

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 transfers of ideas.

1008. When he comes (there), in every idea of his thought . . . holy things adhere to profane ones; so

that he cannot bring out a single **idea** of what is holy but there is distinctly seen what is profane adhering to it; for such a perception of the **ideas** of another exists in the other life.

[A. 1008]<sup>2</sup>. How the case is with **ideas** scarcely anyone knows. People suppose it is a simple something. But in every **idea** of thought there are innumerable things joined together in various ways; so that there is a certain form, and hence a pictured image of the man, which is perceived as a whole; so that it is also clearly seen (there). For example, when the **idea** of a place occurs . . . then the **idea** and image of all the things he has ever done there comes forth—*prodit*—at the same time, all which things the Spirits and Angels see. Or if the **idea** of a person occurs, against whom he has had hatred, then the **idea** of all the things which he has thought, spoken, and done against him, comes forth at the same time. The case is the same with the **ideas** of all things . . . When the **idea** of marriage occurs, then, if he has been an adulterer, all the filthy and obscene things of adultery, even of thought, come forth; in like manner all the things by which he has confirmed adulteries . . .

—<sup>3</sup>. Moreover, the **idea** of one thing inflows into the **idea** of another, and infects it . . . and therefore a Spirit is Known from his **ideas**; and, wonderful to say, in every **idea** of his there is his image or effigy . . .

1025<sup>2</sup>. The material, worldly, and corporeal **ideas**, which a man has when reading the Word, with the Angels become spiritual and celestial **ideas** . . .

1040<sup>2</sup>. Such as is a man's life in general, such it is in the singulars . . . so that there cannot be the least of an **idea** in which there is not the like life. Examps. . . Therefore, in the other life his quality is known from a single **idea** of his thought.

1118. By such speech they could much more fully express the meanings of . . . the **ideas** of thought . . .

1143. Of such things there is there no **idea**; but of the things signified by them.

1376. They are not in the **idea** of place and time; but in the **idea** of states.

1382. The **idea** itself of the Infinite Divine is insinuated into the Angels by this . . . and the **idea** of the Eternal Divine by this . . .

—<sup>e</sup>. Nor do they ever have any **idea** of death; but only the **idea** of life.

1391. Communications are effected (also) by means of **ideas** simultaneously with representations; for the **ideas** of their thought are simultaneously representative . . . More can be represented by one **idea** than by the uttering of a thousand words. But the Angels perceive what is within an **idea**, what affection, what origin of the affection, what is its end, besides many things which are more interior.

1435. Without scientifics, man . . . cannot have any **idea** of thought; the **ideas** of thought are founded upon those things which are impressed on the memory from sensuous things . . .

1489<sup>2</sup>. He still has no other **idea** of (the Divine precepts) than from such scientifics; and therefore so long as these lowest scientifics adhere, from which are his

**ideas**, his mind cannot be elevated. (It was) with the Lord in like manner.

1526. I was withdrawn from the **ideas** of particulars, or those of the body; so that I was held in spiritual **ideas**. (The effect of it des.)

1557. Knowledges make a general and obscure **idea** distinct; and the more distinct an **idea** becomes by means of Knowledges, so much the more can worldly things be separated.

1626<sup>e</sup>. They who have extinguished spiritual **ideas** by the terms and definitions of human philosophy, and by reasonings . . .

1637<sup>2</sup>. The language (of Spirits) is . . . a language of the **ideas** of thought, which is the universal of all languages; and when they are with man the **ideas** of their thought fall into the words which are with the man.

1639. The speech of the **ideas** of thought is the speech of Spirits; and, in fact, of the interior memory . . . From this memory I have pretty often spoken with Spirits . . . that is, by means of **ideas** of thought; and how universal and copious this language is may be evident from the fact that every word has an **idea** of much extension; for it is known that a single **idea** of a word can be set forth by many things, and still more the **idea** of a single subject, and yet still more that of many, which can be brought together into one composite **idea** that still appears as a simple one.

1641. Their speech (is) by means of **ideas**, the primitives of words . . .

1642<sup>e</sup>. For angelic Spirits comprehend more distinctly with one **idea** of speech or of thought, than Spirits do by a thousand; and the Angels in like manner relatively to angelic Spirits. What then must be the case with the Lord . . .

1643<sup>e</sup>. These are the things which inflow into the **ideas** of Spirits . . .

1644. There are very many interior evil Spirits who . . . are in the beginnings of **ideas** . . . They attach their **ideas** to objects and things abstractedly, but to filthy ones . . . and involve their **ideas** in such things . . .

1645. They cannot present to themselves any **idea** of it.

— . The speech of Angels is not that of things represented by any **ideas**, such as is that of Spirits and angelic Spirits; but it is that of ends and the derivative uses.

—<sup>e</sup>. The Angels with man . . . care nothing about the other things, which are **ideal** and material (in his thought).

1648. There is a speech of good Spirits . . . as it were rhetorical. They think nothing about words, or **ideas** . . . No words or **ideas** inflow which multiply the meaning, or which . . .

1702<sup>2</sup>. Scarcely otherwise than like beasts, which in like manner have an **idea** of terrestrial things.

1756. (Beauty of the Word) when each and all things . . . are apprehended under one **idea**. When all things are apprehended under one **idea**, then the things which are scattered appear beautifully coherent and connected. Ex.



1757. The speech of Spirits with each other is effected by means of **ideas**, the originaries of words, such as are the **ideas** of thought; but not so obscure as are those of man . . . but distinct **ideas**, as are those of speech. . . After the separation of the body . . . the **ideas** of thought become discrete, so as to serve for distinct forms of speech . . .

1807<sup>4</sup>. They who are in Divine **ideas** never stop in the objects of the external sight . . .

1869. The **ideas** of thought were opened. This can be done (there) so that the **ideas** themselves appear visible in a form . . . So were opened the **ideas** of one who had lived in charity . . . There then appeared innumerable beautiful things . . . and it was said that these things . . . could again be opened . . . All the angelic **ideas** are such; for these are opened by the Lord Himself. Ex.

—<sup>e</sup>. The rays of the internal sight are nothing but **ideas**, which in themselves are so gross that scarcely anything grosser is possible in that sphere.

1870. So with the Word. The several words there form their own **ideas**; for a word is nothing but an **idea** so formed . . . in which there are innumerable things which cannot come to the perception of man, but only to that of the Angels . . .

1875. It has been granted to perceive the angelic **ideas** in the Lord's Prayer . . .

—<sup>e</sup>. These **ideas** were purified in proportion as they ascended higher . . .

1876. The Angels do not retain the least **idea** of any person . . .

—<sup>e</sup>. The speech of Spirits together is not that of words, but of **ideas**, such as are those of human thought without the words; and therefore it is the universal of all languages.

1919<sup>2</sup>. Their thought . . . is a partition of these things into **ideas**, and then into words.

1953<sup>2</sup>. The first **ideas** which are taken up from the objects of sight are material . . . but there is a still more interior sight which views them, and so thinks.

1955<sup>e</sup>. Such things cannot be explained to the apprehension, except by **ideas** such as are the angelic ones, which do not fall into words, but only into the sense of the words; and this abstractedly from the material **ideas**, from which are the **ideas** of the sense of the words.

1980. For the **ideas** of the Angels are turned into representatives in the World of Spirits.

—<sup>e</sup>. The things which are in the memory and affection of man are recipient vessels, in which **ideas** are varied and received representatively according to the variations of their form, and the changes of the state.

1984. No **ideas** of corporeal and worldly things can ever pass over to the Angels; but these **ideas** are put off and completely removed at the first threshold as they go away from man.

2094<sup>e</sup>. Which cannot inflow apperceptibly into the **idea** of man.

2144<sup>2</sup>. Such perception perished with man when he

began to be no longer in heavenly **ideas**, but only in worldly and corporeal ones.

2157. They who perceive the internal sense . . . as to the affection, do not attend at all to the words which belong to the subject, but form **ideas** for themselves from the affection and its series . . . Examp. . . Thus in an ineffable manner, variety, and abundance, they form for themselves celestial **ideas**, which can scarcely be called **ideas**, but so many lights of affections and perceptions, which follow in a continuous series . . .

2177<sup>5</sup>. When the man of the Church thus apprehended these (representatives), he was then in an **idea** like the perception of the Angels.

2209<sup>2</sup>. In each **idea** of man's thought there is his image . . .

—<sup>e</sup>. When these appearances are withdrawn, the **idea** perishes . . .

2249<sup>2</sup>. For angelic **ideas** are such that . . .

—<sup>3</sup>. Heavenly arcana are attended with this, that although they rise above all apprehension, still everyone makes for himself some **idea** about them; for nothing can ever be kept in the memory, still less enter into anything of thought, except by means of some **idea** however formed; (2329<sup>6</sup>.) and as **ideas** could not be formed otherwise than from the things which are in the world, or from things analogous to those which are in the world, and as . . . fallacies have insinuated themselves . . . it treats so much in this chapter concerning the conjunction of the Lord's Human with His Divine . . . and then, when the Word is being read, these things are presented to the perception of the Angels so, that the former **ideas** . . . are by degrees dissipated, and new **ideas** . . . are insinuated. This is more the case with the spiritual Angels . . . for according to the purification of their **ideas** they are perfected for the reception of heavenly things.

2290<sup>e</sup>. The Angels . . . insinuated into the tender and novitiate **ideas** (of the infants) the sense of the things which are in the Lord's Prayer . . .

2291. Their **ideas**, in that state of tenderness, were openable even to the Lord . . . for the Lord inflows into the **ideas** of infants especially from inmosts; for nothing has as yet closed their **ideas** as with adults . . .

2298. It was shown me . . . what is the quality of the **ideas** of infants. When they see any objects, they were as if each and all things were alive, so that they have life in each **idea** of their thought; and it was perceived that there are almost the same **ideas** with infants on Earth, when they are at their games. H.338.

2329<sup>5</sup>. Nor do they diffuse their **ideas** among Three, as many others within the Church are wont to do. . . The learned . . . explored (there) . . . were manifestly apperceived to have the **idea** of three Gods; for there is a communication of **ideas** there . . .

2333<sup>2</sup>. When the **ideas** are kept in the sense of the letter . . . But when the **ideas** are kept in the internal sense . . .

—<sup>3</sup>. How worldly and corporeal **ideas** pass into corresponding spiritual and celestial **ideas**, when the former **ideas** are elevated to Heaven. Examp.

[A. 2333<sup>4</sup>]. The Angels cannot have any **idea** of 'a way,' but . . .

— The Historicals . . . are not at all adapted to the **ideas** of the Angels . . .

2470. For the **ideas** of thought which are of the interior memory inflow into the things which are in the exterior memory . . .

—<sup>e</sup>. When Spirits are speaking to a man . . . the **ideas** are theirs, but the words into which they inflow are the man's.

2473. Myriads of **ideas** of the interior memory inflow into one thing of the exterior memory, and there present a general obscure something.

2520<sup>2</sup>. That man does not receive anything of which he cannot have some **idea** from his Rational, may be evident from the **ideas** which man cherishes concerning Divine arcana; there always adheres to them some **idea** from worldly things or from things analogous to worldly things, by which **idea** they are retained in the memory, and by which they are reproduced into the thought; for without an **idea** from worldly things man cannot think anything whatever . . . Examps.

2541<sup>2</sup>. Man . . . has a most obscure **idea** (of this), because he is still in corporeal things; but the Angels have a most distinct **idea**; for . . . myriads of distinct **ideas** with the Angels present only a single obscure **idea** with men.

2568<sup>5</sup>. All these things are confirmatory, and give them a fuller **idea** of the subject.

2574<sup>3</sup>. These things are presented by the Lord to the Angels . . . by myriads of **ideas** and representations . . .

—<sup>e</sup>. For **ideas** inspired with the affection of good conjoin (there).

2580<sup>2</sup>. How these things are . . . can with difficulty fall into **ideas**. They can into angelic **ideas**, which are presented in the light of Heaven; not so well into human **ideas**, which, unless illuminated by the things of the light of the world, do not perceive them.

2588<sup>6</sup>. The **ideas** of interior thought are entirely different from the material **ideas** which fall into the words of language.

2593. From one **idea** of thought they could know the whole series.

2632<sup>2</sup>. For the **ideas** of the Rational are acquired (from worldly things) . . .

2643. If these things were presented before man in any more elevated style, they would fall into the material and corporeal **ideas** which man has.

2657<sup>2</sup>. At this time these things enter no further than a little above the **ideas** of the corporeal memory, which are relatively very material.

2813. For of truth Divine an **idea** can be formed, but not of good Divine except by those who have perception, and are celestial Angels.

2831. They who have not perception of good and truth must necessarily be confirmed by scientifics: everyone makes for himself some **idea** about the things he has learned, even about the goods and truths of faith; without an **idea** nothing remains in the memory otherwise than as an empty thing; things confirmatory

accede and inflow the **idea** of a thing . . . The **idea** itself when confirmed by many things is caused thereby not only to adhere to the memory, and to be capable of being called forth thence into the thought, but also to be capable of having faith insinuated into it.

2953. The internal sense is such that the words are almost nothing; but the sense of them flowing from the series presents an **idea**—and, in fact, a spiritual **idea**—before the Angels . . . for there are **ideas** of man's thought which are the objects of spiritual thoughts with the Angels; and in fact principally those **ideas** of thought with man which are from the Word . . .

3035<sup>2</sup>. This is because man, who is to be instructed from the sense of the letter, cannot have an **idea** of one thing before he has an **idea** of a number of things . . . Whereas Heaven never makes a distinction; but acknowledges one God with a simple **idea** . . .

3108. They who are not in good and thence in faith have no other **ideas** of thought than those which have been formed from the objects of the light of the world.

3131<sup>2</sup>. For such are the correspondences between the **ideas** of a man and the **ideas** of an Angel . . . So that when a man . . . has an **idea** of Laban . . . with the Angels there is no **idea** of Laban . . . but spiritual **ideas** corresponding to these. That such is the correspondence of natural and spiritual things and the derivative **ideas**. Refs.

3213. For the **ideas** of the Angels . . . when they fall down to Spirits are presented representatively . . . Angelic **ideas** . . . cannot be otherwise presented before Spirits; for an angelic **idea** contains indefinite things more than the **idea** of a Spirit; and unless these were formed and presented representatively . . . a Spirit would understand them scarcely at all . . .

3219. When the Angels are discoursing about . . . **ideas** . . . then in the World of Spirits there appear as it were birds . . .

3223. All **ideas** of time and **ideas** of space, which effect so much in the natural man that he cannot think without them, are also of the light of the world . . . Man's interior mind, where are his intellectual **ideas** which are called immaterial ones, is in the light of Heaven.

3226. This (man can express) by means of **ideas** from those things which are of the light of Heaven, assisted and as it were made winged by representative appearances . . .

3309. No one can be in scientific truths unless he is first in sensuous truths; for the **ideas** of scientifics are acquired from the latter.

3310<sup>4</sup>. Man can have and retain no **idea**, notion, or concept (of doctrinal truths) except from scientifics.

— Man cannot be confirmed in the truths of doctrinals, except by means of **ideas** from scientific and sensuous thoughts; for nothing ever exists . . . in his thought . . . which has not with it a natural and sensuous **idea** . . .

3342<sup>2</sup>. All speech . . . when it ascends towards the interiors passes into **ideas** not unlike those of visual things; and from these into intellectual ones; and thus is effected a perception of the sense of the words.



3343. The **ideas** (of the Angels of the interior Heaven) which are formed representatively, are not expressible in words . . .

3344. But the speech of the Angels of the . . . Third Heaven . . . can never be apprehended by any **idea** . . . This **idea** also is within man . . .

—<sup>2</sup>. In a word, by means of representatives joined to **ideas**, speech is as it were alive . . .

3387<sup>3</sup>. That in Heaven there is no **idea** of place, thus none of distance, but instead of them there are **ideas** of states, cannot be apprehended by man . . . for the **idea** of space and time is in almost everything of thought with man . . .

3507<sup>2</sup>. For angelic **ideas** are altogether unlike human **ideas**; angelic **ideas** are spiritual, and when they go more interiorly they are celestial; but human **ideas** are natural, and when from Historicals they are sensuous; but still there is such a correspondence . . . effected by means of the Word that natural **ideas** are turned into spiritual ones, and this in a moment.

3563<sup>e</sup>. For the Voluntary . . . admits . . . such things as . . . serve for . . . forming **ideas** about goods and truths.

3579. Such a natural **idea** may be had about (this); but a spiritual **idea** cannot be had except by those who are in the other life; for their **ideas** are formed from the light of Heaven.

3596. Besides, such things are to be superstructed upon the **ideas** of natural Truths . . .

3599<sup>e</sup>. Concerning these and the like arcana the Angels have from the Lord heavenly **ideas** with representatives . . .

3605<sup>2</sup>. Without any **idea** of temptation and of evil.

3607. There are Spirits on the way who reject the **ideas** of evil and falsity, in order that the **idea** of good and truth may be presented.

—<sup>3</sup>. In the other life the **ideas** of those who are in truth alone appear closed, insomuch that the things of Heaven cannot flow in . . . Whereas with those who are at the same time in good the **ideas** appear open . . .

3679<sup>5</sup>. Spirits have with them all the natural memory . . . so that the **ideas** of their thought are there terminated. Hence it is that the **ideas** of their thought are interior ones . . .

—<sup>6</sup>. According to the **idea** of Spirits that is called the thought of natural good which according to the **idea** of men is called thought in the good of the Natural.

3767<sup>e</sup>. Hence the **ideas** of the speech (of the Angels) are not determined except to the Lord alone.

3825<sup>2</sup>. The understanding of every subject is according to the **ideas**; none, if there is no **idea** of it; obscure, if the **idea** is obscure; perverted, if it is perverted; clear, if it is clear: and also according to the affections, through which the **idea**, even if clear, is also varied.

3938. Things Divine or infinite are not apprehended from any source except the finite things of which man can have an **idea**. Without an **idea** from finite things, and principally without an **idea** from the things of space and time, man can comprehend nothing about

Divine things, still less about what is Infinite. Man cannot even think anything without an **idea** of space and time . . . Whereas the Angels . . . have **ideas** of state.

4047<sup>2</sup>. All Spirits and Angels . . . may be known as to their quality . . . by means of an influx of their **ideas** of thought and of their affections into the contents of the Lord's Prayer.

—<sup>e</sup>. For their **ideas** were not closed, but openable . . .

4075<sup>3</sup>. They believe . . . that they can be in love to God, when yet they are not, unless they make that Infinite finite by some **idea**; or present the hidden God visible with themselves by means of finite intellectual **ideas** . . .

4210<sup>2</sup>. Because man is in time and place, and thus thinks from the **ideas** which are thence derived . . . Hence it is that it is spoken in the Word according to the **ideas** of man's thought. If it were not spoken according to these **ideas**, but according to angelic **ideas**, man would not perceive anything whatever . . .

4211<sup>2</sup>. For man can have no **idea** whatever about the Lord's Supreme Divine; but it so transcends his **idea** that it completely perishes and becomes no **idea**. But about His Divine Human he can have an **idea**; for everyone is conjoined by means of thought and affection [with him] concerning whom he has some **idea** . . .

4221. For the speech of Spirits distinguishes itself from human speech in this, that it is full of **ideas**.

4329. On a general **idea** which is clear. See GENERAL, here.

4341<sup>2</sup>. For when good inflows . . . then the **ideas** of the natural man formed from the fallacies of the senses . . . do not endure its approach . . .

4366<sup>2</sup>. (Therefore) they cannot have an interior **idea** about the truth of faith; moreover . . . they dare not draw from civil life any **idea** about spiritual life . . . When yet . . . no **idea** can be had about spiritual life except from the things in civil life . . .

4373<sup>e</sup>. For the Angels have no **idea** except a spiritual one . . .

4408. Hence comes the imagination . . . the **ideas** of which are called by philosophers material **ideas**. . . The **ideas** of thought are called immaterial **ideas**, and also intellectual ones.

4413. While I was kept in that light, I seemed to myself to be withdrawn from corporeal **ideas**, and to be led into spiritual **ideas** . . . The **ideas** of thought which derived their origin from the light of the world, then appeared to be removed from me, and as it were not to belong to me, although they were obscurely present.

4482<sup>e</sup>. The things of space and time have entered the **ideas** of man's thought.

4528<sup>2</sup>. The speech of the Angels of a higher Heaven is effected by means of spiritual and celestial **ideas**, which to them are the forms of words . . .

4551. In his first age man had no other **ideas** about the truths of faith than those of infancy and childhood, which **ideas**, being from the external things of the

world (must be) among fallacies, and consequently among falsities . . .

[A.] 4592<sup>2</sup>. An **idea** of (this good and this truth) cannot be had by anyone except him who is enlightened by the light of Heaven. The Angels have a clear **idea** about these things, because all the **ideas** of their thought are from the light of Heaven. Examp.

4609<sup>o</sup>. For human words are from the **ideas** formed from the things which are in the light of the world; these **ideas** are transcended by the **ideas** which are from the light of Heaven, insomuch that they cannot be expressed; but only as to a part be thought of by those to whom it is given to withdraw the mind from sensuous things.

4742. Because with man that light falls into material images or **ideas**, which are in his natural . . . man from the light of the world.

4882. (This) appears remote . . . from the **ideas** of thought in which man is, because man is in space and time, and has formed the **ideas** of his thought from these things; as the **idea** of going, advancing, etc. . . But when the **idea** about these things is . . . put off, there results the spiritual thing which is signified. For in . . . Heaven not anything of space and time enters the **ideas**; but in place of them the things which are of the state of life. —<sup>o</sup>.

4901<sup>3</sup>. For man in every single **idea** of his thought has something adjoined from space and time. Hence are his memory and recollection, and also his lower thought, the **ideas** of which are called material. But this memory, from which are such **ideas**, is quiescent in the other life. Those there are in the interior memory, and in the **ideas** of its thought . . .

4946<sup>2</sup>. In every **idea** of thought there are innumerable things which do not appear before man . . . except as one simple thing. . . There was represented to them a single **idea**, which they saw as one simple **idea**, consequently as an obscure point . . . When that **idea** was unclosed, and their interior sight opened at the same time, there was manifest as it were a universe leading to the Lord; and they were told that so it is in every **idea** of good and truth; namely, that it is an image of the whole Heaven, because it is from the Lord . . .

5089. No **idea** can be formed about these things from the things which are in the world . . . But about these and the like things an **idea** can be formed from the things which are in Heaven, which **idea** is such that it does not fall into any **idea** formed from the things in the world; except with those who while in thought can be withdrawn from sensuous things.

5110<sup>3</sup>. As man is such that he cannot have any **idea** of thought whatever about abstract things unless he adjoins something natural . . . it pleased Jehovah to present Himself . . . as a Divine Man.

5126<sup>2</sup>. From these things are (in childhood) man's **ideas** and thoughts . . .

5133. The exterior Natural is that which receives the images and thence the **ideas** of things from the world through sensuous things. These **ideas**, unless enlightened by those which are in the interior Natural, present fallacies.

5146. When the **idea** of space is put off, as is done in Heaven, and also in man's interior thought, then there is put off the **idea** of what is high and deep; for what is high and deep are from the **idea** of space. Nay, in the Interior Heaven, there is no **idea** of things interior and exterior, because in this **idea** there also adheres something of space; but there is the **idea** of a more perfect or imperfect state.

5180<sup>e</sup>. They do not allow the other to wander from his **idea**, which **idea** they also kindle . . .

5212. Hence (scientifics) can be presented . . . before others . . . by means of **ideas** formed into words by means of such things as are of the world . . . But the things in the interior memory . . . are not expressible except by . . . **ideas** formed into words by means of such things as are of Heaven . . .

5225. In the internal sense the **idea** of a person is turned into the **idea** of a thing; as the **idea** of a man, etc. . . into the **idea** of truth or good . . . For persons limit the **idea** . . . 5253<sup>2</sup>.

5321<sup>2</sup>. Of God as a Divine Man . . . some **idea** can be formed from the Human; and an **idea** which is formed from the Human is accepted, of whatever kind it may be, provided it flows from the good of innocence, and is in the good of charity.

5354<sup>10</sup>. The Intellectual of the Church is . . . their notion, concept, or **idea** about these things.

5477<sup>2</sup>. All the truths of faith which man draws in from infancy are apprehended by means of such objects and the derivative **ideas** as are from the light of the world . . . For all the **ideas** of man's thought . . . are founded upon such things as are in the world; and therefore if these were taken away from him his thought would completely perish.

— . It is (spiritual) light which enlightens the **ideas** and objects which are from the light of the world . . .

5497. A child . . . composes his **ideas** from sensuous things . . .

—<sup>2</sup>. The **ideas** of thought from these things are called in the learned world intellectual and immaterial **ideas**; whereas the **ideas** from the scientifics of both Naturals, in so far as they derive from the world from the senses, are called material **ideas**.

5510<sup>2</sup>. For nothing can enter the understanding of man without **ideas** from such scientifics as he has acquired for himself from infancy. — .

5573. They were skilled in taking away from others their **ideas**, and inducing others . . .

5614<sup>2</sup>. For the internal sense, which is of the interior thought, falls without man's knowing it into material and sensuous **ideas**, which partake of time and space . . .

—<sup>4</sup>. That the interior mind of man, whose **ideas** of thought are called intellectual, and also immaterial ones, does not think from the words of any language . . . These **ideas** of thought are spiritual; and are no others, when the Word is being read, than as is the internal sense; although man does not know this, because . . . these spiritual **ideas**, by means of influx into what is natural, present natural **ideas**; and so the spiritual **ideas** do not appear . . .



6040<sup>o</sup>. For so the ideas of thought are abstracted from persons, and are determined to things . . . By such speech, too, a general idea is had, which extends itself more widely than if the idea of person be adjoined to it. Examp.

6200. When I have been thinking, the material ideas of thought have appeared as it were in the middle of a kind of wave ; and it was observed that this wave was nothing else than such things as had been adjoined to that subject in the memory, and that so the full thought appears to Spirits ; but that nothing comes to the sense of the man than what is in the midst . . . I likened that surrounding wave to spiritual wings, by which the thing which is being thought of is elevated out of the memory . . . Examp.

6380<sup>o</sup>. For everyone who is in faith in the Lord has an idea about Him according to the faculty of elevating the thoughts ; for they who know what the Internal is can have an idea of the Internal ; but they who do not know what the Internal is have an idea of the External.

6476. Whenever I have been reading the Lord's Prayer . . . the ideas were open ; and thence was effected a communication with some Societies in Heaven . . . 6619.

6599. Man's thought is distinguished into ideas ; and one idea follows another ; as in speech one word follows another ; but the ideas of thought take one another up with such quickness that the thought appears to man . . . as it were continuous . . . But in the other life it manifests itself that the thought is distinguished into ideas ; for then speech is effected by means of ideas.

—<sup>e</sup>. In one idea of thought there are innumerable things ; and still more in one thought compounded from ideas. 6601, From experience. 6613.

6610. So long as man lives, the ideas of his thought are varied ; namely, they are multiplied and divided, and are thus extended to various and new Societies . . . But with those who are in . . . persuasive faith the ideas of thought are exceedingly confined. Whereas with those who are being regenerated . . . the previous thoughts and affections are divided, and when divided are associated to ideas, which are again communicated with new Societies . . . Generals are infilled with particulars, and these with singulars . . .

6614. It has been shown . . . how angelic ideas inflow into the ideas of the Spirits who are beneath, and are therefore in grosser ideas. A store of ideas from the angelic Heaven was presented as a bright cloud distinguished into molecules ; and each molecule, which consisted of innumerable things, produced a single simple idea with a Spirit . . .

—<sup>e</sup>. Such is the case also with the ideas of thought ; thousands and thousands of things are in each of them ; although the many ideas together, from which is thought, appear only as simple. However, in the ideas of thought of one person, there are more things than in the ideas of another ; the abundance therein is according to the extension into Societies. 6615.

6616. That there are so many things in one idea has been evident to me from the fact, that when I have heard Spirits speaking to me, I could perceive merely

from the tone of their voices whether they spoke from what was simulated, from what was sincere, from what was friendly, or from the good of love.

—<sup>e</sup>. The Spirits were taken up into a higher region ; and, speaking to me from thence, they said that they saw innumerable things in every idea of my thought.

6617. That there are innumerable things in one idea . . .

6618. One idea can be infilled with indefinite things, and still it would appear as simple. . . If the ideas were infilled to eternity with many things every day, they could not know even all the generals . . .

6619. That there are innumerable things in the ideas of thought ; and that the things which are in them are in them in order from the interiors . . .

6620. To those whose ideas are closed, the Word appears as a very simple thing . . .

—<sup>2</sup>. It was also shown of what quality an idea of thought appears when it is closed ; and of what quality it appears when it is open . . . The closed idea appeared like a black point, in which there was nothing visible ; but the opened idea appeared as a lucidity, in which there was as it were a flaming, to which the singles therein had respect : the flaming represented the Lord, and the things which had respect to Him represented Heaven : and it was said that in every idea which is from the Lord there is an image of the whole Heaven . . .

6622. I have spoken to Spirits about the influx into the ideas of thought,—that man cannot possibly believe that there are such innumerable things in them . . . The Spirits . . . were in the opinion that there is not anything in ideas . . . But that they might comprehend that they perceive innumerable things as one thing, it was given to say that to one action there concur myriads of motor fibres . . . In like manner innumerable things concur together to one word . . .

6623. As such innumerable things are in the ideas of thought, the Angels can know from a single word . . . what is the quality of the Spirit or man. Examp.

6624. As man thinks from what is sensuous . . . he does not know what an idea is, and especially that thought is distinguished into ideas, as speech is into words ; for thought appears to him continuous, and not discrete ; when yet the ideas of thought are the words of Spirits ; and the ideas of thought still more interior are the words of the Angels. As ideas are the words of their speech, they are sonorous among Spirits and Angels. Hence the silent thought of man is audible to Spirits and Angels when the Lord so pleases. How perfect are the ideas of thought in comparison with the words of speech, may be evident from the fact, that a man can think more things in a minute than he can utter or write in an hour . . .

6625. (Thus) the ideas of those who live evilly and thence think evilly contain within them hatreds, revenges, envies, deceits, adulteries, conceits . . . some doctrinals of faith which defend cupidities . . .

6626<sup>o</sup>. In like manner in the least things of their thought, or in their ideas, there are such (monstrous) forms ; for such as anyone is in the whole, such he is in

part . . . The form in which they appear is also the form of the Hell in which they are . . .

[A.] 665<sup>3</sup>. Reflection upon any people . . . in special, would withdraw the mind from the universal **idea** . . . thus from wisdom ; for the determination of the thought to any people in special, and also to any person, limits and bounds the **ideas**.

6700. No one can be conjoined with the Divine . . . unless the Divine is in a form which he can comprehend with some **idea**. If not in a form, the **idea** would be dissipated, like the sight in the universe.

6884. They who are in Heaven are in no **ideas** except spiritual ones.

6987<sup>2</sup>. The words of the speech of Spirits . . . are **ideas**, which had been of his thought ; and in one **idea** there are very many things . . . and there are many things in the same **idea** which can never be expressed in corporeal speech.

—<sup>3</sup>. But the Angels . . . have a speech from intellectual **ideas**, which are called by the philosophers immaterial **ideas** ; whereas Spirits have a speech from the **ideas** of imagination, which are called material **ideas**. Hence in one **idea** of the thought of the Angels there are very many things which Spirits cannot utter by means of many series of their own **ideas** ; besides many things which they can never express.

7171. The sun as presented to Spirits in their **ideas** . . . 10584<sup>c</sup>.

—<sup>c</sup>. Such is the position of the planets in the **ideas** of Spirits and Angels. Des. *seriatim*. 7247. 7800.

7191<sup>2</sup>. For angelic **ideas** are very full of things, and of innumerable things which are unutterable . . .

7211<sup>2</sup>. Not even an Angel of the Third Heaven can have any **idea** of the Divine Itself . . . for the Angels are finite, and the finite cannot have any **idea** of the Infinite. Therefore, unless they had in Heaven the **idea** of a human shape concerning God, they would have no **idea**, or an unbecoming one . . .

7290<sup>2</sup>. Nothing enters into the internal man except by means of intellectual **ideas**, which are reasons. (But) miracles . . . fix **ideas** in the external man . . . and when the **ideas** from miracles are dissipated, there is effected a conjunction of falsity and truth . . .

7337<sup>3</sup>. States of affection and thought cause the **idea** of place and distance (there).

7381<sup>2</sup>. The things said among the Angels are . . . remote from the **ideas** and words of human speech ; for man had formed his **ideas** from the things in nature, and in fact in grosser nature . . . The **ideas** of interior thought with man, although they are above material things, are still terminated in material things ; and, where they are terminated, there they appear to be. Examp.

—<sup>3</sup>. Man cannot possibly think without the **idea** of time and space : this **idea** adheres to almost every single thing which man thinks : if the **idea** from time and space were to be taken away from man, he would not know what he was thinking, and scarcely whether he was thinking. Whereas in the **ideas** of the Angels there is nothing from time and space, but in place of them there are states. . . In the natural world the sun

by apparent revolutions appears to make days and years . . . hence the **ideas** of time and its variations. The **ideas** of space come forth from the measurement by times . . . Whereas . . . the Sun of Heaven . . . does not make circungrations . . . and thus induce the **ideas** of time and space. The light from that Sun is truth Divine, and the heat . . . is good Divine ; from these come forth the **ideas** of state with the Angels . . .

7506<sup>2</sup>. Hence the **ideas** which (the evil) have about the good and truth of faith are merely natural, nay, material ; which in the Spiritual World are represented as ugly, and have no likeness to a man : whereas the **ideas** about the truth and good of faith of those who . . . are saved, are spiritual, and, although terminated in the material things of the world, are still separated from them, for they can be elevated from them. The **ideas** of these are represented in the Spiritual World as beautiful, and have the likeness of a man.

—<sup>3</sup>. The cause of this difference is the life ; for the good of life . . . when it inflows into the Intellectual . . . forms beautiful **ideas** concerning the goods and truths of faith ; whereas the evil of life . . . makes ugly **ideas** concerning (them), and such as are not recognized in Heaven.

7847. As the Angelic **ideas** are such, they are also alive ; and thus the things which in the natural world are dead objects, when they pass into the Spiritual World, become living objects ; for everything spiritual is alive, because it proceeds from the Lord.

8022. The speech (of the Angels of Jupiter) is not effected by means of words, but by means of **ideas**, which diffused themselves through my interiors . . .

8455<sup>c</sup>. Peace affects . . . the origins of the **ideas**, and consequently the ends of life of man, with happiness.

8705<sup>2</sup>. The simple can have no other **idea** . . .

—<sup>4</sup>. No one can think of the Divine Itself unless he presents to himself the **idea** of a Divine Man . . . If anyone thinks of the Divine Itself without the **idea** of a Divine Man, he thinks unterminately, and an unterminately **idea** is no **idea**. Or he apprehends an **idea** of the Divine from the visible universe without an end . . . which **idea** conjoins itself with the **idea** of the worshippers of nature. It also falls into nature, and thus becomes no **idea**. . . That the Divine Itself cannot be apprehended by means of any **idea**. Ill.

—<sup>5</sup>. All who think about God from themselves . . . think about Him . . . without any terminated **idea** ; whereas they who think about God . . . from the spirit, think about him determinately ; that is, they present to themselves the **idea** of the Divine under a Human shape.

—<sup>e</sup>. The intelligent of the world . . . remove from themselves the **idea** of the Human . . . Whereas the intelligent of Heaven have the **idea** of the Divine in the Human.

8734. The speech of Spirits in general is formed from the **ideas** which are of thought, which fall into words according to the fulness and the affection ; and as the whole **idea** of the subject is thus presented and communicated, Spirits can express more in a minute than man can in an hour ; for the whole **idea** of the subject,



such as it is in thought, is fully conveyed into the thought of the other.

8885<sup>3</sup>. The love (then) inflows from the will into the intellectual **ideas**, and by a certain species of inspiration vivifies and moves them.

—<sup>4</sup>. With the good these intellectual **ideas** make one with the affections . . . but it is otherwise with the evil . . .

8918. This ideal of space (there) comes from the distance from good and truth . . . With man the thoughts and their **ideas** are founded upon spaces and times . . . But the Angels . . . think without any **idea** whatever of time and space . . . If an **idea** from time and space intervenes with them, shade and thick darkness at once come over their minds.

8946. The **idea** of thought about them thus full of falsities. Sig.

9094. Arcana of the Word . . . which do not fall . . . even into the **ideas** of thought with men . . .

—<sup>2</sup>. When I have been let down (again) into the light of the external . . . man, and . . . wanted to recollect the things I had heard there, I could not comprehend them even by the **ideas** of thought, except a few, and these few in obscurity.

9186<sup>4</sup>. Let those in faith alone know that all the **ideas** of thought of the Angels who are in the Second Heaven . . . are from truths which have been made good by life ; and that all the **ideas** of thought of the Angels who are in the Third Heaven . . . are from good.

9300<sup>3</sup>. All things of faith and love bear with them an **idea** from such things as the man knows ; for without an **idea** from knowable and sensible things man cannot think in himself.

— . Therefore in proportion as **ideas** of thought about spiritual things are apprehended outside of correspondences, the **ideas** are apprehended either from the fallacies of the senses, or from things incongruous. . . **Ideas** are perceived clearly (there).

9396<sup>3</sup>. The sense of the Word in Heaven is such as is the thought of the internal man, which is devoid of material **ideas** ; that is, is devoid of worldly, corporeal, and earthly **ideas**.

10237<sup>3</sup>. The **ideas** of thought in the internal man are spiritual ; and spiritual **ideas** cannot be comprehended in the Natural ; for they are intellectual **ideas** which are devoid of objects such as are in the material world : but still these **ideas** . . . which are proper to the internal man, inflow into the natural **ideas** which are of the external man ; and produce and make them ; which is done by means of correspondences.

—<sup>c</sup>. Spirits and Angels think by means of spiritual **ideas**, and also speak together by means of them.

10298<sup>4</sup>. Man . . . thinks from like **ideas** (to those of Spirits) ; which has been observed by some of the learned, who have called these **ideas** immaterial and intellectual ones. After death these **ideas** become words . . .

—<sup>3</sup>. In every **idea** of thought which proceeds from the will of man there is the whole man . . . (For) when the Angels perceive one **idea** of a man, or one **idea** of a Spirit, they at once know the quality of the man or Spirit.

10400<sup>4</sup>. (For) the interior intellectual **ideas** of man are not such as are his natural **ideas** ; to which, however, they correspond. But of what quality they are, man is ignorant while he lives in the body, but he comes into them spontaneously (there), because they are implanted ; and by means of them he is at once in company with the Angels.

10551<sup>e</sup>. Some of the learned, by looking into their thoughts . . . have observed that there exists with man an interior thought which does not appear ; and therefore they have called its **ideas** immaterial and intellectual, which they have distinguished from the **ideas** of the exterior thought which appear, and which they have called natural and material ones : but they were not aware that the **ideas** of the interior thought are spiritual ; and that when they flow down they are turned into natural ones ; and that they appear under a different shape and under a different condition—*habitu*.

10568<sup>2</sup>. The Angels cannot keep the mind in the **idea** of a land, because the **idea** of a land is material ; nor in the **idea** of any nation, for this **idea** is also material ; on which account a spiritual **idea** at once occurs to them, which **idea** is concerning the Church. In general, a spiritual **idea** is concerning the Lord, His Kingdom, Heaven, the Church, love and faith in the Lord, and the innumerable things which are of faith and love, thus which are of the Church ; and . . . it is impossible that any material **idea** should enter Heaven : it is put off at the first threshold. This is the case with each and all things of the Word.

10582. For concerning truth they have a material and earthly **idea**, and not at the same time a spiritual and celestial one ; and every material and earthly **idea**, if light from Heaven is not in it, abounds with fallacies. Examp.

10604<sup>2</sup>. The **ideas** of thought of the Angels are not natural ones, such as are the **ideas** of the thought of men ; but they are spiritual ones. But the nature of their spiritual **ideas** can with difficulty be comprehended by man, except by means of interior thought, and reflection upon the initiations of their thoughts. That these are devoid of words of speech is known from the fact that they are of such a character that a man can comprehend more things in a moment than he can express by speech in any time. These **ideas** of thought are of his spirit ; whereas the **ideas** of thought which man comprehends, and which fall into words, are natural ones, and are called by the learned material ones ; but the former or interior ones are called spiritual ones, and by the learned immaterial ones. Man comes into these **ideas** after death . . . and by means of these **ideas** he associates in discourse with other Spirits. There is a correspondence between these **ideas** and the former ones : and, by means of the correspondence . . . the spiritual ones are turned into the natural ones when the man is speaking. The man is not aware of this, because he does not reflect upon it ; and no others can reflect upon it except those who think interiorly ; that is, who think in their spirit abstractedly from the body. Sensuous men are utterly unable to do this.

—<sup>4</sup>. The Angels do not know that the man is thinking about 'the sun,' etc. . . The reason is that the Angels

are in a spiritual **idea** ; and a spiritual **idea** is such that the things of nature are turned into realities—*res*—of heavenly light.

[A.] 10708. The speech (in the Fourth Earth) is not by words, but by **ideas**, such as are in the proximate thought, in which man is when he is speaking; which **ideas** differ completely from the **ideas** of the interior thought, in which man is when not speaking, and when judging matters. From this Sonorous thus modified by means of **ideas**, the discourse is perceived more fully than discourse by means of words; for the general affection which is in the tone of man's speech, thus modified by means of **ideas**, gives an interior apperception, and thus a fuller one.

10736<sup>2</sup>. The preacher . . . was explored as to the nature of the **idea** he had about one God and three Persons. Des.

—<sup>e</sup>. The **idea** of thought of anyone about anything is (there) presented to the life . . . And the **idea** of thought concerning God is the principal one of all; for by means of this **idea**, if it is genuine, there is effected conjunction with Heaven.

10771<sup>2</sup>. The Angels concluded these (dimensions) by means of angelic **ideas**, by means of which there are at once known the measures of spaces and times in a just ratio relatively to the spaces and times elsewhere. Angelic **ideas**, which are spiritual ones, in such things immensely surpass human **ideas**, which are natural ones.

H. 168. The Angels who are speaking with a man never speak by means of the natural **ideas** proper to the man, all of which are from time, from space, from what is material, and from things analogous thereto; but by means of spiritual **ideas**, all of which are from states and their various changes within and without the Angels. But still the angelic **ideas**, which are spiritual ones, when they inflow with men, are turned in a moment and of themselves into natural **ideas** proper to the men exactly corresponding to the spiritual ones. Neither the Angels nor the men know that this is done. Such, too, is all the influx of Heaven with man. Angels were once admitted more nearly into my thoughts, and even into the natural ones in which were many things from space and time; but as they then understood nothing, they suddenly receded . . . saying that they had been in darkness.

240. The **ideas** of thought are various forms into which the general affection is distributed . . .

—<sup>2</sup>. The **ideas** of thought of the Angels, and the words of their speech, thus make one, like the effecting cause and the effect . . .

—<sup>e</sup>. The **ideas** of thought of everyone, both Angel and man, are presented to view in the light of Heaven, when it pleases the Lord.

307<sup>2</sup>. The natural **ideas** of man thus pass over into spiritual **ideas** with the Angels, without their knowing anything about the sense of the letter . . .

310<sup>e</sup>. By (the internal sense) man would enter into **ideas** like the angelic ones.

323. From one **idea** of thought they could know the whole series, and infill it with delectable things of wisdom, together with pleasant representations.

356<sup>2</sup>. The interior mind of man looks into the things of the natural memory; and those things there which confirm, it as it were sublimates by the fire of heavenly love, and withdraws them, and purifies them even into spiritual **ideas** . . .

356. App.<sup>6</sup>. That the truths which have attained spiritual life are comprehended by means of natural **ideas**. Ref.

U. 38. As (Christian Wolff) answered by means of material **ideas**, and no spiritual ones (the Spirits of Mercury) receded from him. For, in the other life, everyone speaks spiritually, or by spiritual **ideas**, in proportion as in the world he had believed in God; and materially, in proportion as he had not believed.

J. 18. While in the earthly body, man's spiritual mind thinks naturally; for his spiritual thought, which he has equally with an Angel, flows down then into natural **ideas** corresponding to the spiritual ones; and so is perceived there.

W. H. 7<sup>2</sup>. That the **ideas** of man, so long as he lives in the world, are natural ones, because the man then thinks in the Natural; but that still spiritual **ideas** are stored up in them with those who are in the affection of truth for the sake of truth; and that the man comes into them after death. Refs.

— . That without **ideas** of the understanding and thence of the thought about any subject whatever, there is no perception. Ref.

— . That the **ideas** concerning the things of faith are opened (there), and the quality of them is seen by the Angels; and that the man is then conjoined with others according to them, in so far as they proceed from the affection of love. Refs.

F. 34. On the Christian faith in a universal **idea**. Gen.art. R.67.

W. 7. That . . . God is not in space, although He is omnipresent . . . cannot be comprehended by a merely natural **idea** . . . but it can by a spiritual **idea** . . . Because there is space in a natural **idea**; for it has been formed from such things as are in the world, in each and all things of which . . . there is space . . . T.30.

—<sup>2</sup>. A spiritual **idea** does not derive anything from space, but it derives all that belongs to it from state. State is said of love, life, wisdom, etc. . . A truly spiritual **idea** concerning these things has nothing in common with space. It is higher; and looks at the **ideas** of space beneath itself as the eye looks at the earth. T.30.

—<sup>e</sup>. As (the spaces there) cannot be determined by measure, they cannot be comprehended by any natural **idea**, but only by a spiritual **idea** . . .

13. How important it is to have a just **idea** of God. (See God, here.)

69. There are two things proper to nature, Space and Time. From these a man in the natural world forms the **ideas** of his thought, and thence his understanding. If he remains in these **ideas**, and does not elevate his mind above them, he can never perceive anything spiritual and Divine; for he involves them in **ideas** which derive from space and time; and in proportion as



he does this, the lumen of his understanding is merely natural . . .

—<sup>2</sup>. But he who knows how to elevate his mind above the **ideas** of thought which derive from space and time, passes from thick darkness into the light . . .

71. The merely natural man thinks by means of **ideas** which he has acquired from the objects of sight, in all of which there is figure . . . These things are manifestly in the **ideas** of his thought concerning the visible things on the Earth; and they are also in the **ideas** of his thought concerning the non-visible ones, such as civil and moral things. He indeed does not see them, but they are in them as continuous things. Not so a spiritual man, especially an Angel . . . His thought has nothing in common with figure and form deriving anything from what is long, broad, and high of space; but from the state of a thing from the state of the life. Examps.

111. That this is so can with difficulty be comprehended by a natural **idea**, because there is space in it; but it can . . . by a spiritual **idea**, because there is no space in it. In this **idea** are the Angels. This, however, can be comprehended by a natural **idea**: that love and wisdom . . . cannot proceed through spaces.

156<sup>2</sup>. I know that these things transcend the **ideas** of thoughts which are in natural light; but they do not transcend the **ideas** of thoughts which are in spiritual light, for in these there is nothing of space and time. Nay, they do not wholly transcend them in natural light; for . . .

202<sup>3</sup>. For the thoughts of the Angels do not fall into natural **ideas**, because they are spiritual.

294<sup>2</sup>. This is an arcanum which the Angels, by means of their spiritual **ideas**, can see in thought, and also express in speech; but not men by means of their natural **ideas**; because a thousand spiritual **ideas** make one natural **idea**; and one natural **idea** cannot be resolved by man into any spiritual **idea**, much less into so many. The reason is that they differ according to degrees of height.

P. 34<sup>3</sup>. Angelic wisdom is so ineffable, that a thousand **ideas** of thought of the Angels from their wisdom can present only one **idea** of thought of men from their wisdom. These 999 **ideas** of thought of the Angels cannot enter; for they are supernatural.

46. Because there are abstract **ideas**, by means of which things are seen to be, although not their quality. There are such **ideas** concerning the Infinite. Examps.

—<sup>2</sup>. Unless the things which the thought derives from nature be withdrawn from the **idea** . . . For these cannot but bound the **ideas**, and cause abstract **ideas** to be as nothing.

150<sup>2</sup>. He who does not receive a general **idea** of this subject from influx from Heaven . . .

R. 463<sup>6</sup>. I was told that (these representatives) were . . . the ideal thoughts, which are called phantasies, from (them).

873<sup>3</sup>. Spiritual speech embraces thousands of things which . . . cannot fall even into the **ideas** of natural thought.

M. 42<sup>2</sup>. Take heed, lest the . . . sparkling . . . pene-

trates interiorly. By its influx the higher **ideas** of your understanding, which in themselves are heavenly, are indeed enlightened; but these **ideas** are unutterable in the world in which you are. Therefore receive rationally what you are about to hear.

66<sup>2</sup>. For every **idea** of man, however sublimated, is substantial; that is, is affixed to substances.

326<sup>6</sup>. They entered their Society, thought something, retained it, and came out again; but when they would bring out the thing thought of they could not; for they did not find any **idea** of natural thought adequate to any **idea** of spiritual thought; thus neither any word to express them; for the **ideas** of thought become the words of speech.

—<sup>7</sup>. They then re-entered . . . and confirmed themselves, that spiritual **ideas** are supernatural, inexpressible, unutterable, and incomprehensible to the natural man; and . . . they said that spiritual **ideas** or thoughts, relatively to natural ones, were **ideas** of **ideas**, and thoughts of thoughts; and that therefore by them were expressed qualities of qualities, and affections of affections; consequently, that spiritual thoughts were the beginnings and origins of natural thoughts.

328<sup>2</sup>. For to every **idea** of natural thought there adheres something from time and space; but not to any spiritual **idea**.

329<sup>2</sup>. In proportion as your **ideas** are divisible, so are you wise.

—<sup>3</sup>. I have perceived that one natural **idea** is the containant of innumerable spiritual **ideas**; nay, that one spiritual **idea** is the containant of innumerable celestial **ideas**.

T. 335<sup>3</sup>. You believe that beasts have connate **ideas** . . . and yet they have no thought at all; and **ideas** are predicable only of that . . .

—<sup>4</sup>. Does a fly have an **idea** . . .

—<sup>5</sup>. Their spontaneous acts do not flow from any thought, of which alone is **idea** predicable. The error that beasts have **ideas** . . .

—<sup>7</sup>. That neither has man any connate **ideas**, may appear evidently from the fact, that he has no connate thought; and where there is no thought, there is no **idea**; for the one is of the other mutually . . .

— As infants . . . sound words at first without any **idea**, there arises something obscure of phantasy; and as this grows clearer, there is born something obscure of imagination, and from this of thought. According to the formation of this state, **ideas** come forth, which . . . make one with thought . . . Therefore men have **ideas**; not connate ones, but formed ones; and from these flow their speech and acts.

351<sup>2</sup>. He who does not know that the human mind . . . is a spiritual organism ceasing in a natural organism, in which and according to which the mind operates its **ideas** or thinks, cannot but suppose that perceptions, thoughts, and **ideas** are nothing but radiations and variations of light flowing into the head . . . But . . . everyone knows that . . . the brains are organized; that the mind dwells in them; and that its **ideas** are fixed therein and remain as they have been accepted and confirmed.

[T.] 603<sup>2</sup>. A judge gathers them . . . into a universal idea.

Ad. 643<sup>3</sup>. To this (lower mind) imagination is allotted, and its ideas are called material ones; while the operation of the intellectual mind is called thought, and its ideas immaterial ones.

947<sup>o</sup>. For the ideas of thought are expressed by means of words, insomuch that they are in themselves ideas translated into words so as to be apprehended by others . . .

D. 158. That an intellectual idea comes forth—*existat*—from and consists of very many ideas.

987. On the communication of the ideas of man with Spirits.

1304. Such (holy) things are thus adjoined to their corporeal ideas . . . For the like ideas return . . . The ideas are thus joined.

1305. Ideas among Spirits are not as are our words . . . (for) the ideas of Spirits fall into the words of any language . . .

1395. That many senses can form one idea . . . and thus be understood together, is especially evident from spiritual speech, in which many such senses form one as it were simple and instantaneous idea . . .

—<sup>e</sup>. There is such an idea with men too; for when he has read these things, he apprehends them under one idea.

1498. On a spiritual idea.

— . Spiritual ideas are much fuller than those ideas which man has in the life of the body . . . When I was pt in spiritual ideas, I could see . . . For when the rd infls the idea . . . such things are manifestly seen . . .

1559. That more things can be comprehended in a spiritual idea than it is possible to believe.

— . A spiritual idea is that by which a man, while he lives as it were a Spirit . . . acts and thinks. That they are fuller ideas, and more perceptive of things . . .

1562. On a general idea, into which inflowed the distinct ideas of others.

—<sup>2</sup>. (Thus) general ideas are in themselves distinct from singular ones; and the singular ones are in the general one; and the singular ones do not know that they are in the general one . . .

1620. For (these Spirits) are in a general idea . . .

1638. That in one apparently simple idea there are so many things that no one can utter them.

1639. Hence may be evident the quality of ideas which are not closed; but are ideas which inflow from the Lord through the internal way . . .

1706. For the ideas were determined into the universe . . .

1707. Spirits have this from the determination of the ideas in themselves . . .

1729. Through these, other Spirits transfer their ideas.

1731. So that the Angels could thence draw interior ideas. . . For all Spirits and Angels . . . can be known from the quality of the ideas from the Lord's Prayer . . .

1735. (The quality of a spiritual idea shown by an example.)

1826. Ideas are more infilled by the Lord while the man does not attend so much to them . . . Thus . . . the ideas of little children are more infilled than those of adults while they are praying the Lord's Prayer; for the adult is disturbed in his ideas . . .

1894. In one simple idea of the human mind there are indefinite things, which are comprehended by the man as a certain most general one. The interiors of his idea are perceived by the spiritual Angels; the more interior and inmost, by the more interior and inmost Angels . . .

1897. Corporeal and worldly things serve Spirits as a subject or receptacle for the idea . . .

1923. In the ideas of infants there is nothing as yet closed by Falsities . . . Thus their ideas are open; although not to them, still to the Angels.

1924. As man grows up . . . all his idea is the more closed towards Heaven; nor is it opened except in those in whom the Lord deigns to open it. Sig.

1942a. I have observed that the Angels perceived a fuller understanding of my ideas when I did not intermingle my thoughts, but only perceived that the ideas were open towards Heaven . . . The idea was more opened, than when I seemed to enter at the same time into the interiors of the idea.

1926. When it is granted to the Angels by the Lord to inflow into the ideas, there is such a Delight of all things . . .

—<sup>e</sup>. For they do not penetrate into corporeal or sensuous ideas . . .

2002<sup>2</sup>. Thus the several words or ideas flow suitably as it were spontaneously . . .

2021. That the Lord can grant to anyone to view interior things by a spiritual idea.

— . When the spiritual idea was taken away, I was just like any other in thought . . .

2062. That each and all things are ruled by the Lord, so that in each idea and affection there may be indefinite things. Ex.

— . It was afterwards shown me how many Societies of Spirits concurred to the idea of that affection . . . When yet from the ideas of so many Societies originating from their cupidities, desires, and ends, there came forth with me one general thought or idea.

2067. What harm ideas bring, when profane things are commingled with them. Ex.

2072. That ideas, their quality, and the things in them, are communicated to Spirits and Angels. (See GARDEN, here.)

2085. That in each idea there are infinite things.

— . In itself the idea is a general something, and in fact a most general vessel, of indefinite ideas. Therefore, there can never be a like idea of one thing; although the idea may appear simple . . .

2138. For it is spiritual ideas which constitute the speech of Spirits. When these inflow into the memory of man, they excite words corresponding to the ideas,



and like things which the man has in his memory ; and also **ideas** which are mixed, or which are many in the same word . . . For Spirits excite **ideas**, and thus the words which agree with their nature . . .

2142. Spirits speak by means of the primitive **ideas** of words ; for . . . every word has some **idea** in it ; and every composition of words a composite **idea** which is expressed by many words . . .

— . Sometimes the discourse has unexpectedly inflowed into my **ideas**, and thus into words . . .

2142a. That in one simple **idea** there are indefinite things. Examp.

2143. In like manner are the **ideas** of the Angels of the interior Heaven now perceived in a still more interior degree by the Angels of the more interior Heaven.

2145. For without speech in Society with a number there cannot be the **idea** of anything.

2159. (Thus) not even the least **idea** of the interior mind can be reduced into full correspondence ; still less all the **ideas**, as to all the variations of the state of the persuasion and affection.

2180b. The speech of the Angels, or the thought of the celestials . . . is a series of very many distinct **ideas**. When these descend into the mind of a Spirit or man, that whole series of very many **ideas** becomes as it were a single or simple **idea** ; and they do not appear therein as a series of **ideas** . . .

2181. On a spiritual **idea**, in the perception of the lower mind of those who are speaking, from the sound of the words.

2182<sup>e</sup>. For in every **idea** there is the whole image of the man ; whatever he has thought, spoken, and done from infancy.

2184. Certain Spirits who were incredulous that there are spiritual **ideas** . . . were taken up . . . and it was granted them to see many things in the several **ideas** of my thought . . . Enum.

—<sup>e</sup>. The **idea** must be broken before a man by his own force can come into Heaven . . .

2186. On representative angelic **ideas**. 2192.

— . This is done by an **idea** inexpressible in words.

2193. For they make representations out of every **idea** of a thing, as also from composite **ideas**, and from many together . . .

2197. That to every composite **idea** with man, and to the **ideas** of which they are composed, there correspond Spirits and Societies of Spirits.

— . In like manner in Heaven (there is a correspondence) with the things which are in the **ideas** of Spirits.

2207. On the angelic **idea** in the Lord's Prayer.

— . By a certain **idea**, temptation and evil are rejected . . .

2211<sup>e</sup>. So are the **ideas** (of the Angels) to the **ideas** of man. Ex.

2215. In every **idea** of a man, even the least, is the whole man, according to the state in which the man then is ; thus as it were together with all his members and viscera, or interiors. From experience.

2216. But the **ideas**, or thoughts, of the Angels . . . of the interior Heaven, relatively to the **ideas** and thoughts of man, do not extend themselves any further than do the interiors of the said little animal to its whole parts . . . Such comparatively are the **ideas** of the more interior and inmost Angels.

2227. On spiritual **ideas** as to the affections.

— . For in itself an **idea** is from its own beginning nothing except the effect of an affection . . .

2266. How the case is with the Societies of Spirits which operate into their **ideas**, and communicate their own **ideas** with them . . . When the thoughts of many Societies inflowed into one **idea** or Knowledge of a thing . . .

2268. Every **idea** . . . is in its own order . . . from the General which inflows. . . Otherwise, man, Spirit, and Angel could not have even the least **idea**.

2295. That **ideas** are perceived, with all variety.

— . So that one **idea**, or the sense of **ideas**, is never received by one in like manner as it is by another . . . For in one **idea** there are indefinite things . . .

—<sup>e</sup>. How **ideas** are received according to different dispositions.

2303. That when **ideas** are separated, they are associated by the Lord with many other **ideas** which serve for his happiness. Ex.

— . **Ideas** are manifold ; and there are so many things in one **idea** as to exceed man's belief and apprehension. From so many multiplied and multiple things there coalesces one **idea**, which is sometimes so ugly that if presented to the eye, with the things tied to it . . . the man or Spirit would abhor himself. . . Nevertheless, men and Spirits love such **ideas**, and suppose them to be more beautiful than all things in the universe. Therefore, in the other life, such things are separated by the Lord . . . for as man is man because he thinks ; and thought is a series of **ideas** . . . lest he should be such, such **ideas** are separated ; and in fact so, that to the things which are in one **idea** there are adjoined other things ; so that when that **idea** comes forth, then the things which are associated may come forth at the same time . . . Hence, the instant his **idea** comes forth, the Lord inserts those things which He Himself has associated and added. Thus is the **idea** turned into a beautiful one, according to the good pleasure of the Lord . . . In the other life **ideas** cannot be made ugly . . . 2304.

2305. When they examine him the Lord permits only that to come forth from his **ideas** and in his **ideas** which He pleases ; for if all the evil and filthy things which are of his **ideas** and in his **ideas** were to come forth, they could never subsist, but would be as it were mangled by swift dogs. Thus the Lord permits only those things to come forth from his **ideas** and in his **ideas** which are to be amended ; and which are not amendable without the penalty of vastation.

2308. Spirits speak together . . . not by words, or articulations of words . . . still less by sound, but by means of **ideas** like the **ideas** which are formed by means of words. (Even) when a man hears a person speaking, he attends solely . . . to the **ideas** formed by means of the articulated words. When Spirits are speaking to-

gether by means of such **ideas**, they no more reflect upon the words . . . than men sometimes do . . .

[D.] 2318. When I suffered my **ideas** to expatiate, they were led around in a spiral from left to right, and concentrated themselves. Hence it may be concluded that such is the flux of the . . . forces . . .

2352. That from even the least **idea** of a man the Angels know what sort of Spirits are in the neighbourhood.

— Man's **ideas** . . . contain in them, have in them, near them, and further away from them, indefinite things ; all of which are wont to be excited ; as may be known to anyone. When I thought, or had an **idea** of one thing, then the things in the **idea**, and near the **idea**, were excited by Spirits, and indeed variously. [They excited] the things which were in agreement with themselves and their own nature ; the evil, evils according to their disposition ; the good, goods.

2353. Hence, too, may be evident of what quality are human **ideas** ; and that they are excited by Spirits, according to the state of the man.

2588. (Thus) every least **idea** in a man, and in a Spirit, while he is thinking, and still more when he is speaking, has its own corresponding state in the interior Heaven ; and the thought and speech of this one or of these, in a more interior Heaven . . . And therefore every **idea** is a certain affection, or a general state of the affections which are in the interiors. Otherwise never could any thought have come forth and lived.

2631. See HEBREW LANGUAGE, here.

2655. That the **ideas** of men, and consequently those of Spirits, as to their quality, are explored in the other life.

— In the life of the body, **ideas** are collected . . . from various things ; both those which are of natural things, and those which are of spiritual things ; and the things are explored which are according to those things with which every **idea** is heaped up ; for every **idea** contains infinite things. Thus man is allotted a life after death according to the quality of the indefinite things which compose his **idea** ; for such is a man or his spirit as are his **ideas**.

2669. Although thousands or myriads of things concur to one **idea** . . . still each Spirit supposes that it is he alone who does it.

2670. That each one contributes to the general **idea**, or action . . .

2696. On an interior spiritual and angelic **idea**.

— It has been shown me what is an **idea** of the interior Spirits, and also what of the interior Angels . . . in sleep, and in the morning wakefulnesses . . . for then the mind is more separated from the body. An **idea** of the interior Spirits is also inexpressible ; but still is intelligible to those who are separated from the world . . . for it is intelligible to Spirits who are in such an **idea**. Examps.

2697. But an angelic **idea**, which is the beginning of an **idea** of the interior Spirits, or from which as from its beginning is born an **idea** of the interior Spirits, is such as to be utterly inexpressible . . . By means of such **ideas** they not only think, but also speak together ; and

are in the light. If these **ideas** could have been told, they would appear to no mortal. One can only say, that their speech and **ideas**, and their derivative happinesses, are the continual beginnings of the speech, **ideas**, and happinesses of the interior Spirits ; and, through this, of the speech, **ideas**, and delights of the lower Spirits, or of men.

2728. On the wonderful circulation of **ideas** in Heaven.

2729. In Heaven there are still more wonderful circumvolutions according to the heavenly form . . . according to which **ideas** circulate, and the derivative thoughts (than are those of Spirits in the World of Spirits ; which are almost such as those in the human brain. 2728.) Affections produce them.

2735<sup>e</sup>. So that the objects of the **ideas**, and consequently the **ideas**, pass from one to another. Hence they suppose that it is . . . from themselves . . .

2851. From this I could know how evil Spirits took out from the **ideas** of my memory, each one according to his own state . . . those things which . . . agreed with them. Some took out remote things ; nay, more remote things, which were far at the side of the **idea** ; from every object of thought, hearing, or sight . . . For the **ideas** of the memory are thus circumstanced : that they successively associate very many things with themselves, and indeed even foreign things ; and **ideas** are as it were the field of many things ; are compounded from the objects of the senses and of the thought ; thus are associated : they are as it were meetings of very many things : and in whatever manner the more simple **ideas** are consociated and associated, and whatever their quality, such is the man as to that **idea** : and when men after death are among such Spirits, then each one according to his own nature takes out the things of his own disposition. Thus is the man lacerated . . . and undergoes many kinds of pain . . . The evil Spirits with me have brought out from my composite **ideas** those things which were far remote from the centre of the **idea** . . . 2852.

2896. On the more subtle thought ; its **ideas**.

— He said that now he knows that there is an interior thought, whose **ideas** filled up the simple **ideas** of others. He supposed that there could not be simpler ones than his **ideas** . . . But it was given to represent to him of what quality his **ideas** are, which he supposed to be most subtle . . . namely, that if he should see any of them . . . with a microscope, he would see one **idea** larger than a horse . . . and afterwards larger than the whole Earth, with its forests and varieties ; and that his simplest **idea** was that crust, in which were worms and serpents, which were not seen by him . . . 2897.

2996<sup>e</sup>. Such indefinite things are contained in one **idea**, that one **idea** cannot be described by volumes.

3015. On the ideal speech of Spirits.

3022. When man is the ultimate of order, **ideas** are thus terminated in his memory, or in the material **ideas** of his memory ; and as all **ideas** are there terminated, even those of Spirits, and thus they are the recipients of the **ideas** of Spirits, and a continuous nexus of order follows up to that point, a Spirit cannot do otherwise



than suppose that the ideas begin in himself and from himself ; when yet [they do so] in the ideas of the man in which they are terminated : they are his ideas . . .

3023. From this it flows—as ideas thus fall into the ideas of man's memory ; and man's ideas are variously filled up—that to every idea of his there are adjoined innumerable things which are proximate, which are related, which are more remote as to distance, which are dependent thence . . .

3024. From this it flows . . . that one Spirit or one kind of them snatches that in an idea which agrees with themselves ; another kind, that ; another kind, what is distant thence.

3024a. The more that ideas are closed by man, so that he views only one thing—which comes from persuasion ; from cupidity ; from the fact that he regards himself and worldly things ; thus are they closed by a man—the less is it dangerous ; for then the ideas of the Spirits cannot be diffused to many things, and thus infuse into the man things which are evil in addition to those which the man has acquired to himself. Whereas with him who is in faith, the better it is the less the ideas are determined to one thing, but are applicable to each movement . . .

3025. So long as a man lives, the ideas of his memory are varied, changed, diffused to many objects, confined to fewer things by means of persuasions : in a word, he can become worse or he can become better even till death. But it is not the same with Spirits. Besides, the case is thus with ideas, that they can be diffused to many goods, so as to have other affinities, be otherwise conjoined, be divided ; and thus contract new affinities ; and so forth.

3033. Every Spirit and Angel is a centre of influxes, so that myriads of myriads inflow into each idea, which the man or Spirit supposes to be a simple one, or the sole one . . .

3043. That an idea remains permanently attached to a word.

— In speech with Spirits the idea of a word is very exquisitely observed ; both that one word does not comprehend many ideas ; and that when the word is changed, confusion is at once produced. Examp. . . Therefore, when another idea is impressed on a word, and the former one is changed, it produces much trouble in speech with Spirits ; and therefore those words ought to be in constant use, on which the idea has been once impressed.

3050. (The true speech of Spirits) is a communication of ideas, one of which cannot be set forth by many words ; and, when it is set forth, it is but little exhausted ; for it has in it as it were its entire idea, which is manifested. Such is the speech of Spirits together ; in a word, not of words, but of the ideas of words ; for each word has an idea, which is of much extension ; as is evident from the fact, that the idea of one word can be and is wont to be set forth by many . . . 3051.

3064. Should a Spirit only say the word *truth*, then there stood out to me indications of two kinds, namely, from the word, and from the idea . . . It could at once be evident what was his general idea of truth ; whether

general or few things were in it ; whether simplicity was in the general idea ; whether pity was in the general idea ; whether what is tranquil ; whether what is infantile or innocent, which is a general indication ; and also whether the idea is closed, or open ; as if something from Heaven is insinuated into the idea ; or if from the evil ; what he draws from himself ; also whether the idea is fuller ; whether there is much Knowledge ; and of what quality ; also whether there is but little ; whether Knowledge of the truth ; whether Knowledge of falsity . . . All the differences go into what is indefinite ; and moreover, angelic Spirits apprehend still more things which are still more interior ; and the Angels still more things . . . And therefore a Spirit can at once be Known . . . from one word only . . . for in every idea is the man, with variety as to the state ; and they also know how the externals—namely, the sound, and the natural or external idea—dissent from the interiors. 3065.

3077. In one idea (of Spirits) there is as much of light and of life as in a thousand and more of the life of the body ; and it was thus shown that the life of the body with its ideas is so obscure as to be relatively mere darkness.

3127. The variations of affections, without ideas of thought. Ex.

3145. That the Angels can know the whole nature of a man or Spirit from one idea of his.

3154. On the quality of the ideas of those who do not believe because they do not understand.

— Such innumerable ideas concur in every idea of those who do not want to believe unless they understand. Therefore, if this idea were presented before their eyes . . . by the representation of a face, or of any other thing, they would be so filthy, and ugly, that nothing could be more so.

—<sup>a</sup>. A certain Spirit said that he had seen represented to him an idea of some one, who was not so very evil ; and a more ugly thing he said he had never seen. And it was only a general idea, so obscure as to be no idea.

—<sup>e</sup>. Another said he had not believed that such things can be seen in the other life. An idea of his was at once represented, which in foulness surpassed the others.

3210. That all words are ideas . . .

3323. So that there is nothing in the idea of the word or speech which is not determined by the respiration. Therefore it follows that an idea of the Most Ancient Church was much fuller than can ever be possible at this time. Thus the external of the idea is such a respiration, because the idea produces it. Such, also, is the respiration of Spirits, consequently thence are their ideas, according to indefinite differences . . . From which it follows that the ideas of the celestial Angels also are nothing but respirations, and the life of them the Lord alone.

3376. After the Flood . . . thus succeeded scientific ideas, which were separated . . .

3399<sup>e</sup>. For . . . ideas are the movements and varieties of the respirations ; as is evident from the operation of the will into the muscles by the pulmonic applications.

[D.] 3402. For he was not in the **idea** of my thought, but only in the **idea** of those who were as it were adjoined to my **ideas**; not proximately, but remotely. In a word, he excited the persons or Spirits who were far or remote from my **ideas**. For every **idea** of man has with it not only places, but also persons, just as if the persons were adjoined to them. Therefore, when I was thinking, he perceived nothing whatever from my **idea**; but the **idea** of his phantasy was far away, and in fact in the persons . . . whom he thus excited.

3403. (Thus) there are Spirits who can excite such things from the **ideas** of others as the person thinking has never known, Examp. . . There are other Spirits who excite from every **idea** whatever, such things as conform to them and their nature. . . Therefore there are Spirits, who excite all things whatever in the **idea** of man; some, the proximate things; some, the more remote things; some, even the consequent things. This Spirit was such, that he excited only the men known to me, and thus those who flowed from the **idea** and were remote; but not the proximate ones; that is, those of whom I was thinking. 3404, Rep.

3405. He excited their **ideas**, and thus entered into their **ideas** . . .

3408<sup>e</sup>. Whom they remember from the **idea** of their speech . . .

3422. On the **ideas** of Spirits.

— . By means of one tacit **idea** it could be presented to Spirits, what is the nature of the **idea** of the lower Spirits, of the angelic Spirits, and also of the Angels, merely by this, that it was perceived in **idea**, that the interiors of an **idea** are of the angelic Spirits, and *their* interiors are of the Angels.

—<sup>e</sup>. Because man has no perception of what an **idea** is, still less of what is within **ideas**; for he supposes all things to be simple; for thus do corporeal men conclude their **ideas** to be.

3485. (Dippel) induced a general sphere of **ideas**, which cannot be described: so that there was not an **idea** of particulars; but still he spoke as from what is particular . . .

3499. (The Dutch Spirits) wanted to snatch from others their **ideas** (in order to keep themselves private).

3558. Not by speech, nor by distinct **ideas**, but in a certain general manner . . .

3605. On the **idea** of place.

— . I have observed that whenever I have heard anything, although I have not seen it, still I have conceived the **idea** of a place . . . Thus I acknowledged that I had invented for myself the **idea** of the place. I have also observed that when I have been long in one room . . . I could have my **ideas** better there than when I was in any other room or place. Examp. . . Spirits want to have the **idea** of the place joined; and unless it is at the same time in their **idea**, there comes up what is foreign . . . so that the **idea** is not determinate unless there is also a place . . .

—<sup>e</sup>. The reason is that the **idea** is not bounded without space; or, what is the same, without a structure.

3606. How filthy **ideas** punish those who have such.

—<sup>3</sup>. For an **idea** is the image of him who produces it.

—<sup>e</sup>. Therefore, a filthy **idea** has with it from phantasy the penalty of a representation such as is that of him who produces it.

3608. That the **ideas** of Spirits are attached to place, and to those things which are in a place.

— . Such things (as books, etc.) are in the **ideas** of the Spirits . . . and therefore when these things have been left behind . . . they seem to have disappeared; for they are present according to their own **ideas** . . . 3609.

3610. (Thus) the **ideas** of Spirits are terminated in material things, the ultimates of order; on the taking away of which they do not know where they are; and they disappear before they have fixed their **ideas** in other material things. So in the Word of the Lord; and so with the Angels in like manner through the Spirits.

3635. Such as are the vessels, so are received the **ideas** of the Spirits which flow in; for the vessels receive the influxes according to their forms . . . nay, sometimes so that the **ideas** are turned into the contrary. Hence it comes, that with those who are in a general **idea** all the particulars inapplicate themselves; and thus derive from the general **idea** . . .

3637. In this sphere is his interior man; it is the sense of the words, which consists of **ideas** only . . . This sense of words consists of **ideas**; without **ideas** no sense is possible. In this speech are the lower Spirits among themselves; and then they know no otherwise than that they are speaking by words, when yet it is by **ideas** . . . When a man is thinking, he does not know but that it is by the words of speech, when yet it is by **ideas** . . . **Ideas** afterwards flow spontaneously into any speech whatever he is skilled in; and therefore this thought is from **ideas**, which fall into the speech of words of that man with whom (the Spirits) are speaking.

3640. The **ideas** (of the evil who are in the interior sphere) . . . are attached to various objects. Thus they are phantasies which cannot be described . . . They are attached to filthy and obscene objects . . . Such are the beginnings of the thoughts of the evil of the interior sphere . . .

3640a. It is otherwise with angelic Spirits . . . their **ideas** are most beautiful and delightful representations . . .

3642. The evil and deceitful communicate their **ideas** beyond what they know . . .

3666<sup>2</sup>. When he is in some other general **idea**, such objects strike the eyes but lightly . . . Thence also is the general of an **idea** acquired . . .

3671. When Spirits are in some general **idea**, then in like manner they call forth all the objects which come up in my memory . . . which . . . were so many vessels, which are applied to their **ideas** according to the quality of the vessels or of the **ideas** at the time; and also according to their general **idea** and its quality.

3690. Their **ideas** are such, when determined upon me, and when remitted by a spiritual **idea**, which was as it were a sphere of poisonous serpents.



3724. That the material ideas of man are vessels of angelic ideas. 3725<sup>e</sup>.

3726. All the good of the Lord . . . inflowing into the World of Spirits, is turned into evil ; and it is thus that evil flows from angelic ideas.

3729. On ideas.

— . That man has ideas of composite things which are 'unknown to him, and which are peculiar to each person, may be evident if anyone will remember cities, places, and . . . many things . . . Examps.

3730. It was further shown that men do not know what an idea is ; for when they were kept in thought about an idea they disappeared . . . But they speak about ideas . . . saying that such a thing is according to my idea ; and that my idea is so and so ; by which is signified merely thought in general. (Thus) . . . they neither know that thought is distinguished into ideas, or composed of ideas, nor yet what thought is . . .

—<sup>e</sup>. Therefore it was said that an idea is a less thought, of which thought is composed. This may perhaps be understood.

3731. But . . . I do not yet know of one Spirit . . . who does not perceive what an idea is, because it is perceived by me ; and they now wonder that men are such ; when they themselves have been such, and are such, if I have not some distinguishing of an idea.

3739. When Sirens . . . excite anything from man's memory, they keep the ideas solely in such things as filthy or evil things . . . for these things which are in the man's memory correspond to their ideas ; as a man . . . when he keeps his ideas in any things [perceives] that the things which are of the general idea are excited in order . . .

3753. That Spirits terminate their ideas in material things. (As teacups and books. Des.)

3754. That a diffused idea of Spirits presents an idea as if there were no Society.

3759. As the ideas of Spirits are terminated in the vessels in man's memory, sometimes they cannot speak otherwise than according to the vessels . . . for they determine their ideas thither, and there they terminate.

3791. On an ideal representation.

3840. Such Spirits . . . pervert the vessels, or ideas, so that (angelic Spirits) cannot flow in.

3869. That they are also punished by their Own ideas.

— . There were with me those who . . . [endeavoured] to inflow by the most filthy ideas ; and therefore they made their ideas visible near me, which is wont to be done in the other life . . . Examp. 3870.

3879. On an idea not intelligible.

3881. I did not suppose that there could be a speech without ideas. They said that in that speech ideas are formed in a certain manner, which ideas are not intelligible to others ; they take care that there is nothing of affection . . . and thus speak with ideas formed without affection . . . 3882, Ex. 3883.

3942. (Thus) every idea is also a change of Societies . . .

3943. Thus every idea flows from indefinite Societies, according to an order instituted by the Lord . . .

3944. Through these (Spirits) especially, ideas can be terminated in material things.

3945. An exceedingly gross idea or notion occurred (of love and Heaven), which ideas and notions can scarcely be described . . . But when the persuasive life of Spirits came, then the idea or notion was subtle . . .

4000. As Spirits objected . . . that ideas originate from the objects of sight, and not the objects of sight from ideas . . . it was answered . . . that this was like saying that the innumerable applications of the lungs . . . inflow into the ideas of the thought and will ; and not the ideas of thought and will into the fibres of the muscles . . .

4004. It can never be known in ultimates . . . that angelic ideas are represented by animals and such things in the World of Spirits ; and the ideas of evil Spirits by circumflexions of the body and such things as appear.

4006. Angelic ideas are not only representations . . . but are also parables, which with man can be varied in innumerable manners ; for from one parabolic idea innumerable applicable things follow . . .

4013. Actions do not inflow into ideas . . . but thought and will into actions. In like manner also angelic ideas inflow through the ideas of Spirits into man's thoughts . . . Every idea is such a general something . . .

4014. How the speech of one inflows into the idea of another. It is clearly evident that this is done by means of removals of lower things . . . The words . . . then the proximate ideas, are rejected, then the interior ideas . . . Thus is the interior idea of others communicated, and is presented manifestly as it were naked, devoid of the things which are outside.

4015. The ideas which are proper to lower Spirits must as it were die, in order that a man may be in interior ideas, or those of angelic Spirits ; and these ideas . . . too, in order that he may be an Angel ; when the communication is immediate.

4017. That distances are . . . ideas . . . Therefore place is null ; where the idea is there is the spirit ; for the spirit is not separated from the idea ; without the idea the spirit would not be ; it is its life.

4028. They said that through these openings . . . they could see my ideas ; and also those which I should have when I was asleep. . . They said . . . that they can see ideas represented to themselves. Examps.

4037. When a man is in the life of the body he can be reformed ; for he then enjoys a corporeal memory, in the vessels or ideas of which are founded the interior ideas, so that a plane of ideas is prepared in which order is terminated. These ideas, or these vessels, are prepared by the Lord in various ways ; by the connection of such things as agree with other ideas of the corporeal memory ; so that when one is excited, another near it and akin to it may be brought forth, and thus be bent to good ; and also by the disposing of many ideas that there may be many ; for generals are first introduced ; then particulars ; and thus particulars of particulars, which have a connection according to the disposing of the Lord ; for there are connections as of consanguinities and affinities in every simple idea ; and

still more so in a compound one. . . Thus are **ideas** bent by the Lord . . .

[D.] 4038. But in the other life [**ideas**] are not in-rooted in the corporeal memory . . . and therefore they are not reformed there . . .

4042<sup>e</sup>. For the vessels of the memory are planes into which the **ideas** are determined ; which, if not adapted, cannot receive ; and as they are adapted, so they receive. The **ideas** of the proximate Spirits are as it were tied to these . . .

4087. Unless Societies were . . . so ordained, as to correspond to . . . every **idea** . . . Spirits could not possibly move themselves from place to place . . . The Divine ordination of Societies is the cause that man can have **ideas** . . .

4095. The generals of an angelic **idea** comprehend such innumerable things simultaneously, that it appears only as a general something ; and they are representative and parabolic **ideas**, from which are innumerable things. These **ideas** are received according to the state of the persuasion and of the cupidities of the recipients ; and also the contrary things thence, according to the state of the recipient ; also the intermediate things. Thus almost all things can be presented by an angelic **idea**, which contains things so innumerable. What then [must be the case] with the Lord's life . . .

4095a. As the **ideas** of one man when speaking, while a thousand hear, are diversely received, although they are in the same degree, how [much more must this be the case with] the interior **ideas**, which, relatively to the exterior ones, contain indefinite things. And as the interior **ideas** come forth—*existent*—from the more interior ones, which relatively again contain indefinite things ; and these come forth from the inmost ones : which, however, are all finite things, what [must be the case with] the Lord . . .

4119. Every **idea** reproduces—*refert*—the whole man, thus the whole Spirit ; whose **idea** or image being presented, he is at once present . . .

4125. If Spirits were permitted to be in the corporeal memory, they could not possibly be among other Spirits . . . for all **ideas** are communicated in the other life . . .

4166. The quality of the **ideas** of Spirits, relatively to human ones, may be evident, because they are in thought . . .

— One obscure **idea** is presented by Spirits by means of many **ideas** represented and understood visibly.

4201. There are more things in one **idea**, joined with representatives, than can be described in many pages, and many which still could not be described.

4210. It was granted to speak with angelic Spirits, but through intermediate ones ; then . . . only the generals came to me. It was also granted to speak with them by means of the generals, or by means of general **ideas**, which **ideas** I thought only most generally and thus obscurely ; whereas the angelic Spirits perceived distinct and singular things in them.

4211. As to the speech of Spirits : in the World of Spirits they have their **ideas** founded in material and corporeal things ; and those **ideas** which are not material

they still bound, and make material, so that they may cease in them, and so that they may apprehend from them.

4212. But the interior Spirits do not so make their **ideas** material ; but they make the things themselves material ; and to the things thus made they adjoin their **ideas** ; which speech of **ideas** is so wonderful that it can scarcely be described.

4220. I conceived the **idea** that . . .

— Even when he conceives an **idea** about the things which are of faith, the former **idea** remains, and becomes familiar ; so that as often as there occurs anything concerning faith, he is in a like general **idea** or sphere.

4266. It is only variations of affections which produce **ideas**, and thus speech . . .

4287. How innumerable Societies conspire to one principle of falsity : thus how much there is in one **idea** . . .

— One **idea** of falsity has innumerable conspiring Societies, but all diversely : some directly ; some obliquely ; some from an end of evil ; some from an end of good ; some from malice ; some with good intention ; some with ignorance : so innumerable are those which compose one **idea** of falsity. Examp. The opinion in which the man is . . . is as it were the nucleus . . . from which the other things are as rays variously variegated and making up the **idea**. From experience.

4288. Every **idea** is an image of the man ; it is an image of such a Society in general . . . One is an image of this Society ; another is the image of another ; and thus [there is] an image of all with diversity according to the state . . . They who are in the **idea** of truth, have in like manner concordant angelic Societies.

4342. My corporeal memory . . . where their **ideas** inflow into names and words. . . They could not pronounce the name Abraham ; for their speech is not of words but of **ideas**, which are formed into the originaries of words.

— The sense . . . with Spirits becomes distinct and divided into **ideas**.

— When Spirits [think] of any person, city, or the like, of which they have had an **idea** from the world, [and] merely present the **idea** thereof . . . all the things they have heard, seen, or conceived about (that object) [present themselves in it] ; which **idea** is sometimes simultaneous ; sometimes is divided into many . . .

4390. That Spirits perceive the **ideas** of the thoughts, and the lesser things of the **ideas**.

4404. They inflow thus into **ideas** variously apprehended ; and each thing with them excited an agreeing somewhat in the **idea**. Examp.

4444. On **ideas**.

— All things which are of the memory and thence which are of the thought are **ideas** ; so that the things of the memory are nothing but **ideas** ; thence thought, however obscure it appears, is still distinguished into **ideas**. This may be concluded from speech from thought, because **ideas** fall into words.

4445. Those **ideas** remain with a man, and persuade him, which are from himself ; not so those which are



from others. Although there be an authority which impresses them, nevertheless before he has formed ideas for himself from himself, they do not so inhere, nor so persuade. There also accedes the love of self, and the mental view of self, and thus are implanted ideas from others . . .

4458. Their Subject could pour out one idea of herself before her own, and another idea to others. Des.

4477. Whatever idea of thought there was, and whatever idea from sciences . . . the Sirens, when they call them forth from a man, turn them into magical things . . .

4516. On ideas.

— There was called forth an idea against a certain person with whom I had had a childish quarrel, so living, that I as it were saw him . . . Hence it may be evident what is the quality of the ideas taken up in childhood, and how much they remain . . .

4517. That witches tie themselves to ideas.

4518. They came so far as to find out arts of tying themselves even to the spontaneous things of ideas; for every idea has also what is spontaneous; which the man is not aware of; so that there are both what is voluntary and what is spontaneous in the ideas of the memory or of thought.

—<sup>e</sup>. I was thus tied to a most profane Subject, and . . . my ideas were more violently led, against my will.

4526. Others are acted upon by means of ideas; and they tie themselves in diverse ways to ideas . . .

4538. There are also other magical arts . . . by entering into the ideas of others . . . keeping the lower mind fixed in them, and thus driving to those things . . . 4541<sup>e</sup>.

4599. These bandages are their ideas, which are variously formed by them, and are thus wrapped round; and when their ideas are thus wrapped round, they themselves are; for the mind or thought of anyone consists of ideas. . . Hence it is evident that the ideas of the thoughts of man, which are from affections, are real, because they can be thus transcribed. This magic is from the magical Hell. Unless the ideas were real, such a thing could never come forth.

4609. On ideas.

— Ideas are nothing else than changes and variations in the interior substances of which is the internal man; thus they are modifications and variegations therein. When the Lord's life inflows into these, there are presented the ideas which are called thoughts. He who does not comprehend that the interiors of man are real substances . . . can never conceive a perception about ideas.

4666. On those who are in a general idea.

— It has been given to know the causes whence some are in a general idea, which however is determinate. A great part are in an evil general idea; some also are in a good one. They are those who have been solitaries, and have thought much . . . and when these ideas are not determinate, they are as it were in no idea . . . The good, who think much about faith, about Heaven, even

determinately, are in the interim in the general idea of these things . . .

4667. It is otherwise with those who are in an abstract idea; and who have not had determinate ideas; but such as had been obvious to the eyes; and in the interim were in a general but not a regular idea, or one determinate to fixed things, but variously to those obvious things.

4758. The reason is that man has still a natural idea about all heavenly things; and because without some idea there is no comprehension, no memory; yea, no faith in anything whatever. The ideas about the things of faith, as to their quality, are also evident in the other life; and have also been shown me. They are all natural . . .

4784<sup>2</sup>. (The perversions) were effected by means of the idea of the speech, or by means of ideas which are such as are not attended to by the man; because a number make one idea of a word, or one word; still less does he attend to the affections in them, which are the life of the ideas.

—<sup>e</sup>. Thus (I could) perceive the qualities of the ideas from their affections.

4821. He said that he hears me speaking many things; but I said that I had not thought . . . nor had any idea.

—<sup>2</sup>. The reason was that in the Third Heaven they think and speak by means of ideas, or by means of ideas made into words, or by means of the forms of ideas flowing down into words . . .

5112. When the spiritual Angels are speaking, their words, which are intellectual ideas, have an affinity with the vowels E and I . . .

5116<sup>e</sup>. In this way (the celestials) speak together; and also by means of intellectual ideas; but not by such as are with the spiritual Angels; but by such as make one with the affection in which they are, with unspeakable variety.

5192. The ideas of the Angels are according to the state of good and truth in which they are. That natural ideas are turned into spiritual and celestial ones according to correspondence. Ref.

5519. (The celestials) said that they could not express the thousandth part by means of spiritual ideas (which they expressed by these motions) . . . The ideas of those who are from the Spiritual Kingdom cannot be otherwise expressed than that they are variegations of light; whereas the ideas of those who are from the Celestial Kingdom . . . are variegations as it were of the flame from which is the light; thus are inexpressible in the words of natural speech. The celestials well understand the spirituals; but not *vice versa* . . .

5561. In the Spiritual Heaven the writing is like the writings in the world . . . the words therein are according to their natural ideas . . .

5566a. The several ideas of natural thought flow from the affections which are of love, as light from flame . . .

5585. The speech of Spirits is natural. It is from their interior memory, the ideas from which become words, but such as accord with the things themselves; which, also, are the beginnings of natural words. Such

**ideas** are with man, although he is unaware of it; and in the other life he speaks from them.

[D. 5585]<sup>3</sup>. As man's interior **ideas** fall into the speech of his words.

—<sup>3</sup>. Some, also, speak from **ideas**; but this now rarely; for the quality of his truth and good is then perceived; but if anyone has genuine truths in connection, he can readily speak from **ideas** . . . but he must beware of this speech; it is interior. With such speech by means of **ideas**, I have pretty frequently spoken with Spirits and Angels.

5586. The speech of angelic Spirits is sweet—*dulcis*, and differs from the **ideas** of others; because their interior **ideas** are full of truths from good. Evil Spirits do not understand their speech when they are speaking together from **ideas**.

—<sup>4</sup>. These things were written when a Spirit was present who had no **ideas**; but spoke only from the interior memory, without **ideas**.

5587<sup>e</sup>. Thus (the celestials) do not speak with **ideas**; (but) by means of various gestures . . .

5588. As to the speech of Spirits, it is from the **ideas** of the speaking thought, which **ideas** are devoid of words with man; for when a man is speaking, he thinks only the sense of the thing about which he is speaking; and this sense falls into words. That thought which is speaking or exterior, divided into **ideas**, presents the speech of Spirits; and it is from the interior natural memory.

5589. It presents the **ideas** thereof similar—*conformes*—to the natures of the things in the universe . . . These similar **ideas** fall with Spirits into words . . .

5589b. Thus also preachers speak; each from his own doctrine, without interior **ideas** at the same time.

5592. There is, besides, a speech by means of **ideas** at the same time; and also devoid of **ideas** at the same time . . . Speech by means of **ideas** alone, without words, is also twofold . . .

5592a. When the intellectual **ideas** of the thoughts are presented, then appear all things which the man or Spirit has known about the same thing . . .

5592b. But speech from affections, without intellectual **ideas**, is still more ample . . .

5593. By means of this speech from **ideas** and from affections, one Spirit cannot have intercourse with another, if they are not in like truths, and in like affections from truths . . .

5594. By means of the tacit speech of **ideas**, I have often spoken with Angels . . . and I could then express even material things without words, by merely thinking about them . . .

5596. When a Spirit turns himself to another Spirit, or to a man who is speaking from **ideas** or affections . . . he is then completely in what is like . . .

5616. Natural Truths are in the place of a foundation; hence the thought is full of such **ideas** . . .

5625. (Thus) all natural **ideas** perish there; for they are founded upon spaces and times . . .

5630<sup>2</sup>. By means of the speech of **ideas**, such as the wise have (there) . . .

5643<sup>e</sup>. Such is the speech of **ideas**, when genuine; and therefore the evil cannot endure it; because they have a different and contrary speech of **ideas**, which is from the falsities of evil.

5811. On the **idea** of what is Divine.

D.Min. 4553. On **ideas**.

— . The **ideas** which are of the memory are various; as the **idea** of a person, namely, whatever one has heard . . . has seen . . . has observed . . . has thought about him . . . All these **ideas** remain, and are presented simultaneously in the other life, when anyone is thought about; but still so, that when good is thought about him, evils are as it were rejected round about; when evil, then goods are rejected round about . . . D.Min. 4618.

4554. **Ideas** of places are also simultaneously presented; and, with these, all things which have happened there . . . thus thousands of things simultaneously.

4555. The **ideas** of subjects in like manner . . . whatever one has learned and thought about that subject, is simultaneously presented . . .

4556. That more things enter the **ideas** than the man apprehends, was shown by this: that when I walked in the streets of a city, and in a grove . . . the things which lightly struck the eye, and which I scarcely observed . . . still adhere; and can be recalled. So it is in relation to persons and subjects.

4557. Spirits speak together by means of **ideas** . . .

—<sup>e</sup>. The **ideas** are fuller and fuller according as their interior memory is formed.

4558. I had only to think of any person with the **idea** of his qualities, and at the same time of his place, dignity . . . without an **idea** of his face, body, and such things as a man is described by in human words—still less his name—and the Spirits at once recognized him and knew who it was; and of what quality he was in my thought.

4560. I have besides thought with an obscure **idea**, and as it were a simultaneous one, about some subject . . . But the Spirits apperceived it manifestly.

4609. On the quality of the **idea** of what is infinite and eternal, if the **ideas** are from space and time.

—<sup>2</sup>. The more inwardly anyone is elevated into Heaven, the more he is from the **idea** of time and space; and the more deeply from Heaven, the more into the **idea** of time and space; thus the more he is removed from the **idea** of what is infinite and eternal; and therefore from faith. Time and space are the things which bound human **ideas**, and make them inwardly natural, and adhere to other **ideas**, of which man is ignorant . . . The case is the same with the Lord's Divine Human, a finite **idea** of which a man apprehends from the corporeal things in himself and others. Unless he can be removed from this **idea**, he cannot apprehend otherwise than that the Lord is like another man. In like manner the numerical **idea** of Three in God . . .

4616. On **ideas**.

— . **Ideas** of thought are so obscure with man that he does not know what an **idea** is, and does not know that he has **ideas**. The reason is that he does not re-



flect upon it . . . When yet thought consists of mere ideas, which are distinct from each other.

4617. How much more perfect the ideas of thought are than the words of speech, may be evident from the fact, that a man can think more things in a moment than he can utter or describe in an hour. After death, speech is distinguished into ideas, and consists of ideas; which, among Spirits, are in the place of words, and of sound. . . I have spoken with Spirits by means of ideas; and sometimes also with words at the same time; and then the ideas presented far more things than the words; and wonderfully infilled the sense. Sometimes they presented things which cannot be uttered in words.

4618<sup>e</sup>. Therefore, when such an idea (of a person) occurs in the other life, the person is presented present.

4619. It is similar with the idea of anything whatever; which idea is fuller, in proportion as one has known more things about that same thing; as with the idea of the [starry] heaven: he who has studied astronomical things has a much fuller idea of the heavens . . .

4620. In the other life ideas are wonderful. If it is that of a city, there is no need except to think about the city, and at the same time about those things which are there: they at once know what city it is. Ideas are wonderful in the other life, being formed by means of unspeakable varieties which can never be described; and also by means of shade and lights; by means of their determinations; and by means of other variegations.

4621. Man is unaware that he never has anything impressed on the memory of which he has not formed some idea . . . Man is unaware that there are ideas themselves . . . But in the other life they are clearly manifested—although nothing is said—when anything of them occurs.

4622. It is very important what sort of an idea a man has procured for himself concerning the truths of faith. Although these ideas are varied, nevertheless when good is the end . . . the ideas are still good<sup>d</sup>.

4623. The most arcane mysteries have their idea remaining after death; as the Trinity. Christians cannot have any idea except that of Three Gods . . . which the Gentiles have not. Therefore it is a matter of the greatest work to bring back the ideas of Christians to one God . . .

4624. Ideas of falsity and ideas of evil can with difficulty, if ever, be broken or bent; except by means of the good of life. 4625.

E. 336<sup>d</sup>. One delight of affection can be presented by means of many ideas of thought . . .

405<sup>d</sup>. For the idea of persons and places bounds the thought; for it determines it to that idea, and thus bounds it. This idea of thought is properly natural. But an idea abstracted from persons and places extends itself into Heaven on every side; nor is it bounded otherwise than as is the sight of the eye when it is looking into the sky without any intervening objects. Such an idea is properly spiritual.

957<sup>d</sup>. The idea of God is the primary one of all . . .

970<sup>e</sup>. Spiritual things are enclosed in natural ideas.

1115<sup>d</sup>. Man is in the idea of his spirit when he is

thinking abstractedly; and in the idea of his body when not abstractedly. That every man in the idea of his spirit sees God as a Man . . .

1124<sup>d</sup>. There are in man's thought two ideas; one abstract, which is spiritual, and one not abstract, which is natural. The abstract idea, which is spiritual, concerning the life which is God, is that He is love itself and that He is wisdom itself; and that the love is of the wisdom, and the wisdom of the love. But the idea which is not abstract, and which is natural, concerning the life which is God, is that His love is like fire, and His wisdom like light, and that both together are like a beam. This natural idea is taken from the correspondence . . .

Ath. 58. In theological things . . . the idea is formed according to each person's understanding . . . The idea which is formed concerning the thing, is the understanding of it . . . This idea is manifest in the other life . . .

De Verbo 2. For spiritual ideas with the Angels of the Second Heaven derive from the light there . . . but celestial ideas with the Angels of the Third Heaven derive from the flame of good . . .

3<sup>d</sup>. It was impossible to describe it; there were . . . not even any ideas of thought by means of which I could express it. The spiritual ideas of thought . . . were so remote from the natural ideas of thought, that they did not at all approximate. —<sup>3</sup>.

—7. For the ideas of the thoughts become words when they go into speech . . .

6<sup>d</sup>. Because everyone has some natural idea about spiritual things, by means of which he retains them in the memory . . .

14<sup>d</sup>. When an Angel reads (the Word in Heaven) he knows no otherwise than that it is like the Word he has read in the world. The reason is that he no longer has any natural ideas, but in place of them spiritual ideas; and what is natural and what is spiritual are so joined by means of correspondences that they make as it were a one.

D. Wis. ii<sup>d</sup>. In endeavour in Divine love; and in idea in Divine wisdom . . .

vii. 5<sup>d</sup>. That they transcend, and do not fall into natural ideas, except a little in the interior rational sight . . .

x<sup>d</sup>. See SOUND, here.

7<sup>d</sup>. Love . . . produces affections . . . by means of these, perception . . . and by means of this, thought, of which are ideas; and from these memory . . .

**Ideal.** *Idealis.*

**Ideally.** *Idealiter.*

**Idealist.** *Idealista.*

See under IDEA.

A. 1645<sup>e</sup>. Things ideal and material (the Angels) care nothing about.

1808<sup>d</sup>. On the Earth they come forth not ideally, but actually.

4623<sup>e</sup>. They try to persuade that nothing is real;

but that all things are ideal, even those which are in Heaven.

P. 46<sup>2</sup>. According to the visionaries called idealists, 309<sup>3</sup>. It can be said of all these that they are idealists, because . . .

R. 463<sup>6</sup>. See IDEA, here.

875<sup>8</sup>. The angelic Spirit said . . . He cannot, except only ideally, and not really.

B. 98<sup>6</sup>. This ideal faith . . .

D. 3015. On the ideal speech of sleep.

3791. On an ideal representation.

3885. A speech from the variations of the face, which (variations) they ideally represent . . .

4305. On those who suppose all things to be phantasies . . . and that there is nothing real. [Idealists.]

E. 988<sup>4</sup>. By fallacies and sophisms; as that . . . whatever appears is ideal.

### Identity. *Identitas.*

See SAME.

M. 78<sup>4</sup>. He said . . . with one wife there would be . . . weariness from sameness.

T. 32. There is not an identity of two effects . . .

Can. Trin. iii. 2. By a mere identity of essence join them together into one God.

### Idiom. *Idioma.*

A. 4195. In the idiom of Syria.

4196. In the Hebrew idiom . . .

4197<sup>2</sup>. In his own idiom . . . and, afterwards, in the idiom of Canaan.

— . To speak in the idiom, or lip, of Canaan, is to apply himself to the Divine. III.

D. 1305. All would perceive it in their own language, or in their own idiom.

### Idiot. See under FOOL-*fatuus.*

W. 259. With [idiots] the Rational cannot be elevated.

Docu. 243. Those who in the world had been idiots, on their arrival in the other world are likewise foolish and idiotic; but when their externals are removed and their internals opened . . . they are then endowed with an understanding in accordance with their genius and their previous life; for real madness and insanity reside in the external or natural, and not in the internal or spiritual man.

### Idleness. *Ignavia.*

#### Idle. *Ignavus.*

M. 249<sup>2</sup>. The contrary happens to those who give themselves up to sloth and idleness. (See IDLENESS-*otium.*)

D. Love xii. No idle vagabond is tolerated there.

D. Wis. xi. 4. An indolent and idle person is not admitted into Heaven; but he is cast out either into Hell or into a desert, where he lives in want of all things and in misery.

### Idleness. *Otium.*

#### Idle. *Otiosus.*

A. 454. Some (suppose that Heaven consists) in an idle life, in which they are served by others. But they are told that no happiness ever consists in being at rest, and thence having happiness; for thus everyone would want to have the happiness of others for himself; and when everyone wanted this, no one would have it. Such a life would not be active, but idle, in which they would become torpid . . . The angelic life consists in use . . .

—<sup>e</sup>. When these things had been said, those who had had such an idea, that heavenly joy consisted in this, that they were idle, breathing eternal joy in idleness . . . perceived . . . that such a life is very sad, and that when all joy had thus perished, after a little time they would loathe and nauseate it. H. 403. D. 3985, 6, Ex.

944. Women who from a sordid and low condition have become rich, and from pride thence have entirely given themselves up to pleasures, and to a delicate and idle life, reclining on couches like queens, sitting at table, and caring for nothing else; in the other life, when they meet together, miserably quarrel with each other; they beat, tear, pull each other by the hair, and become like furies. D. 592.

3688<sup>3</sup>. Not considering that such as beg in the streets for the most part live an impious and wicked life . . . and completely give themselves up to idleness and inertia.

5723. Spirits who . . . had lived in foul idleness and inertia . . .

6310<sup>e</sup>. In this lumen especially are . . . they who have lived in shameful idleness.

6410. The delight from good, and the pleasantness from truth, which make the bliss in Heaven, do not consist in what is idle, but in what is active; for delight and pleasantness in what is idle become undelight and unpleasantness . . .

H. 361<sup>e</sup>. Because thus he can remove his lower mind from an idle life, which life is pernicious; for in it the man thinks evilly from the evil implanted in him.

364. The poor who are content with their lot . . . love labour more than idleness . . .

403. Leisure is only for the sake of recreation, in order that one may return more lively to the activity of one's life.

P. 98<sup>2</sup>. Freedom itself and rationality itself cannot be . . . with those who have become stupid and dull from the torpor of idleness.

R. 153<sup>7</sup>. Food is (there) given from Heaven . . . to all according to the uses which they do: to the idle, because they are useless, none is given.

—<sup>9</sup>. Why sit ye here idle? . . .

M. 207<sup>3</sup>. The elder said, By eternal rest from labours did you understand eternal idleness, in which you would be continually sitting and lying down, drawing in delights with the bosom, and sucking in joys with the mouth? The three new-comers said . . . they had supposed something of the kind. They were then answered, What have joys, and deliciousnesses, and the



derivative happiness, in common with **idleness**? By **idleness** the mind collapses, and is not expanded; that is, the man is made dead, and is not vivified. Suppose a person to be sitting in complete **idleness**, with his hands hanging down, his eyes cast down . . . and suppose him at the same time to be encompassed by an aura of gladness; would not a lethargy seize both head and body; the vital expansion of the face shrivel up; and would he not at last . . . sway to and fro, till he fell to the earth?

—7. Eternal rest is not **idleness** . . . Ex.

220<sup>3</sup>. In the world . . . the industrious have abundance, but not the **idle**. Ex.

249<sup>2</sup>. The contrary happens to those who give themselves up to sloth and **idleness**. The mind of these persons is unlimited and unbounded; and hence the man admits into the whole of it everything vain and nonsensical which inflows from the world and the body, and bears into the love thereof. That then also conjugal love is driven into exile, is evident; for from sloth and **idleness** the mind becomes stupid and the body torpid, and the whole man becomes insensible to every vital love; especially to conjugal love, from which as from a fountain issue the energies and alacrities of life. Conjugal cold with these . . . is indeed the privation of conjugal love, but from defect.

D. 2500. They are useless, because they love **idleness** . . . Des.

2502. They dull all the forces of acting . . . They have been with me for some days, and have caused me such trouble in thinking and doing things serious, true, and good . . . that I scarcely knew what I was doing. Such is the influx of such poisons when they are in a Society of good Spirits; they induce on them a torpor in doing good . . . Thus the human race is especially seduced by these . . . Societies . . . are at last ensnared by that which they study, as by sweetness; for they live luxuriously, dress magnificently, enjoy only **leisure**, hate the laborious and those who are studious of truth and good. They are destroyers of the human race. For it is known that those who begin to indulge in **idleness** take from it the greatest sweetness; like beggars who accustom themselves to this **idleness**; and are thus withheld . . . from all study to be members of civil society . . . Such cannot be called citizens, but destroyers of citizens.

3985<sup>5</sup>. I perceived that an **idle** life of joy is no life . . .

5309<sup>6</sup>. (The lot of **idle** old women there.)

5394. They were allowed to dwell together; but were told they ought by no means to lead an **idle** life . . .

5839. In a word, **idleness** had been their delectation: and they who love **idleness** more than use collect evils into their spirit; for they do not determine the mind to use, but to such things as are in the world; thus to filthy and evil things of every kind; from which they would be well withheld if they were delighted with uses.

6072. On **idleness** . . .

— . It has been made known from experience that

**idleness** is the devil's pillow: that **idleness** is like a sponge which draws in filthy waters of various kinds; because he who is in **idleness** speaks and thence thinks about all things in the world, pure and impure; and thence takes in the devil of all impure things, because man inclines to these things; nor is there anything which repels them; the love of uses alone repels them; for it keeps the lower mind in its delight, and thus regards all other things as outside itself. This was seen with H. Benzelstierna, who loved **idleness**. He drew to himself very many evils from the delight; and suffered himself to be led by their delights; thus by the Spirits who were in them.

6088<sup>4</sup>. In the Hells, all are driven to works . . . The reason is that **idleness** is the root of all wickedness; in **idleness** the mind is spread out to various evils and falsities; but in labour it is held together in a one.

—<sup>6</sup>. As all things . . . in the Spiritual World correspond to affections and the derivative thoughts of the understanding, hence they have houses, palaces, garments, fields, gardens, paradises . . . and a good affection with the thought of the understanding of truth cannot exist—*dari*—in **idleness**, but is dissipated; therefore, food is not given otherwise than according to correspondences . . .

D. Min. 4805. They suppose (heavenly joy) to consist in this, that they should be served by Angels and Spirits, and that they would thus breathe the joy in **idleness**, and this to eternity. That this is false was shown them by this . . . that mere joy in **idleness** vanishes away within a few hours or days; for it is devoid of life. **Idle things** at last weary everyone, in whatever joy they may be . . .

E. 831<sup>5</sup>. All (in the Second Heaven) love uses, and are intent on works, whereby their thoughts are as it were kept at home, and are withheld from **idleness**; which is, as it is also called, the devil's pillow . . .

1194<sup>2</sup>. He who believes (heavenly joy) to be given in **idleness**, is much mistaken. Nay, neither is there any **idle person** tolerated in Hell. Those who are there are in workhouses, and are under a judge, who imposes works on the prisoners, which are to be done daily: to those who do not do them there is given neither food nor garment; they stand hungry and naked: thus are they driven there. (See RECREATION.)

1226<sup>3</sup>. In the deserts and in the Hells I have seen many of noble family, who in the world had given themselves up to **idleness**; and had sought after offices, and had also discharged them, not for the sake of the use, but for the sake of the honours and gains . . .

—<sup>6</sup>. For the man who has life from the love of use is quite different from him who has life from the love of **idleness**. By life from **idleness** is meant also life from mere company keeping, and from feasting, and from public shows . . .

— . Whereas the life of the love of **idleness** is a life of the love of self and of the world; and hence this life is merely natural: it does not hold the thoughts together; but diffuses them into every vain thing; and thereby turns away the man from the delights of wisdom, and immerses him solely in the delights of the body and the world, with which evils cohere: and therefore after death he is let down into the infernal Society

which he had attached to himself in the world ; and is there compelled to work by force of hunger and scarcity.

**D. Love** xii. No idle person is tolerated (in the Spiritual World); no idle—*ignarus*—vagabond; nor languid glotrier from the studies and works of others; but everyone must be energetic, busy, industrious, and diligent, in his duty and business . . .

**D. Wis.** xi.4<sup>e</sup>. The lower mind when attached to its duty and work from the love of use, is held together, and is then in spiritual delight . . . and is withheld from the delight of fraud and malice, and also from the delight of mere talking and feasting, which also is a delight of idleness; and idleness is the devil's pillow. Everyone can see that the Lord cannot have His abode in the love of these persons.

**C.** 137. All the heavenly Societies are such that no one is useless. He who does no work; who wants to live in idleness, that is, merely to be in company, to walk, and to sleep, is not tolerated there.

168. Every workman who looks to the Lord and shuns evils as sins, shuns idleness, because it is the devil's pillow.

**Idol.** *Idolum.*

**Idolater.** *Idololatries.*

**Idolatry.** *Idololatria.*

**Idolatrous.** *Idololatricus.*

**Idolatrously.** *Idololatrice.*

**Idol-sacrifices.** *Idolothyta.*

**A.** 424<sup>e</sup>. He who teaches falsities, and compiles from the Word [passages] wherewith to forge a figment . . . These persons were formerly represented by artificers who forge idols, or falsities; which they ornament with gold, that is, with quasi good; with silver, that is, with quasi truth; with hyacinthine and a garment, that is, with natural things which as it were agree. (Jer.x.8,9.)

994<sup>e</sup>. Such are 'the creeping things,' that is, the delights of pleasures . . . which are 'their idols' (Ezek. viii.10), because they think them delightful, love them, have them for gods.

1094<sup>2</sup>. That such persons are very prone to adore any god or any idol which favours themselves and their cupidities, is very evident especially from the Jews, who, because they placed worship as nothing except in externals, so often lapsed into idolatries. The reason is, that, in itself, such worship is nothing except idolatrous; for what is external is worshipped by them. 1205.

1151<sup>3</sup>. In this whole chapter it treats of external worship separated from internal, and made idolatrous; which is here signified by 'Gog, Meshech, and Tubal.'

—<sup>4</sup>. External worship separated from internal, that is, separated from love to the Lord, and from love towards the neighbour, is nothing except idolatrous . . .

1167<sup>2</sup>. 'To sacrifice their sons and daughters to the idols of Canaan' (Ps.cvi.38)=to profane the things which are of faith and charity by means of external worship separated from internal, which is nothing except idolatrous.

1188<sup>3</sup>. By 'Nineveh' is signified external worship in

which are falsities; which, being idolatrous, the king was smitten by his sons with the sword.

1195. Hence came the Egyptian idols.

1205. 'The Jebusites, Amorites, Gergashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites' were so many nations; and by them are signified also so many diverse idolatries. . . For they were the inhabitants of the Land of Canaan, who were rejected on account of idolatries . . . But in the internal sense these nations are not signified, but the idolatries themselves; in general, with whomsoever they are; in special, with the Jews . . . In internal worship alone is there a bond which withholds man from idolatry . . . But there are not only external idolatries, but also interior ones. They who have external worship without internal rush into external idolatries; into interior idolatries, they who have external worship the interiors of which are filthy; which idolatries are both equally signified by these nations. Interior idolatries are so many Falsities and cupidities which they love and adore; and which thus are in the place of the gods and idols which were with the gentiles.

1241. The first Ancient Church . . . degenerated . . . especially from the fact, that all the significatives and representatives . . . were turned into idolatrous things . . .

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

1242. In every Church there is an internal and an external; for without an internal it is . . . not a Church, but an idolatry.

1281. It treats of the Second Ancient Church . . . which at last ceased in an idolatry.

1282. It treats of the origin of the third Ancient Church, which, from being idolatrous, was made representative.

1328<sup>2</sup>. (For) the nations which constituted the first Ancient Church became for the most part idolaters, and still had a certain external worship.

—<sup>e</sup>. The lot of those who are idolaters outside the Church is much better than the lot of those who are idolaters within the Church. The former are external idolaters; but the latter are internal ones. III.

1351. 'Nahor' was a nation . . . by which is signified worship verging to what is idolatrous. 1353. 1354. 1356<sup>e</sup>.

1353. 'Terah' was a nation . . . by which is signified idolatrous worship. 1354. 1356, Ex.

1354. 'Bogat sons and daughters' = idolatrous rituals.

1355<sup>e</sup>. 'Abram, Nahor, and Haran' were persons, from whom nations also were named, who were idolaters.

1356. This second Ancient Church degenerated from a kind of internal worship . . . and at last became idolatrous; as Churches are wont to do, in that they go from their internals to externals, and at last cease in mere externals . . . III.

1357. There are three universal idolatries: the first



is of the love of self; the second is of the love of the world; and the third is of the love of pleasures. All **idolatrous** worship has for an end one or other of these. Their worship is not for the sake of other ends; for they do not know about eternal life, nor do they care about it; they even deny it. These three kinds of **idolatry** are signified by the three sons of Terah. 1363.

1363. There are in general four **idolatrous** worships, one more interior than another. The three more interior ones are as the sons of one parent; the fourth is as the son of the third. **Idolatrous** worships are internal and external: the internal are those which condemn man; the external not so much. The more interior **idolatrous** worship is, the more it condemns; but the more exterior the less. Internal **idolaters** do not acknowledge God, but adore themselves and the world; and have all cupidities for **idols**; whereas external **idolaters** are able to acknowledge God, although they are ignorant who is the God of the universe. Internal **idolaters** are known from the life which they have acquired for themselves, which life recedes from the life of charity in proportion as they are interior **idolaters**. External **idolaters** are known solely from their worship; these, although they are **idolaters**, can still have the life of charity. Internal **idolaters** can profane holy things; but external **idolaters** cannot: and therefore, lest holy things should be profaned, external **idolatrics** are tolerated.

1364. That from Lot there were two nations who were **idolaters**. Ill.

—<sup>e</sup>. Lot is here mentioned as the father of the **idolatrous** worships signified by 'Moab' and 'Ammon.'

1366. That interior worship was obliterated, and was made merely **idolatrous**. Sig.

—<sup>2</sup>. As a new Church was to be restored, those . . . were taken with whom all the Knowledge of good and truth had been obliterated; and who had become, like the gentiles, external **idolaters**.

1369. The marriages of evil with falsity in **idolatrous** worship, which are thus circumstanced. Sig.

1370. The profanations themselves of these things constitute the genera and species of **idolatrics**; but not the worships of **idols**, which are external **idolatrics**, which worships can be conjoined with the affections of good and truth, and thus with charity; as with the gentiles who live in mutual charity. It is the interior **idolatrous** worships which are signified in the Word by the external **idolatrous** worships. The births, the generations, and also the marriages of them, which are those of evil and falsity, are circumstanced exactly according to these relationships and these marriages, which are described in (these two verses).

1372. That the evil and falsity of **idolatrous** worship produced themselves no further. Sig.

1373. That those who were in **idolatrous** worship were instructed in the celestial and spiritual things of faith, in order that a representative Church might come forth thence. Sig.

1375. The duration and state of the **idolatrous** worship meant by 'Terah.' Sig.

—<sup>e</sup>. The end of [this] **idolatry**, and the beginning of a representative Church by means of Abram. Sig.

1551<sup>2</sup>. 'Idols of silver, and idols of gold' (Is.xxxi.7) = the like things.

1832<sup>3</sup>. In like manner with the worships, the doctrinal and moral things, nay, the **idols** of the upright gentiles; these, in like manner, the Lord leaves entire; and still by means of charity adapts them, that they too may serve as vessels.

1850<sup>3</sup>. The Hebrew Church also had its last time . . . when it became **idolatrous**.

2177<sup>2</sup>. As the internal things . . . which were represented, were separated (the sacrifices, etc.) were nothing else than **idolatrous**; as also they became with the Jews, and therefore they too fell into all kinds of **idolatry**.

2243<sup>4</sup>. The Ancient Church . . . was turned partly into an **idolatry** . . . and then was its consummation.

—<sup>5</sup>. This external worship (of the Hebrew Church) was turned into **idolatrous** worship; and then was its consummation.

—<sup>6</sup>. This (Israelitish) Church at last so went away into falsities and evils that every rite became **idolatrous**; and then was its consummation.

2441<sup>8</sup>. Into such an **idolatrous** worship was the ancient worship changed, when they no longer believed that anything internal was signified in the rites of the Church, but only what is external.

2604. When Gentiles come into the other life who have adored any god under an image or a statue, or any graven thing, they are introduced to some who are in the place of their gods or **idols**, in order that they may put off their phantasies; and when they have been with such Spirits for a few days they are taken away thence. H. 326.

2605. I have spoken with some who had been in the Ancient Church, and who . . . had become **idolaters**. They were . . . in a miserable state. Des. H. 327.

—<sup>e</sup>. From them it was given to think about many Christians, who are **idolaters** not exteriorly but interiorly; and at heart deny the Lord, thus also the truths of faith; what a lot awaits them in the other life.

2722. But after these representatives and significatives had begun to become **idolatrous**, by their worshipping externals without internals, that holy worship became profane, and was therefore interdicted . . . —<sup>6</sup>. 4288<sup>4</sup>. 4552<sup>3</sup>.

—<sup>3</sup>. As the . . . Israelites . . . were nothing but **idolaters** at heart . . .

—<sup>5</sup>. From this it is evident from what origin came **idolatrous** worship; namely, that the objects which represent and signify were worshipped . . .

2868. 'His concubine . . . Reumah' = the Gentiles who are in **idolatrous** worship and in good.

2928<sup>3</sup>. 'Gog' = external worship separated from internal, which is **idolatrous**.

3147<sup>9</sup>. They worshipped this rite (of washing) as **idolatrous**; but still they could represent by it.

3479. As (the Jews) were in externals separated from internals, worship, relatively to them, was nothing else than **idolatrous**; and therefore they were very prone to worship any gods whatever . . . —<sup>e</sup>.

[A.] 3732<sup>2</sup>. Thus the worship (of the Israelites) even in respect (to the worship of Jehovah) was **idolatrous**; for the worship of a mere name, even that of Jehovah, is nothing except **idolatrous**. As with those who call themselves Christians, and say they worship Christ, and do not live according to His precepts; they worship Him **idolatrously**, because they worship His mere name . . .

4111<sup>5</sup>. The 'teraphim' were **idols**, which they employed when they were consulting or interrogating God. —<sup>e</sup>, III.

4162<sup>3</sup>. The rest of the Divine attributes they called by separate names . . . and the simple made for themselves so many representative images . . . and when Divine worship began to be turned into **idolatry**, they invented for themselves so many gods. Hence came so many **idolatries**, even among the Gentiles, who increased the number.

4208<sup>2</sup>. Because the sons of Terah . . . were **idolaters**; and it was peculiar in that house that each family worshipped its own god . . .

—<sup>3</sup>. The rituals themselves of their Church, relatively to them, were no otherwise than **idolatrous**, because they were separated from internal things; for every ritual of the Church which is separated from what is internal is **idolatrous** . . .

4211<sup>3</sup>. They who are outside the Church . . . have an idea of the Divine from no other source than from images which they see with their eyes, and from **idols** which they can touch; but still the Lord conjoins Himself with them through their good of charity and of innocence . . . —<sup>e</sup>.

4281<sup>2</sup>. Inasmuch that Divine worship with them was no otherwise than **idolatrous**; for when internal worship is separated from external, it is nothing except **idolatrous**.

4311<sup>4</sup>. They . . . became **idolatrous** (when miracles ceased).

— That that people at heart worshipped an Egyptian **idol** . . . is very evident from the golden calf . . .

4431<sup>2</sup>. But after the nations (of Canaan) . . . had turned aside to **idolatrous things**, therefore by the same nations are signified **idolatries**.

4444<sup>4</sup>. This law was enacted concerning the **idolatrous** nations, lest by marriages [with them the Israelites] should turn aside to **idolatrous** worship from worship truly representative; for, when they became **idolaters**, they could no longer represent the celestial and spiritual things of the Lord's Kingdom; but the opposite things, such as are infernal; for in fact they then called forth from Hell some devil whom they worshipped, and to whom they applied the Divine representatives . . .

4449<sup>3</sup>. As (the sacrifices) had become **idolatrous** with the gentiles . . . they were revoked . . .

4580<sup>2</sup>. But when . . . (in the Ancient Church) they began to hold external things as holy and Divine, and thus to worship them **idolatrously**, they then erected statues for the several gods: and as the posterity of Jacob were very prone to **idolatrous things**, they were forbidden to erect statues, or to have groves, or even to have any worship on mountains and hills; but they

were gathered to one place . . . at Jerusalem; otherwise each family would have had its own externals and **idols** which it would have worshipped; and thus the representative of a Church could not have been instituted with that nation. 6435<sup>1</sup>.

4680<sup>3</sup>. In process of time (the Ancient Church) turned aside to **idolatrous things**.

—<sup>3</sup>. This (Hebrew Church) also became **idolatrous**.

4825. 'She added yet, and bore a son (Shelah)' = **what is idolatrous** . . . for those born first = falsity and evil; hence it follows that the third is **what is idolatrous** for . . . falsity and evil produce it, and are in it.

— The Jewish nation was very prone to **idolatry** . . . For **what is idolatrous** is not only to worship **idols** and graven things, and also to worship other gods; but it is also to worship external things without internal ones: in this **idolatry** was that nation continually . . .

—<sup>2</sup>. This **idolatrous** with that nation had derived its origin from their internal **idolatrous**; for they were in the love of self and the world . . . and they who are in (these loves) are in internal **idolatry**; for they worship themselves and the world . . .

4826. There are a number of **idolatries**, the external and the internal; and both in general are the worship of what is false and evil.

4847<sup>2</sup>. For if a holy internal is conjoined with an **idolatrous** external, it becomes profane; hence internal things were not disclosed to that nation.

5323<sup>2</sup>. The king attributed nothing of the royalty to himself . . . knowing that adoration from any other source than . . . that of the law in him was **idolatry**.

6846. The rituals . . . were restored, because with other nations they had become **idolatrous**.

6860. 'The Hivites and the Jebusites' = **what is idolatrous** in which there was something of good and truth . . .

8301<sup>6</sup>. Above all other nations they adore external things, thus **idols**.

8739. They sit there like **idols** . . .

8904<sup>12</sup>. 'To commit adultery' . . . = to worship **idols** and other gods by means of such things as are of the Church; consequently, external and internal **idolatrous things**.

8932<sup>8</sup>. 'The silver and gold which are **idols**' (Ps. cxv. 4) = falsities and evils.

8941<sup>e</sup>. A religiosity which is hatched from Own intelligence, and not from the Word, is meant by '**idols**,' 'strange gods,' 'molten things,' and 'graven things;' for the things which are from proprium are nothing else: in themselves they are dead, and yet they are adored as if they were alive.

8943. Therefore, if Divine worship takes place from the proprium, that worship is nothing else than as it were the worship of an **idol** . . . in which there is no life.

9020<sup>e</sup>. This reigns especially in Christian Gentilism, where the **idols** of sanctified men are exposed for adoration . . .

9146<sup>2</sup>. '**Idols**' (Hos. viii. 4) = worship from falsities and evils.



9391<sup>7</sup>. The reason the sons of Israel made themselves a golden calf . . . was that the Egyptian **idolrous things** had remained in their heart . . . Among the chief **idols** in Egypt were calves of gold . . . (for) when the representatives of heavenly things had been turned there into **idolrous things**, then, there as elsewhere, the effigies themselves, which represented, were made into **idols**, and began to be worshipped. Hence the **idoltries** of the ancients. P.255, Ex.

—<sup>10</sup>. The delight of the natural man separated from the spiritual . . . is in itself **idolrous**.

—<sup>11</sup>. (By these words) is signified **idolrous** worship, which is that of rites, statutes, judgments, and precepts, solely in the external form . . .

—<sup>14</sup>. 'To make their silver and gold into **idols**' (Hos. viii.4) = to pervert the scientifics of truth and good from the sense of the letter of the Word in favour of their own cupidities, and still to worship them as holy things: although, being from Own intelligence, they are devoid of life. For 'silver' = the truth, and 'gold' = the good, which is from the Divine . . . and '**idols**' = doctrinal things from Own intelligence, which are worshipped as holy, and yet have no life in them.

—<sup>e</sup>. The Jewish nation . . . was in externals without an internal, and thence in **idolrous** worship; for he who is in externals without an internal is in **idolrous** worship; because his heart and his soul, when in worship, are not in Heaven, but in the world; and he does not worship the holy things of the Word from heavenly love, but from earthly love. This state of that nation is (here) described.

9424<sup>4</sup>. The doctrine here represented by Aaron and Hur . . . being from the external sense of the Word alone without the internal, was merely **idolrous**; and therefore it is said of Aaron . . . that he had made that **idol**, that is, the golden calf. Such doctrines are also described in the Word by '**idols**.' Ill.

—'. 'The **idols** of the house of Israel' (Ezek. viii.10) = doctrines from the external sense of the Word alone; not by illustration from the Lord, but by Own intelligence; thus falsities.

—<sup>6</sup>. '**Idols** of silver' (Is. ii.20; xxxi.7) = falsities of doctrine; and '**idols** of gold' = evils of doctrine.

—<sup>7</sup>. '**Idol**,' 'graven thing,' and 'molten thing' (Is. xlvi.5) = doctrinal things from Own intelligence.

9777<sup>e</sup>. By '**idols**' are signified doctrines of falsity, which are from Own intelligence.

9972. I saw Spirits from the same Earth (the Second) in a place below the former ones . . . but they were **idolaters**; for they worshipped an **idol** of rock; like a man, but not beautiful. . . All who come into the other life, at the beginning have a worship like their worship in the world; but they are successively removed from it. Ex. . . They (said) that they know that God is alive and not a rock, but that they are thinking about the living God while they are looking at a rock like a man; and that otherwise the ideas of their thought cannot be fixed and determined to the invisible God. It was then given to say to them that the ideas of their thought can be fixed and determined to the invisible God, when they are determined to the Lord, who is the visible God . . .

10149<sup>9</sup>. If they worship (external things) as essentially holy . . . they are not far from those who worship stones and wood, as do **idolaters** . . .

10399. 'Make gods who shall go before us' = falsities of doctrine and of worship, thus **idolrous things**.

—'. What is **idolrous** is to worship externals without internals. Ex.

—<sup>e</sup>. This worship (of the Israelites), relatively to them, was . . . **idolrous**.

10407<sup>8</sup>. The Egyptians were such more than others; and, being in the knowledge of correspondences . . . they made for themselves various **idols**; as is evident from the Egyptian **idols** which are still extant; but the primary **idol** with them was a calf . . . (and) the Israelitish nation brought with them from Egypt that **idolrous thing** . . .

10503. Four kinds of **idols** are mentioned in the Word; namely, of stone, of wood, of silver, and of gold. The **idols** of stone = worship from falsities of doctrine; those of wood, worship from evils of doctrine; those of silver, the worship of falsity in both doctrine and life; and those of gold, the worship of evil in both doctrine and life. Thus the **idols** of gold = the worst worship of all: they who were in this worship not only falsified truths, but also adulterated goods; for they called evils goods, and thence falsities truths: all those are in this worship who are in the love of self, and still believe in the Word; for they apply the sense of the letter . . . in favour of all things which they think and which they do; thus to the worship of self.

10553<sup>e</sup>. This Holy (of that nation) is an **idolrous** Holy originating from the love of self . . .

10603<sup>4</sup>. That nation was at heart **idolrous** . . .

10643<sup>2</sup>. When the representatives . . . were partly turned into **idolrous things** . . . such things were abrogated, especially with the Israelitish nation, which was **idolrous** at heart. Hence, by 'statues' is signified **idolrous** worship from falsities. So it is with all worship when the man becomes external . . . for then all the things of worship . . . become **idols**, because the externals are worshipped without the internals . . .

J. 55<sup>4</sup>. (The **idoltries** of the Papists. Enum.)

61<sup>7</sup>. (The Papists) of the dark ages as to a part were **idolaters** like the Gentiles.

C. J. 73. No others make the last circumferences than those who are complete **idolaters**, and have adored the sun and moon.

S. 22. When the representatives . . . in course of time were turned into **idolrous things** . . .

23. That the **idoltries** of the gentiles in ancient times derived their origin from the knowledge of correspondences . . . The Ancients who were in the knowledge of correspondences made themselves images which corresponded to heavenly things; and they were delighted with them because they signified such things as are of Heaven and thence of the Church; and therefore they placed them not only in their temples but also in their houses; not for the sake of adoration but of remembrance of the heavenly thing which they signified. Hence in Egypt and elsewhere there were images of

calves, oxen, and serpents; also of children, old men, and virgins . . . When the knowledge of correspondences had been obliterated, their descendants began to worship as holy, and at last as deities, the images set up by the Ancients, because they were in the temples and near them. In like manner with other nations; as, with the Philistines at Ashdod, Dagon . . . De Verbo 7<sup>5</sup>.

P. 154<sup>2</sup>. They who confirm with themselves the appearance and not at the same time the Truth, are all interior idolaters; for they are worshippers of self and of the world . . .

245. Solomon was permitted to establish idolatrous worships . . . that he might represent the . . . Church, together with all the religiosities in the universal world.

254<sup>5</sup>. There are many who worship idols and graven things, even in the Christian world. This is indeed idolatrous, but not with all; for there are some to whom graven things serve for exciting thought about God . . .

255<sup>2</sup>. That it may be fully known that the Mohammedan religiosity was raised up of the Lord's Divine Providence to destroy the idolatries of many nations, it shall be told in some order; and, first, concerning the worship of idols was general in the whole world. The reason was, that the Churches before the Lord's Advent were all representative Churches . . . And with the Ancients there was the knowledge of correspondences . . . Therefore . . . they made sculptured horses, oxen, calves, lambs, also birds, and fishes, and also serpents; and at home and elsewhere they placed these in order according to the spiritual things . . . to which they corresponded . . . They placed like things in their temples, to recall to recollection the holy things which they signified. After a time, when the knowledge of correspondences had been obliterated, their posterity began to worship the graven things themselves as holy in themselves; not knowing that their ancient parents had not seen anything of what is holy in them . . . Hence arose the idolatries which filled the whole world; both the Asiatic with its circumjacent islands, and the African and European. In order that all these idolatries might be extirpated, it came to pass of the Divine Providence that a new religion should arise, accommodated to the genius of the Orientals . . . This was done through Mohammed . . . M. 342. T. 832.

R. 114. 'To eat idol-sacrifices and to commit whoredom' (Rev. ii. 14) = by which the worship of God in the Church is defiled and adulterated.

—<sup>e</sup>. To eat of the sacrifices of other gods, or 'idol-sacrifices,' = the defiling and profanation of what is holy.

135. 'To eat idol-sacrifices' (ver. 20) = the consequent defilement of worship, and profanations.

459. 'And idols golden, and silver, and brazen, and stone, and wood' (Rev. ix. 20) = that thus they are in worship from mere falsities.

— By 'idols' in the Word are signified the falsities of worship . . . Even the materials, the forms, and the garments of the idols with the Ancients represented the falsities of religion from which was their worship. Golden idols = falsities about Divine things; silver idols, falsities about spiritual things; brazen idols, falsities

about charity; stone idols, falsities about faith; and wooden idols, falsities about good works. . . All these falsities are in those who do not . . . shun evils as sins against God. III.

—<sup>e</sup>. By 'idols' are properly signified the falsities of worship from Own intelligence. How a man fashions them, and afterwards accommodates them, so that they may appear as truths, is fully described in Is. xlv. 9-20.

601<sup>e</sup>. The idols and graven things with the ancients were images of their religiosity; and therefore by them are signified the falsities and evils of doctrine.

Soo. Their wicked arts . . . by which they have led away . . . to the profane worship of dead men and idols. Sig.

S92<sup>2</sup>. 'Idolaters' (Rev. xxi. 8) = those who institute worship, or are in worship, not from the Word, and thus not from the Lord, but from Own intelligence.

M. 76. I asked the Angel . . . Are these idols? He said, Not at all; they are figures representative of various moral virtues and spiritual Truths . . .

—<sup>5</sup>. (Then) marriage would become only external, to which idolatry, and not the Church, corresponds.

78<sup>2</sup>. We saw round the walls (of one of the temples of the people of the Iron Age) idols in various forms; and a crowd on their knees adoring them . . . The Angel said . . . that with the Ancients, who lived in the Silver Age . . . were images representative of spiritual Truths and moral virtues; and that when the knowledge of correspondences was . . . extinct, those images for the first time became objects of worship . . . Hence came idolatries.

—<sup>6</sup>. He replied . . . As to the idols, we do not adore them; but we are not able to think of the God of the universe except by means of shapes presented before our eyes . . . I asked him . . . Are not your idols of different . . . forms? How then can they excite the vision of one God? To this he replied, This is a mystery to us; there lies hidden something of the worship of God in each form.

—<sup>7</sup>. He said . . . The Ancient One from the east . . . admonishes us not to worship idols; but only to look at them, as images representative of the virtues which proceed from the one God . . .

T. 7. Everything theological is to them but as an idol of gold enclosed in a shrine . . .

121<sup>2</sup>. The reason the Hells had grown to such a height, was that at the time when the Lord came into the world, the whole world had entirely alienated itself from God, by idolatries and magic . . .

291. In the natural sense (of the first commandment) there is proximately meant that idols are not to be worshipped . . . Because before this time, and after it down to the Lord's Advent, there was idolatrous worship in a great part of Asia . . . The cause of this worship was . . . The Israelitish nation was also in such worship when in Egypt . . .

678<sup>2</sup>. Without the Christian sign . . . some Spirit from the idolaters might apply himself to new-born Christian infants, and also to children; and breathe into them an inclination for his religion . . .



Ad. 3/2042. As to the representations of the evil angels, they do almost the same . . . Hence **idolatrics** in imitation of the sacrifices in the Jewish Church . . .

D. 392. That **idolaters**, as the Africans and the like, after the life of the body are ruled by wonderful phantasies, and are thus devastated. Des.

393<sup>e</sup>. Thus they completely forget their former **idolatrous** life in the world ; and are instructed . . . 2017a<sup>c</sup>.

2017a. They have veneration for (the dragon) as for an **idol**.

4281. A place where . . . a great many Souls were flitting about, who had lived from ancient time, 2000, 3000, 4000 years ago, and had been devastated. They were from those who being of the Church had become **idolaters**; so that they had been daughters of the Church who had become **idolaters**. Their speech was that of those who had very little life remaining ; it was as it were pipy, of one tone ; just like organs through which others spoke ; and then they felt themselves to have something of life. . . They can serve for some use, for the anus . . .

4282. They become such who have been sons or daughters of the Church, and have become **idolaters**. They said that they had known and had cared nothing about God ; and had lived evilly in marriages ; believing there will be nothing except the life in the body. Therefore, after death, after vastations of so long a time, they have become such. Such, also, at last, after ages, become those who are in the Church, and become interior **idolaters** ; for their life, although it appears human, from the fact that they excel in cleverness of social intercourse and decorum, is nevertheless animal life ; and thus, after ages, they retain little spiritual life ; and at last they can serve for the vilest uses . . .

4976. There were very many (of the Catholic religion) who were in the worship of **idols** ; and of the higher clergy who persuaded that a stone was alive . . . by which the simple were seduced and had become complete **idolaters**. Hence it was, that everywhere in the churches, and in the ways, there were simple people on their knees before statues ; and they kissed stones ; and thus were altogether in **idolatrous** worship ; and although their more intelligent higher clergy saw this, still they tolerated it, merely for the sake of acquiring gain . . .

5651. Visitation was made upon those mountains . . . where were those who were from lower Italy ; and it was found that when left to their interiors they betook themselves completely to **idolatrous** worship ; and made themselves **idols** of various kinds, from such things as are in the sea, on the earth, and in the sky ; and they began to worship them ; saying that the ancients in the Earth did so ; and the Gentiles also with whom it is well ; and by various worships they found out the worship of the **idol** which succeeded more ; and that which succeeded they preferred. . . They passed by the saints, whom they had worshipped in the world, having found that they can render no help. Such worship is innate in them, from the worship of images on earth. When, therefore, it was found that they were complete **idolaters**, worse than the **idolaters** on earth, in that they have denied the Divine, and have believed that such things can help them, because [they act] by means

of correspondences, then the Last Judgment came upon those mountains. Des.

5662a. (I said) that this is evil, because thus they want to make one Church out of mere **idols** and graven things ; for when only the things of intelligence are accepted, and not the things of the will, then the man appears like ebony, or like a stone . . . But it is otherwise if they want to have life in them, and thus to have not **idols** but men, who shall constitute the Church . . . Such is the Lord's Church in the universal world ; from which are cast out those who are only **idols** . . .

6007. Englishmen who said that faith alone saves, and had lived in the life of evil, were permitted to make an **idol** in the form of a man . . .

D. Min. 4724. That the Lord had come into the world . . . without miracles . . . would never have been received by any such as worship **idols** . . . hence **idolatry** would have been the worship . . .

E. 131<sup>8</sup>. 'The **idols** which the hands have made' (Is. xxxi. 7) = falsities from Own intelligence.

141. 'To eat **idol-sacrifices**, and to commit whoredom' = that they are imbued with evils and the derivative falsities. . . '**Idol-sacrifices**,' which are things sanctified to **idols**, = evils of every kind. Ex.

— As the feasts from the things sanctified to Jehovah = the appropriation of good, hence the feasts from the sacrifices which were for the gods of the gentiles, and were called **idol-sacrifices**, = the appropriation of evil.

141<sup>10</sup>. '**Idols**' = the falsities which are from Own intelligence.

161. 'To commit whoredom, and to eat **idol-sacrifices**' = falsifications of truth and adulterations of good. Ex.

237. '**Idols**,' and 'graven things' = falsities of doctrine. 283<sup>16</sup>.

279<sup>9</sup>. '**Idols**' = worship from the doctrine which is from Own intelligence.

376<sup>28</sup>. 'Ephraim who is associated with **idols**' (Hos. iv. 17) = those who [act] from Own intelligence ; and 'the **idols**' with which he is associated = the falsities of religion.

386<sup>4</sup>. In the Word . . . there is described the formation of a religion and a doctrine of falsity by '**idols**,' 'graven things,' and 'molten things ;' which = the falsities of religion and of doctrine which originate from Own understanding and from Own love. Refs.

391<sup>26</sup>. (This) = to destroy all **idolatrous** worships by means of falsities and evils ; for **idolatrous** worship destroys itself by means of these things . . .

— '**Idols**' = the falsities of worship in general.

410<sup>3</sup>. Their worship from evils and falsities is signified by 'the **idols** which they have made for themselves to bow themselves to the moles and to the bats' (Is. ii. 20). Worship from such things as are from Own intelligence are signified by 'the **idols** which they have made for themselves to bow themselves' . . .

411<sup>18</sup>. The falsities which favour their principles and their loves are signified by '**idols** of silver, and **idols** of gold.' That they are from Own intelligence, is signified by, 'which your hands have made for you.'

[E.] 483<sup>1</sup>. 'Idols'=a false religion.

555<sup>21</sup>. 'Idols'=falsities of doctrine.

585<sup>8</sup>. 'A wooden and stone idol'=the evils and falsities of religion and doctrine which are from proprium.

—<sup>9</sup>. 'The idols of silver and the idols of gold which they will reject in that day' (Is.xxxi.7)=the falsities and evils of religion and of worship which they call truths and goods.

587<sup>2</sup>. The sons of Israel brought with them from Egypt, and also from the surrounding nations, the filthy custom of worshipping idols; and as they were merely external men, they had that worship implanted in them from natural inclination also, as may be evident from the idolatries of so many of the kings of Judah and Israel . . . But still the idols which they made for themselves, and which they worshipped, where they are mentioned in the Word, in the spiritual sense=false doctrinal things which are from Own intelligence, from which, and according to which, there is worship.

—<sup>3</sup>. This signification of idols derives its cause from the Spiritual World also. There, the evil Spirits who have invented for themselves falsities of doctrine, appear as if they were forming idols, and engraving them with various things, until they appear as if they were in the human form. They also take up things from various representatives and adapt them so that they cohere, and thus counterfeit that form in externals. It has been given me to see the formation of such idols by the clergy, who have persuaded themselves that falsities are truths; and as they excelled in cleverness, they knew how to connect and afterwards to invest the several things . . . I have seen such an idol made by Englishmen; by which they represented faith alone to be the essential of salvation, and producing the goods of charity without any co-operation of man. The reason idols are formed in the Spiritual World by those who are in the falsities of doctrine which are from Own intelligence, is that Divine truths . . . induce the human form on the Angels . . . Hence it is that falsities of doctrine, which are confirmed from the Word, are presented as idols in the human form. The truths of the Word, which are falsified, and by which are confirmations, induce that form; but as the truths are falsified, they present an idol, which has not any life. 780<sup>2</sup>.

—<sup>4</sup>. That 'idols,' 'graven things,' and 'molten things'=the falsities of doctrine, of religion, and of worship. Ill.

—<sup>9</sup>. 'Their idols silver and gold'=external worship without internal confirmed from the sense of the letter . . . not understood, and also from the fallacies of the senses.

—<sup>18</sup>. These (representatives) the Jews did indeed worship idolatrously . . .

594<sup>4</sup>. 'Idols'=falsities.

624<sup>19</sup>. 'I will cut off the names of the idols out of the Land, that they shall not be remembered any more' (Zech.xiii.2)=the abolition of idolatrous worship; that is, merely external worship without internal.

724<sup>31</sup>. 'Idols'=the falsities of doctrine and of worship which are from Own intelligence.

811<sup>2</sup>. 'The idols being broken' (Ezek.vi.4)=that all the worship from the truths of that good will perish.

—<sup>15</sup>. 'Their idols are wild beasts and beasts' (Is. xlvi.1)=that their falsities are infernal falsities and the derivative evils.

827<sup>3</sup>. From these things it may be evident whence it is that 'idols' in the Word=the falsities of religion.

1153<sup>3</sup>. 'To give these things to idols for an odour of restfulness' (Ezek.xvi.19)=idolatrous worship, into which the true worship of the Church was afterwards turned.

1186<sup>2</sup>. By 'a molten thing,' and by 'an idol,' is signified worship according to the doctrine which is from Own intelligence.

Coro. 43. How the representative Church was turned with them into an idolatrous one . . . All spiritual things . . . were presented before them in visible and tangible forms . . . taken from the subjects of the three kingdoms of nature . . . They placed these typical forms in their sanctuaries, in the interior recesses of their houses, and in their public places and streets; and they ordained them according to their significations. But a following age, after the knowledge of correspondences had been obliterated . . . began to view and to acknowledge these objects as so many Divine and holy things; and then to some they bowed the knee; to some they made offerings of kisses; and some they . . . decorated with chains, ointment-boxes, and leg-bands; just as infants do their dolls; and as Papists do their images. Nay, of some they made household gods; of some tutelar demigods; and of some Pythons; some of minute forms they carried in their hands; some they cherished in their bosoms; caressed them; and whispered petitions to them; and so on. Thus they converted heavenly types into infernal types; and the Divine things of Heaven and the Church into idols.

51<sup>2</sup>. The worship of (the Israelites) was not representative, but idolatrous.

—<sup>3</sup>. Idolatrous worship is like one who venerates a king . . . merely from the pomp of his courtiers, the magnificence of his chariots, etc. (Other comparisons made.)

54. That the third state of (the Israelitish) Church was its decline from true representative to idolatrous worship; and then its vastation, or evening. Gen.art.

— Vastation is nothing else than a deviation, declension, and falling away from representative into idolatrous worship. . . .

### Ignatius. *Ignatius.*

D. Min. 457<sup>1</sup>. Ignatius was in front, above; the father of the Jesuits; he was subtle; but I could not perceive otherwise than that he had been good; he was not willing, nor was it his intention, that they should be such. He shunned adoration, making himself filthy even to a swine.

J. (Post.) 67. Ignatius was in front, above; he was a good Spirit. He said that he was averse to his sanctification; making himself filthy; he detested their making of saints. He knew about the Jesuits, and calls them atheists; and says that he shuns them.

### Ignis-fatuus. *Ignis-fatuus.*

A. 8739. See FIRE, here.



T. 110. Once in the Spiritual World I saw an *ignis-fatuus* in the air . . . It was a meteor . . .

**Ignoble.** *Ignobilis.* A.7441<sup>e</sup>.

**Ignominy.** See under **REPROACH.**

**Ignorance.** *Ignorantia.*

**Ignorant, To be.** *Ignorare.*

See **NORTH.**

A. 17. Hence . . . **ignorance** of all things which are of faith . . .

540. Almost all who come (there) are **ignorant** what . . . 547.

593. They who are in **ignorance** can be in a certain species of innocence . . . 1043<sup>3</sup>.

661. Those who live in complete **ignorance** cannot . . . profane holy things . . .

1043<sup>3</sup>. All **ignorances** of truth are clouds . . .

1109. They who have completely confirmed themselves in false principles are reduced into plenary **ignorance** . . . and after a time . . . are imbued with the truths of faith.

1158<sup>2</sup>. The Angels are **ignorant** what islands are.

—<sup>3</sup>. 'Islands' . . . = the gentiles . . . who have lived in **ignorance**, simplicity, and probity.

1188<sup>2</sup>. 'Nineveh' = falsities from fallacies . . . and from **ignorance** . . .

1292<sup>e</sup>. Those who are in **ignorance**, that is, outside the Knowledges of faith and charity, but still in charity. Tr.

1295. Falsity from **ignorance** of truth is not so hurtful as falsity from cupidities. (Continued under **FALSITY**, here.)

—<sup>e</sup>. Those who . . . are **ignorant** that it is falsity, and live in charity: in their **ignorance** there is innocence . . .

1416<sup>2</sup>. It treats of . . . all who are in **ignorance** and live in charity, who are 'the nation,' because they are of the Lord's Kingdom.

1458<sup>2</sup>. 'The north' = those who are in **ignorance**.

1551<sup>2</sup>. 'He who hath no silver' = him who is in **ignorance** of truth, and yet is in the good of charity.

1557<sup>2</sup>. **Ignorance** never takes away holiness when there is innocence in it; for holiness dwells in the **ignorance** which is innocent. (Continued under **HOLY**, here.)

1667<sup>2</sup>. **Ignorance** excuses.

1712. It is called a state of shade when one is **ignorant** whether . . . They who are in **ignorance** cannot know otherwise than that the good which they do is theirs, and that the truth which they think is theirs.

—<sup>2</sup>. If this is done from **ignorance** not confirmed, these evils and falsities are easily dispelled.

2280<sup>2</sup>. Goods of three kinds are meant by remains; namely, goods of infancy, goods of **ignorance**, and goods of intelligence. . . The goods of **ignorance** are when he is being instructed, and is beginning to know something. . . The good of **ignorance** is from (the tenth) to the twentieth year of his age.

—<sup>3</sup>. It is the good of **ignorance** which is signified by 'twenty,' because those who are in the good of **ignorance** do not come into any temptation . . .

—<sup>4</sup>. As by 'twenty' are signified those who have this good, which is called the good of **ignorance**, hence it is that all those who went out of Egypt were numbered 'from a son of twenty years and upwards;' and, as it is said, 'everyone that went forth into the army,' by whom were meant those who were no longer in the good of **ignorance**.

—<sup>5</sup>. The good of **ignorance** is indeed good; but as there is little of intelligence in it, it cannot be called a good of wisdom.

—<sup>6</sup>. The good of **ignorance** is predicated to be not only with those who are within their twentieth year . . . but also with all who are in the good of charity, and at the same time in **ignorance** of truth . . .

— . Because they are **ignorant** what falsity and evil are: and the life of charity has with it that the falsity and evil of **ignorance** can be easily bent to truth and good.

2383. 'Blindness' is (also) predicated of those who are in **ignorance** of truth.

—<sup>3</sup>. With those who do not know what is the truth . . . 'blindness' = **ignorance** of truth: these are blameless.

—<sup>7</sup>. That then those who are in **ignorance** of truth will be instructed. Sig.

2592<sup>e</sup>. They could not admit the things which confirm; as do those who are **ignorant**.

2598<sup>e</sup>. In his **ignorance** there was innocence . . . and when (this is present) all things of faith are received as it were spontaneously . . .

2671. That they are reduced even to **ignorance**; that they know nothing of truth (the second step in reformation). Tr.

2682<sup>2</sup>. In this verse it treats of the second state of those who are being reformed, which is, that they are reduced to **ignorance**, so that they know nothing of truth, and this even to despair. The reason why they are reduced into such **ignorance**, is that persuasive light may be extinguished . . . They who are being reformed are reduced into **ignorance** even to despair; and then they have comfort and enlightenment. . . At the approach of the light of Heaven, instead of this (persuasive) light, there comes darkness, in which there is all **ignorance** of truth. This state is called that of the desolation of truth with those who are being reformed; and it is much treated of in the internal sense . . .

2694<sup>2</sup>. That those who are being reformed are reduced into **ignorance** of truth, that is, into desolation, even to grief and despair; and that then first they have comfort and help from the Lord, is at this day unknown . . .

2702<sup>2</sup>. 'The land of the north' = **ignorance** or desolation of truth.

—<sup>4</sup>. It here treats of the regeneration of those who are in **ignorance** of truth; that is, of the gentiles.

2910<sup>e</sup>. When the Church is consummated . . . the Lord always raises up a new one somewhere; but rarely, if ever, from the man of the former Church; but from the gentiles, who had been in **ignorance**. Tr.

[A.] 2917. 'Deal' = a state of shade or of night ; that is, of **ignorance**.

2959. It is the other kind (of vastation) when those who are of the Church are reduced into a state of **ignorance**, and also of temptation ; in order that the evils and falsities with them may be separated, and as it were dispelled . . .

2960<sup>o</sup>. For the clouds of **ignorance** are [only] successively dispelled.

2986<sup>e</sup>. Thus the Gentiles, being in **ignorance**, and without offences, are in a better state for receiving truths than those who are of the Church . . .

3384<sup>o</sup>. 'They who dwell in the shadow of death' = the state of those who are in **ignorance** of good and truth.

3488<sup>o</sup>. That they may not make their **having been ignorant** a pretext. Sig.

3519<sup>o</sup>. 'A sin by error' = the sin of **ignorance**, in which there is innocence.

—<sup>8</sup>. By 'the wool of she-goats' is signified the ultimate or outermost of innocence, which is in **ignorance** such as there is with the gentiles.

3708<sup>o</sup>. Those who are in **ignorance** of good and truth. Tr. 'From the rising and from the setting' = those who are in **ignorance** of good ; 'from the north and from the sea' = those who are in **ignorance** of truth. Of those who are in **ignorance** of good it is predicated that 'they wandered in the desert ;' of those who are in **ignorance** of truth, that they wandered 'in the solitude of the way ;' and of the **ignorance** of both, that 'they found no city of habitation.'

—<sup>13</sup>. 'Many from the east, even from the west' = those who are in Knowledges and a life of good, and those who are in obscurity and **ignorance** . . .

4136<sup>o</sup>. As this (prelate) had lived an evil life, he was in such stupid **ignorance** about good and freedom . . . As there is such **ignorance** even with those who are styled learned . . .

—<sup>e</sup>. On account of . . . the **ignorance** about heavenly things in which man is at this day, and also wants to be.

4289. That they are kept in **ignorance** lest they profane. Refs.

—<sup>2</sup>. In order that they might be reduced into this **ignorance**, they were kept in Egypt for some hundreds of years . . .

4302<sup>4</sup>. 'The lame' = those who are in good ; but not in genuine good, on account of their **ignorance** of truth . . .

—<sup>e</sup>. 'One who is lame,' in the proper sense, = those who are in natural good, into which are admitted general truths ; but, on account of **ignorance**, not particulars and singulars.

4334<sup>o</sup>. That the men of the (Christian) Church . . . on account of the evils and falsities in which they are, will be **ignorant** what is the good of love to the Lord and the good of charity towards the neighbour, and also what is the truth of faith . . . Sig.

4459<sup>o</sup>. As such **ignorance** reigns at this day . . .

4468<sup>e</sup>. He who is in goodness of life . . . says in his heart, that **ignorance** can condemn no one, if they live in innocence and mutual love ; as infants, who also are in **ignorance** when they die.

4503<sup>e</sup>. By 'the she-calf, by which labour was not to done' is signified the innocence of the external man which is in **ignorance**.

4532. They who believe that they understand good and truth of themselves . . . when yet they are in **ignorance** of good and truth . . . in the other life are sometimes let into a state of darkness . . .

4844<sup>o</sup>. The internal (of charity) was, from affection to instruct those who were in **ignorance** . . .

4881. The elevation which is signified by 'to arise,' is . . . from an obscure state into a clearer one ; as, from a state of **ignorance** into a state of intelligence . . .

4923<sup>o</sup>. In such **ignorance** are they who are of the Church, that . . .

4943<sup>e</sup>. As they have (placed merit in works) from **ignorance**, in which there was something of innocence, Angels are sometimes sent to them to comfort them.

5037<sup>o</sup>. Those who are in **ignorance** of good and truth, and who are in the longing to know and imbue them. Sig.

5759. They who do truth and good, and from **ignorance** or simplicity attribute them to themselves, are not condemned ; but . . . are delivered by a method of vastation.

—<sup>e</sup>. But the case is otherwise with those who do this not from **ignorance** and simplicity . . . Nevertheless, as they do what is good, the Lord of mercy reserves with them something of **ignorance** and simplicity.

6323<sup>e</sup>. As man is born not into order, but contrary to his order, therefore he is born into **ignorance** of all things.

6403<sup>o</sup>. That which saves them, is the intention to do what is good ; and something of innocence in their **ignorance**.

6588<sup>o</sup>. 'To be visited' = the exsuscitation of a new Church, and the enlightenment then of those who were in **ignorance** of the truth and good of faith . . .

6669<sup>e</sup>. The reformation of man, who is born in **ignorance** of truth. Rep.

6784<sup>o</sup>. Falsity . . . from **ignorance** of truth is not such . . . Nay, if in the **ignorance** there is something of innocence, this falsity is accepted by the Lord as truth ; for they who are in such, receive the truth.

6988<sup>o</sup>. 'The dumb' = those who cannot confess the Lord . . . from **ignorance** . . .

—<sup>e</sup>. 'The desert' = a state of no Knowledges of faith, from **ignorance**.

7887<sup>e</sup>. When (falsities) inflow into good, which is the case when a man lives according to them, from **ignorance**, and in this there is innocence ; and when the end is to do what is good ; then those falsities are regarded by the Lord . . . as things like truth ; and, according to the quality of the innocence, are accepted as truths.

9042<sup>e</sup>. 'One blind' = those who are in **ignorance** of truth, and yet receive truth when instructed.

9182<sup>o</sup>. The Lord's . . . 'compassions' are predicated towards those who are in **ignorance**, and yet are in longing for truth.

9192<sup>o</sup>. They who are . . . in falsities from **ignorance**,



and are yet in good, and thence in the affection of knowing truth. Sig. —<sup>7</sup>.

9209. The instruction of those who are in **ignorance** of truth, and yet are in longing to learn. Sig. —<sup>5</sup>.

9253. That no favour is to be shown to the falsities in which are they who are in **ignorance** of truth. Sig.

9260. The non-destruction of the little truth with those who are in **ignorance**. Sig.

9262<sup>5</sup>. By this whole process was represented . . . such a crime done without blame, because from **ignorance** in which was innocence . . .

9301<sup>2</sup>. The state of innocence which dwells in **ignorance**, such as is with infants and children, is to believe that all things they know, think, and . . . will, are in themselves; and that all things which they thence speak and do, are from themselves.

9642<sup>4</sup>. 'Darkness and thick darkness' = **ignorance** of truth and of good.

9938<sup>2</sup>. Innocence is the good of love to God, and dwells in **ignorance**, especially with the wise at heart. Ex.

9960<sup>9</sup>. By 'nakedness' is also signified **ignorance** of truth.

10132<sup>10</sup>. 'Sin by error' = sin from **ignorance**; and if in the **ignorance** there is innocence, purification is effected.

10225. The first state is from birth to the fifth year . . . this state is a state of **ignorance**, and of innocence in the **ignorance**; and is called infancy.

—<sup>3</sup>. When only (the most external things, which are of the sensuous man) are open, there is **ignorance**.

—<sup>7</sup>. For he who knows that of himself he is **ignorant** of all things; and that whatever he knows is from the Lord, is in the **ignorance** of wisdom; and also in the innocence of wisdom.

10318. For man is born into mere **ignorance** . . .

10319. That the evils of the love of self and of the world induce such **ignorance** about the things of eternal life, is evident from . . .

—<sup>e</sup>. Hence it is again evident how great the **ignorance** would be, if there were no revelation.

H. 183<sup>2</sup>. The Angels said that they know that . . . such **ignorance** reigns in the world . . . most especially within the Church . . .

202. Therefore man's Internal is closed from his birth; which is the reason why man, differently from animals of every kind, is born into mere **ignorance**.

526<sup>2</sup>. Hence comes the **ignorance** in which the Church is at this day . . .

J. 55<sup>3</sup>. In place of (the light of Heaven) there is **ignorance**; which, the denser it is, the more acceptable it is to (the Papists).

S. 15<sup>2</sup>. That those who are in falsities from **ignorance**, and have not suffered themselves to be seduced by the evil, will accede to the Lord. Sig.

Life 69. The means of reformation which the Lord has provided, are these: that man is born into mere **ignorance** . . .

F. 8. The chief safeguard of the Papal religion was **ignorance** of truth; and therefore the reading of the Word was also forbidden . . .

9. They who separate (faith and charity) cannot but be in **ignorance** of truth.

—<sup>2</sup>. With the Reformed, **ignorance** is the safeguard of their dogmas; for so long as **ignorance** reigns, and the persuasion that theological things transcend, they can speak and not be contradicted.

W. 350<sup>3</sup>. **Ignorance** does indeed excuse; but it does not take away a confirmed falsity . . . M.422<sup>e</sup>.

P. 143. That no one is reformed in a state of **ignorance**, is because all reformation is effected by means of truths and a life according to them . . .

275<sup>2</sup>. If man were born into the love (of the neighbour), he would not be born into the thick darkness of **ignorance** . . . but into a certain light of knowledge and the derivative intelligence, into which he would also come in a short time . . .

M. 134<sup>5</sup>. These things could not have been done, unless it had been provided by the Lord that man should be born in total **ignorance**.

350<sup>e</sup>. The Lord leads [such] in their **ignorance** . . .

T. 476. In the north (there), are those who are in **ignorance**.

D. 262. That there are tranquil spheres in the third Heaven, which are to be called spheres of **ignorance**.

— I was led . . . into the Heaven of **ignorance** . . . and at last into another Heaven of **ignorance** . . .

—<sup>e</sup>. The Heaven of **ignorance**, in the interior Heaven, corresponds to innocence in the more interior and inmost ones.

3431<sup>e</sup>. There is hope of him, because **ignorance** excuses.

3493. When those things which in themselves are manifest . . . come into discussion, they then come into obscurity or **ignorance**; and from **ignorance** or obscurity into doubt . . .

3904. He had been reduced into a state of obscurity or **ignorance** . . . from the fact that in the other life Knowledges are confirmed . . . For although anyone is in the light of Knowledges, if his life is repugnant, he does not love the things confirmatory . . . and when there is such a combat, it follows that he is in . . . **ignorance**; into which state I too was reduced, before it was granted to speak with Spirits and Angels.

4010. From which it is given to conclude, that it is better to be **ignorant** of all things; and simply to believe that the Lord's life inflows . . .

4051. The life of persuasion is thus vastated, in order that he may be reduced into plenary **ignorance**; so that he knows nothing.

E. 386<sup>17</sup>. That 'hunger' . . . = **ignorance** of the Knowledges of truth and good; such as there is with those who know that they exist, and thence long for them. Ill.

—<sup>21</sup>. That those who are in **ignorance** of the Knowledges of truth, and yet are in longing to know them, will be greatly enriched. Sig.

[E. 386]<sup>25</sup>. Charity . . . towards those who are in **ignorance** and at the same time in longing to know truths. Sig. —<sup>26</sup>.

—, 'Darkness' = the **ignorance** of the spiritual mind; and 'thick darkness,' the **ignorance** of the natural mind.

D. Wis. i<sup>4</sup>. When I was in natural light only, I was in **ignorance** of spiritual things.

Can. Trin. ix. S. **Ignorance** excuses.

**Ignorance.** *Inscitia.*

**Ignorant.** *Inscius.*

A. 775<sup>2</sup>. As man is born . . . into the loves of self and the world, he cannot but be born into all **ignorance** and **ignorance**.

S513<sup>e</sup>. The intelligent of the world especially are in this **ignorance**.

W. 365<sup>e</sup>. The cause of this **inscience** you may see above.

402<sup>2</sup>. On account of the **ignorance** as to what love is . . .

R. 455<sup>4</sup>. 'Rider' = **ignorance** from these things, by which it perverts truths.

456<sup>2</sup>. That there is such **ignorance** and stupidity with those who have once embraced faith alone . . .

T. 523. If these sin from **ignorance** . . . it is not imputed to them.

E. 1058<sup>e</sup>. Such are atheists: some open, some clandestine, some **ignorant**.

**Ignorance.** *Ruditas.* A. 8149<sup>e</sup>.

**Ignorant.** *Ignarus.* A. 1641.

**Ijim.** *Iim.*

A. 1326<sup>3</sup>. 'Ijim,' etc. (Is. xiii. 21) = the interior things of their worship: for such things are of the love of self, that is, of the proprium.

R. 458<sup>2</sup>. By 'ijim,' etc. are signified various concupiscences.

M. 264<sup>4</sup>. There appeared direful birds of night, which are called **ochim** and **ijim**, flying round them. The images of their phantasies were thus seen.

T. 45<sup>e</sup>. Over their huts fly doleful birds, and wail. The '**ochim**,' '**tziim**,' and '**ijim**,' mentioned in the propheticals of the Word, where it treats of the love of commanding from the love of self, are nothing else. Ill.

E. 586<sup>2</sup>. These corporeal concupiscences are signified by 'the **ziim** and **ijim**.' (Is. xxxiv. 14).

587<sup>10</sup>. 'The **ziim** and **ijim**' (Jer. l. 39) = infernal falsities and evils.

714<sup>19</sup>. By 'the **ijim**' (Is. xiii. 21) are signified adulterated and profaned truths.

1029<sup>14</sup>. '**Ijim**' = infernal falsities; '**ochim**' = infernal evils.

**Illegitimate.** *Illegitimus.*

See UNLAWFUL.

A. 4989. 'Lie with me' = desire of . . . **illegitimate**

conjunction. . . Hence it is that **illegitimate** conjunctions are described by meretriciousness.

9182. The law of **illegitimate** conjunction. Ex.

—, Hence it is manifest what **illegitimate** conjunctions involve . . .

—, In these two verses the subject of **illegitimate** conjunction is treated of, which afterwards either becomes legitimate, or is dissolved. **Illegitimate** conjunction which afterwards becomes legitimate, is treated of in this verse; and **illegitimate** conjunction which is afterwards dissolved, is treated of in the following verse.

—<sup>2</sup>. **Illegitimate** conjunction is that which takes place not from any conjugal affection, but from some other affection; as from the affection of beauty, of gain, of dignity of person, and also of lasciviousness. These conjunctions are **illegitimate** in the beginning, because it is external things that conjoin, and not at the same time internal things; but still there can afterwards take place legitimate conjunction from these things as means . . .

9183. 'And shall lie with her' = **illegitimate** conjunction.

9184. **Illegitimate** conjunction in the spiritual sense is conjunction of truth with affection from the delight of gain or the delight of honour, in which affection are they who learn the truths of the Church for the sake of these delights: but this conjunction does not injure those who are afterwards regenerated by the Lord; since these affections remain with them, but subordinated under the affection of truth for the sake of the good of use and of life. . . In this way from **illegitimate** conjunction there takes place legitimate conjunction.

9186<sup>2</sup>. In order that **illegitimate** conjunction may become legitimate, the good which flows in through the internal man from the Lord, must conjoin with itself the truth which enters through the external man. Examps.

**Illuminate.** *Illuminare.*

**Illumination.** *Illuminatio.*

A. 10. The fourth state is when he is . . . **illuminated** with faith.

31<sup>2</sup>. The **illumination** of the gentiles. Tr.

212. Jonathan . . . said that 'his eyes . . . were **illuminated**' (1 Sam. xiv. 29).

1584. That the external man is **illuminated** by the internal. Sig.

1604. 'To lift up the eyes and see' = to be **illuminated**, and to perceive.

2714. 'Paran' = **illumination** from the Lord's Divine Human.

—, 'Resplendence and light' = **illumination**.

2715. The obscurity (of the spiritual man) is **illuminated** by the Lord's Divine Human. Tr. 2716. 2718.

2718. From this **illumination** there comes forth in his Rational the affection of truth; and in his Natural the affection of knowledges.

2776<sup>2</sup>. (Thus) the Lord, from the Divine Human, can **illuminate** minds even more remote from the celestial things of love . . .



— The light of Heaven is such, that when it **illuminates** the sight of Spirits and Angels, it also at the same time **illuminates** their understanding . . .

— It is the Lord's Divine Human which **illuminates** both the sight and the understanding of the spiritual . . .

4283°. His Intellectual is **illuminated**. Sig. and Ex.

5270°. The Natural is then **illuminated** from the interior . . .

5668. The general influx of truth is the **illumination** which gives the faculty of apperceiving and understanding truth. This **illumination** is from the light of Heaven . . .

5937°. He who would have perception in spiritual things must be in the affection of truth from good; and must continually long to know truths. Hence his Intellectual is **illuminated**; and when the Intellectual is **illuminated**, it is given to him to perceive something inwardly in himself.

6032°. In order that the eye may see, it is necessary that there be light which may **illuminate** it. . . So . . . it is necessary that the light of Heaven . . . should **illuminate** (the intellectual mind); and when this (internal) eye is **illuminated** by that light, it then sees the things which are around it . . . But when this light does not **illuminate** it . . . it sees nothing . . . The light which **illuminates** the intellectual mind is truly light.

6294. When spiritual good is in **illumination** from such influx . . .

6400. Good is like a flame . . . and when it meets any truth, it not only **illuminates** it, but also introduces it into its own light . . .

6608. The (intellectual) light itself has been perceived as an **illumination**, which enlightened the substances of the interior sight . . . This general **illumination** causes the objects of the things to appear; as do the objects of the Earth to an **illuminated** eye . . .

6610°. Generals are infilled with particulars; and these with singulars; thus with new truths, from which the **illumination** increases.

6865°. Hence it is that they are **illuminated** and clever in the things of the world; but dimmed and dull in the things of Heaven.

—°. These believe themselves to be **illuminated** when they have confirmed with themselves the doctrinal things of the Church . . .

7078°. The right eye corresponds to the intellectual sight not only in so far as it is **illuminated** by truth, but also in so far as it is **illuminated** by good. Thus does the Lord look at man from good; and **illuminate** him through good.

8108. 'And by night in a pillar of fire to **illuminate** them' (Ex. xiii. 21) = that when there is a state of obscurity it is tempered by means of illustration by good.

8197. 'To **illuminate** the night' = the illustration of truth from good.

9407<sup>13</sup>. The light (there) **illuminates** not only the sight, but also their minds. . . This is meant by . . .

'that was the true light, which **illuminates** every man that cometh into the world' (John i. 9). T. 59°.

9409°. Hence it is that they have no **illumination** when they are reading the Word.

9429<sup>4</sup>. '**Illuminate**, because the light hath come . . . ' (Is. lx. 1).

9571. 'It shall **illuminate** overagainst its faces' (Ex. xxv. 37) = from the Divine good of the Lord's Divine Human. 'To **illuminate**' = the Divine truth proceeding from the Lord's Divine good; for this is what **illuminates** Heaven, and the Angels themselves there; also the Church and the men there who are in faith from good. The **illumination** thence is the **illumination** of the mind, whence come intelligence and wisdom in the truths and goods of faith. The mind is **illuminated** by means of the Word . . .

9709. These are in the light of Heaven; thus in **illumination** from the Lord; but the former are . . . in the light of the world; thus in **illumination** from self. They who are **illuminated** from self, and not from the Lord, see falsity as truth, and evil as good.

N. 37. This light with them is **illuminated** by the light of Heaven.

44. They with whom the internal spiritual man is open . . . are in . . . **illumination** from the Lord.

—°. As these are solely in the light of the world, and in **illumination** thence, they believe in nature as Divine . . .

S. 41. For the light of Heaven . . . **illuminates** the Intellectual of man . . .

W. 256°. Thus the higher degree acts from within into the exterior natural one, and **illuminates** it . . .

M. 380<sup>4</sup>. The candle was seen to be carried round about, and to **illuminate**; and as it had not been snuffed, it **illuminated** little.

T. 40. The (spiritual) light inflows continually; and as it **illuminates**, it also vivifies the understanding of man.

59°. For, as the eye is **illuminated** by the light of the natural sun, so the understanding is **illuminated** by the light of the spiritual Sun; nor is it only **illuminated** . . .

134. It **illuminated** better than if there had been windows at the sides.

377. Truths **illuminate** charity and its exercises. That they **illuminate**, the Lord teaches. Ill. —°.

D. 2476. If the revelations were innumerable, they would not confuse, but **illuminate** . . .

—°. These are never confused, but are **illuminated** . . .

2604°. Thus can Divine Truths be confirmed, to the **illumination** of the human mind . . .

2785°. It at once appears to those who are **illuminated** by the Lord . . .

E. 274°. 'To **illuminate** the lamp' (Ps. xviii. 28) = to illustrate the understanding by means of Divine truth.

288<sup>11</sup>. The **illumination** of the gentiles. Tr.

294<sup>15</sup>. Their first **illumination** is signified by, 'the Spirit of God moved upon the faces of the waters; and

God said, 'Let there be light, and there was light.' 'To move upon the faces of the waters'=illustration.

[E.] 391<sup>18</sup>. 'God Jehovah who **illuminates** us' (Ps. cxviii.27). 'To illuminate'=to illustrate in truths.

412<sup>2</sup>. 'Illumine Thy faces upon Thy servant' (Ps. xxxi.16). 'To illumine the faces'=to illustrate with Divine truth from Divine love. Ex. —<sup>3</sup>.

Inv. 2. (Man thus) becomes **more illumined** and intelligent in the things of the Church.

**Illusion.** *Illusio.*

**Illude.** *Illudere.*

**Illusive.** *Illusivus.*

A. 1967. Visions which are **illusions**. Des. D. 1752. 1755.

4623<sup>e</sup>. Let them beware when they come into the other life lest they be **illuded**; for evil spirits know how to present various **illusions** before those who are fresh from the world . . .

D. 1999. The idea is like an image which **illudes** . . .

3108. They said that they were **illusions** . . . They supposed it was an **illusion** . . .

3523<sup>e</sup>. Perhaps these were the **illusions** of Spirits concerning things to come.

3797. Such a phantasy may be called an **illusive** phantasy . . .

—<sup>e</sup>. Such are the **illusions** of these Spirits . . .

D. Min. 4693. The man then supposes that it is . . . either an **illusion** or a vision.

**Illustrate.** See ENLIGHTEN.

**Illustrious.** *Illustrius.* See next word at T. 137<sup>8</sup>.

**Illustrious.** *Inclutus.*

T. 137<sup>8</sup>. He said, I am consociated with an **illustrious** man, a leader of the illustrious-*illustrium*-bands from the army of the Church. . . I said . . . Inspire your illustrious man . . .

J. (Post.) 6. Until it has been confirmed by an illustrious leader.

**Image.** See RESEMBLANCE.

**Image.** *Imago.*

A. 12. As he then begins to act simultaneously from faith and also from love, he becomes a spiritual man, who is called 'an **image**.' 48<sup>e</sup>.

50. What the Most Ancient Church understood by 'an **image** of the Lord' is more than can be said . . .

51. As to 'an **image**,' 'an **image**' is not 'a likeness;' but it is 'according to a likeness;' and therefore it is said, 'Let us make man in our **image**, according to our likeness.' The spiritual man is 'an **image**;' but the celestial man is 'a likeness,' or effigy. . . The spiritual man, who is 'an **image**,' is called by the Lord 'a son of light' . . . He is also called 'a friend' . . .

53. 'God created man in His **image**, in the **image** of God created He him' (Gen.i.27). The reason '**image**' is

here said twice, is because the faith which is of the understanding is called 'His **image**;' but the love which is of the will, 'the **image** of God,' which in the spiritual man follows, but in the celestial man precedes.

62. Up to the sixth day, on which he becomes 'an **image**.'

454<sup>2</sup>. Thus (the Angels) are **images** of the Lord . . .

473. 'An **image** of God'=the spiritual man . . . For 'an **image**' is towards-*ad*- 'a likeness.'

481. A new Church, which, being not very unlike the Most Ancient one, it is said that it was born 'into his likeness, and according to his **image**' (Gen.v.3); but, 'a likeness' regards faith; and 'an **image**,' love. This Church is called 'Seth.' 484.

904<sup>2</sup>. He is nothing less than [he is] an **image** (of the Lord).

911. When man is being regenerated, he then becomes an **image** of Heaven; but before he has been regenerated, external things dominate over internal ones, and he is then an **image** of Hell. . . When order has been destroyed, he is an **image** of Hell; and therefore order is restored by the Lord through regeneration; and when it has been restored, he becomes an **image** of Heaven.

—<sup>2</sup>. Every regenerated man is . . . an effigy or **image** of the universal Heaven.

—<sup>c</sup>. As order is thus destroyed, they cannot be otherwise than **images** of Hell.

1013. 'Because in the **image** of God made He man' (Gen.ix.6)=charity, which is 'the **image** of God.'

— . What 'the **image** of God' is, scarcely anyone knows at this day. They say that the **image** of God was destroyed in the first man; and they say that the **image** of God was in him; which **image** they say was a certain integrity; what, they do not know . . . The Most Ancient Church . . . was 'a likeness' of the Lord. After this Church had perished, the Lord created a new one, which was not a celestial Church, but a spiritual Church. This Church was not 'a likeness,' but 'an **image**' of the Lord. 'An **image**'=spiritual love; that is, love towards the neighbour, or charity. That this Church, from spiritual love . . . was 'an **image**' of the Lord, is evident from this verse: and that charity itself is 'the **image**' of the Lord, from the fact that it is said, 'because in the **image** of God made He man;' namely, that charity itself 'made him.' That charity is 'the **image** of God,' is most clearly evident from the very essence of love or charity. Nothing except love and charity can make a likeness of anyone, or an **image** of anyone. It is the essence of love and charity, that out of two it makes as it were one . . .

—<sup>3</sup>. Love to the Lord makes man one with the Lord; that is, 'a likeness;' charity, also, or love towards the neighbour, but 'an **image**.' 'An **image**' is not 'a likeness;' but it is towards 'a likeness.'

—<sup>4</sup>. The celestial Angels are 'likenesses;' the spiritual Angels are '**images**.'

— . The parts, or single Angels, must be likenesses, or **images** which are towards likenesses . . .

—<sup>e</sup>. Consequently, every regenerated spiritual man, from the love or charity which is from the Lord alone, is 'His **image**.'



1505<sup>e</sup>. The sphere (of a Spirit) is as it were his **image** extended outside of him; and is indeed the **image** of all the things which are in him.

1590<sup>e</sup>. The three Heavens are **images** of the Lord's external man . . .

—<sup>e</sup>. The Indefinite of Heaven is an **image** of the Infinite of the Lord.

1640<sup>2</sup>. There is no need for (a Spirit) to be explored by many things; for in every word and idea there is his **image**.

1737<sup>e</sup>. Hence, also, all these are called 'sons of God' . . . and become His **images**.

1860. Still less does he believe that he himself becomes a devil and a horrid **image** of Hell.

1871<sup>e</sup>. At last (the Word) is presented before the Lord as the **image** of a man . . .

2209<sup>2</sup>. Every affection of man; nay, every idea of his thought, is his **image** . . .

2466<sup>3</sup>. 'Images of a male' (Ezek. xvi. 17) = that they appear as truths.

2732. The Angels said that there is an **image** and a likeness of the one (married partner) in the mind of the other . . .

2882. Who, from the integrity in which he was, was called 'a likeness and **image** of God.'

3342. For, wonderful to say, all spiritual things whatever can be presented representatively by a species of **images**, which are incomprehensible to man . . .

3513. If the singulars . . . of celestial good and spiritual truth are what form the general in the Natural . . . in a certain **image** there is represented, in the singles of the general, something of Heaven. But . . . then in an **image** there is represented, in the singles of the general, something of Hell.

—<sup>2</sup>. Then the man becomes, in particular and in general, an **image** of Heaven, and therefore an **image** of the Lord. . . Then the man becomes, in particular and in general, an **image** of Hell.

3691<sup>2</sup>. The interior goods and truths . . . present there an **image** of themselves . . .

—<sup>3</sup>. Corresponding in an **image** to the three Heavens . . .

—<sup>5</sup>. The things in a higher degree present themselves in an **image** in those which are in the next lower. In love to the Lord, there is the nearest **image** of the Lord, which is called 'a likeness' . . . In charity there is also an **image** of the Lord, but more remote . . . and therefore they who are in it are called 'His **images**.' But they who are in the affection of truth, and thence in a certain species of charity . . . are also **images** of the Lord, but still more remotely.

3739. Such an order has been instituted by the Lord, that higher things inflow into lower ones, and there present an **image** of themselves in general . . . Hence it is, that the nearest **image** of the Lord is the Inmost Heaven . . . This Heaven, because nearest to the Lord, is called His 'likeness.' The Second Heaven . . . is an **image** of the Lord, because in that Heaven, as in a certain general, are presented the things which are in the higher Heaven.

4041<sup>e</sup>. Thus there has been impressed on man an **image** of Heaven . . .

4162<sup>3</sup>. The simple made for themselves so many representative **images** of that Divine.

4211<sup>3</sup>. They who are outside the Church . . . have an idea of the Divine from no other source than from **images**, which their eyes see . . .

4267<sup>e</sup>. Good is then presented in truth as in an **image**.

4279<sup>2</sup>. For man has been created to the **image** of the three Heavens . . . 6013<sup>2</sup>.

4302<sup>2</sup>. That the things of Heaven may appear as in a mirror, or in a certain **image**, in the things of natural light.

4379. These areana are open . . . as to some rude **image**, to those who are in the light of the world . . .

4524<sup>e</sup>. Hence, also, the spiritual man is an **image** of the Lord.

4625. Each Society is an **image** of the whole; for that which is unanimous is composed of so many **images** of itself . . .

4904<sup>2</sup>. For the **image** must vanish when the effigy itself appears.

4946<sup>e</sup>. In every idea of good and truth there is an **image** of the whole Heaven, because it is from the Lord . . .

5102. Hence the face . . . is nothing but a representative **image** of the interiors.

5208<sup>2</sup>. Thence all truths there become **images** of their general, and correspond.

6013<sup>2</sup>. As to his exteriors . . . man has been formed to the **image** of the world . . .

—<sup>e</sup>. As man's external senses have been formed to the whole **image** of the natural world, so his internal senses . . . have been formed to the whole **image** of Heaven . . .

6057<sup>2</sup>. As the external has been formed to the **image** of all things of the world, so has the internal man been formed to the **image** of all things of Heaven, that is, to the **image** of the celestial and spiritual things which proceed from the Lord . . .

6605. For the **image** of the universal Heaven inflows into the Societies . . .

6620<sup>e</sup>. In every idea which is from the Lord there is an **image** of the whole Heaven, because it is from Him who is Heaven.

7272<sup>3</sup>. When men . . . approach the dead as holy . . . and even their **images**, the evil of this worship is the evil of falsity.

7821. In proportion as a man looks below himself . . . he is . . . an **image** of Hell; and in proportion as he looks above himself . . . he is . . . an **image** of the Lord.

8370<sup>2</sup>. It is said, For an **image** of the man in whom they are, because the **image** of the spirit of a man . . . is exactly according to the ordination of the truths from good with him. Examp.

8547. Men are men in proportion as they are **images** (of the Lord); that is, in proportion as they love Him,

and love the neighbour ; thus in proportion as they are in good ; for the good of love and of faith is the **image** of the Lord.

[A.] 8773<sup>e</sup>. They cause that . . . the man is as it were a Heaven in a little **image** ; that is . . .

8904<sup>4</sup>. 'Images of a male' = appearances and likenesses of truth.

9279<sup>2</sup>. The externals of man have been formed to the **image** of the world ; but the internals to the **image** of Heaven.

—<sup>3</sup>. (These things) form Heaven, thus in an **image** the Lord, with him ; for Heaven is the **image** of the Lord.

9283<sup>2</sup>. With a sincere and just man, the internal man is formed to the **image** of Heaven ; and the external to the **image** of the world subordinated to Heaven. But with an insincere and unjust man, the internal man is formed to the **image** of Hell, and the external to the **image** of Heaven subordinated to Hell . . .

9334<sup>2</sup>. For an evil man is an **image** of Hell ; and a good man is an **image** of Heaven.

9503. They who receive the Divine truth in good from Him are His **images**.

9688<sup>2</sup>. 'To cover the **images** with which she has committed whoredom' (Ezek. xvi. 17, 18) = to confirm falsities.

9706. Man has been created to the **image** of Heaven, and to the **image** of the world ; the internal man to the **image** of Heaven, and the external to the **image** of the world . . . 10156<sup>4</sup>.

9846<sup>e</sup>. For a regenerated man is a Heaven in a little **image**.

9879<sup>e</sup>. The cause is that the goods and truths which proceed from the Lord . . . are effigies and **images** of the Lord.

10156<sup>4</sup>. When a man suffers himself to be elevated by the Lord, then Heaven is opened with him . . . and then the man knows for the first time what good is and what evil is . . . This is what is called 'the **image** of God' with the man.

10200. For the things which come forth in the world are the **images** of the things which are in the Heavens . . .

10730. For the regeneration of man is an **image** of the glorification of the Lord . . .

10731<sup>e</sup>. For unless the interiors have been disposed by the Lord to the **image** of Heaven, there is no conjunction with Heaven.

H. 57<sup>2</sup>. Man has in common with an Angel, that his interiors are equally formed to the **image** of Heaven ; and that he also becomes an **image** of Heaven, in proportion as he is in the good of love and of faith. Man has more than the Angels, that his exteriors are formed to the **image** of the world . . .

202. Man has been created to the **image** of Heaven and to the **image** of the world ; his Internal to the **image** of Heaven, and his External to the **image** of the world . . . Whether you say, To the **image**, or, According to the form, it is the same. But as man . . . has

destroyed with himself the **image** of Heaven, thus its form, and in place of it has introduced the **image** and form of Hell, his Internal is closed from birth . . . But in order that the **image** or form of Heaven may be restored to him, he is to be instructed . . .

J. 13. Hence there is everywhere a certain **image** of the Infinite . . .

20<sup>e</sup>. 'To create into the **image** of God, and into the likeness of God' = to confer upon man all things of Divine order from primes to ultimates ; and thus to make him an Angel as to the interiors of his mind.

S. 23. See IDOL, here.

W. 41<sup>2</sup>. (It is) the **image** of the object which enters the eye, and affects its substance and form.

52<sup>3</sup>. (Thus) the created universe is an **image** representative of God Man ; and it is His love and wisdom which in the universe are presented in an **image**. —<sup>e</sup>.

56. Every created thing . . . by means of this conjunction is as it were an **image** of God in a mirror.

59<sup>e</sup>. As the created universe is from God, His **image** is in it ; as the **image** of a man is in a mirror ; in which the man does indeed appear, but still there is nothing of the man in it.

61. That all things which have been created, in a certain **image** have relation to man. Gen.art.

144<sup>e</sup>. They regard others as if they were **images**.

273. That the natural mind . . . is a form and **image** of Hell. Gen.art.

288<sup>e</sup>. Because the Angels . . . are recipients of love and wisdom from the Lord ; and recipients are **images**.

298. Thus that the created universe, regarded as to uses, is His **image**.

313. That in all forms of uses there is some **image** of creation. Gen.art.

—<sup>e</sup>. This **image** of creation lies hidden in their endeavours.

317. That in all forms of uses there is some **image** of man.

— . Hence that man is the universe in a certain **image** ; and, conversely, that the universe, regarded as to uses, is man in an **image**.

318. That in all forms of uses there is some **image** of the Infinite and the Eternal. Gen.art.

319. That all things of the created universe, regarded from uses, have relation to man in an **image** ; and that this testifies that God is a Man. Gen.art.

P. 5. That this One is in a certain **image** in every created thing. Gen.art.

S. v. In proportion, therefore, that Heaven and the Church in general, and an Angel of Heaven and a man of the Church in particular, are in this union (of love and wisdom), that is, in the marriage of good and truth, they are an **image** and likeness of the Lord ; because these two are one in the Lord ; nay, are the Lord.

16. For thereby man is man ; for he is then an **image** of the Lord.

— . This division destroys that **image**, and thus the man.



56<sup>2</sup>. The **image** of the Infinite and the Eternal in the variety of all things . . .

—<sup>3</sup>. The **image** of the Infinite and the Eternal in the fructification and multiplication of all things . . .

60. That an **image** of the Infinite and the Eternal stands forth in the angelic Heaven. Gen.art.

67. Now, as man from creation is a Heaven in the least form, and thence an **image** of the Lord . . . it follows that it is the Continual of the Divine Providence that man should become a Heaven in form, and thence an **image** of the Lord ; and as this is done by means of the affection of good and truth, that he should become this affection.

123. That men from creation are **images** and likenesses of God . . .

—<sup>3</sup>. It follows that it is the Continual of the Divine Providence . . . to conjoin man to Himself and Himself to man ; and thus to cause that he is His **image** . . . The reason . . . He cannot make him an **image** of Himself unless man as of himself removes sins in the external man, is . . .

163<sup>e</sup>. (Thus) Heaven, because in itself it is a man, is the **image** itself and the likeness itself of the Lord. 202.

322. For all are born men, and thence the **image** of God is in them. The **image** of God in them is, that they can understand truth, and that they can do what is good . . . This power is the **image** of God, which remains with a sane man, and is not eradicated . . .

328<sup>5</sup>. That all religion decreases and is consummated by the inversion of the **image** of God with man. Ex.

— Man, therefore, is an **image** of God, in that he is a recipient of the Divine Wisdom ; and he is a likeness of God, in that he is a recipient of the Divine love ; and therefore the receptacle which is called the understanding is an **image** of God ; and the receptacle which is called the will is a likeness of God.

—<sup>6</sup>. The **image** of God and the likeness of God are not destroyed with a man ; but they are as it were destroyed. They remain implanted in his two faculties which are called freedom and rationality . . . They become as it were destroyed when man makes the receptacle of the Divine love, which is his will, a receptacle of the love of self ; and the receptacle of the Divine wisdom, which is his understanding, a receptacle of his Own intelligence. By this he inverts the **image** and likeness of God ; for he turns away these receptacles from God, and turns them towards himself . . .

R. 21. Thus **images** of His Divine wisdom, and of His Divine love. Sig.

430. The appearances and **images** of those who have confirmed with themselves faith separated from charity. Sig.

601. 'The **image** (of the beast)' (Rev.xiii.14) = the doctrine of that Church. 660.

—<sup>2</sup>. From this it follows that the doctrine of a Church is the **image** of it . . . Consequently, it is the doctrine and the life according to it which makes the **image** of the man of the Church ; the **image** of a beautiful man, if the doctrine and the life according to it are from the genuine truths of the Word ; but the **image** of

a monstrous man, if they are from the truths of the Word falsified.

—<sup>4</sup>. Like things are signified by '**images**' in the spiritual sense. Ill.

—<sup>e</sup>. The idols and graven things with the ancients were the **images** of their religiosity ; and therefore by them are signified the falsities and evils of doctrine.

634. 'To adore the **image** of the beast' (Rev.xiv.9) = to acknowledge and receive that doctrine. 679. 834.

M. 58<sup>e</sup>. The primitive love of marriage . . . presents (love truly conjugal) in a certain **image**.

132<sup>e</sup>. (A discussion there as to) what is the **image** of God, and what the likeness of God, into which man was created.

—<sup>3</sup>. Those who sat towards the north said that the **image** of God and the likeness of God are the two lives breathed into man by God, which are the life of the will, and the life of the understanding . . .

— These things were favoured by those who sat towards the west ; yet they added . . . that man, as he is a receptacle, is an **image** and likeness of God.

—<sup>4</sup>. They who were seated towards the south said, The **image** of God, and the likeness of God are two distinct things ; but in man they are united from creation ; and we see, as from an interior light, that the **image** of God can be destroyed by a man, but not the likeness of God . . .

—<sup>5</sup>. Those who sat towards the east . . . said that the **image** of God is a receptacle of God ; and as God is love itself and wisdom itself, the **image** of God is the receptacle of love and wisdom from God in him : but that the likeness of God is the perfect likeness and full appearance as if love and wisdom were in man, and thence altogether as his . . .

—<sup>7</sup>. All said, Let a conclusion be made from these things ; this :—Man is a receptacle of God ; and a receptacle of God is an **image** of God ; and as God is love itself and wisdom itself, man is a receptacle of these things ; and a receptacle becomes an **image** of God as it receives. And man is a likeness of God from this, that he feels in himself that the things which are from God are in him as his ; but still, from that likeness, he is only so far an **image** of God, as he acknowledges that love and wisdom . . . are not his own in him . . . but solely . . . from God.

173. That thus the wife receives into herself the **image** of her husband . . . Gen.art.

—<sup>7</sup>. (Thus) the **image** of the husband is formed in the wife ; from which **image** the wife perceives, sees, and feels in herself the things which are in her husband . . .

300<sup>2</sup>. In these (pledges) there is some representative **image** of the lower minds of the bridegroom and bride.

380<sup>4</sup>. While he was writing we saw **images** in various forms flying from the table to the walls . . .

T. 11<sup>2</sup>. See **IMAGE-simulacrum**, here. 205.

20. That . . . in proportion as (Angels and men) are in Him, and He in them, they are **images** and likenesses of Him. Gen.art.

33. That . . . the Infinite is in . . . men as in its **images**. Gen.art. 34, Ex.

41<sup>2</sup>. Therefore, in proportion as . . . good . . . and

truth . . . are conjoined in a man, the man becomes an **image** of God . . . and, on the contrary, in proportion as these two are divided by a man, he becomes an **image** of Lucifer and the dragon . . .

[T.] 65. The reason man was created a form of Divine order, is that he was created an **image** and likeness of God; and, as God is order itself, he was created an **image** and likeness of order.

—e. From which it was evident, that Heaven in the complex is an **image** of God; and an **image** of God is a form of Divine order.

66. When the inmost sight (of the Angels) is opened, they recognise their own **image** in (the surrounding objects). . . Therefore, **images** of their affections are thus presented.

459<sup>17</sup>. He, therefore, who loves justice from the Lord, and does it with judgment, is charity in its **image** and likeness.

500. It is the Primary of order, that man should become an **image** of God . . .

767<sup>2</sup>. For all evil is in a certain form the **image** of its reigning love; and the falsity thence presents this **image** as in a mirror.

D. 1999. Like an **image** in mirrors, which is supposed . . . to be the person himself . . . The idea is like an **image** which illudes . . .

2895. There was seen . . . an **image**, shining. Ex.

3258. It is a memory of particulars; but of things, not of **images**; for a memory of particulars contains visual **images**, which are of the imagination, thus the **images** of earthly and corporeal things . . . 3265.

3511. Therefore (the Dutch) tolerate in their temples no statues, **images**, or pictures . . .

3627. When a man is thinking that he is in another city . . . and his **image** is represented outside of himself . . . the Spirits . . . suppose it to be just so . . . nay, they have followed my **image**, not knowing otherwise than that I was there.

4287. That the thought is the **image** of the man.

4288. Every idea is an **image** of the man; it is an **image** of such a Society in general . . . one is an **image** of this Society; another is the **image** of another . . .

4408. That is, that the **image**, nay, the likeness of the husband is in the mind of the wife; and the **image** and likeness of the wife is in the mind of the husband . . .

5651. Such a worship is innate in them from the worship of **images** on earth.

6056<sup>e</sup>. So that there is an **image** of Heaven in each thing.

E. 1957. 'She took garments of brodered work, and covered **images** of a male' = that they applied the truths of the sense of the letter . . . to confirm falsities even to the appearance.

242<sup>15</sup>. 'The **images** with which she committed whoredom' = the fallacies of the senses, which appear as truths to those who are in falsities. (=the falsities which by means of perverted interpretations they have made to appear as truths; thus truths falsified. E. 324<sup>15</sup>.)

410<sup>2</sup>. 'Ships of Tarshish and **images** of longing' (Is. ii. 16) = Knowledges and perceptions of falsity from evil. (=false doctrinal things which favour the delights of earthly love. 514<sup>9</sup>.)

725<sup>10</sup>. '**Images** of a male' = appearances of truth, and yet they are falsities.

774<sup>4</sup>. The integrity (of Adam) consisted in a fuller reception of good and truth, and thence of intelligence and wisdom from the Lord, than his descendants [possessed]. This, also, was the **image** of God; for an **image** is one who receives the Lord; and he is an **image** in proportion as he receives.

827. 'The **image** of the beast' = the doctrine of faith separated from good works, and the worship thence, confirmed from the sense of the letter . . . by reasonings from the natural man. Hence, by 'to make this **image**' is signified . . . to ordain that men shall teach and believe exactly so. (831) . . . The reason 'an **image**' = these things, is that all spiritual things can be presented to view by means of **images** . . . and by them can be effigied the singles of the doctrine . . . Hence it is that '**images**,' and '**idols**,' in the Word = such things.

— That with those who were of the Ancient Churches there were made **images** representative of their doctrine and the derivative worship . . . is evident from the Word. —<sup>2</sup>.

—<sup>2</sup>. Therefore (the Israelites) were so severely forbidden to make for themselves graven things, **images**, and figures . . .

—<sup>3</sup>. That '**idols**' . . . = falsities of religion; and '**images**,' doctrinal things. Ex.

—<sup>5</sup>. '**Images** of the abominations of detestations' (Ezek. vii. 20) = all things of the Church; thus the doctrinal things of which the goods and truths have been profaned . . .

—<sup>6</sup>. 'To make thence **images** of a male' = to make doctrinal things from falsities which appear as if they were from truths.

—<sup>7</sup>. 'The **images** of the Chaldeans' (Ezek. xxiii. 14) = doctrinal things which propitiate these loves.

969<sup>2</sup>. Man has been so created that he is an **image** of Heaven and an **image** of the world. . . Man is an **image** of the world as to his natural mind, and an **image** of Heaven as to his spiritual mind.

984<sup>2</sup>. Man has been so created that he is spiritual and celestial love, and thus an **image** of God and a likeness of God. Spiritual love, which is the love of truth, is an **image** of God; and celestial love, which is the love of good, is a likeness of God. All the Angels in the Third Heaven are likenesses of God; and all the Angels in the Second Heaven are **images** of God.

— (Thus) man becomes a form of love, and thence a form of Heaven, which is the **image** and likeness of the Lord, by means of marriage.

—<sup>3</sup>. For marriage is an **image** of Heaven; and love truly conjugal is an **image** of the Lord: and adultery is an **image** of Hell; and the love of adultery is an **image** of the devil.

J. (Post.) 10. In the Spiritual World, **images** and many other things can be formed from ideas of thought; and can be presented to view . . . Therefore the same English priests set about forming an **image** in the like-



ness of a man from the ideas of the thoughts concerning faith alone . . . which **image**, when made, appeared monstrous, and not unlike Dagon . . . and therefore it was cast into a certain lake.

**D. Wis.** iv<sup>2</sup>. To the end that he may become a likeness of the Lord as to love, and an **image** of Him as to wisdom.

**C.** 121. In a word, the **image** of the man is in each and all things of him.

**Conv.** 8. (To act and think in spiritual things as of himself) is the **image** of God in man.

**Can.** God ii. 2. Men and Angels are spiritual essences, substances, and forms; that is, **images** and likenesses; in proportion as they derive from that real and only Divine Essence, Substance, and Form.

13. Conjunction with Him makes on man His **image**.

iii. 12. In the proportion and in the way in which a man or an Angel acknowledges . . . the Unity and Infinity of God, in the same proportion and in the same way, if he lives well, does he become a receptacle and an **image** of God.

**Coro.** 25. The reason the rise or morning (of the Most Ancient Church) is described by its having been made or created 'in the **image** of God,' is that every man when first born and when an infant is interiorly 'an **image** of God;' for there is implanted in him the faculty of receiving and of applying to himself the things which proceed from the Lord; and as, exteriorly, he is also formed 'dust from the earth' . . . therefore, if he remains an external or natural man, and does not become at the same time an internal or spiritual one, he destroys the **image** of God, and puts on the **image** of the serpent which seduced Adam. On the other hand, the man who endeavours and labours to become 'an **image** of God,' masters the external man in himself, and becomes spiritual interiorly in the Natural . . . and this is effected by means of a new creation . . . This man is 'an **image** of God,' because he wills and believes that he lives from God, and not from himself. On the other hand, a man is an **image** of the serpent, when he wills and believes that he lives from himself, and not from God. What is a man but 'an **image** of God,' when he wills and believes that he is in the Lord, and the Lord in him? and that he can do nothing from himself? What is a man but 'an **image** of God,' when, by a new generation, he becomes 'a son of God'? Who does not know that the **image** of the father is in the son?

### **Image.** *Simulachrum.*

**A.** 830<sup>e</sup>. Like **images** of death sitting in torment.

2304. They could be confirmed by the **images** . . . in the churches. H. 340.

7507<sup>e</sup>. The things of faith with these . . . are **images** with no life . . .

9008<sup>e</sup>. They who are in evils and falsities . . . thus act as **images** of life.

9281<sup>2</sup>. They become like **images** of death.

10276<sup>8</sup>. Like the external of man separated from his internal, which is an **image** with no life.

**C.** J. 44. I saw a kind of **image** made by clergy from

England, which represented faith alone . . . It was not unlike Dagon . . . T. 810. J. (Post.) 215.

**Life** 109. Before the Angels (a natural moral man) if in good, appears like an **image** of wood; and if in truths, like an **image** of marble, in which there is no life.

**P.** 311<sup>4</sup>. Man's Own prudence appears as an **image** . . . The reason they are such **images**, is that evils and falsities are not alive . . . and as they know this from their rationality . . . they possess a vital human in their **images**.

—<sup>5</sup>. He is an **image** who is a man only exteriorly.

**T.** 9. The reason there are those who . . . worship **images** as gods, is . . .

11<sup>2</sup>. Therefore . . . they formed for themselves **images** of gold, etc. . . in order that under these, as objects of sight, they might adore God. And others, who rejected **images** from religion, fashioned for themselves [ideal] **images-imagines** from the sun, moon, and stars, and from various things upon the earth.

187<sup>2</sup>. Instead of the woman, I saw hanging in that house an **image**. Des. R. 926.

205. Their descendants . . . began to worship as holy the **images-imagines**, and **images** set up by the Ancients . . .

803<sup>2</sup>. The dogma of predestination . . . is like an **image** in the human form set up on a rock in the sea . . .

825. They no more hear than their **images** by the wayside.

**D.** 5011. (Charles XII.) was almost like an **image** . . .

**E.** 783<sup>2</sup>. By imaginative things and **images** of correspondences . . .

1096<sup>4</sup>. When a man is in intellectual thought alone about God . . . he appears to the Angels as an **image** of ebony or of marble . . .

J. (Post.) 15. The Dutch . . . love a naked religion, without **images** . . . Not from **images-imaginibus**.

**Coro.** 28. Without this free-will, man . . . would be only a type and an **image** . . .

**Imagination.** *Imaginatio.*

**Imaginary.** *Imaginarium.*

**Imaginative.** *Imaginativus.*

**A.** 1588<sup>e</sup>. Which . . . surpass every idea of human **imagination**. 3220<sup>e</sup>. H. 412.

2588<sup>7</sup>. **Imaginative** things present themselves as not unlike visual ones.

3020<sup>2</sup>. To the exterior or corporeal memory belongs all the **imaginative**, which is the interior Sensuous with man, and which is vigorous especially with children and in the first age of adolescence. N. 48<sup>5</sup>.

3337<sup>2</sup>. The **imagination** of man is nothing except the forms and shapes of such things as he has taken up with the sight of the body, wonderfully varied, and, so to speak, modified. But his interior **imagination**, or thought, is nothing except the forms and shapes of such things as he has drawn in with the sight of his mind, still more wonderfully varied, and, so to speak, modified. The things which come forth thence in themselves are

inanimate, but they become animate from the influx of life from the Lord.

[A.] 4214<sup>2</sup>. Such persons may still be in no enlightenment, although they are in the **imaginative** and perceptive faculty. This faculty is twofold; one which comes from the light of Heaven; the other, which comes from fatuous lumen. In the external form both appear alike; but in the internal they are completely different . . .

4408. The objects of the world . . . enter through the eye, and store themselves up in the memory, and this evidently under a shape like the visual one; for the things which are reproduced thence are seen inwardly. Hence the **imagination** of man; the ideas of which are called by the philosophers material ideas. When these objects appear still more interiorly, they present thought.

5128<sup>6</sup>. When sensuous things are subject to the Rational, then sensuous things, from which is the first **imagination** of man, are enlightened by the light which comes through Heaven from the Lord . . .

6814. For the thought, which is above the **imagination**, requires for its objects things which are abstracted from material things.

6987<sup>3</sup>. The Angels have a speech from intellectual ideas . . . but Spirits have a speech from the ideas of the **imagination**, which are called material ideas . . .

7441<sup>2</sup>. The things there are for the most part **imaginary things** and fallacies.

8630<sup>6</sup>. The Spirits and Angels who are from the Earth Jupiter, relate in the Grand Man to the **imaginative** of thought, and thus to an active state of the interior parts: but the Spirits of our Earth relate to the various functions of the exterior parts of the body, into which, when they want to exercise dominion, the **imaginative** of thought cannot inflow.

8733. As the Spirits of . . . Jupiter relate in the Grand Man to the **imaginative** of thought, they speak little, and think much . . .

10236<sup>7</sup>. Sensuous good . . . is that which is called the pleasure and delight which affects the **imaginative** thought, which thought is from such things as are merely earthly, corporeal, and worldly . . .

H. 304<sup>2</sup>. Man's exteriors which are in the natural world are all things which are of his . . . external memory, and which are thence of thought and **imagination** . . .

N. 48<sup>5</sup>. That to the natural man, regarded in himself, belongs the material **imagination** . . . Ref.

— . But that the genuine Cogitative and **imaginative** is from the internal . . . man, when the natural man sees, acts, and lives from it. Refs.

W. 361<sup>3</sup>. But thought separated from common perception falls into the **imagination**, [which comes] from sight and from proprium.

P. 250<sup>2</sup>. What is dignity . . . in itself but a kind of **imaginary thing**?

300. All who are in Hell are nothing but concupiscences of evil and the derivative **imaginings** of falsity . . .

301<sup>6</sup>. All the **imaginings** of falsity are from Own intelligence.

R. 449. That it was then disclosed that their reasonings . . . about faith alone were **imaginary** and visionary. Sig.

451. 'The heads' = the **imaginary** and visionary things with them concerning faith alone.

—<sup>2</sup>. That their argumentations for faith alone are **imaginary** and visionary . . .

—<sup>3</sup>. Faith without charity is an **imaginative ens rationis** . . .

865. Then the Lord dispersed those **imaginary** Heavens.

M. 1. Many will believe that (these things) are inventions of the **imagination**.

4<sup>2</sup>. Every man who has longed for Heaven . . . is after death introduced into the joys of his **imagination**.

267<sup>4</sup>. Those are in the phantasies of their concupiscences who think interiorly in themselves, and indulge their **imagination** too much . . .

T. 109<sup>2</sup>. From this he concludes many things which are nevertheless **imaginary**.

335<sup>7</sup>. As (infants) learn to prattle . . . there arises something obscure, of phantasy; and as this grows clearer, there is born what is obscure of **imagination**; and thence, of thought.

517. This is **imaginative**, and thence is of the lungs.

591<sup>2</sup>. That this faith . . . is not possible, and therefore is **imaginary**.

Ad. 643<sup>3</sup>. To this lower mind, which man has in common with brute animals, is attributed **imagination**; and its ideas are called material ones; while the operation of the intellectual mind is called thought.

925. The exertions themselves or what are excited into act, are that which is called **imagination**.

—<sup>2</sup>. From this is born a second substance, which is that in which these changes are carried on which are thoughts: and from this again a third substance, in which come forth the changes of state which are called **imagination**: this is the memory itself.

D. 152. The activity (of Spirits), which forms a sphere, answers to every thought and **imagination** of man, and thus acts.

192. (On various kinds of **imaginings**; that is, representations.)

679. There are also **imaginings** of the more interior and of the inmost Heaven; but as this **imagination** is not like the Sensitive of sight, but like the Sensitive of the understanding; therefore, for the sake of distinction, the word **imagination** may serve for interior things; *speculation* for more interior things; and *thought* for inmost things.

682. Does not understand whence come the ideas of **imagination**, which in like manner consist of myriads of more interior things . . . (For) an **imaginative** idea is not in itself an intellectual one, but comes forth such from intellectual ones.

987. With some the thoughts are exactly as in man, together with his speculation and **imagination** . . . The whole of this composite idea, or **imaginative** representation, is wont to be communicated to Spirits.



1752. Then the Spirits keep his mind, and thus his **imagination**, in the representation of some thing . . . and so long as his **imagination** is kept in things of this kind, he is persuaded that he sees such things . . . 1753.

1770<sup>e</sup>. To whatever sound Spirits . . . direct their hearing, together with their **imagination** . . . the speech is heard in like manner . . .

1905a. So that Spirits could see the several objects in the world; and those in the **imagination**; and those in the thought.

2037. For the possessions of goods in the world is nothing but what is **imaginative**; and when the **imagination** possesses them to the full and in its eye, it then possesses them as in the world . . .

2350. Their phantasies are turned into pleasant shapes of representations, which are **imaginative** . . . These representations are such phantasies as are turned into beautiful **imaginative** ideas . . .

2449. Such so-called **imaginations** are real, because they have real things in them: and therefore it was then given to say . . . that I am willing . . . to bestow on others all the gold and silver I possess in the world, if I am allowed to possess such **imaginative** wealth, only retaining (the necessaries of life).

2649. The region of the heel consists of those who enjoy the like **imaginations** . . .

2903. So, there remain and return *passim* in the other life the **imaginations** taken up from sight; as beautiful lawns, gardens, palaces, and the like, with which they had been delighted in their life. Souls are introduced into the like after death . . . until they come into better ones.

2917. Thither their **imagination** and interior man leads them; namely, to the ultimate of order, which is the body.

2994. I spoke with Spirits about pertinacity, that it is of **imagination** . . .

3172. What phantasies are, and what **imaginations**.

3173. We afterwards spoke about angelic representations, that they are not, although they appear. . . Such things are **imaginations**, or **imaginative** representations . . . Therefore they are not phantasies . . .

3258. For the memory of particular things contains visual images, which are of the **imagination**.

3265. From which memory is speculation, which is as it were . . . the **imagination** of things: of its **imagination** is thought, which is their speech.

3320<sup>e</sup>. When I was writing in **imagination** . . .

4722. As the **imaginative** force which (Polhem) had in the body, still remains . . .

—<sup>2</sup>. By means of **imagination** and phantasy (all others) can present the like . . .

5589. This memory is **imaginative**, formed from the visible things in the world . . .

D. Min. 4670. I have sometimes been in a certain light, in which the **imagination** was as it were withdrawn in a lively manner . . .

E. 355<sup>26</sup>. As the natural man . . . has not any under-

standing; but only thought from the memory, which is a species of **imagination** from the objects of sight and hearing . . .

644<sup>25</sup>. 'An inundating rain,' and 'a wind of storms' = false and **imaginative things** rushing in in abundance, which cause that nothing of truth can be seen, and thus destroy the man. —<sup>26</sup>.

650<sup>44</sup>. The Church which . . . seizes **imaginative things** for spiritual truths. Sig.

654<sup>42</sup>. The **imaginative things** which are from the fallacies of the senses are signified by 'the horses of Egypt on which they lean.'

— 'The horses of Egypt' = **imaginative things** which in themselves are dead, because they are fallacies.

—<sup>43</sup>. By **imaginative things** which are from fallacies . . . Sig.

—<sup>45</sup>. 'The horses of Pharaoh' = **imaginative things**, because fallacies, which are scientifics from a perverted Intellectual applied to confirm falsities.

—<sup>47</sup>. 'Horses' = falsities which are **imaginative things**.

J. (Post.) 315. Man can . . . easily be carried into falsities completely opposite to truths, by means of continual conclusions from an adopted principle of **imagination**, that is, an **imaginative one**.

C. 123<sup>e</sup>. This perception . . . is phantasy or **imagination**.

### Imbibe. *Imbibere.*

See under DRAW—*haurire*.

H. 354<sup>2</sup>. Such (there) receive . . . every falsity, which they imbibe as a sponge does water.

515. Because they have not imbibed falsities . . .

### Imbue. *Imbuere.*

#### Imbuement. *Imbutio.*

A. 1032<sup>3</sup>. The gentiles . . . are easily imbued with faith.

1050<sup>2</sup>. The states of innocence . . . with which he becomes imbued from infancy.

1051. That his Intellectual could no longer imbue such a persuasion . . . Sig.

1106. There are many who . . . from simplicity . . . have imbued falsities . . .

1109<sup>e</sup>. They are (then) imbued with the truths of faith.

1661<sup>e</sup>. The goods and truths with the Lord were (then) imbued with hereditary things from the mother . . .

1679<sup>3</sup>. From the imbueing of such things from infancy . . .

1774. For they are unwilling to imbue the Knowledges of truth . . .

1802<sup>3</sup>. Because (infants) are imbued with no principles of falsity.

1893. As they are imbued with Knowledges . . .

1906. Thus man, while he is an infant, is imbued with such things.

2051<sup>e</sup>. They who are within the Church can form principles of falsity contrary to the truths of faith, and be imbued with them.

[A.] 2088. That they shall be **imbued** and endowed with the goods of faith . . . Sig.

2480. Whatever they have **imbued** by means of languages . . .

3203<sup>2</sup>. By habit the man so **imbues** it, that . . .

3762<sup>2</sup>. In proportion as they are . . . **imbued** in the life . . .

— . But still they are not acknowledged, believed, and **imbued**, unless the life is according to them.

3982<sup>2</sup>. The man is . . . afterwards led to **imbue** (goods and truths); and when the man has been **imbued** with them, the former things are given to oblivion.

4243. That he **imbued** the good signified by 'Laban.' Sig.

— . 'To tarry' . . . here, = to **imbue**.

—<sup>e</sup>. Thus who have **imbued** it in faith and life.

4776<sup>2</sup>. Unless he has lived in the good of charity, and has thus **imbued** its affections.

— . No one can ever receive the truths of faith; namely, **imbue** and appropriate them to himself, except him who is in the life of charity.

—<sup>3</sup>. Thus they can never **imbue** them and appropriate them to themselves; but the things they **imbue** . . . are negatives of truth.

—<sup>e</sup>. From charity they are in the potency to receive and **imbue** all truths.

4884<sup>2</sup>. Let him consider . . . whether a man can **imbue** anything, except what he acts from will.

5032<sup>2</sup>. Wherewith they **imbued** their internal man.

5094<sup>2</sup>. In proportion as he has **imbued** from the Rational, he is rational . . .

5126<sup>3</sup>. In proportion as he **imbues** goods by means of truths . . .

6559. If evil Spirits do any evil . . . above what they have **imbued** from their life (here) . . .

—<sup>2</sup>. In their own Hell the one chastises the other according to the evil which they have actually **imbued** in the world . . .

8772<sup>3</sup>. Because he has been **imbued** with truths, and has them in himself.

9188<sup>2</sup>. Some of them have **imbued** these things, and made them of their faith.

9256<sup>4</sup>. By which they are in a state . . . to be **imbued** with intelligence and wisdom . . .

9407<sup>e</sup>. Then he is led by the Lord to apperceive and **imbue** those things which are suitable to himself . . .

9730<sup>2</sup>. So far he can be **imbued** with wisdom, faith, and love.

H. 321. The Gentiles . . . easily receive truths, and are **imbued** with them.

322<sup>e</sup>. Because in the life of the body they had not **imbued** such things as are becoming . . .

324<sup>e</sup>. In the state in which he was, he could be **imbued** with all things of faith, and receive them with interior affection.

327. They had been **imbued** with the goods of faith, and still they fell away.

469. They who from simple good have been in some truth, are **imbued** with Knowledges; and, through these, with intelligence.

482<sup>2</sup>. In place of (truths) they are **imbued** with all the falsity which agrees with the evil of their life.

517. The memory of Spirits is in their life; for they receive and **imbue** all things which agree with their life; and they do not receive, still less **imbue**, the things which do not agree.

577<sup>2</sup>. He turns himself to infernal Spirits, and is thus **imbued** as to his spirit with the like wickedness.

P. 279<sup>o</sup>. All the changes and variations of state in organic substances are such that once **imbued** they remain permanent. Thus are the lungs **imbued** to produce various sounds . . . and when these organs have once been **imbued**, they are in them, and can be reproduced.

Can. Redeemer viii. 2. Jehovah God assumed the human . . . and successively **imbued** the Divine wisdom and the Divine love.

**Imitate.** *Imitari.*

**Imitation.** *Imitatio, Imitamen.*

A. 4050<sup>2</sup>. In imitation of this lymph.

8873. It is a gesture in **imitation** of those who are in true worship.

10284. No **imitation** from the studying of man. Sig. and Ex.

—<sup>2</sup>. (For) the good and truth in **imitation** of it by man is not good and truth. Ex.

—<sup>5</sup>. Among Spirits there are very many who **imitate** Divine things by study and art . . .

10286. The **imitation** of Divine things from art. Sig. . . . The reason **imitation** from art is signified, is that all the **imitation** of Divine things from man is effected from art.

— . Spirits who attribute all things to fortune, and to their Own prudence, and nothing to the Divine . . . know how by various methods to **imitate** Divine things. Des.

—<sup>2</sup>. The case is the same with the **imitation** of good and truth with those who live evilly . . .

10309. The **imitation** of Divine worship by means of affections of truth and good from proprium. Sig. and Ex.

— . 'To make' = to **imitate**.

—<sup>2</sup>. There are many such in Hell who are present with and inspire the like men, especially preachers who **imitate** Divine worship by means of affections of truth and good from proprium; which is also permitted by the Lord, because they thus perform a use . . .

10603. 'According to the former two tables' = in **imitation** . . .

—<sup>2</sup>. It is said in **imitation**, because the internal sense remained, and the external sense was changed.

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

D. 1634. They can so well **imitate** genuine things, that . . .



1742<sup>2</sup>. Man's evils . . . imitate the circle made by the salivary water . . .

1761<sup>2</sup>. By means of induction and imitation, which are familiar in the World of Spirits . . .

2558. The moment anyone wants to imitate from himself what is spiritual and celestial . . . what is called artificially, as the magi did by means of their sorceries, the interior way is at once closed, and there is only what is dead in external or outermost things . . .

4910<sup>o</sup>. They want to possess and to lead man, by imitating his nature and the things which are of his life.

5640<sup>2</sup>. (Devils who make themselves angels of light) hide their own affections by art, but do not dare to imitate good ones.

5731<sup>2</sup>. He imitated friendship by art . . .

D. Min. 4793. There was a certain one . . . who in the life of the body had impressed on himself to imitate my father in voice, accent, and speech, which he had the skill to do so dexterously that he very often excited him . . .

### Immaculate. *Immaculatus.*

See SPOT.

A. 7837. Unspotted innocence. Sig.

— . Without a blemish, thus unspotted; because every blemish = something false or evil, in the Spiritual World.

R. 625. 'They are unspotted before the throne of God' (Rev. xiv. 5) = because they are in truths from good from the Lord. By 'the unspotted' are signified those who are not in falsities; consequently, those who are in truths; for 'spots' = falsities; properly, falsities from evil. III.

E. 867. 'They are unspotted before the throne of God' = that they are without falsities from evil in the sight of the Angels.

— . The reason they appear unspotted in the sight of the Angels, is that they are led by the Lord, and the Lord constantly provides against anything false entering their will . . . Hence it is that those who are led by the Lord are immaculate. EX.

—<sup>4</sup>. As to what is immaculate, it = what is entire and without blemish; but, in the spiritual sense, what is without falsities from evil . . .

### Immanuel. *Immanuel.*

A. 2184. Where it treats of the Lord, who is 'Immanuel' (Is. vii. 14).

### Immaterial. *Immaterialis.*

See under IDEA.

A. 1533. The phantasy of the learned concerning what is immaterial . . . from which no other conception can be had, than that, being immaterial, it is either so obscure that it cannot be apprehended by any idea, or that it is nothing; for what is immaterial involves such an idea; when yet it is exactly the contrary.

3891. As there are few who have any other idea about Angels and Spirits than as of what is immaterial; and thence that they are only thoughts . . .

### Immediate. *Immediatus.*

### Immediately. *Immediatus.*

See under INFLUX, and MEDIATE.

A. 317. Some are taken up into Heaven immediately after death.

1802. The Lord's life inflows . . . also immediately into all the Heavens.

1850<sup>3</sup>. There could not then be an immediate communication of the Lord's Kingdom in the Heavens with any true Church on earth; and therefore there was effected a mediate communication by means of representatives.

1902<sup>2</sup>. Man's faculties . . . cannot be reduced into corresponding forms by an immediate influx of celestial and spiritual things from the Lord.

3563<sup>2</sup>. The good of the Rational inflows . . . into the good itself of the Natural, thus immediately . . . 3573. 3616.

3969<sup>2</sup>. Concerning this immediate and mediate conjunction. Refs.

4015. For the Lord inflows . . . not through good immediately, until man has been regenerated.

4809<sup>2</sup>. For all the influx of Divine truth is effected through Heaven: immediate influx cannot be received by anyone.

6027. That there might be signified the communication which is immediate of good with good; namely of the external good which Judah represents, with the internal good which Joseph represents.

—<sup>o</sup>. For communication is not given with truth immediately, but mediately through good.

6058. Thus the Lord rules everyone . . . immediately from Himself; and also mediately through the Spiritual World. 6063<sup>2</sup>.

6148<sup>2</sup>. The faculties of receiving truth and good are immediately from the Lord with man.

6405. For the light of truth from the Lord inflows into the Intellectual through good, and thus into truth; but not into truth immediately . . .

7004<sup>2</sup>. Into this truth the Lord flows also immediately; and thus leads Angels and men both mediately and immediately. . . Hence it is evident that the Divine inflows also immediately into each and all things . . .

—<sup>3</sup>. That there is an immediate influx of the Lord where there is also a mediate one; thus into the ultimate of order equally as into the first of it, has been told me from Heaven . . . and also that the Lord by means of immediate influx simultaneously leads Heaven; and that by means of it He keeps all things there in their connection and order.

7268<sup>o</sup>. 'Aaron' is here called his 'prophet' . . . that is, one who utters adequately to the understanding the Divine truth which proceeds from the Lord immediately, and which transcends all understanding.

7270. 'To command' = immediate Divine influx into the Divine Law.

—<sup>2</sup>. Moses represents the truth which proceeds immediately from the Divine; and Aaron, the truth which proceeds mediately. . . The truth which proceeds

immediately from the Lord . . . cannot be received by any living substance which is finite . . .

[A. 7270]<sup>1</sup>. For the Divine truth which proceeds immediately from Divine good, inflows successively . . .

—<sup>4</sup>. But it is to be well known, that the Divine truth . . . inflows also at the same time without successive formation down to the ultimates of order; and there, from the First, immediately also rules and provides each and all things. Thus are the successives held together in their order and connection.

7756. The good of charity . . . inflows from the Lord immediately; but the truth of faith through the Word mediately.

8443<sup>2</sup>. Truth Divine in the first degree and also in the second is that which proceeds immediately from the Lord: this is above the angelic understanding.

8529<sup>e</sup>. For the Divine influx is effected through the truth which proceeds immediately from the Lord into the truth which proceeds mediately.

8685<sup>2</sup>. In the first (state of regeneration, man is led) by means of immediate influx; but in the second one, by means of influx both immediate and mediate. Rep.

8690<sup>2</sup>. When man is in the former state, the Lord inflows and inleads immediately; but the immediate influx of the Lord does not come to perception, because it is in the inmosts of man; whereas the influx of the Lord which is immediate and at the same time mediate comes to his perception, and gives affection . . .

8701. The immediate influx of truth Divine is in the first state of man during regeneration; but the immediate and mediate influx is in his second state . . . when the influx is immediate, the Lord does indeed inflow with good and truth, but the good and truth are not then perceived . . . But when the influx is at the same time mediate, good is perceived; for mediate influx is into the external Sensuous of man.

8704. The truth proceeding immediately from the Lord. Sig.

8705. The reason is . . . that Divine truth proceeds immediately from Him.

8706. That from the truth which is immediate from the Lord are the external and internal goods and truths of the Church. Sig.

8707. It is predicated of the understanding which the man of the Spiritual Church has from the immediate influx of truth from the Lord; from which there is not the apperception of truth, but the light which gives the faculty of understanding.

8717<sup>2</sup>. The Lord's disposition [into order] is immediate by Divine truth from Himself; and is also mediate through Heaven. But the mediate disposition through Heaven, is also as it were immediate from Himself; for . . .

8719. Because the Lord does each and all things from Himself immediately, and mediately through Heaven . . .

—<sup>e</sup>. That the Lord inflows not only immediately, but also mediately . . . Refs.

8721. Because, if truth inflowed only immediately from the Divine, and not mediately through Heaven,

the man of the Spiritual Church could be led only through truth, and not through good.

10129<sup>2</sup>. Through celestial good the Lord inflows immediately into the Heavens; but mediately through spiritual good.

H. 1<sup>e</sup>. The reason there is such an immediate revelation at this day . . .

26. The Lord inflows immediately into the will of man; and mediately through his will into his thought; or, what is the same, the Lord inflows immediately into good, and mediately through good into truth.

37. The Lord conjoins all the Heavens by influx immediate and mediate; by immediate influx from Himself into all the Heavens, and by mediate influx from one Heaven into another . . . 208.

280<sup>2</sup>. (The celestial Angels) receive the Divine truth which they hear either immediately from the Lord, or mediately through the Word and preachings, immediately—*statim*—into the will, and do it . . .

297. This influx of the Lord is called immediate influx; the other influx, which is effected through Spirits, is called mediate influx; the latter subsists through the former. Immediate influx, which is of the Lord Himself, is from His Divine Human, and is into the will of man; and through his will into his understanding . . .

521. That no one comes into Heaven from immediate mercy. Gen.art. P.279<sup>1</sup>, Ex.

W. 249. Not by immediate revelations.

343. Influx immediately from (the Heavens and Hells) produces such things . . .

T. 109. Since His Advent He is present with the men of the Church immediately . . .

473<sup>e</sup>. Man alone receives heat and light, that is, wisdom and love, immediately from the Lord.

D. 1509. That many things on earth and in the Heavens take place immediately from the Lord.

— . With the apostles . . . the inspiration was immediate.

5545. It is the understanding with man which is enlightened by the Lord when He is reading the Word. Nothing comes immediately.

E. 806<sup>3</sup>. The Divine operation of the Lord through the Human assumed in the world, is called His immediate influx down to ultimates.

815<sup>2</sup>. The spiritual sense, by which there is given immediate communication with Heaven.

1136. ix. God does not teach man truths immediately; neither from Himself, nor through Angels; but . . . 1173<sup>2</sup>, Ex. 1177, Ex.

De Verbo 13. How much the mediate revelation which is effected through the Word excels the immediate revelation which is effected through Spirits. Gen.art.

**Immediately.** *Actutum.*

H. 302<sup>2</sup>. He would immediately fall down dead.

P. 50. He is at once presented present.



**Immediately.** *Statim.*

A. 5006<sup>4</sup>. Immediately after death man is in the other life . . .

5078<sup>3</sup>. Man rises again **immediately** after death . . .

H. 280<sup>2</sup>. See IMMEDIATE, here.

348. Those (in Heaven) are in good who immit Divine truths **immediately** into life . . . But those are called the intelligent who do not immit Divine truths **immediately** into life . . .

491. But some . . . **immediately** after death are either taken up into Heaven, or cast into Hell . . .

**Immensity.** *Immensitas.***Immense.** *Immensus.***Immensely.** *Immensusum.*

A. 794. Falsities . . . with the Antediluvians increased **immensely**.

— . Persuasions **immensely** increase when . . .

1610. Multiplication to what is **immeasurable**. Sig. and Ex.

—<sup>2</sup>. Cannot be described except by what is **immeasurable** and unspeakable.

— . Hence . . . Heaven is **immense**. Of its **immensity** . . . elsewhere. 1810.

1807. When he sees the **immensity** of the heavens, he does not think of their **immensity**; but of the **immeasurable** and infinite power of the Lord.

1810. The Lord's Kingdom is so vast . . . that it cannot be expressed except by **immeasurable**.

2289<sup>6</sup>. How **immense** is the Heaven of the Lord from infants alone.

2699<sup>6</sup>. To some it is given to apperceive the **immensity** of Heaven . . .

3631<sup>6</sup>. (Thus) the Heaven of the Lord is **immense**; and so **immense** as to exceed all faith.

6698. That the visible universe is so **immense** . . .

—<sup>2</sup>. Moreover, the angelic Heaven is so **immense**, that . . .

10784. How **immense** is the Heaven of the Lord . . . H.417.

H. 415. On the **immensity** of Heaven. Gen.art.

J. 11. That the extension of Heaven . . . is so **immense**, that it cannot be filled to eternity.

T. 27. On the Infinity, that is, the **Immensity** and Eternity, of God. Gen.art.

— . The **Immensity** of God has relation to spaces . . .

31. That the Infinity of God, relatively to spaces, is called **Immensity** . . . yet there is nothing of space in His **Immensity**. Ex. Can. God iii. 5,6.

—<sup>2</sup>. But in Heaven by the **Immensity** of God is perceived His Divinity as to Esse . . . and also, by His **Immensity**, His Divinity as to love . . . Can. God iii. 7. 9.

49. As Infinity, **Immensity**, and Eternity pertain to the Divine Esse, so . . .

295. The celestial sense of the (first) commandment is, that Jehovah God is Infinite, **Immense**, and Eternal . . .

**Immerse.** *Immergere.***Immersion.** *Immersionis.*

A. 570. They **immersed** the truths of the Church . . . in their cupidities. 571. 581. 582. 586. 794<sup>2</sup>. 863<sup>6</sup>.

972. That care ought to be especially taken that he does not **immerse** the goods and truths of faith in cupidities; that is, that he does not confirm evils and falsities by means of the goods and truths which are of the internal man. Tr.

4857<sup>3</sup>. They who are **immersed** in corporeal and earthly things . . .

5089<sup>2</sup>. For they have **immersed** their thoughts in such things as are of the world . . . Their thought is kept . . . **immersed** in terms . . .

6202<sup>6</sup>. When he is too much **immersed** in worldly and corporeal things . . .

6663. They are **immersed** no deeper in their evils and falsities than . . .

6853. Foresight as to how much they would be **immersed** in falsities. Sig.

— . 'Griefs' = **immersion** in falsities. For those who are in good, when they are **immersed** in falsities . . . are tortured.

—<sup>2</sup>. These are perpetually **immersed** in falsities.

— . In the other life **immersion** in falsities appears like one who is **immersed** in waves . . . The **immersion** which takes place with the wicked appears like a mistiness more or less dusky . . .

7877<sup>4</sup>. Their **immersion** in the sea Suph.

8125. It treats of the **immersion** in Hell of those who are in faith separated from charity . . . 8137<sup>3</sup>. 8138. 8232.

— . Hell is signified by the sea Suph in which the Egyptians were **immersed**.

8227. That they **immersed** themselves in falsities from evil. Sig.

8277<sup>6</sup>. That they **immerse** or enclose themselves. Refs.

9577<sup>6</sup>. For man at this day is so **immersed** in the body . . .

9755<sup>15</sup>. 'To be **immersed** in the sea' = to be **immersed** in scientifics from worldly and earthly things even to the denial of truth Divine. Ill.

H. 465. Nor to **immerse** his Rational . . .

532. He is **immersed** in what is corporeal . . .

535<sup>2</sup>. The love of self, in which they have **immersed** these things.

561. It is **immersed** in thoughts about self . . .

N. 209<sup>4</sup>. That the total washing which took place by means of **immersion** in the waters of Jordan = regeneration itself, in like manner as baptism. Refs.

P. 233<sup>2</sup>. He who continually **immerses** his thoughts in his proprium . . .

M. 495<sup>3</sup>. Because they have **immersed** the love of their will and the understanding together with it in the uncleannesses of scortatory love . . .

496. The corporeal **immerse** all things of the will and thence of the understanding in the body . . . But the

sensuous immerse all things of the will and thence of the understanding in the allurements and fallacies of the senses.

**T. 37.** As they immersed their minds in worldly and corporeal things . . .

68<sup>e</sup>. He cannot but be immersed in Hell, and submerged.

405<sup>2</sup>. They immerse their wills and thoughts . . . in proprium.

**D. 1883.** On the penalty of some who are immersed as it were in deep mists.

**E. 1032<sup>2</sup>.** Then the man immerses the interiors of his mind . . . in his own proprium; and when a man is immersed in his own proprium he thinks and wills from Hell.

1093<sup>e</sup>. He is condemned by means of the immersions of his thoughts in Societies of Hell.

**Imminent, To be.** *Imminere.*

**R. 393.** When dangers are imminent.

**D. 1235.** When death is imminent.

**E. 702<sup>4</sup>.** Then the Last Judgment was imminent.

**Can.** Redeemer vii. 6. Universal damnation (then) threatened the angelic Heaven.

v. At the end of the Church total damnation threatens men on earth, and the Angels in the Heavens.

**Immit.** See LET IN.

**Immoderate.** *Immoderatus.*

**M. 456.** Lest, by immoderate and inordinate fornications . . .

**E. 781<sup>11</sup>.** It was not done by Elisha from immoderate anger . . .

**Immodesty.** *Impudicitia.*

**M. 252<sup>e</sup>.** Immodesty (a cause of legitimate separation).

429. All in Hell are in the lust, lasciviousness, and immodesty of seortatory love.

440<sup>e</sup>. Which in the spirit become the gushings up of immodesties.

**Immortality.** *Immortalitas.*

**Immortal.** *Immortalis.*

**A. 2863.** The gentiles . . . acknowledged the immortality of the soul.

6313. Hence (the Sophi) concluded concerning the immortality of the lower mind.

8944<sup>2</sup>. Thence came to (the Greeks and Romans) Knowledges concerning . . . the immortality of the soul.

10099<sup>3</sup>. Thence they perceived that their soul was immortal . . .

**H. 432.** The soul of man, concerning the immortality of which many have written, is his spirit; for this is immortal as to all things of it.

**N. 35.** (The reason of man's immortality.) —<sup>2</sup>. **E. 547<sup>2</sup>.**

**J. 25<sup>4</sup>.** The reason why many of the intelligent, so called, in the Christian world, do not believe in the immortality of their own life . . . is that at heart they

deny the Divine, and instead of the Divine acknowledge nature . . .

**S. 115<sup>3</sup>.** Can you believe that the ancient Sophi . . . who . . . wrote about the immortality of the soul, took it first from proprium. No; but from others who had it by tradition from those who first learned it from the (Ancient) Word. **T. 273.** De Verbo 6<sup>e</sup>.

**P. 96<sup>7</sup>.** That without these two faculties, man would not have immortality and eternal life. **Ex.**

— By means of conjunction (with the Lord) man has immortality; and by means of reformation and regeneration he has eternal life. . . Therefore every man has immortality . . .

274<sup>9</sup>. It is from this Knowledge implanted in everyone that some aspire to an immortality of fame . . .

324<sup>3</sup>. In order that man may live to eternity, that which is mortal with him is taken away . . . Thus his Immortal is laid bare, which is his mind, and then becomes a Spirit in a human form . . .

— It descended from Heaven into their general perception that God is wisdom itself, of which man is a partaker, and God is immortal or eternal.

333. The freedom of his will cannot be taken away for him to be a man and thence immortal.

**R. 224<sup>8</sup>.** Concerning the immortality of the soul (the Angels) said, Man lives to eternity because he can be conjoined with God by love and faith. This everyone can be. And that this ability makes the immortality of the soul, you can understand if you think a little deeply about it. **M. 132<sup>3</sup>.** **T. 621.**

**M. 182<sup>6</sup>.** The wise ones of Greece said . . . While we were in the world we believed in the immortality of the souls of men, from the inductions which reason supplied to us.

315<sup>11</sup>. All you are Souls, about whose immortality you have heard so many things . . . and because you are forms of love and wisdom from God, you cannot die to eternity.

532<sup>4</sup>. The Angels are glad that it has pleased the Lord to disclose such things, to prevent man from being, from ignorance, any longer in doubt concerning his own immortality.

**T. 79<sup>3</sup>.** Whence are your souls, which are immortal?

**D. 2147.** On the immortality of the soul.

— I began to think that there are men who affect an immortality of fame . . . from which it might be evident that something has moved them to a longing for immortality . . . as was also the case with the Romans, of whom it is known that they affected immortality more than others . . . of whom many scarcely thought about the immortality of the soul . . .

2148. I perceived that the reason is, that the Lord infuses into everyone a perception of immortality . . . and that this is a general influx into all . . .

**D. Wis. viii<sup>3</sup>.** (Why animals and plants are not immortal, and men are. **Ex.**)

**Coro. 28.** That the life of man after death, and the immortality of his soul, are from the gift of this free will . . .



**Immutable.** *Immutabilis.*

See UNCHANGED.

**W.** 77<sup>e</sup>. The reason the Divine in (the greatest and least things) is the same, is that the Divine is not variable and mutable . . . but is invariable and **immutable**. Hence it is everywhere and always the same.

**Impart.** *Indere.*

**Implanted.** *Inditus.*

**A.** 2679. For it is **imparted** to them by the Lord, that they think much about eternal life . . .

10336<sup>3</sup>. To **impart** the Divine truth to the will. Sig.

**H.** 260<sup>2</sup>. The Angels know this writing without art or a master ; it is **implanted** in them . . .

517<sup>e</sup>. The life itself . . . is **implanted** by means of Knowledges.

522<sup>2</sup>. By means of these things the Lord **imparts** to him the life of Heaven . . . But He can **impart** the life of Heaven to no one except him who abstains from evil.

526. By which the Lord **imparts** Heaven to man.

527. The reason it is impossible to **impart** the life of Heaven to those who . . .

**W.** 216. Unless . . . charity and faith **put** themselves into works . . .

315. The heat, light, and atmospheres of the Sun . . . bear this image with them, and **put it into** the forms of uses of the vegetable kingdom.

340. Not knowing that no force is **implanted** in nature . . .

**P.** 3<sup>3</sup>. Force is indeed **imparted** in every such created thing ; but the force does not act anything from itself ; but from Him who has **imparted** the force.

201<sup>3</sup>. (The idea that) God . . . **implanted** in nature that it should produce all things from itself.

324<sup>1</sup>. Thus He has **implanted** in every man the faculty of willing good, and the faculty of understanding truth. Now, as these two faculties of man have been **implanted** by the Lord from birth . . .

**R.** 224<sup>10</sup>. They asked the Angel, whether to act as of himself has been **implanted** in man from creation. The Angel replied, It has not been **implanted** . . . but it is being given continually . . .

**M.** 37. Now, as this Conjunctive (between the sexes) has been **implanted** from creation . . .

57. The quality of conjugal love, when, together with life, it was **implanted** in man by God.

**T.** 340. It follows, that by means of these things man can provide eternal life for himself from the power **imparted** and given to him by God.

491. That God has **imparted** freedom not only to man, but also to every beast . . .

**Impatience.** *Impatientia.*

**Impatient.** *Impatiens.*

**A.** 3827. When a man is in a state of heavenly love or affection, he is then in an angelic state, namely, as it were not in time, if there is no **impatience** in that affection ; for **impatience** is a corporeal affection ; and in

proportion as a man is in it, he is in time ; but in proportion as he is not at the same time in it, he is not in time.

4050<sup>3</sup>. (The lower sort of those who belong to the province of the infundibulum) are . . . prone to suspicion, **impatient** . . . D.915.

5766. **Impatience.** Sig. \_\_\_\_\_

**D.** 4587. They thus add **impatience**, which creates the greatest pain, and induces such a weakness of body that [the man] can scarcely raise himself from his bed.

**Impede.** See under HINDER.

**Impel.** *Impellere.*

**Impulse.** *Impulsio.*

**A.** 7712. One who is feeling about in thick darkness, and . . . **strikes against** everywhere. Therefore in Isaiah thick darkness is called 'thick darkness, struck against' (viii.22).

9348<sup>10</sup>. 'A stone of stumbling' (ver.14)=scandalization.

**E.** 316<sup>19</sup>. 'To thrust with side and with shoulder' (Ezek.xxxiv.21)=with all force and endeavour.

357<sup>26</sup>. 'They that stumbled' (1 Sam.ii.4)=those who have been kept down by the falsities of ignorance.

646<sup>4</sup>. As it is according to Divine order, that where there is attraction there must be **impulse** ; for attraction without **impulse** is not given ; therefore it is according to Divine order that with man too there is **impulse**, which, although it is there from the Lord, still appears as if it were from the man ; and the appearance causes that it is as of the man. This **impulse** as it were from the man, corresponding to the attraction from the Lord, is acknowledgment, thus reception from the acknowledgment and confession of the Lord, and from a life according to the Lord's precepts . . .

**Impenitent.** *Impaenitens.*

**R.** 450<sup>2</sup>. An **impenitent** man is in mere sins.

**T.** 509. What is an unregenerate man but an **impenitent** one ? And what is an **impenitent** man except like one who is in a lethargy, and knows nothing about sin, and therefore cherishes it in his bosom . . .

524. The sins retained in an **impenitent** man [may be compared] to various diseases in him . . .

**Imperceptible.** *Imperceptibilis.*

**Imperceptibly.** *Imperceptibiliter.*

**Imperceptibility.** *Imperceptibilitas.*

**A.** 8885<sup>e</sup>. At the same instant he wills evil, and also **imperceptibly** thinks it.

9281<sup>2</sup>. The internal respiration, which is tacit and **imperceptible** to him while he lives in the world . . .

9828<sup>e</sup>. The spiritual things which are of the truth of faith and good of love, **imperceptible** to the merely natural man, enter.

**H.** 401. So long as he lives in the body, he feels from them . . . only an almost **imperceptible** bliss . . .

—<sup>e</sup>. But this . . . almost **imperceptible** bliss . . . is then turned into the delight of Heaven . . .

**W.** 239<sup>3</sup>. The things he then spoke were **imperceptible** to a natural man.

**T.** 439. In the placing of merit in works . . . there lies hidden . . . total ignorance and **imperceptibility** of the delight of heavenly love . . .

**D.** 3482. Occurs. 3750.

**Imperfection.** *Imperfectio.*

**Imperfect.** *Imperfectus.*

**A.** 2477<sup>2</sup>. They were then in a like **imperfection** to that in which they had been before when they were men.

**W.** 204<sup>2</sup>. The lowest things, which are more **imperfect** as they are distant.

346<sup>2</sup>. See **ANIMAL**, here.

**M.** 133<sup>e</sup>. Thus the **imperfection** of man's birth becomes his perfection; and the perfection of the birth of a beast is its **imperfection**.

**T.** 52<sup>2</sup>. The perfection or **imperfection** of the state results from the order.

**D.** 3484. By means of the removals of **imperfections** . . .

**Imperious.** See **COMMAND**-*imperium*.

**Impetus.** *Impetus.*

**A.** 905. The influx of Hell . . . comes with the force and **impetus** of domineering.

**R.** 791. 'Thus with **violence** shall Babylon be cast down' (Rev. xviii. 21) = that that religiosity shall be cast headlong into Hell.

**Ad.** 916. Animals are carried to ends, but by a certain natural **impetus**. 919.

921. They are all born into their natural **impetuses**.

**Impious, Wicked.** *Impius.*

**Impiety, Wickedness.** *Impietas.*

**Impiously.** *Impie.*

**A.** 1974<sup>e</sup>. How much the **wicked** are tortured by mere envy . . .

2250. 'Wilt Thou destroy the just with the **wicked**?' (Gen. xviii. 23) = the Lord's grief from love towards the human race, and His intercession, because there was still good adjoined, although there was evil.

—'. 'The **wicked**' = what is opposite to 'the just'; that is, opposite to good, thus evil.

2256. 'To cause to die the just with the **wicked**, and thus the just be as the **wicked**' (ver. 25) = that good cannot die, because evil can be separated from it. . . 'The **wicked**' = evil.

**P.** 229. In the most general sense, by profanation is meant all **impiety**; thus by profaners are meant all the **impious** who at heart deny God, the holiness of the Word, and the derivative spiritual things of the Church, which are holy things themselves, and about which they also speak **impiously**.

—<sup>e</sup>. But in the **impious**, who deny the Divine and Divine things, there is not anything holy which they can profane.

249. That every worshipper of self and of nature confirms himself against the Divine Providence when he sees so many **impious** people in the world, and so many of their **impieties** . . .

—'. All **impieties** . . . are permissions . . .

250. (Also) when he sees the **impious** promoted to honours . . . and abounding in wealth . . .

—<sup>3</sup>. The **impious** at heart or the evil, can perform uses equally with the pious or good . . . Therefore the Lord rules the **impious** at heart . . . by the reputation of their name . . .

**M.** 241<sup>e</sup>. That an **impious** person holds his consort cheap, is known: and all who are devoid of religion are **impious**.

252<sup>e</sup>. **Impiety** (a cause of legitimate separation).

530. A man **impious** in will and understanding; that is, who has no fear of God, or love of the neighbour, and consequently no reverence for any holiness of the Church, after death becomes guilty of all the crimes which he has done in the body . . .

**T.** 517. Every man can exclaim this, both an **impious** one and a devil . . .

641<sup>5</sup>. If any **impious** person is intronitted into Heaven . . .

691<sup>2</sup>. I have sometimes seen the **impious** so terrified by the descent (of an Angel with the sphere of love from the Lord around him) that . . .

**E.** 238<sup>3</sup>. 'The **wicked** make bare the sword . . .' (Ps. xxxvii. 14).

304<sup>25</sup>. 'With the breath of His lips will He slay the **wicked**' (Is. xi. 4).

539<sup>9</sup>. 'The **wicked** shall perish, and the enemies of Jehovah shall be consumed as the glory of lambs' (Ps. xxxvii. 20) . . . Those are called 'the **wicked**' who are in falsities; 'enemies,' who are in evils.

556<sup>7</sup>. 'To break in pieces the teeth of the **wicked**' (Ps. iii. 7) = to destroy exterior falsities . . .

659<sup>9</sup>. 'The **wicked** whom He will give to the sepulchre' (Is. liii. 9) = the evil who will be cast into Hell.

—<sup>22</sup>. 'He will deliver the **wicked** to the sword' (Jer. xxv. 31) = that the unfaithful will perish by means of their own falsities.

661. Nothing is more delightful to the **wicked-impious** and the **impious** than to destroy the goods of love and the truths of doctrine . . .

727<sup>7</sup>. Destroying the falsities of evil . . . is signified by . . . 'to slay the **wicked**.'

—<sup>14</sup>. 'To break in pieces the staff of the **wicked**' (Is. xiv. 5) = to destroy the power of falsity from evil.

—<sup>15</sup>. 'The staff of **wickedness**' (Ps. cxxv. 3) = the power of falsity from evil.

741<sup>24</sup>. 'The **wicked**' (Is. xiii. 11) = those who are in falsities.

1176<sup>e</sup>. That **impiety** reigns . . .

**Implant.** See under **ENGRAFT**, and under **IMPART**.



**Implant.** *Implantare.*

**Implantation.** *Implantatio.*

A. 978. In the interior man conscience has been **implanted**.

984. Goods . . . and truths . . . have been **implanted** in his conscience; and as they have been **implanted** through faith . . .

1548<sup>e</sup>. Knowledges, which ought to be **implanted** in the celestial things bestowed from infancy.

1555<sup>3</sup>. Truths and goods are **implanted** by means of Knowledges in his celestial things . . .

1616<sup>5</sup>. As the Lord has **implanted** Knowledges in his celestial things, so he has perception. Sig.

1737<sup>2</sup>. The conjunction of men with the Lord is effected through . . . the **implantation** of faith into love. Unless faith is **implanted** in love . . .

1868<sup>2</sup>. In their place, truths and goods . . . are **implanted**. Rep.

1901<sup>2</sup>. Knowledges, which . . . are **implanted** in the memory.

2088<sup>3</sup>. Charity was **implanted** by means of truth.

2625<sup>e</sup>. Celestial . . . and spiritual things . . . are not simultaneously but successively **implanted** in them by the Lord . . .

2643. That by His Own power the Lord had **implanted** the Human in the Divine. Sig.

—'. 'To suckle' = to **implant** it.

2657<sup>3</sup>. Which affections (of truth and good) are wonderfully **implanted** by the Lord in the truths of the prior Rational.

2675. 'He gave it to Hagar' = **implantation** in its life.

—'. With those who are becoming spiritual, good and truth are **implanted** by the Lord in the affection of knowledges . . .

2679<sup>e</sup>. In the goods and truths to be afterwards **implanted** by the Lord.

2715. With the celestial, good itself has been **implanted** in their voluntary part . . . But with the spiritual . . . good is **implanted** by the Lord in their intellectual part. 2718.

2915<sup>e</sup>. The quality of good is according to the state of innocence, love, and charity in which the truths of faith have been **implanted** or can be **implanted**.

3762<sup>2</sup>. In the same proportion (charity and love) are **implanted** in the Natural of man, in which they are as in their soil. They are first **implanted** there by means of instruction . . . afterwards from one's Own reflection, but are thereby only stored up in the natural memory . . . But in proportion as the man comes into the affection of truth from life, they are **implanted** in His Natural as in their soil. The things which are not **implanted** thus are indeed with the man, but only in his memory . . .

4018<sup>2</sup>. (Thus) all the **implantation** of truth . . . is effected by means of affection.

—<sup>3</sup>. But truths cannot be **implanted** and conjoined with good, except by means of the affections of truth and good.

4205<sup>2</sup>. (Thus) no truth can ever be **implanted** with genuine affection, and rooted interiorly, unless the man is in good . . .

4266. So long as (doctrinal things) . . . are not yet **implanted** in the spiritual . . . man. Sig.

4301<sup>4</sup>. (Thus) the objects of the external sight are **implanted** according to the . . . delight of the affections.

—<sup>e</sup>. Thus good is that in which truths are inseminated and **implanted**.

5044<sup>2</sup>. The truth which has been **implanted** and in-rooted in the interiors of man has been **implanted** and inrooted by means of affection . . .

5835<sup>e</sup>. These two faculties are to be conjoined . . . by means of the **implantation** of truth . . . in good . . .

6154. Good . . . and truth . . . which are to be **implanted**. Sig.

—'. 'To sow' = to **implant**.

—<sup>e</sup>. But when truth and good have been **implanted**, 'ground' no longer = a receptacle, but that which is of the Church.

6539. Before Knowledges . . . can be **implanted** in good . . . there is pain. Sig.

6574<sup>2</sup>. Thus (by temptations) the truths . . . and goods . . . are more interiorly **implanted** . . .

6635. The consequent **implantation** and confirmation of truth from good. Tr.

7290<sup>2</sup>. The internal things of worship . . . must be **implanted** in freedom . . . The things which are **implanted** in compulsion remain . . . in the external man.

8351<sup>2</sup>. Faith could never be **implanted** in those of the Spiritual Church except by means of temptations; thus neither could charity.

—'. In proportion as the external man is reduced to obedience under the internal, faith and charity are **implanted**.

—<sup>e</sup>. (Regeneration) is effected by the **implantation** of faith and charity . . .

8367<sup>2</sup>. Because, by means of temptations, truths and goods are **implanted**.

8452. All are perfected by means of the **implantation** of faith and charity in the external . . . man; for, unless these are **implanted** there, good and truth cannot inflow . . .

8521<sup>2</sup>. The good of truth . . . is **implanted** in the intellectual part . . .

8753. The state of good in which the truths of faith are to be **implanted**. Sig. 8754, Ex.

8754. For truths cannot be **implanted** until he is in good. They are indeed known before, because they are in the memory . . . Afterwards, when the man receives new life . . . the truths of faith are **implanted** . . . This good, in which the truths of faith have not as yet been **implanted**, is here meant by 'the wilderness of Sinai.'

8805<sup>3</sup>. (The state) when they are in the good in which the truths of faith are to be **implanted**, (is) an intermediate state . . . The truths which are being **implanted** in good are contained in the things which were promulgated from Sinai.

8809<sup>2</sup>. They are not in any Conjugal until the truth with them has been **implanted** in good . . .

[A. 8809]<sup>e</sup>. It treats in this chapter of the good into which truth has not as yet been implanted; and, in the following ones, of its **implantation**.

8859. It treats in this chapter of the truths Divine which are to be **implanted** in the good with those of the Spiritual Church.

8889. 'The seventh day is the Sabbath . . . '=good **implanted**, and thus a marriage.

— . Thus is good **implanted** through truths . . .

8893<sup>e</sup>. As soon as the good of love has been **implanted**, combat ceases . . .

8966. Temptations conduce to confirm the truths of faith, and also to **implant** them, and to insinuate them into the will . . . For the man . . . fights from the truths of faith . . . and . . . when he conquers, he confirms himself in them, and **implants** them.

9246. That then are **implanted** the truths of doctrine and the goods of life. Tr.

9286. 'The feast of harvest'=the **implantation** of truth in good; and 'the feast of ingathering,' the **implantation** of the good thence . . . 9294<sup>2</sup>.

9294. Worship of the Lord and thanksgiving on account of the **implantation** of truth in good. Sig.

— . 'Harvest'=the fructification of truth; thus the **implantation** of it in good.

—<sup>2</sup>. But the truths which are being inseminated are to be **implanted** in good, because they have no ground elsewhere . . . They are **implanted** in good when the man wills truth . . .

—<sup>3</sup>. When truths have been **implanted** in good, man . . . is led by good . . .

9295<sup>2</sup>. The plenary **implantation** of truth in good even to the first of a new state. Sig.

9296. Worship from a grateful lower mind on account of the **implantation** of good thence . . . Sig.

—<sup>2</sup>. What the **implantation** of good is. Ex.

9334<sup>2</sup>. When a man is being regenerated, which is effected through the **implantation** of spiritual truth and good . . .

— . In proportion as goods and truths have been **implanted** in their order, and interiorly.

—<sup>3</sup>. That regeneration, or the **implantation** of the life of Heaven with man, begins from his infancy, and lasts . . . to eternity. Refs.

9335<sup>2</sup>. Because, by means of a successive **implantation**, goods and truths must remove (evils and falsities).

10021<sup>2</sup>. When man is being regenerated, he is conceived anew, born, becomes an infant, grows up; which is effected by means of truth **implanted** in good . . .

10057<sup>e</sup>. In proportion as a man is purified from evils and falsities, the truths of faith are **implanted** . . .

10124. The **implantation** of good by the Lord, and the reception of it . . . Sig.

— . In both Kingdoms, good is **implanted** by means of truth; but with those who are in the Spiritual Kingdom, good is **implanted** by means of truth in the intellectual part; whereas with those in the Celestial Kingdom, good is **implanted** by means of truth in the voluntary part. The **implantation** of good by means of truth with those in the Spiritual Kingdom is effected in

a different manner than with those in the Celestial Kingdom; with (the former), truth is **implanted** in the external . . . man, and there first becomes knowledge . . . Whereas with (the latter), truth does not become knowledge . . .

10127<sup>4</sup>. 'To propitiate' . . . therefore involves the **implantation** of good and truth . . . because in proportion as a man is purified from evils and falsities, good and truth are **implanted** . . .

10128<sup>2</sup>. The **implantation** of truth and good by the Lord is the reception of Him, thus sanctification.

—<sup>e</sup>. 'To infill the hand'=to **implant** good and truth . . .

10143<sup>3</sup>. The **implantation** of good and truth is to think and will good and truth, and to speak and do them . . .

10669. As to the **implantation** of truth in good, and its reception. Sig.

—<sup>2</sup>. The reason 'ploughing'=the **implantation** of truth in good, is . . .

H. 293. As man is in equilibrium . . . good can be **implanted** in him . . .

—<sup>e</sup>. The good which man receives in freedom is **implanted** in his will . . .

330<sup>e</sup>. Innocence is such that all things of Heaven can be **implanted** in it . . .

T. 23<sup>2</sup>. To **implant** in an infant or child the idea of three Divine Persons . . .

597. In the place (of concupiscences) are **implanted** affections of good and truth . . .

726<sup>e</sup>. Then the Lord **implants** in his midst charity and faith, and makes both spiritual.

E. 476. The **implantation** of Divine truth by the Lord. Sig. and Ex.

706<sup>17</sup>. The regeneration of (the Celestial Church) is effected by the Lord by means of the **implantation** of celestial good; afterwards, by means of the **implantation** of spiritual good, which in its essence is the truth of celestial good . . .

**Implore.** *Implorare.*

**Imploration.** *Imploratio.*

See SUPPLICATE.

A. 6801. 'They cried'=imploration. 6852.

6852. They who cry to and **implore** Him for themselves alone, and thus against others, as the evil are wont to do, these, too, the Lord hears, but does not render them aid, and (therefore) it is said that he 'does not hear.'

H. 525. For they **implore** immediate mercy. P. 221.

Life 31<sup>e</sup>. Every man . . . can shun evils as of himself by the Lord's power, if he **implores** it. 104<sup>e</sup>. P. 278.

P. 281<sup>3</sup>. Unless he also acknowledges God, and **implores** His aid . . .

296<sup>e</sup>. The Lord provides the rest, if He is **implored**.

**Importune.** *Flagitare, Efflagitare.*

A. 8847. **Importunes** to be intrmitted into Heaven.



T. 165. Still, faith importunes that three Gods should not be mentioned . . .

E. 991<sup>r</sup>. If the woman importunes . . .

D. Love xvii<sup>3</sup>. Who then importuned Heaven from merit.

**Impose.** *Imponere.*

**Imposition.** *Impositio.*

A. 10023. 'Aaron and his sons shall lay on their hands upon the head of the bullock' (Ex.xxix.10)=a representative of the reception of good and truth in the natural . . . man. 'To lay on the hands'=to communicate that which is one's own to another. The reason it also=reception, is because that which is communicated is received by the other.

— By the imposition is signified communication relatively to him who lays on; and reception relatively to him, or to that, upon which it is laid on. (Continued under HAND, here.)

10043. 'Aaron and his sons shall lay on their hands' (ver.15)=the communication of power. 10058.

W. 220. See HAND, here. M.396<sup>3</sup>. E.79<sup>4</sup>.

R. 55. 'He laid on His right hand upon me' (Rev.i.17)=life then inspired by Him. The reason the Lord imposed His right hand upon him, is that communication is effected by the touch of the hands . . .

D. 4827. He could . . . put on other caps; and according to the putting on of various ones there took place perceptions and credulities of those on whom they were put.

E. 706<sup>14</sup>. 'They shall lay on hands upon the infirm, and they shall be well' (Mark xvi.18) . . . That the infirm were well by means of the laying on of hands, was because by means of communication and conjunction with Heaven . . . they recovered from spiritual diseases . . . The laying on of the hands of the disciples corresponded to communication and conjunction with the Lord, and thus to the removal of iniquities by means of His Divine power.

730<sup>43</sup>. The laying on of hands by Aaron upon the head (of the he-goat), and the confession of sins, represented communication and transfer.

**Impossible.** *Impossibilis.*

**Impossibility.** *Impossibilitas.*

A. 128. To be instructed about heavenly and Divine things from sensuous ones, is as impossible as . . .

4747<sup>2</sup>. (To receive these truths after the man has confirmed himself against them) is impossible. Ex.

5116<sup>4</sup>. To see such things from an inverted state is impossible . . .

8700. That it is an impossibility if a change is not made. Sig.

—<sup>2</sup>. And everything which is contrary to Divine truth, being contrary to order, is impossible . . . Hence it is impossible that he who has lived well should be sent into Hell, and that he who has lived evilly should be elevated into Heaven: consequently, it is impossible that they who are in Hell can . . . be saved . . . (This)

is impossible, because it is contrary to order; that is, to the Divine which is order.

—<sup>3</sup>. (Thus) it is impossible to compel a man to salvation.

—<sup>5</sup>. To take such things away is impossible, because it is contrary to order.

—<sup>e</sup>. From these examples it is evident that all that is impossible which is contrary to order.

8765<sup>e</sup>. If they are told that . . . Hell cannot be turned into Heaven with a man, and that this is impossible, because contrary to order, and therefore to truth Divine, thus contrary to God Himself, who is order . . .

10568<sup>e</sup>. It is impossible for any material idea to enter Heaven . . .

H. 487. To know one's own reigning love is impossible to those who are in the love of self . . .

J. 24<sup>3</sup>. A faith in impossible things is not given; that is, a faith in such things as the man thinks to be impossible.

W. 11. Therefore, to think otherwise about God is impossible to the Angels.

P. 321<sup>4</sup>. To believe and think that all evil and falsity are from Hell appears impossible . . .

B. 98<sup>e</sup>. To take any (theological truth) from any other source than the Lord, is as impossible as it is to sail from England . . . to the Pleiades . . .

T. 84<sup>2</sup>. To work redemption without the Human, was as impossible for God, as . . .

176<sup>e</sup>. To approach Jehovah the Father in His own light, is as impossible as . . .

341<sup>2</sup>. As it is impossible for God to condemn anyone who lives well, and believes rightly; so, on the other hand, it is impossible for God to save anyone who lives evilly, and thence believes falsities . . .

640. That the imputation of the merit and justice of Christ is impossible. Gen.art.

D. 1760. From their natural mind . . . before which nothing but impossibilities are objected.

—<sup>e</sup>. Then . . . the impossibilities disappeared.

3465<sup>2</sup>. I maintained that it was impossible . . .

3466. I told them that it was impossible for them to come into the sphere of the Angels . . . —.

5554<sup>2</sup>. In proportion as anyone's love is held back, which takes place through various causes which are called things impossible . . . it does not act.

E. 200<sup>e</sup>. To believe in a Divine . . . which cannot be thought of under any shape, is impossible.

**Impostor.** *Impostor.* T.320.

**Imposture.** *Impostura.* Coro.22<sup>2</sup>.

**Impotence.** *Impotentia.*

**Impotent.** *Impotens.*

See WEAK=imbecillis.

A. 8216. Resistance and impotence. Sig.

M. 153<sup>2</sup>. Abstain from adulteries . . . from impotence.

254. That the third cause of legitimate separation is impotence before marriage. Ex.

[M] 514<sup>e</sup>. (Seducers in Hell) are **impotences** themselves.

T. 71. vi. It is a law of order that man . . . should not stand in the faith of **impotence**, and wait . . .

503. They were all full of confirmations of man's utter **impotence** in spiritual things. 630<sup>e</sup>. 647<sup>r</sup>.

E. 991<sup>r</sup>. Ice succeeds, either with **impotence**, or with aversion . . .

—<sup>e</sup>. Hence it is that the man feels **impotence** if the woman wills, and still more if she importunes . . .

1003<sup>e</sup>. The ultimate lot (of adulterers) is, that from the extreme **impotence** into which they at last reduce themselves, they become devoid of all the fire and light of life . . . De Conj. 9<sup>e</sup>.

1009<sup>e</sup>. He who abstains from adulteries (merely) . . . from **impotence** . . . is still an adulterer interiorly.

**Impoverish.** *Depauperare.* E. 724<sup>27</sup>. 911<sup>14</sup>.

**Impregnate.** *Impraegnare.*

**Impregnation.** *Impraegnatio.*

A. 884<sup>2</sup>. May serve for . . . the **impregnation** of the ovule.

W. 310<sup>e</sup>. Seeds . . . are **impregnated** with the most subtle substances . . .

420<sup>e</sup>. That men . . . **impregnate** their blood with like things . . .

P. 277<sup>3</sup>. In the seed there is the soul; for from it the **impregnation** is effected.

T. 375. Like birds **impregnated** with eggs, and without nests . . .

435. In the same proportion, the good he does is **impregnated** with that evil.

470<sup>3</sup>. No seed could (then) be **impregnated** from its inmosts.

499<sup>2</sup>. From this sphere the inmost of every seed is **impregnated**.

D. 6110<sup>63</sup>. This is . . . how (the seed) produces **impregnation**.

—<sup>64</sup>. That it is allowable to love an **impregnated** wife.

E. 1084<sup>5</sup>. In certain places in the bosom of the earth there are minerals **impregnated** with gold, silver, copper, and iron.

**Impress.** *Imprimere.*

**Impression.** *Impressio.*

A. 892. He has caught **impressions** that . . .

1435. The things which are **impressed** on the memory from sensuous things.

2487. According to the **impressions** from (the objects of the senses) . . .

4041<sup>e</sup>. Thus there is **impressed** on him the image of Heaven.

6112<sup>e</sup>. For (falsities and evils) when once **impressed** on any scientific, remain.

6930. A paper . . . which appeared as if printed with types.

7298<sup>2</sup>. The truth so **impressed** becomes persuasive truth.

7475<sup>e</sup>. (After death) from the idea **impressed**, they remain like themselves.

7935<sup>2</sup>. When the truths of faith have been thus **impressed** . . . they . . . become familiar . . .

8243. As this idea has been **impressed** on them, it is permanent . . .

9386. **Impression** on the life then. Sig.

—'. 'To write' = to **impress** on the life.

—'. Truths Divine **impressed** on the life by the Lord. Sig. . . Truths are said to be **impressed** on the life when they become of the will and thence of the act. So long as they stick merely in the memory, and so long as they are only regarded intellectually, they are not **impressed** on the life . . .

—<sup>2</sup>. The reason 'to write' = to **impress** on the life, is that writing is for the sake of recollection to all posterity: the same is the case with the things **impressed** on a man's life. Ex.

9842. On which are **impressed** the truths and goods of the Spiritual Kingdom . . . Sig.

—'. 'To engrave on stones' = to **impress** on the memory.

Ad. 943<sup>e</sup>. See whether it is allowable to insert these things when the time comes for **printing**.

D. 2090. The **impression** made on Spirits . . . by singing and music.

2780. That in the other life **impressions** about others are eradicated with very great difficulty.

2790. **Impressions** such as it was insinuated into me to say, are either insanities . . . which are easily expelled; but the **impressions** in which anyone has confirmed himself . . . remain so . . .

3043<sup>e</sup>. Therefore those words ought to be in constant use, on which an idea has been once **impressed**.

4263. He who is in charity and in true conscience . . . has each and all things (of the Decalogue) as it were **impressed** on him, so that he has no need to learn them.

4611. The Angels especially inflow into his truths of faith and into his goods of charity, which have been **impressed** on him . . . 4620.

4828. In the world they had . . . spoken about others, and had given an **impression** . . .

D. Min. 4793. See IMITATE, here.

**Imprisoned, To be.** *Incarcerare.*

P. 140<sup>e</sup>. For then the mind is as it were **imprisoned** in the body.

R. 442<sup>e</sup>. They are sent down into Hell . . . and are **imprisoned**.

**Impudence.** *Imprudencia.*

D. 1771. (On the vastation of those who have done evil from **impudence**.) 1774.

**Impudence.** *Impudentia.* A. 8295.

**Impudence.** *Protervitas.* R. 484<sup>2</sup>. T. 161<sup>2</sup>.

**Impulse.** See IMPEL.



**Impure.** *Impurus.*

**Impurity.** *Impuritas.*

A. 1986<sup>2</sup>. That the conjunction cannot come forth except in **what is impure** of man. Tr.

2053. The conjunction of the Lord with man in his **impurity**. Sig. and Ex.

2362<sup>2</sup>. When these things are read . . . nothing but **what is impure** enters the ideas . . .

2459<sup>2</sup>. After there is no longer any affection of truth, a certain **impure** good, the good of falsity, infuses itself.

3089<sup>2</sup>. Man's first affection of truth is very **impure**. Ex.

5182<sup>2</sup>. Everything discordant is . . . **impure**, and is to be rejected. This **Impure** from discord is represented by **what is impure** with the blood and in the blood, from which it is to be defecated.

6388<sup>2</sup>. Thought about recompense . . . renders this love **impure**. Ex.

6427<sup>2</sup>. (Thus) the good of the Spiritual Church is **impure**; and, as it is **impure**, the spiritual cannot be admitted into Heaven, except by Divine means . . . But as the good with them is **impure**, they cannot but be infested by evils and falsities, and thus be in combat. But the Lord provides that by means of these combats **what is impure** with them is by degrees purified. Sig.

6663. Before they can be elevated into Heaven . . . they are infested by the evils and falsities with them, to the end that they may be removed; for there are **impure things** which they have contracted in the life of the body, and which cannot possibly agree with Heaven . . .

7225. 'I am of uncircumcised lips'=that to them I am **impure** . . . as to the things of doctrine.

—<sup>2</sup>. As everything **impure** is from **impure** loves, which are the love of the world and the love of self . . .

—<sup>e</sup>. Hence the truths of doctrine are apperceived by them no otherwise than as **impure**: heavenly loves also appear to them as **impure** . . .

7244<sup>e</sup>. That the Divine Law is **impure** to those who are in falsities. Sig. 7245.

7245<sup>2</sup>. For the worship with that nation was **impure**. Ex.

7343<sup>2</sup>. To the **impure** all things are **impure**.

8809. Marriages with the Israelitish nation were **impure**, because their interiors were filthy . . . Hence 'not to approach a woman'=to abstain from **what is impure**.

10239<sup>2</sup>. He who is not regenerate . . . is always **impure** . . .

W. 419. Man's corporeal natural love . . . has become **impure** from the separation from it of heavenly love with the parents. This love cannot be separated from its **impurity**, unless . . .

**Impute.** *Imputare.*

**Imputation.** *Imputatio.*

**Imputable.** *Imputabilis.*

**Imputative.** *Imputativus.*

**Imputatory.** *Imputatorius.*

A. 948<sup>e</sup>. Whatever they do then is not **imputed** to them.

1327<sup>2</sup>. To the man who does evil, but does not think evil, the evil which he does cannot be **imputed** . . .

1813. 'He **imputed** it to him for justice' (Gen. xv. 6)=that in this the Lord was first made justice.

2280<sup>2</sup>. All over twenty . . . died in the wilderness . . . because evil could be **imputed** to them.

2946. That, if good and truth are (not from) themselves, nothing could be **imputed** to them for justice.

3400. That 'guilt'=blame, or the **imputation** of sin. Ill.

3812<sup>2</sup>. Hence it is, that . . . the good . . . is not **imputed** to him.

6324<sup>2</sup>. Then . . . evil could not be **imputed** to him. (See EVIL, here.)

8700<sup>5</sup>. They **impute** their torments there to the Divine . . .

8740. They **impute** justice to themselves . . .

9009<sup>2</sup>. (What evils are **imputed**, and what are not **imputed**. See EVIL, here.)

9715<sup>2</sup>. The Lord's merit and justice are **imputed** to man, when he acknowledges that nothing is from himself, but everything from the Lord.

H. 302<sup>2</sup>. Evil would not then be **imputed** to man.

L. 18. That the **imputation** of the Lord's merit is nothing else than the remission of sins after repentance. Gen.art.

—<sup>2</sup>. The dogma of the **imputation** of the Lord's merit . . .

— . Then it can be seen that the **imputation** of merit is a word with no meaning, unless by it is meant the remission of sins after repentance; for not anything of the Lord can be **imputed** to man . . .

—<sup>3</sup>. The Lord's merit and justice can never be **imputed** to man; for, if they were **imputed**, they would be the Lord's merit and justice appropriated to man as his . . . If **imputation** were possible, an impenitent and impious man could **impute** to himself the Lord's merit . . .

— . Those have the faith of man who do not perform repentance, and still think about **imputation**.

Life 105<sup>e</sup>. If there were not what is reciprocal with man, there would be no **imputation**.

P. 176. Without this appearance . . . there would be no **imputation** to man.

254<sup>5</sup>. They know no otherwise, and therefore this is not **imputed** to them as sin. Sig.

294<sup>4</sup>. If he knows evil, and does not shun it, the blame is then **imputed** to him . . .

R. 776<sup>2</sup>. Sin is not taken away in baptism by the **imputation** and application of the Lord's merit.

M. 350<sup>e</sup>. The Lord withdraws from the **imputation** of guilt those who, from religion, shun evils as sins . . .

452<sup>3</sup>. Intention is the soul of all actions, and causes . . . **imputations** after death.

485. That there are four degrees of adulteries, according to which . . . after death their **imputations** take place. Ex.

—<sup>2</sup>. **Imputations** are made by the Lord, according to the state of the man's mind.

[M.] 486<sup>e</sup>. After death these adulteries are **imputed** from the presence, quality, and faculty of their understanding in their will.

489. That the adulteries committed by these are **imputatory**, as the understanding afterwards favours them, or does not favour them. Ex.

—<sup>2</sup>. By **imputation** is here meant accusation after death, and thence adjudication, which takes place according to the state of the man's spirit . . .

493. That the adulteries committed by these . . . are **imputed** to them as evils of purpose . . . Ex.

523. On the **imputation** of both loves, scortatory and conjugal. Gen. art.

—<sup>2</sup>. Judgment concerning the spiritual life of a man . . . is meant by the **imputation** which is here treated of.

524. That to everyone after death is **imputed** the evil in which he is; in like manner the good. Ex. B.110, Ex.

—<sup>4</sup>. That then to an evil person is **imputed** the evil of his life, and to a good person is **imputed** the good of it. The **imputation** of evil is not accusation, arraignment, incrimination, and adjudication, as in the world; but the evil itself effects it. Ex.

—<sup>5</sup>. The **imputation** of good is effected in like manner. This takes place with those who in the world have acknowledged that all the good in them is from the Lord . . .

526. That **imputation** is a frivolous word, if by it is meant such a transcription (of good). Ex. B.112, Ex.

—<sup>2</sup>. How can a panther man be converted into a sheep man . . . by any **imputation**, if by it is meant transcription . . .

527. That evil is **imputed** to everyone according to the quality of his will, and according to the quality of his understanding; (in like manner good.) Ex.

—<sup>3</sup>. The Angels charged these things against some as evils of sin; and to others they did not **impute** them as evils.

529. Therefore, if he does evil from ignorance, or from some prevailing concupiscence of the body, this is not **imputed** to him, because he did not purpose it to himself, nor does he confirm it with himself. T.523.

—<sup>e</sup>. From these things it becomes evident, who is he to whom sin is not **imputed**, and who is he to whom it is **imputed**.

530. That thus is scortatory love **imputed** to everyone; that is to say, not according to the deeds, such as they appear in externals before men . . . but such as they appear in internals before the Lord, and, from Him, before the Angels, which is according to the quality of the will and the quality of the understanding of the man in them. . . **Imputations** after death do not take place according to the external circumstances of the deed, but according to the internal ones of the mind; and these are regarded according to the state of the Church with each one. Examp.

—<sup>3</sup>. Now as with all in Hell there is the will of evil . . . and as with all in Heaven there is the will of good . . . **imputations** after death take place according to the quality of each one's will and understanding. It is the same with scortations . . . these are **imputed** to

each one, not according to the deeds, but according to the state of the mind in the deeds.

531. That thus is conjugal love **imputed** to each one. Ex.

— . Appearances in externals decide nothing concerning **imputation**; the only thing which decides is the Conjugal which is seated in everyone's will . . .

—<sup>2</sup>. Therefore conjugal love is **imputed** to each one after death according to his spiritual rational life: and for him to whom this love is **imputed**, a marriage in Heaven is provided after his decease . . .

B. 19. Like things concerning the **imputation** of the merit of Christ (with the Roman Catholics before the Reformation). 21.

50. **Imputation** (in the Old Church) supplies everything. Ennm. . . What, then, is charity . . . but a mere accessory . . . to **imputation** and justification?

104. The like would happen if anyone should embrace the faith of the New Church, and retain the faith of the Old Church concerning the **imputation** of the justice or merit of the Lord; for, from this, as from their root, all its dogmas have risen up.

105. That at this day the Roman Catholics know nothing about the **imputation** of the merit of Christ . . . because it lies completely covered over by their externals of worship . . . 107.

108. The first reason why the Roman Catholics can be introduced into the . . . New Church before the Reformed, is that the faith of justification by the **imputation** of the merit of Christ . . . is obliterated with them; nay, is to be completely obliterated; whereas it is seated in the Reformed as if it were engraved in them, because it is the Principal of their Church.

109. The **imputation** of the justice or merit of Christ at this day enters like a soul into the universal theology in the Reformed Christian world. It is from **imputation** that faith . . . is said to be justice before God; and it is from **imputation** that man . . . is said to be clothed with the gifts of justice . . . Nevertheless, **imputation** . . . effects nothing; for it merely inflows into the ears, and does not operate in the man, unless the **imputation** of justice is also the application of justice by communication . . .

T. 72. Behold there was a company of Spirits reasoning about **imputation** and predestination. They were Dutch and British. . . The point discussed was, Why does God not **impute** the merit . . . of His Son to everybody . . .

107<sup>e</sup>. For **imputation** is with those who know, and not with those who are ignorant. Sig.

134<sup>4</sup>. Is it not impossible to **impute** the justice of redemption . . . to man . . . (and) to remit sins . . . and renew, regenerate, and save anyone, by mere **imputation** . . .

362<sup>2</sup>. Nevertheless, these things are **imputed** to man as his, on account of the free will in which are his will and thought, and on account of the Knowledges of good and truth which have been given him . . .

371<sup>6</sup>. This operation of man from the Lord is **imputed** to him as his, because he is constantly kept in free will by the Lord.



409<sup>e</sup>. The Lord remits his sins to everyone . . . and does not even **impute** them . . .

457<sup>f</sup>. When man does what is good from freedom as of himself, it is **imputed** to him . . .

485. That without free will . . . there would be no **imputation** . . . Gen.art. 489, Gen.art.

487<sup>f</sup>. Its doctrine . . . of **imputative** faith. Sig.

489. They constructed an **imputative** faith of the merit . . . of the Lord . . .

626. On **imputation**. Chapter.

— . That the faith of the present Church . . . and **imputation**, make one. Gen.art.

627. Therefore, these three: faith, **imputation**, and the merit of Christ, are in the present Church one, and may be called a Triune . . .

—<sup>e</sup>. The **imputation** of this faith is vain; because the merit of Christ is not **imputable**.

628. That the **imputation** which is of the present faith is twofold; one **imputation** is of the merit of Christ, and the other is of salvation thence. Gen.art. 629.

— . It is delivered in the universal Christian Church that justification and the consequent salvation are effected by God the Father through the **imputation** of the merit of Christ . . . and that this **imputation** is effected from grace . . . arbitrarily; and that those to whom the merit of Christ is **imputed** are adopted into the number of the sons of God . . .

— . Therefore, unless the error concerning **imputation** were now abolished, atheism would overrun all Christendom . . .

—<sup>2</sup>. For . . . the whole system of the theology of the present day is dependent on this **imputation** . . . And, as this **imputation** reigns everywhere . . .

629<sup>2</sup>. For it is taught that the **imputation** of the merit of Christ is from arbitrary election; and that to these there is an **imputation** of salvation.

630. The **imputation** of the present day deprives man of all power from free will . . .

632. That the faith which is **imputative** of the merit and justice of Christ . . . first arose from the decrees of the Nicene Synod . . . Gen.art.

636. That faith **imputative** of the merit of Christ was not known in the Apostolic Church . . . and is nowhere meant in the Word. Gen.art.

640. That the **imputation** of the merit and justice of Christ is impossible. Gen.art.

—<sup>e</sup>. For it is said that . . . this **imputation**—by which is meant also ascription and application—causes men not only to be reputed just and holy, but to be so. To **imputation**, application, and ascription, add only transcription, and you will be a vicarious Pope.

643. That there is an **imputation**, but it is that of good and evil, and at the same time of faith. Gen.art.

—<sup>2</sup>. There was no other law of **imputation** at the beginning of the Church, nor will there be any other at its end. Ill.

—<sup>3</sup>. From these passages anyone . . . may see that there is an **imputation** of good and evil. The reason there is also an **imputation** of faith, is that charity . . .

and faith . . . are together in good works . . . Therefore James says . . . It was **imputed** to him for justice.

644. The reason the prelates . . . by '**imputation**' in the Word have understood the **imputation** of faith on which the justice and merit of Christ have been inscribed . . .

645. Although the Word is full of . . . proofs that to every man is **imputed** his own good or evil; still . . . they have not . . . seen . . . any **imputation** except that of their own . . . faith.

646. That good . . . and evil . . . are **imputed** after death, has been proved to me by all my experience. Des. . . **Imputation** is thus made. That there is an **imputation** of good to all in Heaven, and of evil to all in Hell . . . (Shown by comparisons.)

647. That the faith and **imputation** of the New Church cannot possibly be together with the faith and **imputation** of the former Church; and that, if they are together, there take place such a collision and conflict, that everything of the Church with man perishes. Gen. art.

—<sup>6</sup>. The faith of the former Church delivers the **imputation** of the merit of Christ . . .; whereas the faith of the New Church teaches the **imputation** of good and evil, and at the same time of faith; and that this **imputation** is according to the Holy Scripture, but the former one is contrary to it.

649<sup>2</sup>. For, if a man were to **impute** and apply these to himself, he would be consumed . . .

—<sup>e</sup>. Therefore, let everyone beware of the transcription of the **imputation** of the former Church upon the **imputation** of the New one . . .

650. That the Lord **imputes** good to every man; and that Hell **imputes** evil to every man. Gen.art.

658. That thought is **imputed** to no one, but will. Gen.art.

659. The reason why not any evil is **imputed** to man which he thinks, is . . .

—<sup>e</sup>. Therefore, if the evils which man thinks were to be **imputed**, reformation and regeneration could not be effected.

660. As . . . many things in the world correspond to good . . . and **imputation** itself to the estimation and price, it follows that the things which have been said about **imputation** may be compared to all created things . . . (Comparisons given.)

—<sup>e</sup>. Will is essential, and thought is formal, and no one can **impute** to the formal except what it derives from the essential.

D. 498. On **imputation**.

950. That goods are not **imputed** when the man is evil.

1868. On the **imputation** of justice through faith.

1869. To those who are in faith in the Lord evil is not **imputed** . . . 1999. 2834. 2944. 2945.

2733. Then . . . no effect can be **imputed** to him, and thus he cannot be reformed.

2776<sup>e</sup>. Therefore he **imputed** it to me.

E. 797<sup>e</sup>. The **imputative** merit of the Lord is not

given, thus neither **imputative** life thence to man . . . Therefore, to **impute** to one's self the merit of the Lord, and not to live according to His precepts . . . is blasphemy.

[E.] 805<sup>6</sup>. That **imputation** has no existence, and thus not any **imputation** of the Lord's merit. Ex.

— . What is **imputative** is contrary to the essence of the Divine love, which is towards all; whereas to **impute** is to love one and not the other . . .

810<sup>4</sup>. By the **imputation** of the Lord's merit is meant, by those who are in truths, merely imploration that the Lord will have compassion . . .

1138<sup>5</sup>. Then nothing would be **imputed** to man; neither good nor truth.

1148<sup>2</sup>. The reason evil is **imputed** to man, is . . .

Ath. 184. The purity of the **imputation** from the Lord's merit can be understood by no one, if the man has not been purified as to the life . . .

## In. In.

A. 1010. Not in him but with—*apud*—him.

3261. It is not said 'in Beerlahairoi,' but 'with—*cum*—Beerlahairoi.' Ex.

3637<sup>e</sup>. They who are in the Heavens are said to be **in** the Lord . . . 8192<sup>2</sup>.

3638<sup>e</sup>. All the Angels are not only with—*apud*—the Lord, but **in** the Lord; or, what is the same, the Lord is with—*apud*—them, and **in** them . . .

3938<sup>3</sup>. What proceeds from the Lord . . . is not in Him, but is from Him.

6948<sup>3</sup>. Heaven and Hell . . . are in man.

9378. They who love the Lord are conjoined with Him, insomuch that they are said to be **in** him, when they are in Heaven.

H. 422<sup>2</sup>. He then comes into Heaven, because . . . this conjunction is Heaven with—*apud*—him . . .

423<sup>e</sup>. That which is solely in the understanding is indeed with—*apud*—the man, but is not **in** him . . .

W. 44. Esse and Existere from itself involves a beginning . . . but Esse and Existere in itself is from eternity . . .

R. 574<sup>2</sup>. The sense of the letter . . . **in** *sum*.

T. 21. That the Divine Esse is Esse **in** itself; and, at the same time, Existere **in** itself.

— . It cannot be said that His Esse is from itself, because this . . . supposes what is prior . . . and also another God, who is God **in** Himself. . . From the fact that God is Esse **in** itself, it follows that He is love **in** itself, wisdom **in** itself, and life **in** itself . . .

—<sup>2</sup>. That God is not only Esse **in** itself, but also Existere **in** itself. Ex.

**In vain.** *Incassum.* A.7364. H.479<sup>3</sup>.

**In vain.** *Irritus.* A.666<sup>3</sup>. —<sup>5</sup>. 2059. E.280<sup>5</sup>. 527<sup>5</sup>.

## Inanimate. Inanimatus.

A. 9. He produces goods . . . which are **inanimate**, because he supposes they are from himself.

29. This state is here represented by the **inanimate things**.

30<sup>2</sup>. Scientific and intellectual faith is represented (here) by the **inanimate things**.

4950. Something **inanimate** in which they believe.

9293. The deeds of a man . . . abstractedly from will . . . are . . . **inanimate**. H.472<sup>e</sup>.

P. 137. Compulsory worship is . . . **inanimate** . . .

D. 3215. The deceitful murderer then appeared like an **inanimate** mass.

## Inaugurate. Inaugurare.

### Inauguration. Inauguratio.

A. 1502<sup>3</sup>. The Lord was **inaugurated** from childhood . . .

2294<sup>e</sup>. Infants . . . are thus **inaugurated** . . . to resist falsity and evil . . . H.343<sup>e</sup>.

2830<sup>2</sup>. **Inaugurations** into the priesthood were effected by means of spiritual things; for by means of spiritual things man is introduced into celestial things.

5173. **Inaugurations** into gyres . . . D.1015. 1015a. 1016. 1017. 1019. 1022. 1030. 1033.

5182. There are gyres into which novitiate Spirits must be **inaugurated** . . .

5317<sup>e</sup>. From the rituals of . . . **inaugurations**, in which rings were put upon the hands; by which is signified what is confirmative of power.

6292<sup>2</sup>. To put the hand upon the head . . . is in use in **inaugurations** . . .

9474. The internal truths which are of the **inaugurating** good. Sig.

— . 'Anointing' = **inauguration** to represent; for the things which represented . . . were anointed . . . and were thus **inaugurated**.

9954<sup>7</sup>. Therefore, **inauguration** to represent was effected by means of oil, which = the good of love.

—<sup>8</sup>. All **inauguration** into what is holy . . . is by means of the good of love . . .

9955. To **inaugurate** to represent the Lord as to Divine truth. Sig.

9985. The glorification of the Lord . . . is signified by the **inauguration** of Aaron and his sons into the priesthood.

10010. **Inauguration** to represent this good. Sig.

10019. **Inauguration** to represent the Divine power of the Lord . . . Sig.

— . There were two things by means of which **inauguration** into the priesthood was effected; anointing, and the filling of the hands. By anointing there was effected **inauguration** to represent the Lord as to Divine good . . . and by the filling of the hands there was effected **inauguration** to represent the Lord as to Divine truth from Divine good, and thus power. 10076<sup>7</sup>. 10118.

10278. **Inauguration** to represent the Lord in both Kingdoms. Sig.

W. 220<sup>2</sup>. Hence . . . **inaugurations** into the ministry are effected by means of the laying on of hands. Ex.