

recompense them, and pass by the rest, who need aid the most; or, if they do good to these, it is from the end of **reward** by the Lord . . . They thus recede from humiliation, and, in the same proportion, from a state of reception of happiness . . .

[A.] 6391. Works of good without **reward**: that they are full of happiness. Sig. and Ex.

— . No others are in these things, which are signified by 'rest' or 'peace,' than those who are in the good of charity, thus in works of good without **reward**.

—². They who do goods merely from the end of **reward**, cannot possibly know that in doing goods without **reward**, the happiness is so great that it is heavenly happiness. (The reason ex.)

—³. Such do not believe that there can be any delight in doing good without the end of **reward**; for they suppose that if there is no end of **reward**, all delight ceases; and if they are told further that when this delight ceases heavenly delight begins, they are amazed . . . 6392², Ex.

6392. 'Pleasant'=the happiness which is in works of good without **reward**.

6393³. That those have Heaven who do good without an end of **reward**. Ill.

6478. As soon as the thought occurs that he wills to communicate what he has for the sake of obtaining that influx of blessedness, the influx is dissipated; and still more so if there presents itself any thought about a **reward** from him to whom he communicates his good.

7318. Truth is falsified when it is said that all the good which man does . . . is done for the sake of **reward**, and that therefore works of charity are not to be done.

8033. Charity is an internal affection, which consists in . . . wanting to do good to the neighbour . . . and this without **reward**.

8037. They do not comprehend that to want to do good to the neighbour without **reward** is Heaven in man . . . 8462^e.

8214^e. Hence to every good there has been adjoined its **reward**.

8516². He knows from doctrine that charity is not to do good for the sake of **reward** . . .

8979. The man of the External Church does truth and good . . . that he may be **rewarded**, and therefore in the truth and good he does there is the idea of self . . .

9033². It is a law of Divine order that good has in it the **reward**, thus Heaven. 9049.

9174⁴. The affection of charity is to communicate goods without the end of **reward**; but no affection of charity is to communicate goods for the sake of a **reward** as the end. Ill. and Refs.

9210⁵. 'To give silver to usury'=to teach for the sake of gain only, thus to do good for the sake of **reward**.

9975. The goods which men do from themselves are not goods, because they are done for the sake of self, because for the sake of the **reward** . . .

9982. To believe that they will be **rewarded** if they do good, is not hurtful with those who are in innocence

. . . But to confirm themselves in it when they become adults, is hurtful. For man is initiated into good by looking to the **reward**.

10790. Order cannot be maintained without governors . . . who must **reward** those who live according to order.

10791. Unless (men) were held in bonds . . . by **rewards** suited to their loves, which are honours and gains for those who do goods; and by punishments . . . the human race would perish.

N. 150. For he who wants to merit, wants to be **rewarded**.

T. 359. Natural charity is a working for favour, for the sake of some **reward**.

412². Each (officer), according to the extent of his duty, and the goods of use he performs, has remuneration . . .

D. 2452. They are not **rewarded** from merit, but from mercy.

4206. Mutual love **rewards** itself.

4560. If (this cutter of wood) thought, spoke, or acted, well, he wanted to be **rewarded**; so that **reward** was in every single thing.

E. 1189^e. The Lord leads them . . . by **rewards** in the world.

D. Love xii. There everyone is **rewarded** according to the excellence of the use, and at the same time according to the affection for the use.

C. 8. The Lord moves the wicked to do good to others . . . but the man is not **rewarded** for it. But if a man does good . . . from a spiritual affection, he is **rewarded**. His **reward** is the heavenly delight of that affection.

Rezin. *Rezin*.

A. 6952^e. 'Rezin the king of Syria' (Is.vii.4)=the Knowledges of evil. (=the Rational perverted. E. 559⁸.)

Rheumatism. *Rheumatismus*.

A. 1763². Spoke like those who are in a **rheumatism** (that is, have a cold). D. 3966.

Rhomb. *Rhombus*.

M. 263. His breast swelled into a **rhomb**.

T. 381³. He says, I have caught **flat-fish** and **shell-fish**.

D. 4828. They draw a thread out of **magician's circles**.

Rhydelius. *Rhydelius*. D. 4698. 4699. 4700. 4706.

Rhythm. *Rhythmus, Rhythmicus*. A. 1648. 1649. Ad. 3/23.

Rib. *Costa*.

A. 138. The proprium is called 'the **rib** built into a woman.' (Gen.ii.21,22).

147. 'The **rib**,' which is a bone of the breast,=the proprium of man, in which there is little vital, and, in fact, a proprium which is dear to him. 148.

151. 'The **rib**'=the proprium not vivified; 'built into a woman'=the proprium vivified by the Lord.

10189. 'Upon the two ribs thereof' (Ex.xxx.4)= conjunction with truths on the one side, and conservation thereby. . . 'Ribs,' when they mean the sides, = truths; for the sides, which are called 'ribs,' look towards the south and north. . .

— Moreover 'the ribs,' being the supports of the breast, = the truths which support good.

R. 574². 'Three ribs between its teeth' (Dan.vii.5) = appearances and fallacies.

M. 193. That a woman is actually formed into a wife according to (the statement) that the woman was created out of the man's rib. . . By a rib of the breast, in the Word, is signified natural truth. This is signified by the ribs which the bear held between its teeth. . . The man's breast = . . . wisdom; and truth supports wisdom as a rib the breast. (Thus) the woman was created from the man by a transcription of his proper wisdom, which is from natural truth; and the love of this was transferred into the woman, in order to become conjugal love. (Further ex.)

T. 577². The ribs first co-operate with the lungs, and then afterwards the lungs with the ribs; hence the respiration of every membrane in the body. . . (See W.403². 408.)

D. 3184. (These Spirits) are permitted no higher than the higher ribs.

3655. (These Angels, who resuscitate those spiritually dead) are the ribs.

4129. While thinking of the meaning of the word rib out of which the woman was built. . .

5814. (Those in a holy external) operated into the lower ribs of the left side. . .

E. 556⁵. 'Three ribs' (Dan.vii.) = all things of the Word. . .

781¹³. 'Three ribs in the mouth between the teeth' = Knowledges of truth from the Word in abundance which are perverted by reasonings from fallacies.

Ribbing, Conrad. D.5867. 5892.

Ribbing, Peter. D.5100. 5835.

Rich. *Dives.*

Riches. *Divitiae.*

Rich, To become. *Ditescere.*

Enrich. *Ditare.*

See under AID, ENRICH, and OPULENCE.

A. 382⁴. 'Arabia and the sons of the east' = the possession of celestial riches, or those which are of love. . . 'The inhabitants of Hazor' = those who possess spiritual riches, which are of faith.

426². 'Substance, and treasures' = celestial and spiritual riches.

944. Women of low condition who have become rich, and. . . have given themselves up to pleasures and a delicate life. (Their lot.)

945. It is otherwise with those who have been born. . . rich. These, although they have lived in luxury. . . provided they have lived in faith in the Lord and charity towards the neighbour, are among the happy.

1156. 'Tyre' = those who possess celestial and spiritual riches, or Knowledges.

1488. 'Wealth and riches' (Ps.cxii.3) = the wealth and riches of wisdom and intelligence; thus Knowledges.

1631. They who have been rich (here). . . and devoid of conscience and charity. . . are at first introduced into the very same life. . . But their palaces are dissipated, and become small houses, more and more mean, and at last none. They then wander about. . . and beg to be received; but. . . are expelled from Societies; and at last become excrementitious, and exhale a sphere of the fetor of teeth. D.3502.

1750. 'To be enriched' (Gen.xiv.23) = to acquire power and strength.

1877. Yet both the rich and the powerful, who have lived in charity and faith, are in Heaven. D.4158. 4160.

2129⁴. The rich and the poor are equally saved. 5573². D.3503.

3033². When. . . to become great and rich is a man's end. . .

3425². Believes that riches are to be renounced. . . for he believes them to be opposite to spiritual life; whereas, in themselves, they are not opposite, but correspond; for they are means to an end, namely, that the spiritual man may enjoy them for the exercising of the goods of charity. . .

3951². Take the good of riches: so far as riches have spiritual good in them, that is, have for their end the good of the neighbour, the public good, and the good of the Church, so far they are goods. But they who conclude that spiritual good is not possible in worldly opulence, and therefore persuade themselves that. . . they must renounce these things, are much mistaken. For if they renounce them, or deprive themselves of them, they can then do good to no one, nor themselves live in the world except in misery, and thus can no longer have for their end the good of the neighbour, of their country, nor even of the Church; but themselves only, that they may be saved, and become greater than others in the Heavens. Besides, when they divest themselves of worldly things, they expose themselves to contempt. . . and consequently make themselves useless for performing services and discharging offices. (Further ex.)

4227. Many of both sexes. . . subjugate the minds of others. . . especially the powerful and the rich, in order to rule under their name. (Their character and correspondence ex.)

4372. His spiritual riches. Sig. . . For they were flocks and herds, by which are signified goods and truths, which are called spiritual riches. Spiritual riches are predicated of truth, and their uses of good.

4744^c. 'The rich He hath sent empty away' (Luke i.53). 'The rich' = those who know many things; for 'riches,' in the spiritual sense, are scientifics, doctrinals, and Knowledges of good and truth. Those are called 'the empty rich' who know these things, and do not do them; for truths with them are not truths because devoid of good. E.236^c, Further ex. 386¹⁷.

4756. 'Traders' = those who have Knowledges of

good and truth; for these are riches, wealth, and merchandize, in the spiritual sense.

[A.] 4981. 'The blessing of Jehovah' = to be content with the state of honour and opulence in which one is, whether one is among the honoured and rich, or among the less honoured and poor. For he who is content in God, regards honours and riches as the means of uses; and, when he is thinking about them, and at the same time about eternal life, he makes the former of no account, and the latter essential.

5008⁴. Those who are in truth natural not spiritual . . . call riches, dignities, etc. so many means of removing man from Heaven.

5433³. 'That thou mayest be enriched' = to be in celestial and spiritual good.

5886⁶. 'To sell our possessions,' at this day, would be to make one's self a beggar, and to deprive one's self of all means of exercising charity; besides which, one must needs place merit in so doing; and it is a constant Truth that the rich are in Heaven as well as the poor.

6110². (Such) will say . . . The things which give life, and the delight of life, are riches, honours, and pleasures. But let them know that the life from these is a life of the body, and not of the soul, and it perishes with the body . . .

6210. When I have thought inordinately about worldly things . . . about possessions, the acquiring of riches, pleasures, and the like, I have noticed that I relapsed into the Sensuous; and that in proportion as my thought was immersed in these things, I was removed from consort with the Angels. . . Those who are deeply in such cares cannot have intercourse with those in the other life; for when such thoughts occupy the whole mind, they carry the mind downwards, and are like weights which drag it down; and, when they are held as the end, they remove the man from Heaven. Examp.

6392². At this day, men do not know that there is any other happiness than in . . . abounding in riches, etc.

6777. That they enriched the doctrine of charity. Sig. and Ex.

7770³. The Knowledges of good and truth . . . are like worldly riches, which with one are disposed for good uses, and with another for evil uses: hence riches with everyone are such as are the uses to which they are disposed . . .

7784³. By 'the rich man' (Luke xvi.) are meant those within the Church, and thence abound in spiritual riches, which are the Knowledges of truth and good. (Compare 9231³.)

8628³. Knowledges-*scientiae*-in themselves, are spiritual riches, and they who possess them are like those who possess worldly riches, which in like manner are means for performing use to one's self, the neighbour, and our country, and are also means for doing evil.

8717⁶. The Lord provides for the good . . . riches and honours for those to whom they are not hurtful, and no riches and honours for those to whom they are hurtful; but still to the latter He grants, in time, instead of riches and honours, to be glad with a few

things, and to be more content than the rich and honoured.

8906. For riches and wealth, in the spiritual sense, are the Knowledges of good and truth; in general, all those things which are of faith and charity, that is, which are of spiritual life with man.

8995³. For instance, he who desires and procures for himself riches for the sake of a use which he loves above all things, is not delighted with riches for the sake of riches, but for the sake of the uses. Uses themselves make the spiritual life with men, and riches only serve as means. Ref.

9467⁵. 'The rich man' = the Jewish nation, and the Church there, which is called 'rich' from the Knowledges of good and truth from the Word which are there. 10227²⁰. H.365². S.40³. R.725. T.246, Ex. E.118⁴. 236⁹. 455⁷. 717¹⁶. 962⁷. 1042⁴. 1143².

9942⁷. 'The rich of the people' (Ps. xlv. 12) = the Knowledges of good and truth; for by 'riches' these are meant in the spiritual sense.

9960⁷. 'I am rich' (Rev. iii. 17) = is in the Knowledges of truth and good. R.206. E.326.

10227. 'A rich man shall not give more . . .' (Ex. xxx. 15) = that one who abounds in truths and goods, and the Knowledges of them (must also) ascribe to the Lord all things of truth from good. Ex. —⁴, Fully ill.

—^e. Moreover, with the Spirits who are below the Heavens, there are riches in appearance according to the state of reception of truth and good from the Lord.

H. 357. On the rich and poor in Heaven. Chapter.

— . Some suppose that the poor are received into Heaven, and not the rich; some that the rich and poor are received alike; some that the rich cannot be received unless they renounce their property . . . and each confirms his opinion from the Word. But those who make a distinction between the rich and poor in respect to Heaven do not understand the Word. (Continued under POOR.)

358. Man may acquire riches and accumulate wealth as much as possible, provided it is not done with cunning and evil art . . . 359, Ex.

360³. Many of those who have become rich by means of trading and commerce are in Heaven; but fewer of those who . . . have become rich by their public employments; because the latter . . . were led to love themselves and the world . . .

361. The lot of the rich in Heaven is such that they excel the rest in opulence. Some of them dwell in palaces in which all things are refulgent as with gold and silver . . . But they do not set their hearts on these things, but on uses themselves . . . The reason is that in the world they loved uses, and gold and silver only as means and instruments . . . Such, therefore as had been their uses in the world, such is their opulence, and such their delight and happiness. Good uses are for one to provide for himself and his own the necessaries of life; to want an abundance for the sake of one's country, and also of the neighbour, whom a rich man can in many ways benefit more than a poor one; and because he can thus remove his mind from an idle life, which life is pernicious . . .

362. The contrary is the lot of the rich who have not believed in the Divine; and have rejected from their minds the things of Heaven and the Church: these are in Hell, where are dirt, misery, and want. Into such things are changed the riches which are loved as the end; and not only the riches, but also the uses themselves, which are either that they may live at their pleasure, and indulge in pleasures . . . or that they may be eminent above others . . . These riches, and these uses, because they have nothing spiritual in them, but what is earthly, become dirty; for what is spiritual in riches and their uses is like a soul in a body, and like the light of heaven in humid soil; and they become putrid like a body without a soul, and like humid soil without the light of heaven. These are they whom riches have seduced, and have withdrawn from Heaven.

363. Every man's dominant love remains with him after death . . . From this it may be evident that the love of riches, and of the uses from riches, remains with everyone to eternity, exactly such as it has been acquired (here); yet with this difference, that riches with those with whom they have served for good uses, are turned into delights according to the uses, and that riches with those with whom they have served for evil uses, are turned into dirt, with which also they are then delighted . . . because the filthy pleasures and flagitiousnesses, which have been to them the uses from riches, and also avarice, which is the love of riches without use, correspond to dirt . . .

365. (Thus) the rich come into Heaven equally with the poor, and the one as easily as the other.

— By 'the rich,' in the Word, in the spiritual sense, are meant those who abound in the Knowledges of good and truth; thus those who are within the Church, where the Word is. Ill.

—². The rich called to the great supper, who excused themselves (Luke xiv.) also = the Jewish nation . . .

—³. 'The rich man,' of whom the Lord says, 'It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God' (Matt. xix. 24) means the rich in both senses, natural and spiritual. The rich in the natural sense are those who abound in wealth, and set their hearts upon it; but in the spiritual sense, those who abound in Knowledges and knowledges—for these are spiritual riches—and by them want to introduce themselves, from their Own intelligence, into the things of Heaven and the Church. (Further ex.) D. 1466, Fully ex.

—⁴. That by 'the rich,' in the Word, in the spiritual sense, are meant those who are in the Knowledges of truth and good; and by 'riches,' the Knowledges themselves, which also are spiritual riches. Ill.

565. The love of the world is . . . to set the heart on riches . . . N. 76.

Life 66. 'A certain rich man came to Jesus . . .' (Mark x. 17-22). It is said that Jesus 'loved him' . . . because he had kept the commandments; but, as he lacked three things, which were [first] that he had not removed his heart from riches . . . the Lord said that he should sell all that he had . . .

P. 215. That temporary things relate to dignities and riches . . .

—². What riches are. Ex.

—⁴. In the earliest times . . . there was no other love of riches than that they should possess the necessities of life. Enum. . . But after the love of dominating invaded them . . . the love of possessing wealth beyond . . . also entered. Ex.

—⁶. The quality of the love of riches for their own sake, and for the sake of use. Ex. . . The love of riches and wealth for the sake of riches and wealth, is the love of the world, properly, is the love of possessing the goods of others by any art. But the love of . . . riches for the sake of use, is the love of uses, which is the same as the love of the neighbour.

—⁹. As to riches not for their own sake, but for the sake of use, this is not the love of riches, but of uses, to which riches serve as means: this love is heavenly. —¹¹. (Further ex. —¹².)

217. (When riches are a blessing, and when a curse. See AID, here.)

R. 206. That by 'riches,' and 'wealth,' are signified spiritual riches and wealth, which are the Knowledges of truth and good. Ill.

288. 'Thou art worthy to receive . . . riches and wisdom' (Rev. v. 12) = that in Him are . . . Divine knowledge and wisdom, which are omniscience . . . E. 338.

337. 'The rich men' (Rev. vi. 15) = those in the Knowledges of truth. (= internal truths. E. 408.)

604. 'The rich and poor' (Rev. xiii. 16) = those more or less in Knowledges and knowledges; thus from every kind of erudition.

763. The punishment of exultation from riches there. Sig. and Des.

D. 766. That the rich are equally saved. Ex.

773. Knowledges are spiritual riches . . . They are like [natural] riches, which, if esteemed for the sake of riches, [cause] such a man to be the worst in the other life; but if only for the sake of ulterior ends . . . they hurt no one.

777. On certain rich and luxurious ones. . . This man was not born rich, but became so. Such (there) wander about, and seek food, like beggars . . .

1212. That those who acquire riches in deceitful ways never become rich, but become poor.—It is known that evil gains do not come to the third heir, yet many . . . care not by what means they acquire wealth. It has, however, been confirmed by the Angels that ill-gotten wealth melts away, they know not how; but the rest become rich.

1286. True Christians can, as rightly—bene—as others . . . be rich; but as all these things are corporeal and worldly, they are by them accounted as nothing in comparison with heavenly things. 5794.

3508. Care for no one but the rich. 3511². 4375^o.

3523. There are rich traders in Heaven . . .

4427. On riches, etc. in the other life.

—^e. Those who desire to be rich, have nothing.

4428. The Plutonies have the phantasy of seeing immense . . . riches . . . It was given to say that such things are worthless, like mud. 4429, Ex.

[D.] 4911. (Those who get riches by their Own intelligence, become magicians there).

5322. These traets were properly called Babylon, because riches abounded there . . .

5710. To be raised to honours and riches . . . are not real blessings . . .

D. Min. 4637. The delight of riches not for the sake of use (is the worst soil).

E. 118. 'But thou art rich' (Rev.ii.9)=the spiritual affection of truth. (Continued under POOR.)

—e. The reason 'riches'=the Knowledges of truth and good, and thence intelligence and wisdom. Ex.236.

236. 'Thou sayest, I am rich' (Rev.iii.17)=their belief that they are in truths more than others. Ex. —⁴, Ill.

242. 'Buy of Me gold . . . that thou mayest be rich' (ver.18)=procure genuine good that they may receive the truths of faith. Ex.

—. 'Riches' and 'wealth'=Knowledges of truth and good; and 'the rich,' those who are in intelligence thereby . . .

412²⁴. Not to be of a mind disposed towards the rich . . . more than towards the poor. Sig.

—²⁶. 'The rich of the people'=the intelligent; abstractedly, the intelligence of truth and good. 863¹⁴.

659⁹. 'The rich whom He would give in their deaths' (Is.liii.9)=those of the Church who are in falsities from evil, who are called 'the rich' from the Knowledges of truth and good which they have from the Word.

721¹⁵. 'The riches not made with judgment' (Jer. xvii.11)=the Knowledges of truth and good acquired not for the sake of use . . .

730³. From the love of the world (also), which is the love of riches when they are loved above all things, flow forth all the evils, and, from the evils, the falsities, which are opposite to (these) goods and truths.

836. 'Rich and poor'=the wise and simple. Ex.

893⁴. The riches (of the rich man whom the Lord 'loved')=the Knowledges of evil and falsity, which were traditions, (and therefore the Lord told him to 'sell' them).

978^e. To these (merchants) riches do no harm, because riches to them are means for uses, which are their tradings, whereby they are of service to their country and fellow-citizens. By means of their riches, also, they are in a state for doing the uses to which the affection of good leads them.

1104. 'The merchants of the earth were enriched . . .' (Rev.xviii.3)=instruction . . .

1162. 'The merchants . . . who were enriched by her' (ver.15)=all who gained wealth and honours by that religiosity, and thus the goods of opulence and eminence. Ex.

1168. 'In one hour so great riches are devastated' (ver.17)=the loss of all the things they had gained . . . (that is,) honours and wealth, and also the evils and falsities of doctrine by which they hoped to make gain.

1189³. As in the Christian world there universally reign the love of commanding and the love of riches,

and these loves are to-day so deeply rooted in that it is unknown that they ever seduce, it is important that their quality should be taught. (Fully ex. under LOVE OF DOMINATING.)

Richelieu. *Richelieu*. D.Min.4760.

Riddle. See ENIGMA.

Ride. *Equitare*.

Rider, Horseman. *Eques*.

Horsemen, Cavalry. *Equitatus*.

A. 1288³. 'To ride upon the word of truth' (Ps.xlv.4) =to teach the doctrine of truth. (=the intelligence of truth . . . 2761⁶.)

2015³. 'To ride in chariot and on horses' (Jer.xvii.25; xxii.4)=an abundance of intellectual things.

2567¹⁰. 'Chariots and horsemen'=principles of falsity.

2686⁵. 'Horsemen'=those who state truth.

2761. 'A rider'=one who is intelligent.

—. 'His rider (who falls backward)' (Gen.xlix.17) =one who teaches.

—³. 'To ride on the clouds' (Ps.lxviii.4) =the understanding of the Word as to its interiors.

—⁴. 'Jehovah riding upon a cherub' (Ps.xviii.10) =the Providence of the Lord lest man should enter from himself into the mysteries of faith which are in the Word.

—⁵. 'To ride upon a chariot, and upon horses' (Jer.xvii.)=to be instructed in the doctrine of truth from the Word with internal understanding. 5044⁸.

—⁶. 'To ride upon the high places of the earth' (Is.lviii.14)=intelligence. E.314⁷, Ex. 617¹⁴, Ex.

—⁷. 'I will smite . . . his rider with madness' (Zech.xii.4) =one who is intelligent struck with madness. E.355⁶, Ex.

2781⁸. 'To ride upon an ass' was a sign that the Natural had been subordinated; and 'to ride on a foal the son of a she-ass,' that the Rational had been subordinated.

3190. 'They rode upon camels' (Gen.xxiv.61)=the Intellectual elevated above natural scientifics.

3923². That he is then withdrawn from truth, is signified by 'his rider falling backward.' 6401, Ex.

5895³. 'To ride' is predicated of Ephraim, because 'to ride' is to enjoy understanding . . .

6534. 'Horsemen' (Gen.l.9)=intellectual things. Ill.

7024. 'He made them ride upon an ass' (Ex.iv.20)=things of service to the new intelligence. 'To ride'=the things which are of the understanding . . . because 'a horse'=the Intellectual.

7729⁴. 'Thy walls shall shake at the noise of the horsemen' (Ezek.xxvi.10) . . . 'Horsemen'=the things of a perverted Intellectual.

8156. 'Horsemen'=the things which are of the understanding; here, 'the horsemen of Pharaoh,' false reasonings from a perverted Intellectual. 8188^e. 8210. 8265. 8332.

8343. 'The horse and his rider hath He cast into the sea' (Ex.xv.21)=at His presence the falsities of faith

and evils of life have cast themselves into Hell. 'Horse and rider' = falsities from evil.

8906³. 'Horsemen who run' (Joel ii.4) = reasoners.

W. H. 2^c. Elijah and Elisha were called . . . 'the horsemen of Israel' (2 Kings xiii.14) because both represented the Lord as to the Word; and by . . . 'horsemen' is signified intelligence.

Life 30². 'Horsemen' = intelligence. E.355¹².

R. 298³. 'Horseman' = wisdom thence.

447. By 'horsemen'—*equitatum* (Rev.ix.16) are signified reasonings about faith alone, because by 'a horse' is signified the understanding of the Word destroyed; hence 'horsemen' = reasonings from the understanding of the Word destroyed . . . E.573.

455⁴. 'His rider' (Gen.xlix.) = the lack of knowledge from them, by which truths are perverted. (=ratiocination from these. E.355⁸.)

839. A ludicrous cavalry seen, des. and ex.

M. 103. I saw four horsemen as it were flying out of a cloud. Des. and Ex.

T. 776². 'To ride' = to instruct in Divine truths from the Word. Ill.

E. 175⁹. 'To ride upon horses' (Jer.vi.23) = to persuade from the fallacies of the senses, and through reasonings thence.

355⁴. 'To ride upon horses' (Hab.iii.8) = that the Lord is in the understanding of His Word in its spiritual sense.

—⁶. 'Rider' = the affection of spiritual truth whence is understanding.

—14a. 'To ride' = to give intelligence and wisdom. Ill.

—¹⁸. 'The voice of the horseman' = ratiocination . . . 411¹⁹.

—²¹. 'Horsemen,' etc. = assaults on truth . . .

—²³.

—²⁹. 'To ride upon a horse' = ratiocination.

—³⁰.

—³³. 'To ride upon white asses' = perception of good.

514¹⁴. 'Horsemen' = ratiocinations. 654⁴². —⁴⁵.

518²⁵. 'To ride upon horses, when predicated of the Lord, = the Divine wisdom which is in the Word.

529². 'To ride' = to give understanding and to illustrate.

557³. 'Horsemen' = the intelligent.

577⁵. 'To make a man ride on our head' (Ps.lxvi.12) = no intelligence.

581¹¹. 'Horseman' = intelligence.

594⁴. 'To ride,' when predicated of the Lord, = to illustrate the understanding. —⁵. —⁶. —⁷.

684¹⁵. 'To ride' = to instruct and combat.

780⁸. 'Horsemen' = heresies.

Ridicule. *Ludibrium.*

A. 888⁴. Holy things held in ridicule. Sig.

T. 312. Direful mockeries.

D. 5213. Occurs. 5219^e. 5221^e. 5226. 5932². D.Love xv³.

Ridiculous. *Ridiculus, Ridiculosus.*

T. 356². These things (are) absurd and ridiculous.

D. 2521. Occurs. 4360. 4650. 5076. 5962. D.Min. 4631. E.824. 1182⁵.

Right. *Dexter.*

See DEXTERITY.

A. 641^e. They inflow into the right side of the brain with cupidities.

644. To the right hemisphere of the brain pertain the voluntary things. 3884.

1270. (The antediluvians) are permitted to inflow into the right side of the head . . . and from the right of the head into the left of the chest. D.3362. 3375.

1274. Societies which are on the right, appear to the right, whichever way the body is turned . . . 3638. 3639. 4321².

1276. At the Lord's right are the Angels, and evil Spirits at His left.

1531. The moon appeared at the right.

1582. 'If to the left, I will go to the right; and if to the right, I will go to the left' (Gen.xiii.9) = separation.

— Right and left are merely something relative. Ex.

— The centre is wherever the Lord is; and right and left are from that. Examp.

1762. Round the left eye when they were communicating truth and affections of truth; round the right, when good and affections of good.

1773³. Those delighted with the Word, but not solicitous to understand it, had heat in the right arm.

2083^e. 'To sit at the right hand of power' = to have all Power . . .

2162⁷. 'He set his right foot upon the sea, and his left upon the earth' (Rev.x.). Ex. E.600.

2701². 'The left eye' = the Intellectual; 'the right eye' (Matt.v.29) = the affection thereof.

2759. At the right side from the Lower Earth rose up as it were a roll . . .

3159. 'I will look to the right hand, or to the left' (Gen.xxiv.49) = reciprocal freedom. Ex.

3217. (A place to the right, called the abode of the intelligent, where horses appear.)

3387⁴. 'To sit on the right hand' = a state of power. Ill.

3639. *Dextrorsum, sinistrorsum.* Occur.

3708¹⁰. 'The north and the right hand Thou hast created' (Ps.lxxxix.12) . . . 'The right hand' = those nearer the light of good and truth. These are at the Lord's right hand. Refs. (Compare 10061³.)

4050^e. These appeared at the right.

4052. Those who correspond to the right side of the brain, are those in the will of good, and thence in the will of truth; and those who correspond to the left side of it, are those in the understanding of good and truth,

and thence in affection for them. This is because those in Heaven at the Lord's right are those in good from the will (called the celestial), but those at His left are those in good from the understanding (called the spiritual).

[A.] 4321². The Lord as a Sun constantly appears to the right . . . a little above the plane of the right eye.

4326². The right side of the face together with the right eye, corresponds to the affection of good; the left, to the affection of truth.

4410. The sight of the left eye corresponds to truths which are of the understanding; and the right eye, to the affections of truth, which are also of the understanding; consequently, the left eye corresponds to the truth of faith; and the right eye, to the goods of faith. (The reason ex.) . . . For those in good are at the Lord's right, and those in truth at His left.

4528. The Societies in paradisiacal things appear . . . a little to the right. 4529³.

4592. 'Benjamin' means 'a son of the right hand,' by which is signified spiritual truth which is from celestial good, and thence power, for good is in power through truth. . . 'The right hand' = the highest power. Hence 'to sit at the right hand of God' = a state of power from the truth which is from good, which, predicated of the Lord, is omnipotence, and also the Divine truth which proceeds from His Divine good. Ill. 10019⁵, Ill.

4658². He applied himself to the right ear.

4809⁶. 'He set the sheep on His right hand, and the goats on the left' = separation according to truths from good, and falsities from evil. Those in truths from good actually appear at the right, and those in falsities from evil at the left. Hence 'to be set on the right hand, and on the left' = to be ordained according to the life. 10061². E.600⁵.

4882³. Every Spirit and Angel sees the good to the right, and the evil to the left. Des.

4933⁶. 'The right hand,' in the Word, = higher power; and 'to sit at the right hand of Jehovah' = omnipotence. Ill. 7281. 9807⁶. 9809³. L.14⁸. 35¹⁰. S.49². W.221². E.63⁷.

4936. (Magicians) are . . . at the right.

4946. See LEFT, here.

4948. (Such) are under the sole of the right foot.

5057. Such dwell under the right heel.

5069. Why those on the right hand are called 'the just.' Ex.

5188². (Those who act by artifices and lies) are circumrotated from left to right . . . Their Hell is in a deep place beneath the right foot . . .

5387. (This) Spirit was perceived . . . beneath to the right. (He had been a pirate.)

5394. These Hells (of cruel adulterers) are . . . partly beneath the right foot. D.4545.

5725. An inundation of cupidities . . . belongs to the right side of the brain; but one of Falsities, to the intellectual part, in which is the left side of it. D.4155.

6267. 'Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand' (Gen.xlviii.13) = the truth of the Intellectual as in the second place, and the good of the Voluntary in the first place. Ex. See 6269. 6287. 6292.

6699. A great continuous stream (of people from the worlds) seen on the right . . .

6923. (Spirits of Mercury) seen a little to the right.

— Their speech was conveyed towards my left eye, although they were on the right; because the left eye corresponds to Knowledges of Things abstracted from material ones, thus to the things of intelligence; but the right eye to the things of wisdom.

7171. The planet Mercury appears behind, a little towards the right.

7358^e. Difference of state causes (Spirits) to appear . . . to the right, or to the left.

7418. This was seen to the right . . .

8206. 'The waters a wall . . . on their right hand and on their left' (Ex.xiv.22) = withheld from falsities on all sides. Ex.

8281. 'Thy right hand, Jehovah, was magnified in strength' (Ex.xv.6) = the omnipotence of the Lord. Ex. and Ill. 8282.

—⁵. 'The right hand,' in the supreme sense, = the Lord as to Divine truth. Ill.

8305. 'Thou stretchedst out Thy right hand' (ver.12) = the dominion of power over all things thence.

8613. To the right and to the left, in the spiritual sense, = on every side; for right and left are not determinations to a certain quarter, but to every quarter . . . and still more so in the Spiritual World . . . for there that which is to the right appears to the right in every turning; in like manner that which is to the left.

8739. Such (saints) appear to the right, backwards . . .

8910⁵. The affection of evil . . . is signified by 'the right eye offending;' and the affection of falsity . . . by 'the right hand offending;' for . . . 'the right eye' corresponds to the good of faith, and, in the opposite, to the evil of faith . . . But 'the right hand' corresponds to the power of truth from good, and, in the opposite, to the power of falsity from evil. 10061⁵.

9049⁶. 'The right check-bone' (Matt. v. 39) = the affection of truth from good.

9051². 'The right eye' = falsity of faith concerning the Lord. This is what is to be 'plucked out.'

9133⁶. 'To sit at the right hand of the Father' = to be everything with the Father; thus to be Himself.

9391². External or natural good was represented by 'a right foot' (Ezek.i.7).

9511. The like is signified by the two extremities (of the mercy-seat) as by the right and left hand of the Lord: by the right hand is signified the good of celestial love . . . and by the left hand, the good of spiritual love . . . Hence all the things on the right side of man correspond to celestial good, and those on the left, to spiritual good . . . Those in these goods are meant by 'to sit on the Lord's right and left hand' (Mark x.40).

9556. For the things on the right side of the body =

goods (from which are truths); and those on the left, the truths thence. Enum. 9604^e. 9736. 9843. 10061. H.118^e. W.127. 384². E.386².

9684². The Lord as a Sun appears . . . opposite the right eye; and as a Moon, opposite the left eye. H.118.

10061. 'The right ear' (Ex.xxix.20)=the perceptivity of truth from good. Ill.

—². 'To cast the net on the right side of the ship' (John xxi.6)=to act and teach from good.

—⁴. In the opposite sense, 'the right'=the evil from which is falsity; and 'the left,' the falsity through which is evil. Ill.

10189². In Heaven at the right are those who are in the light of truth, thus those in the south; but at the left those who are in the shade of truth, thus those in the north. H.142. 151.

10283⁷. 'The right'=good from which is truth; 'the left,' truth through which is good. Ill.

10810. When all the Spirits came (to the Lord's presence), the good were separated to the right, and the evil to the left, and this instantly as of their own accord; and those at the right were ordained according to the quality of the good, and those at the left, according to the quality of the evil, with them.

H. 333. The infants who are of a celestial genius, appear . . . to the right; and those of a spiritual one, to the left.

534. The way which tended to the left was narrow, leading through the west to the south, and thus into the light of Heaven; and the way which tended to the right was broad, leading obliquely downwards towards Hell.

J. 49. In the spiritual sense, 'the right'=good; and 'the left,' truth.

L. 27^e. 'The man of Thy right hand' (Ps.lxxx.17)=the Lord as to the Word; He is so called, because the Lord, from Divine truth, has power . . . See E.298⁶.

W. 125. Those more in wisdom see the Lord obliquely to the right; those less in wisdom, obliquely to the left; therefore they are in the south and north respectively.

127. That love and wisdom may make a one with Angel and man, there are pairs in all things of his body . . . Thus there is a right and a left; and all their right parts relate to love from which is wisdom, and all their left parts to wisdom from love . . .

129. That the Angels . . . thus have the south to the right, the north to the left . . . Ex.

220. 'The right hand'=higher power.

270². The natural mind gyrates from right to left; but the spiritual mind from left to right . . . Gyration from right to left is turned downwards . . . but gyration from left to right goes upwards . . . An evil Spirit cannot gyrate his body from left to right, but from right to left; whereas a good Spirit can with difficulty gyrate his body from right to left, but easily from left to right.

409². It is from this marriage (of love and wisdom) that in each and all things of the body there are a right and a left; and the right one relates to good from

which is truth, and the left one to truth from good, thus to conjunction.

R. 51. 'Having in His right hand seven stars' (Rev. i.16)=that all the Knowledges . . . are from the Lord alone through the Word.

256. 'I saw in the right hand of Him . . .' (Rev.v.1) =Himself as to omnipotence and omniscience. Ex. E.297. 298, Ex.

386^e. The reason darkness was caused when a window was made at the right side, was that light inflowing from Heaven from that side affects the will; and the reason light was caused when . . . a window was made on the left side, is that light inflowing from Heaven from the left side affects the understanding; and every man can be in the light of Heaven as to the understanding, provided the will as to its evil is closed.

605. 'A mark upon their right hand' (Rev.xiii.16). . . . 'The right hand'=the whole of man as to intellectual power, and thus as to his faith . . . (=the truth of faith in its power. E.838.)

933. 'On this side and on that'=on the right and on the left; and truth on the right is what is in clearness, and on the left, what is in obscurity; for the south, in Heaven, is to the right . . .

M. 20². The bridegroom was on the left, and the bride on his right.

21². Why did she sit at his right hand? Because . . . wisdom is at the right hand of love . . . The right hand also=power, and love has power through wisdom; but after the wedding . . . the husband represents wisdom.

78². Bears were seen to the left, and leopards to the right.

316⁵. There appeared red lightning on the right, and bright white lightning on the left (which were a sign to the wise one to say) that the right one of these pairs (of organs)=their good, and the left one their truth; and this is from the marriage of good and truth . . . Hence, in Heaven, the right eye is the good of sight, and the left the truth thereof; the right ear is the good of hearing, and the left the truth thereof; the right hand is the good of the power of man, and the left is the truth thereof . . . By 'the right eye and the right hand offending,' He meant that if good becomes evil, the evil must be cast out. . . By 'casting the net on the right side,' He meant that they should teach the good of charity . . .

T. 136⁴. 'To sit at the right hand of His Father,' means the omnipotence of God through the Human which He assumed in the world. . . That 'the right hand'=omnipotence. Ill.

137^e. Light from Heaven (caused) many of those on the left side to pass over to those on the right . . .

666^e. Two companies (then) went to the right, and two to the left; the latter descending, and the former ascending.

Ad. 3/2288. I have learned that the right side of man is accounted more holy than the left, and indeed so that the right side is never to be allowed to be

touchèd except by holy things, but the left by other things.

[Ad.] 2289. Hence the **right** represents the husband, and the left the wife . . .

D. 1018. On the left side of the head are those who have despised . . . things which are good . . . on the right side, those who have despised truths.

1027. The left eye corresponds to the **right** hemisphere of the brain, and the **right** eye to the left hemisphere; for so do the fibres flow . . . Thus the left eye, or the **right** side of the brain, represents the intellectual things of truth; and the **right** eye with the left side of the brain, the intellectual things of good.

1666. That the things in the left side of the brain correspond to the **right** things in the body, has been given me to know by experience; for Spirits acted into the left of the brain, and a sense thence was derived through the fibres into the **right** of the nose, and into the **right** palm of the hand.

1667. Thus the **right** side of the brain is allotted to intellectual things, and the left to affections. The reverse in the body . . .

2991. When such a projection appears from **right** to left, he wants to separate himself from the Society; when from left to **right**, they want to retain him . . .

3636. For the **right** eye represents affections.

3863. Formerly . . . the natural operation . . . was shown in the whole face, both the changes of celestial things which belong to the **right** of the face, and those of spiritual things, which belong to the left of it. When the affections of good ceased . . . the operation into the **right** side of the face receded, and betook itself to the left, in which it acts from spiritual things, thus in inverted order; that is, not from celestial things to spiritual ones, or from **right** to left, but from spiritual things to celestial ones, thus from the left; but it is not allowable [to proceed] from left to **right**, or from spiritual things to celestial ones; and therefore the **right** of the face is guarded by the Lord . . .

3949. Aristotle . . . thought from affection . . . and he therefore applied himself to my **right** ear; but his followers . . . from terms . . . and (therefore) they were at my left ear.

4149. (That truths and Falsities have their place in the left side of the head, as cupidities have in the **right**, and can be found there. From experience.)

4219^e. This Moon did not appear to the **right**, where the Lord is, but in front above.

4356. Hypocritical Genii operate into the **right** side of the teeth, etc. . . and hypocritical Spirits into the left side.

4496². By looking at the **right** side of his face.

4546². At the **right** . . . are the deceitful . . . and the magicians.

4547. At the **right** . . . are the brothels of the lascivious.

4642. A gate (of Hell) at the **right** . . .

—^e. At the **right** . . . are those in the knowledge of faith, but a life of evil.

4643. At the **right** . . . is a Hell . . . of violences done to charity from falsities.

4791. The Moravians appeared a little to the **right** . . .

4831. The region (of) the Mohammedans is towards the **right**, in the plane of the **right** sole.

4894. I saw the Sun at the **right**. (A mountainous tract of Heaven to the **right**. Des.)

4895. At the **right** side there appeared a dense and dark forest: thither are sent those in falsities. . . At the left side appeared precipices . . .

4914. (Babylonians) appear . . . on the **right** and left side of the Sun . . . 4915. 4954.

4936. On the **right** (in the churches there) are those in the good of love; on the left, those in the truths of faith . . . and in the middle, those who conjoin.

4986. (In the evil cities there) at the **right** side, are those in evil through which is falsity; and at the left, those in falsity from evil . . .

5206. A gulf at the **right** which is darker than the rest . . .

5221. (These Babylonians) sit at the **right**, that is, towards the south . . .

5227. The Jews appeared at the **right** . . .

E. 79. 'He laid His **right** hand upon me' (Rev.i.17) = life from Him. Ex.

88. 'In His **right** hand,' when said of the Lord, = what is from Him. 96.

298². That 'the **right** hand,' predicated of the Lord, = omnipotence and omniscience; and, when of men, power and wisdom. Fully ill.

—¹⁰. 'The **right** hand' = the Divine truth.

—¹⁵. In the opposite sense, 'the **right** hand' = falsity from evil. Ill.

—^e. The reason 'the **right** hand,' when predicated of the evil, = falsity . . . is that the quarters with the evil are opposite to those with the good . . .

313^e. 'The **right** eye' = the understanding of good; 'the left eye,' the understanding of truth.

336⁶. 'The **right** hand' = the truth of good.

449³. 'Called 'son of my **right** hand,' because . . . 'the **right** hand' = the power of truth from good . . .

513¹⁶. 'The **right** side of the ship' = that all things are from the good of love and of charity; for 'the **right**' = this good *ex quo*. (= that they should teach the good of life. —⁷.)

600². 'The **right**' = all things of good from which is truth; and 'the left,' all things of truth from good.

—³. The signification of 'right' and 'left' as used separately, and both together. Ex. and Fully ill.

— (Hence) 'the **right**' = truth in light, and 'the left,' truth in shade; or, what is the same, 'the **right**' = spiritual good . . . and 'the left,' spiritual truth; thus also 'the **right**' = good from which is truth, and 'the left,' truth from good. Such things are signified by all the **right** and left parts of the body and head . . .

—⁴. 'Let not thy left hand know what thy **right** hand doeth' (Matt.vi.3) = that good must be done from good, and for the sake of good, and not for the sake of

self and the world in order that it may appear. (Further ex.)

—⁶. The two robbers crucified, the one on the right, and the other on the left, of the Lord = the like as the sheep and the goats.

—⁸. The reason 'the right eye,' and 'the right hand,' are mentioned, and not the left eye and hand. Ex.

684¹⁸. 'At the right hand' = in protection from conjunction with Him.

687⁸. 'Sit at My right hand' = omnipotence through Divine truth. Ill.

740¹⁵. 'Let Satan stand at his right hand' (Ps. cix. 6) = to be completely occupied by infernal falsity.

—¹⁶. 'Satan stood at his 'right hand' (Zech. iii. 1) = that falsity of doctrine fought against Divine truth.

768⁷. 'The right hand' = truth in light. Ex.

984². The organ or member on the right relates to good, and that on the left, to truth. D. Wis. iii. 3³. 4.

1120². 'At Thy right hand stands the queen' (Ps. xlv. 9) . . . = the Church from the reception of good . . . For all things with man which belong to his right side, relate to good from which is truth . . . Moreover, the woman is born to be the affection which is of love . . . thus to be good . . . and therefore . . . it is from Divine order for the wife to be on the right.

1168³. When in a state of reformation, the mind looks from truth to good, as if from left to right, which is contrary to order; but, after the mind has been conjoined with Heaven . . . it looks from right to left, that is, from good to truth, which is according to order.

J. (Post.) 1. The English appear a little to the right . . .

Right. Fas.

A. 953. Caring not whether by right or wrong—*nefas*. D. 3933⁹. 4594⁹.

M. 291². Extend their Power beyond right into wrong.

D. 2746. Attract the minds of others by right or wrong.

3462. Ruled him through right and wrong . . .

4658. Have machinated to become powerful by right and wrong.

Right. Rectus.

Rectitude. Rectitudo.

Rightly. Recte.

A. 1798⁴. Lives according to a conscience of right. The right and the truth . . . he believes simply . . .

2235. Justice is predicated of what is just, and 'judgment' of what is right. . . There is what is right when a thing is judged from the law, and thus from the justness of the law, thus also according to conscience, because it has the law for its rule.

2525. 'In the rectitude of my heart' (Gen. xx. 5) = that it was so thought from innocence and simple good. . . 'Rectitude,' in the Original, is expressed by a word which means also integrity and perfection, and also simplicity. 2529.

2826⁷. 'Peace and uprightness' (Mal. ii. 6) = both (the good of Divine love and its truth).

5434. 'We are right' (Gen. xlii. 10) = that they are truths in themselves. Ex. 5437. 5460.

5525. 'Right' = truth.

7740. 'Thou hast rightly spoken' (Ex. x. 29) = that it is so from truth.

8121. Charity . . . is to do what is right in every work. Ex.

8123. Consequently, what is just and right, is the neighbour.

8361. 'To do what is right' (Ex. xv. 26) = to live according to the dictate of truth.

9263⁸. 'Rectitudes' (Is. xlv. 19) = that which is from the truths of faith.

9717². Truths and right things are there presented as things linear and triangular.

H. 468. Moral truths relate to . . . what is sincere and right . . .

484. What is sincere and right is of moral life . . .

Life S3. By sincerity is meant rectitude, etc.

84². Unless anyone is *interiorly* right, etc., he is not right. Ill.

T. 393. He who lives well, and believes rightly, is saved.

D. Min. 4644. One kind of perception is that of what is just and right . . . and is for man in the world.

— Good and truth can inflow into what is just and right, as into their correspondent.

— Those who have a perception of what is right (as distinguished from a perception of what is just). Ex.

E. 223⁵. 'To lead them in a right way' (Ps. cvii. 7) = into genuine truth. 730³⁷.

279². 'The right foot' (Ezek. i. 7) = the Natural as to good.

323³. The truth of good is signified by, 'The Word of Jehovah is right' (Ps. xxxiii. 4).

357¹². 'To shoot in darkness at the upright in heart' (Ps. xi. 2) = to deceive those who are in truths from good.

365¹⁵. 'Behold the upright' (Ps. xxxvii. 37) is said of truth.

453¹¹. 'Rectitudes' (Is. xxxiii. 19) = truths. 741¹³.
—¹⁴.

652⁴. To wander from the truths of doctrine, and thence no truth in the life, is signified by, 'Truth stumbleth in the street, and rectitude cannot come' (Is. ix. 14).

684¹⁶. 'A sceptre of rectitude' (Ps. xlv. 6) = the Divine truth which has power and the kingdom.

1019². Every man who makes what is straight appear crooked, and what is crooked straight (is meant in the eighth commandment).

Righteous. See JUST.

Rightly. Rite.

A. 4730³. The fundamental of charity is to act justly and rightly . . .

H. 432. He who considers rightly . . .

M. 301⁵. That conjugal love may progress rightly . . .

T. 340. That . . . he who lives well, and believes rightly, is saved. Gen.art.

349. That it may be rightly comprehended.

Rigid. *Rigidus.*

A. 7068. Those in truth are as it were rigid.

D. 4614. The tongue rendered rigid. Ex.

Rigour. See under FIERCE.

Rind. See PEEL-*putamen.*

Ring. *Annulus.*

See under CIRCLE, and GIRDLE.

A. 3103³. 'Rings and nose jewels' (Is.iii.21)=good and its badges.

5317. 'And Pharaoh removed his ring from upon his hand' (Gen.xli.42)=what is confirmative concerning power which he before had . . . 'A ring'=what is confirmative. . . Hence 'he removed his ring from upon his hand'=that he abdicated the power he before had. (See under BETROTH here.)

5318. 'To put a ring upon the hand' of another=a confirmative that he yields to the other the power which was his.

9493. 'Thou shalt cast for it [the ark] four rings of gold' (Ex.xxv.12)=Divine Truth conjoined with Divine Good, which is everywhere round about. 'Rings'=the conjunction of good and truth.

9495. 'Two rings upon the one side of it, and two rings upon the other side of it' (id.)=the marriage of truth with good, and of good with truth. . . 'Rings'=the conjunction or marriage of good with truth.

9496². 'The rings'=the conjunction itself. . . The 'staves' have reference to the arms with man; the 'rings' to the ball and socket joints where the arms are conjoined with the breast.

9498. 'Thou shalt put the staves into the rings' (ver. 14)=the power of the Divine sphere. . . The 'rings'=Divine truth conjoined with Divine good, which is on every side round about; thus the Divine sphere which encompasses and closes in Heaven in general, and the heavenly societies and the Angels themselves in particular.

9501. 'The staves must be in the rings of the ark' (ver. 15)=that power is steadfast from the Divine sphere of good and truth.

9536. 'Thou shalt make for it [the table] four rings of gold' (ver. 26)=the ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth. 'Four rings of gold'=Divine truth conjoined with Divine good, which is everywhere round about; thus the ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth. 9539.

9537. 'Thou shalt put the rings upon its four corners' (id.)=stability . . . from the conjunction of Divine truth with Divine good in ultimates.

9657. The boards shall be twinned below 'to one ring' (Ex.xxvi.24)=thus consistence or steadfastness. A 'ring'=conjunction; here, steadfastness through conjunction.

9728. 'Thou shalt make upon the network four rings

of brass' (Ex.xxvii.4)=the sphere of good through which there is conjunction. . . 'Rings'=the sphere of Divine good and of Divine truth, through which there is conjunction.

9882. 'Thou shalt make upon the breastplate two rings of gold' (Ex.xxviii.23)=the sphere of Divine good through which there is conjunction on the side of the higher Heaven. . . The 'two rings of gold'=the sphere of Divine good through which there is conjunction.

9883. 'Thou shalt set the two rings upon the two extremities of the breastplate' (id.)=the conjunction of the sphere of Divine good in the extremes of Heaven.

9896. 'Thou shalt bind the breastplate from its rings to the rings of the ephod' (ver.28)=the conjunction and preservation of all things of Heaven through the sphere of Divine good in the externals of the Spiritual Kingdom.

10188. 'Thou shalt make two rings of gold for it [the altar of incense] under the border' (Ex.xxx.4)=the sphere of Divine good through which there is conjunction and preservation. Ex.

M. 20³. The bridegroom placed a golden ring on her finger . . .

300². (Rings as betrothal presents.)

E. 279⁶. 'The ring' which was put on the hand of the prodigal son=the conjunction of truth and good in the internal man.

Ripe. See under MATURE.

Riphath. *Riphath.* See ASHKENAZ.

Rise. See under ARISE, INSURRECTION, and RESURRECTION.

Rise. *Assurgere.* T.602.

Rise. *Oriri. Exoriri.*

Rising, Origin. *Ortus.*

Rising. *Ortivus.* See EAST.

A. 1808². Hence is the origin of all things on the Earth.

3098. The origin of truth is thence.

3693³. The signification of the rising and setting of the sun.

4930². 'Zarah' means 'the rising,' and it is attributed to the sun and the first appearing of its light . . . So good first rises and gives light.

4300. 'The sun rose upon him' (Gen.xxxii.31)=conjunction of goods. 4312.

5097². The Lord as a Sun is always in His rising-*ortivo.*

9031. The Sun of Heaven . . . is also said to 'rise,' but in the heart when man is being regenerated, and also when he is in the good of love and of faith . . . Yet the Lord is constantly in the rising . . .

9128. 'If the sun have risen upon him' (Ex.xxii.3)=if he should see it clearly from what is interior. Ex.

9642⁶. 'Towards the east' (or 'rising') (Dan.viii.9)=against goods.

9653. Hence the rising of the sun=the good of love from the Lord in clear perception.

10605. A new rising of the revelation of Divine truth. Sig. and Ex.

H. 141^e. So far the Lord is said 'to arise' with them.

L. 30⁴. 'The dayspring from on high' (Luke i.78)= Jehovah, or the Lord from eternity.

W. 339. Their origin attributed to the sun.

340. Written on the origin of plants and animals.

346². All animals . . . derive their origin from the Spiritual in the ultimate degree . . . man alone from all the degrees . . .

P. 162^e. The sun said to rise and set. Ex.

R. 344. 'An Angel ascending from the rising of the sun' (Rev.vii.2)=the Lord providing . . . For, 'from the rising of the sun,' or from the east, =from the Divine love . . . (See E. 422.)

700. 'The rising of the sun' (Rev.xvi.12)=the beginning of the New Church from the Lord; the like as by 'morning.'

M. 342. The rise of the Mohammedan religion.

I. 5³. The origin of worldly things . . .

T. 512. This contrition arises from fear . . .

D. 2463. From such things arise . . .

2620. How representations arise.

4204. On those who think there is an origin for all things; thus that God is not eternal.

E. 316¹⁵. 'The rising'=where good is in clearness.

401¹⁶. 'The rising of the sun'=the good of love, which is the good of life.

401²⁸. 'The rising of the sun'=those within the Church, because they have the Word, in which the Lord is always present, and thus in the rising.

—'. 'The rising of the sun'=the state of the Church when in light.

422². The reason 'the rising of the sun'=the Lord's Divine love, is that . . . where the Lord appears as a Sun, is the east, and, as He is constantly there, He is constantly in the rising.

—⁶. 'From the rising and from the setting'=all who are in the goods and truths of Heaven and the Church. Ill.

—¹³. 'The brightness of His rising'(Is.ix.3)=Divine truth from Divine good whence is intelligence.

500. Changes originating by influx . . . Sig.

644²⁰. See EAST, here.

704. Originating from correspondences.

997. 'The rising of the sun'=where the Lord is; thus 'from the rising of the sun'=from the Lord.

1000⁴. Originating from the Lord's love.

1006². Adulteries originating from . . .

1009². Infirmity originating from abuse . . .

1100¹⁹. 'The rising,' or 'east'=the good of love; hence 'a bird called from the east' (Is.xlvi.11)=the truth of the Word, which is from the good of love.

1130³. As God is uncreate . . . life itself, which is God . . . is devoid of an origin; and that which is devoid of an origin is from eternity, and is eternal. But an idea

without an origin is impossible with the natural man . . . but is possible with the spiritual. Ex.

D. Wis. iii.4². As man in his first origin is such a habitation of the Lord . . .

xii.3³. For the Sun of Heaven is always in its rising, and in its power.

Coro. 6. Then is the morning, or rising, of the Church

Rite. *Ritus.*

Ritual. *Ritualis.*

A. 1038⁶. Thus all the rites of the Ancient and of the Jewish Church were types representative of the Lord. —⁸. 1736². 2005^e. 2807².

1132. Those who worshipped . . . rituals, etc., and separated them from internal things, are 'sons of Ham.' 1162². 1167. 1172^e.

1141. 'Sons of Japheth'=those who knew no other doctrinals than external rites.

1151. (These nations)=so many doctrinals, which were the same as rituals, which they observed holily. Ill. 1152. 1154. 1156.

1156. Rituals representative of spiritual things. Sig. —. Rituals corresponding to internal worship. Sig. 2576⁸.

1163. (These nations)=the rituals, etc., which are of faith separated from charity.

1172. 'Dedan'=the Knowledges of lower celestial things which are in rituals.

—'. Exterior goods which are of worship, or of rituals. Sig.

1176. These doctrinals they distinguish from rituals. Examp.

1194. (These nations)=so many rituals . . . of external worship.

—^e. The things born of scientifics through ratiocinations are nothing but rituals. Sig.

1195. So many rituals which are mere scientifics. Sig. and Ex.

—'. The rituals of that worship, being from reasonings and scientifics, are called scientific rituals, in which there is nothing spiritual and celestial, because from self. Hence the idols and magic of the Egyptians. And as their rituals came thence, they totally rejected the rites of the Ancient Church. Ill.

—². As their scientifics were diverse, the derivative rituals also became diverse.

1196. Doctrinals of rituals from a like origin. Sig.

1241^e. To other rituals they began to prefer sacrifices, which were unknown in the Ancient Church . . .

1247. (These nations)=so many rituals . . . which are unknown.

1346. Doctrinals which are rituals. Sig. See 1348.

1350. The rituals of such worship. Sig. 1352.

1795. 'Stewardship' pertains to the External Church; as the administration of rituals . . .

1832³. So very many rites in the Ancient Church, and Jewish Church, which in themselves were nothing but rituals containing no truth, were tolerated and per-

mitted, nay, commanded, because they were accounted holy by their parents, and thus were implanted and impressed as truths on their minds from infancy. Sig.

[A.] 1850³. Sacrifices and like rites then ceased.

2037. 'Signs of the covenant' were all the rites of the External Church, which were to be kept holily, because internal things were signified by them. Circumcision was nothing but a representative rite.

2162¹². As all the rites of that Church = internal things, so this 'cleansing.' 3147⁹, Ex.

2177². (Thus) there were heavenly arcana in every rite, especially in the sacrifices . . .

—³. (The Holy Supper supposed to be a mere rite.)

2243⁵. The Hebrew Church . . . placed some holy worship in external rites.

—⁶. (The Israelites) did not know what the rites represented.

2523. Unless these things had been as if present to the Angels . . . through all the rites in the Jewish Church . . .

2722². The Israelites, with whom the representative rite of the Ancient Church had been introduced . . .

2973. Exterior Knowledges are those of the rituals and doctrinals of the External Church.

3021. The Most Ancients had many rites from this, of which one was that they placed the hand under the thigh when they were pledged to any good of conjugal love. (See Gen. xxiv. 2.)

3147¹⁰. (Such) observed this rite as an idolatrous one.

3268^e. Their doctrinals and rituals varied, but still there was one Church.

3270. The externals of the Church are rituals; the internals are doctrinals when these are of the life.

3382^e. 'Statutes' = the externals of the Word, such as rituals . . .

3479. The opinion of the Jews concerning the rituals of their Church.

—². As that nation . . . thus could have holy rituals . . .

3540². That companions are not to be defrauded of external truths, which are doctrinals . . . and rituals. Sig. 3693⁶.

3596². (This) is evident from an internal understanding of the rituals of the Ancient Church.

3869¹⁰. This ritual represented the will of faith . . . This ritual was holy . . .

3915. This custom . . . was derived from the Ancient Church, whose worship consisted in rituals, which were representative . . .

4208³. The rituals themselves of (the Jewish) Church, relatively to them, were idolatrous, because they were separated from internals.

4213. It was a ritual that those who entered into a covenant should pass the night in one place. Ex.

4262³. As this ritual was holy, signifying initiation, the wise men brought presents.

4288². In both (a representative Church and a representative of a Church) there are nearly similar external

rituals, namely, similar statutes, laws, and precepts. (The difference ex.)

4292⁵. The externals of the Church are like the body . . . as the altars and sacrifices, the show breads, the candlestick, the perpetual fire, which represented internal things; in like manner the rest of the rites. 4429².

4433. Interior truth . . . is that truth which was the internal of the Church with the Ancients . . . in their statutes, judgments, and laws; in a word, in their rituals and the like.

4489. For the rituals instituted with the (Israelites) were externals which represented the internals which were of the Most Ancient Church.

4496. When any arcanum is represented by a ritual, each single thing of that ritual, until it is completed, involves something of that arcanum.

4545⁵. (Thus) by the rituals here mentioned are signified spiritual and celestial things . . .

—⁶. (Thus) the rituals commanded the Israelites were holy (merely because) they represented holy things.

4580². (The origin of the ritual of erecting a statue.)

4581³. All these rituals (at coronations) derived their origin from the Most Ancient times, when rituals were holy from their representing and corresponding to the holy things in Heaven and thence in the Church.

4692². They knew that all the rituals and externals of their (Ancient) Church represented Him.

4831². The Church is not the Church from externals, that is, from rituals . . . for these are only the formal things.

4844¹⁷. The Knowledges and scientifics (of the Ancients) were to know what the rituals of their Church represented . . .

5317^e. The rituals which are with us from ancient times; as the rituals of betrothals, etc.

5323³. Therefore the ritual of crying out was received among the Ancients.

6004². The scientifics of the Church (then) were the representatives and significatives of rituals; for all the rituals of the Church were from such things.

6265^e. Hence, when they were to be blessed, this external ritual was strictly to be observed.

6292. (This) was a ritual received from the Ancients.

—^e. From that ancient time, the same ritual (of the laying of the right hand upon the head) remains to this day, and is in use in inaugurations, and in blessings.

6587³. The external of the Church is to perform rituals holily, and to do the works of charity according to the precepts of the Church.

—^e. It is then not worship, but a rite which appears like worship. 8680^e.

6846. For the rituals and statutes commanded the (Israelites) were not new, but had existed before in the Ancient Churches, and were only restored . . . because with other nations they had become idolatrous and magical.

7926. The Egyptians knew the representations of spiritual things in natural ones, which then constituted the rituals of the Church.

8408⁵. 'Pottage'=the good of the external rituals of the Jewish Church.

8932². The rites of the Jewish Church . . . in the external form were truths and goods . . . because they represented . . .

9422². (The ritual of 'sitting' among the Israelites. Ex.)

9506⁴. For every ritual with the Israelites was only a representative . . .

9965². For no one is condemned on account of the omission of external rituals . . .

10042⁵. All the process of regeneration is described by all the several rituals of each sacrifice and burnt-offering.

—⁶. For all the rituals of worship instituted with (that) nation regarded the Lord only. 10370, Ex.

S. 20². The rites (of the Ancient Church), and also the statutes, according to which their worship was instituted, consisted of mere correspondences . . .

E. 700³⁵. The abolition of the representative rites of the Jewish Church. Sig.

River. See under BROOK.

River. *Flumen.*

A. 353². 'The river of Thy deliciousnesses' (Ps. xxxvi. 8)=the Spiritual of faith. (=truth from the good of love. E. 483¹⁰.) (=intelligence and happiness. E. 1159².)

756^e. Filthy things from Hell are called 'rivers' (Ezek. xxxi. 15).

1195^e. 'The rivers of Egypt' (Jer. xlvi. 8)=diverse false scientifics.

2240². 'An inundating stream' (Jer. xlvii. 2)=falsity. (=what is scientific destroying the understanding of truth. 6015⁴.) F. 53.

2446². 'A stream of burning sulphur' (Is. xxx. 33)=falsities from the evils of self love.

4735^e. 'Rivers turned into blood'=the truths of intelligence and wisdom falsified.

6915⁷. 'Streams'=the things which are of intelligence; here, of insanity.

6297³. 'He hath established it upon the floods' (Ps. xxiv. 2)=upon the things which are of intelligence. (=upon the truths of faith. 9755³. E. 275⁹.) 518²³.

6693. 'Every son . . . ye shall cast into the river' (Ex. i. 22)=that they should immerse all truths . . . in falsities.

—². 'The river of Egypt'=falsity. Ill.

—^e. As the waters belong to the river, 'the river'=falsity in general.

6699. A great continuous stream of men from this world, seen.

6723. 'Beyond the rivers of Cush' (Is. xviii. 1)=to knowledges by which they confirm false principles. E. 304²².

6726. 'She set it in the flag at the bank of the river' (Ex. ii. 3)=among false scientifics. 'The river' of Egypt =what is false.

—'. 'Rivers' (Is. xix. 6)=the things of intelligence.

6730. 'To wash at the river' (Ex. ii. 5)=worship from what is false.

6731. 'Her girls walked at the side of the river' (id.) =the ministries of that religiosity which was from what is false.

6954. The Sensuous then dominates, and the interiors follow the force of the stream.

7308. 'The bank of the river' (Ex. vii. 15)=the state of falsity in which were those who infested.

7323. 'Upon their streams, upon their rivers-*fluvios*' (ver. 19)=into the doctrinals of falsity. . . 'Streams and rivers,' which are collections of water, =doctrinals; here, of falsity. 'Streams'=the things of intelligence, thus those of truth; in the opposite, the things contrary to intelligence, thus those of falsity. 7383.

7729⁵. 'The waters,' and 'rivers,' of Egypt (Ezek. xxxii. 14)=scientific truths.

8478⁴. The stream of Providence . . .

8568⁴. 'Rivers of living water' (John vii. 38)=Divine truth which is from the Lord alone (in abundance). E. 183¹⁰.

W. 291². From (an Angel's body) substances continually emanate like a stream.

R. 409^e. 'The floods came, and beat upon that house' (Matt. vii. 27)=falsities in abundance . . . 'The floods' also=temptations, which are inundations of falsities.

563. 'The serpent cast out . . . water as a flood' (Rev. xii. 15)=reasonings from falsities in abundance. E. 763.

T. 652^e. Carried away by a stream which sets towards Hell.

D. 357. Spirits not yet initiated are urged on as by the force of a stream . . .

1147. See RIVER-*fluvius*, here.

2806. Like a stream of speech not understood . . .

3176. As in a stream or river-*fluvio*-of ideas.

3843. Not in the stream of their life.

E. 304¹⁶. 'The floods' (Ps. xxiv. 2)=doctrinal things.

326¹¹. 'Rivers'=the things of intelligence. 372⁴.

336⁹. 'A stream of fire issuing' (Dan. vii. 10)=the Divine good of love; and the same 'going forth'=the Divine truth proceeding.

513⁴. 'The river of Egypt'=intelligence procured by scientifics. (Compare 518²⁷.)

514¹⁰. 'The magnificent Jehovah to us a place of rivers-*fluviorum*, of a stream' (Is. xxxiii. 21). . . 'Rivers'=wisdom; 'a stream,' intelligence.

518⁴. 'Rivers-*fluvii*,' and 'streams'=the understanding of truth, and intelligence. Ill.

—²⁰. The Glorification of the Lord through truths which are of intelligence . . . is signified by, 'Let the floods clap their hands.'

—²⁴. 'He shall drink of the stream in the way' (Ps. cx. 7)=the Word in the letter.

—³⁴. 'A stream'=ratiocination from falsities.

—³⁹. Hence temptations are signified by 'floods,' etc.

[E.] 538¹¹. 'A flood,' etc. = evils and falsities.

569. 'The great river Euphrates' (Rev. ix. 14) = man's Rational from knowledges. —⁴. (Compare —¹².)

—¹¹. 'From the river to the ends of the earth' (Ps. lxxii. 8) = the extension of rational and spiritual things.

622⁴. 'Rivers out of the belly' (John vii.) = interior understanding or intelligence.

627⁹. 'The streams shall recede' (Is. xix. 5, 6) = that all things of spiritual intelligence will depart. 654⁴⁹.

644²⁴. 'The floods' (Matt. vii.) which, here, are inundations of waters from rain, = temptations.

654⁴³. 'Streams' = Own intelligence.

1182². 'The rivers' = reasonings.

River. *Fluvius*.

Fluviatile. *Fluviatilis*.

A. 78. 'The river,' in the garden (Gen. ii.) = wisdom; 'the first river' thence = good and truth; 'the second,' the Knowledge of all things which are of good and truth, or of love and faith, which are of the internal man; 'the third' = reason; 'the fourth' = knowledge, which is of the external man. All are from wisdom; and this is from love and faith in the Lord. 658^e.

107. 'A river out of Eden' = wisdom from love.

108. The Most Ancients . . . compared wisdom, and the things of wisdom, to rivers. In like manner in the Prophets. III.

—^e. They added the waters and rivers by which man was to be irrigated, by which they meant the things which caused his increase.

116. The things of 'the first river' relate to the will; those of 'the second,' to the understanding.

130. To him who would be wise from the world . . . his 'river Euphrates' = all his Scientific, which is condemned; his 'second river,' where Asshur is, = insane ratiocination, whence are Falsities; his 'third river,' where Cush is, = the derivative principles of evil and falsity, which are the Knowledges of his faith; his 'fourth' = the derivative wisdom, which in the Word is called 'magic.' III.

567. By these 'rivers' are described in the Word *passim* the boundaries of Canaan. 4454^e.

1761. Spirits who inflow in a fluviatile way.

1866. 'From the river of Egypt to the great river, the river Euphrates' (Gen. xv. 18) = the extension of spiritual and of celestial things; 'to the river of Egypt' = the extension of spiritual things; 'to the river Euphrates' = the extension of celestial things. Ex.

2588¹⁵. 'Rivers,' etc. (Ezek. xxxi.) = spiritual goods, among which was its root. Ex.

2832². To 'place the right hand in the rivers' (Ps. lxxxix. 25) = strength in the Knowledges of truth.

3051. 'Aram Naharaim,' or 'Syria of the rivers' (Gen. xxiv. 10) = the Knowledges of truth, because 'rivers' = intelligence, which is of the Knowledges of truth.

3424. 'The river' (Ezek. xlvi. 9) = the Word; 'the waters which cause everything to live' = the Divine truths which are in it. E. 179⁷.

3542². 'An inundating stream' (Is. xxx. 28) = falsity thus overflowing.

4116. '(Jacob) passed over the river' (Gen. xxxi. 21) = a state where is conjunction. 'The river,' here, the Euphrates, = conjunction with the Divine, because it was the boundary of Canaan on that side . . . As Jacob was now entering Canaan, this river was his first boundary, and thus = conjunction . . .

—^e. Thus the rivers which bounded Canaan (were representative according to their situation).

4271. '(Jacob) made them pass over the river' (Gen. xxxii. 23) = further insinuation. Ex.

4697^e. 'Rivers, and fountains of waters' (Rev. viii. 10) = intelligence and wisdom from the Word.

5113⁴. 'Assyria and the waters of the river' (Jer. ii. 18) = ratiocination from these scientifics against the good of life and truth of faith.

5196. (Pharaoh dreamed that) 'he was standing by the river' (Gen. xli. 2) = from boundary to boundary. 'The river,' here, the river of Egypt, or Nile, = a boundary. The reason 'a river' = a boundary, is that the great rivers, Euphrates, Jordan, and Nile, were ultimate boundaries of Canaan. (Continued under NILE.)

5197. 'Out of the river' (id.) = in the boundary.

5205. 'On the bank of the river' (ver. 3) = in the boundaries.

6502⁵. 'The river on whose bank ascended every tree of food' (Ezek. xlvii.) = the things of intelligence and wisdom.

6606. The affections and thoughts (then) appeared like a river round about, and the subject of thought in the midst encompassed by that river, which extended thence in all directions.

6988. 'In the wilderness shall waters break out, and streams in the plain of the desert' (Is. xxxv. 6) = Knowledges of good and truth for them. E. 239⁷. 455²⁰.

7293⁶. 'Water as a flood' (Rev. xii. 16) = falsities from evil, and the reasonings thence.

7319. 'The river shall stink' (Ex. vii. 18) = aversion for it. 'The river,' here, the river of Egypt turned into blood, = truth falsified. 7320. 7346.

7323. See RIVER-*flumen*, here. D. 3176. E. 514¹⁰. 518⁴.

7352. 'The river shall bring forth frogs' (Ex. viii. 3) = reasonings from those falsities.

7398. 'Only in the river shall they survive' (ver. 9) = that they should remain with falsities where these are.

8185. 'Thou driedst up rivers of strength' (Ps. lxxiv. 15) = to dissipate the more potent falsities.

8579. 'The river' (of Egypt) = falsity.

8855. In his will like the hidden current of a river . . .

8940². For all the rivers which were boundaries of Canaan = the first and last things (or the primes and ultimates) of His Kingdom.

9050¹⁰. The 'rivers' (Ezek. xlvi.) = the things of intelligence, which are from the truths of faith.

9141³. 'A stream of sulphur' (Is. xxx. 33) = falsities

from the evils of the love of self and of the world. (See RIVER-flumen, at A.2446².)

9156^e. 'Rivers' = falsities.

9331⁴. 'The river of desolations' (Is.vii.19) = Falsity reigning everywhere.

9341. 'From the desert even to the river' (Ex.xxiii.21) = from the delight of the Sensuous even to the good and truth of the Rational. (For the Euphrates is meant.)

—². 'Unto the sea and unto the river' (Ps.lxxx.11) = to interior truths and goods.

—³. The boundaries of Canaan, which were rivers and seas, = the ultimates in his Kingdom. Refs.

9755¹⁰. 'I make the rivers a wilderness' (Is.l.2) = to vastate truths themselves.

10582⁴. 'Rivers of desolations' (Is.vii.19) = truths of doctrine completely desolated. (= where are no truths. E.410⁶.)

R. 409. 'It fell upon a third part of the rivers' (Rev.viii.10) = all truths completely falsified. 'Rivers' = truths in abundance. Ill. E.518.

683. 'Poured his vial upon the rivers' (Rev.xvi.4) = influx into the understanding with them. . . 'Rivers' = truths in abundance which are of service to the rational man, thus to the understanding, for doctrine and life.

932. 'A pure river of the water of life bright as crystal' (Rev.xxii.1) = the Divine truth of the Word in abundance translucent from its spiritual sense. 933.

D. 1146. Like a stream of ideas . . .

1147. The words (of angelic speech) are flowing, into which many consonants are not admitted, because they impede the stream . . . as, now, I am not allowed to write *flumen*, but *fluvium*.

2806. There was the likeness of a river, full of copious ideas.

4272. Influx is as it were a river of general affections, or continuous rivers inflowing . . . All in this river, or rivers, are affected according to their genius . . . in this common river it acts with all variety . . . Thus all and each within this common river of Heaven, which is solely of affections . . . I spoke with the Angels while I was in such a river . . .

4273. These rivers of general affections are in every degree . . . They are circumstanced like an atmospheric river . . . like the wind blowing, and man knows not whence it comes, and whither it goes.

E. 239⁷. 'Rivers' = intelligence which is from truths. 405⁴⁷.

253⁴. 'The river' (Rev.xxii.) = Divine truth. (= intelligence. 430⁷.)

275². 'The river shall be dried up' (Is.xix.5) = no doctrine of truth, and thence no intelligence. 654⁴⁹.

—⁷. That 'rivers' = the things of intelligence. Refs.

304²². 'Rivers' = truths of doctrine; and, in the opposite, falsities.

331⁵. 'Rivers' = falsities and the ratiocinations from them.

365²³. 'Peace as a river' (Is.xlviii.18) = in abundance.

374⁷. The Church is called 'a land of rivers of water' (Deut.viii.7), because 'rivers of water' = doctrinals of truth.

405²¹. 'He sendeth springs into the rivers' (Ps.civ.10) = intelligence thence. 483⁷.

406¹⁶. 'The river' = the first boundary . . .

411²⁶. 'Rivers' (Is.lvii.5) = Own intelligence.

455²⁰. 'Rivers' = intelligence. 481². 513⁵.

483². 'To open rivers' (Is.xli.18) = to give intelligence.

—¹⁶. 'The fountain and the floods' (Ps.lxxiv.15) = the falsities of doctrine, which are from Own intelligence. 'The rivers of strength' = the derivative confirmed principles of falsity.

504²⁴. 'When thou passest . . . through the rivers, they shall not overflow thee' (Is.xliii.2) = that ratiocinations from falsities against truths (shall not enter and corrupt). 518³³.

513³. 'I make the rivers a wilderness' (Is.l.2) = to deprive the rational man (of truths), whence there is no longer intelligence. 730⁷.

518. 'Rivers' = the understanding of truth, also intelligence, because 'waters' = truths, and the understanding is the receptacle and complex of Truths, as a river is of waters; and because thought from the understanding, which is intelligence, is like a stream-flumen-of truth. —³. —⁴, Ill.

—⁶. 'Rivers in the solitude' (Isa.xliii.20) = the intelligence of truth where it was not before. 650³⁶.

—⁸. 'Rivers of water' = the understanding of truth.

—¹¹. 'The river' (Ezek.xlvii.) = intelligence from the reception of Divine truth . . . (= intelligence and wisdom. 629⁸).

—¹². 'To send out his roots by the river' (Jer.xvii.8) = the extension of intelligence from the spiritual man into the natural.

—¹³. 'Planted by the river,' and 'waters' (Num.xxiv.6,7) = Divine truth inflowing, whence is intelligence.

—¹⁴. The influx of Divine truth, and thence of intelligence, is described by 'the river which went out of Eden to water the garden . . .'

—¹⁵. The increase of intelligence is signified by 'its rivers running about his plant' (Ezek.xxxi.4).

—¹⁸. The power of the Lord even to ultimates . . . is signified by 'setting His right hand in the rivers.' 684²².

— The two rivers which formed boundaries of Canaan were Euphrates and Jordan.

—²¹. 'He opened the rock . . . rivers ran in the dry places' (Ps.cv.41). . . 'Rivers' = intelligence and wisdom thence.

—²⁵. 'The rivers,' and 'the sea' (Hab.iii.8) = all things of the Church, because they = its ultimates.

—²⁶. That the Word, or the Divine truth for the Church, shall not perish, is signified by, 'There is a river, the streams-rivi-whereof shall make glad the city of God . . . it shall not be changed' (Ps.xlvi.4,5). 'A river,' here, has the like signification as 'a fountain,' namely, the Word; because its 'streams,' which = truths, are spoken of.

[E.518]²⁸. 'The rivers of Egypt' (Is.xxxvii.25)=the Knowledges and apperceptions of truth, because . . . the natural man ('Egypt') has Knowledge and apperception, as the spiritual man has intelligence.

—²⁹. 'I will make the rivers dry [land]' (Ezek.xxx.12)=no longer the Knowledge and apperception of truth. 654⁴⁰.

—³¹. 'I will make the rivers islands' (Is.xlii.15)=that intelligence will perish.

—³³. In the opposite sense, 'rivers'=the understanding of falsity, and ratiocination from Own intelligence, which is for falsities against truths. Ill.

—'. 'Whose land the rivers have spoiled' (Is.xviii.2): 'rivers'=the falsities which are of Own intelligence.

—³⁵. 'The stream had gone over our soul' (Ps.cxxiv.4): 'the stream' = ratiocination from these falsities against truths, (which) would have destroyed the spiritual life, which man receives through truths and a life according to them.

569¹². 'The great river' (Deut.i.7; Jos.i.4)=the influx of spiritual things into rational ones.

—¹⁸. 'The waters of the river, strong and many, the king of Asshur' (Is.viii.7)=reasonings from mere fallacies and falsities.

627⁹. 'The rivers of Egypt shall be diminished and dried up' (Is.xix.6)=that all things of natural intelligence will perish.

654¹⁴. 'The rivers of Egypt' (2 Kings xix.24)=the intelligence of the natural man from scientifics which are from a spiritual origin . . .

—⁵¹. 'The river' (Ezek.xxix.)=Own intelligence.

—⁶⁰. 'What hast thou to do with the way of Assyria, to drink the waters of the river?' (Jer.ii.18)=ratiocinations thence, whence are falsities of faith.

684²². For seas and rivers are the ultimates of Heaven; and ultimates=all things.

730¹⁷. 'He maketh rivers into a wilderness' (Ps.cvii.33)=intelligence from the understanding of truth, and also of the Word as to its interior sense, devastated by means of falsities from evil.

—²⁴. 'I will open rivers upon the cliffs' (Is.xli.18)=intelligence from spiritual truths.

995. The Euphrates is called 'the great river,' from the intelligence which man has from the Rational; for 'a river'=intelligence . . .

1100⁹. 'Fountains'=the truths of the Word; and 'rivers' (Ps.civ.10)=the intelligence thence.

Coro. 27. 'The river' out of Eden=doctrine . . .

34². 'An inundating stream' (Is.xxx.28)=ratiocination from falsities.

Roam. *Grassari.*

Wasting away, A. *Grassatio.*

A. 2799¹⁰. A wasting away even to consumption. Sig.

6858. A great part of such spirits roamed at large. 8289.

8261². The diabolical crew then raging about more than ever. 8273, Ex.

Roar. *Fremere.*

E. 781¹⁸. 'We roar like bears' (Is.lix.11)=the grief of the natural man.

Roar. *Rugire.*

Roaring, A. *Rugitus.*

A. 934⁸. 'The voice of the roaring of a lion' (Ezek.xix.7)=falsity.

R. 241². 'To roar'=from power to speak and act against the Hells, which want to carry man off. . . Ill.

471. 'To cry as a lion roareth' (Rev.x.3)=a grievous lamentation concerning the Church, and that it has been taken away from Him. Ex. & Ill. E.601.

—^e. That 'a roaring'=grievous lamentation. Ill.

E. 278⁷. Jehovah is here compared to 'a roaring lion' (Is.xxxi.4) because . . . 'to roar'=the ardour of defending against evils and falsities. Ill. 601⁵.

—⁸. 'To roar'=desire.

304¹³. 'The roaring of a lion' (Ezek.xix.7)=the desire to destroy and make desolate.

601. 'To roar'=the effect of grief, on account of the desolation of Divine truth in the Church. Ill.

—⁴. 'To roar,' or 'the roaring of a lion,'=ardent affection to defend Heaven and the Church, and thus to save the Angels of Heaven and the men of the Church, which is effected by destroying the falsities of evil by the Divine truth and its power. —¹¹, Ill. 850¹⁵.

—'. In the opposite sense, 'to roar,' and 'the roaring of a lion,'=a burning cupidity to destroy and devastate the Church, which is effected by destroying Divine truth by the falsities of evil. These things are signified by 'the roaring of a lion,' because a lion roars when it is hungry and seeks its prey, and also when it is enraged against its enemies. —¹¹, Ill.

—⁶. The defence of the faithful by the Lord by means of Divine truth, is described by 'Jehovah shall roar out of Zion' (Joel iii.16).

—⁷. 'He shall roar like a lion, because He shall roar' (Hos.xi.10)=their defence by means of Divine truth.

—⁸. 'The lion hath roared, who will not fear?' (Amos iii.8)=a powerful revelation and manifestation of Divine truth.

—⁹. 'The voice of the roaring of the young lions' (Zech.xi.3)=grief on account of the desolation of Divine truth.

—¹¹. Their burning desire to destroy Divine truth by means of the falsities of evil, is signified by, 'They shall roar together like lions, they shall give forth a roaring like lions' whelps' (Jer.li.38).

—¹². 'The young lions roar against him, they give forth their voice' (Jer.ii.15)=the desolation of Divine truth in the Church by the falsities of evil.

—¹³. 'The voice of his roaring' (Ezek.xix.7)=the destroying falsity of evil.

—¹⁴. 'Jehovah shall roar from on high, and utter His voice from the habitation of His holiness' (Jer.xxv.30)=testification of grief in Heaven on account of the vastation of Divine truth. 'In roaring He shall roar against their dwellings'=grievous grief and lamentation over all things of the Church.

—¹⁵. 'Jehovah shall roar from Zion' (Amos i.2) = grievous grief.

—¹⁶. '(Jehovah's) roaring is like that of a lion, He roareth as the young lions' (Is.v.29) = grief and lamentation over the vastation of Divine truth in the Church through the falsities of evil.

—¹⁷. That 'roaring' = grievous lamentation from grief of heart. Ill.

706²¹. 'Enemies have roared in the midst of thy feast' (Ps.lxxiv.4) = that falsities have destroyed all things of worship.

Roasted. *Assus*.

A. 5620¹⁴. Occurs.

7852. 'Roasted with fire' (Ex.xii.8) = the good which is of love; for things roasted with fire = the good of love, because 'fire' = love, and 'roasted,' that which is imbued with love, consequently, good. A distinction is made in the Word between what is roasted, and what is boiled; and by 'what is roasted' is signified good, because by fire . . .

—². Thus the 'broiled fish' (Luke xxiv.42). (See under FISH, at E.513¹⁹. 619¹⁵.)

—³. As 'roasted with fire' = the good of celestial and spiritual love, in the opposite, it = the evil which is of the love of self and of the world. Ill.

—^e. 'To roast roast,' and 'to roast flesh' (Is. xliv.16) = to operate evil from filthy love.

Robber. *Latro*.

Robbery. *Latrocinium*.

Rob, To. *Latrocinari*.

See under STEAL.

A. 820. Those who have practised robberies and piracies, love rank and fetid urine . . . A certain robber gnashed with his teeth . . . He confessed that he would rather live in urinous filth than by the clearest waters, and that the smell of urine was what he delighted in. He said he would rather abide in urinous vats than anywhere else. D.1156. 1159. 1160.

938. Robbers in a desert. Gen.art.

941. The Jews are in fear of robbers, but so long as they are in that city they are safe. Between the two cities, there is a . . . space where are robbers . . . who cruelly torture those whom they meet. These robbers, the Jews from fear call the Lord, and the desert where they are, the Land. (Further des.) D.723, Gen.art. 728. 749. 761.

—². The robbers (when seen) were very black, speaking with a bass voice, like giants; and when they come they strike terror and horror . . . (They describe their occupation.) They are Jews.

4631. A cadaverous odour . . . from a Hell containing filthy robbers, etc.

4776². (This is like) robbers, who love each other while in consociation, but at heart desire to kill if there is booty thence.

4942. (A sound heard as of robbers breaking in) because to some, fear is a means of amendment.

5060³. (These adulterers) are among the robbers who relate to the general involuntary sense. (See 4327.)

5246⁴. A state of temptation compared with the state of a man when among robbers. Des. . . There are infernals . . . who, like robbers, then surround and attack the man . . .

5566. Some Spirits, especially robbers, have the power to excite fear. (One such Spirit des.) 7803.

5764. The union and friendship (of the infernal Societies) is that of robbers.

10794. These (priests, who teach and do not lead to the good of life) are called 'thieves and robbers' (John x.7-16).

P. 199. So a robber in a forest, when he sees travellers.

R. 316⁴. 'The man wounded by robbers' (Luke x.) = those spiritually wounded by the Jews through evils and falsities. E.444¹⁴.

M. 504^e. (These deflowerers) are spiritual robbers . . .

T. 443^e. Such a so-called moral man is like a robber in a city and a forest, who acts the moral man in the city, but the plunderer in the forest.

D. 1151. On the life of robbers after death, both on land and sea. Ex. (1153) All such, at the slightest success, are most courageous, but at the least danger are most timid . . . (1154) Such preside over the bladder, especially over its function of ejecting the urine . . . (1157) They have no face, but only something obscure, black and bearded . . . with grates of teeth . . . so that the interiors of the face are nothing but teeth, ivory-like. (1159) They excite urinous humours in the eyes. They are infernals of the class of the spiritual (as is shown by their love of urine).

1864. (A robber who could kill by a stroke through the heart, or brain.) Des. (See 4494.)

2953. On pirates, or sea robbers. Ex.

3101. On a certain Jewish robber. Ex.

3868. Such are robbers—*praedones*, robbers, and at this day constitute the general natural sense. Hence robbers dwell under the occiput. Where the abode of the celestials was formerly, is now the abode of the worst robbers. Des. 4085.

4488. On a certain interior hypocrite (called a robber). Fully des. (See 4490.)

4496. Beyond the desert of the robbers . . .

4545³. A little in front are robbers and criminals.

4566. Everywhere (in the Hells) I met Spirits who were robbers, and this in an immense abundance, who tried nothing else than to plunder and kill . . . At this day the Hells are very full of such . . . 4920.

4708. On a robbing and seducing good . . . He had appeared good to everyone; but beneath was a robber. Des.

4734. On the abodes of robbers. Gen.art. . . When Spirits wander and come thither, they are assailed by the robbers; but those in good are at once liberated. . . The deeper the places are, the worse are the robbers there. Some of them had been in much dignity (here); for their interior delight had been to plunder and rob.

4813. (A dream about robbers.)

[D.] 5035. Those who are evil, act as **robbers**; for there are **robberies** of various kinds with the evil, which they practise as soon as they are outside the cities... 5041.

5227. Jews... become **robbers**.

5365^e. Such as do nothing from religion... become **robbers**; and would become such (here) if external things did not hold them in bonds.

5619^e. The evil (Jews) are in a certain desert, which is called the desert of the **robbers**, in the northern quarter.

5714. See **LAST JUDGMENT**, here. (The **robbers** outside the cities there.)

6046. When (those in faith alone) go out, and see others afar, they fear to speak with them, because there are **robbers** there also, but these dwell in caverns of the rocks. Ex.

E. 325¹⁰. 'A den of **thieves**' (Matt. xxi. 13) = the profanation of the Church and of worship. (See 410⁸.)

375⁴². 'The man wounded by **robbers**' (Luke x.) = those who are being infested by those who are from Hell; for these are **robbers**, because they injure and kill man's spiritual life. (= those who are infested and wounded as to the conscience by evil men, who are '**robbers**.' 376³⁰.)

410⁸. 'Is this house become a den of **robbers**?' (Jer. vii. 11). 'A den of **robbers**' = evil of life from falsities of doctrine... That the Church where is evil of life from falsities of doctrine is called 'a den of **robbers**,' is because 'a den' = this; and those are called '**robbers**,' who steal truths from the Word, and pervert them, and apply them to falsities and evils, and thus extinguish them.

840⁴. '**Robbers**' = those who plunder the truths and goods of the Church, and thence make gain for themselves.

962⁶. '**Robbers**' (Luke x.) = those who have infused falsities whence are evils; in special, the Jews. The 'wounds' are these evils.

J. (Post.) 230^e. Such are like **robbers**, who in a city live honestly, but in the forest think constantly about **robberies**.

Robber. *Praedo.*

H. 560. Their love is like that of **robbers** among themselves...

M. 504. That defloration without the end of marriage is the villainy of a **robber**. Ex.

D. 3648a. Oeeurs.

3868. See **ROBBER-latro**, here.

Robe. See under **CLOAK**, **MANTLE**, and **TALARIS**.

Robe. *Palla.*

D. 5461a. When (Lagerberg) was at home, and had on the Equestrian **robe** over his dress (he could not think as before); but when he cast away that garment, he at once returned to his former judgment, and disposition-*animus*; and he therefore determined that he

would not put on such a thing at home; but only in public on account of the command.

Robe. *Stola.*

A. 4007². 'White robes.' Ill.

—⁴. In all these passages 'white garments,' and '**robes**' = the truth of faith...

9391⁶. 'The primary **robe**' (Luke xv. 22) = general truths.

R. 328. 'White robes were given to every one' (Rev. vi. 10) = communication and conjunction with the Angels who are in Divine truths. Ex.

—, '**Robes**,' 'mantles,' and 'cloaks' = truths in general, because they were general clothings. Ill.

367. 'Clothed in white robes' (Rev. vii. 9) = communication and conjunction with the higher Heavens.

378. 'And have washed their robes' (ver. 14) = have cleansed their religious things from the evils of falsity... '**Robes**' = general truths, (which are) the Knowledges of good and truth from the sense of the letter, according to which they had lived; thus religious things; and, as everything religious relates to good and truth, 'the robes' are mentioned twice... 'The robes,' or religious things, are cleansed solely with those who fight against evils, and thus reject falsities, thus through temptations.

379. 'And have made white their robes in the blood of the Lamb' (id.) = and have purified them from the falsities of evil by truths, and thus have been reformed by the Lord... '**Robes**' here, also, = general truths from the Word, which make their religious things.

T. 514. (The idea that) God the Father... thus clothes man in a **robe**... made white in the blood of the Lamb.

E. 279⁶. 'The primary **robe**' = general and primary truths.

395. 'White robes given to every one' = Divine truth from the Lord with them, and protection. Ex.

—, 'A **robe**' = truth in general, because it is a general clothing.

—, Garments next the body = interior truths, but those which surround and encompass them = exterior truths; hence 'a **robe**,' etc. which are general clothings, = truths in general.

—². Why 'the white robes' = also protection by the Lord. Ex... The Lord surrounds them with a sphere of light, from which they have white robes.

—³. That 'a **robe**,' etc. = Divine truth in general. Ill.

457. 'Clothed in white robes' = then in truths, and in protection against falsities. 'White robes' = the reception of Divine truth, and protection against falsities. 472.

475. 'Have washed their robes' = the removal of falsities thereby... '**Robes**' = protecting truths in general; but here, by '**robes**,' before they have been washed and made white, are signified the falsities from which they have been purified; for those who are in falsities from ignorance appear at first in dull garments of various colours; and, when in temptations, in squalid ones;

but, when they come out of temptations, they appear in white robes, brilliant according to the purification from falsities.

476. 'Have made white their robes' = to put off falsities, and put on truths. Ex.

Robust. See under STRENGTH—*robur*.

Rock. *Petra*.

Rocky. *Petrosus*.

A. 581. (The antediluvians are covered with a misty rock.) 1266-1270^e. 1512. 1673². D.3358. 4217.

795³. 'The rock of Israel' (Is.xxx.29)=the Lord in predication to the goods of charity.

1678³. 'The rock' out of which the waters gushed (Num.xx.)=the Lord. 2702¹³.

2039⁸. 'Swords of rocks' (Jos.v.3)=the truths with which they were imbued, so that they could castigate and dispel filthy loves; for without the Knowledges of truth there is no purification. That 'a stone,' or 'rock,' = truths. Refs.

3310². 'Rocky places' (Matt.xiii.5)=truth which has no root in good.

3703³. 'Look unto the rock whence ye were hewn' (Is.li.1); treating of the Lord . . . who as to Divine truth is called 'the rock.'

4299². 'Say to the mountains and rocks, Fall on us' (Rev.vi.16); for the misty and pitch dark sphere which exhales from the evils and falsities of the infernals, appears like a mountain or rock, beneath which they are hidden. 8265².

4368³. The 'rock' upon which the Church will be built (Matt.xvi.18)=the faith of charity.

4715⁴. 'The rock of the plain' (Jer.xxi.13)=faith in which is no charity.

5096. 'Hard rock'=persuasion.

5886³. 'Their rock sold them' (ver.30). 'Rock,' in the supreme sense, =the Lord as to truth; in the representative, faith.

5895⁴. 'Shall horses run upon the rock?' (Amos vi.12)=will the truth of faith be understood?

6426². 'A stone cut out of the rock' (Dan.ii.) . . . =out of the truth of faith.

7044. 'Zipporah took a rock' (Ex.iv.25)=quality shown . . . through truth.

— Circumcision done with knives of rock = purification . . . through truths of faith. Ex.

8278. 'He made them drink great abysses out of the rock' (Ps.lxxviii.15)=truths of faith without defect; for 'a rock'=faith from the Lord, thus the Lord as to faith.

8304^e. 'A rock,' in the Word, =faith.

8581. 'I stand . . . upon the rock in Horeb' (Ex.xvii.6)=the Lord as to the truths of faith; for 'a rock'=faith, here, faith from the Lord, or the Lord as to faith; for the Lord says, 'I stand upon the rock.'

— That 'a rock'=the Lord as to faith; and, relatively to man, the faith which is from the Lord. Ill.

—². 'A rock'=the Lord as to the truth of faith,

because by 'a rock' is also meant a bulwark against falsities . . .

—³. 'A rock'=the Lord as to faith, and also the faith which is from the Lord, in the Lord's words to Peter . . . 9410³.

—⁵. When Jehovah is called 'a rock,' there is meant the Lord as to faith. Ill.

—⁶. As 'a rock'=the Lord as to faith, and faith from the Lord, wonderful things were done upon a rock. Ill.

—⁷. 'The hole of a rock' (Ex.xxxiii.20-23)=what is obscure of faith. 10582, Ex.

8582. 'Thou shalt smite the rock' (Ex.xvii.6)=that they should urgently entreat the Lord, but from a humble heart.

8583. 'The rock from which the waters went forth' =the Lord as to faith.

9093^e. 'The rocks were rent' (Matt.xxvii.51)=the dissipation of all things of faith; for 'a rock'=the Lord as to faith, and hence the faith which is from the Lord.

9341⁶. 'Hidden in a hole of a rock near Euphrates' (Jer.xiii.)=where faith is in obscurity and becomes null through falsities from reasonings. ('A hole of a rock'=truth falsified. 9828⁴.)

10194². Round those in truths, and not from good, appear nothing but rocky places . . .

10438. On the rocks (there) are those who are in faith . . . Hence it is that by rocks are signified those in the good of faith, and thence who are in the ultimate Heaven; and, in the abstract sense, that good, and that Heaven.

10580. 'Thou shalt stand upon the rock' (Ex.xxxiii.21)=a state of faith in God. . . 'Rock'=faith.

—^e. That 'a rock'=faith, is from the appearances (there): those who are in faith there dwell upon rocks . . . The rocks there appear stony, but not the mountains.

10582⁴. 'The clefts of the rocks' (Is.vii.19)=the derivative falsities of faith.

—⁶. Those 'in the holes of the rocks' (Jer.xvi.16)=those in faith, but not yet illustrated; thus those in what is obscure of faith. E.405¹⁷.

—⁷. 'To dwell in the holes of a rock' (Jer.xlix.16; Obad.3)=in the falsities of faith. It treats of those who exalt themselves over others, believing that they are more learned than all others, when yet they are in falsities, and cannot see truths. These (there) dwell in holes of the rocks; and sometimes they project themselves forth upon the rocks, but are cast down again into their holes, and into caverns, which are beneath the rocks. Sig.

10608². The spiritual Angels dwell upon rocks. . . But infernals beneath . . . the rocks.

10712. The (Fourth) Earth in that part is very rocky, and only some valleys between the rocks are cultivated.

H. 188. The Angels in the lowest parts of Heaven dwell in places which appear like rocks of stone—*ex saxis*. . . It is from this that . . . 'rocks'=faith.

—(c). 'Rocks'=the good and truth of faith. Refs.

[H.] 488³. Those who have been in the knowledge of doctrinal things . . . but have not applied anything to life, choose for themselves **rocky places**, and dwell among stone-*saxas*-heaps . . .

C. J. 29. (Overthrow of the **rocks** at the Last Judgment.) See LAST JUDGMENT, here. D.4925. 4930. 5070. 5077. 5078. J.(Post.) 135-138.

Life 90. 'The seed upon the **rocky places**'=Truth with those who care for the Truth but not for its own sake, thus not interiorly.

R. 338. 'Hid themselves . . . in the **rocks** of the mountains' (Rev.vi.15)=that they were now . . . in the falsities of evil. E.410.

— Those who have pretended to be in the truths of faith, and yet were in falsities of evil, hide themselves in the **rocks** of the mountains. The entrances appear like . . . fissures . . . Ill. E.410².

339. 'And said to . . . the **rocks**, Fall on us . . .' (ver.16) = confirmations . . . of falsity from evil. . . 'The **rocks**'=falsities of faith. E.411.

409^e. 'It was founded upon the **rock**' (Matt.vii.25)=upon the Lord as to Divine truth.

798. The Divine truth which is meant by 'the **rock**' upon which the Lord would build His Church, is that which Peter then confessed: 'Thou art the Christ, the Son of the living God.' T.224^e.

915³. 'Laid the foundation upon the **rock**' (Luke vi. 48). 'The **rock**'=the Lord as to the Divine truth of the Word. T.379.

D. 2696. Occurs.

3365. They were let down through a **rock** . . . it was a hard **rock**, inclining downwards.

4553. As it were Jesuits appear . . . they are let down deeper (in Hell) and covered over with a cloud, like a **rock**.

4788. (A dream about two **rocks**.) Ex.

4854. (**Rocky places**, in Hell.)

4924. Those who dwell upon a certain **rock** . . .

4927. When the whole **rocks** subside, and become valleys, it is good, and=those who suffer themselves to be regenerated.

4995. (Nerez) was in a city upon a **rock** . . .

5012. I was brought upon a **rock**, into a city there . . . it was like London. Des.

5103. (Luther) betook himself upon a high **rock**.

5170. (These infernals) were then on a **rock**, and could thus have communication with those round about . . .

5572. The Genii . . . are separated from the Hells of Spirits by, as it were, a hard **rock** . . .

D. Min. 4786². (G. Benzelstierna) was put beneath a **rock**; for there is a misty **rock** which goes over such . . .

E. 212². Those in faith from charity are described by 'the house built on the **rock**.'

326⁴. 'The inhabitants of the **rock**' (Is.xlii.11)=the good of faith in them.

355¹⁸. 'The **rocks**' (Jer.iv.29)=their faith.

374¹¹. 'The **rock**'=the Lord.

375³⁶. 'To suck oil out of the flint-*saxo*-of a **rock**' (Dent.xxxii.13)=to be imbued with good through the truths of faith.

400⁷. 'The **rocks** which are overturned' (Nahum i.6) =the truths of faith, because those in faith, who do good from obedience, although not from charity, (there) dwell upon **rocks**.

401⁶. 'The **rock** of Israel'=the Lord as to Divine truth in the Church. E.411⁸.

—³⁵. '**Rocky places**'=historical faith, which faith is the faith of another in one's self.

405¹⁴. Regeneration through truths from good, is signified by, 'He turned the **rock** into a pool of waters, and the flint-*silicem*-into a fountain of waters' (Ps.cxiv. 8). 'The **rock**'=the natural man as to truth before reformation; and 'the flint,' as to good.

—⁴¹. '**Rocks**'=where are truths of faith, here, falsities of evil. 410.

410². The Hells are under the mountains, and in the **rocks**.

—³. For their Hells appear as caves in the **rocks**, and the entrances as the rents of **rocks**, and fissures of crags-*rupium*.

— '**Rocks-petrae et rupes**'=falsities of faith and of doctrine.

411³. '**Rocks**'=truth from spiritual good, and the truth and good of faith: and, in the opposite, what is false of faith. (Fully ill.)

— **Rocks** and crags-*rupes*-appear (there), and upon them dwell those who are in truths from spiritual good, and who are in the truth and good of faith. . . The mountains and hills are of soil, but the **rocks** and crags-*rupes*-are of stone-*saxo*; for . . . stone-*saxum*-corresponds to the truth of faith. . . Those in falsities of faith dwell within the **rocks** in the caverns there.

—⁴. That 'a **rock**'=truth from good, and the truth of faith, and, in the supreme sense, the Lord as to these. Ill.

—⁵. That 'a **rock**'=the Lord as to Divine truth. Ill.

— For 'a **rock**,' in the Word,=the Divine truth proceeding from the Lord; and therefore Moses and Aaron were commanded to speak to the **rock**.

— '**Rock**,' in these passages,=the Lord as to Divine truth, or what is the same, Divine truth from the Lord.

—⁶. 'Look unto the **rock** whence ye were hewn' (Is.li.1)=the Lord as to Divine truth. . . 'To be hewn out of the **rock**'=to be regenerated from Divine truths . . . for stones which are hewn out of a **rock**=truths from the Lord. 721¹¹.

—⁷. That they have natural good and spiritual good through the Divine truth from the Lord, is signified by, 'He made them suck honey out of the **rock-rupe**, and oil out of the flint-*saxo*-of the **rock**' . . . 'The **rock-rupes**=external Divine truth from the Lord which is for the natural man; and 'the flint of the **rock**'=internal Divine truth from the Lord which is for the spiritual man. . . 'The **rock** which begat thee hast thou given to forgetfulness'=that the Lord, and hence the Divine truth, were rejected. . . That they

were altogether deprived of truth and good, is signified by, 'Their rock has sold them' . . . That they would be in falsity from evil, is signified by, 'Their rock is not as our rock.'

—¹⁰. In these passages, by 'rock' is meant the Divine truth from the Lord, and the Lord Himself.

—¹¹. 'The house founded upon the rock'=the Church and the men of the Church who have founded their doctrine and life upon the Divine truth which is from the Lord, thus upon those things which are in the Word, consequently who are in truths from good from the Lord. Ex.

—¹³. Peter represented the Divine truth from the Lord in the Church, and therefore he was called 'Petra,' and it is said, 'Thou art Petra, upon this Petra I will build My Church, (that is,) upon the Divine truth from the Lord, or, what is the same, upon truths from good, for upon these the Church is built. That Peter might represent this in the Church, he was called 'Petra,' (or 'a Rock') as is evident from . . . 'Thou shalt be called Kephas, which is, by interpretation, a Rock' (John i.42) . . . S20². —⁴.

—¹⁷. In the opposite sense, 'a rock'=the infernal falsity which is confided in. Ill.

—²⁰. I have seen rocks which consisted of heaped up stones, and not of any verdure clad fields, as elsewhere are upon the rocks: upon them were Spirits who had been in faith separated from charity . . . This is meant by 'the dryness of the rock.' Ill. When there is no soil upon the rocks, and the rocks are dry, or consist of mere heaps of stones, it is an indication that there is not any good, and, where there is no good, there is mere falsity.

—²¹. Most who have light from the Moon there, dwell upon rocks. The spiritual natural dwell upon rocks which are covered on the surface with soil, whence are fields, groves, etc., but not such as are upon the mountains and hills . . . But the merely natural are not at this day upon rocks, but in rocks in caverns; and those in falsities from evil dwell among heaps of detached rocks—*saxa*—there.

—²². Damnation through falsities, is signified by, 'I will roll thee down from the rocks' (Jer.li.25).

—²³. 'Dwell in the rock' (Jer.xlviii.28)=in falsities and the doctrine thereof.

—²⁴. 'Is not My word . . . like a hammer that scattereth the rock' (Jer.xxiii.29)=(like) the truth of faith (which scatters) falsity in the whole complex.

—²⁵. 'The rocks shall be overturned before Him' (Nahum i.6)=(the perishing of falsities from evils at the Last Judgment). Moreover the rocks upon which are they who are in principles of falsity and thence in falsities of every kind, are visibly overturned, and those on them are thus cast down into Hell.

—²⁶. 'Under the peaks—*scopuli*—of the rocks' (Is.lvii.5)=falsities . . . from the Sensuous in which the lumen is ultimate natural; for they who are in this lumen only, stand under steep rocks, and do not see any truth.

—²⁷. 'Blessed shall he be that . . . scattereth thine infants to the rock' (Ps.cxxxvii.9)=nascent falsities destroyed (by) the reigning falsity of evil.

—²⁸. 'The snow of Lebanon from the rock'

(Jer. xviii. 14)=the truths of the Church from the Word.

—²⁹. 'The rock of the plain' (Jer.xxi.13)=the falsity of doctrine (from the ultimates of the Word).

—³⁰. 'Enter into the rock' (Is.ii.10)=into falsity.

—³¹. As those in falsities dwell in rocks, it is said, 'Let them be cast down through places of the rock' (Ps. cxli.6), by which is signified that they are let into their falsities, and dwell in Hells which correspond to their falsities.

—³². Those who are in the faith of the doctrinals of their own Church, and in some charity, dwell upon rocks where there are fields—*campi*—upon which are some bushes and some trees, and grassy places; but those in faith alone as to doctrine and life, and thence in falsities of faith and evils of life, dwell within the rocks, in caverns and cells there.

—³³. This signification of 'rock' is from the correspondence which has been stated. But the signification of 'rock' from its hardness, is contained in the following passages. Ill.

— The reason hardness is expressed by 'a rock,' is from the correspondence of 'a rock' with truth from good, for all power is in truth from good; but, when truth acts against falsity from evil, then good is blunted, and the remaining truth acts hardly. Ill.

444⁹. The 'rock' at which that temptation took place (Deut.xxxiii.)=the Lord, and 'the waters' thence, Divine truths. 518²¹, Ill.

644²². The Lord, from the Divine truth which proceeds from Him, is called 'the rock of Israel.' 701⁸.

—²⁴. 'The rock' upon which the wise man built his house,=the Lord as to Divine truth, or the Divine truth received in soul and heart, that is, in faith and love.

666^e. 'He has set my feet upon a rock' (Ps.xl.2)=on the truth of doctrine from the Word; and, in the supreme sense, the Lord as to Divine truth.

799⁶. 'He shall exalt me upon a rock' (Ps.xxvii.5)=to instruct in interior truths.

Rock. *Rupes*.

A. 795⁴. 'The inhabitants of the rock' (Is.xlii.11)=those who are in charity. (Compare Rock—*petra*, at E. 326⁴.)

2832². 'Jehovah my rock—*petra* . . . my rock in which I confide' (Ps.xviii.2)=significatives of the power of truth. (=protection. E.316¹⁰.)

5620⁶. 'To suck honey out of the rock' (Deut.xxxii.13)=delight from scientific truths. (=the truth of faith from the Lord. E.375³⁶.)

10582⁵. 'To enter into the rents of the rocks—*petrarum*, and into the fissures of the ragged rocks' (Is.ii.21)=into the obscure and pitch dark things of faith, thus into falsities.

H. 586^e. In some places (in the Hells) there are rough rocks in which are caverns.

D. 3359. According to the hardness of the intermediate rock, they can be heard . . . for that rock is a representation . . .

[D.] 4895. (In a view of the Heavens) there came into sight rather lofty rocks, which extended lengthwise, so far that they vanished in the distance. Those are said to dwell there who are in truths, and not yet so much in good. . . These rocks . . . decrease, and become lower, and at last a plain, and (then) it is well. (Compare Rock-petra, at D.4927.)

4907. I was carried to the right, where are the mountains and rocks . . . and at last upon the rocks, and a little below them: on the rocks dwell those in the good of faith.

E. 410³. See Rock-petra, here. 411⁷.

Rock. Saxum.*

Rocky. Saxeus.

A. 9780⁸. 'To suck oil out of the flint of rock-petrae' (Deut.xxxii.13)=to be imbued with good through the truths of faith. E.314⁷.

9841³. Those who take with them (there) truths of faith in the natural memory only . . . appear to themselves, when they go out, to wander among rough stones-saxa petrae.

H. 488³. See Rock-petra, here.

D. 4739. Built of rough stone plastered with lime.

5662a. Appears as a man . . . stony without life.

E. 411³. See Rock-petra, here. —⁷. —²¹.

J. (Post.) 219. Occurs.

Rock. Scopulus.

T. 28². Like a ship carried on the rocks. 127.

803. Like an image . . . placed upon a rock in the sea.

D. 3798. To dash it against the rocks.

E. 411²⁶. See Rock-petra, here.

730³². Occurs. —³⁵.

Rod, Staff. Baculus.

A. 1085². 'A staff of reed' (Ezek.xxix.6) = such power.

1460³. 'To break the staff of bread' (Ps.cv.16) = to be deprived of heavenly food.

2466¹⁰. 'Their staff will indicate it' (Hos.iv.12) = the imaginary power of their own understanding.

2576¹¹. 'The staff of bread, and the staff of water,' which shall be 'removed,' (Is.iii.1) = the good and the truth.

3424^e. 'Their staves' (Num.xxi.10) = the power which they have.

3858¹¹. Levi's rod 'blossomed' (Num.xvii.). Ex.

4013. 'Jacob took a fresh rod of poplar' (Gen.xxx.37) = the power proper to natural good. 'A rod,' when mentioned in the Word, always = power, both from the fact that shepherds use it for exercising power over their flocks, and because it serves for the support of the body, and as it were for the right hand. Therefore a rod was

used by kings, and the royal badge was a short staff, and also a sceptre. It was also used by priests and prophets, that they also by their rod might signify the power which they had, as Aaron and Moses, and therefore Moses was so frequently commanded to 'stretch out his rod' . . . From the signification of a rod as power, the Egyptian magi made use of it when they performed their magical miracles . . .

—². But, in the Original, the rods used by shepherds, kings, priests, and prophets, are expressed by another word; here, by a word by which is expressed the staff of travellers, and also that of shepherds. Ill. Here, indeed, the rod is not mentioned as supporting the hand, but as a rod-virga-cut from a tree . . . but still it has the same signification.

4015. 'The rods' = power. 4016. 4019. 4030.

4255. 'A staff' (Gen.xxxii.10) = power, and is predicated of truth.

4677⁹. 'A staff' = the power of truth from good.

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

—¹. The reason 'a staff' (or 'rod') = power, is that it is a support, for it supports the hand and arm, and thereby the whole body, and therefore a staff puts on the signification of that part which it proximately supports, namely, that of the hand and arm.

—². That by 'a rod' was represented power. Ill.

—³. The hand is the principal, and the rod the instrumental. Ill.

—⁴. From these passages it is evident that 'a rod,' like the hand, represented power; and, in the supreme sense, the Divine omnipotence of the Lord.

—⁵. That 'a staff' (or 'rod') = power. Further ill.

—⁸. 'Thy rod-virga, and Thy staff' (Ps.xxiii.4) = the Divine truth and good, in which is power.

4911². The power was not in Moses' rod, but solely in the Divine command.

4936. Spirits have appeared who had rods: they were magicians . . . They seem to themselves to have rods, and by phantasies they form many kinds of rods, and believe that by them they can do miracles; for they suppose that there is force in the rods . . .

5622². 'A rod' (Jer.i.11) = power.

6492^e. A long roll fastened to rods, seen.

6947. 'What is that in thine hand? He said, A rod' (Ex.iv.2) = the power of the Lord's Divine Human. Ex.

—⁶. The power signified by 'the hand,' is the power proceeding from the Lord's Divine Rational; but that signified by 'the rod,' is the power proceeding from His Divine Natural; because a rod (or staff) supports the body like a foot . . .

6948. 'A rod' = power in the Natural, and, when said of the Lord, the power proceeding from His Divine Natural. Ex. 6954.

7011. 'Take this rod in thine hand' (ver.17) = the Divine power in them. 'A rod' = power, when it is in the hand; for the hand = spiritual power, and a rod natural power. As there is no power in the Natural except from the Spiritual, so there is none in a rod unless it is in the hand . . . 7026.

* Saxum, like Petra, is a rock in general, whereas Rupes is a steep rock, crag, or cliff, and Scopulus is a projecting point of rock.

7026. 'Moses took the rod of God in his hand' (ver.20)=that those things were from Divine power. . . 'The rod of God'=Divine power. 8599.

— That 'a rod'=power, derives its origin from the representatives (there); for those who exercise things magical appear with rods, which also are of service to them for powers; and hence the Egyptian magicians had rods, by which they did such things as appeared like miracles; and hence the Ancients in their writings everywhere assign rods to magicians. (Thus) a rod is a representative of power; and it is also a real correspondence, for power is actually exercised by means of rods; but this, with magicians, is an abuse of the correspondence, and does not avail except within the Hells where they are. . . And, as there is a real correspondence of a rod with power, Moses was commanded to take a rod in his hand, and by means of it do signs; and therefore, also, kings have a sceptre, which is a short rod, and by it is signified the royal power. The correspondence of a rod and of the power is from this, that a rod (or staff) supports the hand and arm, thus at the same time the body, and the hand and arm corresponds to power. . .

7292. 'Take thy rod, and cast it before Pharaoh' (Ex. vii.9)=power which is shown. 7295. 7298.

7296². (Such Spirits) form rods for themselves. . . and so exercise magical power.

7299. 'Aaron's rod swallowed up their rods' (ver.12)=that power was taken away from them.

7309. 'The rod which was turned into a serpent take in thine hand' (ver.15)=power like the former.

7316. 'The rod'=power.

7322. 'The rod'=natural power; 'the hand,' spiritual power.

7382. 'The rod'=natural power, which is of external truth; and therefore the words, 'Stretch forth thine hand with thy rod'=the power of internal truth through external truth.

7417. 'Stretch forth thy rod'=to exercise and show Divine power. Ex.

7572. 'Moses stretched forth his rod towards heaven' (Ex.ix.23)=communication with Heaven. Ex.

7678. 'Moses stretched out his rod over the land of Egypt' (Ex. x. 13)=the dominion of the power of truth Divine. . .

7865. 'Your staff in your hand' (Ex.xii.11)=as to mediate things. Ex.

8182. 'Take up thy rod' (Ex.xiv.16)=the power of Divine truth.

8579. 'Thy rod'=Divine power.

8904⁸. 'Their staff answereth unto them' (Hos.iv.12)=the imaginary power from Man's Own Intellectual. E.376³⁸.

9014⁵. 'That supporteth himself with a staff' (2 Sam. iii.29), that is, one lame, =those with whom all good is destroyed.

9028^e. 'The staff of bread'=power from good; 'the staff of water'=power from truth.

9034. 'To smite. . . with a staff' (Ex.xxi.20)=to ill-treat. . . from Own power. Ex.

9141⁴. 'The hand-staff' (Ezek.xxxix.9)=the power of truth from good. (=the power of truth; and, in the opposite, the power of falsity. 9228².)

9323². 'The staff of bread'=power and life from good; 'the staff of water'=power and life from truth.

9643⁵. 'The staff of the foundation' (Is.xxx.32)=the power of truth.

9942¹². 'A staff'=the power of truth. Refs.

10754. Holding in their hands shepherds' staves.

W. 341². The dust in my garden, on being stirred with a stick, rose in clouds of insects.

R. 485. 'A reed like unto a rod' (Rev.xi.1)=power from the Lord. Ex. (Compare E.627.)

—³. 'A rod'=mighty power, which is from the Lord; here, that of Knowing the state of the Church, because the temple and altar were measured with the rod. . .

— The reason power is signified by 'a rod,' is that the wood of which the rods were made, among the Ancients=good; and because it is in place of the right hand, and supports it; and by the right hand is signified power. Hence it is that a sceptre is a short rod, and by a sceptre is signified the power of a king.

—⁴. That 'a rod' (or 'staff'=power. Ill.

D. 4595. A counterfeit wand (used by Sirens). 4598.

5803. Those who use magic arts have rods.

E. 431². The two words in the Hebrew for 'tribes'=a sceptre and a rod, and by a sceptre is signified Divine truth as to government, and by a rod, Divine truth as to power. (Hence) it was commanded, when the people were murmuring. . . that the princes of all the tribes should place their rods in the tabernacle. . . and, in the midst of them, the rod of Levi, upon which was written the name of Aaron, and which yielded almonds (Num.xviii.); for by 'rods' the like is signified as by 'tribes,' and by 'the rod of Levi' (therefore) the good of charity. . . and the good of love. (Further ex.)

433³³. 'To remove all the staff of bread, and all the stay—*scipionem*—of water' (Is.iii.1)=all the good of love and truth of faith. . . 'The staff,' and 'the stay'=powers, and thence all things of spiritual life. (Compare 727¹².)

518³⁰. 'The staff of Egypt shall depart away' (Zech. x.11)=that scientifics inservient to reasonings will avail nought. 538⁵. 654²⁴.

537³. 'With their staves' (Num.xxi.18)=the power and forces of the mind; here, from the Lord through the Word.

627¹⁰. 'The staff (of this bruised reed, Egypt)' (Is. xxxvi.6)=the power thence of perceiving, and also of reasoning about, truths. . . To 'lean upon this staff'=to confide in one's own power of perceiving truths, and reasoning about them from the proprium.

—¹². Their confidence is signified by 'a staff of reed' (Ezek.xxix.6). (Further ex.) 654⁵².

727. That 'a rod—*virga*,' and 'a staff,'=power, and indeed the power of Divine truth, is chiefly from the

fact that they were boughs or branches of trees, and these = the Knowledges of truth and good, which are the truths of the natural man: and, as they also supported the body, they signified power; and, still more so 'an iron rod-*virga*.' Ex. and Ill.

[E.727]². 'Thy rod-*virga*, and Thy staff, shall comfort me' = that Divine truth spiritual, together with Divine truth natural, will protect, because there is power in them. 'Rod-*virga*' = Divine truth spiritual; 'staff,' Divine truth natural, both together as to the power of protecting.

—⁴. 'How is the staff of strength broken, the rod of beauty' (Jer. xlviii. 17) = that they no longer had Divine truth in its power. 'The staff of strength' = this in the natural sense; and 'the rod of beauty' = in the spiritual sense.

—⁵. 'The rod of thy strength' (Ps. cx. 2) = Divine truth in its power.

—¹². As 'a staff' = the power of Divine truth, it also = the power to resist evils and falsities. Ill.

—¹⁴. As 'a rod-*virga*,' and 'a staff' = the power of Divine truth, and thence Divine truth as to power, in the opposite sense, they = the power of infernal falsity, and thence infernal falsity as to power. Ill.

Coro. 45. (In the Hells from the men of the Ancient Church) they go with rods in their hands. Ex.

Rod. *Virga*.

A. 426⁴. 'An iron rod' (Rev. xii. 5) = the Truth which is of the Lord's Word.

4594^e. 'A rod out of the stock of Jesse' (Is. xi. 1).

4876⁵. The power of those who reason from scientifics against the truths of faith . . . is signified by 'the rod with which Asshur will smite . . .' (Is. x. 24).

—⁶. 'A staff,' and 'rod,' (Is. xiv. 5) manifestly = power.

—⁸. See **ROD-*baculus***, here. E.727. —². —¹⁴.

—⁹. 'An iron rod' (Ps. ii. 9) = the power of spiritual truth in natural . . .

6119². 'The rod of His mouth,' and 'the breath of His lips' (Is. xi. 4) = the Divine truth from which is Judgment.

F. 16. The tree is man; the sprout or stalk with branches and leaves, are the means, and are called the truths of faith.

R. 148. 'He shall rule them with an iron rod' (Rev. ii. 27) = through truths from the sense of the letter, and at the same time through rational things from natural lumen. . . For by 'a rod-*virgam seu baculum*,' in the Word, is signified power . . . E.176.

544. 'Who should pasture all nations with an iron rod' (Rev. xii. 5) = (the same as above). S28.

E. 304²⁵. 'The rod of His mouth' = truth in ultimates, which is the truth of the sense of the letter. 727⁷.

504²⁷. 'The rod of her branches' (Ezek. xix. 12) = the falsity of doctrine in which is evil.

726. 'An iron rod' = the power of natural truth from spiritual; for by 'a rod' is signified power, and it is predicated of Divine truth spiritual.

727³. 'Rods of strength' (Ezek. xix. 11) = Divine truth as to power . . .

—⁶. 'Pasture Thy people with Thy rod' (Micah vii. 14) = the instruction of those of the Church in Divine truths from the Word. . . 'The rod,' here, = the Word, because it = Divine truth.

—¹⁶. 'The rod of His fury' (Lam. iii. 1) = the dominion of infernal falsity.

—¹⁸. The signification of 'a rod.' Further ill.

—¹⁹, *et seq.* 730³⁹.

Rogue. *Maleficus*.

A. 8120. He who aids an indigent rogue, through him does evil to the neighbour. Ex. T 428.

D. 3928. Occurs.

4815. (The Moravians) do not speak evilly against rogues.

Roll. See **DEVOLVE**.

Roll. *Volumen*.

Volume, In a. *Volumatim, Voluminatim*.

A. 1271. A tumult heard like a great turbulent revolution. D.3584.

1763. The speech of many Spirits heard undulating like a wave. 6923.

2759. There rose up from the Lower Earth as it were a volume (of Spirits). D.3531, below.

5620¹³. 'The roll,' in Ezek. and 'the little book,' in the Rev. = truth Divine . . .

6492². A long roll fastened to rods, seen. D.2821.

7077². Humiliation was represented by the letting down of their volume (of Spirits); for that company then appeared as a volume (or roll) . . . But the volume appeared as if hollowed out in the middle, and elevated at the sides. 7170. D.3238.

10585. (The Spirits of the Fourth Earth) were seen as a volume. Des. D.3267.

H. 269. The Angels can utter in a few words all the things written in a volume of any book.

P. 264³. They write volumes (about faith, only).

M. 209. This work would expand into a large volume.

D. 2397. If a man merely runs over a volume with his eyes . . .

2678. They act like a wave of the sea.

2953. He whirled round as it were a roll in the form of a fish, (which) = his natural things.

3008. A thousand (confirming) volumes might be written.

3233. The Spirits of Mercury spoke in a volume . . .

3284. They saluted them in a volume. Ex.

3387. They might fill the greatest library with volumes . . .

3531. There rose up . . . a volume, or wave-*fructus*-of people. In the other life such waves-*undae*, or volumes, are people. These rose up thus in a volume.

3911. These Spirits affected the brain like a soft and almost watery wave . . . This undulating volume adhered to the head.

D. Min. 4549. His sphere was rolled round him like a roll extended in length, according to the roundness of a roll. (Further des.)

E. 222³. 'A roll of a book written in front and behind' (Ezek.ii.9,10; iii.1)=the state of the Church then, thus the quality of the life of those of the Church. (=the Word. 622².)

299³. By 'a book,' when mentioned in the Word, is meant a roll; for in ancient times it was written upon parchments, which were rolled together, and the parchment is called 'a book,' and 'the roll of a book.' Ill. 404^e.

481⁴. 'The roll of a book' which Jehoiakim burnt (Jer.xxxvi.)=the Word . . .

675¹⁵. 'A flying roll' (Zech.v.1). Ex.

726³. These ethers and airs, when acted upon in a volume, give heat . . .

Roll. *Volutare.* A.9377².

Roll. *Volvere.*

A. 4779³. 'To roll themselves in ashes'=to be condemned on account of falsity.

T. 67². Be **revolved** abstractly in the mind.

393². The understanding, while **revolving**—*volvit et revolvit*—this, or turning it over—*versat*.

658⁴. To turn over and **revolve** means.

D. 2776. The evil which he actually intends **rolls** itself through the Spirits around.

3027. Those who **rolled** themselves from Heaven.

3662. When anything (the pope says) is contradicted, he feels something **rolling** and creeping in his abdomen.

E. 637⁹. 'To roll themselves in ashes'=mourning on account of the destroyed truth of the Church.

Roll. *Volvulus.*

T. 137. Collars with folds (or ruffles).

380⁴. Like rolls of pastry with serpents inside.

569⁴. Like a great serpent twisting himself into folds.

582. The paper which is . . . formed into **rolls** round spices.

Roll out. *Evolvare.*

See also **EVOLVE**.

D. 4563. They continually endeavour to **roll out** from (their Hell). 4653.

E. 1079². These senses are within the sense of the letter, and are **evolved** thence, one after the other . . . De Verbo 6. 7².

Roll together. *Convolvare.*

R. 335. 'Like a book rolled together' (Rev.vi.13). Ex. E.404, Ill.

T. 79². (He said) Nature **rolled** itself together into vortexes . . .

Roman Catholic. *Romanus Catholicus.*

See under **BABEL**, **CATHOLIC**, **PAPIST**, and **POPE**.

A. 10040². Almost like worship exists with the nation of the **Catholic** religion, as it is called; namely, external without internal. Ex.

H. 587². In the most remote Hells in (the western) quarter are those who have been of the **Catholic** religiosity, as it is called, and have desired to be worshipped as gods, and have consequently burned with hatred and revenge against all who did not acknowledge their Power over the souls of men and over Heaven. (Their state there des.)

R. Pref. The Doctrinals of the **Roman Catholic** Church and Religion. (Quoted.)

631. That the **Roman Catholic** religiosity, as to its dogmas and doctrinals, is now dispersed. Sig. and Ex. 713.

— After the New Christian Heaven had been formed, at the same time a new thing came to pass with those who had been of the **Roman Catholic** religiosity. Ex.

717, Pref. The **Roman Catholic** religiosity is treated of in Rev.xvii. and xviii. 753, Pref.

718. Influx, and revelation from the Lord, from the inmost of Heaven, concerning the **Roman Catholic** religiosity. Sig. and Ex.

— It is not said the **Roman Catholic** Church, but the **Roman Catholic** religiosity, because they do not approach the Lord, nor read the Word; and because they invoke the dead. Ex.

719. Revelation concerning that religiosity as to its profanations and adulterations of the truths of the Word. Sig. and Ex. 720.

721. Insanity in spiritual things from the adulteration of the Word with those who are in that religiosity. Sig. and Ex.

723. That religiosity upon the Word profaned by them. Sig. and Ex.

— 'A woman,' here, = the **Roman Catholic** religiosity, which is in an affection opposite (to the affection of truth).

725. Divine good and Divine truth celestial, which are of the Word; Divine good and Divine truth spiritual, which are of the Word; and the Knowledges of good and truth, which are of the Word, with them. Sig. and Ex. 726. 727.

728. That religiosity from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities. Sig. and Ex.

729. The **Roman Catholic** religiosity, as to its interior quality which is concealed: that from its rise from the love of dominating, from the love of self, over the holy things of the Church, and over Heaven, and thus over all things of the Lord and His Word, it has defiled and profaned the things which are of the Word, and thence of the Church. Sig. and Ex.

— By 'Babylon the great' is signified the **Roman Catholic** religiosity and all its quality.

730. That religiosity insane from adulterated and profaned Divine truths and goods . . . Sig. and Ex.

731. Amazement that that religiosity is such interiorly, when yet it appears otherwise exteriorly. Sig. and Ex.

733. The Word acknowledged as holy among them, and yet really not acknowledged. Sig. and Ex.

[R.]734. 'The abyss' = that religiosity, and especially where its throne is, thus the Papal Consistory.

735. The amazement of those of that religiosity . . . that the Word, although thus rejected, still is. Sig. and Ex.

737. The Divine goods and truths of the Word, upon which the Roman Catholic religiosity has been founded, destroyed in time, and at last profaned. Sig. and Ex. (See 738. 739.)

740. The Word as to power from Divine truths with those in . . . France, who are not so much under the yoke of the Papal Dominion, with whom, however, there has not yet been formed a Church accordingly separated from the Roman Catholic religiosity. Sig. and Ex. (See 741. 742. 743. 744.)

745. That those are under the Papal Dominion, but in truths of the Word variously adulterated and profaned by that religiosity, who are of its varieties of doctrine and discipline, and of its varieties of religion and confession. Sig. and Ex.

746. Those who have receded from the Roman Catholic religiosity, are here treated of.

748. That from hatred they will condemn and destroy with themselves the evils and falsities which are proper to that religiosity, and will hold the religiosity itself accursed, and will blot it out with themselves. Sig. and Ex.

749. Judgment in them from the Lord, that they should altogether repudiate and hold accursed the Roman Catholic religiosity, and should destroy and extirpate it with themselves. Sig. and Ex.

751. That the Roman Catholic religiosity, as to doctrine, reigns in the Christian world, and in part also still with the Reformed, although they are not under the Papal Dominion. Sig. and Ex.

753. The destruction and damnation of those who were in the Roman Catholic religiosity, and had exercised Power over the holy things of the Church and over Heaven, with the mind of dominating over all, and of possessing all things of others. Sig. and Ex. 759.

— The dogmas of that religiosity are prefixed to this work, that those in illustration . . . may see that they regard nothing else than dominion over the souls of men, to the end that they may be worshipped as gods, and may alone possess the goods of the whole world. (These infernal and detestable dogmas enum., and their purpose ex.)

755. That all who have been in that religiosity, and at the same time in the love of dominating from it, have been destroyed in the Spiritual World, and have been cast into many Hells. Sig. and Ex. 756. 757.

—². But those from the same religiosity who had lived according to the precepts of the decalogue . . . and at the same time had looked to the Lord, have been saved. Ref.

760. Exhortation by the Lord to all, both in that religiosity and out of it, to beware of conjunction with it by acknowledgment and affection . . . Sig. and Ex.

765. Into these three plagues or penalties do those of that religiosity come, who have dominated from the

love of self . . . Sig. and Des. These are atheists at heart . . . and the rest of that nation, who are such, but do not think interiorly, are idolaters.

769. Their fear of the penalties, and, then, grievous lamentation, that that religiosity, so fortified, could be so suddenly and completely overturned. Sig. and Ex. 787. 788.

770. That religiosity is called 'a mighty city,' because it had fortified itself mightily; not only by the multitude of the nations and peoples who acknowledge it; but by many other things; as by monasteries . . . immeasurable possessions . . . the Inquisition . . . Purgatory . . . the prohibition of the reading of the Word . . . masses in an unknown language . . . external sanctities . . . the worship of the dead and of images . . . external splendours; in order that by all these means the people may be in a corporeal faith concerning the sanctity of all things of that religiosity. Hence it is that it is altogether unknown what lies hidden within that religiosity. Ex.

782². The lot after death . . . of those of that religiosity who have been in the love of dominion from the love of self, and thence in the love of the world. Des.

783, 784. The various dispensations and promises by which they make gain. Sig. and Enum.

786. It now treats of those not in any order of the ministry, but who still love and kiss that religiosity, or in heart acknowledge and venerate it.

—³. But those who are of the same religiosity, who indeed acknowledge it because they were born and educated in it, and do not know anything of their devices and snares for arrogating to themselves Divine worship, and for possessing all things . . . and still do goods from a sincere heart, and also turn their eyes to the Lord—these, after death, come among the blessed . . . There are many heavenly Societies of them . . . over which are set . . . some who had been emperors, kings, dukes, and princes, who had indeed acknowledged the Pontiff as the supreme one of the Church, but not as the Lord's vicar; and who had also acknowledged some things from the papal bulls, but yet had held the Word holy, and had acted justly in their administration.

787^e. On account of the Power of their domination, they cannot recede from all the externals of that religiosity; but they can recede from its internals. Ex.

790. That the Angels and men of the Church . . . should rejoice in heart that those in the evils and falsities of that religiosity have been removed and rejected. Sig. and Ex.

791. That by a strong influx of the Lord out of Heaven, that religiosity with all its adulterated truths of the Word, will be cast headlong into Hell, and will not appear to the Angels any more. Sig. and Ex.

792². That those in the evils and falsities of the Roman Catholic religiosity, have no affections of spiritual truth and good, nor of celestial truth and good. Sig. and Ex.

793. That those in that religiosity from doctrine and a life according to it, have no understanding of spiritual truth, and thence no thought of spiritual truth, in so

far as [these are] from themselves. Sig. and Ex. And not any search for, investigation, or confirmation of spiritual truth. 794, Sig. and Ex. And have no illustration from the Lord, and thence no perception of spiritual truth. 796, Sig. and Ex. And no conjunction of good and truth. 797, Sig. and Ex.

801. That from (this) religiosity is the adulteration and profanation of every truth of the Word . . . and that thence has emanated falsity into the whole Christian world. Sig. and Ex. 802, Ex.

803, Pref. A Glorification . . . by the Angels, because the **Roman Catholic** religiosity in the Spiritual World has been removed, whereby they have come into their light and blessedness. Tr. 807, Sig. and Ex.

825². The **Roman Catholic** religiosity teaches that the Lord's Human is not Divine, and therefore they have transferred all things of the Lord to themselves; also that the Word is to be interpreted solely by them . . .

962⁴. Then was heard a voice from the **Roman Catholics** . . . —⁸.

B. 2. The doctrinals of the **Roman Catholics** concerning justification; from the Council of Trent.

19. That the **Roman Catholics** before the Reformation taught exactly similar things to those the Reformed taught after it, concerning a Trinity of Persons, original sin, the imputation of Christ's merit, and justification by faith in it, with the sole difference that they conjoined the same faith with charity or good works. Ex.

21. In order that they might be torn asunder from the **Roman Catholics** . . . T. 796⁴.

105. That at this day the **Roman Catholics** know nothing about the imputation of the merit of Christ, and justification by faith in it, because it lies completely covered over by the externals of worship; and therefore if they in part recede from the externals of their worship, and immediately approach God the Saviour Jesus Christ, and administer the Holy Eucharist in both kinds, they can be introduced into the New Jerusalem . . . more easily than the Reformed. Ex.

108. A second reason why the **Roman Catholics** can be introduced into the New Jerusalem more easily than the Reformed, is that with the **Roman Catholics** there is an idea of Divine Majesty in the Human of the Lord, more than with the Reformed, as is manifestly evident from their most holy veneration of the Host. A third reason is that with them charity, good works, repentance, the study of a new life, are essentials of salvation . . . These are the three reasons, why the **Roman Catholics**, if they approach God the Saviour Himself, not mediately, but immediately; and also if they distribute the Holy Eucharist in both kinds, may more easily than the Reformed receive a living faith in place of a dead one, and be borne by the Lord through Angels to the gates of the New Jerusalem or New Church, and be introduced with joy and shouting.

T. 94. The reason the Lord is called the Son of Mary . . . is that the **Roman Catholics** have sanctified Mary . . .

174. From the Nicene Council (a Trinity of Persons) was introduced into the **Roman Catholic** Church . . .

508⁴. (Hence) by the Divine Providence the Word has been taken away from the laity among the **Roman Catholics** . . .

562². See **CONFESS**, here.

820². Turn away their minds from the sanctifications introduced into the **Roman Catholic** Church.

821. All of the **Catholic** religion who had thought more of God than of the papacy, and have done works of charity from a simple heart . . . are easily led away from the superstitions of that religion. Des.

—². None who pass into the Spiritual World from this **Catholic** religiosity see Heaven where the Angels are: there is as it were a dark cloud over them . . . But as soon as any convert comes among the converted, Heaven is opened . . .

D. 4913. On those from the **Catholic** religion who have persuaded themselves that they have Power from the Lord over the souls of men. Gen.art.

4953. On the **Roman Catholic** religion and Babel. Gen.art.

5006. A **Catholic** crowd . . . adored him . . .

5030. Evident from those who are in the **Catholic** religion—the simple of them are in good without truth . . .

5074². The worst of all among the **Catholics** are those who have been devout in external form, and have thereby aimed at becoming great . . .

5265. See **LAST JUDGMENT**, here. 5266. 5406. 5457-5503. 5649. 5737.

5362. Situation of the Hells of the evil of the **Catholic** religion . . .

5642. Character of those who belong to the **Catholic** religion there. 5790b.

6020. (A Society of **Catholics** there, after the Last Judgment, and how it was purified.)

D. Min. 4597^e. Many such are in the **Roman Catholic** religion, where they do not know the truths of faith. Des.

4603. A conversation with a certain **Roman Catholic** about their saints.

J. (Post.) 112. I saw a vast multitude from the **Catholic** nation, who had been long hidden and reserved by the Lord, and preserved from the idolatrous contagion of the rest, because they had lived well, and acknowledged the Lord . . . In a word, the Societies instituted from the **Catholics** are many and great . . . Thence, if after being instructed they have received the truths of faith in the good of love, they are elevated into Heaven. It is not their fault that they were born there.

113. The most wicked from the **Roman Catholics** become the most stupid. Ex.

Inv. II. The doctrinals contained in the True Christian Religion, agree with those of the **Roman Catholic** Church, and of the Protestants [with those persons] who acknowledge a personal union in Christ, and approach Christ, and partake of the Eucharist in both kinds.

Can. Trinity iii. 4. Not allowable from the **Catholic** religion to say . . .

[Can. Trinity] v. 1. These creeds . . . ecumenical and Catholic, that is, universals of doctrine . . .

Rome. *Roma.*

Roman. *Romanus.*

See LATIN.

A. 2724^o. Hence with the Gentiles, especially in Greece and Rome, so many gods . . .

8944². How the things of Divine worship reached the Italians or Romans.

10177¹⁰. Censers, etc., in use with the Roman nation . . . Such a religiosity was derived from the Ancient Church. E. 504⁶.

P. 312². Think of Rome, etc.

R. 737². The idea that 'the seven mountains' mean Rome. E. 1062².

M. 451. (Modern) Rome, mentioned.

T. 141. The Roman government of Consul, Senate, and Tribune . . .

D. 2147. As with the Romans, who longed for immortality (of fame) more than others . . .

3394. One who was like the Romans. Des.

— . But the valour of the Romans was mad.

4094. A certain celebrated Roman seen. (See CICERO.)

5408. The city of Rome there.

5648. See LAST JUDGMENT, here. 5650.

6012. He of Rome who was from Upsala . . .

E. 573¹³. Believed to be said of the destruction of Jerusalem by the Romans . . .

C. 86. If I had been born at Venice, or Rome . . .

Roof. *Tectum.*

See BEAM-*trabs*, and COVER-*tegere*.

A. 896. 'Noah removed the covering of the ark' (Gen. viii. 13) = the removal of falsities. . . 'The covering' = what obstructs or prevents the man from seeing heaven, or the light; and this was falsity.

3652⁶. When man has arrived at a state in which he acts from good, or the will, he ought not to betake himself to his former state . . . which is signified by, 'Let him that is upon the roof of the house not go down to take anything out of his house' (Matt. xxiv. 17). (These words = the second class of men within the Church — those who are in charity towards the neighbour. 3653.)

4050. There appeared walls, but no roof.

10161. They make for themselves roofs . . .

10184. 'The roof' (of the altar) (Ex. xxx. 3) = what is inmost. The reason a roof = what is inmost, is that it is what is highest . . . and also because it = the like as the head with man . . .

—². As by 'the roof' is signified what is celestial — which is what is inmost — good also is signified. Ill.

—³. As 'a roof' = good, the ancients had roofs on their houses where they walked, and also where they adored. Ill.

—⁴. (Thus) 'a roof' = the good of love.

10769. The roof was round.

10835. Their houses have a flat roof, around which there is a border sloping downwards.

H. 532³. Like one looking from the roof of a house.

R. 859^o. 'Gog and Magog' mean a roof and a floor.

M. 12. The roof was of plates of gold.

T. 71. The ground made a roof over them.

73⁴. A radiant light . . . inflowed through the roof.

D. 3016. I seemed to be elevated to the roof, and to adhere to it with my head.

4739. The chambers were devoid of a roof.

4860. (In a Hell of Genii) there were walls . . . but no roof. . . They cannot dwell in houses with roofs . . . they would feel suffocated. . . The reason is that roofs = the closure (of thought).

E. 405³⁴. 'The roof of the house' (Matt. xxiv.) = the intelligence which is from genuine truths, thus also the genuine truths through which is intelligence.

650⁶⁶. 'The roof' = what is inmost.

652²¹. 'Roofs' = interior things.

Room. See CHAMBER.

Root. *Radix.*

Root, To. *Radicare.*

Rooting, A. *Radiciatio.*

Radical. *Radicalis.*

Radically. *Radicitus.*

See INROOT.

A. 382³. 'The root is dried up' (Hos. ix. 16) = charity cannot bear fruit.

875. That nothing of the good and truth of faith could yet take root. Sig.

880. Then first are the truths of faith rooted. Ex. **Rooting** never begins until the man receives the good of charity. All the truth of faith is rooted by the good of faith . . . So a seed does not take root until the heat of the sun warms the earth . . . then the seed begins first to push its root within itself, and afterwards to send it forth into the ground. So spiritual seed . . . is never rooted until the good of charity warms it: then first it pushes its root within itself, and afterwards sends it forth.

1846⁴. 'They have no root in themselves' (Mark iv. 17) = no charity, for in this faith is rooted; and those who do not enjoy this root, yield in temptations.

1861⁵. 'Leave them neither root nor branch' (Mal. iv. 1) = neither charity nor Truth.

2228². Can send a root no deeper than the thought.

2851⁶. 'To kill the root with famine,' etc. (Is. xiv. 30) = to take away the goods and truths which had been stored up interiorly by the Lord.

2879. The Lord inflows . . . with good and truth: their root must be in the inmost . . .

3146. Such is the rooting of faith.

3671. The seed, which is interior good and truth, cannot be rooted except in exterior good and truth as soil.

3986². Affections are rooted . . . in man by his life.

4205². (Thus) no truth can be implanted with genuine affection, and interiorly rooted, unless the man is in good.

4317⁵. This root (hereditary evil) lies deeply hidden.

6273. Reflect, whether the truth which is of faith can be rooted except in good, and whether faith, unless rooted there, is faith.

8869⁵. The proprium, radically, is evil.

9141^e. Until nothing (of the truths and goods of the Church) is left in the internal and the external of man, is signified by, 'it will leave them neither root nor branch.' The 'root' of good and truth is in the internal of man, and the 'branch' is in the external.

10132². 'The Root of Jesse' (Is.xi.10)=the Lord from whom is this good. E.175⁶. 205⁶.

C. J. 63. Lest this worst root of evils be excited with them.

Life 90^e. (Thus) the Truth of the Word cannot be rooted with those who do not care for the Truth; nor with those who love the Truth exteriorly (only); nor with those who are in the concupiscences of evil; but with those with whom the concupiscences of evil have been dispersed by the Lord: with these the seed is rooted, that is, the Truth in their spiritual mind.

93. As this proprium of man constitutes the first root of his life, it is evident what kind of a tree a man would be, unless this root were extirpated, and a new root implanted. . . This root is not removed, and a new one implanted in its place, unless the man regards the evils which constitute the root as things hurtful to his soul, and therefore wants to banish them . . .

94. He who combats acts from the interior, and against the concupiscence itself, which constitutes the root of evil . . . (Thus) the root of evil is not removed except by combat.

108^e. With the merely natural, the root of evil remains implanted.

W. 310². This endeavour is continuous from the earths through the root even to the ultimates . . .

314. Vegetations take place through the barks, by pushing through the envelopes of the roots . . .

P. 220^e. Avarice is the root (or a root) of evils.

R. 17². All truth is sown in the internal man, and rooted in the external, and therefore unless the sown seed is rooted in the external man, which is done by acting, it becomes like a tree planted not in but on the soil . . . This root the man carries with him after death who has done Truths; but not the man who has only Known them.

266. 'Of the tribe of Judah the root of David' (Rev. v.5)=through Divine good united to Divine truth in His Human.

954. 'I am the root and the Offspring of David' (Rev. xxii.16)=that He is the Lord Himself, who was born in the world, thus the Lord in His Divine Human. From this he is called 'the root and Offspring of David' . . .

T. 173. Like the root of a tree in the earth (which grows again).

585². When the earth is first opening a seed, it begins from the root, which is like a heart, and sends out from it the sap, which is like blood . . .

Ad. 3/5445. This radical evil would at once burst out . . . 5486. 5593. 5606. 5687.

D. 1436. Like the derivation of the roots of a tree in the earth; or like a glandulous root which is rooted inwardly . . . Evils are the 'tares' which strike broad roots, and oppress the roots of the good seed.

1437. Therefore, unless they are the Truths of faith, they cannot be rooted; but they are the roots of the tares which oppress them, but still cannot extirpate them . . .

1438. For then the roots do not work down deeply. 1439.

2312. Thus there is a root . . .

E. 281². 'The roots' (Ezek.xvii.6)=knowledges.

310. 'The root of David'=the Divine truth. . . The Lord as to the Human is called 'the root of David,' from the fact that everything of Divine truth is from Him, as also all things come forth and subsist from their root. Hence, too, it is, that He is called 'the root of Jesse.'

315¹⁶. 'To kill the root with famine'=to completely perish from there being no good: 'the root'=everything from which it lives.

386³. 'The root of the serpent' (Is.xiv.29)=that false beginning or principle. 727²¹. (Compare 817⁹.)

481². 'It sendeth forth its roots beside the river' (Jer. xvii.8)=the extension of intelligence from the spiritual man into the natural . . . for the 'roots' are sent forth from the spiritual man into the natural. 518¹².

638¹¹. The second state of regeneration is signified by, 'he shall infix his roots' (Hos.xiv.5), which state is that of its coming forth in the Natural; for there the roots are fixed.

654¹⁷. 'Thou hast caused its roots to take root' (Ps. lxxx.9)=instruction according to order, namely . . . that they are introduced into the Church.

710⁵. 'The root'=the first thereof.

1173³. To inflow into the interiors of the mind (as the Lord does), and through them into its exteriors, is to infix the root, and to produce from the root: the root is in the interiors, and production in the exteriors.

Inv. 22. As the Lord is not dead, there remains, according to Daniel, 'a root in the earth' . . . That which remains is the faculty of being able to understand truth and to will good. This is 'the root that remains.'

Rope. See CORD.

Rosary. See under ROSE.

Rose. *Rosa.*

Rosebed. *Rosetum.*

Rosary. *Rosarium.*

A. 9841³. The things which are of life, are represented in Heaven by rosebeds, etc.

P. 282^e. Like a dead body covered over with roses, etc.

M. 8. Walking on roses . . .

—². Sitting by threes and tens on rosebeds.

—³. We have lain down upon this rosebed.

42⁴. From her necklace hung a rosary of chrysolites.

137. Garlands of lilies and roses of a hyacinthine colour . . . adorned their bosoms.

147^e. Like a rosebed in the spring time.

293. Seven women seen sitting on a rosebed.

—⁶. The rosebed on which we sit = the deliciousnesses of wisdom.

—⁷. She wove a garland of roses, sprinkled it with water from the fountain, and placed it on the boy's hat . . . and said, Receive the deliciousnesses of intelligence . . .

294. I again saw those seven wives in a rosary, but not in the same one. It was a magnificent rosary . . . round, and the roses formed a rainbow—roses or flowers of a crimson colour its outside circle; others of a golden yellow the next; within this, others of a dark blue; and the inmost of a leek-green or bright green: and within this rainbow rosary there was a little lake of limpid water. . . Such a thing is created by the Lord in a moment, and represents something new on the earth . . . we think it is the deliciousnesses of conjugal love. Ex. —³.

315³. A hat on the crown of which was a rosary surrounded with small sapphires.

D. 6110⁸. The commonness, when there is love truly conjugal, is the plane in which the deliciousnesses form themselves from within, as upon the plane of the rose, and each rose becomes a plane, in which are formed interior deliciousnesses to eternity.

Rosenadler. *Rosenadler.* D.5700.

Rosenstolpe. *Rosenstolpe.* D.5863. 5948³. 5960. 5977.

Rouge. *Fucare, Fucus.*

P. 121². Rouged—*inducto fuco*—so as to appear handsome.

M. 231⁵. Their office is to prepare red-lead into rouge, to bedaub the faces of harlots.

T. 109³. Like an old woman whose face had been rouged—*fucata*, and who, from the crimson of the rouge, appeared to herself beautiful.

E. 972^e. Their sincerity and rectitude are only a pretence and cunning.

Rough. *Asper.*

Roughness. *Asperitas.*

Roughly. *Aspere.*

A. 3527^e. 'The rough ways made smooth' (Luke iii. 5) = the falsities of ignorance turned into truths.

5246⁴. Rough as to his face.

6516^e. A milder or harsher modification (of utterance).

H. 368. The man has a rougher and less beautiful face.

S. 90². (In the Third Heaven) they do not express any consonant roughly, but softly . . . Roughness in letters is in use in the Spiritual Heaven . . . because truth admits of what is rough, but not good.

P. 279⁸. Through the trachea or wind-pipe—*asperam arteriam*.

M. 218. The intelligence of the men is grave, rough, hard . . .

D. 5620. The rough letters, which are uttered roughly. Enum.

5622. See HEBREW LANGUAGE, here.

De Verbo 4². The rough letters . . . have no meaning (in the Third Heaven), except when they utter them with a soft sound, and this is why many rough letters are pointed within . . .

Rough. *Hispidus.*

T. 155². Zeal is outwardly harsh—*asper*, rough . . .

Round. *Rotundus.*

A. 7484. A certain round fruit . . .

8243. (The round faces of the inhabitants of Jupiter.)

8458. 'A small round thing' (Ex. xvi. 14) = the good of truth. 'Round' is predicated of good.

—². Good is (there) presented as round, which is continuous in its form. 9717².

M. 268². (Those who are in the phantasy of the possession of all the wealth of the world) appear with round faces . . .

T. 86. The Divine good is like the round hilt of a sword.

503. A round temple like that at Rome called the Pantheon, seen.

E. 253⁷. 'Round' (1 Kings x. 19) = the corresponding good.

Round about. See AROUND, and under SURROUND.

Rouse. *Suscitare.*

See RESUSCITATE.

A. 6370. 'Who shall rouse him up?' (Gen. xlix. 9) = that he is safe among all in the Hells.

E. 899⁸. 'To rouse the dead' (John v. 21) = resurrection into life, not only by natural death, but also by spiritual death.

Rotate. See WHEEL.

Rower. *Remex.*

See OAR.

A. 1201³. 'Zidon' = exterior Knowledges; therefore her inhabitants are called 'rowers.' Ex. 6385².

E. 514². Those who teach, lead, and rule, are meant by, 'pilot,' captains,' 'rowers,' etc.

Royal. See under KING.

Royal Exchange. J. (Post.) 268.

Royal Society. W. 344.

Rub. *Fricare.*

Rubbing. *Fricatio.*

P. 256⁴. When any Spirit rubs his face, or garment,

with the Word, from the mere rubbing it shines . . . T.209².

D. 4851. The pride (of being rational and wiser than others) produces tickling and rubbing of the anus.

Rub. *Terere.* M.380.

Rubbish. See under REFUSE, and RUINS.

Ruby. *Pyropus.*

A. 655. 'I will make thy suns (windows) of rubies' (Is.liv.12)=intellectual truths from charity; and therefore they are likened to a ruby.

1232. 'Ruby' etc. (Ezek.xxvii.16)=Knowledges of good.

2735. Auras sparkling as it were with rubies—*rubinis*—and carbuncles. H.382^e.

M. 2. He was girt with a band which as it were flamed and shone with rubies and sapphires.

42³. A golden girdle, upon which were three precious stones: two sapphires at the sides, and a ruby in the middle.

—⁴. She wore a necklace of rubies . . .

266. He wore a tiara studded on the right side with some rubies.

T. 112. A cloud which sparkled like a carbuncle from the flame of the sun.

E. 268³. 'A sardius' also is mentioned (Rev.iv.3), because by this stone is signified good . . . It is this stone which is called *pyropus*, which, as it shines as if from fire, by both is signified the translucence of truth from good.

401²⁵. 'I will make thy suns of rubies, and thy gates in stones of carbuncle'=goods coruscating from the fire of love (and truths resplendent from good). 'A ruby'=coruscation as from fire. 717⁵.

Ruby. *Rubinus.*

See SARDIUS.

A. 2735. See RUBY—*pyropus*, here.

9865. 'A ruby, a topaz, and a carbuncle' (Ex.xxviii.17)=the celestial love of good . . . on account of their red and flaming colour . . . here, celestial love, because they are in the first row . . . Hence these three stones represent the Inmost Heaven, and consequently the love there . . .

—³. 'The 'ruby,' which is in the first place, in the Original Language, is derived from a word which means redness.

S. 42. Hence, the Word, in its ultimate bosom, from its natural sense in which are the two interior ones, is like a ruby and a diamond: from celestial flame, like a ruby . . .

R. 232. The Divine sphere which encompasses the Lord . . . appears, in the Celestial Kingdom, glowing red like a ruby . . .

M. 20². The bride (wore) on her head a crown of gold studded with rubies.

42⁴. (She wore) a stomacher fastened in front with rubies.

137^e. The furniture of their houses . . . flashed with gold as if flaming from the interstudded rubies.

609. These three degrees are distinct from each other as . . . are a ruby, a sapphire, and an agate. Moreover . . . 'a ruby,' in the Word,=celestial good, which is the good of the highest Heaven.

E. 364⁷. That a ruby is so called from redness. Ill. Hence it is that by 'a ruby' is signified the truth of celestial good.

Rudbeck. *Rudbeck.* D.4396.

Rudberg. *Rudberg.* D.4757^e. 4836. 4842. 4843. 5228.

Rude. *Rudis.*

Ignorance. *Ruditas.*

A. 3909. The things in the sense of the letter are relatively rude.

4379. These arcana are open . . . as to some rude image . . .

8149^e. Thus are the very ignorances of falsity wiped away.

D. 1935. Thus the Knowledges of Truths with men (are) vessels . . . rude, nay the rudest.

2185. They said . . . that the things I have written are so rude and gross . . .

6042. In his chamber are many things which are rude and sad.

Rudiment. *Rudimentum.*

A. 4707. The first rudiments. Sig. and Ex.

—^e. The first rudiments are also the generals of doctrinals.

6751^e. The generals of faith, or the rudiments of the doctrine of the Church, are the first plane.

7780². When the Ancients were describing the first rudiments of the doctrine of faith . . .

T. 426^e. (These are) the rudiments of charity.

D. 5814. Scarcely wanting to hear about spiritual truth, except the first theological rudiments.

Ruffles. See under ROLL.

Rugged. *Scaber.* H.584. 586^e.

Ruin. See under DESTROY—*labefactare.*

Ruin. *Pernicies.*

Ruinous. *Perniciosus.*

A. 9028. 'The day of my ruin' (Ps.xviii.18)=a weak state as to the faith of truth.

H. 361². An idle life is ruinous.

D. 2621. (David) is acute, or pernicious.

4635. Sirens are the most pernicious of all.

5669. (At) the ruin of the worshippers of the Lord they are silent, and abstain until they see that he is

beginning to rush into some ruin, and then they are suddenly present . . .

Ruin. *Resupinare.* T.37^e.

Ruin. *Ruina.*

A. 988. 'Upon his ruin . . .' (Ezek.xxxi.13). E. 388¹², Ex. 654³⁶.

D. 2116. Occurs. 2123.

E. 223³. The vastation of the Church as to doctrine is meant by 'Thou hast made of . . . a defenced city a ruin' (Is.xxv.2).

601¹⁶. 'Ruins' (Is.v.30)=a total subversion.

Ruins. *Rudera.*

H. 586². In some Hells appear as it were the ruins of houses and cities after conflagrations, in which the infernal Spirits dwell . . . D.4897. 5598.

W. 303^e. They do not appear like a house, but like a heap such as is [formed] of ruins.

D. 3931. As the ruins of temples [built] of such rocks are wont to appear. 3936.

4734. Around the cities . . . and elsewhere, appear . . . also great ruins of houses . . .

4872. At last I arrived at the ruins of houses . . .

Rule. *Amussis.*

A. 9424¹⁰. 'He marketh it out with a rule' (Is.xliv.13)=how doctrine is formed from Own intelligence. 10406⁵. E.587⁷.

9632². To which they accurately—*ad amussim*—correspond.

Life 27. Knows accurately all things of the doctrine of his Church.

T. 32². The speech, etc., of one is never exactly equal to that of another.

Rule. *Norma.*

A. 2235. It has the law for its rule.

6637². So that doctrine is the rule of life.

8899. The precepts of the decalogue are for rules both for those in the world and those in Heaven.

9192. All worship has for its rules doctrinals . . .

M. 147. It is a universal rule that . . .

B. 84^e. It is a general rule of religion that . . .

D. Min. 4751^e. Occurs.

E. 345^e. The rule . . . that the understanding must be under some blind obedience to faith.

Rule. *Regere.*

Government. *Regimen.*

See under COMMAND, DOMINION, GOVERN, LOVE OF DOMINATING, and REIGN.

A. 50. Man . . . is ruled by the Lord through Angels and Spirits. 581. 2025^e. 2034⁸. 2121². 6191, Ex. 10655⁴.

—². So long as man has not been regenerated, he is ruled quite differently. Ex.

—³. The Angels lead, but they only minister; for it is the Lord alone who rules man through Angels and Spirits.

592. The most general idea, that the Lord rules and disposes everything. D.2320.

1317. The Angels with man, being of the Lord, rule nothing else with man than his ends: and, when they rule these, they rule his thoughts and deeds, also.

1399. Each Spirit . . . is ruled by the Lord through Angels.

1673⁴. Man can perceive whether he is ruled by such, by this . . .

1752^e. The form of government (there) is such, that good Spirits are subordinated to angelic ones; and (these) to the Angels themselves; so that they constitute one angelic Society.

2015¹⁰. For a government from truths alone condemns everyone to Hell; but a government from goods . . . elevates into Heaven . . .

2026². As the Lord rules the universal Heaven, He also rules all things on earth; for they are so connected that He who rules the one, rules all things. Ex. H.5.

2447². According to this order, each and all things are ruled by Him; but with a manifold difference, namely, from will, from good-pleasure, from leave, and from permission. Ex.

2515². Do not suffer themselves to be ruled by good and truth . . .

2592³. He it is who rules the universe.

2706. The Lord rules the smallest singulars of everyone, even with the worst . . . but diversely, according to the reception of life. Ex. 2878^e.

2892. He who lives in good, and believes that the Lord rules the universe . . . can be endowed with heavenly freedom and . . . peace . . . Whereas he who believes that he rules himself, is continually disquieted, is carried away into cupidities, into solitudes about future things . . . and, because he so believes, the cupidities of evil and the persuasions of falsity adhere to him.

2973⁴. From man's inmost, the Lord rules the things in his circuits . . .

3603^e. The Involuntary from the Lord . . . has (in childhood) disposed and ruled everything of their thought and will.

3642^e. Thus does the Lord, from the Divine, rule the Hells also.

3644. Every man has his situation in the Grand Man . . . and is ruled thence.

3645. Through this (Divine sphere of ends and uses) all things are ruled.

3704¹⁵. The Lord from the Divine good, through the Divine truth, rules each and all things in the universe.

3835. Everyone's affection . . . is called (a bond) from the fact that it rules the man . . .

4067². Around man are Spirits and Angels, and the internal man is in the midst of them, and he is thus ruled by the Lord.

—³. These (Societies) communicate with Hell; the man is in the midst of them, and he is entirely ruled by them . . . although he supposes from the delight he has, and the derivative freedom, that he rules himself . . .

4077^e. Man has not the least of thought, nor of will, except by influx through (Heaven and Hell) from the Lord; and it is these through which the Lord mediately rules the human race; and, in particular, everyone.

4167². These three planes are what rule man, that is, through which the Lord rules man. Through the interior plane, or through the conscience of spiritual good and truth, He rules those who have been regenerated. Through the exterior plane, or through the conscience of what is just and fair, that is, through the conscience of moral and civil good and truth, He rules those not yet regenerated, but who can be regenerated, and also are being regenerated. But through the outermost plane, which appears like conscience, and yet is not conscience, He rules all the rest, even the evil. These, without this government, would rush into all wicked and insane things . . . Those who do not suffer themselves to be ruled through these [planes], are either insane, or are punished according to the laws.

4190. The Lord rules the interiors (of the good gentiles) . . .

4217³. The Lord rules the man who is in good through internal bonds . . . but him who is in evil solely through external bonds.

4227. In order that they themselves might rule under the name (of the rich and powerful). (See *COMMAND-
imperium*, here.)

4419. He had contracted this evil, that wherever he was, he wanted to rule all things. . . (And) was troublesome to them, because he wanted to rule them from his own intelligence.

4658⁴. The radiant circle is the Divine from Him, which inflows not only into Heaven, but also into the universe, and disposes and rules them. He added, that He who disposes and rules Heaven, also disposes and rules the universe, because the one cannot be separated from the other.

4687³. This *Ipsium* is that from which the Divine truth now proceeds . . . consequently which rules and governs the universe, as it has ruled and governed it from eternity.

5396. How the Lord rules inordinate things which are outside, from what is peaceful in the middle. Rep.

5608⁵. Infants suffer themselves to be ruled by the Angels . . . not like adults, who rule themselves from their own judgment and will.

5718. A kind of Spirits, who, because they want to dominate, and alone to rule all others, excite among others enmities, hatreds, and combats. Des. (Their correspondence.)

5732². In the speech (of the Angels) there is nothing of command to another, for no one wants to be lord, and so regard another as a servant, but everyone wants to minister to and be of service to another. Hence is evident the nature of the form of government in the Heavens. Ill.

5854². Therefore the Lord rules man through his freedom . . .

6058. There is an influx from the Divine of the Lord into every Angel, Spirit, and man, and the Lord thus rules everyone, not only in the universal, but also in the veriest singulars; and this immediately from Himself, and also mediately through the Spiritual World.

6213². Then the Lord, through Angels, rules him as to externals, which are called external bonds . . . 6495².

6325. It is an eternal Truth that the Lord rules Heaven and earth . . .

—². Spirits who want to rule themselves, suppose that this would be to lose their freedom . . .

6338. If man, Spirit, or Angel ruled himself in the singulars, there would be confusion of all things.

6466^e. For man is ruled, in particular, through Angels and Spirits, and, in general, through Heaven, by the Lord.

6473. That the Lord rules the ultimates of man equally with his primes. Ex.

6474. How all the thoughts are ruled by the Lord. Shown.

6482. I have spoken with Spirits about the Lord's universal government: that what is universal is quite impossible without singulars. Ex.

7270⁴. There, from the First, the Lord rules and provides each and all things . . .

7290⁴. For what is negative universally reigns on earth against the Divine influx and government.

7342. The will is what rules man. It is believed . . . that the understanding rules; but the understanding does not rule unless the will inclines; for the understanding favours the will . . .

7773. In Hell, equally as in Heaven, there is a form of government; for there are dominations and subordinations; without these, society would not cohere. But . . . in Heaven all are like equals; for the one loves the other as a brother a brother; nevertheless the one sets the other before himself in proportion as he excels in intelligence and wisdom; the love of good and truth itself causes that everyone as it were from himself subordinates himself to those who are in wisdom of good and intelligence of truth more than themselves. But the subordinations in Hell are those of command . . . and he who commands rages cruelly against those who do not favour his every nod . . .

8237². For the Lord rules the Hells also, through Angels, to whom is afforded an opportunity, from the place where they are, of seeing all things which come forth there. This is done in order that there may be order there . . .

8455. Peace has in it confidence in the Lord: that He rules all things . . .

8717². The Lord, through the Truth proceeding from Him, rules all things down to the most singular ones, not like a king in the world, but like God in Heaven and the universe. Ex.

8728. Through the Angels and angelic Societies, the Lord mediately acts and rules men; but still it is not the Angels who rule, but the Lord through them.

[A.] 8770⁴. Why the forms of **government** with the descendants of Jacob were successively changed. Ex.

9278³. Thus it is according to Divine order, that the Lord should **rule** the world with man through Heaven, and by no means the reverse.

9846⁶. How the Lord **rules** man mediately through Heaven; for a regenerated man is a Heaven in the least image; and therefore when He **rules** Heaven, He also **rules** such a man at the same time.

9930³. For **government** from Divine good was represented by a crown; and **government** from Divine truth by a sceptre.

10188². The Lord **rules** the Hells through (the external sphere of the Divine good).

10773. The **government** of the Lord in the Heavens and on earth is called Providence.

10810². In order that the evil may be **ruled** by the Lord through the good (there).

10814². (Men then) entered upon **governments** under various forms; for in proportion as the love of self increased, evils of every kind increased . . . N.81.

H. 5. To **rule** Heaven and earth, is to receive from Him all the good which is of love, and all the truth which is of faith, thus all intelligence and wisdom, and thus all happiness; in a word, eternal life. III.

63. As Heaven is such, it is **ruled** by the Lord as one man, and thus as a one.

108. Bees live in a certain form of **government** . . .

213. On **governments** in Heaven. Chapter.

— . As . . . all within a Society are in like good, but not in like wisdom, it necessarily follows that there are **governments**; for order must be observed . . . But the **governments** in the Heavens are various; different in the Societies which constitute the Celestial Kingdom from those which constitute the Spiritual Kingdom; they also differ according to the ministries which belong to each Society. But in the Heavens there exists no other **government** than the **government** of mutual love; and the **government** of mutual love is heavenly **government**.

214. The **government** in the Celestial Kingdom is called Justice, because all who are there are in the good of love from the Lord to the Lord . . . The **government** there belongs to the Lord alone; He Himself leads them, and teaches them in the Things of life . . . 216, III.

215. The **government** in the Spiritual Kingdom is called Judgment, because they are in spiritual good . . . These also are led by the Lord, but mediately, and therefore these have governors, fewer or more according to the need of the Society. They have laws also, according to which they live together. 216, III.

217. In the Spiritual Kingdom there are various forms of **government**; in one Society not the like as in another: the variety is according to the ministries which the Societies discharge. Ex.

—². But all the forms of **government** therein agree in regarding the public good as the end, and, in this, the good of each person . . .

219. There is a like **government**, in the least form, in every house . . . the master loves the servants, and the servants love the master . . .

220. There are **governments** also in the Hells; for, unless there were **governments**, they would not be kept in bonds; but the **governments** there are opposite to the **governments** in the Heavens: they are all those of the love of self . . . The more malignant ones are set over them, whom they obey, from fear.

228. The will and understanding of man are **ruled** by the Lord through Angels and Spirits, and (therefore) so also are all things of the body . . .

—². The Angels have been permitted to move my steps, actions, tongue, and speech, as they willed, by influx into my will and thought . . . They said, afterwards, that every man is so **ruled** . . .

296. The reason man is **ruled** by the Lord through Spirits, is that he is not in the order of Heaven . . . If man were born into good, which is according to the order of Heaven, he would not be **ruled** by the Lord through Spirits, but through order itself, thus through general influx. Through this influx, man is **ruled** as to those things which proceed from his thought and will into act, thus as to his speech and actions . . . Through general influx from the Spiritual World, animals also are **ruled**, because these are in the order of their life.

468. Civil truths relate to . . . the things which belong to **government** in kingdoms . . .

536. That the Lord **rules** the Hells. Chapter.

— . As (Heaven and Hell) are two opposites . . . from the action and reaction of which results an equilibrium in which all things subsist . . . it is necessary that He who **rules** the one should also **rule** the other . . .

543. The Hells are **ruled** in general through a general afflux of the Divine good and truth from the Heavens, through which the general conatus flowing forth from the Hells is restrained and coerced; and also through a special afflux from each Heaven, and from each Society of Heaven.

— . The Hells are **ruled**, in particular, through Angels, to whom it is given to look into the Hells, and to suppress the insanities and disturbances there; and sometimes Angels are sent there, and, present, they regulate these disturbances.

— . In general, however, all who are in the Hells, are **ruled** through fears, some through those implanted in the world; but, as these fears do not suffice . . . they are **ruled** through the fears of penalties . . . For the most part, the more malignant are set over the others, who prevail by craft and arts, and can hold the rest in compliance and servitude through penalties and their terrors: these governors dare not go beyond the prescribed limits.

592. Unless the Lord **ruled** both the Heavens and the Hells, there would be no equilibrium, and (thus) no Heaven nor Hell . . .

—^e. (Thus) unless the Lord alone **ruled** both the Heavens and the Hells, there would be no salvation for anyone.

N. 81². That the Lord **rules** the world through the evil, by leading them through their Own loves . . . Refs.

311. On Ecclesiastical and Civil **Government**. Gen. art. (See also A. 10789, *et seq.*)

P. 1. That the Divine Providence is the **government**

of the Divine love and Divine wisdom of the Lord. Gen.art.

2. The conservation of the state of Things after creation is the **government** of the Lord; and this is now to be treated of.

162². The Lord is in the whole angelic Heaven as the soul is in a man . . . But, as it is from the appearance that the Lord rules the universal Heaven, and, through this, the world, from the Sun . . . it is allowable for those who are not in wisdom itself to think that the Lord rules each and all things from His Sun, and also that He rules the world through the angelic Heaven . . . But the Angels of the higher Heavens . . . think from the Truth, which is, that the Lord rules the universe from the angelic Heaven, which is, from Himself.

163². (Thus) the Lord rules the universal angelic Heaven as one man . . . The Lord Himself rules that Heaven, as the soul rules its body.

250³. Therefore the Lord rules the impious at heart, who are in dignities, through the reputation of their name . . .

285^e. As this Divine is with man in his veriest singulars, it follows that the Lord rules the veriest singulars, with both an evil and a good man; and the **government** of the Lord is what is called the Divine Providence.

299. That the Lord rules Hell through opposites, and that the evil who are in the world He rules in Hell as to their interiors, and not as to their exteriors. Gen.art. 307. —². —³.

R. 31. 'The Almighty' = . . . Him who rules all things from primes through ultimates.

M. 7⁴. In the Heavens, as on earth . . . there are also **governments** and forms of **governments**, and therefore there are greater and less Powers and dignities . . .

79⁷. They whispered, Beware not to say anything against . . . the form of **government**, etc.

T. 50. (Love) relinquishes all the **government** of justice to its judgment; (thus) it relinquishes all the **government** of love to its wisdom.

73³. The **government** (of the Divine omnipotence), which is called Providence, is according to order . . .

412². There are in the world higher and lower offices, in subordination according to their more, or less, universal **government** over societies; and the king is he whose **government** is the most universal . . .

814. As the Germans are under despotic **government** in particular in each dukedom, they are not in the freedom of speaking and writing like the Dutch and British, and when this freedom is restrained, freedom of thought (is) also. Ex. . . For this reason, that notable nation devotes itself little to matters of judgment, but rather to those of memory . . . 815, Ex.

D. 635. On the fact that man is ruled by Spirits and Angels.

638². (This) is licence, or the **government** of cupidities . . . While they are under the **government** of evil

Spirits . . . they suppose that they are ruled by themselves.

1076. On universal and singular **government**.

1743. When those rule man who constitute the cuticle. Des.

1890. That Spirits are urgent to rule man. Ex.

2008. From an almost similar general (sphere) others are ruled differently . . .

2020. That the Lord rules each and all things. Ex. 2062. 2065. 2101. 2163. 4819^e.

2239. (Thus) if the Lord did not rule the universe, the universal world of spirits, and therefore the human race, would perish in a moment . . .

2321. That the Lord rules the universe. Gen.art. 3054.

2423. That the Lord rules the universe from interior things, in order. Ex.

2432. That the Lord alone rules the thoughts of man, his prudence, etc. (From experience.)

2664. On **government** in the other life.

2713. On the **government** of the universe: that the universe is not ruled by the Lord according to the fancies of men. Ex.

2951. With what difficulty man can be persuaded that he is ruled through Spirits. Ex.

3177. That the Lord rules the human race in the veriest singulars.

3410. Supposing that thus they can rule all things.

3663. That thus they might be easily ruled . . .

— . They are ruled by . . . Sirens. . . By such are the pontiffs ruled, when they become pontiffs.

3845. These (interior evil Spirits) are ruled by the Lord through Heaven, but not by interior influx . . . but by external bonds . . .

3846. But the Angels who are at the head, are ruled by the Lord immediately, and also through Heaven, and in fact by interior things . . . (and) they rule the Subjects (of the interior evil Spirits who are above the head).

4426. In the other life, there is another form of **government**, another **government**, other laws, etc.

4441. On a simple idea about the Lord: that He rules all things.

4467. He there ruled others *incognito*.

5513²³. But at this day no such (patriarchal) **government**, or commonwealth, can be instituted, because there is seated in everyone, by heredity, the love of reigning over others for the sake of his own honour and reputation . . .

5629. A comparison between the **government** with (the English), and that with the Italians, at this day: the **governments** are entirely opposite, and consequently their geniuses are different. Ex. J.(Post.)5.

5781. In the Lower Earth there are both good and evil Spirits, but as it were stratified, in order that the evil may be ruled by the good: as in the corporeal system of fibres from the cerebrum adjoined to fibres

from the cerebellum . . . that the voluntary things may be ruled from the involuntary ones ; for the good always rules the evil with man.

[D.] 5786. (On those who desire to rule others there.) 5790a. 5791a.

D. Min. 4803. Those seem to be infested by bears, who have confirmed themselves in the principles of doctrinals . . . and desire to rule other minds according to them, and thus to exercise command . . .

E. 176. 'He shall rule them with an iron rod' (Rev. ii. 27) . . . 'To rule' = to chastise . . .

405¹⁴. 'Israel' = spiritual good, which is the truth from (celestial) good, through which is government ; for the Lord has all government in the Divine truth which proceeds from the Divine good.

683³. The Lord rules not only those who receive Divine celestial and spiritual things from Him, but also those who do not receive them, like all in Hell ; but still it cannot be said that the Lord's Kingdom is there, because they are utterly unwilling to be ruled from the Divine which proceeds . . . but still the Lord rules them, not as subjects and citizens of His Kingdom, but as rebels, by keeping them in bonds to prevent them from doing evil to each other, and especially to those who are of His Kingdom.

735². In Societies of Angels there are moderators set over the rest ; but there are no Archangels under whose obedience they stand from anything arbitrary : no such government exists in the Heavens ; for all there at heart acknowledge no other above themselves except the Lord alone. Ill.

946. The laws of government in the spiritual Kingdom are called 'judgments ;' but the laws of government in the celestial Kingdom are called 'justice ;' for (the former) laws of government are from Divine truth, whereas (the latter) laws of government are from Divine good. Ill.

J. (Post.) 133. Certain from Tartary (said) that they are devoid of the love of reigning, and that they give the government to those who say that they can rule and govern ; but if they cannot, they are rejected and fined.

Rule. *Regula.*

A. 7236^e. A general rule in the world . . .

7270^e. Evident from a rule not unknown to the learned in the world.

7291^e. It is a general rule, that . . . D. 3972.

7343². Evident from the general rule, that . . . 9407².

D. 798. A universal rule concerning the life after death, that . . .

2329. According to the rule, that . . .

2605. There has this day been confirmed from Heaven this rule, that . . .

3662. Regular, occurs. 3666.

3891^e. Why does he want to reason when he does not know the rules ?

4264. Man thinks and speaks . . . according to all the

most arcane analytical rules . . . yet thinks not a whit about rules . . . The case is the same with charity. Ex.

Ruler. *Dynastes.*

E. 783³. Hence those in falsities are called 'rulers,' etc.

Ruler of Feast. *Architriclinus.*

E. 376²⁹. 'The ruler of the feast' (John ii.) = those in the Knowledges of truth.

Ruling love. *Amor dominans.*

See REIGNING LOVE.

A. 6690². The disposition of scientific truths in the Natural is varied with every man ; for the ruling love induces a form on them. This love is in the middle, and ordines every thing round itself, placing nearest itself the things which are most in agreement, and the rest in order, according to their agreement. Examp.

7081. The ruling or reigning love, that is, the love of the Thing which one has for the end, is what makes a man. This love has subordinated to it many particular and singular loves, which are derivations, and appear under another aspect, but still the ruling love is in each of them, and directs them, and, through them, as through mediate ends, regards and pursues its own end, which is the primary and ultimate end of all ; and this both directly and indirectly.

7648^e. The ruling affection is the veriest form of the spirit, and all the rest of its affections apply themselves into it.

8794^e. Everyone (there) comes among those with whom he had communicated in the life of the body : his ruling love determines this ; for this is what constitutes everyone's sphere of life, and it extends itself according to its quality and quantity.

N. 54. The ruling love is like the king and head (of all the other loves.)

58. Everyone has all his delight and happiness from his ruling love, and according to it . . .

62. That all the interiors . . . are disposed into a form according to the ruling love. Refs.

Rumah. *Reumah.*

A. 2868. 'His concubine, and her name was Rumah' (Gen. xxii. 24) = the Gentiles who are in idolatrous worship and in good.

—^e. That her name is called Rumah, involves the quality thereof ; here, exaltation, which is meant by 'Rumah.'

Ruminate. *Ruminare.*

Ruminatory. *Ruminatorius.*

A. 5135². When man . . . begins to think for himself, he . . . as it were ruminates the things he had before learned and believed . . .

P. 233⁸. The memory of man may be compared to the ruminatory stomach of some animals . . . and, so long as the food is there, it is not in their bodies, but outside of them ; but, as they take it out thence, and devour it, it becomes of their life . . . Spiritual food is Knowledges, and in proportion as man takes these out (of his memory)

by thinking of, and as it were **ruminating** them, his spiritual mind is nourished. T.173.

M. 326³. He said, I have meditated and **ruminated** about this distinction . . .

T. 146². While they are preaching and teaching, they hang (the bag into which they have thrown faith and charity) before them as a kind of **ruminatory** stomach, from which they take out and disgorge such things as they know will serve for food to their hearers.

D. 2018. Upon which he **ruminates** . . .

E. 242⁴. Illustrated by comparison with the stomachs possessed by birds and animals of the earth, which are called **ruminatory** stomachs . . . The memory corresponds to these stomachs . . . into this, man first collects spiritual foods, which are Knowledges, and afterwards takes them out by as it were **ruminating**, that is, thinking and willing, them . . . 290^e.

Rumour. *Rumor.*

A. 3353². 'Wars and **rumours** of wars' (Matt.xxiv.6). (= discussions and disputes about truths, and the consequent falsifications. E.734-24.)

Run. *Currere.*

Run about. *Discurrere.*

Running round, A. *Circumcursio.*

A. 3088. 'The servant **ran** to meet her' (Gen.xxiv.17) = exploration from Divine good. Ex.

3127. 'The girl **ran**' (ver.28) = the propensity or animus of that affection.

3131. 'Laban **ran** out unto the man' (ver.29) = the animus of the affection of good towards truth.

3804. 'She **ran** and told her father' (Gen.xxix.12) = acknowledgment through interior truths. 'To **run** and tell' = the affection of making known; here, from acknowledgment.

3806. 'He **ran** to meet him' (ver.13) = agreement.

4050³. Those of this province **run about** hither and thither.

4350. 'Esau **ran** to meet him' (Gen.xxxiii.4) = the influx of Divine natural good.

5135¹⁰. 'To **run** with a thief' (Ps.l.18) = to alienate truth from one's self through falsity.

R. 437. 'To **run** to war' (Rev.ix.9) = the ardour of fighting. E.558.

D. 436. On punishment by a **running round**.

E. 652⁵. 'To **run about**' (Nahum ii.4) = to go astray.

Rupture. *Hernia.* M.253.

Rush. See BULRUSH.

Rush. *Ruere.*

Rush in, Rush on. *Irruere.*

A. 587^e. The whole human race is evil, and, from himself, everyone **rushes** to Hell.

868. An Angel . . . from himself, would **rush** to Hell.

929^e. If a man were left to himself, he would **rush** into all evil and falsity.

987². If not hindered by external bonds . . . a man would **rush** into every crime . . . 4459³. 4793².

1011. When these bonds are relaxed . . . in the other life, he **rushes** into the most cruel and obscene things, thus into self-condemnation.

1080^e. When the exterior sphere is taken away from them, they **rush** into all wickedness.

1241. Lest the whole Church should go to ruin . . .

1322². As soon as this common [bond] is dissolved, they **rush** upon one another.

2335². Man, from himself, **rushes** to Hell . . . 2406².

4167². Without this government, they would **rush** into all nefarious and insane things; and, moreover, when without the bonds of this plane, they do **rush** into them.

4274^e. Otherwise they would **rush** headlong into the loves of self and of the world.

4952². They would have **invaded** everyone's life and property . . .

5002². Whenever the external bonds are relaxed, one (infernal) **rushes** to destroy another. 6832⁹. H.559.

5008². Would **rush** into every crime, unless withheld by fear. 5990².

5717². Such slew whole armies . . . for they **rushed** into the chambers of the brain . . .

7032². They would **rush** to destroy all who do not favour them.

8206². Are in a perpetual endeavour to **rush in**; but they cannot **rush in**, because the Lord's presence wards them off.

8227. They **rush on** them, and, in proportion as they **rush on** them, they cast themselves into punishments . . .

10122⁴. Such a man . . . if left in freedom, **rushes** into evils . . . In the other life . . . those who have not received a new will . . . **rush** into evils of every kind.

10201⁴. In the same proportion he **rushes** into falsities.

10745. They (then) **rush** into every crime, according to their interiors . . .

N. 71. In proportion as external bonds are removed . . . the love of self **rushes** . . .

J. 10². Man, without the influx of Heaven, thus without the Divine government . . . would **rush** headlong into all nefarious things, one against another.

71. When left to their internals, they **rush** into nefarious things according to their lusts . . . C.J.28.

M. 78². They **rush on** all who are spiritual.

T. 588. Man, when left to the freedom of his will, would **rush** into nefarious things.

D. 2560. When I was remitted, I at once **rushed** into evil.

2737^e. If relaxed, everyone would **rush** into evil enormously, in fact, into all destruction.

E. 107⁴. If their external bonds were remitted . . . they would **rush** into every crime . . .

Rush away. *Proripere.*

H. 488. They shun the light of Heaven, and **rush** away into caverns.

Russia. *Russia.*

Russian. *Russus, Russicus.*

D. 2701. As it were in **Russia**.

5043. The Swedish nation is the worst in Europe, except the Italian and the **Russian**.

5452. Concerning the **Russian** nation.—They dwell in the south-eastern corner, quite in the corner, beneath the earth there, and are in greater obscurity than the rest. I was conveyed thither, and saw, first, an unclean place, where there were many who were consulting about the affairs of their kingdom, and, in fact, about freedom such as there is elsewhere; but they did not appear, being in complete concealment. I afterwards heard one saying that they feared the Czar, and that the Czar was everywhere.

5453. I was afterwards carried down to others of that nation who were better; these laboured continually: and afterwards to others, who also laboured. I then saw many leading women in procession. . . This was Heaven to them.

5454. They do not care for religion. . . If there is a God, there is. . . In a word, they are entirely empty; and care not for truths.

5455. Within, they are more wicked than the rest, and operate very strongly by phantasies, but are not skilled in magic; for those learn magic who are in Knowledges.

5456. Those of them who were better were carried down in a great multitude towards the north, beyond the Babylonish desert tract there, and were sent into a plain, at a great distance towards the north, which tract is terminated in forests, where are those who are as it were wild animals. They enter there into caverns . . . and scarcely ever appear upon the plain. The tract of these there is on the northern side, towards the eastern corner.

5949. Concerning the **Russians**.—They believe that the Czar has Power over their lives and possessions: that they are not theirs, but his. . . (This) I contradicted (telling them) that they should give sufficient for the protection of the kingdom, and no more; and that their life is from the Lord; and that they are under the law, and so is the Czar. It was shown that when the Czar wants to have their all, they give it; for they worship him as their god. They do not inflict any pain on the right temple, and on the teeth, as Christians do. . . They are devoid of the love of self; but yet are thieves; and, in order to acquire money, dare and do all things.

5963. Concerning the **Russians**.—These are not so wicked as the rest in Christendom: they are in great subordination, believing that all things they possess are not theirs but the Czar's . . . and therefore he takes from them whatever he pleases, and they confess what they have, and give; in like manner when the officials

say that it is his command. In the other life they retain this belief, and live in this subordination; but with this difference, that all they have is not the Czar's, but God's, being given them in order that they may employ it rightly for uses; and therefore . . . if they are evil, part or all will be taken from them according to the abuse . . . They are sometimes told—when they set their hearts too much on money—that they should give something to the poor . . . which they do; but, after some time, they receive more; for they are blessed. They are sometimes told that they must go out of their places, because they are evil; but they then think, and say that there are evil ones with them, and that these make them evil: they therefore seek for them, and, when they find them, they cast them forth into the sea, whence they never return; and thus . . . they remain in their possessions . . .

—e. The **Russians** have sometimes been with me, and the evil from Christendom were warded off by them. They were in obedience, and modest, so that they were much better than those. The reason is that they can be kept in good affection, from the fact that they are in obedience and subordination, and do not aspire to high things, and thus can be withheld from the proprium of the will; but they are but little intellectual.

6027. See MARRIAGE, here.

De Verbo 16. The Word is but little read in **Russia**; but still is believed to be holy.

Rust. *Aerugo.*

See MILDEW.

P. 217⁶. 'Where rust and moth doth corrupt.'

Rustic. *Rusticus.*

Rustically. *Rustice.*

A. 2759. There rose up from the Lower Earth as it were a volume . . . They were **rustics** and other simple ones. Des. D. 3531.

3647. Some from the nautical and **rustic** crowd . . . appeared to have so little life that I thought it impossible for them to receive eternal life like other Spirits, being like machines, little animated; but the Angels had care for them solicitously, and through the faculty which they possessed as men, insinuated into them the life of good and truth . . .

3749². Such as **rustics** are wont to make a sound with.

H. 364². I have spoken with those who were of the **rustic** race . . . who had believed in God, and had done what is just and right in their works. Being in the affection of knowing truth, they asked what charity and what faith is . . . They understood well, and rejoiced, and said that they had not comprehended that to believe was anything else than to live.

M. 6³. Many of those (who personated old men) were of the **rustic** race, who . . . having some wealth, were proud . . .

86^e. Can be seen even by a **rustic**.

T. 503^e. You have spoken from **rustic** things **rustically**.

D. 4655. Concerning the Heaven of **rustics**.

J. (Post.) 230. A low rustic may be together with eminent persons (in that prison).

5 M. 4. A husbandman is there surrounded with rustic things—*rusticalia*.

Rye. See SPELT.

Sabbath. *Sabbatum.*

Sabbatical. *Sabbatharius.*

A. 84. As combat then ceases, the Lord is said to 'rest from all His work;' and therefore the seventh day was sanctified, and was called 'the Sabbath,' from 'rest.'

85. That the celestial man is . . . the Sabbath, is evident from the fact that the Lord Himself is the Sabbath, and therefore He says, 'The Son of Man is Lord also of the Sabbath' (Mark ii. 28), which words involve that the Lord is . . . the Sabbath itself. His Kingdom . . . is called, from Him, a Sabbath, or eternal peace and rest.

—². The Most Ancient Church . . . was more a Sabbath of the Lord than those which followed. Every . . . inmost Church . . . is also a Sabbath. So is every regenerated man, when he becomes celestial, because he is a likeness of the Lord. . . These things were represented . . . by the seventh day, which was the Sabbath, in the Jewish Church.

—³. The 'rest' of the celestial man, is described by 'the Sabbath,' in Is. lviii. 13, 14.

86. When the spiritual man . . . is beginning to become celestial, it is the eve of the Sabbath; which was represented . . . by the hallowing of the Sabbath from the evening. The celestial man is the morning. 480.

87. That the celestial man is the Sabbath, or rest, is also because combat ceases when he becomes celestial.

666. The Sabbath is called 'an eternal covenant,' because it = the Lord Himself; and man regenerated celestial by Him.

883^e. As the evening = the twilight before the morning . . . the Sabbaths and feasts commenced from the evening.

1038⁷. The Sabbath called 'a sign of a covenant.' Ill. and Ex.

1618. Worship, in the internal sense, means all conjunction through love and charity . . . The Angels are in such worship, and therefore with them there is a perpetual Sabbath. Hence, also, 'the Sabbath,' in the internal sense, = the Lord's Kingdom.

1798³. Another precept is, 'Thou shalt observe the Sabbath.' He who is in the life of love, or in charity, observes the Sabbath holily; for nothing is sweeter to him than to worship the Lord, and to Glorify Him every day.

1988. 'Seven' = what is holy, from the fact that the celestial man is the seventh day, or Sabbath; thus the rest of the Lord. Refs.

2252³. 'Fifty' = what is full . . . and therefore the feast of seven Sabbaths was on the fiftieth day (Lev. xxiii. 15).

3755². 'Pray that your flight be not . . . on the Sab-

bath' (Matt. xxiv. 20) . . . 'Flight on the Sabbath' = removal from (the good of love and of innocence) in a state of too much heat: heat is a holy external, when within are the love of self and of the world.

7893. The reason it was so severely forbidden that they should do any work on the feasts and Sabbaths, was that they might then be in a full representative state. Ex.

8490. The seventh day, or Sabbath, = the conjunction of good and truth.

8494. See REST, here.

8495. 'A holy Sabbath to-morrow to Jehovah' (Ex. xvi. 23) = the conjunction of good and truth to eternity. 8504.

— . The reason the Sabbath was accounted most holy, was because, in the supreme sense, it represented the union of the Divine and the Divine Human, in the Lord; and, in the relative sense, the conjunction of the Divine Human with the human race. Hence the Sabbath was most holy. And, as it represented these things, it also represented Heaven as to the conjunction of good and truth . . . And, as this conjunction is effected by the Lord alone . . . and, as it is effected in a state of peace, it was most severely forbidden that man should then do any work (Ex. xxxi. 14; Num. xv. 32-37). Therefore, also, the commandment concerning the Sabbath is the third . . . and follows immediately after the two which relate to the holy worship of Jehovah; and the Sabbath is called 'an eternal covenant.'

—². 'Those who sanctify the Sabbath' (Is. lvi. 2-7) = those who are in conjunction with the Lord.

—³. (From Is. lviii. 13, 14) it is evident what was represented by not doing any work on the Sabbath day, namely, that they should not do anything from the proprium, but from the Lord . . .

—⁴. By 'work on the Sabbath' (Jer. xvii. 24) is signified everything which is from the proprium.

—⁵. That the Sabbath was representative of the Lord's conjunction with the human race, is evident in Ezek. xx. 12; Ex. xxxi. 13.

— . Therefore, also, it was forbidden to 'kindle a fire on the Sabbath day' (Ex. xxv. 3) because . . . 'to kindle a fire' = that which is of life from proprium.

—^e. (Thus it is) that the Lord is 'Lord of the Sabbath;' and (this also is) why many cures were performed by Him on the Sabbath days. Ill.

8504. 'The Sabbath' = the conjunction of good and truth. 8507. 8515.

8510. He who acts from the good which is of charity, is in the order of Heaven. Des. When this state exists, it is the Sabbath; for then the Lord has rest. This state comes forth when good is conjoined with truth. . . This is the state of Heaven; hence Heaven itself is called a Sabbath, or it is said that in Heaven there is a perpetual Sabbath.

8539². After regeneration, man is led by the Lord through good . . . and (this) posterior state is signified by the seventh day, or Sabbath.

8885⁶. 'Remember' = what is perpetual in the thought; 'the Sabbath day' (Ex. xx. 8) = in the supreme sense, the union of the Divine and the Divine Human of the Lord;