

**Hesitate.** See STICK—*haerere* and *haesitare*.

**Hesselia, Sarah.** D.4530.

**Hesselius, John.** D.4855. 5065.

**Heterogeneous.** *Heterogeneus*.

**Heterogeneity.** *Heterogeneitas*.

H. 64<sup>2</sup>. They are cast out of Heaven, because they are heterogeneous.

W. 192<sup>o</sup>. Things not of the same nature are heterogeneous . . .

254. Contracts at the least touch of anything heterogeneous . . .

— . Evils and falsities are heterogeneous . . . — .

M. 171. What is heterogeneous and discordant effects disjunction and absence . . .

273. Homogeneities and heterogeneities . . . (there) appear in the face, speech, and gestures.

T. 622<sup>o</sup>. A heterogeneous affection separates, and what is heterogeneous torments . . .

**Heth.** See HITITE.

**Hew.** *Dolare*. A.10603.

**Heygart.** D.6066.

**Hezekiah.** *Hiskias*.

E. 706<sup>6</sup>. As Hezekiah was an upright king, the time was prolonged . . . —<sup>17</sup>.

**Hiddekel.** *Chiddekel*.

A. 118. 'The river Hiddekel' (Gen.ii.14)=reason, or the clear-sightedness of reason. Compare 130.

**Hidden, To lie.** *Latere*.

A. 3610<sup>3</sup>. This disposition—*animus*—lies deeply hidden . . . like conjugal love, which in infancy . . . lies hidden . . . In like manner in . . . every plant there lies inmosty hidden the endeavour to produce fruit or seeds . . . So the Conjugal of good and truth long lies hidden . . .

3938<sup>7</sup>. (After death) the happiness which had lain hidden in . . . the interior man, comes forth . . .

4199. 'We shall lie hidden a man from his companion' (Gen.xxxi.49)=separation relatively to the things of the Church. 'To lie hidden,' here,=separation. . . These are said 'to lie hidden,' because they are separated as to good and truth . . .

4317<sup>5</sup>. This root (of evil) lies deeply hidden . . .

5060<sup>3</sup>. This represented that they want to lie completely hidden.

5291<sup>3</sup>. What is Divinely inspired lies hidden in them . . .

7233<sup>3</sup>. The internal sense is not only that sense which lies hidden in the external sense . . .

9258. The falsities . . . in which good lies hidden . . . The falsities . . . in which evil lies hidden . . .

9348. These loves, like the hidden current of a river . . . N.56.

H. 559. This lies hidden in everyone who is in the love of self . . .

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S. 75. What wisdom . . . lies hidden in the Word . . .

R. 527. This lies inmosty hidden in all evil . . .

T. 618. Occurs.

D. 641. On Spirits who lie hidden.

**Hide.** See CONCEAL, and STORE UP.

**Hide.** *Abdere*.

A. 7607. 'To be hidden' (Ex.ix.32)=not to be visible.

E. 455<sup>10</sup>. 'Hidden' (Ps.xxxi.20)=interiorly with man.

**Hide.** *Abcondere*.

**Hiding.** *Abconso*.

A. 960<sup>o</sup>. Their more hidden deceits.

3900<sup>4</sup>. For the Lord hides them . . .

4391<sup>2</sup>. To hide the interiors of the Word. Sig. — .

4552. 'To hide' (Gen.xxxv.4)=to reject and bury as dead.

4799<sup>2</sup>. They hide nothing from their companions . . .

5664. 'A hidden gift' (Gen.xliii.23)=the truth and good which are bestowed by the Lord, unawares to man.

5781. That it cannot be hidden from Him. Sig.

6214<sup>o</sup>. (Thus) nothing whatever is hidden . . . H.469.

6721. 'She hid him three months' (Ex.ii.2)=the fullness of time in which it did not appear.

6762. 'He hid him in the sand' (ver.12)=that he discarded him where falsities are.

8230. That their own falsities hid them. Sig.

9013<sup>2</sup>. For they who have acted hiddenly in the world can render themselves invisible there . . .

H. 488<sup>2</sup>. They who have secretly plotted deceits . . .

507. The things they have acted and spoken secretly are published . . . Thus hidden things are laid open . . .

594<sup>2</sup>. Some of the means have relation to . . . the hiding of certain Hells beneath denser coverings . . .

R. 120. 'I will give him to eat of the hidden manna' (Rev.ii.17)= . . . wisdom stored up, such as exists with those in the Third Heaven; for (such) are in wisdom above the rest of the Angels, but in hidden wisdom, for it is inscribed on their lives, and not so much on their memories . . .

338. 'They hid themselves in the caves and in the rocks of the mountains' (Rev.vi.15)=that they were in evils and falsities of evil; because (such) after death hide themselves in caves; and (such) hide themselves in the rocks of the mountains . . .

339. 'Fall upon us and hide us' (ver.16)=to be protected from the influx of Heaven; and as this is done by confirmations of evil by falsity, and of falsity from evil, these things are signified. 'To hide themselves from the face of Him who sits upon the throne and from the wrath of the Lamb'=until they did not acknowledge anything Divine of the Lord . . .

D. 3128. The Spirits at once perceive if he wants to  
2 E

hide anything . . . so that if he wants to hide anything they at once draw forth his thoughts more into the light.

E. 146. 'The hidden manna'=the Lord as to the Divine Human . . .

410. 'To hide themselves'=that they were destroyed, namely, goods and truths internal and external . . . For the things which are destroyed are hidden.

412. 'Hide us'= . . . lest they should suffer direful things. Ex.

**Hide.** *Occultare.*

**Hiding, A.** *Occultatio.*

**Hidden.** *Occultus.*

**Secretly.** *Occulto.*

A. 222. 'To hide himself from the face of Jehovah' (Gen.iii.8)=to fear the dictate, as those are wont to do who are conscious of evil.

2488<sup>e</sup>. Let man no longer believe that his thoughts are hidden . . .

4136. 'To hide his flight' (Gen.xxxi.27)=to separate himself, against the will of the other.

4464<sup>e</sup>. They cannot hide (there) what they have thought . . . Nor can they hide what they have had as ends . . .

4925<sup>3</sup>. That good hid its power. Sig.

4928. When man is being regenerated, good . . . hides itself in the interior man . . .

5060. He wanted to speak to me in private.

5585<sup>5</sup>. 'To hide . . . the faces'=not to have mercy.

5696<sup>2</sup>. Disposal is effected by removal and hiding; not that the Lord ever . . . hides His mercy. Ex. and Sig.

5697. Hiding. Sig. 5962.

5962. The hiding of the celestial Internal. Tr.

—<sup>2</sup>. It now treats of the hiding of truth and good . . .

— . It then appears to the Angels that the Lord is . . . hidden from them.

5964. This removal (of good and truth) is meant by the hiding . . . This hiding . . . is not effected by the Lord hiding Himself, but by themselves doing so . . .

6596. The hiding (of the Internal of the Church) in the scientifics of the Church. Sig. and Ex.

6762<sup>2</sup>. 'The covered things of the hidden things of the sand' (Deut.xxxiii.19)=the arena of scientific truths. (=the spiritual things which lie hidden—*latet*—in the sense of the letter. E.445<sup>5</sup>.)

7102<sup>10</sup>. The falsity which is hidden. Sig. . . The evil which is hidden. Sig.

7280<sup>e</sup>. In the world this (delight of destroying) is hidden.

7372. The interior man (now) is hidden by most . . .

7437<sup>2</sup>. (Evils then) are hidden in the interiors . . .

7454<sup>2</sup>. Although (the Spirits) are in concealment . . .

R. 830<sup>2</sup>. This sense is most occult.

M. 35<sup>e</sup>. From infancy he has learned to hide the desires of his love.

T. 404. The love of the world . . . hides (all things of the Church) as beneath a veil.

D. 2409. That the filthy things of man are only hidden . . .

3793<sup>e</sup>. (The peculiar secrecy of the Quakers.) Ex.

3849. They not only act secretly, but . . .

4097. The things they believed to lie hidden . . .

4461. He dare do nothing except in secret.

4800. It is the custom (of the Moravians) to act in secret . . .

E. 2837. 'To be hidden beneath the shadow of the wings of God' (Ps.xvii.8). Ex.

3167. 'The hiding of His strength in the horns' (Hab.iii.4)=the omnipotence of Divine good through Divine truth; for . . . in Divine truth lies hidden—*latet*—the omnipotence which is of Divine good.

412<sup>8</sup>. 'To hide them in the secret of His faces' (Ps. xxxi.20)=in Divine good, which does not appear before others . . .

695<sup>5</sup>. Those who do good and speak truth, not for the sake of self and the world, but for the sake of good itself and truth itself, are meant by those who 'do alms in secret, and who pray in secret' (Matt.vi.4,6). Ex.

**Hideous.** Under FOUL—*teter*.

**Hiding-place.** *Latebra, Latibulum.*

A. 9406<sup>5</sup>. That in (the sense of the letter) there is Divine truth such as is in the Heavens, is signified by, 'He hath set darkness as His hiding-place' (Ps.xviii.11).

P. 281<sup>4</sup>. That his life's love may come forth from its hiding-places . . .

E. 2086. 'The treasures of darkness, and the hidden riches of the hiding-places' (Is.xlv.3)=interior intelligence and wisdom from Heaven; for the things which enter . . . from Heaven . . . come secretly, and affect all things with the man . . .

357<sup>14</sup>. 'To shoot the upright in secret-places' (Ps. lxiv.4)=to deceive those who are in truths from good.

504<sup>11</sup>. Lest from too much light and from too much shade falsities should break in, is signified by, 'it shall be for a refuge and hiding-place from the inundation and the rain' (Is.iv.6).

581<sup>2</sup>. The hiding-places from which the serpent bites and in which it hides itself=cunning.

781<sup>15</sup>. 'A lion in secret-places' (Lam.iii.10)=that the interior natural man, from the evils in him, perverts every sense of truth of the Word . . . whence come falsities.

799<sup>8</sup>. 'To trust in the hiding-place of His wings' (Ps.lxi.4)=in Divine truths . . .

**Hierarchy.** *Hierarchia.*

R. 716<sup>3</sup>. He disclosed the hierarchy which many of (the English Bishops) exercise . . . By that hierarchy . . . the Works for the New Jerusalem . . . were shamefully rejected . . .

—<sup>e</sup>. The advance of that hierarchy. Ex.

759. The greater and the less in rank in (the Romish) hierarchy. Sig. and Des. 799.

**Hieroglyphic.** *Hieroglyphicus.*

A. 6692. Evident from the hieroglyphics of the Egyptians, which they used in sacred things; for by them they signified spiritual things, and perverted Divine order.

6917<sup>2</sup>. With the Egyptians there remained many things from the representatives of the Ancient Church, as is evident from their hieroglyphics . . .

7097. The Egyptians . . . had the representatives and significatives of the Ancient Church. The Egyptian hieroglyphics are nothing else. By them, moreover, they signified spiritual things; and they also knew that they actually corresponded; and as they began to employ such things in their holy worship, and to worship them, and at last also to turn them into magical things . . .

7926. The Egyptians . . . knew correspondences, as may be very evident from their hieroglyphics, which were images of natural things that represented spiritual ones. 9391<sup>8</sup>.

9011<sup>6</sup>. Such (representative) things are still found in their books, emblems, and hieroglyphics.

S. 20. The hieroglyphics of the Egyptians . . . were (correspondences). P.255<sup>2</sup>. R.503<sup>5</sup>. M.342<sup>2</sup>. T.833<sup>2</sup>. De Verbo 7. —<sup>5</sup>.

M. 76. These are the things which in Egypt were called hieroglyphics.

182<sup>e</sup>. They gave the three novitiates . . . copper plates upon which some hieroglyphics were inscribed. T.693<sup>e</sup>.

D. 6083. Trismegistus in Egypt, at the time of Moses, as is supposed, is believed to have found out how to express the mind's ideas—*animi sensa*—by means of the images of beasts, which are called hieroglyphics.

E. 827<sup>2</sup>. In Egypt, where there flourished the knowledge of representations, which is the same as the knowledge of correspondences, there were images, idols, and graven images; and also, from these, the hieroglyphics there.

**High.** See HEIGHT.

**High Place.** *Clivus.*

A. 6078<sup>2</sup>. 'In all the high places of their pastures' (Is.xlix.9)=to be sustained from good; for 'high places,' like 'mountains,'=the goods of love.

7324<sup>2</sup>. 'I will open rivers upon the high places' (Is.xlii.18). E.118<sup>3</sup>. Ex. (=to give interior intelligence. E.518<sup>5</sup>). (=intelligence from spiritual truths. E.730<sup>24</sup>).

M. 151a. At one side of the city were two eminences . . . He said, The lower eminence is called the Parnassium, and the higher one the Heliconeum. Ex. —<sup>2</sup>.

E. 410<sup>7</sup>. 'The hill and the watch-tower shall be upon the caves to eternity' (Is.xxxii.14)=that there will no longer be any Church with them, because there is nothing but evil of life and falsity of doctrine. . . Such (there) dwell in deep places, and are covered over by hills and watch-towers. . . (There) also are many Hells . . . completely hidden by the lands, rocks, and hills—

*colles*—above them, or by the hills and watch-towers, where there is grass . . .

483<sup>2</sup>. 'On the high places' (Is.xli.18)=in the interior man.

**High Place.** *Excelsus.*

A. 273<sup>2</sup>. 'The high places of Aven' (Hos.x.8)=the love of self.

796. (Origin of worship on high places). 2722.

1241<sup>2</sup>. The externals of the worship (of the Ancient Church) were high places, etc.

2466<sup>3</sup>. 'High places' (Ezek.xvi.16)=worship.

2722. Celestial things, which are of love and charity, were represented by the things which were high and lofty . . .

—<sup>3</sup>. Instead of mountains and hills, they made for themselves high places. Ill.

2761<sup>6</sup>. 'To ride upon the high places of the earth' (Is.lviii.14)=intelligence. (=to be gifted with higher understanding. 6534.) (=the intelligence of those who are of the Church, that it is interior. E.314<sup>7</sup>. 374<sup>10</sup>.) (=to give the understanding of higher or interior Truths concerning the things of the Church and Heaven. E.617<sup>14</sup>.) 619<sup>9</sup>.

6435<sup>11</sup>. Where there were no hills, they constructed high places.

8153. 'The sons of Israel went out with a lofty hand' (Ex.xiv.8)=that they were taken away from the endeavour (of evil Spirits) to subjugate by Divine power. . . . The reason 'lofty'=what is Divine, is that by it is signified Heaven where is what is Divine. Hence it is said of Jehovah . . . that 'He dwells on high' (Is.xxxiii.5). Ill.

8904<sup>4</sup>. 'Variegated high places' (Ezek.xvi.16)=the worship of what is false. (=truths falsified. E.195<sup>7</sup>.)

E. 391<sup>26</sup>. 'High places' (Ezek.vi.3)=idolatrous worship in general.

405<sup>42</sup>. The Last Judgment is meant by, 'Jehovah . . . treads upon the high places of the earth' (Micah i.3). 'Upon the high places of the earth'=upon those who are in high places—*altis* . . .

411<sup>5</sup>. 'The lofty God . . .' (Ps.lxxviii.35).

510<sup>3</sup>. 'They who are in such love of self . . . are said . . . 'to ascend above the heights of the cloud' (Is.xiv.14).

514<sup>9</sup>. 'The lofty tower, and the fortified wall' (Is.ii.15)=confirmed principles of falsity . . .

652<sup>27</sup>. High places, with the Ancients, signified Heaven . . . whence came the rite of sacrificing upon high mountains; and, in their place, upon high places built up high; and therefore worship from the evils and falsities of doctrine is signified by, 'making a lofty place and a high place in every street' (Ezek.xvi.24). 695<sup>25</sup>.

1029<sup>13</sup>. 'Above the stars, and above the heights of the cloud'=above Divine truth. . . 'The heights of the cloud'=the interior truths of the Word.

**High Priest.** *Pontifex.*

See POPE, and PAPIST—*Pontificius.*

A. 9477. Aaron as **High Priest** represented the Lord as to the good of love.

10711. A bearded old man . . . is as it were their King and **High Priest**.

J. 56<sup>4</sup>. No one dare enter who in the world had been **Pontiff** . . .

C. J. 59. (The Papists) always have some representative **Pontiff** set over them . . . Rarely does anyone who had been Pope . . . act as **Pontiff** there . . .

R. 752. I spoke to **Pope Sixtus the Fifth** . . .

D. 3030<sup>2</sup>. If the **Pontiff** were called the supreme, and not the vicar, they would lose everything.

3647<sup>6</sup>. Thus it was evident that . . . he had been **Pontiff** . . .

3649<sup>6</sup>. Such are those who are **Pontiffs**. 3650.

3656. On David and a **Pontiff**.

3657<sup>2</sup>. As the **Pontiffs** also declare themselves as god on earth . . .

3662. The persuasion of the **Pontiffs** is attended with the respiration and delight that they are gods, and they suppose themselves to speak all things from the Holy Spirit . . . So, when they sit in the Consistory, they suppose all things which they say to be as divine. The **Pontiff** with me was in a state such as when he sat in the Consistory, and supposed what he said to be divine. He felt his respiration in his breast free with delight, and slow, thus regular . . . thus deep . . . But when anything is contradicted, or when anything which is advanced by some one else is approved of . . . he feels something revolving and creeping in his abdomen. And when he supposes to be divine any opinion which he pronounces, he has perception from a kind of respiration still more tacit, and as it were consenting. Such . . . **Pontiffs** . . . are beneath the left foot . . .

3663. By such (Sirens) are the **Pontiffs** ruled when they are made **Pontiffs**. Des. 3688. Compare 3999<sup>2</sup>.

4092. On a **Pontiff**.

4101<sup>6</sup>. They said . . . that I should be taken to the Inquisition, because I am against the **Pontiff**.

4723. They who have been in the highest love of self . . . as **Pontiffs**, cardinals, mufti . . . (there) believe themselves to be gods . . .

5234. The **Pontiffs** there.

5833. On a **Pontiff** and Sixtus the Fifth. Compare 5843.

5841. On the last **Pontiff**, that he acknowledged what is Divine in the Word.

5843. On the last **Pontiff**, Benedict the Fourteenth. J.(Post.)103.

5845. But with the prior **Pontiff**, his predecessor, it is pretty well, because he is not such.

5847. That saint, who was so great a magician, said he had been a **Pontiff** . . .

E. 1089. Their highest, who is called Pope and **Pontiff** . . .

1091. As the Babylonians have transferred the Power of the Lord over Heaven and the Church to the **Pontiff**, the greatest of them, whom they call the successor of Peter, and therefore the Lord's vicar, saying that . . .

J.(Post.) 60. I heard the **Pontiff** who lived in 1738 . . . advocating the Lord alone . . . 102.

**High Priest.** *Sacerdos Summus.***Chief Priest.** *Sacerdos Magnus, Maximus, Princeps.*

A. 4677<sup>3</sup>. As the **High Priests** represented the Lord as to the Divine Celestial, or Divine good . . .

9223. Because Aaron and his sons, who discharged the office of **High Priest**, represented the Lord.

E. 655<sup>10</sup>. 'The **Chief Priests** and Scribes' = adulterations of good and falsifications of truth, both from infernal love.

768<sup>19</sup>. As such things were signified by these women, the **Chief Priest** was forbidden to marry one of them, because by the **Chief Priest** was represented the Lord as to the Priesthood, by which is signified Divine good . . . Therefore it was decreed that the **Chief Priest** should marry a virgin . . .

—<sup>20</sup>. As the **Chief Priest** represented the Lord as to what is Divine, and as his seed signified Divine truth . . . it was decreed that 'no strange man, who was not of the seed of Aaron, should approach to offer incense before Jehovah' . . .

865<sup>4</sup>. As the **Chief Priest** represented the Lord as to His Priesthood, which is the good of love . . .

**Higher.** *Superior.***Superiority.** *Superioritas.*

A. 1822. **Higher**, or interior.

1914<sup>3</sup>. What is **higher** can see what takes place in what is lower, but not the reverse. 8237<sup>6</sup>, Ex. 8977<sup>6</sup>.

1954. Looking from what is **higher** into what is lower; or, what is the same, from what is interior into what is exterior; is called influx, for it is effected by influx . . .

2148. Interior things are expressed in the Word by **higher** ones. Ex.

2568<sup>8</sup>. From lower things no one can apprehend **higher** things . . .

3029<sup>6</sup>. For what is lower in man is perceived by what is **higher**. Ref.

3084. 'To be elevated' is said [of motion] from what is lower to what is **higher**, and therefore it = from what is exterior to what is interior . . . for what is lower and **higher** in a human idea is exterior and interior in an angelic idea; as Heaven, which appears to man as **higher**, but to the Angels it is interior . . .

3405<sup>2</sup>. Lower things are compounds of **higher** things. (See DEGREE, here.) 5114<sup>3</sup>.

3542<sup>2</sup>. To intercept the communication and thence the conjunction between **higher** things and lower ones. Sig. and Ex.

—<sup>e</sup>. 'Not to go erect' = not to look to **higher** things, or those of Heaven.

3637. As then . . . lower things began to have

dominion over man's higher things, or natural things over his spiritual things . . .

3739. The Lord's Kingdom in the ultimate of order, in which are higher things as in their house. Sig. and Ex.

—<sup>e</sup>. Whether you say higher and lower things, or interior and exterior ones, it is the same; for interior things appear before man as higher ones . . . 10051, Refs.

4482<sup>4</sup>. The things which are interior in the Spiritual World are described by higher ones . . . 4539<sup>2</sup>.

4585<sup>5</sup>. Without an intermediate it is not possible to climb to higher things.

4599. Interior things appear . . . as higher things.

4783<sup>6</sup>. No one can look at higher things from a lower mental view; to him higher things appear as darkness . . .

5313. What is lower is as a seat to what is higher; for what is higher is and acts therein, and in fact through what is lower; and what is done appears as if it were from what is lower. Sig.

5658. A higher Heaven. —<sup>3</sup>.

6288. What is higher can apperceive how the case is with that which is being done in what is lower. Ex.

8237<sup>e</sup>. For good is higher, and evil is lower.

8516<sup>2</sup>. It is entirely contrary to order . . . for what is lower to inflow into what is higher.

8778. For when higher things inflow into lower ones they are no otherwise received (than according to correspondence) . . . All the conjunction . . . of lower things with higher is effected by it; for there is no correspondence unless, by subordination, lower things are subjected to higher; but when they are subjected, higher things act into lower ones exactly as the cause does into its effect.

8795. No ascent to . . . a higher Heaven. Sig. and Ref. 8797, Des.

8797<sup>2</sup>. Those of the Spiritual Kingdom cannot inflow into the Celestial Kingdom, because the latter is higher or interior . . .

9128<sup>3</sup>. Evil and falsity do not come forth—*existunt*—from what is higher than themselves, but from what is lower . . .

9224<sup>2</sup>. The right of priority and superiority over the good of charity . . .

9656. By higher things are signified interior things. 9961.

10051<sup>2</sup>. The things . . . nearest the fire of the altar were higher or interior . . . For, in the internal sense, those things are regarded as higher or interior which are nearest the Supreme.

10126<sup>2</sup>. It is according to Divine order, that when higher things fall down into lower, they are turned into like things . . .

10150<sup>e</sup>. What is interior is called higher, and what is exterior, lower . . . Hence it is evident what is meant by the lower . . . and higher Heavens.

10241. The higher things of the body . . . are terminated in the hands.

H. 22. (These Angels, and Heavens) are called interior, and also higher. Ex. 23<sup>e</sup>, Ex.

—(g). That interior things are expressed by higher things, and that higher things=interior things. Refs. W. 206. E. 283<sup>2</sup>. 595<sup>2</sup>, Ex.

W. 246<sup>e</sup>. For the Lord inflows from above . . .

T. 40<sup>e</sup>. The lumen of the world, separate from the light of higher things . . .

152. In a preceding article . . .

D. 4676<sup>e</sup>. It cannot be believed in, on account of its superiority.

E. 593<sup>3</sup>. For if higher things do not rest upon their basis, they fall . . .

682. The reason the higher Heavens are meant, is that through them and from them influxes are effected into lower things, by which (influxes) the evil are separated . . . For there is such connection of the higher and lower things in the Spiritual World, that in proportion as lower things are in order, higher things are so. Ex.

1086<sup>5</sup>. Now as all higher things store themselves up in lowest things in simultaneous order . . .

### Highest. *Summus*.

A. 1311<sup>2</sup>. When evil is brought to its height . . . 2243.

4950. The highest Deity.

5365<sup>4</sup>. The highest good.

W. 93. The highest of spiritual heat . . .

D. 2519<sup>e</sup>. To be the highest in some society.

3932. When wickedness comes to its height, they precipitate themselves into penalties; for it is tolerated up to its height; but then the equilibrium perishes . . .

E. 52<sup>e</sup>. Their highest (the Pope).

412<sup>31</sup>. 'When the transgressors have come to their height' (Dan. viii. 23)=when there are no longer truth and good, but falsity and evil . . .

### Highest. *Supremus*.

See under BEING, and DIVINE ITSELF.

A. 1582<sup>e</sup>. The place at table where the most worthy sits is the highest . . .

2716. The Supreme Divine . . .

4687. That what is highest will reign and be adored. Sig. and Ex.

—<sup>e</sup>. (Thus) the highest of truth Divine is the Divine Human . . . and hence the highest among the doctrinal things of the Church is that His Human is Divine. 4692. 4723.

5146. 'In the highest basket' (Gen. xl. 17)=the inmost of the Voluntary. . . 'The highest'=the inmost . . . because interior things with a man who is in space appear as higher things . . . But when the idea of space is put off . . . so is the idea of what is high and deep . . . Indeed, in the Interior Heaven, there is no idea of interior and exterior things—because something of space clings to this idea—but there is the idea of what is more perfect and more imperfect; for interior things are in a

more perfect state than exterior things, because interior things are nearer to the Divine . . . This is the reason why 'the highest'=the inmost.

[A.] 5256<sup>e</sup>. The Gentiles . . . have believed that it could not be but that the **supreme** God has manifested Himself on earth as a Man; and that the **supreme** God is a Divine Man . . .

9128<sup>3</sup>. Thus at last from the First and **Highest**. The First and **Highest** is the Lord.

10044. For the head is the **highest**, and from the **highest** proceed all things which are below . . .

—<sup>2</sup>. There are two things which=the whole, the **highest** and the lowest . . .

—<sup>5</sup>. As the **highest** and the lowest, or, what is the same, the first and the last, equally=each and all things, or the whole together with its parts . . .

—<sup>6</sup>. That all things are held together in connection . . . from the First or **highest** through ultimate or lowest things. Sig.

10184. The reason 'the roof'=what is inmost, is that it is what is **highest**—*supremum seu altissimum* . . .

W. 201<sup>e</sup>. That whole World, from the **highest** to the lowest . . .

M. 7<sup>1</sup>. These **highest** ones (in Heaven) are chosen from those whose heart is the public weal; and only the senses of the body in amplitude of magnificence for the sake of obedience.

269<sup>e</sup>. The **highest** things in man are turned to God; the middle ones outwards to the world; and the lowest downwards to self.

T. 70. God is still in the man, but [only] in his **highest** things . . . 366<sup>2</sup>.

416. The Lord's Kingdom is . . . to be loved in the **highest** degree . . .

—<sup>2</sup>. Love to the Lord is the universal love . . . for it resides in the **highest** things with man, and the **highest** things inflow into lower things, and vivify them . . .

829. As religion resides in the **highest** things with man, and as his lower things live and shine from his **highest** things . . .

D. 718. On those who desire to be the **highest** in Heaven.

3049. (The Spirits of Jupiter) do not know what God is, but what the **Supreme** is; and it is sufficient that they believe Him to be the **Supreme**.

3505. Some (of the Dutch) do not acknowledge the Lord . . . but still they do acknowledge a certain **Supreme** Being . . . 3511.

**High-sounding.** *Grandisonus.* D.5113.

**Hill.** *Collis.*

See under Mountain.

A. 795<sup>2</sup>. 'Hills'=love towards the neighbour.

1306. The love of self is here described by . . . 'hills,' etc., which are high . . .

1691<sup>2</sup>. 'The hills which are lifted up' (Is.ii.14)=the love of the world.

2830<sup>7</sup>. The Celestial Natural (of spiritual good after regeneration) is described by, 'the hills skipping like the sons of the flock' (Ps.civ.4).

3309<sup>3</sup>. 'Hunters . . . upon every **hill**' (Jer.xvi.16)=to teach those who are in . . . the affection of truth. (=those in charity. 1052<sup>2</sup>.)

4715<sup>6</sup>. **Hills**=the things of charity.

4843<sup>2</sup>. The worship of what is false is signified by, 'to offer incense upon the **hills**' (Hos.iv.13). (=worship from the love of the world. E.324<sup>20</sup>.)

4966<sup>2</sup>. They placed Parnassus below, on a **hill**, and by it they understood scientific things . . .

6367<sup>3</sup>. 'Mount Zion' (Is.xxxi.4)=the good of Divine love; and 'its **hill**,' Divine truth thence.

6435. 'To the desire of the **hills** of an age' (Gen. xlix.26)=to celestial mutual love. 'The **hills** of an age'=the things of mutual love. Ex. E.448<sup>6</sup>.

—<sup>3</sup>. (Thus), 'Even to the desire of the **hills** of an age'= . . . that the Spiritual Kingdom should come above the good of charity even to the good of mutual love, which is of the Celestial Kingdom, and thus that these two Kingdoms should be inmost conjoined.

—<sup>4</sup>. In many passages . . . 'hills'=the good of mutual love, which is the external of the Celestial Kingdom. But where the Spiritual Kingdom is treated of . . . 'hills'=the truth of faith, which is its external. III.

—<sup>7</sup>. In these passages . . . 'hills'=spiritual love.

—<sup>10</sup>. In these passages the goods of celestial love are signified by 'mountains,' and in like manner by 'hills,' but in a lower degree.

—<sup>11</sup>. (Therefore) in the Ancient Church there was Divine worship on mountains, and on hills; and the Hebrew nation afterwards placed altars on mountains and hills . . . and where there were no hills they constructed high places . . . III.

—<sup>14</sup>. As idolatrous worship was performed on mountains and hills, in the opposite sense by them are signified the evils which are of the love of self. III.

—<sup>15</sup>. The reason mountains and hills signified the goods of celestial and of spiritual love, was that they stood up above the earth, and by things . . . high were signified the things of Heaven, and, in the supreme sense, the things of the Lord . . .

7729<sup>e</sup>. The ancient Sophi . . . knew that . . . by a hill (Parnassus) is signified unanimity; and, in the spiritual sense, charity.

8598. 'To-morrow I stand upon the head of the hill' (Ex.xvii.9)=the conjunction of truth Divine with the good of charity, and the derivative influx. . . 'A hill'=the good of charity . . .

9841<sup>3</sup>. Those who carry with them the truths of faith in the spiritual memory also, appear to themselves . . . to walk among **hills**, which are cultivated . . .

10438. Upon the hills (there) are they who are in spiritual love.

H. 188. The Angels of the Spiritual Kingdom dwell in places less lofty, which appear like hills. . . Hence 'hills'=spiritual love. E.405.

S. 18. 'Mountains,' 'hills,' and 'valleys'=the higher, lower, and lowest things of the Church.

23<sup>2</sup>. 'A hill' = signified the Heaven beneath (the highest one).

R. 896. The Angels of the Second Heaven dwell upon hills . . . E. 304<sup>2</sup>. 342<sup>4</sup>.

M. 2. I was standing on a hill in the southern quarter.

56. I ascended . . . to the summit of a hill in the southern quarter, and there was . . . the Temple of Wisdom . . .

75<sup>3</sup>. I saw a great light on a hill in the midst of the tabernacles . . .

76. My conductor accompanied me first to a hill in the confines between the east and the south . . .

132. I was led through a plain to a hill . . . and on the top of the hill there was seen a grove . . .

461<sup>3</sup>. He said . . . I will take you upon a hill, where those assemble who examine effects, those who investigate causes, and those who explore ends . . .

E. 141<sup>7</sup>. 'The hills in the field' (Jer. xiii. 27) = the goods of truth in the Church, which are perverted.

278<sup>7</sup>. 'Mount Zion and its hill' = the Celestial Church and the Spiritual Church.

304<sup>3</sup>. 'The hills which are overturned' (Jer. iv. 24) = . . . charity towards the neighbour. The reason this is signified by . . . 'the hills,' is that . . . upon the hills in Heaven dwell those who are in charity towards the neighbour.

—<sup>10</sup>. 'The hills in the wilderness upon which the wasters have come' (Jer. xii. 12) = the things of charity.

—<sup>37</sup>. 'The hills' (Ezek. xxxvi. 6) = the goods of charity towards the neighbour. 373<sup>4</sup>.

340<sup>12</sup>. 'A hill' = that which is within or above; in special, where there is charity; for this is within.

365<sup>16</sup>. 'The hills in justice' (Ps. lxxii. 3) = charity towards the neighbour.

374<sup>5</sup>. 'The hills' . . . = where there is the good of charity; and, in the abstract sense, that good itself.

376<sup>5</sup>. 'The hills shall flow with milk' (Joel iii. 18) = that from the good of charity towards the neighbour there is spiritual life. 433<sup>13</sup>.

391<sup>24</sup>. 'Upon the high hills' (Jer. xvii. 2) = the adulteration of good and the falsification of truth. For at that time . . . they had worship in groves and upon hills . . . because hills signified the goods of charity, in which are the Spiritual Angels, who . . . dwell upon hills. Hence in ancient times worship was performed upon hills. But this was forbidden to the Jewish and Israelitish nation, lest they should profane the holy things which were represented . . .

400<sup>7</sup>. 'Hills' = the Church where there is love towards the neighbour; hence . . . by 'the hills' is signified love towards the neighbour. The reason is, that the Angels . . . who are in love towards the neighbour, dwell upon hills. When, in place of . . . love towards the neighbour, there reigns the love of the world . . . the hills are said 'to melt' (Nahum i. 5); for so it is done in the Spiritual World . . . with the Spirits who have made themselves a likeness of Heaven upon the . . . hills . . .

401<sup>10</sup>. 'They who are upon every lofty hill' (Is. xxx. 25) = those who are in the good of charity towards the neighbour; for 'a hill' = that good. 405<sup>6</sup>.

405<sup>6</sup>. When 'mountains' are mentioned in the plural, there are meant both mountains and hills . . . —<sup>9</sup>. —<sup>13</sup>. 'The hills of that mountain (Bashan)' (Ps. lxxviii. 15) = goods in act.

—<sup>14</sup>. 'Hills' = the goods of charity, which in their essence are truths from the good of love. —<sup>17</sup>. —<sup>19</sup>.

—<sup>26</sup>. —<sup>31</sup>. 518<sup>31</sup>.

—<sup>35</sup>. 'Hills' = the evils of the love of the world.

—<sup>36</sup>. —<sup>41</sup>. 410<sup>3</sup>. 514<sup>9</sup>.

—<sup>40</sup>. 'Hills' = the goods of faith; here, the . . . falsities opposite to these goods.

—<sup>43</sup>. 'The overturning of the hills' = the destruction of those who are in the evils of the love of the world, and in falsities.

—<sup>54</sup>. Their worship upon other mountains and hills = worship from evils and falsities. III.

411<sup>3</sup>. The mountains and hills (there) are of soil . . . for soil corresponds to the good of love. —<sup>32</sup>.

422<sup>19</sup>. 'The hills of an age' (Deut. xxxiii. 15) = the goods of charity towards the neighbour . . .

448<sup>7</sup>. 'The precious things of the hills of an age' (id.) = genuine truths such as were in . . . the Ancient Church . . . which was in charity towards the neighbour . . .

601<sup>5</sup>. 'The hill (of Zion),' that is, Jerusalem, = the Spiritual Church.

629<sup>9</sup>. The hills of an age submitted themselves' (Hab. iii. 6) = that there has perished the Spiritual Church, such as was with the Ancients after the Flood, who were in love towards the neighbour. 'The hills of an age' = that Church and that love.

—<sup>10</sup>. The ordination of all things in the Heavens . . . is signified by . . . 'He hath weighed . . . the hills in a balance' (Is. xl. 12). . . 'The mountains,' and 'the hills' = the higher Heavens . . . 'the hills,' those Heavens which are in charity towards the neighbour.

644<sup>14</sup>. 'The circuits of the hill of Jehovah' (Ezek. xxxiv. 26) = all who are in truths of doctrine and thence in the good of charity.

730<sup>18</sup>. 'Hills' = the Knowledges (of good and truth in the Word), on account of the groves and trees which are upon them . . .

**Hilt.** *Capulus.* D. 4733.

**Hilt.** *Umbo.* T. 86.

**Himself.** *Ipse.*

See DIVINE ITSELF; and under ONLY, and SELF.

A. 551. Each and all things relate to the very and Only existence—*ipsam Unicum.*

2694<sup>3</sup>. Believe that faith is from themselves, and that good is from themselves.

5121<sup>9</sup>. The revelation from perception which the Lord had . . . was from the Divine in Himself, thus was from Himself.

10730<sup>2</sup>. The Lord (then) was peace to Himself . . .

H. 502<sup>9</sup>. When a Spirit man is in this state, he is in himself—*seipso*, and in his life itself; for to think freely

from his Own affection is the life itself of man, and is Himself.

W. 44. That the Divine love and wisdom are . . . the Very and Only Existence—*ipsum et unicum*.

45. That is called the **Itself** which alone **Is**, and that the **Only**, from which is everything else. Now, as the **Very and Only Existence** is substance and form, it follows that it is the **very** and only substance and form; and as this substance and form itself is the Divine love and the Divine wisdom, it follows that it is the **very** and only love, and the **very** and only wisdom; consequently, that it is the **very** and only essence, and also the **very** and only life . . . T.53.

64<sup>e</sup>. The general relation of all things is to **Him**.

R. 29. Who is the **Very and Only Existence** from primes to ultimates, from which are all things; thus who is the **very** and only love, the **very** and only wisdom, and the **very** and only life in itself; and thus the **very** and only Creator, Saviour, and Enlightener from Himself . . . Sig. 38.

289. All these things in **Him** and from **Him** in them. Sig. and Ex.

961<sup>2</sup>. The Divine Esse is One, the Same, the **Very Existence**, Indivisible. Ex.

—<sup>3</sup>. That the Divine Esse . . . is the **Very Existence** . . . God is the **Very Existence**, because He is love itself, wisdom itself, good itself, truth itself, life itself. Unless these were the **Very Existence** in God, they would not be anything in Heaven and the world, because there would not be anything of them relative to **Him**; for all quality is allotted its quality from that which is the **Very Existence** from which it is, and to which it has relation so as to become such as it is. This **Very Existence**, which is the Divine Esse, is not in place, but is with and in those who are in place, according to their reception; because of love and wisdom . . . which are the **Very Existence** in God, nay, God Himself, place cannot be predicated . . . Therefore the Lord says, that . . . 'He is in them, and they in **Him**.'

—<sup>5</sup>. The **Very Existence**, which is love itself and wisdom itself, was His soul from the Father, thus the Divine life . . . B.119. T.25.

B. 43. Saving faith is to believe in **Him** . . .

T. 22. That God is the **Very**, the **Only**, and the **First Existence**, which is called **Esse** and **Existere** in itself, from which are all things which are and come forth . . .

37. That God is Love itself and Wisdom itself . . .

38. That God is Good itself and Truth itself . . .

39. That God . . . is Life itself, which is Life in Itself—*se*.

493<sup>2</sup>. The interior will is the man himself . . .

E. 933<sup>e</sup>. The works done by the Lord in man, are done by the man as from himself . . .

D. Love xiv. They themselves are the head . . . But with those who love uses . . . they themselves are the soles . . .

**Hin.** *Hin*.

A. S540. By the bath and by the **hin** were measured the liquids which served as drink; hence by these mea-

sure truths are signified; the containant takes this signification from the thing contained.

10136<sup>2</sup>. The ephah and the **hin** were measures, and measures = the quantity of the thing treated of . . . a **hin** which was a measure of wine and oil, the quantity of truth. (Ex.xxix.40).

10262. 'A **hin**' (Ex.xxx.24) = the amount of the conjunction. 'A **hin**,' which was a measure of liquids, here, of oil, = the amount of the conjunction . . .

—<sup>2</sup>. Two measures which were in sacred use are mentioned in the Word, one for liquids, which is called 'a **hin**' . . . By the **hin** were measured oil and wine . . . The measure **hin** . . . was divided into four . . . in order that it might signify what is conjunctive. —<sup>3</sup>, Ill.

—<sup>6</sup>. As by 'a **hin**' is also signified the amount of the conjunction with spiritual truth . . . there was taken for the meat-offering in the sacrifices of a ram the third part of a **hin** of oil, and for the drink-offering a third part of wine (Num.xv.6,7).

**Hind.** *Cerva*.

See STAG—*cervus*.

A. 3925<sup>3</sup>. 'A hind let loose' (Gen.xlix.21) = the affection of natural truth in the free state which exists after temptations . . . (=the freedom of natural affection. 6413. E.439<sup>2</sup>.)

6413. 'A hind' = natural affection.

— . Deliverance from a state of temptations is compared to 'a hind let loose,' because a **hind** is a wild animal, which loves its freedom more than all other animals; and the Natural is like this; for this loves to be in the delight of its affections, and thus in freedom . . .

— . The reason 'a hind' = natural affection, is that it is one of the beasts significative of affections, which are all that are for food and that are useful . . . But as **hinds** were not employed for the burnt-offerings and sacrifices, they were significative of the natural affections. —<sup>2</sup>, Ill.

—<sup>2</sup>. 'To set the feet as those of **hinds**' (Hab.iii.19) = the Natural in the freedom of the affections . . .

—<sup>5</sup>. 'The hind' (Jer.xiv.5) = the affection of natural good . . .

S. 18<sup>5</sup>. 'The **hinds** which the voice of Jehovah causeth to bring forth' (Ps.xxix.9) = the gentiles who are in natural good.

**Hinder.** *Impedire*.

**Hindrance.** *Impedimentum*.

**Hindering, A.** *Impeditio*.

A. 18<sup>e</sup>. The things which hinder must be removed . . .

1389<sup>2</sup>. These things are to them as delays and **hindrances**.

1393. Thus delights . . . are presented without **hindrances** . . .

1542. (Scientifics and pleasures) are the things which hinder . . .

1603. When the cupidities were removed, so that they did not hinder. Sig. and Ex.

2039<sup>3</sup>. To remove such things as hinder celestial love. Sig.



2041<sup>2</sup>. There are two loves . . . which hinder the influx of celestial love . . .

2056. 'Uncircumcised' is predicated of that which hinders and defiles . . .

2388<sup>2</sup>. It is the evil of life which hinders . . . (Compare 2411<sup>e</sup>.)

3142. Good . . . continually inflows into . . . the man who is cleansed from such things as impede the influx; that is, which reflect, pervert, or suffocate the influent good.

3147. It is only these things which impede the influx of good and truth from the Lord . . .

4078. That still he could not hinder. Sig. (For) 'not to grant to do evil,' when predicated of the Lord, =not to be able to impede; for no one can do evil to the Divine, but to impede the influx can be done: all evil does this.

6502. Preservation from the evils which hindered conjunction. Sig.

8216. A hindering by resistance. Sig.

N. 307. That the influx and conjunction are hindered by man's Own loves. Refs.

P. 258<sup>2</sup>. Called, the Impediments . . . of the Impenitent.

D. 3726<sup>e</sup>. Evils are excited by evil Spirits, and are hindered by the Angels.

—<sup>e</sup>. To every evil there is as it were its own response, that is, hindrance . . .

3944. As there are no hindrances . . .

4509. On the hindrances of the communication . . .

**Hinder.** *Retardare.*

**Hindering, A.** *Retardatio.*

H. 270<sup>4</sup>. Nothing hinders these from . . .

D. 3423. Without any hindering.

**Hinder.** *Posticus.* T.798<sup>2</sup>.

See under BACK-tergum.

**Hinge.** *Cardo.*

A. 9730<sup>2</sup>. The hinge of the determinations is (then) turned inwards.

P. 235. Like a hinge which can turn a door both ways . . .

M. 146. Like a door with a hinge, which is opened by determination . . .

T. 174. They began to pluck the door of the temple from its hinge . . .

381<sup>4</sup>. Like doors hanging from a round hinge . . .

D. 5554. The spring of the hinges is in the endeavour.

D. Min. 4786. His presence smote me with a grievous pain in the hinges of the loins.

Coro. 28. No more moveable than a door without a hinge.

**Hinnom.** *Hinnom.*

A. 1292<sup>3</sup>. 'The Valley of (the son of) Hinnom' (Jer. vii. 31, 32)=Hell, and also the profanation of truth and good.

T. 619. Like gold . . . buried among the bones in the Valley of Hinnom.

E. 659<sup>25</sup>. The like is signified by 'to be buried in Tophet and in the Valley of (the son of) Hinnom' (Jer. vii.). 'Tophet,' and 'the Valley of Hinnom'=the Hells . . . 'the Valley of Hinnom,' the Hell in front, which is called 'Satan.'

—<sup>e</sup>. As Jerusalem=Heaven and the Church as to doctrine, the places there were representative according to the quarters and the distances from the Temple and Zion. From the fact that Tophet and the Valley of Hinnom were most unclean places and wickedly idolatrous, they represented . . . the Hells.

1029<sup>16</sup>. They built high places to Baal in the Valley of Hinnom.

1083. The like . . . is signified by Tophet in the Valley of Hinnom, where they burnt their sons and daughters; by which is signified the profanation of the truths and goods of the Church.

**Hint.** *Innuere.* A.1936.

**Hippocrates, Of.** *Hippocraticus.* T.665<sup>6</sup>.

**Hirah.** *Chirah.*

A. 4817. 'His name was Hirah' (Gen.xxxviii.1)=the quality of (the falsity). 4854. 4886. 4895.

**Hiram.** *Chiram.*

E. 514<sup>7</sup>. 'Hiram' (1 Kings ix. 10)=the gentiles who are out of the Church, and with whom there are knowledges of good and truth.

**Hire.** See under CONDUCE.

**Hire, Reward.** *Merces.*

**Hireling.** *Mercenarius.*

See ISSACHAR.

A. 735. If he in simplicity believes that . . . he will receive a reward in the other life if he is good from himself, he can easily be instructed that . . . the Lord gives the reward gratis from mercy.

1784. 'I am . . . thy great reward' (Gen.xv.1)=the end of victories. 1787<sup>e</sup>. 1789.

1793<sup>2</sup>. His reward was the salvation of the universal human race.

3816. 'Tell me, what shall thy wages be?' (Gen. xxix. 15)=that there shall be a means of conjunction. . . 'Reward' is sometimes mentioned in the Word, and there=nothing else than a means of conjunction. The reason is that the Angels are utterly unwilling to hear anything about reward, that it is on account of anything in them; nay, they are utterly averse to the idea of reward for any good or good action; for they know that with everyone that which is his Own is nothing but evil; and therefore whatever they do from what is their Own is attended with what is contrary to reward . . . Nay, good itself becomes not good, when reward is thought of for its sake . . . Hence it is that when 'reward' is mentioned in the Word, the Angels do not perceive anything of reward, but that which is bestowed gratis and of mercy by the Lord. Still, reward is of

service as a means of conjunction to those who are not yet initiated; for they who are not as yet initiated into good and its affection . . . cannot do otherwise than think about **reward**; because the good which they do they do not from the affection of good . . . But when a man is being regenerated this is inverted and becomes the affection of good; and then he no longer looks to **reward**. Examps.

[A.] 3956. 'Leah said, God hath given me my **hire**, because I gave my handmaid to my man' (Gen.xxx.18), in the supreme sense, = the Divine good of truth and truth of good; in the internal sense, heavenly conjugal love; in the external sense, mutual love. . . '**Hire**' is mentioned in the Word here and there, but few know what is there signified by '**hire**' . . .

— Therefore the affection of charity is averse to . . . every good deed which looks to **reward**. The reward with those who are in charity is that they are able to do good . . . and that the good deed is accepted . . . Hence may be evident what is the '**reward**' which is mentioned in the Word; namely, that it is the delight and bliss of the affection of charity; or, what is the same, the delight and bliss of mutual love . . .

—<sup>2</sup>. That '**reward**,' in the internal sense, = heavenly conjugal love, may be evident from . . . the heavenly marriage being the conjunction of good and truth, and mutual love being from this conjunction.

—<sup>3</sup>. That '**reward**,' in the supreme sense, = the Divine good of truth and truth of good, is evident from the fact, that thence is the heavenly marriage . . .

3957. Issachar was named from '**hire**' . . .

— Very few in the Christian world now know that this is '**reward**,' because they do not know what mutual love is . . .

3982. 'Appoint upon me thy wages, and I will give it' (Gen.xxx.28)=that he would of himself give what he wanted.

3996. 'It shall be my **hire**' (ver.32)=that it is from Himself.

3999. 'Because thou comest upon my **hire** before thee' (ver.33)=His proprium. . . '**Hire**,' when predicated of the Lord, = proprium; namely, what has been acquired of His Own power.

4077. 'Your father hath cheated me, and hath changed my **hire** ten times' (Gen.xxxi.7)=the state of good [in relation] to Him, when from Himself He was applying the things of that good, and a great change . . . '**Hire**'=from Himself. 4179.

4079. 'If he said thus, The speckled shall be thy wages; then all the flock bare speckled' (ver.8)=his freedom; and that in his freedom these things were taken [to him] from the Lord . . . 4080.

4663. Everyone receives a **reward** (there) according to his life in the world.

6388. The mutual love which is **reward** or recompense. — It is this delight (of doing good to the neighbour) which is meant by '**reward**' . . . for the delight or bliss itself is the **reward** . . .

6393<sup>2</sup>. Those who want a **reward** for the works they perform are never content, but are indignant if they have not a **reward** above all others . . .

6537<sup>3</sup>. 'To love meretricious **hire**' (Hos.ix.1)=to love falsified truths.

6746. 'I will give thee thy wages' (Ex.ii.9)=recompense.

7770<sup>4</sup>. 'Merchandise=*mercatura*, and meretricious **hire**' (Is.xxiii.18)=Knowledges applied to evil uses.

8002. 'A . . . hireling shall not eat of (the passover)' (Ex.xii.45)=those who do what is good . . . for the sake of gain . . . 7997. 10109<sup>4</sup>.

—<sup>4</sup>. '**Hirelings**' . . . were those who laboured for **hire**; they were servants, but not bought ones. Ill. (Therefore) by them are meant those who do what is good for the sake of gain in the world; and, in a still more interior sense, those who do what is good for the sake of a **reward** in the other life, thus who want to merit by works. (Such) can never be consociated with the Angels . . . Of (such) the Lord says . . . 'A hireling . . . seeth the wolf coming, and deserteth the sheep . . . The hireling fleeth because he is a hireling' (John x. 12,13). And in Jer.xlvi.20,21.

—<sup>6</sup>. That lodgers and **hirelings** were not consociated as to holy things with those of the Church. Ill.

—<sup>7</sup>. They who do what is good for the sake of a **reward** in the other life, who are signified by '**hirelings**,' differ from those treated of above, in that they have as an end life and happiness in Heaven. But as this end determines and converts their Divine worship from the Lord to themselves . . . and the love of self is in everything . . . they cannot be consociated with the Angels; for the Angels are utterly averse to both the name and the idea of **reward** or recompense. That we are to do well without the end of **reward**, the Lord teaches in Luke: 'Love your enemies, and do good, and lend, hoping for nothing again. Then shall your **reward** be great' . . . (vi.32-35; xiv.12-14).

—<sup>8</sup>. The reason the Lord so often said, that those who do what is good will have **reward** in Heaven (Ill.) is that before a man is regenerated he cannot help thinking about **reward**. But it is otherwise when he is regenerate. He is then indignant if anyone thinks that he does good to the neighbour for the sake of **reward**; for he feels delight and bliss in doing good, and not in recompense. That '**reward**'=the delight of the affection of charity. Refs.

8904<sup>7</sup>. 'Meretricious **hire**'=the falsity of doctrine which they vaunt as truth.

9179. 'If a hireling is with it' (Ex.xxii.15)=if it is for the sake of the good of gain. 'A hireling'=one who does good for the sake of the good of gain, or for the sake of **reward**; thus, in the abstract sense, the good of gain, or the **reward**.

9180. 'He will come in his **hire**' (id.)=submission and service.

— They who learn . . . truths . . . for the sake of gain . . . or to merit Heaven, are meant by 'the **hirelings** who will come in their **hire**;' that is, who submit themselves and serve . . .

9211. Hence . . . he who is led by the Lord thinks nothing whatever about **reward**, and yet from the heart does what is good to the neighbour.

9231<sup>4</sup>. 'The **hire** of a harlot' (Deut.xxiii.18)=the falsified truths of faith.

939<sup>10</sup>. 'Hirelings who are like calves' (Jer. xlv. 21) = those who do what is good for the sake of gain . . .

998<sup>1</sup>. That what is good is not to be done for the sake of reward. Sig. N. 154.

998<sup>4</sup>. The delight itself which is in the love of doing what is good without the end of recompense is the reward which remains to eternity . . . N. 156.

1057<sup>5</sup>. These Knowledges are called 'meretricious hire,' when they are taught for the sake of gain, honour, and reputation . . . and are thus as it were sold . . .

1068<sup>3</sup>. For the reward which is from the Lord is the affection of truth for the sake of truth, in (which) is Heaven.

H. 535. They think of heavenly joy as a reward . . .

N. 150. They who do goods in order to merit, do . . . them from the love of reward . . .

152. They who do what is good for the sake of reward, do . . . it from self . . .

157. To think and believe that those who do what is good will come into Heaven, and also that we must do what is good in order to come into Heaven, is not to regard reward as the end . . . T. 440.

158<sup>2</sup>. That those who think from merit, think about reward . . . Refs.

—<sup>3</sup>. That 'reward' means the delight and bliss in doing good to others without the end of reward; and that those feel and perceive this delight and bliss who are in genuine charity. Refs.

—<sup>4</sup>. That those who do what is good for the sake of reward love themselves and not the neighbour. Refs.

P. 230<sup>3</sup>. 'The name,' and 'the reward of a prophet' (Matt. x. 41) = the state and the happiness of those who are in Divine truths; 'the name,' and 'the reward of a just one' = the state and happiness of those who are in Divine goods.

R. 8<sup>3</sup>. 'To receive his reward' (id.) = to be saved according to the reception.

526. 'To give a reward to His servants' . . . (Rev. xi. 18) = the happiness of eternal life for those who . . . E. 695.

—'. 'Reward,' here, means the happiness of eternal life originating from the delight and pleasantness of the love . . . of what is good and true . . .

—<sup>2</sup>. Nothing else than the delight of good and the pleasantness of truth is meant by 'reward' in the following passages. Ill.

949. 'My reward is with Me' (Rev. xxii. 12) = that the Lord Himself is Heaven and the happiness of eternal life.

—<sup>2</sup>. For 'reward' is the bliss within which is called peace, and the derivative external joy. These are from the Lord alone . . .

—<sup>3</sup>. That 'reward' is not only from the Lord, but is also the Lord Himself. Ill.

M. 7<sup>2</sup>. To those who do uses faithfully the Lord gives the love of use, and its reward, which is internal bliss; and this is eternal happiness.

T. 439. In (the placing of merit in works) . . . lies hidden . . . a continual looking to reward, which they regard as the first and last end. 441.

441<sup>o</sup>. These are they who are meant by 'hirelings,'

to whom were allotted the lowest kind of services in the courts of the Temple . . .

D. 5158. The affection of use for the sake of use, together with its joy, is the 'reward' and 'recompense' which are meant in the Word . . .

E. 102<sup>7</sup>. As they who love truth and good for (their own) sake . . . are in the spiritual affection of truth and good, it is said that 'they shall receive the reward of a prophet' and 'of a just one;' that is, that they are in the spiritual affection of truth and good, which affection has reward in it, because it has Heaven in it.

141<sup>2</sup>. 'The rewards which she gives to her lovers' (Ezek. xvi. 33) = the vauntings of falsities.

—<sup>10</sup>. 'Meretricious rewards' (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>.

304<sup>27</sup>. 'Meretricious hire' = the falsification of Truths. 403<sup>6</sup>. 587<sup>17</sup>.

328<sup>10</sup>. The Advent of the Lord is meant by . . . 'His reward is with Him' . . .

445. 'Reward' is often mentioned in the Word, as that 'they shall receive a reward,' and by it are meant eternal life, salvation, and, generally, heavenly joy. These things are signified, in the proximate sense, by 'reward.' But as man is allowed to think about eternal life, salvation, and heavenly joy, if he leads a life according to the Lord's commandments, but still is not allowed to keep his mind intensely fixed on reward—for then he has reward as the end— . . . hence it is that by 'reward' in the Word is signified that in which is Heaven and salvation, thus in general love and faith, and the derivative intelligence and wisdom. In these are salvation and Heaven, and therefore heavenly joy, in proportion as the man does not think about reward.

624<sup>6</sup>. 'The reward' (of a prophet, etc.) = love remaining to eternity, together with its delights. (= Heaven and its joy according to the affection of truth and good . . . 695<sup>8</sup>.)

695<sup>2</sup>. By 'reward' is properly meant that delight, happiness, and bliss which are in the love . . . of good and truth. This love . . . has in it all the joy of heart which is called heavenly joy, and Heaven. The reason is that the Lord is in this love . . . And as it is from the Lord . . . it is not the reward of merit, but the reward of grace. (Thus) he who knows what heavenly joy is, knows also what 'reward' is. —<sup>3</sup>, Ill.

—'. But by 'the reward' which those have who are in falsities from evil, is signified joy . . . in the world; but Hell after (death).

—<sup>5</sup>. The reason to love good and truth for (their own) sake is 'reward,' is that in this love are the Lord and Heaven. Ill.

—<sup>5</sup>. As the delight of glory is reward to these, it is said that 'they have their reward;' but the delight of glory . . . is after death turned into Hell.

—<sup>6</sup>. The heavenly bliss which is in these deeds . . . is 'the reward;' and is meant by, 'Thou shalt be recompensed in the resurrection of the dead.'

—<sup>7</sup>. 'Your reward shall be great' = that they will have Heaven, with its bliss and delights.

[E. 695]<sup>11</sup>. 'He shall not lose his reward' (Mark ix. 41) = that they will receive the delight of Heaven . . .

—<sup>12</sup>. That heretofore no one has had the spiritual affection of truth and good, nor the natural affection of truth and good, is signified by, 'Before these days there was no hire for man, nor any hire for beast' (Zech. viii. 10). 'Hire'=Heaven, which those have who are in the affections of truth and good.

—<sup>14</sup>. Those of the New Church who are in the spiritual affection of truth, and thence in Heaven, are meant by, 'He that reapeth receiveth wages' . . . (John iv. 36).

—<sup>16</sup>. His 'reward' (Jer. xxxi. 16)=Heaven for those who will be of that New Church from the spiritual affection of truth.

—<sup>17</sup>. 'Reward,' here, (Is. xlix. 4)=the Church which is in the spiritual affection of truth.

—<sup>18</sup>. 'Reward' (Ps. cxxvii. 3)=the happiness which those have who are in Heaven.

—<sup>19</sup>. 'Your reward is great in the Heavens' (Matt. v. 12)=Heaven with its joy for those who are in the spiritual affection of truth . . .

— From these passages . . . it is evident that 'reward'=Heaven as to its bliss, happiness, and joy, which those have who are in the spiritual affection of truth and good; and that 'the reward' is this affection itself . . .

—<sup>20</sup>. But those who speak truth and do good . . . merely from natural affection, and who constantly think about Heaven as the reward, are represented by the 'hirelings' in the Jewish Church. III.

— To regard Heaven as the reward for the goods they do is natural; for the Natural regards good from itself, thus Heaven as a reward . . . But as they do what is good . . . from natural affection . . . and then think of Heaven as the reward, they are mentioned among 'the poor,' etc. . . and it was commanded that their hire should be given them before the sun went down (Deut. xxiv. 15). They are in the lowest parts of the Heavens, and are services, and are recompensed according to their works.

—<sup>21</sup>. The hirelings, however, who do not think about a reward in Heaven, but about a reward in the world, thus who do what is good for the sake of gain . . . are infernal natural. These hirelings are meant in John x., etc.

—<sup>22</sup>. In the opposite sense, 'reward'=Hell, which those have who are in the love of what is false and evil. III.

—<sup>23</sup>. Therefore the falsification of truth is called . . . 'meretricious hire.' III.

—<sup>26</sup>. That is spiritual reward which affects with delight and joy; as for example, the riches, possessions, honours, and gifts, with which a man is recompensed for well doing. These things are not rewards spiritually understood, but the delights and joys which proceed from them. Much more is this the case with heavenly reward, which is given to the man of the Church who lives well, and which is the spiritual affection of truth, and the derivative intelligence and wisdom; and from which come all bliss and happiness.

797<sup>5</sup>. If they do what is good it is from the love of the reward.

798<sup>5</sup>. The love which operates in this acknowledgment (is) the love of reward for the goods which they do; and the reward with them is eternal life; and as the love of reward is not from God, but from man—for in reward man regards his own good, and not that of the neighbour—it follows that this love is natural . . .

D. Love xii. Places honour and reward . . . in the second or third place.

### Hire, Profit. *Quaestus*.

A. 2466<sup>5</sup>. The vaunting of falsity is signified by 'the meretricious hire and the whoredom of Tyre' (Is. xxiii. 17). —<sup>11</sup>.

2588<sup>e</sup>. Knowledges, to those who are in the negative, are as 'meretricious hire.'

4459<sup>7</sup>. They who love gains and profits not for the sake of any use . . .

4751<sup>2</sup>. The cupidity of profit and avarice have in them . . .

7770<sup>5</sup>. 'The profit which is devoted to the Lord' (Micah iv. 13)=the Knowledges of truth and good.

H. 462a<sup>3</sup>. Some who . . . had made profit by judgment . . .

R. 771<sup>2</sup>. By which they make gains or profits. 799.

### His. *Ejus*.

A. 4031<sup>4</sup>. That to which he is compelled is not his . . .

4162. That they were not his. Sig.

P. 74. That whatever man does from freedom . . . appears to him as his.

76. (Necessity of) the appearance that it is his.

79<sup>4</sup>. So far as man acknowledges this, the Lord grants that good may appear to man as his . . .

92<sup>3</sup>. Good and truth appear to man as from himself and as his, just as if they were his; there is no difference . . .

96<sup>5</sup>. It is this will of the Lord which makes what a man thinks, speaks, wills, and does, appear in him as his.

176. Nor would anything appear to man as his.

285<sup>e</sup>. These faculties . . . are not appropriated to man as his; for what is Divine cannot be appropriated to man as his; but it can be adjoined to him, and thereby appear as if it were his . . .

321. He who confirms . . . the appearance, that wisdom and prudence are . . . in man as his . . .

E. 1139<sup>e</sup>. These things cannot be united to the recipient so as to be his . . .

### Hiss. *Sibilus, Sibilare, Exsibilare*.

#### Hissing. *Sibilatio, Sibilosus*.

#### Sibilant. *Sibilaris*.

A. 826<sup>e</sup>. A kind of hissing was heard in Gehenna; but the hiss or whisper of Gehenna was grosser . . . D. 3469.

950<sup>e</sup>. A mere hiss would terrify them . . . D. 3749.

6390<sup>2</sup>. 'The hissings of the flocks' (Judg. v. 16).

7441<sup>2</sup>. 'Jehovah shall hiss for the fly . . .' (Is. vii. 18).

10409<sup>e</sup>. Their speech falls between the teeth with some hiss.

M. 263<sup>2</sup>. The sound of their speech was sibilant.

T. 347<sup>2</sup>. Faith is (then) only like the shrill sound of a whistle.

356<sup>2</sup>. Who . . . would not hiss at these things . . .

529<sup>e</sup>. Do they not rather hiss at these things . . .

D. 2864. With a slight sound of a hiss . . . Such was the quick sound of that hiss—a sudden hissing sound as of wind, when it is pressed out—or like that of serpents.

4496. A kind of continuous hiss (from an adulteress).

D. Min. 4786<sup>e</sup>. There is heard as it were a silent hiss after their speech; and this from the interior deceit.

E. 355<sup>32</sup>. 'He hath hissed to him from the extremity of the earth' (Is. v.26).

434<sup>13</sup>. 'The hissings of the flocks'=their perceptions and thoughts.

650<sup>57</sup>. 'Everyone that passeth over it shall hiss . . .' (Zeph.ii.15)=contempt for and rejection of them by those who are in the truths and goods of doctrine.

714<sup>21</sup>. The devastation of all truth and good . . . is signified by, 'Let Babel be . . . for a hiss . . .' (Jer. li.37).

### Historical faith. *Fides historica.*

See FAITH, at F.I. E.242<sup>5</sup>. 401<sup>35</sup>. 427<sup>5</sup>. 759<sup>4</sup>. 815<sup>4</sup>. 832<sup>3</sup>; and FAITH ALONE, at E.769<sup>3</sup>. 787<sup>5</sup>.

E. 232. This faith is what is called historical faith. Ex. 815<sup>4</sup>.

349<sup>e</sup>. To believe in God is the faith which saves; but to believe the things which are from God is historical faith, which, without the former, does not save . . .

790<sup>4</sup>. Historical faith is nothing but knowledge . . .

815<sup>9</sup>. The first faith with all is historical faith, which afterwards becomes saving . . . For it is first of all to be believed that the Lord is the God of Heaven and earth, and that He is omnipotent, etc. These things must be known, and in so far as they are only known they are historical; and historical faith presents the Lord as present, for this faith is a mental view of the Lord from the quality of His Divinity. But still this faith does not save until the man lives the life of faith . . .

**Historical sense.** See INTERNAL HISTORICAL SENSE; and under HISTORY, at A.1143<sup>2</sup>. 1783. 2135. 2220<sup>4</sup>. 3982<sup>3</sup>. 4373<sup>2</sup>. 4387<sup>2</sup>. 6884.

### History. *Historia.*

#### Historical. *Historicus.*

#### Historically. *Historice.*

A. 66<sup>2</sup>. The second (style of the Word) is the historical . . . 1139.

— In these Books the historicals are exactly such as they appear in the sense of the letter . . .

482. Up to Gen. xii. there is nothing historical . . .

605. All these things have been connected historically . . . like a history of events. . . The types were fitted together historically; and the better the historicals cohered in a series, the more it was in accordance with their genius.

755<sup>4</sup>. The historicals there are representative, and were really as they are described; but here significative historicals are made up . . .

— Wherever there occurs any true historical, or made up historical, the mind is held in the letter . . . 1540.

—<sup>5</sup>. Without the internal sense, in what is the historical different from the historical in any profane writer?

855<sup>e</sup>. Although it appears in the sense of the letter as rudely historical . . .

1020. Up to Eber (Gen.xi.) all things are historically put together . . . The historicals there are nothing but made up historicals . . .

1025<sup>2</sup>. The historicals of the Word are not perceived in Heaven, but the things which are signified by the historicals . . .

1140. In (Gen.x. and xi.) it is a middle style between the made up historical and the true historical style . . .

1143<sup>2</sup>. Even in the (true) historicals there is not a syllable which . . . does not involve arcana which never appear to those who keep the mind in the historical context. (1183<sup>e</sup>.) So, in this chapter, in the sense of the letter, or the historical sense, the names = the peoples who constituted the Ancient Church . . .

1188<sup>2</sup>. The things (in Jonah) are historical, yet still prophetic . . .

1222<sup>2</sup>. When the universal things which are abstracted from the literal sense are regarded, the historicals of the literal sense are not attended to.

1283. Up to this point, except in what relates to Eber, the historicals have not been true, but made up. Shown. 1315. 1343<sup>e</sup>. 1403.

1401. True historicals begin here . . . 1403.

1407. These things occurred historically as written, but the historicals are representative, and all the words are significative. 1408. 1409<sup>3</sup>. —<sup>e</sup>. 1410. 1468. 1540. 1678<sup>e</sup>. 2143. 2333<sup>e</sup>. 2607.

1408. These arcana can never be seen, so long as the mind, together with the eye, is held in the historicals . . .

—<sup>2</sup>. So the historicals of the Word . . . are general, natural, nay, material vessels, in which are spiritual and celestial things . . .

1410<sup>2</sup>. The Lord's words in the true historicals involve the same as they do in the made up historicals . . .

1468<sup>e</sup>. These are true historicals . . . 1678<sup>e</sup>. 1709. 1783. 2015<sup>2</sup>. 2135. 2149<sup>e</sup>.

—<sup>e</sup>. No other historicals are adduced, and in no other order . . . than such as . . . would express these arcana.

1540. The true historicals of the Word began . . . at Gen.xii., up to which point, or rather to Eber, they were made up historicals.

— The historicals can never be the Word, because

in them, separated from the internal sense, there is no more of what is Divine than in any other historical thing.

[A.] 1709<sup>o</sup>. (The historical Books of the Word enum.) 2606.

1756<sup>o</sup>. The profane writers of the most ancient times fitted together their historicals in this way . . . Therefore all the books of the Church of those times were thus written. Such is the book of Job, and . . . Solomon's Song, and such were the two Books mentioned by Moses . . .

1783. So when the historical sense or that of the letter is alone attended to, the internal sense is obliterated.

1886. The World . . . has supposed that the historicals of the Word are nothing but historicals . . .

—<sup>2</sup>. But, regarded in themselves, historicals effect little towards man's amendment; and not anything towards eternal life, for in the other life historicals are given to oblivion.

1887<sup>e</sup>. Unless the historicals were representative of Divine things . . . they could never be Divinely inspired.

2015. He who reads the Word, especially the historical Word . . . 2333<sup>o</sup>.

2075<sup>o</sup>. (Internal) things shine out less from the historicals of the Word than from the propheticals, because the historicals engage the attention . . . 2176<sup>o</sup>. 2310. 6597.

2135. From the historical sense of the letter . . .

2220<sup>4</sup>. Not according to the historical sense in the following chapter . . .

2310. That there is (the internal sense) in the historicals, does not so easily appear . . .

2333<sup>4</sup>. Instead of 'way' they perceive truth, and this in both the historicals and the propheticals of the Word; for the Angels no longer care for historical things, because they are not at all adapted to their ideas . . . 3776.

2606. By 'the Law' were meant all the historicals. Enum.

2607. As to the historicals, they are all historically true . . . except the things in the first chapters of Genesis, which are made up historicals . . . Although historically true, they have the internal sense . . .

2663. The historicals . . . divide the ideas . . .

2686. (Thus) the Ancient Church had writings both historical and prophetic which were Divine and inspired . . . 2897.

2897. The historicals (of the Ancient Word) were called 'The Wars of Jehovah' . . . The historicals were written in the prophetic style, and were for the most part made up historicals . . . Ill. 9942<sup>o</sup>. S. 103.

3228. They may indeed be of service to the ecclesiastical history of that time . . .

—<sup>2</sup>. In so far as they are historicals, there is so little of what is Divine . . .

—<sup>e</sup>. The historicals of the Word have this unique characteristic above all other historicals . . .

3229. If the Word were the Word merely as to the historicals . . . all the historicals therein would be holy . . .

3665<sup>5</sup>. (These Knowledges) . . . such as are with little children who are afterwards regenerated, are in general such as those of the historicals of the Word. Enum.

3690<sup>2</sup>. All the historicals of the Word are truths more remote from the Divine doctrinal things themselves, but still are of service to infants and children, that thereby they may be introduced by degrees into the interior doctrinal things of truth and good . . . While the little children are reading them, and are affected with them from innocence, the Angels who are with them are in a pleasant heavenly state; for they are affected by the Lord with the internal sense, consequently with those things which the historicals represent and signify. It is the heavenly pleasantness of the Angels which inflows, and causes the delight in the little children. In order that there may be this first state . . . the historicals of the Word have been given . . .

3982. The mind cannot be instantaneously bent from the historical things . . . to spiritual ones . . . for what is historical always adheres, and infils the idea, and yet it must be as it were nothing for the things not historical to be comprehended in a series.

—<sup>3</sup>. These are the arcana . . . historically delivered, in order that the Word may be read with delight, even by children and the simple; to the end that while they are in holy delight from the historical sense, the Angels with them may be in the holiness of the internal sense . . .

4096<sup>4</sup>. There are also historical things which adjoin themselves and illustrate . . .

4290. Cannot be so evident from the historicals of the Word . . . because the historicals of the Word . . . involve arcana of Heaven, and therefore so follow in a series.

4373<sup>2</sup>. Does not appear to those who keep the mind in the historicals . . . But still these historicals are no otherwise understood by the Angels when they are being read by man . . . With them the historical sense is turned into a spiritual idea . . . 4989<sup>2</sup>.

4387<sup>2</sup>. These things do not appear from their historical sense, but still they are involved . . . for . . . the Angels with the man care nothing whatever for the worldly historical things . . .

4495. Those who suppose the historicals of the Word to be merely worldly historicals . . .

4670. In the numbers of years there is something more historical than in other numbers . . . (but) there is nothing historical in the Word which does not involve what is heavenly . . . 4720<sup>2</sup>.

4989<sup>e</sup>. When a man comes into . . . Heaven, he will then know that he retains nothing from the historicals of the Word . . . 5225<sup>e</sup>.

5307<sup>2</sup>. Moses represents the Law, or the historical Word. 6752. —<sup>3</sup>.

—<sup>e</sup>. The internal sense . . . was at the same time to be of service to men, who love historical things more than anything else . . .

5329<sup>2</sup>. The Angels cannot possibly perceive the **historicals** themselves . . .

5492<sup>2</sup>. The **historicals** of the Word pass into another sense when they are elevated into Heaven . . .

6333<sup>3</sup>. The internal sense appears less in the **historicals** than in the propheticals, because the **historicals** are written in a different style . . .

—<sup>4</sup>. The **historicals** have been given in order that infants and children may thereby be initiated into the reading of the Word; for they are delightful, and seat themselves in their minds, whereby is given them communication with the Heavens . . . This is the reason why the Word is **historical**.

6396<sup>6</sup>. All the **historicals** of the Word . . . are representative of the celestial and spiritual things of the Lord's Kingdom.

6884. In the external **historical** sense.

— . What is **historical** of the Word cannot enter Heaven. Ex.

7973<sup>5</sup>. Because it is **historical**; and all that is **historical** keeps the mind continuously in the external sense, and withdraws it from the internal sense . . .

8891<sup>4</sup>. The **historicals** concerning the Creation, etc., are made up **historicals**, which contain in them heavenly and Divine things . . . This way [of writing] thence emanated to many outside the Church, who in the same way devised **historicals** . . . 9942<sup>4</sup>. E.739<sup>5</sup>. 817<sup>3</sup>.

9942<sup>2</sup>. In the **historicals** not made up, but true . . .

H. 353. By the sciences are meant . . . the **historical** things of kingdoms, etc.

P. 328. These Churches are described in the Word, but not **historically**, except the Israelitish . . . Church . . .

T. 348. One can approach the Lord, and not know any but **historical** Truths concerning God . . .

378<sup>2</sup>. See ECCLESIASTICAL. E.670<sup>2</sup>. Coro.vii.

814<sup>2</sup>. This is why (the Germans) apply themselves especially to the **history** of letters.

Ad. The **History** of the Creation delivered by Moses. (Title.)

D. 770. **Historical** things are those which do no harm, provided they are not merely things of memory.

3214. It would take long to narrate that **history**.

5604<sup>6</sup>. Instead of the **history** of the Creation there is that of the new creation of man.

D. Min. 4578. The useful sciences (which corroborate and illustrate ideas) are . . . **historical** things, etc. 4657.

E. 471. **Historical** things hide the spiritual sense more than merely prophetic ones; yet all the **historicals** of the Word contain a spiritual sense, and still more the prophetic **historicals**, which are the things which appeared and were said to the prophets . . . Examp.

817<sup>7</sup>. All the **historicals** of the Word are representative of such things as are of the Church.

**Hittite**. *Chittæus*.

**Heth**. *Cheth*.

See CHITTIM.

A. 289. 'A **Hittite**' (Ezek.xvi.45)=falsity.

1203. 'Canaan begat **Heth**' (Gen.x.15). '**Heth**'=the exterior Knowledge of celestial things. Ex. and III.

—<sup>2</sup>. That '**Heth**'=exterior Knowledge without internal ones, is evident in Ezekiel . . . 'Your mother was a **Hittite**.' . . . 'To loathe husbands and sons'=to reject goods and truths; hence her mother is called 'a **Hittite**.'

— . '**Heth**' also = the exterior Knowledge of celestial things in a good sense . . . The Knowledge of celestial things are those which regard love, thus life.

1867. 'The **Hittite**,' etc. (Gen.xv.20)=persuasions of falsity.

2901. See EPHRON. 2941. 3257.

2913. 'The sons of **Heth**' (Gen.xxiii.3)=those with whom is a new Spiritual Church.

— . (Refs to passages in the Word where 'the **Hittites**' are mentioned.) Many of them were of the Ancient Church . . . All of that Church acknowledged charity as the chief thing . . .

—<sup>2</sup>. The **Hittites** were among the better ones in Canaan; (for) Abraham dwelt among them, and afterwards Isaac and Jacob, and were also buried with them; and they behaved themselves with piety and modesty towards Abraham . . . Hence by them, as by an upright nation, is represented . . . the Spiritual Church, or the truth of the Church. But . . . as with the rest of the Ancient Church, in course of time they fell away from charity . . . and hence by them is afterwards signified what is false of the Church . . . That still the **Hittites** were among the more honoured, is evident from **Hittites** being with David, as Abimelech (1 Sam.xxvi.6), and Uriah . . . whose wife was Bathsheba, by whom David had Solomon.

— . '**Heth**'=exterior Knowledge which regard life, which are the external truths of the Spiritual Church.

—<sup>3</sup>. It does not here treat of any (new) Church with the sons of **Heth**, but in general of the resuscitation of the Spiritual Church . . . 'The sons of **Heth**' are only those who represent . . .

2919. 'The sons of **Heth** answered Abraham' (Gen.xxiii.5)=a reciprocal state with those of the new (Spiritual) Church.

2928. 'To the people of the Land, the sons of **Heth**' (ver.7)=by those who are of the Spiritual Church.

2933. 'The sons of **Heth**'=the same (that is, those with whom the good and truth of faith can be received) in so far as they were of the city of Ephron, and in so far as they were his people. 2940.

2975. 'To the eyes of the sons of **Heth**' (ver.18)=to the understanding of those who are of the new Spiritual Church.

2986. 'From the sons of **Heth**' (ver.20)=that it was of the gentiles. . . The sons of **Heth** were not those with whom the Church was established, but are those by whom that Church is represented. . . That 'the sons of **Heth**'=a new Church . . . of the Gentiles. Shown and Ex.

3470. '(Esau) took a woman, Judith, the daughter of Beeri the **Hittite**, and Basemath the daughter of Elon

the **Hittite**' (Gen.xxvi.34)=the adjunction of natural truth from another source than the real one . . . For the **Hittites** were among the upright nations in Canaan . . . and by them is there represented a Spiritual Church among the gentiles; and as this Church is not in truth from the Word, by the same people is signified truth not from what is really genuine . . . 3620<sup>e</sup>.

[A.] 3620. 'I loathe my life on account of the daughters of **Heth**' (Gen.xxvii.46)=the adjunction of natural truth from another source. . . 'The daughters of **Heth**'=affections of truth from what is not genuine; here, of natural truth, because it is said in relation to Jacob . . . That '**Heth**,' or '**Hittite**'=truth from what is not genuine. Ref. 3621. 3686. 3688.

3686. The **Hittites** were of the Church of the gentiles in Canaan, and were not so much in falsity and evil as the other nations there . . . Hence by 'the **Hittites**' is represented the Lord's Spiritual Church with the gentiles . . .

4429<sup>3</sup>. The remains of a Church from Ancient time still existed in Canaan, especially with those called '**Hittites**,' and '**Hivites**:' hence it is that by these nations are represented the truths which have been of the Church.

4447<sup>2</sup>. The remains of the Most Ancient Church . . . were still in Canaan, especially with those called '**Hittites**,' and '**Hivites**.'

—<sup>3</sup>. As those remains existed with the **Hittites** and **Hivites**, Abraham, Isaac, and Jacob, with their wives, obtained a place of burial among the **Hittites** . . . and Joseph among the **Hivites** (Jos.xxiv.32).

4643. 'Adah the daughter of Elon the **Hittite**, and Aholibamah the daughter of Anah, the daughter of Zibeon, the **Hivite**' (Gen.xxxvi.2)=the quality which was from the Ancient Church.

6454. 'Ephron the **Hittite**' (Gen.xlix.29)=those with whom the truth and good of faith can be received, thus those with whom what is obscure of faith can become clear.

6461. 'The purchase of the field and of the cave in it was from the sons of **Heth**' (ver.32)=the redemption of those who receive truth, and, through truth, good. . . 'The sons of **Heth**'=the Spiritual Church which was from the Ancient one, (and therefore) they=those who receive truth, and through truth good . . .

6551. '**Ephron the Hittite**'=those who receive the good of faith, and suffer themselves to be regenerated; and '**the sons of Heth**'=the Spiritual Church.

6858. 'Unto the place of the Canaanite and the **Hittite**' (Ex.iii.8)=the region occupied by evils from falsities. . . 'The **Hittites**'=the falsities from which are evils. Ex. 6859<sup>e</sup>. 8054,Ex.

9316. 'He shall bring thee to the Amorite, and the **Hittite**,' etc. (Ex.xxiii.23)=when the Lord has protected against the evils and falsities which infest the Church, and has removed them.

9332. 'It shall drive out the **Hivite**, the Canaanite, and the **Hittite** from before thee' (ver.28)=the flight of falsities from evils. . . (E.650<sup>9</sup>.) '**The Hivite**'=falsity from lighter evil; '**the Canaanite**,' falsity from more

grievous evil; and '**the Hittite**,' falsity from the most grievous evil.

10638. 'I drive out from thy faces the Amorite, and the Canaanite, and the **Hittite**, and the Perizzite, and the **Hivite**, and the **Jebusite**' (Ex.xxxiv.10)=the removal then of evils and the derivative falsities.

E. 514<sup>18</sup>. 'Ships from the coast of the **Hittites**' (Num.xxiv.24.)=the Knowledges of truth and good which had been possessed by those of the Ancient Church.

**Hive.** *Alvearium.* M.397<sup>e</sup>. T.585<sup>3</sup>. D.334<sup>o</sup>.

**Hive.** *Apiarium.* A.5620<sup>14</sup>. E.1198<sup>4</sup>.

**Hivite.** *Chivaeus.*

A. 1205. 'The **Jebusites** . . . **Hivites**,' etc. (Gen.x.16-18) were so many nations, and by them are signified so many idolatries. Ex.

4429<sup>3</sup>. See **HITTITE**. 4447<sup>2</sup>. —<sup>3</sup>. 4643. 9332. 10638.

4431. See **HAMOR**.

— The **Hivite** nation was that by which was signified such truth (as was interior in the rituals and representatives) among the Ancients, because from Ancient time they had been in such truth . . . But as these nations . . . turned away to idolatrous things, therefore idolatries also are signified by them. But, as interior truth was signified by the **Hivites** from Ancient [time], and as they were among the more upright nations, in whom iniquity was not so much consummated, that is, the truth of the Church was not so much extinguished . . . therefore the **Hivite** Gibeonites were preserved by the Providence of the Lord . . . That they were **Hivites**, see Jos.ix.7; xi.19. 6860<sup>2</sup>.

6860. 'The **Hivite** and the **Jebusite**' (Ex.iii.8)=what is idolatrous in which is something of good and truth.

**Hjerne.** D.6036.

**Hoar Hairs.** See **GREY HAIR**.

**Hoar-frost.** *Pruina.*

A. 8459. 'Minute as the hoar-frost upon the earth' (Ex.xvi.14)=truth in the form of good in a consistent and flowing [state]. '**Hoar-frost**'=in the form of good. The good of truth . . . is compared to '**hoar-frost**' from its being continuous relatively to snow. 'Snow,' being small and white, is predicated of truth; but '**hoar-frost**,' being continuous, is predicated of truth made good, which is the good of truth.

**Hoarse.** *Raucus.*

**Hoarsely.** *Rauce.*

A. 1763. Some who spoke in a hoarse, bifid tone. 5380.

4658<sup>e</sup>. He there spoke hoarsely, but sanely. D.3949.

R. 386. I heard . . . as it were a hoarse [sound] intermingled with (the other sounds). It was from the syncretist. —<sup>5</sup>. T.460.

M. 263<sup>2</sup>. (The devil) replied hoarsely . . .

D. 3947<sup>e</sup>. The speech (of the metaphysicians) sounded hoarsely.



**Hobah.** *Chobah.*

A. 1715. 'He pursued them even to **Hobah**, which is to the left of Damascus' (Gen.xiv.15)=the amount of the extension. . . It is not known where **Hobah** was, because it is mentioned no more in the Word . . .

**Hoe, To.** *Sarrire.***Hoe, A.** *Sarculum.*

E. 304<sup>12</sup>. 'The mountains which shall be **hoed** with a hoe' (Is.vii.25)=those who do goods from the love of good. 405<sup>16</sup>.

644<sup>9</sup>. 'Not to be pruned nor **hoed**' (Is.v.6)=not to be able to be cultivated, and thus prepared to receive.

**Hog.** See SWINE.**Holborn.** J.(Post.) 268.**Hold.** *Tenere.*

See under CONTAIN.

A. 1919<sup>2</sup>. (Such) are **held** by the Lord in thinking well . . . and are withheld from thinking evilly.

1967. The Spirits **hold** his mind fixedly in the thought of some one thing. 5391<sup>2</sup>.

2016. The Angels . . . confess . . . that they are withheld from the evil and falsity of their proprium, and are **held** in good and truth, by the Lord . . .

2338. The Angels . . . **hold** man in hope.

2357<sup>2</sup>. Is admitted no further than he can be **kept** in it.

2406. That the Lord withheld them from evil, and **held** them in good. Sig.

2410. By the good which He insinuates, the Lord withholds him . . . thus He **holds** man suspended between evil and good . . .

2689<sup>3</sup>. In childhood . . . man is **held** by the Lord in the affirmative . . .

4208<sup>3</sup>. It was necessary for them to be **held** . . . in the acknowledgment of Jehovah . . .

4249. (In temptation) the Angels **hold** man in goods and truths . . .

4424. In the other life they are **held** in evils, and thence in falsities. Ex.

4586<sup>2</sup>. (In temptations) the man is **held** by the Lord in goods and truths from within.

4989<sup>2</sup>. So long as the thought is **held** in the historicals . . . Then the thought can be **held** in the things which are signified . . .

5130<sup>2</sup>. For the Lord **holds** his mind in such things as are of charity and the derivative faith.

—<sup>e</sup>. Not what he only . . . **keeps** in the memory.

5180<sup>e</sup>. Thus they **hold** others as it were in bonds.

5398<sup>2</sup>. Of the Lord's mercy, if man receives it, he is withheld from sin, and is **held** in good.

5508<sup>2</sup>. Therefore, the man is the rather **held** in incredulity . . .

6765<sup>2</sup>. In combats against falsities, man is **held** by the Lord in . . . that truth which he has persuaded himself to be truth . . .

6914<sup>3</sup>. They were withheld from openly committing evils (by) being **held** in external bonds . . . As with men (here), who, although inwardly devils, are yet **held** by these external bonds in the simulation of what is honest and just . . . and in order that they may be so **held**, Spirits who are in simple good are adjoined to them.

8206. To be withheld from falsities (is signified), because . . . when a man is **held** by the Lord in good and truth, falsities and evils are removed . . .

—<sup>e</sup>. But no one can be withheld from evil, and **held** in good, unless he has received this faculty by the exercise of charity (here).

8364. The Lord does not take away evil, but He withholds man from it, and **holds** him in good. Refs.

8393<sup>2</sup>. Man is withheld by the Lord from evil, and is **held** in good; and he can be withheld from evil (there) in proportion as he has resisted evil (here); and he can then be **held** in good in proportion as (here) he has acted out good from affection. 9333<sup>3</sup>.

8717<sup>2</sup>. God . . . from Himself, **holds** all things in their order.

9014<sup>3</sup>. Then first are evils remitted, for then the man is **held** by the Lord in goods and truths, and is withheld from evils. 9448.

9447. They who are regenerate are continually **held** by the Lord in the good of faith and of love, and are then withheld from evils and falsities. Those who do not suffer themselves to be regenerated . . . are also withheld from evil, and are **held** in good . . . but the infernal loves . . . in which they are . . . turn the influx of good into evil . . .

9587. The Lord **keeps** man in the freedom . . .

9937<sup>4</sup>. Evils . . . appear as if extirpated so far as man is **held** in good by the Lord; for when man is **held** in good he is withheld from evil; but no one can be withheld from evil and **held** in good but he who is in the good of faith and of charity . . .

H. 591. All the Angels are withheld from their own proprium, and are **held** in the Lord's proprium . . . 595.

N. 166. Man is withheld from sins when he is **held** in good by the Lord; and when he is **held** in good, it appears as if he were devoid of them . . . and man can be **held** in good in proportion as he is being reformed.

271. (Thus) unless man were **held** in freedom, good could not be provided for him.

P. 221. That man is not let interiorly into truths . . . and goods . . . except in so far as he can be **kept** in them to the end of life. Gen.art.

R. 462<sup>2</sup>. (In enchantments) they **held** the hearing and thus the mind of the other in their words . . .

T. 80<sup>e</sup>. He **held** it in his mouth that he would call them insane . . .

308. It is to be **kept** in mind . . .

E. 96. 'He that **holdeth** the seven stars . . .' (Rev. ii.1)=that all Knowledges . . . are from Him.

135. 'Thou **holdest** My name' (ver.13)=the acknowledgment of the Divine in the Human . . .

E. 410<sup>4</sup>. Occurs. 514<sup>4</sup>. 654<sup>51</sup>.

**Hold back.** See RETAIN.

**Hold cheap.** See VILIPEND.

**Hole.** *Foramen.*

See under CLEAVE-*findere*.

A. 4627. Little holes-*foraminula*. Seen.

5145<sup>7</sup>. Like things are signified by 'works full of holes-*foraminosa*' (Is.xix.9) . . . And by 'the holes' in Ezek.viii.7.

6849<sup>2</sup>. Moses placed 'in a hole of the rock' (Ex. xxxiii.22)=what is obscure of faith, and the mistiness, which covered him, and by which he was protected. 8581<sup>7</sup>. E.412<sup>13</sup>.

9828<sup>4</sup>. 'The hole of the rock in which the girdle was hidden' (Jer.xiii.4)=truth falsified.

10582<sup>6</sup>. 'In the holes of the rocks' (Jer.xvi.16)=those who are in faith, and not yet enlightened; thus who are in what is obscure of faith. E.405<sup>17</sup>.

—7. 'To dwell in the holes of the rocks' (Obad.3) in falsities of faith. . . In the other life such dwell in holes of the rocks; and sometimes they cast themselves forth upon the rocks; but they are cast down thence into their holes . . . H.488.

H. 365<sup>3</sup>. 'The eye of a needle'=spiritual truth.

W. 401. Through the foramen into the left ventricle . . .

T. 29<sup>2</sup>. (Otherwise) that Universe . . . could be drawn through the eye of a needle.

D. 4027. Holes seen, arranged like the cells of bees. 4028. 4031.

5201. They enter a pitch dark hole, and a door is opened.

E. 314<sup>3</sup>. 'The hole of the viper' (Is.xi.8).

405<sup>17</sup>. Those in 'the holes of the rocks' (Jer.xvi.16) =those in obscure things of truth.

410<sup>4</sup>. 'Dwelling in the holes of the rocks' (Jer.xlix.16). Those in falsities from Own intelligence dwell in rocks beneath, and the entrances to them appear like holes therein . . . This is what is meant by (the above).

—<sup>10</sup>. 'Rock'=everything of the Church as to truth, here, as to falsity, for it is said 'in a hole of the rock' (Jer.xiii.4).

569<sup>20</sup>. Falsifications of the Word through evils of life and falsities of doctrine, and the derivative reasonings which favour them, are signified by, 'a marred girdle in the hole of a rock at the Euphrates' (Jer.xiii.7).

581<sup>5</sup>. 'The hole of the viper,' etc.=the Hells in which are deceitful and cunning Spirits; for the entrances to them appear like dusky holes.

**Holland.** See DUTCH.

**Hollow.** *Cavus.*

A. 4277. See PALM-*vola*.

9738. 'Hollow boarded shalt thou make it' (Ex. xxvii.8)=the application. Ex.

M. 232<sup>2</sup>. They led me to a hollow . . .

**Holy.** *Sacer.*

See HOLY SCRIPTURE.

T. 146<sup>3</sup>. Like the holy fire . . .

D. 5639. They who were in the holy office . . .

**Holy.** *Sanctus.*

**Holily.** *Sancte.*

**Holiness.** *Sanctitas.*

See SANCTIFY, SANCTUARY; and under ANTHONY, FEAR, PROCEED, SEVEN, and TENT.

A. 612<sup>e</sup>. 'Holiness,' and 'justice'=what is celestial (as distinguished from what is spiritual) of faith.

951. They who had supposed themselves **saints** are in the Lower Earth before the left foot, where they sometimes appear to themselves to have shining faces, which flows forth from their ideas of their **holiness**. . . They are kept there in the most intense desire to ascend into Heaven . . . which is turned more and more into anxiety . . . until they acknowledge that they are not **saints**. When they are taken out, it is given them to smell their own stench . . . D.3651. 3652.

952. A certain one supposed he had lived **holily** because he had been esteemed as **holy** by men . . . He said he had merely lived **holily** . . . He became black . . .

1182. See BABEL.

1326. What is **holy** can never be with what is profane . . .

1413. Hence Canaan is called the **Holy Land**.

1557<sup>2</sup>. This childish state is **holy**, because innocent. Ignorance does not take away **holiness** when there is innocence in it; for **holiness** dwells in the ignorance which is innocent. With all men, except the Lord, **holiness** can dwell only in ignorance . . . With the Angels themselves . . . **holiness** also dwells in ignorance; for they know and acknowledge that they know nothing of themselves . . . He who does not acknowledge (this) cannot be in the **holiness** of ignorance in which are the Angels.

—3. The **holiness** of ignorance does not consist in being more ignorant than others, but in the acknowledgment that of himself a man knows nothing . . . especially in his regarding scientific and intellectual things as of small account relatively to . . . the things of life.

1626<sup>e</sup>. So often seen by the **saints**.

2051<sup>2</sup>. Those within the Church can render impure **holy things** themselves . . .

2057. (These) especially profane **holy things** . . .

2145. See TENT. 2190.

2146<sup>e</sup>. **Holiness** is never predicated except from love and charity; not from faith, except in proportion to the love and charity there is in the truths of faith . . . 2343<sup>e</sup>.

2177<sup>5</sup>. Therefore they were commanded to eat it in a **holy place**; and hence it is called 'the **holy of holies**.' —<sup>8</sup>. 2342<sup>e</sup>.

2180<sup>5</sup>. What is once implanted from infancy as **holy** . . . unless contrary to order, the Lord never breaks, but bends.

2190. All good is called **holy**, because it is of love and charity, which are from the Lord alone . . .

—<sup>e</sup>. Myriads . . . of his thoughts about the goods and truths of faith . . . are in his **Holy** . . .

2284<sup>2</sup>. Only when man is in a **holy** state . . .

2288<sup>e</sup>. From both is the **Holy** which fills the universal Heaven.

2311<sup>e</sup>. How **holy** the Word is. Ex. S.3,Ex.

2520<sup>3</sup>. There is not anything **holy** which does not proceed from the Lord.

2576<sup>19</sup>. The **Holy** Itself of His Divine Human was 'the vesture' which appeared 'as the light' . . .

2959<sup>2</sup>. See SHEKEL.

3304<sup>e</sup>. With him who is in what is **holy** when he is reading the Word . . . 3424<sup>2</sup>. 4279<sup>2</sup>.

3305<sup>7</sup>. The '**Holy One of Israel**' is the Lord Himself.

3316<sup>3</sup>. If man would think, when in what is **holy** . . . 3735<sup>2</sup>.

3388. They at once have an idea of what is **holy**, which gives a universal confirmation . . .

3438<sup>e</sup>. This order is the **Holy** which affects him.

3454. To do violence to the internal sense is to deny the things which are . . . the **holy things** themselves of the Word, which are, the Lord's Divine Human, love to Him, and love towards the neighbour. These three are . . . also the internal and **holy things** of all doctrinals from the Word, and . . . of all worship . . .

3652<sup>3</sup>. 'Standing in the **holy place**' (Matt.xxiv.15)= vastation as to all things of good and truth. 'The **holy place**'=the state of love and faith . . . The **holy** of this state is the good of love and the derivative truth of faith: nothing else is meant by '**Holy**' in the Word, because these are from the Lord, who is the **Holy Itself**, or the Sanctuary.

3670<sup>2</sup>. The Royalty itself and the Priesthood itself are **holy**, whatever be the quality of him who ministers. (4311<sup>3</sup>,Ex.) Hence the Word which an evil person teaches is equally **holy** . . . Hence, too, no king can at all claim anything of the **Holy** of his royalty; nor any priest anything of the **Holy** of his priesthood . . .

3735<sup>2</sup>. The **Holy** itself, which is then with the man, is from the influx of celestial and spiritual thoughts and affections . . .

3755<sup>2</sup>. A state of too much heat . . . is a **holy** external, when within is the love of self and of the world.

3839<sup>e</sup>. Hence it is evident how **holy** the Word is; for in the Divine love, or in love from the Divine, there is holiness . . .

3852. **Holy** assiduity. Sig. and Ex.

—<sup>e</sup>. Love to the Lord is the **Holy** itself.

3900<sup>4</sup>. Are easily seduced by external sanctities.

—<sup>8</sup>. In **holy** external worship, and profane internal.

3901<sup>8</sup>. In **holy** external, but interiorly in falsity.

3921. The **Holy** of faith. Sig. (by 'Dan.')

—<sup>2</sup>. The **Holy**, which is good, corresponds to the Divine mercy.

3928<sup>2</sup>. Although . . . he can be with others in what is **holy** . . .

3997. The Divine **holiness** which pertained to Him. Sig.

—<sup>e</sup>. 'Justice' . . . when said of the Lord, = the Divine **holiness**; for all spiritual and celestial good proceeds from the Lord's Divine **holiness**.

4027<sup>2</sup>. Delight flows in . . . when he is reading these things, and still more when he believes what is **holy** to be in them.

4031<sup>3</sup>. Whatever forces man . . . if it instils any affection . . . appears to infuse something **holy** . . . but when the state is changed . . . he conjoins that **Holy** with evils and falsities, and it is made profane . . .

4091. What is **holy**. Sig.

—<sup>e</sup>. Whatever proceeds from the Lord is **holy**.

4123. What is **holy** of truth. Sig.

4153. That in their **holy things** there were not such truths. Sig.

4154. What is **holy** of that truth. Sig. and Ex.

—<sup>e</sup>. All truth which is from the Divine is in what is **holy** . . . because the truth which is from the Divine is **holy**. It is called **holy** from the affection . . . which inflows from the Lord, and causes the man to be affected with truth.

4180<sup>2</sup>. The **Holy** which is from the Lord has in it Divine good and Divine truth . . .

4211. 'Bread,' in the supreme sense, = the Lord; therefore it = all that is **holy** from Him, that is, all good and truth.

—<sup>e</sup>. When man is in what is **holy** while he is eating (the **Holy Supper**). 4217<sup>2</sup>.

—<sup>2</sup>. When the Lord's Human is thought of, if there is **holiness** in the idea, the **Holy** which from the Lord fills Heaven is also thought of, thus also Heaven . . .

—<sup>3</sup>. One can think of the Lord's Human more **holily** than another . . .

—<sup>e</sup>. Those in the **most holy** idea of the Lord . . . are conjoined with Him as to His Divine Rational. They who are not in such **holiness** . . . are conjoined with Him as to His Divine Natural. They who have a still grosser **holiness** are conjoined with Him as to His Divine Sensuous.

4217<sup>2</sup>. This with variety according to the **holiness** in which he is, not only as to thought, but also as to affection.

4236<sup>3</sup>. 'The camp of the saints' (Rev.xx.9)=Heaven, or the Lord's Kingdom on earth, which is the Church.

4252a. The **Holy** of preparation and arrangement. Sig. —<sup>e</sup>. But here there is signified the **Holy** which proceeds from the Divine, for everything **holy** is thence. The reason what is **holy** is signified, is . . .

4288<sup>4</sup>. In order that a representative of the Church might come forth when they were in a **holy** external; otherwise they would have profaned **holy things**.

4293<sup>2</sup>. More than other nations they could be held in a **holy** external without any **holy** internal . . . —<sup>4</sup>.

4299<sup>e</sup>. The Jews had no idea of Jehovah . . . that He was **most holy**, because they did not know what **holiness** was, still less could they at all see the **holy** which proceeds from Him, because they were in bodily and earthly love, without a **holy** internal.

[A.] 431<sup>1</sup>. (Such a man) has none but evil Spirits present, even when in a **holy** external . . .

— . It was miraculously provided by the Lord, that when they were in a **holy** external, and encompassed with evil Spirits, still the **Holy** in which they were might be elevated into Heaven . . . Therefore the communication was not given with the man himself, but with the **Holy** itself . . . 4545<sup>5</sup>, Ex.

— . To these the **Holy** of worship is beneficial (there); but not to the former.

4391. 'Booths' or 'tents' properly = **what is holy** of truth; and are distinguished from tabernacles—which are also called 'tents'—by this, that the latter = **what is holy** of good. . . **What is holy** of truth is the good which is from truth. Ill.

4545. **Holiness** to be put on. Sig.

—<sup>2</sup>. That **holy** truths were to be put on. Sig.

4559. The **holy** Natural. Sig.

— . For, when the Lord made His Human Divine, He first made it **holy**. The difference between making Divine and making **holy** is this: the Divine is Jehovah Himself, whereas the **Holy** is what is from Jehovah . . .

4580. The **Holy** of truth in that Divine state. Sig.

—<sup>2</sup>. The statues for worship were anointed, and then they were **holy**.

— . Their descendants . . . began to think **holily** of them merely from reverence . . . At last the posterity . . . immediately before the Flood . . . began to sanctify those stones . . . —<sup>3</sup>.

—<sup>e</sup>. The **Holy** is especially predicated of Divine truth; for the Divine is in the Lord, and Divine truth proceeds from Him, and is called the **Holy**.

4581<sup>2</sup>. Unless these [ceremonies] represented **holy** things, and, by correspondence with the things of Heaven and the Church, were **holy**, they would be nothing but plays . . .

—<sup>3</sup>. Then rituals were **holy**, because they represented **holy** things, and corresponded to the **holy** things in Heaven and the Church. At this day also they are held to be **holy** (merely) as emblems which are in use. But if it were known what (these royal insignia) represented . . . men would think of them much more **holily**.

4727<sup>e</sup>. Whatever proceeds from Him is **holy**; the **holy** which is not from the Divine is not **holy**.

4735. 'Shed not blood' = that they should not do violence to **what is holy**.

— . All the **Holy** in Heaven proceeds from His Divine Human, and hence all the **Holy** in the Church; therefore, to prevent its violation, the **Holy** Supper was instituted . . .

—<sup>4</sup>. As 'blood' . . . = the Divine Spiritual or Divine truth proceeding from His Divine Human, it = the **Holy**; for (this) is the **Holy** itself; there is no other **Holy** . . . Ill.

—<sup>5</sup>. To appropriate . . . the **Holy** which proceeds from His Divine Human. Sig.

—<sup>7</sup>. This **Holy** is what is called the **Holy** Spirit. Ill.

4759. 'Twenty' . . . here, = **holy** truth.

— . Here, 'twenty' = **what is not holy** relatively to those who estranged Divine truth . . . but **what is holy** relatively to those who received it . . .

—<sup>2</sup>. With those who have no remains of good and

truth . . . **what is holy** is not **holy**, but . . . is either filthy or profane. Ill.

4825. All the things (of the Tabernacle) were called '**holy**,' and the inmost, 'the **holy** of **holies**' . . . They were not **holy** in themselves, but were **holy** from the fact that they represented **holy** things . . .

4868<sup>3</sup>. If (the Jews) are told that the Word is **holy**, nay, **most holy**, and that every apex there is **holy**, they acknowledge it . . . from such a lust; for they believe it to be **holy** in the letter, and not that **what is holy** inflows through it . . .

—<sup>4</sup>. If told that many mentioned in the Word are to be revered as **saints** . . . they acknowledge it . . . from a like lust; for they believe that those persons were . . . **holy** . . . when yet their **Holy** is from . . . their representing the Lord, and a representative **Holy** does not at all affect the person.

—<sup>5</sup>. If told that the ark, Temple, etc., were **holy**, they acknowledge it . . . from this lust; for they believe these things to have been **holy** in themselves . . . and this interiorly, because . . . the **holiness** of Jehovah . . . was actually in them . . . But **what is holy** is in good and truth alone . . . thus solely . . . in the men who receive these things from the Lord.

5008<sup>5</sup>. Those in spiritual natural truth hold as an ultimate truth that those things were **holy** which are called '**holy**;' as the ark, etc. . . but still have the idea, that they were not **holy** in themselves, nor was any **holiness** infused into them, but they were **holy** representatively . . .

5120<sup>5</sup>. In the Spiritual Church it = the **Holy** of faith from charity; but in the Celestial Church it = the **Holy** of charity from love to the Lord.

—<sup>13</sup>. The falsity which they veil over with **holiness**. Sig. — .

5275<sup>e</sup>. The Angels . . . are affected with the **holy** things which are communicated to the man who reads the Word from affection; whence he also has **what is holy**.

5466<sup>e</sup>. The **Holy** which is sometimes apperceived by a man when reading the Word, has in it many such arcana . . .

5534. 'They feared' = **what is holy**.

—<sup>e</sup>. The **Holy** which then inflows, induces something of fear, with **holy** reverence.

5628<sup>2</sup>. No one is forced away from his **Holy**.

6645<sup>e</sup>. The light thence is the **Holy** of love . . .

6775. The **holy** things of that Church. Sig.

6788. Thought about the **holy** things of the Church.

Sig.

— . The **holy** things here signified by 'daughters' are truths: these are called '**holy**,' because the truths which become of faith are from good; and because what proceeds . . . is the Divine truth from the Divine good. Hence the **Holy** Spirit is the **Holy** which proceeds . . . for the Spirit itself does not proceed, but the **Holy** which the Spirit speaks . . .

— . That **Holy** is said of Divine truth. Ill.

6789<sup>2</sup>. The internal of the Word inflows . . . when the man regards the Word as **holy**, which he does when he is in good.

6845. 'Ground of holiness' (Ex.iii.5)=the **Holy** which proceeds from the Lord; thus it=the state of the **Holy** which proceeds from His Divine Human.

6864. The **Holy** proceeding from His Human by which infesting falsities would be dissipated. Sig.

—<sup>2</sup>. For the **Holy** which proceeds from the Lord not only dissipates infesting falsities, but also reduces all things into Divine order . . .

7272<sup>3</sup>. The evil of (the worship of saints) is evil of falsity.

7317. See BLOOD. 7326.

7456. Thus is extinguished the **Holy** of worship.

7801<sup>2</sup>. By them they are called saints. (In Jupiter.) 8735, Des. 8736. 8739.

7842. To a **holy** state. Sig.

—<sup>2</sup>. 'Fourteen,' like 'seven'=what is **holy**.

—<sup>e</sup>. Therefore, on the first day . . . there was to be a **holy** convocation, and on the twenty-first day a **holy** convocation.

8302. 'Who is like unto Thee, in holiness?' (Ex.xv.11)=that from Him is all that is **holy** . . .

—<sup>2</sup>. By the **Holy** is meant the Divine truth proceeding from Him; this is called '**holy**,' and is meant by 'the **Holy** Spirit,' which is therefore called 'the Spirit of Truth.'

—<sup>2</sup>. As holiness is predicated of the Divine truth . . . the Angels, who receive it, are called '**holy**.' Ill. So are the prophets, and especially the Word . . . The Lord, also, from the Divine truth . . . is called 'the **Holy** One of Israel,' 'the **Holy** One of Jacob,' and 'the **Holy** One of God.' 9820<sup>2</sup>.

8309. 'The habitation of Thy holiness' (ver.13)=Heaven where the Divine is; for 'holiness' is predicated of the Divine truth . . . (which) makes Heaven.

8495. 'A **holy** Sabbath to Jehovah' . . . Hence the Sabbath was most **holy**.

8588<sup>3</sup>. 'A **holy** Man' (Deut.xxxiii.8)=the Lord . . .

8771. 'A **holy** nation' (Ex.xix.6)=the Spiritual Kingdom. . . '**Holy**' is predicated of the truth of good. (Refs.) Hence 'a **holy** nation'=the good from which is truth.

8806<sup>2</sup>. Good from the Lord is the **holy** with them; hence, in proportion as they receive of good from Him, they are **holy** . . .

8875<sup>3</sup>. 'The habitation of holiness'=the Heaven of those of the Celestial Kingdom . . . 9815<sup>2</sup>.

8895. The **Holy** of the Lord with man cannot be violated, thus neither the man who receives the **Holy** of the Lord; that is, who is in the good of love, and therefore in Heaven.

8943<sup>2</sup>. Hence are the holiness and life of the Word. 8971, Ex. 9349, Ex. 9405<sup>2</sup>.

9229. 'Men of holiness shall ye be to Me' (Ex.xxii.31)=the state of life then from good. . . 'Men of holiness'=those who are led by the Lord; for the Divine which proceeds from Him is the **Holy** itself. (Refs.) Hence, they who receive it in faith and also in love are called 'saints,' (—<sup>6</sup>, Ill.) He who believes that a man is **holy** from any other source, and that anything

else in him is **holy** than what is from the Lord, and is received, is very greatly mistaken.

—<sup>2</sup>. That in proportion as a man can be withheld from his own proprium, the Lord can be present; thus in the same proportion there is what is **holy** with the man. Refs.

—<sup>2</sup>. That the Lord is the only **Holy** One; and only that is **holy** which proceeds from Him . . . Ill.

—<sup>10</sup>. Hence, Jerusalem is called '**holy**;' and Zion, 'the mountain of holiness.' Ill.

—<sup>e</sup>. The appearing of the dead 'saints' there (Matt.xxvii.52)=the salvation of those who had been of the Spiritual Church . . .

9280<sup>3</sup>. The spiritual sense is presented in Heaven when a man is reading the Word **holily**.

9300. That all truths of good and goods of truth are **holy**, because from the Lord alone. Rep.

9377<sup>2</sup>. (The Israelites) believed themselves **holy** if they merely sacrificed or washed themselves . . . not acknowledging that such things represented the internal **holiness** which is of charity and faith from the Lord; for nothing **holy** is of man, but everything **holy** is of the Lord with man. They who humble themselves from the faith of **holiness** from self . . . (do so) from the love of self . . .

9419<sup>2</sup>. The internal **Holy**, which is of the Divine truth proceeding from the Lord . . . inflows into Heaven and is received by the Angels. Mediated through this **Holy**, and also immediately, there inflows from the Lord a **Holy** to the good Spirits with the man who is in the reading of the Word or in the derivative worship. This **Holy** is called the external **Holy**; and when it inflows with a man it presents representatives according to the correspondences with that man. (Rep. by Moses and Joshua.)

9435. When (Moses) came upon the mountain, he first represented the external **Holy** of the Word, which is what mediates; for that mountain=Heaven where is the **Holy**; but still he was admitted no further than to the first threshold of Heaven, where the external **Holy** of the Word ceases. Ex.

9457. Information concerning the **holy** things of Heaven which were to be represented. Sig.

9569. The Divine truth . . . is what is called **holy**, because it proceeds from the Divine good of the Lord's Divine Love . . . Sig. 9820. 9930<sup>2</sup>.

9600. The **Holy** of truth from good. Sig.

9670<sup>4</sup>. Divine good is the **holy** of holies.

—<sup>5</sup>. When Aaron entered into the **Holy** of Holies . . .

9680. 'Let the veil distinguish for you between the **Holy** and the **Holy** of Holies' (Ex.xxvi.33)=between spiritual good . . . and celestial good . . . 'The **Holy**'=the good which reigns in the Middle Heaven; and 'the **Holy** of Holies'=the good which reigns in the Inmost Heaven.

—<sup>2</sup>. All good is **holy**; and all truth, in proportion as good is in it. Good is called **Holy** from the Lord, because the Lord is the only **Holy** . . . Hence it is evident why the habitation is called 'the **Holy**,' and the ark in which was the Testimony, 'the **Holy** of Holies' . . . Ex.

[A. 9680]<sup>o</sup>. Therefore, whatever . . . represented the Lord, or the good and truth which proceed from Him, was, after inauguration, called 'holy,' because the Lord alone is holy. 'The Holy Spirit,' also, is the Holy which proceeds from the Lord.

9682. 'The Holy of Holies' (ver.34)=where is the good of love from the Lord.

9824. Aaron's 'garments of holiness' represented the Divine truths in the Spiritual Kingdom in their order.

—<sup>2</sup>. The reason the most external is holy above the internal things. Ex.

9903. 'In his entering into the holy' (Ex.xxviii.29) = in all worship . . . for the whole of his administration at the altar, and in the Tent . . . was called 'the Holy' . . . 9907.

9932. 'Holiness to Jehovah' (ver.36) = the Lord's Divine Human, and all the celestial and spiritual good thence. 'Holiness' = the Divine which proceeds from the Lord, thus the Lord Himself as to the Divine Human, from which is all the Divine in the Heavens. Hence it is that celestial good . . . and spiritual good . . . are holy; for the Lord alone is holy; and what proceeds from Him is the only Holy in the Heavens and on earth. Refs. E.427<sup>7</sup>.

—<sup>2</sup>. The reason 'Holiness to Jehovah' was engraved on the plate of gold . . . was that thus it was in the sight of the whole people; hence there was what is holy in their minds when in worship; and this Holy corresponded to the Holy which is in the universal Heaven, and which is the Divine Human . . . for this . . . makes Heaven. . . Therefore, when this most holy thing . . . reigned universally in their minds, it sanctified all things of worship. 9933.

9954. Therefore, the things anointed were said to be 'holy,' and were also accounted as holy . . .

9956. 'To sanctify' = to represent the Holy itself, which is the Lord as to the Divine Human; for it is this which alone is holy; and from this is everything holy in the Heavens and on earth.

— The Lord Himself is above the Heavens . . . (but) the Divine which proceeds thence from Him in the Heavens is what is called 'the Holy' . . . This Divine, in the perception of the Angels, is the Divine Human of the Lord, which alone is the Holy that was represented.

9961<sup>4</sup>. How holy marriages are in Heaven . . .

10033<sup>o</sup>. Hence the Holy inflows through the Word.

10069. 'Holy is he and his garments, and his sons and his sons' garments' (Ex.xxix.21) = all the Divine things in the Heavens. 'Holy' = what proceeds from the Lord, because He is the only Holy; thus it = what is Divine.

10105. 'Thou shalt boil the flesh in the holy place' (ver.31) = the preparation of good for the uses of life through truths of doctrine in illustration from the Lord. . . 'In the holy place' = from Divine illustration; for 'the holy place' = where the Divine of the Lord is present.

10129. 'The altar shall be the holy of holies' (ver.37) = the Celestial Kingdom, where the Lord is present in the good of love.

—<sup>2</sup>. The good of the Spiritual Kingdom . . . is called 'holy;' but the good of the Celestial Kingdom . . . 'the holy of holies' . . . because by the latter good the Lord inflows immediately into the Heavens, but by spiritual good . . . mediately through the former.

10177<sup>o</sup>. What is holy and pious, but is not from love, is indeed heard, but is not received gratefully; for . . . an external Holy without an internal penetrates only to the first threshold of Heaven, and is there dissipated . . .

10196<sup>o</sup>. This Divine is what is called 'the Spirit of Jehovah,' and 'the Holy.'

10208<sup>o</sup>. The things called the holy things of the Church are not holy unless holily received; for (otherwise) the Divine does not inflow into them; and none of the holy things with man are holy except from the Divine influx. For example, sacred buildings, the altars therein, the bread and wine for the Holy Supper, become holy solely through the Lord's presence; and therefore if on account of the sins of the people the Lord cannot be present there, what is holy is absent, because what is Divine is. Moreover, the holy things of the Church are profaned by sins, because they remove what is Divine.

10213. 'A Holy of Holies is this to Jehovah' (Ex.xxx.10) = because from the Divine Celestial.

10221<sup>o</sup>. When it is called 'the shekel of holiness' (ver.13) it denotes the quantity of truth and good; for truth and good are what are called 'holy,' because they are from the Lord, who alone is holy.

10267. 'The oil of anointing of holiness' (ver.25) = a representative of the Lord as to the Divine Human . . . for this is the Holy itself in the Heavens. —<sup>o</sup>, Refs. 10268. 10285.

10302. 'Holy' (ver.35) = devoid of the falsity of evil. Ex.

10306. 'The holy of holies it shall be to you' (ver.36) = because from the Lord. 'Holy' = all that and only that which proceeds from the Lord. Refs.

10308. 'Holy shall it be to thee to Jehovah' (ver.37) = that worship is to be applied to love Divine.

10351. 'For what is holy' (Ex.xxxi.11) = for the Representative Church.

10359. 'Holy' = what is Divine in Heaven and the Church; for this alone is holy; and what is Divine in Heaven and the Church proceeds from His Divine Human; thus it is His Divine Human which alone is holy . . .

10361. 'Because this is holy to you' (ver.14) = hence all the good and truth which make the Church. 'Holy' = all that and only that which proceeds from the Lord; thus the good of love and the truth of faith . . .

10368. 'Holy to Jehovah' (ver.15) = what is Divine; (for it) = His Divine Human, and all that and only that which proceeds from Him. Refs.

10472. It is said separate from a holy internal, because what is external separated from what is internal is also separated from what is holy, for what is holy of man is in his internal. That is called holy which inflows with man from Heaven . . .

10519. Therefore the **Holy** Supper is the most holy thing of the Church.

10602<sup>2</sup>. (The Israelites) could be in a **holy** external for the sake of themselves, which could be miraculously converted into a **holy** external for the sake of God by the Spirits with them, and could be received from these by the Angels, and thus be elevated into a **holy** internal.

10614<sup>3</sup>. When a man . . . in the externals of the Word . . . perceives what is **holy** within himself, there is with him an external in which is an internal; for that **Holy** is from the internal . . .

10635<sup>2</sup>. Because what is **holy** from Heaven inflows with them while they are reading the Word . . . It is perceived only as a general **Holy** . . .

10656. A **holy** state on that occasion. Sig.

10687<sup>2</sup>. Hence what is **holy** inflows from the Angels, by which is conjunction.

H. 140. This Divine truth is what is called the **Holy** which proceeds from Him.

224. He said that everyone (when hearing preaching in Heaven) is pious, devout, and **holy**, according to his interiors . . . because in these is the **Holy** itself, because there is the Divine of the Lord; and that he knew of no external **Holy** without them. When he thought of an external **Holy** without them, he said that perhaps it is something which counterfeits what is **holy** . . .

384. Marriages on earth . . . are most **holy** before the Angels. Ex.

506. Thus do they recede from an external **Holy**, and come into an internal **Holy**, in which worship itself truly consists.

535<sup>2</sup>. They who have lived **holily** in externals . . . in order to be . . . accounted as **saints** after death, are not in Heaven. Des.

—<sup>3</sup>. Such are many of the **saints** in the Pontifical religion . . .

N. 123. It is believed by many that spiritual life . . . consists in . . . an external **Holy** . . . but . . . an external **Holy** without an internal **Holy** . . . does not constitute spiritual life; but . . . an external **Holy** from an internal **Holy** . . .

125. An external **Holy** . . . with man is not **holy**, unless his internal is **holy** . . . (It) is natural, and not spiritual. Hence it is that it exists equally with the evil as with the good; and they who place all worship in it are for the most part empty, that is, are devoid of the Knowledges of good and truth; and yet goods and truths are the **holy** things themselves which are to be known, believed, and loved, because they are from the Divine, and thus the Divine is in them. An internal **Holy**, therefore, is to love good and truth . . . and what is just and sincere (for their own sakes).

128. (Thus) an external **Holy** avails, and is accepted by the Lord, in proportion as it proceeds from an internal **holy**; for such as this is, such is the other.

212. Hence it is, that (at the **Holy** Supper) the **Holy** of love and the **Holy** of faith inflow from the Angels with the man; thus through Heaven from the Lord. Hence the conjunction.

219. That the Divine truth proceeding from the Lord is what in the Word is called 'the **Holy**.' Refs.

J. 56<sup>6</sup>. (On the Roman Catholic **saints** there.) C.J. 61, Gen.art. T.822, Gen.art. D.440. 2133. D.Min.4565. J.(Post.)59.

L.40. That the Lord is called 'the **Holy** One of Israel.' Ill. E.326<sup>3</sup>.

S. 18. It is from the spiritual sense that the Word is **holy** in every expression. Ex.

37. That Divine truth in the sense of the letter of the Word is . . . in its **Holy** . . . Gen.art.

46. By the **Holy** of **Holies**, where was the ark of the covenant, was represented . . . the inmost of Heaven and of the Church.

P. 231<sup>2</sup>. The spiritual **Holy**, which is the Spirit of Truth proceeding from the Lord, is within each single thing in the sense of the letter . . . This **Holy** is injured when the Word is falsified and adulterated. This is profanation.

R. Pref. viii. (The Roman Catholic doctrine of the **saints**.)

173. 'He that is **Holy**, He that is True' (Rev.iii.7)= the Lord as to Divine truth . . . because the Lord is called '**Holy**' from his Divine truth . . . Hence it is that His proceeding Divine, which is the Divine truth, is called 'the **Holy** Spirit' . . . (=from Whom are charity and faith. E.204.)

—<sup>2</sup>. '**Holy**' is often mentioned . . . and everywhere concerning truth; and as all truth, which in itself is truth, is from good, and from the Lord, it is this truth which is called '**holy**' . . . Hence, those Angels who are . . . called spiritual are said to be '**holy**' . . . and in like manner men in the Church. Hence, too, it is, that the prophets and apostles are called '**holy**;' for by (them) are signified the truths of doctrine . . . Hence, too, it is, that the Word is called '**holy**,' because it is Divine truth; and also that the Law in the ark . . . is called 'the **holy** of **holies**.' Hence, too, it is, that Jerusalem is called '**holy**,' for by Jerusalem is signified the Church which is in Divine truths. Hence, too, it is, that the altar, the Tabernacle, the garments of Aaron and his sons, were called **holy** after they had been anointed with oil; for 'oil'=the good of love; and this sanctifies; and every sanctified thing relates to truth. 586<sup>2</sup>. E.204<sup>4</sup>.

—<sup>3</sup>. That the Lord is the only **Holy**, because He is the Divine truth itself. Ill.

—<sup>4</sup>. From these passages it is evident, that the Truth which is from the Lord, is holiness itself, because He is the only **Holy**.

247. '**Holy, holy, holy**, Lord God Almighty' (Rev.iv.8)=that the Lord is the only God, and that He alone is to be worshipped . . . The triplication implies all the **Holy** in Him alone. (=that what is most **holy** proceeds from the Lord. E.285.)

278. 'The **saints**' (Rev.v.8)=those who are in spiritual goods and truths. E.493.

294<sup>11</sup>. He said he could think of a Divine Human in relation to the most **holy** virgin Mary . . . and also in relation to the saint of his monastery. Another monk said . . . I can rather say Divine Human of the most **holy** Pope . . .

[R.] 393. 'The saints' (Rev.viii.3)=those of the Spiritual Kingdom.

526. 'The saints' (Rev.xi.18)=those who are in a life according to these things. E.695.

586. 'The saints' (Rev.xiii.7)=those who are in Divine truths from the Lord through the Word, and thence, abstractedly from persons, Divine truths. (= those who are in truths from good. E.802.)

—<sup>3</sup>. They are called 'saints' who live according to the truths of the Word; not that they are saints, but that the truths in them are holy; and they are holy when they are from the Lord in them; and the Lord is in them when the truths of His Word are in them. III.

593. 'Here is the patience and faith of the saints' (ver.10)=that the man of the Lord's New Church is explored by temptations from them as to the quality of his life and faith. . . 'The saints'=those who are of the Lord's New Church; in special, those who are in Divine truths therein. 638. (=the temptations . . . of those who become spiritual from Him. E.813<sup>2</sup>.) E.893.

664. 'King of saints' (Rev.xv.3)=Divine truth in Heaven and the Church from Him; for by 'the saints' are signified those who are in Divine truths from the Lord. E.941.

666. 'Thou alone art holy' (ver.4)=that He is the Word, the Truth, and the Enlightenment. Ex. (= good itself and truth itself. E.944.)

687. 'They have shed the blood of the saints and prophets' (Rev.xvi.6)= . . . that faith alone has perverted all doctrinal truths from the Word. . . 'The saints'=those in the Church who are in truths; thus, abstractedly, the truths of the Church. E.975.

730. 'The woman drunk with the blood of the saints' . . . (Rev.xvii.6)= that religiosity insane from the adulterated and profaned Divine truths and goods of the Lord, of the Word, and thence of the Church. . . 'The saints'=those who from the Lord through the Word are in Divine truths; and, abstractedly, the Divine truths of the Lord, of the Word, and thence of the Church. 801. E.1049. 1193.

752. (Sixtus V.) said that their saints are not anything.

—<sup>2</sup>. He said he had spoken with the saints so-called; but that they become silly when they hear and believe that they are saints. T.824<sup>2</sup>.

790. 'Ye holy apostles and prophets' (Rev.xviii.20)= the men of the Church who are in goods and truths from the Word. . . They are called 'holy,' because (they) =abstractedly, the goods and truths of the Word, which in themselves are holy, because the Lord's.

801. 'The saints'=those who are of the Lord's Church; and, abstractedly, the holy truths of the Church.

802. 'Babel'=the profanation of what is holy.

815. 'The fine linen is the justice of the saints' (Rev. xix.8)=that by truths from the Word those of the Lord's Church have the goods of life. 'The saints'= those who are of the Lord's Church. E.1223.

852. 'Blessed and holy is he' . . . (Rev.xx.6) . . . He is said to be 'holy' who has illustration in Divine truths by conjunction with the Lord . . .

861. 'To encompass the camp of the saints' (ver.9)= to obsess and to want to destroy all things of the New Church. 862.

879. The New Jerusalem is called 'holy' (Rev.xxi.2) from the Lord, who alone is holy; and from the Divine truths which are in it from the Lord out of the Word . . .

948. 'He that is holy let him be sanctified still' (Rev. xxii.11)=that he who is in truths will be still more in truths.

M. 64. That love truly conjugal is celestial, spiritual, holy . . . above every other love . . . Gen.art.

T. 15. The communion of the saints. 307. 416.

93<sup>2</sup>. By 'the Holy One of Israel' is meant the Lord as to the Divine Human; for the Angel said to Mary, 'The holy thing which shall be born of thee shall be called the Son of God.' III. E.328<sup>29</sup>.

283. That the Decalogue was holiness itself in the Israelitish Church. Ex.

301. The Sabbath with the Sons of Israel was the holiness of holinesses, because it represented the Lord . . .

560. (The uselessness of the invocation of the saints.) T.825. D.2802.

695. In Heaven . . . the holy things of the Church do not occupy their minds and houses any more than in the world where the worship of God is celebrated, although they occupy them more purely and interiorly.

824. The worship of saints is such an abomination in Heaven . . .

—<sup>2</sup>. That I might learn the quality of the saints of the Papists, there were brought out from the Lower Earth as many as a hundred of them. Des.

—<sup>c</sup>. But with the saints, so called, who are in Heaven, the case is different . . .

Ad. 317. These things have been written in the presence of the saints confessing their iniquity.

522. Angels, Spirits, a saints . . . 541.

D. 654. On the punishment of those who want to counterfeit holy things.

836. On those who adore nothing beyond holiness . . .

837. The holiness is twofold. Ex.

829. They began to sing Holy, holy . . . and nothing else . . .

1198. It occurred to me whether they were holy . . . There came a voice to me from the Inmost Heaven . . . saying from them that they are not holy, but that the Lord alone is holy, Who is their holiness itself; and that no one is holy from himself except the Lord alone; and that thus they are averse to being called holy, because in themselves they are filthy.

1300. On a certain saint.

1370. That the Holy with Angels and Spirits is the Lord's Own . . . A man can never be holy unless he acknowledges that all the Holy is the Lord's . . . But he who acknowledges this has imputed to him, by faith, the holiness of the Lord . . .

2412. The interior effect of his adoration was much more holy than it ever is with any Christian.



3466. They suppose such adulteries . . . to be **holy** . . . 3469<sup>2</sup>.

3467<sup>e</sup>. It was their **Holy**, thus profaned, which so appeared.

3647. On holinesses.

4775<sup>e</sup>. (Why the worship of **saints** has been permitted.)

5592b. Then is excited the internal **Holy**, which is the **Holy** itself from Heaven . . .

6092. (Only two of the **saints** found in Heaven.)

**D. Min.** 4565. On the **saints**: Anthony, Ignatius, Francis Xavier, and Agnes.

4603. A conversation with a certain Roman Catholic about their **saints**.

— He said that they only reverence the **saints** . . . but he was told that they actually (worship) them. He supposed that the **saints** interceded, and that it is tolerated on account of the simplicity of the people; but he was told that their **holy** prayers are thus instituted . . . He was not able to reply. He was told that they are worse than the heathen, (who) do not know that idolatry is a sin . . . He said that the **saints** intercede; but he was told that many of the **saints** are in Hell . . .

**E.** 182<sup>4</sup>. From this may be concluded the quality of the external **Holy** . . . with those who are in the love of self and the world . . .

204<sup>4</sup>. Hence . . . 'the **Holy**,' and 'holiness,' mean Divine truth and what proceeds thence. III.

—<sup>9</sup>. Divine good is what sanctifies, and Divine truth is what is thence **holy**.

— That '**holy**' is said of charity . . .

316<sup>4</sup>. They are called '**saints**' who are in Divine truths, because Divine truth is what is called '**holy**.'

325. 'The prayers of the **saints**' (Rev.v.8)=worship from spiritual good. 'The **saints**'=spiritual things; for they are called '**saints**' who are in the Spiritual Kingdom . . . But in the internal sense by '**saints**' are not meant **saints**, but **holy things** . . . and by '**holy**' is meant Divine truth . . . constituting His Spiritual Kingdom; and therefore by **holy things** are meant spiritual things.

365<sup>29</sup>. 'Jehovah will speak peace to His . . . **saints**' (Ps.lxxxv.8)=that He will teach and give conjunction with Himself through the conjunction of good and truth in them . . . '**Saints**'=those who are in good through truths.

375<sup>18</sup>. 'To anoint the **holy** of **holies**' (Dan.ix.24)=the Lord's Divine Human in which was the Divine good of the Divine love, or Jehovah. (=the glorification of His Human by union with the Divine Itself; and also, afterwards, all worship from love to Him. 624<sup>20</sup>.) 684<sup>35</sup>.

391<sup>23</sup>. The Lord is called . . . 'the **Holy One** of Israel' from the fact that He teaches the truths of doctrine. III.

394. '**Holy and True**' (Rev.vi.10)=Who is justice. Ex.

458<sup>5</sup>. 'The **saints**'=those who are in truths from that good.

482. 'The **Holy One** of Israel'=the Lord as to Divine truth. 585<sup>7</sup>. 706<sup>18</sup>. 768<sup>24</sup>.

493. 'All the **saints**' (Rev.viii.3)=those who are in good through truths, thus who are in spiritual good; (and who were to be separated from the evil and saved). 494.

504<sup>25</sup>. 'The house of **holiness**' (Is.lxiv.11)=the Celestial Church.

610<sup>4</sup>. 'The **saints** of the Most High Ones' (Dan.vii.25)=Divine truths.

—<sup>5</sup>. 'The people of **holiness**' (Dan.xii.7)=those of the Church who are in Divine truths; and, abstractedly, Divine truths.

630<sup>11</sup>. 'To be satisfied with the **Holy** of the temple' (Ps.lxv.4)=to be in intelligence from Divine truth . . . '**Holy**' is predicated of spiritual good, which is truth.

654<sup>23</sup>. 'The mountain of **holiness**' (Is.xxvii.13)=the Church as to the good of life.

684<sup>28</sup>. 'Let Thy . . . **saints** jubilate' (Ps.cxxxii.9)=worship . . . from charity with those who are in spiritual good; for . . . they are called '**saints**' who are in the Spiritual Kingdom. (=those who are in truths; thus, abstractedly, the goods and truths of Heaven and the Church. 700<sup>10</sup>.)

695. 'The **saints**'=those who are in truths of doctrine from the Word, and in a life according to them.

799<sup>7</sup>. 'The mountain of **holiness**' (Ps.xv.1), by which is meant Jerusalem,=the Church as to truths of doctrine from that good.

832. Each and all things of the Word communicate with the Heavens, and hence there inflows **what is holy** with the person speaking or preaching; but with those in faith separated . . . this **Holy** cannot inflow into any spiritual affection and derivative thought, because they are all . . . merely natural; and therefore this **Holy** inflows into their natural love, which excites . . . the thought nearest the speech . . .

893. 'The **saints**'=those who are in truths from good, thus who are in charity; for these are in truths from good . . .

899<sup>10</sup>. By Zion, which is here meant by 'the **holy city**' (Matl.xxvii.53) was represented Heaven, where the Lord reigns by His Divine truth.

951<sup>2</sup>. These garments are called 'the garments of **holiness**,' because **holiness** is predicated of Divine truth.

973. 'And art **holy**' (Rev.xvi.5)=as to Divine truth . . .

1049<sup>2</sup>. Modern Babylon has not killed the **saints** . . . for it adores the **saints** even to idolatry.

1057<sup>5</sup>. 'The place of His **holiness**' (Ps.xv.1) means Jerusalem where the Temple was, by which (city) is signified the Church as to doctrine.

1088<sup>2</sup>. Divine truth is what is called **holy**; but it is not **holy** until it is in its ultimate, which is the Word in the sense of the letter . . . The reason is that this sense contains . . . all the **holy things** of Heaven and the Church. It appears as if Divine truths in the Heavens . . . are **holy** more than Divine truths in the sense of the letter, which are natural; but . . .

—<sup>4</sup>. When they are in connection and order, then first are they **holy**, and not before.

[E.] 1160<sup>o</sup>. To prevent this kind of profanation, (the Lord) separates the **holy things** in man from those not **holy**, and stores up the **holy things** in the interiors of his mind . . . but the **things not holy** He stores up in the exteriors . . . Thus the **holy things** can be separated from the **things not holy**, and so the man can be saved.

J.(Post.) 64. The saints adored in the world are of three kinds . . .

### Holy Land. *Terra Sancta.*

A. 1437<sup>o</sup>. Because the Representative Church was there, it was called the **Holy Land**.

1585. The Land of Canaan = the Lord's Kingdom and Church; and, in fact, its celestial and spiritual things; and therefore it was called the **Holy Land**.

4255<sup>o</sup>. 'The new earth,' or **Holy Land**, = the Lord's Kingdom, and also the New Church . . .

### Holy Scripture. *Scriptura Sacra, Scriptura Sancta.*

A. 961. Some from habit, and some from contempt, use the things of **Holy Scripture** as formulas of jokes or mocking . . . But such thoughts and sayings adjoin themselves to their corporeal and filthy ideas, and in the other life inflict on them much injury; for they return, together with the profane things. Such undergo the penalty of tearing asunder, until they desist from such things. D. 1304.

1767. On the **Holy Scripture**, or the Word. See WORD, here. 1869. N. 249. T. 189, chap.

2894<sup>o</sup>. 'The Word' = the Word itself or **Holy Scripture**.

4368<sup>o</sup>. To this end they love . . . to search the **Scriptures** . . . 8648<sup>o</sup>. 8993<sup>o</sup>.

6632. The whole **Holy Scripture** is nothing else than the doctrine of love and charity. Sig.

S. Title. The Doctrine of the New Jerusalem concerning the **Holy Scripture**.

1. That the **Holy Scripture** or Word is Divine truth itself. Gen.art.

W. 221. (The Work on the **Holy Scripture** referred to.) 280<sup>o</sup>. P. 98<sup>o</sup>. 254<sup>o</sup>. R. 31. 44. 47. 49<sup>o</sup>. 65. D. 6098. (See also DOCTRINE OF THE HOLY SCRIPTURE.)

T. 6. That the whole **Holy Scripture** . . . teaches that there is a God, and that He is one.

D. 1950. Critics . . . with me; many of whom had laboured at the translation of the **Holy Scripture**. 1951.

Can. Redemp. i. 12. The **Holy Scripture**, when applied to confirmations, is totally falsified, and thus the Church perishes.

### Holy Spirit. *Spiritus Sanctus.*

A. 2329<sup>o</sup>. All the Holy which is of the **Holy Spirit** proceeds from Him.

2663<sup>o</sup>. From Him is the **Holy Spirit** . . .

3704<sup>o</sup>. The **Holy Spirit** . . . is the Holy of the Spirit, or the Holy which proceeds from the Lord through Spirits and Angels; that is, from His Divine good through the Divine truth.

3750<sup>o</sup>. (The Pope's breathing when) he believed that he spoke from the **Holy Spirit** . . .

4673<sup>o</sup>. This Divine truth (which proceeds from Divine good) is the **Holy** itself of the **Spirit** which proceeds from the Lord; and is called 'the Paraclete,' and 'the **Spirit of truth**.' 4735<sup>o</sup>.

5110<sup>o</sup>. The Divine thence proceeding is 'the **Holy Spirit**.'

6788. Truths in the Word are called 'holy,' because the truths which with man become of faith, are from good; and because that which proceeds from the Lord's Divine Human is Divine truth from Divine good. Hence it is that the **Holy Spirit** is the Holy which proceeds from the Lord; for the **Spirit** itself does not proceed, but the Holy which the **Spirit** speaks . . . That the **Holy Spirit**, which is also called 'the Paraclete,' is the Divine truth proceeding from the Lord's Divine Human; and that 'the Holy' is said of Divine truth. III.

6880. (Thus) the Divine Human (cannot communicate itself to anyone) except by the Divine truth, which is the **Holy Spirit**. Sig. and Ex.

6982. In order to be heard, the Divine must first become human; and it (does so) when it passes through the Heavens; and when it has passed through the Heavens it is presented in a human form, and becomes speech, which speech is uttered by Spirits, who, when in this state, are called the **Holy Spirit**; and this (**Holy Spirit**) is said to proceed from the Divine, because the **Holy of the Spirit**, or the holy truth which that Spirit then speaks, proceeds from the Lord. (Thus) the truth which proceeds immediately from the Divine cannot be presented to anyone as . . . speech, except through the **Holy Spirit**. Sig.

6993. For from the Lord's Divine Human itself proceeds the Divine truth, which is called 'the **Holy Spirit**.' And as the Lord, when in the world, was Himself the Divine truth, He Himself taught the things of love and faith; and not then by the **Holy Spirit**; as He Himself teaches . . . 'The **Holy Spirit** was not yet, because Jesus was not yet glorified' (John vii. 39).

— A Spirit himself cannot proceed, but the Holy of a Spirit; that is, the Holy which proceeds from the Lord, and which a Spirit utters.

—<sup>e</sup>. The Lord also taught . . . that the Holy which the **Holy Spirit** speaks is not his, but the Lord's . . . 'He shall not speak of himself . . . he shall receive of Mine . . .' (John xvi. 13, 14).

7005<sup>o</sup>. That truth Divine proceeds through the Divine Human from the Divine Itself, which is the same as that the **Holy Spirit** proceeds from the Son, and the Son from the Father . . . Sig.

7499<sup>o</sup>. This Divine truth is what is called 'the **Holy Spirit**,' and is the Holy which proceeds from the Divine Human. Hence it is evident what is meant by . . . 'The **Holy Spirit** was not yet . . .'

8127<sup>o</sup>. Afterwards, when glorified, the Lord became, even as to the Human, Divine good; and then from this proceeded the Divine truth, which is 'the Spirit of Truth,' or 'the **Holy Spirit**.'

8302. By the Holy is meant the Divine truth proceeding from the Lord; this is called 'the Holy,' and is meant by 'the Holy Spirit,' which is therefore called 'the Spirit of Truth.' Ill.

9013<sup>6</sup>. Those who have been interiorly infected with spiritual deceit, that is, with hypocrisy, are meant by 'those who speak against the Holy Spirit,' with whom there is no remission (Matt. xii. 32).

— 'To speak a word against the Holy Spirit' = to speak well but think evilly, and to do well but will evilly, in relation to the things of the Lord, His Kingdom and Church, and also those of the Word; for thus falsity lies hidden within the truths they speak, and evil in the goods they do, which is hidden poison . . .

—7. That such are meant by 'those who speak a word against the Holy Spirit,' is evident from (ver. 33).

— 'The Holy Spirit' is the Divine truth proceeding from the Lord, thus the Divine Holy itself, which is thus interiorly . . . profaned. The reason such are not forgiven. Ex.

9264<sup>2</sup>. To deny (the Divine truth) after it has been acknowledged and received in faith, and thus to extinguish it, is 'the sin against the Holy Spirit . . .;' for 'the Holy Spirit' is the Divine truth and good, because it is the Holy which proceeds from the Lord. Sig.

9818<sup>13</sup>. When it is known what is meant by the spirit in a man, it can be known what is meant by 'the Spirit' when said of . . . the Lord, to whom are attributed all things which pertain to man . . . and thus also a Spirit, which in the Word is called 'the Spirit of God,' 'the Spirit of Jehovah,' 'the Spirit of His mouth,' the Spirit of Holiness, or 'the Holy Spirit.' That by it is meant the Divine truth proceeding from the Lord, is evident from many passages in the Word.

—14. (Thus) 'the Spirit which they were to receive,' and which is also called 'the Holy Spirit,' is the life from the Divine truth which proceeds from the Lord, which life . . . is called the life of faith and love, and is the spiritual and celestial life itself with man.

— The reason it is said that 'the Holy Spirit was not yet . . .;' is that while the Lord was in the world He Himself taught the Divine truth; but when He was glorified . . . He taught it through Angels and Spirits. That Holy which proceeds from the Lord, and inflows through the Angels and Spirits with man, whether manifestly or not manifestly, is the Holy Spirit there; for the Divine truth proceeding from the Lord is what is called in the Word 'the Holy.' Hence the Holy Spirit is called 'the Spirit of Truth;' and it is said that 'he will lead into all Truth;' and that 'he shall not speak from himself' . . . Also, that the Lord . . . 'breathed on the disciples, and said, Receive ye the Holy Spirit' . . . The respiration = the life of faith; and therefore the inspiration of the Lord = a faculty given of perceiving Divine truths, and thus of receiving that life . . .

—17. That the Divine truth, from which is the heavenly life of man, is 'the Holy Spirit.' Ill.

—22. 'The Spirit of Holiness' (Is. lxiii. 10) = the Lord as to the Divine truth; thus the Divine truth which is from the Lord.

—24. 'To give the Holy Spirit' (Luke xi. 13) = to

illustrate with Divine truth, and to endow with life thence, which is the life of intelligence and wisdom.

—25. When, therefore, it is known that the Holy Spirit is the Divine truth proceeding from the Lord, which is the Holy itself, the Divine sense of the Word wherever 'the Spirit of God' and 'the Holy Spirit' are mentioned, may be known. Ill.

—27. 'To speak against the Holy Spirit' = to speak against the Divine truth which has been implanted . . . in a man's life; especially against the Divine truth concerning the Lord Himself. To speak against or deny it, when once it has been acknowledged, is profanation . . .

—e. 'Baptizing in the name . . . of the Holy Spirit' (Matt. xxviii. 19) . . . 'The Holy Spirit' = the Divine which proceeds.

10822. (It is to be) thought that the Holy Spirit proceeds from the Lord. The (third essential of the) Trinity is . . . the proceeding Divine, which is 'the Holy Spirit.' W. 146. R. 962<sup>12</sup>.

H. 249<sup>2</sup>. Whatever Spirit they hear they believe to be the Holy Spirit; when yet they are enthusiastic Spirits . . . who believe themselves to be the Holy Spirit . . .

C. J. 83. (See QUAKER, here.) P. 134<sup>4</sup>.

N. 292<sup>6</sup>. Perhaps they do not think that the Divine which is called 'the Holy Spirit' proceeds from His Human, when yet it proceeds from His glorified Human; for it is said, 'the Holy Spirit was not yet, because Jesus was not yet glorified.'

L. 46. That the Holy Spirit is the Divine which proceeds from the Lord; and that it is the Lord Himself. Gen. art. 54.

— It shall now be shown that the Holy Spirit is the same as the Lord.

— The proceeding Divine, which is the Holy Spirit, is the Divine, *per quod*.

—4. Every man who looks to God, after death is first of all taught . . . that the Holy Spirit is not another than the Lord; and that 'to come forth,' and 'to proceed' are nothing else than to illustrate and to teach by presence, which is according to the reception of the Lord. Hence very many . . . put off the idea about the Holy Spirit which they had conceived (here), and receive the idea that it is the presence of the Lord with man through Angels and Spirits, from and according to which man is illustrated and taught.

—7. That it may be known that the Holy Spirit is not a different Divine from the Lord Himself, it shall be shown what is meant by 'spirit' in the Word. (Ex. at great length in five articles.)

50. That where 'spirit' is said of the Lord, it means His Divine life; thus the Lord Himself. Gen. art. R. 666.

—e. 'The blasphemy against the Holy Spirit' = blasphemy against the Divine of the Lord.

51. That by 'spirit,' when said of the Lord, in special is meant the life of His wisdom, which is the Divine Truth. Gen. art. R. 173<sup>4</sup>. 666.

—2. That by . . . 'the Holy Spirit' the Lord meant Himself. Ill.

[L.51]<sup>3</sup>. For after the glorification . . . the Lord was then the Divine wisdom and the Divine truth itself; thus the **Holy Spirit**.

—<sup>3</sup>. The reason the Lord . . . said, 'Receive ye the **Holy Spirit**,' was because all the respiration of Heaven is from the Lord . . . and their respiration is according to the reception of Divine wisdom from the Lord.

—<sup>4</sup>. That 'the **Holy Spirit**' is the Divine Truth from the Lord. Ill.

— 'To baptize with the **Holy Spirit** and with fire' = to regenerate through the Divine truth which is of faith, and through the Divine good which is of love. T.144<sup>2</sup>. 684.

—<sup>5</sup>. As, by 'the **Holy Spirit**,' where the Lord is treated of, is meant His Divine life, thus Himself—and, in special, the life of His wisdom, which is called Divine Truth—therefore, by 'the **Spirit**,' of the Prophets, which is also called 'the **Holy Spirit**,' is meant the Divine Truth from the Lord. Ill.

— As, now, by 'the **Holy Spirit**,' in special, is meant the Lord as to the Divine wisdom, and thence as to the Divine Truth, it is evident whence it is that it is said of the **Holy Spirit**, that it 'illustrates,' 'teaches,' 'inspires.'

53. As to the Word itself, however, it is not said in the Prophets, that they spoke it from the **Holy Spirit**, but from 'Jehovah' . . . Ill. R.36<sup>o</sup>. T.158.

—<sup>e</sup>. So with all the Prophets: (it is not said) that the **Holy Spirit** spoke, or that Jehovah spoke to them by the **Holy Spirit**.

S. 2. The Lord . . . spoke the Word (of the Gospels); many parts from His own mouth, and the rest from the spirit of His mouth, which is the **Holy Spirit**.

W. 100. That heat and light are called the Spiritual, because God is called 'a Spirit'; and God as a Spirit is that proceeding . . .

146. That the Divine love and wisdom which proceed from the Lord as a Sun, and make heat and light in Heaven, are the proceeding Divine, which is the **Holy Spirit**. Gen.art.

—<sup>2</sup>. A just idea may now be had of the proceeding Divine which is called the **Holy Spirit**,—that it is one with the Lord, but that it proceeds from Him, as light and heat do from the sun . . .

149. That the **Holy Spirit** is the same as the Lord; and that it is the Truth itself, from which man has illustration. Ill.

150. The illustration which is attributed to the **Holy Spirit** is indeed in man from the Lord, but still is effected by the mediation of Spirits and Angels . . .

383<sup>2</sup>. That by 'the Spirit of God,' which is also called the **Holy Spirit**, is meant the Divine wisdom, and thence the Divine Truth, through which illustration is effected with man. Ref. and Ill.

P. 98<sup>3</sup>. (To utterly deny the Divine of the Lord, and the holiness of the Word, and to retain this denial confirmed to the end of life) is meant by 'the sin against the **Holy Spirit** . . .'

231<sup>6</sup>. Those who acknowledge the Word, yet deny the Divine of the Lord . . . are meant by those who 'blaspheme the **Holy Spirit** . . .'

R. 173. The Lord is called 'holy' from His Divine truth . . . Hence His proceeding Divine, which is the Divine Truth, is called 'the **Holy Spirit**;' and the **Holy Spirit** is here 'He that is Holy, He that is True.'

343<sup>3</sup>. 'The '**Holy Spirit**' is the Divine truth proceeding from the Lord, whose influx into the disciples was represented . . . by His 'breathing on them.'

463<sup>6</sup>. They have separated . . . the operation of the **Holy Spirit** as in faith from its co-operation with man outside of faith . . .

504<sup>2</sup>. Why . . . many approach the **Holy Spirit** immediately, but rarely anyone the Lord immediately . . .

666. As the Word is Divine truth, and the Divine truth enlightens spiritually, it is said that the Word was dictated by Jehovah through the **Holy Spirit**; and that the **Holy Spirit** enlightens and teaches man . . . (But) the **Holy Spirit** is . . . Jehovah Himself, or the Lord.

875<sup>13</sup>. The life which inflows is life proceeding from the Lord, which is also called the Spirit of God; and, in the Word, 'the **Holy Spirit**' . . .

949<sup>3</sup>. It is said that 'the **Holy Spirit** is in them;' and the **Holy Spirit** is the Lord; for it is His Divine presence.

962<sup>2</sup>. (A Council of the clergy there seen deliberating about the **Holy Spirit**.) B.120. T.188.

—<sup>9</sup>. They unanimously concluded that the **Holy Spirit** is not a Person by itself . . . but that it is the Holy Divine going forth and proceeding from the one only omnipresent God . . .

— The Angels . . . said . . . We do not read anywhere in the Old Testament, that the prophets spoke the Word from the **Holy Spirit**, but from Jehovah the Lord; and where the **Holy Spirit** is mentioned in the New Testament, the proceeding Divine is meant, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating.

—<sup>10</sup>. There followed another discussion about the **Holy Spirit**, which was, From whom proceeds the Divine which is called the **Holy Spirit**; whether from the Divine called 'the Father,' or from the Divine Human called 'the Son?' . . . They saw that the Holy Divine, which is meant by the **Holy Spirit**, proceeds from the Divine in the Lord through His glorified Human . . . comparatively as all the Active with man proceeds from the soul through the body. Ill. (Compare T.188<sup>10</sup>, below.)

—<sup>11</sup>. As the Lord's Divine operation from His Divine omnipresence is meant by the **Holy Spirit**, therefore when He spoke to the disciples about the **Holy Spirit** whom He would send from God the Father, He also said, 'I will not leave you orphans; I go away and I come to you . . .' (John xiv.18,20); and . . . 'I am with you all the days until the consummation of the age' (Matt.xxviii.20) . . . The Angel said, From these and many other things in the Word, it is evident that the Divine which is called the **Holy Spirit** proceeds from the Divine in the Lord through His Divine Human. (Compare T.188<sup>11</sup>, below.)

T. 4<sup>3</sup>. I shall treat . . . of the **Holy Spirit** the Operator.

82<sup>3</sup>. That by 'the **Holy Spirit**' is meant the Divine which proceeds from Jehovah, will be seen . . .

138. On the **Holy Spirit**, and on the Divine Operation. Chap.

— . All of the holy order who have cherished any just idea about the Lord . . . on their entrance into the Spiritual World . . . are first instructed about the Divine Trinity; and in special about the **Holy Spirit**, that it is not a God by itself, but that by it in the Word is meant the Divine operation which proceeds from the one omnipresent God. The reason they are in special instructed about the **Holy Spirit**, is that most enthusiasts after death fall into the insane phantasy that they themselves are the **Holy Spirit**; and also because many . . . who in the world had believed that the **Holy Spirit** spoke through them, terrify others by the words of the Lord in Matt. xii.

139. That the **Holy Spirit** is the Divine Truth, and also the Divine virtue and operation, which proceeds from the one God . . . Gen.art.

— . By 'the **Holy Spirit**' is properly signified the Divine truth, thus also the Word; and in this sense the Lord Himself is also 'the **Holy Spirit**;' but as in the Church at this day by the **Holy Spirit** is described the Divine operation, which is actual justification, therefore this is here taken as the **Holy Spirit**; and this is chiefly treated of also because the Divine operation is effected through the Divine truth which proceeds from the Lord; and that which proceeds is of one and the same essence as He from whom it proceeds; like these three, the soul, body, and proceeding, which together make one essence . . .

—<sup>3</sup>. As the Lord is the Truth itself, therefore all that which proceeds from Him is the Truth; and this is meant by 'the Paraclete,' which is also called 'the Spirit of Truth,' and 'the **Holy Spirit**.' Ill.

—<sup>4</sup>. That by 'the Paraclete' or '**Holy Spirit**' the Lord meant Himself. Ill.

140. Now, as by 'the **Holy Spirit**' is meant the Divine Truth; and as this was in the Lord, and was the Lord Himself; and as it could not proceed from any other source, it is said, 'the **Holy Spirit** was not yet, because Jesus was not yet glorified;' and, after the glorification, 'He breathed on the disciples, and said, Receive ye the **Holy Spirit**.'

—<sup>2</sup>. 'The **Holy Spirit** shall come upon thee . . .' (Luke i. 35) . . . 'That which is born in her is of the **Holy Spirit**' (Matt. i. 20). 'The **Holy Spirit**,' here, is the Divine Truth proceeding from Jehovah the Father . . .

142. That the Divine virtue and operation, which are meant by the **Holy Spirit**, are, in general, reformation and regeneration; and, according to these, renovation, vivification, sanctification, and justification; and, according to these, purification from evils, remission of sins, and finally salvation. Gen.art. These are, in their order, the virtues which the Lord operates in those who believe in Him . . . and this is done through the Divine truth, and with Christians through the Word . . .

143. The operation of these virtues is 'the **Holy Spirit**' which the Lord sends to those who believe in Him . . . and is meant by 'the Spirit' in these passages. Ill.

144. John 'saw the **Holy Spirit** descending like a dove' . . . This took place because baptism = regeneration

and purification . . . The dove was not the **Holy Spirit**; and the **Holy Spirit** was not in the dove.

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

153. That the Lord operates from Himself from the Father, and not the reverse. Gen.art. By to operate is here meant the same as by sending the **Holy Spirit**, because the above-mentioned operations . . . which are at this day attributed to the **Holy Spirit** as a God by Himself, are the operations of the Lord. That these are from the Lord from the Father . . . Ill.

—<sup>2</sup>. From these passages it is very evident that the Lord sends the **Holy Spirit**; that is, operates those things which are . . . ascribed to the **Holy Spirit** . . .

—<sup>3</sup>. The reason the Lord says that the Spirit of Truth goes out from the Father (John xv. 26), is that it does go out from God the Father into the Son, and out of the Son from the Father. Ill. . . (Thus) the error in the Christian world is very evident, that God the Father sends the **Holy Spirit** to man; and the error of the Greek Church, that God the Father sends it immediately. This—that the Lord sends it out of Himself from God the Father, and not the reverse—is from Heaven; and the Angels call it an arcanum, because it has not yet been disclosed in the world. 154, Ex.

158. There is no mention of the **Holy Spirit** in the Old Testament, but only 'the Spirit of Holiness' in three places. Ill. . . The reason is that the **Holy Spirit** was for the first time when the Lord came into the world; for it proceeds out of Him from the Father; for the Lord is the only Holy . . . The reason it was said, 'the **Holy Spirit** was not yet . . .;' and yet it is said before that the **Holy Spirit** filled Elizabeth . . . and Simeon (Luke i. 41; ii. 25), was that the Spirit of Jehovah the Father filled them, which was called 'the **Holy Spirit**' on account of the Lord, who was already in the world. This is why it is nowhere said in the O.T. that the prophets spoke from the **Holy Spirit**, but from 'Jehovah.' Ill.

177. The faith of the present Church is in . . . the **Holy Spirit**, that he may actually inscribe the imputed righteousness of the Son, and seal it when established, by justifying, sanctifying, and regenerating man.

188<sup>10</sup>. They then saw that the Holy Divine which is meant by the **Holy Spirit**, does not proceed out of the Father through the Lord, but out of the Lord from the Father; as with man, whose Active does not proceed from the soul through the body, but out of the body from the soul. Ill.

—<sup>11</sup>. The Angel said . . . it is evident that the Divine which is called the **Holy Spirit** proceeds out of the Lord, from the Father.

Ad. 510<sup>e</sup>. When He alone is mentioned, the **Holy Spirit** also is meant, who proceeds from Jehovah the Parent through the Son; that is, from the Son Himself, the Only-begotten of God.

D. 423. There are Spirits who do not know what Heaven is . . . yet who desire to be saluted as the **Holy Spirit**.

1366. On the **Holy Spirit**.

[D. 1366]. Every man who is sensibly acted upon by any Spirit . . . thinks that it is the **Holy Spirit** . . . when yet they are unclean Spirits . . . These Spirits love this, and suppose themselves to be the **Holy Spirit**.

1367. But the Spirits of the Lord . . . are not willing to be called holy, and therefore do not call themselves the **Holy Spirit** . . .

1369. Unclean and evil Spirits are very indignant when I will not acknowledge them as the **Holy Spirit** . . . They threatened me so much that at first I was greatly terrified; but after I had been instructed, I boldly declared this to them . . .

1370. Therefore the **Holy Spirit** proceeds from the Lord, and is sent by Him; thus is the Lord's . . .

2706. I was told that such cupidities . . . are what are meant by 'the sins against the **Holy Spirit**' . . .

2938. When I was persuaded that the **Holy Spirit** is the third Person, and that the **Holy Spirits** were from eternity, then if I uttered a syllable against certain Spirits, they infested to such a degree . . . that I scarcely dared think about the **Holy Spirit**; for then there were very many who believed themselves to be the **Holy Spirit**. But after I had become persuaded that the Lord alone is holy . . . I was no longer infested . . .

2940. A discourse with certain Spirits about the **Holy Spirit**.

— They were indignant at its being said that there is no **Holy Spirit** except the holiness which is from the Lord . . . One of them said he wanted to show that there is a **Holy Spirit**. But when it was given to say to him . . . that Spirits . . . have been men . . . whence came their holiness? to these things he could not reply . . . He now wants to say, that a **Holy Spirit** spoke through the apostles and prophets,

2941. but it was given to reply, that when a Spirit speaks . . . and not from himself, whence is his holiness . . . It was given to add . . . that the Lord spoke about the **Holy Spirit** . . . according to the appearances of men . . .

3674. Because the **Holy Spirit** spoke through him (David) . . .

3688. On those who vaunt themselves, above others, of being the **Holy Spirit**.

3689. These (deceitful Spirits above the head) are they who rule the Pope . . . and induce him to believe that the **Holy Spirit** inspires him . . .

3751. A Spirit continually inflows into the thoughts (of the Quakers), and confirms them [in the idea] that the **Holy Spirit** speaks with them.

3772. These things have been written in the presence of their **Holy Spirits**, who are present . . .

—<sup>e</sup>. Such a Hell is that of their **Holy Spirit**.

3774. The quality of the Spirits who call themselves the **Holy Spirit** I heard manifestly, from their injecting various blasphemies against the Lord . . .

3797. The bond was loosened to the Quaker Spirits who proclaim themselves to be the **Holy Spirit** . . . (The consequence.) 3798.

3802<sup>e</sup>. He supposed he was the **Holy Spirit** proceeding from the Lord.

3803. He supposed himself holy born . . . because he had been conceived, as he supposes, by their Spirit, in wicked adultery. Thus he supposed that he was conceived and born of the **Holy Spirit** . . .

3804<sup>e</sup>. He supposed that thus . . . he was the **Holy Spirit** from eternity . . .

3806. His end was . . . that from being small and snowy, thus the **Holy Spirit** above others, he became black and indurated, like a mummy . . . (The horrible lot of such, described. 3811.)

3815. Some Quakers said that (at first) their Spirits could not have been Quakers . . . But it was replied, that almost all the Spirits of the World of Spirits are such as . . . to want to obsess man; and I know that everyone of them wants to be called the **Holy Spirit** . . .

3838. On the **Holy Spirit**.

— There was with me a subtle Spirit who . . . believed himself to be actuated by the **Holy Spirit**, also that he was the **Holy Spirit**; for those who in their life . . . suppose themselves to be actuated by the **Holy Spirit**, in the other life easily believe themselves to be the **Holy Spirit** . . . and such especially can be the Subjects of those who want to be worshipped as the **Holy Spirit**. He was an adulterer. 3839.

3840. (His attempts, when inspected, to show that he was the **Holy Spirit**.) Des.

3841. It was the deceitful . . . above the head, who suppose themselves to be the **Holy Spirit**, who were actuating him as their Subject, and through him wanted to present [the fact] that they are the **Holy Spirit**. From this may be known the quality of those who, in the other life, vaunt themselves as being the **Holy Spirit**. 3843<sup>e</sup>.

4048. On the **Holy Spirit**.

— It was perceived that men could well enough understand that there is no **Holy Spirit** (as a third Person), especially from this, that the **Holy Spirit** proceeds from the Lord; and that this signifies that the Holy of the Spirit is the Lord's . . .

—<sup>e</sup>. These are the things which proceed from the Lord; and when they proceed through Angels and Spirits, they do not know that they are speaking; and then they may be called the **Holy Spirit**, because it is the Lord who proceeds through them . . .

4340. What is meant by 'Father, Son, and **Holy Spirit**.'

— 'The **Holy Spirit**' is the good and truth proceeding from Him.

4537. The more anyone supposes himself to be the **Holy Spirit**, the more he loses of his intellectual endowment; for it is the love of self which destroys it . . .

4847<sup>e</sup>. The third essence, in successive order, is Man proceeding, which is the whole Heaven; and, if it is named, it may be called the **Holy Spirit** . . .

5854. They said that now they know that (the **Holy Spirit**) is the Divine in Heaven . . .

6025. I added that to deny the Divine of the Lord and to despise the Word is to sin against the **Holy Spirit**. The **Holy Spirit** is the Divine truth, that is, the Word teaching the Divine of the Lord.

D. Min. 4638. The **Holy Spirit** itself cannot proceed from the Lord, but its likeness.

4662. That it was not the **Holy Spirit**, but an Angel, who spoke to the prophets, is evident from many passages. Ill. . . These are called 'the **Holy Spirit**,' because the **Holy** came through them, from the Lord.

—<sup>2</sup>. The Jews . . . called whomsoever spoke to them God . . . therefore, at the time of the Lord's Advent they worshipped the **Holy Spirit**, which, because it could not be eradicated in a moment, is also called 'the **Holy Spirit**;' but there is meant the **Holy** of the Spirit, or the Divine, as in the O.T.

4663. (The various conceptions of Spirits about the **Holy Spirit**.)

4664. Many vaunt themselves as the **Holy Spirit**, because they are with Quakers; and some because they are with the Popes; and also with other men who adore the **Holy Spirit** by themselves . . .

E. 84. What is from Him is also Himself; for it is His proceeding Divine, which is called 'the Spirit of Truth,' and 'the **Holy Spirit**.'

183<sup>9</sup>. That 'the **Holy Spirit**' is the Divine truth proceeding from the Lord. Ill. 204<sup>9</sup>.

—<sup>10</sup>. (Thus) 'the **Holy Spirit**' is the Divine truth proceeding from the Lord, which inflows with man, both immediately from Himself, and mediately through Angels and Spirits. Ill.

— . And as the Divine truth proceeds from the glorified Human of the Lord, and not immediately from His Divine itself . . . it is said 'the **Holy Spirit** was not yet . . .'

—<sup>11</sup>. It is greatly wondered at in Heaven that the man of the Church does not know that the **Holy Spirit**, which is the Divine truth, proceeds from the Lord's Human, and not immediately from His Divine. (Shown from the Athanasian Creed.)

— . It follows, that the Divine Proceeding, which is called the **Holy Spirit**, proceeds from the Divine Itself of the Lord through His Human; and not from another Divine which is called the Father . . .

343. The Divine which makes Heaven . . . does not proceed immediately from the Divine Itself of the Lord, but through His Divine Human; and this Divine which proceeds is the **Holy Spirit**. Thus is to be understood what the doctrine of the Church teaches, that from the Father proceeds the Son, and through the Son the **Holy Spirit**.

—<sup>2</sup>. The proceeding Divine is what is called 'the **Holy Spirit**,' 'the Spirit of God,' 'the Spirit of Truth,' and 'the Paraclete;' for it is the **Holy** of the Spirit, or the **Holy** Divine which the Spirit speaks, and not another Divine . . .

374<sup>14</sup>. 'He shall baptize you with the **Holy Spirit** and with fire' . . . 'The **Holy Spirit**' = the Divine truth proceeding from Him . . . 475<sup>20</sup>. 504<sup>7</sup>.

419<sup>5</sup>. 'Receive ye the **Holy Spirit**' = . . . spiritual life; for 'the **Holy Spirit**' = the Divine truth proceeding from the Lord, from which is spiritual life.

455<sup>22</sup>. Their being filled with the **Holy Spirit** (Acts ii.4) = the reception of the Divine truth from the Lord.

518<sup>22</sup>. 'The Spirit which they should receive from the

Lord' (John vii.39) = Divine truth and the derivative intelligence . . . 622<sup>4</sup>.

710<sup>21</sup>. Divine good united to Divine truth is the Divine which proceeds from the Lord, which is called 'the **Holy Spirit**.'

748. The Divine truth proceeding from the Lord's Divine Human is what is called 'the **Holy Spirit**.' Ill.

778<sup>3</sup>. What is signified by 'the sin and blasphemy against the **Holy Spirit**' . . . By 'the **Holy Spirit**' is meant the Lord as to the Divine truth, such as is in the Heavens; thus the Word such as it is in the spiritual sense . . . 'The sin and blasphemy against the **Holy Spirit**' is to deny the Word; and also to adulterate its goods themselves and to falsify its truths themselves. Why this sin cannot be forgiven. Ex. —<sup>4</sup>. —<sup>5</sup>, Examps. —<sup>8</sup>.

852<sup>2</sup>. 'The **Holy Spirit**' (in the Trinity) means the proceeding Divine.

960<sup>2</sup>. To profane the Word is the same as 'to blaspheme the **Holy Spirit** . . .'

1024<sup>3</sup>. The Word is Divine truth itself . . . Divine truth is that Divine which is called 'the **Holy Spirit**;' for this not only proceeds from the Lord, but also enlightens man, and teaches him, as is said of the **Holy Spirit**.

1025<sup>3</sup>. The Divine proceeding from both is meant by 'the **Holy Spirit**' (in the Trinity). 1107<sup>5</sup>.

1085<sup>3</sup>. 'The blasphemy against the **Holy Spirit** which is not forgiven,' is the blaspheming of the Word by those who deny its holiness.

1107<sup>3</sup>. So the Divine which is called 'the **Holy Spirit**' is uncreate, infinite, and omnipotent.

1111<sup>2</sup>. The Lord Himself teaches . . . that the **Holy Spirit** proceeds from Himself and from the Father . . .

—<sup>4</sup>. The proceeding Divine (in Heaven) appears as light united to heat; the light is Divine truth, and the heat is Divine good. Thus . . . the Divine which is called 'the **Holy Spirit**' is the Divine Proceedere from the Divine Existere and from the Divine Esse.

1177<sup>2</sup>. To be illustrated through Heaven by the Lord, is to be illustrated through the **Holy Spirit**; for the **Holy Spirit** is the Divine proceeding from the Lord as a Sun, from which is Heaven.

1182<sup>5</sup>. When a man believes that the **Holy Spirit** is speaking to him, or is operating into him, the Spirit also believes himself to be He. This is general with enthusiastic Spirits.

D. Wis. vi<sup>5</sup>. 'He breathed on them' = intelligence . . . and 'the **Holy Spirit**' means the Divine wisdom which teaches and illustrates man. This was done in order to make manifest that the Divine wisdom, which is meant by 'the **Holy Spirit**,' proceeds from Him.

Ath. 4. 'The **Holy Spirit**' (in the Trinity) = the Divine proceeding.

78. Whether they could think of the origin of the **Holy Spirit** from eternity . . .

84. The sin against the **Holy Spirit** is the denial of the Lord in the Word; for they who deny this, tacitly and at heart deny all things of Heaven and the Church . . .

[Ath.] 95. To deny the Divine of the Lord, and thus to deny the Word, is the sin against the **Holy Spirit**.

156. The Divine truth, which makes Heaven, and is called 'the **Holy Spirit**,' proceeds . . .

178<sup>o</sup>. Hence it is that the Divine Proceeding is the Lord in the Heavens, and is called 'the Son of Man,' and also 'the Paraclete,' and 'the **Holy Spirit**.'

**De Dom.** 65. The sin against the **Holy Spirit** is to deny the Divine of the Lord.

**J.** (Post.) 58. The Spirits with the Quakers, whom they suppose to be the **Holy Spirit**, are those who had been of the same sect (here) . . . They are spurious Spirits.

—<sup>e</sup>. They say that they not only speak from the **Holy Spirit**, but they also eat with the **Holy Spirit** . . .

222<sup>o</sup>. All (preachers) who have been a month (there), reject the third Person, and acknowledge that the **Holy Spirit** is the Lord speaking through Angels and through Spirits. The reason they reject it is that enthusiastic Quaker Spirits and many others, who are infernal, say that they are the **Holy Spirit** from eternity.

**Q.** v. The Spirit of God, and the **Holy Spirit**, are two distinct things. The Spirit of the Lord neither did nor could operate on man, otherwise than imperceptibly; whereas the **Holy Spirit**, which proceeds solely from the Lord, operates on man perceptibly, and enables him to comprehend spiritual truths in a natural manner . . .

— The **Holy Spirit** is the same as the Divine sphere, if by this is meant the Divine love and the Divine wisdom, which two proceed from . . . the Lord out of the Sun . . .

**Can.** Redeemer iv. That 'the **Holy Spirit**' which came upon Mary = the Divine truth . . .

1. The **Holy Spirit** is the Divine proceeding, thus the Divine truth, teaching, reforming, regenerating, and vivifying.

4. The Spirit of Jehovah is called the **Holy Spirit**, because 'Holy' in the Word is said of Divine truth . . .

On the **Holy Spirit**. 1. The **Holy Spirit** is the Divine which proceeds from the one . . . God . . . through His Human assumed in the world. i.

2. The **Holy Spirit**, in its essence, is that God Himself; but in the subjects where it is received it is (apparently) the Divine proceeding. ii.

3. The Divine which is called the **Holy Spirit** proceeds from that God Himself through His Human; comparatively as that which proceeds from man; that is, which he teaches and operates from his soul through his body.

4. The Divine which is called the **Holy Spirit**, proceeding from God through His Human, passes through the angelic Heaven, and through this into the world, thus through Angels into men. iii.

5. Thence (it passes) through men to men, and in the Church especially through the clergy to the laity. The Holy is continually given, and recedes if the Lord is not approached. iv.

6. The Divine proceeding which is called the **Holy Spirit**, in the proper sense is the Holy of the Word, and the Divine truth there. v.

7. And its operation is instruction, reformation, and

regeneration; and thence vivification, and salvation. vi.

ii. 7. The omnipresence of God convinces fully that the **Holy Spirit** is the Divine proceeding from the one and undivided God . . .

iii. 2. Thus the Holy of God, which is called 'the **Holy Spirit**,' inflows into the Heavens in order, immediately into the highest Heaven . . . immediately and also mediately into the middle Heaven . . . in like manner into the ultimate Heaven . . .

3. Through these Heavens it inflows into the world, and through this into the men there.

4. Still, the Angels of Heaven are not the **Holy Spirit**.

iv. 1. No one can receive the **Holy Spirit** except from the Lord Jesus Christ, because the **Holy Spirit** proceeds from God the Father through Him.

2. No one can receive the **Holy Spirit**, that is, the Divine truth and good, except him who immediately approaches the Lord, and is at the same time in love.

3. The **Holy Spirit**, that is, the Divine proceeding, never becomes of man, but is constantly of the Lord with him.

4. Therefore, the Holy which is meant by the **Holy Spirit** does not inhere, neither does it remain, except so long as the man who receives it both believes in the Lord, and is at the same time in the doctrine of truth from the Word, and in a life according to it.

5. The Holy which is meant by the **Holy Spirit**, is not transferred from man to man, but from the Lord through man to man.

6. God the Father does not send the **Holy Spirit**, that is, His Divine, through the Lord into man, but the Lord sends it from God the Father.

7. A clergyman . . . is to be inaugurated by the promise of the **Holy Spirit**, and by the representation of its transfer; but it is received by the clergyman according to the faith of his life.

8. The Divine which is meant by the **Holy Spirit**, proceeds from the Lord through the clergy to the laity, by preachings according to the reception in the doctrine of Truth thence.

9. Also through the sacrament of the Holy Supper according to repentance before it.

v. 7. From the Holy Word which is taught by the Lord, the **Holy Spirit** is called 'the Spirit of Truth,' of which the Lord says that he does not speak from himself, but from the Lord; also that He Himself is he.

8. The reason why he who speaks a word against the **Holy Spirit** is not forgiven, is that he denies the Divinity of the Lord and the holiness of the Word; for with such a man there is no religion.

Trinity ii. 1. 'The **Holy Spirit**' (in the Trinity) is the operation proceeding from both.

iv. 3. As, therefore, the Most High God . . . through His proceeding Divine, which is 'the **Holy Spirit**,' conceived the human in the virgin . . . v. 3.

**Inv.** 23. (They) object that faith, charity, etc. . . cannot exist with a man before he has received the **Holy Spirit**. But . . . the **Holy Spirit** is the Divine proceed-



ing from the Lord; and the Lord is perpetually present with every man . . . Therefore, the presence of the Holy Spirit is perpetual.

50. All things which are talked about the Holy Spirit fall when it is believed that man is . . . only an organ of life; and thus that God is constantly in man . . . Therefore it is vain to say that the Holy Spirit is given or sent away. For the Holy Spirit is nothing else than the Divine proceeding out of the Lord from the Father, and this Divine causes the life of man . . . and its presence is perpetual. Without the presence of the Lord, or Holy Spirit, man would not be like a kind of beast, but would have no more life than salt . . . 57.

### Holy Supper. *Sacra Coena, Sancta Coena.*

See EXHORTATION-oratio, and under COMMUNION.

A. 1727. As 'bread'=celestial things, and 'wine' spiritual things, they have been made symbols in the Holy Supper.

1798<sup>3</sup>. If he believes (in simplicity) that in the Holy Supper the bread and wine are something significative; or that the flesh and blood are present in some way . . .

2165<sup>3</sup>. When, therefore, sacrifices were abolished . . . it was commanded that bread and wine should be employed.

—<sup>5</sup>. This external Symbolical was commanded, because the greatest part of the human race are in external worship; therefore, without some External, there would be scarcely anything holy with them . . .

2177<sup>8</sup>. (So) with those who suppose the bread and wine of the Holy Supper to be nothing but a certain rite . . . when yet there is such a Holy within, that human minds are by it conjoined with heavenly minds, when, from internal affection, they think that these things=the Lord's love, and the Reciprocal of man, and are thus in holiness from what is interior.

2187<sup>2</sup>. Hence it is evident what is meant by 'eating' in the Holy Supper . . . namely, to have communication, to be conjoined, and to appropriate to one's self.

2341<sup>3</sup>. The feasts of hallowed things, when they sacrificed . . . represented the cohabitation of the Lord with man in the holy things of love . . . In like manner afterwards, by the Holy Supper, which, in the Primitive Church, was called a feast.

2343<sup>9</sup>. That it is the Divine Human and the proceeding Holy of the Lord by which . . . are life and salvation, is manifest . . . from the words of the Holy Supper: 'This is My body,' 'This is My blood' . . .

2811. (This) may be evident from the Holy Supper, which succeeded altars, or burnt-offerings and sacrifices; and which is the primary of external worship, because it is the Divine Human of the Lord which is there given.

2830. This may be evident from the Holy Supper, which succeeded burnt-offerings and sacrifices: the bread and wine therein=the Divine Human of the Lord; the bread, His Divine Celestial, and the wine, His Divine Spiritual; consequently, they=His love towards the universal human race; and, on the other hand, the love of the human race to the Lord.

3316<sup>3</sup>. If man would think in like manner . . . when

at the Holy Supper, and for the bread would perceive love to the Lord, and for the wine love towards the neighbour, he would then be in like thought and perception with the Angels; who would then approach nearer to him, until at last they could consociate their thoughts; but only in proportion as the man was at the same time in good.

3464<sup>2</sup>. When, in the Holy Supper, a man thinks in simplicity of the Lord, from the words therein . . . then the Angels with him are in the idea of love to the Lord and of charity towards the neighbour . . . 3735<sup>2</sup>.

3513<sup>2</sup>. Such are the things which are signified by 'eating' and 'drinking' in the Holy Supper . . .

3704<sup>7</sup>. No one can be justified . . . except . . . from the Divine Human of the Lord, which is represented and signified in the Holy Supper, where it is said in plain words that the bread is His body . . .

3735<sup>3</sup>. In order that there might be such influx, and consequent conjunction of man with the Lord, the Holy Supper was instituted by the Lord, where it is said in plain words that the bread and wine are the Lord . . .

3813<sup>2</sup>. 'Flesh,' here,=the proprium of the Lord's Divine Human, thus the Divine good . . . and this is what in the Holy Supper is called 'the body.'

3993<sup>10</sup>. If . . . after he has frequented the Holy Supper he lives a new life . . . this falsity is such as can have good mingled with it . . .

4211. As 'bread'=the Lord, it=the Holy which is from Him . . . The sacrifices had no other signification . . . and the flesh of them was eaten in order to represent a heavenly feast, that is, conjunction through the good of love and charity. This is what is now signified by the Holy Supper; for this succeeded in the place of sacrifices, and of the feasts from the sanctified things; and this Holy Supper is an external of the Church which has in it an internal, and through the internal conjoins the man who is in love and charity with Heaven, and through Heaven with the Lord; for in the Holy Supper also, 'to eat'=appropriation; 'the bread,' celestial love; and 'the wine,' spiritual love; and this to such a degree, that when man is in what is holy while he is eating, nothing else is perceived in Heaven.

4217<sup>2</sup>. The man who is in what is holy when receiving the Holy Supper, thinks not of the bread, but of the Lord and His merey, and of the things which are of love to Him and of charity towards the neighbour; because he thinks of repentance and of amendment of life . . . (Thus) 'bread' . . . presents with the Angels the idea of love, together with the innumerable things which are of love. In like manner, 'wine,' when . . . it is received in the Holy Supper; the Angels then think . . . of charity towards the neighbour. And as this is so, and as there is a consequent connection of man with Heaven, and through Heaven with the Lord, therefore the bread and wine were made into symbols, and unite the man who is in the Holy of life with Heaven, and through Heaven with the Lord.

4334<sup>1</sup>. 'To eat' and 'to drink,' in the Holy Supper . . . =to be appropriated with the good of the Lord's Divine love. Refs.

4581<sup>4</sup>. 'The meat-offering,' which consisted of fine

flour mixed with oil, = celestial good, that is . . . the good of love; 'the oil,' love to the Lord, and 'the fine flour,' charity towards the neighbour: but 'the drink-offering,' which consisted of wine, = spiritual good, that is . . . the good of faith. Both, therefore, namely, the meat-offering and the drink-offering = the same as the bread and wine in the **Holy Supper**.

[A.4581]. That the meat-offering and drink-offering signified these things may also be evident from the fact that love and faith make the all of worship: and that the bread, which is there fine flour mixed with oil, and the wine, = love and faith, thus the all of worship, in the **Holy Supper**. Refs.

4601<sup>3</sup>. This conjunction (of truth with evil and of good with falsity) is profanation, and is meant by eating and drinking unworthily in the **Holy Supper**. From such persons the good signified by 'the body' and the truth signified by 'the blood' cannot be separated . . . and therefore the deepest Hell awaits them.

4692<sup>4</sup>. The Christian Church does indeed adore the Human of the Lord as Divine . . . especially in the **Holy Supper** . . .

4700<sup>2</sup>. In the Christian Church, they who are in an external without an internal, in the **Holy Supper** eat the bread and drink the wine, and think of nothing else than that it is to be done because so commanded . . . Some of them believe that the bread and wine are holy, but do not believe in there being any Holy in the bread and wine from the fact that in Heaven the bread is the Holy of love and charity, and the wine the Holy of charity and faith; whereas they who are in external worship and at the same time in internal do not adore the bread and wine, but the Lord whom they represent; from whom is the Holy of love, of charity, and of faith; and they do this, not from doctrine, but from love, charity, and faith appropriated in the life.

4724<sup>e</sup>. They who live the life of faith, with bended knees and humble hearts adore the Lord as God the Saviour, thinking nothing then about the distinction between the Divine and the Human nature: they do likewise in the **Holy Supper**. Hence it is evident that with these the Lord's Divine Human is in their hearts.

4735. All the Holy in Heaven proceeds from the Lord's Divine Human, and thence all the Holy in the Church; and therefore, to prevent the violation of it, the **Holy Supper** was instituted by the Lord; and there it is said in express words, that the bread therein is His flesh, and the wine His blood; thus that it is His Divine Human from which, then, is the Holy. . . The flesh, therefore, and the blood, signified by the bread and wine in the **Holy Supper**, are the Lord's Human proprium . . . This Divine proprium in the Human is what is called 'the flesh and blood'; 'the flesh' is His Divine good; 'the blood' the Divine truth of the Divine good.

—<sup>2</sup>. Here, love, and the Reciprocal of man to the Lord, and also love towards the neighbour, are what are signified and represented in the **Holy Supper**; the Divine celestial love by 'the flesh' or 'the bread' therein, and the Divine spiritual love by 'the blood' or 'the wine' therein.

4745. It is known that those who unworthily eat

bread in the **Holy Supper**, do not appropriate to themselves good, but evil.

4904<sup>3</sup>. In place of the representatives (of the Jewish Church), the Lord commanded only some external things, namely, baptism and the **Holy Supper** . . . the **Holy Supper**, in order that by it they might remember the Lord and His love towards the universal human race, and the Reciprocal of man to Him.

5117<sup>9</sup>. Wine is called 'the blood of grapes,' because both = the holy truth proceeding from the Lord; but 'wine' is predicated of the Spiritual Church, and 'blood' of the Celestial Church; and as this is so, in the **Holy Supper** wine was commanded.

5120<sup>5</sup>. 'Taking the cup . . . He gave it them, saying . . . This is My blood . . .' It is said 'the cup,' and not the wine, because 'wine' is predicated of the Spiritual Church, but 'blood' of the Celestial Church . . . The Spiritual Church is distinguished from the Celestial Church in this, that the former is in charity towards the neighbour, and the latter in love to the Lord; and the **Holy Supper** was instituted in order to represent and signify the Lord's love towards the universal human race, and the Reciprocal of man towards Him.

5915. Therefore, when man takes the bread and wine at the **Holy Supper**, the Angels with him are in the idea of the good of love and the good of faith . . .

6135<sup>4</sup>. 'The Body,' in the **Holy Supper**, = nothing else than the Lord's Divine love towards the universal human race. Hl.

6789<sup>3</sup>. (In the **Holy Supper** few know that the bread therein = the Lord's love towards the universal human race, and the Reciprocal of man; and that the wine = charity; but still they who receive them holily have conjunction with Heaven and with the Lord through them, and there inflow the goods of love and of charity through the Angels, who are then not thinking of the bread and wine, but of love and charity. Refs.

7317. 'Blood' . . . = the truth proceeding from the Lord; thus the Holy of faith; this is signified by 'the blood' in the **Holy Supper**.

7850<sup>3</sup>. (This is) what is signified by the eating of flesh at the paschal supper, consequently, what in the **Holy Supper**, which was instituted on that occasion. That 'the bread and wine' = the same as 'the flesh and blood,' in the **Holy Supper**. Refs.

7978<sup>e</sup>. The like (as by the breads of faces) is meant by the bread in the **Holy Supper**.

8253. The life of piety is . . . to go to the **Holy Supper** often every year.

8682<sup>e</sup>. Unless he knows that there is an internal sense . . . no one could ever know why the **Holy Supper** has been instituted . . .

8762. They who place Divine worship in . . . going to the **Holy Supper**, with devotion, thinking no further about it than that it is to be attended because it has been . . . commanded . . . are of the External Church: whereas they who at the same time believe that such things are to be attended, but that the essential of worship is the life of faith . . . are of the Internal Church . . .

9127<sup>2</sup>. These things are understood in Heaven by 'flesh' and 'blood,' when man . . . attends the **Holy Supper**; but in this the bread is the flesh, and the blood is the wine, because 'bread' has exactly the same signification as 'flesh,' and 'wine' as 'blood.'

—<sup>3</sup>. But they who are sensuous, as are most men in the world at this day, do not apprehend this. Therefore let them remain in their own faith, provided they believe that in 'the **Holy Supper** . . . there is what is holy, because from the Divine . . . N.222.

9393<sup>5</sup>. I have been told (from Heaven), that the **Holy Supper** has been instituted by the Lord, in order that through it there might be the conjunction of all things of Heaven, that is, of the Lord, with the man of the Church; because in it the flesh and the bread=the Divine good of the Lord's Divine love towards the universal human race, and the Reciprocal of man to the Lord; and the blood and the wine, the Divine truth proceeding from the Divine good of the Lord's Divine love; and, on the other hand, this received by man . . .

10033<sup>8</sup>. These things the Lord Himself confirms . . . by having instituted the **Holy Supper**, in which they 'eat His flesh, and drink His blood,' by which is signified the appropriation of Divine good and of Divine truth from Him; and (this) appropriation is impossible except with those who acknowledge the Divine of the Lord . . . for Heaven cannot be unclosed to others . . .

10040<sup>2</sup>. Therefore, of the Divine Providence . . . it has come to pass (with the Roman Catholics) that in the **Holy Supper** the bread which is the flesh is given, but not the wine which is the blood; when yet it is the blood which vivifies the flesh, as the wine does the bread. Ex.

10149<sup>1</sup>. So at this day with the **Holy Supper**: those who, when they frequent it, do not think from faith concerning the Lord, of His love towards the human race, and of renovation of life according to His precepts, worship therein only the bread and wine, and not the Lord, and believe external things to be holy, which are yet not holy in themselves, but from the things which they signify; for the bread therein=the Lord as to the good of love, and the wine the Lord as to the truth of faith; and at the same time the Receptive by man; which two things are the very essentials of the Church . . .

10208<sup>3</sup>. The . . . holy things of the Church are not holy unless they are holily received; for (otherwise) what is Divine does not inflow into them . . . For example . . . the bread and wine for the **Holy Supper** become holy solely through the presence of the Lord; and therefore if the Lord cannot be present therein on account of the sins of the people, the Holy is absent . . .

10519. On the **Holy Supper**. Gen.art. N.210.

— The **Holy Supper** has been instituted by the Lord, in order that through it there may be the conjunction of the Church with Heaven; thus with the Lord: therefore, it is the most holy thing of the Church.

10521. In the internal sense, the Lord's 'Body' or flesh=the good of love; in like manner the bread: and the Lord's 'blood'=the good of faith; in like manner the wine; and eating=appropriation and conjunction. The Angels who are with the man who attends the

Sacrament of the **Supper** perceive these things no otherwise . . . Hence it is that the Holy of love and the Holy of faith inflow then from the Angels to the man; thus through Heaven from the Lord. Hence the conjunction. N.212.

10522. (Thus) when a man takes the bread, which is His 'Body,' he is conjoined with the Lord through the good of love to Him from Him; and when he takes the wine which is His 'blood,' he is conjoined with the Lord through the good of faith in Him from Him. But . . . conjunction with the Lord through the Sacrament of the **Supper** takes place only with those who are in the good of love and of faith in the Lord from the Lord. (N.213.) The **Holy Supper** is the seal of this conjunction. (With these there is conjunction through the **Holy Supper**: with the rest there is presence and not conjunction. N.213.)

10826<sup>e</sup>. The Lord is omnipresent even as to the Human; for thence comes the belief of His omnipresence in the **Holy Supper**.

N. 214. The **Holy Supper** includes and comprehends all the Divine worship instituted in the Israelitish Church; for the burnt-offerings and sacrifices, in which the worship of that Church principally consisted, in one word were called 'bread.' Hence, too, the **Holy Supper** is the complement thereof. 221<sup>2</sup>.

221<sup>3</sup>. (Thus) 'bread'=all the good which proceeds from the Lord; for the Lord Himself is in His own good: therefore the bread and wine in the **Holy Supper** =all the worship of the Lord from the good of love and of faith.

H. 111<sup>e</sup>. On account of this correspondence, the most holy thing of worship in the Christian Church is the **Holy Supper** . . .

222. In the world it is believed that Divine worship is only to . . . attend the Sacrament of the **Supper** three or four times a year . . . The Angels said that these are external things which are to be done, but that they effect nothing if there is no internal thing from which they proceed . . .

P. 122<sup>e</sup>. In order that everyone who would perform repentance should look to the Lord alone, the **Holy Supper** has been instituted by Him, which confirms the remission of sins with those who perform repentance. It confirms it, because in that **Supper** or Communion everyone is kept looking to the Lord alone.

257<sup>6</sup>. Lest (the Roman Catholics) should profane the **Holy Supper**, (it is of the Lord's Providence that they divide it . . . for the wine in the **Holy Supper**=holy truth, and the bread holy good; but when they are divided, the wine=profaned truth, and the bread adulterated good: and, further, that they make it corporeal and material, and receive this as the primary thing of religion. D.6059.

265<sup>2</sup>. They answered that they . . . attended . . . only to this, that they have remission of sins through the Sacrament of the **Supper** . . . 280. R.157<sup>2</sup>.

R. Pref. II. On the Eucharist or **Holy Supper**. (The Roman Catholic doctrine on this subject quoted.)

VIIIa. On the **Holy Supper**. (The doctrine of the Reformed who are called Lutherans quoted.)

[R.] 219. That to be conjoined is signified by 'to come in and sup,' is evident from the **Holy Supper** instituted by the Lord; by which is effected the Lord's presence with those who 'hear His voice,' that is, who believe the Word; but conjunction, with those who live according to the Word. . . It is said 'to sup,' and 'the Lord's Supper,' because supper takes place in the evening; and by 'the evening' is signified the last time of the Church; on which account, when the Lord departed out of the world—and it was then the last time of the Church—He supped with the disciples, and instituted the Sacrament of the **Supper**. 816<sup>4</sup>. Compare T.433.

224<sup>13</sup>. The Englishmen . . . said to the Angels, They say such various things about the **Holy Supper**: tell us what is the Truth. The Angels said, The truth is, that the man who looks to the Lord and performs repentance, is by that most holy thing conjoined with the Lord, and introduced into Heaven. Some of the company said, That is a mystery. The Angels replied, It is a mystery, but it is such a one as can be understood. The bread and wine do not effect this: there is not anything holy in them: but material bread and heavenly bread correspond to each other, and so do material wine and heavenly wine; and heavenly bread is the Holy of love, and heavenly wine is the Holy of faith; both from the Lord, and both the Lord. Thence is the conjunction of the Lord with man, and of man with the Lord; not with the bread and wine, but with the love and faith of the man who has performed repentance: and conjunction with the Lord is also introduction into Heaven. And after the Angels had taught them something about correspondence and its effect, some of the company said, Now for the first time we understand. And when they said, We understand, a Flaming from Heaven attended with light descended and consoiated them with the Angels; and they loved one another. T.621.

316<sup>2</sup>. Hence the **Holy Supper** has been instituted . . . in which the bread=the Lord as to Divine good, and the wine the Lord as to Divine truth; and, with the recipients, the bread=holy good, and the wine, holy truth, from the Lord; on which account He said . . . 'I will not drink henceforth of this product of the vine, until the day when I shall drink it with you in My Father's Kingdom.'

—<sup>6</sup>. Such is the correspondence between the natural thoughts of men and the spiritual thoughts of the Angels. It is the same with the wine in the **Holy Supper**. Hence it is that by the **Holy Supper** there is effected introduction into Heaven.

531<sup>5</sup>. A voice came from Heaven . . . saying . . . Actual repentance is to examine one's self . . . to confess sins before the Lord, to implore help and power to resist them, and so to desist from them and lead a new life; and to do all this as of one's self. Do so once or twice a year, when you come to the Holy Communion . . .

—<sup>8</sup>. I added . . . Is not the **Holy Supper** a Sacrament of repentance, and a consequent introduction into Heaven? T.567<sup>5</sup>.

795. (The Roman Catholic doctrines relating to the **Holy Supper**, stated and Ex.)

832<sup>2</sup>. (Thus) by the Lord's flesh and blood in the **Holy Supper** are signified Divine good and Divine truth

from Him; the same as by the 'bread and wine' spoken of in John vi.51-58.

M. 532<sup>2</sup>. (The Angels) asked whether by that science (of correspondences) it is at this day disclosed what Baptism and the **Holy Supper** signify . . . I replied that it is disclosed.

T. 177<sup>2</sup>. If anyone submits the several doctrines to examination, as that concerning . . . the use of the sacraments, Baptism and the **Holy Supper**, he will clearly see that a Trinity of Gods is in every one of them . . .

238<sup>2</sup>. For the sake of this consociation with the Angels, and at the same time conjunction with the Lord, the **Holy Supper** has been instituted, in which the bread becomes in Heaven the Divine good, and the wine the Divine truth, both from the Lord . . .

526. What is better known than that a man ought to examine himself? For everywhere . . . before the approach to the **Holy Supper** they are taught . . . that a man must examine himself, Know and acknowledge his sins, and live a new life. (The English Exhortation quoted.) 530<sup>2</sup>.

530<sup>3</sup>. Actual repentance, if performed . . . as often as a man prepares himself for the Communion of the **Holy Supper**, if he afterwards abstains from one sin or another which he then discovers in himself, is sufficient to initiate him into the actuality . . .

667. That without a Knowledge of the spiritual sense of the Word, no one can know what the two Sacraments, Baptism and the **Holy Supper**, involve and effect. Gen.art.

—. Unless that sense were opened, who . . . would not mutter . . . What is the **Holy Supper** but a receiving of bread and wine . . . Where is the holiness in (these Sacraments) . . . They are nothing but ceremonies . . . when yet these two Sacraments, regarded in the spiritual sense, are the most holy things of worship . . .

669. The two Sacraments, Baptism and the **Holy Supper**, are in the Christian Church like two jewels in a king's sceptre; but if their uses are not known, they are only like two figures of ebony on a staff. (Other comparisons used.)

—<sup>2</sup>. These Sacraments may also be compared to a double temple . . . In the lower one is preached the Gospel of the Lord's new Advent . . . and from this temple near the altar there is an ascent into the upper temple, in which the **Holy Supper** is celebrated; and thence there is a passage into Heaven . . .

670<sup>6</sup>. Out of all (the representatives of the Jewish Church) the Lord retained only two, which should contain all things of the Internal Church in one complex; which are, Baptism in place of the washings, and the **Holy Supper** in place of the lamb, of which there was a daily sacrifice, and a full one at the feast of the Passover.

698. On the **Holy Supper**. Chap.

—. That without acquaintance with the correspondences of natural things with spiritual things, no one can know the uses and benefits of the **Holy Supper**. Gen.art.

699. (Various ideas about the **Holy Supper** which are entertained in Christendom.)

700. (The effect of revealing in what the holiness of the **Holy Supper** consists. Shown by comparisons.)

702. By the Lord's flesh and by the bread is meant the Divine good of His love, and also all the good of charity; and by the Lord's blood and by the wine is meant the Divine truth of His wisdom, and also all the truth of faith; and by eating is meant appropriation. Gen.art.

703. The institution of the **Holy Supper** by the Lord. Ill.

704. By 'flesh and blood,' in the natural sense, is meant the passion of the cross . . . therefore when the Lord instituted this **Supper** of the last Jewish Passover and of the first Christian Passover, He said, 'This do in remembrance of Me.' In like manner (the bread and wine), in the natural sense . . . mean the passion of the cross . . .

705. That these things (in Rev. xix. 17, 18; Ezek. xxxix. 17-21) were said concerning the Lord's **Holy Supper**, is clearly evident . . .

708. These things (in Is. xxv. 6) are said of the **Holy Supper** to be instituted by the Lord.

709<sup>2</sup>. (How a simple person should think of the **Holy Supper**.)

711. (Thus) it may be comprehended that the **Holy Supper** contains universally and singularly all things of the Church, and all things of Heaven. Gen.art.

— It has been shown that the Lord Himself is in the **Holy Supper**; that the flesh and the bread are Himself as to the Divine good of love, and that the blood and the wine are Himself as to the Divine truth of wisdom; and therefore there are three things which the **Holy Supper** involves; namely, the Lord, His Divine good, and His Divine truth. As, therefore, the **Holy Supper** includes and contains these three things, it follows that it also includes and contains the universals of Heaven and the Church. And as all singulars depend upon universals, as do the things contained on their containments, it also follows that the **Holy Supper** includes and contains all the singulars of Heaven and the Church.

716. That in the **Holy Supper** is the whole of the Lord, and the whole of His redemption. Gen.art.

— That in the **Holy Supper** is the whole of the Lord as to both His glorified Human, and as to the Divine from which is the Human. Ill.

—<sup>e</sup>. (Thus) the Lord . . . is omnipresent in the **Holy Supper**; consequently, it is a spiritual eating. De Dom. 46. Ath. 177.

717. That the whole of the Lord's Redemption is in the **Holy Supper**, follows . . . Therefore, all who worthily attend the Holy Communion become His redeemed . . .

719. That the Lord is present, and opens Heaven to those who worthily approach the **Holy Supper**; and that He is also present with those who do so unworthily; but that to these He does not open Heaven; consequently, that as Baptism is an introduction into the Church, so the **Holy Supper** is an introduction into Heaven. Gen.art.

721. Baptism and the **Holy Supper** are like two gates to eternal life . . . The second gate is the **Holy Supper**; through this is intrmitted and introduced into Heaven

every man who has suffered himself to be prepared and led by the Lord. There are no other universal gates. (Shown by comparisons.)

—<sup>e</sup>. (Thus) Baptism and the **Holy Supper** are like two gates through which man is introduced to eternal life; and beyond the first gate there is a plain which he must pass over; and the second gate is the goal where lies the prize to which he has directed his course. For the palm is not given until after the combat . . .

722. That those worthily approach the **Holy Supper**, who are in faith in the Lord and in charity towards the neighbour; thus who have been regenerated. Gen.art.

— Therefore, he who approaches the **Holy Supper**, and does not acknowledge God, profanes it. Ex.

—<sup>2</sup>. That, after the acknowledgment of God, charity is the second means which causes anyone to approach it worthily. Ill.

—<sup>4</sup>. That faith in the Lord is the third means of the worthy enjoyment of the **Holy Supper**, is because charity and faith make a one . . . That faith in the Lord does this. Ill.

723. By the regenerate who worthily approach it, are meant those who are interiorly in these three essentials of the Church and of Heaven, but not those who are so only exteriorly . . .

725. That those who worthily approach the **Holy Supper** are in the Lord, and the Lord in them; consequently, that through the **Holy Supper** there is effected conjunction with the Lord. Gen.art.

— That these worthily approach the **Holy Supper** who are in faith in the Lord and in charity towards the neighbour; and that the Truths of faith present the Lord's presence, and the goods of charity together with faith conjunction, has been demonstrated above . . . From which it follows, that those who worthily approach the **Holy Supper** are being conjoined with the Lord . . .

726. Still no others worthily approach the **Holy Supper** than those who are interiorly conjoined with the Lord; and those are interiorly conjoined who are regenerate . . .

727<sup>2</sup>. Conjunction with the Lord through the **Holy Supper**. (Ill. by comparisons.)

728. That to those who worthily approach it, the **Holy Supper** is as a sealing and a seal that they are the sons of God. Gen.art.

— The reason . . . is that . . . the Lord is then present, and intromits into Heaven those who have been born of Him . . . The reason the **Holy Supper** does this, is that the Lord is then present even as to His Human; for it has been shown above that in the **Holy Supper** the Lord is wholly present, and the whole of His redemption; for He says of the Bread, 'This is My Body,' and of the wine, 'This is My Blood;' consequently He then admits them into His Body; and the Church and Heaven constitute His Body. When a man is being regenerated, the Lord is indeed present, and through His Divine operation is preparing the man for Heaven; but in order that he may actually enter, the man must actually present himself to the Lord; and as the Lord actually presents Himself to the man, the man will actually receive Him; not as He hung on the cross, but as He is in His glorified Human, in which He is present, and the Body of which is Divine good, and the

Blood Divine truth. These are given to the man, and through them the man is being regenerated . . . for . . . the eating . . . in the **Holy Supper** is a spiritual eating. From these things, rightly perceived, it is evident that the **Holy Supper** is as a signing and a seal that those who worthily approach it are the sons of God.

[T.] 729. Those who die in infancy or childhood, and so do not attain the age in which they can worthily approach the **Holy Supper**, are introduced by the Lord through Baptism . . .

730. With the **Holy Supper** it is the same as it is with a covenant, which, after the articles are settled, is agreed to, and is finally sealed with a seal. Ex.

—<sup>e</sup>. These last things have been added merely for the sake of illustration, in order that even the simple may perceive that the **Holy Supper** is like a sealing, a seal, a pledge, and an evidence of commission, even before the Angels, that they are sons of God; and moreover it is like a key to the house in Heaven where they will dwell to eternity.

D. 2777<sup>e</sup>. They have gone, at stated times, to the **Holy Supper**; and on the evening and day preceding that in which they have gone to the **Holy Supper** they have abstained in externals from worldly things; and afterwards have been like what they had been before . . . 2778. 2779. 4754<sup>e</sup>.

3803<sup>e</sup>. This is perhaps the **Holy Supper** of (the Quakers) . . .

5842. On the **Holy Supper**.

— (Most of the Babylonish nation) who attend the **Holy Supper** do not think of (the material presence of Christ's body and blood) but only of its Holy . . . This is from the Lord . . . In like manner with the Lutherans, whose doctrine it is, that they are in, with, and under . . . 5909. E. 30<sup>2</sup>.

6043<sup>e</sup>. (The Moravians) say . . . that the **Holy Supper** is only the recollecting of the Passion . . .

6059. There was a conversation with the Papists about the Sacrament of the **Supper**, as to why they have separated the bread from the wine . . . seeing that it had been instituted differently by the Lord; and seeing that it has not been done of necessity on account of a lack of wine, because in Italy, France, Spain, Portugal, the interior part of Germany, and Hungary, there is wine; and where wine is not produced, as in England, Holland, Sweden, Denmark, and in that part of Germany where the Reformed are . . . still it is employed in the Sacrament of the **Supper**. The Papists could not state any reason for it, except the secret one that when the monks are saying masses for the souls of the dead . . . they should not be wearied with their continuous labour, because they are restored by the wine . . . But it was said that it had been done of the Providence of the Lord, when they had devastated the Church of all good and truth . . . because good is not good when it is separated from truth. Good is in truth; nor is truth ever truth except from good. E. 1054<sup>e</sup>.

E. 329. By the Paschal Supper, the Angels understand the like as by the **Holy Supper** instituted by the Lord, in which, in place of the paschal lamb, there are bread and wine . . .

376<sup>26</sup>. The bread in the **Holy Supper** involves the good of love from the Lord to the Lord; and the wine, the good of faith which in its essence is truth. 617<sup>20</sup>.

— Therefore the **Holy Supper** has been instituted by the Lord, in order that by it there may be a conjunction of the Angels of Heaven with the men of the Church. 475<sup>21</sup>.

1006<sup>e</sup>. From those who believe that sins are remitted by the **Holy Supper**, and not by repentance of life, there breathe forth adulteries as of a brother with a sister. (As with a maternal aunt. De Conj. 84.)

Can. Holy Spirit iv. 8. 9. See **HOLY SPIRIT**.

**Home**. See under **HOUSE**.

**Homer**. *Chomer*.

A. 576. 'The seed of a homer shall make an ephah' (Is. v. 10) = that so few were the remains of celestial things.

8468<sup>e</sup>. 'A homer' is predicated of good, because it is a measure of wheat and barley . . . (See **OMER**, here.)

10262<sup>4</sup>. The measures for dry things were called 'homer,' and 'omer' . . . The **homer** contained ten ephahs, and the ephah ten omers.

E. 373. The measures in the Representative Church were many; as the omer, the **homer**, etc.

—<sup>e</sup>. Where by justice is meant the estimation and exploration of men according to the quality of good and truth with them, it is expressed in the Word . . . by 'ephahs,' 'omers,' 'homers,' etc.

**Homogeneous**. *Homogeneous*.

**Homogeneity**. *Homogeneity*.

A. 5146<sup>e</sup>. According to the insertions of things heterogeneous or **homogeneous**.

H. 331<sup>e</sup>. Because their exteriors are **homogeneous** with their interiors.

W. 189. That degrees of height are **homogeneous** . . . (Gen. art.)

192. That these degrees are **homogeneous**, that is, of the same nature . . . The motor fibres of the muscles . . . are **homogeneous**. The filaments of wood . . . are **homogeneous**. The parts of stones and metals . . . in like manner. The organic substances which are the receptacles . . . of the thoughts and affections, from the most simple to the general congregate which is the brain, are **homogeneous**. The atmospheres, from the pure ether to the air, are **homogeneous**. The degrees of heat and light . . . are **homogeneous**. And thence also the degrees of love and wisdom are **homogeneous**. The things which are not of the same nature are heterogeneous, and do not agree with things **homogeneous**; therefore they cannot present discrete degrees with them, but only with their own things, which are of the same nature, and with which they are **homogeneous**.

195. The reason is, that the degrees of each Subject and of each thing are **homogeneous**; and they are **homogeneous** because produced from their first degree. Ex.

213. All things of love and wisdom which are **homogeneous** and concordant are in use.

214<sup>e</sup>. All are **homogeneous**, that is, concordant.

241<sup>e</sup>. As these three (love, wisdom, and use) are **homogeneous** . . .

254. The truths which are from good are **homogeneous** to it; but evils and falsities which are of evil are heterogeneous to it.

343<sup>2</sup>. When affections and cupidities . . . meet things **homogeneous** or correspondent in earths . . .

M. 71<sup>e</sup>. Evil Spirits love what is **homogeneous** to their affection . . .

157. As it is **homogeneous**, it breathes rennition.

171. For what is **homogeneous** or concordant effects conjunction and presence; and what is heterogeneous and discordant effects disjunction and absence.

273. **Homogeneities** and heterogeneities, or sympathies and antipathies, are not only felt there, but they also appear in their faces, speech, and gestures . . .

396. There must be something adapted and **homogeneous** in the other . . .

524<sup>e</sup>. To the Society where its **homogeneous** delights are.

T. 44<sup>2</sup>. The efforts to conjunction of things **homogeneous** and like . . .

99. Thence is effected what is **homogeneous** and sympathetic, and unanimous and concordant, in the single things of each.

237. Because they agree with their nature, and are **homogeneous**.

622<sup>e</sup>. A **homogeneous** affection conjoins, and a heterogeneous affection separates . . .

E. 739<sup>3</sup>. When **homogeneous things**, which are Divine truths from the Word, and which derive their essence from good, approach that mind, it opens itself . . .

926<sup>2</sup>. For spiritual things are **homogeneous** with those who are spiritual; and material things are **homogeneous** with those who are material.

1093<sup>3</sup>. Thoughts . . . inscuate themselves into **homogeneous Societies** . . .

D. Wis. x. 6<sup>3</sup>. The blood . . . is nourished by the air with like things as **homogeneous**; and is purged by unlike things as heterogeneous. Ex.

**Honesty.** *Honestum.*

**Honest, Honourable.** *Honestus.*

A. 821. So that no one would suspect but that they are **honest** . . .

825. They account adulteries not only as allowable, but also as **honourable**. D. 3206.

831. With the simulation of what is **honourable**; but with the end of domineering.

1010<sup>2</sup>. However much in external form they have appeared **honest**, wise . . .

2831<sup>2</sup>. There is a perception of what is just and fair in civil life . . . and of what is **honest** in moral life.

2915. As they live in . . . what is just and fair as to civil life, and in what is **honest** and decorous as to moral life . . . the Lord can be with them. For the Lord's presence with man is in good, and therefore in what is just and fair, and further in what is **honest** and

decorous. **Honesty** is the complex of all the moral virtues; decorum is only the form thereof.

4366<sup>e</sup>. Spirits . . . converse about what is **honest** and decorous, about what is just and fair, and about what is good and true.

4574<sup>3</sup>. In civil and moral life there are **honesty** and decorum. **Honesty** consists in willing well to anyone from the heart in those things which are of civil life; but decorum consists in testifying the same through the speech and gestures; thus, regarded in itself, decorum is nothing but the form of **honesty**; for thence is the origin of decorum. Therefore, when **honesty** shows itself through decorum, or decorously through the speech and gestures, the **honesty** appears in every detail of the decorum; so that whatever is proclaimed through the speech and displayed through the gestures, appears **honest**; and is the form or image through which the **honesty** shines forth. Thus they make a one, as do an essence and its form . . . But if anyone separates **honesty** from decorum; that is, if anyone bears ill-will to his companion, and yet speaks him well, and behaves well towards him, there is then no longer anything of **honesty** in his speech and gestures, however he may study by decorum to assume a form as of **honesty**; but there is dishonesty—*inhonestum*; and he who is clear-sighted also calls it dishonesty, because it is pretended, fraudulent, or deceitful. From these things it may be evident how the case is with truths and goods; for truths in spiritual life are as is decorum in civil life.

6598. One man excels another in . . . perceiving what is **honest** in moral life, what is just in civil life, and what is good in spiritual life . . . They who think solely from sensuous things cannot at all see what is **honest**, just, and good . . .

8861<sup>2</sup>. The truths of the civil state which are of what is just, and also the truths of the moral state which are of what is **honest** . . .

P. 277<sup>4</sup>. These affections are veiled over in everyone with the **honest things** which are of moral life, and with the goods which are partly of civil life, and partly of spiritual life . . .

R. 449<sup>3</sup>. Except from simulation for the sake of the appearance of **honesty**.

M. 17<sup>5</sup>. There are theatrical exhibitions (of) the various **honesties—honestates**—and virtues of moral life. . . . No virtue with its **honest** and decorous things can be presented to the life, except by means of relatives . . . But it is decreed . . . that nothing of what is opposite, which is called dishonest and indecorous, should be exhibited . . . (For) not anything **honest** and good of any virtue passes by successive progressions to what is dishonest and evil . . . Therefore, Heaven, where all things are **honest** and good, has nothing in common with Hell, where all things are dishonest and evil. T. 745<sup>6</sup>.

297. To court women about marriage is in itself **honourable** and decorous for men; but not for women.

T. 443. Every man learns . . . to live morally, that is, to fulfil the duties of citizenship, and to perform the offices of **honesty—honestatis**, which (offices) relate to the various virtues, which are the essentials of **honesty**—

*honestatis*; and to produce them by its formal things, which are called decorums.

D. 1207. Of those who in externals are **honest**; but inwardly are rapacious.

2168. In the life of the body they had displayed a face of **honesty** . . .

2760. Scarcely anyone has known otherwise than that it was **honest** and good . . .

3206<sup>2</sup>. They entice them to lusts . . . under the pretext of **honesty**.

4040. I said that **honesty** means all the moral virtues; and that decorum is for the sake of **honesty**; thus is from **honesty**; and therefore it is the form of **honesty** . . .

4324<sup>e</sup>. Some say that in externals . . . they have been **honest**.

4325. (Spirits) . . . have no need of those decorums and **honesties** which are simulated . . .

—<sup>2</sup>. Spirits are indignant that it is not allowable to live in external decorums, in which they appeared **honest** . . .

4488. I had not known but that he had what is **honest** inwardly, because he was externally moral . . .

4501. So are they at this day who before the world appear as **honest**, but still are worse than devils.

4543<sup>o</sup>. Priests who appear **honest** in the external form . . .

5513. Many such, who, in the world, had been held to be **honest** . . .

D. Min. 4545. The fourth plane is that of **honesty** and decorum . . . Then the last plane, namely, that of **honesty** and decorum, is good, because it inflows from a good origin.

4546. But when the exterior plane is separated from the interior one, in order that what is **honest** may appear . . . it is of no avail.

4717. On a hypocrite of what is **honest**.

— . There are (Spirits) who, from their speech and the sphere thence, appear as if **honest**, and who on account of this external of **honesty**—*honestatis*—have induced others to believe that they are such . . . and they seemed so to themselves . . . Inwardly they are in the love of self, revenge, and hatred against those who do not favour them . . . and they cover all these things under the form of what is **honest** . . . They speak entirely from what is **honest** . . . Such are the hypocrites of **honesty** . . . But they are grievously punished . . . until they desist from seducing others by the appearance of what is **honest** . . . It is principally by the tone of voice that they seduce; and thus they have a certain external gravity and consequent authority.

E. 948<sup>4</sup>. To live according to them as a moral man is for the sake of what is **honourable** . . . With such a one there is . . . moral life, because there is what is **honourable** . . . Thus there is not anything . . . truly **honourable** . . . except what is from God . . .

## Honey. *Mel.*

A. 195<sup>e</sup>. 'Rivers of **honey** and butter' (Job xx.17)= things spiritual and celestial. E.619<sup>6</sup>.

680<sup>e</sup>. 'To eat **honey** and butter' (Is.vii.15) = the Celestial Spiritual. ('**Honey**' = what is from the Celestial. 5620<sup>2</sup>.)

2177<sup>e</sup>. Its affections of truth and good are described by 'fine flour,' '**honey**,' and 'oil' (Ezek.xvi.13).

2184<sup>2</sup>. '**Honey**' (Is.vii.22)= what is happy thence.

—<sup>6</sup>. 'Flowing with milk and **honey**' (Ill.) . . . '**Honey**' = the abundance of happinesses (from celestial spiritual things). 5620<sup>9</sup>.

3941<sup>7</sup>. Their happy things are . . . '**honey**' (Ezek. xxvii.17).

5620. 'A little resin and a little **honey**' (Gen.xliii.11) = the truths of exterior natural good, and its delight.

— . The reason '**honey**' = delight, is that it is sweet; and everything sweet in the natural world corresponds to what is delightful and pleasant in the Spiritual World.

—<sup>2</sup>. That '**honey**' = delight. Ill.

— . '**Honey**' (Is.vii.22)= what is from them, thus, what is happy, pleasant, and delightful.

—<sup>4</sup>. '**Honey**' (Ezek.xvi.13) = the pleasantness of (the Spiritual). 9995<sup>4</sup>. (= external good. 10540<sup>3</sup>.)

—<sup>3</sup>. '**Honey**' (Ezek.xxvii.17)= the pleasantness and delight from the affections of knowing and learning goods and truths celestial and spiritual.

—<sup>6</sup>. 'To suck **honey** out of the rock' (Deut.xxxii.13)= the delight from scientific truths.

—<sup>7</sup>. 'To satisfy them with **honey** out of the rock' (Ps.lxxxi.16)= the delight from the truths of faith. (= the delight of good. E.374<sup>11</sup>.)

—<sup>8</sup>. 'A Land of the olive of oil and of **honey**' (Deut. viii.8)= spiritual good and its pleasantness. (= the Church as to the good of love, and its delight. E.374<sup>7</sup>.)

—<sup>10</sup>. 'Sweeter than **honey** and the dropping of the honeycombs' (Ps.xix.10)= the delights from good and the pleasantnesses from truth.

—<sup>12</sup>. 'His fool was locusts and wild **honey**' (Matt. iii.4)= the Word, such as is its literal sense as to good; its delight is signified by 'wild **honey**.' 7643<sup>10</sup>. 9372<sup>8</sup>.

—<sup>13</sup>. The delight of truth Divine as to the external sense is described by '**honey**' in Ezek.iii.3; and Rev.x. 9.10. . . That truth Divine in the external form appears delightful, is signified by the taste (of the Book) being 'sweet as **honey**.' Ex.

—<sup>15</sup>. (Thus) '**honey**' = the delight which is from good and truth, or from the affection of them; and, in special, it = external delight; thus that of the exterior Natural. As this delight is such that it is from the world through sensuous things, and thus contains within it many things from the love of the world, the employment of **honey** in the meat-offerings was forbidden . . . (Lev.ii.11); where '**honey**' = such external delight, which, as it contains something of the love of the world, was like leaven, and therefore was prohibited. 10137<sup>12</sup>.

5943. Things which derive anything from fatness, to the same extent = good; as 'milk,' '**honey**-*mella*,' 'gums.'

—<sup>9</sup>. The various goods of the Ancient Church . . . are signified by '**honey**,' 'oil,' 'butter,' 'milk,' and 'fat' (Deut.xxxii.13).

6857. 'Flowing with milk and **honey**' (Ex.iii.8) = the



derivative pleasantness and delight. . . 'Honey'=delight. (=where there are gladness and joy. 8056.)

8056<sup>e</sup>. 'Honey' is predicated of the good of truth.

8522. 'The taste of it was like that of a cake in honey' (Ex.xvi.31)=good, that it is delightful, as is that which is made good from truth by means of delight. . . . 'Honey'=natural delight.

9372<sup>g</sup>. It is said 'wild honey,' because by 'a field' is signified the Church.

10137<sup>e</sup>. 'Honey'=external delight, thus that of love in both senses.

10530. 'To a Land flowing with milk and honey' (Ex.xxxiii.3)=pleasantness and delight from the good of faith and of love. . . 'Honey'=celestial good, which is the good of love.

E. 146<sup>5</sup>. 'Honey' (Ex.xvi.31)=its external delight.

304<sup>45</sup>. 'The butter and honey which He shall eat'=the goods of love; 'butter,' the good of celestial and spiritual love; 'honey,' the good of natural love. By these words is meant that He would appropriate to Himself what is Divine even as to the Human. (Divine natural good is signified by 'honey.' 617<sup>8</sup>.)

3147. 'To suck honey out of the rock'=that they had natural good through truths. ('Honey'=good and natural delight. 375<sup>36</sup>.) ('Honey'=natural good. 4117.)

374<sup>6</sup>. 'Honey' (Jer.xli.8)=the delight thereof.

433<sup>22</sup>. 'Honey' (Ezek.xxvii.17)=the good of love in the natural man.

513<sup>19</sup>. 'Honey' (Luke xxiv.42)=the Natural as to the good from which is truth.

543<sup>14</sup>. 'Wild honey'=what is sensuous as to good.

6177. 'Honey' (Ezek.xvi.13)=natural good, or that of the external man. 619<sup>11</sup>. (=good from a natural origin. 1153<sup>3</sup>.)

—<sup>9</sup>. 'Butter and honey shall everyone eat who is left in the Land' (Is.vii.22); 'butter and honey'=spiritual good and natural good. (=the delight of spiritual and natural good. 619<sup>5</sup>.)

619. 'It shall be in thy mouth sweet as honey' (Rev. x.9)=exterior delight . . . 'Sweet as honey'=the delight of natural good.

—<sup>3</sup>. 'Honey'=the delight of natural good. Ill.

—<sup>4</sup>. 'Honey' (Is.vii.15)=the delight of natural good; consequently . . . the Divine Natural; thus His Human . . . exterior.

—<sup>7</sup>. As 'honey'=the delight of natural good . . . the Land of Canaan . . . was called 'a Land flowing with . . . honey.' Ill. . . These goods together with their delights are signified by 'milk and honey.'

—<sup>8</sup>. That there was much honey in Canaan at that time, on account of the Lord's Church being there, is evident from 1 Sam.xiv.25-29.

— The reason Jonathan's eyes were opened by his tasting the honey, was that honey corresponds to natural good and its delight; and this good gives intelligence and enlightens . . . As also is read in Isaiah, that 'he should eat butter and honey in order to know how to refuse the evil and choose the good' . . .

—<sup>9</sup>. The same as is signified by 'butter and honey,'

is signified by 'oil and honey,' in the following places. Ill.

— 'Honey' (Deut.xxxii.13)=the delight of natural love.

—<sup>10</sup>. 'Honey out of the rock' (Ps.lxxxi.)=the delight of natural good through truths from the Lord.

— As there must be both (spiritual and natural good), therefore in (all these) passages, it is said 'butter and honey,' 'milk and honey,' 'fat and honey,' and 'oil and honey;' and by . . . 'honey' is signified the good of natural love, together with their delights. Ill.

—<sup>13</sup>. 'Oil and honey' (Deut.viii.8)=the good of love in the internal man and in the external man.

—<sup>14</sup>. As the goods with which man is affected are delightful, it is said that 'they are sweeter than honey and the dropping of the honeycombs;' and that 'the words of Jehovah are sweeter . . . than honey in the mouth.' 'Sweet'=delight; 'honey,' natural good; and 'the dropping of the honeycombs,' natural truth. And as 'honey'=natural good, and 'the mouth'=what is external, it is said, 'than honey in my mouth.'

—<sup>16</sup>. As 'honey'=the good of the natural man, John's . . . 'meat was . . . wild honey' . . . 'The wild honey'=the good of the natural man, (which is the same thing as) the natural good such as is the Word in its ultimate sense . . .

—<sup>17</sup>. The reason . . . no honey was to be employed in the offerings made by fire . . . was that . . . 'honey'=the delight of the good of the natural man; and, in the opposite sense, the delight of his evil, which is also like leaven when it is mixed with such things as signify holy interior things; for natural delight derives what belongs to it from the delights of the loves of self and of the world; and as the Israelitish nation was in these delights more than other nations, they were forbidden to use honey in their sacrifices.

—<sup>18</sup>. Samson . . . found in the lion's carcase 'a swarm of bees and honey' (Judg.xiv.8,9), by which was signified, that after that faith is dissipated, in its place there succeeds the good of charity.

621. 'It was in my mouth as sweet as honey' (Rev. x.10)=that the Word as to the sense of the letter was as yet perceived as the delight of good . . .

### Honeycomb. *Favus apiaris*.

A. 5620<sup>10</sup>. See HONEY. . E.619<sup>14</sup>.

—<sup>14</sup>. The 'honeycomb and broiled fish' which the Lord ate with the disciples after His resurrection=the external sense of the Word . . . 'the honeycomb,' as to its pleasantness . . .

D. 4027. Arranged like the cells of bees.

E. 619<sup>15</sup>. Thus 'honeycomb,' or 'honey'=natural good.

— The Lord confirmed (that He had glorified His whole Human even to its Natural and Sensuous) by eating before the disciples of broiled fish and also of honeycomb; 'the broiled fish'=the truth of good of the natural and sensuous man; and 'the honeycomb,' the good of truth of the same . . .

Honey wine. *Mulsa*. T.380<sup>4</sup>.

**Honour.** *Honor.***Honourable.** *Honorabilis.*

See under **BIND**-*vincire*, **DIGNITY**, and **GAIN**.

**A.** 995<sup>2</sup>. No one is ever forbidden to enjoy . . . the pleasures of **honours** and offices . . .

1102<sup>e</sup>. Not for the sake of self-**honour** . . .

1835<sup>2</sup>. Fear of the loss of **honour** . . .

—<sup>e</sup>. For the sake of **honours**, gain, and reputation.

2027<sup>3</sup>. 2261. 3865<sup>3</sup>. 4167<sup>2</sup>. 4314<sup>e</sup>. 4424<sup>2</sup>. 5159<sup>2</sup>. 5280<sup>3</sup>. 6207. —<sup>2</sup>. 6213<sup>2</sup>. 6316. 6655<sup>e</sup>. 8148<sup>2</sup>. D. Love xvii<sup>2</sup>.

2162<sup>11</sup>. Of which it is said that 'I will make the place of My feet **honourable**' (Is. lx. 13).

2609<sup>2</sup>. They who **honour** their parents . . .

2718<sup>4</sup>. He asks, Is there not happiness from **honour**, etc.

3464<sup>3</sup>. The affection of gaining **honours** and wealth by doctrinal things . . .

3690<sup>5</sup>. It is the (Divine) Father who is to be **honoured** . . . and He is to be **honoured** by being worshipped; and He is worshipped when He is loved.

3703<sup>8</sup>. The law about **honouring** parents is as it were dead, unless there is in it **honour**, love, and worship towards the Lord . . .

3704<sup>8</sup>. 'That all may **honour** the Son as they **honour** the Father' (John v. 23). Ex.

3816<sup>3</sup>. Such a man is **honoured** and advanced to dignities, because with him these things are means of serving his country . . . But those who are in no affection for their country . . . act for the sake of **honours** and wealth . . .

4317<sup>5</sup>. To will evil to another if he does not **honour** him . . .

4476. ('Shechem) was **honoured** above all his father's house' (Gen. xxxiv. 19) = what is primary from the truths of the Church with the Ancients. 'To be **honoured** above all' = what is primary. . . In the Most Ancient Church, he was called '**honoured**' who in the Ancient Church was called 'a prince.'

4769. Which agree with the delights of the lower mind, which in general are **honours** and gains.

4981. To be content with the state of **honour** and wealth in which he is, whether it is among the **honoured** and rich, or among the less **honoured** and the poor; for he who is content in God regards **honours** and riches as means of uses . . .

5145<sup>4</sup>. (This pain) is not conscience: it is the pain from the deprivation of their delight, as that of **honour**, gain, reputation, pleasures, etc.

—<sup>5</sup>. Not for the sake of gain, **honour**, and the like.

5395. They have no delight in offices, but only in being **honoured** and worshipped.

—<sup>2</sup>. If in an earthly kingdom everyone is esteemed and **honoured** according to his use, how much more so in the heavenly Kingdom.

5922<sup>12</sup>. Of Carmel is predicated 'the **honour** of the God of Israel' (Is. xxxv. 2), when there is meant spiritual good, which also is charity.

5949<sup>3</sup>. He who from the heart **honours** his parents, has that **honour** present in all things . . . he does in their presence, and thinks in their absence; and it is also perceived from his gestures and speech. So he who from the heart **honours** and fears God . . .

6207. They are inwardly tortured . . . not because **honour**, gain, or reputation thereby perishes; but . . .

6392<sup>2</sup>. They do not know that there is any other happiness than being advanced to **honours**, being served by others, abounding in riches, and living in pleasures . . .

6481. (When) they saw the evil advanced to **honours**; become rich . . .

6938. Everyone may provide - *prospicere* - (**honours**) for himself; but not for the sake of himself, but for the sake of the neighbour. He who provides them for the sake of himself, provides evilly for himself; but he who provides them for the sake of the neighbour, provides well for himself. Ex.

7280<sup>2</sup>. Fear of the loss of **honours**, gain, reputation on account of these, of punishment . . .

7377. But they are not in these loves who aspire to **honours** not for the sake of self, but for the sake of their country . . . With these, **honours** and riches are means of doing good.

7395. 'Have **honour** over me' (Ex. viii. 9) = that truth Divine is to be trusted in. 'To have **honour**' = to trust in.

8369. 'The fruit of a tree of **honour**' (Lev. xxiii. 40) = celestial good. 9296<sup>6</sup>. E. 458<sup>4</sup>.

8478<sup>3</sup>. If advanced to **honours**, they do not regard themselves as more worthy than others.

8717<sup>3</sup>. Place all happiness in worldly and corporeal things; namely, in **honours** and riches; and believe that these alone are Divine blessings . . .

—<sup>e</sup>. The Lord provides for the good . . . riches and **honours** for those to whom they are not hurtful, and no riches and **honours** for those to whom they are hurtful; but still for the latter He gives in time - *in tempore* - that instead of **honours** and riches they shall be glad with a few things, and be more content than the rich and **honoured**.

8897. '**Honour** thy father and thy mother' (Ex. xx. 12) = love for good and truth; in the supreme sense, for the Lord and His Kingdom. 'To **honour**' = to love; for, in the spiritual sense, **honour** is love; because in Heaven the one loves the other, and he whom he loves he also **honours**; for in **honour** there is love. **Honour** without love is rejected there . . . because it is without life from good.

8908<sup>2</sup>. They who have as an end eminence, **honours**, wealth, or gain . . . Des.

9429<sup>4</sup>. The Divine truth proceeding from His Divine Human . . . is called 'light,' '**honour**,' and 'glory' (Is. lx.).

9433<sup>3</sup>. 'The glory and **honour**' which the Lord has put on (Ps. civ. 1) = the Divine truth.

10071. Evil (is signified by) 'the old man and the **honoured**' (Is. ix. 15).

10355<sup>e</sup>. They who love Divine truth for the sake of honours and gains as ends . . .

10409<sup>f</sup>. In proportion as they have come to honours and riches, they have believed that there are no other goods . . .

10796. Priests must have dignity and honour for the sake of the holy things which they discharge ; but they who are wise give the honour to the Lord . . . but they who are not wise attribute the honour to themselves . . . They who attribute honour to themselves . . . prefer honour and gain to the salvation of souls . . . but they who give the honour to the Lord, and not to themselves, prefer the salvation of souls to honour and gain. N.317.

10797. No honour of any function is in the person, but it is adjoined to him according to the dignity of the thing which he administers ; and that which is adjoined is separate from the person, and is also separated together with the function. Honour in the person is the honour of wisdom and of the fear of the Lord.

H. 218. Still, (the Governors in Heaven) have honour and glory ; they dwell in the midst of the Society, in more lofty places than the others, and also in magnificent palaces. They also accept this glory and honour ; yet not for the sake of themselves ; but for the sake of obedience. For all there know that they have this honour and glory from the Lord, and that on this account they are to be obeyed. Sig.

360<sup>a</sup>. Fewer of those who have been clothed with honour and become rich through offices (are in Heaven).

389<sup>b</sup>. Therefore, he who thinks of honour for himself and hence for the use ; and not for the use and hence for himself, cannot discharge any office in honour . . .

390. In the Heavens . . . as anyone loves, esteems, and honours the use, so he loves, esteems, and honours the person to whom that use is adjoined ; and also the person is loved, esteemed, and honoured, in proportion as he does not ascribe the use to himself, but to the Lord . . . Spiritual love, esteem, and honour, are nothing else than the love, esteem, and honour of the use in the person ; and are the honour of the person from the use, and not that of the use from the person.

508. They who . . . in their offices and functions, have regarded the honour of self . . . and have thus been delighted with the reputation of their own honour ; in this second state (after death) are more stupid than all others. Ex.

—<sup>2</sup>. But they who . . . by arts have advanced themselves to honours, consociate themselves with the worst, and learn magical arts . . . by which they harass those who do not honour them. Des.

—<sup>4</sup>. They worship him with divine honour.

565<sup>c</sup>. There is the love of wealth in order to be advanced to honours . . . There is the love of honours and dignities in order to gain wealth.

S. 67. 'Honour thy father and thy mother' . . . By 'to honour,' man understands to hold them in honour, and to obey them. But . . . by 'to honour,' a spiritual Angel understands to love. And . . . by 'to honour,' a celestial Angel understands to do good from the Lord. E.1083<sup>d</sup>.

W. 396<sup>d</sup>. From the love of self and of the world, man wills . . . to be honoured according to the dignity of the thing which he administers, for the sake of obedience . . . but all these things for the sake of the end, which must be use ; for by these things he is in a state to serve the Lord and the neighbour . . .

P. 183<sup>d</sup>. The Lord never withdraws man from seeking honours, or from acquiring wealth ; but He withdraws him from the desire to seek honours for the sake of mere eminence, or for the sake of self . . .

185. Those who . . . in honours had regarded themselves alone . . .

215. See DIGNITY. 217. 220<sup>g</sup>.

216. That eternal things relate to spiritual honours and wealth, which are those of love and wisdom, in Heaven. Gen.art.

— . The natural man . . . therefore calls honours and wealth Divine blessings. But when he sees that the evil, equally with the good, are advanced to honours and promoted to wealth . . . he thinks . . . This cannot be of the Divine Providence ; for if that ruled all things, it would heap honours and wealth upon the good . . .

— . He does not see that honours and wealth can be blessings, and also curses ; and that when they are blessings they are from God ; and when curses, from the devil. It is known that honours and wealth are given by the devil also ; for from this he is called 'the Prince of this world.' (Continued fully under AID at P.217 ; and under GAIN at P.217<sup>g</sup>.)

217<sup>g</sup>. Who does not see that the person, his function and honour, are for the sake of the thing he administers ; and not the reverse ? . . .

— . He who attributes the honour of the thing to himself, or to his own person, appears in the Spiritual World . . . as a man with his body inverted . . .

250. (Why the wicked are advanced to honours.) Gen.art.

R. 249. 'Honour'=the Divine good. (See GLORY. 921. E.288. —<sup>3</sup>. 293.)

373. 'Honour, and power=*virtus*, and strength' (Rev. viii.12)=the Lord's Divine celestial things . . . that is, the Divine love, or His Divine good. 921.

M. 7<sup>d</sup>. (The honour and glory of the Governors in Heaven.) Des.

266<sup>e</sup>. The Angels said . . . We are also encompassed with honour ; and we accept it, not for the sake of ourselves, but for the good of the Society. For our brethren and associates . . . scarcely know otherwise than that the honours of our dignities are in ourselves . . . But we feel otherwise : we feel that the honours of the dignities are outside of ourselves ; and that they are like the clothes with which we are invested ; but that the uses which we perform are from the love of them within us from the Lord . . . T.661<sup>f</sup>.

—<sup>5</sup>. Devils do uses . . . in order to be advanced to honours, or to gain wealth . . .

274. The second affection of this age is the aspiring after honours, either to be considered great, or to be in a more ample state of fortune.

331<sup>f</sup>. The men said, Whence has a man honour from

his wife, unless she magnifies his intelligence? But the wives replied, From love, because love **honours**; and **honour** cannot be separated from love; but love can be separated from **honour**.

[M.] 372. Jealousy has something in common with honour . . . For he who loves his married partner also **honours** her.

496. In the third degree are they who love themselves alone, setting the heart in the quest of **honour**: these are properly meant by the corporeal. Ex.

T. 305. 'Honour thy father and thy mother . . .' Gen.art.

— By 'to **honour** thy father and thy mother,' in the natural sense . . . is meant to **honour** parents, to obey them, to be attentive to them, and to show gratitude to them . . .

—<sup>2</sup>. In the relative sense, is meant the **honour** of guardians by wards, if the parents are dead.

— In a wider sense, by this commandment is meant to **honour** the King and the Magistrates . . .

—<sup>e</sup>. In the widest sense, by this commandment is meant to love our country . . . But to this and to the former, **honours** are to be rendered by parents; and by them are to be implanted in their children.

306. In the spiritual sense, by 'to **honour** the father and mother,' is meant to venerate and love God and the Church . . .

308<sup>2</sup>. Thus do all these (plants and birds) **honour** their father and their mother.

403<sup>3</sup>. Nor can he condemn the **honours** attached to functions; for they are the hands of the King and the pillars of Society; provided the natural and sensuous loves of them are subordinated to spiritual love . . .

412<sup>2</sup>. **Honours** (are attached to the dignities in Heaven) according to the uses they perform.

—<sup>e</sup>. They who have performed uses from love towards the neighbour, are set as Directors over a heavenly Society; and are there in splendour and **honour**; but they do not set their hearts on these, but on uses.

D. 764. I have spoken to Spirits about rendering **honour** to anyone; and I was informed that **honour**, as also fear, is predicated of truth; for truth is what is feared, and thus **honoured**. But love is predicated of good . . .

780. To aspire to any **honour** on earth . . . is not heavenly. Ex.

2764. For the sake of getting **honour** . . .

4628<sup>e</sup>. When they are advanced to **honours**, they live sensuous . . .

4911. As to seek eagerly for **honours** and riches . . . from Own intelligence is an abuse of the laws of order in the natural world . . . they who by arts . . . bring themselves to it, in the other life become magicians . . . In this world they come to joys, but in the other life to things disastrous.

5710. Because he sees . . . the evil **honoured** and rich . . . The natural Truth in this case . . . is, that to be advanced to **honours** and riches in this world are not real . . . blessings, because they either seduce and with-

draw from Heaven: and as they are temporary . . . they relatively have no esse in them; when yet the Lord gives what is eternal, and [this] through the means which lead thither; and riches and **honours** are not means.

D. Min. 4632. He who has charity . . . **honours** parents in the internal sense; thus the Lord, who is the Father of all.

4637. Contempt for gain and **honour** except for the sake of use . . .

— (Margin.) The worst ground is the delight of **honour** and dignity not for the sake of use . . .

E. 288<sup>4</sup>. 'That **honour**' = Divine good . . . Ill.

— As the Divine which proceeds and makes the Heavens is Divine truth and Divine good, it is said, 'Glory and **honour** are before Him' (Ps.xvi.6).

—<sup>5</sup>. 'To put on glory and **honour**' (Ps.civ.1), when said of Jehovah, = to gird Himself with Divine truth and Divine good . . .

—<sup>6</sup>. As all these relate to Divine truth and to Divine good, it is said, 'His work is glory and **honour**' (Ps.xi.3).

—<sup>7</sup>. 'The **honour** of the magnificence of Thy glory' (Ps.exlv.5) = Divine good united to Divine truth; and 'the glory of the **honour**' (ver.12) = Divine truth united to Divine good. 298<sup>7</sup>.

—<sup>8</sup>. 'Glory and **honour** upon Him' (Ps.xxi.5) = all Divine truth and Divine good.

—<sup>9</sup>. As from Divine truth He subjugated the Hells, and disposed the Heavens into order, it is said, 'Mighty in glory and **honour**' (Ps.xlv.3); and 'in **honour** to mount and ride upon the Word of Truth' (ver.4). 'In **honour** to mount and ride upon the Word of Truth' = to act from Divine good through Divine truth.

—<sup>e</sup>. 'They shall bring their **honour** and glory into it' (Rev.xxi.24,26) = worship from the good of love to the Lord, and from the truths of faith which are from the good of charity . . .

316<sup>23</sup>. 'The first-born of an ox, he hath **honour**' (Deut. xxxiii.17) = the good of spiritual love.

324<sup>e</sup>. 'The **honour** of the olive' (Hos.xiv.6) = celestial good.

345. '**Honour** and glory' = all the good of love and truth of faith, from which are all the wisdom and intelligence with Angels and men.

406<sup>4</sup>. 'To **honour**' = to worship and adore.

466. 'Thanksgiving and **honour**' (Rev.vii.12) = that this is from the Divine good which proceeds from the Lord in the three Heavens . . . 'Thanksgiving and **honour**' are said of the reception of Divine good. Ex.

559<sup>4</sup>. 'The **honoured**' (Is.ix.15) = the wisdom of good.

601<sup>7</sup>. 'With **honour** shall the sons from the sea draw near' (Hos.xi.10) = that those who are in natural good will draw near to the Church.

638<sup>11</sup>. '**Honour**' is predicated of the good of love.

652<sup>26</sup>. 'The **honoured**' (Nahum iii.10) = the goods of love.

696<sup>15</sup>. '**Honour**' (Mal.i.6) is said of worship from good; and 'fear,' of worship through truths.

—<sup>20</sup>. Here, worship from good is signified by 'to honour' (Is.xxv.3); for 'honour' is predicated of the good of love.

966<sup>2</sup>. That parents are 'to be honoured.' This commandment has been given because the honour of parents = love to the Lord and love towards the Church . . . 'Honour' = the good of love.

1010. 'Armageddon' means the love of honour, command, and pre-eminence . . .

—<sup>2</sup>. The reason the love of honour, command, and pre-eminence = the last state of the Church . . . is because this love would reign in the Church at its last times . . .

—<sup>1</sup>. It is otherwise when uses are as the end, and the man does not ascribe glory and honour to his own person, but to the uses themselves according to their excellence; for then honour, command, and pre-eminence are means, and are not esteemed except in so far as they are of service to uses as means.

—<sup>3</sup>. At this day almost everyone . . . bears with him into the Spiritual World, that he wants to be honoured, to command, and to be pre-eminent . . . For they want uses to serve, and the honour which is not of use to command; and when this reigns . . . no lot or inheritance can be given them in the Heavens . . .

**De Verbo** 9. That those who have as an end magnificence and honours in the world, and also in Heaven . . . do not see and find anything of genuine truth in the Word. Gen.art.

**D. Love** xii. Everyone (there) must place honour and reward . . . in the second or third place . . .

xvii<sup>2</sup>. The natural affection of use is solely for the sake of honours and gains; thus for the sake of self and the world as ends.

**C.** 194. These diversions are similar in externals with those who have an affection for honour alone; that is, with those who do the works of their function solely for the sake of reputation . . . They . . . do uses in abundance; but not from the love of use, but from the love of self . . . They may also feel delight in the works of their function, but it is infernal delight . . . For they have no rest and peace of mind, except when they are thinking about reputation and honour, and when they are being honoured and adored. When they are not thinking about these things, they throw themselves into pleasures, into drunkenness, etc. . . and into defamations of the neighbour if he does not pay them honour. But, successively, if they are not elevated higher into honours, they loathe their offices . . . and after (death) they become demons.

**Honourable.** See under HONEST, and ORNAMENT—*decus*.

**Hood.** *Hufwa*.

**D.** 478<sup>7</sup>. The hood signifies the external faculty of reason. Women have this; and, when it is taken away from them, they then lose the external faculties . . .

**Hoof.** *Ungula*.

**A.** 2162<sup>16</sup>. When the goods and truths of faith are perverted by natural lumen, as they call it, it is described . . . by the feet and hoofs of a beast, by which

the waters are disturbed, and with which foods are trampled on; as in Ezek.xxxii.13 . . . 'The feet' and 'hoofs,' by which the streams and waters are troubled, =scientifics from sensuous and natural things, from which they reason concerning the arcana of faith . . .

2336<sup>6</sup>. 'The hoofs of the horses' (Ezek.xxvi.11) = scientifics which pervert truth. (=the lowest intellectual things, such as are scientifics from mere sensuous things. 3727<sup>8</sup>.) (=falsities. 7729<sup>4</sup>.) (=the outermost natural things, which are merely sensuous scientifics. 10227<sup>12</sup>.) (=the outermost things of the natural man, which are called sensuous things, from which come all Falsities. E.355<sup>16</sup>.) (=the fallacies of the sensuous man. 652<sup>16</sup>.)

2686. 'The hoofs of the horses' (Is.v.28) = natural truths. (=falsity in the ultimate degree. 7729<sup>2</sup>.) (=sensuous scientifics from a perverted Intellectual. 8215<sup>3</sup>.) (=the ultimates of the understanding; here, of a perverted understanding . . . E.355<sup>16</sup>.)

3727<sup>8</sup>. 'Hoofs' = lowest things.

4966<sup>2</sup>. The hoof (of Pegasus with which he broke open the fountain) meant what is natural. (=truth of the ultimate degree, where is the origin of intelligence. 7729<sup>6</sup>.) (=what is scientific from the understanding. W.H.4.) (=the experiences by which comes natural intelligence. M.182<sup>2</sup>.)

6015<sup>4</sup>. 'The beating sound of the hoofs of the horses' (Jer.xlvii.3) = the lowest scientifics, which are immediately from sensuous things. (=the open combat of falsity against truth. 7729<sup>3</sup>.)

7729. 'Not a hoof shall be left' (Ex.x.26) = that nothing of truth from good shall be absent. 'A hoof' = truth from good. . . In the proximate internal sense, by 'not a hoof shall be left,' is signified that nothing whatever shall be absent, because the hoof is common to all beasts; but, in the interior sense, by 'a hoof' is signified truth in the ultimate degree; thus sensuous truth, which is the lowest; and, in the opposite sense, falsity. The reason this is signified by 'a hoof,' is that by 'a foot' is signified what is natural; and by the sole of the foot, the ultimate of the Natural. . . The like is signified by 'a hoof,' because it is the sole of the foot of beasts. And as the ultimate of the Natural is signified by 'a hoof' . . . there is also signified the truth which is the ultimate of the Natural . . .

—<sup>2</sup>. That by 'a hoof,' especially that of horses, is signified truth in the ultimate degree, thus sensuous truth; and, in the opposite sense, the falsity of the same degree. III.

—<sup>3</sup>. 'The hoof of beast' (Ezek.xxxii.13) = falsity in the ultimate of the Natural, which disturbs scientific truth.

—<sup>6</sup>. 'Hoof' (Micah iv.13) = truth from good in the ultimate degree. (=the ultimates there, which are called sensuous scientifics. E.176<sup>6</sup>.) (=truths in ultimates. 316<sup>12</sup>.)

—<sup>7</sup>. 'To cleave asunder the hoofs' (Zech.xi.16) = to turn truth into falsity.

**Hook.** *Ansula*.

**A.** 9611. 'Thou shalt make fifty hooks of gold' (Ex.xxvi.6) = the plenary faculty of conjunction from good.

... 'Hooks' = the faculty of conjunction; for the faculty of conjunction is in them from their form, which is that of what is bent back or curved in.

[A.] 9624. 'Thou shalt make fifty hooks of brass' (ver. 10) = the plenary faculty of conjunction from external good.

9678. 'Thou shalt give the veil under the hooks' (ver. 33) = the faculty, and thence the actuality, of conjunction. Ex.

### Hook. *Hamus.*

A. 9348<sup>d</sup>. 'The land of Egypt into which he was brought with hooks' (Ezek. xix. 4) = the Scientific through which is falsity.

D. 3309<sup>e</sup>. They sent out hooks to draw them to themselves; like fishermen.

E. 560<sup>a</sup>. 'To draw out with hooks of fishing' (Amos iv. 2) = by the fallacies of the senses, from which the sensuous man reasons.

654<sup>49</sup>. 'All that east the hook in the stream shall be sad' ... (Is. xix. 8) = that those who teach will in vain labour by truths to reform the natural man.

—<sup>51</sup>. 'I will put a hook in thy jaws' (Ezek. xxix. 4) = false-speaking on account of which he is chastised.

923<sup>4</sup>. 'I will put my hook in thy nose' (Is. xxxvii. 29) = that he will have stupidity and folly; for 'the nose' = perception; and 'a hook' the extraction thereof; properly, immersion into the corporeal Sensuous; which, when separated from the Rational, is stupid.

### Hook. *Uncus.*

A. 2576<sup>r</sup>. The pillars were ... filleted with silver, and the hooks were of silver (Ex. xxvii. 17; xxxviii. 19) = rational truths deriving their origin immediately from scientifices.

9676. 'Their hooks of gold' (Ex. xxvi. 32) = the methods of conjunction by means of good. 'Hooks' = methods of conjunction. Hooks have this signification from their form. 9691.

9749. 'The hooks of the pillars and their fillets of silver' (Ex. xxvii. 9) = the methods of conjunction by means of truth.

H. 304<sup>e</sup>. Like a chain when the hook is removed.

M. 85<sup>2</sup>. One depends on the other, as a chain upon its links.

**Hoot.** See under EXPLODE.

### Hope. *Spes.*

#### Hope, To. *Sperare.*

A. 1107. They are kept by the Lord in the hope of deliverance.

2338. In temptations ... good Spirits and Angels ... continually keep the man in hope ... He who suffers himself to be cheered with hope remains steadfast in what is affirmative. 6097.

2694. The hope of aid. Sig.

—'. 'Fear not' = despair not; for when fear is removed, hope is present.

3610. To appease the unrest of the mind with hope. Sig. 4783. 6577.

5551. Without the hope of resurrection. Sig. and Ex.

6263. That he was not in hope as to the influx of his love. Sig.

6574<sup>2</sup>. The Lord is present immediately and mediately ... with those in temptation ... whence come refreshment, hope, and victory.

6578<sup>2</sup>. 'He comforted them' = hope; for this is of the understanding by means of truth. ... For ... genuine hope cannot exist except with those who are in the good of faith.

6939. That if (those of the Spiritual Church) had not hope and faith, they would take from them falsities and evils, and also profane things. Tr.

7065. Faith and hope. Sig.

—'. 'To hear' ... here, = to have hope; for he who is in faith and obedience, when he apperceives confirmations, receives hope; for hope is thence.

7183. They are now cheered with hope. Tr.

8159<sup>3</sup>. To every falsity which the Hells inject there is an answer from the Divine ... which inflows into the internal man; and ... does not excite the singulars of thought, but the generals of it; but so that it scarcely comes to the perception otherwise than as hope, and the consequent consolation; in which, however, there are innumerable things of which the man is unaware; they are such things as agree with his affection ...

8165<sup>2</sup>. When the temptation reaches the last limit of the man's power ... he is elevated by the Lord ... and is then for the most part brought into a bright state of hope ...

J. 74. (The Angels) have but little hope of the men of the Christian Church; but much of some nation remote from the Christian world ...

P. 178. It is the delight itself of reason, that from the love it sees the effect in the thought; not in it, but before it; that is, not in the present, but in the future: hence man has what is called hope; which increases and decreases in the reason, as he sees or anticipates the event.

D. 225. Unless he is one of the worst, of whom there is no longer any hope.

2880<sup>e</sup>. (Evil Spirits) also have their comfort from hope; namely, when they ... have the hope of doing evil ... Therefore, they too have a quiet life from hope.

4299. On hope.

—'. In order that (evil Spirits) may live, and be prepared for some use, it is sometimes granted them to live in their cupidities; nay, in the hope of doing evil. So long as there is hope of doing evil ... they are kept in their life. This was shown with Spirits into whom was injected what was contrary to hope ... They were kept in this thought, and then they seemed to recede, because they were not in their life, because not in hope. In proportion as hope was diminished, in the same proportion they receded. Hence it was evident that hope is the continuation of cupidity.

E. 627<sup>11</sup>. To make gold a hope ... (Job xxxi. 24) = that he did not trust in himself ...

695<sup>7</sup>. 'Hoping for nothing again' (Luke vi. 35) = not

for the sake of anything of self and of the world, but for the sake of good and truth.

—<sup>16</sup>. 'Hope in the extremity' (Jer.xxxi.17)=the end of the former Church, and the beginning of the new one.

817<sup>9</sup>. 'The miserable of the people shall hope in it' (Is. xiv.32)=that those who are not wise from themselves, and who conquer in temptations against those falsities, shall have intelligence and salvation.

1135<sup>e</sup>. As I hope . . .

J. (Post.) 33. The Angels said that there is some hope of (Luther) . . .

### Horeb. *Choreb.*

A. 6435<sup>12</sup>. The Lord was seen by Moses on Mount Horeb; and the Law was promulgated upon Mount Sinai.

6830. 'Horeb' (Ex.iii.1)=the quality; namely, that of the good of the Divine love which appeared. . . The quality of the thing which 'Horeb' involves is evident from the things seen there, namely, from the flame of fire out of the midst of a bramble; thus it=the Divine good of love shining forth by the truth which is of the Divine Law.

8576. Which is signified by the water from Horeb.

8581. 'Behold, I stand before thee there upon the rock in Horeb' (Ex.xvii.6)=the Lord as to the truths of faith. . . 'Horeb'=the Divine Law.

—<sup>e</sup>. The reason water was not given to the people from any other rock than from that in Horeb, is that by 'Horeb' is signified the Divine Law. The reason the Divine Law is signified by 'Horeb,' is that the Law was promulgated there . . .

9391<sup>11</sup>. 'To make a calf in Horeb, and to bow themselves to a molten image' (Ps.evi.19)=idolrous worship, which is that of rituals, statutes, judgments, and precepts, solely in the external form.

10543. 'From Mount Horeb' (Ex.xxxiii.6)=in the externals of worship, of the Church, and of the Word. 'Mount Horeb'=Divine truth in externals; for Horeb was the mountainous part—*montanum*—around Mount Sinai; and by 'Mount Sinai' is signified Divine truth. Hence by 'Horeb,' which was the mountainous part round about, is signified Divine truth in externals; for that which is in the midst, and that which is high above the circumjacent things, signifies what is internal; and therefore by that which is around and below is signified what is external.

—<sup>2</sup>. As the people were in externals, and not in what is internal, therefore when the Law was promulgated from Mount Sinai, they stood on Horeb, below the Mount . . .

10608. 'The mountain,' here, Mount Horeb, = Heaven in the whole complex; thus also Divine truth . . . The whole extent of that mountain was called 'Horeb,' and the more lofty mountain in the middle of it was called 'Mount Sinai.' Hence by 'Horeb' is signified Heaven; or, what is the same, Divine truth in the whole complex; the internal of it by Mount Sinai, and the external by the mountainous part round about. Hence it is that by 'Horeb,' when the mountainous part round about is meant, is signified what is external. Ref.

—<sup>2</sup>. Whence it is that 'Mount Horeb,' and 'Sinai,' = Heaven and Divine truth. Ex.

10609. 'The mountain;' here, Mount Horeb, = the external of the Church, of worship, and of the Word.

E. 411<sup>5</sup>. That 'rock'=the Lord as to Divine truth, is evident from 'the rock in Horeb,' from which waters were given to the Israelitish people (Ex.xvii.6).

518<sup>21</sup>. Divine truth from the Lord, from the reception of which is intelligence, is signified by the waters from the rock in Horeb (id.).

### Horite. *Chorita.*

See SEIR.

A. 1654. That the Lord then made war against and overcame all kinds of persuasions of falsity, which are . . . 'the Horites,' etc. Tr. 1673.

1675. 'The Horites in their mount Seir' (Gen.xiv.6) = the persuasions of falsity which are from the love of self. . . The Horites were they who dwelt in mount Seir, as is evident from Gen.xxxvi.8,20 . . . and as by 'the Horites' were represented those who are in persuasions of falsity . . . the like was represented by this, that the descendants of Esau drove out the Horites from mount Seir . . . (Deut.ii.22) . . .

—<sup>6</sup>. Thus these Horites = the persuasions of falsity from the love of self. There are persuasions of falsity from the love of self, and persuasions of falsity from the love of the world . . .

1868<sup>3</sup>. The like was done with many nations in former times, by which like things were represented; as by the Horites, who were driven out of mount Seir by the descendants of Esau.

### Horizon. *Horizon.*

Horizontal. *Horizontalis.*

Horizontally. *Horizontaliter.*

A. 1276. (Some Spirits) relatively to the Lord (are in) a horizontal plane . . .

10734<sup>e</sup>. I seemed to be gradually elevated from the horizontal plane.

M. 137<sup>5</sup>. Our Sun . . . stands constantly in the midst between the zenith and the horizon . . . T.29<sup>2</sup>.

D. 1696. He was thrown down horizontally . . . Thus he was turned horizontally . . . —<sup>2</sup>. 1806.

2824. He appeared like a sphere of horizontal rotation . . .

3895. They rotated themselves horizontally, as is the case in the Vitus's dance, which signified that they wanted to exhibit themselves as innocent before the eyes of others who were present, and thus to withdraw themselves from their sight; for it is their ideas which are thus represented . . .

Horn. *Cornu.*

Horned. *Cornutus.*

Horn, To strike with the. *Cornuferire.*

Little Horn. *Corniculum.*

A. 1069<sup>2</sup>. 'My beloved had a vineyard in a horn of the son of oil' (Is.v.1).

[A.] 1085. 'To strike with the horns' (Ezek. xxxiv. 21) = with all the forces.

1172. 'Horns of ivory and ebony' (Ezek. xxvii. 15) = exterior goods, which are those of worship, or of rituals.

2714. 'Horns' (Hab. iii. 4) = power.

2832. 'By his horns' (Gen. xxii. 13) = with all power as to the truths of faith.

—. 'Horns' are mentioned in the Word *passim*, and there = the power of the truth which is from good; and, in the opposite sense, the power of the falsity which is from evil. In this place they = that the spiritual, who are signified by 'the ram,' are entangled in the scientific Natural with all power as to truth; and hence that they are deprived of the power of perceiving truths . . .

—<sup>2</sup>. That 'a horn' = the power of the truth which is from good. III.

—. 'Our horn,' and 'his horn' (Ps. lxxxix. 17, 24) manifestly = the power of truth.

—. 'The horn of salvation' (Ps. xviii. 2; 2 Sam. xxii. 3) = truth as to power.

—<sup>3</sup>. 'The horn (of David)' (Ps. cxxxii. 17) = the power of truth.

—. In the prophecy of Hannah, 'the horn (of His anointed)' (1 Sam. ii. 1, 10) = the power of truth.

—<sup>4</sup>. 'The horns of a unicorn' (Deut. xxxiii. 17) = the great power of truth; as is also evident from the fact that 'with them he will strike the people to the ends of the earth.'

—. Truths Divine are called 'the horns of unicorns' (Ps. xcii. 10; xxii. 21) from their height. Hence it is so often said that 'the horn shall be exalted;' for 'exaltation' = power from what is interior . . .

—<sup>5</sup>. 'To cut off all the horn of Israel' (Lam. ii. 3) = to deprive of the truth which has power . . .

—. 'To make a horn grow for the house of Israel' (Ezek. xxix. 21) = to multiply the truths of the Spiritual Church.

—<sup>6</sup>. Speaking of the Lord:—'He had horns out of His hand; and there was the hiding of His strength' (Hab. iii. 4) manifestly = the power of truth.

—<sup>7</sup>. The Divine truth of the Lord's Human is thus described: 'I saw . . . a lamb . . . having seven horns, which are the seven spirits of God sent forth into the whole earth' (Rev. v. 6). 'The seven horns' = holy or Divine truths . . .

—<sup>8</sup>. 'The horns' of the altars = nothing else than the truth which has power . . . The altar was the representative of the Lord's Divine good; 'the horns' were the representatives of His Divine truth. That from good there was truth, was represented by the horns being from the altar. . . Hence it is evident that 'horns' in the genuine sense = the power of the truth which is from good.

—<sup>9</sup>. The sprinkling of blood on the horns of the altar (many passages quoted) = truths from good . . .

—. That the horns of the altar = the truths which are from good, may also be evident from . . . 'I heard a voice from the four horns of the golden altar' . . . (Rev. ix. 13). 'The horns of the golden altar' manifestly = truths from good; for thence comes the voice.

—<sup>10</sup>. 'The horns of the altar shall be cut off' (Amos

iii. 14) = that there was no longer represented there the truth from good.

—. That the Kings were anointed with oil out of a horn (ill.) represented in like manner truth from good (in its power. 101S2<sup>11</sup>).

—<sup>11</sup>. That 'a horn,' in the opposite sense, = the power of the falsity which is from evil. III.

—. 'Horns' (Amos vi. 13) = the power of falsity.

—. 'Horns' (Zech. i. 18-21) = the power of falsity, which lays waste the Church.

—. 'Horns' (Ezek. xxxiv. 21) = the power of falsity.

—. 'The horn' (Lam. ii. 17; Jer. xlvi. 25) = a powerful falsity.

—<sup>12</sup>. 'The horns of the impious' (Ps. lxxv. 4, 5) = the power of falsity from evil; 'the horns of the just' (ver. 10) = the power of truth from good.

—<sup>13</sup>. 'The horns' (Dan. vii. 7, 8, 11, 20, 21, 24-26) = falsity powerful and prevailing; as may be evident from the fact that to them are attributed 'eyes,' that is, what is intellectual; and that they spoke even against the Most High.

—<sup>14</sup>. 'The horns of the ram' (Dan. viii.) = the truths of the Spiritual Church internal and external. 'The horns' of the he-goat . . . = truths which are successively degenerating into falsities.

—<sup>15</sup>. That by 'horns' (Rev. xii. 3; xiii. 1, 11; xvii. 3, 7, 12) are signified the powers of falsity, in like manner as in Daniel, may be evident.

3448<sup>2</sup>. 'The horn which grew towards the south . . .' (Dan. viii. 9) = the power of falsity from evil. (= the power of the falsity thence against truths. 9642<sup>6</sup>.)

4402<sup>11</sup>. 'The horns and strengths of the unicorn' (Num. xxiv. 8) = the power of truth from good.

4480<sup>2</sup>. 'The horns' (of the altar) = the power of truth from good.

4769<sup>3</sup>. 'The horns' the he-goat had = powers from falsity. 'The horn of aspect between his eyes' (Dan. viii. 5) = power from reasoning about the truths of faith . . . 'The one horn which grew towards the south' . . . (ver. 9) = power from separated faith even towards those things which are of the state of the light of Heaven, and of the state of good and truth . . . Further ex.

5573. I perceived his presence from the smell of burnt horn or bone . . .

7456<sup>5</sup>. 'To strike a man or a woman with the horn' (Ex. xxi. 28) = falsity combating and destroying truth and good; for 'the horn' = falsity combating; and also the power of falsity.

7729<sup>6</sup>. 'The horn' (Micah iv. 13) = the power of truth from good.

9065. 'When an ox shall strike with his horn a man or a woman' = if the affection of evil in the Natural shall injure the truth or the good of faith. 'To strike with the horn' = to injure; for 'a horn' = the power of falsity from evil. 9070. 9079. 9095.

9079. 'To strike with the horn' (ver. 30) = injury, thus insult.

9081. 'To strike with the horn' (ver. 32) = to destroy.

—. 'To strike with the horn,' in the Word, is said of the destruction of falsity by the power of truth; and, in the opposite sense, of the destruction of truth by the



power of falsity; and this because by 'a horn' is signified the power of truth from good, and of falsity from evil. III.

—<sup>2</sup>. 'The horns of a unicorn' (Deut. xxxiii. 17) = the things which are of power from the good and truth of faith . . .

—<sup>e</sup>. 'To strike with the horn the enemies' (Ps. xlv. 5) = to destroy falsities by the power of the truth and good of faith.

9095. *Cornupeta* occurs.

9139<sup>4</sup>. 'A horn of the son of oil' = the good of faith of that Church from the good of love. . . By these words is fully described the conjunction of the Lord's Spiritual Kingdom with His Celestial Kingdom. . . 'In a horn' = in power; thus, in it.

9349. There is not a jot, point, or little horn in the letter of the Word which does not contain in it the holy Divine; according to . . . 'Until heaven and earth shall pass, one jot, or one little horn, shall not pass from the Law. . . (Matt. v. 18). H. 260<sup>e</sup>. D. 5621.

—<sup>2</sup>. Every little horn of a letter in the Original Language involves what is holy, which becomes perceptible to the Angels of the Inmost Heaven.

9719. 'Thou shalt make horns' (Ex. xxvii. 2) = power; (for) 'horns' = the power of truth from good.

10027. 'Thou shalt give upon the horns of the altar with thy finger' (Ex. xxix. 12) = the Divine power of the Lord from proprium. (For) 'the horns of the altar' = the power of truth from good. That 'horns' = power. Refs.

—<sup>e</sup>. The reason the blood was first to be given upon the horns of the altar, was that there might be represented the power itself of Divine truth from Divine good; for by (this) power all things are done . . .

10182. 'Out of it its horns' (Ex. xxx. 2) = the powers of truth from the good of love and of charity. 'Horns' = the powers of truth. Refs. The reason it is from the good of love and of charity, is that all the power of truth is thence; on which account also the horns were continued to the altar itself, that is, were from it . . .

—<sup>7</sup>. That 'horns' = the power (of truth from good). III.

—<sup>e</sup>. That in these places by 'horns' is signified power, is evident; and, in fact, power in both senses; namely, that of truth against falsity, and that of falsity against truth.

—<sup>10</sup>. As by 'a horn' is signified truth in its power; and, in the opposite sense, falsity destroying truth, speech is attributed to a horn (Rev. ix. 13; Dan. vii. 8; Ps. xxii. 21).

—<sup>e</sup>. 'Horns' = truths in their power.

—<sup>e</sup>. Hence it is that 'the horn' is said 'to bud' (Ps. cxxxii. 17), because all spiritual germination is of truth from good; and therefore they formerly made horns germinating.

10184. These (three) degrees . . . are signified by . . . the roof, walls, and horns of the altar of incense.

10186. 'The horns thereof' (Ex. xxx. 3) = the exterior things. 'Horns' = the powers of truth from good. . . The reason they also = exterior things, is that in extremes or ultimates is truth from good in its power; and because the horns of the altar also relate to the arms and

hands with man; by which also is signified truth in its power in the ultimates or extremes.

10208. 'Aaron shall expiate upon its horns' (ver. 10) = purification from evils by means of the truths of faith which are from the good of love. . . 'Horns' = powers; and also exterior things.

—<sup>4</sup>. The reason expiations by blood were made upon the horns of the altars, and not upon the altars themselves, was that the horns were their extremes; and nothing of man is purified unless the extremes are purified; for the extremes are the things into which interior things inflow; and according to their state is the influx effected . . .

S. 90. With the ancients the Hebrew letters . . . were inflexed, with little horns inclining upwards. De Verbo 4.

—<sup>e</sup>. They have the Word among them, written with inflexed letters having significative little horns and points.

F. 67. '(The ram) struck with the horn towards the west, north, and south' (Dan. viii. 4) = the dissipation of evil and falsity. . . '(The he-goat) had a horn between his eyes' (ver. 5) = Own intelligence. . . 'He broke the two horns (of the ram) . . . (ver. 7) = that he completely dispersed both charity and faith. . . 'The great horn of the he-goat was broken' (ver. 8) = the non-appearance of Own intelligence. 'In its place there came up four horns' (id.) = applications of the sense of the letter of the Word to confirm. 'From one of them there went forth a little horn' (ver. 9) = the argumentation that no one can fulfil the Law and do what is good of himself. 'This horn grew towards the south . . . (ver. 9) = insurrection thereby against all things of the Church . . .

P. 310<sup>e</sup>. By 'the ten horns' (Rev. xii. 3) is signified the power of persuading by means of fallacies.

R. 270. 'Having seven horns' (Rev. v. 6) = His omnipotence. 'A horn' is frequently mentioned in the Word; and by it is everywhere signified power; and therefore where 'a horn' is said of the Lord, there is signified omnipotence. III.

417<sup>4</sup>. I wondered that the horns on their foreheads now appeared to be outstretched forwards and upwards; now incurved backwards towards their backs; and at last altogether bent back . . . The goats, with their horns bent back—*reflexe cornuti*—, then wanted to approach the sheep.

443. 'The four horns' of the golden altar (Rev. ix. 14) = the power of the Spiritual Heaven; here, the power of loosing the four Angels . . .

539. 'Ten horns' (Rev. xii. 3) = much power.

—<sup>e</sup>. Hence it is power which is signified by the 'ten horns' of the dragon.

569. 'Ten horns (of the beast)' (Rev. xiii. 1) = much power.

595. '(The other beast) had two horns like a lamb' (ver. 11) = that they speak, teach, and write from the Word, as if it were the Lord's Divine truth. . . 'Horns' = power; here, power in speaking, teaching, and writing; thus in reasoning and arguing . . .

724. '(The scarlet beast) had . . . ten horns' (Rev. xvii. 4) = much power from the Word continually.

[R.] 740. 'The ten horns are ten Kings, who have not yet received a kingdom' (ver. 12)=the Word as to power from Divine truths with those who are in the kingdom of France, and are not so much under the yoke of the Papal dominion, with whom there has not as yet been formed a Church so separated from the Roman Catholic religiosity. —<sup>3</sup>, Ex.

—<sup>2</sup>. By 'the horns,' here 'the horns of the beast,' is signified the power of the Word; and by 'the ten horns,' much power; here, Divine power, which is that of the Lord through the Word.

746. 'The ten horns which thou sawest upon the beast, these have hated the harlot' (ver. 16)=the Word as to power from Divine truths with the Protestants, who have completely rejected from themselves the yoke of the Papal dominion.

M. 372<sup>e</sup>. The understanding . . . grows hard, and becomes like a horn striking the adulterer.

E. 176<sup>e</sup>. 'I will make thine horn iron' (Micah iv. 13). . . 'The horn'=power in the natural man.

272<sup>e</sup>. 'The horn (of David)' (Ps. cxxxii. 17)=the Lord's power.

316. 'Having seven horns' (Rev. v.)=Who has omnipotence. 'A horn'=the power of truth against falsity; but when said of the Lord, it= all power or omnipotence.

— The reason 'a horn,' and 'horns'= power, is that the power of horned animals, as oxen, rams, he-goats, and others, consists in their horns.

— That 'a horn,' and 'horns'=the power of truth against falsity; and, in the supreme sense . . . omnipotence; and, in the opposite sense, the power of falsity against truth. Ill.

—<sup>3</sup>. 'My horn hath exalted itself in Jehovah' (1 Sam. ii. 1)=that the Divine truth filled her, and rendered it powerful against falsities . . . '(Jehovah) shall give strength to His King, and shall exalt the horn of His anointed' (ver. 10)=the omnipotence of the Lord from Divine good by Divine truth; for 'strength' is said of the power of good; and 'horn,' of the power of truth.

—<sup>4</sup>. 'He hath exalted the horn of His people' (Ps. cxlviii. 14)=that He has filled them with Divine truths.

—<sup>5</sup>. 'To exalt the horn,' here, also, (Ps. lxxxix. 17)=to fill with Divine truth, and thereby to make power against falsities.

—<sup>6</sup>. That 'a horn'=Divine truth, is evident from the fact that it is said, 'His justice stands for ever, and his horn shall be exalted with glory' (Ps. cxlii. 9): 'justice' is said of good; and therefore 'horn' is said of truth . . .

—<sup>7</sup>. As 'horns'=Divine truth with power, it is said . . . 'In His horns is the hiding of His strength' (Hab. iii. 4) . . . By (these words) is signified the omnipotence of Divine good through Divine truth . . .

—<sup>8</sup>. '(In My name) shall his horn be exalted' (Ps. lxxxix. 24)=His Divine power which He has by means of Divine truth from Divine good . . .

—<sup>9</sup>. 'To make (David's) horn to bud' (Ps. cxxxii. 17)=the multiplication of Divine truth in the Heavens and in the earth from the Lord . . .

—<sup>10</sup>. 'Rock—*petra*,' 'rock—*rupes*,' and 'horn' (Ps. xviii. 2) are predicated of Divine truth; consequently by

them is signified the omnipotence, protection, and salvation which are in Divine good from Divine truth.

—<sup>11</sup>. 'The horn of salvation in the house of David' (Luke i. 69)=the omnipotence of saving by means of Divine truth from Divine good . . .

—<sup>12</sup>. 'I will make thine horn iron' (Micah iv. 13)=Divine truth mighty and powerful.

—<sup>13</sup>. 'The horns which scattered them' (Zech. i. 19)=the falsities of evil which have laid waste the Church. . . Therefore it is said of them, 'They came to cast down the horns of the nations which lift up the horn against the land of Judah' (ver. 21): 'the horns of the nations'=the falsities of evil which have laid waste the Church; which are to be dissipated in order that it may be restored.

—<sup>14</sup>. 'He hath cut off all the horn of Israel' (Lam. ii. 3)=(that he has cut off) all the power of the truth of the Church to resist the falsities of evil.

—<sup>15</sup>. That by 'the horns' (Dan. vii.) are here meant the falsities which destroy the truths of the Church, or the power of falsities against truths, is evident. . . 'Its ten horns'=falsities of every kind . . . and therefore it is said that 'the ten horns are ten kings' . . . 'The little horn which came up among them, before whom three of the former horns were rooted up'=the plenary perversion of the Word by the application of the sense of its letter to confirm the love of dominion. This horn is said to be 'little,' because it does not appear that the Word is being perverted. . . 'The three horns which were rooted up before it'=the truths of the Word there, which are thus destroyed by means of falsifications . . . As this 'horn'=the perversion of the Word as to the sense of its letter; and this sense appears before the eyes of men as if it were to be understood thus, and no otherwise . . . it is said of this horn, that 'in it were eyes, like the eyes of a man, and a mouth speaking great things.'

—<sup>16</sup>. 'The horns' (of the ram and he-goat in Dan. viii.)=truths from good and falsities from evil, fighting . . . By 'the two horns of the ram being high, one higher than the other, and the higher coming up last,' is signified the truth of faith from the good of charity . . . That 'the he-goat had a horn of sight between his eyes'=that (he acted) from Own intelligence. That 'he ran . . . and broke the two horns of the ram . . .'=that he completely destroyed charity and the derivative faith . . . That 'the great horn of the he-goat was broken, and that there came up four horns in its place, towards the four winds of the heavens'=all falsities conjoined with the derivative evils; 'the horns'=the falsities of evil . . . That 'out of one of them there came forth a little horn'=justification by faith alone; for this is born from the principle of faith alone. It is said to be 'little' because it does not appear to be false. That 'this horn grew exceedingly towards the south . . .'=that it destroyed all the truths and goods of the Church . . .

—<sup>17</sup>. That the power of falsity against truth is signified by 'a horn,' and 'horns,' Ill.

— The destruction of these falsities is signified by, 'the horn of Moab is cut off' (Jer. xlviii. 25).

—<sup>18</sup>. 'To exalt the horn of the enemies' (Lam. ii. 17)=that falsities prevail over truths, and destroy them.

—<sup>19</sup>. 'To strike with their horns the enfeebled sheep until ye have scattered them abroad' (Ezek. xxxiv.

21)=by falsities to destroy the upright who are not as yet in truths from good, but still long to be.

—<sup>20</sup>. 'The horns of the altars (of Bethel)' (Amos iii. 14)=the falsities of that evil; and that these are to be destroyed, is signified by 'the horns shall be cut off, and shall fall to the ground.'

—<sup>21</sup>. 'To take horns by our strength' (Amos vi. 13)=by the forces of Own intelligence to assume falsities by means of which truths will be destroyed.

—<sup>22</sup>. 'To lift up the horn on high' (Ps. lxxv. 5)=strongly to defend falsity against truth. . . 'To cut off their horns' (ver. 10)=to destroy their falsities. And 'to exalt the horns of the just' (id.)=to render powerful and strong the truths of good.

—<sup>23</sup>. As by 'to render high,' and 'to exalt, the horns' is signified to infill with truths, and to render them powerful and strong against falsities, therefore these truths are called 'the horns of a unicorn,' because these are high. Ill.

—'. 'As the horns of a unicorn are his horns' (Dent. xxxiii. 17)=truths in their fulness and thence in their power. . .

—<sup>24</sup>. 'The horns of a unicorn' (Ps. xxii. 21)=the truths which prevail against falsities.

—<sup>25</sup>. 'As the horn of a unicorn' (Ps. xcii. 10)=truth as to fulness and power.

—<sup>26</sup>. 'The horns of the altar' (Rev. ix. 13)=truths proceeding from the good of love. Hence it is evident why the voice was heard from the four horns of the altar; for truths are the things by means of which good acts and speaks.

—<sup>27</sup>. As altars represented the worship of the Lord from the good of love; and as all worship which is truly worship, is effected from the good of love by means of truths, therefore there were horns to the altars. Ill.

—<sup>e</sup>. As 'horns'=truths from good, therefore, when the Kings were being anointed, it was done by oil out of a horn. Ill.

—'. From this signification of horns. . . it was customary to make horns budding forth and fragrant, whence the expression *Cornucopia*.

391<sup>18</sup>. 'The feast at the horns of the altar' (Ps. cxviii. 27)=all things of worship: 'horns,' being ultimates, = all things.

412<sup>31</sup>. These things are said of 'the four horns' of the he-goat; by which are there meant four kingdoms; but by kingdoms there are not meant kingdoms, but states of the Church.

418<sup>6</sup>. By 'horns' are signified truths; and, in the opposite sense, falsities; here (Dan. viii.) falsities: by 'the great horn,' the dominant falsity, which is that by merely knowing and thence believing there is salvation. That 'the great horn was broken, and there came up four in its place towards the four winds of the heavens'=that from the one principle, which is faith alone, there will rise up many falsities conjoined with evils. 'The great horn'=the dominant falsity, which is that faith alone saves; 'broken'=divided into many falsities which are born thence. . .

567. 'I heard a voice from the four horns of the golden altar which is before God' (Rev. ix. 13)=revelation from the Lord out of the Spiritual Heaven. . . 'Its

four horns'=the Divine Spiritual in its ultimates; for the horns were in the ultimates of both altars. . . and as the horns were the ultimates of those altars, they=the Divine as to power. . . hence it is that 'the horns of the altars'=the Divine as to omnipotence.

632<sup>9</sup>. 'The little Horn which grew immensely' (Dan. viii. 9)=justification by faith alone.

675<sup>17</sup>. 'The horns' of the various 'beasts'=the power of falsity against truth, and of evil against good. Ill.

684<sup>20</sup>. 'In Zion I will make the horn of David to bud'=the power of Divine truth from Him in Heaven and the Church.

—<sup>31</sup>. 'The horn'=the power of truth over falsity.

716. 'Ten horns'=much power. (776.) 'Horn'=the power of truth against falsity and evil; and, in the opposite sense, the power of falsity against good and truth.

816. 'He had two horns like a lamb'=the power of persuading the conjunction of separated faith with the Word, as from the Lord.

—'. 'Horns'=power.

918<sup>4</sup>. 'In a horn of the son of oil'=which had truths from the good of charity.

1069. 'The ten horns which thou sawest are ten Kings'=the truths of the Word as to power. 'Horns'=the power of truth.

1079. 'The ten horns which thou sawest upon the beast'=the truths of the Church from the Word with the Reformed, especially concerning the Divine Power of the Lord, and concerning the Divine holiness of the Word. . . 'Horns'=truths as to power.

## Hornet. *Crabro*.

A. 9331. 'I will send the hornet before thee' (Ex. xxiii. 28)=the dread of those who are in falsities of evil. 'Hornets'=stinging and deadly falsities; thus such as strike with dread. . . The reason 'hornets'=the dread of those who are in falsities, is that they are winged and are furnished with stings, with which they inflict poisoned punctures. Ex. and Ill. E. 650<sup>29</sup>.

T. 69<sup>2</sup>. The man who imbibes from himself such things as are of wisdom, without a belief that they are from God, is like a hornet, which flies along near the ground, and where it sees dung, flies into it, and delights itself in its stink.

D. 2485. Evil Spirits. . . are like hornets and bees. 2901.

Horripilation. *Horripilatio*. A. 4180<sup>4</sup>. R. 56.

Horror. *Horror, Horrescentia*.

Horrified, To be. *Horrere*.

Horrible. *Horribilis*.

Horrid. *Horridus*.

A. 50<sup>2</sup>. The Angels inspire. . . horror and fear of evils and falsities.

828<sup>2</sup>. Until they are imbued with horror of such cupidities.

986. To act against conscience is to him a horror.

995<sup>3</sup>. They of the Most Ancient Church were horrified at the mere thought of adultery.

[A.] 1327<sup>b</sup>. They would thus become like 'horrid figs' (Jer. xxix. 17).

1692. Temptations are the means by which . . . **horror** is induced for (evils and falsities).

1740<sup>2</sup>. The longer the combats of temptations last, the more evident evils and falsities are, until at last they are regarded with **horror**.

—<sup>3</sup>. The more **horror** there is contracted for evils and falsities, the more love there is insinuated by the Lord for goods and truths: also, the more **horror** there is of evils and falsities, the less dare evil Spirits approach, because they cannot endure aversion and **horror** for the evils and falsities in which their life consists; sometimes they are seized with terror at the first approach of it.

1820<sup>e</sup>. When (evil Spirits) approach the first threshold of Heaven, they are at once seized with **horror** and terror . . .

1865. Consolations after these temptations and horrors. Sig.

—<sup>2</sup>. Dense Falsities infused themselves, at which He was horrified.

2222. That the human race was such, struck Him with **horror** . . .

2255. The Lord's **horror**. Sig.

2257. A greater degree of **horror**. Sig.

2363<sup>3</sup>. He will then see . . . how horrible-*horrenda*-those evils are . . .

2548. **Horror**. Sig.

3593. 'Isaac was horrified with exceeding great horror' (Gen. xxvii. 33)=a great alteration in respect to the inversion of the state. 'Horror'=alteration.

5246<sup>1</sup>. When a man escapes from robbers, his hair is rough . . .

5393<sup>2</sup>. The Angels were horrified that the human race is such.

6625<sup>e</sup>. Such must be . . . removed far from Heaven, where such things are a **horror**.

6950. 'Moses fled from before it'=**horror** at the separated Sensuous . . . For he who feels **horror** at anything flees from it.

6963<sup>3</sup>. Heaven is horrified at the mere mention of what is profane.

7193<sup>2</sup>. When the infernals approach the celestial Angels, they are seized with **horror** and anguish . . .

7803. When such (chastising Spirits) come to a man, they strike **horror** attended with fear . . . —<sup>2</sup>.

7918. When truths are insinuated by the Lord, there is also insinuated at the same time a **horror** for those loves, as for things unclean and damnable: the effect of which is, that when any like thing inflows into the thoughts, that **horror-horrescentia**-returns . . . Thus is man purified by means of truths, as by external means.

8162. 'They feared exceedingly'=**horror-horrescentia**. (For 'fear,' when predicated of temptation, =**horror** or **horror-horrescentia**. The reason 'fear'=**horror**, is that when temptation assails, the conscience is smitten with falsities and evils . . . Hence comes **horror**, which is aversion conjoined with fear of spiritual death. The

**horror** comes forth from the mere influx of falsity and evil with those who have conscience; for conscience is from the truth and good of faith, thus from the things which make spiritual life; and falsities and evils are destructive of that life . . . hence the **horror-horrescentia**.

9014<sup>5</sup>. When, from this life, he looks at the evils of his former life, and feels aversion and **horror** for them, then first are evils remitted . . .

H. 344<sup>2</sup>. I perceived the **horror** (of the good Spirits who saw these things through my eyes).

572. They **shudder** like those who are seized with a cold fever. . . Whence comes such cold, and consequent **shivering-horror**.

M. 368. That jealousy is . . . like a **horrid** fear of the loss of that love.

T. 304<sup>e</sup>. After the rough winter has passed.

581. Phalanxes of **horrible** Falsities . . .

D. 1500. What the penalty of the **horror** of darkness effects. Ex.

— It is **horror** which answers to such things; whereas terror and fear answer to other evils.

3093. He was grievously fined when he added any new evil; hence comes **horror**. —<sup>e</sup>.

3406<sup>2</sup>. The greatest **horror** of the precipice then entered me . . . which **horror** (dizziness) inflowed from him . . . I was told that he never dared to think about the Angels or Heaven; for now such a **horror** comes into him.

4207. They are sometimes grievously punished, that they may have a **horror** of that cupidity. . . For **horrors**, terrors, and shames are external bonds . . .

4368. That a **horror** of adulteries and the like has been implanted in the intellectual part of man.

— A **horror** of such things as are against nature is not natural to man, as it is to brutes; and therefore it is not in his voluntary part . . . If it were in the voluntary part, they would be **horrified** from nature . . . There is no **horror** in sleep; whereas, if it were in the voluntary part of man, there would be **horror** in the dreams . . .

4472<sup>e</sup>. When the **horror** of the penalty prevails, it is then their consummation.

4494<sup>e</sup>. His delight (at the crime) was devoid of any mark of **horror**.

4946. On the worst magicians (who can) strike Spirits with fear and **horror**.

E. 406<sup>2</sup>. 'Their Kings **shuddered-cohorruerunt**-with **horror**' (Ezek. xxvii. 35). . . 'To **shudder**,' etc.=to be completely changed as to the state.

677<sup>5</sup>. There are various commotions of the lower mind, which in special are signified by 'trembling of the heart,' 'terrors of death,' 'fear,' 'trembling,' and '**horror**' (Ps. lv. 5), which are here mentioned in the order in which they succeed.

**Horse.** *Equus*.

**Equine.** *Equinus*.

See RIDE.

A. 187. That he would afterwards be received into a Society of good Spirits, is represented by a youth sitting on a horse, and directing it towards Hell; but the horse cannot move a step. (See below, at D.1118.)

574<sup>2</sup>. 'Horses' here (Is.xxxi.3) and elsewhere in the Word, = the Rational.

828. (Deflowerers of virgins) seem to themselves to sit on a furious horse, which throws them upwards, so that they are cast down from the horse . . . Afterwards they seem to themselves to be beneath the belly of the furious horse; and presently to enter through the hinder part of the horse into its belly . . . D.2708. De Conj.126.

1488<sup>2</sup>. 'Horses' (Amos vi.12) = ratiocination.

1585<sup>4</sup>. Reasonings, here, are 'horses' (Jer.xii.5) and the derivative confidence.

1644<sup>2</sup>. The Intellectual of their speech was represented by the hinder parts of a horse, the front parts of which did not appear; for in the World of Spirits the Intellectual is represented by horses. D.3015, Ex.

1949. 'Horses' . . . = intellectual things.

2015<sup>9</sup>. 'The white horse' (Rev.xix.) = the understanding of truth; and 'He that sat upon the horse' = the Word. 2162<sup>5</sup>. 2799<sup>4</sup>. 3448<sup>4</sup>.

2179<sup>2</sup>. When horses appear, they know that the Angels are discoursing about intellectual things.

2336<sup>6</sup>. See HOOF. 2686. 4966<sup>2</sup>. 6015<sup>4</sup>.

2383<sup>2</sup>. 'Horse,' here (Zech.xii.4), and elsewhere in the Word, = what is intellectual: hence it is said that 'the horse should be smitten with amazement;' and that 'the horse of the peoples should be smitten with blindness;' that is, should be filled up with Falsities.

2686<sup>4</sup>. 'The white horse' (Rev.xix.) = wisdom. (= the understanding of the Word as to its interiors. 2760<sup>2</sup>. 2761, Fully Ex.)

2761. 'A horse' = the Intellectual. III.

—'. 'A horse' (Gen.xlix.17) = the understanding of the Word.

—<sup>2</sup>. 'Horses' (Hab.iii.8,15) = the Divine truths which are in the Word . . . 'Horses' are here attributed to God, as in the Apocalypse above . . .

—<sup>4</sup>. 'The bells of the horses' (Zech.xiv.20) = the understanding of the spiritual things of the Word, which are holy.

—<sup>7</sup>. 'Horse' (Zech.xii.4) manifestly = understanding, which should be 'smitten with amazement and blindness.'

—<sup>9</sup>. 'We will not ride upon a horse' (Hos.xiv.3) . . . 'A horse' = Own intelligence.

2762. That 'a horse' = what is intellectual . . . comes from the representatives (there). Horses are frequently seen in the World of Spirits, and this with much variety; and also those who are seated on horses; and whenever they appear, they = what is intellectual. . . It is from the representative of a horse, as being what is intellectual, that when 'horses' are mentioned in the Word, the Spirits and Angels who are with the man at once know that it is what is intellectual that is being treated of. Hence, too, it is, that to certain Spirits . . . when, having been imbued with intelligence and wisdom,

they are being elevated into Heaven, there appear bright horses, as it were fiery . . . (8029.) W.H.3.

—<sup>2</sup>. The doctrine of faith was represented by 'the fiery horses' (of Elijah); and the doctrine of faith is the same as the understanding of the Word as to its interiors, or as to the internal sense.

—<sup>3</sup>. See CHARIOT. —<sup>4</sup>. 5044<sup>8</sup>. —<sup>9</sup>. 5321<sup>4</sup>. —<sup>5</sup>. —<sup>6</sup>. —<sup>9</sup>. —<sup>12</sup>. 5354<sup>7</sup>. 5945. 6125<sup>5</sup>. 6212<sup>2</sup>. 6978<sup>2</sup>. 7297<sup>3</sup>. 8029<sup>e</sup>. 8156. 8210. 8332. 9393<sup>2</sup>. 10406<sup>7</sup>. W.H.3. Life 30<sup>e</sup>. R.437. 875. M.42<sup>2</sup>. 76<sup>e</sup>. —<sup>e</sup>. 103<sup>2</sup>. T.185<sup>2</sup>. 451<sup>e</sup>. D.302. 1318. 2275. 2276. 2862. 4707. E.175<sup>5</sup>. 2087. 355<sup>4</sup>. —<sup>16</sup>. 1155.

—'. They who have been resuscitated . . . see represented to them a youth sitting on a horse, and afterwards dismounting from the horse; by which is signified that they are to be instructed in the Knowledges of good and truth before they can come into Heaven. Refs.

—<sup>4</sup>. The signification of a horse, as being what is intellectual, was derived from the Ancient Church to the wise . . . even into Greece. Hence when they described the sun, by which is signified love, they stationed therein the god of their wisdom and intelligence, and attributed to him a chariot and four fiery horses; and when they described the god of the sea—as by the sea are signified knowledges in general—they allotted horses also to him. And when they described the rise of knowledges from what is intellectual, they feigned a flying horse, which burst open a fountain with his hoof, where were the virgins who were knowledges. And nothing else was signified by the Trojan horse, than a production of their art from the understanding to destroy walls . . .

2781<sup>2</sup>. 'The horse, mule, camel, and ass' (Zech.xiv.15) = the intellectual things with man, which should be 'smitten with the plague.'

2799<sup>4</sup>. 'The captivity of the horses' (Amos iv.10) = the Intellectual deprived of its gift. (= a seduced Intellectual. 7668<sup>2</sup>.)

2826<sup>10</sup>. 'The strength of a horse' (Ps.cxlvii.10) = Own power of thinking truth. 'A horse' = what is intellectual.

3217. When the Angels are discoursing about what is intellectual, then in the World of Spirits below them . . . there appear horses; and these of a size, form, colour, and posture, in agreement with the ideas which the Angels have about what is intellectual. They also have various trappings. There is also a place at some depth and a little to the right, which is called the abode of the intelligent, where horses continually appear; and this because they are in thought about what is intellectual . . . Hence it is evident . . . that 'the horses' mentioned in the Word = intellectual things. 5321<sup>4</sup>. W.H.3.

3708<sup>11</sup>. 'Horses' = intellectual things; thus the understanding of the doctrinals of good.

3881<sup>7</sup>. 'The horse which shall be smitten with amazement,' and 'the horse of the peoples with blindness' = Own intelligence.

3901<sup>2</sup>. 'Horses' (Ezek.xvii.15) = what is intellectual (derived from scientific).

—<sup>8</sup>. 'Horses' (of the Chaldeans) (Hab.i.8) = their intellectual things which are of like quality.

[A.]3923<sup>2</sup>. 'Biting the heels of the horse' (Gen.xlix.17) = consulting the lowest intellectual or scientific things, and forming conclusions thence.

—<sup>4</sup>. 'The snorting of the horses was heard from Dan' (Jer.viii.16)=ratiocination about truth from what is not affirmative.

4966<sup>2</sup>. The horse (Pegasus) was what is intellectual. 7729<sup>0</sup>.

—, Horses were attributed to the sun, to signify intellectual things from celestial love.

5113<sup>12</sup>. 'Horses' (Rev.xiv.20)=intellectual things.

5319<sup>0</sup>. That 'the white horse'=the internal sense of the Word. Refs. Hence 'white horses' (Rev.xix.14)=truths from the Divine; for all things of the internal sense of the Word are truths from the Divine; on which account His armies were seen upon white horses . . .

5321<sup>0</sup>. 'Horses,' in the Word,=intellectual things. 7729<sup>0</sup>.

5354<sup>7</sup>. 'Horse'=what is intellectual. Refs. 10227<sup>0</sup>.

5895<sup>4</sup>. 'Will horses run upon the rock?' (Amos vi.12) =whether the truth of faith will be understood.

—, 'Horses'=the things which are of the understanding. Refs.

6125. 'For horses' (Gen.xlvii.17)=scientifics from what is intellectual. 'Horses'=intellectual things . . . and as they are predicated of Egypt . . . 'horses' here=scientifics from what is intellectual. Ex. and Ill.

—<sup>e</sup>. That intelligence is to be acquired through the Word . . . and not through scientifics from man's Own Intellectual, is signified by, 'The king shall not multiply horses, and shall not bring the people back into Egypt to multiply horses' (Deut.xvii.16).

6212<sup>2</sup>. Afterwards I saw a horse, on which some one had been seated, who was thrown from the horse backwards, and there lay while the horse was kicking him: afterwards another was seen seated on a horse: the horses were noble ones. The Angels said . . . that the horse which threw its rider and kicked signified that the Jewish and Israelitish people, who had the prophecies, were merely in externals; and thus that the Intellectual rejected them, and as it were by kicking put them away: and that the other rider seated on a horse=the Intellectual which those have who are in the internal sense of the prophetic Word.

6400. 'Biting the heels of the horse'=fallacies from lowest nature. . . 'A horse'=what is intellectual; here, 'the horse'=fallacies, because it is what is intellectual of the lowest Natural . . .

6534<sup>4</sup>. That by 'horses,' and 'riders,' are signified intellectual things; and, in the opposite sense, reasonings and the derivative falsities. Ill.

—, That here (Rev.vi.) 'the horses' and 'those who sit on them'=such things as are of the understanding of truth; and, in the opposite sense, of falsity, is evident from the particulars. 'The white horse and he who sat on him'=the understanding of truth from the Word . . . 'the red horse and he who sat on him'=reasonings from the cupidities of evil, by which violence is inflicted on the truths from the Word; 'the black horse and he who sat on him'=the understanding of truth extin-

guished; and 'the pale horse and he who sat on him'=the consequent damnation.

—<sup>5</sup>. 'Horses' and 'riders,' in the opposite sense, = a perverted understanding and the derivative falsities. Ill.

6952<sup>0</sup>. 'The tails of the horses were like serpents . . . (Rev.ix.19)=reasonings from falsities . . . for by 'horses' is signified what is intellectual.

7503. 'Upon the horses, upon the asses, upon the camels' (Ex.ix.3)=the intellectual and scientific things of the truth which is of faith. 'Horses'=intellectual things. Refs. . . These three animals=the things which are of the intellectual part. Ex.

8029<sup>0</sup>. Bright horses as it were fiery=an enlightened understanding.

8146<sup>e</sup>. 'The horses of Pharaoh' (Ex.xiv.23)=scientific falsities from a perverted Intellectual. 8156. 8210.

8265. 'The horse and his rider He hath cast into the sea' (Ex.xv.1)=that at His mere presence falsities from evil are condemned and cast into Hell. (8343.) 'Horses'=falsities from a perverted Intellectual. That 'a horse'=what is intellectual (Refs.); and, in the opposite sense, a perverted Intellectual; and as this is no Intellectual, in this sense 'a horse'=falsity; and 'the horse of Pharaoh,' a scientific falsity.

8313<sup>3</sup>. 'They ride upon horses' (Jer.vi.23)=argumentation as from what is intellectual.

8381. When the Spirits of Jupiter saw the horses of this Earth, the horses appeared to me smaller than usual . . . This was from the idea of the Spirits of that Earth concerning the horses there. They said that with them there were like ones, but much larger; and that they were wild or in the forests; and that when they are seen they terrify them, although they do them no harm . . . For, in the Spiritual World, a horse represents the Intellectual formed from scientifics; and as they fear to cultivate the Intellectual by means of knowledges, there is an influx of fear. D.560.

8409<sup>2</sup>. 'The horses of Egypt' (Is.xxxi.3)=scientifics from a perverted Intellectual.

8906<sup>0</sup>. 'The aspect of the horses' (Joel ii.4)=the Intellectual reasoning from falsity as if from truth.

9391<sup>17</sup>. 'The horse of the peoples' (Zech.xii.4)=the intellectual things of truth with those who are of the Church.

9396<sup>11</sup>. 'Horse'=the understanding of the Word. Refs.

9466<sup>0</sup>. 'Horses and those who sit on them' (Rev.ix.17)=an inverted and perverted understanding of truth.

9755<sup>4</sup>. 'To tread the sea with horses,' when said of Jehovah (Hab.iii.15)=to instruct the natural man, who has scientifics.

9818<sup>12</sup>. 'The horses of Egypt' (Is.xxxi.3)=scientifics from what is intellectual. Refs. (=the Intellectual from the Scientific. 10283<sup>10</sup>.)

10033<sup>2</sup>. 'Horse' (Ezek.xxxix.20)=the internal sense of the Word.

W.H. 1<sup>2</sup>. The 'horse which was white' (Rev.xix.) represents and signifies the understanding of the Word as to its interiors.

—, 'The armies in Heaven which followed Him upon white horses' = those who are in the understanding of the Word as to its interiors.

2. That 'a horse' = the understanding. Ex. and Ill. 3, Ex.

3. When any there were thinking from their own understanding, they appeared as if they were riding on horses. Thus did their meditation represent itself before others, unknown to themselves.

**W. H.** App. 1. That 'a horse' = the understanding of truth; and, in the opposite sense, reasonings by which falsities are confirmed as it were from the understanding. Fully ill.

**S.** 12. 'A horse' (Rev. vi.) = the understanding of the Word. 'The white horse' = the understanding of truth from the Word in the first state of the Church . . . 'The red horse' = the understanding of the Word destroyed as to good in the second state of the Church. . . 'The black horse' = the understanding of the Word destroyed as to truth in the third state of the Church . . . 'The pale horse' = the understanding of the Word a nullity from evils of life and the derivative falsities in the fourth or last state of the Church.

13<sup>2</sup>. That the locusts appeared 'like horses prepared for war' (Rev. ix.) = their ratiocinations as if from the understanding of truth.

26<sup>e</sup>. The harlot with the dead horse = the falsification of the Word by many at this day, by which all the understanding of truth perishes . . . A dead horse = the understanding of truth a nullity. R. 255. T. 277. D. 3605a.

**Life** 30<sup>2</sup>. 'Horses' (Is. xxxi. 1) = understanding from knowledge.

—, 'The horses of Egypt' (ver. 3) = Own intelligence.

**W.** 346<sup>2</sup>. The perfect animals are . . . horses, etc.

**P.** 264<sup>4</sup>. That then the spiritual sense of the Word is to be revealed . . . is meant by 'the white horse' . . .

276<sup>2</sup>. At heart he estimates other men as less than his horses and dogs.

**R.** 132<sup>e</sup>. By (Jezebel) being trampled on by the horses (2 Kings ix. 33) is signified the destruction of them. . . 'Horse' = the understanding of the Word.

255<sup>2</sup>. A horse = the understanding of the Word.

298. 'I saw and beheld a white horse' (Rev. vi. 2) = the understanding of truth and good from the Word with these. By 'a horse' is signified the understanding of the Word; and by 'a white horse,' the understanding of truth from the Word. . . That 'a horse' = the understanding of the Word . . . is manifestly evident from the fact that horses were seen to go out of the Book which the Lamb opened . . .

—<sup>2</sup>. That 'a horse' = the understanding of the Word. Ill. 431. 437.

—<sup>3</sup>. In these places, by 'horses' is signified the understanding of the Word, or the understanding of truth from the Word.

—<sup>4</sup>. 'Horses,' mentioned in the opposite sense . . . = the understanding of the Word and of truth, falsified by reasonings, and also destroyed; and also Own intelligence. Ill.

305. 'There went forth another horse, red' (ver. 4) = the understanding of the Word destroyed as to good, and consequently as to life, with them. By 'a horse' is signified the understanding of the Word.

312. 'I saw and beheld a black horse' (ver. 5) = the understanding of the Word destroyed as to truth, thus as to doctrine, with them. That 'a horse' = the understanding of the Word . . .

320. 'I saw and beheld a pale horse' (ver. 8) = the understanding of the Word destroyed as to both good and truth. By 'a horse' is signified the understanding of the Word.

431. 'Like horses prepared for war' (Rev. ix.) = that because they can ratiocinate they appeared to themselves as if fighting from the understanding of truth from the Word. By 'a horse' is signified the understanding of the Word.

449. 'Thus I saw the horses in the vision and those who were sitting on them' (ver. 17) = that it was then disclosed that the reasonings of the interiors of their minds concerning faith alone were imaginary and visionary, and that they themselves were insane from them. . . By 'the horses' are signified the reasonings of the interiors of their minds concerning faith alone. . . By 'those who were sitting on the horses' are signified those who are intelligent from the Word understood; here, those who are insane from imaginary and visionary things which are contrary to the Word.

611<sup>4</sup>. More than three hundred of the clergy of the Reformed Church . . . ascended into a Society of Heaven . . . They cast themselves headlong down; and in their fall they were seen as dead horses. . . The reason they appeared in their fall like dead horses, was because the understanding of the truth in the Word appears from correspondence like a horse; and no understanding of the truth in the Word, like a dead horse.

—<sup>5</sup>. Boys below saw them descending . . . and said . . . We saw men, and now instead of them we see dead horses . . . then their master instructed them what a dead horse is; saying, A horse = the understanding of the Word. All the horses you have seen signified that; for when a man goes along meditating from the Word, his meditation appears at a distance like a horse, noble and lively as the Word is spiritually meditated upon; but miserable and dead as it is materially meditated upon. Ex. T. 623.

653. 'Blood went out of the winepress up to the bridles of the horses' (Rev. xiv. 20) = violence inflicted on the Word by means of direful falsifications of truth, and the understanding so stopped up in consequence, that man can scarcely be taught any longer, and thus be led by the Lord by means of Divine truths. . . By 'the bridles of the horses' are signified the truths of the Word, by means of which the understanding is led; for 'a horse' = the understanding of the Word. Further Ex.

820. 'I saw heaven opened, and beheld a white horse' (Rev. xix. 11) = the spiritual sense of the Word revealed by the Lord, and by it the interior understanding of the Word disclosed, which is the Advent of the Lord. . . By 'a horse' is signified the understanding of the

Word; and by 'a white horse' the interior understanding of the Word; and as this is signified by 'a white horse,' and the spiritual sense is the interior understanding of the Word, therefore this sense is here signified by 'the white horse.' The reason this is the Advent of the Lord, is that it manifestly appears by means of this sense that the Lord is the Word; and that the Word treats of Him alone; and that He is the God of Heaven and earth; and that from Him alone the New Church comes forth.

[R. 820]<sup>2</sup>. That the appearing of the Lord in the Word is meant, is evident, because by 'the white horse' is signified the interior understanding of the Word.

826. 'The armies in heaven followed him upon white horses, clothed in fine linen white and clean' (ver. 14)= the Angels in the New Christian Heaven, who were conjoined with the Lord in the interior understanding of the Word, and thus were in pure and genuine truths. . . By 'the white horses' on which they appeared, is signified the interior understanding of the Word.

832. 'That ye may eat the flesh of . . . horses and of them that sit on them . . .' (ver. 18)= the appropriation of goods from the Lord by means of the truths of the Word and the derivative doctrine, in every sense, degree, and kind. . . By 'horses' is signified the understanding of the Word; and by 'those who sit upon the horses' are signified those who are in wisdom from the understanding of the Word; and, abstractedly, the derivative wisdom.

839. I saw an army upon red and black horses. Those who sat on them appeared like apes, having their faces and breasts turned to the tails of the horses . . . and the reins hung round the necks of the riders. They cried, Let us fight against those who are riding on white horses; and they pulled the reins with both hands, and thus pulled back the horses from the fight . . .

—<sup>3</sup>. (The two Angels said) These are they who appeared to you . . . because those who do not love the truth and good of the Church from the Word do not want to look at the front parts of any horse, but at its hinder parts; for a horse = the understanding of the Word; a red horse, the understanding of the Word destroyed as to good; and a black horse, the understanding of the Word destroyed as to truth. The reason they cried out for a fight against those who ride on white horses, is that a white horse = the understanding of the Word as to truth and good. The reason they were seen to pull back their horses by the neck, was that they feared the combats, lest the truth of the Word should come to many, and thus into the light. T. 113.

944<sup>2</sup>. The horses that went out of the Book.

T. 590. Like marsh flies which fly in a column over the head of a running horse . . . I. 14<sup>e</sup>.

776<sup>2</sup>. A horse = the understanding of the Word.

D. 632. The horses (in Jupiter) approach the height of camels . . .

688. On horses which have been seen.

— . Horses have many times been seen by me; also chariots drawn by horses; and that of various colours and size. . . That they = the learning of man; in a good sense, intelligence; in a bad one, the learning which in-

verts true intelligence, I have this day learned . . . as also that from the position of the horse it may be known what it signifies. Thus when the hinder part of the horse was turned towards the face, it = that then an inverted order, and an inverted faith, had been induced by learning . . . so that they believe nothing except earthly and worldly things . . . The hinder part of the horse is turned to such; nay, they are cast into the horse; although unwilling, they are thrust in; to their great trouble and shame.

689. But when the head of the horse is set towards the face, it = that then by means of knowledges those things have been confirmed which are in the Word . . .

1118. Presently spiritual life succeeds . . . which has been represented to me by a youth sitting on a horse, but the head of the horse was turned to the quarters of Hell, whither he wanted to direct the horse; but he could not move him a step . . . by which is signified that if then the reins were given to his understanding or to his reasonings, he would rush right towards Hell . . .

1119. Afterwards, when he could not stir the horse from its place, the following life was represented to me by his descending from the horse, and going on foot . . . by which was signified (instruction).

1770. When any Spirit fixes his attention on the steps of any horse, and then speaks at the same time, he is heard exactly as if the hoofs of the walking horse were speaking. Ad. 3/7535. E. 140<sup>5</sup>.

2895. A great horse seen.

— . When persecution by interior Spirits lasted, and I seemed to be resisting their attempts, a horse was seen, which advanced to the left, where they were, and in advancing was continued as a horse, so that it was progressively elongated, so that the space was as it were a horse. Ex.

3605a<sup>2</sup>. I saw an equine carcase, signifying that eloquence is not to be studied . . .

3718a. That they would be driven away, was represented to me by naked red horses, on which sat small naked red riders . . .

3970. On a black horse.

3971. Their quality was seen from their sitting on a black horse, great and noble, but which horse was of ebony or marble, and devoid of life in its head, neck, and front parts. Its hinder parts were afterwards seen, which were broad, and were animated, but full of excrescences. Such are they who are indeterminate.

4018<sup>e</sup>. Then were represented two equine heads, with prominent faces, which (heads) were turned to me; but a part of the face became broader, and began to appear otherwise than as the face of a horse, and thus vanished. They = things intellectual and scientific.

4138. No misfortunes can happen to a man who is with the Lord; for evil Spirits were present when any horse threatened evil, but were suddenly cast down.

4296. When (he is thinking) about intellectual things . . . he then speaks about horses; for these correspond.

4632a. Afterwards were seen as it were horses and



horsemen interposing from above between those two Hells, by which was signified separation and guard that there might be no crossing from one to the other.

4652. I saw a certain Gentle . . . seated in a chariot. The horse which drew it turned round and round; and at last ran off whither he would. The horse went towards the north, but before he started the man marked the place . . . The Angels said that certain Gentiles explore in this way whither they are tending . . .

4706. A noble horse was seen which was running swiftly backwards and forwards (Rhydelius); and he was then seen by others as a horse . . . He was asked how he seemed to himself. He said that to himself he remained without such a form . . . but that he was then in thought about the understanding and the will . . .

5450. Ugly black horses were seen, like dusky clouds. They approached me, and I felt behind me the sphere of adultery . . . Certain ones at my back were then heard to say, What need is there of Knowledges, thus of truths . . .

E. 31<sup>6</sup>. It was the custom for kings, when crowned . . . to ride on a white horse.

131<sup>4</sup>. 'Horses' (Jer.l.37)=intellectual things.

141<sup>7</sup>. 'A horse'=the Intellectual where is truth.  
152<sup>9</sup>. 239<sup>15</sup>.

275<sup>15</sup>. 'The horses upon which they ride' (Jer.l.42)=reasonings from the fallacies of the senses.

283<sup>15</sup>. 'Horses' (Rev.ix.)=reasonings.

355. 'I saw, and behold a white horse' (Rev.vi.)=the understanding of truth from the Word. 'A horse'=what is intellectual . . . in special, as to the Word. Hence it is evident, that the understanding of the truth from the Word, and its quality with the men of the Church, is here described by 'the horses.'

—<sup>2</sup>. That what is intellectual is signified by 'a horse,' Ill.

— By 'a horse' (Ezek.xxxix.20) is signified the understanding of truth from the Word.

—<sup>3</sup>. 'Horses' (Rev. xix. 18) = intellectual truths; and 'those who sit upon them'=spiritual truths.

—<sup>5</sup>. By 'a horse' (Zech.ix.10) is signified understanding itself.

—<sup>6</sup>. 'A horse' (Zech.xii.4)=the understanding of truth with the men of the Church.

—<sup>7</sup>. 'The bells of the horses' (Zech. xiv. 20)=scientifics and Knowledges and the preachings thence, which are from the understanding of truth . . .

—<sup>8</sup>. 'The heels of the horse' (Gen.xlix.)=the ultimates of the understanding of truth and good.

—<sup>9</sup>. By 'the horses' (Zech.vi.) is meant their understanding; by 'the red,' 'black,' 'white,' and 'grizzled,' is meant the quality of it at the beginning, and the quality of it afterwards; by 'the red one,' the quality of their understanding as to good at the beginning; by 'the black one,' the quality of their understanding as to truth at the beginning; by 'the white one,' the quality of their understanding as to truth afterwards; and by 'the grizzled one,' its quality as to truth and good at last; by 'the strong one' is meant its quality as to the power of resisting evils and falsities. . . Hence it is that

these four horses are called 'the four winds of the heavens going forth from standing near the Lord of the whole earth.' 'Winds'=all Divine truths; and 'going forth from standing near the Lord of the whole earth'=that they all proceed from Him. 364<sup>6</sup>.

—<sup>11</sup>. 'The chariot and horse have fallen asleep' (Ps.lxxvi.6)=that their Intellectual has been lulled, because it has become merely natural.

—<sup>12</sup>. 'Horses' (Ezek.xxvii.14)=the understanding of truth.

—<sup>13</sup>. 'A horse' (Is.lxiii.13)=the understanding of truth.

—<sup>14</sup>. 'The white horse' (Rev.xix.)=the understanding of the Word; in like manner as is signified by 'the white horses' on which they sat who followed.

— As 'horses'=the understanding of doctrine from the Word . . .

—<sup>15</sup>. 'Horses' (Is.lxvi.20)=the understanding of truth.

—<sup>16</sup>. That 'horses'=the understanding of doctrine, may be still more evident from their opposite sense, in which . . . 'horses'=false scientifics from a perverted understanding. Ill.

—<sup>18</sup>. The desire to reason from falsities against truths is signified by 'the horses which are swifter than eagles' (Jer.iv.13).

—<sup>23</sup>. 'The horse' (Nahum iii.2)=the Intellectual perverted *ex quo*.

—<sup>28</sup>. 'The horse' (Zech.x.5)=understanding.

—<sup>29</sup>. 'To ride upon the horse' (Hos.xiv.3)=the ratiocination of the understanding from the proprium.

—<sup>30</sup>. 'To ride upon horses' (Ezek.xxiii.6)=to reason from falsities which are from Own intelligence.

—<sup>36</sup>. 'Horses' (Is.xxxi.1)=scientific falsities.

357. 'The horse' (Zech.ix.10)=the understanding of the doctrine of truth.

364. 'There went forth another horse, red' (Rev.vi.)=the understanding of the Word destroyed as to good. 'A horse'=the Intellectual; here . . . by 'a horse' is signified the Intellectual of the men of the Church as to the Word.

—<sup>2</sup>. That a horse=the Intellectual, and the colour of it its quality, has been made very well known to me by experience; for Spirits meditating from the understanding . . . have been seen by me riding on horses; and when I asked them whether they were riding, they said they were not, but that they were standing meditating . . . Hence it was evident that their riding upon a horse was an appearance representing the operation of their understanding.

—<sup>3</sup>. There is also a place which is called the assembly of the intelligent and the wise, to which very many resort in order to meditate; and when anyone arrives there, there appear to him horses of various colours, and variously caparisoned . . . They, too, when asked whether they are riding on horses . . . say that they are not, but that they are going along meditating . . .

372. 'Behold, a black horse'=the understanding of the Word destroyed as to truth. 'A horse'=the understanding.

381. 'I saw and behold a pale horse'=the under-

standing of the Word a nullity from evils of life and the derivative falsities.

[E. 381]. It treats in this chapter of the successive states of the Church, that is, of the men of the Church, as to their spiritual life; their first state is described by 'the white horse,' their second by 'the red horse,' their third by 'the black horse,' and their fourth by 'the pale horse.'

418<sup>4</sup>. 'Horses' = the understanding of the doctrinal things of good and truth.

433<sup>18</sup>. 'A horse' = the understanding of truth with man.

504<sup>13</sup>. 'Horses' (in relation to Elijah and Elisha) = the understanding of the Word.

519<sup>6</sup>. 'Horses running' (Amos vi. 12) = the understanding of truth.

543<sup>18</sup>. The understanding is here described by a horse (Job xxxix. 19).

552. 'The likenesses of the locusts were like unto horses prepared for war' (Rev. ix.) = that the sensuous man has become a reasoner as if from the understanding of truth. . . 'Horses prepared for war' = ratiocinations; here, as if from the understanding of truth, because it is said that 'they were like them.' By 'horses' is signified understanding . . . and all understanding is of truth . . .

557<sup>3</sup>. 'Horses' (Jer. xlvi. 4) = the things which are of the understanding.

575. 'Thus I saw the horses in the vision, and them that sat upon them' (Rev. ix. 17) = falsifications of the Word by means of ratiocinations from fallacies. 'Horses' = the understanding of the Word; here, falsifications of it . . .

581<sup>11</sup>. 'A horse' = the understanding of truth. 650<sup>43</sup>.

617<sup>25</sup>. 'A horse' = the understanding of the Word.

654<sup>42</sup>. 'The horses of Egypt' = imaginary things which in themselves are dead, because they are fallacies. —<sup>43</sup>. —<sup>45</sup>.

—<sup>46</sup>. 'Horses' = the scientifics of the natural man.

—<sup>47</sup>. 'Horses' = false scientifics which are imaginary.

734<sup>11</sup>. 'Horse' (Deut. xx. 1) = falsities of the understanding and the reasonings thence.

—<sup>18</sup>. 'To ride on horses' = to trust in Own intelligence.

780<sup>8</sup>. Reasonings from the natural man are here signified by 'horses' (Hab. i. 8).

863<sup>8</sup>. 'Horse and rider' (Jer. li. 21) = ratiocinations from falsities against truths.

923. 'To the bridles of the horses' (Rev. xiv.) = even to dominion over the understanding.

—<sup>4</sup>. 'The horses' = ratiocinations from falsities.

1155. 'Horses and carriages' (Rev. xviii. 13) = worship from the truths and goods which are from a rational origin profaned. 'Horses' = intellectual things. —<sup>2</sup>.

1200<sup>3</sup>. (The horse included among the animals which appear in the World of Spirits.)

**De Verbo** 26. When the spiritual Angels utter the words horse and chariot . . .

**Docu.** 302. I. Horses by their smell turn their heads towards those who are rational in truths, but their tails towards those who reason from fallacies.

**Horseman.** See under **RIDE**.

**Horse-radish.** *Pepparotz.*

D. 6027<sup>19</sup>. Those who have not denied God, the Word of God, and the theology; but still have not reflected thereupon . . . like to eat horse-radish, strong.

**Hosea.** *Hoschea.*

L. 15<sup>6</sup>. In order to represent the state of the Church, Hosea the prophet was commanded . . .

S. 79<sup>7</sup>. As the Prophet Hosea, from the first chapter to the last, treats of the falsification of the Word, and of the destruction of the Church thereby; and as by 'whoredom' is signified the falsification of truth therein, that prophet was commanded to take a harlot to wife, and to beget sons (chap. i.) and also to marry an adulterous woman (chap. iii.) in order that he might represent that state of the Church.

**Hospital.** *Hospitalitium, Hospitale.*

Life 24. If he endows churches and hospitals . . .

T. 459<sup>8</sup>. My verdict is, that charity is to build hospitals . . . E. 933<sup>2</sup>.

D. 5308. On old women who are in hospitals . . . 5309. 5338.

**Hospitality.** *Hospitium.*

**Guest, To be a.** *Hospitari.*

A. 4205<sup>6</sup>. In truths is the guest-chamber of good.

4269. General notions precede, without which singulars have no lodging to enter into. In a lodging where there are mere shades they do not appear; and in a lodging where there are falsities, they are either rejected, suffocated, or perverted . . .

5497<sup>6</sup>. For in good all truths are received as guests.

5651<sup>2</sup>. Unless the Natural . . . becomes nothing, good . . . has no guest-chamber, but is dissipated.

W. 270. Evil cannot be received as a guest in Heaven.

D. Min. 4747<sup>9</sup>. Such are at first in a lodging of the vile . . . and the lodging was seen.

**Host.** See **ARMY**.

**Hostility.** *Hostilitas.*

**Hostile.** *Hostilis.*

A. 7047. Full of all violence and hostility against truth and good. Sig.

7437<sup>2</sup>. Then evils break out, either by arts, or by hostilities.

7926<sup>2</sup>. It is enmity, which continually breathes hostility and violence.

8875<sup>3</sup>. That the zeal or mercy of the Lord, when protecting the good, appears as hostility. Ill. —<sup>5</sup>.

H. 570. These evils are . . . enmity and hostility against those who do not favour self . . .

587<sup>4</sup>. They had been in the love of the world, and in

the derivative evils of various kinds, which are, enmity, hostility . . .

T. 405<sup>3</sup>. The evils with those who are in the love of dominating from the love of self are in general these . . . enmity against those who do not favour self, the consequent hostility . . .

E. 693<sup>3</sup>. When the Hells have been opened, there manifestly break out contempt, hostility and hatred with abuse against the Lord and against the holy things of Heaven and the Church . . .

### Hostile. *Infensus.*

A. 1683<sup>2</sup>. The Lord never wills to inflict evil on anyone, even if he were the worst and **most hostile** enemy of all.

P. 210<sup>2</sup>. So long as man keeps shut in that **most hostile** enemy of God and the Divine Providence, the love of self . . .

R. 603<sup>2</sup>. Therefore the dragon is described as the **most hostile** enemy against them . . .

M. 292. That there are infernal marriages between partners who interiorly are the **most hostile** enemies . . .

### Hot. *Calidus.*

#### Hot, To become. *Califeri.*

A. 4934<sup>e</sup>. What is hot was felt exhaling from that arm.

8739<sup>e</sup>. They are cold, and eagerly desire to become hot.

8740. The same, in order to become hot, seem to themselves to be sawing wood.

R. 202. 'Thou art neither cold nor hot' (Rev.iii.15) = that those who are such now deny that the Word is Divine and holy, and now acknowledge it. 203.

204. 'Therefore, because thou art lukewarm, and neither cold nor hot, it will come to pass that I shall vomit thee out of My mouth' (ver.16)=profanation, and consequent separation from the Lord.

T. 617. If he is hot he is like a torch lighted on a hearth . . .

D. 4719. As in the hot zones.

E. 231. 'Thou art neither cold nor hot'=that it is between Heaven and Hell, because devoid of charity. . . 'Hot'=to be in spiritual love.

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

D. Love xx. See HEAT=*calor.*

### Hour. *Hora.*

See HALF AN HOUR, and under TIME.

A. 3214. Continued for the time of an hour or two hours=*tempus horarium aut bihorium.*

3356<sup>o</sup>. Many hours then appear to him scarcely as one.

4171<sup>3</sup>. If he received faith at the last hour . . . 4925<sup>2</sup>.

4334. 'Of that day and hour knoweth no one' (Matt. xxiv.36)=the state of the Church then as to goods and

truths, that it will not appear to anyone . . . 'Hour'=the state in special.

6000<sup>2</sup>. 'Are there not twelve hours in the day?' (John xi.9). . . 'Twelve hours'=all states of truth. (=states of life. E.194<sup>3</sup>.)

7272<sup>2</sup>. Would be saved even at the last hour . . .

9582. The progression lasted two hours.

10734. These changes lasted about ten hours. 10736.

P. 49. Suppose thought to go on for ten or twelve hours . . .

298<sup>2</sup>. Spirits let into these alternate states two or three times within an hour.

R. 446. 'An hour, a day, a month, and a year' (Rev. ix.15)=continually and perpetually . . . E.571.

515. 'In that hour' (Rev.xi.13)=then . . .

741. 'One hour' (Rev.xvii.12)=for some time, and also somewhat.

769. 'In one hour' (Rev.xviii.10)=so suddenly.

785. 'One hour' (ver.16)=suddenly and plainly.

789. 'In one hour they are devastated' (ver.19)=that on account of the destruction of that religiosity, after this no one can buy their holy things.

M. 23. The worship of God (there) lasts about two hours.

24. They conversed for the half of an hour.

E. 194. 'Thou knowest not what hour I shall come upon thee' (Rev.iii.3)=ignorance of that time and state then. 'Hour'=the time when man will die, and also his state then.

—<sup>2</sup>. The reason 'hour'=state, is that all times in the Word . . . =the states of life. . . But as 'hour'=both time and state . . .

— . These 'hours' (Matt.xx.1-17), in the world, mean times, but in Heaven states of life; because in Heaven there are no hours . . .

—<sup>e</sup>. Man does not remain such as he is at the hour of death.

488. 'An hour' is often mentioned, and by it is signified duration greater or less . . . and when a number is added . . . there is signified the duration of the state; also the quality of the state according to the signification of the added number.

526<sup>o</sup>. 'Three hours' (Matt.xxvii.45)=full and altogether.

571. 'Hour'=state.

673. 'In that hour'=while that state lasts.

—<sup>e</sup>. 'Hour'=some duration of state, less or greater; thus time and state.

875. 'The hour of His judgment has come'. . . 'Hour'=state; here, the last state of the Church.

—<sup>2</sup>. The reason it is said 'the hour of judgment,' is that 'hour'=not only time, but also state . . .

911. 'The hour of reaping has come' (Rev.xiv.15)=the time to do this.

1070. By 'one hour' (of Power with the beast) is signified some part; thus that they should reign somewhat with the harlot.

[E.] 1136. 'In one hour thy judgment has come' . . . 'In one hour'=suddenly; here, all; thus . . . total. 'Hour' . . .=state . . . A number attached, by which is signified the successive duration of the time, =the quality of the state. Thus when it is said 'in one hour,' there is signified all things suddenly . . .

1164<sup>e</sup>. This does not last more than a few hours . . .

1168. 'To be devastated in one hour'=total destruction . . .

J. (Post.) 218. Many were examined who in the last hours when they had received the eucharist had believed themselves to be saved by that faith . . .

## House. *Domus.*

See COTTAGE and PALACE.

A. 318. A newly deceased person (who reflected that he no longer) had anything, as a house . . .

470. The Most Ancient Church was distinguished into houses, families, and nations. A house consisted of the husband and wife with their children, together with some from the family of those who served them. 1159<sup>3</sup>. 1238<sup>e</sup>. 1416<sup>e</sup>.

471. The reason they dwelt thus . . . distinguished only into houses, families, and nations, was that the Church might be thus preserved entire; that all the houses and families might be dependent on their parent, and so remain permanently in love and in true worship: besides also that each house had a peculiar genius distinct from every other . . . Therefore, to prevent confusion, and to insure an accurate distinction, it pleased the Lord that they should dwell thus. Thus the Church was a living representative of the Lord's Kingdom . . . For the same reason, also, it pleased the Lord that the Jewish Church should be distinguished into houses, families, and nations . . .

710. 'Enter thou and all thy house into the ark' (Gen.vii.1)=those things which are of the will. . . That 'a house'=the will, and the things of the will. III.

—<sup>e</sup>. 'The house of Jehovah'=the Church where love is the principal thing. 'The house of Judah'=the Celestial Church. 'The house of Israel'=the Spiritual Church. Because 'a house'=the Church, therefore the mind of the man of the Church, in which there are voluntary and intellectual things, or the things of charity and faith, is 'a house.'

1159<sup>2</sup>. Therefore, in the Word, the things of love and charity are expressed by houses,' and by 'families.'

1259. See NATION.

1261. As 'nations'=goods, so also did 'families' . . . in like manner 'houses,' because each family consisted of a number of houses.

1412. 'From thy father's house' (Gen.xii.1)=interior (corporeal and worldly things, which are) affections and scientifics.

1453<sup>2</sup>. See BETHEL.

1484. 'The woman was taken to the house of Pharaoh' (Gen.xii.15)=that they captivated the lower mind.

—<sup>e</sup>. 'A house'=the things which are with man, especially the things which are of his will; here, therefore, the things of the lower mind, or of the affection of knowing and learning.

1488. 'And his house' (ver.17)=the things he had gathered. 'A house,' here,=the scientifics which are gathered. To gather scientifics, and by means of them to build up the external man . . . is not unlike the building of a house. III.

—<sup>e</sup>. 'Houses' (Is.lxv.21)=where there are wisdom and intelligence, thus where there are Knowledges of good and truth.

—<sup>2</sup>. 'Houses,' in the contrary sense . . .=scientifics, through which, by means of ratiocination, come falsities. III.

—<sup>e</sup>. 'Houses' (Amos vi.11)=falsities and the derivative evils.

—<sup>3</sup>. Thus *passim* in the Word 'houses'=human minds, in which there must be intelligence and wisdom: here, 'the house of Pharaoh'=the scientifics by means of which there is intelligence, and thus wisdom. Like things are signified by 'the house' which Solomon built for Pharaoh's daughter.

—<sup>e</sup>. As 'house'=minds, in which are intelligence and wisdom, and in which are affections which are of the will, therefore the expression 'house' is of wide signification in the Word; but what it=in special, may appear from the things of which it is predicated. Man himself is also called 'a house.'

1708. 'Those born in his house' (Gen.xiv.14)=the same goods and also truths, which . . . have been acquired by His Own power. —<sup>e</sup>.

1795. The External Church is called 'the steward of the house,' when the Internal Church itself is 'the house,' and the Lord is the householder.

1799. 'A son of my house is my heir' (Gen.xv.3)=that there would be only an external in the Lord's Kingdom.

2048. 'He that is born in the house' (Gen.xvii.12)=the celestial. . . Those born in the house=those who are within the house. 'A house' in the Word,=what is celestial, because this is what is inmost; whence by 'the house of God' is signified, in the universal sense, the Kingdom of the Lord; in a sense less universal, the Church; and in particular the man himself in whom is the Kingdom or Church of the Lord. When a man is called 'a house,' there is signified the celestial of faith with him; when 'a temple,' there is signified the truth of faith with him. 2052. 2101. 2114.

2162<sup>3</sup>. Not knowing that by the house of God and the Temple was signified representative external worship.

2231. 'A house' (Gen.xviii.19)=all who are in goods. 2233, Ex.

2331. 'To the house of thy servant' (Gen.xix.2)=in the good of charity. 'A house'=celestial good, which is solely of love and charity. 2347.

2340. 'They came to his house' (ver.3)=confirmation in good. 'A house'=celestial good . . .

2347. 'They encompassed the house' (ver.4)=that they were against the good of charity.

2366. 'A house'=good, which is here called 'the shade of my beam.' Ex.

2379. 'They brought Lot to themselves into the house' (ver.10)=that the Lord protects those who are

in the good of charity. . . 'To be brought into the house'=into good; and they who are brought into good are brought into Heaven . . . and are thus safe from all infestation as to the soul. . .

2382. 'The men who were at the door of the house' (ver.11)=the rational and derivative doctrinal things by means of which force is inflicted on the good of charity. . . 'A house'=the good of charity.

2454<sup>2</sup>. 'To be upon the house' (Luke xvii.31)=to be in good. . . 'The vessels in the house'=the truths which are of good. —<sup>4</sup>.

2463. Domiciles of every kind, as houses, =goods.

2559. 'A house'=good; here (Gen.xx.13) the good of the delight from the appearances of scientific and rational things; for all delight appears as good.

2586. 'The house of Abimelech' (Gen.xx.18)=the good of the doctrine of faith.

2851<sup>7</sup>. 'Every house shall be shut' (Is.xxiv.10)=the human mind devoid of good.

3020. All things in man are like one house: that is, like one family.

3036. 'The house of my father' (Gen.xxiv.7)=the Maternal or the Hereditary from the mother, from which is the evil against which the Lord fought. . . By 'the house of my father' is signified the maternal Hereditary as to evil.

3111. 'Is there place in thy father's house for us to pass the night' (ver.23)=exploration concerning the good of charity. . . 'A house'=good. Refs.

3124. 'Jehovah hath led me to the house of the brethren of my lord' (ver.27)=to the good of truth. 'The house of the brethren' from which was Rebekah=the good from which is truth. . . (For) 'a house'=good.

3128. 'He told to the house of her mother according to these words' (ver.28)=to all natural good whatever to which enlightenment could reach. 'The house of her mother'=the good of the external man; that is, natural good. . .

—, The good with man is compared in the Word to 'a house'; and moreover the man who is in good is called 'the house of God.' But internal good is called 'the father's house'; good which is in the same degree, is called 'the house of the brethren'; and external good, which is the same as natural good, is called the 'house of a mother'. . .

3129. There are in the natural man as in the rational consanguinities and affinities of all the things which are there; hence it is that the mind both rational and natural is called 'a house' or 'family,' where there are parents, brothers, sisters, blood-relations, and relations by marriage in order.

3142. 'I have swept the house' (ver.31)=that all things are prepared and full of goods. . . 'A house'=good; and man himself, from the good in him, is called 'a house.' Refs. (Continued under SWEEP.)

3144. 'The man came to the house' (ver.32)=influx into the good there. . . 'A house'=good.

3154<sup>4</sup>. 'From my family and from my father's house' (ver. 40)=from the good and truth which are from the Divine there.

3384<sup>2</sup>. 'To dwell in the house of Jehovah' (Ps.xxiii. 6; xxvii.4)=to be and to live in the good of love; for this is 'the house of Jehovah.'

3391<sup>2</sup>. 'To ascend into the houses' (Joel ii.9)=to destroy the goods which are of the will.

—<sup>3</sup>. 'To build a house without justice, and the chambers without judgment' (Jer.xxii.13)=to construct a religiosity from non-good and non-truth.

3538. 'Which were with her in the house' (Gen.xxvii. 15)=which were from the Divine good through the Divine truth of the Divine Rational. . . 'House' here=the Divine good, because it is predicated of the Lord. The reason these things are signified by these words 'which were with her in the house,' is that by 'house' is signified the Rational both as to good and as to truth; or, what is the same, both as to the Voluntary. . . and as to the Intellectual. . . When the Rational acts from the Voluntary or good through the Intellectual or truth, then the rational mind is called one house. Hence also Heaven itself is called the house of God, because in Heaven there is nothing but good and truth; and the good acts through truth united or conjoined with itself. This is represented in marriages between husband and wife who constitute one house. . . For, when the house is one, then good is everything there; and truth, because it is of good, is also good.

3542<sup>3</sup>. 'To smite the head from the house of the iniquitous' (Hab.iii.13)=to destroy the principles of falsity.

3654<sup>2</sup>. 'House'=good. Refs.

3720. 'This is nothing but the house of God' (Gen. xxviii.17)=the Lord's Kingdom in the ultimate of order.

—, In many places in the Word there is mentioned 'the house of God,' and in the external sense. . . it= a building where there is holy worship; but in the internal sense it=the Church; and, in a more universal sense, Heaven; and, in the most universal sense, the Lord's Kingdom; in the supreme sense, the Lord Himself as to the Divine Human.

—, In the Word it is now said 'the house of God,' and now 'the Temple'; both have a like signification, but with this difference, that 'the house of God' is said where it treats of good; and 'the Temple' where of truth.

—, Hence it is evident that by 'the house of God' is signified the Lord's Celestial Church; and, in a more universal sense, the Heaven of the celestial Angels; in the most universal sense, the Lord's Celestial Kingdom; and in the supreme sense, the Lord as to Divine good.

—, The reason 'the house of God'=the Celestial which is of good. . . is that 'a house' in the Word=good; and because with the Most Ancients it was constructed of wood, for the reason that wood=good; (whereas the temple was constructed of stone).

—<sup>2</sup>. When I saw a wooden house, there at once came up the idea of good; and when I saw a stone house, there came up the idea of truth. . . Hence it is that when 'the house of God' is mentioned in the Word, there comes up with the Angels the idea of good, and of such good as is treated of in the series.

—<sup>3</sup>. The reason why by 'the house of God' is here

signified the Lord's Kingdom in the ultimate of order, is that Jacob is being treated of . . .

[A.] 3736. 'I shall return in peace to my father's house' (ver. 21) = even to perfect union. (For 'my father's house,' when predicated of the Lord, = the Divine Itself in which the Lord was from conception; and to return to that house, is to return to the Divine good itself which is called 'the Father.'

3809. 'He brought him to his house' (Gen. xxix. 13) = to conjunction. (For 'to bring to his house' is to bring to himself; for man himself in the internal sense is called 'a house'; and this from good, which, properly, is 'the house' (Refs.). Here, therefore, it means to bring to the good which is represented by Laban; on which account 'to bring to his house' here = conjunction.

3863<sup>r</sup>. The evils which are 'the house of rebellion' (Ezek. xii. 2).

3875<sup>s</sup>. 'To join themselves to the house of Jacob' (Is. xiv. 1) = to be in the good of charity, in which are they who are signified by 'the house of Jacob.'

3987. 'When shall I do also for my house?' (Gen. xxx. 30) = that now his own good will thence be made fruitful. 'A house' = good; here, 'my house' = the good which is signified by Jacob.

4097. 'Have we any longer a portion and inheritance in our father's house?' (Gen. xxxi. 14) = the first state of their separation from the good signified by Laban. . . 'Our father's house' = the good represented by Laban.

4145. 'In longing thou hast longed for the house of thy father' (ver. 30) = the longing for conjunction with the good Divine which inflows directly. 'The father's house,' here, that is, the house of Isaac and Abraham, = the good which inflows directly.

4390. '(Jacob) built himself a house' (Gen. xxxiii. 17) = the increasing of good from truth in that state. 'To build a house' = to instruct the external man in intelligence and wisdom; and as intelligence is of truth and wisdom of good, 'to build a house,' here = the increasing of good from truth.

4502. 'They took Dinah out of the house of Shechem, and went out' (Gen. xxxiv. 26) = that they took away the affection of truth . . . For by 'the house of Shechem' is signified the good of truth of another Church . . .

4503<sup>h</sup>. 'To pollute the house, and to fill the courts with the slain' (Ezek. ix. 7) = to profane goods and truths.

4512. 'Everything that was in the house' (ver. 29) = everything of the Church. 'A house' = the Church as to good; thus everything of the Church.

4520. 'I and my house' (ver. 30) = as to truth and good. . . 'House' = the Church as to good.

4592<sup>s</sup>. 'Jerusalem' = the Spiritual Church; and also 'the house of the vineyard,' or 'Beth Kerem' (Jer. vi. 1).

4744<sup>s</sup>. 'The house empty' (Matt. xii. 44) = the interiors of the man again replete with uncleanness, that is, with falsities from evil.

4835<sup>2</sup>. 'So shall it be done to the man who will not build up his brother's house; whence his name shall be called in Israel, the house of him that hath his shoe loosed' (Deut. xxv. 9, 10) . . . To be without children sig-

nified the deprivation of good and truth, thus that there was no longer a representative of the Church in that house.

4973. '(Joseph) was in the house of his lord the Egyptian' (Gen. xxxix. 2) = that he might be initiated in natural good. . . The reason 'to be in the house' = to be initiated, is that 'a house' = the mind in which is good; here, the natural mind; moreover, 'house' is predicated of good.

— Scientifics are the truths of the natural mind, which are said to be 'in their house,' when they are conjoined with good there; for good and truth constitute together one house, like husband and wife . . .

4980. 'Jehovah blessed the house of the Egyptian for Joseph's sake' (ver. 5) = that from the Divine it had the celestial Natural. . . 'The house of the Egyptian' = the good of the natural mind.

4981<sup>e</sup>. 'The house' = the good which is of life.

4982. 'In all that he had in the house and in the field' (id.) = in life and in doctrine. 'A house' = good; and as 'a house' = good, it also = life; for all good is of life.

— Elsewhere in the Word 'a house and field' are mentioned; and when it is treating of the celestial man, by 'a house' is signified celestial good, and by 'a field' spiritual good . . . But when of the spiritual man, by 'a house' is signified the Celestial which is with him, which is the good of charity towards the neighbour; and by 'a field,' the Spiritual with him, which is the truth of faith. III.

5023. 'Until her lord came to his house' (ver. 16) = that it might communicate with natural good. . . 'A house,' in the internal sense, = the natural mind; for the natural mind, and also the rational mind, is like a house; the husband therein is good; the wife is truth; the daughters and sons are the affections of good and truth . . . the maid-servants and men-servants are the pleasures and scientifics which minister and confirm . . .

—<sup>2</sup>. That man's natural mind and rational mind are called 'a house.' III.

— 'The house' (Luke xi. 24) = the natural mind, which is called 'a house empty and swept' when there are no goods and truths, which are the husband and wife; no affections of good and truth, which are the daughters and sons; nor such things as confirm, which are the maid-servants and men-servants. The man himself is 'the house,' because the rational and natural mind makes the man . . .

—<sup>3</sup>. Man's mind is also meant by 'a house' in Luke xi. 17; and in Mark iii. 25, 27. . . 'A house' = good by way of eminence.

5134. 'Bring me out of this house' (Gen. xl. 14) = deliverance from evils. . . 'A house' = good; and therefore, in the opposite sense, it = evil.

5135<sup>s</sup>. 'A house' = the natural mind, or man as to it. Refs.

—<sup>9</sup>. 'The houses into which they will ascend' (Joel ii. 9) = the goods they destroy.

5297. 'A house,' in the universal sense, = good; in the singular sense, man; and, in special, his mind as to the good and truth conjoined there. Refs. And a house with its chambers, its surrounding buildings, and courts, is a city in the least form.

5311. 'Thou shalt be over my **house**' (Gen.xli.40)=that the natural mind shall be subordinate and submissive thereto. 'A **house**'=the mind; here, the natural mind, because 'my **house**' is said by Pharaoh . . .

5353. '(God hath made me forget) all my father's **house**' (ver.51)=the removal of hereditary evils. . . For 'a **house**'=man; and, in fact, his mind either rational or natural; but in special the Voluntary there; consequently, the good or evil . . . and therefore 'the father's **house**,' here, =hereditary evils.

5462. 'Bring up provision for the famine of your **houses**' (Gen.xlii.19)=that meanwhile they had freedom to consult for themselves. . . 'Your **houses**'=the dwelling-places of the truths of each in special; thus the natural mind.

5550. 'The **house** of Jacob' (Is.xlvi.3)=the External Church; 'the **house** of Israel'=the Internal Church.

5640. 'He said to him who was over his **house**' (Gen.xliii.16)=to that which is of the External Church . . . when he who is in the **house**=the Internal Church.

5641. 'Bring the men to the **house**' (id.)=that the truths in the Natural should be introduced thither.

5645. 'And the man brought the men to the **house** of Joseph' (ver.17)=the first introduction into the good which is from the Celestial of the Spiritual. . . '**House**'=good; hence, also, '**house**'=the Church; for the Church is the Church from good.

5648. '(The men feared) because they were brought to the **house** of Joseph' (ver.18)=(a drawing back) because the truths of the Natural were adjoined and subjected to the Internal. . . By 'a **house**' is signified both the internal of man and also his external (Refs.); here the internal, because it is said 'the **house** of Joseph.'

5776. '(They entered) the **house** of Joseph' (Gen.xliv.14)=communication with the Internal. . . The reason 'to enter a **house**'=communication, is that by 'a **house**' is signified man himself, thus that which makes man, namely, his mind with truth and good; and therefore when it is said 'to enter the **house**,' it =to enter his mind, thus to have communication.

5941. 'Take your father and your **houses**, and come to me' (Gen.xlv.18)=the accession of spiritual good, and of the truths of the Church, to the scientifics of the Natural. . . The sons of Israel=the truths of the Church in the Natural, all things of which are 'their **houses**.'

6041. '(Joseph told) his father's **house**' (Gen.xlvi.31)=a perception of the goods there. '**House**'=good.

6106. 'Joseph sustained . . . all his father's **house** with bread' (Gen.xlvii.12)=that from the celestial Internal there was a continual influx of good into spiritual good and the truths of the Church in the Natural. . . 'All his father's **house**'=in one complex all that is of spiritual good, and that is from that good.

6159. 'For your food, and for those in your **houses**' (ver.24)=whence the good of truth in each and all things. . . 'Those who were in the **houses**'=each and all things of good from truth.

6487<sup>2</sup>. This was illustrated by the building of **houses** (the materials of which) are not brought together in the order in which the **house** is to be constructed . . . and

the Lord alone knows what sort of a **house** can thence be built.

6511. 'Joseph spoke to the **house** of Pharaoh' (Gen.l.4)=the influx of the Internal into the natural mind. . . '**House**'=the mind.

6524. 'The elders of his **house**' (ver.7)=the things which agreed with good. . . '**House**'=good.

6526. 'The whole **house** of Joseph' (ver.8)=the celestial things of the Spiritual.

6528. 'And the **house** of his father' (id.)=spiritual good. 'Israel'=spiritual good; hence his '**house**'=all those things in the complex which are of that good.

6581. 'He and his [father's] **house**' (ver.22)=from the Internal and its good. . . '**House**'=good.

6639. 'A man and his **house** came' (Ex.i.1)=as to truth and as to good. . . '**House**'=good.

6690. 'He made them **houses**' (ver.21)=that they were disposed into a heavenly form; namely, the scientific truths in the Natural. '**House**'=the natural mind; thus the things which are of that mind, which, here, because it is said of the midwives, =scientific truths in the Natural. Therefore, 'to make them **houses**'=to dispose them into order, and they are disposed into order when they are disposed into a heavenly form. Ex.

—<sup>2</sup>. Hence, the things which are of the mind, namely, goods and truths, were called **houses** by the ancients; the good reigning there the father; and the truth adjoined to that good the mother; and the derivations, sons, daughters, sons-in-law, daughters-in-law, and so on.

6716. 'There went a man of the **house** of Levi' (Ex.ii.1)=the origin of truth from good. . . 'To be of the **house**'=the origin.

6937. This is like one who is building a **house**: he first lays the foundation, but the foundation must be for the **house**, and the house for habitation . . . Habitation is the first and last end itself, and the house with the foundation is only a means to the end.

7341. 'Pharaoh looked back and came to his **house**' (Ex.vii.23)=thought and reflection from falsities. . . 'The **house** of Pharaoh'=falsity; for when Pharaoh represents falsity, his **house** also represents the same; therefore 'to come to his **house**'=falsities.

7353. 'They shall ascend and come into thy **house**, and into thy bedchamber' (Ex.viii.3)=that they shall fill the mind and that even to its interiors. '**House**'=the mind of man.

—<sup>c</sup>. The ancients compared the mind of man to a **house**, and the things which are within man to the chambers. Moreover, the human mind is such; for the things which are therein are distinguished scarcely otherwise than as a **house** into its chambers; the things which are in the midst are the inmost things therein; the things which are at the sides are the exteriors there; these are compared to the courts; and the things which are outside but which cohere with the interiors, to the porches.

7355. 'Into the **house** of thy servants and of thy people' (id.)=all things which are in the Natural. 'A

house'=the mind of man; and, as it is predicated of the Egyptians and of the servants of Pharaoh, it=the natural mind.

[A.] 7397. 'Houses' (ver.9)=the things which are of the natural mind. 'A house'=the natural mind; and therefore 'houses,' in the plural,=the things which are therein. 7407.

7441. When it is added, 'in the houses' (ver.21) it=also in the interiors of the natural mind.

7442. 'The houses of the Egyptians' (ver.21)=the interiors of the natural mind.

7448. 'The house of Pharaoh, the house of his servants, and all the land' (ver.24)=each and all things in the Natural; here, from each and all things, or from all sides . . .

7560. 'Which shall not be gathered to the house' (Ex.ix.19)=which is not reserved. . . For 'a house'=the interior natural mind, where good is with truth; it is also the rational mind, and thus the man himself. (Refs.) Hence, 'to be gathered to the house'=to be gathered within, and there stored up.

7563. 'He made his servants and his cattle flee to the houses' (ver.20)=that they are stored up and reserved in the interiors. . . 'Houses'=the things which are within man, where good and truth are stored up and reserved by the Lord.

7648. 'Thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians' (Ex.x.6)=that falsity will reign in each and all things in the Natural, from its interior to its extreme.

7833. 'For the house of his fathers, a small cattle for a house' (Ex.xii.3)=according to the special good of each. 'The house of his fathers'=the good of one family distinct from the good of another; for by 'the house of his father' is signified the man as to internal good. Ex.

7834. 'If the house be too little for a small cattle' (ver.4)=if the particular good be not sufficient for innocence. 'House'=the particular good.

7836. Such Societies (of Heaven) were represented by the houses of the fathers among the sons of Israel. This is the reason why the sons of Israel were distinguished not only into tribes, but also into families and houses . . .

7847. The posts and lintel have this signification, because by a house is signified man himself, or his mind . . .

—. To the Angels a house is the mind of man; the bed-chambers and rooms are the interiors of the mind; and the windows, doors, posts, and lintels, are the exteriors of the mind which introduce.

7848. 'Upon the houses' (ver.7)=the things which are of the will of good. 'A house'=man; and the mind of man; consequently that which is of the will; here, of the will of good. The reason why by 'a house' is also signified the will, is that by it is signified man, and man is man especially from his will: and besides, whether you say man, or his mind, it is the same thing . . .

7876. 'To you for a sign upon the houses where ye

are' (ver.13)=that it is a testification of the will of good. 'Houses'=the things which are of the will of good.

7887. 'In the first day ye shall make leaven to cease from your houses' (ver.15)=that nothing false whatever shall be in good. . . 'A house'=good. 7906.

7923. 'Ye shall not go forth, anyone, from the door of his house' (ver.22)=that they shall remain steadfast in good, which is not to be regarded from truth. 'A house'=good. . . 'To remain in the house' is to remain in good; but 'to go forth from the door of the house' is to go from good to truth; for good is within, but truth outside. Ex.

7929. 'He will not give to the destroyer to come to your houses' (ver.23)=that the falsity and evil which ate from the Hells shall not at all approach the will. . . . 'Houses'=the things which are of the will; for by 'a house' is signified man; hence also his mind; because man is man from the fact that he understands truth and wills good, which are of the mind; and as man is man especially from that part of the mind which is called the will, by 'a house' is signified the will. But which of these things is signified, is evident from the series of the things in the internal sense.

7939. 'In that he passed by the houses of Israel' (ver.27)=that damnation fled away from the goods in which they were held by the Lord. . . 'Houses'=goods. 7942.

7950. 'The captive who is in the house of the pit' (ver.29)=those who are in the last place . . .

7954. 'There was no house where there was not one dead' (ver.30)=there was no one who was not damned.

8003. 'In one house it shall be eaten' (ver.46)=concoctions of accorlant goods so as to make one good. (For) each house of the sons of Israel represented a Society of Heaven in particular . . . 8469, Refs.

8004. 'Thou shalt not bring forth out of the house any of the flesh abroad' (id.)=that this good shall not be commingled with the good of another. Ex.

8470. 'A tent'=a Society as to good. 'A tent,' here, has a like signification to a house; for when they were sojourning they were in tents.

8487. The concupiscences into which those in Heaven are let down when it is evening with them . . . are such as in some measure agree with heavenly good; for they are . . . the delights of magnificence as to the elegant things of house and dress . . .

8866. 'I have brought thee out of the land of Egypt out of the house of servants' (Ex.xx.2)=deliverance by Him from Hell. . . 'The house of servants'=spiritual captivity. Ex.

8875. 'The zeal of the house of Jehovah' (Ps.lxix.9)=love towards those who receive good and truth; for these are 'the house of Jehovah.'

8882. 'The house swept'=life contrary to truths.

8906. 'The houses into which they will ascend'=the Voluntary of man.

8910. 'Thou shalt not covet thy neighbour's house . . . '=that we are to guard against the love of self and of the world . . .



8912. By 'the house' is meant all good in general.

9125<sup>3</sup>. To dig through houses (Job xxiv. 16) = to secretly take away the good of another. —<sup>4</sup>. —<sup>5</sup>.

9150. 'By theft it is taken away from the man's house' (Ex.xxii.7)=the loss of these things from the memory. . . . 'A house'=where anything is stored up. Hence 'a house' has various significations; as the Church; the good therein; also man; and each of his minds, the natural and the rational; but here the memory, because therein as in their house are truths and scientifics. That 'a house'=various things. Refs.

9154. 'The lord of the house shall be brought to God' (ver.8)=scrutiny from good. . . Good is called 'a house' because truths and scientifics are in good as in their house.

9163<sup>9</sup>. 'The house of David' (Is.xxii.9)=the Church of the Lord.

9213<sup>5</sup>. They who (there) enter into the house of another, and converse together in one of the rooms, so communicate their thoughts to all who are there, that they know no otherwise than that they themselves are thinking those things from themselves; whereas if they stand out of doors, their thoughts are indeed perceived, but as from others, and not from themselves. This takes place there every day; and therefore those who are of one opinion . . . appear together in one house; and it is still more so if they appear in one room of the house; and when the same persons disagree they disappear from the eyes of those with whom they disagree.

—<sup>6</sup>. Hence it is evident what it is 'not to enter into the house, but to stand outside and take a pledge' (Deut.xxiv.10) . . .

9295<sup>6</sup>. 'No house, so that no one entereth' (Is.xxiii.1)=that there is no longer any good in which truth can be implanted.

9300. 'To bring into the house of God' (Ex.xxiii.19) =to bring to the Lord, that they may be holy. 'The house of God'=the Lord.

9325<sup>4</sup>. 'From the house of Jehovah'=from the Church and from Heaven. Refs.

9372<sup>4</sup>. 'The houses of kings' (Matt.xi.8)=the mansions where the Angels are; and, in the universal sense, Heaven; for 'houses' are said from good. Refs.

9539. 'For houses for the staves' (Ex.xxv.27) . . . It is said 'for houses,' because it treats of celestial good, and the power of its receptacle . . . By 'houses' also is signified that good in ultimates. That 'a house'=good. Refs.

9659<sup>5</sup>. It here treats of the new house (Ezek.xl.) by which is signified the Lord's New Church.

9927<sup>7</sup>. By the house or 'temple' there (Ezek.xlvi.) . . . is signified Heaven and the Church. 10235<sup>9</sup>.

10110<sup>3</sup>. Man may be compared to a house, in which there are a number of rooms, one of which leads into another. Those who are in truths solely as to the understanding are not in any room of the house, but only in the court; but in proportion as truth enters through the understanding into the will, it enters into the rooms and dwells in the house. Moreover, in the Word, man is compared to 'a house;' and the truth

which is of the understanding alone is compared to 'the court;' whereas the truth which has been made also of the will . . . is compared to an inhabited room, and to the bed-chamber itself.

10129<sup>7</sup>. 'The house of God'=the Celestial Kingdom; and, in the supreme sense, the Lord as to the good of love.

10161<sup>9</sup>. (In the Second Earth) they do not dwell in constructed houses, but in groves . . .

10184<sup>2</sup>. 'To go down to take anything out of the house'=return to a former state.

—<sup>6</sup>. To be upon the house, or 'upon the roof'=the state when the man is in good.

10185. All the representatives in nature relate to the human form . . . as a house; the highest part of which, which is called the roof, has a like signification to the head; the interiors which are below the highest, have a like signification to the breast and sides; and its foundation, to the feet and their soles. Ex.

10709. (In the Fourth Earth) when anyone is at church . . . they say that . . . he is far from his own house . . . by which they mean that he is with God . . . and in proportion as he is with God he is not with himself, or in his own house . . .

10813. They who have dwelt separated into houses and families (here) do the same (there). These Spirits had dwelt separated in their own Earth (the Sixth), house by house, family by family, and thus nation by nation . . .

10814. The dominion of love towards the neighbour exists among those who dwell separated into houses, families, and nations . . . (for) he who is the father of the nation has dominion; under him the fathers of families; and under these the fathers of each house . . . but all these have dominion from love . . .

—<sup>9</sup>. In the Heavens also they dwell distinguished into nations, families, and houses, although they dwell together in Societies; but according to spiritual affinities . . .

10835. (In the Sixth Earth) the houses are low, of wood, with a level roof, around which there is a border sloping downwards. In front dwell the husband and wife; the children in the contiguous chamber; and behind, the male and female servants. D.5513a<sup>15</sup>.

H. 29. The three Heavens . . . subsist together . . . as the highest part of a house, its middle, and its lowest.

50. Some Angels dwell solitary, as it were house by house, and family by family. 189.

186. The houses themselves (of the Angels) in general correspond to their good; the several things within the houses, to the various things of which their good consists; and the things outside the houses, to the truths which are from good; and also to perceptions . . .

—(y). That a house together with the things within it=the things with man which are of his mind, thus his interiors. Refs.

190. The houses in which the Angels dwell are not built like the houses (here), but are given them gratis by the Lord; to everyone according to his reception of

good and truth. They are also varied a little according to the changes of the states of their interiors.

[H.] 205. All in Heaven are consociated according to spiritual affinities . . . So in every house . . .

219. There is a like government in the least form in every house. Ex.

223°. The sacred buildings in the Celestial Kingdom are not called temples, but houses of God. They are devoid of magnificence.

479. Every Spirit is conveyed to that Society of Heaven where his love is; and when he comes thither he is . . . as if at home where he had been born.

489°. In the houses of (those who have loved Divine truths from interior affection) each thing is refulgent as with precious stones . . .

—<sup>5</sup>. The things which appear in the houses of (those who have ascribed all things to the Divine . . .) are as it were of diamonds, in which there are the like variegations of light. . . The walls of their houses are as it were crystalline . . . and in them appear as it were flowing forms representative of heavenly things . . .

N. 172°. By 'the house into which the unclean Spirit returned, because he found it empty and adorned for him,' is meant the man himself and his will, and that it is devoid of good.

W. 134. As the quarters are in an Angel . . . an Angel knows his own house, and his own dwelling, wherever he goes . . . The reason why a man does not know his house and dwelling from the quarter in himself, is that he thinks from space . . . Still, there is such a knowledge in birds and animals; for it is implanted in them to know their own houses and dwellings from themselves . . .

330. These three things are like a house; the body is like the foundation; the Rational is like the super-structed house; the Spiritual is like the things in the house; and conjunction with the Lord is like the dwelling in it.

408. That love or the will introduces wisdom or the understanding into all things of its house. Gen.art.

— . By the house of love or the will is meant the whole man as to all things which are of his mind . . . By the house is also meant the whole man as to all things which are of his body . . .

P. 203°. Providence . . . could only appear in the eyes of man like the scattered heaps . . . from which a house is to be built . . .

233°. Good and evil are distinguished and separated (in man) as a house is into interiors and exteriors.

338°. No one there can dwell in any house except his own. Everyone in a Society has his own house, which he finds prepared for him as soon as he enters the Society. He can be in companies with others outside his own house, but he cannot stay anywhere except in his own house.

R. 174°. 'The king's house' = the Church as to Divine truth.

484°. Then was seen a house full of holes . . . T.390.

611. An Examiner . . . tells them . . . to inquire whether there are any houses anywhere which they can

acknowledge as their own; for there is a new house for every novitiate Angel. If they find one, they report it, and remain there.

675°. When we sank down, the place . . . appeared . . . like a small city, in which everyone had his own house, but a vile one.

839°. Two houses there, in which were boys with their masters . . .

883°. The Angels who are in the closest relationship of affection dwell in one house. 937.

M. 5. (A spacious house there in which only talking is done.) Des.

—<sup>e</sup>. They fled away home. 6°.

6°. They desired to return to the domestic things of their houses.

10°. Two attendants led me home; and when I was at home, I appeared . . . like a man.

50. In Heaven no other married partners can be together in one house (than such as are interiorly united).

—<sup>2</sup>. In the Spiritual World . . . the appearances of spaces are according to the states of their life . . . Therefore no one there can stay anywhere except in his own house, which is provided and designated for him according to the quality of his love. If he stays anywhere else he pants for breath. And two cannot dwell together in the same house, unless they are similitudes . . . If they are external and not at the same time internal inclinations, the house or place itself separates, rejects, and drives them away . . .

76°. The houses of (those who had lived in the Silver Age) are of stone, because stones = natural Truths; and precious stones, spiritual Truths.

77°. All the houses of (those who had lived in the Copper Age) were of the woods of resinous trees, and their roofs were of beams . . . because wood = natural good . . .

78°. The houses (of those who had lived in the Iron Age) were constructed of bricks, with beams inserted and plastered over.

79°. The houses of (those who had lived in the Age of iron mixed with clay) were built of the charred branches of trees, and were stuck together with mud.

103°. They were carried to a spacious house which was seen in the confines of the east and the south . . . I entered, and on examining the house inside, I saw that it was square. Des.

137°. He brought me to houses where were married partners in the like flower of their age . . .

155a°. He led me through paradisiacal things to houses which were built of olive wood, with two pillars of cedar before the door.

161°. Whereby there is scarcity at home.

176. These offices . . . make one house. Ex.

268°. There was seen a house built of reeds, and thus full of chinks . . .

270°. We perceive these (three regions of the mind) like the dwelling-places in a house, one above another; and the ascent from one into another by degrees as by

stairs; and in each part as two chambers, the one for love, and the other for wisdom; and in front as it were a bedchamber, where love with its wisdom . . . consociate together in bed.

275. Such matrimony is loosed in the **house**. Ex.

285. They are for the sake of peace in the **house**. Ex.  
— Men need an asylum with their wives at **home**.

293. I went out of my **house** . . .

315. I saw boys, youths, and old men entering a **house** which was built of marble, and the foundation of which was of porphyry . . .

380°. I saw little **houses-domunculas**, in which were gymnasia . . .

411°. The wedding is celebrated in the Heaven of the youth, who presently follows his wife into her Heaven; or into her **house**, if they are in the same Society.

443. The delights of scortatory and of conjugal love illustrated by comparison with **houses**. Des.

T. 78°. All things presented to our eyes . . . are correspondences; as the **houses**, and the furniture in them . . .

147°. When they are . . . at **home** . . . they laugh at spiritual things.

152°. Like one who is building a **house**. Des.

296°. The human mind is like the three stories of a **house** . . . 395°, Ex.

325. 'Thou shalt not covet thy neighbour's **house**.' Gen.art.

326°. The '**house**' involves all the things which follow . . .

336°. A comparison made (as to what is first in time and first in end) in the building of a **house**.

406°. The foundation must be for the **house**; and the **house** for dwelling.

503°. They fled away, each to his own **house**.

504°. The other . . . accompanied me **home**.

533°. Therefore the will is the **house** itself in which the man dwells; and the understanding is the court through which he goes out and in.

592. Man thinks from the internal man . . . at **home** . . .

611. See CONCUPISCENCE.

796. A **house** was given to Luther there, like the one he had at Eisleben.

797°. A **house** was prepared for Melancthon, like the **house** in which he had stayed in the world. This is done for most newcomers . . . The furniture des.

D. 1579. (A dream of) a wooden **house**, with a roof, but without windows . . .

3309. On those who long to build **houses** . . .

3339°. There is a sphere of animals of knowing the quarters of the world . . . An animal . . . knows its own **home**.

3452. The **house** was shown, which was of a yellow colour . . .

3500. (The Dutch there) have suburban **houses**.

3502. By degrees they dwell in vile **houses**, and then in none.

4705a. The **houses** . . . are affections, which so appear in a visible form . . .

4716. A man knows what sort of a **house** he has . . . A Spirit in like manner; but when they are changed . . . they rarely reflect whence or when they came . . .

4921. (The interior of a **house** in Hell. Des.)

5036. The good (Swedes) . . . dwell for the most part in like **houses** to those in which they dwelt (here).

5174. When they see changes in their **houses** . . . (See CHANGE-*mutare*.)

5177. Spirits and Angels reflect little . . . upon their **houses** . . . upon other aspects within and without their **houses** . . .

5531. They who do not agree together do not see their **houses** . . . they vanish at once although they are there. The reason is that their minds are elsewhere . . . Hence there are many in a city who do not appear . . . likewise their **houses** . . .

5601. When they think and do anything, they are admonished by the external appearances both outside and within their **houses** . . . Des.

5714. When the robbers enter a city they are not admitted into any **house** . . . unless the **house** is such that those who are therein can no longer subsist there. Ex.

5791°. When they come to others they enter their **houses**, and stay there . . . Thus the possessors partly go out of their **houses**, and are partly driven out by these newcomers.

5991. How Spirits are explored . . . from their seats in a **house**.

— They dwell in the **houses** in like manner; for they go into that part of the **house** which corresponds.

6047. On the **houses** and rooms there. 6056.

E. 9°. 'To take her to his own **home**' (John xix.27) = that the Church will dwell where the good of charity is.

141°. Such a Church, as to doctrine, is 'the **house** of the harlot' (Jer.v.7).

175<sup>10</sup>. 'To occupy their **houses**' (Ezek.vii.24) = to occupy their minds.

179°. 'The **house** of God' = His Kingdom and Church.

193°. '**Houses**,' and '**windows**' = the things which are of a mind which receives.

204°. 'The **house** of God,' in the supreme sense, = the Lord as to Divine good.

206°. 'The **house** of the King' = the Church which is in truth from good from the Lord.

208. For a **house**, and all things of a **house**, correspond to man's interiors which are of his mind . . . 280°.

212°. Those who are in faith from charity are described by . . . 'the **house** built upon a rock' . . . But those who are in faith separated from charity . . . by those 'building a **house** upon the sand.'

[E.] 220<sup>7</sup>. In these places, by 'the house of Jehovah,' and 'the Father's house,' is meant Heaven.

—<sup>8</sup>. 'House' = the Church. Ill. 242<sup>19</sup>. 400<sup>12</sup>. 410<sup>8</sup>. 422<sup>15</sup>.

—<sup>10</sup>. 'House' = Heaven and the Church. 342<sup>7</sup>.

223<sup>5</sup>. 'House' = the goods of doctrine. —.

—<sup>19</sup>. 'Every city and house divided against itself shall not stand' (Matt. xii. 25). 'City' and 'house' = the truth and good of doctrine, which do not stand if they do not unanimously agree.

240<sup>4</sup>. 'House' = the whole man, and the things in him, thus which are of his understanding and will. Refs.

280<sup>7</sup>. 'The house of Israel,' and 'the house of Judah' (Jer. xxxi. 27) = the Church as to truth and as to good.

315<sup>8</sup>. 'Houses' = the interiors of man, thus the things which are of his love; here, that they are destroyed.

316<sup>11</sup>. 'The house of David' = the Lord's Church.

325<sup>10</sup>. 'My house shall be called a house of prayers' . . . By 'the house of the Lord,' is signified the Church.

363<sup>34</sup>. 'The house of God' (Hag. ii. 9) = the Church; 'the former house,' the Church which was before the Lord's Advent; and 'the latter house,' the Church which was after His Advent.

375<sup>10</sup>. 'Bethel' means 'the house of God;' and 'the house of God' = the Church as to good; and, in the supreme sense, the Lord as to His Divine Human.

376<sup>16</sup>. 'Houses' = the goods of the Church.

—<sup>22</sup>. 'The house of Judah' = the Lord's Celestial Church; and 'the house of Joseph,' the Lord's Spiritual Church . . .

386<sup>26</sup>. For they who are in truths are 'at home;' for 'the house' = the intellectual mind, into which nothing but truths are intronitted . . .

391<sup>8</sup>. 'The house of gracefulness' (Is. lx. 7) = His Divine Human as to Divine truth.

—<sup>11</sup>. 'The house of Jehovah God' = Heaven in the whole complex.

—<sup>16</sup>. 'The house of prayer,' or the temple, = Heaven where spiritual truths are; thus also spiritual truths such as are there.

405<sup>34</sup>. 'He who is upon the roof let him not descend into the house' = that he who is in genuine truths should remain in them; 'the house' = man as to all the interiors which are of his mind; and therefore 'the roof of the house' = the intelligence which is from genuine truths, thus also the genuine truths through which is intelligence.

409<sup>9</sup>. 'To remain in the house' = in Heaven.

422<sup>7</sup>. (All dwell in the houses there according to the quarters and the correspondence of their states of life therewith.)

—<sup>8</sup>. The house, or New Temple, = Heaven and the Church.

449<sup>7</sup>. 'The house of the vineyard' (Jer. vi. 1) = that Church itself.

453<sup>10</sup>. 'Houses' = goods.

—<sup>12</sup>. 'The house of David' = the Church as to the truths of doctrine.

—'. 'To number the houses of Jerusalem' (Is. xxii. 10) = to falsify the goods of truth.

—'. 'To destroy the houses to fortify the wall' = to destroy these goods in order to build up a doctrine in which are mere falsities.

458<sup>6</sup>. 'The house of Jehovah' = the Internal Church.

504<sup>25</sup>. 'The house of holiness' = the Celestial Church.

—<sup>31</sup>. 'In one house' = with one man.

519<sup>6</sup>. 'A great house' (Amos vi. 11) = a learned man; 'a little house' = an unlearned man.

532<sup>11</sup>. 'A house' = the Church in general, and with the man of the Church in particular.

536<sup>2</sup>. There are houses and rooms there; there are doors through which they enter; and there are locks and keys by which they are opened; and they each signify such things as are in man: the house itself corresponds to the interiors which are of his lower mind and mind; the rooms in like manner; the doors correspond to the communications which are between the interiors of the mind and lower mind; and the key corresponds to the admission and opening from one part into another . . .

540<sup>9</sup>. 'The house of Pharaoh' = the natural man as to the scientifics therein. —.

543<sup>6</sup>. 'House,' in the Word, = the interiors of man which are of his mind and lower mind; here, the things of the natural mind.

555<sup>9</sup>. 'House' = everything holy of the Church.

—<sup>16</sup>. 'The middle of the house' = the interiors which are spiritual.

—<sup>21</sup>. 'The house of Israel' = the perverted Church where are these falsities.

586<sup>6</sup>. 'House' = the mind or lower mind of man with the things which are therein.

587<sup>7</sup>. 'To dwell in a house' = the appearance of spiritual life thence.

600<sup>15</sup>. The Celestial Church is meant by 'the house of Jehovah.'

—<sup>21</sup>. The house or Temple represented Heaven and the Church.

601<sup>7</sup>. 'I will make them dwell upon their houses' (Hos. xi. 11) = life from the will of good and the understanding of truth. The human mind, which consists of these things, is meant by 'a house.'

—<sup>12</sup>. 'The born of the house' (Jer. ii. 14) = those who are in goods.

617<sup>12</sup>. 'To build houses and inhabit them' = to infill the interiors of the mind with the goods of Heaven and the Church, and thereby to enjoy heavenly life: 'a house' = the interiors of the mind.

—<sup>13</sup>. 'Houses full of every good' (Deut. vi. 11) = the interiors of the mind full of love and wisdom. 638<sup>14</sup>.

629<sup>5</sup>. 'The house of God' = the Church as to good; for . . . in ancient times the house of God was of wood . . .

630<sup>11</sup>. 'To be satisfied with the good of the house' = to be in wisdom from Divine good. . . 'The house of God' = Heaven and the Church as to Divine good.

638<sup>12</sup>. 'The house of God' = the Church. 650<sup>37</sup>.

—<sup>13</sup>. 'House' = the spiritual mind ; 'its sides' = all things in the natural man.

644<sup>24</sup>. 'The house into which they will rush' = man ; properly, his mind, which consists of the understanding or thought, and of the will or affection.

650<sup>66</sup>. 'House' = man himself as to the things' of his mind.

652<sup>7</sup>. 'House' = the good of the will, and thence of the life.

654<sup>22</sup>. 'To make to dwell upon their houses' = the interiors of the mind formed by means of truths from good. Thus they are safe . . .

—<sup>33</sup>. As every man of the Church is spiritual, rational, and natural, Solomon built three houses ; the house of God or the Temple for the Spiritual ; the house of the forest of Lebanon for the Rational . . . and the house of the daughter of Pharaoh for the Natural.

—<sup>61</sup>. 'Our house to foreigners' (Lam. v. 2) = the goods of the Church turned into evils.

659<sup>9</sup>. In the middle are they who are in the greatest light or wisdom ; in the boundaries are they who are in the least ; to the east and west are they who are in love ; to the south and north are they who are in intelligence. Such is the ordination in . . . every house . . .

675<sup>10</sup>. 'To sweep the house' = to run through the whole mind, and to examine each thing therein, in order to discover where the truth has hidden itself.

—<sup>11</sup>. 'Many houses which shall be for devastation' (Is. v. 9) = the men of the Church, in special, as to truths from good . . .

—<sup>14</sup>. 'House' = man as to good.

695<sup>12</sup>. 'The house of Jehovah' = the Church as to good.

701<sup>8</sup>. 'The house of David' = the Church.

709<sup>3</sup>. The External Church is signified by 'the house of Jacob ;' and the Internal Church by 'the house of Israel.'

734<sup>12</sup>. 'House' = the Church as to good.

781<sup>16</sup>. ['House' = goods.]

799. See TABERNACLE.

—<sup>6</sup>. 'The house of Jehovah' = the Church which is in the good of love to the Lord.

831<sup>2</sup>. Celestial spiritual Angels preach in the temples of the celestial Angels, which are called houses of God, and are of wood.

949<sup>3</sup>. In proportion as he shuns concupiscence for the houses of others, thus also the love and cupidities of possessing the goods of others, there enters from the Lord charity . . .

1029<sup>14</sup>. 'The house' = the mind of those who are such.

1058<sup>2</sup>. At home they laugh at them.

1145<sup>2</sup>. Therefore, with the Most Ancients . . . the temples were of wood, and were not called temples, but houses of God . . . Hence, too, the Angels of the Third Heaven dwell in houses of wood . . .

—<sup>3</sup>. 'The houses of desire which they shall overturn' (Ezek. xxvi. 12) = the things of the mind, thus of the understanding and will ; for there man dwells.

1146<sup>3</sup>. As man as to the things of his mind is signified

by 'a house,' therefore formerly houses were built of ivory (1 Kings xxii. 39), by which is signified man as to the Rational.

1159<sup>2</sup>. 'House' = the things of the mind.

J. (Post.) 12. The London there is not like London as to the houses. 268.

—<sup>2</sup>. The houses (there) are from a spiritual origin . . . they are not built . . . but rise up in a moment created by the Lord. Can. God iv. 12.

234<sup>9</sup>. His love (then) carries him as to his own home.

251. (In the cities of the Jews) the houses are varied continually, which arises from the fact that new Spirits are always coming and departing.

269. The houses (of the Londoners) are like those they had (here).

318. The houses (of Spirits) are like those of men ; and there are rooms and chambers, with courts, as in the world ; and within them are tables, seats, utensils, and various ornaments. In Heaven there are palaces . . . There are also marble houses, and some also of cerulean. The use of each chamber is known from the ornamentations therein.

323. The houses (are) formed in a moment, and in a moment are destroyed or dissipated.

—<sup>2</sup>. Spirits can be transferred into the houses through the walls . . .

D. Wis. xi. 5. Other general uses : as to . . . dispose the house prudently . . .

5 M. 3. I went away home.

4. At first he appears to himself to be in a like house . . .

5. Like things are given, according to the ideas of his mind, to those he possessed at home (here).

15. Heaven and the Church are together like one containing house. Ex.

Cor. 29. The natural and the spiritual minds are like two abodes of one house joined together by stairs . . .

### Householder. *Paterfamilias.*

See FATHER at A. 10814, and E. 9114.

A. 124. The Lord compares Himself to a 'householder' . . .

1795. The External Church is called 'the steward of the house' when the Internal Church is called the 'house,' and the Lord the householder.

3020. All things in man are circumstanced like one house, that is, like one family ; in that there is one who fills the office of householder, and those who fill the office of servants. The rational mind itself is that which disposes all things as the householder . . .

P. 215<sup>2</sup>. In the most ancient times . . . there was a head of the family who possessed this dignity.

E. 194<sup>2</sup>. Occurs.

426<sup>3</sup>. 'The man a householder who sowed good seed' = the Lord.

799. In the most ancient times there were very many shepherds, and the head of the family taught those who were descended from his house the precepts of charity . . . in tabernacles.

**Household stuff.** *Supellex.*

A. 5948. 'Your eye shall not spare upon your household stuff' (Gen. xlv. 20) = that instrumental things are not a matter of care. 'The household stuff,' or vessels = instrumental things. —<sup>2</sup>.

E. 3367. Occurs.

**Housetop.** See under Roof.**How.** *Quomodo.*

A. 2094. They who believe this simply have no need to know how it was done; for to know how it was done is merely in order that they may believe that it is so.

**However.** *Qualitercunque.*

A. 7272. However he had lived . . .

**However little.** *Quantillum.* H. 400<sup>e</sup>.**Howl.** *Ejulare.***Howling.** *Ejulus.*

A. 2240. When it treats of vastation and desolation, it is said that 'they howl and cry;' and it = that goods and truths are vastated.

5480. 'To howl, to cry, to weep over him' (Jer. xlviii. 31) = to pity and grieve.

F. 53. 'So that men cry, and every inhabitant of the land howls' (Jer. xlvii. 2) = a lack of all truth and good in the Church.

M. 2162. The two married partners then . . . began to wail.

E. 304<sup>27</sup>. Occurs. 315<sup>11</sup>. 376<sup>18</sup>. 406<sup>11</sup>.

406<sup>11</sup>. 'To howl' = grief on account of vastation. 435<sup>7</sup>. 514<sup>5</sup>. 539<sup>6</sup>. 543<sup>9</sup>. 637<sup>8</sup>. —<sup>16</sup>. 652<sup>21</sup>. 654<sup>38</sup>. 695<sup>24</sup>. 714<sup>20</sup>. 911<sup>13</sup>.

**Hul.** *Chul.* A. 1234.**Human.** *Humanus.***Humanity.** *Humanitas.*

See under DIVINE HUMAN, DIVINE MAN, GLORIFY, and MAN.

A. 32<sup>e</sup>. His Human is signified by 'the light' (Matt. xvii. 2); that is, wisdom from love.

41. Whatever is from the Lord . . . when presented to view, appears as what is human alive.

256. That he might unite the Divine celestial proprium to the human proprium, in His Human Essence.

352<sup>2</sup>. That the Lord is the First-born of all, as to the Human Essence. III.

414<sup>4</sup>. In the supreme sense, the Lord, as to His Human Essence, is 'the tent,' 'the tabernacle,' and 'the temple.'

816<sup>e</sup>. Thus they put off everything human . . .

1001<sup>2</sup>. 'Blood' . . . relatively to the Lord, = all His Human Essence; consequently, love itself . . . —<sup>3</sup>.

1121<sup>2</sup>. All laws, both human and Divine . . .

1414<sup>2</sup>. The Hereditary from the mother was the infirm human . . .

1426. By Abraham is represented the Lord as to His

human Essence . . . Afterwards, he represents the Lord as to both the Human and the Divine Essence, and is then called 'Abraham.'

1458. In order that as to the Human Essence also He might become the very light of Heaven . . .

1460. The exteriors with Him were human from Mary His mother . . .

1603. When these were removed, the internal man, or Jehovah, acted as one with the external, that is, with the Lord's Human Essence.

—<sup>2</sup>. After the Lord had purified the organics of the Human Essence, these also received life . . .

1607<sup>3</sup>. His Human Essence or external man, is what is called in Daniel 'the Son of Man;' and in Is. ix. 5.

—<sup>e</sup>. This was before His Human Essence was united to His Divine one.

1610<sup>2</sup>. For the Lord, as to the Human Essence, is called 'the seed of the woman;' and when the Lord's Human Essence is signified, by multiplication to what is immense, is meant the infinite Celestial and Spiritual.

1616<sup>5</sup>. Thus He became, at the same time, as to His Human Essence, innocence itself and love itself . . .

1635<sup>e</sup>. Human discourse falls in through the ear . . .

1675. 'Esau' or 'Edom' = the Lord as to His Human Essence . . .

—<sup>2</sup>. By Chedorlaomer is represented . . . the Lord's Human Essence as to good and truth in His childhood . . .

—<sup>3</sup>. So also Mount Scir, and Paran, represented the things of His Human Essence; namely, the celestial things of love. III.

—<sup>5</sup>. His Human Essence is called 'the Star which will arise out of Jacob . . .'

—<sup>6</sup>. The Lord's Human Essence is celestial love itself.

1707<sup>5</sup>. His interior man as to . . . truths was adjoined to the external man, and thus was Human; but this also . . . was made Divine . . .

1708<sup>e</sup>. For the Lord by degrees adjoined the Human Essence to the Divine one; and this by combats . . .

1729<sup>2</sup>. The Lord's Human Essence is what is called 'the Son of Man' . . .

1745<sup>2</sup>. In proportion as His Human Essence was united to His Divine one, He spoke with Jehovah as with Himself . . .

1755<sup>2</sup>. To want to exercise dominion is a certain human proprium different from the things which they receive from the Lord . . .

1793. It was Jehovah Himself . . . to whom the Human of the Lord became united . . .

1813. The Lord was not born justice as to the Human Essence . . .

1817. 'To inherit the Land' . . . is here predicated of His Human Essence . . .

1846<sup>2</sup>. Thus alone, even as to the Human Essence, He would endure the temptations with the faithful. Sig.

1865<sup>2</sup>. He became, even as to His Human Essence, Divine and celestial love itself . . .

1894. Without the Divine Celestial and Spiritual there is nothing human with man . . .

1914<sup>3</sup>. In proportion as the Lord united the human Essence to the Divine one, He thought from the Divine good itself, that is, from Jehovah.

1921<sup>e</sup>. Not so the Lord, who, as He advanced in age as to the Human Essence, did not recede (from the Father's likeness) . . .

1963. Which remains with the Lord were the acquisitions of celestial goods by which He united the Human Essence to the Divine one.

1985. It treats (in Gen. xvii.) of the union of the Lord's Divine Essence with the Human one, and of the Human one with the Divine one; and also of the conjunction of the Lord by means of the Human Essence with the human race.

1986. That Jehovah was manifested to the Lord in His Human. Tr.

— . Foretelling the union of the Divine with the Human, and of the Human with the Divine. Sig.

—<sup>2</sup>. The union of the Human Essence with the Divine one, that is, of truth with good, is foretold.

1990<sup>3</sup>. (Thus) the Infinite Esse, which is Jehovah, could never be manifested to man, except by means of the Human Essence . . . In order, therefore, that He might be present and conjoined with man . . . He assumed the Human Essence actually by birth . . .

—<sup>e</sup>. The rest of the arcana concerning the manifestation of Jehovah in the Human of the Lord, when He was in a state of humiliation, before He fully united the Human Essence to the Divine one . . . will be expounded.

1999<sup>2</sup>. He was then in the infirm human which was from the mother. But, in proportion as He put this off, and put on the Divine one, He was in . . . the state of His glorification . . .

—<sup>3</sup>. The Heaven itself nearest the Lord consists of these human internals . . . The whole human race is thus most present under the Lord's eyes.

—<sup>5</sup>. With this Internal the Lord united the Human Essence . . . His Human Essence also, by the union, was in like manner made Life . . .

—<sup>e</sup>. In proportion, therefore, as the Lord was in the human which He received hereditarily from the mother, He appeared distinct from Jehovah . . . But in proportion as He put off this human, the Lord was not distinct from Jehovah . . .

2009. That He would put off the human. Sig.

2015<sup>2</sup>. That the good of the Lord's Human Essence would increase to infinity. Sig.

2094. Some may suppose . . . (that it is enough) to know that the Lord's Human Essence was made Divine . . .

2106<sup>e</sup>. The Divine Itself . . . when united to the Human, is united to the Rational; for the human begins in the inmost of the Rational, and thence extends itself to the external of man.

2135. The state of the Lord's perception in the Human . . . before the perfect union of His Divine Essence with the Human one, and of the Human one with the Divine one. Sig. 2136.

—<sup>2</sup>. That the Lord's Human Rational would be made Divine. Sig.

2139. That human rational truth with the Lord would not perceive this, thus would not believe. Sig.

2157. The Lord's humiliation in the human. Sig.

2159<sup>3</sup>. The human is relatively a mere servant. Ill.

—<sup>4</sup>. 'Elect' . . . (and) 'angel' are also predicated of the Lord when He was in the human.

—<sup>e</sup>. In the whole (of Is. liii.) it treats of the state of the Lord's humiliation; and that He was then in the infirm human is also said . . .

2166. That the Divine perception would approach more nearly to the perception of the human, which was then with the Lord. Tr. 2171, Ex.

2171. Perception inflows into the Angels from the Supreme . . . Divine of the Lord through His Human Essence.

—<sup>2</sup>. When He was in the Human it was thus made known to Him, that in Him would be united the Divine Itself, the Divine Human, and the preceding Holy; then, how His Rational would be made Divine; and, lastly, the quality of the human race, and that through . . . the union of the Human Essence with the Divine one in Him it would be saved. Tr.

2194. The human with every man begins in the inmost of his Rational; so also the Human of the Lord. That which was above it was Jehovah Himself.

—<sup>e</sup>. As the human begins in the inmost of the Rational, and the Lord made all the human with Himself Divine, He first made the Rational itself Divine from its inmost . . .

2196. Near the good in which the Rational then was, and separated from it in proportion to what was human therein. Sig. and Ex.

2198. 'Abraham and Sarah old' = the human with the Lord, that it was to be put off.

2204. That the affection of truth wondered that the rational good to which truth was adjoined should put off what was human. Sig. and Ex.

2207. That the Lord perceived that there was still what was human in His Rational. Sig.

2215. That human [rational] truth wanted to excuse itself. Sig.

2216. So long as there is such [an] affection in the Rational as expresses itself in laughter, so long there is something corporeal and worldly, thus merely human . . .

—<sup>2</sup>. The state of the human Rational with the Lord is described by Sarah laughing . . . Not that the Lord laughed, but that He perceived from the Divine . . . how much of what was human there still was therein, which He had to expel.

2236. That therefore the Human Essence must be adjoined to the Divine one. Sig.

2247. The thought of the Lord from the human . . . 'Abraham,' in this chapter = the Lord as to the human. 2264.

2265. The humiliation of the human. Sig. and Ex.

2279. The humiliation of the human before the Divine. Sig.

[A.] 2287<sup>2</sup>. Abraham in this chapter represents the Lord in the **human** state. 2288.

2316. That the good are saved by means of the **Human** of the Lord made Divine. Tr. 2321. 2457.

2363<sup>3</sup>. These evils . . . are diabolical forms, in which there is nothing **human**.

2500<sup>2</sup>. Even to the perfect union of His **Human** with His Divine.

—<sup>e</sup>. Having to progress like a man according to Divine order, He successively introduced Himself, that thus He might unite His **Human** to the Divine, and might make it Divine; and this by His Own power.

2511<sup>2</sup>. The Lord . . . had to put off whatever was **human**, into which He was born, and which He derived from the mother, in order that He might put on the Divine; thus also He had to put off this **human** thing . . .

2514. The reason the Lord's first perception is called obscure, is that it was in the **human**, which He had to put off . . . The Perceptive of the Lord, although from the Divine, still was in the **human**, which is such that it does not receive light itself at once, but successively, as the shades therein are dispelled.

2520<sup>2</sup>. This love directed the Lord's thoughts while He was still in the maternal **human** . . .

—<sup>3</sup>. If the Rational were consulted, it would say that the Divine Itself can be in the **human** of anyone.

—<sup>5</sup>. As the **human** Rational is such . . .

2523. How He successively put off the **human**, and put on the Divine.

—<sup>2</sup>. The Lord's life was a continual progression of the **Human** to the Divine, even to absolute union . . . For, that He might fight with the Hells . . . He had to do it from the **human** . . . therefore it pleased Him to put on the **human** like another man . . .

2529. Because in the affection of truth . . . there was something of what was **human**: for truth was insinuated into the Lord also through the **human** of His nativity; but good from the Divine alone . . .

2538<sup>2</sup>. In proportion to the **human** there is—that is, in proportion to the Sensuous, Scientific, and Rational there is—from which it is believed that it is so, in the same proportion there is no doctrine . . .

2540<sup>2</sup>. How He put off the **human** Rational, and made it Divine from His Own power . . .

2551. The Angels are in their . . . blessed and happy things when they are thinking about the Lord, His Divine and His **Human**, and of how the latter was made Divine . . .

—<sup>2</sup>. At the same time they are being instructed and perfected, in this especially, how the Lord by degrees, as He grew up, made Divine by His Own power the **human** into which He was born; thus, how by means of knowledges and Knowledges, which He revealed to Himself, He perfected His Rational . . .

2554. Without the **Human** of the Lord made Divine there is never any conjunction . . .

2559<sup>e</sup>. As the first scientifics and derivative rationals with the Lord were **human** . . . they are represented by Abraham's first state.

2569<sup>2</sup>. The Lord, when in Him the **Human** was united to the Divine and the Divine to the **Human**, had omniscience not only of Divine celestial and spiritual things, but also of infracelestial and infraspirtual ones, that is, of rational and natural things . . .

2574<sup>2</sup>. How the Lord by degrees cast out the **human** which was from the mother . . . and how by His Own power He made the **Human** Divine. Sig.

—<sup>3</sup>. As there are Angels, who, when men, had taken up an idea concerning the **Human** of the Lord as of the **human** with another man . . . such things are dispelled by means of the internal sense . . .

2576<sup>2</sup>. 'Garments' and 'raiment' = the **Human** of the Lord, which by means of the combats of temptations and victories He made Divine by His Own power . . .

—<sup>19</sup>.

2580<sup>2</sup>. But in proportion to the maternal **human** He was another (than Jehovah).

2613. On **human** rational things adjoined to the doctrine of faith, which in itself is Divine. Tr.

2624. When the days were completed for the putting off of the **human**. Sig. 2625<sup>4</sup>, Ex.

2625<sup>4</sup>. That the **human** begins in the inmost of the Rational; and that the Lord successively progressed to the union of the **Human** Essence with the Divine one, and of the Divine one with the **Human** one . . . and this till at last He had expelled all the maternal **human**; and that thus He made His **Human** Divine as to the Rational. Refs.

2647. '(Isaac) weaned' = the separation of the merely **human** Rational. Tr.

2649<sup>2</sup>. As what now follows treats of the separation of the former **human**, which the Lord had from the mother, and at last of its full putting off; it is to be known, that the Lord successively and continually, even to the last of life . . . separated from Himself and put off that which was merely **human**, namely, what He had derived from the mother, until at last He was no longer her son, but the Son of God, both as to conception and as to birth . . . Sig.

—<sup>4</sup>. The putting off of the maternal **human** is not apprehended by those who have merely corporeal ideas about the Lord's **Human**, and think of it as of the **human** of another man . . . They do not know that such as the life is such is the man, and that the Divine Esse of life or Jehovah . . . came forth—*exstiterit*—in His **Human** by the union.

2652. 'The son of Hagar the Egyptian' = in the merely **human** Rational.

—<sup>e</sup>. That the . . . merely **human** Rational with the Lord was conceived from the Divine Celestial as a Father, and born from the affection of knowledges as a mother. Refs.

2657<sup>e</sup>. The Lord completely exterminated His first Rational . . . for the merely **human** and the Divine cannot be together . . .

2658. That the merely **human** Rational could not have a common life with the Divine Rational itself, neither as to truth nor as to good. Sig.

—<sup>2</sup>. For the mere **human** is an organ of life, and thus has not life in itself. The Lord's **Human** when



made Divine was no longer an organ of life, or a recipient of life, but was life itself, such as is that of Jehovah Himself: it first had this from its conception itself from Jehovah. III.

— From this it is evident that when the Lord became Jehovah also as to the **Human**, that . . . which was merely **human** was banished.

2719. These rational things are appearances, not from a Divine origin, but from a **human** one, which are adjoined . . . because without them the Spiritual Church would not comprehend doctrine . . . 2720<sup>2</sup>. —<sup>e</sup>, Sig.

2767. By temptations the Lord made Divine His **Human**, thus the Rational in which the **human** begins, chastising and expelling all in the Rational that was merely **human**, or the maternal **human**.

2773. It treats of the Lord, who alone as to all the **Human** is God, or made Divine.

2774. 'Isaac' = . . . the Divine marriage as to the Lord's **Human**.

2776<sup>3</sup>. (Thus) the human race could not have been saved unless the Lord had assumed the **Human**, and glorified it.

2782<sup>e</sup>. That the prior or merely **human** Rational should serve the Divine Rational. Sig.

2795<sup>2</sup>. But He could be tempted as to the **human**. This is why . . . He adjoined to Himself the prior **human**, namely, its Rational and Natural . . . and afterwards separated Himself from these things . . . but still retained such as He could be tempted through . . .

—<sup>e</sup>. Hence it is evident why the Lord . . . put on the **human** state itself with its infirmity.

2798<sup>2</sup>. Hence it is evident that the Lord by His Own power made the **Human** Divine in Himself . . .

2818. Even until whatever was from the mere **human** was dead. Sig. and Ex.

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

2856. That the Lord separated from Himself the merely **human** Rational when He underwent the most grievous temptations . . . and that after the temptations He again conjoined Himself with that Rational. Sig. and Refs.

2921<sup>6</sup>. The Lord was not made Jehovah as to the **Human**, until He had in every way united the Divine Essence to the **Human** one, and the **Human** one to the Divine one. Refs.

3016. 'Abraham old . . . ' = when the state was at hand that the Lord's **Human** should become Divine.

—<sup>2</sup>. That men successively put off what is **human**, and put on what is heavenly . . . Sig.

3017<sup>2</sup>. His Divine Rational . . . was now disposed into such Divine order, that Divine truths from the **Human** itself could be conjoined with it. Sig.

3030<sup>4</sup>. Otherwise He could have assumed the **Human** without nativity, as He frequently did in ancient times when He appeared to men.

3038. The Divine truth in the Lord's **Human**. Sig.

3065. The state of the conjunction of Truth Divine in the **Human**. Sig.

3074. This was done by an influx of Divine love into the **Human** . . .

3094<sup>e</sup>. As the light of Heaven is from the Lord's Divine good through the Divine truth in His **Human**, it penetrates to . . . the spiritual also . . .

3108<sup>2</sup>. Truth . . . then passes into the rational or internal man, and puts on the man himself and makes his **human**, that is, his quality as to the **human**.

3122<sup>3</sup>. 'Abraham,' here, = the internal man as to the **Human**.

3175<sup>2</sup>. For man's **human** is interior, namely, in his Rational. . . The good which man has above animals is to love God and the neighbour; all **human** good is thence.

3194<sup>e</sup>. To which He conjoined Divine truth from the **Human**.

3211. The Divine marriage itself which is in the Lord is the union of the Divine Essence with the **Human** one, and of the **Human** one with the Divine one.

3212<sup>2</sup>. He is Divine even as to the **Human**.

3251<sup>e</sup>. It was the Divine **Human** from eternity from which existed and to which He reduced the **Human** born in time: this is the representation of the Lord by Abraham.

3293. For the Natural to be **human** it must consist of both (good and truth) . . .

3318<sup>e</sup>. Until nothing whatever remained of the **human** which He derived from the mother.

3322<sup>2</sup>. It treats of the conjunction of good and truth in the Lord's **Human**.

—<sup>3</sup>. His **Human** Essence is called 'the Star out of Jacob, and the Sceptre from Israel.'

3381. To unite the Divine Essence to the **Human** one by temptations. Sig.

3387<sup>2</sup>. Where there are no truths . . . there is no rational or **human** good.

3405. The Lord was in the appearances of truth when He was in the maternal **human**; but as He put off that **human**, He also put off the appearances, and put on the Infinite and Eternal Divine Itself. Tr.

3419. 'Abraham his father' represented the Divine Itself of the Lord before He adjoined the **Human** to Himself. —.

—<sup>3</sup>. From these doctrinals the Ancients knew that the Lord . . . would make the **Human** in Himself Divine.

3428. So long as the **Human** was not glorified, the appearing of Jehovah was Divine perception, or perception from the Divine . . .

3488<sup>4</sup>. The Lord's **Human** itself is what excites enmity . . .

3599<sup>2</sup>. The Natural of the Lord's infancy was Divine from the Father, but **human** from the mother . . . (See ESAU here.)

—<sup>e</sup>. Such things are in the shade of the **human** understanding.

3704. As the Rational is that in which the **human** begins, and thus is that from which and through which is the **human** . . .

[A. 3704]<sup>6</sup>. This is not **human**.

3736. By 'He came forth from the Father' is signified that the Divine Itself assumed the **Human**. . . By 'He went to the Father again' is signified that He united the **Human** Essence to the Divine Essence. —<sup>e</sup>, III.

3737. The **Human** itself . . . consists of the Rational—which is the same as the internal man—and of the Natural—which is the same as the external man—and also of the body.

— . As the Lord came into the world in order to make Divine the whole **Human** in Himself . . . therefore here . . . there is signified the union of the Lord's **Human** with His Divine ; and that as to the Divine Natural also He must be Jehovah by the union of the Divine Essence with the **Human** one, and of the **Human** one with the Divine one. There is not meant a union such as that of two who are distinct from each other, and are conjoined merely by love . . . but it is a real union into one, so that they are not two, but one . . . and as they are one, the whole **Human** of the Lord is the Divine Esse or Jehovah. Refs.

3938<sup>2</sup>. The Lord's Esse or Jehovah can never be communicated to anyone, but only to the Lord's **Human**. This has been made the Divine Esse, that is, Jehovah.

3982<sup>2</sup>. The internal sense is adapted to angelic intelligence, while the external sense is adapted to **human** intelligence.

3994<sup>6</sup>. The Passover signified the glorification of the Lord, that is, the putting on of the Divine as to the **Human**.

4026. For Divine goods and truths are completely separated from those goods and truths which derive anything from what is **human** . . .

4041. The heavenly form . . . completely surpasses all **human** intelligence . . .

—<sup>2</sup>. The forms of the circumvolutions which appear in **human** brains.

4054<sup>2</sup>. Scarcely anything of what is **human**, as to apprehension, is left in them.

4075. When the Lord made the **Human** in Himself Divine, He also had Societies of Spirits and Angels around Him ; for He willed that all things should be done according to order . . .

—<sup>3</sup>. Neither could they be saved, unless the Lord's **Human** also was made Divine, upon which they could look.

4108. To conjoin with the Divine good of the Rational, in order that the **Human** might become Divine. Sig.

—<sup>2</sup>. The Rational is of the internal man, and the Natural of the external, and their conjunction makes the **human** ; and such a **human** as is the conjunction ; and there is conjunction when they act as one ; and they act as one when the Natural ministers to and serves the Rational.

4180<sup>7</sup>. The quality of angelic wisdom above **human** wisdom.

4190<sup>2</sup>. Christians . . . know the Lord, and yet do not believe Him Divine as to the **Human** ; nay, neither do they acknowledge Him except as a common man as to

His other Essence, which they call the **Human** nature ; and therefore, when they are left to their own thoughts, they do not even adore Him . . .

4237<sup>2</sup>. The quality of this state cannot be described, because the Divine states which the Lord had when He made the **Human** in Himself Divine, do not fall into any **human** apprehension, and not even into any angelic one . . .

4559. For when the Lord made His **Human** Divine, He first made it holy. There is this difference between making Divine and making holy, that what is Divine is Jehovah Himself, but what is holy is from Jehovah ; the former is the Divine Esse ; the latter is what comes forth—*exists*—thence. When the Lord had glorified Himself, He made His **Human** also the Divine Esse . . . but before this, He made His **Human** holy. Such was the process of the glorification of the Lord's **Human**. Tr.

4571. Hence His perception was from the Divine, but was according to the state of the reception by the **Human** ; because He successively made the **Human** in Himself Divine.

4577. As to His **Human** before He was glorified, the Lord was Divine truth . . . But after He was glorified as to His **Human**, He became Divine good . . .

4582<sup>2</sup>. Such, also, was the progression with the Lord in making His **Human** Divine.

4585<sup>2</sup>. For when the Lord made His **Human** Divine, He progressed in a like order to that in which He makes man new by regeneration ; namely, from what is external to interior things ; thus from the truth which is in the ultimate of order to the good which is interior and is called spiritual good ; and thence to celestial good.

4593<sup>2</sup>. The Hereditary was the **human** affection of interior truth which the Divine affection expelled. . . In the **human** affection which is from the mother is the Hereditary in which is evil . . .

4594<sup>2</sup>. The reason the Lord was born a spiritual celestial Man, was that He might be able to make His **Human** Divine ; and this according to order from the lowest degree to the highest ; and might thus dispose into order all things in the Heavens and in the Hells ; for the Spiritual Celestial is intermediate between the natural . . . and the rational man . . .

4641<sup>2</sup>. He expelled this ; and afterwards conjoined with the Divine good which He had from birth this **Human** which He had made new in Himself. . . And thus He made the **Human** in Himself all Divine.

4644<sup>2</sup>. The derivations of the Divine good into which the Lord was born are what came forth in His **Human**, when He made it Divine ; and by these He glorified it.

4670<sup>2</sup>. The remains in the Lord were Divine and His own, by means of which He united the **Human** Essence to the Divine one.

4687<sup>2</sup>. Therefore they had from revelation, that One would be born who would make the **Human** in Himself Divine, and thus would become the Infinite Existing itself such as there had been before ; and at last one with the Infinite Esse such as also there had been before.

—<sup>3</sup>. 'The Word' = the Divine truth, which in its essence is the Infinite Existing from the Infinite Esse, and is the Lord Himself as to His **Human** . . .

—<sup>6</sup>. For He conjoined the **Human** with the Divine ; which He did by this, that He made the **Human** in Himself Divine too.

4717. These are said to fall from the general truth of the Church, who acknowledged the Lord, but not His **Human** as Divine. Sig.

4724<sup>4</sup>. They who fight for faith alone, and do not live the life of faith, believe the **Human** of the Lord to be purely human, not unlike the human of another man : hence, too, many of them deny the Divine of the Lord . . .

4727. He who knows only a little about Power in Heaven and on earth, and about judgment, may know that they are nothing, unless He is Divine also as to the **Human**.

—<sup>2</sup>. He who had Jehovah Himself for a soul . . . could not have any other **Human**, when it was glorified. . . . How greatly (therefore) do they err, who make the Lord's **Human**, after it was glorified, like the human of a man ; when yet it is Divine ; and from His Divine **Human** proceed all the wisdom, intelligence, and light in Heaven : whatever proceeds from it is holy . . .

4730. By 'dreams' are signified preachings about Divine truth, especially that the Lord's **Human** is Divine, which, in their opinion, are false.

4731. Because the Church which begins from faith would cease to be a Church, unless this Divine truth remained in it, that the **Human** of the Lord is Divine ; for this is the supreme or inmost truth of the Church. Sig.

—<sup>2</sup>. This supreme or inmost truth, that the **Human** of the Lord is Divine, is denied by those in the Church who are in faith alone ; but as they know from the Word that the Lord has what is Divine, and do not understand how His **Human** can be Divine, they attribute both to the Lord, by distinguishing between His Divine and His human nature. But they who are in the life of faith . . . adore the Lord as their God and Saviour ; and, when they are in adoration, they think about the Divine of the Lord, not separating it from the **Human** ; thus at heart they acknowledge that everything in the Lord is Divine. But when they are thinking from doctrine, as they too cannot comprehend how His **Human** can be Divine, they speak from what is doctrinal.

4733<sup>2</sup>. Lest, therefore, men . . . should worship wood and stones, or any deceased man . . . and not God Himself, because they were not able in any manner to perceive Him ; and lest everything of the Church should thus perish, and with the Church the human race, the Divine Itself willed to assume the **Human**, and to make it Divine. Therefore let the learned beware of thinking about the Lord's **Human**, and not at the same time believing it to be Divine ; otherwise, they . . . at last believe nothing.

4766. The Church is not where the heavenly Joseph is not ; that is, the Lord as to Divine truth ; in special, the Divine truth that the **Human** of the Lord is Divine, and that charity is essential to the Church . . .

—<sup>2</sup>. If this Divine truth is not received, that the **Human** of the Lord is Divine, it necessarily follows that there is a Trine which is to be adored, but not a One ; and also that half of the Lord is to be adored ; namely, His Divine, but not His **Human** ; for who adores what is not Divine? . . .

4797<sup>2</sup>. It was given to know how much of infancy he had retained in this age, and that this was his human itself ; for with an infant there is innocence in the external form ; and innocence is the human itself ; for into it as into a plane inflow love and charity from the Lord.

4963<sup>2</sup>. The Lord as to His **Human** had an External and an Internal, because it pleased Him to be born as another man. The External or His external man is represented by Jacob and afterwards by Israel ; and His internal man is represented by Joseph . . .

4971. The internal man in His **Human** is here treated of . . . For the Divine was in His **Human**, because He was conceived from Jehovah.

5005. How He glorified . . . His Internal **Human**, is here treated of.

— . That the Lord made His **Human** Divine by His Own power, thus without the help of anyone, may be evident from the fact, that, being conceived from Jehovah, the Divine was in Him, and thus the Divine was His ; and therefore when He was in the world, and made the **Human** in Himself Divine, He did it from His own Divine, or from His own self. Sig.

5041<sup>2</sup>. The very esse of a man . . . is from his father ; and the clothings . . . are from his mother : therefore the Lord's Esse . . . was Divine . . . and the clothings . . . constituted the human which He took from the mother by birth. This human was such that it could be tempted ; for it was defiled with hereditary evil from the mother ; but as the inmost was Divine, it was able by its Own power to expel that hereditary evil from the mother, which was done successively by means of temptations, and finally by the last one which was that of the cross : He then fully glorified His **Human** ; that is, made it Divine.

5042. This Divine love . . . inflowed into everything He did from the human taken from the mother, and directed it to ends . . . And as the Lord, from the Divine Itself in Himself, saw His **Human**, of what quality it was, namely, that from the Hereditary it was in evil, it is said that 'Jehovah inclined mercy to him' . . .

5110<sup>3</sup>. This Divine . . . in Heaven is the Lord from eternity. The Lord also took up the same when He glorified . . . the **Human** in Himself, which is also manifestly evident from the form in which He appeared . . . when transfigured ; and also in which He sometimes appeared to the prophets . . .

5113<sup>11</sup>. 'The vine out of Egypt' = the Lord : the glorification of His **Human** is described by it and its shoots.

5249<sup>2</sup>. The celestial Angels . . . are in the perception of the inmost joy, when they are in thought about . . . the salvation of the human race by the Lord's having made the **Human** in Himself Divine ; and in order that the Angels might be kept in this most heavenly joy, and

at the same time in wisdom, this Divine process has been fully described in the internal sense . . .

[A.] 5302<sup>2</sup>. By means of these faculties he destroys the human in Himself . . .

5307<sup>2</sup>. What Joseph represents is called the Celestial of the Spiritual from the Natural . . . (which) is the truth of good from His Divine Human. This the Lord was while He lived in the world; but when He had glorified Himself, He transcended above it, and became the Divine good itself or Jehovah as to the Human also.

—<sup>3</sup>. On this account Joseph came into Egypt, and first served in the house of Potiphar . . . and was then kept in custody, and was afterwards made ruler over Egypt, in order that he might represent how the Lord progressively made the Human in Himself Divine . . .

5331<sup>e</sup>. The Celestial of the Spiritual in which is the Divine, the Lord alone had while He was in the world; and it was the human in which the Divine Itself could be; and which could be put off when the Lord made all the Human in Himself Divine.

5417<sup>e</sup>. The reason the Celestial of the Spiritual is truth from the Divine, is that the Internal Human of the Lord, before it was fully glorified, being the receptacle of the Divine Itself, was the Celestial of the Spiritual . . .

5469<sup>e</sup>. In the supreme sense it here treats of the Lord, how He had united the Internal with the External in His Human, in order that He might make it Divine.

5576<sup>5</sup>. For when the Lord has made His whole Human Divine, then 'flesh' is nothing else than Divine good, and 'blood' Divine truth.

5688<sup>3</sup>. All things mentioned about Joseph and his brethren, in the supreme sense represent the glorification of the Lord's Human . . .

5689<sup>2</sup>. As in the supreme sense . . . the Lord's Internal Human was the Celestial of the Spiritual, and this was truth from the Divine, or the proximate clothing of the Divine Itself in the Lord . . .

6276. 'Isaac' = His Divine Rational, thus the Internal Human; for 'Jacob' = the Lord's Divine Natural, that is, His External Human.

6379. That the Intellectual or Internal Human is nothing but good. Sig.

—<sup>e</sup>. The External Human is (nothing but the good of truth. 6380.)

6380<sup>e</sup>. Hence the Lord's Divine Natural is called the good of truth; when yet His whole Human is the Divine good of the Divine love.

6475<sup>2</sup>. All in Hell . . . attribute nothing to the Lord which is above the human . . .

6700. The inhabitants of other Earths who are not idolaters, all acknowledge the Lord as the Only God. They do not even know, except a very few, that He assumed the Human in this Earth . . . H. 321<sup>e</sup>.

—<sup>2</sup>. When they were told (this) . . .

6714. In the supreme sense (Ex.ii.) treats of the Lord, how as to the Human He became the Divine Law. Moses represents the Lord as to the Divine Law, which is the Word.

6718. The first rise of the Divine Law in the Lord's Human. Sig.

6744. 'The child' Moses = the Divine Law at its origin; in the supreme sense, with the Lord, when He was making His Human to be the Divine Law.

6750<sup>2</sup>. That the Scientific was the first plane in the Lord when He made His Human Divine truth, or the Divine Law, is signified by the Lord, when an infant, being brought into Egypt . . .

6753. The quality of the state signified by the name 'Moses,' in the supreme sense, involves that the Lord, in order that He might become the Divine Law as to the Human, delivered it from all the falsity which adhered to His Human from the mother; and this until it became . . . the Divine truth itself; and afterwards, when glorified, it became the Divine good . . .

6827. In the whole Word in its inmost sense, it treats of the Lord alone, and of the glorification of His Human; but as the inmost sense transcends the human understanding, we may explain the Word as to its internal sense . . .

6831. This was the Divine Human of Jehovah before the Lord's Advent. The Human of the Lord, when made Divine, is the same; for the Lord is Jehovah Himself in the Divine Human.

6864. The Holy which proceeds from the Lord's Human, by which infesting falsities would be dissipated. Sig.

—'. 'Moses' . . . = the Lord as to the Divine Law, thus as to the Human. For, when the Lord was in the world, He first made His Human Divine truth, which is the same as the Divine Law; afterwards he completely glorified His Human and made it Divine good. Ex. S127<sup>e</sup>. S724.

6866. In proportion as the Lord was in the human not yet made Divine, He was in humiliation; but in proportion as He was in the Human made Divine, He could not be in humiliation. . . Because the human which He derived from the mother, from the Hereditary was evil, and it could not approach the Divine without humiliation . . . The Divine was indeed in the Lord, because He was conceived from Jehovah, but it appeared remote, in proportion as His human was in the maternal Hereditary . . .

6880. See BE.

7004<sup>2</sup>. The Divine truth which proceeds mediately . . . passes through Heaven, and thence puts on an angelic quality and a human quality.

7014. Here . . . are described all the Lord's states of life in the world, how He then made His Human Divine. . . He grew up in intelligence and wisdom, and constantly insinuated the Divine love into them, until as to His Human also He had become Divine love, that is, the Divine Esse or Jehovah . . .

7211<sup>2</sup>. Therefore, unless in Heaven they had an idea of a human shape in relation to God, they would have no idea, or an unbecoming one.

7560. That they may have something of what is human left.

—<sup>e</sup>. Thus nothing of what is human would remain in them.

7607<sup>e</sup>. When man looks below himself . . . he in the same proportion puts off what is human.

7828<sup>e</sup>. That the glorification and resurrection of the Lord as to the **Human** is the source of all salvation. Sig.

8258. See GLORIFY.

8989<sup>g</sup>. It here treats of the Lord as to the **Human**, who . . . is 'Cyrus.'

9303. 'To the temple of the Lord' = to His **Human**.

9350. Why it pleased the Lord to . . . assume the **Human** on our Earth. Gen.art.'

9528. From pure love, thus from pure mercy, the Lord assumed the **Human** . . .

9670<sup>d</sup>. But when He went away out of the world, He made His **Human** Divine good. —<sup>5</sup>, Tr. —<sup>6</sup>. N. 304, Refs.

—<sup>6</sup>. The rejection of all things of the **human** from the mother. Sig.

9715<sup>2</sup>. This could not have been done except by means of His **Human**; namely, by means of combats with the Hells from His **Human** . . .

—<sup>7</sup>. From Divine power thence acquired in the **Human** He afterwards to eternity alone fights and conquers for Heaven and the Church, thus for the universal **human** race . . .

9954<sup>11</sup>. The Lord when in the world was the Divine truth itself as to the **Human**; and He was the Divine good itself as to the **Esse** itself of His life . . .

10011. A representative of the Divine good in the Lord as to the whole **Human**. Sig.

10028. As the altar was a representative of the Lord's Divine **Human** . . . its foundation = that which is the ultimate of life in the **human**; and the ultimate of life in the **human** is that which is called the external Sensuons.

10044<sup>10</sup>. From these things the arcanum is evident why the Lord glorified His **Human** as to its ultimates . . . (For) the Lord left nothing of His **Human** in the sepulchre.

10052<sup>2</sup>. When man is regenerated, he is regenerated as to both the internal and the external man; and regeneration is the conjunction of good and truth in both; in like manner in the Lord as to His **Human**. But . . . as the Lord united His **Human** with (the Divine Itself), and thus made His **Human** also Divine, it cannot be said that His **Human** was regenerated, but glorified . . .

10053. In the supreme sense . . . the sacrifices signified the casting out of the evils and falsities from His **human** which was from the mother . . .

— The Lord when in the world made His **Human** Divine truth; and successively also by unition with the Divine good which was in Him, and was the **Esse** of His life, He made His **Human** Divine good, thus one with Jehovah . . .

10125<sup>2</sup>. (Thus) the Divine good of the Divine love was in the Lord's **Human**, as a father's soul is in his son . . . Thus the Lord from the Divine Itself which was in Him . . . made His **Human** also the Divine good of the Divine love.

—<sup>e</sup>. (Thus) the Lord alone as to His **Human** was 'the Anointed of Jehovah.' Ex.

10264. (A representative of the Divine good of the

Lord's Divine love) in each and all things of His **Human**. Sig.

—<sup>2</sup>. Because the truths of the whole **Human**, with their perceptions and affections, are signified . . . Thus by these things the whole **human** is signified . . .

10265<sup>2</sup>. For the Lord's **Human** is the Divine Itself with the Angels.

10356. Holy thought constantly about the union of the Divine Itself with the Lord's **Human**. Sig.

10372<sup>2</sup>. That in His **Human** is the Divine Itself. Ill.

10730. 'The Sabbath,' in the supreme sense = the union of the Lord's **Human** with the Divine Itself.

— The Lord first made His **Human** Divine truth; but when he went out of the world, He made His **Human** Divine good by union with the Divine Itself which was in Him. This is represented by 'the Sabbath' in the supreme sense.

—<sup>2</sup>. When the Lord united His **Human** to the Divine Itself, He had peace . . .

—<sup>3</sup>. The universal of all things (of the Church) is that the Lord united His **Human** to the Divine Itself; and that thence are peace and salvation for man . . .

10738<sup>3</sup>. The Existere of life from this **Esse** is the **Human** in form . . .

10823. From this it is evident what was the quality of the body, that is, the quality of the **Human**, in the Lord; namely, that it was as the Divine Itself.

10826. They who make the **Human** of the Lord like the **human** of another man do not think of His conception from the Divine Itself, nor of His resurrection with the whole body; nor do they think of Him as He was seen when transfigured . . . nor do they know . . . that the body of anyone is the likeness or effigy of his soul; nor that the Lord is omnipresent also as to the **Human** . . . N. 292.

10830. When the Lord had fully glorified His **Human**, He then put off the **human** from the mother, and put on the **Human** from the Father . . .

H. 3. They who have . . . acknowledged only the **human** of the Lord . . . are outside of Heaven . . . and are thus completely separated from the rest of the Christian world.

86. App. 2. That the Divine Itself was the **Esse** of the Lord's life, from which the **Human** afterwards went forth, and became the Existere from that **Esse**. Refs.

326. When they perceive that Abraham etc. have such a **human** as others have . . .

N. 292. The Divine called the Holy Spirit . . . proceeds from His glorified **Human**. Ill.

303. That the Lord's **Human** was Divine truth when in the world. Refs. to passages.

304. That the Lord united Divine truth to Divine good, thus His **Human** to the Divine itself. Refs. to passages.

J. 55. The Papists . . . completely separate the Lord's Divine from His **Human**, and transfer to themselves His Divine Power which was in His **Human**.

C. J. 66. Mary . . . said . . . that the Lord had put off all the **human** from her . . . T. 102<sup>3</sup>.

L. 16<sup>6</sup>. The Lord's burial signified the rejection of the human left from the mother.

30. 'The Son' is His Human conceived from Jehovah the Father and born from the virgin Mary in time.

—<sup>3</sup>. 'A covenant for the people, and a light of the gentiles' = the Lord as to the Human . . .

31. That . . . Jehovah took on the Human to save men . . . Ill.

35<sup>2</sup>. Hence it is that the Lord in the Word of the Prophets is called also as to the Human 'Jehovah,' and 'God;' and in the Word of the Evangelists 'Lord,' 'God,' 'Messiah,' or 'Christ,' and 'the Son of God' . . . 55.

—<sup>3</sup>. As the Lord had from the first a human from the mother, which He successively put off, He therefore . . . had two states . . . a state of humiliation in proportion and when He was in the human from the mother; and a state of glorification in proportion and when He was in the Human from the Father . . .

—<sup>9</sup>. He also showed Himself in His Human Body before His disciples . . .

W. 30<sup>2</sup>. If these faculties were taken away, everything human would perish, which is to think and from thinking to speak, and to will and from willing to act. 240<sup>2</sup>.

202<sup>2</sup>. The thoughts of the Angels . . . cannot be expressed by human languages, words, and writings.

233. See DEGREE.

— The Sun of the angelic Heaven . . . after the assumption of the Human, shone forth with a more eminent beam and resplendence than before the assumption. Ex. and Sig.

285<sup>3</sup>. His Human Body cannot be thought of as great or small . . . Moreover, the Human is the inmost in every created thing, but devoid of space.

P. 30. The human Heaven which is called the Church.

98. The human itself is in these two faculties.

179. As the foreknowledge of future things takes away the human itself . . .

210. Thus he would put off what is human . . .

227<sup>5</sup>. As with such a man good and evil cannot be separated, he is destroyed as to everything truly human. Ex.

275<sup>2</sup>. This love is truly human . . .

281<sup>2</sup>. Freedom and rationality, in which consists humanity itself.

293<sup>6</sup>. To think and will from God is the human itself.

294<sup>2</sup>. Thus would perish . . . at last the human itself.

321<sup>2</sup>. The spiritual rational mind, which is the truly human mind . . .

—<sup>5</sup>. The human itself and thence the Angelic is to think from Truth . . .

R. Pref.<sup>2</sup>. They who have cherished no other idea of the Lord's Human than as the human of another man could not receive the faith of the New Jerusalem . . .

42. If they look to the Lord they think of His Human as of a common man . . . 478<sup>6</sup>. 716<sup>2</sup>.

798<sup>2</sup>. In order that the Lord Himself might be in ultimates as in primes, He . . . put on the Human.

M. 44<sup>6</sup>. As what is human is distinct from what is ferine.

—<sup>8</sup>. Angelic perception and sensation are much more exquisite than human . . .

52<sup>6</sup>. By conjugal union they infl themselves with what is human, which is to want to be wise, and to love that which is of wisdom.

203. The Conjugal of good and truth . . . makes man's human life.

B. 117. The faith of the New Heaven and New Church . . . is this. That Jehovah God . . . descended and assumed the Human, to the end that He might reduce into order all things in Heaven, in Hell, and in the Church . . . This impending damnation Jehovah God took on by means of His Human, which was Divine truth, and thus redeemed Angels and men. And afterwards in His Human He united Divine truth to Divine good, and thus returned into His Divine, in which He had been from eternity, together with the glorified Human. Ill. T. 3. 82, Ill.

T. 81. He is called the Lord, because . . . by 'Jehovah' is meant the Divine Esse, which was from eternity; and the Human which He assumed in time was not this Esse. . . On this account, by the Lord we mean Jehovah in His Human.

84. There are many reasons why God could not redeem men . . . except by means of an assumed Human. Ex.

89. That God assumed the Human according to His own Divine order. Gen.art.

— Therefore, as to the human He was an infant as an infant, a boy as a boy, and so on; with the sole difference that He accomplished this progression more quickly, fully, and perfectly than others.

92. That the Human by means of which God sent Himself into the world, is the Son of God. Gen.art.

— That by the son of Mary is meant the merely human, is manifestly evident from the generation of men, in that the soul is from the father, and the body from the mother . . . As to the Lord, His Divine was from Jehovah the Father, and His human was from the mother. These two united are the Son of God. Ill.

94. When the Lord glorified His Human, He put off everything of His mother, and put on everything of His Father.

102. It is believed that the Lord as to the Human not only was, but also is the son of Mary. But . . . by acts of redemption He put off the human from the mother, and put on the Human from the Father. Hence it is that the Human of the Lord is Divine . . . That He put off the human from the mother and put on the Human from the Father, may be seen from the fact, that He never called Mary His mother. Ill. 103<sup>6</sup>.

105. In like manner, the Lord, in order that He might make His natural human Divine . . .

124. Therefore, unless Jehovah God had assumed the Human, and had thus clothed Himself with a body which is in ultimates, in vain could He have entered upon any redemption . . . 125, By comparisons.

126<sup>2</sup>. (Thus) the Lord did not suffer as to the Divine, but as to the **human**; and it was then that an inmost and thus plenary union was effected.

137<sup>2</sup>. He said . . . This man (Swedenborg) . . . has transferred faith to the Second Person; and not into Him, but into His **Human**; which we indeed call Divine from the incarnation of the Son from eternity, but who thinks of it as other than merely **human** . . .

—<sup>5</sup>. The Angel said . . . Our faith is, was, and ever will be, in the Lord God the Saviour, whose **Human** is Divine, and whose Divine is **Human**, thus accommodated to reception; and by means of which the spiritual Divine is united to the Natural of man . . .

—<sup>7</sup>. (Passages read from the *Formula Concordiæ* which state that the **Human** of the Lord is Divine.)

170<sup>2</sup>. That He took from the sepulchre, when He rose, His whole **Human** Body . . . (Thus) the **Human** of the Lord is Divine.

224<sup>3</sup>. For then by means of the **Human**, which was Divine truth, God put on all power . . .

328. Affections of the spirit are such as the Angels have, and are thence to be called truly **human**.

579. The Lord came into the world principally for the sake of these two things: to remove Hell . . . and to glorify His **Human**.

—<sup>3</sup>. (The reason He came) to glorify His **Human**, was that thus He became the Redeemer, Regenerator, and Saviour to eternity . . .

581<sup>e</sup>. Unless He had glorified His **Human**, that is, made it Divine.

691<sup>e</sup>. Unless He had assumed the **Human**, and thus revealed Himself.

787<sup>2</sup>. That before the **Human** was assumed, God was not visible. Ill.

838. Therefore He descended and assumed the **Human** according to the order established from Himself from the creation . . .

— God Himself, who in His **Human** is called 'Jesus Christ' . . .

—<sup>e</sup>. Man's soul cannot present itself to view . . . except by means of the body. How, then, could God except by means of the **Human** . . .

**Theorem.** (At the end of T.) That the Lord the Saviour in His **Human** is concealed in Faith alone. Shown.

D. 1381. (There) are those who eat **human** flesh.

2674. Which is given to man above beasts, and so is properly called **human**.

3197. So that nothing **human** remains.

3345. A sphere as of mere **human** flesh . . . thus such as was of **human** affection . . . From this I perceived the quality of the inhabitants of Venus; namely, that they are **human** within . . . 3347.

4829. If the Lord had not assumed the **Human**.

4846. That He might put on the **Human** actually.

5553. Therefore the Lord . . . assumed the **Human**.

5587<sup>2</sup>. Which pertain to their body, that is, their **human**.

5630. The Italians said that . . . they only had the Power of the Lord as to the **human** . . .

5668a. The Mohammedans who are in the mountains . . . have an idea of God . . . as of something **human**.

5734. (Such a man) puts off everything **human**.

5832. Then the **human** is exiled.

—<sup>e</sup>. They have destroyed their **human** rationality and nature.

E. 41. That He might thus rule all things, the Lord came into the world in order to put on the **Human**, and to glorify this . . . even to the flesh and bones.

82. That the Lord as to both the Divine and the **Human** has life in Himself. Ill.

205<sup>6</sup>. When the Lord put off the **human** from the mother, and put on the **Human** from the Father, which is the Divine **Human**, He was no longer 'the son of David.'

239<sup>8</sup>. That the Divine Itself would assume the **Human**. Sig.

310. By Divine good united to Divine truth in His **Human**. Sig.

328<sup>4</sup>. (These things) He could not possibly do except from the **Human**; for the Divine operates from primes through ultimates . . . 806<sup>3</sup>.

—<sup>6</sup>. They who pray to the Father . . . think nothing about the Divine of the Lord, but only about the **human**; which, however, they cannot separate; for the Divine and the **Human** are not two, but one Person, conjoined as soul and body.

349<sup>9</sup>. 'I am the Resurrection and the Life . . .' This, too, the Lord said of His **Human** . . .

433<sup>4</sup>. The Lord's external **Human** or Natural, that it is Divine truth from His Divine love. Sig.

— That the external **Human** or Natural is nothing but the good of truth. Sig.

513<sup>19</sup>. That the Lord glorified His **Human** even to its ultimate, which is called natural and sensuous. Sig.

— 581<sup>12</sup>. 619<sup>15</sup>.

617<sup>8</sup>. The Lord as to the **Human**. Sig.

— The appropriation of Divine good spiritual and natural as to the **Human**. Sig.

696<sup>8</sup>. All are accepted by the Lord who have an idea of what is **Human** concerning God; for God under a **human** form is the Lord . . .

714<sup>12</sup>. All those who constitute the dragon . . . look to the Divine of the Lord above His **Human**.

806<sup>3</sup>. The Divine operation of the Lord through the **Human** assumed in the world, is called His immediate influx even to ultimates.

850<sup>8</sup>. All Judgments take place in the Spiritual World; therefore the Lord assumed the **Human** . . .

852<sup>3</sup>. The Lord's Divine Itself, from which His **Human** came forth—*exstiterit*, and from which it was made Divine. Sig.

— (Thus) the Lord's **Human** is what is called 'the Son of God.'

—<sup>11</sup>. That the Lord is God also as to the **Human**. Sig.

934<sup>2</sup>. In order that works may be done by the Lord and not by man, two things are necessary: *First*, that

there be acknowledged the Divine of the Lord ; and that He be acknowledged as God of Heaven and earth, also as to the **Human** . . .

[E.] 948<sup>4</sup>. To live according to these things as a natural man, is for the sake of **what is human**.

— . There is not anything . . . truly **human**, in itself and from itself, except what is from God, and unless the Divine is in it . . . **What is truly human** is what is from order and according to order, and what is from sound reason ; and God is order, and sound reason is from God.

1001<sup>e</sup>. Such forms are forms of the Inmost Heaven, and they are forms truly **human**.

1013<sup>2</sup>. Man is man from the Lord through the reception of good and truth ; and therefore to destroy good and truth is to destroy the **human** itself ; thus 'to kill' the man.

—<sup>e</sup>. As . . . the **human** which is from the Lord is good and truth . . .

1069<sup>2</sup>. Therefore the **Human** of the Lord in the world was Divine truth proceeding from the Divine love which was in Him.

1071<sup>2</sup>. That the Lord as to the **Human** in the world was the Word. Ex.

— . Thus the body and (the man's truth and good) mutually correspond, and make one . . . These taken together are the **human**.

1085<sup>e</sup>. Therefore . . . it pleased the Lord to . . . put on the **Human** . . .

1087<sup>4</sup>. As the Lord operates all things from primes through ultimates, and in ultimates is in His power and fulness, therefore it pleased the Lord take on the **Human**, and become Divine truth . . .

— . 'To sit at the right hand' = to be in Divine omnipotence by the **Human**.

1108<sup>2</sup>. He had indeed taken a Body or **human** from the mother, but this He put off in the world ; and put on a **Human** from the Father ; and this is the Divine **Human**. It is said in the Athanasian doctrine : *Equal with the Father as to the Divine ; lower than the Father as to the human* ; and this agrees with the Truth, when there is meant the **human** from the mother . . .

**De Dom.** 46. That He is omnipresent as to the **Human** in the Holy Supper . . .

**Ath.** 46. In the Athanasian Creed they declare His **Human** to consist of the rational mind and the body ; and thus as if the soul of every man were from the mother . . .

75. They supplicate the Divine above, and place the **Human** separate . . . Clearly contrary to the doctrine of Athanasius, that the Divine and the **Human** are one Person ; thus that the **Human** also is with the Father, and one with the Father ; which cannot be thought unless the **Human** too is Divine . . . 76.

83. Almost all who pass from the world . . . regard the Lord as a mere man . . . The reason is that . . . they distinguish the **Human** of the Lord from His Divine . . .

85. The Lord spoke thus from His **Human** . . . 211.

89. They who have an idea of the Lord's **Human** as

of a mere **human**, make two persons of the Lord, which they call natures . . .

91. The Divine took to itself the **Human**, and the **Human** conjoined itself with the Divine . . .

102. It was from the Papists that the Lord's **Human** was made less than the Divine of the Father ; and thus less than His own Divine.

106. By His death the Lord rejected all the **human** from the mother, and put on the **Human** from the Father.

107. The Lord said that He was free to die or not to die. This was the case that He might glorify His **Human** from His Own power . . .

113. As the Lord had Heaven in His **Human** . . .

130. So long as He was in the **human** from the mother, He was not as to the **human** life in itself . . .

133. The separation of the **Human** of the Lord from the Divine was made in the Nicene Council ; for the sake of the Pope, that he might not be called God upon earth.

134<sup>e</sup>. The Protestants believe with the Papists that the **Human** is not Divine : hence [they place] the Divine above the **Human**, near the Father.

146. It was His **Human** which was transfigured . . .

150. What was born of Mary the Lord expelled . . . Thence He assumed a **Human** corresponding to the Divine ; and thus He united the Divine ; which means that the Divine took to itself the **Human**.

159. How can a **Human** which is not at the same time Divine sit at the right hand of the Infinite Divine ?

162. In the sepulchre . . . the Lord rejected all the **human** from the mother, and dissipated it . . . and so assumed a **Human** from the Father : thus the Lord, thoroughly and clearly glorified, rose with the **Human**.

171. That the **Human** of the Lord is Divine. Sig.

177. Therefore the Lord Himself took on the **Human**, from which the proceeding Divine would go forth ; and this can also be in ultimates . . . Thence is the omnipresence of His **Human** in the Holy Supper . . .

178. All things have been so created, that the affection which is of good . . . clothes itself with **what is human** in the several degrees from first to last. Hence it is that the Angels are **human** forms ; and it is the same in nature ; hence is the **human** form there also.

192. How He could expel the maternal **human**. Ex. . . . The maternal **human** was the infirm which adheres to nature . . . When this is expelled, then succeed those things which are concordant with the Divine . . . for the body is nothing but a correspondent of the soul . . . The Lord, however, whose soul was the Divine Itself, made His Body correspondent with the Divine Itself in Him . . .

195. When it is said that God the Father assumed the **Human**, it is perceived . . . as too exalted to be thought of . . . Yet . . .

213<sup>e</sup>. Henceforth it is not allowable to . . . think of the **Human** of the Lord as separate from the Divine.

220. Therefore the Lord made His **Human** Divine from the Divine in Himself.



J.(Post.) 22. The Dutch are distinguished from others by this, that their **human** derives more from the world than the **human** of others . . .

D. Wis. vii. 4. There is not a fibril . . . where the **human** of the spirit is not together with the **human** of the body.

5 M. 1. Because rationality is **humanity** itself.

De Conj. 122. Because they have lost everything of what is **human** . . .

Q. ii. The Lord . . . had not a Divine Natural before He assumed the **Human**; and as the Rational is predicated only of the Celestial and Spiritual Natural, therefore, the Lord, by the assumption of the **Human**, did also put on the Divine Rational. Before the assumption of the **Human** He had a Divine Rational; but it then existed by influx into the angelic Heaven.

Can. God viii. 12. The Divine omnipotence is through His **Human** . . .

Redeemer ii. That Jehovah God descended as to the Divine wisdom . . . and assumed the **Human** in the virgin Mary.

v. The **Human** of the Lord Jehovah is the Son of God sent into the world.

vii. The Lord united Divine truth to Divine good, and Divine good to Divine truth; thus the **Human** with the Divine of the Father, and the Divine of the Father with the **Human**, by means of temptations, and fully by the passion of the cross.

viii. 2. Jehovah assumed the **human**, such as is with men on earth, according to His Divine order . . .

x. 4. In the Lord's **Human** all the Divine things of the Father are together—*simul*.

Redemption viii. 10. All the operation of God takes place from primes through ultimates, thus from His Divine through His **Human** . . .

Holy Spirit 3. The Divine called the Holy Spirit proceeds from this God through His **Human** . . . i. iii.

i. 7. As . . . the Son is the **Human** Body of the Father . . .

iii. 1. The one God in His **Human** is above the angelic Heaven, appearing there as the Sun . . .

Trinity ii. 1. The **Human** which is called the Son is the body of that soul.

10. The Son of God is the **Human** of God the Father . . . for what else did Mary the mother bring forth except a **human** in which was the Divine from God the Father? . . . The Holy Thing born from Mary was the **Human** in which was the Divine from the Father.

Coro. 51. The Ancient Church and also this Israelitish one as to all their worship were representative. The reason of this . . . was, that Jehovah had not as yet put on the Natural **Human** . . . and before this He could not be conjoined with man as to the interiors of his spirit . . . For if Jehovah had entered with man except through His **Human** . . . He would have dissipated him . . . But it is otherwise after He has assumed the natural **Human**, and has united this glorified to His Divine, and thus has conjoined in Himself the Divine Celestial, the Divine Spiritual, and the Divine Natural

into one. He can now by this conjoin Himself with man in his Natural, nay, in his Sensuous; and at the same time to his spirit or mind in his Rational, and can thus enlighten his natural lumen with heavenly light. Sig.

—<sup>2</sup>. Before the incarnation of Jehovah, there could be no conjunction with Him, except by means of an Angel, thus by means of a representative **human** . . .

Inv. 41. That He is the **Human** of God the Father.

44. The Lord Himself is in the spiritual sense of the Word with His Divine; and in the natural sense with His **Human**.

Conv. They who from confirmation make the Lord's **Human** like that of another man, divide the Lord into two, and at heart are Socinians or Arians.

### Human body. *Corpus humanum.*

See BODY.

L. 35<sup>9</sup>. See HUMAN. W.285<sup>3</sup>. T.170<sup>2</sup>. Can. Holy Spirit i. 7.

M. 380<sup>6</sup>. What is the **human** body except an organ of life . . .

De Dom. 14. It is believed . . . that Angels assumed **human** bodies, and thus appeared to men . . .

**Human essence.** See under DIVINE HUMAN, and HUMAN.

### Human form. *Forma humana.*

A. 3633. All Spirits and Angels appear as men . . . because their inmost conspires to such a **form**. As the Primitive of man . . . strives after the formation of the whole man in the ovum and womb; although this Primitive is not in the **form** of the body, but in another most perfect **form**, known only to the Lord; and as the inmost in like manner with everyone conspires and strives after such a **form**, therefore they all appear there as men. Moreover, the universal Heaven is such, that everyone is as it were the centre of all; for he is the centre of the influxes through the heavenly **form** from all; and hence an image of Heaven results in each one . . .

4659<sup>9</sup>. (Thus) man after death . . . is in a **human** form as in the world, but in a more perfect one.

4735<sup>2</sup>. The Lord's **Human** after it was glorified . . . cannot be conceived of as human, but as Divine love in a **human** form . . .

4839<sup>9</sup>. Hence all the Angels appear in the **human** form; (but) evil Spirits . . . as monsters . . . and this because evil is contrary . . . to the **human** form; for . . . Divine order, when represented in a form, appears as a man.

5057<sup>9</sup>. In heavenly light they appear as devils, almost devoid of the **human** form . . .

5110<sup>2</sup>. For everything of Heaven conspires to the **human** form.

5222. It is the interior man himself . . . that is in a form altogether **human** . . .

6054<sup>2</sup>. The Angels treated of in the Word were all seen in the **human** form; for all the Angels . . . have

the **human form**, because the Lord has it . . . The reason an Angel and man's spirit are in **form** a man, is that the universal Heaven has from the Lord to conspire into the **human form** . . .

[A.] 6605. Hence each individual has the **human form**; for everyone in an angelic Society is a Heaven in the least form. The varieties of their **human form** are according to the quality of the good and truth with them. Hence it is that every Spirit and Angel appears in a **form** exactly according to the communication of his thoughts and affections with the Societies. Hence, as they are in good and truth, so they are in a **form** more beautifully **human**. Whereas, if the communication of the thoughts and affections is diffused into the Societies not according to heavenly order, in the same degree the **form** is unbeautiful. But if the communication is with infernal Societies, the **form** is ugly and diabolical; and as they who are in complete opposition to good and truth are in what is opposite to the **form** of Heaven, which is the **human form**, in the light of Heaven they appear . . . as monsters.

6700. The inhabitants of other Earths who are not idolaters . . . adore the Divine . . . as comprehensible by the **human form**; for when the Divine appears to them, He appears in that **form** . . . And, as they adore the Divine under a **human form**, they adore the Lord. —<sup>e</sup>.

6876<sup>e</sup>. The Ancient Church had this idea . . . from . . . Jehovah having been seen by them in the **human form**.

6982. When the Divine has passed through the Heavens, it is presented in a **human form**, and becomes speech . . .

7211<sup>e</sup>. This being the case, in Heaven they perceive the Divine in a **human form**.

7268. For the Angels . . . are **human forms** recipient of the Divine . . .

7475<sup>e</sup>. All Spirits are indeed in the **human form**, but not in so prominent a one as the Spirits of Mars.

—<sup>e</sup>. They, too, who in the world . . . believe that in the other life they will be in the **human form**, as the body decreases, so does this thought increase; and therefore when they put off the body . . . from this impressed idea they remain like themselves.

8988<sup>3</sup>. The Angels appear in a **human form** exactly according to the truths which are in good with them; in beauty and splendence according to the quality of the good from the truths; and the men of the Church in like manner as to the soul in Heaven.

9043<sup>e</sup>. For the Angels have their life from good; and their **form**, which is the **human form**, from truths.

9193<sup>e</sup>. The principal thing of the worship of the Ancient Church was to worship God under a **human form**, thus the Lord . . . 9407<sup>14</sup>.

9256<sup>7</sup>. The gentiles adore one only God under a **human form**; and therefore when they hear about the Lord they receive and acknowledge Him; nor can the New Church be established with others.

9303<sup>3</sup>. They say . . . that those who do not believe in one God under a **human form**, believe in no God, because . . .

9315. Jehovah Himself in the **human form** (that is) in the form of an Angel, was the Lord.

—<sup>3</sup>. That the Lord is Jehovah Himself or the Father in a **human form**. Ill.

—<sup>4</sup>. 'The Word' is Divine truth . . . and as this could not be revealed except by Jehovah . . . in the **human form** . . . —.

9359. The Lord receives all . . . who acknowledge and worship God under the **human form**; because God under the **human form** is the Lord. And as the Lord appears to the inhabitants of the Earths in an angelic form, which is the **human form**, therefore when the Spirits and Angels from those Earths hear . . . that God is actually a Man, they receive this Word . . . U.7.

9398<sup>e</sup>. In order that the Divine Itself under the **human form** might actually teach truth Divine. The Lord is the Divine Itself under a **human form**.

9496. (Thus) all the forms by which heavenly things are represented have relation to the **human form**; and have a signification according to their agreement with this **form**. —<sup>2</sup>, Examps.

9503. Hence the more perfectly the Angels receive the Divine truth . . . thus the Lord, the more perfect **human forms** they are; and at last so perfect, that their beauty surpasses belief . . . for they are heavenly loves and charities in **form**, which is the **form** truly **human**. The reason the Angels are **human forms**, is that the Divine in Heaven is the Lord; and they who receive the Divine truth in good from Him are His images.

9555. Everything in nature has relation to the **human form**, and has a signification thence. Examp. 9632<sup>2</sup>. 9634. 9643<sup>2</sup>. 9731<sup>e</sup>. 9736<sup>e</sup>. 9916<sup>e</sup>. 10184. 10185.

9818<sup>e</sup>. 'The Son' is the Divine Itself in a **human form** . . . That the Lord is the Divine Itself under a **human form**. Ill.

9879<sup>e</sup>. The forms of love and charity, such as are those of the Angels . . . are **human forms**. The reason is that the goods and truths which proceed from the Lord, and of which the Angels are receptions, are effigies and images of the Lord.

9971. (In the Second Earth) they worship the visible and the invisible God; the visible God under a **human form**, and the invisible God not under any form.

10076<sup>2</sup>. Hence the whole man is such as is his soul. That this is so is manifestly evident from Spirits and Angels . . . for they are all **human forms**, and such **forms** as are their affections . . .

10159. Almost all in the universe worship God under a visible form, and in fact in their idea under the **human form**; and this is implanted, (which) is from influx from Heaven; for . . . the Angels who are elevated into the sphere of the Third Heaven come into manifest perception about it. Ex.

10160<sup>e</sup>. Therefore Heaven then let itself down to them, and the Lord was seen by many in the **human form**.

10177<sup>4</sup>. For man is such as is his love. Hence it is that the Angels are loves and charities in **form**. The **form** itself which they hence have is the **human form**,

because the Lord, who is in them, and forms them, as to the Divine Human is the Divine love itself . . .

10185. (Correspondence of a house with the human form.)

—<sup>2</sup>. (Correspondence of plants with the human form.)

10205<sup>e</sup>. Very many of these worship God under a human form; and, in the other life, when informed . . . that the Lord is the Divine Itself in the human form, they acknowledge Him.

10314. As the Spirits of (the Third Earth) are such, they do not appear as do others in a perspicuous human form, but as clouds . . .

10377. As in every Earth, they acknowledge God under a human form, thus our Lord; for all whatever who acknowledge God under a human form are accepted by our Lord and are led: the rest cannot be led; for they think without a shape, thus of nature.

10579<sup>f</sup>. For when Jehovah passed through Heaven, He put on that form, which was the human form . . . And as Jehovah appeared in a human form as an Angel, it is evident that still it was Jehovah Himself; and that very form also was His, because it was His Divine in Heaven. This was the Lord from eternity. But as that human form was assumed by transition through Heaven; and yet to save the human race it was necessary to be really and essentially a Man, therefore it pleased Him to be born, and thus to actually assume the human form, in which was Jehovah Himself.

10594. The spirit of man appears (there) in a human form exactly as in the world . . .

10737. (In the Fifth Earth) they . . . conceive God as visible under a human form; and they know this not only from interior perception, but also from the fact that He has appeared to them as a Man . . .

—<sup>2</sup>. Many from our Earth (also think of God under a human form), especially when they are thinking about the Lord. . . I told them about Abraham, Lot, Gideon, and Manoah and his wife, that . . . they saw God under a human form . . .

10758<sup>2</sup>. They think . . . that the soul cannot live . . . in the human form, unless it receives the (material) body . . .

—<sup>4</sup>. It is the spirit . . . from which the body has its human form . . .

10810. A cloud . . . which in descending appeared . . . in the human form . . . Thus did the Lord present Himself to (these) Spirits. 10811, Ex. H. 69, Des.

H. 70<sup>e</sup>. The Societies in the Inmost Heaven, in the middle of it, appear in the most perfect and most beautiful human form.

71. The more there are in a Society of Heaven, and the more they act as one, the more perfect is its human form . . .

73. That every Angel is thence in the most perfect human form. Gen.art.

79. All the Angels perceive the Divine under no other form than the human; and those in the higher Heavens cannot think otherwise about the Divine; they are carried into this necessity of thinking from the Divine

Itself which inflows; and also from the form of Heaven, according to which their thoughts extend themselves around . . .

80<sup>2</sup>. As the Angels of the interior Heavens are in good and truth from the Lord . . . they are in the most beautiful and perfect human form; and the Angels of the lower Heavens are in a less perfect and beautiful human form: whereas it is the reverse in Hell . . .

252<sup>2</sup>. As the Most Ancients acknowledged God under a human form, thus the Lord, they spoke to the Angels . . .

312. (h). That the soul . . . in the other life is in a perfect human form. Refs.

314<sup>e</sup>. (Thus) the . . . spirit . . . when loosed from the earthly body, is equally as an Angel in the human form . . .

— . But when the internal of man is not open above . . . after it is loosed from the body, it is still in the human form, but in a direful and diabolical one . . .

321<sup>e</sup>. Still, as they adore the Divine under a human form, they are accepted and led by the Lord.

434<sup>2</sup>. (Thus) the spirit of man is . . . in the human form . . .

453. That man after death is in a perfect human form. Gen.art.

— . The form of man's spirit is the human form . . .

454. The reason the form of the spirit is the human form, is that man as to his spirit has been created to the form of Heaven . . .

460. All the good and truth which proceeds from the Lord and makes Heaven is in the human form; and this not only in the whole and the greatest, but also in every part and in the leasts. This form affects everyone who receives good and truth from the Lord, and causes everyone in Heaven to be in the human form according to the reception. Hence it is that Heaven is like itself in general and in particular; and that the human form is that of the whole, of every Society, and of every Angel . . . to which it is to be added that it belongs to every single thing of the thought which is from heavenly love with the Angels.

L. 32<sup>e</sup>. That the Angels are human forms; and that everything Divine tends to the human form. Ref.

W. 269. In everyone's love there is an endeavour after the human form; into which it also successively goes . . .

287. Every man of an Earth is born as to the body into the human form. The reason is that his spirit . . . is a man; and it is a man because it is receptive of love and wisdom from the Lord . . .

388. The first web of the human form, that is, the human form itself with each and all things of it, is from the beginnings from the brain continued through the nerves. . . It is this form into which man comes after death, and which is then called a Spirit and an Angel; and which is in all perfection a man, but a spiritual one. The material form which was added and superinduced in the world, is not a human form from itself . . .

—<sup>e</sup>. The mind of man not only in general, but also

in every particular, is in a perpetual endeavour after the human form, because God is a Man.

[W.] 389. For man to be man, no part can be wanting in either head or body . . . for there is nothing there which does not enter into this form, and make it. For it is the form of love and wisdom, which, regarded in itself, is Divine. All the determinations of love and wisdom are in it . . . If any part were absent . . . something of determination by love and wisdom corresponding to it would be absent . . .

400. That the love or will is continually striving after the human form, and after all things of the human form. Ex.

—<sup>2</sup>. The reason there is an endeavour and striving after the human form, is that God is a Man . . .

403. That the love or will prepares all things in its human form, that it may be able to act conjointly with the wisdom or understanding. Ex.

— . The will is the whole man as to the form itself, both the general form and the particular form of all things . . . Beware of cherishing an idea of the will as of something separate from the human form; for it is the same.

410<sup>o</sup>. As the heart produces such things . . . so the love in its receptacle called the will produces like things for the sake of the various affections which constitute its form, which is the human form.

411. The human form is nothing else than the form of all the affections of love; the beauty is its intelligence . . .

—<sup>2</sup>. All (these affections) derive a likeness from their general form, which is the human . . .

432<sup>o</sup>. As many . . . have fallen into the error . . . that man is in his fulness from his first . . . it has been unfolded to me what this . . . first is in its form. Des.

—<sup>e</sup>. As love and wisdom are man himself . . . and this Primitive of man is their receptacle, it follows that in this Primitive there is a continual striving after the human form, which it also successively puts on.

P. 201. That the Lord by His Divine Providence composes the affections into one form, which is the human. Gen.art.

204<sup>2</sup>. It is said that Hell too is in the human form; but it is in a monstrous human form . . . It is in the human form, because they too who are there have been born men . . .

298<sup>4</sup>. Own intelligence can induce the human form only in externals; but the Divine Providence induces it in internals; and through internals it induces this form on externals . . .

M. 10<sup>3</sup>. For man from creation is a least effigy, image, and type of the great Heaven; the human form is nothing else . . .

42<sup>3</sup>. For all the Angels are affections of love in the human form . . .

44<sup>2</sup>. The human forms in Heaven are exactly similar to those which are in the natural world. Des.

183<sup>4</sup>. For in the seed of a man is his soul in a perfect human form . . .

201. The most perfect and noble human form is when two forms by marriage become one form . . .

315<sup>11</sup>. The soul is therefore a human form, from which nothing whatever can be taken away, and to which nothing whatever can be added; and it is the inmost form of all the forms of the universal body. In a word, the soul is the man himself, because it is the inmost man, and therefore its form is fully and perfectly the human form.

361. The human form in its inmosts from creation is the form of love and wisdom . . .

T. 66. All things which proceed from the Sun . . . have relation to a man; and thence all things which come forth in that World conspire to the human form, and present it in their inmosts; whence all objects . . . there, are representatives of man. Enum.

296<sup>2</sup>. The human mind is like the three abodes of a house . . . In the second and third (of these) are they who acknowledge and believe in one God under a visible human form . . .

778<sup>2</sup>. The human form is the containant of these things . . .

D. 3472. Spirits do not know in what form they are besides the human; because the inmosts of the spirit aspire into a form like the human body . . .

4618. The soul . . . then appears exactly in the human form. Des.

—<sup>2</sup>. Thus it is evident that to the least the angelic form is the human form. The reason Souls appear in the human form, is that the universal Heaven conspires into no other form . . .

4629<sup>2</sup>. The universal Heaven in general, and the Lord in particular, inflow into every Angel; hence he has the human form . . .

4772<sup>2</sup>. Abraham himself, and they who were after him, worshipped Jehovah under a human form; and when He appeared under that form, they called Him Jehovah . . . In like manner do the wisest Angels; they worship God under a human form; and moreover the Lord appears to them under that form . . . This has been inscribed from Heaven on the nature of the nations outside of Europe, and also on some within Europe . . .

4775. I heard them saying, that . . . this appearing (of God) must have been effected to the ocular sight in a human form.

—<sup>2</sup>. This arises from the cause that the Divine truth proceeding from the Lord induces the human form, not only on the universal Heaven, but also on every Angel therein; for the Divine truth in its form is a Man . . .

—<sup>e</sup>. I heard them saying also that it is from permission that some within the Church worship saints as gods, to the end that . . . they may retain something from nature that the Divine is in the human form; that is, that the Divine which proceeds from the Lord is human in all form.

4846. On which account everything proceeding from the Divine (before the Lord's Advent) was in the human form; thus this form was the existere of the infinite love . . .

5195. Most of those who believe that there is a life after death, believe that then they are in the human

form; but they who have thought about this subject in the world, do not believe so, because they could not apprehend how they could have the human form; but if confirmation is taken away from these, they also still have the idea of the human form in relation to themselves after death.

5556. That Angels have the human form. Gen.art.

— Everything of man's life from the Lord conspires to the human form, the least and the greatest of it. Everything of good and truth . . . endeavours after the human form; because the Lord is a Man; and Heaven in the complex is a man. Hence is the human form with man; hence with a Spirit; and hence with an Angel. When man lays down the body he has the human form; and when a Spirit is lulled as to the exterior which are in the human form, he is under a human form still more perfect. . . If you say that the soul is the life itself which inflows from the Divine, that life is in the human form; for whatever is from the Divine . . . is human in form. Love, or the good of love, is the esse itself of this form; and the truth thence, when it becomes good, is the existere itself thence . . .

—<sup>2</sup>. Therefore, in Christendom, when they are thinking about the soul after death, they cannot have an idea of the human form; when, nevertheless, this idea remains with all who have not annihilated the interior perception concerning the life after death . . .

5720. That man after death becomes as he has lived; and that he is in the human form. Ex.

5775°. Hence it is implanted with men everywhere, because from the influx of Heaven, to worship the Divine under a human form . . . Hence, too, it is, that the Angels who are in the Interior Heaven, and most especially in the Inmost, that is, as soon as they are elevated into the higher sphere, cannot do otherwise than think of the Divine under a human form. E.27.

5779. (How the human form of the Heavens may be in some measure comprehended.)

E. 151. (For) man cannot think of the Divine Itself devoid of the human form, except as of nature in its leasts.

—<sup>2</sup>. It is otherwise with those who have thought of God under the human form; all these have their ideas determined to the Divine . . . and as the Divine under a human form is the Lord's Divine Human, the Lord bends and determines the thoughts and affections of these to Himself. As this is the Primary of the Church, it constantly inflows from Heaven with man; whence it is as it were implanted in everyone to think of the Divine under a human form . . . except with those who have extinguished this implanted thing.

— All are (there) turned to their own loves; and hence they who have worshipped the Divine under a human form are turned to the Lord . . . But they who have not worshipped the Divine under a human form, are turned to the loves of their natural man . . .

—<sup>3</sup>. All who lived in ancient times, and worshipped the Divine, in thought saw the Divine under a human form . . . and the Divine under the human form was then also the Divine Human.

392<sup>d</sup>. For He gives to those who are in the life of love

to think of God under a human form; and God under the human form is the Lord. Thus think the simple in the Christian world; and so also the Gentiles who live in charity according to their religiosity. All these are amazed when they hear the learned saying that God is not to be perceived in any human form, knowing that in this case they see no God in thought . . .

— Moreover, the wisest Angels think no otherwise about God than in the human form; to think otherwise is impossible for them, because their perceptions go according to the form of Heaven, which is a human form from the Divine Human of the Lord.

750°. As the proceeding Divine, wherever it comes, forms the image of the Lord, it so forms Angels and Spirits that they are human forms according to the reception.

1001°. Such forms are the Angelic forms of the Inmost Heaven, and they are forms truly human.

1119°. In the Heavens all things which proceed from the Lord, in the greatest and in the least, are either in the human form, or have relation to the human form. The universal Heaven is in the human form; each Society of Heaven is in the human form; every Angel is in the human form; and also every Spirit beneath the Heavens; and it has been revealed to me, that all the leasts as well as the greatest, which proceed immediately from the Lord, are in this form; for that which proceeds from God is His semblance.

1208<sup>3</sup>. The forms of the animal kingdom . . . are all according to the flux of spiritual substances and forces, which flux, from the endeavour which is in these things, is into the human form, and into each and all things of it, from head to heel; thus, in general, to the production of the organs of the senses and of the organs of motion; and also the organs of nutrition, and of procreation. It is from this that the universal Heaven is in such a form; and that all Angels and Spirits are in such a form; and that men on earth are in such a form; and also all beasts, birds, and fishes; for all these have like organs. This animal form derives the endeavour to such things from the First . . . who . . . is a Man . . .

Ath. 154. Still at this day the idea is lost of the Divine, that it is in the human form; the reason is that they form a conclusion from space . . .

178. See HUMAN.

D. Wis. iii. 4<sup>2</sup>. Therefore there cannot be any extension effected into any other form than the human . . .

C. 143. That all (employments) constitute a form which corresponds to the human form. Ex.

Inv. 48. Whatever proceeds from God is of the human form, because God is Man himself.

Coro. 48. It is impossible for man to acknowledge God or anything of Him, unless God has manifested Himself in a Personal human form . . .

**Human nature.** *Natura humana.*

A. 8117. Contrary to human nature.

W. 234. He could not enter the world except by means of a nature like human nature.

D. 5832. They had put off human nature by this . . .

**Human race.** *Genus humanum.*

A. 598. That thus He could save the **human race**.

636. That the **human race** would have perished together with the Church. Sig. and Ex. 637. 2243<sup>7</sup>.

637. The universal **human race** on the Earth is like the body with its parts, in which the Church is like the heart . . . and with disjunction of the **human race** from the Lord, it would at once perish . . . 2054. 9276<sup>7</sup>.

—<sup>2</sup>. This, too, was the reason of the Lord's Advent into the world: unless . . . He had come, the universal **human race** on this Earth would have perished . . .

— . The reason the **human race** can never live, unless conjoined with the Lord through Heaven and the World of Spirits, is that, regarded in himself, man is viler than the brutes . . .

981<sup>2</sup>. Because the celestial acknowledge that the **human race** is nothing but filth, and in itself excrementitious and infernal . . .

1050. The universal **human race**. Sig.

1123. Who would save the universal **human race**.

1266<sup>e</sup>. The **human race** would have perished. 1676<sup>e</sup>. 1775. 2034<sup>8</sup>.

1690<sup>2</sup>. From love towards the universal **human race** He fought . . . —<sup>c</sup>. 1789.

—<sup>3</sup>. The Lord's life was love towards the universal **human race** . . .

1781. He wanted to become certain that He should save the **human race**. Tr.

1789. The reward of His victories was the salvation of the universal **human race**. 1793<sup>2</sup>.

1865<sup>2</sup>. Finally, mere falsities and evils possessed the **human race**. Sig.

— . The salvation of the **human race** was His only consolation . . .

1985. It treats of . . . the conjunction of the Lord through His Human Essence with the **human race**. 1986.

1999<sup>3</sup>. (By these human internals) the **human race** is most present under the Lord's eyes.

2025<sup>e</sup>. He thus delivered the **human race** from destruction.

2026<sup>2</sup>. On Heaven . . . depends the World of Spirits; and on this again the **human race**.

2034<sup>3</sup>. In the union of His Human Essence with the Divine one the Lord regarded His conjunction with the **human race** . . . The inmost joy He had was the salvation of the **human race** as regarded in His union with His Father.

—<sup>5</sup>. That a conjunction was effected of the Supreme Divine with the **human race** through the Human of the Lord made Divine . . .

2140. The Lord's grief and anxiety over the **human race** . . . Tr.

2141. The Lord's perception about the **human race**, that it was in evil and falsity. Tr.

2165<sup>5</sup>. Because the greatest part of the **human race** are in external worship . . .

2171<sup>e</sup>. It was thus made known to Him . . . what

was the quality of the **human race** which . . . would be saved by Him.<sup>a</sup>

2176<sup>e</sup>. Thus through the Word Heaven is conjoined with the **human race**.

2218. His perception from the Divine concerning the **human race**, of what quality it was. Sig. 2219.

2222. The reason the Lord wanted to depart from this perception (was) that His perception from the Divine, and the consequent thought about the **human race**, that it was such, struck Him with horror; for the Lord's love towards the universal **human race** was so great that He wanted . . . to save all to eternity.

2246. That the **human race** was in such great evil. Sig.

2250. The Lord's grief from love towards the **human race**; and intercession, that still good is adjoined, although they are evil. Sig. 2318<sup>2</sup>.

—<sup>2</sup>. The Lord's intercession for the **human race** was when He was in the world . . .

2253. With the Lord when in the world there was no other life than the life of love towards the universal **human race** . . . This life is the veriest celestial life itself by which He united Himself to the Divine, and the Divine to Himself; Esse itself or Jehovah is nothing else than mercy, which is of love towards the universal **human race** . . . 4735<sup>2</sup>.

2275. (His) anxiety at the state of the **human race**. Sig. 2283.

2321. The **human race** could no longer have been saved unless the Lord had come into the world . . . 2776<sup>3</sup>.

2223. For without a Church somewhere in the world the **human race** could not subsist, because there would be no conjunction of it with Heaven. 2853<sup>3</sup>.

2520. These things are said from the zeal of love towards the universal **human race** . . . This love directed the Lord's thoughts while He was still in the maternal human.

— . Out of consideration for the **human race** . . .

2854<sup>e</sup>. That by this union salvation might reach the **human race**, in which there was no longer left any celestial and spiritual good, nor even any natural good.

3195<sup>3</sup>. As this light could no longer affect the **human race** . . .

3340<sup>e</sup>. Unless this (infernal) fury were continually repelled by the Lord, the whole **human race** would perish.

3637. As the **human race** by the life of evil and the derivative persuasions of falsity had become utterly perverted . . .

3913<sup>5</sup>. That the Lord is the salvation of the **human race**: unless this becomes affirmative . . .

4180<sup>5</sup>. After the **human race** had removed itself from the good of love and of charity, this light could no longer be produced through Heaven . . . which should penetrate even to the **human race** . . .

4217. Instead of bread the Angels perceive . . . the things which are from the Lord, consequently, His love towards the universal **human race** . . .

—<sup>e</sup>. (Without these external bonds) the **human race** would perish.

4220. They who . . . have received His Love towards the universal **human race** . . . But they who . . . have not received love towards the **human race** . . .

4320. (This is) from the love or mercy of the Lord towards the universal **human race**.

4327<sup>e</sup>. Yet they are the most bitter enemies . . . even of the **human race** . . .

4545<sup>7</sup>. (Without the communication of Heaven through the Church the **human race**) would become like beasts devoid of internal and external bonds . . .

4687<sup>2</sup>. They foresaw . . . that thus the **human race** would perish . . .

4733. Men are such, that they want to worship that of which they can have some perception and thought . . . This is general with the **human race** . . .

5132<sup>2</sup>. The good of charity has this in it because it descends from the Lord's love towards the universal **human race**, which love is mercy, because all the **human race** is constituted in miseries. 9219.

5393. In the Hell (of the colon) are they who . . . without conscience have wanted to destroy the **human race** . . .

—<sup>2</sup>. The Angels are horrified that the **human race** is such.

5480. Divine love is called mercy, because from itself the **human race** is in Hell . . .

5576<sup>5</sup>. 'Food' . . . when predicated of the Lord = the good of the Divine love to save the **human race**.

—<sup>e</sup>. 'To do the will of Him who sent Him, and to perfect His work' = to save the **human race**.

6467<sup>e</sup>. Life from the Lord is the life of love towards the universal **human race**.

6495. In this love the Lord is present ; for He loves the universal **human race**.

6697. The Divine did not create the universe for the sake of any other end than that the **human race** might come forth, and thence Heaven ; for the **human race** is the seminary of Heaven . . .

7550<sup>2</sup>. Not for the sake of Himself, but for the sake of the **human race** ; not from His own glory, but from love ; for He wills to be conjoined with the **human race** . . .

8495. In the relative sense, the Sabbath represented the conjunction of the Lord's Divine Human with the **human race**.

9212<sup>e</sup>. Without the Word there is no conjunction (with Heaven) . . . and if there is no conjunction, the **human race** perishes. 9400<sup>2</sup>.

9216<sup>3</sup>. Hence the **human race** is the ultimate in order, in which ceases, and in which rests Heaven ; and therefore the Lord . . . always provides that there is a Church with the **human race** in which there is truth Divine revealed . . . By means of this there exists a nexus which holds together the **human race** with the Heavens . . .

9237. The end of creation is the **human race**, in order that from it there may be a Heaven . . . The Angels say

that an Earth without the **human race** cannot subsist . . .

9276<sup>3</sup>. The conjunction of Heaven with the **human race**, that is, the conjunction of the Lord through Heaven with it, is effected by means of those who are in the good of charity . . .

—<sup>4</sup>. That the communication and conjunction of the Lord with the **human race** is such, is evident from . . .

—<sup>e</sup>. That without a Church on the earth the **human race** would perish. Refs.

9441<sup>2</sup>. The fewness of the **human race** relatively to the Infinite Creator. Shown.

10452. 'The tables were written from the two transits . . . ' = by which is the conjunction of the Lord with the **human race** ; that is, of Heaven with the world.

—<sup>2</sup>. As the conjunction of the Lord with the **human race** . . . by means of the Word, is mentioned, we must say how this is. Ex.

— . The **human race** subsists by means of Heaven . . . In order, therefore, that Heaven may subsist, and, from conjunction with it, the **human race**, the Word has been provided by the Lord . . .

10791. If this (order is not maintained by governors) the **human race** will perish . . .

H. 291. On the conjunction of Heaven with the **human race**. Gen.art.

304<sup>e</sup>. It follows, that such is the connection and conjunction of Heaven with the **human race**, that the one subsists from the other . . .

305. (c.) Hence, unless there were a Church where the Word is and by it the Lord is known, in this Earth, the **human race** here would perish. Refs.

311. That Heaven and Hell are from the **human race**. Gen.art. J. 14. 19, Ill.

592. If there were no equilibrium . . . Heaven and Hell would perish, and with them the whole **human race** . . .

U. 1<sup>2</sup>. That all Spirits and Angels are from the **human race**.

J. 6. That the procreations of the **human race** on earth will never cease. Gen.art.

9. That the **human race** is the basis upon which Heaven is founded. Ex.

—<sup>3</sup>. The prior cannot be separated from the posterior . . . thus not . . . the angelic Heaven from the **human race**, nor the **human race** from the angelic Heaven. Therefore it has been so provided . . . that the one should perform a mutual work for the other ; namely, the angelic Heaven for the **human race**, and the **human race** for the angelic Heaven . . .

—<sup>8</sup>. (Thus) such is the connection of the angelic Heaven and the **human race**, that the one subsists from the other ; and the angelic Heaven without the **human race** is like a house without a foundation ; for in it Heaven ceases, and upon it it rests.

— . So it is when man passes . . . into the Spiritual World . . . then, being a Spirit, he does not subsist upon his Own basis, but upon the general basis which is the **human race**.

[J.9]<sup>e</sup>. (Thus) the human race and the angelic Heaven make one, and subsist mutually and in turn; and it is therefore impossible for the one to be taken away from the other.

10. That the human race is the seminary of Heaven. Ex.

—<sup>2</sup>. It is possible for the human race on one Earth to perish, which takes place when it completely separates itself from the Divine . . .

—<sup>3</sup>. But although, by separation from the Divine, the human race should perish upon one Earth—the taking place of which, however, is provided against by the Lord—still it would remain permanently upon others . . .

—<sup>4</sup>. I have been told from Heaven, that the human race would have perished upon this Earth, so that at the present day there would not have existed one, unless the Lord had come into the world, and had put on the Human in this Earth, and had made it Divine; and also unless the Lord had given here such a Word that it might be for a basis and for conjunction with the angelic Heaven.

13<sup>e</sup>. For the angelic Heaven is the end for the sake of which is the human race; and the human race is the end for the sake of which is the visible Heaven, and the Earths therein . . . Hence, too, it may be evident, that the human race will never cease.

S. 34. The human race is the basis, containant, and support of the Heavens; and with men and in them is the Word . . .

P. 27. That the Divine Providence has for an end a Heaven from the human race. Gen.art.

20<sup>2</sup>. He regards what is infinite and eternal in the human race, from which He forms it His Heaven.

323. That the end of creation is a Heaven from the human race. Gen.art.

M. 46<sup>2</sup>. The love of the sex . . . has been implanted from creation in the very soul of man . . . for the sake of the propagation of the human race.

68<sup>2</sup>. The use (of conjugal love) is the propagation of the human race, and thence of the angelic Heaven. And as this use was the end of ends of creation . . .

85<sup>2</sup>. For all things are for the sake of the human race, that from it there may be an angelic Heaven . . .

183<sup>7</sup>. Because the use of conjugal love is the most excellent of all uses; for thence is the procreation of the human race, and from the human race an angelic Heaven.

T. 13. In creating the universe God intended one end, which was an angelic Heaven from the human race . . . E.294.

—<sup>2</sup>. The world is a complex of uses in successive order for the human race, from which is the angelic Heaven.

D. 2755<sup>e</sup>. Thus, if the human race were lacking, Spirits could be remitted into a like state . . .

3375. How the human race was afterwards inverted. Ex.

D. Min. 4786<sup>2</sup>. He kept up a contempt and a kind of hatred against the universal human race . . .

E. 386<sup>30</sup>. As . . . the Lord came into the world to save the human race, He said, 'I thirst;' by which is meant that from Divine love He willed and longed for the salvation of the human race.

726<sup>6</sup>. The human race is as it were the base of a column, or as the foundation of a palace, for the Heavens . . . 1085<sup>2</sup>.

—<sup>7</sup>. Therefore, unless the Lord had come into the world . . . the Heavens which are from the inhabitants of this Earth would have been translated elsewhere, and all the human race on this Earth would have perished in eternal death.

778<sup>2</sup>. The Word is blasphemed by this, that they believed . . . that the Divine had . . . rejected from itself the human race . . .

1226<sup>4</sup>. The mineral kingdom is for the vegetable kingdom; this is for the animal kingdom; and the latter and the former are for the human race, in order that this may be of service to the Lord for the doing of uses to the neighbour.

Ath. 49. Thus the Divine could no longer do this work through its own Divine in the human race; for . . . the human race had so removed itself . . . that not even with a single one was there natural good from a spiritual origin.

—<sup>2</sup>. The Last Judgment which is described by 'the Flood' was accomplished from the Divine which yet remained in the human race . . . The ultimate was then the Divine in the remnant of the human race. And when this ceased, and in order that the human race might be saved, the Divine Itself was pleased to make itself [the last] . . .

J. (Post.) 134<sup>e</sup>. So it would be if the human race were to perish; thus, also, the angelic Heavens would from a like cause go to destruction.

De Verbo 3<sup>9</sup>. Therefore, the basis and foundation of the Heavens is the human race.

D. Wis. xii. 5<sup>3</sup>. A natural origin was added, in order that at the same time there might be material and fixed things, for the sake of the end of the procreation of the human race, which is not possible except in ultimates, where there is fulness; and in order that from the human race as a seminary the inhabitants of the Spiritual World . . . might come forth. This is the first and last end of creation.

C. 87. That in the widest sense the human race is the neighbour . . . Ex.

**Humble.** *Humilis.*

**Humble, To.** *Humiliare.*

**Humiliation.** *Humiliatio.*

**Humility.** *Humilitas.*

**Humbly.** *Humiliter.*

See under Bow-*incurvare.*

A. 598<sup>2</sup>. They who are in humiliation of heart implore the Lord's mercy; whereas they who are in humiliation of thought ask for grace . . . 981<sup>3</sup>.

1153<sup>2</sup>. The adoration of the Lord consists in humiliation; and humiliation in the acknowledgment of self, that with self there is nothing alive and nothing good



... and in the acknowledgment that everything living and good is from the Lord: the more a man acknowledges this, not with the mouth but with the heart, the more he is in **humiliation** . . .

1785<sup>e</sup>. It is this state which is called the state of the Lord's **humiliation**.

1922. 'She **humbled** her' (Gen.xvi.6)=subjugation.

1937. '**Humble** thyself under her hands' (ver.9)=that it ought to compel itself to be under its Power. 'To **humble** herself' is expressed by a word . . . which means to afflict . . .

— . That man ought to compel himself to do what is good, to obey the things the Lord has commanded, and to speak truths, which is to **humble** himself under the Lord's hands . . . involves many arcana . . .

1947. 'To **humble**' and 'to afflict himself' = to submit itself to the Power of the internal man.

—<sup>5</sup>. The **humiliation** of the rational man . . . from freedom. Sig.

1990<sup>e</sup>. The rest of the arcana concerning the manifestation of Jehovah in the Lord's Human, when He was in a state of **humiliation** . . . will be expounded . . . 2153<sup>e</sup>.

1999. True adoration or **humiliation** of heart is attended with prostration upon the face before the Lord . . . For in **humiliation** of heart there is the acknowledgment of self, that it is nothing but filth, and at the same time the acknowledgment of the Lord's infinite mercy towards such a thing . . . Such was the **humiliation** of the men of the Most Ancient Church.

—<sup>2</sup>. The state in which the Lord then was, was His state of **humiliation** . . . He was then in the infirm human . . . —<sup>e</sup>.

2000. Because He was in a state of **humiliation** or adoration, in which, according to the degree of it, He was more conjoined and united with Jehovah; for **humiliation** is attended with this.

2098. (The Lord's two states of **humiliation** and glorification.) See GLORIFY.

2153. The affection of **humiliation** is attended with **humiliation** and prostration.

2157. Evident from the affection of **humiliation** expressed in these words.

— . In these words . . . they perceive the state of the Lord's **humiliation** in the human, but only the affection of **humiliation**.

2159<sup>3</sup>. In His state of **humiliation** . . . He adored Jehovah as another . . .

—<sup>e</sup>. In this whole chapter (Gen.xviii.) it treats of the state of the Lord's **humiliation** . . .

2250<sup>2</sup>. See HUMAN RACE.

2265. 'I am dust and ashes'=the **humiliation** of the human . . .

—<sup>2</sup>. **Humiliation** is from the acknowledgment of self, that, relatively, it is such.

2279. The **humiliation** of the human before the Divine. Sig.

2288<sup>2</sup>. His state of **humiliation** was when He was in the human which He derived . . . from the mother . . . This state . . . the Lord completely put off . . .

2327<sup>2</sup>. By these (acts) they represented a state of true **humiliation**, which is never possible, unless they acknowledge that from themselves they are profane and damned . . . Therefore, in proportion as a man is in the acknowledgment of self, he can be in true **humiliation**; and in the same proportion in adoration when in worship; for in all worship there must be **humiliation** . . . 2423<sup>e</sup>.

—<sup>3</sup>. That a state of **humiliation** is essential to worship itself, is because in proportion as the heart is **humbled**, so does the love of self and all the evil thence cease; and in proportion as this ceases there inflow good and truth . . . from the Lord . . .

2329. Interior confession is of the heart, and comes forth in **humiliation** . . . But exterior confession is of the mouth, and may come forth in feigned **humiliation** . . .

2412<sup>e</sup>. This comes from the unlike **humiliation** . . . (in people).

2423. **Humiliation** from the affection of truth. Sig.

— . A semblance of **humiliation** from the affection of good. Sig.

— . For those in the affection of truth cannot so far **humble** themselves as to acknowledge from the heart that all things are of mercy . . . nay, the less affection of truth they have, the less **humiliation** there is in their speaking of grace. But . . . the more affection of good there is in anyone, the more **humiliation** there is in him in his speaking of mercy.

2694<sup>e</sup>. At last they can be brought into **humiliation** of heart before the Lord, which, without the acknowledgment of self, is not possible.

2715<sup>2</sup>. Hence the spiritual have not love to the Lord like the celestial, consequently not the **humiliation** which is essential in all worship, and through which good from the Lord can inflow; for an elated heart never receives, but a **humble** heart.

3118. See BEND. 5682. 7068.

3147<sup>8</sup>. To wash the feet . . . was an act of **humiliation**; namely, that they would cleanse the other from evils . . .

3417<sup>2</sup>. Heavenly delight . . . is the delight of **humiliation** and of the affection of serving others. —<sup>3</sup>.

—<sup>e</sup>. He can believe this in proportion as he is in **humiliation** and the affection of serving others.

3469<sup>2</sup>. States of the acknowledgment of self, and of the acknowledgment of the Lord . . . thus of **humiliation**, through the combats of temptations.

3539<sup>5</sup>. It is **humiliation** into which the Divine can inflow with man, because in that state are removed the loves of self and the world . . .

— . Still, so long as the will is not new, and the understanding is not united to it, the man cannot be in **humiliation** of heart. Nay, in proportion as a man is in the life of evil; that is, in proportion as his will is for evil, he cannot be in it.

— . Man's **humiliation** is not for the sake of the love of glory in the Lord, but for the sake of the Divine love . . .

3880<sup>7</sup>. Man in genuine confession acknowledges that

all good is from the Lord, and all evil from himself; and when he is in this acknowledgment, he is in a state of **humiliation** . . .

[A. 3880]. Confessions, and that they must be in **humiliation**. Sig.

3913<sup>3</sup>. The spiritual man seems to himself to have life in **humiliation**, and that he is the least.

3994. No one can ever be in true **humiliation**, unless he is in this acknowledgment and faith from the heart . . . Hence it is that the Lord inflows with good into a **humble** and contrite heart.

4215<sup>2</sup>. For **humiliation** of heart produces genuflection . . . Still greater and more interior **humiliation** produces prostration to the earth.

4245. The condescendence and **humiliation** of truth before good. Sig.

4254. **Humiliation** in that state as to truth and as to good. Sig.

4255<sup>3</sup>. From the ultimate, thus from what is low.

4293<sup>3</sup>. After (the Israelites) had been punished they could be in external **humiliation** such as could no other nation. Des.

4341<sup>2</sup>. Thus he came into a state of submission and **humiliation**; for the conjunction (of good and truth) is never otherwise effected.

4347<sup>2</sup>. As to **humiliation** and submission . . . (such) believe that the Divine wills the **humiliation** and submission of man as does a man who is in the cupidity of glory . . . But . . . the Divine . . . wills **humiliation** and submission not for His own but for the man's sake; for when a man is in **humiliation** he is averse to the evil and falsity in himself . . . on the removal of which the Divine can inflow with good and truth . . . This is the genuine reason for man's **humiliation** before the Divine. 5957, Ex.

—<sup>3</sup>. (Thus) good cannot be conjoined with truths, and so man cannot be regenerated, unless he **humbles** and submits himself.

—**Humiliation** and submission are predicated of truths, because truths inflow through the external man . . . and therefore are attended with fallacies . . .

4779<sup>8</sup>. As to put on sackcloth and to roll themselves in ashes represented mourning over evils and falsities, they also represented **humiliation**, and also repentance; for the primary of **humiliation** is to acknowledge that from self there is nothing but evil and falsity; as also it is of repentance, which does not take place except by means of **humiliation**; and this by means of the confession of the heart that from himself he is such. Ill.

4956. He who has charity . . . is affected with good and truth because they are from the Lord, and he is averse to evil and falsity because they are from self; and when he does this he is in **humiliation** from the acknowledgment of self; and when he is in **humiliation** he is in a state of the reception of good and truth from the Lord.

5069<sup>9</sup>. They attribute good to themselves . . . Such can never adore the Lord from true **humiliation**.

5164<sup>2</sup>. They who are greatest (there) . . . are in **humiliation** above all others. Sig.

5323. Holy fear and the consequent **humiliation** . . . have acts or gestures which correspond to them; namely, the bending of the knees, kneeling down, and also the prostration of the body . . . In this state, if the adoration is from genuine **humiliation**, or if the **humiliation** is from genuine holy fear, there is a failing of the spirits . . .

5420. By **humiliation** here is not meant **humiliation** from acknowledgment, thus internal **humiliation**; but external **humiliation**, because it was before the ruler of the land in the received way. The reason not internal **humiliation** but external is meant, is that as yet there was not correspondence . . . When the Natural is in this state, there can indeed be **humiliation**, and that in the highest degree, but only from what is assumed through use . . . Such is the **humiliation** here meant.

5682. Exterior and interior **humiliation**. Sig.

—**‘Bending’** is the **humiliation** of truth . . . thus of the spiritual; and **‘bowing’** is the **humiliation** of good . . . thus of the celestial . . .

5758<sup>2</sup>. Nor can the man be in **humiliation**—consequently, cannot receive the Lord's mercy, for this inflows solely into **humiliation** or into a **humble** heart—unless he acknowledges that from himself there is nothing but evil, and that all good is from the Lord.

5778. **‘They fell before him to the earth’** = **humiliation**.

5929<sup>2</sup>. It is said from grace . . . because the things more remote, and not fully in correspondence, are not in such **humiliation** as to be able to implore mercy . . .

—<sup>e</sup>. He who loves himself can never **humble** himself from the heart . . .

6162. **Humiliation**. Sig. . . (For) these are words of **humiliation**. 6180. 7588.

6266. Interior **humiliation**. Sig.

—The good of the Voluntary and the truth of the Intellectual in the Natural cannot from themselves **humble** themselves before the Lord; but from the Internal by influx.

6389<sup>9</sup>. Thus they recede from **humiliation**; and in proportion as they recede from this, they recede from a state of the reception of blessedness and happiness through Heaven from the Lord.

6866. Perception from the Divine, and **humiliation**. Sig.

—**As . . . humiliation** is here mentioned, something shall be said about the state of the **humiliation** of the Lord when He was in the world. In proportion as the Lord was in the human not yet made Divine He was in **humiliation**; but in proportion as He was in the Human made Divine He could not be in **humiliation** . . . (For) hereditary evil could not approach the Divine without **humiliation**; for in genuine **humiliation** man puts off from himself all power of thinking and doing anything from himself, and relinquishes himself completely to the Divine . . .

7077<sup>2</sup>. When (the Spirits of Mercury) heard this they began to **humble** themselves. Their **humiliation** was represented by the letting down of their volume downwards . . . Those who were not in **humiliation** were relegated towards their own orb . . . D.3238.

7173<sup>2</sup>. On seeing this (appearance of the Lord), the Spirits of Mercury humbled themselves deeply, and sank down. D.3292.

7391. **Humiliation** from weariness. Sig.

— For he who supplicates is in **humiliation** . . . The reason 'to supplicate' = **humiliation**, is that the Angels do not attend to the supplication, but to the **humiliation** in which the man is when he supplicates; for supplication without **humiliation** is only a sounding word . . .

7418<sup>3</sup>. By dust on their heads, and the casting down of the body and head to the earth, and the rolling there in the dust, was represented **humiliation**, which, when genuine, is such that it acknowledges and perceives itself to be damned, but from damnation to be received by the Lord.

—e. 'Dust' = . . . what is low.

7463. In fear and thence in **humiliation**.

7478. When the Lord was mentioned, I saw that the Spirits (of Mars) **humbled** themselves so inmosty and profoundly that it cannot be described; for in their **humiliation** there was the thought that from themselves they are in Hell, and therefore they are utterly indignant that they should look at the Lord . . . When they thus emerge from **humiliation** they are full of good and love, and consequent joy of heart. When they thus **humble** themselves, they do not turn the face to the Lord, for they dare not do so then, but turn it away. The Spirits around me said that they had never seen such **humiliation**. D.3331.

7550<sup>2</sup>. That He is to be **humbly** worshipped . . .

— This cannot be done unless man is in **humble** worship; and there is no **humble** worship unless man acknowledges and believes that he himself is dust and ashes . . . When man is in such **humble** worship, then the Lord can inflow with the life of His love, and give Heaven and eternal happiness.

7640. 'How long wilt thou refuse to be **humbled** before Me?' (Ex.x.3)=no obedience. . . The reason this is signified is that it is said to those who are in evil, who cannot be **humbled** before the Divine. For there are two things in **humiliation**: the acknowledgment of self, that he is nothing but evil . . . and the acknowledgment of the Divine, that it is nothing but good . . . These two things are not possible with the evil, because they are in the love of self. If they **humble** themselves it is either from fear, or that they may be honoured or enriched; thus they **humble** themselves merely as to the body . . . Such is the **humiliation** of fear, and also for the sake of being enriched and honoured. It is the same before the Divine, although they do not know it . . .

—e. As there is no **humiliation** with the evil . . . by 'to be **humbled**' is signified obedience . . .

7943. **Humiliation** of the mouth and heart. Sig.

8263<sup>2</sup>. The man who Glorifies Him does it from holy veneration for Him . . . and from the **humiliation** of self, that he is relatively nothing; (therefore) the man is then in a state of receiving the influx of good from the Lord . . .

8271. For Divine worship consists in the exaltation

of the Lord relatively to self, which takes place according to the **humiliation** of self before the Lord: **humiliation** is essential to Divine worship. When man is in this essential, he is in a state of receiving from the Lord the truth of faith and the good of charity . . . But if man exalts himself before the Lord, he closes the interiors of his mind for the reception of good and truth from the Lord.

8313<sup>4</sup>. For they who are in charity are **humble** . . . But they who are in faith without charity are elate.

8582. That they should ask . . . the Lord . . . but from a **humble** heart. Sig.

8678<sup>2</sup>. A state of reception of the Divine and of Heaven . . . is a state of **humiliation** towards God. In proportion as a man can **humble** himself before the Lord . . . he receives the Divine, and is in Heaven.

8873. Because **humiliation** and submission are essentials of worship . . . For life from the Lord inflows only into a **humble** and submissive heart . . . The reason is that when the heart is truly **humble**, nothing of the love of self and of the world stands in the way.

8949. In worship (the inhabitants of Saturn) are very **humble** . . .

8966<sup>e</sup>. By temptations concupiscences . . . are mastered, and the man is **humbled**: thus is he rendered fit to receive the life of Heaven from the Lord.

9039<sup>3</sup>. Those in Heaven . . . are in such **humiliation** that they attribute everything of Power to the Lord . . . and when they are in this state they are in dominion . . . for the Lord inflows with power with those who are **humble** . . . because they receive the influx . . .

9377. **Humiliation** and adoration from the heart, and then the influx of the Lord. Sig.

— Because **humiliation** is an essential of all adoration and of all worship; for without **humiliation** the Lord cannot be worshipped and adored, because the Divine of the Lord cannot inflow into a proud heart, that is, into a heart full of the love of self, for it is hard . . . but into a **humble** heart, because this is soft . . .

— 'From afar'=from the heart, because they who are in **humiliation** remove themselves from the Divine . . . for, when in **humiliation** they are in the acknowledgment of self . . . and when they acknowledge this from the heart they are in true **humiliation**.

—<sup>2</sup>. But the Israelitish people were not in such **humiliation** and adoration; but only represented it by external gestures . . . Yet when they **humbled** themselves they prostrated themselves . . . and rolled themselves in the dust, and cried out with a loud voice, and this for whole days. He who does not know what true **humiliation** is, may believe that this was **humiliation** of heart. But it was not the **humiliation** of a heart which regarded God from God, but which regarded God from self . . .

—e. They who **humble** themselves from a faith of holiness from themselves . . . **humble** themselves from the love of self . . .

9391<sup>6</sup>. By the confession that he 'was not worthy to be called his son,' is signified . . . **humiliation**.

9818<sup>3</sup>. 'A broken spirit' and 'a broken heart'=a state of temptation and of the consequent **humiliation** of both lives.

[A.] 10625. Reception from influx into the external, and worship from **humiliation**. Sig.

10646<sup>3</sup>. For he who worships the Lord . . . is in **humiliation**; and proprium recedes from him who is in **humiliation**; and in proportion as this recedes the Divine is received . . .

L. 35<sup>3</sup>. The Lord's state of **humiliation** was in proportion to His being in the human from the mother . . . In the state of **humiliation** the Lord prayed to the Father . . . In the state of **humiliation** He underwent temptations, and suffered the cross . . .

49<sup>2</sup>. By 'spirit' is meant spiritual life with those who are in **humiliation**. III.

W. 335<sup>2</sup>. Hence come softening of the heart and **humiliation** . . .

R. 56. Adoration from the deepest **humiliation**. Sig.

251. The **humiliation** of all in Heaven before the Lord. Sig. 293. 370.

275. **Humiliation**, and from **humiliation** the adoration of the Lord from the higher Heavens. Sig.

M. 297<sup>e</sup>. **Humbly** courting her . . .

T. 405<sup>2</sup>. If emperors, kings, etc. . . **humble** themselves before the Lord . . .

D. 1850. How they are represented who by **humiliations** . . . think to merit Heaven.

2327. Such a confession . . . is the beginning of **humiliation**.

2374. They said they had been in a **very humble** life . . . They who . . . most deeply **humble** themselves in order to be the greatest in Heaven . . .

2375. They had **humbled** themselves for the sake of their own honour . . . and in the external countenance had shown themselves **humble** . . . although with the mouth they professed **humility**, at heart they had loftiness.

3252. There he remains in a state of **humiliation** with joy of heart.

3430. Not from **humility** towards the Lord . . .

3939. Hence **humiliation** until he is nothing . . .

4423. In **humiliation** or contempt for self . . .

4662<sup>e</sup>. Wisdom from the Lord inflows only with those who are **humble** . . .

4754. **Humility** is impossible with those who are in the love of self . . . (This) is crushed in Hell, but still there cannot be **humility**.

5450<sup>2</sup>. Hence the **humiliation** which is of worship . . .

5524. Those in the highest Heaven . . . are the best and wisest of all, and are innocences, because they are in the acknowledgment of self and in **humiliation** above all others, thus in a state of receiving good from the Lord above all others.

D. Min. 4766. They cannot be in true **humiliation** towards the Lord . . . if they believe that they are the elect. He who does not believe that from himself he is Hell . . . can never be in **humiliation**.

E. 77. Adoration from **humiliation** of heart for the Divine. Sig.

— . **Humiliation** for a man produces a bowing ac-

ording to the estimation; but for the Divine a total bowing . . . Not that the Divine wills such **humiliation** for itself, but because then evil is removed . . .

288<sup>10</sup>. The Lord's state of **humiliation** is described by, 'Thou hast made Him a little less than the Angels.'

290. **Humiliation** and at the same time acknowledgment . . . Sig. 291. 292. 349.

291. This acknowledgment is impossible with anyone except when he is in **humiliation**; for when he is in **humiliation** he is removed from his proprium . . .

405<sup>36</sup>. 'Every valley shall be lifted up, and every mountain and hill shall be made low' (Is.xl.4)=that all the **humble** at heart, who are they who are in goods and truths, will be received . . . and that all the elate in mind, who are they who are in the love of self and of the world, will be depressed.

481<sup>3</sup>. 'To humble' (Is.xxv.5)=to allay and take away.

654<sup>25</sup>. 'They shall be a low kingdom' (Ezek.xxix.14). Ex.

803. v. In proportion as elation of mind is detested, there enters **humility** before God . . .

828<sup>3</sup>. Because they are in **humility** of heart . . .

1206. **Humiliation** of heart of the Angels of the higher Heavens. Sig.

1210. Hence it is necessary for man to be in **humiliation** before the Lord . . .

## Humour. *Humor.*

A. 4411. The three **humours**, aqueous, vitreous, and crystalline, have their correspondences in the Heavens . . .

T. 534. Diseases from the thickening, tenacity, acridness, and acidity of the **humours**, and thence of the blood.

564. Like a tree growing on a hard rock, which . . . withers away from lack of **moisture**.

D. 1798. On the penalties of those who have relation to the stagnant **humours** in the brain.

3213. (The correspondence of the vitreous **humour** of the eye.)

## Hump. *Gibbus.*

### Humped. *Gibbosus.*

A. 2781<sup>2</sup>. 'Upon the **hump** of camels' (Is.xxx.6). Ex.

W. 432<sup>2</sup>. This Primitive in its higher **gibbous** part . . . D. Wis.iii.4.

— . The **gibbous** part was a very thin membrane . . .

— . The **gibbous** part, which was a type of the brain in leasts, was also divided as it were into two protuberances.

M. 269<sup>2</sup>. If the love of the world makes the head, the man is . . . **humped**.

432<sup>2</sup>. Their bodies appear as it were **humped**.

T. 404<sup>e</sup>. Looked at from Heaven such a man appears like a **humped** man, walking with his head bent down and looking at the earth . . .

D. 4626. Some (devils) appear enormously **humped**.

**Hundred.** *Centum.*

**Hundredth.** *Centesimus.*

**Hundredfold.** *Centuplum.*

A. 1332. 'A hundred years' (Gen.xi.10)=the state of that Church in general.

1988<sup>2</sup>. The hundred years which Abram had when Isaac was born to him=the Lord's rational man which was conjoined with His internal man, that is, with the Divine. 'A hundred,' in the Word, =the same as 'ten,' because it is compounded of ten multiplied into ten; and 'ten'=remains . . . 2074.

2213. Abraham in his hundredth year, by which year is signified the union of the Human of the Lord with the Divine and of the Divine with the Human.

2636. 'Abraham was a son of a hundred years' (Gen. xxi.5)=a full state of union. 'A hundred'=what is full.

—<sup>2</sup>. Remains are signified by 'ten;' and also by 'a hundred' when the state of regeneration is full.

—<sup>4</sup>. That the number 'a hundred'=what is full.

Ill. 2905. 3107.

—<sup>5</sup>. 'A hundredfold' (Matt. xix.29)=what is full.

3405. 'He found in that year a hundred measures' (Gen.xxvi.12)=abundance. . . 'A hundred'=much and full.

4400. 'A hundred kesithae' (Gen.xxxiii.19)=what is full. 'A hundred'=a full state, consequently what is full; but properly by 'a hundred,' here, is signified much, because it treats of the appropriation of good from interior truths.

4617. 'A hundred'=a full state.

5291<sup>2</sup>. That 'a thousand,' and 'a hundred'=much. Refs.

5335<sup>2</sup>. All these numbers ('thirty,' 'sixty,' and 'a hundred') (Mark iv.8), because they arise from ten by multiplication, =the fulness of remains.

5955. 'A hundred'=much.

—<sup>2</sup>. 'A hundred,' which was the number of each troop (Judg.vii.16)=much and enough.

8713. 'Princes of hundreds' (Ex.xviii.21)=the primaries in the second degree. . . 'Hundreds'=many or much, but in the second degree, because 'thousands' are in the first.

9487. 'Five'=much and full . . . Also 'a hundred.'

9716. 'Ten,' 'a hundred,' and 'a thousand'=much, all, and full. Refs. E. 548<sup>2</sup>.

9745. 'A hundred in cubit the length' (Ex. xxvii.9)=full with good from the Lord. 'A hundred'=all, much, and full.

— The reason 'a hundred'=all, much, and full, is that 'a hundred' is of the same signification as 'ten,' 'a thousand,' and 'myriads.'

9751. 'The hanging a hundred in length' (ver.10)=also full of truth from good. . . 'A hundred'=what is full.

9771. 'The length of the court a hundred in cubit' (ver.18)=the good of that Heaven to the full. . . 'A hundred'=to the full.

10253. 'Five'=much; in like manner . . . 'a hundred.'

E. 675<sup>10</sup>. 'A hundred'=much; as in Matt.xviii.12. 13.

**Hungary.** *Hungaria.* D.6059.

**Hunger.** See FAMINE.

**Hunger.** *Esuritio.*

**Hunger, To.** *Esurire.*

A. 1460<sup>4</sup>. In abundance of all Knowledges and celestial goods, which is 'not to hunger' (Rev.vii.16).

1690<sup>3</sup>. The love which was the veriest life of the Lord, is signified by 'He hungered . . .' (Luke iv.2).

2417<sup>8</sup>. (Those who hunger, a class of the good.)

2698<sup>0</sup>. With those in the affection of good, the good with them longs for good as one hungry longs for bread; but with those in the affection of truth, the good with them longs for truth, as one thirsty for water.

4956<sup>0</sup>. By 'one hungry,' the Angels perceive those who from affection long for good. 4958, Ex.

5579<sup>0</sup>. When these things are hungered for they yield better nourishment.

7260. They called those the hungry to whom they would give to eat.

8568<sup>5</sup>. 'The hungry' (Is.xxxii.6)=one who longs for good.

—<sup>7</sup>. 'They shall not hunger' (Is.xlix.10)=that they shall not lack good.

10227<sup>21</sup>. 'The hungry,' here (Luke i.53) are those who elsewhere are called 'the poor,' thus who have not bread and water . . . that is, who do not know good and truth, but still long for them.

10283<sup>6</sup>. 'To hunger and not be satisfied' (Is.ix.20)=not to receive the good and truth of faith.

H. 420 (b). To hunger and thirst=to long for the Knowledges of good and truth, by means of which there is introduction into the Church and Heaven.

C.J. 77. The little children of the Africans there frequently . . . say that they are hungry . . . from which it is evident that spiritual hunger, which is a longing to know genuine truths, operates this. D.6095.

R. 153<sup>9</sup>. As no food from Heaven is given the idle . . . they begin to be hungry . . .

224<sup>3</sup>. See FOOD.

323<sup>3</sup>. That 'famine,' or hunger=a longing to know and understand the truths and goods of the Church. Ill.

381. 'They shall hunger no more, nor thirst any more' (Rev.vii.16)=that after this they shall not lack goods and truths. Ex. E.480.

880<sup>0</sup>. 'To hunger'=to long for good.

E. 118<sup>3</sup>. 'Those who hunger and thirst'=those who are continually longing for truths, and to be perfected by means of them. —<sup>5</sup>.

236<sup>0</sup>. 'Those who hunger'=those who long for

Knowledges; such as were the gentiles, who accepted the Lord and the doctrine from Him.

[E.] 238<sup>4</sup>. 'To empty out the **hungering** soul' (Is. xxxii.6)=to deprive of the Knowledges of good those who long for them . . .

386<sup>2</sup>. 'To **hunger** and not be satisfied' = to be deprived. (=not to be found, and if found still not to be received. 6co<sup>13</sup>. 617<sup>20</sup>.)

—<sup>4</sup>. 'To **hunger**' = the deprivation of good.

—<sup>6</sup>. 'To **hunger**' = to be deprived of the good of love.

—<sup>13</sup>. 'To **hunger**' = to want to know.

—<sup>16</sup>. 'To **hunger**' = to be in the lack of (the Knowledges of good and truth); and also to be deprived of them.

—<sup>17</sup>. 'Those who **hunger**' = those who are in ignorance of the Knowledges of good and truth, and still are in the longing.

—<sup>19</sup>. 'The young lions which shall be in need and shall **hunger**' (Ps.xxxiv.10)=those who know and are wise from themselves: 'to be in need and to **hunger**' = that they have neither truth nor good.

—<sup>24</sup>. 'The **hungering** soul' = those who long for goods.

—<sup>25</sup>. 'Those who **hunger**' = those who long for.

—<sup>27</sup>. 'To **hunger** and thirst' = to **hunger** and thirst for the things of eternal life, or which give that life, which in general have relation to the good of love and the truth of faith; 'to **hunger**,' to the good of love; and 'to thirst,' to the truth of faith.

— Principles of falsity and the love of evil . . . take away all spiritual **hunger** and thirst.

— 'To **hunger**,' here (John vi.35)=to come to the Lord . . . To come to the Lord is to do His precepts.

—<sup>28</sup>. 'To **hunger** and thirst' = to be in spiritual ignorance and need.

—<sup>29</sup>. It is said of the Lord that 'He **hungered** and thirsted,' and by these words is meant that from Divine love He willed and longed for the salvation of the human race. Ill. 617<sup>19</sup>.

403<sup>21</sup>. 'To **hunger**,' when said of the Lord, = to long for good in the Church.

480<sup>e</sup>. 'To **hunger** and thirst,' in the Word . . . = spiritual **hunger** and thirst, which are the deprivation, lack, and ignorance of the Knowledges of truth and good, and at the same time a longing for them.

617<sup>19</sup>. Spiritual **hunger** and thirst are the affection and longing for good and truth.

654<sup>65</sup>. 'Not to **hunger** for bread' (Jer.xlii.14)=not to long for good, which [state] exists with those who are in falsities and evils . . .

750<sup>9</sup>. 'The soul of the **hungering**' = the understanding of good.

1125. They who are in the lack of truth and good, and long for them, are meant in the Word by 'those who **hunger**.'

**Hunt.** *Venari.*

**Hunting, Venison.** *Venatio.*

**Hunter.** *Venator.*

A. 117S. 'He was mighty in **hunting** before Jehovah'

(Gen.x.9)=that he had persuaded many; for such is the nature of faith separated from charity.

— 'To **hunt**,' in the Word, in general = to persuade; in special, to captivate minds by flattering their sensuous, pleasures, and cupidities by using doctrinal things, which they explain according to their inclination and that of the other at their pleasure, for the sake of self . . . Ill.

—<sup>2</sup>. 'To **hunt**' (Ezek.xiii.18-21) = to deceive by persuasions, and by Knowledges, which they pervert, and which they explain in favour of self, and according to the inclination of the other.

—<sup>3</sup>. 'To **hunt**' (Micah vii.2) = to insidiate for the sake of self, or to call falsity truth, and to utter perversity and wrest, so persuading.

3309. 'Esau was a man knowing in **hunting**' (Gen. xxv.27) = the good of life from sensuous and scientific truths. . . 'Hunting' = the truths themselves, but the truths which are of the natural man from which are goods . . . which are called scientific; and scientific are of two kinds or degrees, namely, sensuous and scientific things: by 'hunting,' here, both are signified. Sensuous things are those in which children are; scientific are those in which the same are when they grow up . . .

—<sup>2</sup>. The reason by 'hunting' are signified the sensuous and scientific truths in which they who are in the good of life are taught and with which they are affected, is because 'hunting' in a wide sense = the things which are taken by **hunting**; as rams, kids, goats, and the like, which = spiritual goods . . . and because the weapons of **hunting**, which were quiver, bow, and missiles = the doctrinal things of truth. Ill.

—<sup>3</sup>. Hence it is that 'to **hunt**' = to teach, and also to persuade; and this in both senses; namely, from the affection of truth, and from the affection of falsity. Ill.

— 'Hunters' = those who teach from scientific truths, and also from doctrinal things.

— 'To **hunt** in the field' = to persuade from the affection of falsity.

—<sup>e</sup>. 'Nets' are wont to be attributed to this kind of **hunting**.

3313. 'Isaac loved Esau because **venison** was in his mouth' (ver.28) = that the Divine good of the Divine Rational loved the good of truth. . . 'Venison' = the good of life from natural truths.

3501. 'Hunt **venison** for me' (Gen.xxvii.3) = the truth of good. 'To **hunt**,' and '**venison**' = the truth of the Natural from which is the good of life; here, the truth which is from good, because it is said to Esau . . .

3508. 'Esau went to the field to **hunt venison**, to bring it' (ver.5) = the endeavour of the affection of good to procure truth which might be conjoined with the Divine Rational. . . 'Venison' = the truth which is from good.

3511. 'Bring me **venison**' (ver.7) = the truth of good.

3552. 'Sit down and eat of my **venison**' (ver.19) = the truth of the affection of such good. . . 'Venison' = the truth which is from good.

3563<sup>2</sup>. This good and this truth (of the Natural) are what are represented by Esau and his **venison**.

3568. 'I will eat of my son's **venison**' (ver.25)=the longing to conjoin with itself natural truth by means of good. . . 'My son's **venison**'=the truth of good.

3588. 'Esau his brother came from his **hunting**' (ver.30)=the truth of good and its advent. . . '**Hunting**'=the truth which is from good.

3590. 'Eat of thy son's **venison**' (ver.31)=that it might appropriate to itself the truth of natural good. . . '**Venison**'=the truth of natural good.

3594. 'Who is he that hath **hunted venison** and brought it to me?' (ver.33)=inquiry concerning that truth. . . '**Venison**'=the truth from good; here, inquiry concerning this truth, as to whether it is from good.

10582<sup>b</sup>. 'To **hunt them**' (Jer.xvi.16)=to instruct in the internal things of the Church.

E. 405<sup>17</sup>. That the Church is to be established from those who are in natural good and in spiritual good, is meant by, 'I will send fishers who shall fish them, and **hunters** who shall **hunt them**' (Jer.xvi.) . . . To gather those who are in spiritual good, is meant by 'the **hunters** who shall **hunt them**.' 513<sup>12</sup>.

652<sup>10</sup>. 'They **hunt our steps**' (Lam.iv.18)=to seduce by falsities.

### Hur. *Chur.*

A. 8603. 'Moses, Aaron, and **Hur**' (Ex.xvii.10)=Divine truths in successive order. . . '**Hur**'=Divine truth again mediate proceeding through this. Ex. 8611.

9424. 'And Aaron and **Hur** with you' (Ex.xxiv.14)=the doctrine of truth from such a Word. . . '**Hur**,' when joined to Aaron,=the truth of that doctrine; as also does **Hur**, when together with Aaron he supported the hands of Moses.

10329. That by '**Hur**' is represented the doctrine of truth. Ref.

### Hurricane. *Turbo.*

E. 419<sup>24</sup>. 'A **hurricane**,' and 'a storm of wind'=temptations, because they are burstings in of falsities, or inundations of the mind by falsities . . .

### Hurt. See INJURE.

### Hurt, To. *Nocere.*

### Hurtful. *Noxius.*

### Injury. *Noxa.*

A. 589<sup>e</sup>. This does the man no **harm**.

6204. The evil which enters the thought does not hurt the man at all . . . But when evil enters the will, then it **hurts** . . .

7441. 'The flying **hurtful thing**' (Ex.viii.21)=the falsities of that evil. (=the falsities of malevolence. 7442.)

8717<sup>e</sup>. See HONOUR.

9184. This (illegitimate) conjunction does not **hurt** those who . . .

W. 338. By evil uses . . . are meant all the **noxious things** in (the three kingdoms of nature) . . . To pile up the names of them without any indication of the **injury**

which each kind produces, would not promote the use this work has in view. (Some of them enum.)

339<sup>2</sup>. All things which do **injury** and kill men.

340<sup>e</sup>. The reason **noxious things** are produced from Hell upon the Earth . . .

341. The things which . . . correspond to **noxious animals** . . .

— Noxious flying things fill the atmosphere . . . and **noxious worms** the earth . . .

342. That such **noxious little animals** and insects . . . are hatched from eggs, is not supported by experience . . .

345<sup>2</sup>. That the **noxious things** upon the Earth originate from man, and thus from Hell . . . 347<sup>e</sup>.

R. 494. 'To want to **hurt** the two witnesses' (Rev.xi.5)=to want to destroy these two essentials of the New Church . . .

678. 'An evil and **hurtful ulcer**' (Rev.xvi.2)=interior evils and falsities destructive of all the good and truth in the Church. By '**hurtful**' is signified what is destructive.

D. 3290. A Spirit . . . who (meditated about) how to **injure** me . . . There are many such in our Earth . . .

3360. The Lord disposed . . . that they should do me no **injury**.

3493<sup>e</sup>. (Thus) nothing can **hurt** those who are in faith . . .

6085<sup>3</sup>. It does not **injure** him who believes this fallacy, and yet lives well.

E. 641. 'If anyone wants to **hurt them**'=their protection by the Lord lest they should be injured—*taedantur*—in any way.

643. 'If anyone wants to **hurt** them, so must he be killed'=that according to the endeavour to inflict evil they will perish.

962. 'A great and **hurtful ulcer**'=the evil works there, and the consequent falsifications of truth. . . '**Hurtful**' is predicated of what is falsified.

982<sup>e</sup>. All who are in the love of self, according to the delight of that love, are in the delight of **doing injury** to others who do not make one with them. . . This appears manifestly after death . . .

### Hurtful. See HARM—*Damnum.*

### Husband. *Maritus.*

See under MAN—*vir*, and under WIFE.

A. 827. So that the **husband** has no suspicion.

1369. The **husbands**=evils; the wives, falsities.

1468. When '**husband**' is mentioned in the Word, then '**husband**'=good, and '**wife**' truth; but when '**husband**' is not mentioned, but it is said '*man-vir*,' then he=truth, and '**wife**' good; and this constantly in the Word.

1904. Good, or the love of good, they called man as **husband**; truth, or the love of truth, they called man as wife.

2517. 'She is married to a **husband**' (Gen.xx.3)=that the doctrine of true faith . . . is conjoined with

the Celestial . . . When 'husband' is mentioned in the Word, it=good; and then 'wife'=truth. But when the husband is called 'the man=*vir*,' then 'the man'=truth, and 'the wife' good. Here, therefore, 'married to a husband'=that truth is conjoined with good . . . 2581.

[A.] 2745. There are women who do not love their husbands, but hold them cheap, and at last as nothing. Their quality was represented by a cock, a wild cat, and a tiger of a dull colour . . .

3077<sup>2</sup>. In general, by 'husband' in the Word is signified good, and by 'wife' its truth. Refs. 3236, Refs.

3236. The reason the husband represents good, and the wife truth, is that the Church is compared to a marriage, and also is the marriage of good and truth. Good is what the husband represents, because it is in the first place; and truth is what the wife represents, because it is in the second: therefore also the Lord is called in the Word 'the Bridegroom,' 'the Man=*vir*,' 'the husband;' and the Church, 'the bride,' 'the woman,' 'the wife.' 9198.

3538<sup>2</sup>. Therefore by 'husband' is signified good, and by 'wife' truth; for when the house is one, then good is the all there, and as truth is of good, it also is good.

3815<sup>e</sup>. They mutually acknowledge each other there, not from any kind of relationship which they had had in the life of the body, but only from good and the derivative truth . . . not even the husband the wife, unless they had been in like good. They do indeed meet when they first come into the other life, but they are dissociated . . .

4358<sup>e</sup>. Good is what acknowledges these truths, and couples itself as a husband with a wife . . .

4434<sup>1</sup>. 'The husbands whom they have loathed' (Ezek. xvi. 45)=goods.

—<sup>9</sup>. But in the Celestial Church the husband represents good, and the wife truth. 8647.

4823<sup>2</sup>. In the Word it is many times said 'man and wife,' also 'husband and wife;' and when it is said 'man and wife,' there is signified truth by 'man,' and good by 'wife;' and, in the opposite sense, falsity by 'man,' and evil by 'wife.' But when it is said 'husband and wife,' there is signified good by 'husband,' and truth by 'wife;' and, in the opposite sense, evil by 'husband,' and falsity by 'wife.' The reason of this arcanum is this: in the Celestial Church the husband was in good, and the wife in the truth of that good; but in the Spiritual Church the man is in truth, and the wife in the good of that truth; and they also actually are and were so; for the interiors with man have this turning. Hence it is that where in the Word it treats of celestial good and the derivative celestial truth, there it is said 'husband and wife;' but where of spiritual good and the derivative spiritual truth, there it is said 'man and wife,' or rather 'man and woman.' From this . . . it is known of what good and of what truth it treats . . . in the internal sense.

4837<sup>2</sup>. A marriage between two who are in genuine conjugal love corresponds to the heavenly marriage, that is, to the conjunction of good and truth; namely, the husband to good, and the wife to the truth of that good: moreover, when they are in genuine conjugal

love they are in this marriage: and therefore where the Church is it is never permitted to marry a number of wives . . . Moreover, the marriage of one husband with a number of wives would present in Heaven an idea or image as if one good were conjoined with a number of truths which did not agree with each other; and thus that the good was a nullity . . . —<sup>e</sup>.

4843. Hence it is that in the Word 'husband'=good, and 'wife' truth. . . But these significations, relatively to those who are of the Celestial Church, are differently circumstanced from what they are to those who are of the Spiritual Church; for in the Spiritual Church the husband is called 'the man,' and =truth; and the wife is called 'the woman,' and =good.

4844<sup>2</sup>. 'A widow'=the truth of the Church without its good, because in the representative sense 'a wife'=truth, and 'a husband' good . . . —<sup>3</sup>. 9198, See WIDOW.

4865. 'A harlot'=falsity, because marriage represents the heavenly marriage, which is that of good and truth; the husband good, and the wife truth.

4988<sup>2</sup>. By 'the wife' is here signified natural truth . . . and by the husband (Potiphar) is signified natural good, but not spiritual natural good.

5023. The natural mind, like the rational mind, is like a house; the husband there is good; the wife is truth . . . —<sup>2</sup>.

5060<sup>3</sup>. (Adulterers) praising the husband

5138<sup>2</sup>. Falsity adjoins itself to evil as a wife to a husband.

5536<sup>2</sup>. Because the Church is compared to a marriage; its good to the husband, and its truth to the wife . . .

6960<sup>2</sup>. Hence a wife is called 'the wife of her husband's bosom' (Deut. xxviii. 54; 2 Sam. xii. 8); and a husband is called 'the husband of his wife's bosom' (Deut. xxviii. 56), and this because the one is the other's.

8573<sup>2</sup>. A husband who loves his wife wants her to be kindly received by others, and that she should be well treated; he does not say this in express terms, but he continually thinks it, and therefore is continually tacitly asking for it and interceding for her.

8994<sup>e</sup>. In the Celestial Kingdom the husbands are in affection, but the wives in the Knowledges of good and truth . . .

9198. From Divine good the Lord is called 'Husband' and 'Bridegroom;' and from the reception of the Divine truth which proceeds from the Lord, the Church is called 'the bride,' and 'wife.'

9942<sup>2</sup>. By 'the man' (Gen. iii.) as a husband is meant the Celestial Church as to good; and by his wife that Church as to truth.

9961<sup>2</sup>. What proceeds from the Lord and inflows into the Heavens is the good of love; and what is received by the Angels there is the derivative truth . . . therefore in the Word the Lord is called 'the Bridegroom' and 'Husband;' and Heaven together with the Church, 'the bride' and 'wife.' 10168. H. 371<sup>e</sup>. P. 8, iv.

10755. He came to those (in the Fifth Earth) who were naked. These were seen walking together two and two: they were husband and wife; and were girded with a covering about the loins . . .



10835. See HOUSE.

H. 367. The mind consists of two parts . . . The husband acts therein that part which is called the understanding, and the wife that part which is called the will.

368. That there is such a conjunction of the husband and wife in the inmost things which are of their minds, comes from creation itself; for the man is born to be intellectual . . . the woman to be voluntary . . .

369. In marriages in the Heavens there is no predominance (of either understanding or will); for the will of the wife is also the will of the husband; and the understanding of the husband is also that of the wife, because the one loves to will and think as the other does . . . Hence their conjunction into one. This conjunction is an actual conjunction; for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife; and this especially when they look at each other face to face . . .

382<sup>a</sup>. Therefore two married partners there are not called husband and wife, but . . .

427. Wives and husbands especially (meet there).

R. 812<sup>c</sup>. There cannot be three husbands of one wife.

881. 'Prepared as a bride adorned for her husband' (Rev.xxi.2)=that Church conjoined by the Word with the Lord.

960. That in His Divine Human . . . He comes as the Bridegroom and Husband. Sig.

M. 21. He replied, that the bridegroom now a husband represented the Lord, and the bride now a wife represented the Church, because weddings in Heaven represent the marriage of the Lord with the Church.

—<sup>2</sup>. But after the wedding the representation is changed; for then the husband represents wisdom, and the wife the love of his wisdom; but this love is not a prior love, but a secondary love, which the wife has from the Lord through the wisdom of the husband: the love of the Lord, which is the prior love, is the love of being wise with the husband; and therefore after the wedding, both together, the husband and his wife, represent the Church.

32<sup>c</sup>. But this love is feminine love, and is given by the Lord to the wife through the wisdom of the husband; whereas the former love is masculine love, and is the love of being wise, and is given by the Lord to the husband according to the reception of wisdom. It is from this that the male is the wisdom of love, and the female the love of that wisdom . . .

42<sup>c</sup>. They came nearer, and lo it was a husband and his wife (from the Third Heaven). And they said, We are married partners; we have lived blessed in Heaven from the . . . Golden Age; perpetually in the same flower of our age as that in which you see us to-day.

—<sup>3</sup>. They represented conjugal love in its life and in its adornment; in its life in their faces, and in its adornment in their garments. . . The husband appeared of an age intermediate between adolescence and young manhood; from his eyes there darted a sparkling light

from the wisdom of love, from which light his face was as it were inmosty radiant, and from the radiation thence the surface of his skin as it were flashed, hence his whole face was one resplendent comeliness. He was clothed in a garment which reached down to his feet, underneath which was a garment of a hyacinthine colour, girt about with a golden girdle, upon which were three precious stones, two sapphires at the sides, and a fire stone in the middle. His stockings were of shining linen, with threads of silver interwoven; and his shoes were all of silk. This was the representative form of conjugal love with the husband. (Continued under WIFE.)

—<sup>4</sup>. For the wives in that Heaven love their husbands from their wisdom and in their wisdom; and the husbands love their wives from this love and in this love towards themselves; and so they are united . . .

— . The colours were variegated according to her aspect towards her husband . . .

—<sup>5</sup>. When the husband was speaking, he spoke at the same time as from his wife; and when the wife was speaking, she spoke at the same time as from her husband; for such was the union of their minds . . . and then also I heard the tone of conjugal love . . .

44<sup>9</sup>. As (in Heaven) the husband is wisdom, and the wife is the love of it; and as both are spiritual, therefore no other than spiritual offspring can be conceived and begotten there. Hence it is that after their delights the Angels do not become sad . . . but cheerful, and this from the constant influx of fresh forces after the former ones, which renovate and at the same time enlighten them . . .

69<sup>e</sup>. (The delights of conjugal love) are exalted according to the wisdom with the husbands.

75<sup>4</sup>. The man (of the Golden Age) was clothed in a robe of a hyacinthine colour, and a coat of white wool; and his wife was clothed in a crimson gown, with a stomacher beneath of embroidered fine linen . . . I looked at the husband and wife by turns, and I noticed the unity of their souls in their faces; and said, You two are one. The man replied, We are one; her life is in me, and mine in her. We are two bodies, but one soul. The union between us is like that of the . . . heart and lungs; she is my heart, and I am her lungs; (that is) she is the love of my wisdom, and I am the wisdom of her love; and therefore her love veils over my wisdom from without, and my wisdom is in her love from within . . . I asked, If such is the union, can you look at any other woman than your own? He replied, I can; but as my wife is united to my soul, we two look together, and then nothing of lust can enter . . .

76<sup>6</sup>. Therefore we in this Heaven say that the husband is truth, and the wife the good thereof; and that good cannot love any other truth than its own, neither can truth love back any other good than its own . . .

—<sup>7</sup>. He said, The crimson . . . signifies the conjugal love of the wife; the bright white, the intelligence of the husband; the hyacinthine, the beginning of conjugal love in the perception of the husband from the wife; and the dark blue, with which the bright white was tinged, the conjugal love then in the husband: that this colour flowed back through the hyacin-

thine into the crimson, and elevated it as it were into a flaming beam, signifies the conjugal love of the **husband** flowing back to the wife.

[M.] 100°. Therefore there are two goods, one external and the other internal, which conjoin themselves with the truth in the **husband**, and cause the **husband** to be constantly in the understanding of truth, and thence in wisdom through love truly conjugal.

115<sup>5</sup>. The Angel said . . . If the minds of married partners were in the marriage of good and truth, the **husband** being truth, and the wife the good thereof, they would both be in the deliciousnesses of the bliss of innocence, and thence in the happiness in which are the Angels; in which state the Prolific of the **husband** would be in a continual Spring, and thence in the effort and power to propagate its truth; and the wife would be in the continual reception of it from love. The wisdom which is in the men from the Lord feels nothing more delightful than to propagate its truths; and the love of wisdom which is in the wives there feels nothing more pleasant than to receive those truths as it were in the womb, and thus to conceive, gestate, and bring them forth. Such are the spiritual prolifications with the Angels . . . and natural prolifications also are from this origin.

117. That the Lord in the Word is called the Bridegroom and **Husband**, and the Church the bride and wife . . . III.

123. Neither does a wife reflect upon the good with her, but upon the inclination of her **husband** towards herself, which is according to the ascent of his understanding to wisdom: the good which is with her from the Lord she applies, without the **husband** knowing anything about that application.

125. That the **husband** does not represent the Lord, and the wife the Church; because both together, the **husband** and his wife, make the Church. Ex.

— It is a common saying . . . that as the Lord is the Head of the Church, so is the **husband** the head of the wife; from which it would follow that the **husband** represents the Lord, and the wife the Church . . .

126. That therefore there is no correspondence of the **husband** with the Lord and of the wife with the Church in the marriages of the Angels in the Heavens and of men on earth. Ex.

137<sup>3</sup>. (The first state of marriage) is successively tempered, as the **husband** is perfected in wisdom, and the wife loves that wisdom in her **husband**; and this is effected by means of the uses and according to them, which both, by mutual aid, perform in their Society . . .

155a<sup>2</sup>. He said, That shower is falling over a palace, in which are three **husbands** with their wives . . . because there resides with them wisdom concerning conjugal love and its deliciousnesses; with the **husbands** concerning conjugal love, and with the wives concerning its deliciousnesses.

—<sup>3</sup>. The wives said . . . This wisdom . . . is not opened to any **husband** except him who is in love truly conjugal.

— Then the **husbands** said, Our wives know all the states of our minds . . . they see, perceive, and feel whatever proceeds from our will; but we in turn see,

and feel nothing with our wives. (Continued under WIFE.)

— (If wives were to confess their love) cold would invade their **husbands** . . . but this takes place only with those who do not hold marriages holy, and therefore do not love their wives from spiritual love . . . We in this palace . . . trust our **husbands** with the arcana about our deliciousnesses of conjugal love.

—<sup>5</sup>. I asked the **husbands**, Have you a like sense of conjugal love? They replied, We have it in general, but not in particular. We have a general bliss, a general delight, and a general pleasantness from the particular ones of our wives; and this general, which we have from them, is like the Serene of peace . . . A swan appeared through the window . . . which flew away; on seeing which the **husbands** said, This is a sign to us for silence about conjugal love. Come back by turns, and perhaps more things may be disclosed . . .

172. That the wife is conjoined with the **husband** by the appropriation of the forces of his manliness; but that this is effected according to their mutual spiritual love. Ex.

— The Angels said that the prolific expenditures of the **husbands** are received universally by the wives, and add themselves to their life; and thus the wives lead a life unanimous and successively more unanimous with their **husbands**; thence . . . a union of souls . . . because in the Prolific of the **husband** is his soul, and also his mind as to the interiors . . . This has been provided . . . that the wisdom of the man . . . may be appropriated to the wife, and that so they may become . . . 'one flesh'; also . . . lest the man . . . should leave his wife after conception. But . . . the applications and appropriations of the life of the **husbands** with their wives take place according to conjugal love . . .

173. That thus a wife receives into herself an image of her **husband** . . . Ex.

—<sup>7</sup>. (Thus) there is something of the **husband** being constantly transcribed into the wife . . .

176. It is known . . . that the offices of the **husband** . . . conjoin themselves with the offices of the wife, and that the offices of the wife adjoin themselves to the offices of the **husband** . . .

— In relation to (the common care of educating the children) the offices of the **husband** and the offices of the wife are distinct from each other, and at the same time conjoin themselves together. . . The care of the suckling and bringing up of the little children of both sexes, and also of the instruction of the girls . . . is of the proper office of the wife; whereas the care of the instruction of the boys . . . is of the proper office of the **husband**. They conjoin themselves by counsels, supports, and many other mutual aids.

178. (The angels) feel themselves to be (a united man); the **husband** feels himself to be united with the wife, and the wife feels herself to be united with the **husband**; they feel themselves in each other . . . as also in the flesh although they are separated.

197. That this formation [by the wife] is effected by the appropriation of the affections of the **husband**. Ex.

198. That this formation is effected by the reception of the propagations of the **husband's** soul, together with

the deliciousness originating from the fact that she wants to be the love of her **husband's** wisdom. Ex.

199. That thus is a virgin formed into a wife, and a youth into a **husband**. Ex.

— . The reason a virgin becomes a wife, is that in a wife are things taken from the **husband** . . . And the reason a youth becomes a **husband**, is that in a **husband** are things taken from the wife which exalt the receptibility for love and wisdom in him . . . But this is with those who are in love truly conjugal.

200. That in a marriage of one man with one wife, between whom there is love truly conjugal, the wife becomes more and more a wife, and the **husband** more and more a **husband**. Ex.

— . As a wife becomes a wife from and according to conjunction with her **husband**; and in like manner a **husband** with his wife . . .

—<sup>2</sup>. I have heard from the Angels that a wife becomes more and more a wife as the **husband** becomes more and more a **husband**; but not contrariwise; because rarely if ever is a chaste wife lacking in love of her **husband**, but what is lacking is the loving back by the **husband**; and this is lacking on account of there not being any elevation of wisdom, which alone receives the love of his wife.

208<sup>4</sup>. The wives . . . said, We have observed . . . that men grow cold to their wives when the **husbands** think vain things against the Lord and the Church; that they grow cold when in conceit from their Own intelligence; that they grow cold when they look at other women from concupiscence; that they grow cold when the subject of love is adverted to by their wives; besides many [other causes]; and that they grow cold with a varied cold. . . (Thus) we know better than the men whether it is well with them, or whether it is ill . . .

—<sup>e</sup>. The **husbands** will place no dependence on your lips . . .

219<sup>e</sup>. It is not allowable for a **husband** to say to his wife that he is able and not willing; for thereby the state of reception is extraordinarily injured, which is prepared according to the state of the **husband's** ability.

221. That determinations are at the good pleasure of the **husband**. Ex. 256<sup>e</sup>.

—<sup>e</sup>. Hence . . . a **husband** now recedes from conjugal love, and now accedes to it; and the abundance is withdrawn in the one state, and is restored in the other . . .

224. That where there is love truly conjugal this sphere is received by the wife, and solely through the wife by the **husband**. Ex.

— . A newly-married **husband** knows this.

—<sup>2</sup>. Hence it is that **husbands** who very much love their wives turn themselves to them, and in the day-time regard them with favouring looks; and those who do not love their wives turn themselves away from them, and in the day-time look at them with a retracted gaze.

242. For . . . the wife is the good of the **husband's** truth; and he is the truth of the wife's good.

270<sup>5</sup>. The **husband** is in the chamber of the understanding; and the wife is in the chamber of the will.

291<sup>2</sup>. They reduce their **husbands** . . .

—<sup>3</sup>. The love and friendship between a ruling wife and an enslaved **husband**; and also between a ruling **husband** and an enslaved wife . . .

294<sup>2</sup>. You have bosom deliciousnesses . . . which you can communicate to your **husbands** according to their wisdom . . . By wisdom you mean wisdom spiritual rational and moral; and as to marriage, to love the wife alone . . .

—<sup>7</sup>. Their **husbands** came with clusters of grapes . . . (and said), We perceived in our souls, with which your souls are united, that you were speaking to this man about love truly conjugal . . .

321<sup>2</sup>. They had been united as to their bodies by the reception of the propagations of the **husband's** soul by the wife, and thus by the insertion of his life into hers . . . and on the other hand by the reception of the conjugal love of the wife by the **husband**, which disposes the interiors of his mind, and at the same time the interiors and exteriors of his body into a state receptive of love, and perceptible of wisdom.

330<sup>3</sup>. The wives said, After a **husband** has sipped the natural beauty of his wife, he sees it no longer, but he sees her spiritual beauty, and from this he loves her back, and recalls her natural beauty, but under a different presentation—*specie*.

355<sup>2</sup>. Their **husbands** are like the effigies of heavenly wisdom . . . and the **husbands** have a perpetual faculty of delicating. From experience, and Ex.

—<sup>6</sup>. From the wisdom of her **husband** the wife receives into herself the love of it; and the **husband** from the love of it in his wife receives into himself wisdom; nay, the wife is actually formed into the love of her **husband's** wisdom, which is effected by the receptions of the propagations of his soul, together with the deliciousness originating from the fact that she wants to be the love of her **husband's** wisdom. Thus, from a virgin she becomes a wife, and a likeness. Thence, too, love with its inmost friendship with the wife, and wisdom with its happiness with the **husband**, are perennially growing; and this to eternity. This is the state of the Angels.

367<sup>e</sup>. This love induces on the wife the form of love, and on the **husband** the form of wisdom; and from these forms united into one there cannot proceed anything except what savours of wisdom and at the same time of love.

403. The love storgé is then transferred from the wife into the **husband** . . .

T. 7<sup>e</sup>. They are like a woman who has a number of **husbands** . . .

37<sup>3</sup>. That love as a bridegroom and **husband** produces or generates all forms, but by means of wisdom as a bride and wife . . .

41<sup>e</sup>. For love or charity is like a **husband**; and wisdom or faith is like a wife . . .

120. Each **husband** then first seeks his own wife; and each wife her own **husband** . . .

122<sup>2</sup>. (Like a) **husband** who when he sees an adulterer attempting violence towards his wife . . .

377<sup>2</sup>. The conjunction of charity and faith is like the

marriage of a husband and a wife . . . Moreover, in the Word . . . by 'husband' and 'father' is signified the good of charity; and by 'wife' and 'mother,' the truth of faith.

[T.] 380. Therefore, as the Lord is the Bridegroom and Husband of the Church, so also is He the Bridegroom and Husband of Heaven.

431. The domestic obligations of charity are those of a husband towards his wife, and of a wife towards her husband . . .

D. 5554. I perceived that a certain woman loved her husband, but was restrained by others . . . When these were removed, she openly loved her husband with much power; kissing and embracing him . . .

605<sup>2</sup>. The love of the husband depends upon the love of the wife; in proportion as she loves such (congresses) so does the husband. It is the contrary in love not conjugal. The reason is that they are one . . .

6110<sup>8</sup>. The husband is spiritual light.

E. 654<sup>47</sup>. For by 'wife and husband' is signified the affection of good corresponding to the affection of truth . . .

730<sup>40</sup>. Conjunction with the Lord by the affections of truth . . . is signified by . . . 'Thou shalt call Me, My husband' (Hos.ii.16).

863<sup>2</sup>. For the wife is the affection of good, and the husband is the understanding of truth . . .

984<sup>2</sup>. It is the same with a husband and his wife between whom there is love truly conjugal: they are two as to their bodies, but one as to their life . . .

1004<sup>2</sup>. The husband has been so created that he is the understanding of truth; and the wife has been so created that she is the will of good; consequently, the husband is truth, and the wife good; so that both are truth and good in form, which form is a man, and an image of God . . .

### Husbandman. *Agricola.*

A. 368. 'Husbandmen' (Joel i.11)= worshippers.

P. 254<sup>4</sup>. It is comparatively like a husbandman and a king . . .

T. 483<sup>8</sup>. As in the parable of the husbandmen in the vineyard.

D. 2513. If a husbandman were set in a royal palace . . . he would long to return to his own cottage . . .

E. 374<sup>4</sup>. 'Husbandmen' (Joel i.11)=those who are of the Church.

644<sup>11</sup>. 'Husbandmen' (Jer.xiv.4)=those who teach.

652<sup>18</sup>. 'Husbandman' (Amos v.16)=the man of the Church; because a field=the Church as to the implantation of truth.

863<sup>8</sup>. 'The husbandman and his yoke' (Jer.li.23)=like things.

911<sup>13</sup>. 'Husbandmen' (Joel i.11)=those who are in the good of the Church; 'vinedressers,' those who are in its truths.

922<sup>7</sup>. 'Husbandmen' (Matt.xxi.33)=that people.

### Husbandman. *Colonus.*

P. 208<sup>6</sup>. If they had been husbandmen, they act as thieves.

250<sup>2</sup>. Are they (happier) than . . . farmers and their servants?

C. 169. Charity in husbandmen. Gen.art.

— . Husbandmen, that is, husbandmen-*agricolae*-and vinedressers, if they look to the Lord and shun evils as sins, and do their work sincerely, justly, and faithfully, become charities as to their spirits . . . Husbandmen such as these rise in the morning, ordinate their work, devote application to their labour, are diligent in their work, and are glad from their work. After their work they are methodical-*oeconomi*, sober, and on the alert. At home with their own they act from what is just; abroad with others from what is sincere. The civil laws of justice, like those of the Decalogue, they regard as Divine, and keep them. They love their fields and their vineyards because of their produce, and their produce because it is blessings; and they render thanks to the Lord, and thus constantly look to the Lord.

5 M. 4. If he has been a husbandman he appears to himself in a like cottage.

### Husk. *Gluma.*

T. 160<sup>3</sup>. Their thought is like a husk or a bubble on the water . . .

E. 405<sup>48</sup>. 'Thou shalt set the hills as chaff' (Is.xli.15)=the destruction of the evils originating from the love of . . . the world, and also of the falsities thence.

De Conj. 122<sup>6</sup>. They appear there like *glumæ* such as are on the surface of seas.

### Hut. *Mapale.*

F. 63. They dwell in huts . . .

R. 456<sup>2</sup>. Where some have huts with roofs, and some without roofs.

M. 79<sup>4</sup>. There were here and there huts, which at last appeared to meet . . .

T. 45<sup>6</sup>. Doleful birds fly over their huts . . .

### Hut. *Tugurium.*

A. 1066. 'The earth shall move to and fro like a hut' (Is.xxiv.20). E.400<sup>5</sup>. Compare E.304<sup>4</sup>.

4391. 'He made booths for his acquisition' (Gen. xxxiii.17) . . . 'To make booths' or tents=the same as building a house; namely, to receive increase of good from truth; with this difference, that to build a house is less general, thus more interior; and to make booths or tents is more general, thus more exterior: the former was for themselves . . . the latter for . . . the flocks and herds.

— . 'Booths' or tents, in the Word, properly=the Holy of truth; and are distinguished from tabernacles . . . by this, that the latter=the Holy of good. In the Original Language the former are called 'Succoth' . . . The Holy of truth is the good which is from truth.

—<sup>2</sup>. That this is the signification of the booths or tents which are called 'Succoth.' III.

9433<sup>2</sup>. 'A hut' (Is.iv.6)=the ultimate of truth Divine which hides the interior things.

E. 417. They dwell in huts . . .

**Hyacinthine.** See BLUE.

**Hybernation.** See D. Wis.x.3<sup>2</sup>.

**Hydra.** *Hydra.*

M. 79<sup>4</sup>. Out of which crept hydras and vipers . . .

T. 38<sup>2</sup>. Where are hydras and fire-serpents.

426. Like boxes of lapis lazuli in which are hydras.

**Hymn.** *Hymnus.*

See SONG.

T. 452<sup>e</sup>. Like birds taught to sing the tune of a holy hymn.

D. 489. On the harmonious hymns of the Angels.

— I heard Angels of the interior Heaven . . . forming a hymn . . .

— The Angels clearly perceived those hymns . . .

— By their hymns they formed a golden crown with diamonds round the head of our Saviour . . .

490. These hymns, which two infantile choirs were forming, could not be disturbed by phantasies . . .

491. I again heard those hymning—*hymnici*—or singing the praise of our Saviour; in fact some choirs together . . .

**Hyperbola.** *Hyperbola.*

**Hyperbolical.** *Hyperbolicus.*

A. 776<sup>3</sup>. In the Lord's Word there are never hyperbolical things, but significative and representative ones.

P. 335<sup>3</sup>. Comparatively as a straight line drawn about a hyperbola.

D. 1003. They thus form together . . . as it were a hyperbola.

**Hypocrite.** *Hypocrita.*

**Hypocrisy.** *Hypocrisis.*

**Hypocritical.** *Hypocriticus.*

**Hypocritically.** *Hypocritice.*

A. 1273. If (he has been) a dissembler, a hypocrite, or a deceitful person . . . he is sometimes received by good Spirits; but after a little time he is dissociated, and then wanders about without any Angels, and asks to be received; but he is rejected, and sometimes is punished; and at last he is carried down among the infernals.

2132. It is said . . . that 'there entered one who had not on a wedding garment' . . . The case is this . . . There are some who in the life of the body have become imbued with such deceit that they can simulate Angels of light; and then when they are in this hypocritical state in the other life, they can insinuate themselves into the nearest heavenly Societies. But they do not remain there long; for the moment they perceive the sphere of mutual love there they are seized with fear and horror, and cast themselves headlong thence. It then appears in the World of Spirits as if they had been cast down; some towards the

lake; some towards Gehenna; some into some other Hell.

2269<sup>e</sup>. With the deceitful and hypocrites the conjunction (of evil and good) is nearly effected; but still the Lord prevents them from being conjoined. This is the reason why the deceitful and hypocrites, in the other life, suffer direful things above all others.

2426<sup>e</sup>. There are deceitful ones and hypocrites within the Church who are in this danger (of profanation) above all others.

3147<sup>7</sup>. When works are done before the things of the love of self and of the world have been removed . . . they are either meritorious or hypocritical . . .

3527. (If) he has learned from infancy to dissemble, he then assumes to himself as it were another lower mind—*animus*—, and consequently induces another countenance. Above all others, hypocrites have imbued this from actual life . . . With those who are not such, rational good appears in the face . . .

3812<sup>10</sup>. As hypocrisy is evil appearing outwardly as good, but within is filth from false and profane things, the Lord says . . . 'Woe unto you, scribes and Pharisees, hypocrites, because ye make yourselves like unto whitened sepulchres, which . . . within are full of the bones of the dead, and of all uncleanness . . . (Matt.xxiii.27,28).

3934<sup>3</sup>. If the will and thought are not presented in the face . . . it is either hypocrisy or deceit. —

3987<sup>e</sup>. Hypocrites and the profane are in this study and in this art above others, insomuch that they can counterfeit Angels of light . . .

4424<sup>2</sup>. 'He shall set his part with the hypocrites' (Matt.xxiv.51)=his lot, which is his part with those who outwardly appear in truth as to doctrine and in good as to life; but inwardly believe nothing of truth, and will nothing of good; who are 'the hypocrites.'

5720. When hypocrites have been with me—namely, those who spoke holily about Divine things, with an affection of love for the public and the neighbour; and testified what is just and fair; and still at heart have despised these things, and also ridiculed them—and when they were allowed to inflow into the parts of the body to which by what is opposite they correspond, they injected a pain into the teeth; and, at their nearest presence, so grievous a one, that I could not endure it. . . Among them was a certain person who had been known to me in the life of his body . . . and in proportion to his presence, such was the pain in my teeth and gums. When he was lifted upwards to the left, the pain invaded the left jaw, and the bone of the left temple, even to the bones of the cheek.

7360<sup>e</sup>. (The inhabitants of Mars) do not know what hypocrisy is . . .

8622<sup>e</sup>. But they had been hypocrites, and, within, deceitful tigers. (See GENIUS, here.)

8870<sup>e</sup>. See DECEIT, here.

—<sup>3</sup>. The externals are successively taken away from them . . . for thus they act from their nature itself . . . and no more from any simulation and hypocrisy . . .

—<sup>e</sup>. The goods which are simulated in externals serve the evil to acquire dominion; therefore it is

against Divine order itself to leave them the license to act dissemblingly and **hypocritically** . . .

[A.] 9013<sup>4</sup>. Deceit is called 'hypocrisy' (Matt.xxiii.) when they wear piety in the mouth, and impiety in the heart; or when they wear charity in the mouth and hatred in the heart; or when they wear innocence in the face and gesture, but cruelty in the soul and breast; consequently, with those who deceive by means of innocence, charity, and piety. These are 'serpents,' and 'vipers,' in the internal sense; because . . . in the light of Heaven . . . they appear as serpents, and as vipers . . .

—<sup>6</sup>. They who are interiorly infected with spiritual deceit, that is, with **hypocrisy**, are meant by those who speak against the Holy Spirit . . .

9014<sup>2</sup>. Deceit in spiritual things, that is, **hypocrisy**, cannot be remitted, because deceit is like poison which penetrates even to the interiors, and murders everything of faith and charity, and destroys the remains.

—<sup>4</sup>. (Such is the case) with **hypocrites**, who, by means of deceit, are saturated with evils as to their interiors: they cannot perform repentance; for the very remains of good and truth with them are consumed and destroyed; and with these all spiritual life; and as they cannot perform repentance, there is no forgiveness for them. This is signified by those being taken from the altar to die who kill the neighbour with deceit. Their condemnation is described by the prophetic words of David concerning Joab, when he had killed Abner with deceit . . . (2 Sam.iii.29). Ex. . . As such were signified by Joab . . . Joab was killed at the altar . . .

9192<sup>2</sup>. Truths from evil may be compared to foods clean to the sight, but malignant within; and if there is **hypocrisy**, they are poisonous. Sig.

9993. That there is an Internal and an External with man may be evident . . . from **hypocrites**, etc. . .

10177<sup>5</sup>. What is holy and pious, which is not (from love) is . . . a **hypocritical** Holy and Pious; for it is merely external without an internal.

10645<sup>3</sup>. For to do (truths) without willing them is **hypocrisy**; because it is before men, and not before the Lord.

H. 48. No one there can . . . deceive by cunning and **hypocrisy**. It sometimes happens that **hypocrites** insinuate themselves into Societies, who have learned to conceal their interiors . . . But they cannot stay there long; for they begin to be inwardly tortured . . . and therefore they quickly cast themselves down into the Hell where their like are. Sig.

68. There was a Society into which a number had insinuated themselves who knew how to counterfeit Angels of light. They were **hypocrites**. When these were being separated from the Angels, I saw that the whole Society at first appeared as an obscure one . . . at last as a man . . . The rest who were not in that man . . . were the **hypocrites**. These were rejected . . .

—<sup>2</sup>. **Hypocrites** are they who speak well, and also do well, but regard themselves in every thing. They speak like Angels about the Lord, about Heaven, about love, about the heavenly life; and also do well, in order to appear to be such as they speak; but they think otherwise; they believe nothing, nor do they will good

to anyone except themselves. The reason they do well is for the sake of themselves; if it is for the sake of others, it is in order to be seen, and thus is also for the sake of themselves.

245<sup>2</sup>. The speech of **hypocrites** . . . as to the words, is like the speech of the Angels; but as to the affections and the derivative ideas of thought it is completely opposite; and therefore their speech . . . is heard as the gnashing of teeth, and strikes with horror.

458. The faces of **hypocrites** are changed later than the faces of all others, because . . . they have contracted the habit of composing their interiors so as to imitate good affections. On this account, for a long time they appear not unbeautiful. But . . . they afterwards become more ugly than others.

—<sup>2</sup>. **Hypocrites** are those who have spoken like Angels, but inwardly have acknowledged nature only . . .

466<sup>2</sup>. With those who have been deceitful and **hypocrites** (the memory) appears hard and bony like ebony . . .

W. 393. The quality of this correspondence . . . with **hypocrites**, flatterers . . .

417. These two respirations . . . with merely natural men, especially with **hypocrites**, are separated . . . and therefore the merely natural man and the **hypocrite**, in whom the understanding is elevated . . . can talk wisely in company from thought from the memory; but when he is not in company, he does not think from the memory, but from his spirit, thus from his love. He also breathes in like manner . . .

P. 14. Nevertheless good exists separate from truth, and truth separate from good. This exists with **hypocrites** and flatterers . . .

109. The external of man's thought sometimes appears as if in itself it were not such as is the internal. Ex. . . Some do this so cunningly and cleverly that no one sees but that they are such as they speak and act, and at last . . . they themselves scarcely know otherwise. Such are all **hypocrites** . . .

—<sup>2</sup>. The **hypocrisy** is in (all their just, sincere, and pious talk).

222<sup>2</sup>. Those are not reformed who are let into natural love only; for the most of these are **hypocrites**, and many from the Jesuitical Order . . .

224. Who does not know that the external can appear otherwise than according to its essence from the internal; for this manifestly appears with **hypocrites**, flatterers, and pretenders.

—<sup>2</sup>. **Hypocrites** (there) are sometimes permitted to speak otherwise than as they think, but the sound of their speech is heard as completely discordant with their interior thoughts . . .

228. They are like **hypocrites**.

231<sup>4</sup>. Most of these (who commit the fourth kind of profanation) are **hypocrites** and Pharisees . . .

—<sup>2</sup>. A **hypocrite** wants to speak otherwise than as he thinks; from which there comes forth an opposition in the mouth; from which it is that he can only mutter (there).

—<sup>2</sup>. **Hypocrisies** are lighter or more grievous according to the confirmations against God, and the reasonings for God exteriorly.

233<sup>3</sup>. So it is with the evils and goods in a hypocrite. He is in both, but the evil is within and the good is without, and so the two are separated, and are not commingled.

R. 114. That among them are those who do hypocritical works, by which the worship of God in the Church is defiled and adulterated. Sig.

— For Balaam was a hypocrite and a sorcerer . . . From these things it is evident that his works were hypocritical.

294. In the Spiritual World . . . a man speaks as he thinks . . . Still, he can be silent . . . and therefore a hypocrite, when he comes among the wise, either goes away, or hurries into a corner of the room, and makes himself invisible, and sits mute. T. 111.

M. 267<sup>3</sup>. Hence every man who is not interiorly led by the Lord is a pretender, a sycophant, a hypocrite . . . of whom it may be said . . . that his external is human and his internal ferine. Such look upwards with the occiput, and downwards with the forehead . . . and when they become Spirits they become the insanities of their own concupiscence.

T. 111. In the natural world man has a twofold thought . . . thence come simulations, flatteries, and hypocrisies.

173<sup>3</sup>. In Heaven no one can say a Trinity of Persons . . . A hypocrite only can do it there, but the tone of his voice grades in the heavenly aura . . .

340<sup>2</sup>. If the internal man wills evil, and yet the external acts well . . . they both act from Hell; for his willing is thence, and his doing is hypocritical; and in all that is hypocritical lies hidden his willing which is infernal . . .

345<sup>e</sup>. Hypocritical faith, which is that of the mouth and not of the heart.

346<sup>e</sup>. Hypocritical or Pharisaic faith . . . may be compared to atrophy of the eye and the consequent loss of sight.

381. That hypocritical faith is no faith. Gen.art.  
— A man becomes a hypocrite when he thinks much about himself, and prefers himself to others; for he thus determines . . . the thoughts and affections . . . into his body, and conjoins them with its senses. He thus becomes a natural . . . man; and then . . . the spiritual things which enter . . . seem to him like spectres . . . and therefore at heart he ridicules them . . .

—<sup>2</sup>. Among natural men the hypocrite is the lowest natural; for he is sensuous . . . and therefore he does not love to see anything but what his senses suggest . . . If this hypocrite becomes a preacher, he retains in his memory such things as had been said about faith . . . but . . . when he brings them before a congregation they are nothing but inanimate words; their sounding as if they were animate is from the delights of the love of self and of the world . . . When a hypocritical preacher returns home . . . he laughs at everything . . .

—<sup>3</sup>. A hypocrite is like a graven image which has a double head, one within the other . . . He is like a boat . . .

—<sup>4</sup>. Ministers who are hypocrites are perfect comedians . . . They are also like doors hanging on a round

hinge . . . When they are ministering in holy things . . . they know not but that they believe them . . .

—<sup>5</sup>. With consummate hypocrites there is an intestine enmity against truly spiritual men . . . They are not sensible of this (here) . . .

— I will tell how spiritual hypocrites—who are those who walk in sheep's clothing, but inwardly are ravening wolves—appear before the Angels. They appear like mountebanks walking on the palms of their hands and praying, who with the mouth from the heart cry out to demons and kiss them; but clap together their shoes in the air, and thus make a sound to God. But when they are standing on their feet, they appear as to their eyes like leopards, as to their walking like wolves, as to their mouths like foxes, as to their teeth like crocodiles, and as to faith like vultures.

450. That there is . . . hypocritical charity. Gen.art.

452. Hypocritical charity exists with those who . . . (See CHARITY, here.)

— The word 'hypocrite.' Ill.

518. In a like hypocritical worship are those who have confirmed in themselves the modern faith . . . Ex.

—<sup>e</sup>. (One of these hypocrites des., who was) rejected to the hypocrites in Hell.

D. 1353. (On the state of hypocrites there.) 1357.

2374. On . . . hypocrites. 2375.

3109. They who are high in the zenith are they who in life were hypocrites . . . When they see a man fall in they assist with all their exertion . . .

4348. On hypocrites. 4351.

—<sup>e</sup>. These are hypocrites, who speak well, but think evilly. For some days I felt (from them) a grating of the teeth and a severe pain in their roots and in the periosteum . . .

4351. The same hypocrite appeared . . . as if he were putting off exuviae . . . and as if he would then come forth as an infant, and this . . . many times . . . always becoming a smaller infant, till at last he did not appear . . . This is the representation of hypocrites . . . and it is from this representative that serpents cast their exuviae . . . The Spirits sought for him . . . but were told that he was still where his exuviae were . . . because there still lasted that grating and that pain of the teeth and periosteum of the right jaw even to the ear . . . I spoke to him, and he said that he had mercly thought how to exculpate himself . . . He was told . . . that if he passed into his interior nature he would be a devil among the worst; but so long as he remained in his exterior thought he would suppose himself to be good. In life he had . . . injured no one openly, but clandestinely . . . and had been devoid of compassion. (Bergstien.) It was he alone who for some days had affected me with such pain . . .

4352. On hypocrites and the deceitful. (See DECEIT, here.)

4353. On hypocrites and their phantasies.

— Hypocrites in the life of the body have trusted in nothing but themselves; they have always thought something else when men spoke to them . . . demeaning themselves devoutly, as if above others they acknow-

ledged truths ; but still they believed nothing, not even that there is any truth . . . When let into their interior state, in which they had believed nothing except what was obvious to the senses, such have direful phantasies . . . as with fleas which form a troop against them, and attack them . . . When nothing is believed to be true, then there is nothing but phantasy in its place . . .

[D.4345]<sup>e</sup>. They are very prone to believe that there is nothing real : hypocrites are such, and also others. Hypocrites are they who outwardly flatter, and assent for the sake of themselves, but inwardly feel the contrary.

4355. I have heard from other Spirits, that a hypocrite has inflicted a sharp and a dull pain on their whole bodies. Such a pain corresponds to the pain in the peristea in a man, which is very severe. Therefore they cannot but be separated, and be in separate Hells, in which there cannot be such an influx.

4356. There are Genii hypocrites and Spirit hypocrites. The former operate into the right part of the teeth, gums, and jaw, even to the half of the head upwards ; the latter operate into the left part. This hypocrite operated into the right, because he was a Genius . . . He spoke like a boy ; he spoke like an infant ; and then he could draw to his side children not imbued with Knowledges. But he was among the worst . . . He rolled himself like a serpent.

4357. Hypocrites become so that they have no face, but a yawning throat . . . with a few snow-white teeth. They have no cheeks, but only hair hanging down like a kind of woolly mass. . . The head of a serpent of a golden colour (was afterwards shown me) triangular . . .

4358. The hypocrite was let into the exterior state ; and spoke . . . as preachers do. . . When (such) are preaching they are in external persuasion . . . They speak otherwise with their friends . . . But they think still otherwise within themselves. So that they have three states . . .

4359. (The hypocrite further des.)

4361. On hypocrites.

— A certain hypocrite was called forth by the evil from his own Hell, which is in front before the cadaverous Hell . . . by means of a Subject with me, and by means of a hypocrite, he inflicted on me a severe feeling of pain in the teeth and right jaw . . . He was wrapped in a cloth . . . which was whirled about so that he cried out that he had never done such a thing. While within he changed himself into infants . . . and said that he would rather die than yield. Such are the penalties of hypocrites . . .

4362. While the hypocrite was in his exterior or corporeal sphere, he persuaded the simple . . . that he was good. He adjoined affections to his speech, in which affection there were such things that they could not but be persuaded . . . I said that he was a hypocrite . . . but they did not believe it . . . therefore it was granted to show them what he was within . . . They shuddered . . . It was granted to liken them to his arms or hands . . .

4363. (The hypocrite further des.)

4364. Those who were deceived by the hypocrite . . . were all reasoners . . .

4365. While the hypocrite was working on a number with his poisonous speech . . . who then seemed to be sitting at a table containing delicious things, and listening to him . . . their table was suddenly thrown up in their faces . . .

4366. The hypocrite still remained turning himself to others . . . and, like a serpent, tried to put off exuviae, and that within the exuviae he was as an infant. Then the infant was turned into a serpent, in which were a number of others : also into exuviae, and so he was cast out.

4369. I was surrounded by diabolical Genii, the hypocrite being the cause ; for a hypocrite has such a sphere that he collects the worst Spirits from all sides ; for he has himself in view, and infils the sphere with his own image, and thus collects from all sides the evil and the upright ; the evil as being delighted to insidiate, and have the hypocrite for a Subject ; the upright whom they excite to favour the hypocrite when he is speaking holily . . .

4374. It was said to the hypocrite . . . that he could not even approach the state of innocence, but . . . that as it were a thousand needles, swords, and spears would lacerate him inwardly . . . and therefore a more grievous Hell awaits him than others . . . He was led to the first threshold where there is a state of goodness, and was there so affected with anguish of the lower mind, that he cried out he should faint ; although he had feigned goodness, and could feign it with the mouth and the external affection ; and it was marvellous that there was external affection, but not interior affection ; for when the filthy interiors pass to the externals, they are thus changed.

4413. On the literal sense of the Word and hypocrites.

— (Paul) especially wanted to have hypocrites . . . For some days there had been hypocrites with me, which I was able to know from the pain in my teeth ; they constantly pressed on me in silence ; and it was perceived and said that this was from Paul, who hates the internal sense ; and thus the anger of this hatred has the effect that hypocrites are summoned ; and such is the connection of things ; for hypocrites believe nothing, but still esteem the literal sense of the Word, because they can take many things thence and persuade the common people . . .

4419. On hypocrites who hurt the gums of the teeth ; and their penalties.

— For some days there have been hypocrites with me, causing a pain in my teeth, but not so frightful as before ; at last they caused a kind of dull pain, as it were insensible ; but the gum was so that the teeth were not firm in it ; and when I touched the teeth and gums on the right side they were painful, and this for some days. At last . . . I heard that very many were being punished in order, and that the punishment passed to a length and upwards to many ; the punishment was a peculiar one of laceration. It was perceived that they were those who had been hypocrites and had been devastated, and had scarcely any life left. The reason they had collected about me . . . was that there were hypocrites about me, who as it were attracted them within their sphere . . . After they had been punished,



that pain of the gums was still felt. Thus . . . **hypocrites**, when devastated, have little life. Except that pain I felt nothing from them.

4488. On a certain interior profane one (Lejel); or an interior **hypocrite**. Fully des.

4558. **Hypocrites** who hurt the flesh of the gums of the teeth.

— Pain seized upon the flesh of the gums of the left side, so that they swelled. I thence perceived that **hypocrites** were present, and it was made manifest that it was Dideron, who was such a **hypocrite**, that while he was speaking kindly and friendly with others, he was mocking them in his heart. Thence he could be in the company of the good for some time. He was such that his delight was to produce in others what is sad and painful, and this continually.

4559. I also perceived a pressure and pain over my head at the skull . . . for **hypocrites** inflict pain on the very bones of the skull.

4772. Afterwards came **hypocrites** . . . and inserted contrary things . . .

5100. They who constitute the tail of the dragon are **hypocrites** of various kinds, who at heart deny God, and the eternal life, but still with the mouth preach these things . . . They murder with their tails. . . They are among the worst in the other life, because they can turn themselves both ways, both to the Hells, and to Heaven . . . Their sphere is execrable, impairing and deadening all piety, truth, good of faith . . . leading away from the Lord, and leading to proprium.

5129. There was felt a sphere from the Hell of **hypocrites** . . . They are such that they can put on good affections; as, for God, for the salvation of men, for our country, and also for their companions, but only as to the Sensuous . . . but their interiors are nothing but the evils which are of the love of self, which deny all these things; which evils are quiescent with them when they are in preaching and external confession of what is holy . . . Hence it is that they inflict pain on the gums and thence on the teeth . . . for they are in the highest degree external . . .

5130. When the **hypocritical** sphere ascended, that crew of Sirens was cast down into Hell. Ex.

5133. This (vastation) took place with the **hypocrite** Bergenstierna. (His character des.)

5138. There are **hypocrites** who within themselves mock others when they are speaking, which, however, does not appear from their faces . . . They press on the upper gums . . . there is a heaviness thence in the enclosed teeth. They, moreover, inflict pain on the left side of the head, just above the forehead. 5139.

5148. (On the vastation of the **hypocrite** Ericus Benzelius) . . . He was a **hypocrite** of the worst kind, because he could counterfeit innocence . . . At last there appeared nothing else than a grate of teeth; for **hypocrites** appear thus; this one worse; for he pressed on the front teeth, and induced a heaviness.

5339. It was perceived that there was still with them what is **hypocritical**, because they affected the left side of my head with a dull pain. The reason they were such was that they had indeed been in an external Holy,

and also in an interior one above others, but still with a mind to command others; and, having been led with a blind love, all their devotion was **hypocritical**.

5396<sup>a</sup>. To act well exteriorly, when such things are within, is **hypocrisy**.

5766<sup>b</sup>. Interiorly they were **hypocrites**; that is, they could talk about Heaven, God, and the truths of faith; but still they did good to none except themselves, that is, for the sake of themselves. It was shown that some were interiorly **hypocrites**; some exteriorly; and that the interiors of the mind . . . were completely closed with them, and the exteriors opened towards the world; hence they cared for nothing except such things . . .

—<sup>c</sup>. There were others . . . who appeared as it were very high above the head. These were examined, and were found to be interiorly **hypocrites**; and these were in like manner cast down.

5790<sup>d</sup>. Most of such are **hypocrites**; so long as they can exercise dominion they acknowledge the Divine . . .

5791. Hence it happened that they tied themselves especially with **hypocrites** . . .

—<sup>e</sup>. When they were examined, these, too, were **hypocrites**; for he who wants to domineer is nothing else; he cannot at heart acknowledge the Divine.

5863. It was noticed that he was a **hypocrite** . . . for he inflicted pain on the teeth and temple, and operated under the feet a little towards the genitals; but still so behaved himself that he was believed to be a good Christian.

5903. When **hypocrites** ascend into the Heavens, and speak with the wise there about the things of the Church and Heaven, they appear before the Angels with an ugly face, but they believe that they appear with a beautiful face . . . But to the simple they appear with a face which they compose in accordance with their speech; and therefore . . . they are at once cast down.

5922. It was then evident that (Melancthon) had been a **hypocrite**; for he induced some pain on the temples and teeth of both sides . . .

D. Min. 4648. I have very clearly found from **hypocrites** that their presence brought on a pain of the teeth and gums, and also of that part of the skull.

4653. On intellectual **hypocrites**.

— There are **hypocrites** who outwardly simulate good . . . but inwardly are devoid of conscience and mercy. This kind of **hypocrites** is that of affectional things.

4654. There are **hypocrites** of another kind, who outwardly speak well, and appear as if they were intellectual (Adam Lejel) . . . but inwardly believing nothing, and devoid of conscience. They reason well and elegantly, and sometimes wisely, about Divine things; but in general saying that it is so because it is generally received; in the other things, that it may be so . . . Inwardly, they believe nothing except what is false, which they do not confess to anyone . . . They stick to the general judgment concerning men's opinions, whatever they are . . . These seem very wise before the world. They are intellectual **hypocrites**. Such, also, the Lord means by 'hypocrites.' They are very troublesome in the other life.

[D. Min.] 4700. There appeared there a great serpent . . . more horrible I had not before seen . . . He was a natural hypocrite, acting what is good outwardly; inwardly there was nothing but what was seductive and evil . . . he could seduce nearly everybody . . . Such do those become who have natural good, and fill it with malignities . . . 4701.

4715. [Hypocrites] of the cerebellum and of the cerebrum. Des.

4717. On a hypocrite of what is honest; a devil.

—<sup>2</sup>. Such are hypocrites of what is honest. They are willing to be called devils, if only they might be able to command the Hells . . .

4768. He who does not will good and think good, but still does good, it is hypocrisy.

4816. They tried to inspire affections in him . . . Those who are such, and think evilly, are spiritual hypocrites.

E. 195<sup>11</sup>. 'Not clothed with a wedding garment' = a hypocrite who by a moral life counterfeits a spiritual one, when yet it is merely natural.

238<sup>4</sup>. 'To do hypocrisy and speak error' (Is. xxxii. 6) = to do evil from falsity, and to speak falsity from evil.

386<sup>24</sup>. The evils which he speaks against goods, are meant by 'the hypocrisy which he does' (id.).

519<sup>5</sup>. 'The hypocrisy which went forth from the prophets of Jerusalem' (Jer. xxiii. 15) = the commingling together of such falsity and truth, because they have spoken truths, and have taught falsities; they have spoken truths when they were speaking from the Word, and they have taught falsities when they were teaching from themselves and their own doctrine.

677<sup>3</sup>. When Societies are being purified . . . which takes place whenever the evil, especially hypocrites, have insinuated themselves into them—the signs of the presence of such are the darkening of the understanding, the deprivation of the perception of good, the dulling of the affection of truth, and the like—influx is then let in from Hell, at which the evil rejoice . . . and turn themselves to it: thus they are separated . . .

794<sup>4</sup>. If his Internal has not been purified . . . all these works are hypocritical.

1058<sup>2</sup>. Hence it is evident that this kind of profanation is a hypocritical kind. 1059<sup>2</sup>.

1061<sup>2</sup>. This kind of profanation is not hypocritical . . .

Can. Redemp. iii. 7. If the internal man is evil, and the external man good, he is in this a pretender and a hypocrite.

### Hypostatic. *Hypostaticus.*

R. 565<sup>2</sup>. Which is called the hypostatic union, are meant . . .

T. 94<sup>2</sup>. They who by the hypostatic union understand a union as between two, of whom one is above and the other below. 137<sup>10</sup>.

174<sup>2</sup>. It was devised . . . that there was Divinity in His Human by the hypostatic union . . .

De Just. 59<sup>7</sup>. I asked about the hypostatic union . . . Calvin said that it was from God the Father . . .

Can. Redeemer ii. Note. The hypostatic Word.

iii. 5. The hypostatic Word is nothing but the Divine truth.

### Hypothesis. *Hypothesis.*

### Hypothetical. *Hypotheticus.*

See THESIS.

A. 4330<sup>2</sup>. Reasoning from . . . mere hypotheses.

10492<sup>4</sup>. They think about the soul from some hypothesis . . .

H. 456<sup>2</sup>. When anyone thinks about the soul from doctrine and at the same time from a hypothesis . . .

W. 303<sup>e</sup>. They cannot but build broken hypotheses . . .

394. As they knew nothing about the Spiritual World . . . they could not do otherwise than build hypotheses . . .

I. 1. Concerning the intercourse of the soul and body . . . there are three opinions and traditions, which are hypotheses . . .

2. The shade of the reason, in which are hypotheses.

— Hypothetical Truth is not Truth itself, but is a conjecture of the Truth.

T. 371<sup>3</sup>. The hypothetical things about faith are . . . The hypothetical things about free will are . . .

D. 1467. On the penalties of vastation of those who assume hypothetical things, and by reasonings confirm them, in spiritual and celestial things.

— Others can see that they are hypotheses.

2756. Form for themselves various hypotheses about the soul . . .

2795<sup>e</sup>. In the sphere of such, Truths . . . are supposed to be . . . mere hypotheses.

3330. From which are only ratiocinations, visions, fallacies thence, hypotheses, and thence phantasies . . .

4133. That the things which are being written will appear as hypothetical things.

—<sup>e</sup>. The flax-yellow colour of the garment = what is hypothetical.

4627. Most have no idea of it, especially when hypothetical things about it are known.

4628. From hypotheses concerning the soul . . .

Can. God iv. 12. They have put forth hypotheses about the creation . . .

Inv. 13. Is proved by the hypotheses of the learned concerning the soul.

### Hyssop. *Hyssopus.*

A. 7918. 'Ye shall take a bundle of hyssop' (Ex. xii. 22) = an external means by which there is purification. 'Hyssop' = external truth which is a means of purification. Ex.

—<sup>2</sup>. As 'hyssop' had this signification, it was employed in cleansings. Ill.

—<sup>2</sup>. 'Hyssop' = external truth; thus . . . by 'hyssop' is signified an exterior means of purification.

— That 'hyssop' = a means of purification, is manifestly evident in David: 'Expiate me with hyssop,

and I shall become clean . . . ' (Ps.li.7). 'To expiate with hyssop . . . '=external purification.

— That 'hyssop' = the lowest truth. Ill.

— e. 'Hyssop' = the external truth which is of intelligence.

E. 386<sup>30</sup>. 'Their putting hyssop about it' (John xix. 29) = some kind of purification of the Church; for by 'hyssop' is signified an external means of purification. 519<sup>2</sup>.

**Hysteric.** *Hystericus.* M.252.

**I.** *The letter I, sounded as in pique.*

See E. (The letter.)

D. 5112. When the spiritual Angels speak . . . and use U (oo) there is something of I or Y in it.

5622<sup>e</sup>. Instead of I (in the Inmost Heaven) there is nearly Y.

6063. All the vowels (there) = that which conjoins . . . I there = that which is from what is interior.

**De Verbo** 4<sup>2</sup>. The vowels there are for sound, which corresponds to affection; and (the Angels of the Third Heaven) cannot utter the vowels I and E . . . because . . . I and E give a close-*strictum*-sound.

**I.** *Ego.*

See ME, and under SELF.

A. 3290. 'I,' or 'for what am I' (Gen.xxv.22) = that if they combated on this account they would not receive influx from rational truth; hence straitness.

3711. 'Behold, I am with thee' (Gen.xxviii.15) = what is Divine. . . (For) the 'I,' here, is Jehovah, thus what is Divine of the Lord.

5326. 'I am Pharaoh' (Gen.xli.44) = that thence is the Natural.

5459. 'I fear God' (Gen.xlii.18) = from the Divine; for by Joseph is represented the Lord as to truth from the Divine . . . and therefore by 'I,' here, in the supreme sense, is signified truth from the Divine.

7202. 'I am Jehovah' (Ex.vi.6) = confirmation by the Divine.

7636. 'That ye may know that I am Jehovah' (Ex.x.2) = that it may be known to them that the Lord is the only God.

R. 222. 'As I overcame' (Rev.iii.21) = . . .

E. 650<sup>57</sup>. 'I and none besides me' (Zeph.ii.15) = the falsity of Own intelligence.

**Ice.** *Glacies.*

See FROST.

R. 510<sup>2</sup>. Like a house founded upon ice, which falls to the bottom when the ice melts.

M. 380<sup>2</sup>. Like the thin plates . . . called Mary's ice (mica).

T. 185<sup>2</sup>. All the water appeared bound with ice.

342<sup>e</sup>. Like those who are carried in a chariot over thin ice.

385. The vernal light . . . melts the ice.

—<sup>3</sup>. I compared them to fishes under the ice.

D. 3207. They become as cold as snow and ice. (See COLD, here.)

5144. I was in places where I saw nothing but ice outside the houses.

**De Conj.** 97. They who seduce by the appearance of piety . . . when they approach Heaven, become cold like ice, whereby they are miserably tormented.

**Idea.** *Idea.*

**Ideal.** *Idealis.*

See under THINK.

A. 41. Every **idea** . . . of an Angelic Spirit is alive . . .

301<sup>2</sup>. By profanations they are commingled; the moment any **idea** of what is holy comes, there is also present conjoined with it the **idea** of what is profane. . . In the other life is most exquisitely perceived . . . whatever is present conjoined with any **idea** of thought; so exquisitely that they know his quality from a single **idea**.

315. In the other life there is a communication of all the **ideas** of thought.

444. He was held in the **idea** in which he had been when thinking (about spirit) in the world.

454<sup>e</sup>. They who had had such an **idea** . . .

582<sup>e</sup>. They cohere in every **idea**, and **ideas** are the things which are mutually communicated (there); and therefore the moment any **idea** of what is holy and true is produced, what is profane and false is adjoined . . .

590. In every **idea** of thought with man there is something of the understanding and of the will . . . The **idea** which does not derive something from his will or love is not an **idea**; for otherwise he can never think at all . . .

607. That an **idea** of it may be presented . . .

—<sup>2</sup>. They spoke by **ideas**, as the Angels do, which they could express by innumerable changes of the expression and of the face . . .

—<sup>3</sup>. As they had such a respiration . . . they were in profound **ideas** of thought . . .

608. With external breathing came the speech of words . . . into which the **ideas** of thoughts were determined . . .

— When there was such a determination of the **ideas** of thought . . . they could no longer be so instructed through the internal man . . . Therefore . . . doctrinal things succeeded, which were first apprehended with the external senses, from which (senses) the material **ideas** of the memory, and thence the **ideas** of thought, were formed, through which and according to which **ideas** they were instructed.

803<sup>2</sup>. A Spirit . . . can be Known from a single **idea** of his thought . . . (Thus) every **idea** of a man . . . is his image . . .

821<sup>2</sup>. When being examined, their quality is exactly perceived . . . from every **idea** of their thought.

959<sup>2</sup>. They derive the penalty into others by transferences of **ideas**.

1008. When he comes (there), in every **idea** of his thought . . . holy things adhere to profane ones; so