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CONCORDANCE TO SWEDENBORG.

O. *The letter O.*

H. 241². (Words of the celestial class in the Hebrew Word are characterised by the vowels U (oo) and O . . . As affections . . . put themselves forth by sounds, therefore in the discourse of man also, when great things are being treated of, as Heaven and God, those words are loved in which are U and O. Musical sounds also exalt themselves thither, when the like things are being expressed . . .

S. 90². The vowels A, O, and U (oo) are used in the Third Heaven, because they give a full sound. T.278. De Verbo 4².

D. 5112. The words of the celestial Angels have an affinity with A, O, and U; and therefore their speech falls into such words as contain these vowels. Therefore, when a man is speaking with these, he is bent from words in which are E and I, to words in which are A, O, and U.

5620². The celestial Angels said, as also I have often perceived, that they have not the vowels I and E, but A, O, and chiefly U.

5622^e. Instead of A, there, they say AO, intermediate.

6063. (In spiritual writing), for example, in the word *bono* . . . O signifies with—*cum aut apud* . . . All the vowels signify that which conjoins . . .

Oak. *Quercus.*

Oak-grove. *Quercetum.*

See MOREH and under MAMRE.

A. 1306. Here, (Is.ii.14) the love of self is described by . . . 'the oaks of Bashan,' etc. . . which are 'high and lifted up.'

1443. The scientifics (of the celestial man) are compared to 'oak-groves,' and this from their intertwined branches, such as are those of the oak. . . By the trees of an oak-grove are signified exterior perceptions, or those of scientifics, which are of the external man . . . Ill. 1616. 2144.

2466¹⁰. 'The oak, poplar, and robur' (Hos.iv.13)=so many gross perceptions thence upon which they trust.

2831⁸. 'Oaks'=the apperceptions from scientifics. Refs.

4552. 'Jacob hid them under the oak which is near Shechem' (Gen.xxxv.4)=eternal rejection . . . 'Under

an oak'=to eternity; for the oak is a tree which grows to the greatest age . . . and it also signified that which was entangled, and moreover that which was fallacious and false; because the lowest of the Natural is relatively entangled and fallacious, in so far as it derives its Scientific and pleasure from the sensuous things which are of the body, and thus from fallacies; for by the oak in special is signified the lowest of the Natural; consequently, in a good sense, the truths and goods which are there; and, in the opposite, the evils and falsities which are there. Ex.

—³. That oaks = the falsities which are of the lowest Natural, is because in the Ancient Church, when external worship was representative of the Lord's Kingdom, all trees, of whatever kind, signified something celestial or spiritual . . .

—⁴. That 'the oak,' in a good sense, = the truths and goods which are the lowest ones of the Natural; and, in the opposite sense, the falsities and evils. Ill.

4564. '(Deborah) was buried from beneath Bethel under the oak' (ver.8)=rejected in perpetuity . . . 'Under an oak'=in perpetuity.

4565. 'Allon-bachuth' means 'the oak of weeping;' and the place was so called for the reason that 'the oak' = the lowest of the Natural, into which, and at last out of which, hereditary evil is cast.

6306⁴. The evil of the love of self is described by . . . 'the strength of the oak' (Amos ii.9).

S. 18³. By the olive, vine, cedar, poplar, and oak, are meant the good and truth of the Church celestial, spiritual, rational, natural, and sensuous.

R. 936^e. The leaves of the fir, poplar, oak, pine = rational truths from sensuous light. The leaves of these trees strike terror in the Spiritual World, when they are shaken by a strong wind . . .

M. 78². (On the way to the people of the Iron Age, they passed through) a forest consisting of beeches, chestnuts (or Italian oaks), and oaks.

E. 324²⁰. 'The oak, poplar, and robur' (Hos.iv.13) = the lowest goods of truth and truths of good of the natural man.

410³. 'The cedars of Lebanon,' and 'the oaks of Bashan' (Is.ii.14) = conceit from Own intelligence . . . (the latter) = exterior conceit.

504²⁶. 'An oak' (Is.i.30) = the natural man.

[E.] 514⁹. 'The oaks of Bashan' (Is.ii.)=those who boast from knowledge; for 'oaks' are predicated of the natural man, (to which) knowledge belongs.

1029¹³. 'The oaks,' and 'the cedars of Lebanon' (Is. xiv.8)=the Knowledges of good and truth in an external and internal sense.

1145². Wood from the poplar=natural good; and from the oak, sensuous good.

Oak, Italian. *Aesculus.* M.78². T.815^e.

Oar. *Remus.*

See ROWER.

A. 6385². See SHIP, here.

E. 514⁴. 'Those who hold the oar' (Ezek.xxvii.29)=the intelligent.

—¹⁰. 'The oars of a ship' (Is.xxxiii.21)=intelligence from proprium.

1146². 'Oars' (Ezek.xxvii.)=those things of the understanding through which it speaks, which things are of the sensuous man.

Oath. See under SWEAR.

Obed Edom. *Obed Edom.* E.700²⁶. —³¹.

Obedience. *Obedientia.*

Obey. *Obedire.*

See under EAR, EAR-RING, and HEAR.

A. 36. Faith is . . . chiefly obedience to all that it teaches.

394^e. Angelic Spirits [act] not so much from charity, but from obedience.

989^e. There are some who exercise the works of charity from obedience alone, that is, because it is so commanded by the Lord, and yet are not regenerated.

1937. That man ought to compel himself . . . to obey the things which have been commanded by the Lord . . . involves arcana . . .

—⁴. They do this for the sake of obedience to what the Lord has commanded . . . in which still more interiorly . . . there is for the sake of the Lord's Kingdom, nay, for the sake of the Lord Himself.

2271. Obedience is signified by the ear.

2425². Those who are in the affection of truth . . . do the goods of charity . . . from obedience.

2439². With another (to do a good work) is a work of obedience, because it proceeds from obedience.

2541². How the Lord reduced rational and scientific things to obedience . . .

2542. An exhortation to the confirmatory things thence, even so that they should obey. Sig. and Ex.

2604^e. (The Africans) wish especially to be called the obedient, but not the faithful. H.326.

2701³. 'Blessed are your . . . ears, because they hear' = . . . that they had obeyed.

2932. 'To hear'=to obey, or comply.

3295^e. This honour, because it is from the precept, is not good in itself; because it is not from love; but is either from obedience to the law, or from fear of the

law; but still it is called the good of truth; but, in its first coming forth, it is truth . . .

3381. From (the uniting of the Divine essence to the Human through temptations) is obedience predicated of the Lord in the Word. 3382.

3409. 'Service' = . . . what obeys.

3551. Obedience. Sig.

3611. 'To hearken to the voice'=to obey.

3684. Obedience from affection. Sig.

3869¹¹. To will truth from obedience, which, relatively, is not freedom. Sig.

3870. The first life manifests itself by obedience, which is the first of will; the second, by the affection of doing truth . . .

4101. 'To do all that God says'=to obey.

4104⁵. Then all things are disposed and ordained in his Natural according to these things, in order that they may be servient and obedient.

4211³. Still, the Lord conjoins Himself with (those outside the Church) through their good of charity and of obedience in their gross idea . . .

4326³. As (those of the Iron Age) did not pass their time in the affection of truth, but in the obedience of truth, the involuntary was no longer manifest in the face . . .

4606. 'Simeon' . . . in the external sense, = obedience. Refs.

5164². Those who are the greatest in Heaven—that is, who are the inmost—are servants more than others, because they are in the greatest obedience . . .

5312. That everything there shall be under obedience to (the Celestial of the Spiritual). Sig.

5368. 'What he saith unto you, do'=provided there is obedience. . . Hereby is signified that good is adjoined to truth in the Natural, provided the Natural applies itself and obeys. Ex.

—². The internal man is what ought to command, and the external is what ought to obey; and it obeys when it has for the end not the world, but Heaven; not self, but the neighbour . . .

5843^e. Whereas the good of charity not from affection but from obedience . . . is external good, or the good of the External Church. Tr.

6374. 'Unto him the obedience of the people' (Ex. xlix.10)=that from His Divine Human should proceed truths which could be received. 'Obedience'=the reception of the truths which proceed from the Lord.

6396. Those who are such ('Dan') are in the Lord's Kingdom; but, as they do not act good from good, but from truth; that is, not from any new Voluntary, but from the Intellectual; thus not so much from love, but from obedience because it has been so commanded, they are among those who are in the First Heaven.

6513^e. Obedience also is consent; but obedience is said when lower things are treated of, and consent, when more eminent ones.

6678. As all holy fear, and the consequent obedience and keeping of the precepts, are from the Divine, and not at all from man . . .

6971. The effect of not **obeying** what is announced from the Word. Sig. and Ex. 6974.

6989. 'Or deaf' = no perception of truth, and thence no **obedience**.

7640. 'How long dost thou refuse to be humbled before Me?' = no **obedience**. Ex.

7839². Those (who are being regenerated) are in **obedience** to truth; but those (who are regenerate) are in the affection of doing truth; and therefore the former are men of the External Church, but the latter of the Internal one. 7840².

7857. When man is being regenerated, the good with him then proceeds from the truth of faith, for he then does, not from the affection of truth, but from **obedience** because it has been so commanded. But afterwards, when he has been regenerated, he does good from affection, thus from love. These two states with man are completely distinguished in the Word, for the reason that man cannot be in both states together . . .

7944. That those who are of the Spiritual Church must **obey** truth Divine. Sig.

—'. 'To go and do' = to **obey**.

8234. At first (those of the Spiritual Church) do what is good because the truth dictates that it is to be done, consequently from **obedience**; but afterwards they do what is good from affection . . . From this it is evident that before the man of the Spiritual Church receives a new will from the Lord—that is, before he has been regenerated—he does truth from **obedience**; but after he has been regenerated, he does truth from affection . . . For to do from **obedience** is to do from the Intellectual . . . Hence, too, it is, that those who do truth from **obedience** are men of the External Church . . .

8330². The Heaven in which is the truth of faith, is that in which are the exterior Angels of the Spiritual Kingdom, (who) do what is good from **obedience**.

8362. 'If thou wilt hearken to His precepts' = **obedience** and life according to the goods of faith.

8399². The good which is from truth, is the good which is with the spiritual man before regeneration; for he then does what is good from truth; that is, because it has been so commanded; and consequently from **obedience** . . .

8479. No faith, and thence no **obedience**. Sig.

8505². Man before regeneration acts from **obedience**; but after regeneration from affection . . .

8686. **Obedience** then from truth Divine. Sig. and Ex.

8690. As (this = **obedience**) it = what is of the will; for **obedience** is from the will; but it is the will of doing truth from command, and not from affection, which will is **obedience**.

—². It treats here concerning the first state in which is man before regeneration, which is, that he does what is good from **obedience**, and not yet from affection; but this good is the truth which he does, because it is solely from command, thus as yet from what is compulsory, and not yet from what is free . . .

8762. Those are of the External Church who do what is good to the neighbour, and worship the Lord, solely from the **obedience** of faith . . .

8920. The reception of truth in an accommodated form, which they would thus **obey**. Sig. and Ex.

8974². He who also does what is good solely from **obedience**, and not from the affection which is of love, cannot be regenerated as can those who are in the good of charity . . . They can indeed be reformed, but not regenerated. Tr.

8977². Those who are in the externals of the Church cannot be affected with the truths of faith except principally for the sake of themselves, and secondarily for the sake of the Church; and those who are such can indeed do according to truths, thus can do what is good, not from affection, but from **obedience**. These are those who are meant . . . by those who want to serve in perpetuity.

8979². The man of the External Church acts not from the good of charity, but from the truth of faith; thus not from the affection which is of love towards the neighbour, but from **obedience**, because it is so commanded. Hence it flows . . . that the man of the External Church is relatively a servant; for he who . . . acts from **obedience**, does not act from what is free; for to **obey** is not what is free.

8987. 'I will not go out free' = the delight of **obedience**. Ex.

—². Those who suffer themselves . . . only to be reformed, do not act from affection, but from **obedience** . . . those who act from **obedience**, do not act so much from the heart, consequently not from what is free. If they seem to themselves to act from the heart and from what is free, it is for the sake of something of the glory of self . . . nor do they act truth for the sake of truth, nor good for the sake of good, but for the sake of the delight from that glory . . . From these things it is evident who and of what quality are those who are represented by . . . 'the Hebrew servants.'

8988. Here is described the state of those who are in truths, and not in the corresponding good, in that, to wit, it is a state of perpetual **obedience**; for those who are in this state are in servitude relatively to those who are in the good corresponding to the truths; for . . . those who act solely from **obedience**, act not from their own will, but from the will of their lord; thus not from themselves, but from another, on which account they are relatively in servitude. To act from truths and not from good, is to act solely from the Intellectual . . . and to act from the Intellectual and not from the Voluntary, is to act from that which stands outside and serves . . .

—². But to serve the Lord, by doing according to His precepts, and thus by **obeying**, is not to be a servant, but is to be free . . .

8990. A representative of (eternal) **obedience**. Sig. and Ex. 8991.

8991. It is said to eternity, because those who act what is good from the **obedience** of faith, and not from the affection of charity . . . in the other life can never be brought to a state of good; that is, so that they act from good . . . And therefore those who have imbued in life in the world to act what is good solely from **obedience**, and not from charity, remain such to eternity. They are indeed perfected as to **obedience**; but they do not attain to anything of charity.

[A.] 9193^e. The life of faith is to do the precepts from **obedience**; and the life of charity is to do the precepts from love.

9198⁷. **Obedience**, and the longing of good for truth, is described by that from command she gave water to the prophet . . .

9230². All that of the Church is called the good of faith . . . which concerns the willing of these things, and the doing of them, from **obedience** . . .

—^c. Therefore, when man does what is good from the good of faith, he does (it) from **obedience**; but when he does (it) from the good of charity, he does (it) from affection.

9249. No **obedience** to malignities. Sig. and Ex.

9284. That we are not to **obey** (the doctrine of falsity) with any affirmation. Sig. and Ex.

9307. **Obedience** to the precepts which are from the Lord. Sig.

9318. That (the falsities of evil) are not to be **obeyed**. Sig.

9397. For hearkening and **obedience**. Sig. and Ex.

9398. The reception of the truth which proceeds from the Divine Human of the Lord, and **obedience** from the heart and soul. Sig. 'To do'=**obedience** from the will . . . and 'to hear'=**obedience** from the understanding.

9468. In the Spiritual Kingdom . . . the External is the good of **obedience** from faith.

9812². Divine natural good, which makes the First Heaven, is the good of faith and of **obedience**.

10087. The feet correspond to the good of faith, thus to the good of **obedience**, which is the good of the Ultimate Heaven, and is called the Divine Natural.

10130³. Those who are in the **obedience** of faith—that is, who do truth for the sake of truth—are consociated in the Ultimate Heaven.

H. 218². They accept this glory and honour . . . for the sake of **obedience**; for all there know that this honour and glory are with them from the Lord, and that on this account they are to be **obeyed**.

278². Hence it is, that the things which (the Angels) hear from the Lord, whether it is by the medium of the Word, or the medium of preaching, they do not lay up in the memory, but at once **obey**, that is, will and do . . .

F. 35. He reduced Hell . . . under His **obedience**. T.224³.

M. 7⁴. The magnificence (there) is for the sake of **obedience**.

T. 106. With every man . . . the state of his infancy and childhood, up to puberty, adolescence, and early manhood . . . is the state of his humiliation before his parents, and of **obedience** then . . .

338². The dogma that the understanding is to be captive under **obedience** to faith. 508⁴.

588. He becomes prosperous and blessed if he acquires wisdom, and keeps his will under **obedience** to it; but he becomes unprosperous and unhappy if he puts his understanding under **obedience** to the will. Ex.

D. 5001. In the other life, it cannot be otherwise than that some command, and some **obey**. . . Some, who have served in the world, have drawn [with them] the life of **obeying**; they know of, and want, nothing else; hence it is necessary to exercise command . . .

5851. With the celestial, with whom the internals are open, all things which they hear about truths and goods, enter into their Voluntary and life, and thus make it; so that the things which enter through the ear are with them **obedience**. It is otherwise with the spiritual . . .

5963^e. Russians have sometimes been with me . . . they were in **obedience**, and modest; so that they were much better than (the evil from Christendom). The reason is, that they can be kept in good affection from the fact that they are in **obedience** and subordination . . .

D. Min. 4813^e. They are those who are in simple **obedience**.

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

388⁷. That the contrary state is with those who are not in charity, is described by, 'If ye will not **obey** Me, and do all my precepts, I will send the wild beast of the field among you . . .' (Lev.xxvi.14 *et seq.*).

400⁷. Those who are in faith, and do what is good from **obedience**, although not from charity, dwell upon the rocks.

443. 'From the tribe of Simeon were sealed 12,000'=**obedience**, and that all who are in it, are in Heaven and come into Heaven.

—³. As by 'Simeon' is signified **obedience**, there is also signified faith; for faith is faith with man when he **obeys** and does the precepts . . .

455¹². That these would receive Divine truths, if they were to be instructed, is signified by that 'they would **obey**' (Ezek.iii.6).

695¹⁰. By 'to give to drink a cup of cold [water] . . .' is meant to do good and teach truth from **obedience**; for by 'water' is signified truth in affection; and by 'cold [water],' truth in **obedience**; for **obedience** alone is a natural affection and not spiritual; and therefore it is relatively cold.

721^e. As in the natural man there are concupiscences from the love of self and of the world, and these cannot be removed except by truths, it is said that 'to the man shall be her **obedience** . . .' (Gen.iii.16).

798⁶. That it may be known that to do what is good from **obedience** is from the natural man, it shall be told what it is to do what is good from charity . . . Inasmuch as charity is from the love of doing good for the sake of good . . . it follows that to do good from charity is spiritual; but that to do good from **obedience**, because it is from the love of the reward, is natural. This is the Natural in which are they who are in the entrance to Heaven, whither also come those who do what is good only from **obedience**, who are they who, in doctrine and life, confirm with themselves that faith produces good works as a tree does fruits.

1071². The body is only **obedience** . . .

J. (Post.) 345. Man does what is good from **obedience**,

and . . . from affection. He does what is good from **obedience** before he has fought against evils. This state is the first state of man, and can be a state of reformation; and he who is in this state, and does not do evils, is regenerated in the other life by means of combats against them . . . To do what is good from affection is when man has fought against evils. This state is that of man's regeneration; and is the inverse of the former one.

346. To do what is good from **obedience** is not from what is free, because it is not from affection. There is the thought of recompence in it; thus afterwards, of merit.

C. 210². Anyone, from the principle that it is Christian not to do evil to the neighbour, does not do it. But he who from this principle only does not do evil to the neighbour, and does good to him, still does not love him; but he does not do evil to him from **obedience** to the Divine law, and not from the affection of love towards the neighbour; and concerning this affection no one knows anything but he who shuns evils as sins, that is, who does not love evils: he comes into the affection of that love. For it is one thing from **obedience** not to do evil but to do good, and it is another thing from the affection of love towards the neighbour not to do evil to him, but to do good to him. The difference is as between nocturnal heat and light . . . and diurnal heat and light . . . In **obedience** there is not the heat of that love, nor the light of that love; but in affection there is . . . And therefore also those who from **obedience** have done good, are in the ultimates of Heaven, and are in light and heat as of the moon. The light also of their understanding is shady: they do not see any spiritual truths in light. There is also the difference, that they who do good from **obedience**, do it from the fear of the penalty, and so likewise do they abstain from doing evils . . . Nay, they who from **obedience** do good are natural, whereas they who do it from affection are spiritual. Those, also, who do good from **obedience** are those who are reformed: it also precedes. Whereas they who do it from affection are regenerated: this follows in order. All those who have believed man to be saved by faith alone—if they live as Christians, confessing that they are sinners—and who have not explored themselves, do good from **obedience**, and not from affection. Nay, neither do they know anything concerning faith, nor love, nor God, except what they hear from a preacher; but still they do good. They who from **obedience** do what is good take the lead in acts of benevolence . . . and they cannot do otherwise than place merit in these things . . . nor do they know that the affection of good, with its delights, is itself the reward.

Object. *Objectus.*

A. 920. In each object of the senses they perceived something Divine and heavenly. Examp.

—². A general idea rules all the particulars; thus all the objects of the senses . . . and indeed so that they do not care anything for the objects, except in so far as these inflow into the general idea: as with him who is glad at heart, all things which he hears and sees appear to him as if glad and smiling . . . Such was the case with the man of the Most Ancient Church—whatever he

saw with the eyes was heavenly to him; and thus with him each and all things were as if alive . . .

—³. But when the Church declined . . . in the objects of the senses they no longer perceived what was heavenly . . . but what was worldly . . . and in the last posterity . . . they apprehended nothing else in objects than what was worldly, corporeal, and earthly. Thus was Heaven separated from man . . . 4580².

1122. Therefore to them the objects of the external senses . . . were nothing . . . and therefore, when they saw earthly objects, they thought nothing about them, but only about those things which they signified . . .

1361. Representatives are . . . all the objects of the senses . . .

1389. In the life of the body the objects of the senses inflow . . .

1409. The Most Ancient Church . . . regarded all earthly, mundane, and corporeal things which were ever the objects of their senses, as dead Things . . . When they saw or apprehended them by any sense, they did not think about them, but about the celestial and spiritual things (which they represented); and indeed they did not think from them, but by means of them; thus with them dead Things lived. 2722⁵.

1756². Thus infilled their mind and soul with delights . . . when they regarded the objects of the universe . . .

1806^e. That from the objects in the world he may reflect constantly upon those which are in the other life.

1807⁴. They who are in Divine ideas never stop in the objects of the external sight; but from them and in them constantly see internal things.

1866. The letter serves as an object for heavenly ideas. 2275. 2953².

1881. The objects which Spirits sensate are adapted to the excellence of their senses . . .

1909². The inflowing life is not applied to any other object than the end . . . All other objects are only derivations thence . . .

1953². The first ideas which are received from the objects of sight are material . . . but there is a more interior sight which views those objects, and thus thinks.

1954. Unless (the interior sight) continually inflowed into the external sight . . . this could never . . . discern any object . . .

2045³. Like an object which continually turns the inflowing rays of light into ugly . . . colours.

2953². For there are ideas of man's thought which are the objects of the spiritual thoughts with the Angels; and indeed principally those ideas of thought with man which are from the Word; for the reason that all the Things there represent . . .

3001^e. (The sun's heat and light flowing into objects. 4214³. 4320. 5847. 6467. 6991. H. 569. W. 348. P. 160. 292, Des. T. 8. E. 349³.)

3223². Spiritual light inflows into the light of the world . . . and makes man perceive sensuously the objects of Things.

[A.] 3336². When the Thing returns, if this is effected from the objects of the senses, or from the objects of thought . . . the affection also, with which the Thing had entered, is reproduced.

3686². The Most Ancients . . . by means of all the objects which they saw, perceived such things as are of the Lord's Kingdom. Refs. 5136².

3721². It appears before man that the objects of the world enter through the senses of his body . . . but this is an appearance and a fallacy . . .

4301³. When the eye sees objects, it apperceives delight thence according to . . .

—⁴. (Thus) the objects of the external sight are implanted according to the delight of the affections, and they are in this delight; for when a like delight recurs, such objects also recur; and, in like manner, when like objects recur, so does such a delight . . . The objects of the understanding . . . are spiritual, and are called truths . . .

4390^e. The human mind, in the universal, has no other objects than the things which are of truth and good . . .

4406. The things which man apperceives are called the objects of the intellectual sight.

4408. For the objects of the world, all of which derive something from the light of the sun, enter through the eye, and store themselves up in the memory; and this evidently, under a like visual shape; for the things which are thence reproduced are seen within . . . When these objects appear still more interiorly they present thought . . .

4526. The reason man can acquire intelligence through the things which appear to him in the light of the world, is that a higher light . . . inflows into the objects which are from the light of the world, and causes them to appear representatively and correspondently . . .

4528. In each object there, there is something of intelligence and wisdom which shines forth . . .

4618². Like the sight of the eye, which perishes, unless it has objects outside of itself which it may see; and so also the rest of the senses; in like manner if the objects are altogether contrary; for these induce death. . . . It is the like with the Rational . . . for the scientifics in the Natural are the objects of the sight of the Rational; and if these objects are contrary to the light . . . the sight of the Rational also perishes . . . (Then) the Rational lives in the Natural; for it sees its objects in the Natural; as the sight of the eye does in the objects of the world.

6032². The objects which the intellectual mind sees are spiritual; namely, scientifics and truths; but when the light of Heaven does not illuminate these things, the intellectual mind . . . is in darkness . . .

6084². With scientifics before the internal sight (what is best is inmost, being directly under the eye). The objects of this sight are no other than scientifics and truths. It is the delight and good in the objects which direct the sight thither. Ex.

6319². Before the Spirits who are with man, there do not appear objects such as the man sees . . .

6322. For it appears that objects move the senses; first the external, and then the internal ones . . . but this appearance . . . is a fallacy . . . It is the internal sense . . . which sensates through the external sense, and disposes the external sensory to receive objects according to its beck; and therefore also the sensories . . . accommodate themselves in a moment to all objects according to their quality; which would not come forth in the sensories unless there were an influx from the interior; for all the fibres and little appendages . . . are in an instant determined suitably to the quality of the object; nay, even in the organ itself a conformable state is infused in a moment.

6601². With the extension of the thought from the objects which are the Things being thought of, the case is the same as with the objects of sight, from which a sphere of rays diffuses itself to a great distance . . . according to the sparkling and flaming in the object . . . In like manner the internal sight . . . in relation to its objects. The objects of this sight are not material, like the objects in the world; but are spiritual; and therefore they diffuse themselves to such things as are in the Spiritual World . . .

6608. This general illumination (of intellectual light) caused the objects of Things to appear, as do the objects of the Earth to an illuminated eye; and I have been instructed that these variations came forth according to the communications with heavenly Societies.

7847. Thus the things which in the natural world are dead objects, when they pass into the Spiritual World, become living objects . . .

8705⁴. All conjunction requires an object; and the conjunction is effected according to the quality of the object . . .

8707. In order that the eye may see Things objected, there must be light . . . In this light the eye sees and discerns objects . . . In like manner is it with the sight of the internal eye . . . there must be a light . . . in which the objects appear, which are the Things of intelligence and wisdom . . .

8861². The internal sight . . . has for objects truths; in the spiritual understanding, the truths of faith; but in the natural understanding it has for objects the truths of civil state . . . and also those of moral state . . . and lastly natural truths which are conclusions from the objects of the external senses, especially of the sight.

9103³. Man procures for himself this natural lumen by means of the objects which enter through the sight and the hearing; thus by means of the objects which are from the world. The man thus sees these things within himself, almost as the eye sees them. The objects which enter through these senses, appear to him at first as pleasure and delight; afterwards the infant man distinguishes between the delights, whence he learns to discern; and this more exquisitely by degrees. When light from Heaven inflows into these things, the man then begins to see them spiritually, and first to discern between things useful and not useful; hence he begins to see truth . . .

9215². The Sensuous receives the objects of the world, and is thus inservient to interior things.

9278⁴. Hence he is in such shade that he cannot apprehend otherwise than that . . . the **objects** (of the eye and ear) produce thoughts . . .

9553. The scientifics of truth precede . . . for they are inservient to the Rational for **objects**; and thus for media of being wise. 9688. 9723. —.

10237³. Spiritual ideas cannot be comprehended in the Natural; for they are intellectual ideas which are without **objects** such as are in the material world . . .

10712. When they (saw) the **objects** of this Earth through my eyes, (the Spirits of the Fourth Earth) attended very little to them; for the reason that it is familiar to them to think remotely from the nearest **objects**; and thus not to see them except in shade . . .

10768. (The Angels of the Fifth Earth), when . . . they are presented as men, see with their eyes the **objects** there just as the inhabitants do . . .

H. 130. The **objects** of spiritual light are truths. R.911. 920.

266². Hence the **objects** (in Heaven) are forms representative of such things as are of wisdom.

270³. They who reason see scarcely anything beyond the **object** of the Thing about which they are reasoning, or go beyond the subject . . .

—⁵. The (celestial) Angels . . . see Divine and heavenly things in each **object**; and wonderful things in a series of many . . . and this with all variety according to the face of the **objects** . . . 489³.

338. The ideas of infants when they see **objects**; they are as if each **object** were alive . . .

W. 70. All who die enter into spiritual light, in which the **objects** of thought are truths; and the **objects** of sight are like those which are in the natural world; but are correspondent to their thoughts. The **objects** of their thought, which . . . are truths, derive nothing whatever from space and time; but the **objects** of their sight do indeed appear as if in space and time, but still they do not think from these.

322. The [**objects**] of the Spiritual World appear and come forth around an Angel, and around the angelic Societies, as if they were produced or created from them; they remain around them, and do not recede . . . When the Angel goes away, or when the Society passes to another [place], they no longer appear. Des. and Ex.

M. 12². (The beautiful **objects** in Heaven are all made by the Lord, and are only accessory to the joys of the Angels.)

133. The second subject of discussion.

329². There are innumerable things within . . . every **object** which appears before you as one, simple, and least, as well in your actions as in your affections and thoughts. . . Every grain of your thought . . . is divisible *ad infinitum* . . .

477³. Such as is the mind, so does a man in the Spiritual World see **objects**. Examp.

I. 1. It appears as if the **objects** of sight, which affect the eyes, inflow into the thought, and produce it. Ex. 19².

T. 43². The reason . . . is in the subjects and **objects** themselves . . .

78². The Angels said . . . All the [**objects**] which are presented to our eyes are correspondences . . . The things in our houses . . . constantly remain there; but to the eyes of those who wander from one Society to another, such things are changed according to the con-sociation. 66.

420. The spiritual mind looks principally into the Spiritual World, and for **objects** has those things which are there . . . But the natural mind looks principally into the natural world, and for **objects** has those things which are there . . .

D. 2329. It may come into doubt, whence are the **objects** of the thoughts; for it is known that no thought can come forth unless an **object** is given; according to the rule that **objects** must move the sense. Wherefore it is replied that [it is] the Lord, who loves the preservation of all and each . . . Thence comes every **object**, which from its origin is Divine and most holy; but, when it falls into forms, or formed substances, which are perverted, then thoughts come forth according to the form and nature of each . . .

2735. It was given to say to them that nothing moves the thought unless there is an **object**; thus through the eye and the ear; thus from the memory; otherwise there would arise a confusion of all things; and that these **objects** cannot come from any other source than the one only Fountain of life, the Lord; and that they are varied according to their natural dispositions; so that the **objects** of ideas, and consequently the ideas, pass from the one to the other. Hence they suppose that they are from others, and that they are from themselves, which is most false . . .

2751. Ultimates are in the natural mind . . . which is formed from the senses of the body; whence is the memory of **objects**, which are material ideas . . .

2784. That all the **objects** of the eye, even if there are thousands, and most diverse ones, are still reduced by the Lord into a series, and into a certain continuous Thing. Ex.

— The **objects** of the eye, in the streets, are reduced by the Lord into a continuous series of Things, before good Spirits and Angels. The **objects** were very diverse, and very numerous; and I was told that they saw nothing of them; but that still a certain meaning continually came up thence to them; and in fact through the way which the representatives of the world have to spiritual Things. . . I was told that there can be no **object** which has not something which can be applied by the Lord to the matter in hand; and in fact by the removal of the things in the **object**, or in a number of **objects**, which represent something else . . . It is of the Lord alone thus to apply Things; as, for example, good can be represented by everything which is fat, sweet, delightful, which is about the **objects**, in part, in special, or in general; nay, delightful and good things can also be drawn out from those which are sad and evil.

2942. Spirits know whom they can use as **objects** (that is, Subjects).

[D.] 3274. When they go to the ninth use, they then know the **objects** . . . or the proximate use removed from the **object**—for they now want to care nothing for the **object**, but only for the use of the **object**—thus they know this use obscurely . . .

3332. It was shown a Spirit that he could not speak otherwise than [according] as an **object** was presented to him through my thought. . . I fixed my look on a fly, and then he could not speak otherwise than about the fly . . .

3592. There are besides indefinite contrary **objects**, which induce Falsities; for almost everything which the eye sees is a contradictory **object** . . .

3624. There are some **objects** of thoughts which create much trouble while the man is held in them . . . (Examps. my garden, money matters, the things to be written, how they would be received by men, other garments which are to be obtained, etc.) When I was kept long in this reflection, the Spirits at once injected inconvenient, troublesome, evil things, with the confirmatory things and cupidities; and I have observed, that when I have not been in thought about such things for months and years, I have never cared anything . . . These are the reflections of thought, and he who is detained in them is infested the more by evil Spirits the longer he is detained.

3635. That the **objects** of sight and hearing are the variations of the vessels. Ex.

— As it appears that the **objects** of sight and hearing inflow into the thoughts . . . it was given me to perceive that the **objects** of sight, and consequently of hearing, effect nothing else than that they dispose variously the interior vessels, which are of the lower thought; and such as are the vessels, so are received the influent ideas of the Spirits; for the vessels receive the influx according to their forms, consequently as they are disposed by the **objects**; nay, sometimes so that the ideas are turned into what is contrary . . .

3640. The ideas (of the evil who are in the interior sphere) are tied to various **objects**; thus they are phantasies which cannot be described . . .

3666. Concerning the **objects** of men.—Spirits are very greatly moved [by the fact] that the **objects** of man cause him to think about diverse things, without order . . . It was first shown me that there are general things which rule the thoughts of man . . . so implanted that he does not know he has them; as that he sees but slightly the men he meets, and also the street in which he is walking. These **objects** arise from that General [which causes] a man to take notice so that he does not run against a man or the obstacles in the street. Further ex.

3667. But they objected that the **objects** are various, now this and now that, which at once move the thought. But to this it was given to reply, that such things are contingent, consequently of the Providence of the Lord, which can never be penetrated.

3668. That **objects** are only vessels, and that the eyes are directed to see these **objects** more intensely, and others more indifferently, while many are not seen; thus that they are vessels, is evident from (the fact

that) the Lord, from various and multiplex **objects**, (forms) before the Angels a delicious, and in the highest degree connected, form of Things. 3670.

3671. It was observed that when Spirits are in any general idea, then in like manner they call forth all the **objects** which arise in my memory, and apply them in like manner as a man does the **objects** of sight, or of the speech of another. . . These **objects**, which they then encountered in my memory, 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; thus diversely according to their natures.

3672. The Lord has thus reduced into order the **objects** of my sight; and therefore the beautiful representations before the Angels. . . did not flow from my **objects**, or so that they were directed and connected according to the **objects** . . . but it was the representations which directed the **objects**, so many and various, and determined them, which thus were vessels; so that the **objects** flowed from the representations, and not the representations from the **objects**. Thus whatever the Lord should deign to represent, still it would happen that the sight of the eye would be directed to such things as could be vessels . . .

4000. Spirits objected . . . that ideas arise from the **objects** of sight, and not the **objects** of sight from ideas. Ex.

4604. It appears as if **objects** first move the external senses, and thus the internal ones . . . But . . . it is a fallacy . . . It is the internal sense which sensates through the external sense, and disposes the sensory to receive according to its nature; and therefore the sensory . . . accommodates itself in a moment to all **objects**; which it does not do from itself, but from influx from the interior. And besides, the thought and affection . . . determine the sight to the **objects** . . . The rest transcend, and do not appear.

4627^s. As the sight of the eye sees **objects** which are outside itself . . . not within itself . . .

5122. (Celestial Spirits) when together, and as it were solitary, think from the **objects** which are before the sight; and many [**objects**] form themselves visibly, from other [Spirits], with variety according to their affections. From the varieties of the **objects** they also perceive the presence of the sphere of others . . .

5513²⁰. (A Spirit of that Earth shown the **objects** of our Earth . . .)

5971^e. For good must have such **objects** . . .

E. 831^t. For truths in the Heavens are spiritual **objects**, which appear more clearly before the Angels there, than natural **objects** before men in the world.

889^t. As the eye receives the quality of its sight from the **objects** in the natural world according to the determinations of the eye, so does the understanding receive the quality of its thought from truths, which are its **objects**, in the Spiritual World also according to its determinations . . .

895². All Angels and good Spirits see the truths of Heaven as the eye of the body sees the **objects** of the world; for the **objects** of Heaven are truths . . .

926. [The objects] which appear in Heaven in general appear exactly like those which come forth in our material world from its three kingdoms; and they appear before the eyes of the Angels exactly as do such things . . . before the eyes of men in the world. There appear there gold, silver, copper, tin, lead, precious stones and those not precious, soil, lands, mountains, hills, valleys, waters, fountains, and all other things which are of the mineral kingdom. There appear paradises, gardens, forests, fruit-bearing trees of every kind, lawns, harvests, fields full of flowers, herbs, and grass; and also the products of them, as oils, wines, strong drinks, and all other things which are of the vegetable kingdom. There appear animals of the land, birds of the heaven, fishes of the sea, reptiles, and these of every kind, and so like those which are on our Earth that they cannot be distinguished from them. But the difference is, that those things which appear in Heaven are from a spiritual origin; whereas those things which appear in our world are from a material origin . . . De Verbo 3¹¹.

De Verbo 3⁶. The objects of the thoughts of the Angels of the Middle Heaven are, like the thoughts themselves, spiritual; and therefore they think about them spiritually and not naturally . . .

—¹¹. There is a likeness of state natural, spiritual, and celestial, in such things as are objects of sight, taste, smell, and hearing, and also of the sense of touch . . .

D. Wis. vii. 5². The spiritual man or spirit has not these things for subjects, but only for objects. The reason is that in the Spiritual World there are objects exactly like those which are in the natural world. (Enum. at full length.) Nevertheless all these things are appearances . . . for they are created in a moment by the Lord, and are also dissipated in a moment; being permanent and non-permanent according to the constancy or inconstancy of the Spirits and Angels in those things of which they are the appearances; which is the reason why these things are only the objects of their thoughts and affections; and why the subjects are those things from which they appear. Examps.

ix². The Divine love has for an object . . . The Divine wisdom has for an object . . .

Conv. 9. Natural objects are felt in the organs of the body as if they were in them; in like manner are spiritual objects as if in the mind, although they are not there.

Objection. *Objectio.*

Object, To. *Objicere.*

A. 1886, Pref.². A thousand objections would inflow, which would strengthen his mind in the negative.

5821. **Objection.** Sig.

6469^e. There inflowed from Heaven that no attention is to be paid to thousands of objections and reasonings from fallacies.

D. 1955². Myriads of objections against these things can be presented, which cannot be shaken off from the human mind; and if the mind inheres long in the objections, it is obscured, wavers, at last denies . . . for

there is no universal Truth in which there are not myriads of myriads of Truths, and as many objections, because . . . to every Truth there is its own contrary, which a mind seeing in inverted order favours; and thus is blinded.

2987. Spirits . . . infused against these things objections, or doubts, with such persuasion that . . .

3549. That evil Spirits are dispersed from those who are kept simply by the Lord in the Knowledges of faith. . . . It has been given to say to them before, that they have no need to make objections; but being so ingenious they ought to dispel objections and doubts . . . and all the Spirits are mute, as if they had receded . . . Hence it is evident that with those who believe in simplicity . . . and do not admit objections, whence come doubts, evil Spirits are dispersed; for they cannot be with such . . .

3581. I spoke with them concerning objections and reasonings against the Truths of faith: that they are mere shade, and are able to turn the light of Truths into shade, and to place the clear Knowledges of faith in such doubt, by manifold objections, that they are afterwards scarcely believed; when nevertheless Truth is Truth, and the Knowledge of faith is the Knowledge of faith; and *there* is light. Examp. 3582, Examp.

3582^e. Therefore, thousands of objections can be formed; as many indeed as the objects; and all such as thus destroy Truth, and darken the light of truth.

3602. That objections are not to be made against the Knowledges of faith.—I spoke with Spirits concerning those who form objections against the Knowledges of faith: that this is a sign that they will doubt, and that they will deny. And therefore no objections ought to be formed, because they are doubts and denials; for a thousand books can be filled with objections; and therefore only confirmations are to be assumed, which are insinuated. They are such in Heaven that they love only confirming things, and reject objections. Also, because they are indefinite, and scarcely any things can be known; seeing that not even can those be known which are in lowest nature.

3612. When it was given me by the Lord not to care for such objections nor to admit them, I then felt a pain in the nerves of the left neck . . . the cause being that the reasoners did not want to be present, but began to recede.

3614. Those who do not admit objections against the Knowledges of faith are secure from evil Spirits.—The Spirits complained that they could no longer be present, because, remaining in the Knowledges of faith, it was not permitted to admit objections; saying, that so they have nothing by which to lead them, (or) by which to seduce them; for by such things they very greatly seduce men: by objecting only one thing—then however many confirming truths there may be, they are nothing; for man is so carried away by his cupidities, which produce phantasies; thus freely admits objections, one of which is then stronger with him than a thousand confirming things. Therefore, in order that a man be true, or in true faith, he ought to be in the opposite, so that one Truth should prevail over thousands and

myriads of objections. Thus do evil spirits flee, because they cannot live in such a sphere.

[D] 3667. The Spirits objected that . . . 4000.

3669. It was said to the Spirits, that those who form such objections for themselves that they do not believe unless they know each and all things, desire and intend no otherwise than to destroy; thus that it goes forth from their evil and deceitful nature . . . For this is consequent—when they thus object such things—that they want to destroy Truths . . . If they were different, they then would desire only to confirm the Truths of the Lord.

Oblation. *Oblatio.*

See OFFER.

A. 349^o. Oblations and the first-fruits of the gifts in the holy things (Ezek.xx.40) in like manner are works sanctified by charity from the Lord.

9223³. For the first-fruits were oblations and gifts, which were thanksgivings.

E. 661². Occurs.

1159³. By 'oblations' and 'burnt-offering' (Ps.xx.3) is signified worship.

Obligation. *Debitum.*

Ought. *Debere.*

A. 4730³. The fundamental of charity is to act rightly and justly in every Thing which is of any duty or office . . .

4955². Hence they knew in what obligation they were towards one and towards another.

4988⁴. Those who act good from the other origin are carried along from an internal obligation . . .

6389². They thus regard the Lord's mercy as a debt.

7298². No one ought to be persuaded concerning truth in a moment.

8121. Charity towards the neighbour is . . . to do duty in every office . . .

8122. He who of these does duty from duty . . . exercises charity.

9003. The non-deprivation of the conjunction which is the conjugal debt. Sig. and Ex.

Life 22. Man ought to shun evils as sins, of himself . . .

114. The rest are not the proper works of charity; but either its signs, its benefactions, or its obligations. W.431.

M. 466. From the obligation of cohabitation with a wife . . .

472. A clamorous demand for the conjugal debt.

T. 317. The Seventh Precept extends itself . . . to fraudulent practices in . . . discharging debts.

423². They do not think of merit, but of duty.

425^e. They call such things as (these) benefactions, as also obligations, although they are of charity.

426^e. They then regard those former works . . . no otherwise than as duties.

429. That there are the obligations of charity; some public, some domestic, and some private. Gen.art.

— The benefactions of charity, and the obligations of charity, are distinct from each other; as [are] those which are done from free will, and those which are done from necessity: but still by the obligations of charity are not here meant the obligations of functions in a kingdom and commonwealth: as of a minister that he should minister; of a judge that he should judge; and so on: but there are meant the obligations of each one in whatever function he is; and therefore they are from a different origin, and flow forth from a different will; and are therefore done from charity by those who are in charity; and, on the other hand, from no charity by those who are in none.

430. The public obligations of charity are especially tributes and taxes, which are not to be commingled with the obligations of functions. Those who are spiritual pay these with one heart, and those who are natural with another. The spiritual pay them from good will, because they are collected for the preservation of their country, and for its protection and that of the Church; and for the administration by the officials and governors, to whom salaries and stipends are to be paid from the public treasury; and therefore they to whom their country, and also the Church, are the neighbour, discharge them from a spontaneous and favourable will, and repute it as an iniquity to cheat and frustrate; whereas they to whom country and Church are not the neighbour, discharge them with a reluctant and repugnant will, and at every opportunity they defraud and secretly take away; for with these their own house and their own flesh are the neighbour.

431. The domestic obligations of charity are those of a husband towards a wife, and of a wife towards a husband; also of a father and mother towards the children, and of the children towards the father and mother; and likewise those of a master and mistress towards the male and female servants, and of the latter towards the former. These obligations, because they are of the education and administration in the house, are so many, that if they were to be enumerated, they would fill a volume. Every man is carried along in these obligations from a different love from what he is in the obligations of his function; of a husband towards a wife, and of a wife towards a husband, from conjugal love and according to it; of a father and mother towards the children, from the love implanted in everyone, which is called *storgé*; and of children towards the parents from a different love and according to it, which conjoins itself closely with obedience from obligation. But the obligations of a master and mistress towards the male and female servants partake of the love of reigning; and this from the state of mind of each one. But conjugal love, and love towards the children, with their obligations and exercises of obligations, do not produce love towards the neighbour, as do the exercises of obligations in functions. Ex.

—³. As to what in special concerns the obligations of parents towards the children—the obligations are inwardly different with those who are in charity from what they are with those who are not in charity; but outwardly they appear alike. Ex.

432. The private **obligations** of charity are also many ; as the payment of wages to workmen, the payment of interest, the discharging of stipulated things, the keeping of securities, and other like things ; some of which are **obligations** by the public law, some from civil law, and some from moral law. These also are shown by those who are in charity with a different mind from that with those who are not in charity. Ex.

441². Like these are priests who perform the **duties** of their ministry solely for the sake of the emoluments . . .

539. There are two **duties** which are incumbent on man to do after [self] exploration . . .

D. 3197. The persuasion that the conjugal debt is null . . .

3307. A woman who did not know what the conjugal debt is : that only one wife and one husband make a marriage.

3384. The Jewish Church esteemed the conjugal debt as nothing ; so that, as to the debt, it was loosed . . . The conjugal debt was such, that so long as what is venereal and its adjoined delights lasted, there was as it were a consort, or wife ; but when these did not last, the conjugal debt was loosed . . . Such women are punished most grievously . . . in order that they may be brought back to the conjugal debt.

3937. The bonds of conscience . . . are the same as debts ; as the conjugal debt . . .

6075. He who does not place merit therein, does it on account of **duty** ; because it belongs to his office : in this lies the fear of God . . . So an operative . . . does his labour from the fact that it is of his religion, and thence that it is of his **duty** . . .

6105. Then from this as the essential proceed all other things which are called the signs, benefactions, and **obligations** of charity . . . But without this essence . . .

E. 812². 'All who take the sword ought to perish by the sword' (Matt.xxvi.52).

C. 187. That the **obligations** of charity are all things which a man ought to do besides those above mentioned. Gen.art.

— . The **obligations** of charity are tributes for various necessities and for various uses in the commonwealth ; customs duties ; the expenses and outlay for the various necessities and uses of the house . . . There are some things which become **obligations** by solemn promise . . . also civil ones, which are of subordination, obedience, honour, and social intercourse ; which are to be called **obligations** because a man ought to do them. . . Various things which the laws of the kingdom impose, are called **obligations** of charity because charity does them from **obligation**, and not from good pleasure . . . The sincerity and benignity of charity are in every **obligation** inwardly with those who are in charity . . .

188. The same **obligations** with those who are not in charity appear alike in externals . . .

Obligation. *Obligatio.* D.Min.4612.

Oblige. *Obligare.* D.5464¹.

Obligingness. *Officiositas.* M.164.

Oblique. *Obliquus.*

Obliquely. *Oblique.*

Obliquity. *Obliquitas.*

A. 1276. At every obliquity.

3527^e. 'The crooked to straight' (Luke iii.5) = the evil of ignorance to good.

H. 429. Caverns tending obliquely downwards . . .

W. 125. Those more in wisdom see the Lord obliquely to the right ; those less in wisdom, obliquely to the left.

M. 42¹. She turned herself obliquely from her husband.

T. 362³. A man who looks askance at these things . . .

D. 4003^e. They are turned into contraries, or other oblique things . . .

Obliterate. *Obliterare.*

A. 1321. Not only to darken, but also to obliterate and dissipate (truth). Sig.

1366. That interior worship was obliterated. Sig.

1783². The sense of the letter is (then) obliterated . . .

3982². The former things are (then) almost obliterated.

4121². Then all the fraternity, and all the friendship, which had been of the external man, are obliterated on both sides . . .

4341³. The Knowledges of the interior things of man are almost obliterated.

6077^e. These things are with him like things forgotten and obliterated.

7398. It is believed that the things which (man no longer remembers) are completely obliterated and cast out ; but they are not obliterated . . .

7691. That all the Sensitive of truth was obliterated. Sig. and Ex.

10252⁶. Was first obliterated with the Israelitish people . . .

H. 306². After the science of correspondences . . . was obliterated . . .

463². The most singular things which have entered the memory . . . are never obliterated.

P. 265. As faith separated has obliterated it . . .

M. 415³. Because evil obliterates truth.

B. 108. With these, (faith alone) is obliterated ; nay, is to be completely obliterated.

T. 9. Thereby have obliterated . . . the idea of infancy concerning God.

204. That science . . . with the Israelitish nation was completely obliterated.

291. When the significations of these things had been obliterated . . .

797¹. When anything (is written) from the external man alone . . . it is obliterated of itself.

Ad. 2/181^e. This was to be obliterated.

D. 950. That . . . evils are obliterated when the man is good.

2457. It is not that the evil is obliterated, but that the Lord operates good . . .

3230. The memory of particulars is never obliterated in the other life . . .

3253. Afterwards this (faculty) was so obliterated that . . .

3875. What conjugal love is, is almost obliterated . . .

Oblong. *Oblongus.* E.275³.

Obolus. *Obolus.*

10221. The half of a shekel was ten gerahs, or oboli.

10222. 'Twenty oboli a shekel' (Ex.xxx.13) = all things of good.

M. 268^e. They labour for some oboli, which they collect, in which they place the joy of their hearts; but if they do evil to their comrades, they are fined a part of their oboli.

Obscene. *Obscoenus.*

Life 74. 'To commit adultery' . . . also means to do obscene things . . . T.313.

D. 1695. They turn into obscene representations.

2307. They who in the life of the body have accustomed themselves to speak filthy and obscene things, retain the like things in the other life. Ex.

3605a. A very obscene girl. 3895.

3606. Other obscene Spirits who thus inhered in them . . .

3613. That more obscene things come forth from the lands where Christians are, than formerly. Ex.

3714. When left to themselves they were carried away into very obscene things . . .

Obscure. See SHADE, and DARKEN-*obfuscare.*

Obscure. *Inumbrare.*

A. 1712. The evil and falsity . . . is what causes the shade . . .

6924. Rejecting such things as obscure . . .

E. 304²². 'The land shadowing with wings' (Is. xviii.1) = the Church which is in thick darkness as to Divine truths.

Obscure. *Obscurus.*

Obscure, To. *Obscurare.*

Obscurity. *Obscuritas.*

Obscuration. *Obscuratio.*

See under CLEAR.

A. 18. Man is (then) as . . . a something confused and obscure.

34. (Such) Spirits are in a cold and obscure light . . .

181. The resuscitated man is as yet in an obscure life.

443. He had believed . . . that he should live an obscure life . . . D.3890.

448. He passes from an obscure into a clear life . . . 2367².

526. A Church in which the perception of truth and good was so general and obscure . . .

949. Therefore it is called the dark chamber. Des.

1042². The existence of colour requires something both obscure and snowy . . .

1043. 'The cloud' = the obscure light in which is the spiritual man . . . The obscurity itself . . . through which the sun's rays shine, is what is turned into colours; thus such as is the obscurity . . . such is the colour . . . The obscurity with the spiritual man . . . is falsity, which is the same as his intellectual proprium . . .

1047. The voluntary proprium of man . . . continually pours into the intellectual part what is obscure or false . . .

—². Falsity beclouds truth, just as an obscure cloud does the light of the sun.

1059². The cloud of Christians . . . is so obscure as to be darkness.

1188². In the obscurity of an understanding which is not illustrated . . .

1265. So that I was very much in obscurity.

1401. The Lord . . . progressed from an obscure state to one more lucid. 'Haran' = the first state, which was obscure.

1430. An obscure state of the Lord, like that of man's childhood. Sig. 1435^e.

1453. The Knowledges of celestial things in obscurity. Sig.

—'. 'The west' = what is obscure.

1528. That obscure lumen is (then) turned into darkness.

1533. (What is immaterial supposed to be obscure.)

1757. The ideas (of Spirits) are not so obscure as those of man . . .

1838³. When the Church is in darkness, the Lord is obscured before them, insomuch that He does not appear . . . although the Lord is never obscured, but the man . . . but still the obscuration is predicated of the Lord.

1904⁵. For man is in what is most obscure.

1967. If the object is in obscurity (Spirits can cause an illusory vision).

2367. In an obscure general [perception]. Sig. and Ex.

—'. The perception of good and truth is only in obscurity with man, even a regenerate man; and still more so with him who is in external worship . . . The affections (also) when man is in corporeal things . . . are most general, consequently most obscure, however the man may think that it is not so. Ex. 2380².

2618^e. By a description from such things, they are more obscured.

2708. That . . . the state of the spiritual Church,

relatively to that of the Celestial Church, is **obscure**. Sig. and Ex.

— . This is the reason why with the spiritual there is what is relatively **obscure**. Refs. 2713.

2715. The arcana that the good of the spiritual man is relatively **obscure**; and that this **obscurity** is illuminated by the Lord's Divine Human. Ex. 2718. —⁷.

2718⁷. But still the spiritual can come from **obscurity** into light, if they are only willing to be in the affirmative . . .

2719². The man of the Spiritual Church is in **obscurity** relatively; and doctrine is therefore to be clothed with such appearances as are of human thought and affection. Sig.

2722⁶. The Ancient Church . . . was relatively in **obscurity**.

2902. That the first state (of this New Church) was **obscure**. Tr.

2935. 'The cave of Machpelah' = **what is obscure** of faith. Ex.

— . 'A cave' = **what is obscure**, because it is a dark place; 'a cave of a mountain' = **what is obscure** of good; 'a cave of the field of Machpelah' = **what is obscure** of truth . . .

—². Those who are being regenerated, and are becoming spiritual, are in the greatest **obscurity** as to truth . . . So long as good is in **obscurity** with them, so long is truth . . . They know only very **obscurely** that the Lord is good itself, etc. etc. . . Hence it is evident how greatly the spiritual are in **obscurity**; and still more so before regeneration . . .

2945. That first state . . . that they were in **obscurity** of faith. Sig. 2946.

3197. As those things with man which are . . . of the natural mind, are **obscure** relatively to those which are . . . in the rational mind, therefore by 'evening' are signified those things which are relatively in **obscurity** . . .

3221. Negatives of truth are there represented by dark and descending clouds.

3660³. For then such (spiritual) things appear to man both **obscure** and undelightful.

3693. Life in **what is obscure**. Sig. and Ex.

— . By **what is obscure** is here meant **what is obscure** of intelligence as to truth, and **what is obscure** of wisdom as to good . . .

—². That 'sunset' = . . . also **what is obscure** as to those things which are of good and truth. Ill.

—⁷. After (good and angelic Spirits) have been in this **obscure** state . . . they return into their former state. Sig.

3708⁹. The things which were distant from Zion and Jerusalem represented **what is obscure** as to good and truth: all this which is in **obscurity** is called 'the land of the north,' and also 'the sides of the earth.'

—¹⁰. As, moreover, all the good which inflows with light from the Lord is terminated in the **obscurity** of man, the north is also called 'the assembly.'

—²². See NORTH, here.

3833. A state as yet **obscure**. Sig. and Ex.

— . The state of initiation which precedes conjunction is **obscure** relatively to the state of conjunction; for when man is being initiated into truth and thence into good, all which he then learns is **obscure** to him; but when good is being conjoined with him, and he thence looks at truth, it becomes clear to him . . .

—^e. Hence it can be known in what **obscurity** are those who are such . . .

3909^e. This zeal . . . in a still more interior form, is only an **obscure** something which intercepts heavenly delight . . .

3949. The good of truth in a state of good, but in **what is obscure**, such as belongs to the Natural. Sig. and Ex.

3957². For when man is in the body, corporeal and worldly things occupy his thoughts, which induce **what is obscure** . . .

4060². 'The sun shall be darkened . . .' (Matt. xxiv. 29) = that love to the Lord . . . will not appear . . .

—³. Those who are in . . . the love of self and of the world . . . induce on themselves this **obscuration**.

4073^e. Man can only perceive **obscurely** . . .

4096⁶. Because good . . . inflows into man's **obscurity** which he has from worldly and corporeal things.

4125. 'In a dream by night' = the **obscure** perception of that good when left to itself.

4245. Therefore the things here said . . . cannot but be **obscure** . . .

4261. In this **obscure** state. Sig.

— . 'To pass the night,' and also 'the night,' = an **obscure** state.

4301². Because to them truth is in **obscurity**; for they call that truth which they have learned from doctrinal things . . .

4329. For I was in the opinion that **what is general** (must) be **obscure**. Ex.

4402³. These things are **obscure** to those who are in the light of the world . . .

4783. As they are generals, they are also relatively **obscure** . . .

4883. That the **obscurity** was dissipated. Sig.

— . 'To cover herself with a veil' = to **obscure** truth.

5036². This combat . . . man perceives so **obscurely** that . . . For man, especially he who believes nothing concerning influx, is in a state altogether **obscure** . . .

5078⁴. When the Internal acts into the External, as in the world, the sensation is dulled and **obscured**.

5092. The event which to them was in **obscurity**. Sig. and Ex.

— . 'Night' = a state of shade induced by falsity from evil; thus also **what is obscure** of the mind.

— . The **obscurity** which is of night in the world is natural **obscurity**; but the **obscurity** which is of night in the other life is spiritual **obscurity** . . .

—². Moreover, spiritual **obscurity** is threefold; one which is from the falsity of evil; a second which is from ignorance of the truth; a third which is that of exterior things relatively to interior ones . . . Still, all

these kinds come forth from the fact that the light of Heaven . . . is not received . . .

[A.] 5141. Apperception from the Sensuous is relatively **obscure**.

5210. An **obscure** state. Sig.

——. 'To sleep' = an **obscure** state. Ex.

5219. (A general state of illustration) in that **obscurity**. Sig.

——. 'A dream' = an **obscure** state.

——. It is called **obscurity**, because truths are exterminated; for where there are no truths, there is **obscurity** . . .

——². What is here meant by **obscurity** (is) the state of the Natural when good scientifics have been exterminated by scientifics of no use. Such an **obscurity** is what can be illustrated generally; whereas an **obscurity** from falsities cannot be illustrated at all . . . 5224, Ex.

6000. **Obscure** revelation. Sig. and Ex.

——. **Obscure**, in the spiritual sense, is that truth does not appear.

——. Those who are in falsity from evil are in the **obscurity** of night.

——². That 'night' = what is **obscure**. Ill.

6068. The things at the sides appear **obscurely**.

6256. His **obscure** perception. Sig. and Ex.

6384². Hence (these) more than all others in the Spiritual Church, are in **obscurity**.

6390. 'To lie down' = **obscure** life.

6405. (Such) have the understanding **obscured** . . .

6408. Man, while he lives in the body, feels . . . very **obscurely** the things which come forth in his spirit . . . ———.

6443. Their possession in the Lord's Kingdom while they are as yet in **obscurity**. Sig. and Ex.

——². For those who are being elevated into Heaven are first in **obscurity**; for they cannot come to clearness until they have been in Heaven, and have been instructed . . . for there is need of a space of time, in order that the **obscurity** induced by falsities may be dissipated.

6451². Hence it is, that life in exteriors is **obscure** relatively to life in interiors; for in exteriors there is a general life . . .

6453. '(Bury me . . .) at the cave' = where is what is **obscure**.

——. In the exterior Natural, where are the truths and goods which are represented by the sons of Israel, there is what is **obscure**, because what is general is there.

6454. Those with whom . . . the **obscurity** of faith can be made clear. Sig. The case is this: whatever is in the Natural, and still more in the exterior Natural, is **obscure** relatively to those things which are in the interior Natural, and still more relatively to those things which are in the Rational; but this **obscurity** is made clear in two ways; firstly, if exterior things are reduced to compliance with interior ones . . . secondly, if the man can be elevated from exterior to interior things, and thus can see exterior things from interior

ones; the latter exists with those who are in the Internal of the Church; but the former with those who are in its External.

6500. For the man of the Spiritual Church is relatively in **obscurity**, and reasons concerning truths as to whether they are truths, or confirms those things which are called doctrine, and this without a perception as to whether what he confirms is true or not; and, when he has confirmed it with himself, he quite believes that it is true, although it may be false . . . 6945².

6548. 'The cave of the field of Machpelah' = faith in **obscurity** . . . thus the beginning of regeneration; for then faith is in **obscurity**.

6686. For the Natural is relatively in **obscurity**: that it is in **obscurity** [is from the fact that it is] in the light of the world, and thence at the same time in worldly things; and when the light of Heaven inflows into these, the apperception becomes **obscure**.

7093. That from a glad mind they may worship the Lord in **obscurity** of faith in which they are. Sig. and Ex.

——. That those who are of the Spiritual Church are relatively in the **obscurity** of faith. Refs.

7270³. The ultimates which are with man, as also in nature, are . . . relatively general, and thence **obscure**. . . The Divine truth . . . in the way . . . becomes more general; thus more gross and **obscure** . . .

7298. They know how to induce fallacies . . . and at the same time to **obscure** truths themselves.

7313. Worship in what is **obscure**. Sig. and Ex.

——. Those of the Spiritual Church are . . . in **obscurity** when they are emerging from a state of infestations and temptations. Ex. . . But this **obscurity** is then illustrated by degrees.

7645. The **obscuration** of the whole mind thence. Sig. and Ex.

7680. Everything of perception, both **obscure** and not **obscure**. Sig. and Ex.

7801. One kind (of the Spirits of Jupiter) appear **dark**, almost black.

8106. That when there is a state of illustration it is tempered by what is **obscure** of truth. Sig. and Ex.

——². 'A cloud' = what is **obscure** of truth; in special, the literal sense of the Word; for this sense, relatively to the internal sense, is what is **obscure** of truth.

8108. That when there is a state of **obscurity** it is tempered by illustration from good. Sig. and Ex.

8134. That **obscurity** has seized them. Sig.

8199. By 'night' is here meant that **obscurity** which follows immediately after temptations; for those who are delivered thence come first into what is **obscure**, before they come into what is clear; for the falsities and evils injected by the Hells inhere for some time, and are dissipated only successively.

8426². When it is evening, they are then in **obscurity** as to truths . . .

8512. The appearance of the Divine **obscured**. Sig. and Ex.

8625². For the man of the Spiritual Church is in **obscurity** as to the truth of faith; and acknowledges for truth because the Church has said so; not because he perceives truth.

8750². Hence the Angels are alternately in the good of love, in the truth of faith, and in **obscurity** as to both . . .

8781. 'Density' = what is **obscure**, such as is that of the thought of man from sensuous lumen alone . . .

8819. The appearing of celestial good in the greatest **obscurity**. Sig. and Ex.

— . By **obscurity** is meant the **obscurity** of faith, such as is that of those of the Spiritual Church relatively to those of the Celestial Church.

9430. The ultimate of the Word which is thus relatively **obscure**. Sig. and Ex.

9433. From the **obscurity** which was before. Sig. and Ex.

9648. Towards the exteriors of that Heaven, where truths are in **obscurity**. Sig. and Ex.

9653. Conjunction with Heaven where good is in **obscurity**. Sig. and Ex.

9685. Good in **obscurity**. Sig. and Ex.

9750. Where the good of truth is in **obscurity**. Sig. and Ex.

10582. The **obscurity** and falsity of faith. Sig. and Ex.

10685². When man is in temptations, he is in **obscurity** from the evil and from the falsities of evil which are assaulting.

H. 1. 'The sun shall be **darkened** . . .' R.27².

68. An entire Society first appeared as one **obscure thing**.

150. The west = love and its good in **obscure** perception . . . The north = wisdom and intelligence in **obscure** light.

155. The Angels . . . are then in their **obscurity** and undelight.

—^e. 'Twilight' = the **obscurity** which precedes the morning.

159. A great **obscure** belt round the Sun, seen.

— . Afterwards the belt was seen to **become** more **obscure-obscurere**.

—^e. The quality of their state was represented by the **obscure** belt.

401². The **obscure** delight . . . which (they had) in the world . . . is then turned into the delight of Heaven . . .

P. 137. Compulsory worship is . . . **obscure**.

R. 423. 'The sun and the air were **darkened** . . .' (Rev.ix.2) = that the light of truth became thick darkness. E. 541.

D. 1247^e. They love to be in **obscurity** . . .

1937^e. If these were adduced, they would come into discussion, and thus into **obscurity** and ambiguity.

1950. When they were present, all things . . . were so **obscure** and confused that . . .

1955. The truth is **obscured** (by controversy). 3493.

2373. Those who induce **obscurities** are such as in their life had been **obscure** in spiritual and celestial things . . . The **obscurity** is especially from this: that they have been in the love of self, and have set themselves before others.

3473. What appears clear to man is **obscure** to good Spirits; and conversely. Ex.

—^e. What is **obscure** to Spirits is manifest to the Angels.

3493^e. Negation is driven away; then doubt; then **obscurity** . . .

5317. Those who had been in the **dark** ages . . . 5318.

5452. The Russian nation have **obscurity** above all others.

E. 304²³. 'The land is **darkened**' (Is.ix.19) = the things of the Church in thick darkness, or in falsities.

372⁵. Occurs. 652¹⁰.

386². The perversion of the Church by falsity, is meant by, 'the land is **darkened** in the wrath of Jehovah Zebaoth' (id.).

476. The garments of those who are in falsities . . . appear **dark**, and also spotted.

677³. The signs of the presence of such are **obscur**ation of the understanding, etc.

865. They began to be completely **darkened** as to the sight, and at the same time as to the understanding.

Observe. *Observare.*

Observation. *Observatio.*

See under APPERCEIVE, and NOTICE.

A. 1062. Observe the rites of the Church holily.

1079. He **observed** the errors and perverted things. Sig. and Ex.

— . But those in the faith of charity **observe** the goods . . .

3382. 'He has **observed** My ordinances—*obserrata* . . .' (Gen.xxvi.5) = by continual revelations from Himself . . . 'Ordinances' = all things of the Word in general . . . —³, Ill.

4407^e. This a man knows and **observes**, although not instructed by any knowledge . . .

5494. **Observation.** Sig. and Ex.

6025. This is worthy to be **observed**.

6435³. This difference has not been **observed** in what precedes.

9282. 'To keep,' or **observe**, = to do; for by doing they are **observed**.

9349⁴. The things which are to be altogether **observed** and done (in these chapters). Enum.

H. 324. Christian Spirits were present, and **observed** . . .

336. It was then **observed** that . . .

514^e. Which they believed were to be holily **observed**.

R. 162. 'Observe and repent' (Rev.iii.3) = that they should attend to these things, and vivify their dead worship.

179. 'Thou hast **observed** My Word' (ver.8) = that

they live according to the Lord's Precepts in His Word.

D. 2495. They could **observe** every thing . . . and whatever they **observe** they strive to turn to their own good . . .

3616^e. They could **observe** that . . .

3624. Which have often been **observed** by me.

—^e. I have **observed** that . . .

4034. It was now **observed** . . .

— . There was given a perception of what was to be **observed** . . .

4352. He supposed that no one had **observed**; but all could observe the hypocrisy and deceit; which is given to almost every man . . .

4763. (Charles xii.) thought that no one in the world could **observe**; nor did he want it to be **observed** . . .

E. 15. 'To **observe**,' and 'to keep,' = to perceive, will, and do according to it.

190. 'To **observe**' = attention, such as is with those who are in the spiritual affection of truth; for when these read the Word, they do not see it from the doctrine of the Church where they were born . . . for they want to be illustrated, and to see truths within themselves, and not from others . . .

209. 'To **observe** My Word' = to make of the life truths from the Word; for 'to **observe**' truths or precepts = not only to know and apperceive them; but also to will and do, or keep them . . .

388⁷. The life of charity is meant by . . . 'to **observe** the precepts, and do them' (Lev. xxvi. 3).

696²². Occurs.

769. 'Who **observe** the commandments of God' (Rev. xii. 17) = with those who live the life of faith which is charity. Ex.

780¹⁰. 'As a leopard upon the way will I **observe**' (Hos. xiii. 7) . . . 'To **observe**' = the intention to pervert.

Obsess. *Obsidere.*

Obsession. *Obsessio.*

Obsessor. *Obsessor.*

See SIEGE-*obsidium.*

A. 1983⁴. (Sirens) study nothing more than to destroy the conscience; and, when this is destroyed, they possess the interiors of men, and even **obsess** them, although the man is ignorant of this. At this day there are not external **obsessions**, as formerly, but internal ones, by such. They who have no conscience are thus **obsessed**: the interiors of their thoughts are insane . . . but these are concealed . . . This may also be known to them, if they attend to their thoughts.

2477². If Spirits were permitted to use the exterior memory . . . the man would be **obsessed**. The **obsessions** of former times were nothing else.

2752. Those who have been addicted to adulteries, want, more than others, to **obsess** man; and thus through them to return into the world; but they are kept back in Hell . . . De Conj. 124.

4227². These Spirits (who are in the love of command-

ing) **obsess** the thoughts and will of the men who are like them . . . so that, without the Lord's mercy, they cannot possibly know that such Spirits are present . . . These Spirits correspond to the vitiated things of the . . . animal spirit . . .

4793. When (these wandering Spirits) have entered into the taste with man, they possess his interiors; namely, the life of his thoughts and affections . . . Very many at this day are possessed by these Spirits; for there are at this day interior **obsessions**; but not, as formerly, exterior ones. Interior **obsessions** are effected by such Spirits; and their quality may be evident if attention is paid to the thoughts and affections, especially to the interior intentions which they are afraid to manifest; and which are so insane with some, that unless they were restrained by external bonds . . . they would rush into murders and rapine more than the **obsessed** . . .

—⁴. These pernicious Spirits try especially to loosen all internal bonds . . . when these have been loosened the man is **obsessed** by such. When they cannot thus introduce themselves into the interiors . . . they try [to do so] by magical arts . . . by which they pervert the scientifics with man, and only apply those which favour filthy cupidities. Such **obsessions** cannot be avoided, unless the man is in the affection of good, and thence in faith in the Lord. . . Such Spirits correspond to . . . the itch.

5117¹⁰. The intellectual part **obsessed** with falsities from infernal love. Sig.

5862². Thus (the Spirits who are with man) do not speak by the man's tongue: this would be **obsession** . . .

5990. There are very many Spirits at this day who want to inflow not only into man's thoughts and affections, but also into his speech and actions . . . when yet the corporeal things have been exempted from the particular influx of Spirits and Angels, and are ruled by general influx . . . for to inflow into the corporeal things of man is to **obsess** him. The Spirits who will and strive for this are those who in the life of the body had been adulterers . . . and because in the world they had been in the sole love of (exterior things), therefore in the other life they are in the desire to return into these things through man, by **obsessing** him. But it is provided . . . that they are kept back in their Hells . . . Hence there are no external **obsessions** at this day. But still there are [internal] ones, even by the infernal and diabolical crew; for evil men think such things as are filthy, and also cruel against others, and also hostile and malignant things against Divine things; and, unless these thoughts were restrained by the fear of the loss of honour, etc. . . such would rush more than the **obsessed** into the destruction of others, and into blasphemies against the things of faith; but these external bonds cause them not to seem to be **obsessed**; when yet they are so as to the interiors, but not as to the exteriors.

5991^e. Hence he was interiorly **obsessed** . . .

6212⁴. How the prophets . . . were possessed: The Spirits occupied their body, so that scarcely anything was left, except that they knew that they existed. There were certain Spirits for this use who did not want

to obsess men, but only to enter into the corporeal affections of the man; and, when they entered into these, they entered into all things of the body. The Spirits who were usually with me said that I was absent from them while I remained in that state. The Spirits who possessed my body, as formerly those of the prophets . . . said that at the time they had known no otherwise than that they had life as in the body . . .

6829. When man is in temptation, he is **obsessed** around by falsities and evils, which impede the influx of light from the Divine . . . Darkness in the other life is nothing else than **obsession** by falsities . . .

8321. They were cast into Hell, where, **obsessed** by their own evils and falsities, they might be kept bound to eternity.

H. 257^e. There are Spirits who are called natural and corporeal. When these come to man they do not conjoin themselves with his thought as do other Spirits; but enter into his body, and take possession of all his senses, and speak through his mouth, and act through his members, knowing then no otherwise than that all things of the man are theirs. These are the Spirits who **obsess** man; but these have been cast by the Lord into Hell, and thus completely removed; whence there are no such **obsessions** at this day.

(x). Refs. to passages on the subject of **obsession**.

561. The interiors of the thoughts and affections of those who love themselves above all things are turned to self and the world . . . Hence it is that they are **obsessed** with evils of every kind, and that the Divine cannot inflow . . .

P. 38. These delights are from concupiscences which **obsess** the interiors of the mind: from these they flow down into the body . . .

T. 133. The ways to Heaven . . . have been beset with thieves and robbers.

D. 1177. I was **obsessed** within the head, about the region of the interior palate . . .

—^e. When a man is thus **obsessed**, he cannot act and speak otherwise than according to the state and pleasure of him [who **obsesses**].

1750. (**Obsessing** Spirits. Des.) See 1582.

2272. If they had lived at this day . . . they would have been reputed **obsessed**; as Saul, who lay naked . . . From which it may be concluded that they were completely **obsessed** by Spirits, who occupied their body . . .

2273. How it was with the prophets . . . was shown me; for through a whole night . . . I was **obsessed** by Spirits, who so occupied my body . . . that I scarcely knew . . . that it was my body . . . 2277.

2278. Those who were **obsessed** in the Lord's time by demons were no otherwise [**obsessed** than the prophets], except that the [demons] could inflict harm upon the man . . .

2279. (Thus) such **obsessions** of Spirits at this day cannot act in like manner in the man who is in faith . . . for those who are in faith in the Lord cannot be possessed by Spirits as to their faculty of thinking and acting. 2282.

2659. Concerning the **obsessed**. Ex.

— . When Spirits come into a man so that they are quite aware that they are there, and thus rule the body and members of the man, then this is called **obsessing** the man; for there is given to no Spirit the opportunity so to rule the body as [they do] with me, unless he were **obsessed**. For there are those to whom is allotted the office of ruling the body, who know nothing about it, because their endeavour only there comes into act. But with the **obsessed**, not only the endeavour, but also the act, is present. And therefore there are Spirits, not allotted to this office, who when they thus **obsess** the body it is **obsession**; whereas when those who are allotted do so it is not **obsession**; because then all things take place in order, and the man is unaware of it. [But with] those who are **obsessed** it does not take place in order, but against order; and therefore [it is done] by evil Spirits. But it is wonderful that I have been **obsessed**, and yet nothing has ever harmed me; and I could enjoy the rational mind, as if they were not present.

2662. These (Spirits) had been **obsessed** with the cupidity of fighting . . .

2665. I was as it were **obsessed** by these (adulterers).

—^e. Adulterers and the cruel . . . desire nothing more than to **obsess** the bodies of men; and thus to live in the world through man . . . and therefore, unless the Lord guarded man, everyone would be **obsessed** by such; for there is an immense crowd of such.

2951². When things were written to which evil Spirits were averse, I was **obsessed** almost to horror.

3716. Sirens especially desire to **obsess** man; but his interiors through his exteriors . . . The adulterers and cruel desire to **obsess** the exteriors of man; but these the interiors . . . The corporeal memory . . . they want to appropriate to themselves; and thus to **obsess**; and to return into the world through another; which **obsessions** are interior. Whether at this day many men are thus **obsessed**, may hence, it seems, be concluded. Let a man examine himself as to whether he is in any internal bond . . . [or] if external bonds were removed, whether . . . he would perpetrate such (wicked and obscene things) . . . If a man is such, he is **obsessed** within by such Sirens; which **obsession** exists at this day; while with the Jews . . . there was external **obsession**. 3717. 3718.

3719. These are such as want to enter in and **obsess** the scientific and intellectual things of man . . .

3723. Hence their sphere in the other life is that of continually **obsessing** the interiors of man . . . They want to infuse themselves into the taste . . .

3781^e. For almost the whole World of Spirits is wicked, and enthusiastic, and sedulously desires to **obsess** man; but the Lord takes precautions . . .

3783. If Spirits retained the corporeal memory, they would completely **obsess** man . . . 4001, Ex.

4198. Who they are that want to **obsess** man. Gen. art. 4207. 4225 (possess).

4302. Therefore such cannot be with man; for so they would **obsess** him . . .

[D.] 4420. Concerning Sirens, when they insidiate by night, and want to obsess man. Ex.

—². They laboured by various arts to enter into me, and thus to obsess me; and, as was said, to cast out my spirit, and have their own there . . .

4455^e. These are such as at this day obsess men.

4457. How much they wanted to obsess me, may be evident, in that they entered completely into the respiration . . . 4468. 4473. 4477.

4573. So that they are the worst of those who obsess . . .

4594. They keep the thought completely obsessed . . .

4596^d. They obsess the interiors of man . . .

4601. (The Sirens) thus obsess (the Spirits). Des.

4668. There are many Spirits who want to return into the world; and they inquire where men are, and also to some extent perceive it; and, when they come thither, they burn with the cupidity of entering into man, and obsessing him; that is, to lead his speech and his actions. Such become those Spirits who have loved worldly and earthly things, and have felt horror of the life after death, because they would thus lose all the delight of life; but, of the Lord's Providence, such are remitted into places far from the Spirits who are with man . . .

4745². She was obsessed by diabolical women who had thus subjugated their husbands . . .

5078. When the rocks and mountains have been obsessed by evil Spirits . . .

5857. (They) began to obsess my left ear.

5981. Concerning **obsessors**.—There are many Spirits who want to obsess others, and when they find other Spirits who want it, they infil them and as it were enter into their whole body, and thus completely obsess them: they act through them; they speak through them; and the **obsessed** (females) act as if they were insane. Examp.

—². There are many kinds of **obsessors**: those are pre-eminently **obsessors** who want to captivate the lower minds of others by the method of entering into their affections . . . They are all sensuous and corporeal, although they do not appear such in the external form. Moreover, all those are **obsessors** who are so sensuous that they can with difficulty be withdrawn from natural things.

5982. **Obsessors** are Known from the fact that they enter into each of the thoughts and affections, even the least, and constantly conjoin themselves with them . . . Those who are upright correspond to the nails.

E. 633³. 'To besiege Jerusalem' (Ezek. v.) = to straiten with evils and falsities.

659⁶. Those obsessed by demons were in the sepulchres (Matt. viii. 28), because, when they had lived in the world, those who obsessed had been in falsities from evil . . .

D. Love xvii⁵. By combat against evils those things are dissipated which obsess his interiors . . .

Obsolete. *Obsoletus.*

Obsolete, To become. *Obsolescere.*

M. 433². Sirens, who are obsolete venereal lusts.

511². After conjugal love, and also scortatory love have become obsolete . . .

T. 435². The man is then like a tree the root of which is worn out.

499². Rejects the worn out things.

D. 1012^e. The obsolete blood is attracted into the gall-bladder.

D. Wis. x. 3. Into which the blood . . . sifts out its obsolete things.

Obstacle. *Obstaculum.*

Obstacle, To be an. *Obstare.*

A. 7452. That they would not oppose. Sig. and Ex.

8880. For evil stands in the way . . . 9990². 10127^e. H. 522². 549. P. 33³. E. 77.

9447. The loves of self and of the world . . . stand in the way . . .

T. 649^e. Which would be obstacles to his salvation.

D. 4082. He thus studied to remove obstacles. Rep. De Conj. 65.

E. 885⁵. The Obstacles of the Impenitent, quoted.

Obstinate. See STUBBORN.

Obstinacy. *Obnixitas.*

Obstinately. *Obnixè.*

Steadfast. *Obnixus.*

A. 1267. Those who persist more obstinately . . .

P. 115. Like those who fix their eyes obstinately on the sun.

212. Who can act against fortune if it is steadfast?

M. 252. The highest degree of obstinacy in not complying with what is just and fair (a cause of legitimate separation).

292². The unintermitted obstinacies of petitions (of polite wives).

— . For they know that the men . . . cannot possibly resist the obstinacies of their wives.

Obstinacy. *Obstinatio.*

Obstinate. *Obstinatus.*

Obstinately. *Obstinate.*

Obstinate, To make. *Obstinare.*

A. 806. They inhere in their opinions so obstinately . . .

1267. Those of them who obstinately try to emerge . . .

3769^d. They obstinately remain in their own dogma.

4793^d. (The obstinacy of these Spirits.)

7032. **Obstinacy.** Sig. 7300. 7412, etc.

— . Thus by these words is signified obstinacy from the will, and consequently from the delight of doing evil.

—². As to the obstinacy of those who are in falsities and the derivative evils, and in evils and the derivative falsities, it is to be known that the obstinacy is such that it cannot be described: they never desist, except through grievous punishments . . . The reason is that the delight of their life is to do evil: this delight they

have derived while they lived in the world, especially from this: that they have loved themselves alone . . . They who are such, because they do not suffer themselves to be led by the Lord, act from their own voluntary proprium . . . and they who act from (this) act evil from love . . . and hence they have the delight of doing evil; and, in proportion as they are in this delight, in the same proportion they are in **obstinacy**. That it is so does not appear in the world . . . —³.

7038^e. **Obstinacy** even to the last. Sig.

7272. **Obstinacy** from the evil of falsity. Sig. and Ex.

7305. That they made themselves **obstinate**. Sig. and Ex.

7342. Resistance from the will, and the consequent **obstinacy**. Sig. and Ex.

7501. If they still made themselves **obstinate** to infest. Sig. and Ex.

7533. That they made themselves **obstinate**. Sig. and Ex. 7615. 7632. 7706. 8135.

M. 292². The will can make itself **obstinate**, but not the understanding.

D. 3718. I observed the **obstinacy** (of the Sirens), which was so great that I wondered; but their **obstinate** phantasy cannot be described.

4478^e. Let him know . . . that **obstinacy** and stubbornness are nothing whatever (as against the punishments there).

4572². Such (Spirits) are . . . so **obstinate** that they never desist, unless they are driven away by the Lord; and (then) the febrile heat at once ceases.

4741. See CHARLES XII. here. 4742^e. 4745.

4743^e. They throw (this liquor) at Spirits, when they are in their **obstinacy** and stubbornness.

5069a. A gulf . . . whither those are sent, who, on account of stubbornness and **obstinacy**, cannot be otherwise mastered . . .

D. Min. 4755. When such (fasciators) approach, they are **obstinate** and stubborn in the highest degree . . .

Obstruct. *Obstruere.*

Obstruction. *Obstructio.*

See under BLOCK UP, and OBSTACLE.

A. 5718. They relate to the gross phlegm of the brain . . . whence come **obstructions**, from which are the beginnings of many diseases . . . 5726.

P. 278a⁵. For all evil which is **obstructed**, increases . . . Therefore, lest any evil should be **obstructed**, everyone is permitted to think in favour of God, or against God . . .

282^e. (The effect on) heavenly truths in the understanding, if the evil love of the will were to be **obstructed**.

D. 4548. Those who live without use . . . correspond to **obstructions** of the brain . . .

D. Min. 4680. Sirens cause an **obstruction** of the hinder part of the cauda, where the spinal marrow ceases . . .

Obtain. *Obtinere.*

A. 5223. It hence obtained that by 'Egypt' scientifics were signified.

Obtain. *Nancisci.*

A. 1112. Those who have . . . **obtained** thence a conscience and life of charity.

T. 532^e. The seeds implanted by the Lord **obtain** a free soil.

D. 4039. Those who have **obtained** a conscience . . .

Obtain. *Potiri.* H.6^e.

Obvious. See under MEET—*obviam*.

Occasion. *Occasio.*

Occasional. *Occasionalis.*

See HANDLE.

A. 1676². (This) would give **occasions** for reasonings . . .

H. 364. When the **occasion** is given. D.4321.

I. 1². **Occasional** influx. Ex. 19³. T.695³.

D. 1277. Except on certain **occasions**. 3686.

3653. Seizing the least **occasion** to kill me.

3663^e. As they do not do evil except when **occasion** is given . . .

3688². Unless **occasion** is given.

4243. Having obtained an **occasion** of evil . . .

Occiput. *Occipitium.*

See under NECK—*cervix*.

A. 3886. The pulse of those who are of the province of the **occiput**.

4227³. These Spirits . . . are seated at the hinder part of the head beneath the cerebellum to the left; for those who act beneath the **occiput** operate more clandestinely than others; and those who act at the back part desire to command.

4326. A thundering murmur which flowed down from on high above the **occiput** . . . It was those who relate to the general involuntary sense . . . Their manifest operation into all the province of the **occiput**. (Continued under CEREBELLUM.) D.3860.

4403². Those who appear beneath the **occiput** are those who act tacitly and prudently.

6922^e. A multitude of Spirits consociated with (the Spirits of Mercury) . . . in the plane of the **occiput**.

8054². At this day there is a region behind the **occiput**—which had been of Heaven—occupied by the evil.

10382^e. This (chiding) Spirit stood at the **occiput** . . .

H. 144^e. No one is permitted in Heaven to stand behind another, and look at his **occiput**; for then the influx of good and truth from the Lord is disturbed.

251. The influx of the celestial Angels is into that part of the head beneath which is the cerebellum, and which is called the **occiput**; from the ears all round, even to the neck; for that region corresponds to wisdom.

579. Genii are seated with man beneath the **occiput**.

P. 310⁴. Some (Genii) . . . at once applied themselves to my neck beneath the **occiput**, and thence entered into my affections . . .

R. 962². Then light descended from Heaven, which first illuminated their **occiputs**, and afterwards their temples . . .

M. 267³. Such look upwards with the **occiput**, and downwards with the forehead.

I. 13⁴. All the Angels of Hell turn the **occiput** to the Lord, and receive influx into the affections of their will, which in themselves are concupiscences, and cause the understanding to favour. . . For the human will dwells in the cerebellum, which is in the **occiput**.

19⁵. The Spirit shook the torch at their **occiputs**, whence the ideas of them all became confused . . .

T. 73⁴. The radiance enlightened the temples of some on the side of the **occiput**, but not as yet on the side of the forehead . . .

160⁸. Why the **occiputs** of those who have the delight of doing evil are hollowed out, there. Ex.

564³. Infernal delight . . . inflows into every man; but into the soles of his feet, his back, and his **occiput**. If it is received in the forehead . . . the man is enslaved to Hell. Ex.

D. 1682^e. He was at my **occiput**: he spoke there, and that undulatingly.

1745. He adheres to a man behind, beneath the **occiput**; and through him that crew acts . . . 1748, Des.

1819. For those who as it were adhere to the **occiput** act more clandestinely than others. •

1864. He came in beneath the **occiput** . . . and when he was there, I perceived as it were a stroke through the heart, and afterwards in the brain . . .

2812². They proceed in their cupidity . . . into the part of the **occiput** beneath the cerebellum . . .

3183. They stand above . . . the **occiput**, where is the cerebellum . . .

3601. They keep themselves beneath the **occiput**; both because they want to reign . . . and because they desire to act *incognito* . . .

3868. Therefore robbers dwell beneath the **occiput**. 3871.

4136. It was given to feel the pulsations of the heart in the **occiput** . . .

4518. They feign that they adhere to the hairs which are on the **occiput**, beneath the cerebellum . . .

4519. They send their Subjects under the **occiput**, where is the general sense . . .

4946. (This magician from Hell) was placed at my **occiput** . . .

—^e. This place corresponds in place to the **occiput**.

4991. (This witch) inhered in the place at the **occiput**, between the cerebrum and the cerebellum . . .

5007^e. Those who are seated . . . almost beneath the **occiput** enter into man's speech . . .

5568. Those who come to the hinder parts of man beneath the **occiput** rule the man's thoughts . . .

5778. The evil Spirits with man . . . who are at his **occiput** inflow very much into the thought . . . in fact into the interior thought . . .

— . With those who think much against the neighbour, from deceit and from cunning, there are Genii at the **occiput** . . .

5930. If a Spirit appears as is becoming as to the **occiput**, he is received. The reason is, that the face can counterfeit, but not the **occiput**; for the **occiput** is that into which inflow the affections which are of love; and therefore a Spirit appears openly as to his love in the **occiput**.

—². There are Spirits who know how to cheat others by turning their **occiputs** to a good Society . . . but if the same Spirit is turned round to their other side, so that he cannot turn the **occiput** to that Society, his quality appears.

5991. Spirits are explored . . . especially by being turned round and by looking into the **occiput**; and if they are foul there, they know that they are of evil affection.

D. Min. 4714. There are Spirits who relate to the general sense, and have their situation beneath the **occiput** . . .

4715. These are the malignant who are beneath the **occiput**.

4793. (A Spirit over the **occiput** who had imitated my father.)

E. 55. The things which inflow from Heaven into the affection of man inflow into his **occiput**; and thus come into his manifest perception; for the things which enter into the affection are perceived manifestly . . .

J. (Post.) 162. The dragonists are explored . . . by looking into the **occiput**.

De Conj. 74^e. They act into the **occiput**, and thus enter into the thought.

Occult. See HIDE.

Occupy. *Occupare.*

Occupation. *Occupatio.*

A. 1861^e. Which will take possession of the Church in the last times.

2441⁵. The love of self with its falsities (then) takes possession of man.

5224². For man is wholly occupied with external things.

6212. They then (spoke and acted) from the Spirits who occupied their bodies.

6306². The sons of Israel took possession of the land . . .

7442. That the falsities of malevolence will occupy all things of the natural mind. Sig. and Ex.

7482. When the Spirits of Mars occupied the sphere of my mind . . .

7576. The natural mind occupied by the falsities of evil. Sig.

8054. A region of Heaven occupied by those who are in evil and falsity. Sig. —².

—². At this day also some regions of Heaven are occupied by such . . .

— See OCCUPY, here.

—³. These regions are occupied when the evil are increased in the world, and the good are diminished; for then evil Spirits approach to man, and good Spirits recede from him; and, in proportion as these recede, in the same proportion the regions nearest to man are occupied by the evil ones. When this is done in general, the inhabitants of these regions are changed. This takes place when the Church is near its end . . . but, about the end of the Church, these are cast down, and the occupied regions are given to the good . . . Sig. 8072, Sig.

8134. That obscurity has taken possession of them. Sig.

8231. That falsities from evil occupied them. Sig.

H. 249². For religious things (then) occupy the whole spirit of the man . . .

257. Natural and corporeal Spirits . . . enter into man's body, and take possession of all his senses.

P. 281³. The delights of these evils would then occupy the interiors of the mind.

D. Love xv. That man is not of sound mind, unless use is his affection, or occupation. Ex.

Occur. *Intervenire.*

A. 8918. If an idea from time and space occurs with them . . .

Ocean. *Oceanus.*

A. 2553. Like the uninterminated sight in some ocean . . .

4171. As from an ocean of evils . . . D. 2486.

8175. Unless the Divine were to act against the Hells, they would rush in, like the greatest ocean . . .

S. 95². For the sun is a fiery ocean.

T. 32⁹. (This) is an ocean, in which the human mind may as it were navigate; but it must beware of the tempest . . .

67. Like birds which fly over a great ocean . . .

123⁵. (The combat of the Lord with Hell) may be compared to a resistance against the universal ocean . . .

154⁵. The Word of the Lord is like an ocean . . .

767³. All whirlpools and ocean sandbanks . . .

D. 3939. Like a particle of water to the ocean.

4657. There was seen as it were an ocean of fire driving thither, and infolding them . . .

J. (Post.) 267. Flowing forth from the solar ocean.

—³. Dost thou conceive of a continuous ocean of green . . .

Ochim. *Ochim.*

A. 1326³. 'Ochim,' etc. (Is. xiii. 21) = the interior things of their worship; for such things are of the love of self, or of the proprium.

R. 458². By 'ochim,' etc. are signified various concupiscences.

M. 264⁴. See LJM, here. T. 45^e. E. 1029¹⁴.

430. The forms . . . under which (the lascivious delights of scortatory love) are presented to the view, are . . . also the birds called ochim and ziim.

Octagon. *Octagonus.* M. 151a².

Ode. *Ode.*

M. 207^e. They sang an ode, in which they expressed the affection of works of use, with its pleasant things.

Odour. *Odor.*

Odoriferous. *Odoriferus.*

Smell, To. *Odorari, Odorare.*

Smell. *Odoratus.*

Smelling, A. *Odoratio.*

See FRAGRANCE, SMELL, STENCH, and STINK.

A. 96. By 'the nostrils' was understood whatever was grateful, from the odour, which = perception . . .

175. An aromatic odour was smelled, as of an embalmed corpse . . . 1518. D. 1100.

886². 'Her odour as that of Lebanon' (Hos. xiv. 6) = the affection of the truth of faith thence.

925. 'Jehovah smelled an odour of rest' (Gen. viii. 21) = that the worship therefrom was grateful to the Lord. Ill.

—². That 'an odour' = what is grateful and accepted; and thus that an odour in the Jewish Church was a representative of what is grateful . . . is for the reason that the good of charity and the truth of faith from charity correspond to delightful and sweet odours. (Continued under SPHERE.)

— To these spheres correspond the spheres of odours in the world . . . (for) when it pleases the Lord, the spheres of love and faith are turned into spheres of delightful and sweet odours.

—³. 'An odour of rest' = . . . what is grateful of peace . . . From these things it is evident . . . why in the Jewish Church incense was used, for which there was an altar . . . why there were offerings of frankincense in the sacrifices; also why so many spices were used in the incense, in the frankincense, and in the oil of anointing; thus what 'an odour of rest,' 'incense,' and 'spices' = in the Word; namely, the celestial things of love, and the derivative spiritual things of faith; in general, whatever is grateful therefrom. Ill.

1514. Spheres are also made sensible by odours, which Spirits smell much more exquisitely than men; for spheres correspond to odours. When the sphere of those who have indulged in simulation . . . is turned into an odour, it is the stench of vomit. When the sphere of those who have studied eloquence to the end that all things may be for self-admiration is turned into what is odoriferous, it is like the odour of burnt bread. With those who have indulged in mere pleasures, and have been in no charity and faith, the odour of their sphere is excrementitious. So is the odour of those who have passed their lives in adulteries, which is still more offensive. When the sphere of those who have lived in

deep hatred and revenge, and in cruelty, is turned into odours, it is a cadaverous stench. The stench of mice is diffused around from those who have been sordidly avaricious; the stench of bed-bugs from those who persecute the innocent. These odours cannot be smelled by any man, except by one whose interior senses are opened . . . D.1044.

[A.] 1517. A vinous odour (comes) from those who compliment one another from friendship . . . so that there is truth in the compliments.

1519. When the spheres of charity and faith are perceived as odours, they are most delightful; the odours are pleasant, as of flowers, lilies, and spices of various kinds, with indefinite variety.

2177⁴. 'An odour'=what is well-pleasing, that is, grateful.

2826⁸. 'His smell in the fear of Jehovah' (Is.xi.3)=the Divine love of good.

3103. See NOSE, here. R.611⁸.

3575. 'He smelled the odour of his garments' (Gen.xxvii.27)=what is grateful from the truth of good which he perceived. 'Odour'=what is grateful; and 'to smell'=to perceive what is grateful.

3577. 'The odour of my son'=what is grateful from the truth of good: 'as the odour of a field' (id.)=as from good ground from which is truth. 'The odour of a field'=the perception of truth from good, like the exhalation from ripe corn in a field. . . That 'odour'=perception, is because the delights of good and the pleasantnesses of truth, which are perceived in the other life, manifest themselves there by corresponding odours. Hence, and from the correspondences, it is evident that odour is nothing else than what is perceptive, but natural . . .

4214³. As when the light of the sun . . . causes foul odours.

4311². Which Spirits perceive as manifestly as a man does with the smell . . .

4404. The sense of smell corresponds to the affection of perceiving.

4464². Then a sphere of odour . . .

— The spiritual sphere . . . is (then) as foul as the sphere of odour from corpses, ordure, etc.

4622. Concerning the correspondence of odour, and of the nostrils, with the Grand Man. Gen.art.

4626. These spheres . . . are turned into odours: the odour itself is manifestly smelled. The reason is . . . that odour corresponds to perception; and, as perception is as it were spiritual odour, odour also descends thence. Refs.

4628. The odours into which the spheres of perception are turned are smelled as manifestly as odours on earth; but they do not come to the sense of a man with whom the interiors are closed; for they inflow through an internal way . . . These odours are from a twofold origin; from the perception of good, and from the perception of evil. Those from the perception of good are most grateful, exhaling as it were from the fragrant flowers of a garden, and from other fragrances, with

such pleasantness, and also variety, as are ineffable. In the spheres of such odours are those who are in Heaven. But the odours which are from the perception of evil are most ungrateful, being fetid and stinking like those which rise from stinking waters, from excrements, and from corpses, and smelling foully as from mice and bed-bugs. In the spheres of such stinks are those who are in Hell; and, wonderful to say, those who are in them do not smell the stench; nay, these stinks are delightful to them; and when they are in them they are in the sphere of their delights and deliciousnesses. But when the Hell is opened, and the exhalation thence reaches to good Spirits, they are seized with horror and anxiety, like those in the world who fall into the sphere of such stinks.

4629^e. The odour of this sphere was perceived like that of stinking water . . .

4631. A cadaverous odour breathed upon me . . . it was from the Hell where are foul robbers, and assassins, and those who have perpetrated criminal things from deep deceit. Sometimes also an excrementitious odour . . . it was from the Hell where are adulterers. And when an excrementitious odour was commingled with a cadaverous one . . . it was from a Hell where are adulterers who are also cruel.

4748². Incense . . . was employed, because odour corresponds to perception; a fragrant odour as of spices of various kinds, to a grateful and accepted perception, such as is that of truth from good . . . Nay, such is the correspondence that in the other life the perceptions themselves . . . are turned into odours. Refs.

5077³. The Sensual which is subject to . . . both the intellectual and voluntary parts together is the smell, and still more the taste.

5621. Therefore, when the perceptions of the Angels are turned into odours . . . they are smelled like the fragrances from spices and from flowers . . .

5943³. 'An odour of rest'=what is grateful from the good of love.

7038². The delight of smell is a less delight, because it is of service only for recreation, and thus also for health.

7161. 'Ye have made our odour to stink . . .' (Ex.v.21)=that . . . they have so great an aversion to our compliance. . . 'Odour'=the Perceptive of what is grateful; and as 'odour'=(this), it=the Perceptive of faith and charity; for these are grateful; and, as these are grateful, compliance is most grateful . . . Hence it is that by 'odour' is signified compliance.

—⁴. Sweet and grateful odours are foul to them.

9466. The sphere of the affections of good and truth is presented . . . before the nostrils of Angels and Spirits by odours . . .

9475. For sweet odours, according to their perfumes, =what is grateful; and whatever is grateful is (so) from good through truths.

9996. The ultimate of the perception of both (the Intellectual and the Voluntary) is smell.

10054. An odour of rest' (Ex.xxix.18)=a Perceptive of peace. An 'odour'=a Perceptive. 10085.

10177³. By the odour of the smoke was signified that which is grateful, consequently that which is heard and received by the Lord.

10199. That spices=things grateful, is from their odour; for odour=a Perceptive; hence a sweet odour=a grateful Perceptive; and a foul odour, an ungrateful Perceptive. . . Hence odour=the Perceptive of interior truth from the good of love. Ex. 10292.

—³. That odour in general corresponds to perception according to the quality of the Thing. Refs.

10254². That all odours=perception. Refs.

10298. A fragrant odour=grateful perception and reception.

10309. 'To make an odour' (Ex.xxx.38)=to please; and, as this is effected through the affections of good and truth, it is these which are signified by pleasing; for 'odour'=the Perceptive of what is grateful; thus that which pleases.

H. 287³. A state of peace is meant in the Word by that Jehovah is said to have 'smelled an odour of rest.' Ill. By 'an odour of rest,' in the celestial sense, is signified the perception of peace.

579. Genii smell out-odorant-affections as dogs do wild beasts in forests.

W. 363^e. It is the understanding which smells-odorat from its perception . . . and therefore to smell-odorare is said of perception.

420³. For the Angels . . . are delighted only with the odours which correspond to the love of their wisdom; but the Spirits in Hell are delighted only with the odours which correspond to a love opposite to wisdom: the latter odours are stinks, but the former odours are fragrances. That men in the world impregnate their blood with the like things according to correspondence with the affections of their love, follows . . .

P. 304. The opposites (of these delights) are felt when they come near, especially when they are turned into odours; for every delight corresponds to an odour; and in the Spiritual World can be converted into it; and then the general delight in Heaven is smelled as the odour of a garden, with a variety according to the fragrances therein from the flowers and fruits; and the general delight in Hell is smelled like stagnant water, into which different kinds of filth have been thrown, with a variety according to the evil-smelling things from the putrid and offensive things therein.

319^e. It is as if he smelled-odoret-it.

R. 278. The reason the incense is called 'the prayers of the saints,' is that fragrant odours correspond to the affections of good and truth. Ill.

394². For in Heaven are smelled the most fragrant odours corresponding to the perceptions of the Angels which originate from their love; and therefore it is (frequently) said in the Word, that 'Jehovah smelled an odour of rest.'

M. 272². If their delights were smelled-odorarentur, as is the case in the Spiritual World.

430. In the Spiritual World every delight of love is presented . . . to the smell under various odours . . . The odours by which (the lascivious delights of scorta-

tory love) are presented to the smell are stinks and stenches . . . But . . . the odours by which (the chaste delights of conjugal love) are presented to the smell are the redolences from fruits and the fragrances from flowers . . .

524⁴. Delights exhale from everyone, as odours-odorata-do from every plant on the earth . . . and as evil is there smelled as in its odour, it is this which accuses . . . and this is what is meant by imputation.

T. 108. His prayers in Heaven are like evil-smelling odours . . .

365⁴. The fragrant odour breathed forth from (large gardens and fields of flowers) consists of thousands and myriads of different things; and still they are smelled as one.

569. After death . . . the delights of man's love and the pleasant things of his thought are fully felt and perceived; and, wonderful to say, sometimes as odours. . . The odours into which are turned the delights of loves in Heaven are all smelled as such fragrances, sweet smells, pleasant breathings, and delicious perceptions, as are smelled in gardens, flower-beds, fields, and forests, in the mornings of the spring time. But the odours into which are turned the delights of the loves of those who are in Hell are smelled as the stinks, fetors, and stenches such as come from privies, carcases, and stagnant waters filled with filth and ordure; and, wonderful to say, the devils and satans there smell them as balsams, spices, and frankincense, which refresh their nostrils and hearts. In the natural world also it is given to beasts, birds, and worms, to be consociated according to odours; but not to men until they have laid aside their bodies . . .

—⁴. A devil . . . passed the Middle . . . and did not perceive any odour offensive to his life; the reason being that there were no Angels present. But as soon as there were, he was seized with convulsions . . . and he was carried away into a cavern, where by the evil-smelling odour of his delight he revived.

—⁵. I once saw a satan punished by his companions . . . because with his nostrils stopped up he had gone near those who were in the odour of Heaven, and had brought back that odour with him in his clothes.

— It has sometimes happened that a putrid stink like that from a corpse, from some open cavern of Hell, has reached my nostrils and brought on vomiting. From these things it may be evident why in the Word the smell=perception; for it is often said that Jehovah smelled a grateful odour from the burnt-offerings; also that the oil of anointing, and the frankincense, were made of fragrant things; and, on the other hand, that the sons of Israel were commanded to carry out from their camps the unclean things, and that they were to dig down and cover over their excrements (Deut.xxiii. 12, 13).

D. 323. That Spirits can smell, and that odours with them correspond to their spiritual life.—They can clearly and sensibly smell of what quality the subject is who is dead; and who, when he has led an evil life, emits an odour so foul, like that smelled from a corpse, that they cannot endure his approach. They have told

me that such an odour is like that of a most fetid carcase, and that there is a difference of such odours such as is that of the spiritual things of the life. A similar fetor has been often excited with me, and indeed one of fetid mice, which corresponds to avarice, with indefinite variety. From these things I can conclude that by the mark set on Cain such an odour is meant, so that he could wander about nowhere, because they wanted to drive him away; for the like occurs in the other life. . . But such an odour is taken away from everyone when he is carried to his mansion, because if they were present then, he could not be received into any place . . . and therefore they are admitted into mansions by other perceptions, which are disposed by God Messiah alone.

[D.] 791. The odour of scandals (against the Lord) . . . is like stinking water, or water defiled with filth.

1044. Concerning Genii, who are Known from their various odours.

2051. That Spirits can also produce odours.

3132. That the spheres of Spirits and of Societies are presented also by odours.

3339. As such spheres correspond to the sphere of odour with man, hence [come] odours; and therefore I may mention that brute animals smell from spheres things they would never perceive in any other way; so that there exist spheres in the Things of nature which are quite unknown to man; but which are regnant with beasts. Examps.

3343. Therefore spheres of odour correspond: hence 'odour,' in the Word . . .

3349. (This) may be evident from the sphere of odour; in that gardeners do not perceive the sphere of odour of flowers as do those who come thither . . .

3533^e. The Spirits fled away, and cried out that they could not endure so cadaverous an odour . . .

3531^e. (Rustics known there from the odour of the dung of the beasts they had tended.)

3817. I walked about a stable of horses and smelled the dung of the horses, of which upright Spirits at once complained, saying that they could not endure that odour, because there at once occurred a sphere of reasonings from natural things . . .

4220^e. Such spheres are wont to be turned into spheres of odour . . .

D. Min. 4730. It appears as if (the perception of animals) is from a certain smell, but it is not; for perception is the beginning of smelling—*odorationis*—and in the other life is turned into smell when it pleases the Lord.

E. 324. Hence to smell=to perceive, even in common discourse.

—²⁵. For fragrant odours correspond to pleasant and delicious things which are in thoughts and perceptions from the delight of spiritual love. —²⁷.

349³. The heat of Heaven when it inflows into objects which are varied as to odours according to the interior receptive forms.

365^e. 'An odour of rest'=the perception of peace.

638¹¹. 'Odour' (Hos. xiv. 6)=perception.

1080². The perception of the mind corresponds to the odour of the nostrils: odour and the nostrils are correspondences, and the action is influx. Hence . . . to perceive a Thing is called smelling it.

1146⁴. So the sensory of smell perceives from within that which inflows from without, sometimes from afar.

1150². The reason these spices=Divine wisdom, is that by odour is signified perception; and perception is of wisdom.

D. Wis. x. 6². With everyone the blood . . . is nourished by the volatile elements and odours from the air; but in a manner quite different with the good from what it is with the evil. (This may be inferred from the fact that) in the Spiritual World a good Spirit attracts with his nostrils from delight fragrant and sweet-smelling things, and is horrified at putrid and evil-smelling ones; but an evil Spirit attracts with his nostrils from delight putrid and evil-smelling things, and shuns fragrant and sweet-smelling ones: hence it is that in the Hells there are stinks fetid, rancid, stercoraceous, cadaverous, and others like these; and this because all odour corresponds to the perception which is from the affection of each person's love.

Docu. 302. I. Concerning odours.—[The odours in Hell] are like those of . . . mice, cats, dogs, foxes, wolves, panthers, bears, tigers, or swine. Further, like the stench of the excrements of these beasts, and also of man; like the bad odour of stagnant waters, and marshes; like that of various dead bodies; like that of various putrid substances; like that of privies, urinals, and snakes; like the bad smell of dregs, and of vomit; like the smell of various he-goats. These they sniff in with their noses, and by their eyes are led to the places whence they emanate. When they scent the sphere of matrimony, they are affected with nausea, or become lustful.

—². In Heaven are fragrances from herbs, from various trees, from apples, pears, oranges, olives, grapes. There is an odour as from their leaves; as from the various cereals; and the various kinds of wine and must. There is a perfume as from newly baked bread and cakes; as from various flowers; as from various useful trees in groves and forests; as from honey. There is an aroma as from frankincense, and various other ingredients. The sphere of infants, and of the Angels, is changed into such perfumes in Heaven.

—³. Wild beasts on earth are consociated according to their odours; they know those of their own kind by their smell; likewise their enemies. From the odour they know their food. The bees fly directed by their sense of smell, likewise butterflies.

—⁴. The infernals shun heavenly perfumes, and the inhabitants of Heaven the stench of Hell. . . Sympathy and antipathy originate thence. Man is not affected by these in the body, because the Lord removes them, for the sake of consociation.

—⁵. The following odours are not displeasing, namely, those from lambs, sheep, calves; cattle, horses, mules; elephants, camels, stags; chickens, swans, doves, and other birds.

—⁶. There is not a single object in the mineral kingdom which does not give out an odour, and, indeed,

in the form of an impalpable powder, by which seeds are impregnated. In the vegetable kingdom also there is not a single object which does not emit an odour. This odour consists of particles of a fatty and saline nature; which are given out at the same time with the watery exhalations. In the animal kingdom also there is not a single object which does not breathe out an odour.

—7. Odour or scent is nothing else than a sort of smoke, consisting of minutest substances separated from the various matters. This separation goes on continually, and the loss is made up by the addition of new particles. The particles which are thus cast off become the volatile aura of their subject. This appears clearly from the magnet, and from the dogs used in hunting, which pursue hares, stags, and game of different kinds by their smell.

—8. Those who appear like satyrs scent prostitutes; those who appear like foxes scent cunning and stratagems; those who are like leopards smell those who are crafty; those who are like panthers scent murderers and assassins . . .

—9. Horses by their smell turn their heads towards those who are rational in truths; but their tails towards those who reason from fallacies. Those who are like dogs scent those who are luxurious, etc.

—11. The odour of everyone is like an elementary sphere in which he freely draws breath; everyone pants after this, and as soon as he is in it, he is in himself.

—12. The Hell of robbers and pirates smells like the carcasses of cows and sheep; the Hell of murderers and assassins like a human corpse; likewise the Hell of the Sodomites. This stench is balmy, aromatic, and fragrant to them, and like a sweet feast in their breast; and like a noble spirit of wine in their heads. They inhale this stench with both nostrils, and with open mouths; and it refreshes them after they have made their escape from some heavenly odour.

Oecumenical. *Oecumenicus.* T.759². Can. Trin. v. i.

Oedipus. *Oedipus.* Coro. 54^e.

Oesophagus. *Oesophagus.* A.5175. W.408³.

Of. See under FROM.

Offend. *Offendere.*

See under SCANDAL.

A. 309. 'To multiply stumbling-blocks—*offendicula*' (Ezek. xxi. 15) = that man sees nothing of good and truth, but mere falsities and things contrary.

1114. Men after death, when permitted by the Lord, can meet all whom they have Known . . . 5229^e.

2813⁴. 'Things that offend—*offendicula*' (Matt. xiii. 41) = falsities.

3488⁴. 'Then shall many be offended' (Matt. xxiv. 10) = enmity in themselves.

6400. Where the good meets with any truth . . .

P. 140. 'To fear God' means to offend Him; and to offend Him is to sin . . .

E. 239¹¹. 'To stumble at noonday as in the twilight'

(Is. lix. 10) = to wander in falsities although they can be in light from the Word. 781¹⁸.

405⁵². 'Before your feet stumble at the mountains of twilight' (Jer. xiii. 16). Ex.

Offer. *Offerre.*

A. 2776. 'Offer him for a burnt-offering' (Gen. xxii. 2) = that He should sanctify Himself to the Divine.

2834. 'To be offered for a burnt-offering' = to be sanctified.

5619. To offer a present to the man = to obtain favour. . . . The presents they gave them represented such things . . . as ought to be offered to the Lord . . .

6123. That the goods of truth were offered. Sig.

9293. For the gifts which were offered to Jehovah signified such things as are offered to the Lord by man from the heart, and are accepted by the Lord. Ex. —².

10137. Hence it is that when the meat-offering was offered . . . the libation also was offered.

E. 325⁹. 'To offer a gift upon the altar' = all Divine worship, because Divine worship . . . consisted principally in offering burnt-offerings and sacrifices. 391²⁰.

Offering. See BURNT, BURNT-OFFERING, HEAVE-OFFERING, MEAT-OFFERING, OBLATION, and under GIFT.

Office. *Officium.*

Officer, Official. *Officiarius.*

A. 314. They render him all the offices which he can desire.

315^e. The Angels desire nothing more than to render him offices.

994². The pleasures of offices in the commonwealth. 995².

1102³. When a man feels in himself that he . . . wants to perform offices to the neighbour . . .

1103. That those who place worship solely in externals are able to perform vile offices. Sig.

1705^e. The Angels are so named from their office.

3020. The offices of the natural man. Sig. and Ex.

3993⁹. One in self-love . . . and yet from the heart performs offices for the neighbour . . .

5025. Spiritual truth and good will that man should . . . have pleasure in offices [performed] towards his country, and towards societies in general and in particular.

5130. He is continually in the remembrance of the Lord, even when . . . he is discharging his public, or private, or domestic offices . . .

5395. Having nothing of delight in their offices, but solely in being honoured.

6073. Concerning offices and uses. Sig. and Ex.

—'. 'Works' = goods; thus uses and offices; for these are goods.

6207². Those who are such can discharge the more eminent offices like those who enjoy genuine conscience . . .

[A.] 7038. Uses consist in everyone's . . . performing offices prudently according to the quality of each person.

8121. Charity . . . is to do right in every work, and our duty in every office. Examps.

8719. Thus functions and offices for them. Sig. and Ex.

— The Lord acts mediately through Heaven . . . in order that the Angels may have functions and offices, and thence life, and happiness according to their offices and uses.

H. 51². This is as it is with the prefects, officers, and ministers in one royal palace . . .

219. The domestic servants obey and perform their offices.

360. They avert themselves from the offices of charity, through which there is conjunction with Heaven.

387. For every Society performs a peculiar office.

389^e. He who thinks about honour for himself . . . cannot discharge any office in Heaven.

393³. In Heaven there are so many offices, and so many administrations, and also so many works, that they cannot be numbered . . .

450². The spiritual Angels . . . perform for the new Spirit all the offices which he can ever desire . . .

508. Those who . . . in their offices and functions have regarded self-honour . . . are more stupid than all others.

535. The joy of the Angels consists in activities—*exercitiis*—and manifested offices . . .

548. Man is first received by Angels who perform for him all offices . . .

W. 431. To do uses, in Heaven, is to act sincerely, rightly, justly, and faithfully in the work which belongs to one's office. This they call charity.

R. 153⁶. They are set over Societies . . . according to the amplitude of the offices which they had discharged . . .

849^e. Everyone in Heaven, who is in a function, discharges his office in his Society, as in the world; but under the auspices of the Lord.

M. 11^e. Until noon all are in their offices and their works.

17². (Until noon) all are strictly performing the duties—*munia*—of their offices.

91^e. (The application of the woman) is to various offices which are called domestic, which adjoin themselves to the offices of the men, which are called forensic.

174. That there are offices proper to the man, and offices proper to the wife; and that the wife cannot enter into the offices proper to the man, nor the man into the offices proper to the wife, and discharge them rightly. Gen.art.

175². It is believed by many that women can discharge the offices of men, provided they are initiated into them when very young . . . They can [be initiated] into the exercise of them, but not into the judgment upon which the rectitude of the offices interiorly depends . . .

176. That these offices, according to mutual aid, also conjoin the two into a one; and at the same time make one house. Ex.

228. They can be conjoined . . . by mutual offices . . .

282². (Conjugal simulations) for the sake of some offices . . .

287². (Conjugal simulations) where the parents, relations, and friends of the wife are in offices of dignity . . .

331. Every wife loves her husband . . . from his intelligence in his office and manners.

T. 10. Every function, which is manifold in one kingdom, (would fall to pieces unless it depended) upon one official.

60. There is a general envelope around every member (of the body) . . . so that they act as a one in every office and use.

357². Can he not . . . do goods in his house, and in his office?

412². For there are in the world higher and lower offices, in subordination according to their more or less universal government over Societies . . .

422. That charity itself is to act justly and faithfully in the office, business, and work in which anyone is . . . Gen.art. 459¹³.

425. A distinction is to be made between the offices of charity and its benefactions. Ex.

430. Taxes . . . are collected for . . . the administration by officials and prefects, to whom salaries and stipends are to be paid from the public treasury.

443. To live morally, that is . . . to perform the offices of honourableness . . .

580. The simple and the learned are regenerated differently; as are . . . those who are in different offices.

D. 2500. With a simulation of offices.

4363. The officials are the members and viscera of the king who is the head.

5158. In a word, there are innumerable offices (in Heaven).

5462. The like takes place with those who are in offices and in dignity, and think only about themselves . . .

5791d. Because in the world they had not applied themselves to any offices, except for the sake of honour and gain . . .

5963. When the officials (of the Czar) say that it is his command.

6075. He who discharges an office, and who performs his office for the sake of merit (has merit in his good works) . . . But he who does not place merit therein does it for the sake of duty, because it is of his office. In this lies hidden the fear of God, and also a general love . . . but in the former the love of self and the world.

J. (Post.) 268. At the right (in the London there) dwells the moderator; and round about there, his officials.

D. Love vi. By uses are meant the uses of the function of each person, which belong to his office, study, and work.

xvii³. Magistrates, prefects, and officials, who discharge their functions and duties with all diligence and industry (have among them) many who do this from natural affection only . . .

D. Wis. xi⁴. That use is to discharge one's office rightly, faithfully, sincerely, and justly . . . Ex.

— . A priest in preaching, a prefect and official in administration . . .

C. 134. That ministries, functions, offices, and various works are the goods of use . . . Gen.art.

— . By functions are meant various offices which are civil.

— . By offices are meant various studies, businesses, and domestic servantships.

162. Charity with the officials under magistrates. Ex. and def.

Offspring. See under GENERATION—*progenies*.

Offspring. *Foetus*.

† **A.** 3188. The fruit or offspring of the heavenly marriage.

8075. 'The offspring of a beast' (Ex.xiii.12)=the affection of good ; thus the good of charity.

8772³. Truths are thence produced as offspring from their parents: these offspring are from the marriage of good and truth.

R. 452. 'The child which she would bear' (Rev.xii.4) =the doctrine of the New Church. E.722.

545. 'Her child was caught up to God and to His throne' (ver.5)=the protection of the doctrine by the Lord, because it was for the New Church, and its being guarded by the Angels. E.728. See E.670^e.

M. 392^e. See OFFSPRING—*proles*, here.

393^e. This first of this love . . . after the birth passes fully to the offspring.

401. The loving, conception, gestation of the embryo or offspring to be procreated (are the series of causes); and the effect is the procreated offspring itself.

B. 64. Monstrous births from the faith of the present Church. Enum.

T. 75^e. Thus some birth representing the creation of the universe may be begotten.

165². Such a paralytic offspring is born from this . . .

602^e. They bring forth a two-headed offspring.

Ad. 913. (Effect upon the offspring of powerful emotions excited in the mother at the time of conception and after it.)

D. 1004. (The Spirits of the renal capsules) are those who have performed the chief work in foetuses and infants.

1022. (Index). That little ones and infants are carried to Heaven by a very short way represented by the cuticular ducts. (Compare D.1022.)

1734. As in the foetus every membrane has been sanguineous, and its fibres afterwards as it were not sanguineous . . .

3152. Those who most tenderly love infants, so that [they love] only foetuses and infants . . .

6070. The preacher was seen to stand before a woman who was as it were bringing forth, in the desire to devour the child when it came forth . . . The doctrine of the New Church was presented representatively by the child.

E. 710²³. 'The offspring of thy oxen' (Deut.vii.13 ; xxviii.4)=their exterior affections.

—³². Thereby all the subsequent births were sanctified also.

781¹⁷. 'The heifer and the bear shall feed, and their young ones shall lie down together' (Is.xi.7)=the power and desire of the natural man to falsify the truths of the Word, and that these shall not hurt the good of the natural man and its affection . . .

D. Wis. iii. 5. This motion is not from any life proper to the foetus . . . The quality of the life of the foetus in the womb. Ex.

v. Nothing whatever of will and understanding belongs to the foetus in its formation. Ex.

Offspring. *Prognatus*.

E. 741⁹. 'The world and all the offspring thereof' (Is.xxxiv.1)=the Church as to all goods.

768⁸. 'Their offspring in the midst of the peoples' (Is.lxi.9)=life according to it. —⁹.

—⁹. The reason 'offspring'=those who live according to Divine truth . . . is that in the Original Language the word 'offspring' is derived from a word which means to go forth and to proceed; and that which goes forth and proceeds from Divine truth when received is a life according to it.

Offspring. *Proles*.

A. 828. The offspring of seducers worse than others, but few.

1371. 'Sarah . . . had no offspring' (Gen.xi.30)=that evil and falsity produced itself no more.

1921. How offspring are conceived.

3298. Spiritual offspring. Des.

3469³. Parents who have lived in the good of the love of good . . . if they are in that state when they conceive offspring, their offspring receives thence an inclination to a like good. (So with offspring whose parents were in the good of the love of truth, the good of the love of evil, or the good of the love of falsity). Ex.

4277. All celestial and spiritual love is derived from conjugal love as offspring from its parent.

6432. Conjunction of conjugal love with love towards offspring. Sig.

6717². Offspring born from the conjunction of good and truth. Ex.

8550. All evil which by habit has derived as it were a nature, is derived into the offspring . . .

W. 269. That those things which have been made of the love . . . are ingenerated into the offspring. Ex.

R. 10³. 'Multiprolis'=the Church from the Jews, who had the Word.

M. 44⁹. Love and wisdom are the offspring which are born from the marriage of good and truth; and as the husband in Heaven is wisdom, and the wife is the love thereof, and as both are spiritual, therefore no other offspring than spiritual ones can be there conceived and brought forth. 51, Gen. art. 65^e. 355⁶.

120. The offspring from the Lord as a Husband and from the Church as a wife . . . Ex.

121. That [this] spiritual offspring is truths . . . Ex.

202. That the offspring born from two who are in love truly conjugal derive from their parents the Conjugal of good and truth, from which they have the inclination and faculty, if a son, to perceive the things which are of wisdom, if a daughter, to love the things which wisdom teaches. Ex.

206. That . . . the soul of the offspring is from the father, and its clothing from the mother. Ex.

211^e. The spiritual offspring which are born from the marriages of the Angels, are such things as are of wisdom from the father, and of love from the mother, which they love from a spiritual storgé; and which love adds itself to their conjugal love . . .

245. The reason souls or offspring are propagated (from consorts who are in spiritual cold). Ex.

392^e. The support of offspring and children-*foctuum*-by evil parents.

T. 307^e. The spiritual offspring which are born from the marriage of the Lord and the Church are the goods of charity and the truths of faith.

377². From the husband as father and from the wife as mother are born all natural offspring; in like manner from charity as father and from faith as mother are born all spiritual offspring, which are the Knowledges of good and truth . . .

D. 546. The unrestricted procreation of offspring in Jupiter.

1202. Concerning those who exercise venery without true conjugal love, that is, any desire to procreate offspring.—There are many, both men and women, especially in Christendom, who, because they contract matrimony late in life, and because they are punished if they conceive and bear offspring without lawful matrimony, contract therefrom the nature that they desire to exercise venery without a desire for offspring; and thus they completely exclude from themselves that which is the middle and the inmost. (1203) As this is damnable, they are separated from the Heavens so long [as they indulge in it]; and when they live to the end of life in the desire of venery alone, and not of love truly conjugal, and so die, they are grievously punished after death. Des. Thus are they divested of that profane cupidity of exercising venery alone for the sole sake of lust, without any desire for offspring; for they are thus as it were murdered by those (punishing) Spirits; for such is the animus of those Spirits that they murder such; and therefore [it is that] they lay them supine, and as it were cut them to pieces with knives. The Souls also suppose that they are being murdered; and thus they are divested of this desire.

3315^e. From that time they thought of scarcely anything but offspring, so that their continual deliciousnesses were to love their consort for the sake of offspring . . . (3316) and they desire nothing with more avidity than to procreate offspring-*sobolem*; and I perceived that it was for the reason that it inflowed from the advent of the Lord into the world . . . wherefore I now perceive that the love of the consort has perished, and has remained in love towards the offspring, that is, in storgé . . .

3353. Concerning an offspring of the Most Ancient Church . . . 3354.

— So that they loved their offspring most tenderly.

3450². So that the offspring might be the common one of all . . .

3899. Therefore (these lascivious girls) can rarely have offspring; and, if they do have them, they do not love them; for this follows from the destruction of conjugal love.

E. 1002³. The good works of chastity which concern offspring and posterity, are, that so many and such great evils should not be born in families; for the reigning love of the parents is traduced into the offspring . . . and this is broken and becomes mild with parents who shun adulteries as infernal, and love marriages as heavenly.

Offspring. *Suboles.*

A. 1123. From that time the most delightful thing of their life was to procreate offspring. D. 3316.

2243. When a man is in adultery, he thinks . . . that the procreation of offspring is promoted thereby.

D. 3455. As he had supposed that this had been done for the sake of offspring, he represented to himself a likeness of an offspring . . .

Ofwerste. *Öfwerste.*

D. 4396. A Colonel of Sweden. Des.

6047. Occurs.

Og. *Og.*

E. 163⁸. The signification of Og the king of Bashan.

Oil. *Oleum.*

Oily. *Oleosus.* A. 5620.

See under ANOINT and OLIVE.

A. 716². 'Oil' (Lev. viii. 10) = the Holy of love.

886. 'Oil of olive' was employed for the anointings and the lamps, because it represented all the Celestial, consequently all the good of love and of charity; for the oil is the essential itself of the tree, and as it were its soul; as the Celestial or the good of love . . . is the essential itself or soul itself of faith. Hence the representation. 2162¹⁴.

2177⁴. 'Fine flour with oil and frankincense' = all things of charity . . . 'Oil' = the Celestial thereof.

—^e. The affections of truth and good are signified by 'fine flour, honey, and oil' (Ezek. xvi. 13).

2184. Oil, because fat, = the Celestial itself.

2708⁴. 'The tree of oil' = the good of the interior man.

2832¹⁰. 'Oil'=good.

3009. Kings were anointed, because the oil with which they were anointed signified good. Ex.

3079^e. The prudent virgins taking oil in their vessels =that [there was] good in their truths; thus charity in their faith.

3147⁵. 'To anoint with oil' (Ezek.xvi.9)=to infill with good.

3580⁴. 'Oil' (Jer.xxxi.12)=the good from which are these things.

3728. 'He poured oil upon the head of (the statue)' (Gen.xxviii.18)=holy good; (for) 'oil'=the Celestial of love, or good. . . (This rite) signified that truth was not without good, but from good. . .

4581. There are two universal kinds of good: the good of faith, and the good of love. (The former) is signified by the drink-offering, and (the latter) by the oil. —.

—⁴. The oil (in the meat-offering)=love to the Lord.

4582. 'He poured oil upon (the statue)' (Gen.xxxv.14)=the Divine good of love. Ex.

4638³. 'Those who were foolish took their lamps, but took no oil with them'=that they had not the good of charity in their truths; 'Oil'=the good of charity and of love. 'But the prudent took oil in their vessels with their lamps'=that they had the good of charity and of love in their truths.

4644¹². 'A cruse of oil' (1 Kings xvii.)=charity and love.

5120³. 'To make the head fat with oil' (Ps.xxiii.5)=to gift with the good of love.

5620. For 'oil'=good. —⁴. —⁸.

6377⁶. 'Oil' (Rev.vi.6)=the good of celestial love.

—⁷. 'Poured in oil and wine'=performed the works of love and charity. (=the good of love and the good of faith. 9057².)

7778^e. 'Oil'=the good of charity; thus 'lamps without oil'=the truths of faith without the good of charity.

8468². By oil is signified the good of love.

8989⁸. 'To have oil in their lamps'=to have the good of charity in the truths of faith; and 'not to have oil in their lamps'=to have the truths of faith and not in them the good of charity. 9182¹¹. 9369^e.

9139⁴. 'The horn of a son of oil' (Is.v.1)=the good of faith of that Church from the good of love. . . 'A son of oil'=the external good of love of the Celestial Kingdom. The Celestial Kingdom. . . is called 'an olive-tree,' or 'oliveyard,' because 'oil'=the good of celestial love.

9198⁷. 'Oil' (1 Kings xvii.)=the good of love. Refs.

9296⁵. Oil, which is of the press,=good from which is truth. Refs.

9472². 'The wood of oil' (Is.xli.19)=celestial good.

9473. 'Oil for the luminary' (Ex.xxv.6)=the internal good which is in mutual love and in charity; (for) 'oil'=the good of love. Ex. 9474.

9510. The wood of oil (of which the cherubs in the Temple were made)=the good of love.

9712. The good of charity by which the Spiritual Heaven is illuminated in the truths of faith, is signified by 'the oil of olive-*oliveae*,' and 'the luminary.'

9780. 'Let them take for thee oil of olive' (Ex.xxvii.20)=the good of charity and of faith; (for) 'the oil of olive'=the good of celestial love; but here the good of spiritual love, which is the good of charity towards the neighbour, and the good of faith. That this good is here signified by 'the oil of olive' is because it was for the luminary. . . by which is signified the Spiritual Heaven. . . 'Oil,' and the 'olive-tree,' in the Word, =both celestial good and spiritual good; celestial good, when the Celestial Kingdom or Church is treated of; and spiritual good when the Spiritual Kingdom or Church is treated of.

—³. That 'oil,' and also 'the olive-*oliva*'=good. Ill.

—⁷. 'Oil in the lamps'=the good of love and of charity in the truths of faith. 'The virgins who took lamps and not oil'=those who hear the Word, read it, and say that they believe, and yet on that account do nothing of good; and if they do it, it is not from the love of good or truth, but from the love of self or of the world.

9806⁴. 'Oil' (Ps.cxxxiii.2)=good.

9954⁷. Hence inauguration to represent was done by oil, which in the spiritual sense is the good of love.

—¹⁵. 'The oil of holiness with which Jehovah hath anointed him' (Ps.lxxxix.20)=the Divine good of the Divine love. E.375²⁰.

—^e. They anointed themselves and others not with the oil of holiness. . . but with common oil, for the reason that this oil=the gladness and happiness which is of the good of love; but the oil of holiness=the Divine good. E.375²⁴.

9993. 'Cakes of unleavened things mingled with oil' (Ex.xxix.2)=the purification of the middle Celestial. Ex.

9994. 'And wafers of unleavened things anointed with oil' (id.)=the Celestial in the external man. Ex.

9995⁴. 'Oil' (Ezek.xvi.13)=the good of love.

10010. 'Thou shalt take the oil of anointing' (ver.7) =a representative of the Divine good in the Lord; (for) 'oil'=the good of love; and, in the supreme sense, the Divine good of the Divine love in the Lord. 10066.

10136. 'Oil' (ver.40)=celestial good. Refs.

10137¹¹. No oil upon the meat offering of the sacrifice of sin, because 'oil'=the good of love. . .

10175a. The preparation of the oil of anointing=the quality of love in worship.

10182¹¹. 'Oil'=good.

10252. The oil of anointing=celestial good, which is the Divine good of the Lord's Divine love in the Inmost Heaven. (Its composition des. and ex.) 10254³. —^e.

10261. 'Oil of olive' (Ex.xxx.24)=the Lord's Divine celestial good; (for) 'oil'=good, both celestial and spiritual; and 'an olive' (fruit)=celestial love. Hence

'oil of olive'=the celestial good of love; or, what is the same, celestial good. It is said, the Lord's Divine celestial good, because all good, which is essentially good in the Heavens, is from the Lord's Divine. Ex.

[A.] 10266. By the preparation of the oil of anointing is described the Divine good of the Lord's Divine love in His Divine Human; and, in the relative sense, the good of love with man from the Lord. . . (Thus) the preparation of the oil of anointing involves also the generation and formation of the good of love with man by the Lord; consequently, that the good of love is formed through the truths of the Church which are from the Word; first, through the external ones; and then through more and more interior ones . . . and that thus first the external man, and then the interior one is successively imbued with them. Ex.

10267. 'It shall be the oil of anointing of holiness' (id.)=a representative of the Lord as to the Divine Human. Ex. 10285. 10349.

10540³. 'Oil'=internal good. Refs.

N. 87. 'The oil and wine' (of the Samaritan)=good and its truth. R.316⁴.

S. 17². The 'oil' (of the virgins)=the good of love. (=the good of charity. P.328⁹.) (=love and charity. R.433.) (=good. M.44^e.) T.606.

R. 173². 'Oil'=the good of love.

316. 'Hurt not the oil and the wine' (Rev.vi.6)=that it is provided by the Lord that the holy goods and truths which lie hidden interiorly in the Word be not violated and profaned. 'Oil'=the good of love . . . thus 'oil'=holy good. E.375.

468^e. By 'oil' is meant fire, and thus love.

493². Hence celestial love, which is love to the Lord, is signified by the 'oil' with which all the holy things of the Church were anointed. The oil which was called 'the oil of holiness' was made from olives and from spices mixed together.

778. 'Oil' (Rev.xviii.13)=the good of love. 779², Ill.

Ad. 3/5503. 'Oil'=all that which is essential; for oil is the essence of the tree, thus the life of the tree . . .

E. 31⁶. 'Oil'=the good from which is truth. Refs.

70³. 'Asher shall dip his foot in oil' (Deut.xxxiii.24)=natural delight; 'oil'=delight. (=the good of love. 438⁵.)

146⁵. 'Oil'=celestial love itself.

204⁹. 'Oil'=the Divine good of the Divine love.

212⁴. The 'oil' (of the virgins)=the good of love. 252⁸. 274^e. 840³. (=the good of charity. 250⁷.) (=the good of love and of charity. 675⁶.)

275⁵. 'The wood of oil'=the good of love.

314⁷. 'Oil out of the flint of rock' (Deut.xxxii.13)=spiritual good also through truths.

324¹⁴. The 'oil' (on the meat-offering)=the good of celestial love. —¹⁵. 491³.

—²⁶. The 'oil' (of anointing)=celestial good, or the good of love to the Lord.

— In the oil of anointing the oil of olive was the primary thing . . .

329⁸. All (these) things were inaugurated by oil and by blood . . . because 'oil'=the Divine good of the Divine love.

336⁸. 'Rivers of oil' (Micah vi.7)=truths proceeding from good.

374³. 'Oil' (Jer.xxxi.12)=the good of the spiritual man.

—⁴. 'Oil' (Joel i.10)=good in the internal man. (=good. 375³⁰.)

—⁶. 'Oil' (Jer.xli.8)=the good of the internal man.

—⁷. 'Oil of olive, and honey' (Deut.viii.8)=the Church as to the good of love and its delight.

375⁷. That 'oil'=the good of love, may be especially evident from the anointings . . . for all things of the Church were inaugurated by it . . . Everyone can see that the oil itself does not sanctify, but that which is signified by the oil, which is the good of love to the Lord from the Lord; and therefore when they were anointed they from that moment represented; for the oil induced a representation of the Lord and of the good of love from Him; for (this) is the Holy itself of Heaven and the Church; for all the Divine inflows through it . . .

—⁸. The cause of the representation of what is holy by oil is this: the Lord alone as to the Divine Human is the Anointed of Jehovah . . . and therefore oil—by which was signified the Divine good of the Divine love—was employed to induce the representations . . .

—⁹. These things have been said in order that it may be known that 'oil'=the good of love. Ill.

—²⁷. 'To anoint with oil' (Ezek.xvi.9)=to gift with the good of love. 475⁹.

—²⁸. 'Must and oil' (Jer.xxxi.12)=truth and good.

—²⁹. 'Must and oil' (Joel ii.24)=the truth and good of the Church. (=truth and its delight. 922⁶.)

—³¹. The inauguration of the Spiritual is meant by 'a horn of oil' (Is.v.1) . . . and 'a son of oil'=truth from good.

—³². 'Oil' (Hos.ii.22)=good.

—³⁴. 'Thou makest fat my head with oil' (Ps.xxiii.5)=wisdom which is from good. (=through the good of love. 727².)

—³⁶. 'To suck oil out of the flint of rock'=to be imbued with good through the truths of faith. 'Oil'=spiritual good and delight. 411⁷. (=the delight of spiritual love. 619⁹.)

—³⁸. 'To carry down oil into Egypt' (Hos.xii.1)=to pervert the goods of the Church by reasonings from scientifics. 419¹⁸. 654⁵⁸.

—⁴¹. As 'oil'=the good of love to the Lord and the good of charity towards the neighbour, the Lord (mentioned it in the parable of the virgins).

—⁴². As 'oil'=the good of love and of charity, the Lord (mentioned it in the parable of the Samaritan).

—⁴³. As 'oil'=the good of love and of charity, and as those who are spiritually sick are healed by this, the disciples 'anointed many with oil, and healed them' (Mark vi.13).

—^e. (Thus) 'oil'=celestial good and spiritual good; or the good of love to the Lord, and the good of charity towards the neighbour; 'the oil of anointing,' the good of love to the Lord from the Lord; and the oil for the

lamps, the good of charity from the Lord towards the neighbour.

376²¹. 'The firstfruits of oils' (Amos vi.6)=the externals of good.

—³⁰. The 'oil' (of the Samaritan)=the good of love. 962⁶.

427⁸. The oil with which (kings were anointed on the forehead and hand)=the good of love. Ex.

433²². 'Oil' (Ezek.xxvii.17)=the good of love in the spiritual man.

444¹⁴. 'Oil,' in the Word, =the good of love. 638⁵.

504⁶. The oil from which was the fire of the flame in the lamps =the Divine love.

537¹⁰. 'Oil' (Ps.lv.21)=the good of internal affection.

543⁹. 'Corn,' and 'oil' (Joel ii.24)=the goods of the Church.

617⁷. 'Oil' (Ezek.xvi.13)=spiritual good, or that of the internal man. 619¹¹.

638¹⁹. 'Not to be anointed with oil' (Deut.xxviii.40) =not to enjoy any good and the derivative delight.

684¹⁶. 'To anoint with the oil of joy' (Ps.xlv.7) =to unite Himself by victories in temptations.

—²¹. 'With the oil of holiness I have anointed him' (Ps.lxxxix.20)=the Lord as to the Divine Human, and the union with the Divine Itself . . . and this union is meant by, 'to be anointed with the oil of holiness;' for 'the oil of holiness'=the Divine good of the Divine love; and 'to be anointed'=to be united to the Divine truth which was of the Lord's Human in the world.

695²². 'Oil' (Ps.cix.18)=evils from love.

860. 'To buy oil' (Matt.xxv.9,10)=to procure for themselves the good of love after death.

918⁴. 'In the horn of a son of oil'; oil=(the Spiritual Church) which had truths from the good of charity.

962². 'Not mollified with oil' (Is.i.6)=not amended by repentance, and tempered by good.

1150². 'The oil of anointing of holiness'=the Divine love; and (the spices in it)=the Divine wisdom . . .

1152. 'Wine and oil' (Rev.xviii.13)=worship from truths and goods which are from a celestial origin, profaned. . . 'Oil'=good from a celestial origin. . . Oil, when there is meant the oil of anointing of holiness, =the good of celestial love; but when there is meant the oil with which they anointed themselves in the festivities, it=the good of spiritual love.

1211³. In the Third Heaven there are especially trees from the fruits of which drop oils.

Oil tree. *Arbor olei.*

M. 13². (Oil trees in a garden of Heaven.)

E. 373³³. 'The oil tree' (Is.xli.19)=something in the spiritual or internal man. (=the perception of good and thence of truth. 730²⁴.)

Ointment-box. *Myrothecium.* See M.300².
Coro. 43.

Old. See under ANCIENT.

Old. *Senex, Senilis.*

Old age. *Senectus, Senecta, Senium.*

Old, To grow. *Senescere, Consenescere.*

See ELDER.

A. 553. Women who have died **old**-*seniles*-and worn out with **old age**-*senio*- . . . (there) come more and more into the bloom of youth . . . and into a beauty which surpasses all conception . . .

1852. 'Thou shalt be buried in a good **old age**-*senio*' (Gen.xv.15)=the fruition of all goods by those who are the Lord's. 1854, Ex.

2198. 'Abraham and Sarah were **old**' (Gen.xviii.11)=the human with the Lord, that it should be put off. Ex.

—². **Old age**-*senectus*-involves nothing but the last time . . . (and) nothing whatever of **old age**-*senectus*. . . For what **old age**-*senium*-is they do not know in the other life.

2203. 'To grow **old**' (ver.12)=to put off the human; thus to change the state. 2204. 2209.

2348. 'From a boy and even to an **old man**' (Gen. xix.4)=falsities and evils recent and confirmed. . . 'Old men'=those who have attained to great age, thus things confirmed. Ill.

—'. 'Old men' (Zech.viii.4) =confirmed truths; 'old women'=confirmed goods.

2465². 'Our father is **old**' (Gen.xix.31)=that it is no longer known what good is.

2624. 'To his **old age**-*senectuti*' (Gen.xxi.2)=when the days were fulfilled that the human should be put off; (for) 'old age'=the state when the human should be put off and the Divine put on. 2625³. 2644.

2905². The states of the Church are like the ages of man . . . the fourth of which is **old age**-*senectus*; (and which) is called the fulness, or end. —³, Des.

3016. 'Abraham was **old** . . .' (Gen.xxiv.1)=when the state was at hand that the Human of the Lord should be made Divine. . . (For) 'old,' or 'old age-*senectus*' =to put off what is human, and to put on what is heavenly; and, when predicated of the Lord, to put on the Divine. . . The reason is that with the Angels there is no idea of **old age** . . . but an idea of the state as to life in which they are; and therefore when . . . 'old age' is mentioned in the Word, the Angels who are with the man can have no other idea than one of the state of life in which they are, and in which men are when they are passing through their ages even to the last; namely, that they are successively putting off what is human, and putting on what is heavenly.

3183. This last state (into which men come as they advance in years) which is signified by 'old men,' is a state of wisdom, in which is the innocence of infancy. Thus the first state and the last are united; and man, when **old**, as again an infant, but wise, is introduced into the Lord's Kingdom.

3254. 'In a good **old age**-*senectute*, **old**, and full' (Gen.xxv.8)=a new state of representation. 'Old age' =to put off the *old-retus*, and to put on the new . . . because with the Angels . . . there is no idea of time . . . but instead they have an idea of states; as . . . instead of **old age** an idea of a state of wisdom; and as

then man passes from the things of time to those of a life without time, and thus puts on a new state, by 'old age' is signified what is new; and, here, a new representative . . .

[A.] 3492. 'Isaac became old' (Gen.xxvii.1)=when the state was at hand. 'To become old'=the presence of a new state; for 'old age-senectus,' in the Word, = both the putting off of a former state, and the putting on of a new state; and this for the reason that old age is the last of age, when the corporeal things begin to be put off, and, with them, the loves of the preceding age; and thus when the interiors begin to be illustrated . . . and also because the Angels . . . have no longer an idea of any old age; but, instead of it, the idea of a new life; thus, here, the idea that the state (here treated of) was at hand.

4620. 'Old and full of days' (Gen.xxxv.29)=what is new of life.

4676. 'Because he was the son of his old ages-senectutum' (Gen.xxxvii.3)=his own life in him; (for) 'old age'=the putting off of a former state and the putting on of a new state; also, what is new of life. For 'old age,' in the internal sense does not=old age, because the internal man, or spirit of man, does not know what old age is; but, as the body or external man becomes old, he passes into what is new of life . . . (Thus) by 'old age,' in the internal sense, is signified life.

4682². 'Old men' (Joel ii.28)=the wise.

5550². 'To old age-senectutem, and to grey hairs' (Is.xlvi.4)=to the last of the Church.

5608⁷. 'Old men' (Joel ii.16)=the wise.

—^e. When man becomes old . . . the innocence of wisdom conjoins itself with the innocence of ignorance which he had had in infancy; and thus, as a true infant, he passes into the other life.

5804. 'A child of his old ages-senectutum, the youngest' (Gen.xliv.20)=derivative truth which is new. . . 'Old age'=what is new of life.

6257. 'Through old age-senectute' (Gen.xlviii.10)=because in the end of the representation; (for) 'old age'=what is new of representation; thus the end of the former one.

7661. 'Old men' (Ex.x.9)=the wise. Refs.

9212⁸. Peter when 'old'=the faith of the Church as it is in its end. E.195¹⁴. 820⁷.

9404. 'Old men,' in the Word, =those who are in wisdom; thus who are in the life of good from the doctrine of truth.

10071. 'The head'=evil; in like manner 'the old and honoured' (Is.ix.15).

10087³. That then evil and falsity will lead, is signified by 'when thou shalt be old . . .' (John xxi.18).

H. 278³. Man is so created that . . . when he becomes old he may be in internal innocence . . . and therefore when man becomes old he decreases in body, and becomes again like an infant, but wise; thus an Angel . . . Hence in the Word . . . 'an old man'=a wise man in whom is innocence.

295. Other Spirits (are with man) in his old age-senectute. . . In old age, there are present Spirits who

are in wisdom and in innocence; thus who communicate with the Inmost . . . Heaven.

330. (Those who die as old men enter the Spiritual World as old men, but the state is afterwards changed.)

379². The delight of love truly conjugal not only lasts to old age-senectam-in the world . . .

414^e. In a word, to grow old in Heaven is to grow young. P.324⁴.

S. 23. (Images of old men, with the Ancients, = wisdom.)

M. 137⁷. These (virgins and youths) in the world had been decrepit old people.

290. A friendship emulative of conjugal friendship when they become old. —^e, Des.

T. 137⁴. An old man who was afterwards seen as a young one, for he was an Angel from Heaven.

D. 2665. When man verges to old age-senectutem . . .

E. 270⁶. 'Old men' (Lam.v.12)=wisdom which is of good; 'elders,' truths which are from good; 'young men,' intelligence. 412²³.

315⁷. 'The old man' (Ezek.ix.6)=wisdom which is of good.

433³³. 'To remove the diviner and the old man' (Is.iii.2)=to remove all intelligence and wisdom.

532³. 'Old men' (Is.xx.4)=wisdom.

555². 'Old man and infant'=wisdom and innocence.

559⁴. 'Old man'=the intelligence of truth; 'the honoured'=the wisdom of good.

624⁸. 'Old men'=those who are in wisdom.

652¹². 'Old males and old women' (Zech.viii.4)=the intelligent and the wise. (=those intelligent from doctrine and from the affection of truth. 727⁹.)

—²⁸. 'An old man and full of days'=wisdom.

659¹⁸. 'Old age-senium'=wisdom.

863³. 'Old man'=wisdom. —⁹.

—⁷. 'Old man'=wisdom.

—⁸. 'Old man'=falsities confirmed.

1000⁴. Wives worn out with old age-senio-become young women.

Old. *Vetus.*

Old man. *Vetustus.*

Old, To make. *Inveterare.*

A. 2625^e. He puts off the old man . . .

3296^e. He makes his old man new.

4063². The old man is in the affections of worldly and earthly things . . . The old man regards ends in the world.

—². In order that man may be led from the state of the old man . . . 4067⁴.

4299⁵. Jehovah appeared to Moses as an aged-vetustus-and bearded man . . . Hence the Jews (thought) of Jehovah as a very aged man . . .

4590. When the old man dies . . .

4904². He would put off the old man, that is, the loves of self and of the world with their concupiscences . . .

5651². It is known . . . that the **old man** is to be put off . . .

—⁴. The **old Natural** . . . must become as nothing . . .

6369. 'As a lion, and as an **old lion**' (Gen.xlix.9)= the good of love and the derivative truth in their power . . . 'An **old lion**'=him who is in power through good ; for those who are in celestial good never fight, but are safe through good . . . These are they who are signified by 'an **old lion**.'

8403². Regeneration takes place to the end that the life of the **old man** may die . . .

9293³. The knowledge and wisdom of the **ancients** . . .

9708. This is meant by the **old man** dying with his concupiscences . . .

10711. (Those of the Fourth Earth) want to appear **old-retusti** ; for the reason that they always choose some bearded **old man-retustum**, who is as it were their king and chief priest . . .

S. 21^o. From the writings of the most **ancients** in Greece.

T. 134⁵. Their wounds are **inveterate**.

561. Disusage makes a man **old**.

602. If he does not rise as to the will also, he is still the **old man** . . .

D. 3275. An **old man** seen (who is adored by them.) 3281. 4880.

5742. Concerning . . . the destruction of the **old Heaven** and earth.

E. 376²⁸. 'Old wine' (Matt.ix.17)=the truth of the **old**, or Jewish, Church . . . 'Old bottles'=the statutes and judgments of the Jewish Church.

— . That those who have been born and educated in the external things which were of the Jewish Church cannot be at once brought into the internal things which are of the Christian Church, is signified by, 'no one drinking **old wine** straightway wants new, for he says, The **old** is more useful.'

537¹⁷. 'The **old cast-veteramenta**-clouts and **rotten veteramenta**-rags' (Jer.xxxviii.12) with which they drew out Jeremiah,=the vindication of the truth of doctrine and the restitution thereof by means of such goods and truths of the sense of the letter of the Word as have not been perceived and understood, and have therefore been neglected and rejected. These are signified by those '**old things**.'

539¹¹. 'The garment which **waxes old-veterascentem**' (Isa.li.6)=truth destroyed through the falsities of evil.

730³⁶. 'Thy raiment waxed not **old** . . .' (Deut.viii.4)=that the natural man has not been injured through these afflictions.

Old Church. *Ecclesia vetus.*

See PRESENT CHURCH ; and under CHURCH, and NEW CHURCH.

A. 2323². In Gen.xix. it treats (also) of the destruction of the **Old Church**, which is signified by Sodom and Gomorrah . . .

2955^o. When the **Old Church** expires and becomes night, a new one always rises again elsewhere.

2986². When a new Church is being instaurated . . . this takes place rarely, if ever, with those with whom the **Old Church** has been . . . Examps.

406c⁴. It is always provided . . . that when the **Old Church** perishes a new one is instaurated.

—⁷. The instauration of a new Church takes place when the **Old Church** is vastated and rejected. Tr.

4230. When the end of the **Old Church** and the beginning of the new one is at hand, there is then 'the Last Judgment.'

4231². Then is 'the consummation of the age,' that is, 'the Last Judgment,' and 'the Advent of the Lord ;' consequently then is the **Old Church** being rejected, and the new one being instaurated.

—³. That the internals and externals of the Former Church will perish ; but that the Word of the Lord will remain. Sig.

4240³. When the Church is being instaurated with the gentiles, and the Former, or **Old Church** is falling from charity and faith. Sig.

4333. These words describe what the state will be when the **Old Church** is being rejected, and the new one is being instaurated. The rejection of the **Old Church** and the instauration of the new one is meant by 'the consummation of the age,' and by 'the Advent of the Son of Man,' and, in general, by 'the Last Judgment.'

4423. How the case is with the rejection of an **Old Church** . . . scarcely anyone knows. He who is not acquainted with the interiors of man, and the states of these interiors . . . cannot apprehend otherwise than that those who are of the **Old Church**, with whom good and truth has been vastated . . . will perish, either, like the antediluvians, by a flood, or like the Jews, by being driven out from their land, or otherwise. But the Church, when it has been vastated—that is, when it is no longer in any good of faith—principally perishes as to the states of (its members') interiors, thus as to the states in the other life. Heaven then removes itself from them, and consequently the Lord ; and transfers itself to others, who are adopted in their place.

—². At that time, those who are of the **Old Church**, and thus removed from Heaven, are in a certain inundation as to the interiors, and indeed in an inundation above the head. This inundation is not apperceived by the man himself while he lives in the body, but he comes into it after death. In the other life this inundation manifestly appears, and indeed like a foggy mist by which they are encompassed, and thereby separated from Heaven. The state of those who are in this foggy mist, is that they cannot possibly see what the truth of faith, and still less what its good is ; for the light of Heaven . . . cannot penetrate into that mist. This is the state of a vastated Church.

4424². Those who are within a vastated Church are almost all such ; they have externals, but no internals ; hence the inundation of their interiors. Sig.

4638. The last time of the **Old Church**, and the first of the new one. Sig. 6000⁴. — . 6588. 6895². 7844⁵.

8427⁴. 'The Advent of the Lord'= . . . the denial of truth Divine by those who are of the **Old Church**.

[A.] 8902⁸. 'The land' = the **Old Church**.

9212⁷. To join the truth of the New Church to the truth of the **Old Church**, is to destroy both. Sig. (Continued under **NEW CHURCH**.)

9325⁸. 'The barren' = the gentiles who are summoned to the Church . . . when the **Old Church** has ceased; that is, when those who had previously been of the Church are no longer in faith, because in no charity.

10114². There is also a new state when an **Old Church** is ceasing, and a new one is beginning.

L. Pref.². For the **Old Church** has arrived at its end . . .

R. 4². 'The consummation of the age' = the last state of the **Old Church**; 'the Advent of the Lord,' the first state of the New one. 53².

316³. 'The old wine' = the Divine truth of the Old Testament, thus of the **Old Church**.

547². The falsities of the **Former Church** are first to be removed. (Continued under **NEW CHURCH**.)

548. The falsities of the **Former Church** fighting against the truths of the New Church. Sig. & Ex.

707. The combat between the **Old Church** and the New one. Sig.

—³. That there shall then be nothing of doctrine in the **Old Church**, and that therefore people will flee from it. Sig.

B. 83^e. 'The evening the morning' = the end of the **Old Church** when there is a New one.

102. That the faith of the New Church cannot possibly be together with the faith of the **Former Church** . . . Gen.art. T.647.

103^e. (Thus) those who have confirmed with themselves the faith of the **Old Church** cannot except with danger to their spiritual life embrace the faith of the New Church, unless they have first . . . extirpated the former faith . . . 104.

T. 132. This error . . . has perverted the whole Church, so that not anything spiritual is left in it. Gen.art.

649. From (the imputation of the Lord's merit) have sprung all the dogmas of the **Former Church**.

784^e. 'The tares' = the falsities and evils of the **Former Church** (which must be removed before the New Jerusalem can descend.)

796³. (Luther) perceived that at this day it is the end of the **Former Church** . . .

Ad. 234a. The gentiles could not enter into the congregation of the **Old Church**, still less found a new one separated from the **Old**, before the Advent of the Messiah into the world . . .

304. In Laban were represented the gentiles; in Rebekah the New Church; and in the mother of both the **Old Church**.

357. The **Old Church** (Esau) was prior in time; the new Church (Jacob) posterior in time . . .

533^e. Insignia and symbols of both the **Old Church** and of the new Church.

543. Leah represents that representative and typical

Church, which is called the **Old Church**; but Rachel the Christian Church itself.

Ad. 3/Pref. The style of the **Old Church** was such that . . .

D. 904. Hence the music of the **Old Church**.

E. 9⁵. To the last time of the **Old Church**, and the first of the New . . .

376²⁸. 'The old wine' = the truth of the **Old** or Jewish **Church** . . .

403¹⁵. For at the time of the Last Judgment the **Old Church** is perishing . . .

633. Even to the end of the **Old Church** . . . Sig. and Ex. 636.

—⁴. The devastation of the **Old Church** or Most Ancient Church. Sig.

636. 'Three days and a half' = the end of the **Old Church**, when they will not receive anything whatever of the good of love and the truth of doctrine . . . The end of the **Former Church** is signified by that 'the beast which ascendeth out of the abyss shall kill' those witnesses . . . 658². 664.

667². Here is described the state of those who are against the goods of love and the truths of doctrine, when it is the end of the **Old Church** and the beginning of the New . . .

670³. This even until the **Old Church** has arrived at its last . . .

730. Because the **Former Church** has become a desert.

764². See **NEW JERUSALEM**, here (concerning the good in the **Old Church**).

911⁸. 'Harvest' = the last state of the Church, when the **Old Church** has been devastated . . .

1183². For the end of this Church is coming . . .

Can. Trinity iii. 5. This age of the **Old Church** . . .

Abom. 26. It follows that in that Church there does not remain a grain of truth; thus that it is 'the abomination of desolation.'

Old Testament. *Vetus Testamentum.*

A. 2. Therefore the Christian world cares little for the **Old Testament**.

2005^e. 'Jehovah,' in the Word of the **Old Testament**, means the Lord.

2135, Pref.². By 'Moses and Elias' was represented the Word of the **Old Testament** . . .

3373². (Why interior truths rarely appear in the Word of the **Old Testament**.) 4951³.

3900⁸. 'Desert' = the Word of the **Old Testament**, (which) is supposed to be abrogated.

8781. 'The density of a cloud' = in a form-specie-most natural, such as is the Word of the **Old Testament** in the letter.

8972². (Thus) the Word even of the **Old Testament** is most holy.

9396⁷. That the Word of the **Old Testament** is called 'a covenant.' III.

R. 316³. 'The old wine' = the Divine truth of the Old Testament, thus of the old Church.

D. 2721. Concerning the four principal styles of the Old Testament.

4791². (The Moravians) believe that the Word of the Old Testament is abrogated. J.(Post.)279². 297².

J. (Post.) 254². For the Jews love the Word of the Old Testament, in the letter . . .

—^e. As it was foreseen . . . that Christians would not hold the Old Testament as holy as do the Jews, the Jews have been preserved until now, and have been scattered through the whole Christian world, in order that the Word might still be in its holiness, through the correspondences.

Old woman. *Anus*.

See under OLD.

A. 819. Monstrously deformed faces, especially those of old women, appear there.

P. 324⁴. Women, although they had been *old women-vetulae et anus*—return into the flower of their age and beauty. M. 137⁷.

M. 226^e. Regards his consort as a tiresome old woman.

D. 1573, 4. See CARE, here.

E. 986². The love of adultery is represented there by an old woman, whose deformity is such that she inspires the beholder with cold and the death of all the deliciousness of life.

Old woman. *Vetula*.

A. 1774². Such are represented by an old woman with an unbecoming face . . . D. 1142.

P. 324⁴. See OLD WOMAN—*anus*, here.

T. 109³. The state of the Church before the Advent of the Lord may be compared to an old woman. Des.

D. 893. Such appear like old women . . .

Olive. *Oliva*.

See MOUNT OF OLIVES; and under OIL, and OLIVE-TREE.

A. 884. 'A leaf of an olive . . .' (Gen.viii.11) = a little of the truth of faith. . . 'An olive' = the good of charity.

886. That 'an olive' = the good of charity, is evident not only from the signification of 'an olive,' but also of 'oil,' in the Word. Ill.

—². The 'two olives' (Zech.iv.) = the Celestial and the Spiritual; thus the love which is of the Celestial Church, and the charity which is of the Spiritual Church. These are at the Lord's right and left hands. 4197⁴.

4013³. Some species of trees = interior goods and truths, which are of the spiritual man; as olives and vines.

5620³. 'Oil of olive' = spiritual good.

9272⁵. 'To tread the olive, but not to anoint' (Micah vi.15) = to be instructed concerning the good of life, but still not to live in it.

10261. 'Olive' (Ex.xxx.24) = celestial love. —³, Ill.

—⁴. 'Berries of olives' (Zech.iv.12) = the holy goods in the Celestial Kingdom: their truths are signified by 'sons of olives.'

R. 493. 'These are the two olives, and the two candlesticks . . .' (Rev.xi.4) = love and intelligence, or charity and faith . . .

—². The reason 'an olive' = love and charity, is that 'an olive-tree' = the Celestial Church; and therefore 'an olive,' which is its fruit, = celestial love, which love is love to the Lord . . . Ill.

649³. But the goods of love to the Lord are meant in the Word by the fruits of trees, especially by olives.

M. 155a⁴. The dove stood on a branch from which grew an olive. —⁵.

B. 48^e. The fruits of truth are signified in the Word by 'grapes;' the fruits of good, by 'olives.'

E. 324^e. 'The honour of an olive' (Hos.xiv.6) = celestial good.

375³⁷. 'The olive,' as the fruit from which comes oil, corresponds to the good of love in act.

403¹⁰. 'The work of the olive shall lie' (Hab.iii.17) = that there is no celestial good.

638⁷. That such things are signified by 'olive-groves,' 'olive-trees,' and 'olives,' in the Word. Ill.

—¹¹. That 'olive-tree,' and 'olive' = the good of love. Ill.

—¹³. These which are born from this spiritual affection are compared to 'olive plants—*plantis olearum*' (Ps.cxxviii.3) because through truths are produced the goods of love and of charity, which are 'olives.'

—¹⁵. By 'a leaf' is signified truth, and by 'an olive' (Gen.viii.) the good born thence.

Olive-tree. *Olea*.

See OIL TREE, and under OLIVE.

A. 2722⁷. Groves of olive-trees signified the celestial things of worship.

4552³. The olive-tree and the derivative oil (in the Ancient Church) signified the things which are of celestial love.

9139⁴. The Celestial Kingdom, which is the Lord's Inmost Heaven, is called 'an olive-tree,' or 'olive-grove;' because 'oil' = the good of celestial love.

9277³. 'Two olive-trees near the candlestick' (Zech. iv.) = celestial good and spiritual good, which are at the Lord's right and left hands. 9780³. E. 375³⁹.

—⁴. 'The olive-tree' (in the parable of the trees, Judg.ix.) = the internal good of the Celestial Church.

—⁵. As 'an olive-tree' = the good of love from the Lord, and to the Lord, the cherubs . . . were made of olive wood, and also the doors of the adytum (1 Kings vi. 23-33) . . .

9780. See OIL, here.

9780³. 'The two olive-trees, and the two candlesticks' (Rev.xi.4) = the good of love to the Lord and the good of charity towards the neighbour . . .

10261³. That 'an olive-tree' = the perception and the affection of celestial love. Ill.

H. 520². The four ways which lead to the Lord's

Celestial Kingdom appear adorned with **olive-trees** and fruitbearing trees of various kinds . . . because . . . **olive-trees** and fruit-trees correspond to the affection of good and its uses.

S. 18³. By 'the **olive-tree**,' 'vine,' etc., are meant good and truth celestial . . .

23². The **olive-tree** (with the Ancients) signified the good of love.

R. 43⁴. 'The **olive-trees**' (Zech.iv.)=the Church as to the good of love. . . .

493². See OLIVE, here.

—^e. As 'an **olive-tree**' = the Celestial of the Church, the cherubs, doors, and posts were made of olive wood.

875¹⁵. (The Book called *The Divine Love and Wisdom* and *The Divine Providence*) seen on a cedar table under a green **olive-tree**, the trunk of which was entwined with a vine.

936^e. The leaves of the **olive-tree** and the vine = rational truths from celestial and spiritual light.

M. 42^e. (The angelic husband and wife) were conveyed along . . . between flower-beds, from which rose **olive-trees** and trees full of oranges.

75². Unless his eyes were opened . . . so as to see (in that forest) **olive-trees** girt with tendrilled vines, and his steps were directed from **olive-tree** to **olive-tree**, the traveller would go astray into Tartarus . . . —³, Des.

183. (In the garden Adramandoni) were **olive-trees**, and between **olive-tree** and **olive-tree** there were running and pensile vines . . .

270⁴. Like things are signified by the three kinds of trees around the palace; the **olive-trees**, palm-trees, and beeches.

T. 609. These three degrees (of the Heavens and of the mind) are distinguished from each other, as are, in purity and goodness, . . . the **olive-tree**, the vine, and the fig-tree. Moreover, 'the **olive-tree**,' in the Word, = celestial good, which is the good of the highest Heaven . . .

E. 313¹². 'An **olive-tree**' (Isa.xxiv.13)=the good of the Church.

340¹³. Therefore it is said, Like olive plants' (Ps. cxxviii.3); 'plants'=truths; and 'olives' goods.

403². In general an **olive-tree** (as seen in the Heavens) = the Celestial which is of the good of love; a vine, the Spiritual which is of truth from that good; and a fig-tree, the Natural which is derived from the Spiritual, or from the Celestial. . . Therefore also these trees = an Angel or man with whom these things are; but, in a general sense, they = a whole Society . . . But, in the spiritual sense, these trees = the Church: 'the **olive-tree**,' the Celestial Church; 'the vine,' the Spiritual Church; and 'the fig-tree,' the Natural Church, which is the External Church corresponding to the Internal one.

—⁸. 'Olive-trees' (Amos iv.9)=celestial goods and truths.

—⁹. By 'the **olive-tree**-*arborem oleae*' (Hag.ii.19) is signified the perception of celestial good and truth.

532⁷. A comparison is made with 'the shaking of an **olive-tree**' (Isa.xvii.6), because by 'an **olive-tree**' is signified the Church as to the good of love . . . 'A fruitful **olive-tree**' = those in the Church who are in good as to life.

638. 'These are the two **olive-trees**, and the two candlesticks' (Rev.xi.)=the good of love to the Lord and of charity towards the neighbour, and the truth of doctrine and of faith, from which are Heaven and the Church; (for) 'an **olive-grove**,' 'an **olive-tree**,' and 'an olive,' in the wide sense, = the Lord's Celestial Kingdom, and thence the Celestial Church; which is distinguished from other Churches in this, that those from whom this Church comes forth are in love to the Lord and in love towards the neighbour; hence it is that by 'an **olive-tree**,' and 'an olive,' each of these loves, or the good of each of them, is signified.

—³. The reason 'an **olive-tree**' = the Celestial Church, is that by trees in general are signified perceptions and Knowledges; and every Church is a Church from the Knowledges of truth and good, and according to the perception of them; and, as 'oil' = the good of love, therefore 'an **olive-grove**,' and 'an **olive-tree**' = the Church in which this good reigns.

— . There are three trees which principally = the Church, namely, the **olive-tree**, the vine, and the fig-tree; 'the **olive-tree**,' the Celestial Church; the vine, the Spiritual Church; and the fig-tree, the External Celestial and Spiritual Church. Ex.

—⁶. (Thus) the witnesses are called '**olive-trees**,' because by '**olive-trees**' are meant all who constitute the Lord's Celestial Church; that is, who are in the good of love to the Lord, and in the good of love towards their brothers and companions. —⁷, Ill.

—⁷. By 'the two **olive-trees**,' and 'the olive berries' (Zech.iv.) are signified celestial goods, which are [those] of love to the Lord, and of love towards a brother and companion: the latter good is signified by the **olive-tree** seen near the left hand of the bowl; and the former good by the **olive-tree** at its right hand. The truths of this good are meant by 'the sons of the **olive-tree** standing near the Lord of the whole earth' . . .

—⁸. As '**olive-trees**' = these goods, the cherubs, doors, and posts were made of olive wood, because (these things) signified a guard lest the Lord should be approached otherwise than by the good of love . . .

—¹¹. That '**olive-tree**,' and 'olive' = the good of love. Ill.

—¹². It is said, 'As a green **olive-tree** in the house of God' (Ps.lii.8), because by 'a green **olive-tree**' is signified the good of love being born through the truth of the Word . . .

—¹³. See OLIVE, here.

—¹⁷. Here the house of Judah and of Israel is called 'a green **olive-tree** beautiful with fruit of form' (Jer.xi.16), because by 'the **olive-tree**' and its 'fruit' is signified the good of love; and by 'green,' and 'beautiful in form,' is signified the truth of this good, from which is intelligence . . .

—¹⁸. 'As the stripping of an **olive-tree**' (Is.xxiv.13) is said of the vastation of the Church as to celestial good . . . 919².

—¹⁹. 'An **olive-tree**' = the Celestial Church; hence

... by 'an olive-tree' is signified the good of the Church.

—'Thou shalt have olive-trees in all thy border' (Deut.xxviii.40)=that the goods of love from the Lord through the Word, and through preachings from the Word, shall be in the universal Church; 'but thou shalt not be anointed with oil'=but still no fruition of any good and the derivative joy; 'because thy olive-tree shall be shaken off'=that that good will perish.

—²⁰. 'Olive-trees' (Amos iv.9)=the goods of the Church.

—²³. These words of Jotham (Judg.ix.) signified that the citizens of Shechem were not willing that celestial good, which is 'the olive-tree'... should reign over them.

724¹³. 'The two olive-trees' (Zech.iv.)=the two Churches: the Celestial Church, and the Spiritual Church...

1145². The wood of an olive-tree=celestial good.

Olivegrove. *Olivetum.*

See under OLIVE-TREE.

A. 1069³. 'Olivegroves' (Amos iv.9)=the celestial things (of the Spiritual Church).

9277². That 'an olivegrove'=the Celestial Church, and thus celestial good. Ill.

9841³. The things which are of life are represented in Heaven by olivegroves, etc.

E. 617¹³. 'An olivegrove'=the Church as to good.

638⁵. 'An olivegrove'=the Celestial Church, or the Church which is in the good of love to the Lord.

—⁶. In the Inmost Heaven... olivegroves and fig-trees constitute their paradises and forests.

—⁷. That such things are signified by 'olivegroves,' etc. Ill.

—⁹. As 'an olivegrove,' and 'an olive-tree'=the Church which is in love to the Lord...

—¹⁴. By 'vineyards and olivegroves' (Deut.vi.11) are signified all things of the Church as to truths and goods.

—¹⁶. The Angels of the Third Heaven dwell in the east upon mountains, where olivegroves flourish more than all other trees.

Olive-wood. *Lignum olei.*

A. 7847^e. 'Olive-wood' (lit. 'wood of oil') (1 Kings vi.31,33)=the good of truth, or the good which is of the Spiritual Church.

10261⁵. 'I will give in the desert... the wood of oil' (Is.xli.19)=celestial good. E.294².

M. 77². (The sacred edifices of the people of the Copper Age are built of olive-wood.)

103³. The posts of these windows were of olive-wood.

155a². He led me to houses built of olive-wood—*lignis oleae.*

E. 277⁵. By 'the olive-wood' of which the cherubs were made (1 Kings vi.) is signified the good of love.

638⁸. See OLIVE-TREE, here.

Olympus. *Olympus.*

Olympic. *Olympiacus.*

M. 151a. The Olympic gymnasia there. Des.

De Verbo 7³. That the science of correspondences passed into Greece, and was there turned into fables, may be evident from Olympus, Helicon, and Pindus, near Athens...

Omega. *Omega.* See ALPHA.

Omen. See FOREBODE.

Omer. *Omer.*

See HOMER.

A. 8468. 'An omer for a head' (Ex.xvi.16)=as much as is sufficient for every one. 'An omer'=as much as is sufficient... because it was the tenth part of an ephah... and 'ten'=what is full; hence a tenth part=as much as is sufficient... 'An omer' is mentioned only in this chapter; elsewhere 'a homer,' which was a measure containing ten ephahs, and thence=what is full. Ill.

8473. 'They measured with an omer' (ver.18)=the power of the reception of good; (for) 'an omer'=as much as is sufficient; thus also power.

8490. 'Two omers for one' (ver.22)=the power then... Here, 'an omer'=as much as is sufficient, and the power for conjunction.

8525. 'Fill an omer with it' (ver.32)=the highest degree of power... As 'an omer'=as much as is sufficient, or as much power as a single one has, so also in it there is the highest degree of power.

8540. 'An omer is the tenth part of an ephah' (ver.36)=the quantity of the good then.

10262⁴. The measures for dry things were called 'homer,' and 'omer'... The homer contained ten ephahs, and the ephah ten omers.

Omit. *Omittere.*

H. 556. Thus he omits it.

P. 101. These are they who omit to think concerning evil; and, as they omit it, they are continually in it. 278a².

R. 82^e. He then... omits the goods of charity.

108^e. As they omit or hold cheap the truths of doctrine...

E. 374⁶. 'He passed them over, and did not kill them' (Jer.xli.8)=that they were not profane, thus not damned.

Omit. *Supersedere.*

A. 4402³. (Therefore) the opening of these things cannot be dispensed with.

H. 553³. The mention of which I omit.

R. 44. I forbear from confirming it further.

E. 237. Therefore they are omitted, and only some are adduced. 325¹².

817¹⁴. Therefore I forbear from explicating these things any further.

Omnipotence. *Omnipotentia.*

Omnipotent. *Omnipotens.*

See under RIGHT HAND.

A. 1676². By Divine omnipotence He could have subjugated . . .

1911⁴. Supposes that because He is omnipotent and omnipresent . . . He wills the evil of penalty . . . 8700⁵.

1992⁵. The translators render 'Shaddai' 'the Omnipotent,' (or 'the Almighty') . . .

2572⁴. There is a communication between the Infinite and the finite by the Divine omnipotence.

2921. When it treats of the Divine power or omnipotence of good, He is called 'Jehovah Zebaoth,' and also 'Lord.'

—³. He is called 'Lord Jehovih' especially when the aid of omnipotence is sought for. Ill.

—⁵. Here, (Rev.iv.8) 'Lord God Almighty' is said instead of 'Jehovah Zebaoth,' as in Isa.vi.3.

3934. 'Behold a troop cometh,'=in the supreme sense, omnipotence and omniscience . . . because 'a troop,' here, means a multitude, and 'a multitude,' when predicated of the Lord's Divine, is an infinite multitude, which is nothing else than omnipotence and omniscience; but omnipotence is predicated from the quantity of magnitude, and omniscience from the quantity of multitude; also, omnipotence is predicated from infinite good, or, what is the same, from the Divine love, thus from the Divine will; but omniscience from infinite truth, or, what is the same, from the Divine intelligence . . . The good of charity corresponds to the Lord's Divine omnipotence; and the truth of faith to His omniscience.

4592. 'To sit at the right hand of God'=a state of power through the truth which is from good, which, when predicated of the Lord, is omnipotence . . . 4933^e. 7281.

4609. 'Gad,' in the supreme sense, =omnipotence and omniscience.

4876³. 'A rod,' like 'the hand,'=power; and, in the supreme sense, the Lord's Divine omnipotence.

5854². Through Angels the Lord could lead man into good ends with omnipotent force, but this would be to take life away from him . . .

6367². Here the Lord is called 'a Lion' from the omnipotence which belongs to His Divine love, and thence to His Divine truth. Ill.

6425. 'From the hands of the mighty Jacob'=from the omnipotence of the Lord's Divine Human. Ex.

6927. The Spirits and Angels from one Earth are so few in respect to the omnipotence of God that they are scarcely anything.

7344². The fallacy that the Lord can take away evil if He will, by omnipotence . . .

7545. 'To put forth the hand'=to show power, and, from omnipotence, to do it. This omnipotence is described by (the following words).

7673². This (act of Joshua at Ai) was a representative of the Divine omnipotence. Further ill.

8238. The acknowledgment of the Lord's omnipotence. Sig.

8281. The Lord's omnipotence, that it was shown. Sig. and Ex.

—³. For it is Divine truth which has omnipotence from Divine good.

8282. The effect of omnipotence upon evils and thence falsities. Sig. and Ex.

8319. From omnipotence. Sig.

8764³. The omnipotence which is in Divine truth. Sig. —⁴. 9410⁵.

9422^e. 'To sit at the right hand of the power of God'=the Divine omnipotence which will remain to eternity.

9807⁶. 'To sit at the right hand of power'=that the Lord has omnipotence; for Divine good has omnipotence through Divine truth.

— . That the Divine truth was in its omnipotence when the Lord in the world had conquered the Hells, and had reduced into order all things there and in the Heavens. Sig.

9809³. 'Sit at My right hand'=the omnipotence of Divine good through Divine truth, which the Lord then was, and from which He fought and conquered.

10082². When the palms of the hands are predicated of the Lord, and of the Divine truth proceeding from His Divine good, omnipotence is signified; (thus there is here) signified the acknowledgment of the Lord's omnipotence . . .

L. Pref. There is to be published, Angelic Wisdom concerning the Divine Omnipotence, Omnipresence, Omniscience, Infinity, and Eternity. 46². S.32. W.130². (See T.49. 341^e.)

W. 221². By the assumption of this Human the Lord put on the Divine omnipotence not only of subjugating the Hells, and of reducing into order the Heavens; but also of keeping the Hells subjugated to eternity, and of saving men.

P. 157⁸. That this One Only and Itself-*unicum et Ipsum*-is omnipresent, omniscient, and omnipotent. Ex.

R. 22. That to Him alone belong Divine majesty and Divine omnipotence to eternity. Sig.

31. 'The Almighty' (Rev.i.8)=who is, lives, and has power, from Himself; and who rules all things from primes through ultimates. Ex. 522,Sig. 663.

174. To whom alone belongs the omnipotence of saving. Sig. and Ex.

270. 'Having seven horns'=His omnipotence. E.316.

288. That to the Lord as to the Divine Human belong omnipotence, omniscience, Divine good, and Divine truth. Sig.

918^e. By 'the Lord God Almighty' (Rev.xxi.19) is meant the Lord from eternity, who is Jehovah Himself.

T. 49. Concerning the omnipotence, omniscience, and omnipresence of God. Chapter.

— . These three proceed from the Divine love and the Divine wisdom scarcely otherwise than as the power and presence of the sun (do) through the heat and light

. . . (Thus) as infinity, immensity, and eternity pertain to the Divine Esse, so do **omnipotence**, omniscience, and omnipresence to the Divine Essence.

50. That **omnipotence**, omniscience, and omnipresence are of the Divine wisdom from the Divine love. Gen.art.

52. That the **omnipotence**, omniscience, and omnipresence of God cannot be Known unless it is Known what order is . . . Gen.art.

56. That the **omnipotence** of God, both in the universe and in each and all things of it, proceeds and operates according to the laws of His order. Gen.art.

— (Thus) His **omnipotence** proceeds and operates within the sphere of the extension of good, which is infinite . . .

—². (Thus) the Divine **omnipotence** cannot possibly from itself go out to contact with anything evil, nor promote it from itself; for evil averts itself . . .

57. (The idea) that the **omnipotence** of God is like the absolute power of a king . . . From this absurd opinion . . . concerning the Divine **omnipotence**, as many falsities . . . have inflowed into the Church, as there are changes . . . therein . . . what need is there of more than the two words, **omnipotence** and faith . . .

—². If the extension of the Divine **omnipotence** were equally to do evil as to do good, what difference would there be between God and the devil? . . . Who is not able to know that good and evil are opposites, and that if God from His **omnipotence** could will both . . . He could do nothing at all. Ex.

58. (Argument showing the absurdity of the idea that) the **omnipotence** of God is absolute for doing evil as well as good.

63^e. As the universe is the fulness of God, by omnipresence He perceives all things; by omniscience He provides all things; and by **omnipotence** He operates all things. Whence it is evident that omnipresence, omniscience, and **omnipotence** make a one; or that the one implies the other; and thus that they cannot be separated.

68. That man is in power against evil and falsity from the Divine **omnipotence** . . . in proportion as he lives according to Divine order. Gen.art.

— No one can act against this monstrous giant, or Hell, except God, because He is **omnipotent**; from which it is evident that man, unless he goes to the **omnipotent** God, has no power (whatever) against the evil and falsity thence . . . —².

72. (An argument in favour of imputation and predestination, based on the **omnipotence** of God. Refuted by one of the simple good.)

73. (Some of them come to Swedenborg, and ask,) What is the Divine **omnipotence**, if it is tied to laws? (Seeing their mental distress, he explains the subject to them by reference to the laws of order.) (A second long argument on the same subject. 74.)

84^e. Jehovah, such as He is in Himself, from His **omnipotence** cannot touch any devil . . . unless He is in ultimates . . .

89. Therefore the **omnipotence** of God in the universe . . . proceeds and operates according to the laws of His Divine order. Ex. 90.

123². I have seen, and do see every day, the Divine **omnipotence** of the Lord in (reducing all things in Heaven and Hell into order).

136⁴. By 'to sit at the right hand' is meant the **omnipotence** of God by means of the Human which He assumed in the world . . .

341². This is contrary to order, and consequently contrary to His **omnipotence**, which cannot proceed except by the way of justice; and the laws of justice are Truths, which cannot be changed.

500. (Argument concerning **omnipotence** and free-will.)

502. The man who through falsities . . . has become natural, cannot think of the Divine **omnipotence** except as being above order, and thus as apart from order. (This idea refuted by a *reductio ad absurdum*.)

770^e. When they name faith and **omnipotence**, reason is exiled.

D. 4322. They wondered that by the **omnipotence** of God they are not reduced into the state that they can be Angels. Ex.

5934. Concerning the **omnipotence** of the Lord.

E. 43. 'Who is the Almighty' (Rev.i.8)=from Himself. Ex.

286. 'Almighty' (Rev.iv.8)=that He is infinite. Ex.

297. The Lord as to **omnipotence**, and as to omniscience. Sig. and Ex.

298. That 'the right hand,' when predicated of the Lord, =both **omnipotence** and omniscience. Ex. and Ill.

316³. The **omnipotence** of the Lord from Divine good through Divine truth. Sig. and Ill.

327. That from the Divine Human the Lord has **omnipotence** and omniscience. Sig.

328⁶. The primary thing is to acknowledge the Lord . . . and His **omnipotence** to save the human race . . .

— The Lord so often said, 'Be it according to thy faith,' in order that they should first believe that from the Divine Human He had Divine **omnipotence**; for without this faith the Church could not be commenced, and without it they would not be conjoined with the Divine; but would be separated from it; and thus they could receive nothing of good from Him.

338. That to Him belong **omnipotence**, omniscience, and the Divine Providence. Sig. and Ex.

346. That to Him alone belongs **omnipotence**, to eternity. Sig. and Ex.

430¹⁶. 'More than' ('the twelve legions of Angels')=the Divine **omnipotence**.

467. **Omnipotence** from Divine good through Divine truth. Sig. and Ex.

687⁹. The Divine **omnipotence** of the Lord over the Heavens and over the earth. Sig. —¹⁰.

689. 'We give Thee thanks, Lord God Almighty' (Rev.xi.17)=the acknowledgment that all being, life, and ability are from the Lord.

—². The Divine **omnipotence** does not involve anything of power to act against order; but it involves

all power to act according to order ; for all order is from Him . . . (Thus) it is of the Divine **omnipotence** to lead man according to order, and this every moment from the beginning of his life to eternity ; and this according to the laws of order, which are innumerable ; but this only in proportion as man suffers himself to be led . . . And, as it is of the Divine **omnipotence** to lead according to order the man who wants to be led, consequently not anyone contrary to order, therefore it is not of the Divine **omnipotence** to lead anyone to Heaven who wants to lead himself. Ex. . . (Thus) it is not of the Divine **omnipotence** to save those who do not want to be led according to order ; for to be led according to order, is to be led according to the laws of order ; and the laws of order are the precepts of doctrine and of life from the Word ; and therefore to lead according to these, every moment and continually to eternity, the man who wants to be led, is of the Divine **omnipotence** ; for there are infinite things every minute which must be seen, which must be removed, and which must be insinuated, in order that the man may be withheld from evils, and be held in goods ; and these constantly in connection according to order. It is also of the Divine **omnipotence** to protect men from the Hells, in so far as this can be done without injury to freedom and reason ; for against the Divine power of the Lord all the Hells are as nothing. Without this power of the Lord no man can be saved.

[E.]700¹¹. As the Lord has **omnipotence** from Divine good through Divine truth, miracles were performed by the ark . . .

726⁷. The Lord is now in His fulness, and thus in His **omnipotence** in the earth as in the Heavens, because He is in ultimates and in primes.

927. From the Divine **omnipotence** and Providence. Sig. and Ex.

939. 'Lord God Almighty' (Rev.xv.3)=because He is Divine good ; (for) '**omnipotence**'=to be, to come forth, to be able, and to live, from Himself . . . And as He has **omnipotence** from Divine good through Divine truth, it is said 'Lord God Almighty.' 979.

1073. That the Lord is good itself and truth itself, and thence **omnipotent**. Sig. and Ex.

— . As the Lord acts all things from Divine good through Divine truth, by 'Lord of lords and King of kings' is also meant the Lord as **omnipotent**.

1093. Who has **omnipotence**, as in the Heavens, so also on earth. Sig. and Ex.

1133⁵. As God is infinite, He is also **omnipotent** ; for **omnipotence** is infinite power. The **omnipotence** of God shines forth from the universe . . . Ex.

1166². To resist the evils with man is of the Divine **omnipotence**, the Divine omniscience, and the Divine Providence. Ex.

1217². It is said 'Lord God Almighty' (Rev.xix.6), because the Lord is called . . . '**almighty**' from the separation of the good from the evil by the Last Judgment ; and also from the power to save those who receive Him.

Can. God 10. Through His proceeding Divine, God has **omnipotence**, omnipresence, and omniscience.

viii. Concerning the **omnipotence**, omniscience, and omnipresence of God.

10. The conservation of the universe, which is perpetual creation, is a full testimony that God is **omnipotent**, omniscient, and omnipresent.

12. The Divine **omnipotence** is through His Human . . .

Redeemer viii. 6. By the union of this Human with His Divine, Jehovah God exalted His **omnipotence**, which is meant by 'to sit at the right hand of God.'

Inv. 21. That the universal theology of the present day is nothing else than the Divine **omnipotence**. Ex.

45. The correspondences by which the Word is written possess such a force and virtue that it may be called the force and virtue of the Divine **omnipotence** . . .

Omnipresence. *Omnipraesentia.*

Omnipresent. *Omnipraesens.*

A. 1276^e. This would not be so if the Lord were not **omnipresent** in Heaven.

10826. They do not know that the Lord is **omnipresent** even as to the Human ; for hence comes the belief in His **omnipresence** in the Holy Supper. **Omnipresence** is Divine, Matt.xxviii.20.

N. 305. That the Human of the Lord is Divine, is acknowledged from His **omnipresence** in the Holy Supper. Refs.

W. 7. That the Divine is not in space although it is **omnipresent** . . . 9^e. 21. 69^e.

71^e. (Thus) an Angel, when he thinks of the Divine **omnipresence**, cannot possibly think otherwise than that the Divine infills all things without space.

P. 51. From thought abstracted from time and space is comprehended the Divine **omnipresence** and the Divine **omnipotence** . . .

157⁸. See **OMNIPOTENCE**, here. T.49. 50. 52. 63^e. **Can.** God 10. viii. —¹⁰.

162. The Lord is in the angelic Heaven as the soul is in man ; for the Lord is **omnipresent**, and is not in space . . . and therefore distance is an appearance according to the conjunction with Him . . .

R. 796. This light is from the Lord, and the Lord is **omnipresent** by means of it and in it . . . For the Lord is **omnipresent** in this light, because the Divine love and the Divine wisdom are not in place, but are where they are received, and according to the reception.

949². For the Lord cannot emit anything from Himself, unless it is Himself ; for He is **omnipresent** with every man according to the conjunction . . .

—^e. In this idea are the Angels, when they are in the idea concerning the Divine **omnipresence** . . .

961⁴. This Itself, which is the Divine Esse, is not in place, but is with those and in those who are in place, according to their reception ; because, of love and wisdom . . . place cannot be predicated . . . but without place, whence is **omnipresence**.

T. 30². (Thus) nature is separate from God, and yet He is **omnipresent** in it ; scarcely otherwise than as

life is present in all that is substantial and material of man, although it does not commingle itself therewith . . .

49. Concerning the omnipotence, omniscience, and omnipresence of God. Chapter.

63. That God is omnipresent from the primes to the ultimates of His order. Gen.art.

— . God is (thus) omnipresent by means of the heat and light from the Sun of the Spiritual World in the midst of which He is . . . And as God is not extended, and yet infills all the extenses of the universe, He is omnipresent.

64. The Divine omnipresence may be illustrated by . . .

—^e. God is also omnipresent in Hell.

68. That man is . . . in God from the Divine omnipresence, in proportion as he lives according to Divine order. Gen.art. 70.

70². But in those things which are contrary to order . . . God is omnipresent by a continual struggle with them, and by a continual effort to bring them back to order. Therefore, in so far as man allows himself to be brought back to order, God is omnipresent in the whole of him. —³, Ex.

364³. The Lord is omnipresent; and, where He is present, there He is with His whole essence . . .

716^e. It is evident that the Lord in His fulness, as to both the Divine and the glorified Human, is omnipresent in the Holy Supper.

719. The Lord is present with both the worthy and the unworthy, from His being omnipresent in both Heaven and Hell, and also in the world; consequently with the evil as well as with the good. Ex.

837^e. If, therefore, you form for yourselves an idea of God as being the Sun of the universe, you will surely from that idea see and acknowledge His omnipresence, omniscience, and omnipotence.

D. 4016. Concerning the Lord's omnipresence.

— . The soul of man can be omnipresent everywhere in its little body . . .

E. 283⁵. 'He did fly' = omnipresence in the Spiritual World; 'He was carried upon the wings of the wind' = omnipresence in the natural world.

285². 'The wings . . .' = the Divine Spiritual in primes and in ultimates, and its extension on every side; thus omnipresence.

1216². Concerning the omnipresence and omniscience of the Lord. Ex. 1218². 1219².

1219^e. This is the first reason why man can with difficulty comprehend the Divine omnipresence and omniscience; for, if he wants to comprehend them, he may fall into the error that God is the inmost of nature, and so is omnipresent and omniscient.

1220². That spaces and times must be removed from the ideas, in order that there may be comprehended the Lord's omnipresence with all and each, and His omniscience of present and future things. Ex.

1223³. As men and Angels are . . . only recipients of life from the Lord, and the universal Heaven together

with the Church is, before the Lord, as one man, it is evident that the Lord is the life of this man . . . and also that He is omnipresent and omniscient in . . . the most singular things of the Angels of Heaven and of the men of the Church. . . It is evident (from this also) that the life or Spiritual which proceeds from the Lord, is not in space, or extended with the Angels of Heaven and the men of the Church; consequently, that spaces and times are to be removed from the ideas, in order that there may be comprehended the Lord's omnipresence and omniscience with all and each.

1224². Another reason for the Lord's omnipresence in Hell, is that, before the Lord, the universal Hell is as one man . . . and therefore from Heaven is Known all that is in Hell . . .

1225². That from the Lord's omnipresence and omniscience, thus perceived, it falls into the understanding how the Lord is the all in all things of Heaven and the Church; and that we are in the Lord, and He in us. Ex.

—^e. (Thus) all who are in a natural idea concerning the Lord cannot understand His omnipresence, except as being intuitive (that is, by view); when yet it is actual; such as is the omnipresence of the Holy Spirit, which is the proceeding Divine.

1226². That the Lord's omnipresence and omniscience can also be comprehended from the creation of the universe; for the universe has been so created by Him that He is in primes and in ultimates; and in the centre and in the circumferences; and that uses are the things in which He is. Ex.

1228². As the Lord has Divine love and Divine wisdom, therefore He has Divine omnipresence and Divine omniscience from both; but omnipresence is principally from the Divine love, and omniscience is principally from the Divine wisdom. Ex.

—³. It is similar with omnipresence and omniscience: in the Lord these are one; but still they proceed from the Lord as two distinct attributes; for omnipresence relates to love; and omniscience to wisdom: or, what is the same, omnipresence relates to good; and omniscience to truth . . . The reason why the Lord's omnipresence relates to love and good, is that the Lord is present with man in the good of his love; and the reason omniscience relates to wisdom and truth, is that the Lord, from the good of the man's love, is omnipresent in the truths of his understanding; and this omnipresence is called omniscience; as, in particular, with one man, so, in general, with all.

De Dom. 46. He is omnipresent in the Holy Supper as to the Human; and omnipresence is Divine.

Ath. 177^e. Hence His omnipresence in the Holy Supper.

178. The Proceeding Divine is such that in the greatest and the least things it is a Man . . . Hence it is evident what His omnipresence is.

5 M. 17. The Divine love proximately proceeding from Him . . . appears as a Sun; and therefore by means of the light and heat which proceed thence He has omnipresence, omniscience, and omnipotence from the end to the ends of both worlds. D. Wis. xii.3, Ex.

D. Wis. vii. 1. All the Spiritual or Proceeding from the Lord is a Man . . . For the Proceeding Divine is not in itself changeable and extended ; and that which is not extended is everywhere such : hence is His omniscience.

Omniscience. *Omniscientia.*

Omniscient. *Omniscius.*

See under OMNIPOTENCE, and OMNIPRESENCE.

A. 2569². The Lord, when the Human in Him was united to the Divine . . . had omniscience not only of Divine celestial and spiritual things, but also of . . . rational and natural things . . .

2572. To be in everything where there is good, is to be in omniscience of all Divine, celestial, spiritual, rational, and natural things ; and this from Divine love ; for the omniscience of all these things is in the Divine love.

3934. Omniscience is predicated from the quantity of multitude . . . (thus) from infinite truth. (See OMNIPOTENCE, here.)

4609. 'Gad,' in the supreme sense, = omnipotence and omniscience.

6851. 'To say,' when predicated of the Lord, does not = perception, but omniscience ; because the Lord perceives and knows each and all things from eternity.

8688. The omniscience of the Divine good. Sig. and Ex.

R. 271. 'Seven eyes' = the Lord's omniscience, and Divine wisdom. E. 317.

T. 59. That God is omniscient ; that is, perceives, sees, and knows each and all things, even to the most minute, which are done according to order ; and, from these, those things also which are done contrary to order. Gen. art.

62². (Thus) God is as omniscient in Hell as in Heaven ; in like manner with men in the world . . .

68. That man is in . . . wisdom concerning good and truth from the Divine omniscience . . . in proportion as he lives according to order. Gen. art. 69.

69. Because God has omniscience, that is, infinite wisdom.

E. 298. Therefore, 'the right hand,' when predicated of the Lord, = also omniscience.

—¹¹. That from omniscience all things are made manifest to the Lord. Sig.

On account of. *Ob.*

A. 9280³. On account of its common style.

E. 1063. On account of the heavenly marriage.

On this account. *Idcirco.* R. 42.

Onan. *Onan.*

A. 4821^e. 'Onan' involves what is iniquitous, or evil.

4823. Onan was named by his mother . . . and therefore evil is signified by him.

4824. 'She called his name Onan' (Gen. xxxviii. 4) = the quality of this evil.

4836. 'Onan knew that the seed should not be for him' (ver. 9) = aversion and hatred ; (for) 'Onan' = evil . . . and evil is nothing else than aversion and hatred against the good and truth of the Church.

4837. 'Onan,' the second born of Judah, = the evil which is from the falsity of evil, in which that nation was afterwards. . . Evil from the falsity of evil is described by what Onan did, in that he did not want to give seed to his brother . . . This signified what is contrary to conjugal love . . .

6024³. Er and Onan died in the Land of Canaan' (Gen. xlii. 12) = that falsity and evil were extirpated.

Once. *Semel.*

D. 4784². The man who has once perceived the delight of adultery . . . can scarcely ever be removed, and become averse, from it. Ex.

Once, At. *Actutum.* See IMMEDIATELY.

One. *Unus.*

A. 457. Every one is formed from the harmony of many things ; and such as the harmony is, such is the one : a thing which is absolutely one cannot subsist ; but only a harmonical one. Every Society in Heaven thus forms a one ; and all the Societies together a one ; and this from the Lord alone, through love. D. 2016.

1013³. Love to the Lord makes a man one with the Lord . . . so does charity . . . This one from love, the Lord describes in, 'I pray that they all may be one . . . that they may be one in Us . . . That they may be one, even as We are one' (John xvii. 21-23).

1285. 'The whole earth was of one lip and one words' (Gen. xi. 1) = that everywhere there was one doctrine in general and in particular.

—². In Heaven there are innumerable Societies, and all different, and yet they are one ; for they are all led as a one by the Lord. (Just) as all the viscera, organs, and members, each of which acts in a different way . . . are governed as a one by the one soul. . . That these can thus act as a one, is from the fact that in Heaven there is one only influx, which is received by every individual according to his peculiar quality . . . and notwithstanding that the influx is only one, yet all things obey and follow as a one ; and this through the mutual love in which they are. So it was in the first Ancient Church. Ex. . . There is one doctrine when all are in mutual love, or charity. Mutual love and charity make them one, although they are various ; for they make a one out of the variety. All . . . have one end . . .

1316. 'The people are one, and they all have one lip' (Gen. xi. 6) = that they all had the truth of faith, and one doctrine.

— . A people is said to be 'one,' and 'their lip one,' when all have for an end the common good of society, of the Church, and the Lord's Kingdom ; for thus the Lord is in the end, from whom all are a one. (The contrary state des.)

—^e. Hence the heavenly Societies are as a one ; and this solely through mutual love from the Lord.

1322. Evil Spirits . . . act as a one in persecuting truths and goods.

2005. Still, the soul with the body make a **one** . . . 2018.

2021^e. The principal and the instrumental . . . do indeed appear to be conjoined as if they were a **one** ; but still they are not a **one** . . .

2057². Hence the whole Heaven represents as it were **one** man . . .

2094³. Then man can make a **one** as to thought with those in Heaven.

2149. That (the Divine) Trinity is a **one**. Ill.

2181². The Rational and the Natural are to be conformed so as to make a **one** . . .

2294. The infants did not as yet act as a **one**.

2324². It is a common thing in the Word for **one** to represent many states which succeed . . .

2329². That these (Divine Essentials) are **one**, is known to everyone within the Church.

—⁴. The true men of the Church . . . adore . . . **one** . . .

—⁵. They said . . . **one** God ; but thought of three.

2367. There are myriads of myriads of particulars in every little affection, and idea, which appear to man as **one**.

2682. 'One' (Gen.xxi.15)=so little as to be scarcely anything.

2740. Conjugal love is mutual and reciprocal . . . so that they are as it were **one** . . . as is evident from . . . 'the two shall be for **one** flesh ; therefore they are no more two, but **one** flesh' (Matt.xix.5,6). 10169^e, Ex.

2853². The Lord's Kingdom on earth consists of all who are in good, who, although scattered over the whole earth, are still **one** ; and, as members, constitute **one** body.

2930. Man was so created that his will and understanding should make a **one** . . .

2973⁴. Then the inmosts, the interiors, and the externals (of man) make a **one**.

2975². If the will and understanding do not . . . make a **one**, the man has not been regenerated ; that is, if good and truth . . . are not a **one**.

2982. A New Church which is **one** in the Lord's Kingdom. Sig. and Ex.

— . In ancient times there were many Churches . . . but still they made a **one** in this : that . . .

— . Then the Churches, however many, make a **one** ; and each is then a **one** in the Lord's Kingdom.

— . So the innumerable Societies . . . constitute **one** Heaven . . .

—². In this case the several Churches do not make a **one** . . .

3035². For man . . . cannot have an idea of **one**, unless he first has the idea of a number ; for a **one** with man is formed from many : or, what is the same, from successive things [is formed] that which is simultaneous.

3241². Yet of these innumerable varieties **one** Heaven is constituted . . . The **one** there is constituted of the many varieties so disposed by the Lord that they agree. The agreement or harmony of the many is imparted by

the Lord through their all referring themselves to Him. Ex.

—³. The celestial perceive that (the Divine Essentials) are **one** ; but the spiritual remain in the idea of three, but want to think that they are **one**.

3350. Although there were many, still they all thought and spoke as **one** ; thus they all represented as **one** ; and this because no one wanted to do anything from himself . . .

—². Afterwards were heard many choirs . . . but still they acted as **one** ; for from the form of various things there resulted a **one**, in which was heavenly beauty. Thus the universal Heaven . . . can act as a **one**, by being in mutual love ; for thus they suffer themselves to be led by the Lord.

3405². Myriads of myriads of things, which are perceived distinctly by those in a higher degree, appear as only **one** with those in a lower . . .

3451². Still the dissent in the doctrinals of faith does not prevent the Church from being a **one**, if only there is unanimity in willing well and doing well. Examp.

3629^e. For perfection and strength are from the unanimous multitude of many, who act a **one** in a heavenly form . . .

3641^e. (Thus) Heaven may, as it were, make a **one** with Hell . . . 3642, Ex.

3642². Although the Hells are outside the Grand Man, they are nevertheless in this way reduced as it were into a **one** [with it], and are thus kept in order.

3855. External things are images and forms compounded of myriads of internal things, which appear as a **one**.

3890. The Societies, although innumerable and various, still act a **one** ; as all things in the body, although various, [are] a **one**.

3960. For things which are **one**, are presented as two in the sense of the letter.

3986³. For a **one** is never constituted of a number of same **ones**, or of things exactly similar ; but of various things harmoniously conjoined : things various harmoniously conjoined present every **one**. So the goods and truths in the Spiritual World, although various, so as not to be exactly alike with one as with another, still make a **one** from the Divine, through love and charity, (which) are spiritual conjunction ; and their variety is heavenly harmony, which makes such a concord that they are **one** in the Divine, that is, in the Lord.

4071^e. The supreme sense is such that it appears divided in the sense of the letter, but is **one** in the supreme internal sense.

4108^e. There is conjunction when (the Rational and the Natural) act a **one** ; and they act a **one** when the Natural ministers . . .

4138. These two Kingdoms are most distinct ; but still in the Heavens they act a **one**.

4145^e. The Lord then inflows into the affections of both (consorts) as into **one** affection.

4149². Good, regarded in itself, is **one** ; but it becomes various through truths . . .

[A.4149]^e. For a **one** is never composed of identities; but of things various in a form; which make a **one** according to the form.

4167³. These three planes (in man) act as a **one** with the regenerate . . .

4263^e. Every **one** consists of things various; and this through heavenly harmony and concord.

4301³. These two faculties (the will and the understanding) constitute a **one**. 5835.

4330. These Societies (which correspond to the external man and to the internal man) in the Heavens, act a **one**; as, with man, do the regenerate external and internal man.

4345³. (An Angel) sees and feels innumerable things which he had before (when a Spirit) seen and felt as **one**.

4453. 'To possess in the land' = to make **one**; thus to consent.

4766². Although the three are called **one**, still the thought distinguishes and makes three . . .

4926. Unless (the use formed them and adapted them to itself) each and all the things in man would never conspire so unanimously to a **one**.

5095^e. (Many) names together present and describe **one** Thing in the internal sense. Examps.

5131³. When each and all things in man, and each and all things in nature, correspond to each other as do end, cause, and effect, they act a **one**. Ex.

5182. In the other life there must be a concord and unanimity of all, so that they be a **one**, like each and all things in man . . .

5263. 'This dream of Pharaoh is **one**' (Gen.xli.25) = that which is alike in both, which was foreseen. Ex. 5267.

5291⁴. By the servant who received 'one talent,' are signified those who have received faith alone without charity.

5444. 'One is not' (Gen.xlii.13) = that the Divine Spiritual *a quo* does not appear; for Joseph is here the 'one.' 5516.

5598². For in Heaven there are perpetual varieties . . . and yet all are disposed into such a form that together they make a **one** . . .

5962³. **One** state is never exactly like another; nor does **one** Angel and Spirit pass through changes of state like those of another; for the reason that **one** is not exactly like another as to good and truth . . . but still from these various things the Lord makes a **one**. For it is a general canon, that every **one**, in which there is any quality, comes forth from things various, which by means of the agreement of harmony, are reduced into such an unanimity that they all appear as a **one**. Hence the **one**, or union, in the Heavens, is effected through love and charity. Refs.

6000⁷. At that time the Divine Human was not **one** with the Divine Itself . . . as when the Lord had made it in Himself altogether **one**. III.

6232³. This variety is more indefinite in the truths

and goods which are of the Spiritual World, because **one thing** in the natural world corresponds to thousands and thousands in the Spiritual World . . .

7191². In all angelic discourse there is a harmony—*concentus*—as of singing, which in every termination ceases in a monosyllable; thus in a **one** . . . because each and all things in Heaven have relation to **one** God, as to their end.

7363^e. The Societies there are all various, but the Lord conjoins all by means of the heavenly form, so that they are a **one**; for a **one** is made from things various suitably disposed into a form.

7396². The scattered Societies (which constitute this order on earth) have been collected by the Lord, so that, like the Societies in Heaven, they represent **one** man.

7401. That there is **one** God. Sig. and Ex.

8003. 'In **one** house it shall be eaten' (Ex.xii.46) = consociations of suitable goods, so that they make **one** good. . . The reason these (goods of the angelic Societies) make **one** good, is that every **one** comes forth not from **one**, but from many; for from many various but still accordant things is made a form which makes a **one** through a harmony; in Heaven, through a spiritual harmony, which is the good of love. Refs.

8150². Ordination under generals, effects that the several things act a **one** . . .

8232. 'There was not left in them even to **one**' (Ex. xiv.28) = all and each.

8470³. There is such a communication in Heaven; and hence it is that they are a **one**; exactly as the organs, members, and viscera in man . . . by means of such communications present a **one**. Such a communication of goods is possible solely through love, which is spiritual conjunction . . .

8613. 'On this side **one**, and on this side **one**' (Ex. xvii.12) = on every side.

8702². Thus these two (good and truth) are a **one**.

9037. When, in the Word, 'one day' is said, or 'one week,' or 'one month,' or 'one year,' there is signified an entire period of time, or of state.

9050. But these two lives (of the will and the understanding) with man are nevertheless **one**; and, when they are **one**, the things of faith are also of love, and those of love are also of faith . . .

9303². It is said in the Church, that out of Three . . . there comes forth **one** Divine, which is also called **one** God. . . But the ideas of the men of the Church are founded upon three, but those of the Angels upon **one**. . . Hence (the former) can say that there is **one** God, but they can never think otherwise than that there are three, who by a union, which they call mystical, are **one**. In this way they can indeed think that there is **one** Divine, but not that there is **one** God . . . The **one** Divine is **one** by accordance; but the **one** God is altogether **one** . . .

9488. 'One and a half' = what is full. 9489. 9508. 9531. 9637.

9530. 'One' = something.

9602. 'One curtain' (Ex.xxvi.2) = each of the several truths.

9613. 'The habitation shall be **one**' (ver.6)=the whole Heaven thus completely a **one**.

— For Heaven consists of myriads of Societies, and still the Lord leads them as **one** Angel, or as **one** man. The cause of this is that among them, all is mutual love from the Lord's love: when this love is among all, and in all, then all can be disposed into the heavenly form, which is such that many are a **one**; and the more there are, the more strongly are they a **one**. (So) with the innumerable things in the human body, which, although they are distinct and various, still make a **one**: the reason is that they are in a like form to that in which Heaven is . . .

—³. The conjunction of the angelic Societies into **one** Heaven has relation to the following laws. 1. That every **one** in the form of the Heavens comes forth according to the heavenly harmony of a number of consociates. (Five more laws stated.)

9626. 'Thou shalt join together the Tent so that it be **one**' (ver.11)=the external of Heaven thus completely a **one**.

9809⁷. For the Lord is in them, but not among them as **one** and distinct.

9866. '**One** order' (Ex.xxviii.17)=a trine there as a **one**. . . It is said as a **one**, because a **one** comes forth from three in successive order . . . Hence the three Heavens are a **one** in the ultimates; in like manner each Heaven. This derives its origin from the Divine Itself, in which a Trine . . . is a **one**. 9867. 9869. 9871.

10079. It is said, '**one** piece of bread,' '**one** cake,' and '**one** wafer' (Ex.xxix.22,23), because the Divine good, in itself, is **one**.

10182². **One** Angel prevails against a thousand from the Hells.

H. 14. Love so conjoins the Angels that in the Lord's sight all are as **one**.

37. The Lord thus effects that the three Heavens are a **one**.

56. Every **one** comes forth from things various; for a **one** which is not from things various is not anything; it has no form, and therefore no quality. But when a **one** comes forth from things various, and the various things are in a perfect form, in which each adjoins itself to the other as a friend accordant in a series, it then has a perfect quality. Heaven, too, is a **one** from things various ordained in a most perfect form. Ex.

63. As Heaven is such, it is ruled by the Lord as . . . a **one** . . .

64. The reason so many varied things act in man a **one**, is that there is not anything there which does not . . . perform a use: the whole-*commune*-performs a use to its parts, and the parts to the whole . . . and therefore they provide for each other, mutually respect each other, and are conjoined in such a form, that all and each relate to the whole-*commune*-and its good. Hence it is that they act a **one**.

—². Hence those in the Heavens act a **one**; but this not from themselves, but from the Lord . . . Sig.

372. Hence two consorts are not called two, but **one** Angel.

405. Every **one** is formed from the harmonious consensus of many; and it is such a **one** as is this consensus. Thus is it that every Society of Heaven makes a **one**; and that all the Societies of Heaven make a **one**; and this from the Lord alone, by means of love.

—^e. From this universal and singular regard-*aspectu*-(all the things in the body) act as a **one**.

499². The interior thought acts a **one** with the exterior through correspondence . . . But with those in evil (they do) not act a **one** . . .

503. The thought then makes a **one** with the will; and such a **one** that it scarcely appears (to the Spirit) that he is thinking, but that he is willing; and almost the same when he is speaking.

N. 37. With these, the Internal and External act a **one**; as do the effecting cause and the effect; or as do the prior and the posterior.

J. 9³. From this order in creation it may be evident that such is the containing nexus from primes to ultimates, that, regarded together, they constitute a **one**, in which the prior cannot be separated from the posterior . . .

—^e. (Thus) the human race and the angelic Heaven make a **one** . . .

12. Heaven is of all forms the most perfect; and the more there are in it, the more is there given a direction and consensus to a **one** . . .

—⁴. The quality of every form is from the ordination together of the varied things therein; and from their mutual respect; and from the consensus to a **one**; from which every form is considered as a **one** . . .

L. 45. That God is **one** . . . Gen.art. T.6.

46⁵. It is customary in the Word to mention two Divines, and sometimes three, which yet are **one** . . . Ill.

54^e. Consequently, God is **one** in Person and in Essence . . . F.35. R.67. B.116. T.2.

55. The Word in the sense of the letter is such, that the things which are **one** are distinguished as if they were not **one** . . .

F. 18. Charity and faith make a **one**, like the will and the understanding . . . like affection and thought . . . and like good and truth.

W. 14. That *Esse* and *Existere* in God Man are distinctly **one**. Gen.art.

17. That in God Man infinite things are distinctly **one**. Gen.art.

22. In man there are innumerable things, but still man feels them as a **one**. Enum. and Ex.

23. That there is **one** God Man from whom all things are. Gen.art.

99. That spiritual heat and light . . . make a **one**, as His Divine Love and Divine wisdom make a **one**. Gen.art.

102. All spiritual things which originate through the heat and light of their Sun, regarded in themselves, in like manner make a **one**; but, regarded as proceeding from the affections of the Angels, they do not make a **one**.

[W.] 125². Love and wisdom proceed as a **one** from the Lord, but are not received as a **one** by the Angels.

P. 4. That the Divine Love and the Divine wisdom proceed from the Lord as a **one**. Gen.art.

—². That there is no such thing as a **one** without a form; but that the form itself makes the **one**. Ex. and Examps.

—⁴. That a form makes a **one** the more perfectly, in proportion as the things which enter into the form are distinctly different, and yet united. Ex.

5. That this **one** is, in a certain image, in every created thing. Gen.art.

7. That it is of the Divine Providence that every created thing, in general and in part, should be such a **one** . . . Gen.art.

279⁵. **One** cannot be changed unless all are.

R. 31. Suppose a **one** from whom all things are; are they not all that **one's** from whom they depend in order . . .

294². Such are not able to say **one** God. (Shown by experiment.)

341^e. (Many clergy who appeared as **one** great figure.)

738. 'Five have fallen, and **one** is' (Rev.xvii.10) . . . 'One is'=the following Divine truth, that . . .

961. (An angelic conversation concerning the **one** God.)

—². The Divine Esse is **one**, the Same Itself, and Indivisible; thus so is the Divine Essence . . .

M. 42². (At a distance the two consorts appeared as **one** Angel.)

44⁶. Their love grows every day into conjunction, even so that they are no longer two, but as a **one**. —⁷.

50. In Heaven two consorts are not called two, but **one** Angel: this is meant by 'They are no more two, but **one** flesh.' 177, Ex.

75⁵. I said, Ye two are **one**; and the man replied, We are **one**: her life is in me, and mine in her: we are two bodies, but **one** soul: the union between us is like that of the heart and lungs; she is my heart, and I am her lungs . . .

88. In these two (the truth of good, and the good of truth) there has been implanted from creation an inclination to conjoin themselves into a **one**. Ex.

158. That conjugal love conjoins two souls and thence minds into a **one**. Ex.

178. That those who are in love truly conjugal feel themselves a united man, and as **one** flesh. Ex.

196. To the end that the will of both may become **one**; and that thus they both may become **one** man. Ex.

215. That those who are in love truly conjugal continually want to be **one** man; but that those who are not want to be two. Ex.

482. That the souls of two unite themselves, when love for the sex is restricted to **one** woman or **one** man of the sex . . . is clearly evident from the fact, that the lives of both unite themselves; consequently their souls . . .

T. 41. That love and wisdom in God make a **one**. Gen.art.

43. That the essence of love is to love others outside of itself; to want to be **one** with them . . . Gen.art.

—³. 46².

119. The universal Heaven, together with the Church on earth, is as **one** man . . .

135. That there is **one** God, who is a Man . . .

354. That the truths of faith, however numerous they are, and however diverse they appear, make a **one** from the Lord . . . Gen.art.

362. That the Lord, charity, and faith, make a **one**, like the life, will, and understanding in man . . . Gen.art. 576.

D. 4046. The universal human race, from the first creation, must form a **one** . . .

6027¹⁷. She desired to become **one** with him as to the body also, which also took place. (See MARRIAGE, here.)

E. 374². 'One' is predicated of good, and 'three,' of truths; and by '**one**,' when predicated of good, is signified what is perfect; thus also what is genuine.

710²⁶. 'No more two, but **one** flesh'=that thus the understanding of good and truth, and the affection of good and truth, are not two, but **one**; in like manner as the will and the understanding are indeed two, but still are **one**; in like manner as are truth and good, and also charity and faith, which indeed are two, but still are **one**, namely, when truth is of good, and good is of truth; and when faith is of charity, and charity is of faith.

984². For good and truth inmosty love each other, and burn to be united as into a **one**: the reason is that the Divine good and the Divine truth proceed united from the Lord, and therefore must be united in an Angel and a man of the Church. This union is never possible except by the marriage of two minds into a **one** . . . For two consorts who are in conjugal love from the Lord . . . although apparently two, are actually **one**; they are two as to bodies, but **one** as to life; as . . . with the eyes, which are two as to organs, but **one** as to sight . . . and therefore in Heaven two consorts are not called two Angels, but **one**.

992². The origin of these delights is from the fact that the consorts want to be united, as to their minds, into a **one**, and that Heaven conspires into such a union . . .

—³. The consorts pass the night in each other's bosoms, as if they had been created into **one**.

1004². Love truly conjugal is not possible except between two; as neither is the Lord's love towards Heaven, which is **one** from Him and in Him; or towards the Church, which also is **one** from Him and in Him; for all in the Heavens, and in the Church, must be **one** through mutual love from love to the Lord: the Angel in Heaven, and the man in the Church, who does not in this way make **one** with the rest, is not from Heaven, neither is of the Church.

— . The man communicates his soul to his wife by actual love . . . hence the two become **one**; and then each and all things in the body of the **one** have regard to their mutual in that of the other. This is genuine marriage, possible only between two. Ex.

—³. When, therefore, the two minds act a **one**, then also the two bodies are so united potentially, that they are no more two, but **one** flesh. To want to become **one** flesh is conjugal love . . .

—⁴. There are consorts in the Heavens who are in such conjugal love, that both can be **one** flesh, and they are so when they want, and they then appear as **one** man. I have seen, and I have spoken with them, and they have said that they have **one** life . . . and are as the pairs (of organs) in man . . .

1136. 'In **one** hour' (Rev. xviii. 10) = suddenly; here, also, everything; thus, total. Ex.

D. Love ⁱ. That which is thus universal is perceived no otherwise than as a **one**; and a **one** without a singular perception of singulars is obscure . . .

One-eyed. *Luscus.* T. 346.

Onion. *Cepa.*

E. 513⁶. 'Onions,' etc. (Num. xi. 5) = such things as are of the lowest Natural; that is, of the Sensuous Corporeal.

Only. *Unicus.*

A. 33^e. There can be but **one only** true love; and therefore **one only** true life.

868. Not a **single** evil, or a **single** falsity, can be . . . abolished.

1742². Not knowing but that such is the **only** life.

2773. 'Thine **only one**, whom thou lovest' (Gen. xxii. 2) = the **only one-solum**-in the universe by which He was to save the human race.

4321. That there is **only one** life . . .

5816². This is the **only** truth of the Church; that is, the **only one** which makes man a Church.

7270^e. The substance, which is substance, is **only one-modo unica** . . . and in the formations this **one only** substance reigns . . .

8541. They call Him the **one only** Lord . . .

9407¹¹. The Divine truth . . . is the **one only thing** from which are all things; for that which is the first is the **one only thing** in the sequents and derivatives.

9410⁵. The Divine truth is the **one only** substantial thing . . .

9863. The good which is from the Lord is the **one only thing** from which are all truths.

W. 44. That the Divine love and the Divine wisdom are . . . the **Itself** and the **Only**. Gen. art.

45. The **Only** is said of that from which every other thing is. Now as the **Itself** and the **Only** is substance and form, it follows that it is the very and the **only** substance and form . . . It is the very and **only** love, and the very and **only** wisdom; thus the very and **only** essence, and the very and **only** life.

49. For the Infinite, that is, the Divine, is the **one and only**.

197. In all these the first thing is **singly-unice**-regnant in the sequents; nay, it is the **one only thing** in them; and, as it is the **one only thing** in them, it is the all in them.

304^e. The spiritual Sun is the **one only** substance from which all things are.

P. 157. There is **one only** essence, **one only** substance, and **one only** form, from which are all essences, substances, and forms . . . That **one only** essence, substance, and form, is the Divine love and Divine wisdom . . . The **One Only** and **Itself** is omnipresent, omniscient, and omnipotent. And this **One Only** and **Itself** is the Lord from eternity. Ex. *seriatim*.

308. Which two are this **one only** life.

R. 29. Who is the **Itself** and the **Only** from primes to ultimates . . . thus who is the very and **only** love, the very and **only** wisdom, and the very and **only** life in **Himself**; and thus the very and **only** Creator, Saviour, and Enlightener from **Himself**. Sig. and Ex. 38.

541². The **one only thing** from which man is man, is . . .

M. 185². A thousand things (contrasted with) **only one thing**.

380¹⁰. A centre which he believed to be the **only one**.

T. 22. That God is the **Itself**, the **Only**, and the **First** . . .

379. That true faith is the **one only one** . . . Ex.

380. Which recedes from the true faith which is the **one only one** . . .

758². There is not a **single** genuine truth left.

759. As if it **only** were in the light.

Can. Redeemer x. 5. The Lord is the **one** and **only-solus**-God.

Only-begotten. *Unigenitus.*

A. 2628². The Lord as to the Divine Human is called . . . 'the **only-begotten**.' Ill. 2827^e.

6716³. For He was His **only-begotten** Son.

8127². By 'the **only-begotten** Son' (John i. 18) is meant the Lord as to the Divine truth.

T. 26. The Son born of God through the Virgin Mary in time is the **Only** Son of God, and the **only-begotten**.

D. 5841. The Bull **Unigenitus**. 5844³. J. (Post.) 103. 104.

637⁹. 'Make to thee the mourning of an **only-begotten**' (Jer. vi. 26). Ex.

Onycha. *Onycha.*

A. 10293. 'Onycha' (Ex. xxx. 34) = the affection of interior natural truth; (for) 'fragrant **onycha**' = the affection of natural truth: by '**onycha**' is signified this truth; and by 'fragrant,' the perception of what is grateful, which is from the affection of truth; thus the affection itself. . . That it is the affection of truth in the Natural which is signified by '**onycha**,' is because it is named in the second place . . . Hence it is that by '**onycha**' is signified the affection of natural truth, which is interior truth in the natural man . . . The truths which are signified by these spices of the incense belong to the spiritual class.

Onyx. *Schoham.*

Sardonyx. *Sardonychus.*

A. 110. 'There is bdellium and the **onyx** stone' (Gen.

ii.12) . . . 'The onyx'=the truth of faith from love. Such is the celestial man. 115^e.

[A.] 3858¹⁰. By the two 'onyx stones' which were upon the two shoulders of the ephod, was represented the like, but in a lesser degree, as by the twelve upon the breast-plate . . .

9476. 'Onyx stones, and stones of fillings' (Ex.xxv.7) =spiritual truths and goods in general; (for) 'onyx stones'=the truths of faith which are from love, or spiritual truths; for the truths of faith which are from love are spiritual truths. . . The reason 'onyx stones'=the truths of faith . . . is that they were upon the shoulders of the ephod; and by the shoulders of the ephod are signified truths of faith, or spiritual truths.

9841. 'Thou shalt take two onyx stones' (Ex. xxviii. 9)=the interior memory which is from the truths of faith which are from love. . . 'Onyx stones'=the truths of faith from love. The reasons they=the memory, is that the names of the sons of Israel were engraved in them.

9855². The conservation of the good and truth in the Spiritual Kingdom; or, what is the same, the conservation of the Spiritual Kingdom with all work and power, is signified by the two onyx stones placed upon the shoulders of the ephod, in which were engraved the names of the sons of Israel.

9872. 'A beryl, an onyx, and a jasper' (ver.20)=the spiritual love of truth, in which the higher things cease; (for) the signification of these stones is derived from their colours; for the colour of all the stones of this order verges towards a shining white from azure blue.

—³. That 'the onyx,' which is the second stone in this (the fourth) order, =the truths of faith from love, see above.

9873⁷. 'An onyx stone'=the external of the Spiritual Kingdom; and therefore it was this stone which was placed upon the two shoulders of the ephod with the names of the sons of Israel engraved in it.

— . As the onyx and the sapphire, in a general sense, =the externals of the two Heavens, they were placed in the middle of the three stones of the second and the fourth order; for the middle involves the whole. As these two stones involve everything which is signified by the rest of the stones in these orders, it is said in Job: Wisdom cannot be put on an equality with the gold of ophir, with the precious onyx and the sapphire (xxviii.16).

Ad. 3/1303. The sardonyx (Ex.xxv.) is of a flesh colour, pellucid; thus signifying clearness, or life, from love. Ex.

1733. The sardonyx (Ex.xxviii.) is among the less precious stones; its colour is almost fleshy, from reddish to white. The precious kind is pellucid.

E. 431⁴. By 'onyx stones' were signified truths from the good of love.

Coro. 27. 'Onyx stone' (Gen.ii.) =the truth of doctrine.

Opaline. *Opalinus.*

M. 15^e. Their tunics were of silk of an opaline colour.

136². He gave those who sat on the north, robes of an opaline colour.

208. When I was near, the shower was opaline, like dew.

T. 112⁷. To the right I saw a cloud of an opaline colour.

Opaque. *Opacus.*

A. 816^e. They wander about in dark places.

1524. An obscurity like a shady cloud.

1869². The smaller things of nature (are seen) as something opaque . . .

4967². The light with them becomes opaque, like the light of evening or night.

6388^e. Objects which absorb the rays of light appear opaque.

6406². Things which are inordinate are dark and opaque . . .

H. 584. All the Hells, when looked into, appear dark and dusky.

586². In some of the Hells there are dark forests. 587^e.

T. 34^e. Like the influx of light into the opaque things of the earth . . .

Open, To. *Aperire.*

Opening. *Aperitio.*

Opening, Aperture. *Apertura.*

A. 99^e. Then all the man's thoughts and ideas, and even his words and actions, in which there is what is celestial and spiritual, are open, and lie open—*patent*—even from the Lord.

212. 'Their eyes were opened' (Gen.iii.7)=a dictate from within. Ill.

1514^e. Except by one whose interior senses have been opened.

1521. If the (spiritual) sight were only opened to anyone . . .

1530. The Lord so appeared to them because their interior sight was opened.

1532. As soon as anyone's interior sight is opened . . . 1619.

1640³. It is perceived whether the idea of their speech is closed, or open.

1763^e. One who has the interior organs of hearing opened . . .

1869. Shown by this: that the ideas of thought were opened. Ex.

— . The things which thus appear visible can be opened again . . .

1880³. When the interior sight was first opened to me . . .

1972. The sight of my spirit has rarely been opened to me so far (as to the Heaven of Angels).

2535. (In prayer) there is a certain opening of the man's interiors towards God . . .

2759. It was perceived that the interiors of (these simple Spirits) could be opened.

3928. When the internal man has been opened towards Heaven . . .

4197⁴. That goods and truths have Power to close and to open Heaven . . .

4402³. Still, these things must be opened.

4527^e. When the Lord opens man's internal sight . . .

5036³. His interiors are then open towards Heaven.

5126². The communication with the interior man has not yet been opened.

—³. From childhood to adolescence the communication to the interior Natural is opened . . . From adolescence to young manhood the communication between the Natural and the Rational is opened . . . and in proportion as he then imbues goods through truths . . . the Rational is opened ; but in proportion as he (does not do this), the Rational is not opened . . .

5246³. The falsities and evils with man are opened by means of temptations . . . When they are opened, that mistiness appears . . .

5370. 'Joseph opened all in which' (Gen.xli.56)=communication from remains. 'To open,' here, = to communicate.

5494. 'One opened his sack' (Gen.xlii.27)=observation. . . That 'to open' it=to observe, is evident from the series . . .

5580. It is these scientifics which . . . open the way to the interiors ; for . . . the external sensuous things are first opened, and then the interior sensuous things, and finally the intellectual things ; and, when the intellectual things have been opened, they are represented in the former . . .

5656. 'When . . . we had opened our wallets' (Gen. xliii.21)=introspection into the exterior Natural. . . 'To open'=introspection ; for he who opens, does so for the sake of introspection.

5715. There appeared a great square aperture . . . In the deep there was seen a round aperture, which was then open, but presently was closed . . .

5849^e. For many reasons the sight of this eye is not opened to man . . .

6203. The Hell which is in such evil is then opened.

6476. The ideas were then open . . .

6619. The ideas of my thought were then opened towards Heaven . . .

—^e. In proportion as his thought is more opened towards Heaven . . .

6620². The quality of the idea of thought when closed, and when open. Des.

6655². The Angels want their minds to be open . . .

6692. With many of them this communication (with Heaven) was open ; but with those who had not lived in the good of charity . . . there was sometimes open communication with evil Spirits.

6695. The interiors of my spirit have been opened to me . . .

6735. 'She opened it, and saw the child' (Ex.ii.6)=investigation into its nature . . .

7161⁴. When these Hells are opened . . .

7506². The interiors of those who receive, are open to Heaven.

8043. 'The opening—*apertura*—of every womb' (Ex. xiii.2)=that which is from charity. Ex. 8074. 8088.

8273. The Hells were then for the most part open . . .

8367². When a temptation is finished, communication is opened with Heaven.

8456^e. Hence, with the regenerate, there is what is open even from the Lord . . .

8513. Everything done according to Divine order is open within even to the Lord . . .

8694². With those in good and thence in the affection of truth, the Intellectual of the mind is open into Heaven ; and their soul . . . is in consort with the Angels.

8868³. With the Angels, all things of their discourse are open even to the Lord.

8975^e. When they are not in the good of charity, the internal man is not open—*patet* ; for good is what opens it.

9075². Hence the internal man cannot be opened . . .

9084. 'When a man shall have opened a pit' (Ex. xxi.33)=if anyone shall have received what is false from another. . . 'To open,' when predicated of falsity, = to receive, here, from another . . .

9128^e. The internal man with those in evil and falsity is closed above, and open below . . .

9144². The Intellectual is then closed above, and is opened below ; that is, it . . . is opened to Hell.

9184². When the internal has been opened by regeneration, good from the Lord inflows through it . . .

9266. 'A present blinds the open in eyes' (Ex.xxiii.2) =that gains cause truths not to appear. Ex. and Ill.

9279². The externals are opened by the things of the world ; and the internals by the things of Heaven. There are two things which are thus opened ; intellectual things and voluntary things ; intellectual things are opened by the things which relate to truth, and voluntary things by those which relate to good. . . Hence it is evident what those things are which open the life of man. Further ex.

9296². In proportion as he is not carried away by these delights, this (new Voluntary) is opened.

—³. This Voluntary is closed above, and open below ; that is . . . is open to the world.

9594². These degrees of life are opened successively. Ex. . . These are the means through which are successively opened these three degrees of life with man ; thus the three Heavens with him. . . As the good of life opens them, so the evil of life closes them. . . And as the Heavens are successively opened with man according to the good of his life . . . with some the First Heaven is opened and not the Second ; with some the Second Heaven is opened and not the Third ; and with those only who are in the good of life from love to the Lord is the Third Heaven opened.

9707. In proportion as man thinks and wills from Heaven . . . his internal man is opened. The opening

is to Heaven, even to the Lord Himself. (But) in proportion as man thinks and wills from the world . . . the internal man is closed, and the external is **opened**. The opening is to the world, and to self.

[A.] 10156³. So long as man is merely natural, his interiors . . . are closed, and his exteriors . . . are **opened** . . . But when man becomes spiritual, his interiors . . . are **opened** . . .

—⁴. When man suffers himself to be elevated by the Lord, Heaven is **opened** with him . . .

10225⁵. (This state of intelligence) does not exist until the interiors are **opened** towards Heaven. . . Man becomes intelligent and wise in proportion as the interiors are **open**; and they are **opened** in proportion as he lives to Heaven and not to the world.

10227². The ascription of all things to the Lord **opens** the interiors of man towards Heaven . . .

10276^e. The Word is that which **opens** Heaven.

10367. Therefore, unless man is in good, his internal man is not **opened** . . . As Heaven is in the internal man, when this is **opened** the man is in Heaven.

10429². With those in the good of love and truths of faith, the internal man is **open** . . .

10483. When there is an aperture to Hell. Sig. and Ex.

—². Every Hell . . . is **opened** above according to the necessity and need: this **opening-apertura**—is into the World of Spirits. Ex.

10551⁵. The man with whom the Internal has been **opened** perceives the Word spiritually; but does not know this while he lives in the world . . .

10629. The Church cannot be instituted with any people, unless their interiors have been **opened** . . . and the interiors are not **open**, except with those who are in truths of faith from the good of life from the Lord. But with this people the interiors could not be **opened** . . . These are the things which close the interiors towards Heaven, and **open** them towards Hell.

10685. For the internal man is **opened** and given to man through temptations. Ex.

10751. When their external memory is **opened** by the Lord . . . But it is not **opened** except with the Lord's good pleasure.

—^e. The interior sight is then **opened** to the inhabitants . . .

H. 33. The more **open** to the Lord the interiors are, the more interior is the Heaven in which they are. . . Those with whom the third degree is **open** are in the Inmost Heaven; (and so on). The interiors are **opened** by the reception of Divine good and Divine truth . . .

76. When the sight of his spirit is **opened** . . .

—^e. 'Open his eyes that he may see; and Jehovah opened the eyes of the young man' (2 Kings vi. 17). R. 36⁵.

171². Such things were seen by them when Heaven was **open** to them; and Heaven is said to be **opened**, when the interior sight is **opened** . . . and, when it pleases the Lord, the eyes of the spirit are **opened** . . .

208. With those in the Inmost Heaven, the third

degree is **opened**, and the second and first are closed; with those in the Middle Heaven, the second degree is **open**, and the first and third closed; and with those in the Ultimate Heaven, the first degree is **open**, and the second and third closed . . .

250. To speak with Angels is granted to those alone with whom the interiors have been **opened** through Divine truths even to the Lord . . . The reason Divine truths **open** the interiors of man, is . . . The internal man is not **opened** except through the Divine truth . . .

267. The reason the Angels can receive such great wisdom, is that their interiors are **open** . . .

—^e. Those with whom the first degree has been **opened**, are in the First Heaven; (and so on).

314^e. When the internal of man has not been **opened** above, but only below . . .

334^e. By which the interiors (of the infants) are **opened** . . .

351². Thus, and no otherwise, are the interiors of man **opened**.

—^e. The wise of this kind are those whose interiors are not only **open**, but also cultivated . . .

352. The interiors of these have not been **opened** except from below . . .

396². In proportion as these two loves of Heaven are received . . . the interiors are **opened** . . . But in proportion as these two loves of the world are received . . . the exteriors are **opened** . . .

519^e. When they come to their own Society, their interiors are **opened** . . .

533. In proportion as man is conjoined with Heaven, the higher things of his mind are **opened**; and, in proportion as these are **opened**, he . . .

553³. At their apertures, which are called 'the gates of Hell,' appears a monster . . .

571. When the Hells are **opened**, there appears . . .

584. The apertures, or gates, to the Hells, which are beneath the mountains, hills, and rocks, appear like holes and fissures . . . Des. 585.

Life 86⁴. So long as man does not shun evils as sins, the concupiscences of evils . . . are like a black cloud beneath the spiritual mind, and prevent its being **opened**. But as soon as man shuns evils as sins, the Lord inflows from Heaven, and . . . **opens** the spiritual mind; and thus intromits the man into Heaven.

W. 138. He is elevated into the heat and light of Heaven, which is effected by the interiors being **opened**; and, when these are **opened**, love and wisdom inflow into the interiors of the mind, and the heat and light of Heaven into the interiors of the body . . .

162. Their mind is closed above, and **opened** below . . .

187. Through the **opening** of the interior degrees of his mind . . .

236. That these three degrees of height . . . can be successively **opened**; and, as they are **opened**, the man is in the Lord, and the Lord in him. Ex.

237. Nevertheless, the second degree . . . is not **opened** thereby; this one is **opened** by the love of

uses . . . But still the third degree is not opened by these ; but this one is opened by the celestial love of use . . .

238. In the world, man knows nothing of the opening of these degrees . . .

— . When he dies, he comes into that degree which has been opened in the world . . .

240^e. For by the opening of these faculties man comes into the higher degrees . . .

245². Still, these forms are not opened until spiritual heat conjoins itself with spiritual light . . . by this conjunction these transparent forms are opened . . .

—^e. The light of winter does not open anything . . .

246². By the love of good and its heat a higher degree is opened ; for the Lord inflows from above, and opens it . . .

248. That if the higher degree is not opened, the man becomes natural . . . Ex.

— . The natural degree is first opened ; and afterwards, if he shuns evils as sins, and looks to the Lord, the spiritual degree is opened ; and finally the celestial one. As these three degrees are successively opened . . . it follows that the two higher degrees may not be opened . . .

—^e. It is not known that a natural man becomes spiritual by the opening of any higher degree, and that the opening is effected by a spiritual life . . .

252. The quality of the natural man with whom the spiritual degree has been opened. Ex.

253. The quality of the natural man with whom the spiritual degree has not been opened, but still is not closed. Ex.

— . For the spiritual degree is opened through the conjunction of love and wisdom . . . If, therefore, genuine truths . . . are not known, love does not avail to open this degree, but only keeps it in the potency of being opened ; which is meant by its not being closed . . .

260. That . . . if the higher degrees are not opened, the natural mind acts against them ; but if they are opened, it acts with them. Ex. 263.

274². These three degrees are neither opened nor closed in . . . early infancy.

P. 32³. These degrees are opened with man according to his life ; in the world actually but not perceptibly . . .

33². That man himself must open the doors, is evident from . . . 'if anyone will open the door, I will come in to him . . .' (Rev.iii.20).

34. These are the degrees which are opened with man according to the conjunction ; they are opened according to the love . . .

—^e. For the Lord alone opens the spiritual and the celestial degree ; but only with those who are wise from Him.

37. For felicities are exalted . . . as the higher degrees of the mind are opened.

145². When man desists from evils, the door is opened . . .

147. Then the Lord opens the spiritual mind . . .

183². Like a wound, which is not healed unless it is opened.

187³. Their understanding is . . . open only below . . .

328⁶. Thus have (these receptacles) been closed above, and opened below . . . when yet from creation they were open in front and closed behind . . .

R. 36⁵. This is effected by the opening of the sight of man's spirit.

82. For the goods of life open the interiors of the mind ; and, when these have been opened, truths appear in their own light.

174. 'Who openeth and no one closeth, and closeth and no one openeth' (Rev.iii.7)=who alone is omnipotent to save. Ex. Compare E.206.

176. 'I have set before thee an open door' (ver.8)=that Heaven has been opened to those who are in truths from good . . . E.208.

218. 'To open the door' (ver.20)=to live according to the Divine truth.

469. 'A little book open' (Rev.x.2)=the Word as to the following doctrine therein . . .

529. 'The temple of God was opened in Heaven . . .' (Rev.xi.19) . . . By 'opened' is signified that the Divine Human and the decalogue . . . are now seen.

798. The power of opening and closing Heaven. Ex. 840, Sig. and Ex.

820. 'I saw Heaven open' (Rev.xix.11)=revelation from the Lord, and manifestation then.

M. 13. Approach, and your eyes will be opened, and you will see the garden . . .

30. The eyes of their spirits were opened (when they saw Angels, and the Lord after His resurrection).

39². No Angel or infernal can speak with man unless he has the interiors of his mind opened . . .

101. That two consorts are this form . . . in proportion as the interiors of their minds have been opened. Ex.

203². With some the mind is not closed, but remains half-open above ; and, with some, open.

211. Hence love truly conjugal opens the interiors of the minds, as it opens the interiors of the senses ; and, with these, the organics of the whole body . . . A man is wise in proportion as the interiors of his mind are opened ; for by the opening the thoughts . . . are elevated into higher light, and the affections . . . into higher heat.

263. Then, suddenly, the earth opened . . . 264.

355². In the primeval state of man all the interiors of the mind were open even to the Lord . . .

T. 42. These regions (of the mind) are opened successively ; the ultimate region . . . from infancy to childhood, by knowledges ; the second region . . . from childhood to adolescence, by thoughts from knowledges ; and the highest region . . . from adolescence to young manhood, and further, by perceptions of Truths . . .

[T.] 134. There was a great aperture in the middle of the roof (of the temple).

487². The Angels closed the externals of their minds, and opened their internals . . .

508⁵. So that the understanding is opened above more and more.

— . Falsities close the understanding, and Truths open it.

719. That the Lord . . . opens Heaven to those who approach the Holy Supper worthily . . . Gen.art.

777². In His glorified Human the Lord cannot appear to any man, unless He first opens the eyes of his spirit; and these cannot be opened with him who is in evils and the derivative falsities.

779. The Lord has opened the sight of my spirit . . .

D. 4027. A lucidity appearing through apertures . . .

4350. With those in love truly conjugal, the interiors are opened . . .

4635. Thrust down into Hell through apertures . . .

5634. A long aperture there, which stretches under the earth.

E. 162². Thus is opened the internal spiritual man . . . D.Love xvii⁵.

250. 'To open the door' (Rev.iii.20)=reception into the heart, or life. Ex.

—². What is meant by man's opening the door.

260a. 'A door opened in Heaven' (Rev.iv.1)=arcana of Heaven revealed.

295⁹. 'To open the hand' (Ps.cxlvi.16)=to gift with good.

303. 'To open the book and loose its seals' (Rev.v.3)=to know and perceive the states of life of all.

352. 'To open the seal' (Rev.vi.1)=to reveal hidden things.

537. 'He opened the pit of the abyss' (Rev.ix.2)=communication and conjunction with the Hells . . .

543³. With every man the interiors . . . are opened successively. Ex.

599. 'A little book open'=the Word manifested. 615.

739³. When homogeneous things . . . approach the spiritual mind, it opens itself. Ex.

—⁴. But the third degree is opened with those who at once apply Divine truths to life . . .

832³. As they are in truths from good, so is the internal spiritual man opened with them . . .

1056². After birth, the sensuous mind is first opened; then the natural mind; and, as he studies intelligence, the rational mind; and, as he studies wisdom, the spiritual mind.

De Dom. 14. The eyes of their spirits were opened (when, after His resurrection, they saw) the Lord as to the body which He had had in the world.

D. Love. xxi³. The heat of this sun (merely) opens the extremes of the body . . .

Open, To be. *Patere.*

Open. *Patulus.*

A. It is evident. (A common phrase.)

2034⁵. In the other life the interiors are open. 2049⁴. 5700^e.

4121². The affections there are open.

4126². In the other life all thought is open.

5032². There, the interiors are open; the thoughts, intentions, and ends manifest themselves, and are open as in clear day.

6667^e. Then it is manifest what the man's quality had been interiorly.

H. 131. The interior Angels love all things with them to be open . . .

M. 355⁴. When the interiors of man are open-*patula*.

Open, To. *Retegere.*

A. 3798. To open the Word as to the interiors. Sig.

H. 498^e. The exteriors of the spirit are first opened.

507². 'There is nothing covered which shall not be revealed . . .'

J. 69³. Until their interiors are opened.

Open air. *Subdialis.* E.391²³.

Openly. *Palam.* H.489⁶.

Operation. *Operatio.*

Operate, To. *Operari.*

A. 55³. When the Lord 'blesses,' and 'says,' that is, operates, good and truth increase immensely.

63. The time of combat is the time of the Lord's operation.

1102^e. That he has the internal things through which the Lord operates. Sig.

1285^e. Then, through charity, the Lord inflows and operates . . . according to the genius of each one.

1712². Let him believe that the Lord has operated this with him.

—³. If he (remains in a passive state) he is not a subject into which the Lord can operate.

1717^e. The Lord operating through the internal man.

— . This is done without the man's knowing how; for it is the Lord's Divine operation.

2034⁸. There was (then) no operation of the Divine through rational things into the internal sensuous things of man.

3884. (The four operations of Heaven into man.) D.1613.

4031^e. It is freedom through which the Lord operates . . .

4326. When the operation (of these Spirits) ceased . . . it was shown how far their operation extended itself . . . By these things was signified the quality of the operation of the general involuntary sense . . . D.3861.

4791^e. I felt their operation, not in the interiors, but in the exteriors, of the tongue.

5032³. Heaven can thus operate into the internal man.

5060. When Societies operate, they act into those parts of the body to which they correspond. Des. 5171.

5171. But their influx and operation can be perceived by those only who are in the other life . . .

5717^e. The operation (of these Spirits) is easily derived into the man to whom it is determined.

5893³. The operation of the Angels into the truths of faith with man is rarely effected manifestly . . . For this operation is effected by an imperceptible influx.

7170². I (then) felt . . . a stronger operation thence. —^e.

8329. 'Thou hast worked, Jehovah' (Ex.xv.17)= that which is from the Lord alone; (for) 'to work,' when predicated of regeneration and of Heaven, = from the Lord alone.

8330. 'Thou hast worked, Jehovah' is predicated of good.

10299. From the influx and operation of the Lord's Divine into all and each. Sig. and Ex.

H. 88. The operation of the soul into the body.

576. He who knows anything about the operation of his own mind . . .

589³. Light and shade operate nothing from themselves; but heat by them.

S. 53. The Lord never operates except in what is full.

W. 216. When man operates and does works or deeds.

341. That the influx from Hell operates those things which are evil uses . . . Ex.

345. That the ultimate Spiritual . . . operates this. Ex.

346. That there are two forms into which operation by influx takes place. Ex.

P. 119². Only such operation from the Lord in the interiors, as is that of the Lord in Hell. Ex.

120. Neither does man know how the Lord operates into all things of his mind . . . The operation is continual . . .

175. That . . . man is not to perceive or feel anything of the operation of the Divine Providence . . . Gen.art. 176.

180². In all operation they make a one. Ex.

—⁶. If man knew all the operations of both the brains into the fibres . . .

181². What has been said about the natural operations of the body, is to be said about the spiritual operations of the mind.

186. If man plainly saw the operations of the Divine Providence . . .

207. The Divine Providence is the Divine operation in the man who has removed the love of self.

220³. All the operation of the Lord is from primes and ultimates together; thus in what is full.

331³. There is no operation except into a subject . . .

332. The operation of the Divine Providence to save man . . . 333. 334. 335. 336.

R. 128. Charity and its operation. Sig. and Ex.

649. The operation of the Lord into the (Old) Church. Sig. and Ex.

672. The Lord always operates from inmosts through ultimates, or in what is full.

840. The operation of the Lord into lower things. Sig. and Ex.

875⁷. It is the like with affection, thought, and operation.

962¹¹. As the Lord's Divine operation from His Divine omnipresence is meant by 'the Holy Spirit' . . .

M. 400. All the operations in the universe progress from ends through causes into effects.

I. 1³. The mind, in its operation itself, acts together with the body; but still every operation is first successive and afterwards simultaneous; and successive operation is influx; and simultaneous operation is harmony.

11. In every operation there is an active and a passive . . .

T. 67. Unless heat and light operated upon men . . . they would be empty things; but they become real by influx into them, and by operation in them.

87. The will . . . without the understanding cannot operate . . . As with the operation of the heart and lungs in the body . . .

105. Man does not feel the presence and operation of God; although God . . . operates with man all the good of love and truth of faith.

135⁵. Propitiation signifies the operation of clemency and grace . . .

138. Concerning the Holy Spirit, and the Divine operation. Chapter.

— . By 'the Holy Spirit' is meant the Divine operation proceeding from the one and omnipresent God. 139, Ex.

139. For the Divine operation is effected through the Divine truth . . .

142. That the Divine virtue and operation which are meant by 'the Holy Spirit' are, in general, reformation and regeneration . . . Gen.art.

—². But all these operations of the Lord cannot be set forth here . . . The Lord is continually operating these salvations with every man . . .

—^e. Hence the above named operations are mediate ends . . .

143. The operation of these virtues is 'the Holy Spirit' . . .

146. The Divine virtue and operation . . . with the clergy in special . . . Gen.art.

— . The Lord's operations. Enum.

— . Let them beware of thinking that their zeal is the Divine operation in their hearts . . .

153. That the Lord operates from Himself from the Father . . . Gen.art.

— . By operating is here meant the same as by 'sending the Holy Spirit'; because the above named operations . . . are the operations of the Lord. Ill.

166. Like the soul, body, and operation with man. Ex.

[T.] 359. Natural charity is a working for favour . . . 366^e. Man's form . . . varies the operations.

369. Man can think of God's operations, which are principally faith and charity.

374. Like the affection of the mind, and the operation of the body.

616. (The notion that) man's operation is to be excluded.

— As if God alone were to operate on His part, and no power given to man to co-operate.

D. 2392. Concerning the manifest operations of Spirits.

3974. The operation of Spirits into the tongue. Ex.

6050^e. They teach a manifest perception; but not a manifest operation . . .

6085. Concerning the operation of the understanding and the will.

D. Min. 4599. Concerning the operation of those who have a general affection.

E. 802⁵. That God operates goods with man unawares to him. Ex.

— But still God gives man to perceive the things necessary for salvation; for God operates that man may think and speak the things of faith, and will and do the things of love . . . For God operates into those things with man which are from Himself in him . . . The Divine operation itself often takes place unawares to man; but the effects take place with his knowledge . . . If it were not as from themselves the Divine influx and operation would flow through and not be received . . .

806³. Thus the Divine operation reaches to ultimates in the world; whereas otherwise it would reach only to the first in Heaven . . . and if men were to recede . . . the Divine operation with men would cease . . . The Divine operation through His Human is called His immediate influx down to ultimates.

864. For the Lord operates this with man, as if man followed of himself . . .

— For man does not perceive the operation of the Lord into his will and thence thought . . .

1086⁵. For, when the Lord operates, He does not operate from primes through mediates into ultimates; but from primes through ultimates, and thus into mediates. 1087³.

1153⁵. Man is not to see how the Divine Providence operates for good against evil. Ex.

—⁶. Although it operates in the most singular things of man's thought and will which regard his eternal state . . . Therefore the Lord's operation is into man's love, and from it into his understanding . . .

1166³. While the Lord operates through Heaven, it is also from Himself; but it is said mediately, because the Divine operation flows through the Heavens . . .

1170. 'As many as do work in the sea' (Rev. viii. 17) = (those who) confirm by reasonings from the natural man. 'To work there' = to reason and to confirm by reasonings. Ex.

De Verbo 3⁵. The difference of the operations in the Natural, the Spiritual, and the Celestial. —⁸.

—⁸. Their operations, which are many—for every one is in some work—are similar. How the spiritual operate cannot be described before the Natural; nor how the celestial operate before the Spiritual; for they differ as do their thoughts, speech, and writings.

12. The Divine operation does not fall into an empty man . . .

D. Wis. vii. 3². That these spiritual operations may inflow into the body . . .

4². (Otherwise) there is not effected any rational operation.

viii³. It is the like with all Divine operation . . . (Thus) all Divine operation goes through to ultimates; and there creates and operates.

xii. 3. The natural sun operates into those things which are beneath it . . . but it does not operate at all into those things which are above it . . . For to operate into lower things is according to order; for this is to operate into those things which are from it . . .

Can. Redemp. viii. 10. All the operation of God is effected from primes through ultimates; thus from His Divine through His Human.

Holy Spirit. The operation of the Holy Spirit is instruction, reformation, and regeneration . . . vi.

i. 9. From the soul through the body proceeds all operation.

Trinity ii. 1. The Holy Spirit is the operation proceeding from both (the Divine Itself and the Human).

Ophir. *Ophir*.

A. 1245. 'Ophir' (Gen. x. 29) the son of Joktan = a ritual. 1247^e.

9881². 'Gold from Ophir' = spiritual good. Ill.

E. 242²¹. 'In best gold of Ophir' (Ps. xlv. 9) = in the good of love. 298⁷. (= the good of love to the Lord. 684¹⁸.) (= Divine good. 863¹⁴.) 1120².

Opinion. *Opinio*.

Opine. *Opinari*.

See under SENTENCE.

A. 322. Beware of the false opinion that . . .

443. It is given to perceive there what opinions men had had when they lived in the body . . .

446. The opinion of men about the spirit . . .

494². The most false opinion about hereditary evil.

806. Those who have once taken up opinions cling to them so obstinately that . . . Still more when they worship an opinion of what is false . . .

968^e. The opinion concerning the devil . . .

1159. 'According to their tongue' = according to the opinion of each. 1216.

— The reason 'the tongue' = opinion; thus principles, and persuasions . . .

1162. They are in a false opinion who . . .

1216. 'In their lands' = in general relatively to their opinions.

1505. One who has formed a high opinion of himself. 1506.

1630. Spirits are indignant that men have no **opinion** of the life of Spirits . . .

1749². There still remains the **opinion** of Power and dominion.

1799¹. Doctrinals would then be only varieties of **opinions** . . . 1834².

1832⁴. The Lord leaves entire what is once implanted in man's **opinion**.

1850. This **opinion** diffused itself so widely . . .

2284⁴. Those who have formed an **opinion** about any truth of faith . . .

2307. Lest they should be in a false **opinion** about themselves . . .

2481^e. Describing what **opinion** he had had of him.

4459. An evil **opinion** about the truth and good of the Church among the Ancients. Sig.

5185². They who had inhered tenaciously in their **opinions**; not so much from evil of life, as from natural depravity . . . D.893.

5386. Correspondence of tenacities of **opinions**.

—^e. They could not attend to reasons, because they remained tenaciously in their own **opinion**.

5554. They suffered themselves to be persuaded; and, when they had heard it confirmed from the Letter, they remained in the **opinion**; (whereas others) inhere tenaciously in the **opinions** they have formed . . .

6269². Churches would not be distinguished according to **opinions** about the truths of faith.

8521². From the fallacies of ideas favourable to the **opinion** taken up.

9213⁵. Those who are of one **opinion** or one verdict—*sententia*—appear together in one house . . .

9276⁷. He **opines** that life is in himself . . . when yet this **opinion** is most false.

9416². But not according to the common **opinion** . . .

H. 256. Hence some of the Ancients had the **opinion** . . .

312. Of the Last Judgment he has taken up the **opinion** . . .

318. It is the common **opinion** that . . .

340. They may have been confirmed in this **opinion** by . . .

357. There are various **opinions** about reception into Heaven . . .

403. From an **opinion** taken up in the world . . .

420. Some **opine** this from certain passages in the Word.

456². On this **opinion** is founded the doctrine about the resurrection . . .

521. They **opine** that to be received in Heaven is solely of mercy; and some **opine** that all in Hell could be saved.

545. The **opinion** has prevailed with some that . . .

—^e. In this **opinion** they confirm themselves from the sense of the letter . . .

W. 117. **Opine** that Adam was in such freedom . . .

128. Those who **opine** that the Lord shares Heaven at will.

144^e. They **opine** that they alone live.

P. 279⁵. **Opine** that there is instantaneous salvation . . .

R. 462³. The hearer kept his mind so fixedly in his own **opinion** . . .

I. 1. Three **opinions** about the operation of the soul into the body . . .

T. 57. It is the regnant **opinion** at this day . . .

58. From this fatuous **opinion** about God's omnipotence . . .

351². He cannot but **opine** that . . . 365².

412. Such **opine** that . . . 426.

500. Such might **opine** that . . .

518. They deem both to be useless.

520. The **opinion** hitherto entertained that . . .

768. As many have hitherto **opined**.

769. Some **opine** that . . .

771². Lest man should sink himself deeper in this **opinion**.

D. 1316. A tumult in the Heaven of Spirits from a conflict of **opinions** about Truths. Ex.

1737. Whatever may be their **opinions** . . .

—^e. When these things favour their **opinions** . . .

1757. As many **opine**.

2732. Concerning the **opinion** of some, that . . .

3074. On the sphere of the **opinion** of probity.

3428. I knew not from what **opinion** he was.

3462. From their false **opinion** that . . .

3486². What his **opinion** was.

3649. About the Lord, he had no other **opinion** than . . .

3770. They are kept in the **opinion** that . . .

3840². As is the **opinion** about the Holy Spirit.

3890^e. He (had) confirmed his **opinion** from . . .

3910. Even though they might have inhered obstinately in their own **opinions** . . .

3919. If I was in such an **opinion**.

4121^e. He who believes simply . . . may remain in such an **opinion**.

4287². The **opinion** in which a man is . . . is like a nucleus . . .

4321. According to the common **opinion**.

4359. Turning himself to every **opinion** where he sees self (interest).

4390. I had been in the **opinion** that . . .

4394. The **opinion** of the world at this day that . . .

4691. They can have innumerable **opinions** about one thing.

4696. They snatched at any **opinions** whatever. D.Min.4735.

4775. They are of quite another **opinion**; namely . . .

[D.]4815. They listen very attentively to the opinion of another : if it is different, they meditate killing him.

5125. All bring with them the opinion that . . .

5227. The Jews then receded from their opinion.

D.Min. 4654^e. They inhere in the general judgment concerning men's opinions . . .

E. 1. They are then rejected among [mere] opinions.

Opponent. *Antagonista.*

D. 4549. For the Hells are the opponents of the Societies in Heaven ; and when the Lord does good to the latter . . . their opponents are tormented, and excited ; because this to them is pain, although they are unaware of it.

D.Min. 4804^e. Every vice has its own opponents.

Opportune. *Opportunus.*

D. 2764. By observing opportune times.

5864. How they should attack when there was an opportune time.

Opportunity. See under ABUNDANCE.

Oppose. *Contranti.*

T. 6³. The heavenly aura opposes. 173³.

Oppose. *Opponere.*

Opposition. *Oppositio.*

See OPPOSITE.

A. 5721. (Hated) still more those who in any way opposed themselves.

6779. That the teachers who were in evils opposed themselves. Sig. and Ex.

6907. That falsity would oppose itself. Sig. and Ex.

7042. Opposition. Sig. and Ex. . . For the Divine never opposes itself to anyone ; but it is man who opposes himself to the Divine . . .

8744. Hatred and revenge against those who oppose themselves. H.587². D.4587.

C.J. 21. The Lord conjoins the Heavens and the Hells by means of oppositions.

Opposite. *Oppositus.*

Opposition. *Oppositio.*

See OVERAGAINST.

A. 1151. The reason they signify the opposite, is that all Churches have been changed to their opposite.

1370. These cannot be understood except from the opposites.

1691. The love of self and of the world are the opposites of celestial and spiritual love ; and, as they are the opposites, they are continually endeavouring to destroy . . .

—^e. In the opposite sense.

1834. Almost all significations are also in the opposite sense. 2686⁷. 3300⁵. 3322, Ex.

2057. Diametrically opposite to mutual love . . .

2327^e. For they are opposites.

3425. The internal and the literal sense appear

opposite . . . but are not opposite, but correspond. The reason they appear opposite, is that those who see the Word so are in what is opposite. So with a man who is in what is opposite in himself . . . he sees the things of the internal man as if they were opposite to himself ; when yet he himself as to the external man is in what is opposite ; and, if he were not in what is opposite . . . they would altogether correspond. Examp. —³. (Thus) things which appear opposite are not in themselves opposite ; but they appear so because the men are in what is opposite.

3605². Hatred is the complete opposite of good ; and opposites are never possible in one subject.

3607. All good . . . with the infernals is turned into the opposite.

3913³. The natural man, from himself . . . is completely opposite to the spiritual man. Des. 3927³. 7290².

3928. Man does not know that (these delights) are so opposite.

3938⁶. These delights are opposites, like Heaven and Hell.

4067². The Societies which are in the opposite . . .

4172^e. For good appears more clearly from the opposite than from the non-opposite.

4293. The same words, here, have an opposite sense.

4750². Most things in the Word have a good sense and one opposite thereto ; from their good sense is known the quality of their opposite sense ; for the things which are in the opposite are diametrically contrary to that in the good one. 6762².

—³. Against the good of celestial love in the opposite is the evil of the love of self ; and against the good of spiritual love in the opposite is the evil of the love of the world. 8288².

4818^e. If man had known the good of charity, he would also have known its opposites . . .

4948. The love of self and of the world is opposite to heavenly love.

5268. Most things in the Word have an opposite sense ; for the reason that the same things which take place in Heaven, when they flow down towards Hell are turned into the opposites ; and actually become opposites.

5278². The things which are opposite (in the memory) are separated thence, and hang downwards, and present themselves beneath, and equilibrate those things which are above. This ordination is effected through the good which inflows. This is the case with all the thought of man.

5313¹⁶. Examp. of an opposite sense.

5356². Temptations give the quality of the apperception of good and truth through the opposites which evil Spirits then infuse. From opposites, when perceived, are acquired relatives ; from which is all quality ; for no one knows what good is unless he also knows what non-good is ; nor what truth is, unless he knows what non-truth is.

5702. That which is in the opposite. Sig. and Ex.

579⁸⁷. When the blessedness inflows into the Societies which are in the opposite—for all the Societies of Heaven have Societies opposite to them in Hell; whence is the equilibrium—the latter feel a change from the presence of Heaven, and then become angry, and break out into evil, and at the same time run into the evil of the penalty.

5864^e. Thus (Heaven and Hell) are in what is opposite.

6193. Thus by means of these opposite influxes, man is kept in . . . freedom.

6391². For (these delights) are opposite.

6408². For these loves are completely opposite.

7074. The Spirits of Mercury object opposite things. Ex.

7075^e. For every Truth appears relatively to its opposites.

7298². Something opposite (to the truth) is then presented. Ex.

7319^e. The quality (of falsity and evil) is made sensible, not from themselves, but from their opposites.

7344². Truths and falsities are complete opposites; and opposites cannot be applied (to each other) unless there are intermediates . . .

8700⁴. For good and evil are opposites, and the one destroys the other.

9320². The latter can never be together with the former; for they are opposites.

9346. Evils and goods are opposites or contraries; and two opposites or contraries cannot be together . . .

10809². What is opposite to the Sun of Heaven. H. 122, Ex.

H. 400³. For these loves are completely opposite; and, when opposite acts into opposite, such a pain is produced.

—⁴. The reason they are opposites. Ex.

536. The relation of Heaven to Hell (is like that) between two opposites, which act against each other; and from the action and reaction of which there results an equilibrium, in which all things subsist.

541. For each Society in Heaven has a Society opposite to itself in Hell; and this for the sake of equilibrium. . . . That to every good there is an opposite evil, and to every truth an opposite falsity, may be known from the fact, that there is not anything without a relation to its opposite; and that from the opposite is known its quality; and in what degree it is; and that hence come all perception and sensation . . .

554^e. These two loves are diametrically opposite to each other.

596. The two infernal kingdoms opposite to the two heavenly Kingdoms. Ex.

C. J. 21^e. Natural love, if not subject to spiritual love, is opposite to it.

Life 70. As evil and good are two opposites, exactly as are Hell and Heaven, it follows that if man shuns any evil as sin, he comes into the good opposite to the evil. Examp. 75. 82.

71. As this good and that evil are opposites, it follows

that the latter is removed by the former. Two opposites cannot be together . . . if they were, there would be what is lukewarm . . .

W. 271. That evils and falsities are in all opposition against goods and truths, because . . . Ex.

—². When yet it is the opposite [that is true].

—^e. Although, therefore, everyone acknowledges that evil and good are opposites, still, those who are in evils cherish a contrary idea about this opposition; and none a just one but those who are in goods. Ex.

275. That the three degrees of the natural mind . . . are opposite to the three degrees of the spiritual mind . . . Ex.

—². The Hells are opposite to the Heavens in each and all things. . . The lowest Hell is opposite to the highest Heaven, (and so on). It is the like with the natural mind . . .

— . The reason the Heavens and Hells are in what is opposite in this way, is that their loves are opposite in this way. Ex.

276. That the natural mind which is Hell is in all opposition against the spiritual mind which is Heaven. Ex.

419². If man shuns these evils as sins, he loves the things which are opposite to them . . .

—⁴. Scarcely anyone Knows (these things) until he has removed their opposites. When he has removed the opposites, he is in them . . . Meanwhile there is as it were a covering interposed . . .

424. Natural love separated from spiritual love is opposite to it. Ex.

P. 18. Good and evil, etc., cannot be conjoined; for they are opposites; and opposites fight together so that the one destroys the other. (The case of the lukewarm.)

24. Good is not Known as to its quality, except . . . through the opposition by evil. All the Perceptive and Sensitive is from this; because their quality is from this . . . There must be variety in every Thing . . . and when there is variety in its opposite also . . . then there is relation . . . But it is to be known that an opposite may take away, or it may exalt, the perceptions and sensations; it takes them away when it commingles itself; and it exalts them when it does not commingle itself . . .

38^e. For everything is Known from its opposite.

69. This place in Hell (to which an evil man goes) opposite to a certain place in Heaven; for Hell is in the opposite against Heaven. . . For the two opposites are held together in connection ordained in a like situation against each other.

100. The Lord cannot enter unless evils and falsities are removed; for evil is opposite to good, and falsity is opposite to truth; and two opposites can never be commingled; but when the one accedes to the other, a combat takes place, which lasts until one gives place to the other . . . In such an Opposite are Heaven and Hell . . . This opposition is meant by the words of Abraham to the rich man . . .

233². For evil is opposite to good, and good is opposite to evil, and two opposites cannot be together.

[P. 233²]. Two opposites are not possible in one substance or form together. Ex.

299. That the Lord rules Hell through opposites . . . Gen.art. R.62^e.

M. 17^e. (When good progresses down to its least till it perishes, the opposite begins . . .)

138. Conjugal love cannot be Known, except indistinctly, unless its opposite appear . . .

147². Two opposite heats cannot be together . . .

261³. The universals of Hell are diametrically opposite to the universals of Heaven. Enum.

262. I was not allowed to examine the one love without the other, because the understanding does not perceive the one love without the other; for they are opposites . . .

423. Concerning the Opposition of Scortatory Love, and of Conjugal Love. Title.

425. That scortatory love is opposite to conjugal love. Ex.

— . There is nothing in the universe which has not its opposite; and opposites are not relatives to each other, but are contraries. Relatives are between the greatest and the least of the same Thing; but contraries are, from what is opposite, against them; and the latter are relatives among themselves; and therefore the very relations themselves are opposites. That each and all things have their opposites, is evident from (these examples): The opposite of light is thick darkness; the opposite of heat is cold; of the times of the world, the opposites are, day and night, summer and winter; of affections, the opposites are, joys and mourning, gladnesses and sadnesses; of perceptions, the opposites are, goods and evils, and truths and falsities; and of sensations, the opposites are, things delightful and things undelightful. Hence it may be concluded that conjugal love has its opposite; and, that this is adultery, everyone can see . . . Say, if you can, what else is its opposite . . .

—². That marriages and adulteries are opposites (shown by experience).

—³. That the opposition of scortatory and of conjugal love is unknown, is owing to the delights of the flesh . . . (Hence) adulterers will say that conjugal love has no opposite . . .

426. That scortatory love is opposite to conjugal love, as the natural man, regarded in himself, is opposite to the spiritual man. Ex.

436². The reason these two spheres do not conjoin themselves, is that they are opposites; and opposite acts upon opposite no otherwise than as do enemies . . .

444⁸. Goods and truths descending from Heaven into Hell were progressively turned into their opposites; the good into evil, and the truth into falsity. T.492. D.2620.

T. 62. The perception of opposites differs from that of relatives; for opposites are things outside, and are against the things within; for an opposite arises when one thing completely ceases to be, and another then arises with the endeavour to act against the former one;

like a wheel which acts against a wheel; and a stream against a stream . . .

— . There are, therefore, relatives in each opposite . . . but the relatives in Hell are all opposite to those in Heaven. Now, as God perceives . . . all the relatives in Heaven . . . and thereby perceives . . . all the opposite relatives in Hell, it is evident that He is omniscient . . .

569³. Hell, as the opposite of Heaven, is ordained according to all the varieties of the love of evil. It is on account of this opposition, that between Heaven and Hell there is a gulf which cannot be passed over . . .

713. There are three universals opposite to these; which are, the devil, evil, and falsity. The devil, or Hell, is in the opposite against the Lord; evil is in the opposite against good; and falsity against truth . . . As they are opposites, they are completely separated; but still they are held together in connection by a wonderful subjection . . .

763. For quality is perfected by relative differences of the more and the less opposite. Examps.

D. 1427^e. If they knew Truths [only], they would not have the opposites; and thus thought also would perish; which is varied, acts, and lives, from opposites.

2443. There is never anything to which there does not answer [something] from its opposite; and opposites to the intermediates . . .

3641^e. For there is an equilibrium of all things by opposites.

4585. For there are opposites to every Society in Heaven.

4636. On the Hell of those who are opposite to inmost celestial love.

D. Min. 4750. According to the perception of opposites.

E. 1043². So the Hells are distinguished into two kingdoms opposite to these . . . because the Heavens and the Hells are opposite to each other; and opposite must correspond exactly to opposite, that there may be equilibrium . . . It is continually ordained by the Lord, that all the genera and species of good and truth in the Heavens should have opposite to them evils and falsities of kinds corresponding to them by what is opposite in the Hells. Ex.

1143⁴. As the two loves of Hell are opposite to the two loves of Heaven, Hell and Heaven are in what is opposite to each other. Des.

Can. God vii. 14a. God continually provides that opposite ends from opposite loves do not prevail.

viii. 11. Opposites are not taken away . . . because evils . . . do not penetrate to the Divine things which are within.

Opposition. *Adversatio*.

See ADVERSE.

A. 3429. 'Sitnah,' in the Original means 'opposition,' which is a further degree of denial.

Oppress. *Aggravare*.

See HEAVY, TO MAKE.

A. 897. 'Make heavy their ears' (Is.vi.10).

5724. They thus oppress the conscience of the simple.
D.1242.

—e. They tried in various ways to oppress the conscience.

Oppress. *Opprimere.*

Oppression. *Oppressio.*

Oppressor. *Oppressor.*

A. 1845. Oppression. Sig.

1851. The reward of those who undergo temptations, oppressions, etc. Tr.

1861¹³. 'To deliver the spoiled out of the hand of the oppressor' (Jer.xxi.12)=to do the good of charity.

2417⁸. ('The oppressed,' a class of the good.)

4844⁵. Some of those who (are being instructed by the Lord in truths, and are being led to good) are called 'the oppressed' (Ps.cxlvi.7).

6639³. These are the things which are described by the sons of Israel being oppressed by the Egyptians . . . 6657^e.

6863. 'I have seen the oppression wherewith the Egyptians oppress them' (Ex.iii.9)=on account of the endeavour to subjugate . . .

9196. 'A sojourner thou shalt not afflict, and shalt not oppress' (Ex.xxii.21)=that those who want to be instructed . . . are not to be infested . . . 'To afflict'=to be infested with falsities; 'to oppress'=to be infested with evils . . . 9268.

E. 328¹⁵. 'To redeem from the oppression of man' (Ps.cxix.134)=to deliver from the falsities of evil. . . 'The oppression of man'=the destruction of truth through falsities.

—¹⁶. 'To oppress for nought' (Is.lii.4)=falsification; for falsities are nought.

355³⁵. By 'oppression upon the loins' (Ps.lxvi.11) is signified that there is no perception of the good of love.

386²⁰. 'Who doeth judgment for the oppressed' (Ps.cxlvi.7). By 'the oppressed' are here meant those who are in falsities from ignorance. Their oppression is by Spirits who are in falsities.

600¹¹. By 'the waters of oppression' (Is.xxx.20) are signified temptations as to the truths of faith. . . 'Straitness,' and 'oppression,'=states of temptations.

654⁹. 'They shall cry unto Jehovah because of the oppressions' (Is xix.20)=their grief because of the defect of truth and thence of spiritual good . . .

811²⁰. They who are called 'the oppressed' (Jer.i.33) are the nations who are in truths and goods from the Lord, who . . . are detained by those who seduce them and exclude truths from them.

Optic. *Opticus.*

A. 6057. All the secrets of optics, etc.

6614. When an object which appears simple is viewed with an optic glass . . .

H. 76. The eye does not see even the smaller things of nature except by optical glasses.

T. 61². Like those who through optic tubes see (distant) objects as if they were present.

64³. Writers on optics have observed . . .

346². Arising from the obstruction of the optic nerve.

371⁷. Is evident from the optic nerve, in which . . .

D. 1027. The fibres in the optic nerves . . .

D. Min. 4578. The useful sciences are optics, etc. 4657.

Optic thalami. D.1354.

Option. *Optio.*

P. 223². When the option is given them, as is done with every one, they let themselves into a state of insanity . . .

Coro. 28^e. The option of turning to either higher or lower things is given to man.

Opulence. *Opulentia.*

Opulent. *Opulentus.*

See under AID, and RICHES.

A. 1774. For the sake of acquiring dignity or opulence.

3913³. The natural man is in his bliss when he is opulent above others, and possesses the wealth—*opes*—of the world; but the spiritual man . . . when in the Knowledges of truth and good, which are his opulence . . . Nor does he spurn opulence, because by its means he can be in exercise, and in the world. See 5159³.

3951². (The idea) that spiritual good is not possible in worldly opulence. (See RICHES, here.)

4459⁴. He who believes from the heart that of himself he possesses nothing, knows nothing, is not wise, and has no power, in Heaven is rich and abounds; for the Lord gives him all wealth; for he is wiser than all others, and richer than all others; he dwells in most magnificent palaces, and in the treasures of all the riches of Heaven.

4508. 'All their wealth—*opes*' (Gen.xxxiv.29)=all the scientifics which they have acquired for themselves. 'Wealth'=scientifics; for spiritual wealth is nothing else.

5120¹³. The profane things which they conceal beneath their external sanctity, are that they intend nothing else than to become the greatest and most opulent of all . . .

5135⁵. In the spiritual life there are no other riches—*opes*—than the Knowledges of good and truth; and no other possessions and inheritances than the felicities of life which are from goods and the derivative truths.

5573². Who are in Heaven, and yet had been opulent, and some of them among the most opulent.

6481. The Divine Providence has as its end the eternal salvation of man; thus not . . . his eminence and opulence . . . (for) eminence for the most part begets the love of self, and opulence the love of the world . . . and therefore such things are given to the evil; and also to the good if they are not out of place for them and do not lead them away from Heaven.

[A.] 7007³. Besides, in eminence and **opulence** there is worldly, but not eternal happiness; hence they are for the wicked as well as the good; and if not [given] to the good, it is to prevent them from being turned away from good.

7217². They place nothing real in faith and charity . . . but solely in **opulence** and eminence . . .

7820. (Thus) those who are in eminence and **opulence** above others, can look above themselves to the Lord equally with those who are not in eminence and **opulence**; for they look above themselves when they have eminence and **opulence** as means, and not as the end.

8118². It then never came into anyone's mind to attack the inheritance of another, and thence to acquire for themselves **opulence** and dominion.

8318³. Those who are in evil from the love of the world . . . estimate the neighbour solely from his **opulence**; thus his wealth-*opes*; and not himself.

8478³. Those who trust in the Divine . . . if they become **opulent**, do not set the heart on **opulence**.

8908². He who has **opulence** as the end . . .

10409². (The idea that) man comes to **opulence** not from any Divine aid . . .

10776. That eminence and **opulence** in the world are not real Divine blessings . . . They seduce many, and turn them away from Heaven. N.270.

361. The rich in Heaven are in **opulence** above the rest. Des.

— . Such as had been their uses in the world, such is their **opulence**.

N. 276. That **opulence** and eminence . . . are not regarded by the Lord as blessings; but only as means for man's life in the world. Refs.

P. 183⁴. The Lord leads man to regard (**opulence**) not for the sake of himself, but for the sake of use; thus that it belongs to uses, and thence to himself; and not to himself, and thence to uses.

185. Most of those who in the natural world had become great and **opulent**, and in their honours and riches-*divitiis*-had looked to themselves only, at first speak about God . . . But as they then manifestly see the Divine Providence, and, from it, their final lot . . . they conjoin themselves with devils . . .

216. When he sees the evil in glory and **opulence** . . .

250². Besides, what is . . . **opulence** greater or less? Is it in itself anything but an imaginary affair?

M. 250. (Inequality as to **opulence**, a cause of cold between consorts.)

—^e. **Opulences** in Heaven are the endowments of being wise; according to these wealth-*opes*-is given them in sufficiency.

T. 533². These two (evil) loves may reign more . . . with the poor than with the **opulent** . . .

D. 4427. The Angels are . . . most **opulent**. Des.

E. 644¹². 'Fat and **opulent**' (Is.xxx.23)=full of the good of love and the derivative truths; for . . . 'opulent' is said of truths.

1185². The tenth law of the Divine Providence is,

That man, from his Own prudence, has led himself to eminence and to **opulence**, although these seduce. . . Gen. art.

— . There are two things which principally affect the lower minds of men: eminence and **opulence** . . . **opulence** is of the love of money and possessions. (Continued under EMINENCE. 1187³. 1190². 1191². —^e.)

De Verbo 9. That . . . those who have as the end **opulence** and gain in the world . . . do not see and find anything of genuine truth in the Word. Gen.art.

De Wis. xi. 4. In the Heavens, each one has magnificence, **opulence**, and happiness, according to his fidelity, sincerity, and justice there.

Oracle. *Oraculum.*

See ADYTUM.

A. 1574^e. This was a Divine answer, or **oracle**.

P. 340³. Like an answer not understood from the **oracle** of an idol.

R. 224¹². Wanted to be believed as **oracles** . . .

B. 79^e. This they do to defend their **oracles**.

D. 4552. They believed whatever they said, as in **oracles**.

Coro. 25^e. Love and wisdom . . . the two **oracles** of life.

Oral. *Oralis.*

T. 124⁴. The Lord's combat with the Hells was not an **oral** one . . . 224³.

510. Actual, and not merely **oral** (repentance).

516. That mere **oral** confession . . . is not repentance. Gen.art.

E. 1150. For worship is both **oral** and actual.

Orange. *Aurantia, Aurantius.*

M. 8³. Olive, **orange**, and citron trees, seen. — .

42^e. Olive trees, and trees full of **oranges**-*pomis aurantiis*, seen.

103. **Orange** coloured tunics.

T. 78. I saw a garden in which were fruit trees: **oranges**, citrons, olives, etc.

109³. May be compared to the rind of any fruit: as that of an **orange**, apple, etc.

D. 1679^e. The covering was of a dull **orange** colour.

Orator. *Orator.*

M. 381². They had been **orators**, from France . . .

Orb. See WORLD-*orbis*.

Orbicular. *Orbicularis.*

A. 5183. Their operation is . . . **orbicular**. D.1008.

Orbit. *Orbita.*

A. 5188². Like a disk which at first is flat . . .

10422². 'An **orbit**' = truth, or falsity. Ex. H.479 (p).

Orchard. *Pomarium.* M.147^e.

Orchestra. *Orchestra.*

M. 17. See MUSIC, here.

315². In that gymnasium there was . . . over the entrance, an orchestra. . . The orchestra was for the elders, who were the judges.

—³. To this they replied from the orchestra . . .

—⁹. As I heard them say from the orchestra . . .

—¹⁰. The elders in the orchestra looked towards the head master.

Ordain. See ORDINATE ; and under DECREE —*sancire*, and INAUGURATE.

Order. *Ordo.*

See under LAST, LAW, ORDINATE, and SUCCESSIVE.

A. 121. Heavenly order, or the order of life (shown by the four rivers).

637². The order of man should be for one to love another as himself . . . The order of the brutes is that according to which they live ; thus they live altogether according to the order in which they are, and man altogether contrary to order . . .

842². When such Spirits are driven away a serenity takes place, which is the beginning of the disposition of all things into order.

—³. Before anything is reduced into order, it is very common for things to be reduced into a confused mass, as it were a chaos ; and thus the things which cohere badly are dissociated, and then the Lord disposes them into order.

911. The order is for celestial things to rule spiritual ones ; through these, natural ones ; and, through these, corporeal ones. But when corporeal and natural things dominate over spiritual and celestial ones, order is destroyed ; and, when order is destroyed, there is an image of Hell ; and therefore order is restored by the Lord through regeneration ; and, when it has been restored, there is made an image of Heaven.

—². In Heaven the order is such that . . . and there is also such an order with everyone who is in Heaven.

—^e. Thus order is utterly destroyed.

987². Wild animals are born into a certain order of nature . . .

1055^e. For man has destroyed in himself the order of nature ; but, when he can be regenerated, or be restored to order again . . . there is conjunction by charity. Tr.

1450. The order was that the Lord should first of all be imbued with the celestial things of love.

—^e. The Lord was introduced, according to order, into celestial things . . .

1475. This is contrary to order . . . order itself is that the Celestial, through the Spiritual, should enter into the Rational, and thus into the Scientific . . . and, unless this order is observed, there is never any wisdom.

—². How the Lord was instructed . . . according to all order. Tr.

1480. These foods succeed each other in this order. Enum.

1486². Thus they are subordinated . . . in order ; and thus all things, according to order, are subordinated to the Lord.

1495². Something shall be said concerning order.

Order is, that the Celestial inflows into the Spiritual . . . the Spiritual into the Rational . . . the Rational into the Scientific . . . and when man is being instructed in earliest childhood, there is a like order, but it appears different ; namely, that he progresses from scientifics to rational things, from these to spiritual, and thus finally to celestial. Ex.

1554. According to order. Sig. and Ex.

— . The Lord progressed according to all Divine order . . . According to such an order are all carried along who are being created anew ; yet this order is various with men, according to the nature and genius of each. But the order in which man is carried along, when being regenerated, is known to no mortal . . .

1685. The same kings are here enumerated in a different order . . .

1712². Such is order, that man should do good as if from himself. . . To remain in a passive state is contrary to order.

1728. Divine truth is the order itself of His universal Kingdom . . . Divine good is the essential itself of order . . .

1834². Provided it was not contrary to Divine order ; that is, to the precepts of the decalogue.

1902. For this would be according to the order of influx.

— . If order had not been destroyed in man.

—². Thus inflowing through the external way, and thus in inverted order.

1919³. For such is the order, connection, and influx . . .

—⁴. Jehovah the Lord was then above . . . the order which is in the Heavens . . . It is Jehovah from whom is order ; hence it may be said that Jehovah is order itself ; for from Himself He rules order ; not in the universal only, but also in the most singular things . . .

2057. That the love of self . . . is destructive of heavenly order itself . . . —⁴.

2219². This is the order into which man was created . . . This also is the order of Heaven, in which he should be while he lives in the world . . .

—³. From the love of self there spring . . . all heinous things against the order of human society, and against the order of heavenly society.

— . For the truths of faith are the very laws of order in the Lord's Kingdom.

2258². There are two things which constitute the order of the universal Heaven, and thence in the universe ; namely, good and truth. Good is the essential of order . . . truth is the secondary of order . . .

2447². All order is from Jehovah . . . according to which each and all things are ruled by Him . . . These things are from the laws of order as to good . . . The man then casts himself into the laws of order which are of truth separated from good. —³. —⁴.

—^e. For all the laws of order are from the Divine Itself, the Divine Human, and the proceeding Holy of the Lord.

2477². They knew that what they said was true, because it was from Divine order.

[A.] 2556. With the man who is regenerate, all things are disposed into **order**, such as is in Heaven, and this from influx.

2571². According to the **order** by which man also becomes spiritual and celestial.

— . The Lord's thought was then . . . also according to **order**.

2588⁸. From truths to enter into rational and scientific things, is according to **order**; but from scientific and rational things to enter into truths, is contrary to **order** . . .

2592. (The idea of Cicero about **order**.) H. 322.

2634. 'As God commanded' = according to Divine **order**. . . The precepts of God . . . are each and all things of Divine **order**; insomuch that Divine **order** is nothing but the perpetual precept of God; and therefore to live according to the precepts of God . . . is to live according to Divine **order**, and in Divine **order**.

— . It was according to Divine **order** that . . .

—². (This) is according to Divine **order**.

—^e. In proportion (therefore) as man lives in Divine **order**, all things with him are disposed by the Lord according to the **order** which is from Him in the Heavens . . .

2733². He might know that to violate marriage was . . . contrary to **order** both Divine and human.

2768^e. He who separates himself from the laws of Divine **order** . . . casts himself into the laws opposite to Divine **order**.

2795^e. The Lord could thus . . . reduce all things into **order**.

2888. Life diffuses itself . . . in an **order** and series incomprehensible.

2953^e. The spiritual and celestial things in the Word follow one another disposed into the most exact **order**.

2973³. The things which proceed in **order** from inmost to outermost . . .

3017. When all things were disposed by the Lord into Divine **order**. Sig. and Ex.

— . Man is thus enriched when the things with him are disposed by the Lord into spiritual and celestial **order**; thus into the image and likeness of Divine **order**.

—². What is meant by all things being disposed by the Lord into Divine **order** in His Human . . .

3086. That the Divine good inflowed into the natural man . . . and (thus) disposed into **order** all things therein; for all . . . the **order** in the natural man is from influx from the Divine . . . Tr.

3141. For such is the Divine **order**, according to which is all regeneration; thus according to which was the Lord's glorification.

3147⁷. Then the Lord . . . disposes the natural man into **order** . . .

—⁸. All things are then disposed into **order** through the influx of spiritual things from the Lord.

3167². By the fall, the natural man . . . thus inverted Divine **order** itself.

3219^e. It is contrary to **order** for the posterior to inflow into the prior . . .

3316². This (chaos of doctrinals) is to the end that they may be reduced into **order**; for whatever is to be reduced into **order** is in the beginning such. Sig.

— . These things are not reduced into **order** of themselves; but by the good which inflows into them . . .

3318³. The vessels (then) harden themselves against the heavenly **order** according to which life acts.

—⁵. But the Lord . . . by the most grievous combats . . . reduced all things in Himself into Divine **order**.

3332². When man is in the good of life, the **order** is inverted.

3345. There are interior speeches, in **order**. Enum.

3490². The Lord (did this) according to Divine **order** . . .

3508. It is according to **order** that . . .

—^e. From the **order** of the things which inflow, and from the **order**, among themselves, of the things which are there, goods are effected.

3563. That these things are of inverted **order**, is evident from the fact, that it is according to **order** for good to be within, and truth without.

—³. According to **order** it is done in this way, that . . . The influx is then according to **order** . . .

— . As this is not according to **order**, it is said to be of inverted **order**; but still, relatively to this (fact), it is according to **order**.

—⁴. Then the good and the truth of the Natural . . . are, relatively, in inverted **order**; that is, the Voluntary is without, and the Intellectual within.

—⁵. This is the genuine **order**; and the former **order** tends to the forming of this **order**.

3565^e. The Lord acts by ends, and, through these, successively disposes the intermediates into **order**.

3597³. That he inverts **order**. Sig.

3599². The natural good of the Lord's infancy . . . could not be at once in such an **order** that it could receive the Divine . . . but had first to be reduced into **order** . . .

3600^e. This is the inverse of **order**.

3603³. When man is in this state, the **order** is inverted . . .

3632. Divine **order**, and the derivative heavenly **order**, is not terminated except with man, in his corporeal things; namely, his gestures, actions, expressions of face, speech, external sensations; and in their delights. These are the extremes of **order**.

3642^e. The Hells . . . are thus kept in **order** . . .

3702. Through man . . . the very ultimate of nature would have lived from the Divine, if man had lived according to Divine **order**.

3703¹⁸. As the Israelitish people represented . . . the heavenly **order** . . . they were distinguished into tribes, families, and houses . . . and according to this **order** they measured out the camp; and also journeyed according to a like **order** . . .

3726. The **order** in which the Lord made His Natural Divine. Tr.

— The ascent from the ultimate of order. Tr. Here, that it is truth which is the ultimate of order.

—². (Thus) good is the first of order, and truth is the ultimate.

3739. The Lord's Kingdom in the ultimate of order. Sig. and Ex.

— That higher things are in the ultimate of order as in their house. Ex.

3849³. Affections are what . . . dispose truths into order; genuine affections . . . into heavenly order; and evil affections . . . into infernal order, that is, into what is opposite to heavenly order.

3855. As external things are further from the Divine . . . they are relatively without order-*inordinata*; nor do they suffer themselves to be reduced into order as do internal things. Examp.

3902. This in the order in which it takes place with a man who is being regenerated.

3928³. The representation of the sons of Jacob is according to the order in which they are enumerated. 3939². 4603^o. 4605. 6337, Ex. 6640, Ex.

3986³. Where the Divine is within, all things are disposed into such an order that . . .

3993¹². This order is infernal order itself.

—¹³. Evils with which goods, and falsities with which truths, are mixed, are wonderfully disposed into order by the Lord. Ex.

4009^o. In the Sensuous, as in the ultimate of order, prior things are together . . .

4065^o. The Divine Itself has no need of anything, (but) He willed that all things should be done according to order. 4075.

4075. He thus reduced into order both Heaven and Hell . . . 4287². 4295³.

4129². Societies . . . are adjoined to man, and separated from him . . . according to the order there.

4156³. The same light . . . disposes the scientifics into order . . .

4236. Truths and goods are disposed by the Lord according to the heavenly order; hence . . . the heavenly order itself, which is Heaven, is 'a camp.' This 'camp,' or order, is such, that it cannot possibly be infringed upon by Hell . . . It is this very order which was represented by the encampments of the sons of Israel. Further ill. 4250.

4250². When good inflows, as takes place when the order is being inverted . . . Hence an entirely different order is made from what there was before . . .

4251. Lest order should perish in the Natural. Sig. and Ex.

—^o. For the Lord, from His Own power, disposed and reduced all things in Himself into Divine order.

4255. How the Lord made the Human in Himself Divine, according to order.

4302. That truths were not yet disposed into such an order that . . . Sig. and Ex.

—³. Concerning the order in which truths must be so as to be able to enter into good. . . All truths, like goods . . . are in Heaven disposed into such an order

(as corresponds to the human form). From the order in which truths and goods are, Heaven is called the Grand Man: its life is from the Lord, who, from Himself, disposes each and all things into such an order. Therefore, when truths are disposed into such an order as that in which Heaven is, they are in heavenly order, and can enter into good. The truths and goods with every Angel are in such an order; and the truths and goods with every man who is being regenerated are also disposed into such an order. In a word, the order of Heaven is the disposition of the truths of faith into the goods of charity; and the disposition of these into the good of love to the Lord.

4345. An order from more general things . . . Sig. and Ex.

4360^o. As truths are conjoined with good according to an order from more general things.

4402. For the Lord glorified Himself according to Divine order; and according to such order He regenerates man. 4964³, Refs.

4543^o. When spiritual good begins to act as first in the natural mind, it disposes into order the truths there.

4552². These things, with man, are in this order when he suffers himself to be led by the Lord; for this order is the heavenly order . . . But when man does not suffer himself to be led by the Lord . . . he is in the opposite order: evil with falsities is in the middle; truths are rejected to the circumferences; and the veriest Divine truths themselves, to the ultimate ones: this order is infernal . . .

4585². The Lord progressed in a like order to that in which He makes man new . . . namely, from what is external to interior things; thus from the truth in the ultimate of order, to good . . .

4594². (Made) His Human Divine according to order from the lowest degree to the highest; and thus (disposed) into order all things in the Heavens and Hells.

4603². The sons of Jacob are now named in a different order . . . because it here treats concerning the order in which are truths and goods in the Natural, when this had been made Divine . . .

4612³. Hence the order of goods and truths in the Natural is inverted, or opposite to the heavenly order.

—⁴.

4839. That it was against Divine order. Sig. and Ex.

— All that evil is against Divine order which flows forth from evil interiorly; that is, from an intention of evil . . .

—². That evil is against Divine order, and good according to it, may be known to everyone; for Divine order is the Lord Himself in Heaven; for the Divine good and truth which are from Him constitute order, insomuch that they are order; Divine good is its essential, and Divine truth its formal. When Divine order is represented in a form, it appears as a man . . . And in proportion as Angels, Spirits, and men . . . are in good and truth—thus in Divine order—they are men.

—^o. Evil Spirits . . . appear as monsters . . . because evil itself is against order; thus is against the human form . . .

4939. How the Celestial, which . . . is the first of

order, inflows into the Spiritual, which . . . is the second of order; and finally into the Natural, which is the third of order.

[A. 4939]^e. Nature, from influx, subsists according to this order.

4961. As (the Lord made His internal man Divine) according to Divine order; this order is here (Gen. xxxix.) described.

5008^e. From natural light to see the things of spiritual light is against order; but it is according to order to see from spiritual light the things in natural light.

5013. Both in life and in doctrine (such) are in inverted order . . . when yet it is according to order for the Spiritual to dominate . . .

5076. Inverted order. Sig. and Ex.

—'. 'To sin' = to act against Divine order; whatever is against it, is sin. Divine order itself is Divine truth from Divine good: in this order are all who are in truth from good . . . But against this order are those not in truth from good . . .

—^e. That the external sensuous things were in inverted order relatively to interior things. Tr. 5077².

5114. The first in order is the Intellectual; and the last is the Sensuous.

5122². At last the order is inverted, and what was last becomes first. Ex.

5125. That the things of the (intellectual) Sensuous would be reduced into order. Sig. and Ex. 5165, Ex.

5126². By external innocence, the Lord reduces into order the things which enter through the Sensuals.

5127. From the law of order. Sig. and Ex.

5128⁶. Sensuous things are then disposed into order. Ex.

5159. With the man who is being regenerated, a new state begins when the order is changed. Ex.

5208. That, in the general light, truths may be there replaced in their order.

5223^e. Magic was nothing else than a perversion . . . of the order there.

5229. To be conjoined with the things of inverted order. Sig. and Ex.

5343. All truths joined to good are . . . thus in order. Ex.

5396^e. How the Lord rules things inordinated from what is peaceful in the middle, by which (they) are reduced into order.

5608². (These successives) when they come forth simultaneously, place themselves in the same order. Ex.

5700. Separation of the scientifics which are in inverted order. Sig. and Ex.

—². Scientifics are said to be in inverted order, when they abuse heavenly order to do evil; for heavenly order consists in good being done to all . . .

—^e. When scientifics are in order, they are disposed by the Lord into the form of Heaven.

5703². When the Lord is present, all things are disposed into order by His presence itself. The Lord is order itself; and therefore where He is present there is

order; and where there is order He is present. Order itself is described in what follows, which consists in truths being rightly disposed under good.

5726. Sin is all that which is against Divine order, (and thus causes death and disease).

5798⁷. When the Lord reduces into order Heaven and the Societies there, which is continually being done on account of new comers (it causes the infernals to be punished). Ex.

5850. There is general influx into the things in order; particular influx into those not in order. Animals . . . are in the order of their nature . . . But men are not in order; nor in any law of order . . .

—². The order into which man was created, was to love his neighbour as himself . . .

—^e. As man's life is completely contrary to heavenly order, he is ruled by separate Spirits and Angels . . . 5993-

6013. The interior things which vivify truth, succeed in the following order . . .

—². These things must be in the same order with man (as they are in the Heavens).

6272. 'He crossed his hands' = not according to order. Ex.

6322². Influx from internals into externals is according to order.

6323³. If man were in the order into which he was created; namely, in love towards the neighbour, and in love to the Lord . . . he would be born into scientifics, and into all spiritual truths, and celestial goods . . . But, as he is born not into order, but contrary to his order, he is born into ignorance of all things.

6338. (This universal) reduces into order all things in the Heavens . . . When this universal acts, it appears as if goods and truths ordinate themselves, and thus spontaneously flow into order. This is the case with the universal in Heaven, which (latter) is in order, and is continually kept in order, by the universal influx from the Lord; and it is likewise the case with the Societies . . . for as soon as Angels or Spirits are congregated, they are at once disposed into order as of themselves . . . which would never take place unless the universal which proceeds from the Lord contained in itself the veriest singulars of all, and unless all these were in the most perfect order . . .

6366. When celestial love . . . inflows into spiritual truths . . . it disposes them into order, and thus submits them to the Lord. Ex.

—². It is from this order that the Lord inflows through the Celestial Kingdom . . . The influx is such in order that the Spiritual Kingdom may be kept in order through the Celestial . . .

6367⁶. For it is heavenly order which was represented by the tribes in their encampments, and which Balaam saw in spirit . . . This order is from Divine good through Divine truth . . . In this order is all power. Sig.

6370². In each Hell there is order; and this order is conserved by the Lord, both immediately, and mediately through the celestial Angels; and sometimes Angels are sent there to reduce into order the inordinated things there.

[A.] 6373. When the Divine was presented through the Celestial Kingdom . . . the things in Heaven and in Hell could not be reduced into **order** thereby. Ex.

—². Through the Human, the Lord reduced all things into **order**; first those in Heaven, and then those in the Hells.

640². When man is being regenerated, the **order** is thus changed.

645¹. In man (these things) succeed in **order**; (and) according to the **order** in which they succeed, they also inflow. Enum. . . And, as interior things inflow according to **order** even to the ultimate, it is evident that the interior things are together in the ultimate in the following **order** . . . The former **order** is called successive **order**; and this simultaneous; and the latter arises from the former . . .

6470. Unless all (thought and spoke) from One, no **order** of lives could come forth in Heaven; in which however the **order** is such that . . .

6473. (For) **order** is from the Lord, being successive from primes to ultimates; and in **order** itself there is nothing but the Divine . . .

6487^e. All things which are from the Lord are most essential; but they do not follow in **order** from necessity. Ex.

6559. Such is the **order** there that evil itself has the penalty with it . . .

6573. That this is according to the **order** from eternity. Sig.

— . 'To do,' when said of the Divine, = **order**; for whatever the Divine does is **order**.

6692. By their hieroglyphics . . . they perverted Divine **order**.

—². Magic is the perversion of **order** . . . **order** is that the goods and truths which proceed from the Lord be received by man; when this is done, there is **order** in each thing man intends and thinks. But when man does not receive them according to **order**, which is [to do so] from the Lord; but believes that all things flow blindly . . . he perverts **order**; for he applies to self the things which are of **order** . . .

6716³. As the Lord progressed according to Divine **order**, He (first) made His Human Divine truth . . .

7007³. The Divine Providence regards . . . especially that all things be in **order** in Heaven and Hell.

7186. It is according to **order** that the evil be removed by degrees . . .

7206. According to the laws of **order** from the Lord's Divine Human. Sig. and Ex. 7279.

7256. All things . . . which are according to Divine **order**, relate to good and truth; and all things . . . which are against Divine **order**, relate to evil and falsity. The reason is that the good and truth which proceed from the Divine make **order**, insomuch that they are **order**.

7270². He who knows not how it is with **order** in successives, cannot know how it is with influx. Ex. . . Such is the successive **order** down to the (Third) Heaven . . . (Such) is the Divine **order** of successives . . .

7273². The **order** according to which (the evil) are explored, is the **order** of truth Divine . . . The **order** of truth Divine for the evil who are damned, differs from the **order** of truth Divine for the good who are saved. Ex. . . By degrees, as the evil are explored according to **order**, so are they judged, and damned.

7296. An abuse of Divine **order**. Sig. and Ex. 7388.
—^e. There is an abuse of **order** . . . when the things of **order** are . . . applied to evil ends . . . For the end of **order** is salvation . . .

7297. The like by perverting the ends of **order**. Sig. and Ex.

— . For the things which flow from **order** are not varied by abuse, but appear alike as to the external form; but not as to the internal form, because they are contrary to the ends of **order**.

7298. Power from **order** to make dull as to the apprehension of truth. Sig. and Ex.

— . (This is done) by an abuse and perversion of **order**.

—². It is according to the laws of **order** that . . .

7299. The power to abuse **order** taken away. Sig. and Ex.

7337. Divine miracles . . . progress according to **order**.

—². The reason magical miracles appear like Divine ones, is that they flow forth from **order**; and **order** appears alike in ultimates. Examp.

7426. An endeavour to pervert Divine **order**. Sig. and Ex.

7884. The worship of the Lord according to the **order** of Heaven which is for the Spiritual Church. Sig. and Ex.

7899. Worship from faith and charity according to Divine **order**. Sig. and Ex.

7931². By (this) **order** is meant the **order** which was in Heaven from the time when the Lord began to dispose all things from His Divine Human . . . According to this **order** those of the Spiritual Church could be elevated into Heaven . . . but not according to the former **order** . . .

7995. The laws of **order** for those delivered from damnation . . . Sig. and Ex.

— . All the statutes . . . were laws of **order** in an external form, (and represented) the laws of **order** in the internal form. The laws of **order** are truths from good. The complex of all the laws of **order** is the Divine truth . . . (Thus) the Divine Itself of the Lord in Heaven is **order**; Divine good is the essential of **order**, and Divine truth the formal.

8150. Reduced into **order** under generals. Sig. and Ex.

8226. (This=) according to the general state and **order** in Hell; for in the Hells there is **order** equally as in the Heavens. Ex.

8237². (**Order** is maintained in Hell by Angels.)

8357. Truth of **order** then revealed. Sig.

8510. He who acts from truth is not yet in the **order** of Heaven; but he who acts from the good of charity is

in that **order**; for the **order** in which man is led by the Lord, is through the willing of man . . .

[A.] 8512. When he lives according to the Divine precepts, he lives according to Divine **order**; for they are the truths and goods which are from **order**; and, when he lives according to **order**, he lives in the Lord; for the Lord is **order** itself. . . By to live according to **order**, is here meant to be led by the Lord through good; but to live not as yet according to **order**, is to be led through truth . . .

8513. That they did not act according to Divine **order**. Sig. and Ex.

— . What it is to act according to Divine **order**, and not to act according to it . . . All that is done according to Divine **order** is open within even to the Lord, and has Heaven in it; but all that is not done according to Divine **order** is closed within . . . Therefore Divine **order** is for the Lord to inflow through the interiors of man into his exteriors; thus through his will into his act; which is the case when man is in good . . .

—³. How we are to live so that it is according to **order**, is taught by the Word . . .

8516³. All in Heaven are thus led; for this is according to Divine **order** . . .

8553. When man is such, the **order** of life is inverted with him . . .

8559. According to the **order** of life for receiving the life of Heaven. Sig. and Ex.

—^e. When man is in good . . . he is elevated into Heaven; for he is in the **order** of Heaven.

8603. Divine truths in successive **order**. Sig. and Ex.

—². All things in nature come forth from interiors in **order** . . .

—³. All these things are in successive **order**.

— . How the case is with derivatives in successive **order**.

— . In the animal kingdom (also), there are exteriors, interiors, and inmosts, in successive **order**.

— . As the recipient forms of life are in successive **order**, so are the lives which result . . .

—^e. The transits from one to the other in successive **order** are called degrees.

8610. Correspondence with truth in the first of **order**. Sig. and Ex.

— . 'Moses'=truth in the first of **order** . . . When truth in the ultimate of **order** corresponds to this truth, the latter is supported . . .

8643^e. When truths are confirmed, they are reduced by the Lord into **order**; and, when they are reduced into **order**, they enter the second state . . .

8661. Goods Divine in **order**. Sig. and Ex.

—^e. Goods in **order** are goods interior and exterior in **order** successively according to degrees. Refs.

8700. Not possible, because not from **order**. Sig. and Ex.

—². For in the other life everything is possible which is from **order**. The Divine truth which proceeds from the Lord is what makes **order**, and is **order** itself; and therefore everything which is according to Divine

truth—being according to **order**—is possible; and everything which is contrary to Divine truth—being contrary to **order**—is impossible. Examps. 8988³.

8717². For God . . . holds, from Himself, all things in their **order**.

8731. After all things have been reduced into **order**, that is, accommodated . . . it is the end of that state. Sig.

8765^e. This is impossible, because contrary to **order**; consequently contrary to Divine truth; and thus contrary to God Himself, who is **order**.

8894. 'To bless'=to dispose into heavenly **order**.

8988. The state into which he then enters according to Divine **order**. Sig. and Ex.

— . 'God'=Divine **order**. —³, Ex.

8999. That this is contrary to the laws of Divine **order**. Sig. and Ex.

9049³. The law of **order** from which these things flow. Ill.

— . **Order** is from the Divine truth which proceeds from the Lord: the laws of **order** are truths from good, in Heaven; and truths separated from good, in Hell.

9163. Each and all things are conjoined there according to the reception of truth Divine . . . thus according to the reception of **order** which is induced upon each and all things through the Divine truth . . .

—⁴. To destroy the truths from the Divine which are last in **order**. Sig.

— . The Lord was Divine truth itself in both the first and the ultimate of **order**.

9184. When man is being regenerated, the **order** of his life is inverted.

—^e. When man is in such an **order** of life, gains and honours are blessings to him; but, if he is in inverted **order**, they are curses. That all things are blessings when man is in the **order** of Heaven. Sig.

9278². It is Divine **order** for Heaven to rule the world with man . . .

9290. According to the laws of **order**. Sig.

9336. Removal by degrees according to **order**. Sig. and Ex.

— . It is said by degrees according to **order**, because with the man who is being regenerated, all things are disposed according to the **order** of Heaven; (for) in him there is a like **order** to that which is in Heaven.

—². (Thus) the **order** of man's life from birth, and from actual life, is opposite to the **order** of Heaven.

—⁴. What is properly meant by removal from evils and falsities by degrees according to **order**. Ex. . . The Divine truth . . . disposes all things into **order** in Heaven; and therefore that Divine truth in which there is good from the Lord is **order** itself. (Refs.) According to this **order** come forth all things there, and according to it they subsist; and therefore for Heaven to come forth in man, it is necessary for him to receive the Divine truth in good from the Lord; and this cannot be done except by degrees according to a like **order** to that in which the Lord ordines Heaven . . . It is this successive ordination which is here meant by **order** according to degrees.

9528^e. That the Lord . . . thus disposed Heaven and Hell into **order**. Refs. 9715.

9596. In such an **order** do spiritual and celestial things follow with man, and with an Angel in the Second Heaven. Sig.

9666². Things are said to be less perfect, which can be more easily wrested from their **order**.

9683. This is the successive **order** of goods from the inmost.

—². Immediate influx is received according to the **order** in which the man or Angel is . . .

— . **Order** itself with man is that he live in the good which is from the Lord . . . This influx is continuous, and is adjoined to each and all things of man's will, and it then directs as much as it can to **order** . . . His voluntary things continually lead away from **order**; but his involuntary things continually lead back to **order**. Ex.

9788. 'The statute of an age' = Divine **order**.

9864. 'Four **orders** of stone, the **order**' (Ex.xxviii. 17) = the conjunction of all the truths from good.

— . 'Orders of stone' = truths from good in their **order**.

9987⁵. 'The Word' = the law of **order**, because the Divine truth . . . makes **order** in the Heavens, inso-much that it is **order** there; and hence the laws of heavenly **order** are divine truths. Refs. 10119.

—^e. That this is especially a law of **order**, is because the Lord as to the Divine Human is **order** in the Heavens; and because everyone who is being regenerated is reduced to this **order**; and therefore those who are in this **order** are in the Lord.

10206². For all things follow in **order** according to the series in which they are described.

10236⁴. For (to enter from the Sensuous into the things of Heaven) is contrary to Divine **order**.

—⁵. For thus all things progress according to **order**.

10252. Celestial truths and goods in their **order**. Sig.

—³. As celestial good thus comes forth through truths in their **order**, so it afterwards subsists in a like **order** by the same truths. 10266², Ex.

10546. See CAMP, here.

10614². Thus interior things are in the external in **order**. Ex.

10634². Everything which is from the Divine . . . progresses according to **order** even to the ultimate end . . . for the ultimate of Divine **order** is in the nature of the world. . . In such an **order** comes forth, and in such a one subsists, everything created in the world; and in such an **order** also is the man of the Church who has been regenerated by truths . . . In such an **order** also is the Word . . .

10657. 'Which I commanded thee' = according to Divine **order**.

10659⁴. Immediate mercy . . . is contrary to Divine **order**, and what is contrary to Divine **order** is contrary to God; for **order** is from God; and His Divine in

Heaven is **order**. To receive **order** into one's self is to be saved, and this is effected solely by living according to the Lord's precepts. Man is regenerated to the end that he may receive into himself the **order** of Heaven . . . He who has **order** in himself is in Heaven . . . but he who has not, is in Hell.

10789. There are two things which must be in **order** with men: the things of Heaven, and those of the world . . .

10790. **Order** cannot be kept in the world without prefects, who must observe all things which are done according to **order**, and contrary to **order**; and who must reward those who live according to **order**, and punish those who live contrary to **order**.

10792. Therefore there must be prefects, who must keep the assemblages of men in **order** . . . Among the prefects also there must be **order**, lest anyone, from his pleasure, or want of knowledge, permit evils contrary to **order**, and thus destroy it . . .

10837^e. They said that (to have more wives than one) is contrary to Divine **order**.

H. 29. In such an **order** (as that of the three Heavens) is the Divine which proceeds from the Lord. Hence, from the necessity of **order**, Heaven is tripartite.

30. The interiors of man . . . are in a like **order** . . . for into man all things of Divine **order** were collated, inso-much that he was made Divine **order** in form . . . Refs.

57^e. For the Lord is everywhere in His own Divine **order**; for God is **order**. Refs.

107. All *that* is Correspondent, which, in nature, comes forth and subsists from Divine **order**. Divine **order** is made by the Divine good which proceeds from the Lord: it begins from Him; it proceeds from Him successively through the Heavens into the world; and is terminated there in ultimates. The things, there, which are according to **order**, are correspondences. According to **order**, there, are all things which are good and perfect for use . . . Hence it is that all things which . . . are in Divine **order** relate to good and truth.

108⁴. The reason is that animals are in the **order** of their life . . . But man has perverted this with himself by a life contrary to **order** . . . therefore he must be born into ignorance, and then, by Divine means, be brought back into the **order** of Heaven.

112. In nature . . . all things which come forth according to **order** are forms of uses . . .

113. As all things according to Divine **order** correspond to Heaven, so all things contrary to Divine **order** correspond to Hell.

201^e. To say the form of Heaven, or in the **order** of Heaven, comes to the same thing; because the form of every Thing is from **order**, and according to it.

296. The reason man is ruled through Spirits, is that he is not in the **order** of Heaven; for he is born into evils of Hell, thus entirely contrary to Divine **order**; and therefore he must be brought back into **order**; and he cannot be brought back except mediately through Spirits. It would have been otherwise had man been born into the good which is according to the **order** of

Heaven; in that case he would not be regenerated through Spirits, but through **order** itself; thus through general influx. Man is ruled through this influx as to the things which proceed from thought and will into act; for speech and actions flow according to natural **order**, with which the Spirits and Angels adjoined to man have nothing in common. Animals, too, are ruled through general influx . . . because they are in the **order** of their life.

[H.] 297. The Lord Himself inflows with every man according to the **order** of Heaven; both into his inmosts and into his ultimates . . . This is called immediate influx.

304². In man is the ultimate of Divine **order**. Ex.

315. He who is instructed about Divine **order** can understand that man is created to become an Angel, because in him is the ultimate of **order** . . . Divine **order** never subsists in the middle . . . but it goes to the ultimate; and then it forms [things]. J.20.

352³. Animals are in the **order** of their life; but not man, and therefore he must be led into **order** through Knowledges. But if man were born into the **order** of his life, which is to love God above all things, and the neighbour as himself, he would be born into intelligence and wisdom, and thence into the belief of every truth in proportion as the Knowledges accede.

389. All things in the Heavens are instituted according to Divine **order**, which is everywhere guarded by administrations by Angels . . . These are subordinated, precisely as uses are, in Divine **order**.

499². With these, **order** is inverted; for good is without, and evil within.

—³. This is the **order** into which man was created.

523. The Lord never does anything against **order**, because He is **order** itself; the Divine truth proceeding from the Lord is what makes **order**; and Divine truths are the laws of **order**, and according to these the Lord leads man; and therefore to save man from immediate mercy is against **order**; and that which is against Divine **order** is against the Divine. Divine **order** is Heaven with man; man has perverted it with himself by a life against the laws of **order**, which are Divine truths: man is brought back into this **order** by the Lord of pure mercy, through the laws of **order**; and, in proportion as he is brought back, he receives Heaven into himself; and he who receives Heaven into himself comes into Heaven.

N. 279. (Refs to passages on the subject of **order**).

J. 9. Into man have been collated all things of Divine **order** from primes to ultimates; into his inmosts, those things which are in the primes of that **order**, into his ultimates, those in its ultimates; so that man was made Divine **order** in form . . .

20^e. 'To create in the image and likeness of God' = to collate into him all things of Divine **order** from primes to ultimates . . .

73². For all things in the Heavens and Hells have now been reduced into **order** . . .

W. 205. That in successive **order** the first degree makes the highest, and the third the lowest; but in

simultaneous **order** the first degree makes the inmost, and the third the outermost. Gen.art.

— . There is successive **order**, and there is simultaneous **order**. The successive **order** of these degrees is from the highest to the lowest, or from the top to the bottom: the angelic Heavens are in this **order** . . . In a like successive **order** are the states of love and wisdom there, of heat and light, and of the spiritual atmospheres. In a like **order** are all the perfections of the forms and forces there.

—². When discrete degrees are in successive **order**, they may be compared to a column divided into three steps . . .

—³. But simultaneous **order**, which consists of like degrees, is different in appearance: in this, the highest things of successive **order**, which are the most perfect and beautiful, are in the inmost, (and so on) . . . It is like that column subsiding into a plane . . .

206. As the highest of successive **order** becomes the inmost of simultaneous **order** . . . therefore in the Word what is higher = what is more interior . . .

207. In every ultimate there are discrete degrees in simultaneous **order**. The motor fibres in every muscle; the fibres in every nerve; and the fibres and little vessels in every viscus and organ, are in such **order** . . . There is a like **order** of these degrees in every seed, fruit, metal, and stone . . .

298^e. Those things are called uses which . . . from creation, are in **order**; but those things are not called uses which are from the proprium of man; for . . . they are against **order**.

310³. In ultimates are all prior things together, in their **order**.

432³. The compages of this little brain interiorly, as to situation and fluxion, was in the **order** and form of Heaven; and its exterior compages was in the opposite against that **order** and form.

P. 83⁶. With him who is being regenerated, the **order** of life is turned . . . for the Natural separated from the Spiritual is against **order**, and the Spiritual is according to **order** . . .

180⁶. That man would (in that case) pervert and destroy all the **order** and tenor of the Divine Providence. Ex.

279⁵. Evil is the delight of the concupiscence of acting and thinking contrary to Divine **order**; and good is the delight of the affection of acting and thinking according to Divine **order** . . .

331². It may be said that the Lord is Providence, in the same way as it is said that God is **order**; for the Divine Providence is Divine **order** primarily regarding—*circa*—the salvation of men; and, as there is no **order** without laws; for laws make it; and every law derives from **order** the fact that it also is **order**; it follows, that as God is **order**, He is also the law of his own **order** . . .

R. Pref. vii. The Roman Catholic sacrament of **order**.

265. That the Lord . . . reduced all things into **order** when He was in the world. Sig. 266².

274. When the Lord . . . by the Judgment, com-

menced to reduce into **order** all things in the Heavens and upon the earth. Sig. and Ex.

M. 85. The **order** in which each and all things of the universe have been created, is that one is for the sake of another . . .

130³. When these three things follow in their **order**, man is perfect man . . .

283. As magistrates (must) see that **order** is preserved in a compound society, so (must) consorts in their single one. But this **order** is not possible, if the husband and wife disagree . . . And therefore, to preserve **order** . . . necessity demands that the master and mistress agree . . .

311. That this is the **order** of conjugal love . . . from its first heat . . . Ex.

—². That all **order** proceeds from primes to ultimates; and that the ultimates become the primes of some following **order**; also that all the mediates of **order** are the ultimates of the prior one, and the primes of the posterior one . . .

—^e. Such as is the **order** of this love from its first heat . . . such for the most part is it in its progression . . .

312. That conjugal love precipitated without **order** . . . burns up the marrows . . . Ex.

313. That the states of the minds of both (consorts) proceeding in successive **order**, inflow into the state of the marriage . . . Ex.

314. That there is successive **order**, and simultaneous **order**; and the latter is from the former, and according to it. Ex.

—³. It is the like with the successive **order** to marriage, and with the simultaneous **order** in marriage . . .

— . He who knows the influx of successive **order** into simultaneous, can comprehend the reason why, in the hand of a man, the Angels can see all the thoughts and intentions of his mind; and also why wives, from the hands of their husbands on their breasts, feel their affections . . .

I. 2. All that which is from **order** is Truth.

B. 52². The Lord cannot act against His own Divine **order**; and His **order** is, that man explore himself, see his evils, resist them, and all this as of himself, although from the Lord.

117. He assumed the Human to the end that He might bring back into **order** all things in Heaven, in Hell, and in the Church. T.3.

T. 52. That the omnipotence, etc. of God cannot be known, unless it is known what **order** is . . . that God is **order**, and that together with creation He introduced **order** into the universe, and into each and all things of it. Gen.art.

— . The absurdities . . . from their not understanding the **order** into which God created the universe . . .

— . We will first open **order** by a certain general definition of it, which is this: **Order** is the quality of the disposition, determination, and activity of the parts, substances, or entities, which make the form whence is the state, the perfection of which is produced by wisdom from its love, or the imperfection of which is hatched by the insanity of reason from cupidity.

53. That God is **order**, is because He is substance itself and form itself . . .

— . As wisdom from love makes form, and the state and quality of this is according to the **order** therein, it follows that God is **order** itself, consequently, that God, from Himself, introduced **order** into the universe . . . and that He introduced the most perfect **order** . . . as we read in the Book of Creation.

54. The nature of the **order** into which the universe was created, will be exhibited in the following Lemma.

— . Bear in mind that each and all things in the universe, in order that they might subsist by themselves, were created into their own **orders**; and, from the beginning, so that they might conjoin themselves with the **order** of the universe; to the intent that the singular **orders** might subsist in the universal **order**, and thus make a one. Examps.

56. That the omnipotence of God . . . proceeds and operates according to the laws of His **order**. Gen.art.

58. This (would be) contrary to the laws of His **order** . . . — .

59. That God . . . perceives and sees each and all things which are done according to **order**; and, from them, those things also which are done against **order**. Gen.art. 61.

60. The reason is that **order** is universal from the veriest singulars . . . It is from this quality of **order** in the universe that there is the like in all created things. Examp.

63. That God is omnipresent from the primes to the ultimates of His **order**. Gen.art.

— . Through the spiritual Sun, **order** was made . . .

— . According to the **order** impressed on them from creation.

—². Therefore the universe, as to essence and **order**, is the fulness of God.

65. That man was created a form of Divine **order**. Gen.art.

— . As God is **order** itself, man was created an image and likeness of **order**. There are two things from which **order** has come forth, and through which it subsists: the Divine love and the Divine wisdom; and man was created a receptacle of them; and therefore he was created into the **order** according to which these two act in the universe, and . . . in Heaven. Hence the whole Heaven is in greatest effigy a form of Divine **order** . . .

— . An image of God is a form of Divine **order**.

66^e. This is why man was created a form of Divine **order**.

67^e. That he may do the uses of God, man was created an image and likeness, that is, a form of Divine **order**.

68. That man is in power against evil and falsity from the Divine omnipotence; is in wisdom concerning good and truth from the Divine omniscience; and is in God from the Divine omnipresence, in proportion as he lives according to Divine **order**. Gen.art.

—². (Thus) unless man lives according to Divine **order**; that is, acknowledges God, His omnipotence, and protection against Hell, and on his part fights with the evil in himself—for the latter together with the

former belong to order—he cannot but be immersed in Hell . . .

[T.] 70. Man is in God in proportion as he lives according to order, because . . . where God is in His Divine order, He is as in Himself, because He is order . . . and as man was created a form of Divine order, God is in him ; but fully, in proportion as he lives according to Divine order. But if he does not live according to Divine order, God is still in him, but in his highest things . . . (and) in proportion as he lives against order, he closes the lower things of his mind . . . Thus God is in him, but he is not in God.

—². Man is in God by a life according to order, because God is omnipresent in each and all things of the universe, in their inmosts, for these are in order. As for the things contrary to order—which are those only which are outside the inmosts—God is omnipresent in them by a continual struggle with them, and by a continual endeavour to bring them back into order ; so that in proportion as man suffers himself to be brought back into order, God is omnipresent in the whole of him . . .

71. The Spirit cried, Where is he who speaks and writes about the order with which God has bound Himself? . . . He came to me . . . and said, Are you the man who thinks and speaks about order? Tell me, in brief, what order is, and some things which belong to order. I replied, I will tell you the summaries, but not the particulars . . . I. God is order itself. II. He created man from order, in order, and into order. III. He created his rational mind according to the order of the whole Spiritual World ; and his body according to the order of the whole natural world . . . IV. Hence it is a law of order, that, from his little Spiritual World, man should rule his little natural world ; just as, from His Spiritual World, God rules the natural world . . . V. It is a sequent law of order that man must introduce himself into faith by Truths from the Word ; and into charity by good works ; and thus reform and regenerate himself. VI. It is a law of order that man must purify himself from sins by his own work and power . . . VII. It is also a law of order that man must love God from his whole soul, and from his whole heart ; and his neighbour as himself ; and must not wait and expect that these two loves will be put into his mind . . .

72². You are quite unaware that the omnipotent God is order itself ; and that the laws of order are myriads, being as many as the Truths in the Word ; and that God cannot act contrary to them . . .

73. (The amazement of some Spirits on hearing) that as omnipotence is Divine, so is order Divine ; nay, that God Himself is order . . .

—². I said, The omnipotent God created the world from the order in Himself ; thus into the order in which He is, and according to which He rules ; and He stamped upon the universe its own order ; on man his ; on beast its ; on bird and fish its ; on worm its ; on every tree and grass its . . . The laws of order appointed for man, are that he must acquire for himself Truths from the Word, and think them naturally, and, as far as he can, rationally, and thus procure for himself natural faith. The laws of order on the part of God then are, that He should approach, infill the Truths with His Divine light,

and thus infill his natural faith with the Divine essence . . . So with charity.

—³. (Thus) you may see that the Divine omnipotence is in order ; and that its government, called Providence, is according to order ; and that it acts continually and to eternity according to the laws of its order ; and that it cannot act contrary to them, nor change them . . . because order with all its laws is Himself.

74. Some were of the ecclesiastical order, and some of the civil order . . . They said, that . . . if the Divine power progressed according to any laws which had been made of order, it would be limited . . . I said, Learn the laws of Divine order . . .

—³. They heard a voice (from Heaven) : Listen . . . to what the order is according to the laws of which the omnipotent God acts. And I said, God from Himself as Order created the universe in order, and for order ; and likewise man, in whom He fixed the laws of His order, from which he was made an image and likeness of God ; and which laws, in sum, are . . .

—⁴. God from His omnipotence created the universe, and at the same time introduced order into each and all things of it ; God, also, from His omnipotence . . . guards the order there with His laws in perpetuity ; and, when anything lapses from order, He brings it back . . . God from His omnipotence instaurated the Church, and revealed the laws of its order in the Word ; and, when it lapsed from order, He restored it . . .

—^e. These (catastrophes) would happen, unless God were order, and omnipotent in order.

89. That God assumed the Human according to His Divine order. Gen.art.

—². This was done, because it is Divine order that man prepare himself for the reception of God . . .

—^e. The Lord progressed according to this order even to union with His Father.

90. They who do not know that the Divine omnipotence proceeds and operates according to order . . .

91. The Divine miracles also were done according to Divine order ; but according to the order of the influx of the Spiritual World into the natural.

95². By these acts the Lord made Himself justice ; for justice is to do all things according to Divine order ; and to bring back into order the things which have lapsed from order ; for Divine order itself is justice.

105. (This) is according to Divine order, which is unchangeable. Divine order is that man dispose himself for the reception of God . . . According to this order must every man progress, from natural to become spiritual. In like manner the Lord . . .

110⁴. That the Lord humbled Himself before the Father, was according to the order established from creation, which is unchangeable, according to which everyone must progress to conjunction with God. This order is, that as man by a life according to the laws of order . . . conjoins himself with God, so God conjoins Himself with man . . . In like manner did the Lord unite Himself to His Father . . .

—⁵. This same order is inscribed from creation on every man . . . To prepare one's self for the reception of

God, and for conjunction, is to live according to Divine order; and the laws of order are all the precepts of God: these the Lord fulfilled . . .

123². How the Lord afterwards brought back into order all things in both Heaven and Hell. Ex.

134³. Is it not contrary to the Divine essence to change the order established from eternity . . .

—⁴. As yet the Christian world is ignorant that order exists; and still less what the order is which God introduced when He created the world; and that God cannot act against it, because He would then be acting against Himself; for God is order itself.

341². This is against order, thus against His omnipotence . . .

343. In its ecclesiastical order.

500. They who do not understand Divine omnipotence, may opine, either that there is no order, or that God can act equally against order and according to it; when yet without order no creation is possible. The primary thing of order is that man is the image of God . . .

— . For there is an order, from which, and according to which, the whole world was created . . . and therefore God is called order itself; and therefore it is the same whether you say to act against Divine order, or to act against God; in fact, God Himself cannot act against His own Divine order . . .

502. The (natural) man cannot think otherwise of the Divine omnipotence than that it is above order; thus that the Divine omnipotence is devoid of order . . .

—². But . . . the Divine omnipotence is not without order; God Himself is order; and, as all things were created from God, they were created from order, in order, and to order. There is an order into which man was made, which is, that upon free will in spiritual things depends his blessing or his curse.

599. After His universal redemption, the Lord brought back into order all things in Heaven and in Hell. In like manner with man after temptation, He brings back into order all things of Heaven and the world with him.

679. The consistence of all things depends on order; and orders are manifold, general and particular; and there is one which is the most universal of all . . .

680. What is order without distinction . . . For without knowledge of qualities order is not known as order . . .

796. Luther disposed his hearers into rows . . .

Ad. 628. Concerning order. Gen.art.

D. 2026. For men live inverted order . . .

2209. If man were in order . . . Ex.

2444. In such a disposition to equilibrium . . . consists order . . .

2688. That he who lives in order cannot be violated by evil. Ex. 2689.

2766. That brute animals live in the order of nature. Ex.

2839. Man goes more and more against order . . . The more he goes against order, the more force is

required to reform him, consequently the more Spirits; while those who are led more according to order have need of fewer Spirits with them; just as all things in the body which follow according to order . . . have no need of the immediate aid of Spirits.

3852. Order is terminated in material things . . .

4268. How Souls and Spirits are reduced (or brought back) into order. Ex.

4432. On order: that, on account of order, they cast the blame of evils on the Lord. Ex.

4829. One who thought that all things flow according to Divine order; and (therefore) that all things would still have flowed according to order, if the Lord had not assumed the Human . . .

4847. Through the Divine Human order has been restored even to the ultimate of life, which is the Sensuous; for Divine successive order perishes in ultimates.

4911. As to desire and get honours and riches from Own intelligence is an abuse of the laws of order in the natural world . . . for they proceed in inverted order and from themselves; therefore . . . in the other life they become magicians, and learn such things as are of the laws of order there, which they abuse wherewith to do evil. They cannot receive that they should follow the laws of order from Divine influx . . . In a word, there is with them an inversion of order in both worlds . . .

D. Min. 4635. On the order into which man is born.

4651. That the love of self destroys order.

4665. On the speech of Spirits and Angels of an interior order.

E. 258^e. That all things be done according to order . . .

283⁴. 'To lie among the orders' (Ps.lxviii.13)=to live in the statutes.

306. For the angelic Heaven to come forth and subsist, all things there must be in order . . . Besides, unless Heaven were in order, the world—that is, men on earth—could not come forth and subsist.

349⁵. Cannot subsist . . . except in successive order from the First.

— . (The idea that) man learns to think by the influx of interior nature and its order; and not from God . . . from whom is all the order of both worlds, according to which life inflows . . . eternal with those who can be disposed to receive life according to Divine order; and the opposite with those who . . . live against Divine order. The Divine good which proceeds from the Lord is that from which is order; and Divine truths are the laws of order.

431¹³. Balaam saw the order of Heaven in their encampment . . .

— . The representation of Heaven and the Church falls according to the order in which the tribes are named . . .

726⁵. Hence these are called the ultimates of Divine order . . . They coexist there in order, which is called simultaneous order.

[E. 726]⁷. The Lord came that, through ultimates from primes, He might bring back all things into order . . .

798³. (Solifidians) invert the Divine order . . .

— . As the order has been inverted from birth with all . . . Still, he is by degrees brought back to order, and, from charity, lives faith . . .

815¹⁰. This is not from Divine order . . .

926². This is from the order of creation, which is . . .

963. It is from Divine order, that where there are not good works there are evil works.

1129³. This may be illustrated by created things, when they are regarded from order. Ex.

— . It is from order that . . .

—⁴. Divine order appears in the world from the sun, moon, and stars . . .

1133⁷. This order of affections is known to the Lord alone.

1136². The laws of order, called laws of the Divine Providence. Enum. and Ex.

1144². He is then in Divine order, and is actually led by the Lord . . .

1145¹⁰. An angel man is led by the Lord according to order ; from within from order ; from without to order ; but a devil man is led by the Lord to order from without ; but by himself against order from within.

1153⁷. Of himself, man acts constantly against order ; but the Lord constantly according to order.

1202³. Therefore a beast cannot destroy the order of its life.

— . The order into which man was created is . . .

Ath. 112. Successive order . . . is discrete . . . The exterior things in successive order contain in them the successives in their own order, which is called simultaneous order. Ex. . . Therefore the Lord became the Last . . . to bring back all things into order . . .

D. Wis. iii. 4². There is a successive order of degrees, and a simultaneous order. Ex.

viii³. All things which are in successive order are, in ultimates, in simultaneous order ; and therefore all things in the latter order, are in continual connection with all things in the former order . . .

ix². Divine wisdom is that which is called . . . Divine order . . .

Can. God viii¹². Order was the first thing created ; according to this God acts ; and therefore God Himself has made Himself order.

Redeemer viii². He assumed the Human according to His own Divine order, which was that . . .

Redemption vii. That He (thus) brought back all things into order . . .

Docu. 302. C. Concerning order. Gen.art.

Ordinance. See under OBSERVE, and ORDINATE.

Ordinary. *Ordinarius.*

Ordinarily. *Ordinarie.*

D. 1706^e. Different from the ordinary state.

3191². Like an ordinary soldier.

E. 638¹⁶. The Lord ordinarily stayed on that mountain.

Ordination. *Ordinatio.*

Ordinate. *Ordinare.*

Ordinately. *Ordinate.*

See under DISORDER, and INAUGURATE.

A. 545. So ordained that they cannot be described.

—². Indefinite things in a most ordinate form . . .

686^e. Ordinated most distinctly into Societies.

1683. 'They set in array the battle' (Gen.xiv.8)= they attacked.

3019. The ordination and influx of the Lord into His Natural. Sig. and Ex.

3189². The Societies of Heaven are ordained by the Lord according to the Divine form . . . The form of the Spiritual Kingdom comes forth according to the ordination of the affections in His Human. Tr. 4041.

3283². The Rational ordines all things in the Natural ; and views Things according to the ordination there.

4067². The innumerable Societies there are disposed and ordained according to . . .

4104. Ordination in generals. Sig. and Ex.

—⁴. As man prefers heavenly things, so are the things in his Natural ordained to the state of Heaven . . . It is ends which ordinate ; that is, the Lord through ends. Ex.

— . Hence it is evident what ordination in generals is . . . all the causes and effects are ordained according to the end itself . . .

4266. Ordination in the way they were to be initiated. Sig. and Ex.

4809^e. To be ordained according to the life. Sig.

5278². This ordination (in the memory) is effected by the good which inflows. 5288².

5288. Which will ordinate all things in the natural mind. Sig. and Ex.

— . It is good and truth which ordinate each and all things in the natural mind. Ex.

—^e. The heavenly form is the form into which the heavenly Societies are ordained ; and they are ordained according to the form which is induced by the good and truth which proceed from the Lord.

5290. The ordination of generals in the Natural. Sig. and Ex.

5530. The ordinations of the truths conferred gratis. Sig. and Ex.

— . 'Binding,' or 'a bundle'=ordination.

5531. In this general, the particulars ; and, in these, the singulars, are ordained.

—². Such is the ordination with the man who is in the good of love . . .

5881. A new disposition and ordination of truths in the Natural. Sig. and Ex.

6028. Such is the ordination of goods with the regenerate. But with the evil . . .

6335. The **ordination** of the truths of faith and goods of love in the Natural. Sig. and Ex.

—^e. Concerning the tribes and their **ordinations**.

6338. That themselves should **ordinate** themselves. Sig. and Ex.

—. 'To gather together'=to be **ordinated** . . . for truths and goods cannot be gathered together unless they are **ordinated**; for the Universal which proceeds from the Lord effects this. Ex. . . It then appears as if goods and truths **ordinate** themselves, and thus flow into order spontaneously. (Continued under ORDER.)

—². Nothing **ordinate** and regular could come forth in the body; but . . . then all things are **ordinated** as of themselves.

6598^e. If the things in the memory are **ordinated** . . .

7643³. The Lord is continually **ordinating** the Heavens.

7681². When the Lord **ordinates** the Heavens, the Hells which are in the opposite are **ordinated** of themselves.

7710. The Lord is continually **ordinating** Heaven . . . This **ordination** causes the evil to be devastated by degrees. Ex.

7836⁵. It is this influx by which the Societies in the Second Heaven are disposed or **ordinated** as to their goods.

8131. 'To encamp'=the **ordination** of truth and good to undergo temptations.

8150^e. This **ordination** under generals causes the singles to act a one, and to be in a form, and to have a quality together.

8192. **Ordination** by Divine truth. Sig. and Ex.

8200. By Divine truth are **ordinated** all things in Heaven and in Hell: hence comes all order on earth also.

8370. That after the temptation the truths of faith were **ordinated** through the good of love. Sig. and Ex.

—. For all the **ordination** of truths is done through the good of love. Ex.

—². The image of man's spirit . . . is exactly according to the **ordination** of truths by good with him.

—^e. Goods and truths are implanted in man through temptations; but they are not **ordinated** until afterwards. . . The **ordination** takes place in a calm.

8470^e. The Universal forming and **ordinating** each and all things, is the Divine good of the Divine love from the Lord.

8561. The **ordination** of the interiors to undergo temptation as to truth. Sig. and Ex.

8641. The **ordination** of truths by Divine good. Tr.

8643. The **ordination** of truths with the man of the Spiritual Church, which is done by Divine good through Divine truth. Tr. . . For all **ordination** is by good through truth.

—². This **ordination** takes place with the man of the Spiritual Church, when he begins to act no longer from truth but from good . . .

8658. The **ordination** of the good and truth of the Church near the good of truth. Sig. and Ex.

8724. Effect according to the **ordination** of Divine good. Sig. and Ex.

9176². Not among the truths which are **ordinated** in a general under good.

9336⁴. According to the order in which the Lord **ordinates** Heaven.

9394⁵. These bundles and series are mutually **ordinated** so as to relate to the heavenly form.

—. The muscles and motor fibres are so **ordinated** as to concur to every action . . .

9642⁸. The encampments represented the **ordination** of all things in the Heavens according to the truths and goods of faith and love. Refs.

9715⁶. The subjugation of the Hells; the **ordination** of the Heavens . . .

9786. 'Aaron and his sons shall **order** it' (Ex.xxvii. 21)=perpetual influx from the Lord. 'To **order**,' or '**ordinate**,' when predicated of the Lord,=influx . . .

9787^e. For everything which the Lord **ordinates**, that is, provides, is eternal. (Thus) 'the **ordering**,' or '**ordinating**,' of the lamp from evening to morning=**the perpetual influx of good and truth from the Lord constantly in every state.**

10048. That interior things are to be **ordinated** distinctly. Sig. and Ex.

—². With those being regenerated, the interiors and exteriors are **ordinated** by the Lord for all the sequent states. Ex.

—. Hence it is that whatever the Lord disposes and **ordinates** is eternal.

—^e. There are in man external, internal, and inmost things: all these are disposed and **ordinated** together and successively for the reception of sequent things to eternity. Ex.

10051. The **ordination** of the exteriors under the interiors and inmosts. Sig. and Ex.

10217. As to **ordination** and disposition. Sig. and Ex.

—. 'To number,' when predicated of the things of the Church,=**the ordination** and disposition of them . . . For 'to number' involves a survey; and what is surveyed by the Lord is also **ordinated** and disposed. III.

—³. As it belongs to the Lord alone to **ordinate** and dispose the truths and goods of faith and love . . . therefore when this is done by man, as by David, there is signified the **ordination** and disposition of such things by man and not the Lord; which is not to **ordinate** and dispose; but to destroy.

10225⁸. For with these the truths and goods of faith and love can be **ordinated** and disposed by the Lord; for the Lord inflows into their Intellectual and Voluntary, and **ordinates** and disposes.

10810. Those at the right were **ordinated** according to the quality of the good; and those at the left according to the quality of the evil, with them . . .

J. 12⁴. The quality of every form is from the **ordination** among themselves of the various things therein . . .

C. J. 20. The Reformed . . . are **ordinated** there according to their countries . . .

[C. J. 20]². But there is a different **ordination** of all in Heaven, and in Hell.

21. All the **ordination** of the Societies in that World is an **ordination** according to the differences of love . . . The Lord, who is Divine love itself, **ordiates** them according to the receptions of it . . .

H. 50. Although these live dispersed, they are **ordiated** in a similar way. Ex.

149^e. Still, the **ordination** of the whole Heaven differs from the **ordination** of a Society, as the general from the particular . . .

477. For (the loves) are thus **ordiated** with man ; although man knows nothing whatever of their **ordination** ; but something of it is manifested to him in the other life ; for he has extension of thought and affection there according to their **ordination** . . .

513. The places of instruction . . . are **ordinate** and distinct according to the genera and species of celestial goods.

514. The **ordinations** (in the places of instruction) are, in general, as follows . . .

588². The Hells are so **ordinately** distinct according to the differences of each evil, that nothing is more **ordinate** and distinct.

594. How all things are **ordiated** in the Heavens and the Hells so as . . . to be in equilibrium . . . All the Societies of Heaven are most **ordinately** distinct according to goods . . .

—². Some of the means relate to the **ordination** of those who are in Hells.

L. 3⁵. That the Lord at the same time **ordiated** Heaven, so that it should make a one with the Church.

W. 202. **Ordinated** according to degrees of height.

P. 302. The **ordination** of affections in Heaven, and of concupiscences in Hell, is marvellous, and known to the Lord alone . . .

R. 153². All the Societies . . . are marvellously **ordiated** according to natural affections . . . The Societies **ordiated** according to good natural affections communicate with Heaven ; and those **ordiated** according to evil natural affections, with Hell.

225. A manifestation concerning the **ordination** of the Heavens for the Last Judgment . . . Sig. and Ex. 233. E.258.

799². By the **ordinations** of ministries.

M. 36^e. The universal Heaven is **ordiated** according to all the varieties of the affections of the love of good ; and the universal Hell according to all the affections of the love of evil. E.430³.

324. The (Angels) have been **ordiated**, and are being **ordiated**, by the Lord into one form . . .

T. 75⁴. Three degrees . . . according to which the angelic Heavens are **ordiated** ; and according to which human minds are **ordiated**.

84. Redemption was . . . the **ordination** of the Heavens . . . 86. 115, Gen.art. 117. 118^e.

123². The **ordination** of the Heavens and Hells has gone on from the Last Judgment to the present time.

160. The Societies of Heaven are **ordiated** according to . . . 569.³

351². This organization is an **ordination** of all things in series . . .

—^e. Unless there were such an **ordination** of substances in the human mind, man would have nothing analytic of reason, which everyone has according to the **ordination** . . . and the **ordination** is according to the use of reason from freedom.

597. The affections of good and truth are so **ordiated** that . . .

646. Similarly is the Church **ordiated** . . .

665. The Angels **ordiated** them all into four companies . . . To whom, thus **ordiated**, we said . . .

678. All (there) are most distinctly **ordiated** in general and in every part . . . On this distinct **ordination** the conservation of the universe depends.

680². What are these **ordinations** without signs . . .

D. 1713. The **ordination** of all (the viscera) to uses.

4087. The Divine **ordination** of the Societies effects that . . .

5048. This is effected by the **ordination** of (the infernals) by the Lord.

5789² One who knew how to **ordiate** these Societies according to order . . . The **ordination** of them was into a form opposite to that of Heaven.

5821. The **ordination** of the Heavens at the Last Judgment. Ex.

D. Min. 4573. Which they read daily, according to the ecclesiastical **ordination**.

E. 258. In (Rev.iv.) it treats of the **ordination** of all things before the Judgment.

306². This **ordination** (of the Heavens) depends on the infinite wisdom of the One who knows all things. He Knows and explores all things ; and thence disposes and **ordiates** all things.

410². This **ordination** is to the end that all may be kept in connection by influx : such is the co-ordinate and subordinate disposition through the whole Spiritual World.

422⁷. All are **ordiated** (there) according to the quarters.

— . What is signified by the **ordinations** according to the quarters in the Word.

431¹¹. The **ordinations** of the tribes represented the **ordinations** of the Societies in the Heavens.

629¹⁰. The **ordination** of all things in the Heavens from Own power through Divine truth. Sig.

659^e. Such is the **ordination** of the universal Heaven ; in each Society there ; in each city there ; and also in each house.

702². Such is the **ordination** there, that the Heavens are like expanses, one above another ; beneath the Heavens is the World of Spirits ; and beneath this the Hells, one below another. The influx from the Lord takes place according to this successive **ordination** . . .

—³. But this **ordination** of the Heavens and Hells

has undergone changes from one Judgment to another. Ex.

790¹³. The universal Heaven is **ordained** into Societies according to . . . 1093².

827. An **ordinance** appointed, that . . . Sig. and Ex. 833.

— . To make a statute, or **ordain** that . . .

988⁶. From this **ordination** comes forth the form of Heaven.

1029². (The Babylonians) **ordained** that . . .

— . Believing the things they **ordained** were accepted.

1133⁷. The **ordination** of so many various affections (of) men from the first creation . . .

J. (Post.) 170². He was permitted to **ordinate** those in that small Society, and **ordained** them as a spider does its web . . .

Coro. 16. There is a most perfect **ordination** of all in the Heavens and in the Hells. Ex.

Ordure. See DUNG.

Organs of Generation. See under GENERATION, and GENITAL.

Organ. *Organum.*

Organic. *Organicus.*

Organically. *Organice.*

Organize. *Organizare.*

Organization. *Organizatio.*

Organism. *Organismus.*

A. 149². Man is only an **organ** of life ; but such as is the **organ**, such is the affection of life.

444. There can be no bodily sight without an **organ** . . . and must not thought have an **organic** substance ? . . . He had supposed the spirit to be mere thought, without anything **organic** . . . But the whole brain is the **Organic** of the interior senses . . . It might have been evident to him that the spirit is **organic**, or an **organic** substance.

1378. Spirits, as to the **organics** which constitute their bodies, may not be in the place where they are seen . . .

1387. Thus they would be **organs** without life.

1533⁹. Unless Spirits were **organic**, and Angels were **organic** substances, they could neither speak, see, nor think.

1563. Unless the **organic** vessels (of the external man) are opened . . .

1594⁵. The spirit or soul . . . is **organic** . . .

1603. The external man is merely an **organic thing**, having no life in it . . .

—². He thus purified the **organic things** of the Human Essence . . .

1635. Influx into the internal **organs** of hearing.

—^e. The speech of Spirits enters by an internal way into the same **organs** . . .

1761. They regard man as their **organ**.

1763⁹. They are heard as sonorously by one who has the interior **organs** of hearing opened . . . but not at all by one in whom these **organs** are not opened.

1900³. These are the genuine vessels in the **organic** forms of both memories . . .

2487. The exterior memory . . . is nothing but an **organic** something . . . So the interior memory is an **organic thing**, but purer . . .

2658². His Human, when made Divine, was no longer an **organ** of life ; but was life itself.

— . Man is not life, but an **organ**, or recipient, of life.

2889. Evil Spirits cannot apprehend that . . . they are only **organs** of life . . .

3001². Illustrated by the motory and sensory **organs** . . .

3241². Like the **organs**, members, and viscera (which which are all different, and yet make a one).

3318². Man is nothing but an **organ** or vessel which receives life . . .

3484. This correspondence is that of the **organs** with their life ; but such as are the recipient **organs**, so do they live.

3624. On the correspondence of all the **organs** and members of both the interiors and exteriors of man, with the Grand Man. Gen.art.

3628². The atmosphere . . . keeps in connection its **organ**, which is the ear . . . The ether its **organ**, which is the eye . . .

—³. This is manifest from the **organ** of hearing : unless there were interior modifications . . . there would be no hearing ; and also from the **organ** of sight . . . and so with all the other **organs** and members . . . there are forces acting outside which are natural . . . and forces acting within, in themselves alive, which hold together every **organ**, and cause it to live ; and this according to the form which has been given it for its use.

3629. When the Spiritual inflows into the **organic** forms of the body, it presents their living operations.

— . What Societies inflow into this or that **organ** . . . and member . . . There are very many inflowing into each **organ** and member.

3630. The several viscera and members, or motory and sensory **organs**, correspond to Societies . . .

3639^e. It is Known from the very situation . . . to what provinces of man's **organs** and members the Societies belong.

3679³. The eye is only an **organ** of the body, through which the internal man sees . . .

— . He thinks that the larynx and interior **organs** speak by aspiration from the lungs ; when yet it is the thought which speaks through these **organics** . . . So all the apparent life in the external man is the life of the internal man in it, as in its material and corporeal **organ**.

3702². Whatever invisible thing floats in the air, is in the **organ** of smell ; and whatever invisible thing is in fluids, is in the **organ** of taste . . . and still more

recondite things would be perceived in man's interior organs, if his life were according to order.

[A.] 3744. Just as in the relation-*ratio*-in which are the organs, members, and viscera in man, which are all forms . . . recipient of life from their soul . . . and yet, although in such variety, they constitute one man.

3745. (For) no two organs and members are alike; the organ of sight is not like the organ of hearing: so with the organ of smell, and the organ of taste; also the organ of touch, which is diffused through the universal body. . . So with the viscera, as those of the head . . . with all their organules . . .

3747. Brutes appear like man as to organs, viscera, senses, appetites, and affections.

4149³. Truths may be compared to the fibres which compose some organ: the organ is according to the form of the fibres; and so is its operation . . .

4206². The life inflows and acts into the various sensory and motory organs . . . and into the various members and viscera; and everywhere presents variety.

4215². For there is a correspondence of Heaven with all the organs and members.

4218. Man is in connection with Heaven . . . as to the organic forms also, both interior and exterior.

4222. The correspondence of the Grand Man is with all man's organs, members, and viscera, insomuch that there is not any organ or member, nor any part in an organ or member, nor any particle of a part, with which there is not a correspondence. Ex.

4223. These Heavens correspond to the organic forms themselves . . . but still they correspond principally to the functions of these viscera or organs: just as with these organs or viscera themselves—the functions constitute a one with their organic forms . . . For example, the eye is the organic form from which and through which is sight; the lung is the organic form from which and through which is respiration. It is therefore the functions to which the heavenly Societies principally correspond; and, as it is the functions, it is also the organic forms; for the one is inseparable from the other, insomuch that whether you say the function, or the organic form through which and from which is the function, it is the like. Hence there is a correspondence with the organs, members, and viscera, because there is one with the functions; and therefore when a function is produced, the organ also is excited: just so in everything man does: when he wants to do this or that, and thinks it, the organs move themselves accordantly; thus according to the intention of the function, or of the use; for it is the use which commands in the forms. From this it is evident that the use existed before the organic forms of the body came forth; and that the use produced and adapted them to itself: but when the forms have been produced, or the organs adapted, the use proceeds thence; and it then appears as if the forms or organs were prior to the use . . . 4926.

4224. Organic forms are not only those which appear to the eye, or which can be detected by the microscope; there are also organic forms still purer . . . as the forms of the internal sight; and, finally, those of the understanding . . . These interior forms present the internal

senses, and produce the interior affections. The interior Heavens correspond to these forms . . .

4225. (Evil Spirits) do not correspond to any organs or members . . . but to the various vitiations and diseases induced on them.

4330. As all the members, viscera, and organs . . . according to their functions and uses, correspond to the Grand Man . . . it follows that the things of the internal man also correspond to it. The Societies . . . to which the things of the internal man correspond are chiefly from other Earths . . .

4364⁴. There is something interior . . . of which the body is the instrumental or organ: the spirit is the man himself, who acts and sensates through these organics.

4407. The eye is the most noble organ of the face, and communicates more immediately with the understanding than do the other sensory organs . . .

4523². Not only the sensory organs, but the motory ones also, and all the viscera, as to their corporeal and material things, correspond to the things in the nature of the world; so that the whole body is an organ composed of all the most arcane things in the nature of the world . . .

4625. The more universal Societies are those to which an entire member, organ, or viscus, corresponds; the less universal are those to which their parts, or parts of parts, correspond.

4652. Most (suppose) that all sense is in the organs of the body; and that when these organs shall fall down in death, nothing of sense will remain . . .

—². It is the spirit which speaks and hears; (for) when the speech of Spirits was communicated to my spirit, it fell into my interior speech, and thence into the corresponding organs, and there ceased in a conatus.

5171. The angelic Societies inflow into . . . that organ or member in which they are.

5779^e. The senses placed in the body are nothing but organs or instruments inservient to the internal man.

5786. The external man is only the organ or instrument of the internal.

5947^e. For the internal man is nothing but the organ of the Lord's life . . .

5948³. The Essential acts through another, as through its instrument, or organ.

6322. By the influx from within, all the fibres . . . which are very numerous about each sensory or organ of sense, are determined accordantly in an instant . . . nay, a conformable state is in a moment infused into the organ itself.

6698^e. Myriads (of Angels) correspond to each member, organ, and viscus.

6987². Thought speaks in its own way; and, by the activity of its speech, it excites the corresponding organs . . .

8470³. Such is the communication in Heaven . . . just as the organs, members, and viscera . . . although various, present a one through such communications.

H. 418. There is correspondence not only with the

several members, **organs**, and viscera in general, but also in particular and singular with the viscerules and **organules** within them; nay, with the several vessels and fibres; and . . . also with the **organic** substances which interiorly receive the influx of Heaven . . .

434. Man cannot see without an **organ** . . . nor hear without an **organ** . . .

W. 143. The life turns its receptacles, which are called members, **organs**, and viscera . . . to that Society where its love is.

190². (There are three discrete degrees in the muscles and nerves; and also) in the rest of the compaginations, confasciulations, and congregations, from which are the **organs** and viscera . . .

192. The **organic** substances, which are the receptacles and dwellings of the thoughts and affections, from the simplest (up) to the brain, are homogeneous.

207. The fibres and little vessels in every viscus and **organ** are in simultaneous order . . .

316³. A like progression from primes to ultimates, and from ultimates to primes, is exhibited in the forms, most purely **organic**, of the affections and thoughts. Examps.

324. There is nothing in the universe which has not correspondence with . . . the viscera and **organs** of the body; not with them as substances, but as uses.

370. The very forms of the members, **organs**, and viscera, as to their contexture itself, are from fibres originating in their beginnings in the brains; but they are fixed by such substances and matters as are in earths, and from earths in the air and ether, which is done by means of the blood.

373. As the will and understanding are the receptacles of love and wisdom, they are **organic** forms, or forms **organized** from the purest substances . . . It is no objection that their **organization** is not patent to the eye; it is within its sight . . . As animalcules—*insectula*—are invisible . . . and it is not denied that they are **organized** . . . how can it be said that the two receptacles of love and wisdom . . . are not **organic** forms . . . Is not the brain, where thought comes forth, a plenum? and is not everything **organized** there? The **organic** forms themselves there appear before the naked eye . . . Think not about these things from the idea of a vacuum.

P. 65. Heaven is distinguished into as many general Societies as there are **organs**, viscera, and members . . . and each general Society into as many particular ones as there are greater parts of each viscus and **organ**. 68.

279⁶. The affections are mere changes and variations of state of the purely **organic** substances of the mind; the thoughts are mere changes and variations of their form; and the memory is the permanent state (thereof). Ex. 319, Ex.

—⁷. (Thus) the operations of the purely **organic** substances of the mind are like these; with the difference that the operations of the **organic** substances of the body are natural . . .

—⁸. The changes of state and form in the **organic** substances of the mind, which are affections and thoughts,

cannot be shown to the eye; but they may be seen . . . from those in the lungs in speaking and singing. . . This is done by changes and variations in the state and form of the **organic** substances of the lungs, etc. . . (Thus) the mere changes and variations of the state of the **organic** forms, successively continued, produce tones and their articulations . . .

—⁹. All the changes and variations of state in **organic** substances are such that, once imbued, they are permanent. (Hence memory.) These changes and variations are infinitely more perfect in the **organics** of the mind . . .

319. (Hence man) may be called the **organ** of his life's love.

—². There are like changes and variations in the **organic** forms of the mind, which are the subjects of the affections and thoughts. Des.

—³. In the good, these purely **organic** substances and forms are spirated forward, but in the evil, backward; (the former) being turned towards the Lord, and receiving influx from Him; and (the latter) being turned towards Hell, and receiving influx therefrom.

—⁴. From this may be evident what kind of a form, or **organ**, an evil man is; and what kind of a form, or **organ**, a good man is . . .

320. The appearance that wisdom and prudence . . . do not inflow according to the state of the **organization** of the mind.

326⁵. Those who deny God . . . become **organized** according to the above description; and the **organization** induced in the world is permanent to eternity.

—¹⁰. The skins, bones, etc. are alive in a less degree than the **organized** forms themselves . . .

R. 875¹¹. Because man is born such an **organ** (recipient of life).

916². There is a nexus of spiritual Truths like that of all the members, viscera, and **organs** of the body . . .

M. 134². By birth, man is an **organ** which lives solely in the external senses . . .

155a⁴. Therefore we are called by our husbands the sensory **organs** of chaste conjugal love and its deliciousness.

310. The mind speaks through its **organ**, and also acts through its **organs** in the body.

— . Therefore the bodies of men, interiorly regarded, are nothing but the forms of their minds exteriorly **organized** . . .

—². The form of the mind is interiorly the form of the body, with the sole difference, that the latter is exteriorly **organized** . . .

380⁶. What is the human body but an **organ** of life? Are not each and all things there **organically** formed to produce the things the love wills and the understanding thinks? Are not the **organs** of the body from nature, and love and thought from life?

524³. No one's life can be changed after death, because it has been **organized** according to his love . . . If changed, the **organization** would be torn to pieces . . . A change of the **organization** is possible solely in the material body, and is quite impossible in the

spiritual body after the former one has been rejected. B. 110.

I. 12⁵. It is believed that the perceptions and thoughts . . . inflow naked, and not through **organized** forms. Thus dream those who have not seen the interiors of the head, where the perceptions and thoughts are in their beginnings . . . and do not know that man thinks and wills sanely or insanely according to the perfect—*integrum*—or perverted state of all these [**organs**]; consequently, that he is rational and moral according to the **organic** moulding of his mind. For man's rational sight . . . without forms **organized** for the reception of spiritual light, would be a thing of no predication . . .

13. Man is an **organ** recipient of life . . .

T. 34. (Thus) man is an **organ** recipient of God; and is an **organ** according to the quality of the reception.

—². The human mind, **organized** according to these three degrees, is a receptacle of Divine influx; but the Divine goes no further than man opens the door.

38³. (Thus) the human mind is **organized**, interiorly, of spiritual substances; exteriorly, of natural, and, finally, of material ones . . .

147². The spiritual **organism** of the mind (is in a triple series).

224². Thus the human mind . . . is nothing else than a form of Divine truth and Divine good spiritually and naturally **organized**: the human brain is this form . . .

351². He who knows not that the human mind is **organized**; or that it is a spiritual **organism** ceasing in a natural **organism** . . . But everyone knows that the brains are **organized** . . . What, then, is the nature of this **organization**? It is the ordination of all things into series, as it were into bundles. Ex.

362. These things are unknown: That man is a mere **organ** of life . . .

364. By (these things in Genesis) is described, that man is an **organ** of life, and not life.

461⁵. All things felt in the **organs** of the senses inflow from without, and yet are felt in them. So with the **organs** of the internal senses . . . In a word, man is an **organ** recipient of life from God . . .

—⁶. This life is varied and modified according to the **organization** induced by the love.

472³. The whole man is nothing else than a form **organized** for the reception of (light and heat, both spiritual and natural).

504⁵. See LIFE, here.

577³. There is such co-operation in every sense . . . light acts on the eye, (and so on), and the **organs** adapt themselves, whence is sensation. (And so also) if there were not such action and co-operation with the influent life in the spiritual **organism** of the brain, thought and will could not come forth.

578. If the delight of charity . . . were to inflow into the spiritual **organism** of the mind of those who are in the delight of evil, they would be tortured.

644. This faith is seated in their memory . . . as if **organized** there.

665³. Diseases infest the **organics** of the body, and also the **organics** of the head; consequently the mind, because this is seated in the **organs** of the brain, like a spider in the middle of its web . . .

Ad. 644. They are only instruments of life, and are therefore called **organs** . . .

D. 1625^o. Unless the universal Heaven were **organic**.

1708. Because I said that men, Spirits, and Angels . . . are only **organs** of life.

1709. As they are **organs**, the life must be according to the forms . . .

1741². From the membranes are the **organic** forms, which are actuated by the blood and spirit, which are also **organic** forms, but relatively active . . .

1750. For man is an **organ**, and his interiors are **organic** forms, which cannot possibly be occupied by the **organic** forms of another, nor be changed into them.

2221. Merely from the faculty of reflecting possessed by Spirits, it may be evident that they are only **organic** powers. Ex.

—^e. We are only **organic** powers, and reflection is given by the Lord.

2225. As men, Spirits, and Angels are only **organic** powers . . . everything is from mercy.

2325. Thus they are mere **organic** substances, and the Lord alone is life.

2326. When the Lord's life inflows into the Heavens and the World of Spirits, the **organic** forms or substances receive life, each according to its form.

2329. Whence come all the objects of thoughts . . . seeing that (Angels, Spirits, and men) are only **organic** substances? Ex.

2688². Natural things are as it were vessels, instruments, and **organics** . . .

3215. It was shown that all are only **organs** of life, and that . . . the influent life is varied according to the quality of the **organs**.

3419. That the whole Grand Man is **organic** . . . Ex.

3470². Can sight come forth without an **organ**? . . . Could he therefore conceive of thought . . . without **organics**, or **organic** substances?

—^e. He had supposed the spirit to be only thought, and not **organic**; but he now perceives it to be **organic**.

3471. The learned abstract thought from its **organic** . . . If the spirit were only thought, what need would man have of so large a brain, seeing that the whole brain is the **organic** of the internal senses? . . . It might be evident to them from this that the **organics** of thought are in the brain, and that invisible fibres flow thence, through which the thoughts are brought from the senses into the **organics**, and from the **organics** into the muscular acts.

3484². The things within these forms are living from the Lord, but still are **organic**, because, like the forms within nature, they have nothing of life in themselves.

3576. As uses and ends can never come forth except from **organics**, and as the uses and ends are the lives of the **organics**, it is evident that the universe . . . is **organic**, and that the Lord alone is life.

3577. (Thus) use in the universe can never be separated from **organics**, and therefore the uses of the ultimates in nature flow from the uses of the exterior **organics** . . .

3940. We are truly dead, because **organic**, and all life is from the Lord.

4281². Just like mere **organs**, through which others spoke.

4333. With me the **organs** of thought are disposed; and according to the disposition the Spirits have spoken.

4630². When there is influx from the Spiritual World into the use of an **organ**, there is into the **organ** itself . . .

D. Min. 4718^e. Meanwhile, he must serve the evil as their **organ**, or Subject.

D. Love xxi². In order that these faculties may come forth in effect and use, they have been marvellously made and **organized** of created substances and matters.

Organ. *Organum.* (The musical instrument.)

Organist. *Organista.*

A. 417. 'The father of all that play on the harp and **organ**' (Gen.iv.21)=the truths and goods of faith.

419. (Celestial and spiritual things) are signified by two instruments, the harp and the **organ** . . . The **organ** is an instrument intermediate between a stringed one and one that is blown into; and therefore by it is signified spiritual good.

8337⁵. 'With stringed instruments and the **organ**' (Ps.el.5)=from truths and the derivative good.

M. 86^e. Trumpets, **organs**, etc., sound from a like blowing or influx of air according to their forms.

D. 5990. The **organist** with whom I dwelt . . .

Orgy. *Orgia.* Coro.33².

Oriental. *Orientalis.*

See **EAST**, and **EAST WIND**.

A. 9293³. The reason the wise ones from the **Oriental parts** offered these things, was that with some in the **Oriental parts** there had remained from ancient times the knowledge and wisdom of the ancients . . .

S. 23³. That the science of correspondences had remained with many of the **Oriental**s up to the Lord's Advent, may be evident from the wise ones from the east . . .

P. 255³. A new religion accommodated to the genius of the **Oriental**s . . . **M.** 342⁴.

—⁴. The reason it did not acknowledge the Lord as the God of Heaven and earth, was that the **Oriental**s have acknowledged God the Creator of the universe, and they could not comprehend that He has come into the world and assumed the Human.

256. The Christian religion . . . was not accommodated to the genius of the **Oriental**s, as is the Moham-
medan religion . . .

M. 342^e. The **Oriental**s, without the permission of polygamy, would have burned with filthy adultery more than Europeans, and would have perished.

Origin. *Origo.*

Original. *Originalis.*

Originally. *Originitus.*

Originary. *Originarius.*

See under **RISE-ortus**.

A. 996. The **Original Language**. See **HEBREW LANGUAGE**, here.

1757. Ideas the **originaries** of words . . . **D.** 4342.

2643. The Spiritual from a Celestial **origin**. 2702¹⁵.

3116. For all things depend on their **origin**.

3488⁶. Hence is the **origin** of all falsity and of all evil.

4171. The evils with man have many **origins**. The first **origin** is heredity, by continual derivations from (the ancestors) into the father, and from the father . . . to one's self. The other **origin** is from actuality . . . But this actual evil . . . also has divers **origins**; in general two: one, in that he receives evil from others without fault of his own; the other, in that he receives it from himself, thus by his own fault. Sig.

4352². The Lord is the fount and **origin** of all celestial and spiritual love; and therefore of all the good thence.

4745^e. The two **origins** of evil are, life, and doctrine . . .

4818². The **origins** of the tribe of Judah . . . Hence is evident the source and quality of the **origin** of the Jewish nation.

—³. What this **origin** involves and represents . . . (This) involves an **origin** from the evil which is from the falsity of evil . . . Such is the **origin** of the evil with the Jewish nation; and such is the **origin** of the evil with some in the Christian world . . .

5436. That these truths are from one **origin**. Sig.

6710^e. Such derive the **origin** of the neighbour from self.

6711. (Such) derive the **origin** of the neighbour from . . . the Lord. —.

6712. Whence the **origin** of the neighbour must be derived by the man of the Church.

6716. The **origin** of truth from good. Sig. and Ex. 6717, Ex.

6717². These two states are what are meant by the **origin** of truth from good, and their conjunction.

—³. The reason its **origin** is good, is that . . .

6859. There are two **origins** of evil, and also two **origins** of falsity. One **origin** of evil is the falsity of doctrine; the other is cupidities . . . Falsity of the first **origin** is from the falsity of doctrine; and falsity of the second **origin** is from the evil of the cupidities. Sig.

7191. (No stops in the **original language**.)

7272. The evil of falsity is that which takes its **origin** from principles of falsity. Exampl.

—^e. Evils from an **origin** of evil which are from cupidity . . .

7376. These two loves are the **origins** of all evils.

7533². Evil comes forth—*prodit*—from its own **origins**; namely, from the contraries to love to God and to love

towards the neighbour. Such **origins** exist with men, and by no means with God.

[A.] 8318². Evils are of twofold **origin**; namely, the love of self, and the love of the world.

9152^e. There is not an apex or jot in the **Original Language of the Word** which does not affect the Angels, and conjoin them with man.

H. 141^e. Where the Lord appears as a Sun is called the east-*oriens*, because all the **origin** of life is from Him as a Sun . . .

567. There are two **origins** of heat . . .

N. 21. That the **origins** of evils and the derivative falsities are many. Refs.

80. For man to know evils he must know their **origins** . . . Hence the two **origins** of evils have been treated of here.

W. 164. All spiritual things, in their **origin**, are alive; and all natural things, from their **origin**, are dead; and the suns are the **origins** . . .

254². The reason these loves close the spiritual degree, is that they are the **origins** of evils.

264. That the **origin** of evil is the abuse of the faculties which are proper to man, and which are called rationality and freedom. Gen.art.

268^e. (Hence) may be seen whence is the **origin** of evil.

311. In these forces there is an effort to return to their **origin** . . .

395^e. It is from this ground that . . .

R. Pref. VI a. (The doctrine of the Reformed concerning **original** sin. Quoted.) B. 10.

M. 380^f. There can be no love and wisdom unless its **origin** is somewhere; and its **origin** is wisdom itself . . .

444⁴. For anything to come forth it must have an **origin**. Good could not be the **origin** of evil . . . Tell us, therefore, whence (came evil). I replied . . . (Continued under EVIL.)

— (Thus) man himself is the **origin** of evil; not that this **origin** was implanted in man from creation; but that he, by a turning from God to himself, implanted it in himself. This **origin** of evil was not in Adam and his wife; but . . . because they turned themselves away from God, and turned themselves to self, as to a god, they made in themselves the **origin** of evil . . .

—⁵. Man (thus) turns good into evil with himself; and thus makes in himself the **origin** of evil.

— Therefore this love is the **origin** of evil. Fully ex. (See D.4137. 4162.)

B. 3. Concerning **original** sin. From the Council of Trent. (See 19. 21.)

T. 37². From which they **originally** are.

D. 4204. On those who think there is an **origin-ortum**-of all things . . . They thus revolved [in their minds] the **origin** of the Lord, because they were in the idea of time . . . They were told that they should think whence is the **origin** of all things, or whence is the **origin** of nature . . . and if nature is eternal whence was its **origin**: that which is lowest cannot be the

origin of what is higher . . . Impressed with this idea, [as to] whether nature . . . had no **origin**, or is without **origin**, or whether the Lord is, their anxiety began to quiesce.

4215. These representations are as it were the **originals** of those which are in the world . . .

E. 122. These delights are the **origins** of all evils and derivative falsities.

504²³. All evils spring from these two **origins**.

775². Here are the **origins** of all the fibres.

926². The things which appear in Heaven are from a spiritual **origin**; and those which appear in our world are from a material **origin** . . . It is said that they are from a spiritual **origin**, because they come forth from the Divine which proceeds from the Lord as a Sun.

1042. Good from a celestial **origin** . . . Truth from a celestial **origin** . . . (These) differ from goods and truths from a spiritual **origin** . . .

—³. (Thus) goods and truths are from a double **origin**. Ex. and Ill.

D. Love xx. (Love is the sole) **origin** of all endeavours, forces, activities, and motions . . .

D. Wis. ii³. Fibres without **origins** are impossible.

— Nothing in the body sensates or moves from itself; but [does so] from its **origins** . . .

xii. 2. That from that Sun is the **origin** of all things. Ex.

5³. The things in the natural world also are from a spiritual **origin**, but are at the same time from a natural **origin**. The natural **origin** has been added in order that they may be material and fixed, for the sake of the procreation of the human race . . .

C. 204^e. Man thus confirms the **origin** of evil, which was that he turned himself backwards from the Lord, and turned to himself.

Original. *Primordius.* T.76³. 798.

Orion. *Orion.*

A. 31. 'The stars of the heavens and their **constellations**' (Is.xiii.10).

B. 98^e. To ride from Germany to **Orion** in heaven.

T. 137². Shines like **Orion** in the night.

Ornament. *Decus.*

See under BECOMING, and DECORATE.

A. 1625^e. In his comeliness and glory.

4769³. 'The glory' (Dan.viii.9)=a state of truth.

4876⁷. 'The rod of beauty' (Jer.xlviii.17)=power from truth.

5922¹⁷. The Lord's Spiritual Kingdom in the Heavens, and the Spiritual Church on earth is called 'glory.' Ill.

5954⁴. 'Garments of beauty' (Is.lii.1)=truths from good.

8487⁴. Delights of magnificence as to **ornaments** of house, and as to **ornaments** of garments.

8875³. 'The habitation of glory' (Is.lxiii.15)=the Heaven where are those of the Spiritual Kingdom. 9815².

9642⁶. 'Towards the glory' (Dan.viii.9)=against the Church.

9815. 'For glory—*gloriam*, and for beauty' (Ex.xxviii.2)=to present Divine truth such as is in the Spiritual Kingdom joined to the Celestial Kingdom in an internal and an external form. . . 'Beauty'=Divine truth in an external form; for the splendour and beauty of Divine truth appearing in externals is meant by 'beauty.' Hence it is that the Word in the internal sense is called 'glory—*gloria*'; but in the internal sense relatively to the derivative splendour and beauty, 'beauty.'

—². The like is signified by 'beauty' (or 'glory—*decus*') in the following passages. Ill.

—'. 'The beauty of Israel' (Lam.ii.2)=the Spiritual Church, which is called 'beauty' (or 'glory—*decus*') from the splendour and beauty—*pulchritudine*—of truth.

—^e. 'The land of glory' (Dan.xi.16)=the Lord's Church where is Divine truth, or the Word.

9818²¹. 'A crown of ornament—*ornatus*, and a diadem of beauty' (Is.xxviii.5) . . . 'A crown of ornament'=the wisdom which is of good; 'a diadem of beauty'=the intelligence which is of truth. E.272⁴.

9930⁷. 'A crown of beauty in the hand of Jehovah, and a diadem of a kingdom in the hand of thy God' (Is.lxii.3) . . . 'A crown of beauty'=the wisdom which is of good; and 'a diadem of a kingdom'=the intelligence which is of truth. E.272⁵.

—⁸. 'The crown of your beauty' (Jer.xiii.18)=the wisdom which is of good from Divine truth; for 'beauty'=the Divine truth of the Church. Ref. E.272⁶.

9950. 'For glory, and for beauty' (Ex.xxviii.40)=the truth of the Spiritual Church. Ex.

10540³. 'A crown of beauty' (Ezek.xvi.12)=spiritual good, which is the good of truth; 'a crown'=good; 'beauty,' what is spiritual.

M. 187. Infants in Heaven become men in stature and comeliness according to the increase of intelligence with them.

E. 288⁴. 'Glory—*gloria*—and honour are before Him; strength and beauty are in His sanctuary' (Ps.xcvi.6) . . . As the Divine which proceeds and makes the Heavens is Divine truth and Divine good, it is said, 'Glory and honour are before Him;' and the Divine good and Divine truth in the Church are meant by 'strength and beauty in His sanctuary.'

298⁷. 'Gird Thy sword upon Thy thigh . . . in Thy glory and Thine honour' (Ps.xlv.3) . . . By 'glory' is signified Divine truth; and by 'honour,' Divine good.

316⁵. 'For Thou art the glory of their strength' (Ps.lxxxix.17) . . . 'Glory' is said in the Word of the Church, and of the doctrine of truth there.

—¹⁶. 'The east,' and 'the glory' (Dan.viii.9)=where good is in its clearness through truth.

391⁹. 'I will glorify the house of My glory—*Domum decoris mei decorabo*' (Is.lx.7)=the Lord's Divine Human in which they will be. . . 'The house of glory'=His Divine Human as to Divine truth.

504²⁵. 'Our beauty' (Is.lxiv.11)=the Spiritual Church.

555³. 'The shoot of Jehovah shall be for beauty and glory—*gloriam*' (Is.iv.2)=that truth shall be born anew in the Church. . . As all beauty is from the spiritual affection of truth and the consequent conjunction; and as otherwise there is no beauty, it is said, 'Take away our reproach.'

727⁴. 'The rod of strength' (Jer.xlviii.17)=Divine truth in the natural sense; 'the rod of beauty'=the same in the spiritual sense.

811⁵. 'He gave his glory into the hand of the enemy' (Ps.lxxviii.61)=natural truth from spiritual; this is signified by 'glory:' and its destruction by evils, is signified by 'to be given into the hand of the enemy.'

827⁵. 'The beauty of his ornament' (Ezek.vii.20)=the Church and its doctrine.

Ornament. *Ornamentum, Ornatus.*

Ornament, To. *Ornare.*

A. 1629. Besides many other ornaments—*ornamenta*, which are varied and succeed one another.

2177^e. The Ancient Church is here described by many ornaments—*ornatus*.

2466³. 'Vessels of ornament—*ornatus*—of gold and silver' (Ezek.xvi.17)=the Knowledges of good and truth. E.725¹⁰.

2576¹⁰. 'I ornamented thee with an ornament—*ornamento*' (Ezek.xvi.11). Ex.

—¹¹. The various clothes and ornaments—*ornatus*—of the daughters of Zion, which are here enum. (Is.iii.) =all the genera and species of good and truth.

3164. Truth and good and their ornaments—*ornatus*. Sig. and Ill.

9055⁴. The spiritual and celestial things of the Celestial Church are signified by these ornaments—*ornatus* (Is.iii.).

9468⁵. 'To clothe himself with scarlet, and ornament himself with an ornament—*ornatu*—of gold' (Jer.iv.30)=to teach truths of doctrine from a celestial origin, and the goods of life; consequently, truths and goods from the Word.

9818²¹. See ORNAMENT—*decus*, here. E.827⁵.

10536. 'No one put on himself an ornament—*ornatum*' (Ex.xxxiii.4)=the quality of their external in that it was devoid of the Divine. 'Ornament'=the Divine in externals. . . The reason this is signified by 'ornament,' is that 'ornament' has reference to garments, by which, in general, are signified Divine truths.

10540⁵. By their ornaments—*ornamenta*—here enum. (Is.iii.) are signified the truths and goods of the Church . . .

—⁶. (Thus) by ornament—*ornatum*—in general, is signified the Divine truth of the Church. Further ill.

—⁷. 'To put an ornament—*ornatum*—of gold upon the garment' (2 Sam.i.24)=to cause truths to be beautiful from good.

—⁹. 'Ornaments—*ornatus*,' in the opposite sense, =truths falsified. Ill.

H. 185. Their rooms were **ornamented** with such decorations that . . .

M. 12. They saw **ornaments—ornamenta—**of unspeakable beauty—*decoris* . . .

42³. They represented conjugal love in its life, and in its **adornment—ornatu**: in its life, in their faces; and in its **adornment** in their garments.

91². (The application of the woman is to such things) as serve for **adornment—ornatus**, both to decorate herself, and to exalt her beauty.

D. 6042. His chamber then appears adorned with various things.

E. 242¹⁵. 'The **ornament—ornatus**—with which he was **ornamented**' (Ezek. xvi. 11) = in general, all truths from good, and the derivative intelligence.

1029¹⁴. Occurs.

1220. That the Church is now **adorned** with truths from good to receive. Sig. and Ex.

Orphan. *Orphanus*.

A. 3703¹⁹. (Thus) by '**orphans—orphanos seu pupillos**;' that is, those who are without a father; are signified those who are in a state of innocence and charity, and who long to know and to do what is good; and are not able. In such a state especially are those who are outside the Church; of whom the Lord takes care; and, in the other life, adopts them as sons . . .

4844¹¹. As it is the Lord alone who instructs, and leads to good and truth, it is said, 'Leave thine **orphans**, I will vivify them' (Jer. xlix. 11). And in Moses: 'Jehovah executeth the judgment of the **fatherless** and the **widow**' (Deut. x. 18).

9198. '**Orphan**,' in the celestial sense, = those who are in good and long for truth.

9199. 'And an **orphan**' (Ex. xxii. 22) = those who are in truth and not yet in good, and yet long for good; for '**an orphan**' = those who are in truth and long for good. The reason these are signified by '**orphans**,' is that sons bereaved of father and mother—thus who are deprived of interior good and truth—are **orphans**. Ex.

— Sons are meant here by '**orphans**,' and not daughters. Shown.

— The reason **orphan** sons = those who long for good, is that the Lord is then in place of their father. Ill.

—². That '**orphans**' = those who are instructed in the truths of faith of the Church from the Word, and by means of them are afterwards led to good, is evident from: 'I will not leave you **orphans**; I will come to you' (John xiv. 18).

—³. That those are '**orphans**' who are in truths and long for good, may be evident from (the fact that) 'to send the Comforter' = to illustrate and instruct in the truths of faith; and 'to come to them' = to lead into good; and therefore He says, 'I will not leave you **orphans**.'

9200. 'The sojourner,' 'the **orphan**,' and 'the widow' . . . when mentioned together, fall into one sense . . . namely, that with those in the Church good and truth must be conjoined according to order; thus, reciprocally,

truth with good, and good with truth; for 'a sojourner' = those who want to be instructed in the things of the Church; 'widows' = the conjunction of good with truth; and '**orphans**' = the conjunction of truth with good, which conjunction is reciprocal.

9207. 'Your sons shall become **orphans**' (Ex. xxii. 24) = that at the same time truths will perish. '**Orphans**' = those who are in truth and not yet in good, and still long for good; here, those who are in truth, but do not long for good; thus those with whom truths are perishing; for it is here said of the evil that 'their sons shall become **orphans**.'

Orphan. *Pupillus*.

A. 2417⁸. ('**Orphans**' a class of the good.)

3703¹⁹. See ORPHAN—*orphanus*, here.

4844⁵. Some of those who are being instructed by the Lord in truths, and are being led to good, are called '**orphans**' . . .

— When mentioned together . . . 'a sojourner' = those who want to be instructed in the truths of faith; '**an orphan**' = those who are in good without truth, and who long to be led through truth to good; and '**a widow**' = those who are in truth without good, and who long to be led through good to truth. These three are named together . . . in the Word, because, in the internal sense, they constitute one class; for by them taken together are signified those who want to be instructed and to be led to good and truth.

—⁶. 'A father of the **orphans** . . . is God' (Ps. lxxviii. 5). 'The **orphans**' = those who, like infants, are in the good of innocence, but not yet in truth, whose father is said to be the Lord, because as a father He leads them, and this through truth into good, namely, into the good of life or of wisdom. . . Good without truth, which is 'the **orphan**,' becomes the good of wisdom by means of the doctrine of truth. Further ill.

5008². (Thus) to benefit the poor, widows, and **orphans**—who are so named—is the ultimate of truth to those who are in spiritual natural truth . . .

T. 17. We were guardians of a Trinity of persons; and the **ward** under our care was our faith.

305². The honour that **wards** should pay their guardians, if their parents are dead. Sig.

D. 2226. The Lord's mercy . . . is greater towards the Angels, because they are **orphans** and widows: they have no other father or husband than the Lord; for they do not trust in themselves.

D. Min. 4587. **Orphans** are those who are in innocence.

695²⁰. Occurs.

932². Benefiting **orphans**, etc. 933³.

Orphanage. *Orphanotrophia*.

T. 425. To build **orphanages**, etc. 459⁸.

Orthodox. *Orthodoxus*.

Orthodoxy. *Orthodoxia*.

Orthodoxly. *Orthodoxe*.

R. 606. No one allowed to be called **orthodox**, except . . . Sig.

T. 101. The chief book of orthodoxy of the Evangelicals . . .

132. What more fills the books of the orthodox . . .

137⁸. Contrary to the orthodoxy of his Church, he has robbed the Lord of His Divine . . .

—⁹. The orthodoxy of the Evangelicals . . . teaches . . .

320. Persuade the common people that it is true and orthodox.

356. Modern orthodoxy . . . teaches . . .

503⁴. Carrying under his arm a book called *Formula Concordiae*, to the orthodoxy of which, as he called it, the Evangelicals now swear.

—^e. We have spoken orthodoxly from orthodox things; but you rustically from rustic things.

815². Those who from modern orthodoxy teach about faith, appear to the Angels like . . .

Coro. 33. We read in the book of orthodoxy of Christians . . .

Inv. 17. When orthodoxy enters and explains the things the priests preach . . .

18. If the orthodoxy is in the internal man . . . they deny.

23. The students of modern orthodoxy object . . .

25. Orthodoxy is this vitiating matter . . .

Ossified. See under BONE.

Ostrich. E.355¹⁰.

Other. *Alius*.

See under SELF, and SERVE.

A. 687. There is no life dissociated from the life of others . . .

1392. Delights communicated to others by transmissions.

— . Long for nothing more than to transfer their happiness into others.

1505. He who has formed an opinion of his own excellence above others, is at last imbued with such a habit, and as it were nature, that wherever he goes, and looks at others, while he is speaking to them, he is attending to himself . . . This men can see in others.

1506^e. Such a lot awaits those who suppose themselves to be greater than others.

1507. A certain one (had) seemed to himself great and wise above others; in other respects he was upright . . .

1815². In those states . . . He spoke with Jehovah as with another.

1893². The Lord was born like another man.

1977². Those who . . . had delighted to make the life of others delightful . . .

1999^e. In proportion as the Lord was in the human . . . He adored Jehovah as one different from Himself. 2159³.

2004⁵. (Thus) the Lord was not another than the

Father, although He spoke about the Father as about another . . .

2027. They prefer themselves before others; thus pay attention to themselves, and not to others, except in so far as they are of service to them.

2045². For he who loves himself despises, vituperates, or hates all others who do not serve, honour, or favour him.

2094². Because the Lord was born as another man, and in external form was like another.

2284⁵. The life of charity is to think well about another, and to will well to him; and to perceive joy in one's self from the fact that others also are saved . . .

2294^e. Such is the temptation of the infants, to accustom them . . . not to think, speak, and act from another . . . H.343^e.

2308^e. That they may not boast before others . . .

2327³. In the love of self there is contempt of others . . .

2580². In proportion as there was of the maternal human, there was another.

2715². The spiritual . . . when he has done anything good, if he can mention it, and thus set himself above others, is in the delight of his life. But the celestial love the neighbour more than themselves . . . and never set themselves in any way above others.

2747². Adulterers laugh at the miseries of others.

2886. (Everyone must) will and think . . . from others; and these others . . . again from others; and so on . . .

3147⁸. 'To wash the feet' . . . meant not to reflect on the evils of another; and also . . . to cleanse another from evils.

3573³. They did not fear that others should know their ends and intentions . . .

3701². To love self above others; to will better to self than to others; to desire what belongs to another; and to study for self alone, and not for others except for the sake of self, he calls goods and also truths, because, from himself, he desires these things.

—³. He cannot be in any heavenly Society, in which everyone wills better for others than for self.

—⁴. Such Knowledges are insinuated into him as are not quite contrary . . . as that self must be studied first, and afterwards others.

3796³. These things man can explore with himself; but not with others . . .

3803. For man receives from others only so much as he has of his Own, or else acquires for himself by the view of the Thing in himself . . .

3906². Good from proprium must have regard to . . . the setting of self above others, consequently to contempt for others.

3913³. The natural man seems to himself to have life, when he is exalted to . . . supereminence above others . . . and is in his bliss, when he is opulent above others.

3928². Before regeneration, he is possessed . . . by infernals, however he may appear to himself to be like another . . .

[A.] 3956. Merit . . . conjoins with . . . the thought of the pre-eminence of self above **others**; consequently with contempt for **others**. 4943.

4044^e. Nothing can subsist from itself, but from **something else**; and this again from **something else** . . .

4156². Believe themselves to be wise above **others**.

4169. It is merely that he is thus instructed by **others**.

4171. Man receives evils from **others** without his own fault.

4226. The works they have done for **others** for the sake of self . . .

4227. Had sought . . . to subjugate the minds of **others**.

4319. (All) think, speak, and act . . . from **others**; and these **others** . . . from **others** again . . . 5986².

6470. P.287-294.

4368⁴. When they . . . hear that heavenly blessedness is to do good to **others** from good will . . .

4459³. In the other life (such) are in the perpetual endeavour to destroy **others**.

4657. Many of these Spirits are such, that they observe the faults and blemishes of **others**, and tell them . . .

4801. When he found that . . . those are in the first rank who had not set themselves above **others** . . . he was indignant.

4802. Such Spirits eagerly receive truths . . . that they may glory in appearing more intelligent than **others**.

4947. Had lived to the world . . . but had not . . . set themselves above **others** . . .

4949. Lot of those who have despised **others** . . .

4997². Loves **others** only so far as he has regard to hem in himself . . .

5432². The reason he seems to believe . . . is that he has faith in **others**, and has confirmed in himself what he has received from **others**. To confirm the things which are from **others** . . . is very easy . . . 5937².

—^e. Such never condemn **others** . . .

5718. In order to dominate . . . they excite enmities, hatreds, and combats among **others**.

5732^e. Feels delight in doing good to **others**.

6388². Render themselves happy, but not **others** . . . and do not transmit the influx of happiness to **others**.

6391³. Had done nothing of good to **others** . . .

—^e. Such do good works for themselves, and not for **others**.

6393². If they see **others** more blessed . . . they are sad.

— . Heavenly blessedness consists . . . not in being served by **others**; but in wanting to serve **others**.

6598. Such have faith in **others**.

6692². Have devised many arts in order to elevate themselves above **others**.

7280^e. In proportion as anyone loves himself, he hates **others** who do not favour,

7747^e. Whereas those who do not want **others** to know what they speak, judge concerning **others**, and think evil about them . . .

8223². The Hells . . . are in the continual cupidity of doing evil to **others** . . .

8478³. If raised to honours, they do not regard themselves as more worthy than **others**.

8593. They inflict evil . . . so far as they can through **others** . . . 8622^e.

9176. Here, truths received from **another** are treated of.

—². Truths not conjoined are those learned from **others** . . .

9213^e. When anyone thinks or speaks from **another**, the truths with him are disturbed . . .

9310. The good of love is such, that what is in it is also in **others** from it . . . for it is proper to love to will that all its own be from itself in **others**.

10227³. Such see nothing but what they have of **others** . . .

10718. They who have Heaven in them . . . perceive delight in benefiting **others** . . . But they who have Hell in them . . . perceive delight in doing evil to **others**, and if they perceive delight in benefiting them, it . . . is for the sake of self and the world.

H. 74². They who think first from **others**, and make [the things they thus receive] of their faith, and view them with their own understanding afterwards, can with difficulty recede from them . . .

352. Spurious intelligence and wisdom is . . . to believe . . . what is said by **others** . . .

408^e. Heaven consists in willing from the heart better for **others** than for ourselves; and in serving **others** for the sake of their happiness . . .

424. He who wills good for himself alone is delighted at the evils which happen to **others** . . . for he wants to get for himself the goods of all **others** . . .

564. He who dominates from love towards the neighbour . . . loves nothing more than uses; thus to serve **others**. By serving **others** is meant to will good and perform uses to **others**, whether it be to the Church, our country, society, or our fellow-citizen . . .

F. 11. They think that it is true, because **another** has said so.

W. 47. That the Divine love and the Divine wisdom cannot but be and come forth in **others** . . . Gen.art.

— . The essential-*ipsum*-of love is . . . to love **others**, and to be conjoined with them through love . . . and is also to be loved by **others** . . . Love consists in this: that what is one's own be another's-*alterius* . . . To feel one's own delight in another-*altero*, and not his in one's self, is not to love . . . To love one's self in another-*altero*, disjoins . . . (for) in proportion as anyone has loved another-*alterum*-in this way, he afterwards hates him.

144^e. They regard **others** as if they were images.

P. 53. (For) no one can regard **another** except from what is his own in him. He who loves another-*alterum*

regards him from his own love in him ; and he who is wise regards another-*alterum*-from his own wisdom in him . . .

—². It is the like with the Divine, (which) cannot regard itself from another . . .

310⁵. (Such) explore with others nothing else than their cupidities and desires, and thus lead them . . .

312³. One Spirit can infuse his thoughts and affections into another-*alterum* . . . This is called thinking from another, and thinking in another.

R. 337. 'Servants'=those who are in such things from others ; thus from the memory.

M. 18. It is inscribed on the wisdom of the wise, that no one is wise, or lives, for himself alone, unless at the same time for others . . . To live for others is to do uses.

T. 381. Man becomes a hypocrite when he thinks much about himself, and sets himself above others. Ex.

406. Man is not born for the sake of himself, but for the sake of others ; that is, that he should not live for himself alone, but for others . . .

D. 1644. (On those who seek solicitously for evil in others.)

1740^e. (On those who suppose things to have been done by themselves which were really done by others.)

2079a. (On those who can scarcely think anything good of others.)

2408. Some Spirits always appears in the persons of others. Ex.

2509. If they could, they would never leave anything of delight for others.

2681. On the sphere of those who esteem others as nothing. 2684.

2699. On those who do not despise others, but still hold them as of little account . . .

2740. On the sphere of those who . . . desire to command others.

2764. On those who induce others to believe whatever they propose.

2780. That impressions about others are eradicated there with extreme difficulty.

3057. They want to derive their phantasy to others, and thus draw others into punishment, and so substitute others in their place.

3169. On those who within themselves condemn others, but speak differently.

3465. The punishment of those who deceitfully attribute their own evils to others.

3888. They then begin to speak evilly of others, and well of themselves.

3966. They are such as in the world draw out the interior thoughts of others . . .

4564. On those who do nothing from themselves, but from others.

4684. When anyone supposes himself to be greater than others . . .

4736. This is done by entering into the minds of others . . .

5597. When the celestial hear truths from others, they see them . . .

D. Min. 4548. On those who can say sharp things against others, so that they cannot answer.

4716. How the Societies of friendship draw away delights from others.

4739. On those who know only from others.

E. 195¹⁴. For to believe what another says is slavery.

198. To see from others is only to know.

242⁵. It is believed to be so, because another has said it. 401³⁵. 427¹.

408. To see these things from another is not intelligence, but knowledge.

427⁶. Historical faith must precede, which is the Knowledge of the things of the Church and of Heaven from others.

527³. Most of them are in faith from others ; but still are in life according to faith.

836. 'Servants'=those who think from others.

1170¹. The understanding and will do not act a one when the man is with others.

Other, The. *Alter.*

See under OTHER-*alius*.

A. 1316^e. Then the one never appropriates to himself the delight of the other, or destroys the freedom of the other . . .

1395^e. Whatever they have thought and machinated against another, stands forth.

2731. Conjugal love is such that it wants to be altogether the other's . . .

2732. There is the image and likeness of the one in the mind of the other.

2733³. It is very well known . . . that no one ought to do to another what he does not want the other to do to him.

2738. Conjugal love is to want to be in the life of the other as a one ; but mutual love is to want better for the other than for one's self. 2740.

3987. It belongs to the interior man to will good to another . . .

4126. He who is such is no longer conjoined with another . . . In the world, words conjoin ; but only when the other believes that one thinks and wills good. But in the other life all thought is open ; for it is communicated by the sphere . . . which proceeds from the other.

4164. He who is in anger intends evil to the other . . . But he who is in zeal intends good to the other . . .

4215³. By kisses he wants to signify that he loves the other from the heart.

—^e. When anyone wants to be conjoined with another (for the sake of self), he is in evil.

4286². The mutual love (in the Second Heaven) is such that the one loves the other more than himself.

[A.] 4317⁵. It is known by the delight when evil befalls another.

— . It is from hereditary evil to love self above another; to will evil to another if he does not honour us . . .

4320. Love appropriates to another what is its own . . . for it presents itself in another.

4459. For fraud involves evil against another.

9048. Thou shalt do to the neighbour as thou wouldest the other to do to thee; consequently there shall be done to thyself what thou doest to the other. Sig.

H. 268. In Heaven . . . the intelligence and wisdom of the one is communicated to the other . . . because heavenly love . . . wills that what is its own should be another's; and therefore in Heaven no one perceives his own good to be good in himself, unless it is also in another.

369^e. The one wants all his own to be the other's.

399. It is a delight to all there to communicate their delights to another.

413^e. When I wanted to transfer all my delight into another, a more interior and a fuller delight continually inflowed.

494. Everyone there, when he thinks of another, presents to himself his face, and some things of his life; and (then) the other becomes present . . .

P. 29. When anyone there thinks about another from the affection of speaking with him, the other at once becomes present; and they see one another face to face. In like manner when anyone thinks about another from the affection of love; but by this affection conjunction is effected, but by the other only presence. 50. 326.

T. 449. It is quite different with those who love the good in another . . .

798^e. Each seeks an occasion to do evil to another.

D. 415. That Spirits know how to transfer their own evil into another. Ex.

Other life. *Altera vita.*

See LIFE AFTER DEATH; and under LIFE.

A. 5. Hence it has been given to hear and see the amazing things which are in the other life.

34^e. Its miserable state in the other life. Sig.

43. Immense fructification in the other life.

59². I have been for some years with Spirits in the other life.

67. Unless they know how Things are circumstanced in the other life.

70^e. Days scarcely intervene . . . before they are in the other life.

315. In the other life there is a communication of all the ideas of thought.

318. When it was given him to know that he was in the other life . . . he became anxious.

— . In the other life the thoughts of all can be manifestly perceived.

320. When man comes into the other life, he does not know that he is in the other life.

823. Whatever man has done . . . returns successively in the other life; nay, whatever he has thought. Ex.

994³. In the other life the interiors for the first time manifest themselves . . .

1274. Among the marvellous things in the other life are . . . 1637.

1389². Concerning which things they think nothing in the other life.

1504. Concerning spheres in the other life. Gen.art.

1555^e. In the other life he is continually perfected.

1568³. The things which disagree with eternal life . . . must be removed in the other life . . .

1631. In the other life all are at first received as guests . . . 2119.

1636^e. Had spoken much in public about the other life.

1637². All Souls, as soon as they come into the other life, can understand the speech of all in the whole world . . .

1680^e. These are the externals which are removed in the other life: man there is as he thinks and intends.

1692. These (undergo temptations) in the other life . . .

1712². In the other life (the evil and falsity) are presented to view as in clear light.

1752². Such is the form of government in the other life . . .

1769. As yet he did not know that he was in the other life.

1835³. For externals are removed in the other life.

1853. He who passes into the other life loses nothing of the things which belong to man . . .

1857². Such is the equilibrium in the other life that evil itself punishes itself.

1860. Such delight and life are turned in the other life into . . .

1869². How the ideas of thought are open in the other life.

1876. The Souls who come into the other life successively put these things off . . .

1878. The lot of these in the other life is miserable . . .

1880. By the sight of the body, man cannot see anything in the other life . . .

1886, Pref. Few will believe that anyone can see the things which come forth in the other life . . .

—⁴. As very many say that they will believe if anyone would come to them from the other life . . .

— . Those who come into the other life from the Christian world are the worst of all . . .

—^e. For in the other life hearts speak. 4689².

1906. All the states of man's life return successively in the other life . . .

1944³. This is evident from evil Spirits in the other

life . . . when the external bonds . . . are taken away, as is usual with all in the **other life**, they are more insane than those who are openly insane in the world.

1970. By genuine visions are meant the visions . . . which come forth really in the **other life** . . .

2034⁵. For in the **other life** the interiors are open . . .

2049⁴. To receive the life of charity in the **other life**, when they have had none in the life of the body, is never possible . . .

2183³. If the Natural conquers, he appears to be in tranquillity (here); but in the **other life** he comes into the unrest and torment of Hell.

2196¹². Cannot apprehend that there are progressions [from place to place] in the **other life**.

2198^e. What old age, and death, are, they do not know in the **other life**.

2249³. Fallacies in the **other life** alienate the ideas of thought . . . from the truth and good of faith.

2269^e. This is why the deceitful and hypocrites, in the **other life** suffer more direful things . . .

2284^e. These gentiles . . . in the **other life** receive the truths of faith better than those called Christians.

2289. On the state of infants in the **other life**. Gen.art.

2367². When (such a man) passes into the **other life**, he comes from an obscure life into a clearer one . . .

2449². They who come into the **other life** are all brought into a life like that which they had in the body . . .

2682^e. To those who believe (that they have a spirit which will live after death), the **other life** is the all of their thought and affection . . . But to those who do not believe it, the world is the all of their thought and affection, and the **other life** is relatively nothing. The former are those who can be regenerated; and the latter are those who cannot.

2748. I apperceived that they had not been long in the **other life**; for they did not know that they were there . . . It was granted to tell them that they were in the **other life**; but they soon forgot it . . . 3474.

2861. (Good) gentiles are instructed in the **other life** . . . 2863³.

2960^e. The regenerate come into (the perception that all reformation is from the Lord) in the **other life**.

3241^e. Everyone is gifted by the Lord in the **other life** with a lot according to the good of life . . .

3255. All in the same good meet and are together in the **other life**; and also all in the same truth. Sig.

—². Man, while he lives in the body, is always, as to his soul, in some Society of Spirits in the **other life**. Refs. and Sig.

3356. In the **other life** there is no idea of space and time; but, in their stead, of state. In the **other life** all things do indeed appear as if in space, and succeed one another as if in time . . .

3928. The delight with him (then) becomes happiness in the **other life**.

3957⁶. These externals, or simulations . . . are taken away in the **other life** . . .

4167². Those who are . . . regenerated in the **other life**.

4190. (These gentiles) receive interior truths in the **other life**.

4197. (Good gentiles) have a good which is opened in the **other life**, when they are instructed there in the truths of faith.

4214³. Those who in the world have been in fatuous lumen are in the like in the **other life** . . .

4220. Those who in the life of the body have received the things of the Lord . . . in the **other life** are gifted with intelligence and wisdom, and happiness ineffable . . . But those who have not received (them) . . . in the **other life**, after passing a short career there, are deprived of all intelligence . . .

4227. Those who have been such in the life of the body, are such in the **other life** also.

4269^e. If they do not, on account of worldly cares, apprehend these things in the life of the body, they do so in the **other life**, where worldly and corporeal things are removed; for they are then illustrated . . .

4293². (Their character seen only in the **other life**.)

4317⁵. In the **other life** it is manifestly shown how much of evil from the Hereditary everyone has drawn to himself by actual life . . .

4319. Such (experiences) are possible in the **other life**, but not in the world.

4423. The Church . . . principally perishes . . . as to the states in the **other life**. Des. . . This inundation appears manifestly in the **other life** . . .

4588. (Thus) if the natural man has not been prepared to receive the truths and goods of faith in the life of the body, he cannot receive them in the **other life** . . . For man has with him in the **other life** all the natural memory . . . but is not allowed to use it there . . .

4598². The quality of the progression towards interior things . . . appears manifestly in the **other life** . . .

4622⁴. When he apperceives that he has more exquisite sensations . . . he observes that he is in the **other life** . . .

—⁵. Those in the **other life** cannot see anything in this world through the eyes of any man . . . I did not see with the eyes of my body those with whom I spoke in the **other life** . . .

4633. (Thus) everyone's life, and therefore affection, is manifestly open in the **other life**. Des.

4657. To speak in the ear so that no one else should hear . . . is not proper in the **other life**. . . Such speech is heard more resonantly in the **other life** than open speech.

4663. Everyone receives a reward in the **other life** according to his life in the world.

—². He who in the life of the body has despised others in comparison with himself, (does the same) in the **other life**: he who in the life of the body has hated the neighbour, (does the same) in the **other life**; and so

on. Everyone retains in the **other life** that nature which he has put on in the life of the body . . .

[A.] 4689². Those who come into the **other life** from the Christian world (do not in the least adore the Divine Human of the Lord).

5051. The pleasantness of peace (such have) in the **other life**.

—^e. In the world he has interior pleasantness; and in the **other life** heavenly joy.

5071. Concupiscences . . . consume him in the life of the body, and torture him in the **other life**.

—². Those who have no conscience in the life of the body, cannot have any in the **other life**.

5079². Man leaves the exteriors of the Natural when he dies; but the interiors of the Natural he carries with him into the **other life**; where they serve as a plane . . .

— . He (then sensates) the things which are in the **other life**; which do indeed for the most part appear like those in the world; but still are not like them; for they have what is alive in them . . . (because) they come forth and subsist from the Sun which is the Lord.

5182. For, in the **other life**, there must be a concord and unanimity of all things . . .

6368². For all the states which man has acquired for himself in the life of the body are retained in the **other life**, and are infilled; the states of good with the good are infilled with good . . . and the states of evil with the evil are infilled with evil . . . This is the meaning of the saying, that as man dies, so he remains.

6495^e. This (ultimate) plane is nothing in the **other life**. Ex.

6559. It is a law in the **other life** that no one must become worse . . .

— . Such is the order in the **other life**, that evil itself has its penalty with it . . .

—². The evil which men have imbued actually in the world, they bear with them into the **other life**.

6574². The Lord permits the infernals in the **other life** to lead the good into temptation . . .

6639². The man of the Church who comes into the **other life**, must be purified from such things as infest truths and goods. Ex. . . This rarely takes place while man lives in the body; but does so in the **other life** with those who are to be elevated into Heaven. Tr.

6648². But in the **other life** this (increase in truths from good) is immense; and this perpetually, to eternity.

6655. Those who are (cunning) in the world, become worse in the **other life** . . .

6667^e. The evils which lie hidden in the love of self do not manifest themselves in the world, but in the **other life** . . .

7295². When the evil who infest the upright in the **other life** first arrive there, they have good Spirits and Angels adjoined to them . . .

—^e. By such degrees are the evil in the **other life** deprived of the understanding of truth and good. Tr.

8029. Few, when they come into the **other life**, enter at once into Heaven . . .

8321. For the evil were then continually exciting the evils and falsities with those who came into the **other life** . . .

8325. It is states of truth and good (or of falsity and evil), which are represented in the **other life** by heights and depths; in a word, by distances and places. Refs.

D. 735. As soon as reflection is given them by the Lord, they know they are in the **other life** . . .

815. On the first ingress of Souls into the **other life**.

1399. That there are indefinite varieties in the **other life**. Ex.

2330. They who come into the **other life** at first suppose that they are still in the body . . .

2332. On the marvellous things which come forth in the **other life**.

2540. On the translation of men into the **other life**.

2775. In the **other life**, when they are remitted into a state like that of the life of their body . . . they do not at all know that they are in the **other life**.

3569. That in the **other life** they are prepared, so that they can be kept in a state of persuasion. Spirits sometimes think it is wonderful that in the **other life** they do not at once come into a state of faith in the Lord. Ex.

4037. On amendment in the **other life**.

4410. He was answered that . . . he is now in the **other life**, where he has whatever is requisite for the use of the **other life** . . .

4426. I told the Spirits that there is quite a different kingdom in the **other life** . . .

4689. All who come into the **other life** are by degrees remitted into the life which they had in the world . . .

5659. On naturalists in the **other life**.

— . (They think,) I can easily believe these things if I see them in the **other life** . . . But this is never the case. Those who have no faith in the world, have no faith in the **other life**. Des.

D.Min. 4646. The inmost or spiritual man is perfected in the **other life**; but only in so far as it can have agreement in the external or natural man; but (the latter) cannot be perfected in the **other life**; but remains such as it has been acquired in the life of the body.

E. 860. None can acknowledge and confess the Lord in the **other life** but those who have (done so) in the world.

Otherwise. *Aliter.* A. 5718^e. T. 580, etc., etc.

Ought. See under OBLIGATION.

Out of mind. *Demens.* H. 54².

Outcast. See EXILE.

Outermost. *Extimus.*

See EXTREME.

A. 1718. These (senses, etc.) constitute the **outermost** . . .

369². The **outermost** is most general.

4154². Interior things can never be seen from **outermost things**; but **outermost things** from interior ones.

4459⁷. (The Jews) are in **outermost** or lowest things . . .

6436. The feet and soles=**outermost things**.

P. 180³. (Thus) there is a perpetual connection of **outermost things** with **innmost ones**; and therefore as the **outermost** acts or is acted upon, so also do the **interiors** from the **innmosts** act or be acted upon. Examp.

E. 195¹¹. 'Outermost darkness' = falsities from evil.

Outline. *Schema.* T.33.

Outside. *Exterius.*

A. 5120⁶. To cultivate the truth of faith without its good, is 'to cleanse in the **outside** of the cup' (Matt. xxiii.25). T.435⁴.

Outside. *Extra.*

A. 2556^e. Man is so conjoined . . . with those who are **outside** of him that . . .

3603⁴. **Outside** of good were such things as it could not agree with . . . But after regeneration . . . good . . . inflows into those things which are **outside**.

4249². (All man's thought and affection is from causes **outside** of him.)

4805. Believed those **outside** their society to be dead . . .

5195^e. Evil comes forth **outside** the Divine . . .

5826^e. So long as 'good and truth are **outside** the will . . . they are **outside** the man; for the understanding is **without**, and the will is within. P.233⁷. 318¹¹.

7230². The things of truth in act **outside** the Church. Sig.

8650. The quality of the good of truth of those who are **outside** the Church. Sig. and Ex.

8823. What is around and **outside** is general relatively to that which is in the middle or within.

8885². Man regards the things which . . . do not reign universally as **outside** himself, and also as below himself.

9230². Relatively to goods, (Knowledges) are **outside** the man himself.

9431. When man is in a state of truth, he is **outside** of Heaven . . .

10628^e. What it is to be **outside** the External, and not within. Sig. and Ex.

H. 156. For the things which are **without** the Angels receive an appearance according to the things within them.

186. The things **outside** their houses correspond to the truths which are from good, and also to perceptions.

440^e. Whether in the body or out of the body.

W. 391³. I was then in the spirit **outside** the body.

D. 5597. When the celestial hear rational things, they see them **outside** of themselves; thus from others; and not within themselves, as do the spiritual.

E. 283². That which is below, is also **outside** . . .

De Verbo 13. That which enters into the understanding with a man whose will is in evil, is not within, but **without** him: it is only in the memory . . . and that which is **outside** a man, and not in his life, disappears by little and little . . .

Can. God iii. 13. It is vain to think of what . . . is **outside** the world; because . . . **outside** the world there is no space.

viii. 11. Evils are not taken away . . . because they are **outside** the subjects, and **outside** created things . . .

Outside. *Extus.*

A. 3563. Good, which is of the will, is within; and truth, which is of the understanding, is **without**.
—⁵.

D. 4574. On the Hells of those who are deceitful within, and good **without**. 4589.

Outwardly. *Extrinsecus.* T.435².

Outworks. See BULWARK.

Oval. *Ovalis.*

R. 463². They make as it were an oval plane.

961. A bright light in an oval form.

D. 4418. An oval window in the palace of Augustus.

Ovary. *Ovarium.*

A. 5054. These constitute the province . . . of the womb with the ovaries. D.3152. De Conj. 106.

D. 2242. A continuous **ovary** seen.

Ovation. *Ovatio.* A.4215².

Oven. *Clibanus.*

A. 7356. 'Into thy **ovens**,' etc. (Ex.viii.3)=into the delights of cupidities. 'Ovens,' because bread is prepared in them, = exterior goods; (thus) delights . . . These are signified by 'ovens' in a good sense; but in the opposite, as here, by 'ovens' are signified the delights of cupidities; that is, delights from the loves of Hell, which loves are the loves of self and of the world.

—². That 'an **oven**' = the delight of the affections which are of charity and faith; and, in the opposite sense, the delight of the cupidities which are of the love of self and of the world. III.

E. 386¹⁵. 'To be black like an **oven**' (Lam.v.10)=to be in their evil from falsities. 655⁶. 863⁴.

481⁶. 'To be hot as an **oven**' (Hos.vii.7)=to desire what is false from the love of it.

504⁸. It is said, 'His **oven** in Jerusalem' (Is.xxxi.9), because by 'Jerusalem' is signified the Church in which is the truth of doctrine . . . and the truth of doctrine is (relatively to a fire-hearth) like an **oven**, in which bread is prepared.

540³. By 'an **oven**' (Mal.iv.1) is meant the Hell where are those who by doctrine confirm themselves in falsities, and by life in evils from earthly and corporeal loves.

—⁴. That from their loves they have perverted

goods and truths, is signified by, 'They are all adulterers as an oven heated by the baker' (Hos.vii.4) . . . This is compared to 'an oven heated by the baker,' because they compact together as into a mass of dough the falsities which favour their loves. . . That thus there is nothing but the evils of those loves which are favoured by falsities, is signified by: 'their baker sleepeth all the night; in the morning he burns as a flame of fire; they are all hot as an oven' (ver.6,7). They are compared to 'a baker,' and 'an oven,' because they compact doctrine from falsities, as a baker makes bread and cakes in an oven.

[E.540]⁵. 'Our skins are blackened as in an oven' (Lam.v.10)=that the natural man is without the light of truth, and is thence in the darkness of falsity. Here, too, 'an oven'=the making up of doctrine from falsities, and not from truths.

—¹¹. By 'an oven' (Is.xxxi.9) is signified truth from that good; thus the truth of doctrine.

675¹². See FURNACE, here.

Over. See ABOVE.

Over and above. *Insuper.* M.310².

Over, To set. See GOVERN—*praeficere.*

Overagainst. *E regione.*

A. 1831. 'Overagainst'=parallelism and correspondence. Ex.

2684. 'Overagainst' (Gen.xxi.16)=not to behold, and yet still to behold. 2688.

4018. 'Overagainst the flocks' (Gen.xxx.38)=that they might be conjoined; namely, truths and goods to the natural; because it involves view, and thence excited affection . . .

8131. 'Ye shall encamp overagainst it near the sea' (Ex.xiv.2)=an influx of temptation thence. 'Overagainst'=near so as to be in view; in the internal sense, that there may be influx thence. Ex.

10609. 'Also the flock and herd shall not pasture overagainst this mountain' (Ex.xxxiv.3). Ex.

Overcome. See CONQUER.

Overflow. See REDOUND.

Overlay. *Obducere.*

Overlaying, An. *Obductio.*

A. 8869⁶. 'Overlays it with gold' (Is.xl.19). Ex.

9490. 'Thou shalt overlay it with pure gold' (Ex.xxv.11)=all to be founded upon good. 'To overlay,' when said of Heaven, . . . =to found. . . The reason 'to overlay'=to found, is that the good proceeding from the Lord as a Sun encompasses not only Heaven in general, but also the heavenly Societies . . . in particular; and likewise every Angel in the singular; and thus protects them from the irruption of evil from Hell. In Heaven, that which encompasses, also founds; for it presses on it as a house does on its foundation . . . (Thus) by 'to overlay' is signified to found; and by 'to overlay with gold,' to found upon good.

9497. 'To overlay'=to encompass; thus on every side.

9532. 'To overlay with gold'=a representative of good. 9667.

9722. 'Thou shalt overlay it with brass' (Ex.xxvii.2)=a representative of good. . . The overlaying and induction with brass is a representative of natural or external good.

10183. 'To overlay with gold'=to found upon the good of love.

E. 283⁴. 'The wings of a dove covered with silver' (Ps.lxviii.13)=spiritual truths.

Overseer. See under PRESIDENT.

Overtake. *Assequi.*

A. 4127. 'Laban overtook Jacob' (Gen.xxxi.25)=something of conjunction.

5744. 'To overtake'=adjunction. 5745.

8155. 'They overtook them encamping near the sea' (Ex.xiv.9)=communication around (that) region of Hell. 'To overtake'=communication; for 'to overtake,' in the spiritual sense, is influx, through which there is communication.

8291. 'I will overtake' (Ex.xv.9)=subjugation. Ex.

E. 802. They are not a match for the combinations . . .

Overthrow. *Strages.* C.164².

Overthrow. *Subruere.* D.5039.

Overturn. *Evertere.*

Destroyer. *Eversor.*

A. 2449. 'He overthrew those cities' (Gen.xix.25)=that all truths were separated from them . . . 'Cities'=doctrinals . . . which are said to be 'overthrown,' when there are falsities instead of truths . . .

10642. 'Their altars ye shall overturn' (Ex.xxxiv.13)=that the evil of that religiosity and the derivative worship are to be rejected. . . 'To overturn'=to reject.

H. 229. If anything resists . . . the Angels cast it down and overturn it by a mere effort of will, and a look. I have seen mountains . . . thus cast down and overturned . . .

E. 193⁶. Evils are here called 'destroyers by night' (Obad.5). (=both falsities and evils. 919⁶.)

357¹⁷. 'The overthrow of God' (Is.xiii.19)=damnation to Hell. 1029¹⁴.

400⁹. Occurs.

411²⁵. 'To be overturned' (Nahum i.6)=to perish.

Overwhelm. See SUBMERGE.

Ovid. *Ovidius.*

De Verbo 7³. (The fabulous things of the oldest writers in Greece, which were collected by Ovid in his Metamorphoses, were all correspondential.)

Ovule. *Ovulum.*

A. 1815. The soul begins to clothe itself in a little bodily form in the ovule. Whatever is afterwards added, whether in the ovule or womb, is of the mother.

8847². Serves for conception ; that is, for the impregnation of the ovule.

Ovum. See under Egg.

Owl. *Bubo.*

H. 527^e. It would be more easy to turn a night-owl-*noctua*-into a dove, or a horned-owl into a bird of paradise . . .

P. 338⁷. It would be more easy to turn an owl into a turtle-dove . . .

—⁹. Instantaneous reformation . . . would be like the turning of an owl into a dove.

R. 312. Devils . . . abominate truth as horned-owls do the light of the sun . . . Satans do not abominate truth, but are averse to it ; and therefore they may be compared to night-owls-*noctuis*, when the former are compared to horned-owls.

566⁵. Some seemed like night-owls-*noctuae* . . . some like horned-owls.

T. 61^e. He becomes like a night-owl, and at last like a horned-owl.

642. A man not born again, as to his spirit, is like a panther or an owl . . . and how can an owl be turned into a dove . . . M. 526².

Coro. 30². The natural man separated from the spiritual is like an owl beside a peacock.

Owl. *Noctua.*

See under Owl-*bubo*.

A. 866. Gross and dense falsities are described in the Word by 'owls,' and 'ravens ;' by 'owls,' because they live in the darkness of night . . . as in, 'The owl and the raven shall dwell therein' (Is. xxxiv. 11) ; where it treats of the Jewish Church, that there are nothing but Falsities there, which are described by 'the owl and the raven.'

1326³. The internal of the Babylonish worship is described by . . . 'the daughters of the owl,' etc. (Is. xiii. 21).

3438². Man . . . is like an owl, which, because it flies in the shade of night, supposes itself to be in the light ; but when in the light of day, it supposes itself to be in the shade. Ex.

4967². Such Spirits, and hence such men, see like owls, clearly by night and obscurely by day ; that is, falsities clearly, and truths obscurely ; and thence the things of the world clearly ; and obscurely, if at all, the things of Heaven.

5044⁷. 'The cormorant,' 'bittern,' 'owl,' and 'raven' (Is. xxxiv.) = the genera of falsity which come forth when the Divine truths which are in the Word are made of no account.

8628. They who have used the sciences (or knowledges) as means for annihilating the things of faith, have completely destroyed their Intellectual, and see in thick darkness like owls, falsity for truth, and evil for good.

8869⁴. 'The ziim and ijim, and the daughters of the owl, shall dwell there' (Jer. l. 39) = evils and falsities, thus the things which are of death, within.

H. 102^e. The Angels liken such (naturalists) to owls, which see in the darkness, and nothing in the light. P. 117^e. I. 10⁴.

487². The falsities of evil are darkness, and also correspond thereto ; and therefore those who are in them . . . shun the things which are in light like owls.

P. 167². As with owls and bats, which see objects in the night [and] evening as clearly as other birds see them in the day ; for their eyes are formed for the reception of their own light.

R. 566². Fatuous light is the light of the confirmation of falsity ; and this light corresponds to the light in which are owls and bats, to whom darkness is light, and light darkness. (From experience.)

—³. Those in that abyss . . . and those who are like them, are called owls and bats. T. 162³.

601³. Those who are in falsified truths and adulterated goods appear like owls and bats.

T. 7^e. All such . . . at last acquire a sight like that of owls, and see in darkness.

42^e. The thoughts of these are represented by night-owls, and their speech by screech-owls-*ululas*.

334⁴. An owl is in fatuous light ; for within its eyes there is the cupidity of pursuing and devouring birds ; and this light causes its eyes to see in the night time, exactly as with cats . . .

759. Those who see by confirmations are not unlike owls, which see light in the shade of night ; and by day see the sun and its rays as thick darkness.

E. 518⁶. By 'the daughters of the owl,' etc. (Is. xliii. 20) are signified those who know truths and goods from the memory only, and do not understand and perceive them. These speak truth without any idea of truth, depending solely upon others.

586⁵. These corporeal and merely natural concupiscences, from which flow forth falsities and evils of every kind, are signified by 'the owl,' etc. (Is. xxxiv.)

—⁶. By 'the daughters of the owl' (Is. xiii.) are signified Falsities.

587¹⁰. When reputation, glory, and gain, dominate, Heaven cannot inflow with its light, and open the sight, and illustrate ; and therefore they see like owls, moles, and bats, in the darkness, according to . . . Jer. l. 39 ; (where) 'the daughters of the owl' = affections of falsity.

650³⁵. By 'the daughters of the owl' (Is. xliii.) are signified sensuous affections ; for the Sensuous is affected with truths, and sees them in darkness, as owls see objects in the night.

714¹³. The devastation of all good and truth is signified by 'an abode of dragons,' and 'a court of the daughters of the owl' (Is. xxxiv. 13). 'Owls' = those who see falsities for truths ; and their 'daughters' = the concupiscences of falsifying truths.

—²⁰. Lamentation over devastated truth is signified by 'to make a mourning like the daughters of the owl' (Micah i. 8).

1029¹⁴. Falsified truths are 'the daughters of the owl' (Is. xiii.).

1100²². There are many kinds of falsities . . . named

in the Word: as 'screech-owls' . . . 'night-owls,' 'horned-owls,' etc.

[E.] 1129². As 'mourning' relates to falsity, it is said, 'I will make a mourning like the daughters of the owl' (Micah i.). 'The daughters of the owl'=those who are in Falsities and their pleasantnesses. 'Owls'=falsities, because they see in darkness and not in the light.

Owl. *Ulula.*

M. 233⁷. In the cloud flew owls and bats, (which) were appearances of their thoughts . . . For confirmations of Falsities so complete that they appear as Truths, are there represented under the forms of birds of night, whose eyes are illuminated by fatuous lumen, by which they see objects in the dark as though in light . . .

T. 42^e. See OWL-*noctua*, here. E. 1100²².

71. See SCREECH, here.

E. 714²². The daughters of the owl (Job xxx. 29)=those who have falsified truths and perverted them into falsities.

Own. See under PROPRIUM.

Own. *Suus.*

A. 79. As the celestial man is the Lord's . . . it is not conceded to him to possess these things as his own.

123. Whatever is with the worldly and corporeal man, he calls his own . . .

1377. All Spirits appear constantly in their own places.

1419². It is the Celestial of love not to want to be one's own; but to belong to all; so that it wants to give all things which are its own to others . . .

1577⁴. Disposes (the Natural) as its own.

1661³. Every man (then) thinks that the good and truth from which he combats are his own . . .

1813². What is the Lord's he makes his own.

1947². When anyone worships the Lord from non-freedom, he worships from nothing of his own.

2880. Nothing appears to man as his own; or, what is the same, as his proprium; than that which flows from freedom. Ex.

3603⁵. For man perceives nothing else in himself than what is his own . . .

—^e. Thus man makes evils his own, or proper to him.

4151. For the truths which had appeared to him as his own, when goods were conjoined, were apperceived as if taken away. Ex. —².

—³. No one has any good and truth which are his own . . . but still it appears as if good and truth were his own; and this for the reason that they may be appropriated to man, until he comes into such a state that he knows, then acknowledges, and at last believes, that they are not his-*ejus*, but the Lord's.

5135. 'Theft'= . . . when it attributes to itself, and makes its own, the goods and truths . . .

6138. The man who is being regenerated, is at last so far reduced . . . that he no longer wants to be his own, but the Lord's.

—². The Lord . . . wills a total submission, that is, that man should not be partly his own, and partly the Lord's. Ex.

9310. It is proper to love that all its own be from itself in others.

H. 556². He who loves himself, loves also those who belong to him . . . whom he calls his own.

597². This freedom . . . together with life, is given to man as his own . . .

W. 47^e. To love what is one's own . . . in another, disjoins . . .

115². Who can want to be wise, unless he feels and perceives that which he loves, learns, and imbibes, as his own? Who can otherwise retain it? Ex.

116. How an angel perceives and feels as his own; and thus receives and retains; when yet it is not his-*ejus*—for an Angel is not an Angel from what is his own . . . Ex.

P. 42. That the more closely man is conjoined with the Lord, the more distinctly he appears to himself as if he is his own . . . Gen.art.

43. Whatever man thinks, wills, speaks, and does, from freedom, he perceives as his own . . .

—^e. For anything to which anyone is compelled does not appear as his own; and that which does not appear as his own cannot become of his love, and so be appropriated to him as his own.

200. How can man claim for himself what is Divine merely because these few outermost things appear to him as his own?

298⁶. Intelligence appears as his own and proper to him both with a good man and an evil one . . .

R. 875¹². Whatever man acts from the will as his own according to the understanding as his own . . . remains permanently. By this the Lord brings man into a state of conjunction with Himself; and in this He reforms, regenerates, and saves him.

T. 607^e. This is what is meant by . . . 'being gathered to their own.' E. 659¹⁷, Ex.

D. 6003². This is given to man as his own . . .

Own Intelligence. *Propria intelligentia.*

A. 2761^e. 'A horse'=Own intelligence.

3574². 'Ephraim,' here,=Own intelligence; that is, those who believe and want themselves to be wise not from the Lord.

3708²². When he does not suffer himself to be illuminated through the Word . . . but through Own intelligence, then his obscurity becomes dark; thus false; for the internal way is closed, and there is no influx and communication through Heaven.

4419. He was troublesome to them, because he wanted to rule them from his own intelligence. . . I spoke to him about intelligence from proprium, saying that in the Christian world it prevails so greatly that it is believed that all intelligence is thence. . . The sphere of his intelligence infested me; but, as he was in the persuasion that he was more intelligent than others, he would not go away. He was then shown by the Angels

what the quality of intelligence from proprium is, and what that of intelligence from the Divine; and this by lights. Des.

8783^e. This is induced by human erudition with those who trust in their own intelligence—*suae intelligentiae*.

8869. 'Thou shalt not make unto thee a graven image'=not from Own intelligence; (for) 'a graven image'=that which is not from the Lord, but from the proprium of man . . .

—². In the things which are hatched from Own intelligence there is nothing of spiritual life. Sig.

—⁵. The art of hatching by reasonings from Own intelligence. Tr.

— . For within all things which go forth from Own intelligence there are no truths and goods, but falsities and evils. Sig. and Ex.

8932⁴. By reasonings from Own intelligence.

8941. 'Thou shalt not build them hewn'=not from Own intelligence; (for) 'hewn stones'=such things as are from Own intelligence. Ex. . . For the things hatched from proprium, or from Own intelligence, have life from man . . . E.391²¹.

—². The things from proprium, or from Own intelligence, are called truths, but are not truths; they only appear as truths in the external form . . . but in the internal form are falsities.

—³. There are two religiosities in the world which are from Own intelligence. Ex.

— . The figments from Own intelligence . . .

—⁴. By 'hewn stone' is signified that which is from Own intelligence in the following passages. Ill.

—⁶. That religion is to be formed from truths from the Lord . . . and not from Own intelligence. Sig.

—^e. A religiosity which is hatched from Own intelligence, and not from the Word, is meant by 'idols,' 'strange gods,' 'molten images,' and 'graven images;' for the things from proprium are nothing else, being in themselves dead; and yet they are adored as if they were alive.

8942^e. By these instruments are signified such things as are of Own intelligence . . .

8943. For that which is from Own intelligence is in itself devoid of life; nay, is spiritually dead; for the proprium of man is nothing but evil.

—^e. (Thus) from the things of the Word comes forth worship truly Divine; and by no means from those of Own intelligence. Sig.

8944. It is believed that from the lumen of nature, thus without revelation, man can know many things which belong to religion . . . and yet these are the things which are from Own intelligence . . .

— . Hence was evident the quality of the lumen of nature without revelation; consequently the quality of that which is from Own intelligence.

9188⁸. 'Diviners,' 'augurs,' 'sorcerers'=those who destroy the truths and goods of the Church . . . from Own intelligence, etc.

9391¹⁴. See IDOL, here. 9424⁷.

9714⁷. Worship from Own intelligence. Sig.

9802. Those who are in . . . the persuasion of intel-

ligence and wisdom from self—*a semet*, are in such . . . thick darkness.

10227⁴. Those who trust in their own intelligence—*suae propriae intelligentiae*. Sig.

—¹⁸. 'Faculties,' here, =all things which are from Own intelligence . . . and therefore 'to deny all one's faculties' is to attribute nothing of intelligence and wisdom to self. He who does not do this cannot be instructed by the Lord. Sig.

10362². 'To prepare food'=to teach self from own intelligence.

10406. 'Formed it with a graving tool'=from own intelligence; (thus) to prepare false doctrine from own intelligence, which is done by the application of the sense of the letter . . . to favour the loves of self and of the world; for when these loves reign, the man is not in any illustration from Heaven, but takes all things from Own intelligence, and confirms them from the sense of the letter . . . Ex.

—⁴. 'An artificer'=the man who forms it from Own intelligence.

—⁵. How false doctrinals are formed so as to cohere . . . from Own intelligence, under the leadership of pleasure, cupidity, and love. Sig.

—⁶. 'A graven thing,' here, =what is from Own intelligence . . . for it is said, 'Every man is made a fool by knowledge' . . . Here 'knowledge'=Own intelligence . . .

—¹⁰. As the falsities and evils of doctrine which are signified by 'graven and molten things' are fabricated by man's own intelligence under the leadership of his love, they are called 'the work of man's hands,' etc. Ill.

10492⁴. See INTELLIGENCE, here.

H. 82. It is implanted in every man . . . to think of God under a human form . . . but this has been extinguished by all who through Own intelligence have removed the influx from Heaven: (such) want to have an invisible God.

C. J. 19^e. Those who had been in the conceit of Own intelligence were seen black.

S. 13³. 'Abaddon or Apollyon'=that their falsities were from the Hell where they are merely natural, and in Own intelligence.

60^e. The proprium of man is the love of self, and the derivative conceit of Own intelligence.

118. After death, those who ascribe all things to Own intelligence . . . first become like drunkards; afterwards like fools; and finally stupid, and they sit in darkness. Beware, therefore, of such a delirium. T.276^e.

Life 30². Thus is described Own intelligence. Tr.

F. 49². The other religiosity, which falsifies the truths of the Church, originates from the conceit of Own intelligence . . . (and) is meant by 'Philistia.'

52^e. Goliath smitten by David, represented their conceit of Own intelligence.

53^e. 'From the root of the serpent went forth a basilisk'=from the conceit of Own intelligence the destruction of all truth with them.

[F.] 60^e. 'It is the number of a man' = the quality of **Own intelligence**.

67. 'The horn between his eyes' = **Own intelligence**.

—'. 'The great horn of the he-goat broken' = no appearance of **Own intelligence**.

W. 267. If the understanding (of an evil man) sees truths opposed to . . . the principles of his **own intelligence**, he either falsifies them, or passes them by . . . or retains them in the memory to serve as means to his life's love, or to the conceit of his **own intelligence**.

P. 170^e. They had no faith . . . (and were such) as had been in **Own intelligence**.

197. Therefore, if man's life's love is the love of self, he comes into the conceit of **Own intelligence** . . .

206. When the love of self inspires its consort the understanding with its own love, this in the consort becomes conceit, which is the conceit of **Own intelligence**. Hence is **Own** prudence.

—'. Therefore the concupiscences of evil . . . the perceptions of the concupiscences . . . and the delights of the concupiscences . . . and their thoughts . . . are actuated by the love of self through the conceit of **Own intelligence**.

242^e. Those who are in faith separated from charity are in **Own intelligence** . . .

297. That the evil cannot be completely withdrawn from evils by the Lord, and be led into goods, so long as they believe **Own intelligence** to be everything, and the Divine Providence not anything. Gen.art.

298. That **Own intelligence**, when the will is in evil, sees nothing but falsity . . . Ex.

—'. From **Own intelligence** he believes himself to be a deity . . .

—³. That if **Own intelligence** sees truth then, it either averts itself, or it falsifies it. Ex.

—⁴. **Own intelligence** can induce the human form in externals only; but the Divine Providence in internals . . .

—⁶. Intelligence appears to be his *own-sua atque propria*—with both a good man and an evil one; and moreover a good man is equally bound to act from **intelligence** as if his **own** . . . but he who believes in the Divine Providence is withdrawn from evil; whereas he who does not believe in it, is not withdrawn . . . The difference between these two **intelligences**. Ex.

301^e. The imaginations of falsity are from **Own intelligence**.

314. The quality of those who are infatuated from **Own intelligence**. Des.

321^e. The proprium of his understanding is the conceit of **Own intelligence** . . .

R. 90³. Through his rationality he comes into the conceit of **Own intelligence**. Sig.

149. 'The vessels of a potter' = the things of **Own intelligence**, which are all false, and, in themselves, of no account.

387². The satanic kingdom consists of those who are

in the love of dominating from the conceit of **Own intelligence**, and are thence in insanity . . .

408. The appearance of **Own intelligence** from conceit which originates from infernal love. Sig. and Ex.

—'. All **Own intelligence** burns from conceit; and its conceit arises from infernal love.

410. The infernal falsity from which is their **own intelligence**, through which all the truths of the Word have been falsified. Sig. and Ex.

450. Their imaginary and visionary argumentations from infernal love and **Own intelligence**. Sig. and Ex.

—^e. The Church which through reasonings from **Own intelligence** had falsified the truths of the Word. Sig.

452. That in their thoughts and discourses, interiorly regarded, there is nothing else . . . than . . . the conceit of **Own intelligence** which is the proprium of the understanding, etc. Sig. and Ex.

—'. 'Smoke' = the conceit of **Own intelligence**, which is the proprium of man's understanding, going forth from the love of self and of the world like smoke from fire.

—². 'Sulphur' = the concupiscences from infernal love flowing forth through the conceit of **Own intelligence**. Ill. 636.

502. 'Egypt' = . . . the love of reigning from the conceit of **Own intelligence**, which is in (that) Church.

571. The doctrine of the Church not from the Word, but hatched from **Own intelligence**. Sig. and Ex.

724. See HEAD, here.

793³. By 'the work of an artificer,' in the opposite sense, is signified that work which is done from **Own intelligence**, from which nothing else can be produced than what is false. Ill.

846. That they were rejected by those who are in falsities from **Own intelligence**. Sig. and Ex.

889. 'To give gratis' = from the Lord, and not from any **intelligence** proper to man.

919. That the men of the New Church will not be in the love of self and in **Own intelligence**, and thence in merely natural lumen; but in spiritual light from the Divine truth of the Word from the Lord alone. Sig. and Ex.

—'. 'The sun and moon' = the love of self, and **Own intelligence**.

940. That in the New Jerusalem . . . men will not be in Knowledges about God from the natural lumen which is from **Own intelligence** . . . Sig. and Ex.

M. 88². This love (of wisdom), if it remains with the man . . . is called the conceit or love of **Own intelligence**; (but) this love was taken out of the man, lest it should destroy him, and was transcribed into the woman, in order to become conjugal love . . . 353.

193². Hence no one can ever love his consort truly conjugially who is in the conceit of **Own intelligence** from the love of self.

208⁴. Husbands grow cold when they are in conceit from **own intelligence**.

269⁶. Hence atheists who are in the glory of reputation from the love of self, and thence in the conceit of **own intelligence**, enjoy a more lofty rationality . . .

331. Whether a man who loves himself from his own *-sua-*intelligence can love his wife. (Continued under INTELLIGENCE.)

353. Therefore the wife continually attracts to herself her husband's conceit of **Own intelligence**, and extinguishes it with him, and vivifies it with herself, and thus turns it into conjugal love, and infils it with pleasantnesses beyond measure. This has been provided by the Lord, lest the conceit of **Own intelligence** should so infatuate the man that he would believe himself to be intelligent and wise from himself, and not from the Lord, and would thus want to eat of the tree of the knowledge of good and evil, and so believe himself to be like God . . . as the serpent—which was the love of **Own intelligence**—said and persuaded . . .

354. The two priests and the ambassador all believed at heart that intelligence and wisdom and the derivative prudence are from man, because they are in man . . . But the priests . . . said, There is nothing of (them) from man. . . It was then said to the ambassador, Put on the garments of a priest (and) he then declared that nothing of (them) can ever be possible except from God . . . The voice from Heaven then said to the two priests, Put off your own garments, and put on those of political ministers. . . They then thought from their interior selves, and spoke from arguments which they had inwardly cherished in favour of **Own intelligence** . . . At that moment there appeared a tree . . . and they were told, It is the tree of the knowledge of good and evil; beware lest you eat of it. Yet those three, infatuated with **Own intelligence**, burned with the cupidity of eating of it; and said to each other, Why not? Is not the fruit good? and they went to it, and ate. Instantly then, those three, because they were in like faith, became bosom friends; and entered together into the way of **Own intelligence** which tended into Hell . . .

T. 165². Everyone who does not read the Word under the Lord's auspices, reads it under the auspices of **Own intelligence**; and this is like an owl in such things as are in spiritual light . . . In a word, to read the Word under the auspices of **Own intelligence**, which is done by all who do not acknowledge the Lord as the God of Heaven and earth, and thence does not approach and worship Him alone, may be likened to . . .

—³. The man who . . . reads the Word under the auspices of **Own intelligence**, believes himself to be lynx-eyed . . . yet inwardly does not see a whit of truth . . .

276. Those who believe themselves to be able, from **Own intelligence**, to procure for themselves Knowledges about God, Heaven and Hell, and the spiritual things of the Church, do not know that, regarded in himself, the natural man is against the spiritual . . . They may be likened to . . . Their lot after death.

508³. How dangerous it is to enter intellectually into the dogmas of faith which have been manufactured from **Own intelligence**, and thence from falsities . . .

759. Have made for themselves a morning light from **Own intelligence**, and an evening light from the Word.

810. The reason these preachers were deprived of the

priesthood, was that they did not fashion their sermons from the Word . . . but from their own rational lumen . . . selecting something savoury from their own intelligence . . .

D. 4901. Concerning those who are in **Own intelligence**. 4909.

4909. At this day a host of people . . . do not believe that anything inflows from Heaven . . . but that such things come forth from **Own intelligence**, saying that everyone is the builder of his own fortune. The reason ex.

—². Opulence and dignity do also come to those who act from **Own intelligence**; but to them these things are not a blessing, but a curse . . .

4910. Those who have entirely believed themselves to owe all things to **Own intelligence**, appear to sit at a table, and to write there . . . They have a hat down to the eyes, under which, as it were, they think. They are most malicious, and are sent away to that infernal den where is Charles XII.

4911. As to seek eagerly for honours and riches, and to acquire them, from **Own intelligence**, is an abuse of the laws of order in the natural world, thus also an abuse of the rational things of the mind—for they proceed in inverted order and from self—therefore those of them who by arts . . . bring themselves to it, in the other life become magicians . . .

D. Min. 4728. There was a Spirit with me who was in **Own intelligence** and wisdom, and on that account was such that he believed he knew and saw all things, and therefore also ruled all things. (Continued at A.4419, above.)

E. 141¹⁰. 'Graven images,' and 'idols'=the falsities which are from **Own intelligence**.

177. 'The vessels of the potter'=such things in the natural man as are from **Own intelligence** . . .

— . Those who think from **Own intelligence**, think from the world. Ex.

—². As these loves belong to man's proprium, the things which man sees and perceives from them are from **Own intelligence**.

—³. These are they who do not think from **Own intelligence** when they read the Word. The chief cause (of this) is that their interior mind looks to the Lord, and the Lord elevates it to Himself, and the lower mind at the same time, and thus withdraws it from the proprium of man, which cannot be done with those who principally regard themselves and the world.

—⁴. (Thus) man from **Own intelligence** perceives nothing but evils, and sees nothing but falsities.

—^e. A figment is that which is from man's **Own intelligence**.

376³¹. Those who are insane in spiritual things from believing that they are intelligent from themselves. Tr. . . The glorying of the intelligence or erudition thence is meant by 'the crown of pride.'

—³⁷. Those who make for themselves doctrinal things from **Own intelligence**, and not from the Lord. Tr.

381³. Those who, from **Own intelligence**, want to acquire love and faith. Tr.

[E.] 388¹¹. **Own intelligence**, which confirms falsities and evils by reasonings from scientifics, and by applications of the sense of the letter. Tr.

—¹². Glorifying from **Own intelligence**. Sig.

411¹⁸. The Judgment upon those who, from **Own intelligence**, believe themselves wise in Divine things. Tr.

— . That they are from **Own intelligence**, is signified by, 'which your own hands have made for you.'

455¹⁰. 'The elations of man'=the conceit of **Own intelligence**.

—¹⁶. 'Burning coals'=the conceit of **Own intelligence**; 'fire,' the love of self.

—¹⁷. Said to be 'set on fire' from the conceit of **Own intelligence**, whence are falsities.

510. 'A great mountain burning with fire'=the love of self and the derivative **Own intelligence**. . . For all **Own intelligence** is from the love of self.

520³. Thus are the truths of the Word falsified by all those who are in the conceit of **Own intelligence** from the love of self. Ex.

537¹³. 'Broken pits which hold no water'=to hatch from **own intelligence** doctrinal things, which, because they are from proprium, are false; for the proprium of man is nothing but evil; and, because it is evil, falsity is produced from it.

587. 'Idols of gold, and of silver, and of brass, and of stone, and of wood'=false doctrinal things, which are from **Own intelligence**, favouring the loves of the body and the world, and the principles taken up thence. Ex. and Ill.

—². See IDOL, here. —³.

—⁵. That there is not any spiritual life in . . . the things of **Own intelligence**. Sig.

—⁷. By this whole description of a graven image is meant the formation of doctrine from **Own intelligence**. (Ex. in detail.)

617¹⁰. 'Buy wine and milk without silver, and without price'=that Divine truth spiritual and Divine truth natural are to be procured without **Own intelligence**. . . By 'silver' is here signified truth from proprium, or **Own intelligence**; in like manner by 'labour.'

627¹¹. The confidence of **Own intelligence**. Tr.

—¹².

637¹⁷. The loss and dissipation of the affections of good through the conceit of **Own intelligence**. Sig.

650³. The reason these Hells are more malignant than the rest, is that in proportion as man is in the love of self, and at the same time in the love of **Own intelligence**, his natural lumen is in a certain *quasi* splendour; for the love of self is like a fire, which kindles this lumen. Hence it is that they can think and reason cleverly against the Divine, and against all things of Heaven and the Church.

—²⁸. The falsities of the thoughts, and the evils of the cupidities, which he had because he was 'elated in height,' that is, because he was proud from the love of **Own intelligence**. Sig.

—⁵⁷. 'Saying in her heart, I and none besides me'=the falsity of **Own intelligence**.

654. As the falsities which flow forth from the evils of the love of self are attended with conceit, for the man then thinks from the proprium, therefore by 'Egypt' is here signified the conceit of **Own intelligence**. (See EGYPT, here, and at —⁴³. —⁴⁸.)

—³⁵. The conceit of **Own intelligence** from knowledge. Sig.

—³⁶. 'The sons of man'=those in **Own intelligence**.

—³⁷. No longer any understanding of truth, or perception of the Knowledges of good, on account of the conceit of **Own intelligence**. Sig.

—⁴². The state of those who want to be wise from themselves, thus from **Own intelligence**, in the things of Heaven and the Church. Tr.

—⁴³. The destruction of (the truths and goods of the Church) through the conceit of **Own intelligence**. Sig.

— . **Own intelligence** and its falsities endeavouring to destroy the truths of the Church. Sig.

—⁵¹. The natural man deprived of all truth and good through conceit from knowledge and thence from **Own intelligence**. Tr.

— . By 'the river' is signified **Own intelligence**.

— . These words involve the conceit of **Own intelligence**.

—⁵⁵. 'The pride of Israel'=the conceit of **Own intelligence** in such things as are of the Church.

—⁵⁹. That there will be no faculty to resist evils from **Own intelligence**. Sig.

714⁴. Those who from **Own intelligence** have hatched for themselves dogmas from the Word, constitute the body of the dragon. —¹⁰, Ex.

—¹⁰. All who study the Word, and are in the love of self, are also in the conceit of **Own intelligence**; and all who are in this conceit, and at the same time excel in cleverness from natural lumen, hatch for themselves dogmas from the Word. This is the origin of all the heresies, and all the Falsities, in the Christian world.

— . **Intelligence from proprium** is from self; but **intelligence not from proprium** is from the Lord. All those have **intelligence from proprium** who are in the love of self; for the love of self is the very proprium of man; and those are in the love of self who read the Word and collect dogmas thence for the sake of reputation, glory, and honours . . .

825². The conceit of **Own intelligence** is with all who confirm falsities even to the destruction of Divine truth. . . . For those are in this conceit who regard themselves alone . . . in their writings and preachings; for they are in the love of self; and everyone who is in the love of self is in conceit while he is writing and preaching; and conceit derives all things from man's proprium. Hence it is that it is called the conceit of **Own intelligence**. The love of self resides in the will, and the conceit of **Own intelligence** in the derivative thought. These, therefore, while they are thinking anything from themselves, cannot think anything but falsities . . .

1186³. **Own intelligence**. Des. (in the Word.)

De Conj. 83. They who read the Word without doctrine . . . and are at the same time in the conceit of

Own intelligence thence, produce adultery as of a father with his daughter-in-law.

Can. Redemp. i. 10. Intelligence from proprium one of the causes why falsities flow into the primates of the Church, and flow forth from them.

Ox. *Bos.*

A. 1361². 'Oxen,' etc., when sacrificed, = lower celestial things.

2137. That the Lord put on also a conformable Natural, is signified by 'the son of an ox' (Gen.viii.7).

2179². When oxen and bullocks appear in the World of Spirits, they know that the Angels are discoursing about natural goods.

2180. 'Abraham took the son of an ox tender and good' = the Celestial Natural which the Rational received to itself, in order that it might conjoin itself with perception from the Divine. 'A bullock,' or 'son of an ox,' in the Word, = natural good.

2183. The Celestial Natural is signified by 'the son of an ox.'

2184. 'The son of an ox' = the Natural corresponding.

2276⁵. The sacrifice of an ox represented natural good.

2781. Voluntary things, which are of good, are signified by oxen, etc.

—⁴. 'To send the foot of the ox and the ass' (Is. xxxii.20) = natural things which will serve (for instruction). 'The ox' = the Natural as to good.

—^c. 'The ox and the ass' = natural good and truth. III.

4244. 'I had ox and ass . . .' (Gen.xxxii.5) = acquisitions in their order there. 'An ox and ass,' etc. = exterior goods and truths which are of service . . . 'An ox' = exterior natural good; and 'an ass,' exterior natural truth.

4502². 'In their good-pleasure they hamstrung an ox' (Gen.xlix.6) = that in evil of purpose they extinguished the good of the Church. (= that from a depraved will they completely debilitated the external good which is of charity. 6357. E.443⁶.)

4926². 'Flocks,' and 'oxen' (Ps.exliv.13,14) = goods internal and external.

5198. 'Cows,' or 'heifers,' = the truths of the Natural; (for) 'oxen,' and 'bullocks' = the goods of the Natural . . .

5642. 'An ox,' and 'a bullock' = the goods of the Natural (Refs.); here, the goods of the exterior Natural . . .

5895. 'To plough' = preparation by good for the reception of truths; for the oxen with which the ploughing was done = goods in the Natural. Refs.

—². Hence it was forbidden 'to plough with an ox and an ass together' (Deut.xxii.10) . . . because 'to plough with an ox' = good in the Natural. (Continued under Ass.)

6357. 'An ox' = the natural or external good of charity. Refs.

7176. The oxen and cows (in Mercury) do not differ much from those in our Earth, but are smaller; and in a certain way approach a species of deer. D.3262.

7601⁸. 'An ox' = the good of the Natural . . . That they were not to plough with an ox and an ass together = that they were not to be in both states together; namely, in good, and thence look to truth; and at the same time in truth, and thence look to good.

8912. 'An ox' (in the tenth commandment) = the affection of natural good; (which) is not to be 'coveted,' that is, taken away from anyone, or injured.

9065. 'When an ox shall gore a man or woman' (Ex. xxi.28) = if the affection of evil in the Natural shall injure the truth or the good of faith. . . 'An ox' = the affection of good in the Natural; hence, in the opposite sense, the affection of evil in the Natural. 9069.

9070. 'If the ox is a goring one from yesterday the day before yesterday' (ver.29) = if there has long been the affection of evil.

9074. 'The ox shall be stoned' (id.) = the penalty of destroyed truth.

9081. 'If the ox gores a man-servant, or a maid-servant' (ver.32) = if the affection of evil shall destroy truth or good in the Natural. 9079.

9083. 'The ox shall be stoned' (id.) = the penalty of destroyed truth and good in the Natural. . . In the *Natural*, because it is an ox which shall be stoned, by which is signified the affection in the Natural which has committed destruction.

9086. 'And an ox or an ass has fallen (into the pit)' (ver.33) = (the falsity) which perverts the good or truth in the Natural. 'An ox' = the affection of evil in the Natural; thus evil there.

9088. 'An ox' = good in the Natural.

9090. 'When a man's ox has struck a companion's ox a blow' (ver.35) = two truths of which the affections are diverse, and that of the one has injured that of the other. . . 'An ox' = the affection of good; and, in the opposite sense, the affection of evil, in the Natural; and 'a man' = truth. . . The reason diverse affections are signified, is that it is oxen—by which affections are signified—which injure one another; for the things which are diverse injure one another; but not those which are not diverse.

—³. In the Spiritual World . . . when the affections of good in the Natural are presented to view in an animal form, they appear as gentle oxen; and the affections of evil, as fierce oxen.

9091. The ox which died from the blow struck by the other ox = a good affection.

9092. 'They shall sell the live ox' (id.) = that the affection of the one which injured that of the other shall be alienated.

9094. 'The dead one also they shall divide' (id.) = also the injuring affection. . . By 'the dead ox' is signified the affection of evil and falsity in the Natural; thus the injuring affection; for evil injures through falsity. Ex.

9095. 'If it was known that the ox was a goring one

from yesterday the day before yesterday' (ver.36)=that it was known before that such was the affection.

[A.] 9097. 'Repaying he shall repay ox for ox' (id.)=restitution to entirety. . . 'An ox'=an affection in the Natural.

9097a. 'The dead one shall be his own' (id.)=for the injuring affection. 'The ox'=the affection of evil.

9099. 'When a man has stolen an ox, or a small cattle' (Ex.xxii.1)=him who takes away from anyone his exterior or interior good. . . 'An ox'=the affection of good in the Natural; thus exterior good. Refs.

9102. 'Five oxen shall he repay for the ox (id.)=a corresponding penalty to a great extent.

9134. 'From an ox even to an ass' (Ex.xxii.4)=from exterior good or truth. 'An ox'=the good of the Natural.

9162. 'When a man has given to his companion an ass or an ox . . . to keep' (ver.10)=exterior and interior truth and good . . .

9225. 'So shalt thou do with thine ox, with thy flock' (ver.30)=that [this attribution to the Lord extends] to exterior and interior good.

9255. 'When thou meetest thine enemy's ox, or his ass, going astray' (Ex.xxiii.4)=good not genuine, and truth not genuine, with those outside the Church. . . 'An ox'=the good of the external man.

9262⁵. 'An ox'=the good of the external or natural man. Refs.

9272⁶. 'To send forth the foot of the ox and of the ass'=to be instructed in external goods and truths.

9280. 'That thine ox may rest, and thine ass' (ver.12)=the tranquillity of peace [enjoyed by] external goods and truths at the same time.

9391¹¹. 'An ox' (Ps.cvi.20)=good in the Natural; thus in the external form.

9990². The purifications of the external man were represented by burnt-offerings and sacrifices of oxen, bullocks, and he-goats. 10042⁸.

10184⁰. 'An ox' =good.

10235⁶. 'The twelve oxen' (1 Kings vii.25)=all the goods of the natural and sensuous man in the complex, because they were in the place of bases.

10236⁵. 'The oxen' (ver.29)=protection lest goods should enter; for 'oxen'=goods in their power. Ref.

10669⁵. 'To plough with an ox' (Deut.xxii.)=to prepare by means of good. Ex.

H. 110. Oxen and bullocks correspond to the affections of the natural mind.

S. 18³. An ox, etc. =natural affection.

23. In Egypt . . . there were images of calves, oxen, etc., because calves and oxen signified the affections and forces of the natural mind.

W. 346². The perfect animals are oxen, etc.

T. 325. 'Thou shalt not covet thy neighbour's . . . ox, etc.' Ex.

E. 304¹². 'An ox'=natural good.

316²³. 'The first-born of an ox, honour is his' (Deut. xxxiii.17)=the good of spiritual love.

340²⁶. 'To sacrifice an ox' (Is.lxvi.3)=worship from those things which represented natural good.

355³⁴. 'Shall one plough with oxen?' (Amos vi.12)=is there any perception of good?

430¹². 'The twelve oxen'=all the goods and derivative truths upon which they are founded.

443⁷. 'An ox,' in the Word, =moral and natural good.

519⁶. 'Oxen ploughing'=the will of good.

537⁶. 'An ass and an ox' (Luke xiv.5)=the truth and good of the natural man.

548⁵. 'Oxen,' in the Word, =natural affections; and 'five yoke of oxen' (Luke xiv.19)=all these affections, or the cupidities which draw away from Heaven.

—7. 'An ox' (Ex.xxii.1)=the good of the natural man: that he shall 'repay five oxen for the ox'=that he shall sufficiently amend the things he has perverted and extinguished.

600¹⁴. That 'the face of an ox' was seen 'on the left' (Ezek.i.10)=the good of truth in obscurity; for by 'an ox' is signified the good of the natural man which is in obscurity with those who dwell in Heaven at the north.

617²⁶. 'To kill an ox and slay a small cattle' (Is.xxii.13)=to extinguish natural good and spiritual good.

65037. 'The herds of the ox' (Joel i.18)=those things which are of the natural man in the whole complex.

652¹⁹. 'Well-laden oxen' (P.exliv.14)=natural goods and their affections.

700²⁹. The ark being brought upon a new cart to which oxen were attached (2 Sam.vi.) represented the doctrine of truth from the good of love . . . 'Oxen'=the good of love in the natural man.

781¹⁷. 'The lion shall eat straw like the ox' (Is.xi.7)=that infernal falsity burning to destroy the truths of the Church will do no harm to the affection of good of the natural man; neither with a man in himself, nor with men among each other; and neither will it do harm to the Word. Ex.

1022². 'The ox and ass' (in the tenth commandment) =the affection of natural good and truth.

1200³. In the World of Spirits are seen oxen, etc.

Oxford. *Oxford.*

D. 6098. That bishop . . . disclosed the art he had used to render nugatory the things before written concerning Heaven and Hell, etc., both with the English peers, and through the priests at Oxford . . .

Oyster. *Ostraea.*

D. 3611. Those who reason . . . were likened to oyster shells, containing nothing within . . . whereas the oyster soft and fat within=those natural things by which spiritual and celestial things are well confirmed.

Paddan Aram. *Paddan Aram.*

A. 3664. 'Go to Paddan Aram' (Gen.xxviii.2)=the Knowledges of such truth; (for) 'Aram,' or Syria, =Knowledges. The reason 'Paddan Aram'=the Knowledges of truth, is derived from the fact that it was in