the mere action of the body through the **hands** ; but it has sometimes been shown by living experience ; and I have been told that it is from this that inaugurations into the ministry are performed by the laying on of **hands** ; and that to touch with the **hand**=to communicate ; besides other like things.

P. 151<sup>2</sup>. 'To wash the head and the **hands**' (John xiii.)=to purify the internal man ; and 'to wash the feet'=to purify the external man.

R. 55. 'He placed His right **hand** upon me' (Rev. i. 17)=life then inspired by Him. The reason the Lord placed His right **hand** upon him, is that communication is effected by the touch of the **hands**. The reason is that the life of the mind and thence of the body puts itself forth into the arms, and through them into the **hands**. It is from this that the Lord resuscitated to life and healed by the touch of the **hand**. III. E. 79.

457. 'They did not perform repentance from the works of their **hands**' (Rev. ix. 20)=that neither did they shun their Own things . . . as sins. The reason why by 'the works of a man's **hands**' are signified the man's Own things . . . is that by 'the **hands**' are signified in sum the things which proceed from the man ; for the forces of his mind and of his body thence are determined into the **hands**, and are there terminated ; and therefore by 'the **hands**,' in the Word, is signified power.

—<sup>2</sup>. By 'the works of man's **hands**,' in the natural sense, are meant graven images, etc. ; but in the spiritual sense, by them are signified evils and falsities of every kind, which are the things proper to man. III.

463<sup>o</sup>. The two **hands** are ultimates of man. Are there not interior things which are continued thither ? They are from the head through the neck, also through the breast, shoulders, arms, and forearms ; and there are the innumerable muscular textures . . . fibres . . . nerves and blood-vessels, and the many connections of the bones with their membranes and ligaments. Does man know anything concerning these ? and yet his **hands** operate from all these things.

474. 'To lift up his **hand** unto heaven' (Rev. x. 5)=attestation. E. 607.

634. 'To receive the mark upon the forehead and upon the **hand**' (Rev. xiv. 9)=to receive it in love and faith, and to confirm one's self in it ; and as they who confirm themselves in this love and faith also live according to it, this also is meant. E. 886.

M. 16. They folded their **hands**, and whispered votive praise . . .

79<sup>o</sup>. Then we stretched out our **hands**, and lo ! the (serpents invaded the city).

91. From her application, which is to such things as are works of the **hands** . . .

261<sup>o</sup>. It was said to me from Heaven, Examine these three universals . . . and afterwards we shall see them in your **hand**. It was said in the **hand**, because all things which a man examines with the understanding, appear to the Angels as if written on his **hands**.

314<sup>o</sup>. He who knows the influx of successive order into what is simultaneous, may comprehend the reason why the Angels can see in the **hand** of a man all the thoughts and intentions of his mind : and also, why wives, from the **hands** of their husbands upon their own bosoms, feel their affections. . . The reason is, that the **hands** are ultimates of man, into which are determined the cogitations and conclusions of his mind, and there make what is simultaneous : and therefore it is said in the Word that 'it is written on the **hands**.'

396<sup>o</sup>. The reason communications of the mind are effected through (the sense of touch), is that the **hands** are ultimates of man, and his primes are in the ultimates simultaneously . . . Hence it is that Jesus touched little children . . . and that He healed the sick by the touch ; and that they were healed who touched Him. Hence, too, it is, that inaugurations into the priesthood at this day are effected by means of the laying on of **hands** . . .

T. 136<sup>o</sup>. I said, Beware, perhaps a **hand** may appear from Heaven, which . . . strikes an incredible terror . . . and which has been to me a confirmation that 'the right hand of God'=Omnipotence. Scarcely was this said, when a **hand** was seen stretched out under Heaven . . .

D 1373a. His **hands** appeared to be loose from his body ; first his left **hand** . . . He complained that he had lost his **hand**. After some time, his right **hand**, in like manner. I was told that if he did not receive his **hands** . . . he would still trust in his own power . . .

2985. One said that this is not a phantasy, because he feels his **hand** touching it . . . But his **hand** can be taken away from him, and a new one can be in its place ; nay, many **hands** can be added to him, and he know no otherwise.

2996. They led my **hand** to write thus.

3963. They were not permitted to touch others through my **hands**.

4093. On a certain one who touched my **hands**.

— . On folding my **hands** with a certain person, I perceived that as it were it was not I who folded them, but another. There was a certain one who said that he

felt exactly as if he were folding the **hands**, in my place ; so that . . . he then possessed my **hand** with its touch.

[D.] 4362<sup>e</sup>. It was given to liken them to his arms or **hands** . . .

4364. Ratiocinators are the arms and **hands** of evil Spirits . . .

4420. I perceived . . . that they thought themselves to be altogether in the world . . . I touched their **hands** in that state . . . But they were grievously punished . . .

4820. When I was writing . . . every word and syllable . . . was perceived by the celestials, and as it were spoke to them. This is effected by the affection in which the man is being communicated to the **hand**, or being in the **hand** ; for the **hand**, being power, is the man himself. Hence it is evident in what manner the Word was inspired . . . Hence it is, that, in writing, the **hand** was circumstanced according to the affection . . . and the obscurity with me.

5647<sup>e</sup>. The book was instantly taken away by another upon a mountain . . . They said that this is done by putting one's self in the state of another . . . and that when this is done they merely stretch out the **hand**, which is the sign.

5742. At last there appeared as it were a **hand** stretched out by the Lord, over the Heavens, and then commenced the combat . . . between Michael and the dragon.

6094. That in the touch of the **hand** there is affection from thought.

— . It has been made known to me by living experience that in the touch of the **hand** there is affection with thought. I touched an Angel with my **hand** ; and the Angel said that from the mere touch he felt my affection with my thought. Hence it is evident whence it is that they are in works in the Spiritual World ; because the thought is determined . . . through the **hand** into works ; and why the Lord touched many ; and also why, by means of the touch of the **hands** upon the head, inaugurations take place into the priesthood.

E. 72. 'To have in His right **hand**' (Rev. i. 16) = from Himself ; for 'the **hand**' = power ; and thence whatever is with him ; thus, also, whatever is from Him. The reason 'the right **hand**' is mentioned, is that 'the right **hand**' = the power of good through truth.

79<sup>o</sup>. The reason 'to touch with the **hand**' = to communicate and to transfer into the other, is that all the power of the man is transferred from the body into the **hands** ; and therefore what the mind wills that the body should do, the arms and the **hands** do. Hence it is that 'the arms,' and 'the **hands**,' in the Word, = power. Refs. But this power is natural power . . . Spiritual power is to will the good of another, and to will to convey to another as far as possible what belongs to one's self. This power is what is signified by 'the **hand**' in the spiritual sense ; and its communication and transference are signified by 'to touch with the **hand**.' Ill.

—<sup>4</sup>. Because 'to touch,' and 'to lay on **hands**' = to communicate and transfer into another what appertains

to one's self, it has been customary in the Churches from ancient times to lay **hands** upon the head of those who are being inaugurated and blessed. Ill.

283<sup>13</sup>. 'The likeness of **hands** under the wings' = the power of Divine truth.

298<sup>14</sup>. 'The right **hand**, and the right foot' = intelligence and the power of truth from good in the internal and in the external man.

324<sup>22</sup>. 'The works of the **hands**' = the things which are from Own intelligence. 355<sup>29</sup>.

339<sup>27</sup>. 'The **hands**,' and 'the fingers' = power, and thence all things with them which they are able for.

340<sup>10</sup>. 'Clean in **hands**' (Ps. xxiv. 4) = those who are in truths from faith.

—<sup>13</sup>. 'The labour of the **hands**' = the study of life.

376<sup>37</sup>. 'The deed of His **hands**' is said of the truths of doctrine.

427<sup>3</sup>. That they should 'bind them upon their **hands**' representd ultimates ; because the **hands** are the ultimates of the forces of man's soul ; thus 'upon the forehead and upon the **hand**' = in primes and in ultimates ; and the prime and the ultimate = all things.

458. 'The **hands**' = power, and thence all ability with man.

475<sup>4</sup>. 'To wash the **hands** and the feet' = to purify the natural man.

513<sup>19</sup>. That the Lord glorified His Human even to its ultimate . . . He manifested by His having showed His **hands** and His feet . . . By the **hands** and the feet are signified the ultimates of man. 619<sup>15</sup>.

577<sup>11</sup>. 'To place the **hands** upon the head' (2 Sam. xiii. 19) = that there was not any intelligence.

585<sup>4</sup>. That 'the works of the **hands**' = such things as man thinks, wills, and does from proprium. Ill.

—<sup>12</sup>. 'The works of the **hands**,' when attributed to Jehovah, = man reformed or regenerated ; also the Church ; and, in special, the doctrine of truth and good. Ill.

600<sup>8</sup>. 'The right **hand**' = all that which is of the will, and thence of the affection.

617<sup>6</sup>. 'To eat the labour of his **hands**' = the celestial good which man receives from the Lord through a life according to Divine truths ; and acquires as it were by his own labour and study.

627<sup>10</sup>. 'To enter into the **hand**, and pierce it' = to destroy all intellectual power, and to see and seize on mere falsities for truths.

684<sup>22</sup>. 'The **hand**' = the Omnipotence of truth from good ; and 'the arm,' the Omnipotence of good through truth.

701<sup>3</sup>. He who hangs down his **hands**, and awaits influx, receives nothing.

—<sup>5</sup>. 'To take hold of the **hand** and guard' (Is. xlii. 6) = from Divine Omnipotence which the Hells cannot resist.

778<sup>11</sup>. They who act against these things from purpose, which is meant by 'to do with a high **hand**' (Num. xv. 30).

820<sup>7</sup>. 'To stretch out the hands' (John xxi.18)=not to be in that freedom; for 'the hands'=the power of truth from the understanding and perception of it; and 'to stretch out the hands'=not to have this power; and therefore neither the power of thinking and seeing truth.

839. Hence it is that by the Angels of the Third Heaven the quality of a man is known . . . from the touch of his **hand**, etc.

886. 'To receive the mark upon the hand' (Rev. xiv. 9)=to acknowledge the falsities of that faith as truths of the Church; for 'the hands' are said of truths.

977<sup>3</sup>. They who hang down their **hands**, awaiting influx . . . remain in the state of their evil; and hang down their **hands** to eternity.

D. Wis. vii. 5<sup>3</sup>. Manual works—*operae manuarum*.

### Handful. *Pugillus*.

A. 2177<sup>3</sup>. That they should take 'a **handful**' (Lev. vi.15) represented that they should love with all their forces, or with all their soul; for 'the hand' or 'palm' =power; hence, also, a **handful**.

E. 373<sup>4</sup>. Just ordination and estimation of all things in Heaven and the Church, according to the quality of their good and truth, are described (Is. xl.12), by measures. The measures, here, are 'a **handful**,' etc.

629<sup>10</sup>. By 'a **handful**,' etc. (Is. xl.), is signified the like as by 'measures;' and also as by 'the hand;,' namely, the quality of a thing; and Own power.

1057<sup>3</sup>. *Pugillare* occurs.

**Handful.** See SHEAF—*manipulus*.

**Handicraft.** See under ARTIFICER.

**Handiwork.** See under WORKMAN—*opifex*.

**Handle.** *Ansa*.

See HILT.

A. 2143<sup>2</sup>. Which give the occasion and the opportunity . . . 10356<sup>2</sup>.

T. 374<sup>2</sup>. Not only the reasons, but also the occasions . . .

D. 2849<sup>e</sup>. An occasion to think and speak. 4762.

4648. That he might have a **handle** for doing evil to them. D. Min. 4727.

**Handle.** See HOOK—*ansula*.

**Handmaid.** See MAIDSERVANT.

**Hang.** *Pendere*.

**Hanging down.** *Pendulus*.

A. 1857<sup>3</sup>. To **hang** both ways is not allowed.

2449<sup>3</sup>. Lest they should **hang** between evils and goods. 4424.

3116<sup>e</sup>. He would then **hang** between Heaven and Hell. 5433<sup>2</sup>. 5835<sup>2</sup>. 7039<sup>e</sup>. 7180.

9186. 'He shall **pay** silver according to the dowry of virgins' (Ex. xxii.17)=other truth consenting in its place. . . 'To **pay**'=substitution in the place of the

former; for he who **pays** a dowry, and does not take the virgin, gives something else for her.

9933. It thus **hung** from it, and was tied to it; and 'to be tied to,' and 'to **hang**,' in the spiritual sense, = to inflow; because all conjunction in the Spiritual World . . . is effected by means of influx.

10122<sup>e</sup>. That the whole man be either in Heaven or in Hell, and may not **hang** between the two; that is, with his eye look to the things of Heaven, and with his heart to the things of Hell. See W. 397.

W. 399<sup>e</sup>. As the subsidiary life of the body depends on the heart alone . . .

R. 313<sup>2</sup>. By 'tekel,' or 'to **weigh**—*appendere*,' is signified to know its quality as to good.

T. 133. On the idea of God . . . everything of the Church depends.

206. On which faith each and all things of the present Church depend.

383. He would become like one **hanging** in the air.

D. 3370. I saw human bodies . . . **hanging** down and inanimate. 3912<sup>e</sup>.

4265. He appeared **pendent** in the midst . . .

4453. He was held **hanging** in that flame . . .

4468<sup>2</sup>. She appeared **pendent**, like a kind of spectre.

4515. She was not yet ripe; which they found out by the fact that she **hung** like something aerial; and was thus carried to and fro.

4564<sup>2</sup>. In the life of the body they had thought nothing steadily; but had **hung** both ways . . .

E. 373<sup>3</sup>. '**Weighed**—*appensus*—in the balances' (Dan. v.27)=estimation according to their quality; and judgment.

—<sup>4</sup>. 'To **weigh**—*appendere*' (Is. xl.12)=to estimate and ordinate according to their quality.

**Hang.** *Suspendere*.

**Hanging.** *Suspensio*.

A. 2410. Thus man would be held **hanging** between evil and good.

5044<sup>11</sup>. 'By their hand princes were **hung**' (Lam. v. 12)=that truths have been profaned; for the **hanging** of them represented the damnation of profanation; and because '**hanging**' represented this, it was commanded that when the people went a whoring after Baalpeor . . . that the princes should be **hung** before the sun (Num. xxv.4).

5156. 'And will **hang** thee upon wood' (Gen. xl.19)=rejection and damnation. . . For **hanging** upon wood was a curse; and a curse is rejection from the Divine, consequently damnation. That **hanging** upon wood was a curse. Ill.

— Therefore, unless those who had been **hanged** had been cast away before the evening (Deut. xxi.22, 23), it would have represented that evil was not rejected . . . That those who had been **hanged** remained until the evening, and no longer, see Josh. viii.29; x.26.

—<sup>e</sup>. With the Jewish nation there were two principal penalties, stoning and **hanging**. Stoning was on account of falsity; and **hanging** upon wood was on

account of evil ; and this because . . . 'wood'=good ; and, in the opposite sense, evil.

[A.] 7456<sup>2</sup>. The one penalty of death was stoning ; the other was **hanging** upon wood. There was stoning if anyone wanted to destroy the truths of worship which had been commanded ; and **hanging**, if anyone wanted to destroy the good of life. . . The reason those were **hung** upon wood who wanted to destroy the good which is of life, was that 'wood'=good ; and, in the opposite sense, the evil of cupidities.

9755<sup>15</sup>. 'To be **hanged** about his neck' (Matt. xviii. 6) = the shutting off and interreption of good and truth.

10652<sup>9</sup>. Therefore the penalty was the **hanging** of the heads of the people before the sun . . . (Num. xxv. ) ; for the sun of this world = the love of self ; and the **hanging** of them before it = the total extinction of celestial good.

D. 2322<sup>9</sup>. Their cupidities, etc. . . were now held as it were **suspended**, and restrained.

3085. That men and Spirits are . . . as it were **suspended** from the evil which is below. 3920.

E. 412<sup>25</sup>. 'The princes **hung** by their hand' = that all intelligence was rejected.

655<sup>4</sup>. See CROSS. —<sup>5</sup>.

1145<sup>9</sup>. There were two general penalties :—stoning and **hanging** upon wood ; stoning, on account of truth having been injured and destroyed ; and **hanging** upon wood, on account of good having been injured and destroyed : therefore, **hanging** upon wood was a curse (Deut. xxi. 23).

**Hang down.** See under HAND, and REMIT.

**Hanging.** See COVERING—*tegumentum*.

**Hanging.** *Tapete*.

A. 9743. 'The **hanging** for the court' (Ex. xxi. 9) = the truth of that Heaven. (For) 'curtains' = truths ; thus, also, the **hanging**.

9751. 'The **hangings** for the court' = the truths of the Ultimate Heaven. 9756. 9760.

9760<sup>e</sup>. Therefore the **hangings** of the wing towards the south = truths in light . . . and the **hangings** of the wing towards the north = truths in obscurity.

T. 797<sup>e</sup>. They adorned his chamber . . . with flowered **hangings**.

D. 1144. Represented . . . by the folding of a certain carpet, which is wont to lie under the feet ; and which is folded up when interior things do not as yet appear . . .

4029. There would then appear . . . like carpets or **hangings** most beautifully figured . . .

**Hannah.** *Channah*. A. 9325<sup>8</sup>.

**Happen.** *Accidere*.

**Accident.** *Accidentia*.

A. 6493. When something **happened** to me which appeared to be fortuitous, I was told by the Angels that it **happened** because such Spirits were present . . . And when anything prevails which is contrary to (the Providence of the Lord) things unfortunate **happen**.

7761. Natural good . . . may exist by things which **happen** . . .

W. 166<sup>e</sup>. A dead thing . . . may indeed in many ways be . . . changed by external **accidents** . . .

D. 224. That all evil, even **accidental-accidens**, comes from Hell.

— . The things which are . . . provided by God . . . with men who trust in themselves, and indulge the loves of self and of the world, are at once turned into evils ; and even into **accidents**.

2372. That whatever evil **happens**, even the least, comes from evil Spirits. (See EVIL SPIRIT, here.)

**Happen.** *Contingere*.

A. 5508<sup>2</sup>. See HAPPEN—*obvenire*.

—<sup>5</sup>. That things which **happen**, which otherwise are ascribed to chance or fortune, are from the Divine Providence, the Church does indeed acknowledge, but still does not believe . . .

5963<sup>2</sup>. They who are in the perception of the Lord's presence, are in the perception that each and all things which **happen** to them tend to their good . . .

6303. For when the Lord is with anyone, He leads him, and provides that all things which **happen**, whether they are sad or glad, befall him for good. This is the Divine Providence.

6337. 'I will tell you what will **happen** in the last of the days' (Gen. xlix. 1) = the quality of the state of the Church in that order in which it will then be. 'To tell what will **happen**' = to communicate and predict.

6485<sup>e</sup>. The good Spirits said that all things which **happen** are of Providence.

6494<sup>e</sup>. Still more is that (from the Spiritual World) which **happens** to man in respect to the changes in the course of his life.

6686<sup>2</sup>. Hence the less does (the Natural) perceive the things which **happen** which come forth with itself.

8480<sup>8</sup>. They who trust in the Lord continually receive good from Him ; for whatever **happens** to them, whether it appears as prosperous or as not prosperous, still is good ; for it conduces as a means to their eternal happiness : whereas they who trust in themselves, continually lead themselves into evil ; for whatever **happens** to them, even if it appears to be prosperous and happy, still is evil ; and therefore conduces as a means to their eternal unhappiness. Sig.

8717<sup>9</sup>. Thus they attribute to dead causes the things which **happen**—*res contingentes*.

9010. They who were of the Ancient Churches knew that . . . the things which **happen** ; that is, which appear to be chances, were of Providence.

—<sup>e</sup>. That things which **happen**, or chances, are of Providence. Refs.

H. 449. That I might retain . . . the things which **happened** ; and which **happen** to those who are being resuscitated from the dead.

W. 259. Whose externals have not been injured by some **accidents**.

P. 70. Chances and **accidents** are vain words.

D. 2419. How this happens ; that . . .

2421. It has sometimes happened to me . . .

2434. For all things which happen . . . are miracles . . .

2483<sup>e</sup>. All these series of . . . contingencies are contained in the first invisible seed.

2667. Whatever happens to him. —<sup>e</sup>.

2923. That all evils, even those which seem to man to be accidents, are from evil Spirits.

3180. It happened, when I was speaking with Spirits . . .

3667. Such things are contingent things, and are therefore of the Providence of the Lord ; which can never be penetrated. Scruples may be raised against them to eternity ; but still the Truth remains that they are contingent things, thus of the Providence of the Lord.

4008. Such contingent things (as those in a lottery) . . . cannot be explored in respect to their source. . . What (therefore) is there not in each and all other things, which can never be explored, because they are contingent things, or of Providence ?

D. Min. 4692. There is no necessity, because there are so many contingent things which carry man, in freedom, to things opposite. Examp.

4784. Hence it was evident whence . . . unforeseen things, which are supposed to be accidents, arise ; namely, from the Spirits who are continually endeavouring to destroy man . . .

### Happen. *Obvenire.*

A. 3062. 'Cause to happen before me to-day' (Gen. xxiv. 12) = Providence from eternity. 'To cause to happen' = to provide.

5508. 'They told him all the things which befel them' ((Gen. xlii. 29) = reflection from the good of that truth upon those things which had been provided hitherto. . . 'All the things which befel' = which were from Providence, or which had been provided.

—<sup>2</sup>. The reason 'the things which befel' = the things which were from Providence . . . is that everything which befalls, or happens—*contingens*, which otherwise is called fortuitous, and is ascribed to chance or fortune, is from Providence. Ex.

H. 533. When anything presents itself to him which he knows to be insincere and unjust . . .

### Happiness. *Faustitas, Faustum.*

#### Happy. *Faustus.*

#### Unhappiness. *Infaustum.*

See under BLESS—*beare*, where *faustitas* is rendered *joyousness*.

A. 2780. In a state of peace all celestial and spiritual things come forth ; and thence derive all their happiness, blessedness, and happiness—*felix*.

3260. It was customary with the Ancients to say, 'God bless, and thereby was signified . . . Be or may it be happy and happy. Hence it is that in a more remote sense by . . . Be happy and happy, is signified a beginning.

4529<sup>e</sup>. At last they were taken up to that Heaven, where they could scarcely subsist on account of the bliss of interior affection, for the bliss penetrated to the marrows, which, being as it were melted on account of the bliss, they began to fall into a holy swoon.

6478. When an Angel does good to anyone, he communicates also to him his own good, happiness, and blessedness. . . But as soon as the thought comes that he will communicate his own in order to obtain that influx of happiness and blessedness in himself, the influx is dissipated. . . Hence also it is evident that the Lord is in every single thing, for the Lord is such that He wills to give Himself to all ; hence is augmented happiness and blessedness with those who are His images and likenesses.

6481. The Divine Providence has for an end the eternal salvation of man, thus not his happiness in the world ; namely, wealth and eminence.

7007<sup>e</sup>. The glorying and gladness of the wicked is external, or of the body, which in the other life is turned into infernal unhappiness ; but the glorying and gladness of the good—*probi*—is internal, or of the spirit, which remains and becomes heavenly happiness. . . And since man places the Divine blessing in worldly goods and happinesses, therefore when he sees the contrary, he falls through his weakness into errors concerning the Divine Providence . . .

8165<sup>e</sup>. He is then brought into a state of hope . . . and also into happiness.

8717<sup>e</sup>. In like manner do those who place all happiness in worldly and bodily things ; namely, in honours and riches, and believe that these are the only Divine blessings . . .

9983. They love to do what is good, and thence perceive happiness. N. 151.

10409<sup>3</sup>. Such regard honours and riches as the only goods, thus as the only happinesses and felicities of man ; when yet they have an end with the life of man in the world ; but the goods, happinesses, and felicities which are given and provided for a man by the Divine are eternal . . . thus they are true blessings.

H. 396. The delights of the . . . spirit . . . are affections of good and truth, and interior happinesses.

W. 47. The essence of all love consists in conjunction ; nay, its life, which is called delight, pleasantness, deliciousness, sweetness, blessedness, happiness, and felicity.

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

M. 16<sup>2</sup>. Delights of the soul are in themselves imperceptible blessednesses ; but they become more and more perceptible as they descend into the thoughts of the mind, and from these into the sensations of the body ; in the thoughts of the mind they are perceived as happinesses ; in the sensations of the body as delights ; and in the body itself as pleasures ; from the latter and the former, taken together, is eternal happiness. T. 744<sup>2</sup>.

38. A spiritual man loves and desires inward con-

junction, and the **happineses** of the spirit therefrom; and he perceives these to be given with one wife, with whom he can be more and more conjoined into one perpetually; and the more he is thus conjoined does he perceive his **happineses** ascending in a like degree . . .

[M.] 59<sup>e</sup>. With the spiritual, the first state (of conjugal love) is the initiatio to perpetual **happineses** . . .

69. The inmost deliciousnesses of conjugal love, which are of the soul . . . are imperceptible . . . but in their descent become more and more perceptible; in the higher parts of the mind as **blessednesses**; in the lower parts of the mind as **happineses**; in the bosom as delights therefrom . . .

183<sup>r</sup>. These heavenly nuptial sports . . . from the soul insinuate themselves into the interiors of the mind under the form of peace and innocence; and into the exteriors of the mind under the form of **blessedness**, **happiness**, and **delight**; but into the bosom under the form of the deliciousnesses of inmost friendship . . .

213. With those who are in love truly conjugal, the **happiness** of dwelling together increases; but with those who are not in conjugal love, it decreases. Gen.art.

335. Thus except with one wife there cannot be the celestial **blessednesses**, the spiritual **happineses**, and the natural **delights**, which, from the beginning, have been provided for those who are in love truly conjugal. Gen.art.

371<sup>r</sup>. From this love is the **blessedness** of their souls, the **happiness** of their minds, the **delight** of their bosoms, and the **pleasure** of their bodies.

T. 43<sup>t</sup>. The third essential of the love of God, which is to bless others from itself, is acknowledged from the eternal life, which God gives to those who receive His love into themselves; and which is **blessedness**, **happiness**, and **felicity** without end. For as God is love itself, so also He is **blessedness** itself; for all love breathes forth **delight** from itself; and Divine love breathes forth **blessedness**, **happiness**, and **felicity** to eternity.

Ad. 950. Celestial goodnesses, and truly spiritual ones . . . which are called **felicities**; properly, **happineses**; for they actually come forth among those who are in the Heaven of the Messiah . . .

952. Infernal evils, which are **infelicities**; properly, **unhappineses** . . .

E. 695<sup>r</sup>. By 'reward' is properly meant that **delight**, **happiness**, and **blessedness**, which are in the love of good and truth . . .

1000<sup>t</sup>. Because they are interiorly always growing young, it follows that love truly conjugal is continually increasing and entering into its deliciousnesses and **happineses** . . . which are the deliciousnesses and **happineses** of the Inmost Heaven originating from the Lord's love towards Heaven and the Church . . .

1138<sup>e</sup>. The Lord (then) ascribes to man the good of His own life, which is attended with all **happiness** and **blessedness** . . . The perception is then reciprocal; grateful to the Lord . . . and **happy** to the man . . .

1159<sup>r</sup>. 'To be delicatied with fatness' = to be in **happiness** and **blessedness**.

1162. They who are of Babylonia do not know what **internal happineses** are, because they do not read the Word . . .

J. (Post.) 21<sup>e</sup>. Hence comes the **happiness** in marriages.

23<sup>r</sup>. That all their goods and **happineses** are from the Lord.

D. Love xviii<sup>r</sup>. All **delight**, **pleasure**, **pleasantness**, **happiness**, and **blessedness** . . .

xx. An Angel . . . inmosty in himself feels **blessedness** and **happiness** . . .

**Happiness.** *Felicitas.*

**Happy.** *Felix.*

See BLESS, DELIGHT, and JOY.

A. 32<sup>r</sup>. The universal Heaven is of love . . . Thence is all **happiness**, which is so great, that nothing of it can be described or even apprehended by any human idea. . . They perceive that all love . . . and thus all **happiness**, comes solely from the Lord.

54. The highest **happineses** and **delights** (of the Most Ancients) were marriages . . .

452. As he who is the least in Heaven has the greatest **happiness**, it follows that he is the greatest. . . What is it to be greatest, except to be most **happy**? H.40S. D.3120.

454. No **happiness** ever consists in being at rest, and in having **happiness** from that; for so everyone would want to have the **happiness** of others for the sake of himself; and when everyone did this, no one would have it. . . Without an active life, there is no **happiness** of life. The angelic life consists in use . . . for they perceive nothing more **happy** than (to perform these good offices), from which they perceive more **happiness** than can ever be described. . . Therefore, in use, and from use, and according to use . . . is angelic **happiness**. 2704<sup>e</sup>. H.403.

540. Almost all who come into the other life are ignorant of what heavenly **blessedness** and **happiness** is . . .

—<sup>2</sup>. They are taught that this is not truly heavenly **happiness** . . .

545<sup>e</sup>. So that the fibre is . . . alive with **happiness**.

549. The angelic state is such, that each one communicates his own **blessedness** and **happiness** to another . . . and therefore the more there are who constitute the Lord's Kingdom, the greater the **happiness** is . . . Hence it is that heavenly **happiness** is unspeakable. Such is the communication of all with each, and of each with all, when the one loves the other more than himself.

552. That all the joy and **happiness** in Heaven are from the Lord alone. (From experience.)

997. Hence it is, that according to the essence and the quality of the use, the Angels have **happiness** from the Lord.

1107<sup>e</sup>. Thus are they amended, and prepared to receive heavenly **happiness**.

1153<sup>r</sup>. The more a man acknowledges (that in himself there is nothing alive, and nothing good . . . and that

everything living and good is from the Lord) . . . the more he is in **happiness**.

[A.] 1392. The delights and **happineses** in the other life are wont to be communicated from one to many by a real transmission . . . Hence may be evident the quality of the **happiness** of those who love the neighbour more than themselves ; and who long for nothing more than to transfer their own **happiness** into others. This derives its origin from the Lord, who thus communicates **happineses** to the Angels. The communications of **happiness** are such continual transmissions, but without reflection that they are from such an active origin . . .

1422. All **happiness** to those who from the heart acknowledge the Lord. Sig. and Ex.

1470. There are two **happineses** in the internal man, to which correspond two delights in the external man ; the one is of good, the other is of truth ; celestial **happiness** and delight is of good ; spiritual **happiness** and delight is of truth . . .

1524. (As is the difference between the light enjoyed by Angels, and that enjoyed by Spirits, such is the difference between their joys and **happineses**;) for these correspond to the light.

1594<sup>3</sup>. In the love of self and its cupidities there is a certain flaring, and a delight thence which so affects the life, that the man scarcely knows but that eternal **happiness** consists in it ; and therefore many place eternal **happiness** in this, that after the life of the body they will become great . . .

1824<sup>e</sup>. In proportion as . . . in the affection of good and in the pleasure thence there is the good of love and of charity, in the same proportion there is . . . **happiness**.

1876<sup>e</sup>. Representatives most pleasant and beautiful from the **happiness** of mutual love . . .

2057<sup>2</sup>. Hence it is that (in Heaven) the **happineses** of all are communicated to each, and those of each to all. From this the heavenly form itself is such, that every one is as it were a kind of centre ; thus a centre of communications, and therefore of **happineses** from all ; and this according to all the differences of that love, which are innumerable ; and as they who are in this love perceive the highest **happiness** from the fact, that they are able to communicate to others that which inflows to them, and this from the heart, the communication is thus rendered perpetual and eternal ; in consequence of which the **happiness** of each one increases according to the increase of the Lord's Kingdom.

2130<sup>2</sup>. The more that come into Heaven, the greater is the blessedness and **happiness** of those who are in it ; because thus the unanimity is stronger.

2204<sup>e</sup>. Then by spiritual good worldly good is tempered, and thus afterwards has its **happiness** in it.

2284<sup>3</sup>. According to the quality and quantity of the remains ; that is, of good and truth in him, man enjoys blessedness and **happiness** in the other life . . .

2363. See BLESS—*beare*. 2434. 2574<sup>3</sup>. 2872. 3928. 3938. 4038<sup>3</sup>. 5639<sup>2</sup>. 5660<sup>2</sup>. 6138. —<sup>2</sup>. 6388. 6408. 8413<sup>e</sup>. 8455<sup>2</sup>. W.47. P.39. R.639. S52. M.16<sup>2</sup>. 180. 461<sup>e</sup>. T.43<sup>4</sup>. E.12.

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2551. See ANGEL. 2882<sup>e</sup>. 4027<sup>2</sup>. 5576. 6469. 6482<sup>e</sup>. 7038.

2654<sup>5</sup>. In Heaven . . . they are the **happiest** who desire others to be most **happy**, and themselves the least so.

2657<sup>6</sup>. This delight (in good and truth) with him . . . becomes blessed ; and in the other life **happy** . . .

2694<sup>2</sup>. What blessedness and **happiness** are, no one can perceive with exquisite sense, unless he has been in a state . . . of no **happiness**. Ex.

2718<sup>4</sup>. See DELIGHT—*juvendum*. 2889<sup>e</sup>. 3928. 3938<sup>5</sup>. 4776<sup>2</sup>. 5125<sup>e</sup>. 5365<sup>4</sup>. 5620<sup>9</sup>. 6388.

2729. Heavenly blessedness and **happiness** are in genuine conjugal love. 2731. 2736.

2734. They who . . . have had **happiness** in marriages from genuine conjugal love, also have **happiness** in the other life ; so that the **happiness** of the one life is with them continued into that of the other . . . I have been told that the most universal genera alone of the celestial and spiritual **happineses** thence derived, are indefinite in number.

2741. Thus is heavenly **happiness** changed into unclear delight.

2749. When anything delightful, blessed, and **happy**, comes to them from Heaven, it is turned into what is loathsome . . .

2780. See HAPPINESS—*faustitas*. 3260. 10409<sup>3</sup>. W.47. P.39. T.43<sup>4</sup>. Ad.950.

3186. Before this . . . (goods and truths) do not affect the man, or make him **happy** : the affection of love and of clarity, together with **happiness** . . . is given by the Lord when the man is being regenerated.

3539<sup>4</sup>. The **happiest** life is from love to the Lord and from love towards the neighbour ; because the Divine itself inflows into it : and the unhappiest life is from the love of self and the love of the world ; because Hell inflows into it.

3562<sup>2</sup>. Hence it is evident why the end makes man **happy** or unhappy in the other life . . .

3610<sup>2</sup>. When they are deprived of the life of the affection of self and of the world, then life inflows from the Lord . . . together with wisdom and **happiness** unspeakable . . . 3938<sup>5</sup>.

3612<sup>e</sup>. He would then know and perceive . . . Heaven in its form ; that is, in its beauty and **happiness**.

3816. The affection of good, or love to the Lord and towards the neighbour, has blessedness and **happiness** in it . . .

—<sup>2</sup>. (The affection of being **happy** a motive at first.)

3887. The more they will and long (to do good to others), so much the greater is their intelligence and **happiness** ; for in the other life everyone is gifted by the Lord with intelligence and **happiness** according to the use which he performs from the affection of the will.

3938<sup>3</sup>. The existence with man, Spirit, and Angel is to live ; and to live is his eternal **happiness**. The **happiness** of eternal life is that to which, in the supreme sense, eternity corresponds . . .

[A. 3938]<sup>9</sup>. As, in Heaven, it is the life of love to the Lord and of love towards the neighbour which makes all the sphere and the **happiness** of the life, they began to be tortured . . .

—7. As to the **happiness** of eternal life, the man who is in the affection of good and truth is not able to perceive it while he lives in this world ; but in its place, a certain delight. The reason is, that in the body he is in worldly cares, and thence in anxieties ; and these cause that the **happiness** of eternal life, which is within him, cannot at that time be manifested otherwise . . . yet still it is a delight in which there is blessedness, and in this **happiness**. To be content in God is such delight. But when man puts off the body, . . . then the **happiness** which had lain concealed in obscurity in his interior man, comes forth and reveals itself.

3939. 'Asher' . . . involves . . . the delight of the affections which corresponds to the **happiness** of eternal life. 4609.

4220. They who . . . have received Divine things . . . that is, His love towards the universal human race . . . in the other life are gifted with intelligence and wisdom, and with **happiness** unspeakable.

4320. The Lord wills to . . . give eternal **happiness** to everyone. 4735<sup>2</sup>.

4459<sup>5</sup>. He who is in mere external things, cannot possibly apprehend that heavenly joy consists in loving his neighbour more than himself, and the Lord above all things ; and that **happiness** is according to the quantity and quality of this love . . .

4464<sup>5</sup>. Internal things make them blessed and **happy** in the Kingdom into which they are about to come . . .

4529<sup>3</sup>. They who are in the intelligence and wisdom itself from which those (beautiful external things) come, are in such a state of **happiness**, that these things are among the slighter matters. (Shown by experiment.)

4721<sup>3</sup>. The Church which acknowledges faith alone . . . will wonder that anyone should assert that the **happiness** of the life after death, and the joy in Heaven, is the Divine which inflows into goodwill and doing good to others ; and that the **happiness** and blessedness thence surpass all perception ; and that the reception of this influx is impossible with anyone who has not lived the life of faith ; that is, who has not been in the good of charity. 4776<sup>2</sup>.

4783<sup>3</sup>. If they knew how much peace, joy, and **happiness** there are in charity, they would know what Heaven is.

4984<sup>e</sup>. (Thus) the truth of faith makes no one **happy** ; but the good of faith . . .

5002<sup>e</sup>. When external bonds are relaxed (in Heaven), they are . . . more interiorly in affection, and thence in freedom ; consequently, in blessedness, **happiness**, and joy.

5070. As **happiness** is adjoined to such life, eternal **happiness** is signified by 'life.'

5135<sup>5</sup>. In the spiritual life . . . there are no other possessions . . . than the **happinesses** of life which are from goods and the derivative truths.

5365<sup>e</sup>. Those who are in the marriage of good and

truth . . . have **happinesses—fausta**, and **happinesses**, of indefinite and unspeakable variety ; of which not even one is known to the world.

5552. The things in man which have the greatest life correspond to those Societies in the Heavens which have the greatest life, and therefore the greatest **happiness** . . .

5662<sup>3</sup>. Peace is the inmost of all **happinesses** and blessednesses . . .

5688<sup>e</sup>. The **happiness** itself of the Angels, is that in each thing (of the Word) it treats of the Lord ; for they are in the Lord. . . The regeneration of man, with its innumerable arcana . . . presents their **happiness** according to the application to the uses which relate to man's reformation.

5749<sup>2</sup>. For, in proportion as man is in the Truth, he is in the light in which are the Angels ; and in proportion as he is in that light, he is in intelligence and wisdom ; and in proportion as he is in intelligence and wisdom, he is in **happiness**.

5786<sup>e</sup>. They suppose that if the freedom (which is from proprium) were taken away from them, nothing of life would remain ; when yet life itself then commences ; and then comes delight, blessedness, and **happiness** itself, together with wisdom. 6325.

6388<sup>2</sup>. But this **happiness** vanishes as soon as they think of recompense ; for . . . they turn love towards the neighbour into love towards themselves ; and in proportion as they do this, the joy and **happiness** from Heaven cannot be communicated to them ; for they concentrate on themselves the influx of **happiness** from Heaven, and do not transmit it to others . . .

6389<sup>e</sup>. Thus they recede from humiliation ; and, in proportion as they recede from this, they recede from the state of the reception of blessedness and **happiness** through Heaven from the Lord.

6391. The works of good without recompense, that they are full of **happiness**. Sig. and Ex. . . 'That it is good' = that they are full of **happiness**.

—<sup>2</sup>. They who do goods merely from the end of recompense, cannot possibly know that in doing goods without recompense the **happiness** is so great that it is heavenly **happiness** : the reason is that they perceive what is **happy** in the delight of the love of self ; and, in proportion as a man perceives delight in this love, he does not perceive delight in heavenly love : for they are opposites. (Continued under DELIGHT—*juerendum*.)

6392. That in this **happiness** are they who are in the Lord's Kingdom. Sig. . . 'That they are pleasant' = the **happiness** which attends works of good without recompense.

—<sup>2</sup>. At this day very few know that in doing goods without the end of recompense there is heavenly **happiness** ; for they do not know that there is any other **happiness** than in being promoted to honours, in being served by others, in abounding with riches, and in living in pleasures. They are deeply ignorant that there is a **happiness** above these things, which affects the interiors of man ; thus that there is heavenly **happiness** ; and that this **happiness** is the **happiness** of

genuine charity. Inquire of the wise at this day, whether they know that this is heavenly happiness.

6393<sup>3</sup>. The 'recompense in the resurrection of the just' = internal happiness from doing well without recompense; which happiness they receive from the Lord when they perform uses . . .

7038. The Angels . . . have all happiness from uses . . . That, from Divine order, happiness is according to uses. Examps.

8063<sup>2</sup>. According to the sphere of extension in Heaven, everyone has intelligence and wisdom, and also happiness; namely, according to the quantity and at the same time the quality of it.

8114. I apperceived that (the Spirits of Jupiter) had a state of happiness still more interior; and that they were susceptible of receiving a state of happiness still more interior. This is apperceived by their interiors not being closed, but open to the Lord; for the more open the interiors are, the more susceptible they are to receive Divine good, and Divine happiness.

8478<sup>4</sup>. They who are in the stream of Providence are continually being carried to things happy; of whatever quality the means may appear; and they are in the stream of Providence who trust in the Divine, and attribute all things to Him . . .

8480<sup>3</sup>. They who trust in the Lord continually receive what is good from Him; for whatever happens to them, whether it appears prosperous, or not prosperous, is still good; for it conduces as a means to their eternal happiness: whereas they who trust in themselves continually induce what is evil on themselves; for whatever happens to them, even if it appears prosperous and happy, is still evil; and thence conduces as a means to their eternal unhappiness. Sig.

8481. Consequently, these two things (good and truth) in Heaven, are what make the happiness there.

8700<sup>e</sup>. The Divine wills nothing but good; namely the happiness of the good.

8717<sup>3</sup>. They do indeed say, when things succeed happily, that it is from God . . .

— Not considering, that the Divine blessing is to be happy to eternity . . . And therefore the Lord provides for the good . . . such things as conduce to the happiness of their eternal life . . .

8722<sup>2</sup>. Peace . . . is the esse of the happiness of those who are in good . . .

8747<sup>e</sup>. These things are the happiness of eternal life.

9210<sup>4</sup>. They are in the affection of good and truth, thus in the happiness which the Angels have . . .

9648<sup>e</sup>. When a man puts off bodily things . . . if he has lived a life of truth and good, he comes into intelligence and wisdom, and thus into the perception of all happinesses . . .

9666<sup>2</sup>. Hence it is that the Inmost Heaven is in wisdom and intelligence, and thence in happiness, above the Heavens which are below. The case is the same in each Heaven . . .

9961<sup>e</sup>. Perhaps he will be amazed, when he hears and thinks that in spiritual and celestial love, separate from

the love of self and of the world, there is an eternal happiness which is unutterable.

9984. Into this (love of doing good without the end of recompence) is insinuated by the Lord Heaven and eternal happiness.

10530<sup>e</sup>. The delight which is meant by heavenly joy and eternal happiness, is from no other source than the love of truth and good . . .

10722. Eternal happiness, which is also called heavenly joy, is with those who are in love and faith to the Lord from the Lord: this love and this faith have this joy in them: into it comes the man after death who has Heaven in himself; meanwhile it lies concealed and stored up in his Internal.

10723. In the Heavens there is a communion of all good things; the peace, intelligence, wisdom, and happiness of all are communicated to each one there; and those of each one are communicated to all . . .

10724. Those with whom there reign the love of self and the love of the world, do not know what Heaven is, and what the happiness of Heaven; and it appears incredible to them that happiness is possible in any other loves than these: when yet the happiness of Heaven enters in proportion as these loves are removed as ends: the happiness which succeeds on their removal is so great, that it surpasses all the apprehension of man.

H. 6. Those who placed the happiness of Heaven in glory and dominion.

18. The reason the Divine of the Lord in Heaven is love, is that love is the receptacle of all things of Heaven; which are peace, intelligence, wisdom, and happiness . . .

—<sup>2</sup>. The Spirits were let into a state of heavenly love . . . and thence spoke to me, saying that they perceived a more interior happiness than they could express in words.

34. All perfection increases towards the interiors . . . Angelic perfection consists in intelligence, in wisdom, in love, and in every good, and thence in happiness; but not in happiness without these; for happiness without these is external and not internal.

268. In the Heavens there is a communication of all things . . . the reason is, that heavenly love is such that it wills its own to be another's . . . from this comes the happiness of Heaven.

286<sup>e</sup>. By derivation from (peace) the Angels have all that is blessed, delightful, and happy; or that which is called heavenly joy.

370. In proportion as two married partners are in such conjunction . . . they are in intelligence, wisdom, and happiness; because the Divine good and Divine truth, from which come all intelligence, wisdom, and happiness, inflow principally into conjugal love. . . The conjunction of truth and good makes an Angel, and also his wisdom, intelligence, and happiness.

395. On heavenly joy and happiness. Gen.art.

397. The Divine love is to will the salvation and happiness of all from inmosts and fully. 399.

W. 431. In Heaven, all who do uses from the affection

of use, from the communion in which they are, become wiser and **happier** than others.

P. 37. That the more closely a man is conjoined with the Lord, the **happier** he becomes. Gen.art.

— The same things which have been said about the degrees of life and wisdom according to conjunction with the Lord, may also be said about the degrees of **happiness**; for **happineses**, or **blessednesses** and **delights**, ascend, as the higher degrees of the mind . . . are opened . . . and, after the life in the world, these degrees increase to eternity.

38<sup>e</sup>. These things are said, in order that it may be understood what is the **happiness** of Heaven; for everything is Known from its opposite.

39. Therefore the **happineses** (of Heaven) are inexpressible, but still they ascend in a like degree with wisdom. Their varieties are infinite; and each variety is unutterable . . . But these **happineses** enter as a man removes the concupiscences of the love of evil and falsity . . . For these **happineses** are the **happineses** of the affections of good and truth; and the concupiscences of the love of evil and falsity are the opposites. The **happineses** of the affections of the love of good and truth begin from the Lord, thus from the inmost; and they thence diffuse themselves into the lower things, even to the ultimates; and so they fill an Angel, and make him as it were all deliciousness. Such **happineses**, with infinite varieties, are in every affection of good and truth, especially in the affection of wisdom.

41. But this **happiness** rarely manifests itself in the world; because the man is then in a natural state; and the Natural does not communicate with the Spiritual by continuity, but by correspondences; and the latter communication is not felt, except by a certain rest and peace of mind, which takes place especially after combats against evils. But when a man puts off the natural state, and puts on the spiritual state . . . then the **happiness** described above successively manifests itself.

123. That it is the continual of the Divine Providence of the Lord to conjoin man with Himself and Himself with him, in order that He may be able to give him the **happy things** of eternal life; which cannot be done, except in proportion as evils with their concupiscences are removed. Gen.art.

250. The worshipper of self and of nature believes dignities and wealth to be the highest and the only **happineses** . . .

—<sup>2</sup>. Is one person more **happy** than another? . . . Are (the great) from their dignities in a greater degree of **happiness** than those who are in . . . the least dignity? . . . The latter are able to be in a greater degree of **happiness** when it is well with them, and they are content with their lot . . .

254<sup>4</sup>. A peasant is able to be in the highest joy . . . He would be oppressed at heart, if, like a king, he were clothed in crimson . . . From which it is evident that there is heavenly **happiness** for those who are last as well as for those who are first; for each in his own degree; thus also for those who are outside the Christian world, provided they shun evils as sins against God.

330<sup>3</sup>. The reason there are those who are not saved, is

that the Divine love wills that man should feel in himself the **happiness** and blessedness of Heaven . . . and this cannot be, unless it should appear to man that he thinks and wills from himself . . .

R. 189. 'That no one take thy crown'=lest wisdom perish, from which is eternal **happiness**.

526. 'To give a reward to His servants the prophets and the saints'=the **happiness** of eternal life for those who are in truths of doctrine from the Word, and in a life according to them. . . By 'a reward' is here meant the **happiness** of eternal life originating from the delight and pleasantness of the love and affection of good and truth. Ex.

949. 'My reward is with Me, to render to everyone as his work shall be'=that the Lord is Heaven, and the **happiness** of eternal life, to everyone, according to his faith in Him, and a life according to His precepts.

951. 'Blessed are they that do His commandments . . .'=that those have eternal **happiness** who live according to the Lord's precepts . . .

M. 2. (Those called together) who had been most distinguished for their learning . . . to from the heart utter their minds, as to what had been their thought, understanding, and wisdom, while in the world, concerning heavenly joy, and eternal **happiness**. —<sup>3</sup>.

—<sup>3</sup>. The First Company . . . said, that heavenly joy and eternal **happiness** are one with the very life of Heaven . . . and therefore, heavenly **happiness**, which is also eternal **happiness**, consists solely in intromission into Heaven . . .

—<sup>2</sup>. The Second Company (said), Heavenly joy and eternal **happiness** consist solely in most gladsome social gatherings with Angels, and sweetest conversations with them . . .

—<sup>3</sup>. The Third Company (said), What else are heavenly joy and eternal **happiness**, than feastings with Abraham, Isaac, and Jacob . . .

—<sup>4</sup>. The Fourth Company (said), We have entertained many ideas concerning heavenly joy, and concerning eternal **happiness**; and we have explored various joys, and compared them one with another, and have come to the conclusion, that heavenly joys are paradisaical joys . . .

—<sup>5</sup>. The Fifth Company (said), Heavenly joys and eternal **happiness** are nothing but supereminent dominions and the richest treasures . . .

—<sup>6</sup>. The Sixth Company (said), The joy of Heaven and its eternal **happiness** are nothing but the perpetual glorification of God . . . (The fallaciousness of these various opinions shown in succession by experiment. 5. *et seq.*)

6<sup>5</sup>. The Angel (said), There are in Heaven . . . foods and drinks, banquets . . . dainties and delicacies . . . sports, shows, concerts . . . in the highest perfection. Such things are for joys to them, but not for **happiness**; this must be in the joys, and thence from the joys. The **happiness** in the joys makes the joys to be joys; it enriches them, and supports them so that they do not become worthless and loathsome; and everyone has this **happiness** from the use in his own function. There is a certain vein latent in the affection of the will of every Angel, which draws his mind to do something; by this

his mind calms itself, and is satisfied. This satisfaction and that calmness make a state of mind receptive of the love of use from the Lord ; and, from the reception of this love, comes heavenly **happiness**, which is the life of the above-mentioned joys.

73. As the Lord does goods or uses mediately through Angels ; and, in the world, through men ; therefore, to those who do uses faithfully, He gives the love of use, and its reward, which is internal blessedness ; and this is eternal **happiness**.

107. The Angel (said), You see now that the joys of Heaven and eternal **happiness** are not of place, but of the state of a man's life ; and a state of heavenly life is from love and wisdom ; and as use is the containant of these two, a state of heavenly life is from the conjunction of them in use . . .

162. From pleasures alone there is a **happiness** not eternal, but temporary, which . . . passes away, and sometimes becomes unhappiness.

316<sup>3</sup>. For all the **happy things** of Heaven spring from the delights of conjugal love . . .

D. 314. That heavenly **happiness** is unutterable ; and that the inmost **happiness** of man, when he is in heavenly joy, does not answer even to the least **happiness** of the Angels.

755. On the difference between the deliciousnesses of pleasure and true **happiness**.

903. On spiritual harmony, and **happiness**.

904. The spiritual have their own proper **happinesses**, which are distinguished from celestial ones by gladness, which belongs to the spiritual ; and by joy, which belongs to the celestial. In order that these spiritual gladnesses, or **happinesses**, may be understood, an idea may be conceived of them from the harmonies of sound ; and also from the harmonies of visible things. Ex.

906. An Angel represented . . . how many genera of **happinesses** there are in the interior Heaven . . . which, being enumerated and represented to the life, within the first 4 or 6 minutes amounted in number to 478 . . . As there are so many genera of **happinesses** in the interior Heaven, it may be concluded how many species there must be . . . and thus how many particular ones there must be . . . besides more subdivisions ; namely, particulars of particulars . . .

2294. I noticed that what was the **happiness** and gladness of some Spirits, was the ungladness and as it were unhappiness of the Angels ; because all things are relative.

2416<sup>e</sup>. The Lord inspires from Himself all those who are good, with indefinite variety . . . Hence their **happiness**, with its indefinite varieties.

2420. They who bestow but a little mercy from the heart, in the other life receive indefinite things . . . namely **happiness** ; for, through mercy, because from mercy, comes all **happiness** . . . In like manner they who are innocent.

2470. (Man must) be nothing, and not act anything from Himself, but suffer himself to be actuated ; he thus acts as from himself, with unutterable **happiness**.

2518. Such a phantasy (of being over others in Heaven) effects nothing in the other life, except to destroy all his **happiness**. . . From the mutual love of one towards another flows all their **happiness** . . . 2520.

2720. On the variety of the **happinesses** in the Heavens.

2935. That the Angels want another to be **happier** than themselves.

2948. That to know the quality of harmony . . . thus the quality of **happiness** in Heaven, does not contribute to **happiness**.

2956. That Spirits have no power, and yet their life is **happy**.

3147. That everyone in the other life must perform use ; and, from use, must have **happiness**.

3348. The state of the **happy** in the other life (supposed to consist in a light of glory). Thus they are utterly ignorant of the **happiness** which comes from mutual love ; although that **happiness** is represented to them in the love towards offspring, and in the delight thence . . . 3443.

3617. No **happiness** consists in resting ; in being in Societies ; in loving each other mutually, in order thence to have **happiness** ; for so each would have the **happiness** of others for the sake of himself . . . (But in the good works here enumerated) they have the highest **happiness** from the Lord. 3984. 3986.

3908. They who in the life of the body have had **happiness** from marriage . . . have **happiness** also in the other life ; so that the **happiness** of their life in the world is the **happiness** in the other life. But they who have lived unhappy in marriage, from holding their married partners in contempt, aversion, and hatred, become unhappy in the other life also.

4124. That there are indefinite genera of **happinesses** of marriage. De Conj. 118.

4128. From which things the state of the **happy** in the interior sphere was evident to me, that their communication together by representatives of interior thought is such as cannot be described ; and therefore their **happiness** is the highest, since like things are also conjoined with the perception of **happiness**, which cannot possibly be uttered.

4435. On mutual love, that thence comes all **happiness** . . .

4593. The Angels are they who so receive the Lord that they are delighted in the **happiness** of all ; and long for it ; and have their own **happiness** therein : such is the communion of **happinesses** through the universal Heaven. But they who will only their own **happiness** . . . cannot be in Heaven. They communicate no **happiness** from themselves ; and therefore they fall down like heavy bodies as if dead ; for they cannot endure the flowing in of such **happiness** : they are in what is opposite.

E. 126. 'I will give thee the crown of life'=wisdom, and the derivative eternal **happiness**.

—<sup>2</sup>. The Angels have their **happiness** from no other source than wisdom.

358<sup>2</sup>. Wisdom and eternal **happiness**, taken together,

are eternal life; for in wisdom, and in eternal happiness, is the very life of Heaven.

[E.] 480. That they shall not lack good and truth, and the derivative happiness. Sig.

678<sup>2</sup>. From that light, Angels and men have not only all intelligence and wisdom, but also all happiness.

D. Wis. xi. 4. There is magnificence, wealth, and happiness there with each one according to his fidelity, sincerity, and justice.

Can. God vii. 10a. Eternal blessednesses, happinesses, and delights are ends of creation at the same time; because they are of love.

Redemp. ii. 12. According to the degree in which this equilibrium is elevated, the happiness of the Angels of Heaven, from their goods and the derivative truths, is diminished.

**Haran.** *Charan.* (The Man.)

A. 1355. See ABRAHAM. 1359.

1360. That Haran, etc., were idolaters.

1363. Abram, Nahor, and Haran were the sons of Terah, and were also nations named after them as their fathers; and by them are here signified idolatrous worships. . . What idolatrous worships are signified by the three sons of Terah, and afterwards by Lot the son of Haran, may be evident from idolatrous worships, if examined according to their kinds. Idolatrous worships, in general, are four . . . the three more interior ones are as the sons of one parent; and the fourth is as the son of the third. Ex.

1366. 'Haran died upon the faces of Terah his father, in the land of his nativity, in Ur of the Chaldees' (Gen. xi. 28) = that interior worship was obliterated, and became merely idolatrous. Ex.

1367. 'Haran' = interior idolatrous worship.

**Haran.** *Charan.* (The Place.)

A. 1373. See ABRAHAM. 1375.

1401. 'Haran' (Gen. xii.) = the first state (of the Lord), which was obscure.

1430. 'When he went from Haran' (ver. 4) = the obscure state of the Lord, such as is that of the childhood of man. Ex.

—e. Haran was a region where there was external worship; and, in fact, relatively to Terah, Abram, and Laban, idolatrous; but in the internal sense there is . . . only signified something obscure.

1435<sup>e</sup>. All these (scientifics) are called 'acquisitions'; and, in fact, in Haran; by which is signified an obscure state such as is that from infancy to childhood.

1436. 'And the soul which they had made in Haran' (ver. 5) = every living essential which is possible in that obscure state. . . 'Haran' = an obscure state.

3612. 'Flee thee to Laban my brother, to Haran' (Gen. xxvii. 43) = to the affection of external or corporeal good. . . 'Haran' = what is relatively external, and thence obscure. . . What is properly signified here by 'Laban' and 'Haran,' may be evident from what follows . . . namely, the collateral good of a common stock.

3691. 'He went to Haran' (Gen. xxviii. 10) = to the good and truth of that degree. 'Haran' = external

good and truth; for by 'Haran' is signified what is external; and by 'Laban,' who was there, good and truth.

3777. 'They said, We are from Haran' (Gen. xxix. 4) = from the good of a common stock. 'Haran' = the collateral good of a common stock.

**Harangue.** See PREACH—*concionari.*

**Harass.** *Exagitare.* T. 375<sup>2</sup>.

**Harass.** *Lacessere.*

**Harassment.** *Lacessitio.*

A. 1683<sup>e</sup>. It is the nature of evil to want to harass everyone . . .

7655. That all who harass these simple ones are cast into Hell. Sig.

—e. As it is they who are speaking, it is not said, who infest, but who harass; for the evil excuse and make light of their evil.

H. 508<sup>2</sup>. Magical arts . . . by which they harass and infest all who do not honour them.

T. 300<sup>e</sup>. To assail his name with abuse.

D. 4240. Whom they endeavour to harass in their sleep.

4648. One who had taken delight in provoking others, and in drawing them on to make angry replies.

—<sup>2</sup>. By many harassments . . . he had opened to himself the Hells which punish.

—e. Such is the fate of those who . . . harass, and do violence and evil to others.

4753. When they do this, they thereby assail the Divine.

4928. They harass them from the rocks in many ways . . . and whithersoever they flee, they pursue them with their eyes, and harass them.

5020. They are so harassed that they can no longer endure it.

D. Min. 4686. An evil Spirit . . . by such means, harassed me exceedingly.

4704. Thus do they mutually harass each other in Hell.

**Hard.** See CALLOSITY.

**Hard.** *Durus.*

**Hardness.** *Durities.*

**Hardly.** *Duriter.*

**Hard, To grow.** *Durescere.*

**Harden.** *Obdurare.*

See DURA MATER.

A. 41. Whatever is proper to man . . . when presented to view, appears hard . . . D. 2250.

1951<sup>2</sup>. Such truth . . . is presented to view . . . as strong, hard, etc.

3310<sup>2</sup>. 'The hard way' (Matt. xiii. 4) = falsity.

3986<sup>4</sup>. The good of love to God, and the good of charity towards the neighbour . . . are, so to speak, not hard and resistant; but as it were soft and yielding.

4002. This sounds **harder** in the sense of the letter.
4586. 'Rachel . . . suffered **hard things** in her bringing forth' (Gen. xxxv. 16) = the temptations of interior truth.
- 5022<sup>e</sup>. The spiritual man then suffers **hard things** with the merely natural.
- 5032<sup>d</sup>. They who are solely in natural good, in the other life suffer **hard things** . . .
5423. 'He spake **hard things** with them' (Gen. xlii. 7) = hence, also, non-correspondence. Ex.
5511. '**Hard things** with us' (ver. 30) = non-conjunction therewith on account of non-correspondence. . . For, if there is no correspondence of the external with the internal, then everything which is internal . . . to the external appears **hard**, because there is no conjunction. Examps.
5628. Consolation after **hard things**. Sig. and Ex.
6318. These (corporeal Spirits) were seen by me . . . as it were **hard** and gross.
6359. 'And their wrath, for it was **hard**' (Gen. xlix. 7) = the turning away from truth, that it was confirmed. . . . '**Hard**' = things confirmed; for the falsity which is confirmed even to persuasion is **hard**. That it is **hard**, has been given me to know from experience; for truth from good with Spirits and Angels appears and is presented as soft; whereas falsity from evil appears and is presented as **hard**; and so much the **harder**, as the falsity from evil is the more confirmed. When the persuasion has taken place through confirmation by many things, the **hardness** appears there as the **hardness** of bone. Such **hardness** is also like the **hardness** in the world, in that it reflects the rays of light. Thus, when the light of Heaven from the Lord falls into what is **hard** from the falsity from evil, it is reflected; but when it falls into what is soft from the truth from good, it is received.
6380. The **hard things** with man, as the teeth, bones, and cartilages, correspond to the truths and goods of the lowest Natural.
- 6893<sup>e</sup>. Enemies meet there; and from these they suffer **hard things**.
7068. They who are in truth . . . stand erect as if they were **hard** . . . Whereas they who are in good are as it were soft. . . Truth cannot be ordained into a heavenly form, except by good; hence, in itself, it is **hard** . . .
7218. 'And for **hard service**' (Ex. vi. 9) = by infestations from mere falsities.
7272. 'I will **harden** the heart of Pharaoh' (Ex. vii. 3) = obstinacy from the evil of falsity. 'To **harden**' = obstinacy.
- 7298<sup>c</sup>. Such (persuasive) truth is represented in the other life as **hard** . . .
- 8313<sup>d</sup>. They who have been in evil of life do not change; they are as it were **hard** . . .
- 8321<sup>c</sup>. For faith without charity is **hard** and resistant . . . But charity with faith is yielding and soft . . .
8582. Moses struck the rock from a **hard heart** . . .
- 8797<sup>c</sup>. They then suffer **hard things** . . .

- 8868<sup>c</sup>. If the affection of evil is in (the speech), it is inwardly **hard**.
9102. The man then suffers **hard things**.
9377. The Divine . . . cannot inflow into a proud heart; that is, into a heart full of the love of self; for this is **hard**; and is called in the Word 'stony.' But it can inflow into a humble heart; because this is soft . . .  
—<sup>e</sup>. From a **hard** and stony heart.
10429. 'The people, it is **hard** in neck' (Ex. xxxii. 9) = that it does not receive influx from the Lord. '**Hard** in neck' = not to receive influx; for by . . . '**hard**' is signified what resists and refuses; thus what does not receive. This people is so called, because they were in externals without an internal . . .
- 10612<sup>e</sup>. He only permitted it on account of the **hardness** of their hearts.
- H. 115<sup>e</sup>. Iron, from which the last age was called, = **hard** truth without good.
238. There was a certain Spirit, **hard** in heart, with whom an Angel spoke . . . he was melted to tears.
- W. 253<sup>c</sup>. They are in the lowest parts of Heaven, where they sometimes suffer **hard things**.
- R. 461. That faith alone induces on hearts . . . **hardness**, etc.
- M. 56<sup>d</sup>. That the men, who of themselves are **hard**, might become soft.
218. That the intelligence of men in itself is . . . **hard**, etc.  
— . Men are **hard** in skin and flesh.
- T. 56<sup>e</sup>. God cannot . . . look at man with a **hard** countenance.
389. They were **hard** at heart from the falsities imbued in the world.
448. Both are thrust down into Hell, where the good man suffers **hard things**.
- D. 2250<sup>e</sup>. Therefore, the less **hard** a man is; that is, the less he has from himself . . . the more perfect he is; as may be evident from the fibres, which in infants are very soft, but in old men are indurating. Moreover, in the inmost fibres there is nothing but what is fluid, because spiritual; that which is in the composites appears **hard**.
- 3024a. The less pertinacious and **hard** it is in a man, the more easily is he bent by the Lord . . .
4754. The love of self is **hard**; and love to the Divine is soft.
- E. 275<sup>c</sup>. 'A sword **hard**, great, and strong' (Is. xxvii. 1) = the extinction of all truth.
- 411<sup>38</sup>. There is also a signification of 'rock' from its **hardness**. Ill.  
— . The reason **hardness** is expressed by 'a rock,' is from the correspondence of 'a rock' with truth from good; for from truth from good there is all power. But when truth acts against falsity from evil, good is blunted; and the truth remaining acts **hardly**. Ill. . . Moreover, truth without good is **hard**; but still is brittle.
- 412<sup>31</sup>. 'A king **hard** in faces' (Dan. viii. 23) = no truth, but falsity, in their interiors. . . '**Hard** in faces' = the

interiors without good; for where there is no good, there truth is **hard** . . . and this truth is falsity in the interiors . . .

[E.412]<sup>32</sup>. 'Sons **hard** in faces' (Ezek.ii.4)=those who are in truths without good; and, abstractedly, truths without good, which in themselves are falsities . . .

—<sup>34</sup>. The affection of truth and good is hardened—*obfirmatur*, and becomes **hard**, outwardly, from zeal, when it has combat against falsity and evil; or otherwise it could not repel it; but it is not so inwardly.

544<sup>3</sup>. Those are signified who have persuaded themselves, and strongly persuade others, of falsities; and who do not admit any truth; and therefore they are called . . . '**hard** in faces and hardened—*obfirmati* in heart' (Ezek.ii.4) . . . They think and speak solely from the ultimate Sensuous: this Sensuous, when it is kindled with the fire of the love of self, is **hard** and hardened.

654<sup>49</sup>. 'A **hard** lord' (Is.xix.4)=the evil of falsity.

**Harden.** *Indurare, Indurescere.*

**Harden.** *Induratio.*

A. 2492. With those who have exercised the memory for the sake of the love of self and of the world, it appears conglutinated and **hardened**.

5563<sup>2</sup>. Falsities from cupidities are of such a nature that they **harden**. Ex.

—<sup>c</sup>. Hence it is that those who have lived in deadly hatred, and in the revenges of such hatred, and, from these, in falsities, have their skulls completely **hardened** . . .

7533. See **HARDEN**—*obfirmare*.

8085. 'Pharaoh **hardened** himself' (Ex.xiii.15)=when those who were infesting by falsities made themselves obstinate.

8135. 'I will **harden** the heart of Pharaoh' (Ex.xiv.4)=that those who were in falsity from evil still made themselves obstinate. 8151. 8186.

8186. When it is said in the Word that Jehovah '**hardens** the heart' . . . it means that they themselves who are in falsity and evil **harden** their own heart.

8250. Hence the internal form of the face was changed; it contracted, **hardened** . . .

W. 335<sup>2</sup>. The proprium, which is the love of self, **hardens** the heart . . .

M. 361<sup>r</sup>. Hence it is, that the love . . . **hardens** the substances of its form . . .

T. 346<sup>2</sup>. The **hardening** of the crystalline humour.

D. 1018. According to the Falsities . . . the brain is said to **harden**; which was told me, that he perceived the like **indurations** with me here and there. The pain occasioned by the softening of this was also felt . . .

1023. Therefore the **indurations** of the callosities, or of the skulls, in Souls, are thus presented; which incrustations are such as must needs be softened; which is effected by various means, as by Knowledges, by informations of the truth, and also by sharp influxes of truth so as to cause pain. After this, the softening is effected by actual tearings asunder, which are painful; the more so according to the quality of the things which

are false, and thus **indurated**. They are repeated, but the **indurations** still remain; for an **induration** is softened only by alternations, and by degrees, both in things simultaneous and in things successive; (for) the like things stick also in the interior medulla.

1024. It is falsities which **indurate** such crusts; those which **indurate** the skull are natural falsities; those which **indurate** the medulla are spiritual falsities.

1623. How **induration** appears.

— We read that 'the heart was **hardened**;' this **hardening** also manifestly appears; nay, it is felt; not indeed in the heart; because the heart=that which pertains to the affections; and therefore it is where the beginnings are; namely, in the brain. When Souls appear after death in the World of Spirits, the brains of some appear as it were **indurated** . . . so that the outermost shell is as it were **hard**, conglutinated. This is clearly seen in the spiritual idea . . . I have been permitted to experience the like in myself; namely, that hardnesses were felt at the left side of the brain, as if there were rather large **hard** kernels, which were affected with a blunt or dull pain; and I was told, that it was thence perceived (namely, from the hardenings—*obduratis*) that there were still things which were not of true faith. It appears from this, that a hardness actually comes forth—*existat*—in the organicals when there is not faith; and that the greater the **hardening**—*obduratio*, the less the conscience; so that those who have no conscience—which appears in their 'anxieties—after death seem to have their brain outmostly **indurated**; which before was soft; and which is done with pains and torment.

3806. He became black and **indurated**, like a mummy.

3811<sup>e</sup>. When they have sat thus for a long time, perhaps for many ages, their externals become dead, and as it were **indurated**; and then first they can be formed into something . . .

4149<sup>e</sup>. When there is falsity, that part of the head is **indurated**, and is pained when inspected . . .

4835. As such things are perceived in my body, therefore such conduct somewhat **hardened** the right side of my tongue . . .

**Harden.** *Obfirmare.*

**Harden.** *Obfirmatio.*

A. 1286<sup>3</sup>. They who are not in charity are called '**hardened** in forehead, and **hard** in heart' (Ezek.iii.7).

7032. 'I will **harden** his heart' (Ex.iv.21)=obstinacy. . . This is said from the appearance . . . 7300. 7305-7338. 7533.

7533. In the internal sense, it=that not Jehovah, but they themselves **hardened** their own heart; that is, made themselves obstinate; for it is the evil with a man which **hardens** or makes him obstinate against Divine things; and evil comes from man . . .

7616. 'The heart of Pharaoh was **hardened**'=that from evil they made themselves obstinate. . . 'To make the heart heavy,' is said from falsity; but 'to **harden** the heart,' is from evil.

7706. 'Jehovah **hardened** the heart of Pharaoh'=that the infesters made themselves obstinate. 7733. 7797.

9818<sup>6</sup>. 'The spirit,' and 'the heart,'=both lives,

which are said to be 'hardened' (Deut.ii.30) when there is no will to understand truth and good, or to do them.

E. 376<sup>33</sup>. See Dog.

412<sup>32</sup>. 'Hardened in heart' (Ezek.ii.4)=those who do not admit good; and therefore those who are in evil . . . for 'the heart'=the good of love; and 'a hardened heart'=the same as 'a stony heart'; namely, where the good of love is not admitted.

—<sup>33</sup>. 'The hardening of faces answereth against them' (Is.iii.9)=the refusal and non-admission of Divine truth and Divine good into the thoughts and affections, which are their interiors.

—<sup>34</sup>. 'The faces hardened against their faces' (Ezek.iii.8)=the rejection of falsity by means of truths; and 'the forehead hardened against their forehead'=the rejection of evil by means of good. (See HARD, here.)

427<sup>9</sup>. Occurs. 653<sup>7</sup>.

453<sup>11</sup>. 'Thou shalt not see a hardened people' (Is. xxxiii.19)=those who are in falsities from evil; and, abstractedly, those falsities. 455<sup>13</sup>.

544<sup>3</sup>. See HARD.

653<sup>10</sup>. 'A horrible hardening' (Jer. xxiii. 14)=the confirmation of the heart against the truths and goods of the Word.

## Harlot. *Meretrix*.

**Harlotry.** *Meretricatus, Meretricatio.*

**Harlot, To play the.** *Meretricari.*

**Meretricious.** *Meretricius.*

A. 828. Leading the innocent . . . into a meretricious life.

—<sup>2</sup>. They seem to themselves . . . to be in the belly of a filthy harlot, which harlot is changed into a great dragon . . . D.2709.

2466<sup>5</sup>. The vaunting of falsity, which is signified by 'the meretricious hire and whoredom of Tyre' (Is. xxiii. 17).

—<sup>11</sup>. 'Meretricious hire' (Hos.ix.1)=the vaunting of falsity.

—<sup>12</sup>. 'The great harlot' (Rev.xvii.1)=those who are in profane worship.

—<sup>14</sup>. Therefore . . . they were not to bring meretricious hire into the house of Jehovah (Deut.xxiii.19).

2588<sup>e</sup>. Knowledges, which, to those who are in the negative, are for meretricious hire; but to those who are in the affirmative, are for what is holy. [Sig. by, 'Her merchandize and her meretricious hire shall become holiness to Jehovah' (Is.xxiii.18).]

4522. 'Shall he make our sister as a harlot' (Gen. xxxiv.31)=that they had no affection; (for) Dinah, after she was polluted or made a harlot,=the affection of falsities, thus the corrupted Church; and therefore they no longer had any affection of truth.

4865. 'He thought her a harlot' (Gen.xxxviii.15)=that they considered it no otherwise than as falsity. 'A harlot'=falsity. . . The reason 'a harlot'=falsity, is that marriage represents the heavenly marriage, which is that of good and truth . . . therefore, as adulteries and harlotries are opposite, they = evil and falsity. They are opposite in reality; for they who spend their lives

in adultery and harlotry, never care for good and truth: the reason is, that genuine conjugal love descends from the heavenly marriage . . . but adulteries and harlotries, from the conjunction of evil and falsity, which is from Hell.

—<sup>2</sup>. That the Jewish nation considered . . . the internal things of the Church no otherwise than as falsities, is what is signified by Judah accounting Tamar his daughter-in-law no otherwise than a harlot; and by his conjoining himself with her as a harlot . . .

9960<sup>8</sup>. 'The harlot' (Rev.xvii.16)=those who falsify Divine truths. 'To make her naked'=to deprive of them.

10570<sup>6</sup>. 'Tyre' . . . in the abstract sense, =those Knowledges; which are called 'meretricious hire,' when they are taught for the sake of gain, honour, and reputation; and are thus as it were sold; and are not taught for the sake of truth itself. This is called 'harlotry' and 'whoredom' . . . As the Knowledges of truth and good still remain in themselves the Knowledges of truth and good, thus Divine . . . therefore it is said that 'her merchandize and her meretricious hire shall be holiness to Jehovah.'

Life 46. Like a beautiful harlot . . . A harlot also corresponds to the falsification of truth; and therefore in the Word signifies it.

P. 121<sup>2</sup>. They appear . . . like beautiful harlots . . .

199. When a whoremonger sees a harlot . . .

R. 719. 'I will show thee the judgment of the great harlot that sitteth upon many waters' (Rev.xvii.1)=revelation concerning that religiosity as to its profanations and adulterations of the Truths of the Word. . . 'The great harlot'=the profanation of the holy things of the Word and of the Church, and the adulteration of good and truth. . . That 'to play the harlot,' etc.=to falsify and adulterate the Word, may be seen above.

805. 'For He hath judged the great harlot, who hath corrupted the earth with her whoredom' (Rev.xix.2)=that the profane Babylonish religiosity is condemned, which has destroyed the Lord's Church by foul adulterations of the Word. . . It is called 'the great harlot,' from the adulteration and profanation of the Word.

M. 79<sup>5</sup>. They answered with a hiss . . . Why did you not say, With only one harlot? What is a wife but a harlot?

225<sup>2</sup>. The sphere opposite to it is called meretricious with such women; and scortatory with such men.

231<sup>5</sup>. Their office is to prepare vermilion . . . to bedaub the faces of harlots.

294<sup>1</sup>. Everyone who is insane in spiritual things, is inmosty cold towards a wife, and inmosty warm towards harlots. . . Therefore . . . in proportion as a wife conceals her love . . . the man is warmed up and recruited by the influent meretricious sphere.

460<sup>2</sup>. This is to make a harlot of some maiden . . .

503<sup>e</sup>. If she does not become a wife, she becomes a harlot . . .

T. 80. Such in the World of Spirits are harlots, and study phantasies.

[T. 80]. I asked the satan whether she was his wife. He replied . . . She is my **harlot**.

148<sup>2</sup>. They may be likened to a **harlot** . . .

798<sup>4</sup>. Calvin then took himself to a certain **meretricious** house.

D. 230. On the state of **meretricious** Souls.

— . Certain female Spirits were admitted to me . . . who in the world had lived a **meretricious** life . . . (They) wander about, and lead a life of nothing but **harlotry**. . . Such Societies are distinguished into genera and species. . . Their life is as it were insane . . . The number of such is very great. They lead an unhappy life; for they no longer know what delight is, such as it is in the other life.

4756. They who have esteemed **harlotry** a matter of no moment (are thus judged and punished, until they dare not do so any more). Des.

5401. There was a vast number of women who in the world had been **harlots**, numbering many hundreds of thousands. All these were cast into a marshy lake . . . They had been such as had so remained during the whole of their life.

5402. Afterwards, others were seen, who, unknown to others, had practised **harlotry** secretly; who also had been such to the end of their life in the world. These were seen . . . to the number of many thousands and myriads. They, in like manner, were brought down to the lake . . .

6054. Adulteries are . . . not so much the act of an unmarried man, if he adjoins to himself a helpmate **harlot**—if he cannot desist, and yet on account of the reasons which exist in empires, he cannot contract matrimony—as a mistress; but let him beware not to enter the Conjugal, which is interior love, unless he has a mind to make her his wife. The former (kinds of whoredom) deprive one of all the delight of marriage; but this does not.

E. 141<sup>10</sup>. '**Meretricious hire**' (Micah i. 7)=the Knowledges of truth and good which they have applied to falsities and evils, and have thus perverted them. —<sup>13</sup>.

—<sup>13</sup>. 'Her merchandize and her **meretricious hire** are holiness to Jehovah,' because these = the Knowledges of truth and good applied by them to falsities and evils; and by means of the Knowledges, regarded in themselves, a man can become wise.

304<sup>27</sup>. 'To return to her **meretricious hire**, and to commit whoredom with all the kingdoms upon the faces of the world' (Is. xxiii. 17)=the falsification of all the Truths of the whole Church.

323<sup>13</sup>. 'A **harlot**'=the falsification of truth.

403<sup>5</sup>. '**Meretricious hire**'=falsification.

587<sup>15</sup>. 'The **meretricious hire** which shall be burnt with fire' (Micah i. 7)=the falsification of truth by applications to favour the loves of self and of the world.

695<sup>22</sup>. 'To love **meretricious hire**' (Hos. ix. 1)=the delight of falsifying, and of falsity, also of idolatry, from infernal love.

—<sup>24</sup>. 'Her **meretricious hire**, which shall be burnt with fire'=the falsifications of truth from the love of

falsity from evil, and the derivative infernal delight: and as this love is from Hell, it is said that it shall be burnt with fire. . . 'For from **meretricious hire** hath she gathered them'=from the love of the falsity which is from evil, and the derivative infernal delight. 'Therefore into **meretricious hire** shall they return'=that all things of that Church will be truths falsified, because they are thence.

—<sup>25</sup>. 'Thou hast not been as a **harlot** to glory concerning hire' (Ezek. xvi. 31)=that it was not so much from the gift of affection that it falsified the Word. . . . 'They give hire to all **harlots**, but thou hast given hires to all thy lovers, and hast rewarded them' (ver. 33)=that they have loved the falsities of religion and of worship of other nations: 'a hire or gift of **harlots**'=the love of falsifying by means of the falsities of others. . . . The delight of the love and of the affection towards the falsities of other religions, is here meant by 'the hire, or gift, of **harlots**.'

768<sup>19</sup>. 'A corrupt **harlot**' (Lev. xxi. 14)=good adulterated by falsities, which is no longer good, but evil.

825<sup>4</sup>. Like **harlots**, who appear handsome . . .

862. (To falsify the truths of the Word) is signified by 'to commit whoredom,' and 'to **play the harlot**.'

887<sup>3</sup>. By 'a **harlot**,' in the Word everywhere, is signified truth falsified.

1008<sup>e</sup>. Hence it is that Babylon is called 'a **harlot**,' in the Revelation. In like manner Jerusalem in the Word of the Old Testament.

1029<sup>18</sup>. Every Church at its beginning is like a virgin; but in process of time it becomes a **harlot**; for by degrees it enters into the life of evil, and thence embraces the doctrine of falsity, as by degrees it begins to love self and the world . . . for as these two loves increase, so the men of the Church adulterate and falsify the goods and truths of the Word, which is from a virgin to become a **harlot**.

1032. 'I will show thee the judgment of the great **harlot**'=their religiosity, in which all the good and truth of the Church is adulterated and profaned. . . 'The great **harlot**'=the adulteration and profanation of the good and truth of the Church. The reason these things are meant by 'the great **harlot**,' is that by her is meant Babylon . . . The reason why Babylon is called 'the great **harlot**,' and 'the mother of whoredoms and abominations of the earth,' is that the love of dominating over all things of the world, and over all things of Heaven and the Church, and finally over the Lord Himself, cannot do otherwise than completely convert Divine truths into falsities, and Divine goods into evils, thus the Church into a religiosity in which all the good and truth of it is adulterated and profaned . . .

1076. 'The waters which thou sawest, where the **harlot** sitteth'=the doctrinal things from the papal Consistory in general; thus all the rest of them. . . 'The **harlot**'=the Church which has become Babylonia through the profanation of all things of good and truth.

1080. 'These shall hate the **harlot**'=the total rejection of the dogmas by which the papal Consistory has falsified the truths and adulterated the goods of the Word, and has thus profaned the holy things of the Church. . .

Babylonia . . . is called 'the harlot,' from the falsification and adulteration of the Word, and the consequent profanation of the holy things of the Church.

**De Conj.** 90. I saw harlots . . . who were all cast into a marshy lake . . . They were such as had been harlots-*scorta*-openly.

91. They who had practised harlotry clandestinely . . . were cast into a dark cavern . . .

92. Some harlots of noble family, who . . . were able to reason about God, were cast into a marshy lake in the southern quarter.

93. Other harlots who were able to steal men by arts unknown in the world, driving them into their proprium by praises, and by the immersion of their mind in themselves . . . were conducted to the former ones; and the women were cast into a place as it were burning with brimstone and fire . . . and the like men were cast into a dark abyss verging beneath the lake of the women. The women fascinate men, and the men women by diabolical arts . . .

**Coro.** 33<sup>2</sup>. Like one who sets a harlot in the midst on a stand . . .

### Harlot. *Scortum.*

**A.** 1113<sup>e</sup>. But adult women, who have been harlots, and have decoyed other women, do not undergo vastation, but are in Hell.

4859. (Tamar) covered herself with a veil as a bride, and not as a harlot; although Judah believed it, because harlots were then wont to cover their faces in like manner. The reason Judah accounted her such, was that the Jewish nation . . . regarded the internal truths of the representative Church no otherwise than as a harlot; and therefore Judah was conjoined with her as a harlot, but not so Tamar with him.

4890. 'Where is that harlot?' (Gen. xxxviii. 21) = whether it was falsity. 'A harlot,' or 'harlot=*meretricia*,' = falsity.

4893. 'There was no harlot there' (id.) = that it was not falsity.

10165. (The Spirits of the Second Earth) added, that harlots are found there; but that . . . when they become Spirits they are witches, and are cast into Hell.

**S.** 26<sup>e</sup>. The harlot with the dead horse signified the falsification of the Word by many at this day, by which all the understanding of truth perishes; the harlot signified falsification.

**P.** 144<sup>2</sup>. Thus thinks the understanding, which is then the harlot of the will . . .

225<sup>2</sup>. As an adulterer loves a noble woman as a harlot-*meretricem* . . . but of whom he thinks when by himself at home, that she is nothing but a vile harlot . . . His internal man is that adulterer; and his external man is this woman.

**R.** 153<sup>10</sup>. He is then led more interiorly into the cavern, where there are harlots, and each is allowed to take one of them for a woman, and is forbidden under a penalty to scortate promiscuously. T. 281.

**M.** 44<sup>7</sup>. With the men there, all the nerves sink at the sight of a harlot.

54. The man is then delivered over to some harlot . . .

375<sup>2</sup>. Then such things inflow as are contrary to the Church . . . the consequence of which is heat for harlots . . .

505<sup>2</sup>. They are carried to harlots, who by phantasy can assume supereminent beauty . . . These harlots are called Sirens.

—<sup>3</sup>. They are cast down into the Hell . . . beneath the Hell of the more cunning harlots.

510. Brothels are opened to them, which are at the side of Hell, where there are harlots . . .

512. They are afterwards sent to the most cunning harlots . . .

514<sup>2</sup>. After this, there is a way opened to them to a certain troop of harlots, who have learned most astutely to counterfeit innocence . . .

521. Then harlots were seen who were awaiting them . . .

**D.** 3922. Thus also their wives become harlots, caring nothing . . . for the procreation of offspring.

**E.** 355<sup>23</sup>. 'A harlot' = heresy.

376<sup>24</sup>. 'A harlot' = falsity.

655<sup>11</sup>. Hosea . . . was commanded to take to himself a harlot as a wife . . . to represent the then quality of the Church.

863<sup>10</sup>. 'To give a boy for a harlot' (Joel iii. 3) = to falsify the truths of the Word.

1006<sup>2</sup>. Foully sticky Hells for those to whom varieties and changes of harlots had been the delights.

**J.** (Post.) 219. There were cottages . . . in which at first they dwell solitary with some harlot.

### Harm. *Dammum.*

### Hurtful. *Damnosus.*

**A.** 5413. 'Perhaps harm may befall him' (Gen. xlii. 4) = that . . . it would perish.

5831. 'And harm may befall him' (Gen. xlv. 29) = to be hurt-*noceri*-by evils and falsities. No other harm is meant in the spiritual sense, because in the Spiritual World all harm is from evils and falsities.

6495<sup>2</sup>. In these bonds . . . he does not inflict harm on society or the neighbour . . .

6724<sup>2</sup>. So that the infernal Spirits cannot inflict the least harm on him.

7290<sup>2</sup>. Miracles are not hurtful to those who . . .

9123. It treats in this chapter of the injuries occasioned in various ways to the truth of faith and the good of charity; and of their amendment and restoration. 9145. 9156. 9157. 9163.

9163<sup>2</sup>. It = dissipation when the whole is broken, and injury when a part.

—<sup>2</sup>. Those things which have not suffered injury, but resist; and those things which have suffered injury, and do not resist. **Sig.**

—<sup>3</sup>. 'A breach' = injury done to the truths and goods of faith, thus to the Church. **III.**

9171. If injury is done not from fault. **Sig.**

H. 283. In proportion as anyone is innocent, (the infernals) burn to inflict **harm** on him.

204<sup>e</sup>. The more simple anything simple is, the more exempt it is from **injuries**, because it is more perfect.

336. The things which inflict **injury** on man are from Hell.

—<sup>e</sup>. The reason the things which inflict **injury** on man are called uses . . .

P. 77. These evils are in themselves **injuries**.

R. 346. 'Hurt not the earth, the sea, and the trees' (Rev.vii.3)=not by a vehement, but by a moderate influx.

495. 'If anyone will hurt them, thus must he be killed' (Rev.xi.5)=that he who condemns them shall be in like manner condemned.

M. 450. That with some the love of the sex cannot without **injuries** be restrained from going out into fornication.

T. 174<sup>2</sup>. The hurtful heresy of Arins . . .

258<sup>e</sup>. The reason it is **hurtful** to confirm the appearances of truth which are in the Word . . .

—<sup>e</sup>. This is why it is **hurtful** to confirm any false heresy.

342<sup>3</sup>. Ideas which are **hurtful** and destructive of his salvation.

439. To place merit in the works which are done for the sake of salvation is **hurtful** . . .

489. That **most harmful** heresy of predestination.

D. 2582. That there is a great multitude of Spirits who delight in inflicting **injury** on others.

E. 426. 'Hurt not the earth,' etc.=lest the good perish with the evil . . .

982<sup>2</sup>. It is then the delight of their life to inflict **injury** on and to do evil to others . . .

**Harmless.** *Innocuus.* M.441.

**Harmony.** *Harmonia.*

**Harmonious, Harmonical.** *Harmonicus.*

**Harmoniously.** *Harmonice.*

See under CONCERT.

A. 457. Every one is formed from the **harmony** of a number of things; and it is such a one as is the **harmony**; and there never can subsist a one absolutely, except a **harmonious** one. Examp. D.2016.

684. Each Society consists of a number, who, from the **harmony** and unanimity, constitute as it were one person . . .

687. No Angel or Spirit can ever have any life unless he is in some Society, and thus in the **harmony** of a number. A Society is nothing but the **harmony** of a number . . .

690. There is a variety of all (the Societies), which is in agreement and **harmonious** . . .

1627. The variations (of the decorations) are able to succeed each other perpetually . . . with continually new **harmony**; the succession itself forming a **harmony**.

1649. Speech in numbers, like the rhythmic or **harmonical** of songs, is natural to Spirits . . .

1759<sup>e</sup>. All sweet **harmoniousness** in the other life is from goodness and charity.

3241<sup>2</sup>. The concordance or **harmony** of many things is impressed by the Lord by their all having reference to Him. Examp.

3986<sup>3</sup>. A one is never constituted with many from the same units, or of such as are exactly alike, but of various things **harmoniously** conjoined. The case is the same with goods and truths in the Spiritual World, which, although various . . . still make a one from the Divine through love and charity; for love and charity are spiritual conjunction; and their variety is heavenly **harmony**, which makes such a concord, that they are one in the Divine . . .

4197<sup>7</sup>. As one tone does not produce any tune, still less any **harmony**, so neither does one truth.

4263<sup>e</sup>. Every one consists of various things, and this through heavenly **harmony** and concord.

5147<sup>2</sup>. Intellectual things may be compared to forms which are continually being varied; and voluntary things to the **harmonies** resulting from the variation.

5807<sup>2</sup>. In regard to its essence, love is a **harmonical** resulting from the changes of state and the variations in the forms or substances of which the human mind consists; if this **harmonical** is from a celestial form, it is celestial love. Hence it may be evident, that love . . . is the Divine which inflows into forms, and disposes them, so that there may be changes of state and variations in the **harmony** of Heaven.

8003<sup>2</sup>. Every one is not from one, but from many; for from many various but still accordant things there results a form which makes a one by **harmony**; in Heaven, by spiritual **harmony**, which is that of the goods of love. Refs.

8261<sup>3</sup>. Hence also heavenly speech is **harmonical**, falling into numbers.

8337<sup>2</sup>. When a suitable **harmony** conspires . . .

— The **harmony** of sounds and their varieties in the natural world correspond to states of joy and gladness in the Spiritual World; and the states of joy and gladness there come forth—*exstant*—from the affections . . .

8339. Therefore it was then allowed to adjoin dances to songs and musical **harmonies**; and thus . . . to testify their joy.

9206<sup>3</sup>. As it is with good, so also is it with all delight, pleasantness, sweetness, consent, and **harmony**. These things are not such from themselves, but from the things they contain; conjunction causes them to be such; and they are according to the conjunction.

9613<sup>e</sup>. Every one in the form of the Heavens exists of many which are consociated according to heavenly **harmony**.

— Love is spiritual conjunction, whence is heavenly **harmony**.

H. 56<sup>2</sup>. That all perfection is from (the **harmony** of various things), is evident from all beauty, pleasantness, and delight . . . for these come forth—*exstant*—and flow

from no other source than the agreement and **harmony** of many concordant and accordant things ; where they coexist in order, or follow each other in order.

405. Every one is formed from the **harmonious** consent of a number of things.

413. Heavenly joy . . . is an affection of innumerable delights and joys, which together present something general, in which . . . general affection are the **harmonies** of innumerable affections . . .

W. 394<sup>2</sup>. This has been held by some to be effected by influx ; and by some to be effected by **harmony**.

P. 190<sup>2</sup>. **Harmonies** are of infinite variety ; but they could not be unless the atmospheres were constant in their laws, and the ears in their form.

312. What are truth and good in the hearing ? Is not that the truth there which is called **harmonious**, and that the good there which is called pleasant ? for the pleasantness is felt from hearing the **harmonious** things.

M. 243. These falsities are like various discordant tones, which, by skilful adductions and insinuations, are drawn into **harmony** ; whence also the gratefulness of the latter.

524<sup>2</sup>. Every form is from various things ; and is such as is their **harmonic** co-ordination and disposition to a one. Such is the human form . . .

I. 1. The third, is called pre-established **harmony**.

—<sup>3</sup>. The third, which is called pre-established **harmony**, is from the appearances and fallacies of the reason . . . Every operation is first successive, and afterwards simultaneous ; successive operation is influx, and simultaneous operation is **harmony**. Examp.

11<sup>4</sup>. (These) cannot avoid concluding from fallacies that the soul lives of itself, and the body of itself, and that there is, between their respective lives, a pre-established **harmony**.

19<sup>4</sup>. They replied, There is not any influx of the soul into the body, nor of the body into the soul ; but there is a unanimous and instantaneous operation of both together, to which a celebrated author has assigned an elegant name, by calling it Pre-established **Harmony**. T.695<sup>3</sup>. 696<sup>4</sup>.

—<sup>5</sup>. They took three pieces of paper, and on the . . . third they wrote Pre-established **Harmony**. T.696<sup>5</sup>.

Ad. 522. Hence comes all **harmony**, which, consisting from substances indefinite in number, simulates a certain one, and thus constitutes it. Such **harmony** has been instituted by the Supreme Creator in the human body itself . . .

950<sup>6</sup>. The lowest goodnnesses are those which are called **harmonies** and beauties, regarded as to the form itself, and according to the perfection of the form . . . Their goodnnesses which are apprehended by the sight are properly called beauties ; those which are apprehended by the hearing are **harmonies** . . .

D. 289. On the **harmony** of the Angels, even as to the speech of a number together, which is simultaneous.

— . Blessedness consists in unanimity and **harmony**, so that . . . very many suppose themselves to be one ;

for from the . . . **harmony** of a number there comes forth a one, from which comes blessedness and happiness.

356<sup>6</sup>. From this it may be concluded that unanimity results from **harmony** of form.

359. That in the **harmony** of a number the Delight and happiness of all are communicated to each one.

— . Therefore, the greater the number that constitute the Kingdom of God Messiah, the greater is the happiness of the **harmonies** in the several orders . . .

360. From this it results that the **harmony** will be the more perfect the greater the number which enter into it ; by this also the **harmony** itself is augmented.

489. On the **harmonic** hymns of the Angels.

—<sup>2</sup>. So that no one leads the choir, but all simultaneously lead each other ; nay, the more numerous they are, the more easily is this done, because they are ruled by God Messiah. This **harmony** is incredible to man ; yet such is spiritual and celestial **harmony** . . . Souls are by degrees introduced into these **harmonies** and accordances . . .

903. On spiritual **harmony** and happiness.

904. In order that spiritual gladnesses or happinesses may be understood, an idea may be conceived of them from the **harmonies** of sounds, and also from the **harmonies** of visual things. The **harmonies** of sounds, and also of speech, and above all the sense of speech, belong to spiritual **harmony** ; and the gladness thence resulting is spiritual gladness ; hence the music of the Ancient Church, and the singing in the Heavens, is so delightful. In like manner the **harmony** of visual things, from which come the various beauties which affect the mind . . .

1364. (Thus) every man has his own province allotted to him, and there is an indefinite variety and **harmonical** of the whole, as of each and all things in man. The whole is thus composed from the **harmony** of the varieties . . .

1837. All true **harmony** in universals derives its beauty from this, that it is not beautiful from itself, but from others, and thus from [the beauties] of all . . . Therefore, if one thing does not regard another . . . there never can come forth anything **harmonious**.

1963. I spoke with Spirits concerning the origin and nature of such diverse Delights, which are so various as to be indefinite ; nay, some feel Delights in things contrary ; and it was said that . . . it results from **harmony** ; and that the **harmony** results from the habitual *consuetudine*—of the life, from which they receive the delectation. A **harmony** contrary to true **harmony** is acquired by custom—*consuetudine* ; for there are some who are delighted with things discordant ; some with nothing but things concordant . . . Therefore, that which results from acquired **harmony** is a Delight, and soothes ; and, from custom, one loves to return to it.

2090. What impression is made upon Spirits and Angels by **harmonious** singing and music.

2108. On **harmonious** singing.

— . I heard a **harmonious** singing, and the **harmoniousness** of it was brought out from un**harmonious**

things by the Lord to the delights of Spirits and Angels, who were so spell-bound from the mere delights, that they said they did not know but that they were translated into the Inmost Heaven; even Spirits who were not good . . . It still continues; and such is the quiet, that I have not often perceived such a stillness; because they were in a delicious stupor.

[D.] 2115. That it can never be denied that the harmonical of the interior Heaven come from more interior Heavens, and from the Lord.

— Many things are seen by the Angels as it were simultaneously, and they at once know what is harmonious, or what is good or true, when yet there are indefinite things in one idea; and yet these are distinct from each other, and form the harmony which they receive. It was granted me to see in some sort those things which were in simultaneous harmony: hence I said, did not these come from more interior things, thus from an interior Heaven, and thus from the Lord; because otherwise they could not exist—*dori*—distinct; and there could not be a harmony of so many indefinite things . . .

2462<sup>2</sup>. The connection (of the interior things of the World) is like what it is with the interior things of the human body . . . so that one has respect to another in a series and in an order which is supremely harmonical, although it does not appear so.

2806<sup>e</sup>. Just as in all harmony; unless there is what is general present, as it were concordant in general, no distinct singular is possible . . .

2948. See HAPPINESS—*felicitas*.

3423<sup>e</sup>. (On the metrical thought of Spirits.) Metrical speech proceeds from interiors towards exteriors, through mediate ends so called, which are all unities. But how the harmony of speaking of Spirits differs from the harmony of the speaking of the Angels, it has not yet been permitted to observe.

4046. That love is the fundamental . . . is evident from this, that there must be such harmony and unanimity, and thence so universal a consociation, that the universal Heaven, the universal World of Spirits; that is, the universal human race from its first creation, should form a one . . .

D. Min. 4667<sup>e</sup>. But still somewhat of affection bursts forth from the harmony of such things.

E. 326. The quality of the joy of the thought is presented by the words of the song . . . and the quality of the joy of the heart by the harmony; and the quantity of the joy thereof by the uplifting of the sound . . .

700<sup>2</sup>. That the harmonies of musical sounds are from the Spiritual World, and signify affections, and their gladnesses and joys. Refs.

855<sup>e</sup>. All who are in the Spiritual Kingdom speak from the thought which is of the understanding or soul; and such speech, when it falls down from Heaven towards lower things, is heard either as a voice, or as harmonical music . . .

J. (Post.) 264. Concerning pre-established harmony, Leibnitz said, that he had excogitated and deduced it from the fact, that the thought acts as one with the

speech, the face, and the action of the man; and that he had not then thought about the interior thought, from which many men do not speak and act . . . and still less about the spiritual thought, into which man does not come until after death; also that in the world he had considered nothing else than thought . . . and not at the same time affection, from which and according to which man thinks; and therefore now, after he had been instructed by the Angels, he confesses that he had erred . . .

De Verbo 3<sup>11</sup>. But all these things, as they appear and are perceived in the Middle and Highest Heavens, as to the excellence of the forms and harmonies . . . cannot be described . . .

Harp. *Cithara*.

Harper. *Citharædos*.

A. 417. 'The father of everyone who plays upon the harp and organ' (Gen. iv. 21) = the truths and goods of faith.

418. The spiritual things of faith (as distinguished from the celestial things of love) are expressed by 'the harp and organ.' Stringed instruments, as harps and the like, = spiritual things of faith . . .

419. It is of faith to understand not only what truth is but also what good is . . . and as faith involves both, they are signified by the two instruments, the harp and the organ. The harp is a stringed instrument . . . and therefore it = spiritual truth.

420<sup>2</sup>. Spiritual things, or the truths and goods of faith, were celebrated by the harp and psaltery, by singing, and the like. III.

—<sup>3</sup>. 'The timbrel' = good; and 'the harp,' truth.

—<sup>5</sup>. The truths of faith are signified by 'harps.'

424. 'Harpers' = truths; 'trumpeters,' goods of faith.

3880<sup>5</sup>. 'To sing with the harp' (Ps. lxxi. 22), and the other stringed instruments, = spiritual things.

3969<sup>14</sup>. In this passage words are used which = spiritual things, as . . . 'the harp with the psaltery' . . .

4138. 'In the timbrel, and in the harp' (Gen. xxxi. 27) = as to spiritual good; namely, a state in which he would at that time have believed from proprium that he was as to that good. (For) 'the timbrel and the harp' are predicated of good, but of spiritual good . . . Spiritual good is what is called the good of faith; and is charity.

—<sup>2</sup>. Formerly, in the Churches, various kinds of musical instruments were made use of, as . . . harps, etc.; some of which belonged to the class of celestial things, and some to the class of spiritual things . . . Timbrels and harps belonged to the class of spiritual things; and therefore it is here said, as to spiritual good. That 'the harp' is predicated of spiritual things. Refs.

8337<sup>3</sup>. 'The joy of the harp' (Is. xxiv. 8) = the delight of the affection of the truth of faith.

—<sup>4</sup>. 'To praise with the timbrel' (Ps. lxxi. 2) = to glorify from the delight of the affection of the good of faith; and 'to praise with the harp' = the pleasantness of the affection of the truth of faith.

R. 276. 'Having every one harps' (Rev. v. 8) = the confession of the Lord's Divine Human from spiritual truths . . . The confessions of Jehovah in the temple at Jeru-

salem were made by songs and at the same time by musical instruments which corresponded. The instruments were chiefly trumpets and timbrels, and psalteries and harps. The trumpets and timbrels corresponded to celestial goods and truths, and the psalteries and harps to spiritual goods and truths. The correspondence was with their sounds.

—<sup>2</sup>. That 'harps'=confessions of the Lord from spiritual truths. III.

—<sup>e</sup>. As the harp corresponded to the confession of the Lord, and evil Spirits cannot endure it, David drove away the evil Spirit from Saul with the harp.

— That it was not harps, but confessions of the Lord which were heard as harps by John, see below.

616. 'I heard the voice of harpers harping with their harps' (Rev.xiv.2)=the confession of the Lord from gladness of heart by the spiritual Angels in the lower Heavens. 'To play on the harp'=to confess the Lord from spiritual truths; and that it is from gladness of heart, follows; hence the spiritual Angels are signified by 'the harpers.' . . The reason the sound of harpers harping on their harps was heard, is that sound or discourse flowing down from the lower Heavens is sometimes heard as the sound of harps: not that they are playing on harps, but because the sound of the confession of the Lord from joy of heart is so heard below.

661. 'Standing by the sea of glass, having the harps of God' (Rev.xv.2)=the Christian Heaven in its boundaries, and the faith of charity with those who were there. . . Harps'=the confession of the Lord from spiritual truths. Spiritual truths are those of faith from charity. Their being seen to have harps, and their being heard to sing a song . . . was representative of confession from the faith of charity. The affections of the thoughts, and thence the sounds of the discourse of the Angels of Heaven, are heard variously below in the Spiritual World . . . here, as the sound of harps. . . The reason such things are heard is from the correspondence of affection with sound, and of thought in speech.

792. 'The voice of harpers and musicians . . . shall be heard no more at all in thee' (Rev.xviii.22)=that there will not be with them any affection of spiritual truth and good . . . By 'voice' is meant sound, and every sound corresponds to an affection which is of love, because it originates therefrom. It is from this that the sounds of the harp, of music, and of the pipe, from correspondence, signify affections. But the affections are of two kinds, spiritual and celestial; spiritual affections are affections of wisdom, and celestial affections are affections of love . . . There are therefore musical instruments the sounds of which relate to spiritual affections, and those which relate to celestial affections. 'The voice or sound of harpers and musicians' has relation to spiritual affections; and 'the voice or sound of pipers and trumpeters,' to celestial affections. For the instruments whose sounds are discrete, as stringed instruments, belong to the class of spiritual affections; and the instruments whose sounds are continuous, as wind instruments, belong to the class of celestial affections. Hence it is that 'the voice or sound of harpers and musicians'=the affection of spiritual good and truth; and 'the voice or sound of

pipers and trumpeters'=the affection of celestial good and truth. That the sound of the harp from correspondence=confession from the affection of spiritual truth. Refs.

D. 2581. Some things slipped into my thoughts; as a harp . . . and at the same time I thought about cities . . . I was told . . . that the continuous speech of the Angels about one thing, as about a harp . . . is presented to Spirits simply as the idea of a city . . .

E. 323. 'Having everyone harps'=confession from spiritual truths. . . The reason 'harps'=this, is that the harp was a stringed instrument, and by stringed instruments are signified spiritual things, or the things which are of truth. Ex. . . Discrete sounds excite the affections of truth; that is, those who are in the affections of truth are affected by them . . .

—<sup>2</sup>. That 'harps' especially = the affections of truth, because they excite them, and therefore also the confession which is made from spiritual truths with a cheerful heart. III.

— By 'the vine' (Is.xxiv.7) is signified spiritual truth; and its joy is signified by 'the harp' (ver.8).

—<sup>3</sup>. As 'a harp'=confession from spiritual truths, it is said, 'Confess to Jehovah on the harp' (Ps. xxxiii.2).

—<sup>4</sup>. That 'a harp' (Ps.xliii.4)=confession from spiritual truths, is evident; for it is said, 'That I may confess to Thee upon the harp, God my God.'

—<sup>5</sup>. As by 'a psaltery' is signified spiritual good, or the good of truth; and by 'a harp,' spiritual truth, or the truth of good; and confession is made from both, it is said, 'I will confess to Thee with an instrument of a psaltery; and I will sing to Thee with the harp' (Ps. lxxi.22).

—<sup>6</sup>. The truth of good is expressed by 'to be waked up with the harp' (Ps.lvii.8; eviii.2).

—<sup>7</sup>. Confession from spiritual truth is expressed by, 'to sing to God upon the harp' (Ps.exlvii.7).

—<sup>8</sup>. Vastation as to the Knowledges of truth is described by, 'the voice of thy harps shall be no more heard' (Ezek.xxvi.13).

—<sup>9</sup>. 'To sing to Jehovah with the harp; with the harp and the voice of singing' (Ps.xviii.5)=confession from the affection of spiritual good and truth; for all the affection which is of love, when it falls into sound, sounds in accordance with itself . . .

—<sup>12</sup>. As 'a harp'=confession from spiritual truths; and spiritual truths are those with which the Angels of the Spiritual Kingdom are affected, and by which the falsities of evil are dissipated, and, together with them, the Spirits who are in them, therefore, when the evil Spirit was upon Saul, David took a harp, and played with his hand, and thus quiet was given to Saul, and the evil Spirit departed from him (1 Sam.xvi.). This was done, because . . . Saul then represented the falsities opposite to spiritual truths, which were dispersed by the sound of the harp, because the harp=the affection of spiritual truth.

—<sup>13</sup>. In the opposite sense, 'a harp'=the confession of falsity, and the derivative exultation over the destruction of truth. III.

— 'To take a harp . . .' (Is.xxiii.16)=the exulta-

tion and glorying of falsity over the destruction of truth.

[E.] 3267. 'The voice of **harpers**' (Ezek.xxvi.13)=gladnesses from spiritual truths and goods.

—<sup>9</sup>. Confess ye on the **harp**, and sing ye on the psaltery' (Ps.xxxiii.2) is said of those who are in spiritual love.

— . That the **harp** and psaltery are predicated of those who are in spiritual good. Ref.

448<sup>15</sup>. 'To give the timbrel, the pleasant **harp** with the psaltery' (Ps.lxxxi.2)=confession from spiritual and celestial truths, and the delights of the affections of truth and good.

727<sup>18</sup>. 'Timbrels and **harp**s' (Is.xxx.32)=the delights of the affection of truth.

856. 'I heard the voice of **harpers** harping on their **harp**s'=the Glorification of the Lord from His Spiritual Kingdom. . . 'Harpers harping with **harp**s'=the affections of those who are in the Lord's Spiritual Kingdom; for the affections of these also are heard as sounds, but as the sounds of stringed instruments; for the sounds from stringed instruments correspond to truths from good, or to the intellectual things in which are the Angels in the Lord's Spiritual Kingdom.

— . That '**harp**s'=confessions from spiritual truths; and 'psalteries,' from goods. Ref.

935. 'Having the **harp**s of God'=the Glorification of the Lord from spiritual affection. '**Harp**s'=confessions and Glorifications. . . The reason those affections are signified by 'the **harp**s of God,' is that spiritual affections, which are affections of truth, are expressed by means of stringed instruments.

1185. 'The voice of **harpers** and of musicians. . . shall be heard in thee no more'=no longer interior and exterior joys.

— . What 'the voice of the **harp**,' 'the voice of the pipe,' and 'the voice of the trumpet' specifically signify, can be evident only from affections, which are of two kinds, spiritual and celestial. . . and of three degrees, inmost ones, middle ones, and outermost ones; inmost ones such as are in the Inmost Heaven, middle ones such as are in the Middle Heaven, and outermost ones such as are in the Ultimate Heaven.

### Harrow. *Occare.*

A. 5895<sup>3</sup>. 'Jacob will **harrow** to him' (Hos.x.11). Ex.

10669<sup>4</sup>. 'Doth he open and **harrow** his ground?' (Is.xxviii.24). Ex.

T. 347<sup>3</sup>. Like one who scatters seed. . . and does not **harrow** it in.

E. 374<sup>9</sup>. 'To **harrow** the earth' (Is.xxviii.)=to lay up in the memory.

### Harrow. *Tribulum, Tribula.*

D. 2638. On the **harrows**. . . treated of (in D.2615). . . They are vessels for triturating vegetables with the iron triturating instruments, by which in the other life are broken into small pieces the crew who delight in cruelties and adulteries. . . Therefore David learned this from such Spirits. . .

E. 405<sup>48</sup>. The reason these things are compared to 'a new **harrow** possessing spikes' (Is.xli.15), is that a **harrow** shakes out the wheat, barley, and the rest of the harvest from the ears; and by them are signified the goods and truths of the Church; here, therefore, because it breaks up and grinds up evils and falsities; and therefore it is said 'a **harrow** possessed of spikes, that thou mayest thresh the mountains and break them up, and that thou mayest make the hills as chaff;' by which is signified the destruction of the evils which originate from the love of self and of the world, and also of the derivative falsities.

### Harsh. *Stridulus.*

### Harsh sound. *Stridor, Stridere.*

See under *РΟΥΗ*-asper.

A. 1759. (Celestial speech) cannot be adapted to any word in which there is anything which sounds harshly.

1760. The speech of evil Genii is. . . inwardly harsh, because from. . . no affection. So21.

2129<sup>2</sup>. The third (murmuring sound) . . . was harsh. . . this harshness turned about backwards and forward. . .

4175<sup>6</sup>. This cold is what is meant by 'the gnashing of teeth.'

5182. The thought and the speech must agree. . . otherwise something discordant is felt, like a disagreeable harshness. . . R.294.

5568. Sometimes there have been with me those who **grated** their teeth. . . These have not only led an evil life, but have also confirmed themselves against the Divine. . . These **grate** their teeth when they speak.

9052<sup>3</sup>. From this it is evident what 'the gnashing of teeth' is, with those who are in Hell. Ill.

9926<sup>8</sup>. Those instruments which produce a stridulous and discrete sound=spiritual Divine truths.

H. 245<sup>6</sup>. The speech of hypocrites. . . is heard as the grating of teeth. . .

566. On the gnashing of teeth. Gen.art.

575. 'The gnashing of teeth' is the continual disputing and fighting of falsities with each other. . . conjoined with contempt for others, enmity, ridicule, and reviling. . . These disputings and combats are heard. . . as the gnashings of teeth, and are also turned into gnashings of teeth when truth from Heaven flows in thither. In these Hells are all those who have acknowledged nature and denied the Divine. . . They are corporeal sensuous Spirits. . . hence all fallacies of the senses are truths to them, and from these they dispute. Hence it is that their disputings are heard as gnashings of teeth; for, in the Spiritual World, all falsities make a harsh noise; and the teeth correspond to the ultimate things in nature and with man. . .

386. I heard as it were a grating of teeth. . . T.460.

—<sup>5</sup>. The disputing which was heard as a grating of teeth was from those who were in faith alone.

435<sup>6</sup>. As these altercations in the Hells are heard outside of them as gratings of the teeth, which, regarded in themselves, are collisions of falsity and truth, it is evident what is meant by 'the gnashing of teeth.' Ill. T.402<sup>9</sup>.

484<sup>4</sup>. I again heard a **harsh noise**, like that of two millstones in collision with each other. Ex.

T. 173<sup>3</sup>. The tone of a hypocrite's voice **grates** in the heavenly anra, like one tooth in collision with another.

D. 1319. A third kind succeeded . . . There was as it were a **harsh sounding murmur** . . . and this **harsh noise** turned about hither and thither . . . For a **harsh noise** is that of Truths which sway backwards and forwards by reasonings.

3405<sup>2</sup>. I heard their **harsh sounding gyres**.

3463. (The speech of the preacher) is first like the **grating of teeth**, then it is like a **grating noise** in the abdomen.

3544. The spiritual (infants) are Known by a kind of **stridulous sound** . . .

4348. On the **gnashing of teeth**. 4351.

5923<sup>3</sup>. With those who are in faith alone, and who dispute from falsities, there is the **gnashing of teeth**.

D. Min. 4814. They came with a **harsh sound** . . .

E. 556<sup>18</sup>. By 'the **gnashing of teeth**' in the Hells, is meant the continual disputing and combat of falsities with each other and against truths; thus of those who are in falsities, conjoined with contempt for others, etc. J.(Post.)31. 202. De Verbo 6<sup>2</sup>.

**Hart.** See under STAG.

**Harvest.** *Messis.*

**Harvesting.** *Messatio.*

See REAP—*metere.*

A. 273. '**Harvest**'=blessings and multiplications.

932. 'Seed-time and **harvest**' (Gen.viii.22)=the man to be regenerated, and therefore the Church. . . In the Word, man is likened to a field, thus to seed-time . . . and the effect itself to the produce or **harvest**.

—<sup>e</sup>. That seed-time and **harvest**, or the Church, will always exist, regards (this), that man will no longer be able to destroy himself as did the last posterity of the Most Ancient Church.

3577. The perception of truth from good, as of the exhalation from the **harvest** in a field.

3941. 'Reuben went in the days of wheat **harvest**' (Gen.xxx.14)=faith as to its state of love and charity. . . 'Wheat'=love and charity; therefore 'wheat **harvest**'=an advancing state of love and charity. Ex.

5895. 'In which there shall be no ploughing and **harvest**' (Gen.xlv.6)=that meanwhile good and the derivative truth will not appear. . . '**Harvest**'=truths from good; for the **harvest** is the ripe corn when it is gathered; and therefore 'the **harvest**'=the truth which is from good.

9223<sup>2</sup>. See FIRST-FRUITS.

9272. Therefore, there is so frequently mention made in the Word of '**harvest**,' etc. 10669<sup>3</sup>.

—<sup>2</sup>. When the Angels are discoursing about man's regeneration by the Lord through the truths of faith and the goods of charity, then below . . . there appear fields . . . and also **harvests**.

9294. 'The feast of the **harvest** of the first-fruits of VOL. III.

the works which thou hast sown in the field' (Ex.xxiii.16)=the worship of the Lord and thanksgiving on account of the implantation of truth in good. . . '**Harvest**'=the fructification of truth, thus the implantation of it in good.

—<sup>2</sup>. This state of regeneration or of deliverance from damnation is signified by . . . 'the feast of the **harvest** of the first-fruits of works;'; for 'the **harvest**'=the truths which produce good. 9295,III.

9295<sup>2</sup>. 'The **harvest**'=things ripening, when goods are produced from them.

—<sup>3</sup>. It is to be known what 'a **harvest**' signifies. The field, in which the **harvest** is, in a wide sense, =the whole human race . . . in a narrower sense, the Church; in a sense still more restricted, a man of the Church; and in a sense narrower still, the good which is in a man of the Church; for this receives the truths of faith as a field receives seeds. From the signification of 'a field' it is evident what 'a **harvest**' signifies; namely, in the widest sense, the state of the whole human race as to the reception of good through truth; in a less wide sense, the state of the Church as to the reception of the truths of faith in good; in a narrower sense, the state of the man of the Church as to this reception; and in a still narrower sense, the state of good as to the reception of truth, thus the implantation of truth in good. III.

—<sup>4</sup>. 'The consummation of the age, which is the **harvest**' (Matt.xiii.39)=the last state of the Church as to the reception of the truths of faith in good. —<sup>5</sup>.

—<sup>6</sup>. 'The **harvest**' (Joel iii.13)=the consummation of the age, or the last state of the devastated Church.

—'. 'The time of **harvest**' (Jer.li.33)=the last state of the Church there.

10083. 'The **harvest**' (Lev.xxiii.10)=the state of the truth of faith from good; thus a state of good.

10669. 'In ploughing and in **harvesting** thou shalt rest' (Ex.xxxiv.21)=as to the implantation of truth in good, and its reception. . . '**Harvesting**'=the reception of truth in good.

—'. That '**harvest**'=the reception of truth by good. Ref.

H. 489(x). That '**harvest**,' in the Word, =a state of the reception and increase of truth from good. Ref.

R. 643. The reason 'a sickle'=the Divine truth of the Word, is that '**harvest**'=the state of the Church as to Divine truth; here, its last state . . .

645. 'The **harvest** is ripe' (Rev.xiv.15)=that it is the last state of the Church. 'A **harvest**'=the state of the Church as to Divine truth . . . because from the **harvest** comes the grain of which bread is made; and by grain and bread is signified the good of the Church, and this is procured by truths. III.

—<sup>2</sup>. In these passages, the Church as to Divine truths is signified by 'the **harvest**.'

E. 175<sup>8</sup>. '**Harvest**'=a state of the reception of truth from good.

397<sup>2</sup>. 'The time of **harvest**' is when all things are consummated or completed.

417<sup>5</sup>. 'The **harvest**'=the truth of doctrine.

—'. As 'a field'=the Church; and 'the **harvest**,' the truths of it, therefore by 'not consummating the

corner of the field when thou reapest' was signified the preservation of all the things which are signified by the **harvest** of the field.

[E.] 426<sup>3</sup>. 'The **harvest**' (Matt. xiii.) is the Last Judgment.

455<sup>11</sup>. Therefore it follows, 'he shall eat up thine **harvest** and thy bread' (Jer. v. 17); for by '**harvest**' is signified the truths through which is good; and by 'bread,' the derivative good.

555<sup>19</sup>. 'The **harvest** which is withered' (Is. xxvii. 11) = the truths of good destroyed through evil loves.

610<sup>2</sup>. 'Seed-time' = the establishing of the Church; '**harvest**,' its fructification.

—<sup>6</sup>. 'Seed-time' and '**harvest**' = the states of the Church as to the implantation of truth, and as to the fructification of the derivative good.

724<sup>27</sup>. '**Harvest**,' and 'bread' = the truths and goods of the Church as to nourishment.

908. By 'the **harvest**' is signified the last state of the Church preceding the Last Judgment, when the Lord explores and separates each one . . .

911. 'The **harvest** of the earth is ripe' = the last state or end of the Church; for 'the **harvest**' = the last state or the end, and 'the earth' the Church. (Thus) 'Put in thy sickle and reap, because the hour of reaping has come, because the **harvest** of the earth is ripe' = that it is the time of collecting the good, and of separating them from the evil, because it is the end of the Church. . . . For, by 'the **harvest** of the earth' is signified the last state of the Church, when there is the Last Judgment, and the evil are cast into Hell, and the good are elevated into Heaven, and they are thus separated.

—<sup>5</sup>. 'Let both grow until the **harvest**, and in the time of **harvest** I will say to the reapers, Gather first the tares, and bind them in bundles to burn them, but gather the wheat into my barn' = that the separation of falsities from evil and the casting out of them cannot be done before it is the last state of the Church; for then the falsities of evil are separated from the truths of good; and the falsities of evil are delivered to Hell; and the truths of good are conjoined with Heaven; or, what is the same, the men who are in them. These things take place in the Spiritual World, where all who are of the Church, from its beginning to its end, are separated and judged in such a manner. By 'the **harvest**' is signified the end or last state of the Church . . .

—<sup>6</sup>. 'The **harvest** is the consummation of the age' = the last time and state of the Church; 'the reapers-messores—are the Angels' = that the Divine truth from the Lord separates.

—<sup>8</sup>. By 'the **harvest**' is also signified the last state of the Church, when the Old Church is devastated; that is, when there is no longer any truth or good left which is not falsified or rejected. III.

—<sup>14</sup>. The reason the last state of the Church is signified by 'the **harvest**,' is that by the corn which is the **harvest**, is signified the good and the derivative truth of the Church; and by a field the Church itself . . .

—'. '**Harvest**,' and 'bread' = the nourishing truths and goods of the Church.

—<sup>15</sup>. As by 'the **harvest**' are signified all things which spiritually nourish man, which have relation to

the truths of doctrine and the goods of life, therefore by 'the **harvest**' is signified the Church in general and in particular; in general, in the following passages in the Evangelists. III.

—'. 'The **harvest** is much, but the labourers are few; ask the Lord of the **harvest** to send labourers into His **harvest**' (Matt. ix. 37, 38). By 'the **harvest**,' here, are meant all with whom the Church of the Lord was to be established; thus also the Church in general; and by 'the labourers' are meant all who will teach from the Lord.

—<sup>16</sup>. That the establishing of that Church is now at hand, is meant by, 'Lift up your eyes, and behold the fields, that they are already white for the **harvest**' (John iv. 35). (See REAP, here.)

—<sup>17</sup>. The increase of the Church with man in particular, and with men in general, from the Lord, is also described by 'the **harvest**' in Mark iv. 26-29. . . 'The **harvest**' = the implantation of the Church in particular and in general.

—<sup>18</sup>. See FEAST-festum.

**Hasenmüller.** D. 4833.

**Haste, To.** *Festinare.*

**Haste.** *Festinitio.*

**Hasty.** *Festinus.*

**Hastily.** *Festine.*

A. 2406. 'The Angels urged Lot to **haste**' (Gen. xix. 15) = that the Lord withheld them from evil, and kept them in good. 'To **haste**,' and 'to urge' = to urge . . .

3555. 'What is this that thou hast **hasted** to find, my son?' (Gen. xxvii. 20) = production so **hasty**.

3901<sup>e</sup>. 'An eagle **hasting** to devour' (Hab. i. 8) = to desolate man as to truths.

5284. 'God **hasteth** to do it' (Gen. xli. 32) = with every event. . . 'To **haste**,' or '**haste**,' in the internal sense, is not quickly; but it is what is certain, and also what is full; thus with every event; for **haste** involves time; and in the Spiritual World there is no time, but instead of time there is state; thus the **haste** of time there relates to a corresponding quality of state; and the quality of state which corresponds is that there are a number of things which are together efficient, from which results a certain and full event.

5690. 'Joseph **hasted**' (Gen. xliii. 30) = from the inmost. 'To **haste**,' here, = that which breaks forth from the inmost. Ex.

5766. 'They **hasted**' (Gen. xlv. 11) = impatience. 'To **haste**,' when they are in the ardour of exculpating themselves, = impatience.

6783. 'Wherefore have ye **hasted** to come to-day?' (Ex. ii. 18) = perception that now conjunction is certain. . . . 'To **haste** to come' = certain conjunction. 'To **haste** = what is certain.

7695. 'Pharaoh **hasted** to call Moses and Aaron' (Ex. x. 16) = fear then on account of truth from the Divine. 'To **haste**' = from fear; for all **haste** comes forth—*existit*—from some affection which is excited.

7866. 'And ye shall eat it in **haste**' (Ex. xii. 11) = the affection of separation. '**Haste**' = affection, because it is of affection.

7964. 'Egypt was urgent upon the people in **hasting** to send them out of the land' (ver. 33)= that from aversion and fear they urged them to depart.

9223. For whatever is done not tardily, but **hastily**, is done from the affection of love.

9333. 'I will not drive him out from before thee in one year'=no **hasty** flight or removal of the . . . falsities and evils signified by the nations in the Land of Canaan.

9334. A deficiency . . . and but little spiritual life, if the removal should be **hasty**. Sig.

—<sup>2</sup>. When man is being regenerated . . . he is regenerated not **hastily**, but slowly. Ex.

9335<sup>2</sup>. That a **hasty** removal of evils and falsities causes a rushing in of falsities from these loves. Ex.

10625. 'Moses **hastened**, and bowed himself to the earth, and adored' (Ex.xxxiv.8)=reception then from influx into the external, and worship from humiliation. 'To **haste**'=affection; here, reception by means of influx—because all influx from the Divine takes place in the affection of man—and also reception by man therein.

M. 305<sup>e</sup>. Dangers . . . from a too great hastening of the time of betrothals.

E. 281<sup>10</sup>. By 'swift' and 'haste,' in the Word, is signified what is excited by affection and desire. 355<sup>27</sup>.

### Hasten. *Accelerare.*

A. 5246. 'They **hastened** him out of the pit' (Gen. xli.14)=the **hasty-festinant**-rejection of such things as were impediments from the state of temptation.

### Hasten. *Properare.* M.5<sup>2</sup>.

### Hat, or Cap. *Mössa.*

See in the D. under **HAT-pileus**.

D. 4827. These frands were turned into magic. He could take away the **hat**, and put it on others; nay, many and various kinds; and according to the various kinds put on were produced the perceptions and credulities of those on whom they were put; for a **hat** signifies such things.

4901. Some of them . . . wear a **cap** which is drawn down over the eyes, which signifies that they think inwardly, and with considerable distinctness, about evils which are to come.

5008. A certain one shone about the face . . . It was from his having received a turban (**cap**) . . .

### Hat. *Pileus.*

A. 1272. The women (of the Antediluvians) wear a round black **hat**, as it were turreted in front. D.3589.

8738. The covering of the head of those who call themselves saints (in Jupiter) is a turreted **hat** of a dark colour.

9827. All articles of clothing derive their signification from the part of the body which they cover; as for instance . . . that which covers the head, as the mitre, the turban, the **hat**.

10409<sup>6</sup>. Those of them who by machinations, arts, and cunning have come to honours and riches, become magicians there; they appear . . . sitting at a table with a **hat** depressed to the eyebrows . . .

R. 606. Endowed with the **hat** of the doctorship.

839<sup>4</sup>. The life in their eyes was from the perception of truth, and the zeal in their discourse from the affection of truth; on which account **hats** had been given them from Heaven, the borders of which were ornamented with bands of golden threads interwoven with pearls. T.113.

M. 78<sup>4</sup>. On their heads were curled boat **hats**. . . We entered the house of one of the great men, on whose head was a turreted **hat**.

136<sup>e</sup>. He gave those who sat on the south **hats**, the borders of which were ornamented with bands of gold and pearls, and on the left side with diamond elevations cut in the form of flowers.

263. On the head (of the devil) was a square **hat** depressed down to his eyes.

293<sup>e</sup>. She wove a garland of roses . . . and placed it on the boy's **cap** . . . and said, Receive the delights of intelligence; know that a **cap** signifies intelligence. . .

315<sup>3</sup>. Each youth, when he ascended the chair, put on . . . a **hat** on the top of which was a rosary encircled with small sapphires.

B. 59. Distinguished with **hats** of the doctorship . . .

T. 74. I saw a number congregated with **hats** on their heads; some with **hats** bound with silk, who were of the ecclesiastical order; some with **hats** the borders of which were adorned with bands of gold, who were of the civil order; all were learned; and I saw some with turbans, who were not learned.

—<sup>4</sup>. Those in **hats** understood and approved; but those in turbans denied.

—<sup>e</sup>. On hearing these words those who wore **hats** went away with their **hats** under their arms, praising God; for in that World the intelligent wear **hats**. Not so those who wore turbans; for they were bald . . .

137<sup>12</sup>. A man started up . . . who had a turban on his head, and a **hat** over it; and he touched the **hat** with his finger, and said . . .

D. 1083. He wore a **hat** or cap—*mössa*, folded together of black, as those of the Turks are of white. By this **hat** (*mössa*) . . . they are known.

1084. They are distinguished from others in the other life, both by their **hats**, which are black, but of a square form, and flat above . . .

1152. He afterwards flew out from under my **hat** (*mössa*).

1843. They were provided with a sharp **hat**, from which a spike projected.

1853. When I merely thought that I had a fur cap (*mössa*) on my head, they were prevented from seeing the interiors of the brain . . . Presently, good Spirits thinking that they were shut in between that **cap** and the head . . .

2498. They sit . . . with a broad whitish reed **hat** on their heads.

4053. Representation . . . of a man sleeping with a whitish **hat**.

4743. There came one from those in the universe. He

was a short gross man with a **hat** which had wool round it.

[D.]4786. Concerning certain appearances . . . such as hats . . .

—<sup>e</sup>. If a **hat**, or cap—*müssa*, or wig, is taken away from anyone, the communication with such things as inflow from above perishes; so that these articles of clothing are thence.

4910. They have a **hat** or cap—*müssa*—down to the eyes, under which as it were they think.

6015<sup>e</sup>. By the putting on of garments the communications are varied; especially with **hats** and turbans; but these are magical things . . .

D. Min. 4782. A certain one descended thither under the form of a man in a white shirt and a square **hat** . . .

**Hatch.** See under EXCLUDE.

**Hatred.** *Odium.*

**Hate.** *Odi.*

**Hater.** *Osor.*

**Hated, Hateful.** *Exosus.*

A. 33<sup>2</sup>. The loves of self and of the world . . . are **hatreds**; for the more anyone loves himself and the world, the more he **hates** his neighbour, and thus the Lord.

59<sup>2</sup>. Such deadly **hatred** reigns in the World of Spirits against the things which are of love and faith in the Lord as can never be described.

251. By 'the serpent' is meant . . . in special the love of self, or **hatred** against the neighbour and the Lord, which is the same thing as the love of self. This evil, or **hatred**, being manifold . . . is distinguished in the Word by the kinds of serpents . . . according to the differences of their poison, which is **hatred**.

374. 'Blood' is taken for all sin, especially for **hatred**; for he who **hates** his brother kills him in his heart. Ill. (1u) Matt.v.21,22, the degrees of **hatred** are meant. **Hatred** is contrary to charity; and kills, if not with the hand, still in the mind, and in whatever way it can. It is only external bonds which prevent the use of the hand; and therefore all **hatred** is 'blood.' Ill.

—<sup>2</sup>. And as **hatred** is 'blood,' all iniquity is 'blood;,' for **hatred** is the fountain of all iniquities. Ill.

—<sup>3</sup>. The numerefulness and **hatred** of the last times is described by 'blood,' in the Revelation.

—<sup>e</sup>. 'Bloods' are mentioned in the plural, because all iniquitous and abominable things spring from **hatred**; as do all good and holy things from love. He, therefore, who bears **hatred** to the neighbour, would kill him if he could, and does kill him in whatever way he can; which is to inflict on him the violence which is here properly signified by 'the voice of bloods.'

693. As love to the Lord and towards the neighbour, and the derivative joy and happiness, constitute Heaven; so do **hatred** against the Lord and against the neighbour, and the penalty and torment thence, constitute Hell. There are innumerable genera and still more innumerable species of **hatreds**; and the Hells are of equal number.

724<sup>e</sup>. Those who have preached the Lord and faith

with such eloquence . . . are of those in the other life who **hate** the Lord and persecute the faithful the most.

760<sup>2</sup>. He who loves self **hates** all who do not serve him.

814. On the Hells of those who have spent their life in **hatreds**, revenges, and cruelty.

— Such as entertain deadly **hatred**, and thence breathe revenge . . . are kept in a very deep cadaverous Hell, where there is a strong stench as from corpses; and, wonderful to say, such Spirits are so delighted with that stench, that they prefer it to the most delightful odours. (Further described under HELL.)

815. They who are so delighted with **hatreds** and the consequent revenges as not to be content with destroying the body, but also wish to destroy the soul . . . are let downwards through a very dark opening towards the lowest parts of the earth, deeply according to the degree of the **hatred** and the consequent revenge, and they are then smitten with grievous terror and horror, and at the same time are kept in the desire for revenge; and as this is increased they are let down more deeply. They are afterwards sent to a place under Gehenna, where there are serpents, direful and great, with large bellies . . . and they are tormented by their bites . . . Meanwhile, they live in direful phantasies, and are there for ages, even until they no longer know that they have been men. In no other way can their life—which they have drawn from such **hatreds** and revenges—be extinguished.

816. As the genera of **hatreds** and revenges are innumerable, and the species still more so, and the one kind has not the like Hell as another, and thus it is impossible to enumerate each of them in their order, we may relate the things which have been seen. (Examps. of assassins and murderers.) 817.

818. Under the buttocks there is a horrible Hell, where they seem to strike one another with knives . . . They are those who have held others in such **hatred** as to have burned to cruelly kill them . . .

819. There is a pool . . . on the front bank of which there appear to those who are there monstrous serpents . . . On the left bank . . . there appear those who devour human flesh and one another, sticking by their teeth to each other's shoulders. To the left . . . appear . . . monstrous whales, which swallow a man and vomit him out. . . On the opposite bank appear very ugly faces, especially of old women, too monstrous to describe, running about as if they were crazy. On the right bank are they who try to butcher one another with cruel instruments . . . In the middle of the pool there is black throughout . . . I have sometimes seen Spirits brought to this pool . . . and was instructed . . . that they were those who had cherished intestine **hatreds** against the neighbour; and that the **hatreds** burst out whenever an opportunity was given, in which they had taken their greatest delight; nor had anything delighted them more than to summon the neighbour to trial, and cause penalties to be imposed upon him . . . Into such things are turned the **hatreds** and cruelties of men after the life of the body . . . D.1396.

821. There are those who outwardly bear an honest face and life . . . They act . . . through others, by de-

ceitful artifices . . . They are hidden robbers, and their kind of **hatred** is conjoined with pride, avidity for gain, unmercifulness, and deceit . . . Such, in the other life, desire to murder all whom they meet.

822. There is a kind of **hatred** against the neighbour, in being delighted in doing injuries, and in harassing everyone, and the more injury they can inflict on him, the better are they pleased. There are very many such from the lowest of the common people; and there are those who are not from the common people who are of a like mind, but are outwardly better behaved . . . After death they appear naked as to the upper part of the body . . . They rush at one another, taking hold of the shoulders of another behind and thus harassing him; they leap over his head . . . and assail him with their fists. Those who have been better bred . . . first salute one another, then go behind, and attack one another with their fists . . .

904<sup>2</sup>. To look to the Lord through faith . . . and to hate the neighbour . . . is to have an infernal deep between one's self and the Lord, into which he would fall if he wanted to get nearer; for **hatred** against the neighbour is that infernal deep which is between.

911<sup>2</sup>. They who perceive no delight but that which is of the love of self and the world, which is the same as that of **hatreds** against all who do not favour and serve them . . .

1008<sup>2</sup>. If the idea occurs of a person against whom one has entertained **hatred**, then the idea of all the things which he has thought, spoken, and done against him comes forth—*prodit*—at the same time.

1010. 'To shed blood' . . . in the internal sense, is to entertain **hatred** against the neighbour. Sig. . . 'To be angry,' here, = to recede from charity . . . and therefore it is **hatred**. He who is in **hatred**, not only has no charity, but also does violence to charity; that is, he 'sheds blood.' In the **hatred** is the very killing of the man, as is manifestly evident from the fact, that he who is in **hatred**, wishes for nothing more than for the other to be killed; and, if external bonds did not hinder, he would kill him; and therefore the killing of the brother and the shedding of his blood is the **hatred**; and when it is the **hatred**, it is such in every idea of him against him. The case is the same with profanation; he who profanes the Word . . . not only holds the Truth in **hatred**, but also extinguishes or murders it. . . In the other life, they who have committed profanation . . . hold in intestine **hatred** the Lord and all the goods of love and truths of faith, because they are contrary to their intestine **hatreds**, rapines, and adulteries.

1011. In the internal sense, a man's entertaining **hatred** against his neighbour is what condemns him to death; that is, to Hell; as the Lord teaches in Matthew: 'Whosoever shall say to his brother, Thou fool, shall be liable to the Gehenna of fire.' Ex.

1032<sup>2</sup>. From the Christian world, so called, come the worst of all, who hold the neighbour and the Lord in intestine **hatred**. 1886, Pref. 4. 2121. 2125.

1040<sup>2</sup>. He who holds the neighbour in **hatred** (is in **hatred** in each one of the efforts of his will, and in each one of the ideas of thought).

1079<sup>2</sup>. Where there is no charity, there is the love of self, and therefore **hatred** against all do not favour self . . . When they come into the other life, with those who are in no charity, the animus of **hatred** then shines forth from every single thing . . .

1080<sup>2</sup>. They thus acquire two spheres . . . one, which is interior, full of **hatreds**; and the other, which is exterior, simulative of good . . . and therefore, when the exterior sphere is taken away from them . . . they rush into every crime. When it is not taken away, then in every word of theirs **hatred** lies concealed, which is perceived. Hence their punishments and torments.

1096<sup>2</sup>. The delight of **hatreds** and adulteries, regarded in itself, is nothing but an excrementitious delight; into which it is also turned in the other life.

1106. There are many who . . . have imbued falsities as to faith; but have . . . not, like others, lived in **hatreds**, revenges, and adulteries. Their lot.

1150<sup>2</sup>. If they do not care for the neighbour; and still more if they hold him in **hatred**, their worship is external separated from internal, and they are 'sons of Canaan.'

1182<sup>2</sup>. The more **hatred** there is in the love of self and of the world, the more profaneness there is in the worship: the more of malice there is in the **hatreds**, the still greater profaneness there is in the worship . . .

1267. (The infernals) have intestine **hatred** against all, even against their companions. Des.

1277. See SOCIETY.

1321<sup>2</sup>. They there bear **hatred** against and persecute the truth . . .

1395<sup>2</sup>. With those who are in **hatred**, the quality of the **hatred** is at once approved (from their discourse), and more things which are in the **hatred** than man could be induced to believe. When the persons are presented against whom they have entertained **hatred**, a lamentable state is produced; for whatever they have thought and machinated against the other stands forth.

1512. From those who have lived in **hatred** and revenge there exhale such spheres as cause swooning, and excite vomiting.

1514<sup>2</sup>. With those who have lived in grievous **hatred** and revenge, and in cruelty, their sphere, when it is turned into odours, is a cadaverous stench.

1594<sup>2</sup>. The love of self stores up in itself **hatred** against all who do not subject themselves to it as servants; and, as it stores up **hatred**, it also stores up revenges, cruelties, deceits, and many wicked things.

1608<sup>2</sup>. That the Heavenly Kingdom cannot be given to those who . . . say they have faith, and entertain **hatred** against the neighbour, may be evident to everybody . . . for there can be no life in such faith, when **hatred**, that is, Hell, makes the life; for Hell consists of nothing but **hatreds**; not of the **hatreds** which man has received hereditarily, but of the **hatreds** which he has himself acquired by actual life.

1691. From the love of self and of the world come forth—*existant*—all **hatreds**; from **hatreds** all revenges and cruelties; from the former and the latter all deceits; in short, all the Hells.

[A.] 1742. The life which evil Spirits have . . . is the life of the cupidities of the love of self and of the world, consequently the life of **hatreds**, revenges, and cruelties . . .

1835<sup>e</sup>. In the other life they are among the infernals, because within . . . they have . . . **hatred**, revenge, cruelty, adulteries, which do not appear before man in proportion as these fears, which are external bonds, prevail.

1844. Not caring . . . whether they cherish intestine **hatreds** . . .

1860. 'There was thick darkness'—when there was **hatred** in place of charity . . . There is thick darkness when there is evil in place of good ; or, what is exactly the same, when there is **hatred** in place of charity. When there is **hatred** in place of charity, the thick darkness is so great that the man does not at all know that it is evil, still less that it is such evil as will in the other life thrust him down to Hell ; for they who are in **hatred** apperceive a certain delight, and as it were a certain vital [activity] in it, (which) cause that he does not know otherwise than that it is good . . . so that when he is told that it is infernal he can scarcely believe it, still less when he is told that such delight and vital [activity] are turned in the other life into what is filthy excrementitious and cadaverous ; and still less does he believe that he himself becomes a devil and a horrible image of Hell ; for Hell consists of nothing but **hatreds** and such diabolical forms. (Yet) if he himself were to describe, or represent, or . . . in any way depict **hatred**, he would do it no otherwise than by diabolical forms, such as they also become after death . . . Such persons may also say that they will come into Heaven . . . when yet in Heaven there are nothing but forms of charity . . . Let them think, now, how it is possible for these two forms, of **hatred** and of charity, to be together in one place.

1861. Falsity from **hatreds**, there, appears as smoke.

— It is the cupidities of **hatreds**, of revenges, of cruelties, and of adulteries, and still more when they are mixed with deceit, which appear and become such (brands of fire from such a furnace).

—<sup>2</sup>. 'Fire'=**hatreds**.

— **Hatred** is described by 'no man sparing his brother.'

—<sup>7</sup>. They who are in the love of self ; or, what is the same, in **hatred** against the neighbour, that they are thus set on fire from their cupidities. Sig.

—<sup>9</sup>. From this it may be evident what infernal fire is, that it is nothing else but **hatred**, revenge, and cruelty ; or, what is the same, the love of self, which become such things.

—<sup>13</sup>. 'Fire' = the infernal penalty of those who . . . pass their time in the falsity of **hatred**.

—<sup>17</sup>. The case would be the same if anyone else who passes his time in **hatreds** and in the filthy things of **hatreds**, were to see the Lord ; he could see Him no otherwise than from the **hatred** and its filthy things, which are the recipients of the rays of good and truth from Him, and which would turn the rays of good and truth into such fire, smoke, and thick darkness.

2045<sup>3</sup>. From (the love of self) as from an unclean pit,

spring all **hatreds**, all revenges, all cruelties, nay all adulteries ; for he who loves himself, either despises, or vituperates, or holds in **hatred** all others who do not serve, or show honour to, or favour him ; and where there is **hatred**, he breathes nothing but revenges and cruelties ; and this in the proportion that he loves himself. 2057.

—<sup>3</sup>. As **hatreds**, revenges, cruelties, and adulteries are from this source, from it are all things which are called sins, crimes, abominations, and profanations . . .

2057<sup>3</sup>. So that they perceive nothing more delightful than from **hatred**, revenge, and cruelty to torment others by direful methods and phantasies.

—<sup>c</sup>. Those are in the love of self who . . . hold in **hatred** those who do not favour and serve them, and pay them a sort of worship.

2116<sup>2</sup>. With those who have thought and exercised **hatreds**, revenges, cruelties, and adulteries, and have thus lived in no charity, the life thus contracted remains after death ; nay, each and all things of that life, which successively return. Hence their torments in Hell.

2219<sup>3</sup>. (Thus) from the love of self spring all **hatreds**, revenges, and cruelties . . .

—<sup>4</sup>. They who are in that love hold the Lord in **hatred** more than all other things ; thus all the truths of faith . . .

2228<sup>3</sup>. Infernal life is contracted from all those ends, thoughts, and works, which flow from the love of self, consequently from **hatred** against the neighbour.

2231<sup>3</sup>. As the human race began to . . . hold the neighbour in **hatred**, and to exercise revenges and cruelties . . .

2261<sup>3</sup>. Those can never partake of the Lord's life, who, when their life of the love of self and the world is touched, hold the neighbour in **hatred** . . .

2309<sup>e</sup>. Thus in their first age (parents) initiate (their children) into **hatreds** and revenges . . .

2327<sup>e</sup>. In (the love of self) . . . there is **hatred** and revenge if he is not worshipped . . .

2354. They who . . . hold in **hatred** all who do not worship them . . .

2590. Such (Gentiles) do not hold others in **hatred** ; do not revenge injuries . . .

2609<sup>e</sup>. When it was said 'Thou shalt not kill,' the Angels . . . perceived that they should not hold anyone in **hatred** . . .

2884. The love of self and of the world . . . is **hatred** . . .

2910<sup>2</sup>. Afterwards, there comes **hatred** of one against another ; which, although it does not appear in the external form . . . is still cherished inwardly . . . Under these loves the **hatred** against the neighbour hides itself, which is of such a nature that they want to command all, and to possess all things which belong to others . . .

—<sup>3</sup>. This Church is now at its end, because now there is not only no charity, but in place of charity there is **hatred**, which, although it does not appear in

the external form, is still within, and bursts out as often as possible . . .

3182<sup>o</sup>. Doctrine teaches this truth, that no one is to be held in **hatred**; because he who holds anyone in **hatred**, kills him every moment . . .

3340. When any exhalation flows out thence, there are perceived . . . **hatreds** from evils.

3340<sup>o</sup>. They breathed nothing else than **hatreds**, revenges, slaughters . . .

3440<sup>o</sup>. To kill is to have **hatred**; for he who **hates** kills every moment: this is in the will of it and in the delight of life of it.

3484<sup>o</sup>. Evil and infernal Spirits appear as forms of **hatred**.

3488<sup>o</sup>. 'Ye shall be **hated** by all nations for the sake of My name' (Matt.xxiv.9)=contempt and aversion for all things which are of good and truth. 'To **hate**'=to feel contempt and aversion; for these are of **hatred**.

—<sup>4</sup>. 'To **hate** one another' (ver.10)=enmity among themselves from evil against good.

3489<sup>o</sup>. There it is evident, that however such (Christians) had seemed in the world peaceable, they had still held one another in **hatred**; and had held in **hatred** all things which are of faith, especially the Lord; for when the Lord is only named before them in the other life, a sphere not only of contempt, but also of aversion and enmity against Him manifestly breathes forth . . . from them . . . and in like manner when charity and faith are mentioned.

—<sup>3</sup>. When they lived in the world . . . if they had not feared for their life . . . and especially if they had not feared for reputation . . . they would have rushed the one against another from intestine **hatred**, according to their endeavours and thoughts . . . Such are Christians at this day as to the interiors, except a few whom they do not know.

3605. 'Esau **hated** Jacob on account of the blessing . . .' (Gen.xxvii.41)=that natural good was averse to the inverted conjunction of truth. 'To **hate**,' in the internal sense, here, =to be averse.

—<sup>2</sup>. The reason 'to **hate**' in the internal sense=to be averse, is that it is predicated of good . . . and good does not even know what **hatred** is; for it is completely opposite to it; and opposites cannot possibly be in one subject; but good, or they who are in good, in place of **hatred** have a species of aversion . . .

—<sup>3</sup>. The case is the same when it is read of Jehovah . . . in the Word that He '**hates**,' Ill. . . Here, '**hatred**,' because predicated of Jehovah . . . in the internal sense is not **hatred**, but is mercy; for the Divine is mercy; but when this inflows with a man who is in evil, and he incurs the penalty of evil, it then appears as if it were **hatred** . . .

—<sup>4</sup>. The inflowing mercy of the Lord was, so to speak, turned with (the Jewish and Israelitish people) into such **hatred**, not only against their enemies, but also against their companions; and therefore they could not believe otherwise than that Jehovah also **hated** . . .

—<sup>o</sup>. But the quality of **hatred** with those who are in love and charity . . . is evident from the Lord's words in Matthew: 'Ye have heard that it has been said, Thou shalt love thy neighbour, and **hate** thine

enemy; but I say unto you, Love your enemies; bless them that curse you; do good to them that **hate** you; and pray for them that injure and persecute you; that ye may be the sons of your Father who is in the Heavens' (v. 43-45).

3643. The infernals, in proportion as they are in **hatred** and thence in falsity, are in thick darkness and in cold. . . Thick darkness (there) has in it insanity, and cold **hated**.

3701<sup>o</sup>. If anyone injures, or tries to injure him, as to these goods and truths, as he calls them, he **hates** him . . .

3855. 'Leah was **hated**' (Gen.xxix.31)=that the affection of external truth was not so dear, because further from the Divine.

3870. 'That I was **hated**' (ver.33)=the state of faith if the will is not correspondent thereto. 'To be **hated**' =not loved; for such is the state of faith if the will does not correspond to it. Ex.

3957<sup>o</sup>. They who have been in the love of self, and thence in **hatreds** and revenges against those who do not serve them . . . remain in them after the life of the body; for these are the things which they love, and which make the delights of their life, and therefore their veriest life.

3993<sup>o</sup>. If anyone loves himself in preference to others, and from that love . . . **hates** those who do not honour him . . . and on this account feels the delight of **hatred** in revenge and cruelty, the evil of such love is that with which good and truth cannot be mingled; for they are contraries.

4060<sup>o</sup>. Those who are . . . in the love of self and of the world, and thence in **hatreds** and revenges, induce this obscurity on themselves.

4221. While he lived . . . he despised all others, and also **hated** them . . . They exhaled from him a sphere as it were corporeal . . .

4225. They who interiorly are unmerciful, in **hatred** and revenge against the neighbour on account of self and the world . . . are out of the Grand Man; for they are in Hell. These do not correspond to any organs and members in the body, but to various vitiations and diseases induced on them.

4464<sup>o</sup>. If his life has been solely in external things, as in pleasures from **hatreds** against the neighbour, from revenges and cruelties thence, from adulteries . . . and the like, the spiritual sphere which encompasses him is as foul as in the world is the [sphere of odour from corpses, dung, and the like.

4663<sup>o</sup>. He who in the life of the body has **hated** the neighbour, in the other life also **hates** the neighbour.

4681. 'They **hated** him, and could not speak for peace to him' (Gen.xxxvii.4)=contempt and turning away . . . 'To **hate**'=to despise; for '**hatred**' in the internal sense does not signify such **hatred** as there is with men who are in **hatred**; for the signification of this word becomes milder as it ascends into Heaven; because in Heaven they do not know what **hatred** is . . .

4684. 'They added still to **hate** him' (ver.5)=contempt and turning away still greater. 4692.

[A.]4750<sup>5</sup>. The evil of the love of self is not, as commonly appears, the external elation which is called pride; but it is **hatred** against the neighbour, and thence a burning desire of revenge, and the delight of cruelty . . . For he who holds his neighbour in such **hatred**, interiorly loves himself alone . . . —<sup>6</sup>.

4776<sup>2</sup>. They who are in the love of self . . . love . . . others only so far as they see themselves in them, and them in themselves; they also hold these in **hatred**, which manifests itself as soon as they recede and are not of them . . .

4903<sup>2</sup>. The doctrinal of (the Jewish nation), that it was allowable to **hate** an enemy . . .

4997<sup>2</sup>. When a number (love themselves alone) in one Society, it follows that all are disjoined, and each looks at another from within as an enemy, and if anyone does anything against him, he **hates** him, and takes delight in his ruin. Nor is the case unlike with the evil of the love of the world . . . from this also come enmities and **hatreds**, but in a less degree.

5061. I heard from some scoldings against myself; and I perceived an endeavour that they wanted to ascend and destroy me. . . (The Angels) said that they had **hated** me while they lived, although I had never done them the slightest injury; and I was instructed that when such merely perceive the sphere of him whom they have **hated**, they breathe his ruin. . . From this it was evident that those who have mutually **hated** each other in the world, meet in the other life, and try to do many evil things to each other. . . For **hatred** is opposite to love and charity, and is aversion and as it were spiritual antipathy; and therefore the moment in the other life that they perceive the sphere of him against whom they had borne **hatred**, they come as it were into fury. Hence it is evident what is involved in what the Lord says in Matt.v.22-26. D. Min. 4807. 4808.

5117<sup>2</sup>. 'It brought forth wild grapes'=the evils of **hatred** and revenge.

5145<sup>3</sup>. Without these (degrees) as planes, good . . . flows through . . . to the Sensuous, and in that . . . is turned into . . . the delight of the love of self and of the world, consequently into the delight of **hatred**, revenge, cruelty . . .

5563<sup>3</sup>. Hence it is that they who have been in deadly **hatred**, and in the revenges of such **hatred**, and from these in falsities, have their skulls completely indurated; and some like ebony, through which no rays of light . . . penetrate . . .

5695<sup>5</sup>. Hence the disposition of their face is contrary to the interiors, sometimes to such a degree, that enmities, **hatreds**, revenges, and the cupidities of murdering are within, and yet their face is so disposed that love towards him shines forth from it.

5712<sup>2</sup>. The origins of diseases are in general . . . envyings, **hatreds**, revenges, lasciviousnesses, and the like; which destroy man's interiors, and (then) the exteriors suffer . . .

5715. There exhaled a dangerous heat, which was collected from various Hells, and which originated from cupidities of various kinds, as from pride . . . **hatreds**, revenges, etc. . . When this heat acted upon my body,

it instantly induced a disease like that of a burning fever . . .

5721<sup>3</sup>. Inwardly they are filthy, because they are pre-eminently in the love of self, and thence in **hatred** and revenge, and in cruelty against all who do not worship them.

5764. The Societies (in Hell) are so instituted, that they act as one together against good . . . although everyone is in deadly **hatred** against another.

6422. 'The archers **hate** him' (Gen.xlix.23)=with all hostility.

6558. 'Perhaps Joseph will **hate** us' (Gen.l.15)=that they have rejected the Internal. 'To **hate**'=to be averse to and reject. . . As **hatred** and revenge are attributed to Jehovah, (so here).

6625. (Thus in) the ideas of those who live evilly and thence think evilly . . . there are **hatreds**, there are revenges . . .

6667. If he had previously been a friend, he is **hated** in the same proportion. (See FRIEND, here.)

7272. The evil of falsity . . . that they were holy although they lived in **hatreds**, in revenges . . . —<sup>2</sup>.

7280<sup>e</sup>. For in proportion as anyone loves himself, he **hates** others who do not favour him; and, in proportion as anyone is in **hatred**, he is in the delight of destroying; but in the world this is concealed.

7363. (In Mars) they feel no aversion; still less **hatred**.

7370. Still more is he in the love of self who **hates** his neighbour (because he does not favour him).

8227. When the Divine is present, and protects them against the evil, then the evil . . . burn still more against the Divine itself; for they hold this in the greatest **hatred**. They who **hate** good, **hate** the Divine most of all.

8318<sup>2</sup>. The evils from (the love of self) are the worst of all; for they not only despise others in comparison with themselves, but also . . . **hate** them for a slight cause, and then breathe their ruin; and thus revenge and cruelty become the delight of their lives.

8711. 'Men of Truth **hating** gain' (Ex.xviii.21)=because truths are pure without a worldly end. . . '**Hating** gain'=aversion to the persuasions from falsity and evil; for 'to **hate**'=aversion.

8734<sup>e</sup>. What spiritual disjunction is, which is enmity and **hatred** . . .

8744. When the external man is not regenerate . . . he burns with **hatred** and revenge against those who oppose him; and then the internal man not only consents, but also supplies reasons which confirm and promote it.

8878. 'To My **haters**' (Ex.xx.5)=those who fully reject the Divine of the Lord. 'The **haters** of God'=those who are in evil and thence in falsity; for these are they who reject the Divine of the Lord; and, in proportion as they are in evil and thence in falsity, they not only reject it, but also **hate** it.

8902. 'Thou shalt not kill'= . . . also that the neighbour is not to be **hated** . . . because he who **hates**

continually wants to kill, and also would kill in the act, unless prevented by fear . . . For **hatred** is from evil, being contrary to charity, and breathes nothing but the murder of him whom it **hates**; in the world the murder of his body; in the other life the murder of his soul. This is meant by the Lord's words in Matthew . . . v. 21, *et seq.* **Hatred** against the neighbour is meant by, 'To be rashly angry with his brother;' and the degrees of its increase are described by, 'to say to him Raca,' and 'to call him a fool.' That 'anger'=a turning away from charity, and is from evil, thus is '**hatred.**' Refs.

¶ 9013. Evils take place either from enmity, or from **hatred**, or from revenge.

9049. With him who from the heart does evil to another . . . the affection of the love of self is augmented, and with it the delight of **hatred** and of revenge against those who do not submit themselves . . .

9210<sup>3</sup>. They who do all things for the sake of self and the world . . . not only despise the neighbour, but also **hate** him if he does not make one with themselves . . .

9256. 'Enemies' and 'those who hate us' (Matt.v.)= . . . those who think differently as to the goods and truths of faith; in general, those who are outside the Church . . .

9257. 'When thou seest the ass of a **hater** of thee lying under its burden' (Ex.xxi.5)=the falsity which does not agree with the good of the Church, from which they will perish. . . 'A **hater,**' when said of falsity,= what is against the good of the Church, thus what does not agree with it; for **hatred**, in the spiritual sense,= the aversion and disagreement which are between truths and falsities, and also between goods and evils. Refs.

9265<sup>2</sup>. They are held in aversion when what is celestial and Divine is loved in preference to what is worldly and earthly; for in proportion as the one is loved, the other is **hated**; according to the Lord's words in Luke: 'No one can serve two lords; for either he will **hate** the one, and love the other . . .' (xvi.13). 'To **hate**'=to be averse to; for aversion is of **hatred**; and **hatred** is opposite to love . . .

9492. For there is seated in the minds of those who are in the Hells **hatred** against the neighbour, and **hatred** against God; and therefore they come into fury when they perceive the blessedness of the upright.

10618<sup>2</sup>. All evil has in it enmity, **hatred**, revenge, and fierceness; in these and from these evil has its delight. Moreover, evil **hates** good . . .

H. 220. Those who do not favour them, (the infernals) **hate**, exercise revenges against them . . .

377<sup>e</sup>. Interiorly (those who are in the infernal marriage) burn against each other with a deadly **hatred**, which is so great that it cannot be described.

553. (The Infernals) are forms of **hatred** of various kinds; they are forms of revenges of various kinds . . .

—<sup>2</sup>. Their speech is as from anger, or from **hatred**, or from revenge; for each one speaks from his own falsity, and sounds from his own evil.

573. The cupidity from (the love of self) is the cupidity of injuring others who do not honour . . .

them; and in proportion to . . . the amount of **hatred** and revenge (thence) is the cupidity of cruelty against them. —<sup>2</sup>.

—<sup>2</sup>. All the Hells are such Societies; and therefore everyone there bears **hatred** in his heart against another; and, from **hatred**, breaks forth into cruelties, so far as he prevails.

Life 67. By murders of every kind, are meant also enmities, **hatreds**, and revenges of every kind, which breathe murder; for murder lies hidden in these, like fire in wood under the ash; neither is infernal fire anything else. It is from this that it is said to burn with **hatred**, and to blaze with revenge. These are murders in the natural sense. . . By murder in the supreme sense, is meant to **hate** the Lord.

73<sup>2</sup>. 'To be reconciled to a brother'=to shun enmity, **hatred**, and revenge.

W. 47<sup>e</sup>. To love . . . one's self in another . . . does so effectually divide, that in proportion as anyone has thus loved another, he afterwards **hates** him. For this conjunction is successively loosed of itself, and then in the same degree love becomes **hatred**.

P. 215<sup>10</sup>. The love of dominating from the love of self inmosty stores up in itself **hatred** against God, consequently against the Divine things which are of the Church, and especially against the Lord. Ex.

326<sup>2</sup>. He who does not love another, and still more he who **hates** another, does not see or meet him; and they are far apart according to the degree in which he does not love, or in which he **hates**; nay, if he is present, and then remembers the **hatred**, he becomes invisible.

R. 307. 'That they should kill one another'=intestine **hatreds**, infestations by the Hells, and internal unrest. . . That there are intestine **hatreds** when there is no charity . . . is evident; but after death, if not in the world.

325. 'I saw under the altar the souls of those who had been killed . . .'=those who had been **hated** by the evil . . .

M. 240. The evils which reside within, and are covered over, are in general **hatreds**, and thence intestine combats against everything spiritual.

292. The causes of their intestine **hatred** . . . against their wives. Ex. —.

365. The zeal of an evil love stores up in itself **hatred** and revenge.

—<sup>e</sup>. With the evil . . . the internal is . . . hard, breathing **hatred** and revenge . . . and although it be reconciled, still these things lie hidden like fire in wood under the ash; and if these fires do not break out in the world, they do so after death.

T. 45. Diabolical love is the love of self; and this is called love; but, regarded in itself, it is **hatred** . . . And as everyone (in Hell) has this at heart, he burns with **hatred** against his god, and the god against those who are under his power . . .

309. In a wider natural sense, by 'murders' are meant enmities, **hatreds**, and revenges, which breathe murder; for murder lies hidden in them, like fire in

wood under the ash. Infernal fire is nothing else . . . These are murders in intention, but not in act; and if fear . . . were taken away . . . they would break forth into act . . . That **hatred** is murder, is evident from (Matt. v. 21, 22). This is because all that is of the intention is also of the will, and thus in itself is of the deed.

[T.] 312. The **hatreds** and revenges themselves with them appear as dusky fires, and as bright fires; the **hatreds** as dusky fires, and the revenges as bright fires.

405<sup>3</sup>. The evils with those who are in the love of dominion from the love of self are in general these; . . . enmity against those who do not favour them, the consequent hostility, **hatred**, revenge, unmercifulness, fierceness, and cruelty . . .

454. That the friendship of love among the evil is intestine **hatred** among them. Gen. art.

D. 611. They also meet their enemies, especially when they have persecuted them from **hatred**; hence it may be concluded how dangerous it is to persecute anyone from **hatred**. For no one there can dissemble . . . thus the dissembling goes forth into open **hatred**.

760. On **hatred** in the life of the body, what it effects in the other life.

— A certain Spirit, from various misfortunes . . . had cherished **hatred** in the life of the body against those whom he supposed had persecuted him . . . When he perceived anyone whom . . . he had **hated**, he was suddenly hurried away . . . and threw himself upon him whom he had **hated**. He wanted to kill him . . . In this state he was brought to me, where he remained for some time almost as in sleep, out of himself, constantly thinking about him whom he had **hated**. . . I showed him that he could have no cause to **hate** him . . . and that he had never **hated** him . . . At last I observed that his **hatred** was appeased, so that he was still capable of having his **hatred** moderated, as I could conclude from this, that as in the life of the body he had suffered misfortunes, the Lord had had compassion on him.

935. On the punishment of revenge and **hatred**.

937. On those who punish **hatreds** and revenges.

1268. They who relate to the mucus of the nostrils, are they who most tenaciously desire to revenge, from **hatred** once conceived . . . being inaccessible to any reasoning by which the **hatred** once conceived may be dissipated . . . 1276.

1282. One (who) had such a poisoned sphere of **hatred** of a stronger nature . . .

2310. When **hatred** . . . reigns, there also reigns such a general sphere of indignation and anger against everything which is true and good . . .

2771. It is most unhappy for those who in the life of the body have **hated** any persons. These also meet, and exercise their **hatreds**, to the greatest trouble and unhappiness of those who have **hated** . . .

2774. From the society of those whom in the world they had **hated** in thought, although they had dissembled in externals . . . they are very much tormented; sometimes they can scarcely be loosed from them, except after a long lapse of time.

2906. He was detected . . . by his **hatred** against little children . . . Therefore . . . he was examined, and it was found that he had inwardly entertained **hatred** against acquaintances, friends, benefactors, although in the external countenance he had simulated quite different things.

2907. No one knows the interiors of anyone, except the Lord alone: thus of this one, of what quality is his **hatred**, whether of revenge, of envy, or of any other kind; for there are genera and species of **hatreds**, and indefinite diversities.

2909. Acquaintances . . . find each other out in the other life; and therefore let men beware of **hatreds**, revenges . . . and the like; for such things in the other life sometimes miserably annoy them.

3007. In the World of Spirits are some who in their life had cherished **hatred** against another, and yet in externals displayed all kindness. The **hatred** now burst out . . .

3008. At last they wanted to cast back the blame of the **hatred** on the Lord . . .

3562. Because in life he had been such that he would not forgive anyone against whom he had conceived **hatred**, then from the other part of Gehenna there was seen a great sack, from which, when opened, there issued a dense and black smoke, and rolled itself upwards; which indicates such **hatred**.

3621. From this it appeared how boys are at once educated into **hatreds**, so as to be such that they can scarcely look at one another with a pleasant countenance.

4049. There are lakes under the buttocks . . . where they try to strike each other with knives . . . They are those who had so **hated** their associates that they desired utterly to destroy them . . .

4109. Thus there is no state which had been in the life of the body which does not return (in the other life); thus the **hatreds** . . . which one had not only done, but had thought . . .

4205. On the **hatred** of the evil against the Lord.

— They who in the world had not had **hatred** against the Lord, but had lived in the love of self and of the world; that is, in **hatred** against the neighbour; and had not even thought about the Lord, in the other life have deadly **hatred** against the Lord. Ex.

4347. On contempt and **hatred**.

—<sup>e</sup>. The contempt of **hatred** is when anyone desires to take away the honours, goods, or life of anyone.

4384. When anyone has had **hatred**, his **hatreds** return with the mind to destroy them, which belongs to **hatred** . . . Many have had such states; they have despised others; they have held them as enemies . . . If they were upright there is then no **hatred** in it, nor revenge, nor deceit; therefore they are easily mended when they perceive the quality of the other. If the other [has done so] from **hatred**, they are separated; for they do not meet. If the contempt and enmity has been devoid of **hatred** and revenge, they are so led by the Lord as to become not enemies . . .

4495. There was an interior magician, and . . . in deadly **hatred** against anyone whom he held in **hatred**.

4530. They who hate anyone, of what quality they are with man.

— (Sarah Hesselia) so inwardly **hated** her parents, that she had thought of poisoning them. . . She was afterwards so excited to **hated** (against me), that she thought she would murder me if she could. She having died, before speech with Spirits was opened with me, I desired to kill myself with a knife. . . It is now disclosed that it was that woman. . . who excited the desire whenever I saw the knife. . . From this it may be evident that men may be infested by the dead, who, unknown to them, have **hated** them.

4745. Charles XII. held his wife (there) in deadly **hated**. . . They were long occupied with the collisions they endured in their deadly **hatreds**. At last. . . she subjugated him. Hence may be evident the quality of the infernal marriage, when they who are in such **hated** are conjoined through command. . . They afterwards live together in externals as it were in friendship, but in internals in deadly **hated**. . . It was shown that such are permitted to hold each other in deadly **hated**, until they feel such delight in that marriage, that they can be almost united as one; for each feels the delight of dominion in the other. . .

4855. They who have frequented holy things. . . and yet have not lived a Christian life, but in **hated** and the like, when they come to a man, cause a pain in the head even in the very bones, and a pain in the shoulder or arm.

4856. They who hold in **hated** and persecute from innate **hated** all except friends. . . produce adultery with a sister.

D. Min. 4568. The quality of interior magic was shown; namely, that it is hidden **hated** against the Lord and against the innocent.

E. 107. 'Thou hatest the works of the Nicolaitans, which I also **hate**' (Rev.ii.6)=aversion [given] from the Divine, towards those who separate good from truth. . . 'Thou hatest'=aversion; and the reason it=aversion from the Divine, is because it is said 'which I also **hate**.'

137. In that time and state in which all are **hated** who openly acknowledge the Divine Human of the Lord. Sig.

—<sup>1</sup>. 'To be killed'=to be **hated**. . . because he who **hates** is unceasingly killing: he cherishes in his mind nothing else and wills nothing else than to kill, and he also would kill if the laws did not prevent. This lies hidden in **hated**; and therefore he who **hates** the neighbour, in the other life, when external bonds are taken away, is continually breathing the murder of another.

—<sup>3</sup>. That these are **hated** by all who do not think of the Lord's Divine and of His Human together, cannot be known from those who are in the world, but from the same in the other life, where those persons all burn with such **hated** against those who approach the Lord alone as cannot be described in a few words; they desire nothing more than to kill them. The reason is, that all who are in the Hells are against the Lord. . . and those who are of the Church and do not acknowledge the

Lord's Divine in His Human, act as one with the Hells; and therefore it is that they have such **hated**.

—<sup>4</sup>. That such would **hate** all for the Lord's sake, the Lord has predicted in several passages. III.

340<sup>15</sup>. 'The **haters** upon whom Jehovah will put (disease)' (Dent.vii.15)=those who are against the truths and goods of the Church.

394<sup>2</sup>. For in their evil there is enmity, nay **hated** against the Lord; and also against those who are led by the Lord. . . But this enmity and **hated** lies hidden in their spirit, and therefore it is in them when they become Spirits. . . —<sup>3</sup>.

537<sup>9</sup>. 'My **haters**' (Ps.lxix.14)=the evils thence.

624<sup>12</sup>. The evils of falsity are signified by 'great **hated**' (Hos.ix.7). —.

661. They burn with **hated** against (the goods of love and the truths of doctrine); and hence it is that from Hell, where such are, there constantly breathes forth a deadly **hated** against celestial love and spiritual faith, and therefore against Heaven, and especially against the Lord Himself. Sig.

— The delight of **hated**, which is of their love, consociates them. . . and then they appear as if they were friends at heart, when yet they are enemies. Sig.

693. The contempt, enmity, and **hated** of the evil against the Lord, and against the Divine things which are from Him. Sig. and Ex.

—<sup>2</sup>. (But) anger, with the evil, interiorly stores up in itself **hated** and revenge. . .

700<sup>8</sup>. By 'enemies' (Num.x.35) are signified falsities; and by '**haters**,' evils; thus there are also signified the Hells as to these things.

721. The **hated** of those who are meant by 'the dragon' against the Church with those who will be in the doctrine and thence in the life of love and charity from the Lord. Sig.

740<sup>15</sup>. Because the Lord in His temptations fought from Divine love against the Hells, which were most hostile to Him, it is said, 'They put upon Me evil for good, and **hated** for My love' (Ps.cix.5).

746<sup>18</sup>. That he who **hates** the neighbour, thus who is altogether averse to the good of charity, is condemned to Hell, is signified by, 'Whoever shall say, Thou fool, shall be liable to the Gehenna of fire.' . . 'The Gehenna of fire'=the Hell where are they who **hate** this good and thence the neighbour. The three degrees of **hated** are described by these words (in Matt.v.19-24): the first is of depraved thought, which is 'to be angry'; the second is of depraved intention thence, which is 'to say Raca'; and the third is of depraved will, which is to say 'Thou fool.' All these degrees are degrees of **hated** against the good of charity; for **hated** is opposite to the good of charity; and the three degrees of punishment are signified by 'the judgment,' 'the council,' and 'the Gehenna of fire' . . .

—<sup>19</sup>. As the universal Hell is in anger, enmity, and **hated** against the neighbour. . . and as the worship of the Lord. . . is no worship if anything of it is from Hell. . . it is said, 'If thou offer thy gift upon the altar, and there remember that thy brother hath aught against thee, go thy way; first be reconciled to thy brother, and

then come and offer thy gift' . . . By 'having aught against thee' is signified anger, enmity, or **hatred**; and by 'being reconciled,' is signified the dissipation thereof, and the consequent conjunction by love.

[E.] 754. 'Having great anger'=**hatred** against the spiritual truths and goods which are of faith and life from the Word, and therefore against those who are in them. For 'anger' . . . when predicated of the devil,=**hatred**, in which is Hell inwardly.

—<sup>2</sup>. As truths and goods merely natural, which in their essence are falsities and evils, are altogether opposed to truths and goods spiritual . . . therefore the devil, by whom is meant Hell, is in continual **hatred** against them. Hence it is that from the Hells there continually ascend **hatreds** of various kinds; and . . . from the Heavens descend spiritual loves of various kinds; and that between the **hatreds** of the Hells and the loves of the Heavens there is an equilibrium, in which men in the world are kept . . . And therefore they who do not live from the Word, but from the world, as they remain natural, receive from Hells evils and the derivative falsities, and from these conceive **hatred** against spiritual truths and goods; the **hatred** does not indeed appear to them in the world, because it lies hidden stored up in their spirit within; but it is manifested after death . . . Then they burn against those who are in spiritual truths and goods with such great **hatred** that it cannot be described; it is a deadly **hatred**; for the moment they see an Angel who is in those truths and goods; nay, if they merely hear the Lord mentioned, from whom are these truths and goods, they at once come into the furies of **hatred**, and feel nothing to be more delightful than . . . to do evil to them; and as they cannot murder their body, they endeavour with a burning heart to murder their soul.

758. That those who are meant by 'the dragon,' from **hatred** and enmity would reject and calumniate the Church which is the New Jerusalem, because it has the doctrine of life. Sig. and Ex.

—<sup>2</sup>. They who are in faith separated from charity have such **hatred** against those who are in charity . . . Their **hatred** is like that of the Hells against the Heavens. The source of this **hatred** shall be told . . . All who are in the Hells are in the loves of self and of the world . . . The delights of the loves of self and of the world are the delights of **hatred** of various kinds . . . Hence it is evident whence the dragon has such **hatred** against the woman . . . (for) evil is in **hatred** against good, and falsity is in **hatred** against truth. He is also called 'the old serpent,' by which is meant the Sensuous . . . and in this Sensuous all such (**hatred**) resides. The like **hatred** is in those who are in faith separated against those who are in charity, which **hatred** does not manifest itself in this world, but in the Spiritual World . . .

767. The **hatred** of those who are meant by 'the dragon' against the Church which is the New Jerusalem, inflamed by the perception of its being favoured by greater numbers. Sig. and Ex.

—, 'Anger,' when predicated of the dragon,=**hatred**.

768<sup>2</sup>. As the **hatred** of those who are meant by 'the

dragon' is **hatred** against those who are in the truths of doctrine of the Church which is the New Jerusalem, therefore it is **hatred** against the truths of doctrine which are with them; for they who are in . . . **hatred** against anyone, are indeed in . . . **hatred** against the person with whom are those things which they . . . **hate** . . .

803. II. Let him learn from the Word . . . that **hatred** and revenge also are murders.

902<sup>4</sup>. The Angels of the Third Heaven . . . when they lived in the world had accounted as heinous . . . **hatreds** and revenges, which to them were murders.

982<sup>2</sup>. Thus their delight is the delight of **hatred**; for they hold in **hatred**, and from **hatred** persecute all who worship the Lord. This **hatred** is not manifested with them in the world . . .

991<sup>4</sup>. In itself (the delight of adultery) is the delight of the love of evil, which in its essence is the delight of **hatred** against good and truth; (therefore) there is no love between an adulterer and an adulteress, except such as is the love of **hatred** . . . It has been granted to see that love in its essence, which was such, that within it was deadly **hatred** . . . and as that fire burnt out . . . it produced **hatred** . . . (Yet) although they held each other in **hatred**, they could come together by turns, and then feel the delight of **hatred** as the delight of love . . .

—<sup>6</sup>. The quality of the delight of **hatred** . . . with those who are in Hell, cannot be described or believed . . . Their delight of doing evil derives all it has from **hatred** and revenge against good and truth . . . It is therefore the delight of **hatred**, become fiery in the extremes, and injected into the lascivious flesh, which becomes in that moment the delight of adultery; the soul, in which the **hatred** stores itself up, then drawing itself back.

1012<sup>3</sup>. The proximate sense of this precept, 'Thou shalt not kill,' which is the spiritual moral sense, is Thou shalt not **hate** thy brother or thy neighbour . . . For enmity, **hatred**, and revenge breathe murder, and will it; but they are bridled by fear . . . But still these three are endeavours to murder, and all endeavour is as an act . . .

—<sup>4</sup>. For he who wills to take away a man's spiritual life, is in **hatred** against him if he cannot take it away; for he **hates** his faith and love; thus the man himself.

1013<sup>2</sup>. As all who are in Hell are in **hatred** against the Lord, and thence in **hatred** against Heaven . . . Hell is the murderer himself . . .

—<sup>3</sup>. But this is not known . . . because with those who are of Hell there does not appear any **hatred** against good and truth, nor against Heaven, and still less against the Lord . . . Nevertheless **hatred** lies hidden and stored up in their spirit; and this according to the degree of the evil of their life; and as **hatred** is in the spirit, it breaks out when the externals are laid aside . . .

—<sup>4</sup>. This infernal **hatred** against all who are in good, because against the Lord, is deadly. Des. . . It has also been explored that this delight is not from **hatred** against those whom they assail to destroy, but from **hatred** against the Lord Himself.

1014<sup>3</sup>. The delight of doing evil [to people] from **hatred**, which breathes forth from Hell, is the delight

of killing; but as they cannot kill the body, they will to kill the spirit . . .

— (Thus) the precept, 'Thou shalt not kill' involves also, Thou shalt not **hate** thy neighbour, and also, Thou shalt not **hate** the good and truth of the Church; for if thou **hatest** good and truth, then thou **hatest** the neighbour; and to **hate** is to want to kill.

1015<sup>2</sup>. As **hatred**, which is the will to kill, is opposite to love to the Lord, and also to love towards the neighbour . . . it is evident that **hatred** . . . makes Hell with man; nor is infernal fire anything else than **hatred**; and therefore the Hells appear as in a fire hideously reddening according to the quality and quantity of the **hatred**; and in a fire hideously flaming according to the quality and quantity of the revenge from the **hatred**.

—<sup>3</sup>. As **hatred** and love are diametrically opposite to each other; and as **hatred** therefore makes Hell with man, as love makes Heaven with him, the Lord thus teaches (in Matt.v.21-26). By 'being delivered to the judge, and from the judge to the minister, and by being cast into prison by the latter,' is described the state of the man who is in **hatred** after death, from his having been in **hatred** against his brother in the world . . .

1016<sup>2</sup>. As **hatred** is infernal fire, it is evident that it must be removed, before love, which is heavenly fire, can inflow . . . and also that infernal fire cannot possibly be removed, unless the man knows whence **hatred** comes, and what **hatred** is, and afterwards is averse to and shuns it. Every man, from heredity, has **hatred** against the neighbour; for every man is born into the love of self and of the world; and therefore he conceives **hated**, and from it is on fire against all who do not make one with him, and favour him . . . **Hatred** exists especially with those who are in the love of exercising command over all; with the rest there is enmity. It shall also be said what **hatred** is. **Hatred** has in itself a fire, which is the endeavour to kill man; this fire is manifested by anger. There is as it were **hatred** and thence anger with the good against evil; but this is not **hated**, but is aversion for evil; nor is it anger, but zeal for good . . .

1017. When a man abstains from **hatred**, and is averse to and shuns it as diabolical, there then inflow through Heaven from the Lord, love, charity, mercy, and forbearance, and then for the first time the works he does are works of love and charity; whereas the works he did before . . . were all works of the love of self and of the world, in which **hatred** lay hidden in case they were not recompensed. So long as **hatred** is not removed, so long the man is merely natural; and a merely natural man remains in all his hereditary evil; nor can he become spiritual, until **hatred** with its root, which is the love of exercising command over all, is removed; for the fire of Heaven, which is spiritual love, cannot inflow, so long as the fire of Hell, which is **hatred**, stands in the way.

1055<sup>4</sup>. These (profaners) are in **hatred** against the Lord, against Heaven, against the Word, against the Church, and against all its holy things; into such **hatred** they come from the fact that dominion is taken away from them . . .

1080. 'These shall **hate** the harlot' (Rev.xvii.16)= the total rejection of the dogmas . . .

1100. 'Every unclean and **hateful** bird' (Rev.xviii.2) = falsities from the falsified truth of the Word. . . '**Hateful**' = that which springs from a false principle . . .

1143. The love of dominating over Heaven and the Church . . . regarded in itself, is rather **hatred** against the Lord; into which it is also turned when they become Spirits, and domination is taken away from them . . .

—<sup>4</sup>. All who are in the Hells love self and the world, and thence **hate** the Lord and the neighbour.

C. 100. He who is not a form of charity is a form of **hatred** . . .

**Haughty**. See under ELATION.

**Have**. *Habere*.

A. 5886<sup>4</sup>. 'To sell all things which he **hath**' (Matt. xiii.44) = to alienate the proprium which he had before.

—<sup>5</sup>. 'Sell all things which thou **hast**, and distribute to the poor' . . . (Luke xviii.22) = that all things of his Own, which are nothing but evils and falsities, ought to be alienated; for these are 'all things which he has.'

R. 86. 'This thou **hast**' . . . (Rev.ii.6) = that from their truths they know and thence do not will . . . Its being said that 'they hate those works,' is because from the truths of its doctrine the Church knows this, and thence does not will it; and therefore it is said, 'this thou **hast**.'

676<sup>5</sup>. This is the devastation and consummation of which the Lord speaks:—'Whoever **hath**, to him shall be given, that he may **have** more abundantly; but whoever **hath** not, even that which he **hath** shall be taken away from him' (Matt.xiii.12; Mark iv.25). . . 'To every one that **hath** shall be given, that he may abound; but from him that **hath** not, even that he **hath** shall be taken away from him' (Matt.xxv.28,29; Luke xix.24-26). 948<sup>2</sup>.

E. 173. 'Hold fast that which thou **hast** until I come' (Rev.ii.26) = permanence in the state of good of love and of faith even to the visitation.

217. 'Hold fast that which thou **hast**' (Rev.iii.11) = permanence in the state of faith from charity even to the end.

746<sup>19</sup>. 'To **have** somewhat against thee' (Matt.v.23) = anger, enmity, or hatred.

**Haven**. *Portus*.

A. 6384. 'He shall dwell at the **haven** of the seas' (Gen.xlix.13) = life where there is conclusion of truth from scientifics. 'A **haven**' = the station where scientifics terminate and begin; here, the station where there is the conclusion of truth from scientifics; for by 'Zebulon,' here, those are treated of with whom the truths of faith are there. 'Seas' = scientifics in the complex.

6385. 'And he [shall be] at a **haven** of ships' (id.) = where there are doctrinal things from the Word. 'A **haven**' = a station; thus where those things are. 'Ships' = doctrinal things from the Word.

E. 447<sup>3</sup>. 'To dwell at the **haven** of the seas' = the conjunction of spiritual things with natural Truths.

'Seas' = scientifics, which are natural Truths. 'To dwell at the **haven** of the seas' = spiritual conjunction with doctrinal things from the Word. 'Ships' = doctrinal things and Knowledges of all kinds.

[E.] 514<sup>17</sup>. 'Zebulon' = the conjunction of good and truth; 'he shall dwell at the **haven** of the seas' = the life of truth; 'and he shall be at a **haven** of ships' = according to doctrinal things from the Word.

**Havilah.** *Chavillah.* (The land.)

A. 110. 'The land of **Havilah**' (Gen. ii. 11) = the mind.

115. 'The land of **Havilah**' . . . is also mentioned in Gen. xxv. 18, where it treats of the sons of Ishmael, that they dwelt from **Havilah** even to Shur, which is by the faces of Egypt, by which one comes into Asshur.' They who are in a heavenly idea do not perceive from these things anything but intelligence, and the things which flow from intelligence . . .

1951. 'They dwelt from **Havilah** even to Shur . . . ' **Havilah**' = that which is of intelligence.

3277. 'They resided from **Havilah** even to Shur . . . ' = the extension of intelligence.

9881<sup>e</sup>. The good of Knowledges [is also signified by] 'gold from **Havilah**' (Gen. ii.).

**Havilah.** *Chavillah.* (Son of Cush.)

A. 1168. 'The sons of Cush, Seba and **Havilah** . . . ' (Gen. x. 7). By 'the sons of Cush' are signified those who had not internal worship, but had the Knowledges of faith, in the possessing of which they placed religion. 'Seba, **Havilah**,' etc., are so many nations, with which they were. In the internal sense, by the same nations are signified the Knowledges themselves. 1170.

**Havilah.** *Chavillah.* (Son of Joktan.)

A. 1245. 'Joktan begat . . . Ophir and **Havilah** . . . ' (Gen. x. 26, 29). These were so many nations from the families of Eber, by which are signified so many rituals.

1247. Thus the sons (of Joktan) can signify nothing else than the things which are of external worship, which are rituals; and, in fact, so many kinds of them. . . In the Word they do not occur, except Ophir and **Havilah**; but they are not from this stock; for the 'Sheba' and '**Havilah**' treated of in the Word, were of those who were called 'sons of Ham,' as is evident from verse 7 of this chapter.

**Hawk.** *Accipiter.*

R. 655<sup>4</sup>. Thus fly away with them, like a hawk with its prey under its wings.

T. 72<sup>e</sup>. A hawk flew up, and put his neck into the snare, and was caught; and the dove, seeing the hawk, flew past.

361<sup>e</sup>. Their internal may be compared to a hawk, and their external to a dove; and the faith and charity of the latter to the flight of a hawk above a fleeing dove, which it at last tires out . . .

383<sup>e</sup>. Like a hawk in a dovecot.

Coro. 30<sup>2</sup>. The natural man separated from the spiritual is like a hawk pursuing a dove.

**Hazael.** *Chasael.* D. 2791.

**Hazel.** *Corylus.*

A. 4013<sup>3</sup>. Some species of trees = exterior goods and truths, which are of the natural man; as the poplar, the **hazel**, the plane-tree.

4014. 'The **hazel** and the plane-tree' (Gen. xxx. 37) = the power thence of natural Truths. 'The **hazel** and the plane-tree' = natural Truths.

**Hazezon-tamar.** *Chazezon Thamar.*

A. 1680. 'The Amorites that dwelt in **Hazezon-tamar**' (Gen. xiv. 7) = the kinds of evils which are thence.

**Hazor.** *Chazor.*

A. 382<sup>4</sup>. Of 'the inhabitants of **Hazor**' (Jer. xlix. 28), or those who possess spiritual riches, which are of faith, it is predicated 'to let themselves down into the deep,' or to perish.

3048<sup>6</sup>. Here, 'Arabia and the kingdoms of **Hazor**' (Jer. xlix.), in the opposite sense, = those who are in the Knowledges of celestial and spiritual things for no other end or use than that they may be reputed wise and intelligent by themselves and the world.

E. 280<sup>12</sup>. '**Hazor**' (Jer. xlix.) = the Knowledges of truth.

417<sup>7</sup>. These things are said (Jer. xlix.) of the devastation of Arabia and **Hazor** by the king of Babel; and by 'Arabia and **Hazor**' are signified the Knowledges of good and truth; and by 'the king of Babel,' evil and falsity laying waste.

447<sup>4</sup>. By the king of Canaan reigning in **Hazor** . . . is signified the falsity of evil.

714<sup>17</sup>. By '**Hazor**' are signified spiritual treasures, which are the Knowledges of truth and good from the Word: the devastation of them until they are no more, but in place of them evils and falsities, is signified by, '**Hazor** shall be for a habitation of dragons, a devastation even to an age' (Jer. xlix. 33).

**He.** *Ille.*

**She.** *Illa.*

M. 44<sup>6</sup>. They perceive, he that she is his; and she, that he is hers.

**Head.** *Capitellum.* R. 31. M. 293<sup>e</sup>.

**Head.** *Caput.*

A. 172. Two Angels were sitting at the head.

247. In ancient times . . . by the head were signified the things which are highest.

250. 'He shall trample on thy head' (Gen. iii. 15) . . . By 'the head of the serpent' is meant the dominion of evil in general, and of the love of self in special. 257, Ex.

259. They referred his celestial and spiritual things to the head and face.

447<sup>2</sup>. He was over my head, and not standing on the earth.

822. They leap over the head of the other.

1115. They who were of the Most Ancient Church . . . are very high above the head . . .

1270. They were allowed to inflow into the right side of my head . . . but by no means into the left of my . . .