

natural magic, whereby nothing of what is Divine could be foretold; but only what is contrary to the Divine . . .

**B.** 79<sup>e</sup>. Lest (their sermons) should appear to be pythonic.

**T.** 324. Those who speak false things from deceit, and pronounce them in a tone emulous of spiritual affection . . . were called . . . also pythons and serpents of the tree of knowledge.

**Ad.** 3/5868. So was the woman of the python permitted to foretell to Saul . . .

**D.** 3004. The magic exercised by the ancients, especially the pytholics. Ex.

3683. David tried to act the python, by evoking others to ascend in the manner of the pythons, he standing on my head, which he did from his persuasion and pythonic idea; (which) is a persuasion conjoined with the idea of evoking those whom they like. Whether David had this Pythonic in his life, cannot be determined . . .

3717<sup>e</sup>. All which (representations) are their . . . magical, and pythonic phantasies.

**E.** 141<sup>14</sup>. 'I will cut off the soul that looketh to pythons' (Lev.xx.6).

1182<sup>e</sup>. When the Spirit, from a like affection, favours the thoughts or principles of the man, then the one leads the other, as the blind the blind . . . The pytholics of yore were such, and likewise the magi in Egypt and Babel, who, from their discourse with Spirits, and their operation felt manifestly in themselves, were called 'wise.'

**Coro.** 43<sup>2</sup>. Of some (of these representative forms, the ancients made) pythons.

45<sup>e</sup>. The most heartfelt delight (of the infernals from the Ancient Church) is to give out vaticinations and presages, and to act the pythons. They are the chief source of the enthusiasms in the Christian world.

57<sup>2</sup>. Celebrate profane festivals, like the pythons on their sabbaths.

**Pyx.** *Pyxis*. T. 568<sup>2</sup>.

**Quadrangular.** See SQUARE.

**Quadruped.** *Quadrupes, Quadrupedus*.

**A.** 4227<sup>3</sup>. Such are distinguished by this, that they act in a quadruped manner . . . **D.** 1819.

**P.** 275<sup>e</sup>. If man were born into the love of the neighbour . . . he would indeed at first creep like a quadruped, but with the implanted endeavour to raise himself up . . .

**D.** 1031. When a Spirit is being inaugurated (into a gyre), he is driven into a quadruplicate step, so that the sound is like a quadruped . . . 1127.

1203. There are Spirits who speak in a quadruped manner. Des.

**Quail.** *Coturnix*.

**T.** 810<sup>2</sup>. Likened to the quails from the sea cast upon the camp of Israel, of which many thousands died. **Coro.** 22<sup>2</sup>.

**E.** 750<sup>15</sup>. By the flesh of the quails—*coturnicum seu selav*—given them, is signified natural nourishment.

1200<sup>3</sup>. (The quail a bird of an intermediate character, which appears in the World of Spirits.)

**Quail.** *Selav*.

**A.** 8395. Consolation after temptation is signified by the manna and the quail.

8426<sup>2</sup>. This delight of natural love is signified by 'the quail' which they received in the evening (Ex.xvi.).

8431. 'The quail' = the good of the external or natural man, which is called delight.

8452. 'The quail came up' (ver. 13) = natural delight through which is good. The reason 'quail' = natural delight, is that it was a bird of the sea; and by a bird of the sea is signified what is natural; and by its flesh, which was desired, delight. Further ex.

—<sup>2</sup>. By a bird of the sea and its flesh, is signified natural delight; and, in the opposite sense, the delight of concupiscence. 'Quail' = this, in Num.xi. Ex.

—<sup>3</sup>. But the natural delight which is signified by 'quail' in (Ex.xvi.), which was given to the people in the evening, is not the delight of concupiscence; but is the delight of the external man which corresponds to the good of the internal. This delight has spiritual good within it; whereas the delight of concupiscence has in it infernal evil. Ex. 8487<sup>3</sup>, Ex. —<sup>4</sup>.

**Quaker.** *Quaquerus*.

**Quakerish, Quaker.** *Quaquerianus*.

**Quakerism.** *Quaquerismus, Quaquerianismus*.

**C. J.** 83. On the Quakers in the Spiritual World. Gen.art.

— When Quakerism commenced, these enthusiastic Spirits, who believed themselves to be the Holy Spirit, were drawn out of the forests, and obsessed many, and infused the persuasion that they were being acted upon by the Holy Spirit; and, as they perceived the influx by the sense, that religiosity so took possession of them, that they believed themselves to be illustrated and holy above all others; and therefore they could not be withdrawn from their religiosity. Those who have confirmed themselves in it, come into a like enthusiasm after death, and . . . are relegated to their like in the forests, where from afar they appear like wild swine. But those who have not confirmed themselves, are remanded to a place like a desert . . . where caves are their temples. **D.** 3784. 3785.

84. After the former enthusiastic Spirits had been removed from them, the tremor which they caused in their bodies ceased, and they now feel a motion on the left. From the first time [of Quakerism] they have gone from bad to worse; and at last into nefarious things, by command of their holy spirit, which they divulge to none. I have spoken with the founder of their religiosity, and with Penn, who said that they have no part in such things. (**D.** 3771. 3814.) Those who perpetrate them are let down into a dark place, and sit in corners, appearing like the dregs of oil. **D.** 3811.

85. As they have rejected the two sacraments, and

yet read the Word, and preach the Lord, and speak from the obsession of enthusiastic Spirits, and thus commingle the holy things of the Word with truths profaned, no Society is formed of them in the Spiritual World; but, after they have wandered alone hither and thither, they disappear, and are collected into the before mentioned desert.

P. 259. (The existence of heresies, as **Quakerism**, an argument against the Divine Providence.) E.1176<sup>2</sup>.

321<sup>3</sup>. See **MORAVIAN**, here.

D. 423. That the **Quakers** (there) adore a cloud, upon their knees. Ex.

— The **Quakers** do not suffer themselves to be instructed . . . but inhere in their own principles . . . 375I, Ex.

— The **Quaker Souls** increase this crew (of enthusiastic Spirits); but are distinguished from them by a white line around the head of two; for two usually appear . . .

1326<sup>e</sup>. If persecutions [could save men] those might claim Heaven who suffer for their opinions . . . as the **Quaker people**. 3187.

2902. Spirits can operate nothing with those who are persuaded, as in the **Quaker people**.

2940<sup>e</sup>. Enthusiasts and **Quaker people** say that they are led by the Holy Spirit . . . 3011<sup>e</sup>.

3013. Thus he was known to be a **Quaker**, or **Quakerish Spirit**, which is the same.

3015. A representative vision about the **Quakers**.

3016<sup>e</sup>. That the **Quakers** do not know that anything is ever miraculously insinuated by the Lord; and, although they do not perceive it, still probity of life and uprightness are given them.

3732. On the **Quakers**. Gen.art.

— They appeared in my sleep clothed in garments with much resplendent gold . . .

3733. When I awoke they said they were **Quakers**; of whom I had thought as being of honourable life, and upright; for I had heard of nothing else. As they suppose themselves to be led by the Holy Spirit, I spoke with them about holiness. They said that holiness is to trade . . .

3735. The Spirits could not explore their interior quality; for they do not want anything to be divulged, having this from the life of the body. (3751<sup>2</sup>.) . . . They said that it is sufficient not to speak evil of anyone, nor do evil to anyone . . . They speak but little; and thus divulge nothing of what they are thinking . . . They have no fixed doctrinals of faith, except what the Spirits inspire into them. 3736. 3737.

375I. On the **Quakers**. Gen.art.

— A Spirit is continually inflowing into the thoughts of the **Quakers**, and confirms them that the Holy Spirit is speaking with them. Thus they reject all doctrinals; and, when they hear them from others, they say, What's this? What's this? . . . and that they do not understand. J.(Post.)58.

3752. (Their mysteries shown by representations.)

3762. On the **Quakers**. Gen.art.

— **Quaker Spirits** said that they were Spirits from eternity . . . They believed that they live, think, speak, from themselves; and also that they can do all things from themselves . . . They act in secret, so that scarcely any Spirit is aware that it is from them . . . At last they were declared by me, and others, with open voice, to be filthy Spirits, much more profane than the stercoraceous, cadaverous, and excrementitious ones . . . to which they could reply nothing.

3764. These act into the lower **Quaker Spirits**; for these, when first from life, gather to them . . . and are inspired by them—as in life—to say nothing to anyone, (which gives rise to so putrid a sphere) that others cannot be with them . . . 3784<sup>e</sup>.

3765. The quality of the worship they have induced on the **Quakers** was made manifest, which they hide from all, and which is so wicked, nefarious, and abominable, that if Christians knew of it, they would be expelled from society. (3766, Fully des. 3768, Ex. 3769. 3794. 3805. J.(Post.)58.)

3767. The influx of their Spirits formerly . . . convulsed their whole body; but now they only feel a commotion at the left side of the belly; and in the left arm, just above the palms—formerly in the palms also—they also keep the left side of the face cheerful. J.(Post.)58.

3768<sup>e</sup>. This (abominable worship) is their Sacrament of the Supper.

3770. (Thus) they cannot be removed from their profane worship.

3772. These things have been written in the presence of their holy Spirits, who endeavoured to inspire nefarious things against the Lord (which were such as to show) that they proceed from the filthiest devil of all; and it was said that the Hell of their holy Spirits is deeper than that of others, where they become the most filthy excrements. 3774.

3773. As to their life, the **Quakers** are like the Jews; they love riches without any end, except that they may acquire and possess them.

3775. According to their doctrinals, they acknowledge three Persons. They also acknowledge the Word; but do not care for it; for they say that they also are actuated by the Holy Spirit. . . In their meeting they preach the Lord; (for) their Spirits can only speak according to the doctrinals in the memories (of those present); but still they care nothing for the Lord; but only for the Holy Spirit. . . and therefore in the other life the **Quakers** know nothing about the Lord, and are rebels against Him, vaunting themselves as the Holy Spirit, about whom they had constantly thought . . . 3775.

3778. I spoke to them about marriage. Ex. . . Some of them, being their lower Spirits, came to me, and said that they had sinned grievously, and felt grief. These had been among their better ones; who had observed the nature of this thing; but, being among them, they could not say anything.

3779. I have perceived their venereal cupidities in the street, when I saw **Quaker women**.

3780. They are not deceitful as others are; but their

is a kind of secret deceit. When in anger, they openly cast forth calumnies; otherwise they act as it were with craft, but as it were *incognito*; which also they derive from their life in the body . . .

[D.] 3781. From the Quakers it is evident how dangerous it is, in this Earth, for Spirits to speak with man; or for men to attend to the operations of Spirits in themselves, if they are not in faith in the Lord. If they are in faith, then it does no harm, for the Lord delivers them; but if they are not in faith, like the Quaker people and Enthusiasts, they are not only persuaded that it is the Holy Spirit, but are also excited and irritated to wicked things . . .

3784. On the Quakers. Gen.art.

— Although so unwilling to speak of their own doctrinal things, they desire to hear those of others; but in such a way as not to be impressed with them, and so that the other should not observe [that they are paying attention].

—<sup>e</sup>. Therefore the Quaker Spirits live separate from others.

3785. The first departure of their holy Spirit, which consists of Quakers, is that they seem to themselves and others to be wandering in dense forests, as wild swine—not boars, but swine—which is from their life, because they are avaricious, and live in such dirtinesses.

3790. On an abode of the Quakers. (A representative dream of a kitchen.)

3793. On the Quakers. Gen.art.

— For some days Quaker Spirits have been with me, who vaunt themselves as the Holy Spirit . . . They care nothing for the Lord, against whom . . . they have contumeliously inveighed, but with craft, from their nature, that they say nothing openly; and therefore their deceit was evinced to consist in this, that they dare not divulge their thoughts . . . They are continually afraid that some one may hear; and therefore they asked that they might be alone, and then they would tell many things. Therefore they are deceitful in what is secret, their nature withholding them, because they want to hide what belongs to them. This kind of deceit differs from all others.

3794. That which is indifferent they have made to be of conscience, so as to excuse their abominable adulteries. (Their arguments in excuse of them.) 3796.

3797. On Quaker Spirits. Gen.art.

— They acted by phantasies, as they are wont to do in life.

3798. The nefarious sphere of their adultery. Des.

3805. Such are those especially who are born of that adulterous connection; and such are they who especially inspire it. 3811. (Their ultimate formation into something useful. 3811<sup>e</sup>. J.(Post.)58.)

3815. Certain Quakers spoke about those who first became Quakers in such abundance: that their Spirits could not then have consisted of Quakers; thus that they were different from Quakers. But it was replied that almost all in the World of Spirits are such that they want to obsess man . . . and those who then possessed them were from the World of Spirits in

general; and they were then more actuated by enthusiastic motions . . . but afterwards Quaker Spirits succeeded, when they had become such; for these agree most nearly with their nature; nor do they admit others into the society; for their nature is separate from that of others. (J.(Post.)58.

4792<sup>e</sup>. With Quakers there are Quaker Spirits. J.(Post.)48.

6076. On the Quakers.—They preach the New Testament, because it was born from the Holy Spirit . . . and they eat in the Holy Spirit . . . J.(Post.)58<sup>e</sup>.

D. Min. 4664. Many Spirits vaunt themselves as the Holy Spirit, because they are with Quakers.

E. 1182<sup>4</sup>. None but Quaker Spirits operate into Quakers.

J. (Post.) 58. On the Quakers. Gen.art.

58. The Quakers most obstinately resist the promulgation of anything of their secrets. The Spirits who are with the Quaker people, whom they suppose to be the Holy Spirit, are those who had been of the same sect in the world. To these they gather first thing after death; and they inspire into them to promulgate nothing.

De Verbo 13<sup>2</sup>. Quaker Spirits (who are with the Quakers) confirm all things of Quakerism.

**Quality.** *Qualitas,\* Qualis.*

**Quality.** *Qualificare.*

**Qualification.** *Qualificatio.*

See under NAME.

A. 301<sup>e</sup>. From a single idea, they know of what quality he is—*qualis est.* 803<sup>2</sup>. 10298<sup>5</sup>.

1048. His quality is perceived at his first coming. 1383<sup>e</sup>. 1388. (See 1520.)

1258. The Angels regard all from their Quality itself, or from their quality. The Quality or quality of man, from which he is regarded in Heaven, is charity and faith. (So) when anyone regards any man, family, or nation, he thinks for the most part of what quality they are: everyone from that which then reigns with himself: the idea of their Quality at once occurs, and from that he regards them in himself. Still more so the Lord; and, from Him, the Angels . . .

1394. It is because there is such perception, that one can know in an instant the quality of another as to love and faith.

1434. In Heaven they do not know Lot; but the Quality represented by him.

2010<sup>2</sup>. In representations the quality of the man has no effect. Ex.

2189<sup>2</sup>. The charity with man is according to the Quality and quantity of the truth. 2190.

2261. Goods have their Quality according to the truths and the man's life.

2284<sup>3</sup>. According to the Quality and the quantity of the remains . . .

2576<sup>2</sup>. The quality of the Angels known from their dress.

\* *Qualitas* is indicated by a capital Q.

2715<sup>5</sup>. The good itself is qualified according to the truth.

2937<sup>e</sup>. Still, the Quality of good is not born and produced by truth; but by the influx of the good into truth of that quality.

2979<sup>3</sup>. According to the quality and quantity of the truth which is insinuated into good; and (then) according to the quality and quantity of the good.

3237. Quality not predicated of the Divine; but esse.

3605<sup>4</sup>. The Lord appears to everyone according to his quality. Refs. 6832<sup>2</sup>. H.120(c). E.539<sup>4</sup>.

3935. By quality is signified whatever is within; here, in the good of faith, and in works; and there are things innumerable; for the quality is various with everyone . . .

3957<sup>6</sup>. The man is then such as he had been inwardly . . . 4663<sup>2</sup>.

3983. 'Thou knowest how-qualiter-I have served thee' (Gen.xxx.29)=that it knew its mind-*animus*-and power.

3986<sup>2</sup>. For all good has its quality from truths. 4197<sup>3</sup>. 4301. 4748<sup>2</sup>. 4837<sup>2</sup>. 6427. 8768<sup>2</sup>.

3992. That He perceives all good as to its quality-*quale est*. Sig.

4047. Their quality was known to me from their speech.

—<sup>2</sup>. For all Spirits and Angels may be known as to their quality from the Lord's Prayer. Ex.

4060. Charity receives its quality from the truths which are of faith.

4121. There are degrees (of brotherhood) according to the Quality of the goods and truths.

4250<sup>e</sup>. Truths are disposed according to . . . the Quality of the good; for the good receives its quality from the truths.

4321<sup>2</sup>. All in the Grand Man keep a constant situation according to the quality and state of the truth and good in which they are. Ex.

4358<sup>3</sup>. Such as is the good, such are the truths . . . 4742<sup>2</sup>.

4626. When any Spirit is approaching . . . his presence is perceived . . . from a certain spiritual sphere, from which is known the quality of his life, the quality of his affection, and the quality of his faith . . .

4674. That from (the Divine truth) it appeared what their quality was. Sig. and Ex.

—<sup>2</sup>. In this Light (of Heaven) all appear as to their quality. Ex. —<sup>3</sup>, Examp.

4859. Truth does not appear as to its quality, until it is conjoined with its good. Sig.

4984<sup>2</sup>. Action itself thus qualifies truths. Ex.

5128<sup>2</sup>. But, in the other life, there is distinctly perceived both what there is in the speech and what in the action; thus the quality of the life.

—<sup>4</sup>. By the life is not meant such as it appears in the discourse and works; but such as it is in the discourse and the works . . . Such as is the intention or end in (them), such is the life.

5144<sup>2</sup>. In every degree (the inflowing good) is qualified according to the reception.

5248. From the garments of a Spirit or Angel may be Known their quality as to the truths of faith.

5293<sup>2</sup>. Hence, according to the quality of the use, is the quality of his life.

5342<sup>3</sup>. Because as yet he does not know truths, the goods of innocence and charity have not been qualified; for truths give Quality to good.

5356<sup>2</sup>. Temptations give the quality of the apperception of good and truth through the opposites which are then infused. From the apperception of opposites are procured relatives, from which is all quality . . . 7319<sup>2</sup>.

6096. The state and quality of the spiritual life. Sig. (For) all numbers=Things; thus the state and quality of the Thing treated of.

6472. The Divine truth which proceeds from the Lord is received by man according to his quality.

6495<sup>e</sup>. (There) such as a man had been inwardly, such he is; not such as he had appeared . . .

6571<sup>e</sup>. Their quality is perceived from their sphere.

6623. The quality known from one word. 10454<sup>e</sup>. (See below, at D.3064.)

6704. The quality of a man's life is to be well scrutinized, and charity exercised according thereto. 6705.

6707<sup>e</sup>. The Lord is present according to the quality of the good.

6710. Everyone is the neighbour according to his quality.

6872<sup>3</sup>. An angel or man is such as is his love; (and this) in the whole body.

6916<sup>2</sup>. For good to be good, there must be truths which must qualify it . . . therefore, such as the truth is, such becomes the good . . .

7044. The quality shown by the Representative Church through truth. Sig. and Ex.

7236. That they were to be distinguished into classes according to the qualities of good. Sig.

—<sup>3</sup>. When truth is conjoined, it qualifies the good.

7284. The state and quality of the Law from the Divine. Sig.

7371. From the delight may be known the quality of the love.

7759. This good obtains its quality from truth.

7839. Spiritual good receives its quality from the truths of faith.

7840<sup>2</sup>. The men of the Internal Church are those who have qualified their good through interior truths, such as are those of the internal sense; but the men of the External Church are those who have qualified their good through exterior truths, such as are those of the literal sense.

7887<sup>e</sup>. (These falsities) are accepted as truths according to the quality of the innocence: hence the good receives its quality.

8002<sup>5</sup>. The end is what gives quality to the actions.

[A.] 8318<sup>e</sup>. The end qualifies all the other things. 9210. W.261<sup>2</sup>.

8533. Goods (there) are as to quality and as to quantity; (and) are defined with everyone according to the quality and quantity of his faith and charity (here). The quality and quantity of the good of everyone (there) is open before the Angels, when the Lord grants . . . The quality and quantity of the good possessed by everyone and by a Church, are represented by the weights and measures in the Word. Examp.

8726. To inflow, and thus to qualify. Sig.

8772. The quality of spiritual good is from the truths which are of faith. The good which has not its quality from the truths of faith . . . is merely natural good . . .

8916<sup>2</sup>. The Divine appears to everyone according to the quality of him who sees it . . .

9050<sup>6</sup>. Love has its quality from faith.

9154<sup>2</sup>. Good has its quality from truths; and it has its form also from them; for where there is form, *there* there is quality; and where there is not form, *there* there is not quality. Ex.

9297<sup>e</sup>. Hence Spirits, by presence, are at once known as to their quality . . .

9606. Hence Spirits and Angels, at a distance, are Known as to their quality.

9643. For where there is quality, *there* there is form.

10217<sup>6</sup>. Hence 'to number'=to qualify; and, in spiritual things, the qualification of a Thing is effected through ordination and disposition by the Lord. III.

H. 48. An Angel who excels in wisdom sees the quality of another instantly from his face. Ex.

131. Therefore the quality of all is Known in the light of Heaven . . .

236<sup>2</sup>. Hence it is that the Angels know the quality of another from his speech alone; from his tone, the quality of his affection; and from the words, the quality of his mind. From a single series of the speech, the wiser Angels know the quality of the dominant affection.

345. Hence, according to the quality of this plane, and in such a manner—*qualiter*—as he Rational corresponds with the things there, such is the man after death.

517(a). All good has . . . its quality from the uses; hence, such as is the use, such is the good. Refs.

552. After passing through the first and second states, a Spirit, when regarded with the eyes, is at once Known, as to his quality; not only from the face, but also from the body, and likewise from the speech and gestures. 553.

U. 50. The Quality of every Spirit manifests itself through influx, which is the communication of his affection. Des.

J. 12<sup>4</sup>. A form which does not consist of various things is not a form, because it has not quality . . . The quality of every form is from the ordination of the various things therein among themselves; and from their mutual regard; and from their consensus to a one . . .

W. 220. How the Angels know the quality of a man as to understanding and will . . . thus as to the internal life which is of his mind, and as to the external life therefrom in the body, from the mere action of the hands. Ex.

253<sup>e</sup>. Through the truths which are of faith, charity enters into the works, and qualifies them.

310. The very Quality of being able to produce, earths get from their origin . . .

P. 4<sup>2</sup>. Whatever comes forth, derives from its form that which is called quality.

309. This is not the proprium which is meant; for it is only quality.

R. 110<sup>3</sup>. They do not inquire into whom and of what quality the neighbour is; because they have no truths; and by truths alone is one Known from another.

140. That the Church may know that the Lord sees the quality of the truth and the quality of the good possessed by everyone. Sig. and Ex.

363. Whose quality no one Knows but the Lord alone. Sig. and Ex. 364.

772<sup>2</sup>. Therefore there everyone knows the quality of another, as soon as he comes into his Own chamber.

961<sup>4</sup>. All quality is allotted its quality from the fact that there is an *Ipsum* from which it is, and to which it has relation in order to be such. Ex.

M. 76. As every man, beast, bird, and fish corresponds to some Quality . . .

—<sup>6</sup>. Representatives of the qualities, etc., of conjugal love.

87. Good without something added thereto, is of no predication, of no relation, affection, or state; in a word, of no Quality. It is the like with truth . . .

184. The state of man's life is his Quality . . . as to understanding and will.

T. 53. God is Form, because all the Quality of substances has arisen and does arise from Him: Quality exists from no other source than form.

377<sup>2</sup>. The Truths of faith not only illuminate charity, but also qualify it.

412. The Lord . . . sees an entire society as one man; and its form from their qualities.

418. Who loves the person except from the Quality of his will and understanding . . .

753. All the quality of good is formed through truths.

D. 1583. That the qualities of Spirits can be at once Known by those who are interior.

2334. Spirits appear at a certain quarter according to their Quality . . .

3064. That the quality of a Spirit (or man) may be Known from a single word. 3210. (And even from a single sigh. 3308.

4039. In like manner the evil qualities of the evil are there so much increased that . . .

4190. These generals prescribe also the Quality . . . So that there are generals of quantities and at the same time of qualities. The general of Quality is the regnant one.

4363<sup>2</sup>. Everyone fares (there) according to his Quality.

5681<sup>e</sup>. I know that this Quality is accepted by some.

6069. The Spiritual thinks of the quality; and the Natural of the quantity. Thus the Spiritual is not bounded . . .

E. 209<sup>d</sup>. For good puts a quality on itself through truths; for good without truths has no quality, and, where there is no quality, there there is no force or power.

453. 'To number' = to know the quality of good and truth. Ill.

— . Every quality is of infinite extension . . .

472. Of what quality they are, and of what quality they have been. Sig.

— . When the Angels see others, they never inquire who or whence they are; but what their quality is; (for) all have habitations there according to the quality of their affections.

1093<sup>e</sup>. His quality is Known from the mere extension of his thoughts into the Societies.

D. Wis. vii. 5<sup>3</sup>. These things fall into the interior rational sight only by the abstraction or removal of quantities from qualities.

Can. Holy Spirit i. 3. The property and Quality of the one (Person) are separate from those of another . . .

Trinity 2. The idea of the wise among the clergy, is that [not] three communicable, but incommunicable, properties and Qualities are meant by the three Persons.

### Quantity. *Quantitas, Quantus.*

See under QUALITY.

A. 3934. Omnipotence is predicated from the Quantity of magnitude; and Omniscience from the Quantity of multitude.

8458<sup>2</sup>. Truth is there presented in a discrete Quantity . . .

8468. A quantity sufficient for everyone. Sig. and Ex. 8533.

8540. The quantity of the good. Sig. and Ex.

10297. By the quantity both of measure and of weight is signified the correspondence.

Life 18. In proportion as—*quantum*—a man shuns evils as sins, in the same proportion—*tantum*—he does goods . . . from the Lord. 32. 42. 67. 74. So. 87. B. 84. T. 330.

**Quarrel.** *Rixari.*

**Quarrel.** *Rixa.*

**Quarreler.** *Rixator.*

See DEBATE, and DISPUTE.

A. 3425. 'To quarrel' (Gen. xxvi. 20) = to deny it to be such, by saying that they do not see it. 3427. 3428. 3432.

9041. 'When men shall quarrel' (Ex. xxi. 22) = grievous contention among truths.

H. 586<sup>2</sup>. Inside the houses in the milder Hells there are continual quarrels . . . R. 421<sup>e</sup>.

T. 335<sup>2</sup>. Why are you quarreling about goats wool?

D. 4218. Solidians are under the *nates*, in quarrels and railings among themselves. (See R. 421<sup>e</sup>.)

5103. On a Hell where they quarrel about things religious.

5105. Luther had been a quarreler . . .

5107. Those who are continually quarreling about doctrinal things, induce a pain on the great toe of the left foot.

E. 537<sup>5</sup>. Therefore (those who separate and exclude good from truth) quarrel about the truths of faith. Sig.

J. (Post.) 202. There are Hells where they do nothing else than quarrel about truths. Des.

### Quarter. *Plaga.*

See EAST, NORTH, SOUTH, and WEST.

A. 1458. There are no quarters in the other life; but states which are signified by the quarters. The states of intellectual things are circumstanced as are the states . . . of the quarters . . . (which) are those of the sun towards the west, north, east, and south. Ex.

2128. The region in front.

3638. The Societies there maintain the same relative situation to each individual . . . although he changes the quarters in respect to his face and body. 4321<sup>2</sup>.

3639. All situations there are circumstanced relatively to the human body, according to the quarters as determined from it. Ex. D. 1701.

3708<sup>2</sup>. By 'the west,' 'east,' 'north,' and 'south' . . . are not meant the quarters of the world . . . but states of good and truth, and their extension. Ex. and Ill.

4882<sup>3</sup>. Every Spirit and Angel sees the good to the right and the evil to the left, to whatever quarter he turns himself . . . If one of two looked towards the east, and the other towards the west, they would so appear to both . . . from which it may be plainly concluded that all life is from the Lord, or that the Lord is in the life of everyone . . .

9642<sup>10</sup>. As by these 'winds,' or these quarters, are signified all things of good and truth; thus all things of Heaven and the Church . . .

9648. There are four states to which correspond the four quarters in this world. Enum.

10189<sup>3</sup>. For in the other life there are no quarters, as in the world, determined to stated regions; but according to the states and the reigning loves.

10235<sup>7</sup>. The reason the laver looked to all the quarters of the world. Ex.

10420<sup>3</sup>. The quarter there is determined by each person's love: this turns him . . .

H. 17<sup>e</sup>. The quarters there are not determined as in this world; but according to the aspect of their faces . . . 123<sup>2</sup>.

141. On the four quarters in Heaven. Chapter. E. 422<sup>2</sup>.

— . In Heaven, as in this world, there are four quarters: east, south, west, and north; in both cases determined by their respective suns . . . but still there is much difference between them . . . In the world, all

the quarters are determined from the south; but in Heaven that is called the east where the Lord appears as a Sun; opposite is the west; on the right is the south, and on the left the north; and this whichever way their faces and bodies are turned. Thus in Heaven all the quarters are determined by the east. 143, Ex. W. 119. 120<sup>e</sup>.

[H.] 144<sup>2</sup>. The Angels have an aspect to the other three quarters also; but their aspect to these is from their interior sight, which is of the thought.

146. The quarters in the Heavens of the Celestial Kingdom differ from the quarters in the Heavens of the Spiritual Kingdom by 30 degrees . . . But still the quarters of Heaven do not thereby become confused; because the spiritual Angels cannot ascend to the celestial.

148. All in the Heavens dwell according to the quarters. Enum. (So in each Society. 149.) (So in Hell. 151<sup>e</sup>.)

150. Hence come the significations of the quarters.

151. Hence the quarters in the Hells are opposite to the quarters of Heaven. Enum.

152. When an evil Spirit comes among good ones, the quarters are usually so confused, that the good scarcely know where their east is.

153. Evil Spirits sometimes appear turned to the quarters of Heaven, and then have the intelligence and perception of truth, but no affection of good; and therefore as soon as they turn back to their own quarters, they are in no intelligence and perception of truth . . . (The same with man.)

496<sup>e</sup>. Evil Spirits are Known by this: that they frequently turn to certain quarters; and, when left to themselves, go in the ways which tend thither.

587. The situation of the Hells in general is known from the quarters in which they are; for the Hells, like the Heavens, are distinct as to the quarters; and the quarters in the Spiritual World are determined according to the loves; for all the quarters in Heaven commence from the Lord as a Sun . . . and, as the Hells are opposite to the Heavens, their quarters commence from the opposite; thus from the west. Hence the Hells in the western quarter are the worst of all . . .

J. 48. (The arrangement of the nations according to the quarters at the Last Judgment.) Des.

—<sup>2</sup>. This ordination of the nations according to the quarters, was according to the general faculty of each one for receiving Divine truths; and therefore, in the Spiritual World, everyone is Known from the quarter and the place there where he dwells . . .

49. In the Word, the four quarters are called 'the four winds.' Ill.

58<sup>s</sup>. The reason they dwell according to the quarters, is that all in the Spiritual World are carried into the quarter, and into that place of a quarter, which corresponds to their affections and loves.

W. 120. There are quarters in the Spiritual World as in the natural; but the quarters of the Spiritual World are spiritual; whereas the quarters of the natural world

are natural; and therefore they differ so greatly as to have nothing in common. In each world there are four quarters . . . In the natural world these four quarters are constant, being determined from the sun in the meridian (or south) . . . These quarters are determined from the meridian of each place . . . Whereas in the Spiritual World the quarters are determined from the Sun which constantly appears in its own place, which is the east . . . Still, these quarters are not from the Sun there; but from the inhabitants of that World.

121. As these quarters, from their origin the Lord as a Sun, are spiritual, the dwelling-places of Angels and Spirits—which are all according to these quarters—are also spiritual; for they dwell according to their reception of love and wisdom from the Lord. Enum.

124. That the quarters in the Spiritual World are not from the Lord as a Sun; but that they are from the Angels according to their reception. Gen.art.

—<sup>e</sup>. (Thus) the quarters in the Spiritual World are nothing else than various receptions of love and wisdom, and thence of heat and light, from the Lord as a Sun. 125.

126. That the various reception of love and wisdom makes the quarter in the Spiritual World, may be evident from the fact that an Angel changes his quarter according to the increase or decrease of love with him; from which it is evident that the quarter is not from the Lord as a Sun; but from the Angel, according to his reception. So with man as to his spirit: he, as to his spirit, is in a certain quarter of the Spiritual World, no matter in what quarter of the natural world he may be . . .

134. As the quarters are thus inscribed on an Angel, and also on the universal Heaven, therefore an Angel knows his own home wherever he goes . . . The reason a man does not know his home from the quarter in himself, is that he thinks from space; thus from the quarters of the natural world, which have nothing in common with the quarters of the Spiritual World . . .

144. As the love of dominating from self love is exactly opposite to love to the Lord, the Spirits in it turn their backs to the Lord, and thus look to the west of that World . . . Thus the east is behind them, the north at their right, and the south at their left. The east is behind them, because they hate the Lord; the north is at their right, because they love fallacies and the derivative falsities; and the south is at their left, because they spurn the light of wisdom. They can turn themselves round and round; but all the things they see around them appear like their love.

R. 861<sup>2</sup>. In the Spiritual World are four quarters: east, west, south, and north; and the east and west make its length; and the south and north its breadth . . .

D. 1699. On the quarters.—(All things there) maintain their own quarters without ever changing them . . . These quarters have respect to the human body . . . Although dissimilar things may come forth in the same quarter, their quality may be Known from other signs.

1702. Some Spirits change their places; but still [remain] in the same quarter, making excursions into it; from which it may be Known who they are.

2334. The other wonderful thing is that, according to their quality, Spirits appear in a certain stated quarter: above the head, in front, behind, at one side, or in a line horizontal with the face, or with any organ of it towards any quarter; or, lower down, round the neck, the belly, the sides, the loins, the feet; or still lower, and that deep down; and this never fails . . . however the man turns himself . . . according to their quality; hence according to their situation in the Grand Body, according to the ordination of the Lord; (for) wherever I have turned myself, they have still so appeared relatively to my body. (Apparent exceptions. 2336.)

2831. On the regions whither phantasies take them. (Angels falling down.)

3339<sup>e</sup>. There is a sphere of animals in knowing the quarters of the world . . .

3413. As the sphere of this phantasy has been dissipated, the quarters are altered, so that those who had appeared below are now above; but it is to be observed that the quarters are thus changed solely before those who are not in faith; for the quarters of the Grand Man are permanent to eternity before those who are in faith; for it is impossible for phantasies to effect anything in relation to the Grand Man.

3682<sup>e</sup>. (David) cast himself into every quarter. Enum.

5233<sup>2</sup>. (The quarters in respect to the evil. See LAST JUDGMENT, here.)

5237. The order appears according to the quarters in that Hell. Ex.

5527. Those in Hell turn themselves constantly to their own love; and this however they turn round the face and body, and wherever they go. The quarters are always constant with them. Their east is the life's love . . . When they are such, they have been fully vastated, and are in Hell.

5528, 5529. In Heaven they turn the face constantly to the Lord; and their east is there: on the right is the south, on the left the north, and at their backs is the west; and this however they turn themselves. The quarters there are in a contrary direction to the quarters in the world; for the sun of this world is to them a black thing behind their backs . . . The Angels see to the sides and back also when they turn their faces to the Lord; thus they see to the south, north, and west simultaneously when they are seeing to the east; but inwardly in themselves. It is as if their sight were all around . . . for the light from the Lord with an Angel sends its rays on every side; but still obscurely to the other quarters. But those not fully vastated . . . do not turn constantly to their reigning love; but, whichever way they turn themselves, they change the love, and also the understanding; so that there are turnings, and this with variety in whatever place they are. This lasts (from a week to fifty years). Ex.

5610. The thoughts of the Angels are variously directed towards the quarters; now to this, now to that; and, according to the direction, more clearly, or obscurely; but the Angels are not turned to themselves, but to men . . .

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5673. The quarters in the other life.—At the south are those in external light; in worldly things; and those in riches. At the north are those not in light; not so much in worldly things, and in riches; thus who are relatively in darkness and in poverty. At the east are those in love Divine; thus in internal light. At the west are those in the love of self and in interior thick darkness.

5839<sup>e</sup>. See LAST JUDGMENT, here.

6056<sup>e</sup>. Spirits know as of themselves, that if they enter a certain chamber, this or that (occupation) is possible . . . The especial cause of this is to be found in the quarters, and in their mind to dwell in certain quarters rather than in others. (Fully quoted under CHAMBER—conclave.)

E. 298<sup>15</sup>. The quarters with those in evil are opposite to the quarters with those in good . . .

304<sup>35</sup>. 'The end is come upon the four quarters of the land' (Ezek. vii. 2) = the last time and state of the Church . . . 'The four quarters' = all its truths and goods; and, in the opposite, all its falsities and evils; thus all things of the Church.

417<sup>2</sup>. 'The Angels standing in the four corners' = the Divine from the Lord proceeding into the universal Spiritual World; for that universal World is made of four quarters: the eastern, western, southern, and northern. (Those who dwell in these quarters described *seriatim*.) Thus by these four quarters are also meant all things of Heaven and of the Church. These quarters are meant by 'the four winds'; and here by 'the four corners.' Ex. and Ill. —<sup>3</sup>. 418<sup>2</sup>, Ex. 422<sup>2</sup>, Ex. —<sup>3</sup>, Ex. 600<sup>3</sup>.

422<sup>4</sup>. There are also quarters there which differ from these quarters by about 30 degrees, which are under the auspices of the Lord as a Moon. (Those who dwell in these quarters described *seriatim*.)

—<sup>5</sup>. The quarters mentioned in the Word. Ill.

—<sup>7</sup>. For all things in the Spiritual World are ordained according to the quarters; not only in general, but also in particular . . . In all the assemblies, temples, and houses, everyone has his place in the quarter which corresponds to his state of life. In a word, each and all things there are ordained according to the quarters of Heaven.

De Conj. 70. The distinctions (of the Angels of the Third Heaven) are according to the quarters . . .

### Quarter. *Vicus*.

See also BROAD PLACES.

A. 2336<sup>4</sup>. That he should 'go into the streets and quarters' (Luke xiv. 21) = that he should seek wherever there is any genuine truth, or truth which shines from good . . .

10422<sup>2</sup>. In the cities (there) streets and quarters appear.

H. 479(p). That 'a quarter,' etc. = the truths which lead to good. Refs.

E. 141<sup>6</sup>. 'To run through the streets and seek in the quarters of Jerusalem' (Is. v. 1) = to see and explore in the doctrinal things of that Church . . .



[E.] 223<sup>22</sup>. 'The streets and quarters'=the truths of doctrine.

652<sup>3</sup>. 'The streets of Jerusalem and its quarters'=the truths of doctrine according to the states of affection and perception of those who are of the Church. —<sup>5</sup>.

—'. 'The quarters,' in special, =the corners of the city, thus the quarters-*plagae*—where they dwell; and as everyone lives in the cities (there) according to the clear or obscure affection of good and perception of truth, 'the quarters'=truths and goods according to the affection and perception of each one.

—<sup>6</sup>. Desolation is described by, 'the ways have ceased . . . the quarters have ceased in Israel' (Judg.v.6). 'Ways,' and 'paths,' have a like signification to 'streets,' and 'quarters,' namely, the truths of doctrine which lead.

—<sup>18</sup>. 'In all the streets mourning, and in all the quarters they say Alas! alas!' (Amos v.16)=grief on account of truth and good being devastated everywhere.

—<sup>19</sup>. 'No cry in our quarters' (Ps.cxliv.14)=no lamentation anywhere over the lack of them.

—<sup>27</sup>. 'Streets and quarters' (Jer.ix.21)=the truths of doctrine and the truths of life which lead to intelligence and wisdom.

—<sup>30</sup>. 'As the hypocrites do in the synagogues and in the streets' (Matt.vi.2).

### Queen. *Melecheth.*

A. 9993<sup>6</sup>. 'To make cakes to the queen of the heavens' (Jer.vii.18; xlv.19)=to worship the devil from the good of celestial love . . . for 'the queen of the heavens'=those who are in the Hell of the Genii.

E. 324<sup>23</sup>. 'The queen-*melecheth seu regina*—of the heavens' (Jer.xlv.17)=falsities in the whole complex.

555<sup>17</sup>. 'The queen of the heavens' (Jer.vii.18)=all evils in the complex; for 'the queen of the heavens' has a like signification to that of 'the army of the heavens.' (Compare A.4581<sup>8</sup>.)

### Queen. *Regina.*

A. 945. It is otherwise with those who have been born . . . as queens, etc. . . These, although they have lived in luxury, splendour, and elegance, provided they have lived in faith . . . and charity . . . are among the happy.

3048<sup>5</sup>. The coming of the queen of Sheba to Solomon. Ex. 10199<sup>7</sup>.

R. 620<sup>2</sup>. 'The queen' (Ps.xlv.9)=the Church as the Lord's wife.

764. 'I sit a queen' (Rev.xviii.7)=that they will dominate perpetually. (=Heaven and the Church under their dominion. E.1120.)

M. 21. The bride was clad in a state mantle, like a queen, and wore a crown on her head; because (on that day only) she represented the Church.

B. 59<sup>2</sup>. They teach that their faith is like a queen . . .

T. 137<sup>5</sup>. This (true) faith is with us like a queen . . .

D. 4458. The Siren effused the idea of herself as of a queen sitting on a throne . . . 4459.

E. 242<sup>21</sup>. 'The queen standing at his right hand in

best gold of Ophir' (Ps.xlv.9)=the Lord's Celestial Kingdom which is in the good of love. (=Heaven and the Church, and those there who are in truths from good . . . 298<sup>7</sup>. 684<sup>18</sup>. 863<sup>14</sup>. 1120<sup>2</sup>.)

1120. When the Lord is called 'a King,' then by 'a queen' is meant Heaven and the Church.

### Question. *Quaestio.*

See under INQUIRE, and INTERROGATE.

A. 7172. It is the custom of the Spirits of Mercury not to reply to questions directly.

T. 317<sup>9</sup>. Perverting the laws of judicial investigations.

### Quick. *Citus.*

#### Quickly. *Cito.*

A. 5284. In the internal sense, it is not quickly, but what is certain.

6921. Therefore the Spirits of Mercury are prompter and quicker in seeing, thinking, and speaking.

8847<sup>9</sup>. He threw off his garment so quickly, that scarcely anything could be done more quickly.

H. 195. He arrives more quickly when he longs . . .

R. 4. 'Must shortly be done' (Rev.i.1)=not quickly, but certainly. Ex.

85. 'I will come unto thee quickly' (Rev.ii.5): 'quickly'=what is certain.

187. 'Behold, I come quickly' (Rev.iii.11)=the Lord's Advent, and a New Church then from these.

518. 'The third woe cometh quickly' (Rev.xi.14) . . . 'To come quickly'=after this. Ex.

943. 'To show unto His servants the things which must shortly be done' (Rev.xxii.6)=that the Lord has revealed to those in truths from Him the things which will certainly be.

944. 'Behold, I come quickly' (ver. 7)=that the Lord will certainly come. 949.

947<sup>2</sup>. 'The time is at hand.' By 'quickly,' and 'at hand,' is meant quickly, and nearly, in relation to state.

D. 3659. For the idea of interior persuasion is attended with this: that it is done quickly . . . and therefore David subjugated many quickly.

E. 7. 'Quickly'=what is certain and full. Refs. and Ex. 106. 144. 216.

680. 'To come quickly'=certainly at hand and coming to pass.

### Quickly. *Expedite.* A.1637. 1708.

### Quicksilver. *Argentum vivum.* T.11<sup>3</sup>. Coro.51.

### Quiescent. See under REST.

### Quinsy. *Angina.* T.482<sup>2</sup>.

### Quintessence. *Quinta essentia.* M.105<sup>2</sup>.

### Quiver. *Pharetra.*

A. 2709<sup>2</sup>. 'His quiver' (Ps.cxxvii.5)=the doctrine of good and truth.

3309<sup>2</sup>. The weapons for hunting, which were quiver, bow, and arrows, = the doctrinal things of truth.

3499. 'Take thy . . . quiver, and thy bow' (Gen. xxvii. 3) = the doctrinal things of good which (Esau) had.

E. 357<sup>9</sup>. 'In His quiver hath He hidden me' (Is. xlix. 2) = the Word.

—<sup>10</sup>. As these truths have such power, it is said, 'Blessed is the man who hath filled his quiver with them' (Ps. cxxvii. 5). 'A quiver,' here, has a similar signification to 'a bow,' namely, doctrine from the Word. 695<sup>18</sup>. 724<sup>10</sup>.

**Quiver.** *Tinnuere.* E. 622<sup>9</sup>.

**Raamah.** *Raamah.*

A. 1132. Those who worshipped the Knowledges of celestial things, are 'the sons of Raamah.'

1168. 'The sons of Cush, Raamah,' etc. (Gen. x. 7) . . . 'Raamah,' etc., are so many nations, who had no internal worship; but had the Knowledges of faith, in the possession of which they placed religion. In the internal sense, by the same are signified the Knowledges themselves. 'The sons of Raamah' have a similar signification. In the internal sense, they = the Knowledges of celestial things. 1170. 1171. 1172<sup>e</sup>.

10199<sup>6</sup>. 'Sheba and Raamah' (Ezek. xxvii. 22) = those in the Knowledges of celestial and spiritual things. Refs. 10254<sup>5</sup>. E. 243<sup>13</sup>. 717<sup>10</sup>.

**Rabbah.** *Rabba, Rabbath.*

E. 163<sup>8</sup>. 'Rabbah of Ammon' (Deut. iii. 11) = falsifications of truth. Ref. 435<sup>7</sup>. 504<sup>32</sup>.

435<sup>7</sup>. Rabbah, etc. were given to Gad; therefore these lands = such things in special as are signified by Gad in general . . . 'The daughters of Rabbah' (Jer. xlix. 3) = the affections of truth in the natural man. (Compare 637<sup>10</sup>.)

**Rabbi.** *Rabbi.*

**Rabbin.** *Rabbinus.*

A. 940<sup>2</sup>. (A Jewish Rabbin from the filthy Jerusalem.) D. 1195. 1196.

D. 1607. The fables of the Rabbins.

D. Min. 4736<sup>2</sup>. The shepherds could receive the Lord when born; but not the Rabbins.

E. 684<sup>6</sup>. By 'Rabbi,' and 'Teacher' (Matt. xxiii. 8) is signified one who teaches truth; thus, abstractedly, the doctrine of truth; and, in the supreme sense, the Divine Truth, which is 'Christ.' That He alone is the Divine truth, is meant by, 'Be not ye called Rabbi; one is your Teacher, Christ. 746<sup>13</sup>.

**Rabid.** *Rabidus.* D. 5043<sup>e</sup>. Ad. 3/5698.

**Raca.** *Raka.*

E. 746<sup>18</sup>. 'To say Raca' (Matt. v. 22) = from depraved thought to treat the neighbour with contumely; thus to account the good of charity vile; for to say Raca means to account as empty, thus as vile; and 'brother' = the good of charity.

**Race.** See STOCK-*prosapia.*

**Races.** *Ludi cursorii.*

M. 17<sup>2</sup>. At the outskirts of the city there are races, etc. for the boys and youths.

**Rachel.** *Rachel.*

A. 409. See LEAH, here. 422. 3902.

3758. How the good of truth was conjoined with related good . . . afterwards by the affection of internal truth, which is 'Rachel.' Tr.

3782. 'Behold, Rachel his daughter' (Gen. xxix. 6) = the affection of interior truth.

3793. 'Rachel came with the flock' (ver. 9) = the affection of interior truth which is of the Church and of doctrine.

— . That Rachel represents the affection of interior truth. Ex.

—<sup>2</sup>. These are the things represented by Jacob, and by his two wives, Rachel and Leah. Fully ex.

— . Rachel, therefore, now puts on the representation of truth; but, as all the conjunction of truth with good is effected through affection, it is the affection of truth to be coupled with good, which Rachel represents. Moreover, in the Natural . . . there is an interior and an exterior; and Rachel represents the affection of interior truth; and Leah, the affection of exterior truth. Laban, who was their father, represents collateral good . . . Hence the daughters from this good, represent affections in the Natural . . . And, as these affections are to be coupled with natural good, they represent affections of truth . . . The case with the regeneration of man as to his natural, is altogether the same as it was with Jacob and the two daughters of Laban, Rachel and Leah.

3795. 'For she was a shepherdess . . .' (id.) = that the affection of interior truth teaches what is in the Word. . . . The reason it is from the Word, is that Rachel came to the well with her flock. Moreover, it is the affection of interior truth which teaches.

3796. 'When Jacob saw Rachel the daughter of Laban his mother's brother' (ver. 10) = the acknowledgment of the affection of that truth, from what origin it was. Ex.

3800. 'Jacob kissed Rachel' (ver. 11) = love towards interior truths.

3803. 'Jacob told Rachel that he was her father's brother' (ver. 12) = the affinity of the (two goods); and Rachel, to whom this was made known, = the affection of interior truth.

3804. 'She ran, and told her father' (id.) = acknowledgment through interior truths . . . That it was through interior truths, is represented by Rachel, who is the affection of interior truth. Ex.

3819. 'The name of the younger was Rachel' (ver. 16) = the affection of internal truth, with its quality.

— . Rachel is called 'the younger,' because internal truth is learned afterwards. (Continued under LEAH.)

3820. When general ideas have been illustrated by singulars, they become firm and steadfast; for they have thence things essential and formal, which are signified by 'the beautiful form and aspect' of Rachel;