

T. 71. From those birds of night I heard a screeching-*uhulatus*.

**Scribe.** *Scriba*.

M. 207<sup>5</sup>. They were taken to the abodes of the scribes (there), who wrote copies of the writings of the wise of the city; and they inspected the writings . . .

E. 447<sup>4</sup>. 'The sceptre of the scribe' (Judg.v.14)=intelligence.

453<sup>11</sup>. 'Where is the scribe?' (Is.xxxiii.18)=when there is no intelligence.

655<sup>9</sup>. 'I send unto you . . . scribes' (Matt.xxiii.34)= . . . the Word from which is doctrine.

—<sup>10</sup>. 'The chief priests and scribes' (Matt.xx.18)=adulterations of good and falsifications of truth, both from infernal love.

746<sup>17</sup>. 'To abound over (the righteousness) of the scribes and Pharisees' (Matt.v.20)=that there must be internal life, and not external without internal. The scribes and Pharisees were solely in external representatives . . .

**Scrip.** See under BAG.

**Scripture.** See HOLY SCRIPTURE, and WRITE.

**Scrivenerus.** *Scrivenerus*. D.4831.

**Scroll.** See BOOK, at R.335.

**Scrotum.** *Scrotum*. D.Min.4582.

**Scruple.** *Scrupulus*.

A. 215. Then the least scruple prevails over a thousand Truths.

1072<sup>2</sup>. When instructed . . . they advance a thousand scruples.

2240<sup>4</sup>. The scruples (of the Angels) are thus easily dissipated.

5386. (These Spirits) raise scruples in Things in which nothing of scruple ought to be, (and thus) oppress the consciences of the simple . . . for, where any scruple, or doubt, arises, if the mind is anxious . . . there are never wanting things confirmatory. 5724. D.1240.

6479. With (those in the negative) one scruple avails more than a thousand confirmations; for one scruple is like a grain of sand placed close before the pupil . . . But those in the affirmative . . . reject the scruples from fallacies . . .

M. 157<sup>e</sup>. (This) admits of no doubt.

D. 2591. There arose this tender scruple . . .

3667. Against these things scruples can be excited to eternity . . . When they are such, the smallest scruple, before the eyes, causes them to see nothing.

**Scrutiny.** See under SEARCH.

**Scum.** See FROTH.

**Scurf.** *Porriago*.

A. 7524<sup>3</sup>. (Correspondence of the scurf of leprosy.) E.962<sup>10</sup>.

**Scutiform.** *Scutiformis*. A.9236.

**Scylla.** *Scylla*. Scia.33.

**Sea.** *Mare*.

See under DEEP-*abyssus*, DEEP-*profundus*, RED SEA, and WAVE.

A. 27. These Knowledges are 'the waters gathered together to one place' and 'called seas' (Gen.i.27.28).

28. Hence 'seas'=a collection of Knowledges and scientifics. Ill. 991<sup>e</sup>.

953. I saw afar a great sea heaving with great billows . . . Those see such a sea, with a fear of being sunk in it, who have wanted to be great in the world, caring nothing whether by right or wrong.

994<sup>6</sup>. 'Seas' (Ps.civ.25)=spiritual things.

1267<sup>e</sup>. (The antediluvians) roll those they meet in a cloth, and cast them into a certain sea.

1444<sup>3</sup>. See JORDAN.

1453. 'Bethel on the sea' (that is, on the west) (Gen. xii.8)=His state obscure.

1610. 'The sea'=what is spiritual of love.

1666<sup>2</sup>. 'This is the sea of salt' (Gen.xiv.3)=the foul things of the Falsities thence. Ex.

1692<sup>e</sup>. The Hells compared to a sea which presses on a dyke.

2120. 'The sea and the billows-*salum*-shall roar' (Luke xxi.25)=that heresies and controversies . . . will be thus in uproar.

2162<sup>7</sup>. 'The sea' (Rev.x.1)=natural truths; 'the earth,' natural goods.

—<sup>12</sup>. The 'brazen sea.' Ex.

2702<sup>15</sup>. 'To go towards the sea' (Ezek.xlvii.8)=towards scientifics; 'the sea'=a collection of them.

2708<sup>8</sup>. 'The desert of the sea' (Is.xxi.1)=truth vastated through scientifics and the reasonings thence. (=the worthlessness of the knowledges which are not for use. 3048<sup>4</sup>.)

2761<sup>2</sup>. 'Thou hast made Thine horses to tread in the sea' (Hab.iii.15). 'The sea'=Knowledges; and as these are of the understanding of the Word from God, it is said (as above).

2762<sup>4</sup>. When they described the god of the sea, as by the sea are signified knowledges in general, they gave him horses.

2832<sup>2</sup>. 'I will set his hand in the sea' (Ps.lxxxix.25)=strength in the knowledges of truth.

2850. 'The sea'=scientifics in general, or a gathering together of them. 2967<sup>3</sup>.

3048<sup>5</sup>. 'The multitude (abundance) of the sea' (Is. ix.5)=an immense abundance of natural truth.

3693<sup>5</sup>. 'The great sea,' and 'the going down of the sun' (Josh.i.4)=the other (boundary of the Lord's Kingdom), by which is represented the ultimate, which is relatively obscure.

3708. 'Thou shalt break forth to the sea, and to the east' (Gen.xxxviii.14)=the infinite extension of good. . . 'The sea,' or west,=good as yet obscure, thus commencing.

—7. 'To wander from sea to sea' (Amos viii.12)= to seek out where there are Knowledges; 'seas'= Knowledges in general.

4255<sup>3</sup>. 'The sea saw it and fled' (Ps.cxiv.3). . . 'The sea'=the Knowledges of truth.

4394. When man is in interior truths in faith and life . . . he regards exterior things as one who from a lofty hill regards the sea in tumult.

4735<sup>e</sup>. 'Seas'=scientific truths in the complex.

5313<sup>7</sup>. 'The sea of glass before the throne' (Rev.iv.) =all the truth in the Natural; thus Knowledges and scientifics.

6015<sup>7</sup>. 'Seas'=gatherings together of scientifics.

6297<sup>3</sup>. 'Jehovah hath founded the world upon the seas' (Ps.xxiv.2)=upon the things which are of knowledge.

6384. 'Shall dwell at the haven of the seas' (Gen. xlix.13)=life where is the conclusion of truth from scientifics. . . 'The seas'=scientifics in the complex.

6385<sup>4</sup>. 'The sea'=the Natural where scientifics are.

—'. 'Creatures in the sea having souls' (Rev.viii.9) =scientific truths with goods.

6723. 'To send ambassadors into the sea' (Is.xviii.2) =to consult scientifics.

6745<sup>2</sup>. 'To suck the abundance of the sea' (Deut. xxxiii.19)=that they will imbibe scientific truth in abundance, or that it will be insinuated. 6762. (=to imbibe truths of doctrine from the Word, and thence intelligence. E.445<sup>5</sup>.)

8099<sup>4</sup>. 'The people whom He made to ascend out of the sea' (Is.lxiii.11)=those delivered from damnation.

8137<sup>2</sup>. The Hell where are those who have lived in faith separated from charity . . . is circumfused as by the waters of a sea. The falsities of evil do not appear to them as waters, but to those who are outside. Above this sea . . . are the Hells of adulterers. Ex.

8185<sup>2</sup>. 'To pass through the sea of straitness' (Zech. x.11)=temptations.

—<sup>e</sup>. 'Dry land' (relatively to the sea) is predicated of good; and 'the sea,' of truth.

8288. 'The heart of the sea' (Ex.xv.8)=the evil of the love of self, and the falsities thence. . . (=the Hells where are Falsities from cupidities. —<sup>e</sup>.)

8313<sup>3</sup>. 'Their voice roars like the sea' (Jer.vi.23)=the ratiocination thence.

8452. A bird of the sea=what is natural.

8891<sup>2</sup>. 'In six days Jehovah made heaven, and earth, and the sea' (Ex.xx.11)=the regeneration . . . of the things in the internal and external man. . . 'The sea'=the Sensuous which adheres to man's Corporeal.

9050<sup>11</sup>. 'The sea'=scientifics in the complex.

9340. 'The sea of the Philistines' (Ex.xxiii.31)=interior truths of faith. Ex.

9341<sup>2</sup>. See RIVER-*fluvius*. —<sup>3</sup>.

9653. 'The two thighs of the Habitation towards the sea' (Ex.xxvi.22)=conjunction with Heaven where good is in obscurity. . . 'The west,' or 'sea,'=a state of good in obscurity.

9688<sup>4</sup>. 'The princes of the sea' (Ezek.xxvi.16)=primary scientifics, which are called dogmas. . . 'The sea'=what is scientific in general.

9755. 'The breadth of the court at the corner of the sea' (Ex.xxvii.12)=the state of that Heaven as to scientific truths. . . 'The sea'=where there is a collection of scientifics from which there is ratiocination about truths, thus also the Natural and the Sensuous, for these are the containants. 'The corner of the sea,' here means that of the west, and 'the west'=good in obscurity; but when the west is not mentioned, but 'the sea,' there is then signified what is scientific, which also is relatively in obscurity . . .

—<sup>3</sup>. The reason 'the sea'=a collection of scientifics, is that waters, springs, and rivers=truths; hence the collections of these are 'seas.' Ill.

—<sup>4</sup>. 'To tread the sea with horses'=to instruct the natural man. (=that the Lord is in the understanding of His Word in its natural sense. E.355<sup>4</sup>.)

—<sup>5</sup>. 'The eastern sea,' and 'the hinder sea' (Zech. xiv.8)=the Natural and the Sensuous, where are scientifics, [and] which are collections of truths.

—<sup>8</sup>. Seas appear (there), and ships on them. . . The seas there, in an evil sense,=the false things of scientifics.

—<sup>15</sup>. 'The sea,' in the opposite, =what is scientific looking to the world.

—<sup>16</sup>. The signification of what is scientific by 'the sea' is according to the density and blackness of its waters; or according to their tenuity and transparence. Hence what is scientific looking to Heaven . . . is called 'a sea of glass.'

—<sup>e</sup>. No ratiocination about the truths of faith from scientifics . . . is signified by 'no more sea.'

10235<sup>6</sup>. The laver was called 'a sea,' because by 'a sea' is signified what is scientific in general. Refs. E.275<sup>22</sup>.

10261<sup>e</sup>. Those are said to be 'at the sea' (that is, the west) who are in evils.

10416<sup>4</sup>. 'The sea'=a gathering together of scientific truths, thus what is external with man, and in the Church.

J. 48. Outside the gentiles, there appeared as it were a sea, which was the boundary.

61. These Babylonians were cast into a sea, whose waters were black. —<sup>7</sup>. 64.

—<sup>7</sup>. That part of the sea was encrusted with dust and smoke . . . and therefore that sea no longer exists to the sight . . .

—<sup>e</sup>. The gulfs and the sea are their Hells.

R. 238. 'In view of the throne a sea of glass like unto crystal' (Rev.iv.6)=a New Heaven from Christians who were in general truths from the sense of the letter. . . Aqueous atmospheres appear where are the Angels of the Ultimate Heaven; and these are the seas which appear in the boundaries of Heaven; and there are those who are in general truths from the sense of the letter. 'Waters'=truths; hence 'the sea,' in which waters cease and are collected,=Divine truth in the boundaries. . . As 'the seven lamps . . . before the throne'=a New Church which will be in Divine truth

. . . it is evident that 'the sea of glass' which was 'in sight of the throne'=the Church with those who are in the boundaries. (=the appearance of truth in ultimates, where are its generals, and transference from the influx of Divine truth united to Divine good in primes. E.275.)

[R.238]<sup>2</sup>. (Those in the seas at the boundaries of the Heavens) have been seen by me as in the sea; but they said that they were not in the sea, but in an atmosphere; from which it is evident . . . that the sea is the appearance in the boundaries of the Divine truth which proceeds from the Lord. —<sup>3</sup>, Ill.

— . That there are seas in the Spiritual World. Ill.

—<sup>5</sup>. As by 'the sea' is signified Divine truth with those who are in the boundaries of Heaven, by Tyre and Zidon, because they were near the sea, is signified the Church as to the Knowledges of good and truth; and, on the same account also, by the islands of the sea are signified those who are in a more remote Divine worship. And therefore 'the sea,' in the Hebrew, is the west, that is, the place where the light of the sun passes into its evening, or truth into obscurity.

—<sup>e</sup>. 'The sea' also=the Natural of man separated from what is spiritual, thus also Hell. 343<sup>4</sup>. 791.

290. 'Every creature . . . in the sea,' etc. (Rev.v.13) = . . . the Angels of the lowest Heavens. E.342.

—<sup>e</sup>. See FISH.

343<sup>2</sup>. 'The earth and the sea' (Rev.vii.1)=all the lower things. (=the ultimates of the earth there. E.420.)

398. 'The land (or earth) and sea,' everywhere in the Apocalypse, when both are mentioned, =the universal Church; 'the land,' the Church from those who are in its internals; and 'the sea,' the Church from those who are in its externals . . . Ill. 470. 475. 558. 680. E.600. 609.

—<sup>e</sup>. In the Spiritual World . . . those in the externals of the Church are as in seas; but the seas are appearances from the general truths in which they are.

403. 'A mountain burning with fire cast into the sea' (Rev.viii.8)=the appearance of infernal love with those in the externals of the Church and in faith alone. . . . And those in externals are called by the general term laymen. 404. 405.

567. 'The beast out of the sea' (Rev.xiii.1)=the laity in the Churches of the Reformed . . . (=the things of the natural man. E.774.)

659. 'I saw as it were a sea of glass mingled with fire' (Rev.xv.2)=the last boundary of the Spiritual World, where were collected those who had religion and derivative worship, and no good of life. Ex. . . This is the 'sea' meant in Rev.xxi.1. (=the general truths in the Word transparent from spiritual truths which are from the good of love. E.931. 934.)

786<sup>2</sup>. 'As many as work on the sea' (Rev.xviii.17)=all . . . who love . . . this religiosity . . . because by 'the sea' is signified that religiosity; for by 'the sea' is signified the external of the Church; and this religiosity is merely external. (Compare E.1170.)

869. 'The sea gave up the dead which were in it'

(Rev.xx.13)=the external and natural men of the Church called together to judgment. 'The sea'=the external of the Church, which is natural.

878. 'The sea was no more' (Rev.xxi.1)=that the external of the Heaven collected from Christians from the first instauration of the Church, after those written in the Lord's book of life had been taken out and saved, was in like manner dissipated. 'The sea'=the external of Heaven and of the Church, in which are the simple . . .

—<sup>e</sup>. The reason the Heaven where are the external men of the Church, is called the sea, is that their habitation in the Spiritual World appears from afar as in the sea; for . . . the spiritual natural Angels, who are the Angels of the Ultimate Heaven, dwell as in an aqueous atmosphere, which from afar appears like a sea. Hence it is that the external of Heaven is meant by 'the sea' in many other places in the Word.

T. 71. I once heard beneath me as it were the roaring of the sea. Ex. See also 390.

123<sup>5</sup>. The subjugation of Hell by the Lord is meant by His calming the sea (Mark iv. Matt.viii. Luke viii.); for by 'the sea' there, as in many other places, is signified Hell.

614<sup>3</sup>. By 'the sea' (in which the swine immersed themselves) is signified Hell. E.659<sup>6</sup>.

D. 243. On a tumultuous sea at the time of the Last Judgment. Ex. 277.

2345. A state of cupidities . . . is turned, in the other life, into the state of . . . a rough sea.

3295. On a sea under the feet.

4453<sup>e</sup>. A stagnant sea into which they were to be cast, in another universe.

4769. Many appeared as it were to rise out of the sea, that is, out of knowledges.

5296. See LAST JUDGMENT. 5300. 5328. 5331. 5345. 5363. 5409. 5502. 5636.

5847. The western sea.

D. Min. 4787. One immersed in a tumultuous sea there, and swimming.

E. 175<sup>12</sup>. 'The sea and billows roaring' = fallacies and derivative reasonings. 304<sup>47</sup>.

179<sup>7</sup>. The waters which 'went down into . . . the sea,' causing the waters of the sea to be healed (Ezek. xlvii.)=influx into . . . the Knowledges in the natural man. 342<sup>7</sup>.

275<sup>2</sup>. That 'the sea'=(the generals of truth, such as is the truth in the ultimates of Heaven, and with man in the natural man, which is called scientific truth, because in the sea there is a gathering together of waters, and by 'waters' are signified truths). (Fully ill.)

—<sup>8</sup>. 'Thou rulest in the uplifting of the sea, when it lifts up its waves' (Ps.lxxxix.9)=the natural man because general truths are there; 'its waves'=falsities.

—<sup>11</sup>. 'He gathereth the waters of the sea together as a heap' (Ps.xxxiii.7)=the Knowledges of truth, and truths in general, which are together in the natural man.

—<sup>13</sup>. 'Thy way is in the sea, and Thy path in many waters' (Ps.lxxvii.19)=such things as the Lord is in, which are the Knowledges of truth in general from the Word, and the truths there; 'the sea'=these Knowledges; and 'the waters'=truths; Knowledges being of the natural man, and truths of the spiritual.

—<sup>14</sup>. 'The sea of Babel' (Jer.li.36)=their traditions, which are adulterations of good from the Word.

—<sup>17</sup>. 'The wicked are like a troubled sea' (Is.lvii.20)=reasonings from falsities; 'its waters cast up mire and dirt'=the falsities themselves, from which are evils of life and falsities of doctrine.

—<sup>20</sup>. 'The eastern sea'=the natural man as to good; and 'the hinder sea,' the same as to truth.

304<sup>16</sup>. 'The seas' upon which He has founded the Church=the Knowledges of truth in general.

—<sup>17</sup>. 'The mountains' (goods of love) are said to be 'shaken in the heart of the seas' (Ps.xlvi.2) when the essential Knowledges of truth are perverted.

316<sup>15</sup>. The beast (Dan.vii.) was seen to ascend 'out of the sea,' because by 'the sea' is signified the natural man separated from the spiritual . . .

326<sup>11</sup>. 'The sea' (rejoicing)=the things which are of knowledge in agreement with truths and goods.

342<sup>3</sup>. The three degrees of the Ultimate Heaven are meant by 'those in heaven, on earth, and in the sea.'

—<sup>4</sup>. But the seas in which the lowest of this Heaven dwell, are not like the seas in which the evil dwell; they differ in the waves, (which) in the former are thin and pure; but in the latter are thick and impure.

— . I have seen the former seas, and have spoken with those in them, and found that those are there who in the world had been merely sensuous, but still upright; and, being sensuous, they could not understand what is spiritual, but only what is natural, nor could they perceive the Word and the doctrine from the Word, except sensuously. All these appear as in the sea; but they do not seem to themselves to be in the sea, but in an atmosphere like that in which they had lived here. That they are in the sea, appears solely to those who are above. At this day there is a vast number there . . . This ultimate part of Heaven corresponds to the soles of the feet. It is from this that 'seas' are so often mentioned in the Word, and also the 'fishes' there; and by 'the seas' there, are signified general truths, which are of the natural man; and by 'the fishes,' sensuous scientifics, which are the lowest things of the natural man . . . (Fully ill.) (Compare —<sup>10</sup>.)

—<sup>10</sup>. Thus 'seas'=the general things of truth.

—<sup>11</sup>. The quality of those who are in that aqueous atmosphere, which is meant by 'the seas,' shown by an example.

355<sup>4</sup>. 'The sea,' in general,=all things which are of the natural man, and for the natural man. 406<sup>2</sup>.

—<sup>37</sup>. 'The sea'=damnation and Hell, where all are in proprium, because in the natural man separated from the spiritual, and thence in evils and falsities of every kind.

365<sup>23</sup>. 'The sea,' in the Word, is predicated of truths.

376<sup>14</sup>. 'The sea'=what is scientific.

386<sup>11</sup>. 'From sea to sea'=on every side; for the ultimate boundaries in the Spiritual World, where truths and goods begin and are terminated, appear like seas; and therefore 'seas,' in the Word,=the Knowledges of truth and good, and scientifics in general.

405<sup>23</sup>. 'The western sea' (Zech.iv.8)=where are those who are in evil; for the sea in the western quarter in the Spiritual World separates.

—<sup>53</sup>. See MOUNTAIN.

406<sup>4</sup>. 'The sea,' when it means the west,=what is natural.

—<sup>5</sup>. 'The sea,' and its 'fulness'=the natural man, and all things there.

—<sup>11</sup>. 'The sea'=the natural man in general.

—<sup>12</sup>.

—<sup>16</sup>. 'From sea to sea'=all things of Heaven and the Church as to goods; for the seas in the Spiritual World are the boundaries of the eastern and the western earth . . .

—<sup>18</sup>. 'The sea'=the general things of truth, or the truths of the natural man in general.

418<sup>8</sup>. 'The great sea' (Dan.vii.2)=the Hell whence these come.

447<sup>3</sup>. 'Seas'=scientifics, which are natural Truths.

483<sup>14</sup>. Babel's 'sea'=falsities in one complex.

511. 'Cast into the sea'=into the natural man; for 'the sea'=what is scientific in general, which is in the natural man, consequently the natural man as to what is scientific there. The reason is that 'water'=truth, and truth in the natural man is called what is scientific. Ex. 512. 513.

—<sup>2</sup>. (Thus) by 'the sea,' relatively to its water, is signified what is scientific in general; but relatively to its waves, the disputing and ratiocination which is effected through scientifics; and, as both are in the natural man, by 'the sea' is signified the natural man himself. Ex.

—<sup>3</sup>. That 'the sea'=the natural man with the things which are therein, is also from correspondence; for in the Spiritual World seas appear in various places, especially near the ultimate boundaries, where cease the spiritual Societies, or Heaven itself; and this is because in the boundaries of Heaven, and outside them, are those who had been merely natural men, who also appear there in the depths, where their abodes are. But the natural not evil are there, whereas the evil natural are in the Hells. The quality of those in these seas is evident from . . . the colour of the water verging to obscurity or to clearness; if to obscurity, sensuous Spirits are therein, who are the lowest natural ones; if to clearness, interior natural ones are therein. But the waters of the seas which are over the Hells are dense, black, and sometimes red; and the infernal crew therein appear like snakes and serpents, and like monsters such as are in the seas. 538, Ex.

513<sup>3</sup>. To 'dry up the sea'=to deprive the natural man of scientific truths, and thus of natural life from spiritual.

514<sup>11</sup>. 'This great and wide sea' (Ps.civ.25)=the external or natural man, who receives goods and truths scientifically; 'great' is said of the good, and 'wide,' of

the truth there. . . To 'play in the sea' = the delight of knowing and of being wise thence.

[E. 514]<sup>21</sup>. 'The walking of the Lord upon the sea' (Matt. xiv.) = His presence and influx also into (the ultimate of Heaven and the Church); and the derivative life from the Divine for those who are in the ultimates of Heaven. . . And their faith obscure and vacillating, was represented by Peter when walking upon the sea beginning to sink, but being caught by the Lord, was saved. 'To walk' = to live. . . That meanwhile the sea was in commotion with the wind, and that the Lord assuaged it, = the natural state of life which precedes, which state is unpeaceful and as it were tempestuous . . . —<sup>22</sup>.

518<sup>20</sup>. A Glorification by the ultimates of Heaven, is signified by, 'Let the sea give forth a sound and its fulness.'

—<sup>23</sup>. 'The seas' = the Knowledges and knowledges which are the ultimates of the Church; in special, Knowledges of truth and good such as are in the sense of the letter; (and therefore) it is said that 'He hath founded the world (the Church) upon the seas' . . . for there are seas and rivers in the boundaries of Heaven, represented by 'the sea Suph,' 'the sea of the Philistines' . . .

—<sup>25</sup>. By 'the rivers,' and 'the sea,' are signified all things of the Church, because they are its ultimates. 684<sup>22</sup>.

537. The waters of these (infernal) seas are grosser or denser according to the falsifications; and the depths also vary according to the evils which have falsified.

—<sup>16</sup>. 'The heart of the seas' = the Hell where and whence are these falsities; similarly as 'the abyss.'

538. See WATER.

—<sup>2</sup>. That by 'seas,' 'depths,' and 'abysses,' are signified the Hells where and whence are the falsities of evil. Ill.

—<sup>13</sup>. In these passages, by 'the abyss,' and 'the depth of the sea,' is signified the Hell where and whence are the falsities of evil, for the reason that those Spirits who are there, and who when they lived in the world as men, had been in falsities of evil, appear to dwell at the bottom of seas, and the more deeply there in proportion as the evil from which is the falsity had been more grievous.

600<sup>21</sup>. The 'brazen sea' represented the general purificatory.

601<sup>7</sup>. 'With honour shall the sons from the sea draw near' (Hos. xi. 10) = that those in natural good will accede to the Church.

606<sup>2</sup>. In special, by 'the sea,' and 'the earth,' upon which he set his 'feet,' is signified the Ultimate Heaven, and the Church on earth. Ex.

609. 'Heaven,' 'earth,' and 'the sea' (Rev. x. 6) = in special, here, the higher and the lower Heavens. Ex.

650<sup>10</sup>. 'The sea great and broad in spaces' (Ps. civ. 25) = the Natural itself; 'wherein is creeping thing innumerable' = what is scientific there; 'both small and great wild beasts' = various affections. —<sup>12</sup>.

654<sup>11</sup>. The extension of truth from one end to the other is signified by, 'from sea to sea.'

—<sup>49</sup>. 'The waters shall fail in the sea' = not any truth in the natural man.

706<sup>23</sup>. 'The tumult of the seas, and the tumult of the waves' (which He maketh to cease) (Ps. lxxv. 7) = the disputings and ratiocinations of those who are beneath the Heavens, and are natural and sensuous.

752. 'Woe to the inhabitants of the earth and of the sea' (Rev. xii. 12) = a lamentation over those who become merely natural and sensuous. Ex.

774. By 'the sea' are signified various things which are of the natural man, which relate to its scientifics, both true and false, and to the thoughts and ratiocinations thence. Refs.

815<sup>10</sup>. 'Be thou (the sycamore) planted in the sea' (Luke xvii. 6) = such a faith of falsity from evil cast into Hell.

876. 'Adore Him who made . . . the sea' (Rev. xiv. 7). . . 'The sea' = Divine truth in ultimates, thus the Word in the letter . . . because in the ultimates of Heaven there appear as it were seas; and it is the Divine truth . . . which forms the Heavens . . .

965. 'The second Angel poured his vial into the sea' (Rev. xvi. 3) = the state of the Church manifested as to the Knowledges of truth in the natural man. . . 'The sea' = the generals of truth in the natural man, here, from the Word, in which the generals of truth are Knowledges. Hence by 'the sea' is signified the natural man as to the Knowledges of truth from the Word, and also as to the Knowledges of good thence; for Knowledges of good are also Knowledges of truth. Ex.

967. 'Every living soul in the sea died' (id.) = no longer anything from the spiritual in the natural man from the Word. Ex.

969<sup>e</sup>. For man is like a black sea . . .

1182. 'To cast into the sea' (Rev. xviii. 21) = into Hell.

C. 170<sup>2</sup>. Those who live upon the sea, who are charities . . . pray and sing morning and evening more devoutly than those who live upon the dry land; for they trust in the Divine Providence more. I counsel those who live upon the sea that henceforth they pray to the Lord, because He is the God of sky, and land, and sea, and no other is. (See CAPTAIN, and SAILOR.)

**Sea.** *Pelagus.* T. 342<sup>e</sup>. D. 4203<sup>e</sup>.

**Sea.** *Salum.*

A. 2120. See SEA-mare. E. 175<sup>12</sup>. 304<sup>47</sup>.

**Seal.** *Sigillum.*

See under SEAL-signare.

A. 4874. 'Thy seal' (Gen. xxxviii. 18) = a token of consent . . . because in ancient times decrees were confirmed by a seal, and therefore 'a seal' properly = confirmation itself, and testification that it is so.

— The external of the Church is signified by 'a seal,' etc.

7643<sup>9</sup>. 'Those who have a seal upon their foreheads' (Rev. ix.) = those who have been regenerated.

9846. 'The engravings of a signet' (Ex. xxxviii. 11) = the heavenly form of all Truths such as is in the Intel-

lectual of a regenerate man; for therein the truths of faith are disposed into a heavenly form. 9877, Ex.

9931. 'The engraving of a signet' (ver.36)=the heavenly sphere. Ex.

10522<sup>o</sup>. The Holy Supper is the seal of this conjunction. T.728, Ex.

S. 12. The opening of the seals of the Book by the Lamb=the manifestation of these states of the Church by the Lord.

R. 257. 'Sealed up with seven seals' (Rev.v.1)=the Word completely hidden from Angel and man. E.300.

259. 'To open the Book, and loose its seals' (ver.2)=to know the states of life of all in the Heavens and on earth, and also to judge everyone according to his state. 295. 324. 330. 388. E.303.

345. 'Having the seal of the living God' (Rev.vii.2). =who alone Knows all and each, and can distinguish and separate them from one another. (=the Divine will. E.423.)

388<sup>o</sup>. To 'open a seal'=to explore the states of life; or, what is the same, the states of the Church and thence of the life.

426. 'Those who have not the seal of God in their foreheads' (Rev.ix.4)=those not in charity and the derivative faith. . . 'To have the seal'=to know them and distinguish them from others. E.546.

463<sup>4</sup>. (Those represented by the turtles) carry a certain small mark on their garments. . .

E. 352. 'Opened the first of the seals'=the first manifestation; for 'to open a seal'=to reveal the hidden things which are written inside. 361. 369. 378. 390. 399. 486.

427<sup>7</sup>. 'The engraving of a signet'=permanence to eternity.

## Seal. *Signare.*

See under SIGN.

S. 11. 'To be sealed in their foreheads,' or to be sealed *-obsignari-* (Rev.vii.)=to be acknowledged by the Lord and to be saved.

R. 347. 'Until we have sealed the servants of our God upon their foreheads' (ver. 3)=until those have been separated who are in truths from good from the Lord. 'To seal upon the foreheads' does not mean to seal them there; but to distinguish and separate those in the good of love. Ill. E.427. R.348. 349.

T. 241<sup>2</sup>. The names of persons and places (in the celestial Word) are marked with signs.

E. 427<sup>2</sup>. That 'to be sealed' is not to be sealed, but to be reduced into such a state that their quality can be acknowledged, consequently that they can be conjoined with those who are in a like state, and be separated from those in an unlike one. Ill.

429. 'I heard the number of the sealed' (ver. 4)=the quality of those in good and separated from the evil. 433. 434.

438<sup>2</sup>. By 'the sealed' are meant those who have been separated from the evil, and received into Heaven. 443.

## Seal up. *Obsignare.*

A. 3272. Occurs. 3923<sup>9</sup>.

9954<sup>13</sup>. 'To seal up the vision and the prophet' (Dan.ix.24)=to conclude the things said in the Word about the Lord, and to complete them. E.375<sup>18</sup>.

S. 11. See SEAL-*signare.*

R. 257. See SEAL-*sigillum.*

473. 'Seal up the things which the seven thunders have spoken, and write them not' (Rev.x.4)=that these things are not committed to heart and received, until after the dragon . . . has been cast out of the World of Spirits. Ex. E.604.

843. 'And set a seal upon him' (Rev.xx.3)=that communication with the rest has been completely taken away.

947. 'Seal not up the words of this prophecy' (Rev. xxii.10)=that the Apocalypse must not be closed up, but opened. —<sup>3</sup>, Ex.

T. 728. That to those who approach worthily, the Holy Supper is a sealing up and a seal-*sigillum*, that they are sons of God.

730<sup>2</sup>. That by all means there must be a sealing up . . .

E. 624<sup>20</sup>. Occurs. 684<sup>35</sup>.

**Search.** See under INQUIRE.

**Search.** *Pervestigare.*

**Searching.** *Pervestigatio.*

See INVESTIGATE.

A. 4402<sup>7</sup>. 'In His hand are the searchings of the earth' (Ps.xev.4)=the truths of the Church.

7343. A searching out of truth which they might apply to falsities. Sig. and Ex.

—<sup>3</sup>. 'To dig'=to search out. Ex.

E. 434<sup>13</sup>. 'Statutes of heart,' and 'searchings of heart' (Judg.v.15,16)=all things which are from good in the spiritual man determined and ordained in the natural.

**Search.** *Scrutari, Scrutatio.*

**Searcher.** *Scrutator.*

**Scrutiny.** *Scrutinium.*

A. 192. Hence the serpent or Sensuous persuaded the woman to search the things which are of faith in the Lord as to whether they are so; which is signified by 'eating of the tree of knowledge.'

204. 'If they eat of the fruit of the tree'=that if from the Sensuous and Scientific, that is, from themselves, they search the things of faith . . .

4162. 'And he searched, and found not the teraphim' (Gen.xxxi.35)=that they were not his. Ex.

4368<sup>2</sup>. They who love to be instructed . . . and for this end search the Scriptures . . .

5381. They who constitute the province of the kidneys, etc. . . will nothing more than to explore and search of what quality others are. 5382.

5383. The methods by which they explore or search the dispositions of others. Des.

[A.] 5385. From these things it is evident what is signified by its being said that 'Jehovah proveth and searcheth the reins and the heart' . . .

5432<sup>4</sup>. When such read the Word, they search it merely with the end to confirm doctrinal scientifics, for the sake of gain; and many of them search the Word to see the nakedness of the land. . . But they who are in the affection of truth for the sake of truth and for the sake of life . . . have indeed faith in the doctrinals of the Church, but still they search the Word for the sake of no other end than the truth . . . [knowing] that the Word is to be searched with devout prayer to the Lord that there may be illustration.

5769. 'And he searched' (Gen.xliv.12) [for the cup] = investigation.

6047<sup>2</sup>. From this it is manifest that the Word is to be searched, and it is to be seen therein whether [doctrinal things] are true . . .

—<sup>3</sup>. Wherefore it is to be denied to no one to search the Scriptures from the affection of knowing whether the doctrinal things of the Church into which he has been born are true; for otherwise he can never be illustrated.

7178. Wherefore no one can search himself unless he knows what good is from its two loves, and also truth from good; and unless he knows what evil is from its two loves, and falsity from evil.

8648<sup>e</sup>. There are very many such [appearances] in the Word, which are manifest to any one who searches the Scriptures from the affection of truth, and for the sake of the good of life; because he is illustrated by the Lord.

8993<sup>2</sup>. When they arrive at an age when they begin to think for themselves, they search the Scriptures . . . for they know that without a searching of the Scripture from a genuine affection of truth, they would have remained in [any doctrine into which they might have been born].

9188<sup>4</sup>. Such are called 'searchers of heaven' (Is. xlvii.13).

N. 257. That they who are in the affection of truth for the sake of truth, when they become adults . . . do not remain simply in the doctrinal things of their Church, but search whether they are true from the Word. Refs.

R. 79. 'And thou hast explored those who say they are Apostles' = that they search those things which in the Church are said to be goods and truths . . . E.100.

140. 'I am He who searcheth the reins and the hearts' (Rev.ii.23) = that the Lord sees the quality of truth and of good with every one. E.167.

224<sup>6</sup>. Search himself once or twice a year . . .

794. 'The voice of a mill' = inquiry, search, and confirmation of spiritual truth, especially from the Word.

797<sup>4</sup>. That they who are in that Religiosity . . . have no inquiry, search, and confirmation of spiritual truth. Sig.

M. 186<sup>e</sup>. Philosophical inquiries from the understandin .

T. 46. This may be clearly seen from a scrutiny and examination . . .

446. Without scrutiny into his quality as to his internal . . .

532<sup>2</sup>. If he searches to find out whether he would do such things if fear . . . did not hinder, then after such scrutiny he . . . repents truly . . .

564. He who has not . . . looked into and searched himself, at last does not know what evil is . . . Gen.art.

580. Those in scrutinies concerning the externals of the Word, and concerning its internals . . .

E. 167<sup>3</sup>. 'To search the heart' (Jer.xvii.10) = to purify good by separating evil.

### Search out. *Exquirere.*

A. 2760, Pref. Such do not search out the internal sense from other passages.

### Seasonable. *Tempestivus.*

E. 375<sup>29</sup>. See RAIN. 376<sup>9</sup>. 644<sup>6</sup>. —<sup>15</sup>.

Seat. See BENCH.

### Seat. *Sedile.*

M. 13<sup>2</sup>. (The seats in the Prince's garden). Des.

151a<sup>2</sup>. The seats in the Palladium. Des.

### Seat. *Sella.*

A. 6675. 'The seats' (Ex.i.16) = the things in the Natural which receive the goods and truths inflowing from the internal; thus they = scientific truths, for these receive.

8377. When (those in Jupiter) sit at table, they do not sit on seats, or benches . . .

### Seat. *Solium.*

A. 255<sup>e</sup>. 'His throne' (Ps.lxxxix.36) = His Kingdom.

5313. 'The seat,' or throne (Gen.xli.40) = the Natural; for the Natural is meant by 'a seat,' when the Celestial of the Spiritual is meant by him who sits on it; for the Natural is like a seat to the Spiritual. . . In general, what is lower is like a seat to what is higher.

—<sup>2</sup>. 'A seat' is often mentioned in the Word where it treats of Divine truth, and of judgment therefrom; and by 'a seat' there, is signified that which is of the Divine royalty; and by him who sits upon it, the Lord Himself as a King, or a Judge; but the signification of 'a seat' is relative. (Examps. in which 'a seat' = the Divine truth which proceeds from the Lord; the universal Heaven which is infilled with the Divine truth; and Divine truth in the lowest Heaven, and also that which is in the Church.) The reason why by 'a seat' is signified that which is of Divine truth, is that by 'a king' is signified truth.

—<sup>3</sup>. What, in special, is meant in the Word by 'a seat,' or 'throne.' III.

R. 962. Around (the golden table) were three rows of seats. Des. T.188.

M. 20<sup>2</sup>. The seat for the bridegroom and bride . . .

132. Seats were set in a square form, upon which sat the lovers of wisdom.

796. Luther's seat there. Des.

D. 5932. The seat of an infernal judge.

### Seba. *Seba*.

See under SHEBA.

A. 117<sup>e</sup>. Occurs.

1170. 'Seba, Havillah, Sabtah, Raamah, Sabteca' (Gen.x.7)=so many nations, with which were the Knowledges of faith; and by which are signified the Knowledges themselves.

1171. 'Sheba and Seba' (Ps.lxxii.10)=the internal things of worship; 'Sheba,' the celestial things of worship; and 'Seba' the spiritual things. (=the Knowledges of good and truth. 9293<sup>4</sup>.)

—<sup>2</sup>. 'Cush and Seba' (Is.xliii.3)=the spiritual things of faith. —.

E. 654<sup>27</sup>. See EGYPT.

### Second. *Secundus*.

### Secondary. *Secundarius*.

See Two.

A. 900. 'The second month' (Gen.viii.14)=the whole state before regeneration. Ex.

4823<sup>e</sup>. The mother named the second (son), because by him was signified evil (as distinguished from falsity).

P. 332. The secondary ends of creation.

### Second Heaven. *Coelum secundum, vel alterum*.

### Spiritual Heaven. *Coelum spirituale*.

### Middle Heaven. *Coelum medium*.

See under ANGELIC SPIRIT, HEAVEN, SPIRITUAL ANGEL, and SPIRITUAL KINGDOM. FOR INTERIOR HEAVEN, see the Diary passages under HEAVEN.

A. 167. Whatever is represented . . . is perceived in the Second Heaven, by angelic Spirits, as to the more minute things . . .

1042<sup>e</sup>. The Spiritual Heaven, or that of the spiritual Angels, is represented from the loins downwards. For (this part) in the Grand Man=natural things.

1053<sup>e</sup>. The Lord . . . in the Heaven of the Spiritual Angels, is a Moon. 2034<sup>e</sup>.

1525. All the angelic Spirits in the Second Heaven . . . are distinguished into celestial and spiritual.

1752<sup>2</sup>. Angelic Spirits are in the Second Heaven. 1770. 1799<sup>2</sup>.

1802. See FIRST HEAVEN.

2576<sup>6</sup>. The hanging for the door of the Tent=the (lower) appearances of good and truth, or those of the middle Rational, in which are the Angels of the Second Heaven.

3344<sup>e</sup>. (The speech of the Second Heaven.)

3346. It has been granted me to speak . . . sometimes (also) with the Angels of the Second Heaven in their speech.

3474<sup>4</sup>. I saw others carried up into the Second Heaven among angelic Spirits . . . (This is called the INTERIOR HEAVEN in D.2061.)

3691<sup>3</sup>. There are three Heavens . . . which are dis-

tinged from each other according to degrees . . . Those in the interior, or Second Heaven, are more remote from the Lord (than those in the Third). (Continued under HEAVEN.)

—<sup>4</sup>. Those in charity . . . so as to have a perception of it, and not so much a perception of love to the Lord, are in a lower degree of good and truth, and are in the interior, or Second Heaven . . . and are called spiritual Angels.

3720. See TEMPLE.

3739. The Second Heaven . . . is an 'image' of the Lord, because in this Heaven are simultaneously presented, as in a certain General, those things which are in the higher Heaven.

3969<sup>4</sup>. See SPIRITUAL KINGDOM. 8797. S.6.

—<sup>10</sup>. The spiritual were saved by the Lord's advent; and are spoken of in John x.16 . . . and they constitute the Second Heaven . . . and, there, are one (with the celestial who constitute the Third Heaven), because the Celestial inflows into the Spiritual. For the Celestial Spiritual (in the Third Heaven) is charity, and this is the principal in the Second or interior Heaven, where the spiritual are. Sig.

4180<sup>5</sup>. Then, by (the Divine Human) He could illuminate . . . also the Spiritual Heaven . . .

4240. The Middle or Second Heaven is spiritual, because in love towards the neighbour.

4279. The Middle Heaven is called the Second Heaven . . . and therefore the Word, when it ascends, as it descends . . . in the Second Heaven is spiritual; for this Heaven is the Spiritual Heaven.

—<sup>2</sup>. In the Second Heaven (the Word) is spiritual . . . The sense of the Word is circumstanced according to the Heavens . . . its internal sense, in which it treats of the Lord's Kingdom, is for the Middle or Second Heaven.

4286<sup>2</sup>. The Middle or Second Heaven is spiritual; for the Angels there are called spiritual, because they are in charity . . . that is, in mutual love, which is such that the one loves the other more than himself; and, because they are such, they are in intelligence, and are therefore called Intelligences. These Angels also are distinguished into internal and external ones; and the internal are more spiritual than the external.

—<sup>3</sup>. Those are called the celestial spiritual who just above are called the spiritual, and they are in the Middle or Second Heaven . . . The internal there are represented by 'Joseph' . . . and the external by 'Israel' . . . the former partake of the Rational; and the external of the Natural; for they are intermediate between the Rational and the Natural . . .

4411. The light which proceeds from the Lord . . . when it inflows into the Middle or Second Heaven, mediately and immediately, is received as the truth which is from charity.

4605<sup>2</sup>. 'Reuben' (here)=spiritual good, which is the same as the good of faith, such as is in the Second or Middle Heaven.

5145<sup>2</sup>. The second degree is made by the exterior Rational: in this are the spiritual Angels, that is, in this is the Middle or Second Heaven.

5328. The Middle or Second Heaven relates to the



body (as distinguished from the head and feet) . . . because it is spiritual. 6436. (See 10005, below.)

[A.] 5344. The interior things of the interior Natural are those which are called spiritual . . . The spiritual things there are those which correspond to the angelic Societies in the **Second Heaven**. With this **Heaven** man communicates through remains. It is this **Heaven** which is opened when man is being regenerated ; and it is this **Heaven** which is closed when man does not suffer himself to be regenerated ; for the remains . . . are nothing else than correspondences with the Societies of this **Heaven**.

5922. The communication of the **Spiritual Heaven**, in the Natural, with spiritual good. Sig. and Ex.

—<sup>2</sup>. That 'glory' = the **Spiritual Heaven**. Ex. . . The **Spiritual Kingdom** is the **Middle or Second Heaven** . . . its good is spiritual good . . . which is the good of love towards the neighbour. (Continued under CELESTIAL KINGDOM.)

—<sup>9</sup>. 'The glory of the God of Israel' (is said) relatively to the **Middle or Spiritual Heaven** . . . For truth itself in the **Spiritual Heaven** appears before the eyes as a bright cloud . . . and the good in that truth appears there as a fieriness.

6013. The **Middle or Second Heaven** is the Heaven of charity, in which is the innocence from the Inmost Heaven.

6065. In good from an origin in the understanding were the Ancients of the **Spiritual Church** . . . in this good are those in the **Middle or Second Heaven**.

6366<sup>2</sup>. Therefore also . . . His **Spiritual Kingdom** is the **Middle or Second Heaven** ; thus is more remote from the Lord.

6417<sup>2</sup>. The **Middle or Second Heaven** constitutes the **Spiritual Kingdom**.

6524<sup>3</sup>. Those are called intelligent who are in the **Middle or Second Heaven** ; thus who are not so near the Lord.

6832<sup>2</sup>. The Lord appears to those in the **Middle or Second Heaven** as a Moon, because there they are more remotely in love to the Lord ; for they are in love towards the neighbour.

6854<sup>2</sup>. After the Lord . . . had made His Human Divine, He liberated those in the 'pits,' and elevated them to Heaven ; and from them He formed the **Spiritual Heaven**, which is the **Second Heaven**. Sig.

7836<sup>5</sup>. But, into the **Second Heaven**, where are the spiritual, the Lord inflows with innocence mediately, namely, through the **Third Heaven**. It is this influx through which are disposed or ordained the Societies in the **Second Heaven** as to their goods ; and therefore the states of good are changed according to the influx of innocence ; and, consequently, are varied the conjunctions of the Societies there.

7877<sup>2</sup>. But the spiritual, who are in the **Second Heaven**, are led through the truth of faith to the good of charity ; and therefore these reason as to whether it is truth or not, because they do not perceive whether it is ; hence truths with them become knowledge, and are called doctrinals of faith.

8054<sup>2</sup>. Before the Lord's advent . . . there was as yet no **Spiritual Heaven** : the region where the **Spiritual Heaven** was to be was occupied by those who were in falsity and evil, but who could be kept in some good and truth by external means . . . The reason that region of Heaven was then occupied by such, was that good [Spirits] were lacking, and those of the **Spiritual Church** had not as yet been prepared, and yet every place had to be filled up with Spirits, in order that there might be what is continuous from the Lord down to man, (otherwise) man would have perished . . .

8443<sup>2</sup>. Truth Divine in the fourth degree is such as is in the **Middle or Second Heaven** ; and this also is not intelligible to man.

8794<sup>4</sup>. The extension of life of those of the **Spiritual Church** is to the angelic spheres in the **Second Heaven**, which is called the **Spiritual Heaven** . . .

8796. See CELESTIAL KINGDOM.

8827. The Angels in the **Second Heaven** are called spiritual Angels ; hence the Divine . . . in this **Heaven** is called the Divine Spiritual.

8920<sup>2</sup>. The form of truth Divine in the **Middle or Second Heaven**, in like manner transcends that in the First, and still more the form of truth Divine in the world. Hence the things uttered in (the Third and Second) Heavens are such as no human mind has ever perceived, or ear heard.

9186<sup>4</sup>. All the ideas of thought of the Angels who are in the **Second Heaven**, and are called spiritual, are from truths which, through life, have been made goods.

9216<sup>3</sup>. The **Third Heaven** inflows into the **Second Heaven** ; and the **Second Heaven** inflows into the First . . .

9404<sup>e</sup>. See THIRD HEAVEN. H.227. W.179. 202. R.744<sup>e</sup>. D.4670.

9407. The Word . . . in the **Second or Middle Heaven** is spiritual . . .

9408. 'Throne' = truth Divine from the Lord received in the **Middle Heaven**.

9457<sup>2</sup>. In the **Middle Heaven** reigns the good of charity towards the neighbour.

9466. The good of love reigns in the Inmost Heaven, and presents, in the **Second Heaven**, a crimson and a hyacinthine colour . . .

9468<sup>3</sup>. The Word is the Divine truth proceeding . . . and appears . . . in the **Middle Heaven**, as a bright *white* light. 9865<sup>2</sup>.

9543<sup>e</sup>. By the habitation and court of the Tent, and by the eurtains and veils there, are represented the things in the Lord's **Spiritual Kingdom**, which is the **Second or Middle Heaven**.

9548. 'The candlestick' = the **Spiritual Heaven**. Ex. —<sup>4</sup>. That the Lord would come and restore the **Spiritual Heaven** and Church. Sig.

9549. The Lord inflows through the **Celestial Heaven** . . . into the **Spiritual Heaven**, which is in the truth of faith in Him. Hence the candlestick was of pure gold.

9561. The power of truth from good as to all things in the **Spiritual Heaven**. Sig. and Ex.

9570. The light of the **Spiritual Heaven**. Sig. and Ex.

9592. In (Ex.xxvi.) is represented the **Second or Middle Heaven** by the habitation and the Tent; and the celestial and spiritual things there, by the things of which they were constructed; and the medium uniting **this Heaven** and the Inmost one, is represented by the veil . . .

9595. The habitation = the **Second Heaven**, which is Heaven from the reception of the Divine truth which is from the Lord's Divine good.

9596. In such an order follow the . . . truths and goods with a man and Angel who is in the **Second Heaven**: first, truth from a celestial origin; then the affection of truth; afterwards the derivative affection of good; and, at last, spiritual good. Sig.

9615<sup>e</sup>. The Lord inflows into all the Heavens both mediately and immediately: mediately, through the Inmost Heaven into the **Middle one**; and through the internal of this into its external.

9622. The communication of all things of **this Heaven** with the extremes there, and influx thence into the Ultimate Heaven. Sig. and Ex.

9634. The good supporting **this Heaven**. Sig. and Ex.

9639. The consequent conjunction of the Lord with those in **this Heaven**. Sig. and Ex.

9670. The medium uniting **this Heaven** and the Inmost Heaven. Sig. and Ex.

— The good of charity . . . makes the **Middle Heaven**. 9687<sup>e</sup>.

—<sup>2</sup>. The Angels of the **Middle Heaven** correspond to the things pertaining to the provinces of the lungs and the cerebrum; (which) are called voluntary (as distinguished from involuntary) things. The intermediate Angels, who accede to both (the Inmost and **Middle**) Heavens, correspond to the cardiac and pulmonary plexuses . . . and to the medulla oblongata . . .

9673. The guard to prevent the commingling of . . . the **Middle Heaven** and the Inmost one. Sig. and Ex.

9680. The good of charity . . . is the internal in the **Middle Heaven**; and the good of faith in the Lord is the external good there. In each Heaven there is an internal and an external, as in the Church.

—<sup>2</sup>. The Lord is in the **Middle Heaven** also; but is more present in the Inmost one . . . In the **Middle Heaven** there is conjunction with the Lord through faith implanted in the good of charity.

9684<sup>2</sup>. Of this good (of charity) and truth (of faith) consists the **Middle Heaven**, which is called the **Spiritual Heaven**.

9712. It treats, lastly (in Ex.xxvii.) of the good of charity, through which the **Spiritual Heaven** is illuminated by the Lord in the truths of faith. (Sig. by the oil of olive, and the luminary. 9782.)

9741. Those in the Ultimate Heaven are called angelic Spirits; those in the **Middle Heaven**, spiritual Angels . . .

—<sup>6</sup>. 'The throne of Jehovah' = the **Spiritual Heaven**.

9780. The **Spiritual Heaven** on earth is the **Spiritual Church**.

9811. The Divine **Spiritual** is the Divine truth proceeding from the Divine **Celestial**; thus is the Divine of the Lord received in the **Middle or Second Heaven**. This is represented by the two first born sons of Aaron . . .

9812. Divine spiritual good, which makes the **Middle or Second Heaven**, is the good of charity towards the neighbour.

9815. The **Spiritual Heaven**, which is here meant by 'the garments of holiness' which are 'for glory and beauty,' is 'glory' in so far as Divine truth is there in an internal form.

9832. 'Gold' was interwoven everywhere, because by the garments of Aaron was represented the **Spiritual Heaven**; and, in **this Heaven**, as in all the rest, good reigns . . .

9868. In the **Second Heaven** there is the spiritual love of good, which is its internal; and the spiritual love of truth, which is its external. The one inflows into the other . . . and they constitute as it were a one. (Sig. by the third and fourth rows of stones in the breastplate.)

9870. The internal of the **Second Heaven** is the good of charity; and the external is the good of faith.

9933<sup>2</sup>. In the **Second or Middle Heaven** is the good of spiritual love, which is the good of charity towards the neighbour; and in the **First Heaven** is . . . the good of faith and of obedience.

9992. In the **Second or Middle Heaven** is the **Spiritual**. 10005<sup>2</sup>.

10005<sup>4</sup>. The breast down to the loins corresponds to the **Middle or Second Heaven**, where is spiritual good. (See H.65, below.)

10062. 'Upon the thumb of their right hand' = the Intellectual thence in the **Middle Heaven**. Ex. . . For the things of the **Middle Heaven** are signified by the body (trunk) and the things of it. (Compare H.65<sup>e</sup>.)

10130<sup>3</sup>. All are consociated according to loves . . . Those in love towards the neighbour from the Lord, are consociated in the **Middle Heaven**.

10181<sup>3</sup>. The things in a more interior degree are more perfect . . . hence those in the Inmost Heaven are more perfect than those in the **Middle one** . . .

H. 15. There are two distinct loves in heaven . . . In the **Second or Middle Heaven** is love towards the neighbour. Ex.

29. (The **Middle Heaven** is like) the middle of man called the body (trunk), and the middle things of a house.

31. The Divine which inflows from the Lord and is received in the **Second or Middle Heaven**, is called the **Spiritual**, and, thence, the Angels there, spiritual Angels.

—<sup>2</sup>. (Those in the **First Heaven**) are called spiritual natural who receive influx from the **Second Heaven** . . . (There are internal and external Angels in each Heaven. 32.)

[H.] 33. Those with whom the second . . . (degree has been opened) are in the **Middle Heaven**. 267. W. 67. E. 739<sup>4</sup>. 1125<sup>2</sup>.

—<sup>2</sup>. Those who do not at once admit Divine truths into the will, but into the memory, and thence into the understanding, and, from this, will and do them, are in the **Middle or Second Heaven**.

34<sup>e</sup>. Therefore the perfection of the Angels of the Inmost Heaven immensely surpasses that of the Angels in the **Middle Heaven**, whose interiors have been opened in the second degree; and in like manner the perfection of the Angels of the **Middle Heaven** surpasses that of the Angels of the Ultimate one.

65<sup>2</sup>. The **Middle or Second Heaven** forms the breast down to the loins and knees (exclusive of the arms).

100. To the Third Heaven corresponds the **Second Heaven**; and to the **Second Heaven** corresponds the First.

207. There is no communication of one Heaven with another, but influx; (for) the Third Heaven is above; the **Second or Middle one** is below . . .

208. With those in the **Middle Heaven**, the second degree is open, and the first and third closed.

210. The thoughts and affections, and also the discourses, of the Angels of the Inmost Heaven are never perceived in the **Middle Heaven** . . .

280. Those in the **Middle or Second Heaven** are in the second or middle degree of innocence.

295. In adolescence and young manhood (Spirits) are present who are in the affection of truth and good, and thence in intelligence, thus who communicate with the **Second or Middle Heaven**.

N. 49. That the light with the Angels in the **Second Heaven** is like light from a Moon. Refs.

S. 90<sup>2</sup>. Harshness-*asperitas*—in the letters is in use in the **Spiritual Heaven**, because they are in truths . . . De Verbo 4<sup>2</sup>.

W. 85<sup>e</sup>. The Angels of the **Second Heaven** (see the Sun) frequently.

428. (Those who constitute the **Second Heaven**, Des.) 429<sup>2</sup>.

R. 49<sup>2</sup>. The **Second or Middle Heaven** is in the Divine Spiritual . . . and makes the body (of the Grand Man).

390. 'The seven Angels standing before God' = the universal **Spiritual Heaven**, in the Lord's presence, hearing and doing what He commands. (See 387<sup>2</sup>.)

396<sup>e</sup>. Communication opened . . . between those in the **Spiritual Heaven**, and those below in faith alone.

443. A command from the Lord out of the **Spiritual Heaven** to those who should explore and manifest. Sig. and Ex.

—, 'The golden altar' = the **Spiritual Heaven**. E. 567.

615. When the Lord speaks through Heaven, He speaks from the Third Heaven through the **Second Heaven**; thus from love through Divine wisdom . . .

926<sup>3</sup>. When they opened the Heaven of the **Spiritual Angels**, who are in wisdom . . . that Tabernacle appeared

like a Temple. Des. . . (Therefore) the way was again opened for the light from the **Second Heaven** . . .

I. 16<sup>5</sup>. Those in the **Middle Heaven** are in the love of understanding truths and goods . . .

T. 119. Unless the Lord had wrought redemption, this Man would have been destroyed . . . as to the chest (exclusive of the gastric region) by the falling away of the **Second Heaven** . . .

121. At the time of the first Advent, the Hells had . . . also assaulted the **Middle Heaven**, which they had infested in a thousand ways, and which would have gone to destruction unless the Lord had protected it.

212. There are three Heavens . . . the **Middle Heaven** makes His Spiritual Kingdom . . .

221. The 'Temple' represented the Heaven in which are the **Spiritual Angels**; the 'Tabernacle,' that in which are the celestial.

580<sup>2</sup>. There are three Heavens . . . into the **Middle one** come those who through regeneration receive love towards the neighbour.

D. 4639. (When this lucidity of the Sun adds itself to the Moon) it becomes morning in the **Spiritual Heaven** . . . For when it is morning in the Inmost Heaven, it is evening in the **Second or Spiritual Heaven**. Ex.

4640. Between the Third Heaven and the **Second**, there is an intermediate-*medium*, (which) is represented by 'Benjamin;' the internal **Second Heaven**, by 'Israel,' and the external, by 'Jacob' . . .

4826<sup>e</sup>. He was then elevated into the **Second Heaven** . . .

5032<sup>e</sup>. The inmost ones in the **Spiritual Heaven**—through whom is the communication of the **Spiritual Kingdom** with the Celestial—are also in this perception when they turn themselves to the Celestial Kingdom.

5137. On love in the Inmost Heaven, and faith in the **Second Heaven**.

5549. (In reference to the seven degrees of the Heavens) the Angels in the **Spiritual Heaven** are not in internals, but in externals: this external is also tripartite: internal, middle, and external; the external, which accedes to the external Sensuous in the World, is quiescent; in the middle they live as to thought and perception; the internal is like a soul to them. They indeed have the Internal mentioned above, but it is closed. Communication is effected with these through the Celestial Spiritual Heaven, across the Celestial one. Hence the **Spiritual Angels** are in the internal Natural.

5561. In the **Spiritual Heaven** there is writing like the writings in the world, in Roman letters; but quite unintelligible to those in the natural world; for the language, which is a universal one, is quite different . . . I have seen their books . . . and often read them. They have the Word in like manner; some, according to its internal sense; some according to its external, but more spiritual.

5775. The **Second Heaven** forms the breast . . .

E. 62<sup>2</sup>. In the **Spiritual Heaven** appear candlesticks in great magnificence, by which is represented their **Heaven**,

219. The Heavens in a lower degree support those in a higher, therefore by the Lord 'making him a pillar in the Temple' is signified that they will be in a lower Heaven. Moreover, those in the faith of charity are in a lower Heaven, which is called the **Spiritual Heaven** . . .

283<sup>2</sup>. The **Second Heaven** consists of those in spiritual good, that is, the good of charity . . . 313.

304<sup>2</sup>. The Angels in the **Second Heaven** dwell upon hills . . .

307<sup>2</sup>. The Angels of the **Second** and of the **Ultimate Heaven** have illustration of the understanding (as distinguished from perception). Ex.

313. 'The elders' = those in truths from good; here, therefore, those in the **Second Heaven** . . . 462.

322. The **Second Heaven** is where are Angels who are in spiritual love . . . (and is one of the higher Heavens).

326. The **Middle Heaven** is formed according to affections of truth (as distinguished from affections of good).

342<sup>3</sup>. Each Heaven is distinguished into three degrees . . . and therefore in each Heaven there are higher, middle, and lower Angels . . . Upon the hills there dwell those in the **Second Heaven**. —<sup>4</sup>.

—<sup>10</sup>. Those Societies which are in the **Second Heaven** appear in an atmosphere less pure, such as is the aerial one . . . 726<sup>4</sup>.

353. The voices which fall down from the **Middle Heaven**, being attended with illustration, are heard sonorously only as words of speech (and not as thunders) . . . because they enter man's Intellectual (not his Voluntary).

375<sup>2</sup>. The **Second Heaven** is in lower goods and truths, that is, those of the second degree . . .

438<sup>2</sup>. By these three tribes (Asher, Naphtali, and Manasseh) are meant those received into the **Second Heaven**, where all are in charity . . . 443.

443<sup>2</sup>. Those in the **Second Heaven** are all in the spiritual affection of knowing and understanding truth and good, and in the affection of doing it . . .

445<sup>2</sup>. In the **Second Heaven** are those who are in goods of life from spiritual affection . . .

447. The 'tribe of Joseph' = the conjunction with the Lord of those in the **Second Heaven** . . . 448, Ex.

465. The reception of Divine truth in the **Second Heaven** is called 'glory' . . .

529<sup>e</sup>. 'To fly' = to illustrate the **Middle Heaven**. Ex.

567. Revelation by the Lord from the **Spiritual Heaven**. Sig. and Ex.

600. The breast down to the loins corresponds to the **Second Heaven** . . .

627<sup>5</sup>. Divine truth of the second degree is that which arrives at the perception of the Angels of the **Second Heaven**, and makes their wisdom and intelligence . . .

638<sup>6</sup>. In the **Second Heaven**, vines, and many kinds of fruit trees, make (their paradises and forests).

700<sup>33</sup>. The Tent itself, outside the veil, represented the **Second Heaven** . . .

817<sup>12</sup>. The spiritual goods and truths in which are

the Angels in the **Middle Heaven**, are signified by 'rams' . . .

S31<sup>2</sup>. Spiritual love, in which are the Angels of the **Second Heaven**, is the love of truth, and, in the supreme sense, the love of the Divine truth which proceeds from the Lord; thus also is love to the Lord, but in a lower degree . . . for the spiritual Angels are in love to the Lord from the reception of the Divine truth from Him. The difference (between them and the celestial Angels) is like that between love in the will and love in the understanding, or like that between a flame and its light . . . In like manner differs their life . . . that of the Angels of the **Second Heaven** consists in affections of truth.

—<sup>5</sup>. The Angels of the **Second Heaven** also . . . dwell distinguished into Societies; (which are beneath those of the **Third Heaven**) on account of the influx of celestial love into spiritual; for spiritual love derives its essence from celestial . . .

—<sup>6</sup>. In the **Spiritual Heaven** there are magnificent palaces. Des. Art there is in its art, especially that of architecture. From **this Heaven**, many arts in the world derive their laws and harmonies . . . The silver found with those who dwell beneath these Heavens is given by the Lord from **this Heaven** . . . The spiritual Angels are clad in garments of fine linen and silk, in general, in things resplendent; and as the **Spiritual Heavens** correspond to the eyes, there are paradisiacal things there, and rainbows also of ineffable beauty are seen in many places. They know nothing of the sense of the letter of the Word, but its spiritual sense, in which sense they have a Word which is read by everyone. Justice, sincerity, Truth, chastity . . . reign there. **These Heavens** constitute the Lord's Royalty . . .

S32<sup>6</sup>. There are three degrees of life with man . . . the second degree is that in which are the Angels of the **Second Heaven** . . .

—<sup>7</sup>. To ascend from the **Second Heaven** into the **Third**, would be like a bird flying above its own atmosphere . . .

S37<sup>10</sup>. The Angels of the **Second Heaven** see truths from the light of truth, by which their understanding is illustrated, and do not acknowledge the word faith. They laugh when they hear anyone saying that . . . we must have faith in things not perceived and not seen . . .

1073. In the **Second Heaven** Divine truth is more received than Divine good . . . and therefore the **Second Heaven** is called the Lord's 'royalty' . . . and the Angels in the **Second Heaven** are called 'sons of the kingdom,' and 'the king's sons,' thus also 'kings.' Ill.

1074. The Angels of the **Second Heaven**, who are in love towards the neighbour, are called the 'elect' (as distinguished from the 'called,' and the 'faithful.')

**De Verbo** 2. The natural sense of the Word (when read) becomes spiritual in the **Second Heaven** . . . and it then lives from the light of truth there . . . for the spiritual ideas with the Angels of the **Second Heaven** partake of the light there, which in its essence is Divine truth . . . for in the **Second Heaven** there is a bright white light, from which the Angels there think . . .

3. There are three Heavens . . . In the **Second Heaven** they are spiritual . . .

[De Verbo 3]<sup>3</sup>. It was granted to some Angels of the Middle Heaven to be together with Angels of the Third Heaven, and to think there, and to speak with them, and also to retain in the memory the things they had thought and spoken, and afterwards to return into their own heaven; and they said to me thence that they could not express any idea, or any word, of the previous state . . . and at last they said that there is no ratio, or approximation.

—<sup>6</sup>. But the thoughts of the Angels of the Middle Heaven are all devoid of space, time, and what is personal and material, and therefore they are unlimited and untermiated. The objects of their thoughts are as it were thoughts themselves, spiritual objects, and therefore they think about them spiritually, and not naturally . . .

—<sup>7</sup>. The speech of the Angels of the Middle Heaven is like the ideas of their thought . . .

D. Wis. xii. 5<sup>2</sup>. The Angels of the Middle Heaven live as it were in the ether . . .

De Conj. 108. The Spiritual Heaven is in the communication of the thoughts of truth . . . Hence filthy . . . thoughts close it.

C. 94. The Second Heaven is from a lower love which is called charity, and from a wisdom which is called intelligence.

Coro. 17<sup>3</sup>. The Angels of the Middle Heaven dwell in a spiritual ether beneath (the highest Heaven).

### Secret. *Secretus*.

See under ARCANUM, and HIDE.

A. 6354. 'Into their secret let not my soul come' (Gen. xlix.6)=that spiritual good does not want to know the evils which are of their will. . . 'Not to come into the secret'=not to want to know. E.443<sup>6</sup>.

M. 103<sup>2</sup>. That they might solve the secret concerning the origin of conjugal love . . . —<sup>3</sup>.

252<sup>2</sup>. The cupidity of divulging the secrets of the house (a cause of lawful separation). 472.

T. 508<sup>5</sup>. In the New Church it is allowable to enter and penetrate with the understanding into all its secrets, and to confirm them by the Word.

D. 3780. (The Quakers have) a species of secret deceit.

### Secretion. *Secretio*.

### Secretary. *Secretorius*.

A. 5380. There are secretions and excretions. Ex. D.999.

D. 925. All who explore Spirits, and have . . . pleasure therein, pertain to the provinces of the secretories, and therefore there are as many kinds of them as there are viscera; for there is no viscus which does not discharge also a secretory function, each in its own way . . .

### Secretly. *Clam*. A.4227.

### Secretly. *Clanculum*. T.317.

### Sect. *Secta*.

### Sectary. *Sectarius*.

A. 337. The heresies and sects (of the Most Ancient Church). Tr.

6222<sup>2</sup>. Everyone (of these heresies) is confirmed by the sectaries from the literal sense . . .

C. J. 72<sup>2</sup>. (Christians make the soul like wind); but those not of this sect believe (quite differently).

R. Pref. xia. (Christian sects enum.) T.378<sup>2</sup>. (Their cause.)

224<sup>2</sup>. When we have spoken with . . . sectaries, they appeared [equally] learned.

M. 5. In others they spoke of ecclesiastical things and sects.

D. 6043<sup>2</sup>. Their sensation was from Spirits of the same sect.

—<sup>3</sup>. Those who secede from their sect, they want to kill.

E. 1177<sup>3</sup>. (Why there are so many sects and religions.)

### Secular. *Saecularis*.

R. 341<sup>e</sup>. The king saw most of the bishops in a secular dress.

716<sup>e</sup>. Their ardour of dominating exceeds that of those in secular Power.

784. Dispensations . . . without any authority of the secular [rulers].

### Secure. *Securus*.

### Security. *Securitas*.

### Securely. *Secure*.

See PLEDGE—*hypotheca*.

A. 2220<sup>3</sup>. That they had acquiesced in them, is signified by 'security of ease' (Ezek. xvi.49).

3384<sup>3</sup>. 'To make to dwell in safety—*securum*' (Ps. iv.8) = a state of peace.

9942<sup>10</sup>. 'To strip the coat from those who pass by securely' (Micah ii.8)=to deprive of their spiritual truths those who live in simple good.

N. 325. On this depends the public security.

P. 340<sup>4</sup>. Faith in instantaneous Salvation . . . induces security of life. Ex.

—. Every man who is in this security makes nothing of adultery, etc.

R. 306. Charity, spiritual security, and internal rest, taken away. Sig. and Ex.

—. In protection against the Hells . . . is spiritual security.

M. 290<sup>e</sup>. Occurs.

B. 93. Faith alone . . . induces security, etc. T.182<sup>3</sup>.

D. 1934. To 'lie down safely, none making afraid' (Lev. xxvi.). Ex. E.650<sup>58</sup>.

2678. On those who live securely, not fearing any God. Ex. 2777. 2778.

3614. (Such) are secure from evil Spirits. Ex.

E. 365<sup>13</sup>. 'Thou alone makest me dwell in safety—*securum*' . . . By 'security' is signified external delight.

—<sup>27</sup>. Security from evils and falsities. Sig.

—<sup>40</sup>. 'Security to eternity'=thus no infestation and fear from evils and falsities . . . 'The tents of security' (Is. xxxii.17,18)=thence goods of love and worship without infestation from evils and falsities.

395<sup>10</sup>. 'To pass by **securely**' = to live well.

555<sup>8</sup>. 'Those who pass by **securely**' = all who are in truths.

—<sup>20</sup>. 'Ye **careless** women' (Is.xxxii.10) = the cupidities with those who have no care that the Church is laid waste.

650<sup>57</sup>. 'The joyous city that dwells **carelessly**' (Zeph. ii.15) = the doctrine of what is false with which they are delighted, and in which they rest.

687<sup>11</sup>. 'To sit **securely**' (Is.xlvii.8) = to be in confidence that their empire will endure, and that they will not perish.

706<sup>7</sup>. The Jews . . . had lived **securely** in falsities from evil. Sig.

734<sup>4</sup>. 'I will make them lie down **safely**' (Hos.iii.18) = (the cessation of) infestations from the evils and falsities which are from Hell.

802<sup>4</sup>. Predestination, from which flows . . . **security** of life with the evil.

### Sedge. *Ulva.*

See FLAG.

A. 5201. 'They fed in the **sedge**' (Gen.xli.2) = instruction. . . The **sedge**, or larger grass which is near rivers, = the scientifics which are of the natural man. . . Thus 'to feed in the **sedge**' = to be instructed in scientifics, and, through scientifics, concerning truths and goods.

E. 518<sup>27</sup>. That there will no longer be . . . even natural and sensuous truths, is signified by 'the reed and **sedge** shall wither . . .' (Is.xix.6). 627<sup>9</sup>. (= that all perception of truth and good from the sense of the letter, which otherwise belongs to the sensuous man, will vanish. 654<sup>49</sup>.)

### Sediment. *Sedimentum.*

A. 4769<sup>4</sup>. 'They drink the **sediment** of the waters' (Ezek.xxxiv.18,19). Ex. E.632<sup>4</sup>.

### Sedition. *Seditio.* D.5426.

### Seditious. *Seditiosus.* D.5093.

### Seduce. *Seducere.*

### Seduction. *Seductio.*

### Seducer. *Seductor.*

A. 2449<sup>3</sup>. Lest any goods with them should **seduce** the upright.

2468<sup>9</sup>. As those in natural good are easily **seduced**, Moab is called . . . 8315.

3469<sup>4</sup>. Those in the natural good of evil love . . . suffer themselves to be easily **seduced** . . .

3488<sup>5</sup>. 'And shall **seduce** many' (Matt.xxiv.11) = that there will be derivations from (false doctrine). E.734<sup>24</sup>.

—<sup>7</sup>. 'He that persevereth unto the end' = him who does not suffer himself to be **seduced**.

3529. 'I shall be in his eyes as **one who seduces**' (Gen.xxvii.12) = rejection because apparently contrary to order.

—'. 'One who seduces,' or 'a seducer' = contrary to order: all **seduction** is nothing else.

4335. Truths which they pervert in order to **seduce**. Sig.

5555. Such, when they lived here, suffered themselves to be much **seduced** by the deceitful . . .

7332. Lest they should **seduce** simple upright Spirits.

7356. The delight of their life will be to ratiocinate . . . and thus . . . **seduce** others.

8950. When any want to **seduce** (the Spirits of Saturn) . . . they say they would rather die.

9424<sup>3</sup>. Falsities from the fallacies of the senses do not **seduce** them . . .

10641. **Seduction** thence in the Word itself. Sig. and Ex.

H. 364. Poverty equally **seduces** . . .

506<sup>6</sup>. By appearances of good . . . they would **seduce** the simple . . .

P. 217<sup>2</sup>. Dignities and wealth **seduce** some, and some they do not **seduce**. Ex.

328<sup>7</sup>. For in all evil there is the lust of **seducing**.

R. 325. Lest (the souls under the altar) should be **seduced**. Sig.

551. 'That **seduces** the whole world' (Rev.xii.9) = that they pervert all things of the Church. E.741.

562. On account of the cunning of **those who seduce** (the New Church grows cautiously). Sig. and Ex.

565. Accosting novitiates with the design of **seducing** them. Sig.

600. 'To **seduce**' (Rev.xiii.14) = to lead into errors. (= to persuade of falsities. E.826.)

800. 'By thy sorcery were all the nations **seduced**' (Rev.xviii.23) = their wicked arts . . . by which they have led away the minds of all . . . E.1191.

834. 'With which he **seduced** them that received the mark of the beast . . .' (Rev.xix.20) = . . . by faith alone have induced others to receive that faith . . .

—<sup>2</sup>. Have **seduced** the laity and the common people.

858. 'To **seduce**' (Rev.xx.8) = to draw to their party.

864. 'The devil that **seduced** them' (ver.10) means the dragon (that is) those who are in evils as to life and in falsities as to doctrine.

M. 513. On the lust of **seducing** innocences. Gen.art.

T. 320. Those who . . . **seduce** (by fallacies) may be compared to . . .

D. 776. Such, who are **seducers**, are let out to men in the world . . .

1355. Spirits can be greatly **mised** in their judgments concerning Souls. Ex.

2502. Thus the human race is especially **seduced** by these . . .

3206. Sirens who . . . delude and **seduce** . . .

3614. Spirits complained that (thus) they have nothing by which to **seduce**; for by such (objections) they very greatly **seduce** men.

3997. Such (Sirens) can **seduce** also the upright.

5207<sup>6</sup>. These are interior **seducers**.

[D.] 5835. Thus they can **seduce** even the intelligent.

E. 160. 'To seduce' (Rev.ii.20) is predicated of goods or evils.

556<sup>9</sup>. The spiritual sense of these words (is) for men in the world who are in good, when the evil try to seduce them.

739<sup>6</sup>. Their **seduction** by the serpent, means their seduction by the Sensuous . . .

1190<sup>2</sup>. Man is led to such things as do not **seduce**.

**See.** *Conspicere.*

**Sight.** *Conspetus.*

**Visible.** *Conspicuous.*

**Clearly.** *Conspicue.*

See CLEAR—*perspicuus.*

A. 1274. No Spirits are so far away that they cannot be seen; yet no more come into view than the Lord permits.

—e. Under his view and Providence.

1379<sup>e</sup>. Are there presented to **view**—*conspicua.*

1382. Are instantly present under the Lord's **sight**.

1628. They are so **clearly seen**—*conspicua*, that nothing can be more **clearly seen**.

1756<sup>2</sup>. They represented Divine things by those which were **visible**—*conspicua*—on earth.

6122. If they no longer have any **visible** truth. Sig. and Ex.

6134. Good (also) was no longer **visible** on account of the desolation. Sig.

8939<sup>2</sup>. Invisible before the bodily eyes; but **visible** there . . .

8947. A multitude of Spirits (then) comes into **sight** . . . They are **seen plainly** . . .

9108. Spirits of Saturn came into **sight** . . .

H. 14. They are all as one in the Lord's **sight**.

479<sup>4</sup>. When the spirit in man turns itself away from another, it is no longer in his **view**.

W. 93. The Sun which is **visible** to the Angels . . .

T. 312<sup>2</sup>. There came into my **sight** . . .

343. May be more **clearly**—*conspicue*—comprehended.

E. 25. 'In **sight** of —*in conspectu*—His throne' (Rev.i.4) = presence and Providence.

275. 'In **sight** of the throne' (Rev.iv.6) = appearance. See R.238.

974<sup>2</sup>. This difference does not appear to the **sight** of men; but manifestly to the **sight** of the Angels.

**See.** *Pervidere.* A.6921.

**See.** *Videre.*

**Sight.** *Visus.*

**Visual.** *Visualis.*

See under BLIND, EYE, LIGHT, LOOK, OBJECT, REUBEN, SENSES, VIEW, and VISION.

A. 194<sup>e</sup>. The third posterity . . . would not believe unless they **saw** and felt . . .

241. The Most Ancients **saw**, but . . . their **sight** was merely instrumental. Ex.

322. (The **sight** of Spirits: its perfection.)

896. 'Noah . . . **saw**' (Gen.viii.13) = the light of the truths of faith.

— . 'To **see**,' in the Word, = to understand, and to have faith. Ex.

897. 'To **see**' (when predicated of the Ancient Church) = to acknowledge and have faith. Ill.

994<sup>4</sup>. Unless there were an interior **sight**, the eye could never **see**. The **sight** of the eye comes forth from the interior **sight**; and therefore after death man **sees** much better than here; not worldly things, but those in the other life. Those who have been blind here, there **see** . . . Therefore when man is asleep, he **sees** equally well in his dreams . . . By the internal **sight** it has been granted me to **see** the things in the other life, more clearly than I **see** those in the world. From which it is evident that the external **sight** comes forth from an interior **sight**, and this from a **sight** still more interior, and so on. The like is the case with every other sense, and pleasure. 1378<sup>2</sup>.

1054. 'I **see** (the rainbow)' (Gen.ix.16). . . 'To **see**' anyone, when predicated of the Lord, = to know of what quality he is. . . When he cannot be regenerated, it is not said that the Lord '**sees**' him. Ex.

1277<sup>e</sup>. If many had the internal **sight** open, they could be together . . .

1321<sup>2</sup>. They **seem** to themselves to . . .

1409. When they **saw** these objects, they did not think about them, but about . . .

1446. 'Jehovah **seen** . . .' (Gen.xii.7) = that He appeared to the Lord . . .

1521. If only the [interior] **sight** were opened to anyone . . .

1524. That light dazzled . . . not only the **sight** of the eye, but also the interior **sight** . . .

1529<sup>e</sup>. The Celestial and Spiritual is manifested before their external **sight** as light. 1530<sup>e</sup>.

1530. Their interior **sight** had been opened.

1531. The interior **sight** was opened to me . . .

1532. Man cannot **see** them with the eyes of the body; but the moment the interior **sight**, which is the **sight** of his spirit, is opened by the Lord, like things can be presented to **view**. The visions of the prophets were nothing else than openings of their interior **sight**. Ill. 1619.

1563. These organic vessels . . . are opened . . . especially by the senses of hearing and **sight**.

1589<sup>2</sup>. The external Sensuous, here, is the **sight** and hearing.

1594<sup>2</sup>. Interior things can **see** what is exterior, but not (the reverse); thus the internal **sight** can **see** what the external **sight** is; but not the external **sight** what the internal **sight** is. 1914<sup>2</sup>.

1619. When the interior **sight**, which is the **sight** of his spirit, is opened to man, the things in the other life appear, which can never be presented to **view** before the **sight** of the body.

1622. Paradises are presented (there) with such life before the external **sight**, that they not only **see** them,

but also perceive each thing much more vividly than the sight of the eye does on earth. Examp.

1806. The sight of the interior man which from things external sees internal ones. Sig. and Ex.

— . When man sees anything with his eyes, and sees them as if he does not see them, but from them sees or thinks of (spiritual) things, then his interior sight . . . is 'led forth abroad.' The eye itself is properly nothing but the sight of his spirit 'led forth abroad,' to the end especially that from external things he may see internal ones. Ex. . . Such was the sight in the Most Ancient Church; such is the sight of the Angels with man; and such was the Lord's sight.

1807<sup>4</sup>. Those in Divine ideas never stay in the objects of the external sight, but constantly from and in them see internal things. . . Such was the Lord's sight.

1869<sup>2</sup>. The rays of the vision of the sight of the eye are dull and obscure . . . but when the same things are looked at through a microscope, interior things are presented to view . . . (So is it) with the internal sight, the rays of which are nothing but ideas . . .

1880. Spirits cannot (and still less Angels) see anything in the world by their own sight, that is, by the sight of the spirit . . . just as man, by his sight, that is, by the sight of the body, cannot see anything in the other life . . .

—<sup>2</sup>. Still, Spirits and Angels, when the Lord pleases, can see the things in the world through the eyes of a man, (but only when the man is speaking with them). Through my eyes . . . they have seen their husbands and babes . . .

—<sup>3</sup>. When the interior sight was first opened to me, and they saw the world through my eyes . . . the Spirits and Angels were astounded . . . but now that it has become familiar, they marvel nothing. . . With other men, Spirits and Angels see not a whit of anything in the world . . .

1885. All these things are not visions, but ordinary things seen. . . They are not visions, but things seen in complete wakefulness of the body. 1972.

1925<sup>3</sup>. The lowest of nature, in which is man as to the sight and hearing.

1953. See HEAR. 3869. —<sup>5</sup>. —<sup>8</sup>.

—<sup>2</sup>. So in visual things: the first ideas taken from the objects of sight are material . . . but there is a sight still more interior, which views them, and thus thinks.

1954. 'Thou God seeing me' (Gen.xvi.13)=influx. View from the higher into the lower . . . is called influx, for it is effected by influx; as [for instance] the interior sight with man: unless this continually inflowed into his external sight, or that of the eye, the latter could never apprehend or discern any object; for it is the interior sight, which through the eye apprehends the things which the eye sees . . . It is the sight of man's spirit . . . which sees through the eye. The Spirits with me have seen through my eyes the things in the world as well as I do; and some of them, who were still in the fallacies of the senses, supposed that they saw through their own eyes . . .

—<sup>2</sup>. In his dreams, man sometimes sees as in day.

— . Still, this interior sight does not see from itself, but from one still more interior, or that of the Rational; nor does this see from itself, but there is a sight still more interior, which is of the internal man. But still it is not this, but the Lord through the internal man, who alone sees, because He alone lives, and gives to man to see, however much it may appear to him that he sees from himself. Such is the case with influx.

1955. To 'see after Him that seeth' (id.)=to see from what is interior, or higher. . . The Lord saw (this) from His interior man in the Exterior, without the Rational as a medium. 1957.

1972. The things I have seen in the World of Spirits, I have seen in clear light; more obscurely those in the Heaven of angelic Spirits; and still more so those in the Heaven of Angels, for the sight of my spirit has rarely been opened so far . . .

2150. 'He saw' (Gen.xviii.2)=when he apperceived this. 'To see'=to understand and apperceive, also to be illuminated.

2196<sup>13</sup>. Cannot apprehend that Spirits and Angels can be seen . . . when yet they appear more manifestly before the internal sight, than a man to a man.

2242. 'I will see' (Gen.xviii.21)=visitation. . . 'To see if it is so' cannot be predicated of the Lord.

2245. 'To see,' in the internal sense, as in common discourse, =to understand; for the understanding is internal sight . . . 2271.

2325. 'Lot saw' (Gen.xix.1)=conscience. . . 'To see,' in the Word, =to understand; but, in the internal sense, it=to have faith; (and) those who have faith have conscience . . .

2309<sup>e</sup>. Things seen and heard.

2485. By the interior sight he was led by me through the cities where I had been . . .

2487<sup>e</sup>. The interior memory . . . is formed from the objects of the interior sight . . . 2490.

2520<sup>6</sup>. 'Seeing they see not' (Matt.xiii.13). 'Those who see and hear'=those within the Church, who, although they see and hear, do not understand. (Compare 2542<sup>e</sup>.)

2534<sup>4</sup>. 'The seers-videntes' (Is.xxix.19)=those who see truth, and who are said to be 'covered' when they . . . see no truth. . . The prophets were called 'seers,' because 'to see'=to understand. Ill.

2588<sup>7</sup>. Sight is not of the eye, but of the spirit . . . as may be confirmed by the fact that spoken things which are heard refer themselves to a certain interior sight, and are transmuted into it . . . and also that whatever is thought, is seen by an interior sight . . . and also that unless the spirit which is within the body, sees that which the eye as its organ takes in, it can see nothing in the other life. (Further confirmed.)

2641. 'To hear' is predicated of the things of affection; 'to see,' of those of thought.

2651. 'Sarah saw' (Gen.xxi.9)=the Lord's view from the Divine Spiritual. 'To see'=to understand, which is the same as to view from the sight of the mind.

2699<sup>2</sup>. Spiritual light enlightens both the sight and the understanding.



[A.] 2701<sup>2</sup>. The **sight** of the body corresponds to the **sight** of the spirit, which is the understanding.

—<sup>3</sup>. 'Blessed are your eyes which **see**' (Matt. xiii. 16) = intelligence and faith. Ex. For understanding is the Spiritual of **sight**; and faith is the Spiritual of understanding. The **sight** of the eye is from the light of the world; the **sight** of the understanding is from the light of Heaven inflowing into the things which are of the world; but the **sight** of faith is from the light of Heaven . . .

2789. 'Abraham . . . **saw**' (Gen. xxii. 4) = . . . mental view from the Divine.

2790. 'To **see** from afar' = to foresee.

2807. 'To **see** for Himself' (ver. 8), when predicated of God, = to foresee and provide. For 'to **see**,' in the proximately internal sense, = to understand; but in a sense more interior, to have faith; and, in the supreme sense, to foresee and provide.

2837. 'Jehovah shall **see**' (ver. 14) = the Lord's Providence.

2839. In the mountain Jehovah shall **see**' (id.) = charity through which it is provided . . . that the spiritual shall be saved.

2896. Whatever they **saw** was representative.

3132. 'To **see**' (Gen. xxviii. 30) = to apperceive.

3138. The internal man has his **sight** and understanding from the light of Heaven; the external, from that of the world.

3310<sup>e</sup>. The most arcane thing of faith . . . is there, if the man wishes, presented before the **sight** . . .

3342. Whatever Spirits are thinking, they present to the life before the internal, and at the same time before the external **sight** of him to whom they speak.

3391. 'A window' = the Intellectual, thus the internal **sight**. Ill.

3425. They did not **see** it. Sig. and Ex.

3451. 'Seeing we have **seen**' (Gen. xxvi. 28) = to apperceive and thus know for certain.

3493. 'To **see**' = to apperceive and understand.

—<sup>2</sup>. The Rational has its **sight** from the light of Heaven; and the Natural has its **sight** from the light of the world; and, unless there is correspondence, the Rational can **see** nothing which is in the Natural . . .

3628<sup>3</sup>. So with the organ of **sight**: unless there were an interior light . . . there could be no **sight**.

3679. 'Esau **saw** . . .' (Gen. xxviii. 6) = thought . . . for to think is nothing else than to **see** inwardly.

3686. 'Esau **saw**' (ver. 8) = foresight and providence.

3674. '(Jacob) **saw**' (Gen. xxix. 2) = perception.

3796. 'Jacob **saw**' (ver. 10) = acknowledgment.

3854. 'Jehovah **saw**' (ver. 31) = the Lord's foresight and providence.

3863<sup>4</sup>. 'To **see**,' in the external sense, = **sight**; in the interior sense, understanding . . . for the **sight** of the internal man is understanding; and therefore in common discourse the understanding is called the internal **sight**, and light is predicated of it, just as of external **sight**. . .

'To **see**,' in the internal sense, = faith from the Lord . . . for the interior understanding, or internal **sight** . . . has for its objects the truths of faith . . . 'To **see**,' in the supreme sense, = foresight . . . for infinite intelligence is nothing but foresight. Fully ill.

—<sup>14</sup>. From all these passages it is evident that 'to **see**' = to have faith in the Lord. Ex. —<sup>15</sup>.

3901. Birds which fly high and **see** sharply = rational things. Ill.

3993<sup>7</sup>. Every regenerate man **sees** goods and truths in his natural lumen from the light of Heaven; for the light of Heaven makes his intellectual **sight**, and the light of the world his natural **sight**.

4038<sup>2</sup>. The sensuous things of the **sight** and hearing are what perfect the intellectual faculty.

4186. 'To **see**' (Gen. xxxi. 43) = to perceive and understand.

4198. See LOOK AT.

4224. There are organic forms still purer . . . as those of the internal **sight** . . . Still they are forms, that is, substances; for no **sight**, not even intellectual **sight**, can come forth, except from something.

4247<sup>2</sup>. Everything belonging to knowledge is insinuated through the **sight** or hearing into the thought . . . or else from the memory, which is like . . . an internal **sight** . . .

4251. So long as truth dominates in the Natural, it cannot **see** what is (true and good); but, when good dominates there . . . then it **sees** it.

4301<sup>3</sup>. In proportion as man is affected with them, so he **sees** them . . .

4339. 'Jacob lifted up his eyes and **saw**' (Gen. xxxiii. 1) = the perception and intention of the truth of good. . . To 'lift up the eyes' is an external which corresponds to the elevation of the mind . . . thus to perception; hence to **see** corresponds to intention (or directing of the mind).

4404<sup>e</sup>. The sense of **sight** corresponds to the affection of understanding and being wise. 4405, Ex.

4405, 4406. The **sight** of the body corresponds exactly to the **sight** of its spirit, thus to the understanding. Ex. . . And therefore **sight** is attributed to the understanding, and is called intellectual **sight**; and the things which man apperceives are called the objects of this **sight**; and, in familiar discourse, it is said that these things are **seen**, when they are understood . . .

4407. The **sight** penetrates to the internal sensory by a shorter and more interior way than speech . . . Man (differently from animals) has a large brain, in order that his Intellectual may not depend upon his **sight**, but his **sight** upon his Intellectual. That the **sight** of man depends upon his Intellectual, is evident from the fact that . . . the interior affections, which are of the thought, appear in the eyes, from a certain flame of life . . .

4408. That there is a correspondence of ocular **sight** with intellectual **sight**, appears (from the fact that) the objects of the world . . . enter through the eye, and store themselves in the memory . . . under a like visual form. . . Hence imagination . . . When these objects appear still more interiorly, they present thought, also

under some **visual** form, but a purer one . . . There is an interior light . . . which illuminates the interior **sight**, and meets the things which have entered through the external **sight** . . . The things which enter through hearing are also turned within into like forms of **visual things** . . .

4409. As ocular **sight** corresponds to intellectual **sight**, it also corresponds to truths . . . Moreover, all things of the external **sight** relate to what is true and good, because to the symmetries of objects . . . 4426<sup>e</sup>.

4411<sup>2</sup>. Thus the correspondences (in the three Heavens) succeed each other even to the external **sight** of the Angels. Ex.

4429. 'To see the daughters of the land' (Gen.xxxiv.1) = to Know the affections of truth . . .

4526. The correspondence of the **sight** of the eye . . . is with the things of the understanding; for the understanding is the internal **sight**; and this internal **sight** is in a light above that of the world. (Continued under LIGHT.)

4527<sup>e</sup>. As men see each other with their eyes, so Spirits see each other with theirs; and man cannot see Spirits except with the eyes of his spirit; and he sees them, when the Lord opens the internal **sight** . . .

4528. Gladden not only the **sight**, but the understanding.

4533<sup>2</sup>. As soon as the Angels remove their **sight** (the infernals) appear in their own form.

4567. 'God seen' (Gen.xxxv.9)=interior perception. Ex.

4618<sup>2</sup>. (So) the **sight** of the eye perishes unless it has objects outside of itself . . . (In like manner) the **sight** of the Rational perishes . . . for the scientifics in the Natural are the objects of **sight** of the Rational . . .

4653a. See EAR. 4658.

4679. 'His brethren saw' (Gen.xxxvii.4)=the things of faith; (for) 'to see'=to apperceive and understand.

4723. 'They saw him from afar' (ver. 18)=a perception of the Divine Human remotely.

4783<sup>6</sup>. Those not in the affection of charity are in external **sight** only . . .

4862. 'She saw' (Gen.xxxviii.14)=a clear view—*perspectio*.

4864. 'Judah saw her' (ver. 15)=how that religiosity . . . considered the internal things . . .

4903. There must be internal **sight** which shall judge of the things of external **sight**; and the internal **sight**, in order to judge of the things of external **sight**, must be in the light of Heaven (which it cannot be) unless it is in faith in the Lord, and, from this faith, reads the Word.

4974. 'His lord saw' (Gen.xxxix.3)=perceived in natural good. . . 'To see'=to understand and apperceive. Refs.

5010. 'She saw' (ver. 13)=perception about this Thing.

5077<sup>3</sup>. The Sensuous which is subject to the intellectual part is especially **sight** . . .

5078<sup>3</sup>. When a man sees and touches himself (there) he says that he is a man just as (here). (Continued under EYE.)

5094<sup>3</sup>. A rational natural man comprehends that there are Spirits . . . who are invisible; but a sensuous man does not, supposing that to be nothing which he does not see and touch.

5098. 'He saw them' (Gen.xl.6)=perception. 'To see'=to understand and apperceive.

5114. The Intellectual in general is the **Visual** of the internal man, which sees from the light of Heaven . . . and that which it sees is all spiritual and celestial. But the Sensuous in general is of the external man, here, the Sensuous of **sight**, because this corresponds and is subordinate to the Intellectual. This Sensuous sees from the light of the world . . . and that which it sees is all worldly, corporeal, and earthly. Further ex.

5127<sup>2</sup>. What the exterior man sees from phantasy.

5140. 'The prince of the bakers saw' (ver. 16)=apperception of the Sensuous subject to the Voluntary. 'To see'=to understand and apperceive.

5165<sup>2</sup>. For man sees interior things in the sensuous things of the exterior Natural, almost as he sees affections in the face, and still more interior ones in the eyes . . .

5172. They have an interior perception which is not made so **visual** by meditations . . .

5188<sup>3</sup>. (The artful) have the most intense **sight**. Des.

5274. 'Made Pharaoh see' (Gen.xli.28)=the apperception of the Natural.

5286. 'Let Pharaoh look out' (ver. 33)=the looking forward of the Natural; for 'to see,' here, involves what is active, that it may do; but when 'to see' does not involve what is to be done, it=to understand and apperceive. Refs. 5496.

5343<sup>2</sup>. (Such things) can be presented to the very **sight** (there) . . . but with a man whose interiors have not been opened, they can only be acknowledged from rational view, and thus be seen rationally from the light of Heaven.

5400. 'He saw' (Gen.xlii.1)=the things which are of faith; for **sight**, abstracted from the things of the world—that is, spiritual **sight**—is nothing else than the perception of truth, that is, of such things as are of faith.

5421. 'Joseph saw his brethren' (ver. 7)=perception.

5427. The Angels in the Heavens . . . can see everything taking place in the World of Spirits . . . and also in the Lower Earth, and in the Hells; but not conversely. Moreover, the Angels of a higher Heaven can see all things taking place beneath them in a lower Heaven, but not conversely, unless there is a medium . . . Examp.

—<sup>3</sup>. (Just as) the soul can see everything . . . in the exterior man, but not conversely, unless there is correspondence and a medium . . . But, when there is correspondence, then even the exterior man sees through the medium what is going on in the interior one. Ex.

5433. 'To see the nakedness of the land' (ver. 9) . . . To 'come to see'=to desire to know that it is so.

[A.] 5477<sup>2</sup>. (Thus it is) that the Lord, who is Light itself, sees everything in man's thought and will, nay, in universal nature. Ex.

5508<sup>5</sup>. That at this day man ought to believe things he does not see, is evident from . . . 'Blessed are they who do not see, and believe' (John xx.29).

5510<sup>3</sup>. In the light of Heaven such things are presented manifestly to the sight.

5639. 'Joseph saw' (Gen. xliii. 16) = apperception. 5685. 5845.

5664a. That it will seem like truth procured by them. Sig. and Ex.

5816<sup>2</sup>. For, when man is in good, then from good, he sees truths . . .

5849<sup>2</sup>. They say, If I saw (Spirits) I would believe: that which I see, is; but that which I do not see, I do not know whether it is: when yet they know that man's eye is so gross that they do not even see the comparatively more extant things in ultimate nature . . . How, then, could the eye see the things which are within even purer nature, where are Spirits . . . These man cannot see, except with the eye of his internal man; for this has been accommodated to seeing such things; but, for many reasons, the sight of this eye is not opened to man while he is in the world.

5919. 'Your eyes see' (Gen. xlv. 12) = testification from perception.

5923. 'All that ye see' (ver. 13) = whatever is apperceived and perceived there.

5975. 'I will go and see him before I die' (ver. 28) = a longing for conjunction . . . 'To go and see' = to be conjoined. The reason 'to see' = to be conjoined, is that in the Spiritual World the interior sight conjoins. The interior sight is the thought . . . and thought conjoins. Ex.

6032. 'Became visible unto him' (Gen. xlvi. 29) = perception. 'To see' = to understand, to apperceive, and to have faith. Refs. and Ex. (See LIGHT, here.)

—<sup>2</sup>. Hence it is that by 'to see,' in the spiritual sense, is signified not only the understanding, but also whatever belongs to it; as thought, reflection, mental advertence, prudence, and many other such things; and so also not only faith, but whatever belongs to it, as truth, what is doctrinal from the Word, and the like things.

6037. 'Since I have seen thy faces' (ver. 30) = after the apperception of mercy.

6068. As with the sight of the eye: the things directly under it are in the middle . . . (other things) appear obscurely. For the internal eye, which is the intellectual mind, and which has its sight from the light of Heaven, looks at the things in the Natural [as] outside itself . . . The internal sight is determined to the things which delight the most, and which are at heart; and at these it fixes a direct view, as does the external sight at the like things in the fields of objects. Thus the internal sight [is determined] to the scientifics which are most in accordance with the truth and good in which the man is . . . The reason the internal sight regards scientifics, is because it is spiritual, and hence is deter-

mined to spiritual things, thus to scientifics, for these fall under the spiritual view. 6084<sup>2</sup>.

6229. 'God Shaddai was seen by me' (Gen. xlviii. 3) = that the Divine appeared . . .

6249. 'Israel saw Joseph's sons' (ver. 8) = apperception about the Intellectual and Voluntary . . .

6258. 'He could not see' (ver. 10) = no mental advertence.

6287. 'Joseph saw' (ver. 17) = a perception that . . .

6310<sup>2</sup>. Such are to be called the sensuous; for . . . they believe that only which they see and touch.

6311<sup>e</sup>. For Sirens . . . cannot see any other Spirits than those who are in sensuous lumen . . .

6322. It is according to all appearance that . . . the sight, hearing, etc., inflow into the thought, and there excite ideas . . . but this is a fallacy. Ex. It is the internal sense . . . which sensates through the external sense, and disposes the external sensory to receive objects according to its bidding; and therefore . . . the sensory of sight, or eye, accommodates itself in a moment to all objects according to their quality. Ex.

6541. 'The inhabitant of the Land saw' (Gen. i. 11) = apperception by the good of the Church.

6557. 'Joseph's brethren saw . . .' (ver. 15) = apperception that the Church was raised up.

6583. 'Joseph saw' (ver. 23) = the instauration of the Church by the Internal.

6601<sup>2</sup>. The extension of thought from the objects which are the subject of thought, is circumstanced as with the objects of sight, from which a sphere of rays diffuses itself . . . which falls into man's sight, and this at a greater or a less distance according to the flamminess in the object . . . So the internal sight, which is that of the thought, [in regard] to its objects. The objects of this sight . . . are spiritual, and therefore they diffuse themselves to such things as are in that World, thus to the truths and goods there, and consequently to the Societies which are in them . . .

6608. (This intellectual) light itself has been perceived by me as an illumination which illustrated (or enlightened) the substances of the interior sight, as the lumen of the sun does the organs of sight . . .

6675. 'When ye see them upon the stools' (Ex. i. 16) = the apperception of the inflowing truth and good.

6720. 'She saw him that he was good' (Ex. ii. 2) = apperception that it was through Heaven. 6732.

6757. 'He saw their burdens' (ver. 11) = apperception that they were infested.

6805. 'God saw the sons of Israel' (ver. 25) = that He gifted the Church with faith.

6833. '(Moses) saw' (Ex. iii. 2) = apperception.

6836. 'I will turn aside and see this great vision' (ver. 3) = reflection upon this revelation. Ex.

6849<sup>2</sup>. Therefore the Ancients feared to see God. Ill.

6851. 'Seeing I have seen the affliction of My people' (ver. 7) = mercy towards them . . . For when the Lord sees anyone in misery, He has mercy on him . . .

6893. 'Became visible unto me' (ver. 16) = presence

. . . For by 'to be seen' (or visible) in the internal sense, is not signified to be seen with the eyes, but with the thought; and thought itself makes presence; for he who is thought of appears as if present before the internal sight. In the other life this takes place actually.

6945. 'Jehovah seen' = the appearing of the Divine of the Lord in His Human. 'To be seen' = to appear.

6945<sup>e</sup>. They will not believe . . . unless they see that it is so, thus unless they see signs. Sig.

6990. 'Or the seeing, or the blind' (Ex. iv. 11) = faith through Knowledges, and no faith through no Knowledges. . . In the Original, 'to see' is a word which means what is open, namely, the eyes; thus one who sees from Knowledges; for Knowledges open.

7001. 'He shall see thee' (ver. 14) = perception.

7017. 'I shall see whether they yet live' (ver. 18) = a perception of that life.

7038<sup>2</sup>. The delight of hearing, and that of sight (as compared with the delights of the other three senses) are in the last place, because they only receive the things which are to be of service to us; and they serve the Intellectual, and not so much the Voluntary.

7155. 'To see' = to apperceive.

7160. 'Jehovah look upon you and judge' (Ex. v. 21) = the Divine disposing . . . For what Jehovah sees . . . He disposes; for 'to see' = the Divine perception, properly, foresight.

7187. 'Thou shalt see what I will do to Pharaoh' (Ex. vi. 1) = a manifest perception of what will happen . . .

7298<sup>2</sup>. (The presenting of opposite things) effects extension to the spiritual sight, as to a truth, even to its opposites . . .

7503<sup>2</sup>. For the understanding is the internal sight . . . which, in proportion as it is illustrated by the light of Heaven, apperceives, sees, and acknowledges the truths of faith.

7612. 'Pharaoh saw' (Ex. ix. 34) = apperception.

7645. 'Cannot see the land' (Ex. x. 5) = the obscurating of the whole natural mind; that is, no perception of truth.

7716. 'They saw not a man his brother' (ver. 23) = they did not perceive the truth of any good. 'To see' = to understand and perceive. Refs.

7877. 'I shall see the blood' (Ex. xii. 13) = the apperception of that truth . . .

8172. 'Stand still and see' (Ex. xiv. 13) = to have faith.

8237. 'Israel saw the Egyptians dead' (ver. 30) = the aspect of the damned.

8237<sup>e</sup>. To look into the Hells, and see . . . is sometimes granted to good Spirits; for it is from order that lower things can be seen from what is higher, but not (the reverse); thus the Hells can be seen by those in Heaven . . . Hence it is that evils can be seen from good, but not goods from evil.

8460. 'The sons of Israel saw' (Ex. xvi. 15) = apperception.

8514. 'See ye' (ver. 29) = that they should advert to

and reflect. 'To see' = to understand, thence to perceive, and also to reflect. Refs.

8628. Terms, which are like motes and dense clouds before the intellectual sight . . .

—<sup>2</sup>. On this Earth, knowledges are the means of opening the intellectual sight, which sight is in the light of Heaven.

8688. To 'see all he did' (Ex. xviii. 14), when said of the Divine good, = omniscience. 'To see,' in the internal sense, = to understand and perceive; in the supreme sense, foresight and providence. Refs.

8707<sup>2</sup>. So the sight of the internal eye . . . in order to see, must have a light . . .

8709. 'To look out from' (ver. 21) = to choose.

8725. Such things as delight the intellectual sight.

8763. 'Ye have seen' (Ex. xix. 4) = remembrance.

8767<sup>e</sup>. For (the commandments) thus open . . . the sight to the Lord.

8780<sup>2</sup>. This revelation is effected by the illustration of the internal sight . . .

8830. 'To see Jehovah' (Ex. xix. 21) = to perceive the Divine.

8861. It is this Light which illuminates our internal sight . . . As this sight sees . . . spiritual things, it has truths for its objects . . .

8914. 'All the people seeing' (Ex. xx. 18) = a perception of Divine truths from good.

8946<sup>e</sup>. 'No one can see Jehovah and live.' Ex.

9079<sup>e</sup>. When those meet who have never seen each other, if they are in like good, it is as if they had seen each other from infancy.

9103<sup>3</sup>. Thus man sees these objects within himself almost as the eye sees them . . . When light from Heaven inflows into these, the man begins to see them spiritually . . .

9128. If he should see this (evil and falsity) clearly from the interior. Sig. and Ex.

—<sup>2</sup>. As to sight from the interior: man sees with himself whether what he thinks, wills, speaks, and does is good or evil, true or false, which would be impossible unless he saw from the interior. To be seen from the interior is [to be seen] from the sight of the internal man in the external. (So) the eye cannot see the things in itself, but those out of itself. Hence it is that man sees the good and evil which are in himself . . . These . . . can see the evils and falsities in themselves; for evil can be seen from good, and falsity from truth, but not the reverse. Ex.

—<sup>3</sup>. To see from the interior, is to see from the Lord. Ex.

— (Thus may be apprehended) that the Lord sees each and all things, even to the most singular things with man.

9160<sup>e</sup>. 'The seer-videns,' and 'the prophet' (1 Sam. ix. 9) = truth Divine, and the doctrine thence.

9165. 'No one seeing' (Ex. xxii. 10) = of which the mind is not conscious. . . As the understanding is the sight of the mind, 'to see' = that the mind is conscious.

9213<sup>5</sup>. For thought is internal sight.

[A.] 9248<sup>2</sup>. See VISION.

9266. 'To see' = to know, understand, and acknowledge truths, and also to have faith. Refs.

9297. 'To be seen' (Ex.xxiii.17) = appearance and presence.

9394. The internal **sight**, which is the understanding, sees nothing in the fields . . . of its memory except what agrees with the loves . . .

9405. 'They saw the God of Israel' (Ex.xxiv.10) = the advent and presence of the Lord in the Word. 'To see,' when said of the Lord, = His advent and presence. Refs.

9411. 'They saw God' (ver.11) = faith; for 'to see God' = to be gifted with intelligence and faith; for 'to see,' in the internal sense, is to see spiritually, and to see spiritually is to see in faith.

9577. 'Which thou wast made to see in the mount' (Ex.xxv.40) = which had been seen in Heaven with the eyes of the spirit. Ex. . . That 'to see,' when said of the representatives which appear in Heaven, is to see with the eyes of the spirit, it is to be known that the angelic Spirits who are in the First Heaven continually see forms of Things like such as are in the world. Enum.

—<sup>2</sup>. Such things cannot be seen with the eyes of a man, while (here). Ex.

9723. The things man loves, he sees in light; but those he does not love, he sees in shade.

9969. The inhabitants of (the Second Earth) relate to the keenness of the external **sight** . . .

9996. The sensuous Scientific, which is the ultimate of the Intellectual, is imbibed through the two senses of hearing and **sight**.

10130<sup>5</sup>. When an Angel determines his **sight** to others, his interiors are transferred into them . . . Therefore if he determines his **sight** to the good, it causes joy; but if to the evil, torment.

10189<sup>4</sup>. Thus their external **sight**, determined by their internal **sight** . . . and this by the love . . . looks whither the love carries it.

10199. Hence **sight** = the understanding of the truths of faith. —<sup>3</sup>, Refs.

10227<sup>3</sup>. Those who do not ascribe all things to the Lord . . . do not see anything except what is of others . . .

10396. 'To see,' when concerning the understanding of the Word, = apperception. Refs.

10410. 'Aaron saw' (Ex.xxxii.5) = approbation.

10479. 'Moses saw' (ver.25) = that it was perceived from the Internal.

10574. 'Make me to see Thy glory' (Ex.xxxiii.18) = the apperception of internal Divine truth . . .

10578. 'Thou canst not see My faces' (ver.20) = that Divine interior things . . . cannot appear to (that) nation.

10675<sup>e</sup>. He sees nothing within himself, but without himself. To see within self is from Heaven; to see without self is from the world; and he who sees from the world only, sees from fatuous lumen . . .

10692. 'Aaron saw . . .' (Ex.xxxiv.30) = their apperception . . .

10705. 'The sons of Israel saw' (ver.35) = that nation acknowledged . . .

10712. Such as the thought of man is, such is his **sight**; for it is the interior **sight** which is of the thought which sees in the exterior, and through it.

10751. The interior **sight** (of the inhabitants of the Fifth Earth) is then opened.

H. 35. One who ascends from a lower Heaven into a higher . . . cannot see those there.

76. Angels cannot become visible to man through the eyes of his body . . .

— . Still, these things are seen by man, when he is withdrawn from the **sight** of the body, and the **sight** of his spirit is opened; which is done in a moment when it pleases the Lord that they be seen; and then the man knows not but that he sees them with the eyes of the body. Thus were Angels seen by Abraham, etc. So was the Lord seen after His resurrection . . . As the prophets saw in this way, they were called 'seers,' and 'those who had their eyes open.' Ill.

—<sup>e</sup>. That making them see in this way is called 'opening the eyes' (is evident from): 'Elisha prayed, Jehovah open his eyes that he may see,' and on Jehovah opening the eyes of his boy, he 'saw that mountain full of horses and chariots of fire' (2 Kings vii.17).

85<sup>2</sup>. Everyone knows how greatly the **sight** of the eye extends itself—to the sun and stars; and he who thinks more deeply knows that the internal **sight**, which is that of the thought, extends itself still more widely; and thence that a **sight** still more interior does so still more widely. What then must the Divine **sight** do, which is the inmost of all!

121. This presence is called the presence of the internal **sight**.

128. The spiritual see from their own Sun . . . and it is the Divine truth from which the Angels have understanding, and the understanding is their internal **sight**, which inflows into their external **sight**, and produces it.

144. All see the Lord before them.

— . Their aspect to the other three quarters is from their interior **sight**.

145. The Angels see the Lord in one way, and the Lord sees them in another: they see the Lord through the eyes, but He sees them in the forehead. Ex.

196. The **sight** of the Angels acts as one with their thought, and their thought as one with their affection . . .

203<sup>2</sup>. As the **sight** of the eye has extension to remote things . . . so the interior **sight**, which is the understanding, has extension in the Spiritual World . . . The difference is that the **sight** of the eye is affected naturally . . . but the **sight** of the understanding spiritually . . .

209. The Angels of a lower Heaven . . . cannot see those of a higher one; whereas the latter can see the former, but are not allowed to join in conversation with them . . .

266. The light of Heaven simultaneously illustrates

their internal **sight**, which is of the mind, and their external **sight**, which is of the eyes.

270<sup>2</sup>. As soon as (the celestial Angels) hear genuine Divine truths, they at once acknowledge and perceive them, and afterwards as it were see them within them . . .

—<sup>4</sup>. Those who ratiocinate about truths . . . as they do not see truths from the light of truth . . . say that we must have faith, into which they then do not want the interior **sight** to enter.

271<sup>2</sup>. The (celestial) Angels are perfected in wisdom by hearing, and not by **sight** . . . The things which these Angels see with their eyes, enter into their memory, and about *these* things they ratiocinate and speak.

292. (The Spirits who are with man) do not see him, because the things in our solar world do not fall into their **sight**.

351<sup>2</sup>. True intelligence and wisdom is to see and perceive what is true and good . . . from an interior view and perception. . . As the interiors (with man) have been formed, and make a one, with the exteriors, so does the man see and perceive. Ex.

—<sup>e</sup>. The simple whose interiors have been opened . . . perceive truths when they hear them, but do not see them in themselves; whereas the wise . . . both see them in themselves and perceive them.

353<sup>2</sup>. Hence they cannot see what is true and good.

402. Each sense has its own delight . . . the **sight** from beauty and forms . . . **sight** has such delight from the use which it performs to the understanding, which is the internal **sight**.

427<sup>2</sup>. (When they come into Heaven, or Hell) they see each other no more . . . unless they are of a like mind . . . 481<sup>2</sup>.

462. Those in Heaven . . . see and hear much more exquisitely than (when here) . . . For the light of Heaven, being Divine truth, gives to the **sight** of the Angels [such power] that they apperceive and distinguish the most minute things; moreover their external **sight** corresponds to their internal **sight** . . . for with the Angels the one **sight** inflows into the other, so that they act as a one; hence such keenness of vision . . . The rest of their senses are not so exquisite as those of **sight** and hearing; for the reason that the **sight** and hearing are of service to their intelligence and wisdom. (Continued under SENSE.)

481<sup>4</sup>. The more interiorly they come into the light of Heaven, the more clearly they see all things.

532. The thought is the internal **sight** of man, which, like the external **sight**, turns and stays wherever it is bent and strained. If therefore the internal **sight** is turned to the world . . . the thought becomes worldly; (and so on).

582. Spiritual [beings] see things which are from a spiritual origin, and natural ones those which are from a natural origin; and therefore man cannot possibly see the things in the Spiritual World, unless he is permitted to be in the spirit . . . Neither can Angels and Spirits see anything whatever in the natural world, if they are not with a man who is permitted to speak with them . . .

583. The Heavens do not appear to Spirits . . . except when their interior **sight** is opened . . . The Spirits, however . . . see each other. But . . . when they are let into their interiors, the evil Spirits do not see the good ones; although the good ones can see the evil ones; but they turn away from them; and Spirits who turn away, become invisible.

584<sup>2</sup>. Therefore when (the infernals) come out of their caverns, they see nothing.

598. Evils can be seen from good; but not goods from evil.

J. 24<sup>2</sup>. A spiritual man cannot appear before a natural man; for the Natural cannot see the Spiritual, but the Spiritual can see the Natural; for this is according to order . . . for there is an influx of the Spiritual into the Natural, and so also of **sight**; for **sight**, too, is influx. . . A spiritual man is what is called the spirit of man . . .

27<sup>3</sup>. All things of the spiritual mind are (there) presented in forms before their **sight**.

C. J. 36. A spiritual man sees a spiritual man equally clearly as a natural man sees a natural man; but a natural man cannot see a spiritual man, nor a spiritual man a natural man, on account of the difference between the Natural and the Spiritual. M. 31<sup>2</sup>.

F. 4. The Angels say, What is to believe, and not see whether the thing is true? If anyone says that still it is to be believed, they reply, Do you suppose you are a God whom I must believe, or that I am insane that I am to believe a dictum in which I do not see truth? Make me see it therefore. . . Angelic wisdom consists solely in this: that they see and comprehend what they think.

10. By (the Lord's words to Thomas) is not meant faith separated from an internal acknowledgment of truth; but that those are blessed who do not see the Lord with the eyes, and still believe that He is; for this is in the light of truth from the Word.

W. 41<sup>2</sup>. So with **sight**: when man sees objects at a distance, it appears as if the **sight** were there; yet it is in the eye . . . and is an affection of it . . . Thus the **sight** does not go out from the eye to the object; but the image of the object enters the eye, and affects its substance and form.

91. Thus those in one world cannot see those in the other. Ex.

96. For, when the mind thinks, it sees its objects in light . . . (Hence the expression) to see that a thing is so; (yet) the understanding cannot see from natural light.

271. For evil delights the sense, especially the **sight** and hearing.

352<sup>2</sup>. As the **sight** of the eye is so gross . . .

361<sup>3</sup>. The simple see more clearly . . . This common perception is from influx . . . and falls into the thought even to the **sight**; whereas thought separated from common perception falls into the imagination, from the **sight**, and from proprium.

363<sup>3</sup>. The understanding sees through the eye.

404<sup>3</sup>. That the third conjunction (of the will and

understanding) is through the affection of **seeing** truth, from which is thought. Ex.

[W. 404]<sup>4</sup>. Thought is nothing but internal **sight**.

P. 34. Perceptions and thoughts present themselves in the internal **sight** of the mind, which corresponds to the external **sight** of the body.

74. Instead of thought (beasts have) internal **sight**, which makes, by correspondence, a one with their external **sight**.

117<sup>e</sup>. (Such there) **see** in the dark, and nothing in the light, like owls.

150<sup>2</sup>. What the Lord teaches, He gives to man to perceive with the reason, and this in two ways; one, that he **sees** in himself that it is so as soon as he hears it . . . To **see** in himself is in his internal man . . .

166. The understanding, which is the internal **sight**, is enlightened by spiritual light, as the external **sight** by natural light. . . The internal **sight** is taught from spiritual objects; and the external **sight**, from natural ones.

189. (Such a one) **sees** the Divine Providence in everything. (In) natural things, he **sees** it; (in) civil things, he **sees** it; (in) spiritual things he **sees** it . . .

—<sup>e</sup>. Such . . . if raised into Heaven . . . do not **see** anything.

219<sup>3</sup>. Reasoning about Divine things (results from) the reasoner not **seeing** them from the Lord, but wanting to **see** them from himself; and what man **sees** from himself is evil. Still, the Lord wills that man . . . should reason about them, to the end that he may **see** that it is so or is not so; and this . . . reasoning, provided the end is to see truth, may be said to be from the Lord with man; but it is from the man until he **sees** the truth . . .

298. Own intelligence . . . **sees** nothing but falsity . . . Ex.

—<sup>4</sup>. The Divine Providence continually causes man to **see** truth . . . Ex.

310. They believe nothing but what they can perceive with the sense . . . especially that of **sight**.

314. The idea that the **sight** of the eye inflows into the internal **sight**.

R. 7. 'All things that he **saw**' (Rev.i.2)=their illustration in all things in this Revelation. Ex. (=to understand from illustration. E.11.)

—'. 'To **see**'=to understand . . . for man has a **sight** as to his spirit also . . . The **sight** of the spirit of a man is what is called understanding.

25. 'To **see**' (ver.7)=to acknowledge.

351<sup>2</sup>. Spiritual natural **sight** is knowledge; spiritual **sight** is intelligence; and celestial **sight** is wisdom.

449. 'To **see**' (Rev.ix.17)=to disclose their quality.

460. 'Can neither **see**, hear, nor walk' (ver.20)=in which is nothing of spiritual and truly rational life.

505. 'They shall **see**' (Rev.xi.9)=when they have heard and shall hear of them.

564<sup>2</sup>. In the New Church is rejected the dogma that the understanding is to be kept under obedience to faith, and in place of it is received, that the truth of the

Church must be **seen** in order to be believed; and . . . truth can be **seen** no otherwise than rationally . . .

867<sup>e</sup>. I do not say that a rational man can **see** (this) from the light of his own understanding; but he can if he will . . .

896. That John was translated into the Third Heaven, and his **sight** opened there . . . Sig. and Ex.

914. The delight of love and wisdom elevates the thought, so that it **sees** as in the light that a thing is so, although it had not before heard it.

920. That all (such) will **see** Divine truths within themselves, as the eye **sees** objects. Sig. and Ex.

926<sup>2</sup>. The interiors of my mind were opened; and then instead of the magnificent temple I **saw** a house full of chinks . . . —<sup>3</sup>.

945. 'I John **saw** these things, and heard' (Rev.xxii.8) . . . For whatever John **saw**, he **saw** with the eyes of his spirit . . . and no one can come into this state . . . except through Angels who are closely adjoined to the man . . .

M. 2<sup>3</sup>. The seventh company was from the east, which, on account of its light, was not **seen** by the rest.

115<sup>2</sup>. (They all said they could not **see** the Angel, except some simple ones.)

210. Every love has its own sense: the love of **seeing**, from the love of understanding, has that of **sight**; and the amenities of this are symmetries and beauties.

220. Natural **sight** flows from spiritual **sight**, which is understanding.

231<sup>4</sup>. It was found that they could not **see** what is just.

233<sup>5</sup>. If heavenly light does not inflow into natural light, man does not **see** whether any truth is truth, or falsity falsity.

—<sup>7</sup>. To be able to **see** that truth is truth, and falsity falsity, and to confirm it, is [the part] of an intelligent one.

—<sup>3</sup>. All these are in posterior vision, and not in any prior **sight**.

477<sup>3</sup>. In his external **sight**, such as he had been in here (he could **see** the garden) and in this **sight** he was rational. But in the internal **sight**, in which scortation played the first part . . . he was not rational; and . . . when the internal **sight** was opened, he (**saw**) straw and dry wood . . . For his internal **sight**, being scortatory . . . could **see** only the opposites. Ex.

—'. As is the mind, so does man (there) **see** objects.

—<sup>4</sup>. The Angel then closed his internal **sight**, and opened his external **sight** . . . and he **saw** magnificent palaces. Des. . . He said, I **see** magnificent things . . . Then the Angel again closed his external **sight**, and opened his internal one . . . and he then exclaimed, What do I **see** now? . . . I **see** ruins . . . (The experiment repeated with other things.)

I. 1<sup>2</sup>. The cogitative mind (inflows) into the **sight**, according to the state induced on the eyes by the objects, which state that mind disposes at its pleasure.

4<sup>3</sup>. The internal **sight** of man . . . receives influx from the spiritual Sun; but the external **sight** . . . from the

natural sun ; and in operation they conjoin themselves together, in like manner as does the soul with the body.

T. 61. (Hence) the Angels can see whatever is going on in Hell . . . But the Spirits of Hell cannot see a whit of what is going on in Heaven . . . D.4759.

64<sup>2</sup>. The sight of the body emulates this same presence . . . Such presence (of distant objects) has each sight, intellectual and corporeal, because the spirit sees through the eyes ; but no beast has the like, because these have no spiritual sight.

66. When the inmost sight (of the Angels) is opened, they recognize their own image in (the surrounding objects.) Ex.

344. The manifestation—*existentia*—of the faith of the New Church is spiritual sight, etc.

346. As spiritual sight . . . and natural sight . . . mutually correspond, every state of faith may be compared to some state of the eye and its sight.

— . The correspondences of these two sights, as to the perverted states of both (shown and enum. in various diseases of the sight).

354<sup>3</sup>. Every true worshipper . . . as soon as he hears any truth . . . at once sees, acknowledges, and receives it. Ex.

361. When he thinks, reads, or hears anything, he sees within himself whether it is the Truth or not. Ex.

504. I was in interior spiritual sight, in which are the Angels of the higher Heaven ; but was then in the World of Spirits ; and I saw two Spirits not far from me, yet distant from each other . . .

— . From that freedom in their minds there appeared a lucidity, from the first sight which was of perception, to the ultimate sight which was of the eye.

759<sup>e</sup>. For falsity does not see truth, but truth sees falsity ; and every man is such that he can see and comprehend truth, when he hears it . . .

767. Every Angel looks at the Lord . . . before him : it is the Sun . . . which appears before their eyes while they are in spiritual meditation. It is the like with a man . . . in whom is the Church, as to the sight of his spirit ; but, as this is veiled over with the natural sight . . . this state of his spirit is not known. Ex.

839. Interior men . . . think from the spirit . . . and therefore see truths in light ; but exterior men . . . think from the fallacies of the senses, and therefore see truths as in a mist ; and, when they revolve them, they see falsities as truths.

—<sup>e</sup>. The Africans, from the interior sight, in which they excel, acknowledged that it is so.

Ad. 3/3783. How it is with internal hearing and sight, which are not at all different from external hearing and sight. Ex. 3784.

D. 651. On the sight of Spirits. Ex.

— . There are four kinds of sight . . . First, the sight of sleep . . . Second, vision with the eyes closed, which is as vivid as with them open . . . Third, in a state in which the eyes are open, when the things in Heaven are represented : this is representative vision . . . Fourth, when the man has been separated from the

body, and is in the spirit . . . this is a sight greater than that of being awake, being exquisite . . . (It has been conceded to me four or five times. 653.) (All these are states of Spirits. 652.)

2163. That the Lord provides, sees, etc. everything . . .

2191<sup>e</sup>. Hearing is the corporeal Sensuous, but sight is the natural Sensuous.

2533. As sight is intermediate between hearing and thought.

3344. There are visual spheres, distinct from those of odour . . . 4220<sup>e</sup>.

3427. A visual experience.

3470<sup>2</sup>. Thought is internal sight (and cannot exist without an organ). Ex.

3574<sup>e</sup>. The internal sight, or thought, regards a common end . . .

4159. The sight of Spirits among themselves is so exquisite that . . .

4556. When I was in a city, awake, the evil Spirits with me saw nothing but serpents and monsters. So that evil Spirits in a city where the good are, cannot see them . . . because there is light from Heaven there.

4627<sup>8</sup>. The interior understanding sees by the light of Heaven ; the exterior, by the influx of the light of Heaven into that of the world . . .

4860. I was let down into a Hell of Genii . . . but was permitted to see little ; for it would have been dangerous to unclose that sight, because their operations would have at once inflowed . . .

4893<sup>2</sup>. In the Heavens they saw grass and shrubs ; but not the gardens and paradises, nor the palaces, still less did they see the Angels there having and doing differently from elsewhere. The reason was that when they are in worldly and corporeal things, they cannot possibly see such things as are with the Angels . . . The cause is that their interiors do not correspond. So is it in the Spiritual World : (all) see with their eyes things which conform to . . . the internal sight, and to the affection of truth and good.

4916. When (such ascend by a way which is not right) they do not see any Angel, nor their abodes ; but some see sandy places ; some a little grass, and they advance to the front in order to see those who are below. The reason they do not see the Angels there, is that their eyes have been closed by conceit . . . The Angels see them, and let them pass, knowing that they will shortly descend.

5154. When one not in heavenly love comes to (the Angels), he sees nothing there with his eyes ; merely something obscure, without any beauty . . .

5528. The Angels see also at the sides and behind when they turn their faces to the Lord ; thus they see to the south, north, and west at the same time as to the east ; but within themselves. It is as if their sight were also all around . . .

5531. When Spirits not yet vastated turn themselves about, they . . . vanish out of sight . . .

— . Also those who do not agree (in sentiment) do not see their houses, nor anything from their dwelling



places. They at once vanish, although they are there. The reason is that their mind is elsewhere, and also their love. Hence, in a city, there are many who do not appear . . . likewise their houses. The evil may ascend mountains where Heaven is, and see nothing at all there, just as if those mountains were devoid of men, when yet they are full. The cause is the disagreement of the loves; and, where the loves are, there they turn their interiors, and therefore they do not see those things.

[D.] 5587<sup>2</sup>. What (the celestial) see with their eyes, they know, and speak of as well as others; for these are such worldly visible things . . . as pertain to their body . . . But they must be seen by them; (for) the things which enter through the hearing into the perception, enter into the interior man, thus into the Voluntary . . . but those which enter through the sight, enter only into the exterior man, and into the external Intellectual. 594I. E. 14<sup>2</sup>.

5784. Heaven was seen, and the palaces there; and it was said by some . . . that they had ascended thither, but had seen no one there, and very few houses, not magnificent ones. The cause was that they were in externals . . . Moreover, those who are in more interior things see more magnificent things than those who are not so much in interior things; because all things increase in perfection according to the interiors, and are presented to view . . .

5789<sup>2</sup>. The extension of sight there (also) is wider in proportion to the elevation.

5825. (The English have) an interior sight, which is a receptive sight of mental view. This appears with them in the Spiritual World, and therefore they are in the middle there, among Christians; for those are in the middle who are in interior light. (This is not an active, but a receptive sight. 5357.)

5869. The evil who are below, see clearly all the approaches to others . . . They have this light from those on high . . . These see thence all the approaches, and, when they look to the evil, and have delight in what is being done by them, their sight is communicated to the evil, and the evil see all things round about equally as well as they . . . Those who are below can (otherwise) see nothing around them, except what meets them . . . (See also 5902.)

5905. On those who see like birds of night.—Many of the spiritual cannot see those who are in the interior Heaven, or, if they see them, they see them in an obscurity like that of evening, and then they see them as unbeautiful, and some as one sees an object in the dark, which he sees in a different form according to his imagination. The same, in the light itself, in which are the interior Angels, can see little, if anything. Their eyes are such as is their thought; because, with Spirits, the thought and the sight of the eye act as a one. (Thus) the sight of everyone in the Spiritual World is such as is his intelligence. As to those in Hell . . . as their thought is of what is false . . . they believe what is false to be true, and therefore their sight makes the same, and they see things which are not, exactly as if they were; which is the reason why there are mere phantasies there, and nothing real.

5923. (When Melanethon) ascended into that Heaven,

he saw nothing; but, when his eyes had been opened, he saw magnificent things.

6030. (Magic) by the sight being determined to certain quarters.

6086. Although not in the light of Heaven (these worldly Spirits) saw. When he came there, he at first saw nothing; afterwards he saw as they did; for his eyes were [fitted] for darkness . . . and he then saw as in the light; (but) on being brought back . . . where there was spiritual light, he did not see, until the previous sight had been removed.

D. Min. 4602. When these spirits rose up and applied their ears (so as to see what is going on in the World of Spirits) my sight was kept in the World of Spirits . . .

4647. The speech of Spirits [as compared] to that of men, is like sight to hearing, and still more excellent: it sees the Things themselves . . .

E. 8<sup>2</sup>. Those who receive (things revealed from Heaven) in love, see them in their understanding: there is the sensation of their internal sight.

14. Two senses are given man which . . . receive the things by which the Rational is formed, and also those by which man is reformed: sight and hearing . . . The things which enter through the sense of sight, enter into his understanding, and illustrate it; and therefore by the sight is signified the understanding illustrated . . .

—<sup>e</sup>. (Thus) hearing has been given to man chiefly to receive wisdom; but sight to receive intelligence.

37. 'Every eye shall see Him' (Rev. i. 7) = that all will acknowledge who are in truths from good. 'To see' = to understand, perceive, and acknowledge. Refs.

53<sup>2</sup>. Man sees not things in Heaven, unless the sight of his spirit is opened . . . So saw John, etc. . . This sight is the spiritual sight of man . . . Angels, when seen by man, did not assume a human form . . . When the Lord was seen (after His resurrection) the eyes of their spirit were open; and, when He became invisible, they were closed.

—<sup>e</sup>. All the things I have seen in the Heavens, have been seen by this sight; and I was then in a like state of waking as when they were not seen. But this sight is rarely opened by the Lord at this day.

61. 'I turned to see the voice' (ver. 12) = the understanding illustrated. . . The Divine influx is into the will, and through it into the understanding; (that is) into the cerebellum, and thence towards the anterior things in the cerebrum where is the understanding; and, when it comes through this way into the understanding, it comes also into the sight; for man sees from the understanding. . . Hence it is said that John 'heard the voice behind him,' and then 'turned to see it.' . . . It is different if the influx comes by the way of the understanding alone. It is said 'to see the voice,' because 'to see' = to understand from illustration . . .

76. 'I saw Him' (ver. 17) = the presence of the Divine majesty.

—<sup>2</sup>. 'To see,' here, = their now inmost presence. Ex.

—<sup>3</sup>. Man has two sights; one from cogitative faith, the other from love. When he has only (the

former) **sight**, the **sight** is devoid of amazement at His Divine majesty ; but when he has **sight** from love, it is attended with amazement. Ex.

84<sup>e</sup>. 'Ye see Me' (John xiv. 19). 'To see the Lord' is to believe in Him.

87. 'Write the things thou hast **seen**' (ver. 19). Ex.

152<sup>2</sup>. All the **sight** of the eyes with men and Angels is from the understanding. Ex.

235<sup>7</sup>. 'Seers' = those who should see truths.

239<sup>18</sup>. 'Those who see not' = those outside the Church and do not know truths . . . 'Those who see' = those within the Church, and have the Word . . .

242<sup>5</sup>. In Heaven no one believes any truth, unless he sees, or has seen it ; for they say, Who can believe that it is so unless he sees? . . . The evil, from evil, see falsities ; but the good, from good, see truths ; and, as good is from the Lord, the **sight** of truth from good is also from Him. The reason the Angels see truths, is that the light of Heaven . . . is the Divine truth proceeding from the Lord. Hence all in the world also, with whom is this light, have the **sight** of truth. Ex.

245. 'Anoint thine eyes with eye-salve, that thou mayest see' (Rev. iii. 19) = that the understanding may be somewhat opened. Ex.

—<sup>e</sup>. For the understanding sees nothing of truth unless the will is in good . . .

260. 'After these things I saw' (Rev. iv. 1) = the understanding illustrated. 'To see' = to understand. Ex.

— . Truths from good . . . are **seen** as manifestly in Heaven as are objects before the eye . . . but those truths are **seen** intellectually, that is, are perceived ; the quality of which **sight**, or perception, cannot be described . . . and can be comprehended only by this : that there is in it a consent and confirmation from the inmost that it is so ; for there are confirming reasons in immense abundance which present themselves as a one in the intellectual **sight**, (and which) are in the light of Heaven . . . which operates into each Angel according to the state of his reception. This is spiritual or intellectual **sight**. As this **sight**, with the Angels, operates into the **sight** of the eyes, and presents the truths of the understanding in corresponding forms, which appear in Heaven in forms not unlike those (here) which are called objects, 'to see' = to understand. —<sup>2</sup>, III.

294<sup>2</sup>. 'That they may see, Know, attend, and understand together' (Is. xlii. 20) = Knowledges, understanding, perception and affection . . .

351. 'I saw' (Rev. vi. 1) = a manifestation of the states of those who are of the Church . . .

376<sup>31</sup>. 'They err among the seers' (Is. xxviii. 7) = they do not see truths.

—<sup>32</sup>. 'The seers' (Is. xxix. 10) = the intelligent ; and, abstractedly, intelligence. 577<sup>7</sup>.

391. 'To see' (ver. 9) = to make manifest.

416. 'After this I saw' (Rev. vii. 1) = a new perception concerning the state of Heaven.

529. 'To see and hear' (Rev. viii. 13) = to open the understanding to perceive. Ex.

588. 'To see' (Rev. ix. 20) = to understand truth.

624<sup>7</sup>. 'Many . . . have desired to see the things which ye see, and have not seen them ; and to hear . . .' (Matt. xiii. 17). . . 'To see,' and 'hear' = to understand and to perceive ; here, the interior truths which proceed from the Lord ; for to understand and perceive these reforms man, when he also does them.

657. 'To see' = to know, perceive, and understand.

667. 'Upon those who saw them' (Rev. xi. 11) = those who could not endure their presence.

671. 'Their enemies saw them' (ver. 12) = Knowledge and acknowledgment with those who are interiorly against the goods and truths of the Word. 'To see' = to understand ; consequently, to Know and acknowledge.

759<sup>5</sup>. In Heaven nothing is acknowledged as truth except what is **seen**, that is, understood ; for the light of Heaven is such that, from it, truths appear before the understanding of the mind as do the objects of the world before the **sight** of the eye ; and therefore those who (here) have **seen** truths merely from the **sight** of a blind faith, when carried into Heaven to the Angels, see nothing at all . . . and become stupid as to the understanding . . .

768<sup>8</sup>. 'All that see them' (Is. lxi. 9) = illustration.

783<sup>2</sup>. Thousands of cohorts of evil Spirits can be led, coerced, conquered, and dispersed by one Angel by truths from the Lord ; and this merely by **sight** from a directing at them of the will.

831<sup>4</sup>. The spiritual Angels do not admit any truth into the memory, and thence into the understanding, unless they see it ; for the Angels in that Heaven see truths from the light of truth, thus from illustration from the Lord ; for truths in the Heavens are spiritual objects, which appear more clearly before the Angels, than natural objects do before men. Therefore they do not know that faith is anything but an acknowledgment of truth, because they see that it is truth . . . (Thus) intellectual **sight** with them is spiritual **sight**.

832<sup>4</sup>. Thus man, in order for his love to become spiritual, must see his truths, that is, apprehend them with the understanding. If you say that spiritual truths cannot be **seen** . . . while man is in the world ; know, that he who loves truth from truth, that is, because it is truth, can see them, and those which he does not see (here), he sees in Heaven. The love itself of truth receives the light of Heaven, which illustrates the understanding . . .

904. 'I saw' (Rev. xiv. 14) = a prediction about . . . 'To see' involves the things which he saw.

1080<sup>2</sup>. The **sight** of man's thought, which is called the understanding, corresponds to the **sight** of his eyes ; and therefore from the light and flame of the eyes appears the quality of the thought from the understanding. The **sight** of the eye is a correspondence . . . and the action of the understanding into the eye . . . is an influx.

1081<sup>3</sup>. 'To see' = to understand and believe.

1100<sup>e</sup>. Be it known that all the truths of the Word . . . can be **seen** with the understanding ; in Heaven spiritually ; in the world rationally ; for an understanding truly human is the **sight** itself of them ; for it is

separated from what is material; and, when it has been separated, it sees truths as clearly as the eye sees objects: it sees truths as it loves them; for, as it loves them, it is illustrated. From the fact that they see truths, the Angels have wisdom; and therefore when anyone says to an Angel that something is to be believed although it is not understood, the Angel replies, Do you suppose me to be insane, or yourself a god whom I am to believe? If I do not see it, it may be what is false from Hell.

[E.] 1119<sup>e</sup>. 'To see the Son' (John vi.40) = to see Him in spirit.

Ath. 166<sup>e</sup>. In the Spiritual World, no one receives anything which he does not see . . .

J. (Post.) 6. The English . . . have an interior sight as to religion; but they have a receptive sight, but not an active one so that they themselves see, until it has been confirmed with them by an illustrious leader. Their interior sight is called an intuitive receptive and affirmative sight, and also a confirmative one . . . Therefore they are in the middle; for those are in the middle who are in interior light.

De Verbo 6<sup>4</sup>. An Angel can see a Spirit grosser than himself; but this Spirit cannot see an Angel purer than himself. Ex.

D. Wis. x. 4<sup>e</sup>. The organ of sight corresponds to intelligence.

C. 202<sup>e</sup>. Say (this to any common person who has some rationality) and he will see it clearly; but say the same to anyone who has confirmed himself in faith alone . . . and he will not see it; for falsities have closed the rational sight of the latter; but not that of the former.

5 M. 2. I looked into the eyes (of the satan), and behold, their pupils sparkled as with rays of light; afterwards they became opaque, and the irises green, and finally were seen to be covered with a coat, by which the whole crystalline lens in the pupil appeared like a film. I then asked him whether he saw anything; and he said, I see clearly, and more things than before. . . I said . . . Perhaps you see something from a fatuous light within . . . and I asked him, What are you thinking from your light? He said, I am thinking in clear vision that a beast thinks as rationally as a man; that God is nature, and nature God; also, that religion is vanity. . . I then advanced some genuine truths, which before, when in externals, he had seen and confirmed. As soon as he heard them, he inverted his eyes, acknowledged and turned them over in his mind, and, with a certain border of the coat which covered the pupil, he sucked in those truths, and injected them into his fatuous light, and then he called those truths falsities.

**Seed.** *Semen.*

**Sow.** *Seminare.*

**Semination.** *Seminatio.*

**Seminal.** *Seminalis.*

See INSEMINATE, SEED-TIME, SEMINARY, & SOW-*serere*.

A. 29. 'The herb yielding-*seminificantem*-seed' (Gen. i.11). When man is so prepared that he can receive heavenly seeds . . . the Lord causes . . . something more

useful, which again seeds-*proseminat*, and is called (as above); and at last something good, which is called 'the tree bearing fruit, in which is its seed' . . .

—<sup>2</sup>. That it is the Lord who sows; that the seed is His Word; and that the earth is man. Ill.

43. Fruit which is of love has seed, by which it multiplies itself.

55<sup>3</sup>. See SELF, here.

57. 'The herb yielding-*seminificans*-seed' (ver.29) = all truth which regards use.

—. 'Fruit' = what the Lord gives to the celestial man; and 'seed' from which is fruit, is what He gives to the spiritual man.

250. 'The seed of the serpent' (Gen.iii.15) = all infidelity; 'the seed of the woman' = faith in the Lord. 254, 255, Ex. and Ill.

254. 'Seed' = what produces and is produced, or what begets and is begotten.

255<sup>e</sup>. 'Seed' = faith.

256. Not only faith is called 'the seed of the woman,' but also the Lord Himself . . .

268. When man has been regenerated, he is called . . . 'ground,' because heavenly seeds have been implanted in him. . . It is the external man, that is, its affection and memory, in which are implanted the seeds of good and truth; and not the internal man. Ex.

310. Thus celestial seeds were inseminated in them, and their descendants had in them seed from a celestial origin. Seed from a celestial origin is such that love rules the whole mind, and makes (the will and understanding) one mind . . .

—<sup>2</sup>. With those in whom there is not celestial seed, but spiritual seed, as with . . . men now, there is no love . . . but faith is possible . . .

437. 'God hath appointed me another seed instead of Abel' (Gen.iv.25) = that He gave another faith.

653<sup>2</sup>. Then first can be inseminated celestial seeds, which are seeds of charity. The seeds of charity can never be sown in ground where falsities reign, but where truths do.

726. 'To vivify seed upon the faces of the whole earth' (Gen.vii.3) = the truths of faith; (for) by this Church seed was vivified: 'seed' = faith.

880. This is like seed which is cast into the earth in winter time . . . So with spiritual seed . . .

932. 'Seedtime and harvest' (Gen.viii.22) = the man who is to be regenerated, and thence the Church. . . Man is compared, in the Word, to a 'field,' thus to a seedtime, and the Word of the Lord to 'seed' . . . It here treats of every man: that there will never be lacking to him the inseminating of seed by the Lord, whether he is within the Church, or without it . . . Without seed inseminated by the Lord, man cannot do a whit of good. All the good of charity, even with the gentiles, is seed from the Lord . . .

1025. 'With your seed after you' (Gen.ix.9) = those who are being created anew. . . 'Seed,' in the literal sense, = posterity; but, in the internal, faith; and as there is no faith except where there is charity, charity

itself is meant by 'seed' . . . Wherever there is charity . . . there is seed ; for celestial seed is charity.

— The 'seed' of God = faith, (that is to say) the charity from which is faith.

—<sup>2</sup>. So 'the seed' of Abraham, of Isaac, or of Jacob, = love, or charity. Ex.

—<sup>3</sup>. Thus when 'seed' is mentioned in the Word . . . by 'seed' the Angels understand charity . . . And when 'the seed' of Abraham, etc. is mentioned, they understand not their descendants, but all in the universe . . . with whom there is celestial seed, or charity ; nay, the interior Angels perceive love itself, abstractedly, which is celestial seed. 1416<sup>3</sup>. —<sup>4</sup>.

—<sup>4</sup>. That 'seed' = love, and also every one who has love. Ill.

—<sup>9</sup>. 'A seed of truth' (Jer.ii.21) = the charity, or faith of charity (of the Spiritual Church).

—<sup>11</sup>. 'A seed of holiness . . .' (Is.vi.13) = remains which are holy.

—<sup>e</sup>. Those in His Kingdom, being regenerated from love, are called 'the seed of the blessed of Jehovah' (Is.lxv.23).

1123. 'The seed of the woman . . .' a most ancient saying.

1438. The celestial things of love (were) first imbued ; thence, as from their seed, all things were fructified. The seed itself in Him was celestial . . . and He was the only one who had this seed . . . All men have no other seed than what is filthy and infernal . . . therefore unless they receive from the Lord new seed . . . they must be accursed to Hell.

1447. 'To thy seed will I give this land' (Gen.xii.7) = that celestial things should be given those who would have faith . . . 'Seed' = faith in the Lord. 1608.

1610. 'Seed as the dust' (Gen.xiii.16) = multiplication immeasurable.

—<sup>2</sup>. As to the Human essence, He is called 'the seed of the woman.'

1798. 'To me Thou hast not given seed' (Gen.xv.3) = no internal to the Church. 'Seed' = love and faith.

1803. 'Seed as the sand' (Is.xlviii.19) = good.

1810. 'So shall thy seed be' (Gen.xv.5) = the heirs of the Lord's Kingdom. 'Seed' = love and the derivative faith ; or, what is the same, those in love and faith, both Angels and men. 1865.

1843. 'Thy seed shall be a sojourner' (ver.13) = charity and faith rare.

1937<sup>e</sup>. All good and truth must be **inseminated** in freedom . . . there is no other soil in which the seed can grow.

1940. 'I will multiply thy seed' (Gen.xvi.10) = the fructification of the rational man . . . 'Seed' = love and faith ; here, to 'multiply seed' = the fructification of the celestial things of love in the Rational . . .

1941. With the man in good . . . the seed is not so multiplied by the Lord (here) ; but in the other life incredibly ; for so long as man is (here) the seed is in corporeal soil . . . but when this is put off . . . the seed is set loose, and grows, as the seed of a tree is wont to do when it rises from the soil . . . For all knowledge, intelligence, and wisdom, and their delights . . . are thus multiplied . . . to eternity, from the smallest seed, as the Lord teaches of the grain of mustard.

2019. 'Thy seed after thee' (Gen.xvii.7) = those who have faith in Him. 2023. 2027. 2034. 2038. 2085.

2023. 'Seed' = the faith of charity. 2027. 2038. 2670. 2853.

2049. 'A stranger not of thy seed' (Gen.xvii.12) = those outside the Church.

2085. 'Seed' here = those who have the faith of love, that is, have love to the Lord, consequently the celestial . . . for it treats of seed from Isaac . . . 2666.

2343<sup>3</sup>. The good of charity is the very soil of the seeds of faith. 3324<sup>2</sup>. —<sup>4</sup>.

2666. 'In Isaac shall seed be called to thee' (Gen.xxi.12) = from the Divine Human is all salvation to those in good. 2670.

— The spiritual also are seed, but from the son of the handmaid. Ill.

2813<sup>4</sup>. 'The good seed' = truth.

2826<sup>6</sup>. 'The seed of Israel' = the Spiritual of the Church, or the good and truth of faith.

2848. 'Thy seed' (Gen.xxii.17) = the spiritual who in the good of faith are saved by the Divine Human.

— 'Seed' = the faith of charity, or, those of the human race who are in it, that is, the spiritual ; for these are called 'seed,' and 'the sons of the kingdom,' in Matt.xiii.37,38.

2851. 'Thy seed shall inherit the gate of thine enemies' (Gen.xxii.17) = that charity and faith shall succeed in the place where before were evil and falsity. 3187.

2853. 'In thy seed shall all the nations of the earth be blessed' (ver.18) = the Salvation of all who are in good. 3380.

2971. Good is what receives the truths of faith, which are called 'seeds.' 3030<sup>4</sup>.

3038. 'To thy seed will I give this land' (Gen.xxiv.7) = the Divine truth pertaining to the Lord's Human. 'Seed' = the faith of charity, and those in it ; and, as all the good and truth of faith are from the Lord, it is the Divine truth itself which is meant by 'seed' in the supreme sense.

3187. 'Seed' = those called the spiritual ; thus, in a universal sense, all who constitute His Spiritual Kingdom, or this Kingdom itself ; for 'seed' = charity and faith, consequently those who are in charity through faith, who are the spiritual.

3310<sup>2</sup>. 'The seed' (Matt.xiii.) = the Lord's Word, thus the truth of faith.

3324<sup>2</sup>. Such as is the ground, such is the reception of the seeds, that is, of the truths of faith. Truths may be stored up in the memory, like seeds in a pod . . . but they do not become the man's until the ground has been prepared . . .

3373. 'To thy seed' (Gen.xxvi.3) = truth . . . thus the truth which is from the Lord's Divine, which is 'thy seed.'

— In the internal sense, by 'seed' is not meant any posterity from Isaac ; but all who are the Lord's sons, thus the sons of His Kingdom, or, what is the same, those who are in the good and truth which are from the Lord ; and, as these are 'seed,' it follows that

the good and truth itself from the Lord is 'seed;' for thence are the sons; and therefore the truths themselves which are from the Lord are called 'the sons of the kingdom,' in Matt. 'He who sows the good seed is the Son of Man; the field is the world; the seed is the sons of the kingdom.'

[A. 3373]<sup>e</sup>. 'The seed of Abraham,' etc. . . means all who are the Lord's seed, that is, who are in the good and truth of faith in Him.

— That from the Lord alone is heavenly seed, that is, all good and truth. Refs.

3378. 'I will multiply thy seed' (ver.4)=increase of truths. 3379. 344<sup>o</sup>.

3404. 'Isaac sowed in that land' (ver.12)=interior truths appearing to the Rational. . . 'To sow,' in the supreme sense, = the Divine truth which is from the Lord who is the sower; in the internal, the truth and good with man which is thence.

3648. Unless the Spiritual from the Lord continually acted into their primitive forms which are in their seeds, they would never vegetate; but the forms there are such that they do not receive anything of life. It is from this influx that they have in them an image of the Eternal and the Infinite, as is evident from the fact that they are in the continual endeavour to propagate their kind. . . This is in every seed.

3671. 'Seed' = the good and truth of faith.

— It is with good and truth as with seeds and soil: interior good is like seed which produces, but not except in good soil: exterior good and truth is like the soil in which it is produced: the seed, which is interior good and truth, can in no other way be rooted. Hence it is that the Rational must be regenerated first of all—for the seeds are there—and then the Natural, in order to serve as soil. . .

—<sup>2</sup>. Perceptions of good and truth thence are like seeds. . . scientifics and works are like the soil; and, when man is affected with scientifics which confirm good and truth. . . the seeds there are as in their soil, and grow. . .

3703<sup>13</sup>. Their goods and truths in the Church are called 'the seed which God chose' (Deut.x.15).

3706. 'Seed' = the truth of faith. 3710.

3707. 'Thy seed shall be as the dust of the earth' (Gen.xxviii.14)=that Divine truth natural should be as natural good. 'Seed' = truth, hence 'the seed of Jacob' = Divine truth natural.

3855<sup>2</sup>. Like seeds, which are more perfect within than without. . . The external forms thence produced can be easily injured; but not so the inmosts of the seeds, which are in a more interior and perfect nature.

3941. The seeds sown—*seruntur*—in a field = things which are of good and truth.

4259. 'Thy seed as the sand of the sea' (Gen.xxxii.12) = fructification and multiplication. . . 'Seed' = the faith of charity, and also charity itself.

4266<sup>e</sup>. Would be like casting seed—*sementem*—into water or sand.

4577. 'To thy seed after thee I will give the land' (Gen.xxxv.12) = to Divine truth Divine good appropri-

ated. 'Seed' = the truth of faith; in the supreme sense Divine truth. . . (Thus) 'to thy seed after thee' = Divine truth appropriated to Him. . .

4686<sup>e</sup>. 'To carry a casting of seed' (Ps.cxxvi.6) = instruction in truths.

4835<sup>e</sup>. 'Raise up seed to thy brother' (Gen.xxxviii.8) = lest the Church perish. 'Seed' = truth from good, or the faith of charity.

4904. For seed is the truth of faith, and conception is reception.

5056<sup>2</sup>. Such are afterwards received into. . . the province of the seminal vesicles. For in the vesicles is collected the seed with a suitable serum with which it is combined, and by the combination is rendered fit so that after it has been emitted it is resolved in the neck of the uterus, and thus serves for conception; and there is in such a substance a conatus and as it were longing to perform use, and thus to put off the serum with which it is invested. Rep. 8847<sup>2</sup>. D.875. 884.

5084<sup>3</sup>. It is a fallacy. . . that from the first creation there has been impressed on seeds the quality of growing. 5116<sup>3</sup>.

5096. 'Seeds' (Matt.xiii.) = Divine truths.

5113<sup>5</sup>. 'The seed of the land' (Ezek.xvii.5) = the truth of the Church. E.281<sup>2</sup>.

—<sup>8</sup>. 'The seed of peace' (Zech.viii.12) = good in the interior man. (=remains: those who are in truths of good. 5897<sup>7</sup>).

—<sup>e</sup>. The man of the Celestial Church is regenerated by. . . seed implanted in the Voluntary; but the man of the Spiritual Church, by seed implanted in the Intellectual.

5115<sup>2</sup>. Man when reborn, also begins from seed; and therefore by 'seed,' in the Word, is signified the truth which is from good.

5116<sup>2</sup>. A representation of the eternal and infinite in seeds. J.13<sup>2</sup>. W.60. 318, Des. P.56<sup>3</sup>. T.32<sup>3</sup>, Des.

5135<sup>7</sup>. 'Seed' = the truths which are of faith from charity.

6019. 'Jacob and all his seed with him' (Gen.xlvi.6) = natural truth and all the things of faith belonging thereto. . . 'Seed' = the faith of charity. 6022.

6125<sup>2</sup>. Before (adult age) the good of love and truth of faith fall like seed into barren ground.

6139. 'Give seed' (Gen.xlvii.19) = influx of the good of charity and truth of faith.

6154. 'Lo seed for you, and ye shall sow—*seratis*—the ground' (ver. 23) = the good of charity and truth of faith which were to be implanted. 'Seed' = truth from good, thus both.

6158. 'For seed of the field' (ver. 24) = for the nourishment of the mind. 'Seed' = truth and good, thus faith and charity.

6233. 'I will give this land to thy seed' (Gen.xlviii.4) = the Lord's Kingdom to those in this good and truth. 'Seed' = the truth of faith and the good of charity.

6264. 'God hath made me see thy seed' (ver. 11) = . . . the good and truth thence.

6297. 'His seed shall be a fulness of nations' (ver. 19) = that the truth which is of faith shall reign. 'Seed' = faith and charity; here, faith, because it is predicated of Ephraim.

7056. Good is the soil; truths are the seeds.

7112°. But seeds, barley, wheat, and the like, = interior truths and goods.

7131. Seeds, in the Word, = truths and goods.

7966°. This is represented (there) as a tree . . . its leaves are truths; its fruits are the goods of truth; its seeds are goods themselves, from which are all the rest.

8326°. Man is compared to 'a tree' . . . and its seeds from which are new trees, to truths which are from good, or to the faith which is from charity.

8505. Man is called 'a field' because he receives the truths of faith, which are seeds, and produces the fruits of the seeds, which are goods.

8521. 'Like coriander seed, white' (Ex.xvi.31)=the truth therein that it was pure. 'Seed'=the truth of faith.

8603°. Still more interior (in fruits) are the seeds, which are encompassed with cases, and the seeds themselves with membranes; and underneath these is the interior flesh (or pulp), in which is the first form, like a soul, from which again come new trees . . . The first form, which is the inmost one in the seed . . . must be successively opened . . .

9258°. This is like the germ in the seed of a fruit; all the fibres (of which) look to this germ, which they nourish and form by the percolating sap; but after it has been formed, the fibres retreat, and convey the sap from the seed. Then the pulp of the fruit rots, and serves the germ for soil; and the case is the same with the seed itself. . . The germ in plants corresponds to the good in man; the seed itself to the internal things; and the pulp of the fruit around the seed, to the external things. (The correspondence of this with regeneration.) This is meant by: 'the Kingdom of the heavens is like a grain of mustard . . . which is the least of all seeds . . .'

9262°. 'Seed'=the truth of faith. Refs.

9294. 'To sow'=to instruct.

9295°. 'The seeds which are sown in a field'=the truths of faith which are implanted in good.

—<sup>4</sup>. 'Good seed' (Matt.xiii.37)=truths of faith from the Lord. (=Divine truth. 9807°.)

—<sup>e</sup>. 'Seed of Sihor' (Is.xxiii.3)=scientific truth.

9666°. Seeds are in a more perfect state than the pulp outside them; (for) when the pulp rots, the seeds remain entire. So in the seeds—the germ within them is in a more perfect state than the parts outside it . . .

10030°. 'The seed of man' (Dan.ii.43)=truth of faith from proprium; thus truth falsified and adulterated by application to evils from a looking to self and the world. (=the truth of the Word. R.913°. M.79.)

10181°. The inmosts of a seed (are in a degree discrete from) its exteriors.

10249. 'To him and to his seed, to their generations' (Ex.xxx.21)=all who receive the things which proceed

from the Lord, thus who are being regenerated by Him. 'Seed'=those who are born from the Lord . . .

—<sup>2</sup>. 'The seed of Aaron,' in special, =those in the Celestial Kingdom; and 'generations,' those in the Spiritual Kingdom.

— . That 'seed,' sons, etc.=those who are in love and faith in the Lord; and, in the abstract, the goods of love and truths of faith. Ill.

—<sup>4</sup>. 'Seed of man' (Jer.xxxi.27)=the internal good of these Churches; 'seed of beast,' their external good. E.2807. (Compare E.433<sup>25</sup>. 768<sup>4</sup>.)

—<sup>5</sup>. 'Seed of David'=those who have been regenerated by the Lord; and, in the abstract, those things with them which are from the Lord, which are the truths of faith and the goods of charity.

—<sup>6</sup>. 'Seed'=those who are regenerate, thus those who are of the Church; in the abstract, the things which make a regenerate man, or which make the Church with man, which are faith and charity from the Lord.

—<sup>8</sup>. 'Seed,' in the opposite, =those who are against the things of the Church, thus who are in evils and falsities; and, in the abstract, evils and falsities. Ill.

10445. 'I will multiply your seed as the stars' (Ex.xxxii.13)=goods and truths, and their Knowledges.

— . 'Seed,' when predicated of Heaven and the Church, =the good and truth there. 10446.

10527. 'I will give it to thy seed' (Ex.xxxiii.1)=to those who are in the good of love and truths of faith from the Lord.

H. 111. Foods, especially those from the seeds of harvest, correspond to affections of good and truth . . .

567°. Natural heat . . . merely disposes seeds into their natural forms, by expanding and opening them, in order that the influx from the Spiritual World may act as the cause (of vegetation) there.

S. 66. A tree extracts . . . the purest sap for its seeds.

Life 90. Truth is meant by 'seed in a field' (in the parable of the sower). 'The sower-seminans'=the Lord; 'the seed'=His Word, thus the Truth: 'the seed upon the way'=with those who do not care for Truth; 'the seed upon the stony places'=with those who care for Truth, but not for its own sake, thus not interiorly; 'the seed in the midst of thorns'=with those who are in the concupiscences of evil; and 'the seed in good ground'=with those who love the Truths which are in the Word from the Lord, and do them from Him, thus the fruits.

W. 60. That the Divine is in each and all things of the universe actually . . . may be seen from the wonderful faculty which is in every seed. Des.

61°. For as soon as a seed falls into the bosom of the earth, it cherishes it, and from all sides gives from itself resources-copias, in order that it may germinate, and present itself in a form representative of man.

204°. Unless there were such a pre-eminent perfection in prior and simple things, neither man nor animal could come forth, and afterwards subsist, from seed; nor could the seeds of trees and shrubs vegetate; for the more prior and simple a thing is, because it is more perfect, the more exempt it is from injury.

[W.] 207. There is a like (simultaneous) order of discrete degrees in every seed.

269. For the seed which is from the father is the first receptacle of life, but such a one as it was with the father; for it is in the form of his love, and the love of everyone is like itself in the greatest and in the least, and there is in it a conatus into the human form . . .

310<sup>2</sup>. That there is such a conatus . . . in the substances and matters of earths, is evident from the fact that seeds of every kind, opened by means of heat even to their inmost, are impregnated by the most subtle substances—which must be from a spiritual origin—and by this are in the power of conjoining themselves with use, from which is their Prolific, and then, by conjunction with matters from a natural origin, are in power to produce their forms, and then send them forth as from a womb, that they may come into the light, and thus germinate forth and grow.

312. The first production from these earths, when they were still recent, and in their simplicity, was the production of seeds. The first conatus in them could not be anything else.

314. The primes (of plants) are seeds . . . and, through the bark, which is the ultimate of the stems, they tend to seeds . . .

—<sup>2</sup>. In all their progression there is the end of producing fruits and seeds, which are uses.

315. The heat, light, and atmospheres of the natural world only open seeds, keep their productions in expansion, and induce matters on them, which fix them; but this not by forces from their own sun . . .

316. (So in the animal kingdom) a body is formed from seed introduced into a womb or ovum, which body is the ultimate of the seed; and this body . . . produces new seeds. (The parallel with the vegetable kingdom.)

P. 3. The Prolific is not from the seed, nor from the sun . . . but is in the seed from God the Creator . . .

144<sup>2</sup>. An adulterer commingles his life with that of the husband; for a man's life is in his seed.

211. 'The seed of the woman' = the Lord.

277<sup>3</sup>. In the seed is the soul; for impregnation is effected by it; and it is that which is clothed with a body by the mother. The seed is the first form of the love in which the father is: it is the form of his reigning love with the proximate derivations, which are the inmost affections of that love. T. 92.

296<sup>2</sup>. (This conversion can only be done by) eradicating evil from its seed, and implanting good seed instead thereof.

321<sup>7</sup>. Like the Prolific in a seed, which accompanies it within even to new seed.

332<sup>3</sup>. The procreations of wisdom from love are like seeds . . .

R. 565. 'The remnant of her seed' (Rev. xii. 17) = . . . novitiates who receive . . .

—<sup>3</sup>. 'The seed of the woman,' here, = those who are of the New Church and are in the truths of its doctrine. III. E. 768, III.

936. By the seeds (of a tree) are signified the ultimates and primes of man.

M. 127. Semination corresponds to the power of truth.

183<sup>4</sup>. Love and wisdom together with use . . . propagate man; for in the seed of a man is his soul in a perfect human form, covered over with substances from the purest things of nature, from which (substances) is formed a body in the womb.

220. Virile semination is from a spiritual origin . . . being from the truths of which the understanding consists. . . Nothing is received by males from the spiritual marriage . . . except truth, and that which relates to truth; and this, in its progress into the body is formed into seed; and hence it is that seeds, spiritually understood, are truths.

—<sup>2</sup>. The masculine soul is truth . . . and therefore when the soul descends, truth descends . . . and, when this takes place, the entire soul forms itself, and clothes itself, and becomes seed; and this can be done thousands and thousands of times, because the soul is a spiritual substance. Ex.

245. Hence the soul (in spite of conjugal disjunction) is still procreated, but in the descent, when it becomes seed, it is veiled over with such things as are of his natural love. From this springs hereditary evil.

389<sup>2</sup>. The protection of seeds by shells (is analogous to the love of infants).

T. 94<sup>2</sup>. (Otherwise) all the noble seed of the Church would be turned into ignoble seed; as the seed of an olive into the seed of a pine, etc.

103<sup>2</sup>. For in the seed of everyone . . . there is a graft or offset of the soul of the father, in its fulness, within a certain envelope of elements from nature: by these its body is formed in the womb . . .

290<sup>2</sup>. That there is such an infinity of spiritual seeds, or of Truths, in the Word. Ex.

347<sup>2</sup>. Faith without Truths, is like seed bereaved of its medullary substance . . .

—<sup>3</sup>. Like one who scatters seed . . . and does not harrow it in . . .

348. Faith is (then) like barren seed . . .

374<sup>3</sup>. In the seed of a tree lies hidden as it were the end, intention, and purpose to produce fruits: in these things the seed corresponds to the will . . .

470<sup>3</sup>. Unless there were spiritual substances together with the material ones, no seed could be impregnated from the inmosts, and grow . . .

499<sup>2</sup>. From this sphere about every particle of earth the inmost of each seed is impregnated, and the Prolific vegetates. Ex. 585<sup>e</sup>. 785<sup>2</sup>. D. 1847.

584. The seed of man is conceived interiorly in the understanding, and is formed in the will, and is thence transferred into the testes, where it clothes itself with a natural covering . . .

Ad. 1008. On seeds. 1009. 1011.

D. 1436. On the insemination and rooting of the seeds of faith.

1440. The seeds are innumerable . . . but the universal and one only seed, in which all the rest are

ordinated . . . is that the Lord alone rules the universe . . .

2628<sup>e</sup>. For everything is like a seed from which grows a tree.

3122. I have sometimes perceived the odour of human seed: it is from those who relate to the seminal vesicles, and to the spermatic vessels.

4372. When I was collecting seeds, the angelic Spirits thought about the last times, when the good seeds should be separated from the evil. So in all other things.

6110<sup>63</sup>. The seed dispersed on all sides through the body, is received by the soul which is in the whole body, thus in the fibres and vessels on all sides, and then delicately the wife . . .

—<sup>68</sup>. What is purest of touch causes that the interiors, which are the seed, are excited. Ex.

E. 31<sup>2</sup>. 'The seed sown in a field are the sons of the kingdom' = the truths from good from the Lord with man. 48<sup>2</sup>.

176<sup>2</sup>. 'The seed of man' = the Divine truth which is in the Word. 237<sup>e</sup>. 411<sup>4</sup>. 1029<sup>5</sup>.

205<sup>4</sup>. 'The seed of David' = those in truths from good from the Lord; or, truths from good.

223<sup>16</sup>. 'Seed' = truth. 600<sup>12</sup>. 740<sup>6</sup>.

340<sup>22</sup>. 'Seed' = Divine truth . . . 401<sup>8</sup>. 594<sup>9</sup>. 632<sup>6</sup>. 683<sup>6</sup>. 684<sup>20</sup>. 768<sup>5</sup>. —<sup>6</sup>. —<sup>8</sup>. —<sup>9</sup>. —<sup>11</sup>. —<sup>13</sup>. —<sup>14</sup>. —<sup>15</sup>. —<sup>20</sup>. 911<sup>6</sup>. —<sup>17</sup>.

374<sup>15</sup>. 'The good seed in a field' = the truths of the Church which are from good: 'to sow' = to inflow and receive, thus to instruct; 'the man who sowed' = the Lord by the Word where are all the truths of the Church.

401<sup>35</sup>. 'The seeds' = truths from the Word, or those which man receives from the Lord.

405<sup>16</sup>. 'Seed from Jacob' = the Knowledges of good and truth.

422<sup>5</sup>. 'Their seed' = all of that Church.

426<sup>3</sup>. 'The good seed' = the good.

433<sup>21</sup>. 'Seed' = charity and faith.

—<sup>25</sup>. 'To sow . . .' = to reform . . .

543<sup>11</sup>. 'The seed of the field' = the truth of the Word.

644<sup>12</sup>. 'Seed' = the truth of the Word.

—<sup>13</sup>. 'Seed' = the truth of doctrine. 768<sup>12</sup>. —<sup>19</sup>.

—<sup>21</sup>. —<sup>23</sup>.

695<sup>13</sup>. 'Seed of peace' = the truth of the Church which . . . protects against the Hells . . .

768<sup>18</sup>. 'His seed' (Jer. xxii. 30) = infernal falsity.

—<sup>23</sup>. —<sup>24</sup>.

—<sup>25</sup>. 'The seed of evil-doers' (Is. xiv. 20) = direful falsity of evil.

—<sup>26</sup>. 'Seed given to Moloch' = such infernal falsity.

911<sup>3</sup>. 'The man sowing good seed in his field' = the Lord as to Divine truth, which is the Word, in the Church. . . 'To sow tares' = to insinuate and implant falsities.

1005<sup>2</sup>. That adultery is Hell . . . everyone may conceive from the commixture of diverse seeds in the womb

of one woman. Man's seed is that in which lies hidden the inmost of his life, and thence the beginning of a new one, which, from this, is holy . . . J.(Post.)341. De Conj. 37.

—<sup>e</sup>. But in chaste marriages the man's life through the seed adds itself to that of the wife. Hence an inmost conjunction, from which they become one flesh . . .

1159<sup>3</sup>. 'The rain of thy seed' (Is. xxx. 23) = the multiplication of truth.

1203<sup>2</sup>. Plants resemble the animal kingdom in that they come forth from seed . . .

1209<sup>3</sup>. It matters not that continuations (of creation) are effected by seeds: it is still the same creative force which produces. Angelic Idea.

1211<sup>4</sup>. In the inmost Heaven there are fruits and seeds of pure gold; in the middle one of silver; and in the lowest one of copper . . . All these are growths from the earths there . . . But nothing is produced there from seed sown, but from seed created; and creation there is instantaneous . . .

D. Wis. iii. 2. Nothing in nature comes forth except from seed . . .

viii. 5. Seed is the first of a tree . . . and it returns to (seed) . . . Seed also is the first of an animal . . . and, when it matures, it has seed in it.

De Conj. 37. The man's seed, as to its Spiritual, and also as to its interior Natural, adds itself to the body of the woman . . .

Can. Trinity iv. 4. The Divine truth, which is the Word, in which is the Divine good, was the seed from the Father, from which the Human was conceived. From the seed is the soul, and through the soul is the body.

5. The spiritual origin of all human seed is truth from good.

Docu. 302. I. 6. There is not a single object in the mineral kingdom which does not give out an odour, and, indeed, in the form of an impalpable powder, by which seeds are impregnated.

### Seedtime. *Sementis.*

A. 932. See SEED.

E. 610<sup>2</sup>. 'Seedtime' describes and signifies the instauration of the Church.

—<sup>6</sup>. 'Seedtime and harvest' = the state of the Church as to the implantation of truth and good, and as to the fructification of good thence.

### Seek. *Conquirere.*

See INQUIRE—*Disquirere.*

N. 180. He seeks reasons in himself.

W. 241<sup>2</sup>. The love seeks means in the understanding.

D. Min. 4735. Confirmations sought.

### Seek. *Quaerere.*

See under INQUIRE, and QUESTION.

A. 1008. 'To require the life of man' (Gen. ix. 5) = to avenge profanation.

3058<sup>2</sup>. 'Those who seek water' (Is. xli. 17) = those who long to be instructed in truths.



[A.] 4367. 'Nay, I pray' (Gen. xxxiii. 10) = the origin of affection.

4718. 'What seekest thou?' (Gen. xxxvii. 15) = foresight.

5610. 'Of my hand thou shalt require him' (Gen. xliii. 9) = that it shall not be separated.

6513. 'Speak, I pray' (Gen. l. 4) = solicitation.

6563. 'Remit, I pray' (ver. 17) = supplication.

7021. 'Those who seek thy soul' (Ex. iv. 19) = those who endeavour to destroy the life.

7043. 'To seek to kill' (ver. 24) = not to receive.

H. 563<sup>2</sup>. Reduced to seek alms.

W. 342. This shall now be [a matter] of investigation—*quaestio*nis. T. 796<sup>2</sup>. De Just. 59.

P. 101<sup>e</sup>. It is not asked, What has thy faith been . . .

R. 429. 'Men shall seek death' (Rev. ix. 6) = that they want the understanding to be closed up in the things of faith. . . 'To seek' is predicated of the understanding; and 'to desire,' of the will. E. 550.

D. 4676. Do not care for these intricate questions.

E. 386<sup>19</sup>. 'Those who seek Jehovah' (Ps. xxxiv. 10) = those who are therefore loved by the Lord.

706<sup>24</sup>. Occurs. 750<sup>12</sup>.

**Seem.** See under SEE.

**Seethe.** *Elixare.*

A. 8496. 'To seethe' (Ex. xvi. 23) = preparation for the conjunction of truth. 8497.

10681. 'Thou shalt not seethe a kid in its mother's milk' (Ex. xxxiv. 26) = that the good of innocence of a posterior state is not to be commingled with the truth of innocence of a prior state. 3519<sup>7</sup>.

Coro. 47<sup>e</sup>. Occurs.

**Segment.** See PIECE.

**Seir.** *Seir.*

A. 1673. 'The Horites in mount Seir' (Gen. xiv. 6) = false persuasions which are from the love of self. 1675. —<sup>6</sup>, Ex.

1675. Why the Horites were expelled from mount Seir.

—<sup>3</sup>. 'Mount Seir,' and 'Paran' = the things of His Human essence, namely, the celestial things of love. Ill.

2714<sup>2</sup>. 'Seir' is said as to celestial love; 'mount Paran,' as to spiritual love.

—<sup>3</sup>. The Lord's Divine Human is signified by 'mount Seir.'

3322<sup>3</sup>. 'Edom,' and 'Seir,' the 'inheritance' (Num. xxiv. 18) = the Divine good of the Lord's Divine Natural.

—<sup>9</sup>. 'Seir,' in the opposite. Ill.

3527<sup>2</sup>. Mount Seir, where Esau dwelt, has a similar signification, namely, what is shaggy; and, on this account, there was a mountain by which there was an ascent to Seir, which was called 'the smooth mountain' (Josh. xi. 17; xii. 7) which was representative of truth ascending to good.

4240. 'The land of Seir' (Gen. xxxii. 3) = celestial

natural good. 'The land of Seir,' in the supreme sense, = the celestial natural good of the Lord; because mount Seir was the boundary of the land of Canaan on one side (Josh. xi. 16, 17), and all boundaries . . . represented ultimate things. —<sup>2</sup>, Ill.

—<sup>3</sup>. 'The land of Seir,' in the relative sense, properly = the Lord's Kingdom with those outside the Church.

4384. 'Until I come unto my lord in Seir' (Gen. xxxiii. 14). . . 'Seir' = the conjunction of spiritual with celestial things in the Natural; that is, of the truth of faith with the good of charity. The good to which truth is conjoined in the Natural; and, in the supreme sense, the Lord's Divine Natural as to good conjoined with truth there, is what is properly signified by 'Seir' in the following passages. Ill.

4387. 'Esau returned on his way to Seir' (ver. 16) = the state of Divine natural good to which were adjoined the truths of good. . . 'Seir' = the conjunction of truth with good.

4645<sup>e</sup>. 'Esau dwelt in mount Seir' (Gen. xxxvi. 8) = the truth of natural good.

4646. 'In mount Seir' (ver. 10) = the truths of good.

10134<sup>11</sup>. 'Seir,' out of which the watchman 'calls' (Is. xxi. 11) = the illumination of the gentiles who are in darkness.

E. 594<sup>13</sup>. 'To go out of Seir . . .' (Judg. v. 4), when said of Jehovah, = the illumination of the gentiles by the Lord when He assumed the Human.

**Seize.** *Arripere.*

A. 1016<sup>3</sup>. What a man loves he freely seizes on . . . H. 479<sup>5</sup>.

1482. The knowledge He learned with avidity in early childhood.

1515. Sirens learn with avidity all things. 1983<sup>3</sup>. D. 4307.

5135<sup>2</sup>. In childhood . . . man learns easily . . .

9188<sup>2</sup>. Instead of these, they learned falsities with avidity. 10283<sup>9</sup>.

H. 352. They can learn with avidity falsity equally with truth. 464<sup>4</sup>. 479<sup>5</sup>.

M. 133. (An infant) seizes whatever comes to hand, and puts it into his mouth.

T. 377<sup>2</sup>. Snatches fruit from the trees.

D. 4243<sup>e</sup>. As soon as they perceive anything delightful, they seize it.

**Seize.** *Corripere.*

A. 1573<sup>6</sup>. They are seized with horror . . . 1740<sup>e</sup>. 2132. 7193<sup>2</sup>.

2057<sup>3</sup>. They are seized with anguish. H. 525<sup>e</sup>.

E. 406<sup>11</sup>. Occurs. 734<sup>2</sup>. 850<sup>6</sup>.

**Seize.** *Rapere.*

See RAPACIOUS, and SPOIL—*rapina*.

A. 644I. See WOLF.

—<sup>2</sup>. A lion also is a rapacious animal, of which it is said that he seizes spoil.

6442. 'He seizes in the morning' (Gen.xlix.27)= . . . that when the Lord is present, there is a snatching and deliverance of the good. Ill.

9348<sup>4</sup>. 'To seize spoil, and devour men'=to destroy truths and goods. E.280<sup>11</sup>.

E. 728. 'Snatched up to God and His throne' (Rev. xii.5)=protection by the Lord.

**Selenite.** *Selennites.* M.443. T.320<sup>2</sup>.

**Self.** *Se, Semet.*

See under AS, FREE, HIMSELF-*ipse*, LEAD, LIFE, LOVE OF SELF, and PROPRIUM.

A. 9. The goods he (now) produces are inanimate, because he supposes [that they are] from **self**. 29, Ex. 39.

32<sup>2</sup>. Those in love . . . perceive that . . . they have not a whit of love, life, and happiness from **themselves**.

39. For man, from **himself**, is dead.

42<sup>2</sup>. Want to enter into the mysteries of faith from **themselves**.

47. At first man produces as if from **himself**.

55<sup>3</sup>. It is 'the least of all seeds,' because the man supposes that he does good from **himself**. What is from **self** is nothing but evil; but, as he is in a state of regeneration, there is something of good, but the least of all.

80. [The celestial man] is not allowed (to know what is good and true) from **self** and the world. 126.

105. No one can do what is good from **self**.

138. That he desired to be led by **self** and the world. Sig.

150. Evil Spirits (are thus compelled to) confess that they do not live from **themselves**.

—<sup>2</sup>. Of **myself-memet**-I do not think the least thing. (From experience.)

—<sup>e</sup>. By believing that he lives from **himself**, man appropriates all evil and falsity. 4151<sup>6</sup>. 4319. 6324. H.547.

155<sup>2</sup>. When Angels do not reflect, they know not but that they live from **themselves**.

189. Without the acknowledgment of **self-sui**-no one can be led to Heaven.

198. 'Not to eat of that tree'=not to think of the good and truth of faith from **themselves** . . .

204. 'To be as God'=that if they did so from **themselves** . . . they could lead **themselves**.

233<sup>2</sup>. Man, of **himself**, cannot but do evil . . . yet the man does not do it . . . but still he is to blame. Ex.

546. Those who want to be innocent from **themselves**. Rep.

—<sup>e</sup>. Such is the state of those who believe that they are spiritual from **themselves**, or that they can have faith from **themselves**.

552. Angelic Spirits made a beautiful candelabrum, as they supposed from **themselves**. . . I told them that they had invented and formed nothing from **themselves** . . . Being then illustrated, they confessed it was so. D.2646.

557. Direful persuasions about the greatness of **self**. Tr.

735. If he believes in simplicity that he can do good from **himself** . . .

874. At first they suppose that they do good and think truth from **themselves** . . . and the Lord leaves them so to think . . . But whatever man produces from **self** cannot be good, because it is from **self**, which is an impure fount . . . for he is always thinking about the merit and righteousness of **self**.

876<sup>2</sup>. Whatever good a man supposes he does from **self**, returns to him; for it regards himself-*ipsum*. (Sig. by the return of the dove to Noah.) 882, Ex.

904<sup>3</sup>. Man (supposes) that he thinks from **himself**; but has not the least of an idea from **himself** . . .

1044. Man, from **himself**, is in Hell. 1049.

1124. Said they could adore the Lord, but from **themselves**.

1153<sup>2</sup>. Humiliation consists in the acknowledgment of **self-sui**: that with **self** there is nothing alive, or good . . . 2327<sup>2</sup>. 2694<sup>e</sup>.

1316. How **self** is substituted for the Lord.

— The sphere of one who regards **himself** in everything, appropriates everything to **himself** . . . thus all the delight of the Spirits around . . .

1321<sup>2</sup>. As there is present a continual reflection upon **self** . . .

— Their very end being the worship of **self** . . . they acknowledge truth only so far as **self** is in it. 1322<sup>2</sup>. 1326<sup>4</sup>.

1384. They perceive what is from the Lord, and what from **self**. Ex. 2882<sup>e</sup>.

1386. So long as Spirits suppose that they lead **themselves**, that they think from **themselves**, and know, understand, and are wise from **themselves**, they cannot have perception.

1505. The sphere of one who has formed (a high) opinion of **himself** . . . Wherever he goes, looks at others, and speaks with them, he has an intuition of **self** . . . This forms a sphere. 1506, Examp. 1507.

1557<sup>2</sup>. (Holiness with the Angels dwells in the acknowledgment) that they know nothing from **themselves**.

1661<sup>3</sup>. At first, every man . . . attributes to **himself** (the good and truth from which he combats), and also the power . . . This is permitted . . . Before regeneration, no one can know . . . that nothing of good and truth is from **himself** . . . The Lord supposed the same.

1712<sup>2</sup>. Man must do good as from **himself**. D.2733.

—<sup>e</sup>. (Although) man does not live of **himself**, unless he appeared as if he lived from **himself**, he could not live at all.

1879<sup>e</sup>. They were dispersed of **themselves**.

1909. When (the life of the internal man) inflows into affections which have **self** for their end . . . there results corporeal life.

—<sup>e</sup>. If his end is **self** and the world, let him know that his life is infernal.

1953. No one can look into **himself**; there must be something higher . . .

2057<sup>3</sup>. As they exhale a filthy idea of **self-sui**, their delight is turned into a cadaverous stench, by which they are sensible of the Hell of **self-sui**.

[A.]2335<sup>2</sup>. From **himself**, man does, thinks, and intends nothing but evil; and, from **himself**, rushes to Hell. 2410<sup>2</sup>.

2371<sup>2</sup>. They who strive to do good from **themselves**, because the Lord has so commanded, are those who at last receive this good. . . They are then averse to the merit of **self**.

2520<sup>4</sup>. Man does not live from **self**, does not do good from **self**, does not believe truth from **self**, does not think from **self** . . . and, what is more, those in Hell do not think from **self** . . .

2694<sup>3</sup>. When there is anxiety (even to despair) because they can do nothing from **themselves**, the Persuasive is broken.

—<sup>4</sup>. When they . . . perceive Hell in **themselves** . . .

2761<sup>4</sup>. The Divine Providence lest man should enter into the mysteries from **self**. Sig.

2882. (Argument from man's not doing good from **himself**.)

—<sup>e</sup>. So far as it is from **themselves**, the Angels are not in happiness.

2883. The reason it is given to man to suppose that (good and truth) are from **himself**, is that they may become as his Own.

2886. No man, Spirit, or Angel can will and think from **himself**, but from others; nor these others from **themselves**, but from others again, and so on; thus every one from the Lord. 4319. 5986, From experience.

2891. (Man not a machine, although he does not act from **himself**.)

— . By all means men ought to think, will, and do good from **themselves**.

2892<sup>e</sup>. He who believes that he rules **himself** is continually disquieted, is carried into cupidities . . . and causes (evils and falsities) to adhere to him.

2946. Not to want to be redeemed by the Lord, but by **themselves—seipsis**. Sig. and Ex.

— . At first . . . all believe that they are reformed by **themselves** . . . and are left in this state by the Lord; for otherwise they cannot be reformed; for if they were told (then) that they cannot do anything of good of **themselves**, nor think anything of truth of **themselves** . . . they would await an influx . . . Or they would suppose that nothing is imputed to them justly. Or that they were like machines . . . and therefore it is granted them to think, at that time, that what is good and true is from **themselves—seipsis**. 2960. 4145<sup>2</sup>. 4151<sup>3</sup>.

2954<sup>2</sup>. The spiritual are introduced through truth into good; but not into any will of good from **themselves—semetipsis**; because (this) has been destroyed with them.

3069<sup>2</sup>. Truth is given gratis, so as not to be from **self**. Sig.

3417<sup>e</sup>. An Angel has power from the Lord in proportion as he believes he has none from **self**.

3425<sup>2</sup>. As with a man who is in opposition in **himself** . . . he sees what is of the internal man as opposed to **himself** . . .

3463<sup>3</sup>. He who acts from this precept . . . begins from **himself**, and . . . thinks of merit.

3570<sup>2</sup>. If man studies the neighbour and the Lord more than **self**, he is in a state of regeneration; but if he studies **self** more . . . he is not.

3607. Privation of the life of truth from **self**. Sig. and Ex. 3610.

3701<sup>2</sup>. (By hereditary evil) man, as to what is from **himself**, is nothing but evil . . . and, of **himself**, wills nothing of good . . .

— . Loving **self** above others . . . studying for **self** alone, and not for others except for the sake of **self** . . . he calls goods . . .

—<sup>4</sup>. Such ideas are (first) insinuated as are not quite contrary to those he has had: as that all love begins from **self**; that **self** is first to be regarded, and then others . . .

3743. Are indignant when told that they do not live from **themselves**.

—<sup>2</sup>. Good cannot be appropriated to them, because they believe it is from **themselves**.

3769<sup>3</sup>. These loves have **self** for the end, which end kindles natural lumen, but extinguishes heavenly light; so that they see acutely the things of **self** and the world, but not a whit those of the Lord and His Kingdom . . .

3796<sup>2</sup>. If affections of truth and good are for the sake of **self** and the world, they are not genuine . . .

—<sup>3</sup>. Sometimes it appears as if his ends were for **self**, when yet they are not; for man is such that in everything he reflects upon **self** . . . Let a man attend to the delight he perceives in **himself** from the praise and glory of **self**, and to that . . . from use separate from **self**. (This will show whether he is in genuine affection.)

3816. Good becomes no good when reward is thought of; for an end for the sake of **self** at once adjoins itself, (which) induces denial that it is from the Lord . . . and thus removes the influx . . .

3863<sup>14</sup>. Faith from **self**, or from man's proprium, is not faith; for it causes falsities to be seen as truths, and truths as falsities; and, if the man sees truths as truths, still he does not see them, because he does not believe; for he sees **himself** in them, and not the Lord.

3901<sup>5</sup>. See CHERUB.

3906<sup>2</sup>. Has (then) a perception that good from proprium must regard **self**, thus the preference of **self** before others, consequently contempt for others, and a feeling of merit. (External and internal truth) cannot be conjoined until the intuition of **self** begins to cease, and the intuition of the neighbour begins to be felt.

3913<sup>2</sup>. The natural man regards **self** and the world; but the spiritual man does not regard **self** and the world, except so far as conduces to promote uses in the Spiritual World.

—<sup>4</sup>. For man to become spiritual . . . ends for **self** and the world must be put off . . .

3938<sup>2</sup>. Man believes that he *is*, and that from **himself**; when yet he *is* not from **himself**; but comes forth . . .

3993<sup>5</sup>. When anyone does good, not from the good of truth, he always wants to be recompensed; for he does it for the sake of **self**.

3994. The proprium of innocence is that he knows, acknowledges, and believes, with the heart, that nothing

but evil is from **self** . . . Then the Lord inflows with good and truth, and insinuates into him a heavenly proprium . . . He is then in the annihilation of **self**, nay, in aversion for **self**, and thus in absence from **self**, and so is in a state of receiving the Divine of the Lord. Hence it is that the Lord inflows with good into a humble and contrite heart.

—<sup>2</sup>. He who places merit in goods, acknowledges and believes that all good is from **self**; because in the goods he does he regards **self**, and not the Lord . . . Therefore such a one despises others, and even condemns them . . .

3996. That which is from **self**. Sig.

4044<sup>e</sup>. There is not anything which can subsist from itself . . .

4104. The Lord acts from **himself**-*se ipso*.

4174. See MERIT.

4179. 'Reward,' predicated of the Lord, = from **himself**.

4215<sup>e</sup>. For he who regards **self** as the end, and not as an end intermediate to good . . . is in evil.

4221. Did good to the neighbour for the sake of **self** . . . 4226. 5807<sup>e</sup>.

—<sup>e</sup>. Lot of those who regard **themselves** alone in everything. 5395.

4249<sup>3</sup>. Almost every man of the Church believes that all the truth and good . . . are from **self**, although he says otherwise . . . (and) would say that he feels his life in **himself**, and that he thinks from **himself**, and wills from **himself**. 4319. 10330<sup>2</sup>.

4286<sup>2</sup>. The Angels in the Middle Heaven are . . . in mutual love, which is such that one loves another more than **himself**; and, being such, they are in intelligence.

— . But in the First Heaven . . . they do not love others more than **themselves**, but as **themselves**.

4319<sup>2</sup>. The evil who had confirmed themselves in the opinion that they live from **themselves**, and consequently that whatever they think, will, and act is from **themselves** . . . now said they believed; but were told that to know is not to believe . . .

4368<sup>4</sup>. (Such) when they hear that love towards the neighbour does not begin from **self**, rejoice; whereas (such) sharply defend the idea that it does begin from **self**. — .

4459<sup>4</sup>. Believing from affection that he has no power of **himself**, nothing of intelligence and wisdom of **himself**, and nothing of good and truth of **himself**, he is gifted with power, intelligence of truth, and wisdom of good . . . (Such are signified by 'the poor and needy.' 5008<sup>2</sup>.)

4532. Lot of those who believe that they understand . . . from **themselves**.

4564<sup>3</sup>. (Such are shown) by living experience that, of **themselves**, they are nothing but evil.

4638<sup>9</sup>. They want to enter Heaven from works in which is . . . the life of **self**. Sig.

4750<sup>5</sup>. Only loves those whom he regards as one with **himself**; thus loves them in **himself**, and **himself** in them, solely for the sake of the end of **self**. 4776. 4997<sup>2</sup>. 5132<sup>e</sup>.

4948. Those who have studied nothing but the things of **self** and the world, have shut out all influx from Heaven . . .

4956<sup>e</sup>. The essence of charity is . . . the acknowledgment of **self** as being evil and falsity . . .

—<sup>e</sup>. The 'naked,' 'sick,' and 'bound' = those who acknowledge that there is nothing of good and truth in **themselves**; that there is nothing but evil in **themselves**; and that there is nothing but falsity in **themselves**.

5025<sup>3</sup>. The natural man rejects whatever he regards as separated from **self**, and accepts whatever he regards as conjoined with **self** . . .

5069<sup>e</sup>. All evil is from **themselves**, that is, with **themselves**, from Hell.

5259. That which is exterior never thinks from itself. Ex.

5342<sup>2</sup>. In adolescence, he begins to think from **himself** . . .

5378<sup>e</sup>. In saying that they do not act from **themselves**, but from others, they relate to the peritoneum, which also is such.

5428<sup>3</sup>. Heavenly freedom is . . . to will nothing from **self** . . . nay, to think nothing from **self** . . . They are in trouble and grief if permitted to think, or will, from **themselves**.

5511. That man thinks nothing from **himself** . . . appears as hard to him who wants to think from **himself** . . .

—<sup>2</sup>. Heaven and its joy begin in man when regard for **self** in the uses he does expires.

5557. Those who relate to the membranes . . . are passive forces; for they act nothing from **themselves**, but from others.

5639<sup>2</sup>. Affection of good and truth not for the sake of **self** . . . is spiritual.

5651<sup>2</sup>. For man to become spiritual, it is necessary for his Natural . . . to be able to do nothing from **itself**. Ex.

5660<sup>2</sup>. Spirits (then) think that . . . if they cannot do good of **themselves**, nor believe truth of **themselves**, they should . . . await influx. They are permitted to (try it).

5664a<sup>e</sup>. That man may be gifted with a heavenly proprium, and heavenly freedom, he must do good as of **himself**, and think truth as of **himself** . . .

5749. That it is against the Divine law to claim it for **themselves**. Sig. and Ex. 5758.

5758. Spiritual theft is claiming for **self** the good and truth which are from the Lord. Tr. No one can be admitted into Heaven until he acknowledges in heart that nothing of good and truth is from **himself** . . . and that whatever is from **himself** is nothing but evil. Ex.

5985. A Subject thinks and speaks nothing from **himself** . . . 5986.

6138. When left to **self**, he is seized with grief and anxiety . . .

6144. Despair produces an effectual acknowledgment that nothing of truth and good is from **themselves**-*ipsis*, and that, from **themselves**, they are damned . . .

[A.] 6193<sup>2</sup>. The Angels are in the manifest perception (that the influxes of good and truth are not from **themselves**); and love nothing more than not to think and will from **themselves**, but from the Lord; whereas evil spirits are angry if told that they do not think and will from **themselves** . . .

6201<sup>e</sup>. Troops of such Spirits come from the world, and the influx from them with man is that he . . . should live for **self** and the world, and not for others, except in so far as they favour **self** and its pleasures.

6368. For man, from **himself**, is in Hell.

6388<sup>2</sup>. Thought about recompense renders love impure; because they then think about **themselves** . . . how they may render **themselves** happy . . . Thus they turn love towards the neighbour into love towards **self**; and, in the same proportion joy and happiness . . . cannot be communicated to them; for they concentrate the influx of happiness . . . on **self**, and do not transmit it to others; and are thus like objects which . . . absorb the rays of light . . .

6469. The Angels perceive sweetness from this: that they do not think and will from **themselves**, but from the Lord: hence they have tranquillity, peace, and happiness.

6471. One who had instructed others that . . . man cannot think or will good from **himself**, when brought into a state in which he did not think and will from **himself** . . . said that he could not live so . . .

6481. The evil are permitted to believe that all things are of their own prudence . . . and their successes incite them more because they ascribe them to **themselves**.

6692<sup>2</sup>. Those especially are prone to magic who . . . have trusted in **themselves** . . .

6852. Those who cry to the Lord for **themselves** alone . . . He hears, but does not aid them.

6938. For he who turns the ends to **self**, turns **himself** towards Hell; but he who turns the ends from **self** to the neighbour, turns **himself** towards Heaven.

6954. Man, from **himself**, looks only downwards, that is, to the world . . . because, from **himself**, he is in evil and falsity.

7367, 7368. The love of **self** reigns . . . when man does all things for the sake of **himself** and his . . . It is said for the sake of **himself** and his, because he with his, and his with him, make one . . . They regard **themselves** in him, and him in **themselves**.

7479. (Inhabitants of Mars) said that from **themselves**, they are devils . . .

7814. Man has been so created that he can look above **self**, and also . . . below **self**. To look above **self** is to look to the neighbour, one's country, the Church, and Heaven, especially to the Lord: to look below **self** is to look to the Earth, the world, and especially to **self**. 7815, Ex. 7816. 7817. 7818. 7820. 8604.

7817. He who turns the good and truth inflowing from the Lord to **self**, sees **self** and the world before **himself**, and the Lord with His good and truth he does not see, because they are behind him.

7821. To look above **self** is proper to man, but to look below **self** is proper to beasts; thus, in proportion as a man looks below **self**, he is a beast . . . and in proportion as he looks above **self**, he is a man . . .

8035. Those in the genuine affection of charity and faith believe that they will nothing of good from **themselves**, and understand nothing of truth from **themselves**.

8179<sup>2</sup>. In temptations, man must combat as of **himself**, but still acknowledge and believe that it is of the Lord. Sig. and Ex. 8969, Ex.

8185<sup>2</sup>. They who trust in **themselves**. Tr.

8271. Divine worship consists in the exaltation of the Lord relatively to **self** . . . Man is then in the state of receiving . . . the truth of faith and the good of charity . . . But if man exalts **himself** before the Lord, he closes the interiors of his mind . . .

8307<sup>2</sup>. Man can abstain from evils from **himself**; but he cannot receive good from **himself**. The reason man can abstain from evils from **himself**, is that the Lord continually inflows into the will of man with this conatus . . .

8391. Man, from **himself**, is continually falling . . .

8478<sup>4</sup>. Those are not in the stream of Providence who trust in **themselves** alone, and attribute all things to **themselves**; for they are in the opposite. 8480.

8480. The abuse of Divine good: that they want to procure it from **themselves**, for **themselves**. Sig. and Ex.

—<sup>e</sup>. They who trust in **themselves** continually induce evil on **themselves** . . .

8505<sup>3</sup>. For he who acts from truth, leads **himself** . . .

8513<sup>2</sup>. When man does good for the sake of **self** . . . he closes his interiors, and cannot be led . . . by the Lord; but is led by **self** . . . He who loves **self** more than the neighbour, leads **himself** . . . 8516<sup>e</sup>.

8517<sup>e</sup>. If the man were then to lead **himself**, even by truth, he would dissipate the state of peace.

8546. Spirits of Jupiter modestly replied that they suppose they can do good from **themselves** . . . saying that it is simpler to say so. It was given to reply that the Lord leaves those who live in simplicity and innocence to say so, provided they know that nothing of good comes from **themselves-ipsis**, but from the Lord.

8606. The faith which looks . . . to **self** and the world yields, because the man then fights from **himself**.

8636. No one can know these (spiritual truths) from **themselves**. Ex.

8676<sup>e</sup>. (Man is) in a state of misery, because from **himself** he is wholly in evil and in Hell . . .

8700<sup>2</sup>. When man, in this freedom, from **himself** desists from evil, the affection of truth and good is insinuated.

8705<sup>5</sup>. All who, from **themselves**, that is, from the flesh, think about God, think about Him without any terminated idea . . .

8719<sup>2</sup>. Hence (the Angels) have the appearance that they act from **themselves**, but the perception that they do so from the Lord.

8906. That the things of the Lord are not to be attributed to **self**. Sig. and Ex.

8979. He does truth and good (merely) to be rewarded, and therefore in the truth and good he does there is the idea of **self** . . .

8988. Those who are in good . . . act from . . . the will, thus from **themselves**; for whatever is of the will with man is his proprium; for the esse of man's life is his will . . . 8990<sup>2</sup>.

—<sup>2</sup>. The Lord inspires good into the will, (which) appears to be from (the man) **himself**, thus from freedom.

8990<sup>2</sup>. Those in truths of faith only . . . are relatively servants, because they do not act from **themselves**; because they have no good in **themselves** from which to act, but outside **themselves** . . .

8995<sup>4</sup>. (A regenerate man) when he looks to the Lord, holds **himself** as nothing, and also the world; and, if he regards **himself** as anything, it is that he may be able to serve the Lord. Previously, he had been in the contrary: when he looked to **himself**, he held the Lord as nothing . . .

9166<sup>7</sup>. 'To make one hair white'=to say that truth is truth from **themselves**; and 'to make one hair black'=to say that falsity is falsity from **themselves**.

9210<sup>2</sup>. They who regard **themselves** and the world in the first place, cannot see what is just and good, because they are in the intuition of **self** and of gain.

9213<sup>6</sup>. He who binds and enkindles another to confirm his own truths, causes the other not to think and speak from **himself**, but from him; and when anyone thinks and speaks from another, the truths with him are disturbed, and yet he is not amended.

9223. That all goods and truths are to be ascribed to the Lord, and not to **self**. Sig. and Ex.

9262. Innocence is to acknowledge at heart that of **himself** he wills nothing but evil, and perceives nothing but falsity. 9301<sup>2</sup>. H.278. 279.

9278<sup>4</sup>. When man is in externals . . . he is in such shade that he cannot apprehend otherwise than that externals inflow into internals, consequently that the eye sees and the ear hears from **itself**; and that their objects produce thoughts . . . and thus he can from **himself** believe in, and from **himself** love God.

9296<sup>3</sup>. If the use of life is solely for **self** and the world, this initiament of the new will is closed; and below it is formed a Voluntary from the evils of the love of **self** and the world . . .

9378<sup>3</sup>. It is to be known that, from **himself**, man cannot approach the Lord . . .

9405<sup>6</sup>. These do not suffer **themselves** to be elevated; for they keep their intuition (or mental view) fixed to **themselves** and the world.

9445. That man cannot of **himself** do good or think truth, but of the Lord, is evident from: 'a man cannot do anything unless it is given him from heaven' (John iii.27). Further ill. 9981.

9709<sup>6</sup>. They who are illuminated of **self** . . . see falsity as truth, and evil as good.

9942<sup>12</sup>. They who are in goods and truths from the Lord, possess nothing of good and truth from **themselves**. Rep. Goods and truths from **self** . . . are signified by 'possessing gold, silver, and brass in their girdles,' and by 'a scrip.' . . 'Two coats, shoes, and staves'=truths and their powers from both the Lord and **self** . . .

9974. They who believe that by the goods they do they merit Heaven, do goods from **themselves** . . .

9975. None of the goods which men do from **themselves** are goods, because they do them for the sake of **themselves** . . .

9980. Besides, man from **himself** is nothing but evil; thus to do good from **self** is to do it from evil. P.277.

10184<sup>4</sup>. In this state, man is led through truth to good, thus partly by **himself**.

10219. Lest there be the penalty of evil in doing good as of **themselves**. Sig. and Ex.

— . It is said as of **themselves**, because the goods which man does he does as of **himself**: he perceives no otherwise until he is in faith from love. Ex.

—<sup>3</sup>. So long as man believes that he does all things of **himself**, both goods and evils, so long the goods do not affect him, and the evils adhere to him . . . But so long as man is in such a state that he cannot perceive and feel the influx of goods from the Lord, so long he does goods as of **himself**, but still he ought to acknowledge and believe that it is of the Lord; and, when he does this, he is delivered from evils . . .

—<sup>4</sup>. There are three plagues which follow those who attribute the truths and goods of faith and love to **themselves** . . . 1. That they cannot receive anything of the good of love and truth of faith. 2. That evils and falsities constantly pursue them. 3. That the truths and goods received from infancy perish. Sig.

10227<sup>2</sup>. In proportion as it is acknowledged that nothing of good and truth is from **self**, the love of **self** departs . . .

10266<sup>6</sup>. It does not matter if at first . . . the affection of truth is also for the sake of **self** and the world . . .

10299<sup>4</sup>. But still . . . man ought to think, will, and act as of **himself** . . .

—<sup>5</sup>. For man then loves influx from the Lord, and is averse to operation from **self**.

10330<sup>2</sup>. Man looks outwards from **himself** . . . (and) when he looks from **himself**, he looks to Hell . . .

10362. 'He that profaneth the Sabbath'=to be led by **self** and one's own loves. Ex.

—<sup>2</sup>. 'To cut wood'=to operate good from **self**.

10638<sup>2</sup>. They then do not think from **self**; nor are affected with the Word from **self**, but from the Lord; hence no evil nor falsity of evil enters.

—<sup>3</sup>. But these, when they read the Word, are not illustrated . . . what they see they see from **themselves**; and to see from **themselves** is to see falsities for truths; and if they see truths they falsify them by principles taken from **themselves** . . .

10653. 'Not to make gods of what is molten'=the worship of **self**.

10702. Men have two states as to the things of the Church: some turn **themselves** to the Lord; some turn **themselves** to **themselves** and the world. The former receive influx from Him, and are in illustration . . . the latter are in no illustration . . .

—<sup>5</sup>. To turn **one's self** to **one's self**, is to be turned by Hell; and, when this takes place, the things of the internal man are closed, lest the man should serve two masters.

[A.] 10709. When anyone is in the temple (the inhabitants of the Fourth Earth) say that he is not with **himself** . . . by which they mean that he is with God . . . for so far as he is with God he is not with **himself**, or in his own house . . .

10731. 'Everyone doing work on the seventh day shall die' = spiritual death for those who are led by **themselves** and their own loves, and not by the Lord. Ex.

10796. (Priests) who attribute the honour to **themselves** . . . set honour and gain before the salvation of souls . . .

H. 8. Everyone there . . . perceives that he wills and does nothing of good from **himself** . . . 9<sup>e</sup>.

10. Spirits who have confirmed themselves in the faith that the good and truth they do are from **themselves**, or are appropriated to **themselves** as their own . . . are not received into Heaven: the Angels shun them . . .

68<sup>2</sup>. Hypocrites are those who speak and do well, but regard **themselves** in every single thing . . .

230. The Angels have no power whatever from **themselves** . . . An Angel who believes that he has power from **himself**, becomes (utterly) weak.

319. He who lives a moral life for the sake of men, is led by **self**. —<sup>2</sup>.

327<sup>e</sup>. Interiorly, they are worshippers of **self** and the world.

347<sup>2</sup>. He who loves Divine truths for the sake of the glory of **self**, regards **himself** in Divine truths . . . and thus turns his sight . . . from the Lord to **self**; and thus is . . . not in the light of Heaven.

408. In Heaven the least is the greatest, and he is called the least who . . . wills to have no power or wisdom from **self** . . .

532. If the thought is turned to **self** and the honour of **self**, it becomes corporeal.

558. Man is let into his . . . hereditary evils whenever he regards **self** in the goods he does; for he looks from the goods to **self**; and not from **self** to the goods; and therefore in the goods he presents an image of **self**, and not any image of the Divine. . . There are evil Spirits . . . who are skilled in the art of letting upright ones . . . into thoughts about **self** . . .

563. Spirits who had . . . set **themselves** before their uses.

C. J. 46<sup>2</sup>. Man ought to shun evil and do good as if of **himself**, yet with the acknowledgment that it is of the Lord. Life 22. 101, Gen.art. C.203, Ex.

Life 9. That no one can do good which is good from **himself**. Gen.art. 17, ill. 29.

18. In proportion as man shuns evils as sins, he does goods not from **himself** . . . Gen.art.

31<sup>e</sup>. Every man is such that he can shun evils as of **himself** from the Lord's power, if he implores it . . .

96. The man who fights against evils, cannot but fight as of **himself**; for he who does not do so as of **himself**, does not fight; but stands like an automaton . . . But still . . . it only appears to man as if he fights

from **himself**; and the Lord wills that it should so appear . . . 101, Gen.art.

101. To act from freedom according to reason is to act from **self** . . . (but) as freedom and reason are in man from the Lord . . . it follows that he does not act from **self**, but as from **self**.

103. No one can act repentance except as of **himself**.

107. Still, the reaction (on the part of man) is as of **himself**.

W. 16. God is . . . not existent from **Himself**, but in **Himself** . . . 44. 76.

68<sup>e</sup>. Thus reaction becomes of action, and man acts with God as of **himself**.

76<sup>2</sup>. For that which is in **itself**, is the *Esse ipsum*—from which all things are . . .

115. An Angel perceives no otherwise than that he is in love and wisdom of **himself** . . . Unless he so perceived, there would be no conjunction (with the Lord).

117. Some opine that Adam . . . could love God of **himself** . . .

264. From these (faculties) comes the appearance that man thinks, wills, speaks, and acts as from **himself**.

P. 33<sup>2</sup>. As man feels as if he does from **himself** whatever he does from the natural man, he ought as from **himself** to remove evils . . .

44. The (celestial) Angels . . . call it slavery to be led by **self**. Ex.

76<sup>e</sup>. No one can receive good and truth from the Lord unless it appears to him that he perceives them as of **himself**.

79<sup>4</sup>. So far as man acknowledges (that goods are of the Lord with man) so far the Lord grants that good should appear to man as his, that is, that it should appear to man that he has charity as of **himself**, that he has faith as of **himself**, that he does good and understands truth, thus is wise, as of **himself**. From which an enlightened man can see how strong is the appearance in which the Lord wills man to be . . .

87. That . . . man can be regenerated in so far as . . . he can be brought to acknowledge that all the truth and good which he thinks and does are from the Lord, and not from **himself**. Gen.art.

88<sup>2</sup>. Hence man wills and understands nothing from **himself**, but only as from **himself**.

90. It is not truth and good in **itself** . . .

92<sup>3</sup>. (By this Reciprocal on the part of man) good and truth appear to him as from **himself**, and as his, exactly as if they were his: there is no difference . . . except that man ought to acknowledge that he does not do good and think truth from **himself**, but from the Lord . . .

93. The difference between those who believe all good to be from the Lord, and those who believe good to be from **themselves**. (From experience.)

100. It is a law of the Divine Providence that man should as from **himself** remove evils as sins in the external man . . . Gen.art. 118.

116<sup>e</sup>. (Necessity of the appearance that man does

good, etc. as from himself.) 210, Gen. art. R. 541. M. 132<sup>6</sup>. 134<sup>5</sup>. E. 802<sup>5</sup>.

154. It is a law of the Divine Providence that man be led and taught by the Lord from the Word . . . in all appearance as of himself. Gen. art. 174, Ex.

181<sup>2</sup>. As man disposes the externals, so the Lord disposes the internals; thus in one way if man disposes the externals of himself, and in another way if he disposes them from the Lord, and at the same time as of himself.

217<sup>3</sup>. He who attributes the honour of his office to himself, appears (there) inverted.

219<sup>3</sup>. A reasoner wants to see Divine things from himself; and that which man sees from himself is evil.

220<sup>8</sup>. When a man regards himself in his dignities . . .

227<sup>2</sup>. The difference is that one is interiorly in the Lord, and exteriorly as it were in self; and the other is interiorly in self, and exteriorly as it were in the Lord . . .

249. (Arguments of) every worshipper of self and of nature against the Divine Providence. Ex. 250. 251. 252.

288. That no one can think from himself . . .

289. That no one in Hell thinks from himself, but from others around himself, nor these from themselves, but also from others . . . (From experience.)

—<sup>2</sup>. Leibnitz was thus convinced that no one thinks from himself, but from others; and that neither do these think from themselves; but all from influx from Heaven; and Heaven from influx from the Lord. 294.

294<sup>4</sup>. As man . . . wants to think from himself . . . he cannot reject the fault [of evil] from himself . . . Whereas if he does not love (to think from himself), he sets himself loose from connection with them . . .

— . Whatever, therefore, man believes that he does from himself, is said to be done from the man . . .

298<sup>5</sup>. Man is thereby led away from evil; not by himself, but by the Lord. Ex.

—<sup>6</sup>. The difference between these two kinds of intelligence is like that between what is believed to be in itself, and that which is believed not to be in itself, but still as in itself.

312. From Own prudence man persuades himself, and confirms with himself, that all good and truth is from himself, and in himself; in like manner all evil and falsity. Ex.

321. It is from a law of the Divine Providence that man should think as from himself, and should act prudently as from himself; but should acknowledge that it is from the Lord. It follows that he who (does this) is a man; but not he who confirms with himself that everything he thinks and acts is from himself . . .

—<sup>4</sup>. Still, man thinks as from himself, although he does so from Hell . . .

—<sup>5</sup>. (Thus) man can think evil and falsity as from himself; and can also think that this or that is evil and false; consequently that it is only an appearance that it is from himself . . . The human itself is to think from the Truth; and this is the Truth: that man does

not think from himself; but to think is given him by the Lord, in all appearance as from himself.

—<sup>6</sup>. Everyone in Hell supposes that he thinks from himself.

R. 178. They know that they can avail nothing from themselves—*seipsis*. Sig.

198. 'Laodicea' = those in the Church who believe alternately from themselves and from the Word; and thus profane holy things.

224<sup>9</sup>. (Thus) man can reform and regenerate himself as of himself, provided he at heart acknowledges that it is from the Lord. . . . Man must do both as of himself; but the *as of himself* is from the Lord . . . In a word, do it from yourselves—*vobis*, and believe that it is from the Lord; and thus you will do it as of yourselves.

—<sup>10</sup>. The Englishmen asked whether to do as of himself has been implanted in man from creation. The Angel replied, It has not been implanted, because to do of self is of God alone; but it is continually given, that is, continually adjoined; and then, in proportion as man does good and believes truth, as of himself, he is an Angel of Heaven; and in proportion as he does evil and thence believes falsity, which also is as of himself, he is an Angel of Hell . . . Everyone becomes guilty who believes that he does of himself, whether it is good, or evil; but he does not become guilty who believes that he does as of himself.

417<sup>10</sup>. When we are acting from the Word, we cannot say, I am doing this from myself—*ex me*.

517<sup>e</sup>. All those do goods from themselves who do not shun evils as sins.

678<sup>2</sup>. Man can, from himself, reject evil; but not its concupiscences . . .

854<sup>2</sup>. Therefore, no Angel, or man, can produce from himself anything good or true, which in itself is good and true.

875<sup>9</sup>. I longed to know how man can do good from God, and yet as of himself. —<sup>10</sup>, Fully ex. T. 461<sup>2</sup>.

—<sup>12</sup>. The ability to desist from evil is given by the Lord to every man, because He gives him to will and understand as of himself . . .

937<sup>3</sup>. This is done by man as of himself, because he does not feel that he does anything from the Lord.

961<sup>3</sup>. The Divine Esse is the Divine Esse in itself, not from itself; because from itself implies an Esse in itself *a quo* . . . T. 21.

M. 132<sup>5</sup>. The 'likeness of God' is the full appearance as if love and wisdom were in man . . . for man feels . . . that he loves of himself, and is wise of himself, or that he wills good and understands truth of himself; when yet [he does these things] not a whit of himself, but of God. God alone loves of Himself, and is wise of Himself . . .

135. 'The tree of the knowledge of good and evil' = man believing that he lives from himself, and not from God . . . 444<sup>4</sup>.

—<sup>3</sup>. The Lord alone, when in the world, was wise from Himself, and did good from Himself.

269<sup>e</sup>. The highest region in man has been turned upwards to God; the middle one outwards to the world;



and the lowest one downwards to **self**; and, because this last has been turned downwards, man thinks as of **himself** . . .

[M.] 444<sup>5</sup>. The two Angels asked, How could man turn **himself** from God, and turn to **himself**, when yet man cannot will, think, or do anything except from God . . . I replied, Man has been created so that all he wills, thinks, and does appears to him as in **himself**, and thus from **himself**. Without this appearance, man would not be man . . . But if from this appearance, he induces on **himself** the belief that he wills, thinks, and does good from **himself**, and not from the Lord in all appearance as from **himself**, he turns good into evil]with **himself**, and thus makes in **himself** the origin of evil. This was the sin of Adam. Further ex.

B. 69<sup>e</sup>. Whatever man believes that he does of **himself**, he appropriates to **himself**, (whether good, or evil).

T. 40<sup>2</sup>. Let everyone beware how he persuades **himself** that he lives from **himself**, or that he is wise, believes, loves, perceives truth, and wills and does good from **himself**; for (in the same proportion) he casts down his mind . . . to the earth, and . . . becomes natural, sensuous, and corporeal. Ex. 69<sup>2</sup>.

105. This man must do of **himself**, but acknowledge that it is from God.

110<sup>6</sup>. Man from **himself** is merely passive; but . . . from the perpetual influx of life from the Lord, it appears to man as if he were active from **himself** . . .

330<sup>e</sup>. Two canons for the New Church. I. No one can shun evils as sins, and do goods which are goods before God, of **himself**; but, in proportion as anyone shuns evils as sins, he does goods not from **himself**, but from the Lord. II. Man ought to shun evils as sins, and fight against them, as of **himself** . . . 596<sup>2</sup>.

359<sup>e</sup>. In proportion as man does not prepare **himself**, he removes the Lord from **himself**, and does all things **himself-ipse**, from **himself**; and that which man **himself** does from **himself** has no life in **itself**.

362<sup>2</sup>. It has been provided . . . that man should feel in **himself** as his own the things which inflow from without, and thence should produce them from **himself** as his own . . .

371<sup>6</sup>. There is a mutual conjunction of the Lord and man . . . for the Lord acts, and man receives action from Him, and operates as of **himself**, nay, from **himself** from the Lord . . . 576, Ex.

381. Man becomes a hypocrite when he thinks much about **himself**, and sets **himself** before others . . .

423<sup>e</sup>. Man cannot possibly act from **himself** from spiritual justice and fidelity; for every man derives from his parents [the nature] that he does what is good and just for the sake of **self** and the world . . . and therefore he who worships the Lord, and acts from Him when from **himself**, alone acquires spiritual charity.

457<sup>4</sup>. As man does nothing of good, unless it appears to him as if ability, will, and action were of **himself**, therefore this has been given him; and, when he does it from freedom as of **himself**, it is imputed to him . . .

489<sup>e</sup>. Free will is that man can will, do, think, and speak in all appearance as of **himself** . . . 504<sup>7</sup>.

D. 660. On the life of those who are wise from **themselves**.

900. The wonder of the Spirirs when I said that I can do nothing from **myself-ex me** . . . I told them that the things done from me were not done by me, but through me, so that I seemed to **myself-mihi**-to do them . . .

994. A Spirit who defended himself by saying that he did nothing of **himself**.

1071. Punishment of a Spirit who desired to do everything from **himself**, as if he were alone.

1370a. On the vastation of those who trust in **themselves**. 1386. 1414.

1628. Spirits were told not to do anything from **themselves**; thus without reflection on **themselves**; but this does not mean to become passive. Whenever they attempt anything from **themselves**, it is nothing, except sin. 1629. 1630. 1637.

1740<sup>e</sup>. They supposed things to be done by **themselves** which were done by others.

2060. That he who knows nothing from **himself** begins to be wise . . .

2150. That neither man nor Spirit can do the least thing from **self**, although to **themselves**, all things seem to be from **themselves**. 2325. 2428. 2464. From experience. 2470.

2505. Those who study **themselves** only . . . 2566. 2772.

2661. Those in faith do not speak from **themselves** . . .

2870. The sweetness of not thinking from **self**. Ex.

2956. Indignant that they can do nothing from **themselves**. 2966.

3026. On one who supposed he could do good from **himself**.

3854. This offspring of the Most Ancient Church supposed that they could do good of **themselves**.

3782. Man cannot know otherwise than that [he acts] from **himself**. Ex.

4041. Nothing is from **itself**. Ex.

4190. When anyone there thinks and speaks within the sphere of generals, it is as if from **himself** . . . But when he thinks and speaks what does not pertain so to the general sphere, it is as if not from **himself** . . .

4194. Punishment of those who suppose they act from **themselves**. Ex.

4220. One who was constantly thinking about **himself** . . . hence a sphere of **self-honour**.

4222. Man first does good from the end of **self** or the world . . . These ends are gradually removed by the Lord.

5462. On those who are in offices and dignity, and think only about **themselves**.

5463. Evil Spirits . . . know how to lead all those who think about **themselves**, and also do lead them wherever they want . . . in proportion as they can turn

their thoughts upon **themselves**. But those who do not [direct their thoughts] to **self**, but to others whom they esteem more worthy than **themselves**, most especially if to the Lord, they cannot move. When man is thinking about **self**, he is in the love of **self** . . . if he sets **himself** above others . . . Evil Spirits know how . . . to turn the thoughts of another Spirit upon **himself**, and so to lead him . . . Ex. 5464, Ex.

6032. The influx of good from the Lord effects nothing unless man does good as of **himself**. Ex. 6050.

E. 107. They do not think within **themselves**, but without **themselves**, (that is,) from the memory only.

—<sup>2</sup>. They apprehend all things from **themselves** . . . and the things man apprehends from **himself** (alone) are false, because he thinks in darkness.

118. The acknowledgment that they know nothing from **themselves**. Sig. and Ex.

248<sup>3</sup>. The Lord wills that man should from **himself** abstain from evils and do goods . . .

517<sup>3</sup>. Two states of man's thoughts . . . one when he thinks about truths from **self** . . . his mind then falls into the light of the world . . .

556. (Fascinating effect of **self**-confidence upon others.) Sig. and Ex.

774<sup>6</sup>. (This implies) that if man could fulfil the law from **himself**, he would be saved, which is false.

797<sup>7</sup>. He abstains from **self**, and not from the Lord.

794<sup>3</sup>. Whatever man does from the external (alone), he does from **himself**. Sig.

— . If man does and speaks what is good, true, sincere, and just, for the sake of **self** and the world, he does and speaks these things from **self** . . . and they are all evil . . . —<sup>4</sup>.

798<sup>6</sup>. As the Lord is continually present . . . man has the faculty of desisting from evils as of **himself**; this has been given to every man. Hence, as man of **himself** can close Heaven, he can of **himself** open it, provided that when he thinks and wills to desist from evils, he looks to the Lord . . .

802<sup>4</sup>. That faith has been given as the means of Salvation, because man cannot do good of **himself**. Ex.

—<sup>5</sup>. That man can (keep these commandments) of **himself**, is known . . . but still he cannot desist from these sins from **himself**, but from God; but, when he desists from them from God, the man is still thinking that he wills to desist from them because they are sins; thus he desists from them as of **himself** . . . Then, as he calls adultery sin, he lives in chastity and loves it, and this also as of **himself**; and, as he calls theft sin, he lives in sincerity and loves it, and this also as of **himself**; as he calls murder sin, he lives in charity and loves it, and this as of **himself**; as he calls false witness sin, he lives in truth and justice, and loves them, and this as of **himself**; and, although he lives and loves these things as of **himself**, still he lives and loves them from God; for whatever man does as from **himself** from chastity itself, from sincerity itself, from charity itself, and from Truth and justice itself, he does from God, and thence they are good. In a word, all things whatever which man does from these things as from **himself**, evils being removed, are from God, and are good . . .

864. No one can follow the Lord of **himself**. Ex.

— . Unless it appeared to man that he follows the Lord as of **himself** . . . there would be no appropriation and conjunction, and hence no reformation and regeneration; for everything enters man, and is as his, which he receives from freedom, that is, as from **himself** . . . But still man ought to believe, as the Thing is in **itself**, that he does not do it from **himself**, but from the Lord; and therefore it is not said that he must do it of **himself**, but as of **himself**. The reason it is so, is also that man does not perceive the Lord's operation into his will and thence into his thought . . . and he therefore supposes that whatever he wills and thinks, he wills and thinks of **himself**; and therefore he cannot know otherwise than that he does this of **himself**, when yet all the good inflows . . . and, as he knows this from doctrine . . . he ought to believe that he does not do good of **himself**, although he does it as of **himself**. This is taught by the Lord in Mark iv. 26, 27; John iii. 27; xv. 5. 911<sup>17</sup>. 946<sup>e</sup>.

897. The mistake of supposing that Angels were so created that they could do good of **themselves**.

938<sup>e</sup>. If man does not fight against them as of **himself**, evils are not separated.

971<sup>2</sup>. Still, man ought to shun evils as of **himself**; for that which man does as of **himself**, becomes his, and is appropriated to him as his own; but that which he does not do as of **himself**, never becomes his, or is appropriated to him. That which comes from the Lord to man must be received by man, and it cannot be received except with him conscious, that is, as of **himself**. This reciprocal is necessary for reformation.

—<sup>5</sup>. Man's thinking that he will shun evil and do good as of **himself** is not caused by man, but by the Lord . . . for the sake of what is reciprocal . . .

1043<sup>e</sup>. And this also as of **themselves**, although from Hell.

1114<sup>e</sup>. All who see God as a Man, see Him from the Lord; all others see Him from **themselves**; and those who see Him from **themselves**, do not see Him.

1126. Life from **itself** cannot be said, because from **itself** involves an origin.

1135<sup>3</sup>. As man cannot (do anything) from **himself** . . . why is not every man saved? Ex.

1145<sup>11</sup>. Loves these apparently from **himself**, but actually of the Lord. . . Loves these apparently from **himself**, but actually from Hell.

1147<sup>2</sup>. Some Angels . . . not comprehending that evil and falsity are from Hell . . . were brought into infernal Societies . . . in each of which they thought as the devils there did . . . They were told to think from **themselves**, thus differently; but replied that they could not . . . 1148<sup>4</sup>.

1148<sup>3</sup>. Man . . . does not know that . . . the faculty of acting as of **himself**, is from the influx of life from the Lord into his inmost . . .

1153<sup>7</sup>. From **himself**, man is constantly acting against order . . .

1164<sup>2</sup>. In order to be drawn out of Hell . . . it is necessary for man to resist it . . . as of **himself**. If he

does not resist it as of himself, he remains in Hell, and Hell in him, to eternity. (From experience.)

[E. 1164]<sup>e</sup>. In the whole Spiritual World there is not a single case of anyone's having been removed from evils, except through combat, or resistance, as of himself.

1173<sup>2</sup>. The Lord does not teach man truths immediately . . . for otherwise he would not act as from himself. Ex.

J. (Post.) 221. Neither had Adam freedom from himself, but as from himself.

241. They have a continual intuition upon self . . .

Conv. 8. To act and think as of himself in spiritual things, is the image of God in man, and is given perpetually by the Lord.

Inv. 26. The 'likeness of God' . . . is that man can live, that is, will, etc., in all appearance as of himself . . .

**Self Love.** See LOVE OF SELF and PHILAUTIE.

**Sell.** *Vendere.*

**Selling, A.** *Venditio.*

See under BUY.

A. 2967<sup>9</sup>. 'To trade-*mercari*,' that is, to buy and sell, = to procure the Knowledges of good and truth, and, through them, good itself.

3325. 'Sell thy birth-right' (Gen.xxv.31). . . 'To sell' = to claim for itself.

4098. 'He hath sold us' (Gen.xxxi.15) = that he had alienated them.

4638<sup>7</sup>. 'Go ye rather to them that sell' (Matt.xxv.9) = the good of merit: those who boast of it are 'they that sell.' Compare S. 17<sup>2</sup>.

4751<sup>e</sup>. By their selling the Lord, the like was represented . . .

4752. 'Let us sell him to the Ishmaelites' (Gen.xxxvii.27) = that those in simple good acknowledge Him; for 'to sell' = to alienate from one's self, thus to be received by others; and, when predicated of truth, it = to be acknowledged. 4758. 4788.

4756<sup>e</sup>. It may be supposed that as Joseph was sold to the Ishmaelites, he was sold by these into Egypt, and not by the Midianites; but . . . Divine truth cannot be sold by those who are in good . . .

5371. 'Joseph sold to Egypt' (Gen.xli.56) = appropriation. 'To sell' = to appropriate to anyone; for that which is sold becomes his who buys it. 5418.

5886. 'To sell' = to alienate the things of faith and charity. Ex. and Ill.

— . In the Spiritual World, there is no buying and selling such as there is on earth; but the appropriation of good and truth signified by 'buying,' and the alienation of them signified by 'selling.' By selling is also signified the communication of the Knowledges of good and truth. Ex.

6143. 'The Egyptians sold everyone his field' (Gen.xlvii.20) = the renunciation and subjection of all things which are of service to the Church. 'To sell' = to

alienate so that it is no longer his; thus to renounce and subject. 6151.

8906<sup>e</sup>. 'To sell a man of the sons of Israel' (Deut.xxiv.7) = to alienate the truths and goods of faith, and also to make them serve . . .

8993. 'When a man shall sell his daughter for a maid-servant' (Ex.xxi.7) = the affection of truth from natural delight. Ex.

8998. 'To sell' = to alienate.

9018. 'He that stealeth a man and selleth him' (ver.16) = the application of the truth of faith to evil, and alienation.

9092. 'They shall sell the living ox' (ver.35) = that the affection of the one which had injured . . . shall be alienated. 9101.

9132. 'He shall be sold for his theft' (Ex.xxii.3) = the alienation of the good and truth taken away, of which nothing remains. Ex.

Life 66<sup>2</sup>. That he should 'sell all things which he had' (Mark x.21) = that he should remove his heart from riches. (= to alienate all things which are of our Own love. E.840<sup>9</sup>.)

R. 606<sup>2</sup>. 'To buy and sell' = to procure for themselves Knowledges, and to teach them, in like manner as 'to trade,' etc. Ill. E.840.

D. 5946<sup>3</sup>. (The Africans) sell such. 6095<sup>e</sup>.

E. 119<sup>4</sup>. 'To sell the sons of Judah . . .' (Joel iii.6) = to falsify the goods . . .

355<sup>23</sup>. 'To sell nations' (Nahum iii.4) = to alienate goods; and 'to sell families by sorceries' = to alienate truths.

548<sup>7</sup>. 'To sell' (Ex.xxii.1) = to pervert.

840<sup>3</sup>. 'To go to them that sell, and buy' = to those who teach, and learn or procure for themselves . . .

—<sup>4</sup>. 'They that sold and bought' (Matt.xxi.12) = those who make a profit for themselves from holy things.

—<sup>e</sup>. 'To sell,' and 'to be sold,' also = to alienate truths, and to be alienated from them, and to accept falsities instead of them, and be captivated by them. Ill.

860<sup>2</sup>. Those who have been alienated through falsities are called 'sold.'

1044<sup>3</sup>. 'He went and sold all that he had, and bought that pearl' (Matt.xiii.46) = that he rejected proprium, in order that he might receive life from the Lord.

**Semblance.** See RESEMBLANCE.

**Seminal Vesicles.** *Vesiculae Seminales.*

A. 5056<sup>2</sup>. See under SEED. 8847<sup>2</sup>. D.875. 884. 3122.

**Seminary.** *Seminarium.*

A. 997<sup>2</sup>. Conjugal love is the seminary of human society. 2039.

2733<sup>2</sup>. Marriages are the seminaries of the human race, and thence are the seminaries of the Heavenly Kingdom. 5053. 9961<sup>4</sup>. H.384. E.988<sup>5</sup>. 1002<sup>3</sup>.

6697. For the human race is the seminary of Heaven. 7069. 9441<sup>e</sup>. J.10, Ex. D. Wis.viii<sup>7</sup>. xii. 5<sup>3</sup>.

H. 315<sup>e</sup>. Therefore (in the ultimate) is the seminary of Heaven.

D. 3794<sup>e</sup>. The propagation of the human race is the primary seminary of earthly and heavenly societies.

5505. These had been preserved there . . . as a seminary.

5515. The middle Heaven, where are those who are in truths from the Word, thus where is a seminary . . .

**Senate.** *Senatus.*

**Senator.** *Senator.*

T. 141<sup>2</sup>. Like Consul, Senate, and Tribune of the plebs.

D. 5210. The seat of a Senator on the Capitoline . . .

6047. In one of the chambers was a Senator . . .

**Send.** *Delegare.*

P. 279<sup>3</sup>. They were sent out of Heaven, and remitted into their evils.

283. Evils are only sent to the sides.

R. 791<sup>2</sup>. They are sent to Societies which are in conjunction with the Hells.

**Send.** *Mittere.*

**Sending, A.** *Missio.*

A. 2295. The infants (there) are sent by the Lord to infants (here).

2397<sup>2</sup>. It is said of the Lord that He was 'sent' by the Father, as also here, 'Jehovah hath sent us' (Gen. xix.13), and everywhere by 'sent,' is signified 'to go out.' Ill.

—<sup>3</sup>. So it is said of the Holy Spirit that it is 'sent,' that is, that it goes out from the Divine of the Lord. Ill.

—<sup>e</sup>. As all Divine truth goes out from Divine good, the term 'sent' is properly predicated of Divine truth.

3088. He that is sent puts on the person of the sender . . .

3182. 'They sent Rebekah' (Gen. xxiv. 59) = separation from the affection of Divine truth. 'To send' = to be separated.

3704<sup>9</sup>. That the Father 'sent' Him = that He proceeds from the Father.

3750<sup>3</sup>. Anyone (there) can easily be let into the state of life which he had (here). 4659<sup>2</sup>.

4137. 'I would have sent thee in gladness . . .' (Gen. xxxi.27) = . . . that it separated itself in freedom . . .

4283. 'Let me go' (Gen. xxxi.26) = that temptation ceased. 4284. (Compare 4290.)

4710. 'I will send thee unto them' (Gen. xxxvii.13) = that he should teach Divine spiritual goods. . . 'To send' = to go out and proceed, and also at the same time to teach. Ill.

4750. When (the celestial Angels) are sent to others . . .

5036<sup>2</sup>. Man is then let into the state of evil in which he is . . . 6657<sup>2</sup>.

5280<sup>3</sup>. Man is let into a state of temptation.

5630. 'Send you your other brother' (Gen. xliii.14) = that he may give the good of faith.

5957. 'To his father he sent . . .' (Gen. xlv.23) = given gratis to spiritual good.

6027. 'He sent Judah before him' (Gen. xlv.28) = a communication of the good of the Church.

6280. The Divine Human is called 'an Angel,' because by an Angel is meant one sent, and the Lord as to the Divine Human is called 'sent.'

6831<sup>o</sup>. 'To be sent' = to proceed; and 'sent' is 'Angel.' That the Lord calls Himself 'sent.' Ill.

6864. 'I will send thee unto Pharaoh' (Ex.iii.10) = the Holy which proceeds from the Lord's Human . . .

6912. 'He will let you go' (ver.20) = the driving away of those in falsities, and the deliverance of those in truths. 'To let go—mittere seu dimittere = to be driven away.

6996. 'Send by the hand Thou wilt send' (Ex.iv.13) = that the Divine truth . . . should be uttered mediately. . . 'To send,' when said of the Lord, = to proceed. 7059. 7166.

7188. 'With a strong hand he shall let them go' (Ex.vi.1) = that they shall flee from them . . . Ex.

7221. 'That he let the sons of Israel go' (ver.11) = that they go away and leave them. 7271. 7305. 7312. 7349. 7439. 7540.

7541. 'I will send all My plagues' (Ex.ix.14) = that all the coming evils should rush together upon them. . . 'To send' = to rush in.

9199<sup>6</sup>. 'I will send the Spirit of Truth to you' = to go and proceed.

9210<sup>4</sup>. 'A sending,' occurs.

9303. 'I send an Angel before thee' (Ex.xxiii.20) = the Lord as to the Divine Human. 'To send,' when said of the Lord, = to proceed. 10528.

10561<sup>e</sup>. 'To send with them,' when by Jehovah, (Ex.xxxiii.12) = the Divine leading, and also the Divine proceeding. Therefore 'Angels' are so called from 'being sent;' and therefore the Lord so frequently said that He was 'sent' by the Father, by which is signified the Divine proceeding. R.344<sup>e</sup>. T.92<sup>2</sup>, Ill.

H. 271. They at once commit them to life.

L. 20. That he was 'sent by the Father into the world' means that He was conceived from Jehovah as a Father. . . Unfold the passages where 'send' and 'sent' are mentioned, and you will see (that this is the meaning). Ill. (= to take on Himself the Human. 31<sup>e</sup>.)

R. 5. 'Sending by His Angel' (Rev.i.1) = revealed by the Lord through Heaven. E.8.

T. 146. The sending of the Holy Spirit. Ex.

E. 114<sup>6</sup>. After death, man is let into both states.

661. They sent gifts one to another' (Rev.xi.10) = their consociation from love.

J. (Post.) 230. Those who have done the good of life . . . are not let into the evils of their will.

**Send away.** *Dimittere.*

**Dismissal.** *Dimissio.*

See BANISH

A. 2222. To send them away' (Gen.xviii.16) = that He wanted to depart from that perception.

[A.] 3928<sup>3</sup>. 'A hind let loose' (Gen.xlix.21) = the affection of natural truth in a free state. 6413.

5962. 'He sent away his brethren' (Gen.xlv.24) = a hiding; for 'to send away' = to remove from himself, consequently to be no longer present with them.

7037. 'Let My son go' (Ex.iv.23) = a command that they should abstain from infesting. 7092.

7393. 'To let the people go' = to leave those of the Spiritual Church. 7440. 7500. 7540. 7552. 7593. 7617. 7641. 7654. 7707. 7734. 7767. 7768. 7798. 7964. 8085. 8092. 8145.

8648. 'After her dismissals' (Ex.xviii.2) = separation . . . Ex.

9156<sup>2</sup>. 'For your transgressions was your mother put away' (Is.l.1) = when the Church departs from faith.

9274. 'In the seventh year thou shalt . . . let it lie fallow' (Ex.xxiii.11) = the second state, when the man of the Church is in good, and thus in the tranquillity of peace. Ex.

### Send forth. *Emittere.*

See EMISSARY.

A. 878<sup>8</sup>. 'To put forth the hand' = Own power.

2678. 'He sent Hagar forth' (Gen.xxi.14) = that He left it in proprium.

6948. 'To cast,' or 'send forth' = what proceeds, thus influx.

9272<sup>6</sup>. 'To send forth the foot of the ox and the ass' (Is.xxxii.20) = to be instructed in . . .

R. 949<sup>2</sup>. The Lord cannot emit anything from Himself except what is Himself.

E. 318. 'The seven Spirits of God sent forth into all the earth' (Rev.v.6) = all wisdom and intelligence communicated . . .

### Seneca. *Seneca.*

S. 115<sup>3</sup>. (Source of Seneca's knowledge of spiritual things.)

De Verbo 6. Mentioned.

### Sennacherib. *Sancherib.*

E. 518<sup>28</sup>. 'Sennacherib the king of Assyria' = the perverted Rational destroying all the Knowledge and apperception of truth. 778<sup>10</sup>.

654<sup>14</sup>. The natural man as to his Intellectual . . . is also described by the commander [of] Sennacherib the king of Assyria . . .

### Sensation. *Sensatio.*

See under FEEL, SENSE (of body), and SENSITIVE.

A. 104. Perception is a kind of internal sensation . . .

272<sup>2</sup>. The external man has similar sensations to the brutes.

322. All sensations relate to touch, of which they are only diversities and varieties.

991. These scientifics . . . come to the sensation or perception of man . . .

1389. Corporeal things have a gross sensation.

1514<sup>e</sup>. These odours cannot be sensed by man

except one to whom the interior sensations have been opened.

1791. Perception was a perceptive sensation and Knowledge of all things which were taking place in Heaven.

2473. The sensations, etc. of Spirits are more perfect.

3632. Divine order is terminated . . . in the external sensations . . .

3635. The heart and lungs are the two founts . . . of all external sensation.

3887<sup>2</sup>. Embryos and newly-born infants cannot have any corporeal sensation . . . until their lungs have been opened . . .

—<sup>e</sup>. (From the good of love and truth of faith) are all perception and sensation.

4227<sup>2</sup>. Spirits . . . have been released from the body with its gross modes of sensations.

4622. All things there are adapted to the sensations of Spirits and Angels.

—<sup>2</sup>. Spirits have sensations much more exquisite than men . . . The body, with its sensations . . . is adapted to uses (here); and the spirit and its sensations . . . are adapted to uses (there) . . . All the Sensitive which appears in the body is properly of its spirit, and is of the body solely by influx . . . Therefore when the spirit is stripped of the body it is in its own sensations in which it had been before, in fact, in much more exquisite ones; for corporeal things . . . had rendered the sensations obtuse . . .

—<sup>4</sup>. As soon as man dies . . . he is raised up into the state of all sensations, and at first supposes that he is still in the body; for the sensations in which he is, lead him so to believe; but when he apperceives that he has more exquisite sensations . . . he observes that he is in the other life.

4794. A Spirit . . . has all the sensations he had here . . . but not taste; but instead of it something analogous which is adjoined to smell. Ex.

5078<sup>4</sup>. The Internal . . . gives the External to sensate; but when it acts into the External . . . the sensation is dulled and obscured . . .

5119<sup>e</sup>. The interior man sees . . . in the exterior . . . The faculty of sensating, or sensation, is from no other source.

5145. In the head are all the substances and forms in their beginnings, and therefore all the sensations tend thither, and present themselves there.

5365<sup>3</sup>. What good is, is not known from any internal sensation or perception.

5779. Through the Internal from the Lord comes all . . . sensation. It appears that sensation . . . comes from influx from the external, but this is a fallacy. It is the Internal which sensates through the External . . .

6325<sup>2</sup>. There is given (the man who is led by the Lord) the perception of good, and even the sensation of it. 7442<sup>3</sup>.

9103. (The good of charity in the exterior man) comes to the sensation of man as delight; but (that in the interior man) does not come to his sensation, but to the

perception that it ought to be so, and makes the lower mind content. In the other life, this also comes to sensation.

10199<sup>2</sup>. For all the external sensations derive their origin from the internal sensations, which are of the understanding and will; thus, in man, from truths of faith and the good of love . . . But the internal sensations, which are proper to the understanding and will . . . have not that sense which the external sensations have, but are turned into such things when they inflow. For all things which are sensed by man through the external sensory organs, inflow from internal things . . .

H. 158<sup>2</sup>. By turns the perception and sensation of good become (with the Angels) more exquisite . . .

331. The earthly body . . . does not receive its first sensations and motions from the Spiritual World, but from the natural world; and therefore infants have to learn . . .

489<sup>3</sup>. Blessedness, with which all their sensations are affected.

541<sup>e</sup>. From the opposite is known its quality, and degree; hence come all perception and sensation.

C. J. 90. (The Moravians) say that they had had a sensation, and thus an interior confirmation of their dogmas; but they were shown that their sensation had been from visionary Spirits . . . D.4792. 4796. 4797. 6043<sup>2</sup>. J.(Post.) 48. 279.

W. 2. Thought is the first effect of life; and sensation and action are the second.

257<sup>4</sup>. A man with whom the spiritual degree has been opened . . . can come into this (angelic) wisdom by a lulling of the sensations of the body . . .

304. The states (of the fibres and vessels in man) are sensations, thoughts, and affections.

363<sup>3</sup>. From these two things (love and wisdom) in the last place, are derived the sensations, which are sight, hearing, etc., with their delights . . . The understanding sees through the eye, (and so on).

407<sup>2</sup>. (In swoons) there is no sensation.

P. 24<sup>e</sup>. What is opposite takes away, and also exalts, the perceptions and sensations. Ex.

156. There cannot be given to man (here) a perception of sensation that he lives from the Lord alone.

M. 44<sup>8</sup>. For angelic perception and sensation are much more exquisite than human . . .

461<sup>6</sup>. Without permanence of delight there is no . . . sensation.

T. 439. In merit lies . . . a sole sensation of the love of self.

577<sup>3</sup>. There is such a co-operation in every sense; for the sensories of the body consist of fibres, etc. . . and the organs adapt themselves to light, sound, etc., whence is sensation.

Ad. 643<sup>3</sup>. Below (the animus) in the body itself, are the sensations . . . 653. 923.

653. Nothing can be sensed, unless it is from and in something; for sensation is the mode itself, which is impossible . . . except from a substance . . .

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D. 4627<sup>2</sup>. The body dies . . . together with those things which proximately concur to present these sensations.

4790. He had no sensation concerning eternal life.

6055. Those in conjugal love feel exactly whether there is what is lascivious, or not . . . This sensation is from the interior.

6110<sup>69</sup>. With those in conjugal love . . . there inflows [what is] of the wife into the sense of the husband, so that the sensations and delights themselves are communicated mutually . . .

D. Min. 4597. The sensuous . . . said that they have no feeling of horror at crimes.

E. 8<sup>2</sup>. In the understanding is the sensation of their internal sight.

D. Wis. vii.3<sup>2</sup>. There must be an internal in all sensation. Ex.

C. 191<sup>e</sup>. The perception of the understanding thence, causes sensation.

**Sense.** *Sensus.* (Of words.)

A. 241. If we attend attentively to the sense of the words of a speaker, we . . . as it were do not hear the words . . . apprehending only the sense; and he who thinks more deeply does not attend even to the sense of the words, but to the more universal things of the sense. 1638. 4493<sup>4</sup>.

—<sup>e</sup>. But one who attends to the words . . . and not to the sense, apprehends little of the sense, and still less of what is universal of the sense . . . 5287<sup>2</sup>.

1641<sup>e</sup>. When a man fixes his mind on the meaning of Things . . . he sometimes does not know with what speech he is speaking.

1648<sup>2</sup>. They think of the sense, and the words follow spontaneously from the sense itself.

2291. (The infants) had scarcely anything beyond the sense of the words (of the Lord's prayer).

3033<sup>2</sup>. By a wrong application . . . looks upon certain general truths . . . as applicable in every sense.

3342<sup>2</sup>. All speech perceived by the ear . . . passes into ideas not unlike those of sight, and from these into intellectual ideas, and thus becomes a perception of the sense of the words.

3382<sup>2</sup>. This is the sense of these words in Heaven.

4387. These things collated into one sense . . .

4469. These things . . . involve a contrary sense.

4601. In the proper sense.

4656<sup>e</sup>. Such as attend little to the sense of a Thing, pertain to the cartilaginous and bony part of the external ear.

4733. Hence the Gentiles worship idols . . . For nothing can be excited with man unless there is something which moves his sense.

5871<sup>e</sup>. From the remaining scientifics . . . there is effected as it were an extraction . . . whence comes the interior sense of Things, which is not perceived by the man while in the body, except by somewhat of gladness.

6200. Nothing then comes to the man's apprehension except that which is in the midst.

[A.] 6987<sup>2</sup>. It appears as if the words of speech were in the thought . . . but it is only the **sense** of the speech which is there : and the quality of this can scarcely be known to man, for it is the speech of his spirit.

8068<sup>e</sup>. The Intellectual is in the **sense** of the words and Things ; and the Voluntary is in the affection . . .

D. 1989. That external **senses** vanish in the Heavens. Ex.

2784. The objects of the eye, in the streets, are reduced into a continuous series by the Lord, before good Spirits and Angels . . . they see nothing of them, but still a certain **sense** goes up thence continuously to them . . .

2961. They who are high above the head perceive the **sense** of words without being disturbed by the words. Ex.

J. (Post) 324. See WRITE, here.

De Verbo 4. He knew entire **senses** from the letters themselves.

### Sense. *Sensus*. (Of the Word.)

A. 3439<sup>2</sup>. These three **senses** are circumstanced as was the tabernacle. Ex.

4606. Three **senses** given. 4607. 4608. 4609.

4750<sup>2</sup>. Most things in the Word have two **senses** : a good **sense**, and a **sense** opposite to it. From their good **sense** is Known the quality of their opposite **sense** . . .

4814<sup>e</sup>. Whatever is written in the Word . . . is turned with the Angels into a corresponding **sense**, which **sense** does not at all appear in the **sense** of the letter . . .

5247<sup>6</sup>. These two **senses** are circumstanced as are the Internal and External with man.

S. 6. The three **senses** of the Word. Ex. 31. 65. R.725. T.777. E.435<sup>4</sup>. 630<sup>2</sup>. 1024<sup>2</sup>. 1083<sup>2</sup>. —<sup>8</sup>.

Ad. 505. On the **senses** in the Divine Word. Gen.art. 788. 3/2055. D.1190. 2262. 2539. 5604.

E. 1012<sup>3</sup>. All the commandments, like the rest of the Word, have two internal **senses**, besides the supreme, which is the third ; one, which is proximate, and is called the spiritual moral **sense** ; and another which is more remote, and is called the celestial spiritual **sense**.

1066<sup>3</sup>. On the four **senses** of the Word. See 1083<sup>2</sup>, Examps.

### Sense. *Sensus*. (Bodily.)

See under FALLACY, FEEL, HEAR, SEE, SENSATION, SENSORY, SENSUOUS, SMELL, TASTE, and TOUCH.

A. 12. Man's natural life (in the sixth state of regeneration) is delighted and sustained by the things which are of the body and the **senses** ; from which a combat arises . . .

229<sup>e</sup>. They perceived that they had been beguiled by the **senses**. Sig.

231<sup>e</sup>. The evil (of all these Churches) has been that they believed . . . in themselves and the **senses**.

232. Men can now confirm the incredulity of the **senses** by scientifics unknown to the Ancients.

320. A Spirit is exactly like man as to the **senses** etc. 444.

322<sup>e</sup>. They (then) acknowledge that it was the spirit which had sensated in the body . . . and therefore when the body is cast off the sensations live much more exquisite and perfect. Life consists in **sense** ; for without **sense** there is no life ; and, as the **sense** is, such is the life. 1881. 4622<sup>3</sup>.

444<sup>e</sup>. The whole brain is the Organic of the interior **senses**.

545<sup>e</sup>. With such an inmost **sense** of Delight, that the fibre was as if nothing but joy . . .

969<sup>e</sup>. They suppose that Spirits have not any **sense**, when yet they have a more exquisite **sense** than men ; and there is superinduced on them by evil Spirits a **sense** almost as it were corporeal, which is much grosser.

994<sup>4</sup>. External sight comes forth from interior sight, and this from a sight still more interior, and so on ; and so with every other **sense**.

1122. The objects of the external **senses** . . . were nothing to the Most Ancients . . . 1409.

1378<sup>2</sup>. They ought not to deny because it does not so appear before the **senses**.

1389. During the life of the body the objects of the **senses** inflow . . .

1521. Spirits and Angels have every **sense**, except taste, much more exquisite and perfect. Des. 1880.

1563. These organic vessels (of the external man), which are to be the recipients, are not opened except by means of the **senses**, which, especially, are hearing and sight. . . They are opened by means of the **senses** through scientifics and Knowledges, and also through pleasures and delights . . .

1628<sup>2</sup>. The objects there, are adapted exactly to the **senses** of Spirits and Angels . . .

1630. Spirits are in the enjoyment of all goods as to all the **senses** . . .

1881. The objects which Spirits sensate are circumstanced in adaptation to the excellence of their **sense**.

1982. Souls who long to see the glory of the Lord . . . are lulled as to the external **senses** . . . and then their interior **senses** and faculties are aroused . . .

2004<sup>2</sup>. In man's thought are innumerable arcana of knowledge and art . . . which never inflow through the **senses** . . . but through the internal man . . .

2209<sup>3</sup>. Things which it perceives by some external or internal **sense**.

2487. The exterior memory is an Organic formed from the objects of the **senses**, especially those of sight and hearing, in the substances which are the beginnings of the fibres . . .

2588<sup>9</sup>. Believe only what they apprehend with the **senses**. 3024<sup>5</sup>.

2657<sup>2</sup>. The first Rational is procured through the experiences of the **senses** . . .

3219<sup>2</sup>. They had supposed that the things of thought inflow through the external **senses**.

3226. By the **sense** of his lower mind he can express in a moment . . .

3293<sup>2</sup>. This exterior good communicates with the

external man . . . and makes the life in the external senses.

3636<sup>2</sup>. Spiritual heat, before their **senses**, is perceived as heat; but there is love in it . . .

3679<sup>2</sup>. For man thinks from those things which have entered through the **senses**.

3721<sup>2</sup>. It appears as if the objects of the world enter through the external **senses** . . .

4046<sup>3</sup>. Spirits of the exterior lamella of the dura mater are among those who have thought about spiritual and celestial things from such things only as are objects of the external **senses**.

4096<sup>2</sup>. Those who have worldly things as their end cannot withdraw the **senses** thence . . .

4224. These purer or more interior forms . . . are those which present the internal **senses** . . . The interior Heavens correspond to these forms, because they correspond to their **senses** . . .

4318. On the correspondence (of the Grand Man) with the **senses** in general. Gen. art.

4325. **Sense** in general, or general **sense**, is distinguished into voluntary and involuntary; voluntary **sense** is proper to the cerebrum, and involuntary **sense** to the cerebellum. In man, these two general **senses** have been conjoined, but still are distinct . . .

— The organs of the **senses** receive for the most part fibres from the cerebrum; hence man has **sense** . . . But he has no sense of those parts which receive fibres from the cerebellum . . .

4326. The Spirits who relate to the general involuntary **sense**. Des.

— The quality of the operation of the general involuntary **sense** from the first times . . . and how it progressed. Des. (See INVOLUNTARY, here.)

4327. The general involuntary **sense** at this day. (See INVOLUNTARY, here.)

4329<sup>3</sup>. The Spirits who constitute the general voluntary **sense**. Des.

4345<sup>3</sup>. The external **senses**, etc. are the most general things (of man).

4360. Sensuous scientifics are those which enter immediately through the external **senses**, and are perceived by the **sense** itself.

4404. The external **senses**, which are five, namely, touch, taste, smell, hearing, and sight, have each a correspondence with the internal **senses** . . . The **sense** of touch in general corresponds to the affection of good; the **sense** of taste, to the affection of knowing; the **sense** of smell, to the affection of perceiving; the **sense** of hearing, to the affection of learning and also of obedience; and the **sense** of sight, to the affection of understanding and of being wise.

4527. They marvelled that . . . they had sight, and the rest of the **senses**.

4622<sup>3</sup>. The Intellectual is nothing but an exquisite **sense** of interior things; and the higher Intellectual, of spiritual Things; hence the things of the Intellectual and its perceptions are called internal **senses**.

4652. Those who have not reflected (suppose) that all **sense** is in the organs of the body, and therefore that when these organs perish by death, nothing of **sense**

remains; when yet the man then comes into his veriest sensitive life.

4901<sup>2</sup>. Notions are taken from the things which are and come forth before the **senses**.

4925. Whereas truth manifests itself, because it enters through the **senses** . . .

5060<sup>o</sup>. They are among the robbers who relate to the general involuntary **sense**.

5077. The external **senses**, or those of the body, are five, namely, sight, hearing, smell, taste, and touch: these constitute all the Vital of the body; for without these **senses** the body does not live at all, and therefore when it is deprived of them, it dies . . . and therefore the Corporeal itself is nothing else than the receptacle of the sensations, consequently of the life from them. The Sensitive is the principal, and the Corporeal is the instrumental . . . (Continued under SENSUOUS.)

5078<sup>4</sup>. Every **sense** there is more exquisite and perfect because it is of the internal man set loose from the external; for the Internal is in a more perfect state because it gives to the External to sensate; but, when it acts into the External, as in the world, the sensation is dulled and obscured. Moreover it is the Internal which sensates the Internal, and the External which sensates the External . . .

5084. Fourteen fallacies of the **senses**. Enum.

5432<sup>3</sup>. Hence the quality (of their affection of truth and of their faith) is there known to the open **sense**.

5495<sup>e</sup>. When scientifics are in the exterior Natural, they communicate immediately with the external **senses** of the body, and there repose and as it were rest upon them.

6013<sup>e</sup>. The tongue has been formed to all the **sense** of the fluent parts in liquid things . . . the touch, to the **sense** of cold and heat . . . and so on. As the external **senses** of man have been formed to all the image of the natural world, so his internal **senses**, which are those of his understanding and will, have been formed to all the image of Heaven, to the end that man may be, in particular, a recipient of Divine good from the Lord, as Heaven is, in general.

6054. (A Spirit) has **senses**, namely, touch, smell, hearing, sight, much more exquisite than in the world.

6322. It (appears) that the external **senses**, as sight and hearing, inflow into the thought, and excite ideas there; for it appears that objects move the **senses**; first, the external, and then the internal ones . . . but this appearance . . . is a fallacy . . . It is the internal **sense**, or the **sense** of the man's spirit, which sensates through the external **sense**, and disposes the external sensory to receive objects according to its bidding; and therefore the sensories . . . accommodate themselves in a moment to all objects according to their quality; which would not come forth in the sensories unless there were an influx from within; for all the fibres and little appendages . . . around every sensory or organ of **sense**, are determined in an instant in a manner suitable to the quality of the object; nay, a conformable state is infused in a moment into the organ itself. Ex. D.4604.



[A.] 6408. Internal bliss . . . rarely puts itself forth . . . to the sense; for when man lives in the body, he sensates distinctly the things which come forth in the body, but very obscurely those which come forth in his spirit; for worldly cares . . . impede . . .

7038<sup>2</sup>. These (five) senses (from their correspondence with the Grand Man) have delights exactly according to the uses which they perform. The most delightful is the sense of conjugal love . . . Then follows the delight of taste . . . The sense of smell is a less delight . . . The delight of hearing, and of sight, are in the last place . . . These two serve the Intellectual, and not so much the Voluntary. H.402. M.68<sup>e</sup>.

7236<sup>e</sup>. Many men many minds—*tot sensus quot capita*.

8636. For man apprehends only those things which have been obvious to the senses: from these he has acquired a lumen . . .

8861<sup>2</sup>. Lastly, natural truths, which are conclusions from the objects of the external senses.

8953. The inhabitants (of Saturn) relate to that in man which is the middle between the spiritual sense and the natural sense . . . 9107.

9107. The Spirits of our Earth relate to the natural and corporeal sense . . . U.89.

9466. The Celestial of good and the Spiritual of truth are represented in the lower Heavens . . . before the very external senses of the Spirits and Angels there.

H. 170. Yet the Angels have all the senses which man has, and much more exquisite.

212<sup>2</sup>. For whatever man thinks, goes through the fibres from their beginnings to their ends, whence comes sense.

401<sup>e</sup>. This bliss . . . is then revealed and let out into manifest sense, because they are in the spirit.

434<sup>2</sup>. The spirit enjoys sensories and senses, when separated from the body, equally as when in it . . . In a word, all the life of sense which man has, is not of his body, but of his spirit . . . The reason the spirit sensated naturally when it was in the body, was through what is material adjoined to it; but even then it sensates spiritually at the same time, by thinking and willing.

461. That after death man is in every sense . . . in which he is in the world. Chapter.

462. Those in Heaven sensate—that is, see and hear—much more exquisitely than when they were (here). . . . The difference of these external senses is like that between what is clear and the obscurity of a mist . . . but the rest of the senses, with the Angels, are not so exquisite as are the senses of sight and hearing, for the reason that sight and hearing are of service to their intelligence and wisdom, but not the rest: if these were exquisite in a like degree, they would take away the light and delight of their wisdom, and would introduce the delight of pleasures . . .

—<sup>e</sup>. Just so great as are the perfection and excellence of the external and internal senses with the Angels, just so great is their imperfection with those who are in Hell.

532<sup>2</sup>. As they (love themselves and the world above

all things) they cannot pay any attention to anything except the things which enter through the senses of the body.

J. 27<sup>3</sup>. Few (spiritual things) can be produced to natural sense; for natural sense does not apprehend one thing out of thousands which the spiritual mind apprehends . . .

W. 41. Man has five external senses, which are called touch, taste, smell, hearing, and sight. The subject of touch is the skin . . . this sense is in the substance and form of the skin . . . and is only an affection of it from the things applied to it. So with taste; this sense is only an affection of the substance and form of the tongue, which is its subject. (So with the other senses.)

—<sup>3</sup>. (Thus) the affection of the substance and form which makes the sense, is not anything separate from the subject, but only causes a change in it . . . Hence it follows, that sight, hearing, smell, taste, and touch are not anything volatile which flows forth from their organs, but are the organs regarded in their substance and form, which, while being affected, sense takes place.

42. For there are in the brain innumerable substances and forms, in which resides every interior sense which relates to the understanding and the will.

406. And all the senses of the body derive their perception from that of their mind.

P. 136<sup>7</sup>. For everything of the understanding and the will is first formed through the things which enter through the senses of the body, especially through the sight and hearing.

R. 875<sup>12</sup>. For all things which are sensated in the organs of the senses inflow from without, and are sensated in them: in like manner in the organs of the internal senses . . .

M. 155a<sup>4</sup>. Every male man has five senses . . . but we (wives) have a sixth, which is the sense of the deliciousness of all things of the conjugal love of the husband; and we have this sense in our palms when we touch the breasts, arms, hands, or knees of our husbands, especially their breasts, and also when we are touched by them . . .

—<sup>5</sup>. I asked the husbands, Have you a like sense of conjugal love? They replied, We have in general, but not in particular . . .

166. Wives know their husbands' affections by three senses; sight, hearing, and touch.

187<sup>2</sup>. Infants in Heaven . . . first grow in inclination to such things as please the senses of their body, and afterwards gradually to such things as affect the internal cogitative sense . . .

208<sup>4</sup>. This (cold on the part of our husbands) we notice from the withdrawal of the sense from their eyes, ears, and body, at the presence of our senses.

210. Every love has its own sense: the love of seeing from the love of understanding, has the sense of sight . . . The love of hearing from the love of hearkening to and obeying, has the sense of hearing . . . The love of Knowing those things which are circumfluent in the air from the love of perceiving, has the sense of smell

. . . The love of nourishing one's self from the love of imbuing one's self with goods and truths, has the **sense of taste**. . . The love of Knowing objects, from the love of being circumspect and of guarding one's self, has the **sense of touch**. . . and the reason the love of conjoining one's self with a mate, from the love of uniting good and truth, has the **sense of touch**, is that this **sense** is the common **sense** of all the **senses** . . .

I. 8. That . . . love and wisdom . . . inflow conjointly into the soul; through this into the mind, its affections and thoughts; and from these into the **senses**, speech, and actions of the body. Gen. art.

T. 335<sup>6</sup>. Through their brains, the Spiritual World inflows immediately into the **senses** of the body (of animals).

577<sup>3</sup>. There is such a co-operation in every **sense** . . .

763. What is **sense** without relation . . . to opposites?

775. It is according to Divine order that there be generals and particulars, and that both be together in every single thing. . . So it is with every **sense** of the body: with the sight, hearing, smell, taste, and touch: and so it is with all the internal **senses**, which are of the mind.

D. 399. That evil Spirits can, permissively, induce almost any **sense**, as it were heavenly . . .

899. There are two ways into the human understanding; through the **senses**—through this way is born the understanding—and through Heaven . . .

904, 905. Hearing and sight belong to provinces of spiritual, and the rest of the **senses**, to provinces of celestial things.

1343. On **sense**, and representations (there).

1415. On the Spirits (of Mercury) who constitute those things in man which are called the internal **sense**.

1418. 1425. 1428. 1454. 1455. 3258.

1442. On the interior **sense** of man. 1445. 1448.

1718. Without **sense** there is no life, either corporeal or spiritual; and all **sense** relates to touch, even the more interior and inmost **senses**, as may be known to everyone even from the **sense** of sight and of hearing. 1719.

2191. Correspondence of the Heavens as to degrees with the **senses** in the body.

2209. That if man were in order he would still enjoy every **sense** which brutes do.—Some brutes possess a **sense** of knowing the way home . . . which **sense** is a general one in those who live according to order . . .

2386. Man (even here) has not the **sense** of touch, and the rest of the **senses**, from the body; but from the spirit which is in it . . .

—<sup>e</sup>. This is the cause of the corporeal touches which come forth only with those who have come recently into the other life. More subtle **senses** succeed, all of which must be referred to the sensation of touch, in order for them to be **senses**.

2930. There are very many such in the world as reject spiritual things, because they do not apprehend them with the **senses** . . .

3320. Every **sense** of the body has its own respiration, nay, its own place of respiration. Ex.

3471. As the whole brain is the Organic of the internal **senses** . . .

3567. Spirits have every **sense** except taste . . .

3860. On the general natural **sense**. Gen.art. (See A.4325. 4329.)

3900. Such become Spirits almost devoid of **sense**.

3963. Spirits have been with me . . . also as to **sense** . . .

4235. (Solifidians) are those who constitute the more general **sense** of Spirits . . .

4834. On the Hell of those who take away all **sense** of civil, moral, and Christian truth and good.

E. 14. There are two **senses** given to man which serve as means for receiving the things through which the Rational is formed, and also the things through which man is reformed, namely, the **sense** of sight, and the **sense** of hearing: the rest of the **senses** are for other uses . . .

349<sup>4</sup>. None of the **senses** of man, namely, sight, hearing, smell, taste, and touch, are in man; but they are excited and produced from influx. In man there are only the organic forms which are the recipients, which have no **sense** until something adapted flows in from without. It is the like with the internal sensories, which are of thought and affection, and which receive influx from the spiritual world, as with the external sensories, which receive influx from the natural world.

D. Wis. vii. 4<sup>2</sup>. Without correspondence and reciprocity, there is no life in **sense** . . .

x. 4. The will acts the first part in producing motions, and the understanding in presenting **senses** . . .

—<sup>e</sup>. That the lungs act the first part in the **senses**, and the heart the second . . . (for) all the organs of the **senses** correspond to such things as are of the understanding. Enum.

**Sense, Abstract.** See ABSTRACT SENSE.

**Sense, Celestial.** See CELESTIAL SENSE.

**Sense, Common.** See COMMON SENSE.

**Sense, External.** See EXTERNAL SENSE.

**Sense, Historical.** See HISTORICAL SENSE.

**Sense, Inmost.** See INMOST SENSE.

**Sense, Internal.** See INTERNAL SENSE.

**Sense of Letter.** *Sensus literae.*

**Sense, Literal.** *Sensus literalis.*

**Letter.** *Litera.*

**Sense, Ultimate.** *Sensus ultimus.*

See under BEAR—*ursus*, INTERNAL SENSE, LETTER, NATURAL SENSE, and WORD.

A. 1. This no mortal apprehends from the **letter**, or **sense** of the **letter** . . . 4. 37. 64.

3. Without such life, the Word as to the **letter** is dead. Ex. . . The Word as to the **letter** alone is like a body without a soul. 755<sup>5</sup>.

[A.] 49<sup>e</sup>. 'Cloud'=the **literal sense** of the Word. (See under CLOUD.)

64. The Angels know nothing at all of what is of the **letter**, not even the proximate meaning of a single word; still less the names of the countries, cities, rivers, and persons . . . 1143.

65. Certain Spirits when taken up to Heaven understood nothing of the **letter**. 3474.

735. So all who remain in the **sense of the letter**, where it speaks according to the apprehension of man, consequently according to the fallacies of his senses: if they, in simplicity, have faith in these things, because it is the Word of the Lord . . . they easily suffer themselves to be instructed. Examp. 1408<sup>e</sup>.

1143<sup>2</sup>. If the man of the Most Ancient Church were alive now, he would not inhere a whit in the **sense of the letter**, but would be as if he did not see it . . . 1540<sup>2</sup>.

1405. Unless the **sense of the letter** as it were vanishes . . . 1408.

1408<sup>2</sup>. The corporeal things of the Word are those which are of the **sense of the letter**; and, when the mind is kept in them, the internal things are not seen . . . But still the things of the **sense of the letter** are like those which are with man in his body . . . which are general vessels . . .

—<sup>e</sup>. All the books of the Ancients had a **sense** different from that in the **letter**.

1807<sup>e</sup>. He who is in Divine things never looks at the Word from the **letter**; but looks at the **letter** and the **literal sense** as representative . . . of celestial and spiritual things. To him the **literal sense** is only as an instrumental means for thinking about them. Such was the Lord's sight.

1832<sup>2</sup>. The things of the **literal sense** . . . are representatives . . . and thus are not in themselves truths; some are even falsities, which, however, can serve as vessels . . . Examp.

1866. Thus the **letter** vanishes, and its historical **sense** . . . 1874<sup>e</sup>. 2015<sup>2</sup>.

1871. In the **literal sense** there is scarcely anything which does not appear devoid of order; but, when it is being read . . . it becomes more beautiful as it ascends . . .

1872. The black dress (represented) the Word in the **letter**.

1888. That the **sense of the letter** is representative of Divine arcana; and that it is the receptacle and thus the repository of the Lord's celestial and spiritual things. (Illustrated by two examp.)

1984<sup>e</sup>. Still, the **sense of the letter** represents truths, and presents appearances of truth, in which man can be, while not in the light of truth.

2069. The **sense of the letter** merely furnishes objects 2275. 2953.

2162<sup>5</sup>. That they saw only . . . the **literal sense**. Sig.

2225. What is necessary for salvation is the same in the **letter** . . . 2609.

2242<sup>3</sup>. Thus the **sense of the letter** is according to

appearances . . . Therefore the Word as to the **letter** is for man . . .

2311. The **literal sense** is like a body . . .

2335<sup>e</sup>. The quality of the Word in the **letter**.

2395<sup>2</sup>. The **sense of the letter** not hurtful to the simple.

—<sup>e</sup>. When these things are read . . . the **sense of the letter** is rejected . . .

2531<sup>3</sup>. In the **literal sense** are truths which are accommodated to the apprehension of those in external worship . . .

2760, Pref. Everyone confirms his dogma from the **literal sense** . . .

2760<sup>2</sup>. 'Clothed in a vesture dyed in blood'=the Word in the **letter**.

3373<sup>2</sup>. Why interior truths rarely appear in the **sense of the letter** of the Old Testament.

3382<sup>2</sup>. The **sense of the letter**, in its ascent towards Heaven, is put off . . .

3393. The Lord is the Word . . . as to the **literal sense** also.

3424. 'A well of living waters'=the Word as to the **literal sense**, in which is the internal sense. Ex. 3427.

3425<sup>4</sup>. The things in the **literal sense** appear opposed to those in the internal sense; yet are never opposed, but correspond completely. Sig. and Examp.

3431. Removal to . . . lower or more exterior truths such as are extant in the **literal sense**. Sig.

3432. 'He dug another well, and for that they strove not'=the **literal sense** . . . which they do not deny.

—<sup>e</sup>. The **literal sense** . . . is threefold: historical, prophetic, and doctrinal, all of which can be apprehended by those in externals.

3436. The doctrine of faith, here signified by 'Beer-sheba,' is the **literal sense** itself . . . 3445.

—<sup>2</sup>. He who is in simple good, and believes the Word in simplicity according to its **literal sense**, is gifted with the faculty of perceiving truths when instructed in the other life; and in the mean time the few truths with him are vivified by charity and innocence, and then the falsities are not hurtful . . .

3438. 'Jehovah appeared unto him in that night' . . . By this obscurity is signified the **literal sense** . . .

—<sup>2</sup>. How the case is with the **literal sense**. (See INTERNAL SENSE, here.)

3439. That the Divine was also in the **literal sense**. Sig. and Ex.

3440. That there is an increase of good and truth with man from the **literal sense** also, is because in this **sense** also each and all things are Divine; and because in the **literal sense** the internal sense is open in many places. Examp.

3451. The agreement of the **literal sense** with the internal sense, consequently that of the doctrinals of faith . . . from the **literal sense**, therewith. Tr.

—<sup>e</sup>. For the Word as to the **literal sense** is the Lord's Kingdom itself on earth.

—<sup>2</sup>. As the Church has its doctrinals from the **literal sense**, it cannot but be various . . .

—<sup>3</sup>. For the **literal sense**, in many places, appears opposed to itself: the reason is that in this **sense** there are appearances of truth accommodated to those who . . . are also in worldly and corporeal loves.

3452. That doctrinals of faith, regarded in themselves, are not to be denied, so far as they are from the **literal sense**. Sig. and Ex. . . For they are accepted by the Lord, provided that he who is in them is in the life of charity . . .

3454<sup>e</sup>. That the Word is Divine . . . is denied by those who acknowledge no other holiness in it than what appears in the **letter** . . .

3464. 'We have found waters' = . . . the interior truths which are in all the doctrinals drawn from the **literal sense**; for the **literal sense** is like a well in which is water.

—<sup>2</sup>. When man is in the doctrinals which are from the **literal sense**, and at the same time in a life according to them, he has correspondence in himself; for the Angels with him are in interior truths, while he is in exterior, and thus he has communication with Heaven through the doctrinals, but according to the good of his life. Examp. 3469, Tr.

3472. That each and all things in the **literal sense** are representative of the spiritual and celestial things of the Lord's Kingdom.

3476. The **literal sense** unites man with the First Heaven . . .

3477. The arcana of wisdom manifest to man from the **literal sense**, are relatively (extremely) few.

3605<sup>3</sup>. As it so appears, it is so said in the **sense of the letter**.

3712<sup>2</sup>. Divine doctrine is also the Word in the **literal sense** . . . As the **literal sense** contains in it the internal sense, and this the supreme sense . . . the doctrine therefrom is Divine. As Jacob represents the Divine Natural, he also represents the Word as to the **literal sense**. . . The Natural of the Word is circumstanced no otherwise than its **literal sense** . . .

3735. To the Angels such things as are in the **sense of the letter** are only objects for thinking about heavenly and Divine things; for such things are vessels which are in the ultimate of order. Examp.

—<sup>2</sup>. A man who reads the Word holily, is by such correspondences closely conjoined with Heaven . . . although he be in thought solely about the things . . . which are in the **sense of the letter**. Ex.

3765. The Word is here called 'a well' because it treats of the Natural, which . . . apprehends the Word only at the **literal sense**.

3769. 'A great stone was upon the well's mouth' . . . The Word is said to be closed, when understood only as to the **sense of the letter**, and when everything therein is taken for doctrine. Ex.

3819<sup>2</sup>. In the **literal sense** there are general truths. Ex.

3909. The things extant in the **sense of the letter** . . . are relatively harsh . . . but become mild and gentle as they are elevated . . . The **literal sense** is such because

it has been accommodated to the apprehension of the natural man . . . 4002.

4104<sup>2</sup>. Thus, although the **literal sense** is natural, still in every single thing it contains spiritual things. 4279.

4279<sup>2</sup>. The lowest or **literal sense** is for man while he lives in the world.

4358. Interrogations in the **sense of the letter** are not interrogations in the supreme sense. Ex.

4373<sup>e</sup>. Thus the **literal sense** by ascent becomes spiritual, and this even to the Lord, where it is Divine.

4391<sup>2</sup>. 'Thick darkness under His feet' . . . The **literal sense** is such. Ill. 9406<sup>5</sup>.

4480. The Spiritual of the Word does not appear in the **letter**; for in the **letter** there is what is worldly . . . But, when read by man, what is worldly therein becomes Spiritual . . . with the Angels . . .

4768. The subject treated of (in the history of Joseph's coat) . . . is the confirmation of falsity by appearances which are presented by reasonings from the **sense of the letter**. 4769. 4783.

4783. For the **sense of the letter** has generals, which are like vessels, which can be infilled with truths, and also with falsities, and thus be explicated in favour [of either]; and, as they are generals, they are relatively obscure, and have no light except from the internal sense. (Continued under INTERNAL SENSE.) Examps.

4861. 'Gate' = external truths, which are of the **sense of the letter**, and which afford an entrance.

5008<sup>6</sup>. All Divine truths can be confirmed from the **literal sense**. Ex.

5247<sup>6</sup>. 'Hairiness,' and 'a leathern girdle' = the **literal sense** . . . as to truths, and as to goods; for the **literal sense** is the natural sense. 5620<sup>12</sup>. 5687.

5620<sup>12</sup>. 'Wild honey' = the delight which is in the **literal sense** as to good.

—<sup>13</sup>. For Divine truth . . . in the **literal sense** is delightful, because it suffers itself to be explicated in each one's favour.

5945. Doctrinals of scientifics are doctrinals from the **literal sense**; and are especially serviceable to those who are first being inaugurated into the interior truths of the Church.

6071. The scientifics of the Church at this day are the things which are of the **literal sense**; and unless truths from the internal sense are insinuated into these scientifics, the mind can be led away into every heresy . . . Examps.

6221<sup>e</sup>. In its descent, the Word . . . at last clothed itself with a form adapted to the apprehension of man, which is the **literal sense**.

6222<sup>2</sup>. A man can confirm any dogma from the **literal sense**. The reason is that the things of the **literal sense** are general vessels, which receive truths, and the quality of these vessels does not appear until they have received truths . . .

6619<sup>e</sup>. With those in whom the thought has been closed, nothing more appears therein than the **sense of the letter**, or that nearest the words. 6620.

[A.] 6774. 'A well' = the Word as to the **literal sense** . . . Moses dwelt 'near a well' . . . because the **literal sense** is the first with those being regenerated . . . And those in the truths of simple good care only for the **literal sense**.

6775. Those are said to be in simple good who . . . in simplicity believe the Word as to its **literal sense**, everyone according to his own apprehension . . .

6789<sup>2</sup>. Unless the internal of the Word inflows with those who . . . remain in the **literal sense**, there is not effected the conjunction of the truth from the Word with good. It inflows when the man holds the Word to be holy; and he does this when he is in good.

6832. The scientific truth of the Church is nothing but the Word in the **sense of the letter** . . . 9025<sup>2</sup>.

6839. (Thus) the things which are in the **sense of the letter** are such as accommodate themselves to the apprehension of the simple, who do not believe unless [a thing] is as it appears. 6997<sup>e</sup>. 8705<sup>2</sup>.

7089. By doctrine (which Aaron represents) is meant the Word such as it is in its **literal sense** . . .

7840<sup>2</sup>. The men of the External Church are those who have qualified their good by exterior truths, such as are those of the **literal sense**.

8443<sup>2</sup>. Truth Divine in the sixth degree is such as is with man, accommodated to his perception; thus is the **sense of the letter**.

8581<sup>4</sup>. The great errors into which those fall who strictly adhere to the **sense of the letter**. Examp. 10276<sup>8</sup>.

8781<sup>2</sup>. The Word in the **letter**, especially the prophetic Word, is nothing else (than the density of a cloud) relatively to its internal sense.

8891<sup>3</sup>. The Angels do not see the **sense of the Word** according to the **letter**, but according to the things therein . . .

8916. Truth Divine, or the Word . . . in the external form, is its external or **literal sense**. That this **sense** is called 'a cloud,' and 'smoke.' Refs.

8920<sup>2</sup>. Truth Divine . . . in the world, is such as is its **sense in the letter** . . .

8943<sup>2</sup>. The **literal sense** does not vanish, or die, through the internal sense . . . but lives through it.

9025<sup>2</sup>. The **literal sense** is for the simple; for those being initiated into the interior truths of faith; and for those who do not apprehend interior things; for it is according to the appearance before the sensuous man, thus is according to the apprehension. Hence it is that dissimilar and contradictory things often appear there. Examp.

— . Hence it is that the doctrines of the Church in very many things recede from the **literal sense**.

—<sup>3</sup>. Those who learn and teach the **literal sense** alone, without doctrine, . . . comprehend only those things which are of the external man . . . The reason is that the Word in the external or **literal sense** is natural.

9026. The agreement of the truths of faith with those which are of the **literal sense**; and that the things which are of the **literal sense** cannot be extinguished; for they are truths in the ultimate of order. Tr.

— . The things of the **literal sense** can indeed be weakened, but cannot be extinguished; and, after they have been weakened, they can be separated, and then be restored by means of explication. Sig.

9031. For the things in the **literal sense**, if looked at interiorly, all agree together. Sig. and Ex.

—<sup>2</sup>. So with every truth of the **literal sense**; for, in natural light . . . this appears as said in the Word; for the **literal sense** is natural, and for the sensuous man; but when the same is presented in the light of Heaven, it appears according to the internal sense.

9032. Spiritual truth . . . weakened by . . . that of the **literal sense**. Tr. It is commonly believed that the truth of doctrine . . . is the same as the truth of the **literal sense**. Examp.

9033. It now treats of the weakening of . . . the **literal sense** by spiritual truth. Examp.

—<sup>e</sup>. This is attributed to the Lord in the **sense of the letter**, because it appears so; and therefore, being an apparent truth, it is not to be denied, that is, extinguished; for thus faith in the Word would be extinguished . . . Refs.

9034<sup>2</sup>. 'A man-servant' = the truth of the **literal sense** . . . For this is of service to spiritual truth. Ex.

—<sup>4</sup>. How the truths of the **literal sense** serve for the formation of spiritual truths; in general, for the formation of faith and charity. Ex.

9035. For the truths of the **literal sense**, stored up in man's natural memory, form there as it were a field —*campum*—for the mental view of the internal man . . . and from this field the internal man chooses such things as agree with the good in him.

9036. The punishment of spiritual death. Sig. For the truth of the **literal sense** is extinguished, and with it, faith in the Word.

9093<sup>e</sup>. Truths in the external form are such as those of the Word in the **literal sense**.

9127<sup>6</sup>. 'Water' = external truth Divine, such as is the Word in the **letter**.

9163<sup>4</sup>. Truths ultimate in order are those of the **sense of the letter**, in which are the truths of the internal sense, and upon which these rest, like columns on their pedestals.

9166<sup>5</sup>. 'His foot-stool' = truth Divine below Heaven such as is the Word in the **literal sense**; for on this rests truth Divine in Heaven . . .

9348. The **literal sense** perversely applied then chiefly prevails.

9349. The **literal sense** is thereby not annihilated, but rather confirmed. Ex.

9360. The (people) of our earth relate to the external and corporeal sense, in which the interior things of life cease . . . It is the like with truth Divine in the **letter**, which is called the Word; for which reason it was given in this Earth . . .

9372<sup>3</sup>. 'A reed' = truth in the ultimate, such as is the Word in the **letter**.

9382<sup>2</sup>. Those thus illuminated . . . make for themselves doctrine from the Word, to which they apply the

sense of the letter . . . Most of *these* make for themselves no doctrine, but remain in the **sense of the letter**, which they apply to favour falsities . . .

9391<sup>12</sup>. 'Ground to powder' = falsity thence confirmed from the **sense of the letter**. 'A brook from Mount Sinai' = truth Divine, thus the Word in the letter; for this descends thence.

—<sup>14</sup>. To pervert the scientifics of truth and good from the **sense of the letter** in favour of their cupidities, and still to worship them as holy. Sig.

— . Things from proprium . . . are false, although outwardly they appear as truths, because taken from the **sense of the letter**.

9396. 'The book of the covenant' = the Word in the letter, with which is conjoined the Word in Heaven. Ex.

9406. 'Under His feet' = the ultimate sense, which is the **sense of the letter** itself. Ex.

— . The ultimate of truth Divine . . . is such as is the **sense of the letter**, which is natural, because for the natural man. The **sense of the letter** contains in itself the internal sense . . .

—<sup>4</sup>. 'We have found Him in the fields of the wood' = in the natural or **literal sense**.

—<sup>6</sup>. When truth Divine . . . is translucent with man from the very **sense of the letter**, this **sense** is described by 'the feet of the resplendence of polished brass.'

—<sup>7</sup>. 'A stone out of the rock crushing the iron, clay, brass, silver, and gold' = that the Church as to the reception of truth from the Word perishes when falsity and evil are confirmed through the **sense of the letter**.

—<sup>e</sup>. In the most ancient times, nothing was seen in the **sense of the letter** except what is heavenly, almost abstractedly from the letter.

9407. See SAPPHIRE.

— . (Thus) **this sense**, which is the ultimate one in order, contains in itself the spiritual and celestial sense, and, inmosty, the Divine itself . . .

—<sup>3</sup>. From this comparison (with human speech) an idea may be had concerning the Word in the **letter**; for this is attended to in Heaven, just as a man's thought is wont to be as presented in speech . . . but the difference is, that the **sense of the letter**, when being read by man, is neither heard nor apperceived in Heaven, but only the internal sense . . .

9409. Those in the **external sense** alone, separated from the internal. Sig. and Ex. 9421.

—<sup>4</sup>. Hence the **external sense**, without doctrine . . . is bent wherever one pleases . . .

9410. With those in the **external sense** separated from the internal, there is no truth in its power. Sig. and Ex.

— . There is no communication with the Angels if the Word is apprehended as to the **letter** only, and not at the same time according to something doctrinal . . . which is the internal of the Word.

9414. Instruction from the Lord for those in the **external sense**. Sig. and Ex.

9419. The **external** or **literal sense** of the Word is presented representatively in Heaven, in one way with

those who are in the **external sense**, and at the same time in the internal . . . and in another way with those who are in the **external sense** separated from the internal.

9422. 'To sit beneath the mount' = to remain in the **external sense**. Ex.

9424. The doctrine of truth from the **external sense** alone. Sig. and Ex. —<sup>4</sup>.

—<sup>9</sup>. A semblance of truth induced from the **external sense** alone. Sig.

9425. That falsities were to be removed (by) doctrine from the **external sense**. Sig. and Ex.

9427<sup>e</sup>. The **external** (or **literal sense**) covering the internal, and also Heaven. Sig.

9433<sup>e</sup>. 'Bases' = truths in ultimates, such as are those of the Word in its **literal sense**; hence it is said that it 'shall not be removed to eternity.'

9468<sup>6</sup>. See SCARLET.

9642<sup>3</sup>. Those in falsities which they confirm from the **sense of the letter** wrongly explicated. Sig.

9809<sup>e</sup>. Falsity in which is good . . . is such as there is with all who remain in the **sense of the letter**, and in doctrine thence, but still have as the end the good of life.

9828<sup>6</sup>. The 'garments' (of Elijah and John) = the Word in the **external sense**, which is natural. L. 15<sup>8</sup>.

9917<sup>2</sup>. The 'fringe' = Divine truths in ultimates, such as are those of the Word in the **sense of the letter**; which are said to 'fill the temple,' when they fill the Church.

9995<sup>7</sup>. 'To grind meal' = to select such things from the **sense of the letter** as will serve to confirm evils . . .

10028<sup>2</sup>. When man is being purified, he first of all learns such truths as can be apprehended by the sensuous man, such as are in the **sense of the letter** . . .

—<sup>e</sup>. Thus all interior truths are together, in the truths of the **sense of the letter** . . .

10126<sup>e</sup>. Hence it is that the Word in ultimates, that is, in the **sense of the letter**, is representative . . . and thus serves as a basis and foundation to the Heavens.

10217<sup>7</sup>. The truth of the Church falsified by the **literal sense** of the Word applied to favour evils. Sig.

10276<sup>8</sup>. (Thus) the **literal sense** is holy from its internal sense; but, separated from it, is not holy.

10300<sup>e</sup>. 'The waters of Jericho (healed)' = the truths of the Word in the **sense of the letter**. Ex.

10324. The Word in the **letter** cannot be apprehended except by means of doctrine made from the Word by one who is illustrated; for the **sense of the letter** is accommodated to the apprehension even of simple men.

10400. Doubt and denial that there is any Divine truth except what is extant in the **sense of the letter**. Sig. and Ex.

10402. The extraction of such things from the **sense of the letter** as favour external loves. Sig. and Ex. 10406. 10478.

10431<sup>2</sup>. Thus the Word as to the **letter** is according to the appearance with man.

[A.] 10441. For the sense of the letter . . . is for the most simple, and for infants . . .

10453. The two 'tables' here = the external of the Word . . . The external of the Word is the sense of the letter. This sense is signified by 'the tables,' because it is like a table . . . on which the internal sense has been written.

—<sup>3</sup>. That the two tables were broken . . . involves the arcanum that the sense of the letter would have been different, if the Word had been written with another people. Ex. 10461. 10603, Sig. and Ex.

10547<sup>e</sup>. All celestial and spiritual things inflow into natural and worldly ones, and cease in them, and form and constitute them . . . This is the case with the external sense of the Word, which is called the sense of the letter.

10582<sup>2</sup>. In such obscurity and falsity of faith are those who believe the Word solely as to the sense of the letter, without doctrine made thence . . . Sig. 10584<sup>2</sup>.

10607. The external of the Word, etc., are here represented by Moses, and Mount Horeb, etc. 10609. 10614. 10689. 10691.

H. 259<sup>e</sup>. The natural sense of the Word, which is to us the sense of the letter, is not in Heaven . . .

307<sup>e</sup>. (Thus) the sense of the letter serves as a basis and foundation (for Heaven). 305.

311<sup>e</sup>. But the sense of the letter unless genuine doctrine enlightens, distracts the mind . . .

N. 262. (Refs. to passages on the sense of the letter, or external sense of the Word.) W. H. 13.

J. 1. For the sense of the letter is natural, and in the ultimate of Divine order . . . and therefore he who comprehends the Word solely according to the sense of the letter may be carried away into various opinions . . .

28<sup>2</sup>. Without such a letter, the Word could not have been . . .

C. J. 62<sup>e</sup>. The Lord's 'heel' which is 'the seed of the woman,' is the proceeding Divine in ultimates, which is the Word in the sense of the letter.

W. H. 1<sup>2</sup>. The Word in the letter to which violence has been done. Sig.

7<sup>e</sup>. It is the literal sense which is illustrated. Refs.

8. The things which have become of faith from the literal sense are not to be extinguished, except after a full view. Ref.

10<sup>2</sup>. The sense of the letter is transmuted into the spiritual sense in a moment with the Angels, without their hearing or knowledge of what is in the sense of the letter. Refs.

S. 5. The spiritual sense is not that which shines forth from the sense of the letter when anyone examines and explicates the Word to confirm any dogma . . . This sense is the literal sense.

10<sup>e</sup>. The 'wall,' and its 'foundations' = doctrine from the literal sense.

26<sup>4</sup>. The sense of the letter, in which is the spiritual sense, seen represented by a purse full of silver, lying open, but guarded.

27. That the sense of the letter of the Word is the basis, containant, and support of its spiritual and celestial sense. Chapter. T. 210.

33. (Thus) the Word without the sense of the letter would be like a palace without a foundation, etc.

35. The prophets thus represented the violence done to the sense of the letter by the Jews. Ill.

36. The Word in its ultimate or natural sense, which is the sense of the letter, is signified by the wall of the holy Jerusalem . . . by its foundations . . . and also by the gates . . . 43, Gen.art.

37. That Divine truth in the sense of the letter is in its fulness, holiness, and power. Chapter. W. 221, Ex. T. 214.

— . For the two interior senses . . . are together in the natural sense, which is the sense of the letter. 38<sup>e</sup>. 65.

39. Thus the Word is the Word itself in its sense of the letter; for in this, within, it is spirit and life. Ex. The spiritual sense, and the celestial sense, are not the Word without the natural sense, which is the sense of the letter; for they are like spirit and life without a body . . .

40. The truths of the sense of the letter, in part, are not naked truths, but are appearances of truth, and are as similitudes and comparisons, taken from such things as are in nature, thus such as are accommodated and adapted to the apprehension of the simple and of infants: but, as they are correspondences, they are receptacles . . . of genuine truth . . .

41. As the Word in the sense of the letter is such, it follows that those who are in Divine truths . . . while reading the Word in illustration from the Lord, see Divine truths in natural light; for the light of Heaven, in which is the spiritual sense, inflows into the natural light in which is the sense of the letter, and illuminates the Intellectual of the man, and causes him to see . . . Divine truths, where they are extant, and where they are latent . . .

42. Hence the Word in its ultimate bosom, from its natural sense, in which are the two interior senses, is like a ruby and a diamond. Ex.

43. It is the sense of the letter from which is doctrine, and, through doctrine, the Church.

44. That the truths and goods of the sense of the letter are meant by the Urim and Thummim. Gen.art.

— . The ephod represented Divine truth in its ultimate; thus the Word in the sense of the letter.

—<sup>4</sup>. Answers from Heaven are given (solely from the ultimate sense of the Word), because in this sense is the proceeding Divine in its fulness. Sig. 48<sup>e</sup>, Sig.

45. That the truths of the sense of the letter are meant by the precious stones in the garden of Eden. Gen.art.

46. That the sense of the letter is signified by the curtains and veils of the tabernacle. Gen.art.

47. That the external things of the Temple represented the external things of the Word, which are its sense of the letter. Ex.

49. Combat against evils and falsities must be waged

through truths from the **sense of the letter**. Through the truths with man also the Lord has the power of saving him; for man is reformed and regenerated through truths from the **sense of the letter** . . .

—<sup>e</sup>. The angels of both Kingdoms, and men, are together in (the **sense of the letter**).

50. That the doctrine of the Church is to be drawn from the **sense of the letter**, and to be confirmed thereby. Chapter. 53. 54. T.225.

— . It follows that the Lord is the most present in the **sense of the letter**; and that He teaches and illustrates man from it.

51. The Word in the **sense of the letter** consists of mere correspondences . . . Therefore in the **sense of the letter**, in some places, there are no naked truths, but clothed ones, which are called appearances of truth; and there are many things accommodated to the apprehension of the simple . . . and there are some things which appear like contradictions . . . As, therefore, the Word in the **sense of the letter** is such, it is evident that it cannot be understood without doctrine. Examps.

53. For the Lord is present with man in the **sense of the letter**, and nowhere else, and illustrates and teaches him the truths of the Church. And the Lord never operates anything except in fulness; and the Word in the **sense of the letter** is in its fulness. Hence it is that doctrine is to be drawn from the **sense of the letter**.

55. The doctrine of genuine truth can be fully drawn from the **literal sense**; for the Word in this **sense** is like a man clothed, whose face and hands are naked: all things which pertain to man's life, and thus to his salvation, are naked there; the rest are clothed; and, in many places where they are clothed, they show through, like a face through thin silk.

56<sup>e</sup>. It is better, therefore, for man to study the Word in the **sense of the letter**: from it alone is doctrine given.

57. That the genuine truth, which must be of doctrine, does not appear in the **sense of the letter** to any others than those who are in illustration from the Lord. Gen.art.

58. The Lord inflows through these senses, and through their light, into the **natural sense**, and into the light of this with man: hence man acknowledges truth from interior perception, and afterwards sees it in his thought . . .

62. That through the **sense of the letter** there is conjunction with the Lord, and consociation with the Angels. Chapter.

63. These senses are evolved from the **natural sense**, which is the **sense of the letter**, when a true man is in it. The evolution (to the Angels) is instantaneous, and so, consequently, is the consociation.

64. When I have read the Word in its **sense of the letter**, communication has been effected with the Heavens, now with this Society of them, now with that; and those things which I understood according to the **natural sense**, the spiritual Angels understood according to the **spiritual sense**, and the celestial Angels according to the **celestial sense**; and this in an instant . . . 96.

—<sup>2</sup>. Some Spirits abuse this communication, by reciting some sayings from the **sense of the letter** . . .

91. That heresies can be taken up from the **sense of the letter**; but to confirm them is hurtful. Chapter.

96. As each and all things of the **sense of the letter** communicate with Heaven, and open it . . . when a man applies this **sense** to confirm (evil) loves, the internal of the Word becomes false; and therefore, when its external, which is the **sense of the letter** . . . communicates with Heaven, Heaven is closed . . .

96b. The man who is in truths, not from doctrine, but from the **sense of the letter** alone, is at the circumference (of the garden) . . .

97. The **sense of the letter** is a guard for the genuine truths which are hidden within, in this way: that this **sense** can be turned hither and thither, and be explicated according to the apprehension, and yet the internal not be injured thereby; for it does no harm for the **sense of the letter** to be understood differently by one than by another; but this does harm—if the Divine truths which lie hidden within are perverted . . . (See T.260).

—<sup>3</sup>. The Lord does not speak with man except in what is full, and the Word in the **sense of the letter** is Divine truth in fulness.

—<sup>4</sup>. 'To ride,' and 'sit upon the cherubs' = upon the **ultimate sense** of the Word.

P. 231<sup>3</sup>. The third kind of profanation is committed by those who apply the **sense of the letter** to confirm evil loves and false principles. Ex. 233<sup>10</sup>.

313<sup>e</sup>. Let him who wants to do so remain in the **sense of the letter** . . . R.41<sup>e</sup>.

R. 24. That the Lord will reveal Himself in the **sense of the letter**, and will open its spiritual sense, at the end of the Church. Sig. and Ex.

47. The Lord's 'hairs' = the Divine good . . . and Divine truth . . . in the ultimates of the Word, which are contained in its **sense of the letter**.

—<sup>2</sup>. 'Bald' = the Word without the **sense of the letter**. 'Bears' = this **sense** separated from its internal sense.

—<sup>6</sup>. They who have despised the **sense of the letter** appear bald there; but they who have loved the **sense of the letter** appear with becoming hair.

148. 'He shall rule them with an iron rod' = through truths from the **sense of the letter** . . .

200<sup>e</sup>. 'The beginning of the handiwork of God' = the Word such as it is in the **sense of the letter**; for this **sense** is the complex of its interior sanctities.

231<sup>2</sup>. For all the precious stones in Heaven derive their origin from the ultimates of the Word . . . (which) are the truths and goods of its **sense of the letter**. T.209<sup>5</sup>. 217. E.717<sup>4</sup>.

238. A new Heaven from Christians who were in general truths from the **sense of the letter**. Sig. and Ex.

246. The Divine wisdom in its **natural sense** from its spiritual and celestial sense. Sig. and Ex.

256. 'The Book written on the back side' = the **exterior sense** which is Natural.

367. 'Palms' = Divine truth in ultimates, which is the Divine truth of the **sense of the letter**.



[R.] 513. Conjunction with the Lord in Heaven through the Divine truth of the Word in its **sense of the letter**. Sig.

540. 'Diadems,' or precious stones, = the truths of the Word; in special, the truths of the **sense of the letter**; here, falsified and profaned. Ex. E.717.

544. That (the doctrine of the New Church) will convince through truths from the **sense of the letter** . . . Sig. and Ex. S28, Sig.

573. 'His feet as of a bear' = full of fallacies from the **sense of the letter**, read, but not understood. Ex. 574.

642<sup>2</sup>. That, when He comes to Judgment, He will appear in the **sense of the letter**. Sig. and Ex.

672. Those truths and goods by which the evils and falsities of the Church are disclosed, taken from the **sense of the letter**. Sig. and Ex.

— . Naked goods and truths cannot inflow; for these are not received; but clothed truths, such as are in the **sense of the letter**. Moreover the Lord always operates from innmosts through ultimates, that is, in what is full. Sig.

736. 'Here is the mind which has wisdom' = that this interpretation is in the **natural sense**: but is for those who are in the spiritual sense from the Lord. . . The reason the interpretation was made by the Angel in the **natural sense** . . . is that the **natural sense** is the basis, containant, and support, of its spiritual and celestial sense; and therefore elsewhere also in the Word, interpretations have been given in the **natural sense**. E.1061.

825. Divine truth in the **ultimate sense**, or the Word in the **letter**, to which violence has been offered. Sig. and Ex.

859. 'Gog and Magog' . . . = those solely in the **sense of the letter**, and thence in worship.

898. 'Having a wall great and high' = the Word in the **sense of the letter**, from which is the doctrine of the New Church. Ex.

—<sup>e</sup>. For the doctrine of the New Church is from the **sense of the letter** only.

902. 'The wall of the city had twelve foundations' = that the Word in the **sense of the letter** contains all things of the doctrine of the New Church. Ex.

911. That every Divine truth in the **sense of the letter**, with the men of the New Church, is translucent from the Divine truth in the spiritual sense. Sig. and Ex.

—<sup>e</sup>. The Word in the **sense of the letter** is such, that the more a man is illustrated by the influx of the light of Heaven, the more he sees truths from their connection and derivative form; and, the more he thus sees them, the more interiorly is his Rational opened.

915. All things of this doctrine from the **sense of the letter** in their order with those who approach the Lord immediately, and live according to His precepts . . . Sig. and Ex.

959. (How it is that the **natural sense** contains the other senses within it. See WORD, here.)

M. 24. (The preacher in that Heaven showed that the wisdom which is the Lord in the Word lies stored up in the **sense of the letter**, and is not opened except

to those who are in truths of doctrine, and at the same time in goods of life.

T. 207. While these (Divine truths of the spiritual sense) are in man, the **sense of the letter** cannot be perverted. For the **sense of the letter** can be bent hither and thither; but if it is bent to what is false, its internal holiness perishes, and its external holiness with it; whereas if it is bent to what is true, that holiness remains.

212<sup>e</sup>. Thus in its **sense of the letter**, which is natural, there is an interior sense . . .

238. The Word in the **letter** is like a cabinet containing precious stones arranged in order . . .

241<sup>2</sup>. (Thus) the Word in Heaven, as to the **literal sense**, is similar to our Word, and at the same time corresponds to it . . .

258. When a man in falsities applies the **sense of the letter** to them, then the falsities are in it, and the truths are dissipated, which is effected on the way from the man to Heaven. (Shown by comparisons).

287. The decalogue, in the **sense of the letter**, contains the general precepts of doctrine and of life . . . Gen.art. 291.

508<sup>2</sup>. The sword vibrating in his hand = that the **sense of the letter** can be turned hither or thither, provided it is done in application to some Truth.

704. In the **natural sense**, the Lord's 'flesh and blood' = the passion of the cross.

D. 1335. (On those who make light of the **sense of the letter**.)

1624. (Effect of sticking solely in the **literal sense**.) 1736. 2391. 4759a. 5180<sup>e</sup>. 5606.

1736. Those who remain in the **literal sense** constitute the filthy outermost skin . . .

1737. Some remain in the **literal sense**, but admit an interior sense (when it suits them). Des.

2056. (Thus) the **sense of the letter** is much more penetrative when the mind does not inhere in that **sense** . . . as with critics.

2356. On the **literal sense** of the Word.

2694. That the **literal sense** is to be treated cautiously. Sig. 2695.

4121. The things contained in the **literal sense** are most general vessels. Ex. 4122.

4343. Thus perish all things which are of the **sense of the letter** . . .

4413. On the **literal sense** of the Word, and hypocrites. Paul.

4760. He twisted the **literal sense** . . . having a mind to destroy it, and the internal sense by the **literal sense**.

5370. 'The dragon' = those who want no doctrine, but only the Word in the **letter**. Des. 5422.

5951. See ENGLAND, here.

6096<sup>28</sup>. They who are in the **sense of the letter** alone, and study it merely for the sake of honour, are in adultery as of a father with his daughter-in-law.

E. 64. The Lord's garments which they divided = the Word in the letter . . .

71<sup>e</sup>. Therefore when man thinks spiritually from natural things which are in the sense of the letter, he is conjoined with Heaven, and in no other way.

98<sup>5</sup>. For the sense of the letter consists solely of external things which are in nature . . . for otherwise the Word would not be communicative with the Angels.

71<sup>e</sup>. 175<sup>2</sup>. 260<sup>2</sup>. 329<sup>5</sup>.

175<sup>2</sup>. The natural sense of the Word, which is its sense of the letter, is together with (the things proper to nature), and the sense which is together with them serves as a basis for the sense which is devoid of them ; for all things in nature are ultimates of Divine order, and the Divine does not subsist in the middle, but flows down to its ultimates, and so subsists. Hence it is that the Word is such in the letter ; and, unless it were such, it would not serve as a basis for the wisdom of the Angels, who are spiritual. 260<sup>2</sup>.

237<sup>5</sup>. 'To plaster with untempered mortar' = falsity assumed as a principle, and made to appear as truth, by the application of the sense of the letter.

294. In the sense of the letter are mentioned only mediates which involve ends.

316<sup>15</sup>. The perversion of the Word as to its sense of the letter. Sig.

325<sup>6</sup>. The sense of the letter consists of secondaries . . .

355<sup>31</sup>. This truth is such as is contained in the sense of the letter : they who remain in this alone . . .

356<sup>6</sup>. That all things of doctrine are to be confirmed by the sense of the letter. Ex. . . When a man thinks any truth, and confirms it by the sense of the letter, it is perceived in Heaven ; but not if he does not confirm it ; for the sense of the letter is the basis, in which the spiritual ideas, which the Angels have, cease, almost as words are the basis into which the sense of thought falls and is communicated to another.

375<sup>2</sup>. Therefore they who remain in the sense of the letter, and make doctrine for themselves thence, and live according to it, are in ultimate goods and truths. These . . . are in Heaven, but in the ultimate one ; for the goods and truths which they have drawn from the sense of the letter . . . have in them the interior goods and truths which are of the spiritual sense. Examps.

384. For the sense of the letter is such that they who are in good see truths there, and they who are in evil see falsities there ; for the sense of the letter is according to the apprehension of infants, etc., and is therefore according to the appearance ; but still in that sense truths lie hidden which are seen by no others than those who are in good . . .

449<sup>10</sup>. 'Benjamin' (in the blessing by Moses) = the Word in its ultimate sense, which is natural.

453<sup>12</sup>. 'To gather together the waters of the lower fishpool' = to collect many things from the sense of the letter, and from the natural man.

503<sup>2</sup>. For the sense of the letter is for the greatest part from the appearances in the Spiritual World.

520<sup>2</sup>. For the truths of the sense of the letter to

remain truths, they must be applied to confirm the goods of life, and the principles of true religion. If they are drawn away from this application as the end, they are truths no longer, because there is not any perception of truth in them. Ex.

537<sup>17</sup>. The 'old rags,' etc. with which they drew Jeremiah up, = the vindication and restitution of the truth of doctrine by such goods and truths of the sense of the letter as have not been perceived and understood, and therefore have been neglected and rejected.

540<sup>6</sup>. The things of the sense of the letter are signified by 'brass, tin, iron, and lead,' because by these are signified the goods and truths of the natural man, for which man are those things of the Word which are contained in its sense of the letter.

545<sup>3</sup>. It is provided by the Lord that no harm be done to anything in the sense of the letter, by denying it to be true and living, that is, Divine, although one confirms his own falsities by the sense of the letter ; for so long as he does not deny the Divine in the Word, he reads or hears it, and is thereby in some conjunction with Heaven. Sig.

579<sup>2</sup>. For when a man thinks solely from fallacies, he thinks solely from those things which are extant at first sight in the sense of the letter ; and not from any interior literal sense. Des.

593. 'A mighty Angel descending from Heaven' = the Lord as to the Word ; here, as to its ultimate sense which is called the sense of the letter . . . because the Lord is called 'mighty' from this sense ; for all the strength and all the power of Divine truth come forth and consist in its ultimate, consequently, in the sense of the letter. Ex. —<sup>3</sup>.

—<sup>4</sup>. Hence all the doctrine of the Church ought to be formed and confirmed from the literal sense.

597. By Divine truth in ultimates is meant the Word in the sense of the letter ; and, as this sense is natural, and the Natural is the ultimate of Divine order, it therefore supports Divine truth spiritual and celestial, exactly as pillars do a house, and as the feet do the body ; for, without the natural sense of the Word, the interior things would dissolve . . . and therefore each and all things which are in the natural sense . . . are perpetual correspondences . . .

—<sup>2</sup>. That the Word in the ultimate or natural sense is full of the good of love. Sig.

600. 'His right foot on the sea, and his left on the land' = the sense of the letter which is natural, in which are all things of Heaven and the Church. Ex.

614. That the Word in the sense of the letter was delightful, but in the internal sense . . . undelightful. Sig. 619, Ex. —<sup>3</sup>, Ex.

617<sup>17</sup>. 'To lift up the heel against Him' = to pervert the sense of the letter even to the denial of the Lord, and the falsification of all truth.

624<sup>5</sup>. For the sense of the letter, however falsified, has power.

627<sup>5</sup>. By ultimate truth, is meant sensuous truth, such as is the truth in the sense of the letter with those who are merely sensuous. Ex.

[E. 627]<sup>6</sup>. Divine truth in the ultimate degree is such as is the Divine truth in the **sense of the letter** for infants and the most simple who are sensuous. It is this Divine truth which is signified by 'a reed.' And as explorations with all are effected by this ultimate Divine truth . . . the measurings and weighings were done with reeds. Ill.

650<sup>32</sup>. 'The stump of the roots left in the earth' = the Word understood as to the **letter** only . . .

717<sup>3</sup>. For the truths of the **sense of the letter** shine, wherever they are; both with the evil and with the good. Ex. (See STONE, here.)

720. For the **sense of the letter** is such that if it is not interiorly comprehended, it can be explicated in different ways; and, if this **sense** is not looked at from genuine truths, it is believed according to the **letter**, and is falsified.

727<sup>18</sup>. That they will receive the truths of the **literal sense** with joy. Sig.

730<sup>13</sup>. The **sense of the letter** is called 'a desert' when understood only naturally . . .

739<sup>5</sup>. It does no harm for these things to be believed according to the **historical letter** . . .

739<sup>e</sup>. The Lord's 'heel' = Divine truth in ultimates, which, with us, is the **sense of the letter**. This is perverted and falsified by the sensuous man, and is thus 'bruised.' 768<sup>3</sup>.

— That the **sense of the letter** is guarded, lest the Lord be approached except by appearances of truth . . . by those in evils. Sig. 1088<sup>e</sup>.

778<sup>6</sup>. For the Word in ultimates is like a man clothed in a garment, who is naked as to the face and hands . . . and therefore . . . the doctrine of genuine good and truth can be seen from the **sense of the letter** by those who are illustrated by the Lord, and can be confirmed by those who are not illustrated. The reason the Word is such in the **sense of the letter** is that it may be a basis for the spiritual sense . . . And, as the Divine truths in the **sense of the letter** are mostly appearances of truth, and the simple cannot be elevated above them, it is not sin and blasphemy for the Word to be interpreted according to appearances, provided principles are not formed from them, and confirmed to the destruction of the Divine truth in its genuine sense. Examp.

797<sup>9</sup>. If the **sense of the letter** is falsified even to the destruction (of the Divine truth of the spiritual sense) Heaven is closed. Ex.

815. 'The beast rising out of the earth' = confirmations from the **sense of the letter** in favour of faith separated from life, and the consequent falsifications of the truth of the Church. Ex. 819. 821. 826.

832<sup>2</sup>. The reason the **literal sense** communicates with Heaven, is that each and all things therein contain the spiritual sense within them; and the spiritual sense is perceived in the Heavens, when the natural sense . . . is understood by man. . . Some have recited words from the **sense of the letter**, and I have perceived that there was at once effected with them a communication with some Society of Heaven; for the spiritual sense had penetrated to that Society which was in the words recited from the **sense of the letter** . . .

888<sup>3</sup>. Therefore the **sense of the letter**, with a man who falsifies it, is perceived in Heaven in two ways: as genuine truth, and at the same time as this destroyed . . .

914<sup>3</sup>. There are within the Church those who explicate the **sense of the letter** even to the destruction of Divine truth in Heaven; and there are those who do not explicate it to this extent. The latter do not devastate the Church with themselves . . . The **sense of the letter**, understood in simplicity, does no harm to any spiritual truth which is in Heaven; but the **sense of the letter** explicated according to falsities of doctrine, and according to evils of loves, does harm. For the **sense of the letter** is Divine truth natural . . . and, when Divine truth natural is explicated even to the destruction of Divine truth spiritual, it can no longer make a one with it by correspondence with it; but the falsity according to which the Divine truth natural is explicated destroys the Divine truth spiritual; and this is the falsification of the Word, and the devastation of the Church by the falsifications.

916<sup>2</sup>. For the truth in the **sense of the letter** is like a face shining through a veil . . .

—<sup>3</sup>. (Thus) a sensuous man . . . may think and believe these things according to the **sense of the letter** . . . but an adult man who wants to be wise, must not explicate them . . . according to the **sense of the letter**, and confirm them by reasonings . . .

931. 'The sea' = truths in general . . . or general truths, (which are) such as are the truths in the **sense of the letter**; and the **sense of the letter** is natural, and everything natural is a general receptacle of spiritual things . . . for the Natural has been formed from the Spiritual as an effect from its effecting cause; and, as a thousand things which are spiritual, effect and form one natural thing, this one thing . . . is a General. Such also is the Word in the **sense of the letter** relatively to the Word in the spiritual sense . . .

934. For those who live the life of charity . . . remain permanently in the truths of the **sense of the letter**, and do not pervert and falsify them. Sig. and Ex.

950. But Divine truth on earth is such as is the Word in the **sense of the letter**, in which are few genuine truths, such as are in Heaven; but there are appearances of truth. The natural man receives no other.

1033<sup>3</sup>. The Word as to its **sense of the letter** is such that it can be drawn to confirm every heresy . . .

1066<sup>4</sup>. (A series of important statements concerning the **sense of the letter**).

1079<sup>2</sup>. The Word in the **sense of the letter** appears very simple; yet in it is stored up the wisdom of the three Heavens. Ex.

1084<sup>e</sup>. As from the **sense of the letter** are drawn and called forth purer senses. (Shown by comparisons.)

1085<sup>2</sup>. As there are three senses in the Word . . . and as the natural sense, which is the **sense of the letter**, is the containant of the two (others); it follows that the **sense of the letter** is the basis of them. And as the Angels of the three Heavens receive their wisdom . . . through the Word, and their Words make a one with our Word by correspondences, it follows that the **sense**

of the letter of our Word is the basis, prop, and support of the wisdom of the Angels. For the Heavens subsist upon the human race as a house does on its foundation. Hence the wisdom of the Angels of Heaven in like manner subsists upon the knowledge, intelligence, and wisdom of men from the **sense of the letter**: for, through the **sense of the letter**, there is effected communication and conjunction with the Heavens.

—<sup>3</sup>. Hence it is that, of the Divine Providence, the Word as to the **sense of the letter** has not been mutilated from its first revelation, not even as to a word or letter, in the Original Text . . .

1086<sup>5</sup>. As all higher things store themselves in lowest ones in simultaneous order, it follows that in the ultimates of the Word, which are of its **sense of the letter**, are all things of Divine truth and Divine good even from their primes. And as all things of Divine truth and Divine good are together in their ultimate, which is the **sense of the letter**, it is evident that the power of Divine truth is there, nay, the Lord's omnipotence in saving man. For, when the Lord operates, He does not operate from primes through mediates, into ultimates; but from primes through ultimates, and thus into mediates . . . Rep.

—<sup>6</sup>. The power of the Word in the **sense of the letter** is the power of opening Heaven . . . and it is the power of fighting against evils and falsities . . . The man who is in genuine truths from the **sense of the letter**, can cast down and disperse in a moment the whole diabolical crew, and all their arts . . . by a mere look, and by an effort of will. In a word, in the Spiritual World, nothing can resist genuine truths confirmed from the **sense of the letter**.

1087<sup>2</sup>. As, in the ultimate sense of the Word, which is called the **sense of the letter**, are all the interior things . . . which are in the Words of the three Heavens, together . . . and these are encompassed and enclosed in such things as come forth in the nature of our world; [therefore] from both the latter and the former is the **sense of the letter** of our Word. (Thus) Divine truth in the **sense of the letter** of our Word is in its fulness. Ex. . . As the Word in ultimates is such, it follows that it is not the Word until it is in its ultimate, thus until it is in the **sense of the letter**. If not in this, the Word would be like a temple in the air . . . And the Lord never operates except in fulness. Ex.

1088<sup>2</sup>. Divine truth . . . is not holy until it is in its ultimate, which is the Word in the **sense of the letter**. Ex.

—<sup>4</sup>. Natural truths, which are those of the **sense of the letter**, are not the very truths of Heaven, but are appearances of them; and appearances of truth encompass, enclose, and contain the truths of Heaven, and cause them to be in connection and order, and to cohere . . .

1147. The rational draw from the **sense of the letter** such things as are of doctrine; the sensuous remain in the letter only.

De Verbo 10. On the sense of the letter. Gen.art. 11. 18. 19. 20.

**Sense, Proximate.** See PROXIMATE SENSE.

**Sense, Relative.** See RELATIVE SENSE.

**Sense, Representative.** See REPRESENTATIVE SENSE.

**Sense, Spiritual.** See SPIRITUAL SENSE.

**Sense, Supreme.** See SUPREME SENSE.

**Sense, Universal.** See UNIVERSAL SENSE.

**Sensible.** *Sensibilis.*

**Sensibility.** *Sensibilitas.*

See under SENSATION.

A. 1504<sup>e</sup>. This sphere . . . is presented **sensible**. 1505. 1514. 9466.

4687<sup>2</sup>. From the **sensible things** in the external man.

D. 2252. (Spirits) are more prompt and **sensible**.

4348<sup>2</sup>. **Sensibility**, occurs.

**Sensitive.** *Sensitivus.*

A. 321. A Spirit has much more excellent **sensitive** faculties. 322.

2621<sup>2</sup>. The **Sensitive**, or Corporeal, is man's *existere*.

3528. Everything **sensitive** relates to the sense of touch. . . For the **Sensitive** is nothing else than an external Perceptive; and the Perceptive is nothing else than an internal **Sensitive**. Ex.

4249<sup>e</sup>. He believes from this **Sensitive**, and not from doctrine . . .

4622<sup>2</sup>. All that **Sensitive** which appears in the body is properly of its spirit . . .

—<sup>4</sup>. The **Sensitive** of man immediately after death. Ex.

4623. The **sensitive** life of Spirits is twofold: real, and not real. Ex.

—<sup>2</sup>. They would have no **sensitive** life.

7691. That all the **Sensitive** of truth would be obliterated. Sig. and Ex.

9050<sup>3</sup>. Hence man has . . . a **sensitive** perception of good.

W. 406. The love in its **sensitive** life, and in its active life. Ex. 407.

P. 24. All the Perceptive and **Sensitive** is derived from (relation).

**Sensory.** *Sensorius.*

A. 4324. The correspondence with man's external sensories: namely, with the **sensory** of sight, etc.

4407. The eye communicates with the understanding more immediately than the rest of the **sensory** organs . . . Hence sight penetrates to the internal **sensory** which is in the brain by a shorter and more interior way. Ex.

5017. The ear . . . receives speech, and bears it to the common **sensory** . . .

5552. Correspond to those Societies . . . which have the greatest life and happiness, such as are those to which correspond the external and the internal sensories.

[A.] 6322. It is the internal sense which . . . disposes the external **sensory** . . . and therefore the **sensories** . . . accommodate themselves in a moment. (Continued under **SENSE-bodily**.)

10199<sup>2</sup>. All things sensated through the **sensory** organs inflow from internal things.

H. 402<sup>2</sup>. These delights are in these **sensories** from the influx of Heaven, where all the delight is of the use, and according to it.

434<sup>2</sup>. The Spirit equally enjoys **sensories** . . .

M. 155a<sup>3</sup>. Wives are the **sensories** (of these deliciousnesses).

D. 1719. The **sensories** are quite dead without interior things.

E. 152<sup>2</sup>. The body with all its **sensories** is only an instrument . . .

349<sup>4</sup>. It is the like with the internal **sensories**, which are of thought and affection . . .

427. The whole face, where are the **sensories** of sight, etc., corresponds to . . .

1146<sup>4</sup>. The **sensories** of the body are only recipients and percipients as of themselves. Enum. These five **sensories** sensate by influx from within, the things which inflow from without . . .

D. Love xix. This may be illustrated by the **sensories** of man.

D. Wis. ii. In the brains are the beginnings of the fibres, through which their forces . . . present in the **sensories** of the senses . . . —<sup>3</sup>.

**Sensuous.** *Sensualis.*

**Sensuously.** *Sensualiter.*

**Sensuousness.** *Sensualitas.*

See under **FALLACY**, **KNOW-scire**, **LOCUST**, **SENSE** (bodily), **SERPENT**, and **TOOTH**.

A. 31. 'Pharaoh,' and 'Egypt,' = the **Sensuous** and **Scientific** . . . 195<sup>3</sup>.

80. To inquire into the mysteries of faith by **sensuous** and **scientific** things, by which the **Celestial** dies. Tr. 126. 128.

120. **Sensuous things** from which are **scientifics**. Sig.

128. Wants to be instructed from **sensuous things** about heavenly and **Divine** ones, which is impossible . . .

191. The **Sensuous** is represented by 'the serpent.' 192. 194. 195. 235.

195. As serpents are nearest the earth, so are **sensuous things** nearest the body. Hence reasonings from **sensuous things** are called 'the poison of the serpent.'

—<sup>1</sup>. **Sensuous things**, or visible ones, as are earthly, corporeal, worldly, and natural things . . .

—<sup>2</sup>. Man's trust in **sensuous things**, whence is blindness. Sig.

196<sup>2</sup>. One who is **sensuous**, or believes only in the senses, denies spirit because he does not see it . . .

197. 'The brazen serpent' = the Lord's **Sensuous**.

198. 'Not to touch it' = not to think about the good

and truth of faith . . . from what is **sensuous** and **scientific** . . . 202.

208. This fourth posterity . . . did not want to believe revealed things, unless they saw them confirmed from **sensuous** and **scientific** ones.

243. In the most ancient **celestial** man the **sensuous things** of the body were such that they . . . served the internal man . . . But, after they had begun to love themselves, they preferred **sensuous things** before the internal man; and therefore they were separated, made corporeal, and thus damned. Tr.

247. That the **Sensuous**, which in itself is the lowest of man, because it had turned itself to what is earthly (could no longer look up to heavenly things). Sig.

249. That the **Sensuous** became so that it could not live from anything else than what is corporeal and earthly. Sig.

263. When the **Sensuous** averts itself . . . evil Spirits begin to combat strongly, and the Angels with man to labour. Sig.

276<sup>2</sup>. The last posterity of the Most Ancient Church . . . was so immersed in **sensuous** and corporeal things, that . . .

746. See **CREEP**.

978<sup>2</sup>. In every man there is (also) an interior **Sensuous**, which corresponds to the Heaven of Spirits.

—<sup>1</sup>. The external man is formed by **sensuous things** not of the body, but derived from bodily things.

—<sup>3</sup>. Properly, the **sensuous** man, that is, he who thinks from **sensuous things**, is the external man.

—<sup>4</sup>. The good (there) first live a **sensuous** life in the World of Spirits; then an interior **sensuous** life in the Heaven of angelic Spirits; and lastly an inmost **sensuous** life in the angelic Heaven.

995. Corporeal and **sensuous things**, in themselves, are merely material, inanimate, and dead; but they live from the delights which come from interior things, in order.

1153<sup>3</sup>. The more **sensuous** man becomes, the more exterior his worship becomes. Ex. and Sig.

1178. Most men pass their time in **sensuous things** . . . and therefore are easily captivated by such a religion. Sig.

1414<sup>2</sup>. Hence the union of corporeal things with **Divine** celestial ones; and of **sensuous things** with **Divine** spiritual ones.

1428. 'Lot went with him' = the **Sensuous**. 'Lot' represented the Lord as to His **sensuous** and corporeal man (in His state of boyhood). 1563.

—<sup>2</sup>. But the Lord was not like another man in this: that His **Sensuous** and Corporeal was afterwards united to celestial things and made **Divine**.

1542<sup>2</sup>. See **PLEASURE**.

1572. The **sensuous things** which are in worship . . . and which do not agree with celestial things. Tr.

1589. Three things constitute the external man: the **Rational**, the **Scientific**, and the external **Sensuous** . . . This **Sensuous** is outermost. . . The external **Sensuous** here, is sight and hearing.

1594<sup>2</sup>. When a sensuous and corporeal man thinks about spirit . . .

— . This is the effect of living in corporeal and sensuous things, which life . . . scarcely differs from that of brutes . . .

1718. It is supposed that the things of the body, as its sensuous things, namely, touch, taste, smell, etc., constitute the external man. But these constitute the outermost man, which is merely corporeal. The external man is constituted of the sensuous things which are proper to the spirit, etc.

1893. Infants become rational by means of external and internal sensuous things . . .

—<sup>2</sup>. The Rational is formed through scientifics, etc., which enter through external sensuous things . . .

1901<sup>2</sup>. The Knowledges, which are insinuated through sensuous things . . .

1914<sup>e</sup>. Think from the sensuous and corporeal Natural.

1935<sup>e</sup>. Their Rational acts as one with the corporeal Sensuous.

2034<sup>e</sup>. There was no operation of the Divine . . . into the internal sensuous things.

2083<sup>2</sup>. He made Divine . . . also the interior and exterior Sensuous; thus the very body.

2162<sup>14</sup>. 'Shoe' = a still lower Natural, such as is the corporeal Sensuous.

2196<sup>2</sup>. Appearances are things which are born from sensuous things . . .

2204. Human rational good . . . is formed also from the delights of sensuous things.

2209<sup>3</sup>. The Rational which is wise from sensuous things . . .

2479<sup>e</sup>. In proportion as the mind can be withdrawn from sensuous and corporeal things, it is elevated to spiritual and celestial ones.

2524<sup>2</sup>. Rational truth is acquired through the knowledges which are insinuated through external and internal sensuous things . . .

2541. Finally, sensuous things are subordinated to scientifics.

2553. All man's thoughts are terminated in the natural things which are of his sensuous things . . .

2557<sup>2</sup>. By degrees (an infant) learns all things, especially through the sensuous things of hearing and sight.

2588<sup>2</sup>. Such would not believe even if convinced through the sensuous things of the body: sight, hearing, etc.

2625<sup>2</sup>. Believe only when they apprehend by sensuous things.

2632<sup>2</sup>. His first Rational . . . was born by the external way, which is that of sensuous things, as with others.

3098. Truth inflows through the Sensuous . . . into the Natural. 3324. 3911. 3995<sup>2</sup>.

3223<sup>2</sup>. Spiritual light inflows into the light of the world . . . and causes man to perceive sensuously the objects of Things.

3309. Sensuous things are those in which children are; scientifics are those in which they are when they grow up. 3310<sup>4</sup>.

3310<sup>e</sup>. No thought without a sensuous idea. 5110<sup>3</sup>.

3325<sup>12</sup>. No belief without apprehending sensuously.

3394<sup>2</sup>. See CELESTIAL.

3498<sup>2</sup>. Man can be withdrawn from the external sensuous things of the body; and also in some measure from the interior sensuous things which are of his natural man . . .

— . When man dies, he leaves behind altogether the external sensuous things which are of his body.

3901<sup>3</sup>. See EAGLE.

3957<sup>2</sup>. Like those in interior thought by the abstraction of the mind from external sensuous things.

4009. For the Natural communicates on the one side with the sensuous things which are of the body . . . By this intermediate there is effected as it were an ascent from the sensuous things of the body . . . Rep.

—<sup>e</sup>. In the Sensuous, as in the ultimate of order, prior things are together . . .

4038<sup>2</sup>. The Corporeal communicates with the Natural by sensuous things . . . The sensuous things (or sensuals) of sight and hearing are those especially which perfect the Intellectual; and the other three sensuals regard the will. Through these sensuals man's Corporeal communicates with his Natural . . . For the things which enter through the sensuals reposit themselves in the Natural . . . this receptacle is the memory.

—<sup>3</sup>. The external sensuals are those through which the Corporeal communicates with the Natural; and the interior sensuals are those through which the Natural communicates with the Rational. Therefore those things in the Natural which partake of the external sensuals—which are proper to the body—are those called exterior and external truths of good; but those which partake of the internal sensuals—which are proper to the spirit and communicate with the Rational—are those called interior goods and truths.

4046<sup>3</sup>. They reason from external sensuous things . . . (and) represent the external skin of the head . . .

4117<sup>3</sup>. The first good, which is that of the sensuous things of the body. Sig.

4154. There are also sensuous goods and truths, which are of the body; thus outermost ones.

—<sup>2</sup>. He who is a sensuous man sees no otherwise than that all interior things . . . are only sensuous; for he sees from sensuous things; thus from outermost ones.

4180<sup>4</sup>. Divine truth without Good . . . sticks in the external man, for the most part in his Sensuous.

4211<sup>e</sup>. These are conjoined with the Lord as to His Divine Sensuous. Sig.

4255<sup>4</sup>. 'Gilead' = sensuous good, or pleasure. 4748<sup>3</sup>.

4330. For most (from this Earth) are sensuous . . . The external Sensuous constitutes almost everything with them. —<sup>e</sup>.

—<sup>3</sup>. The Spirits who relate to the internal sensuous

man did not care for such things . . . And when the external **sensuous ones** approached the internal **sensuous ones**, and came almost into the sphere of their thought, (the former) began to breathe with difficulty . . . but the further they departed from the internal **sensuous ones** . . . the more tranquil and restful they became . . . The reason was, that when the external **sensuous ones** are in their fallacies, phantasies, and hypotheses . . . they have tranquillity . . .

[A.] 4459<sup>2</sup>. They do not go beyond the **sensuous things** which are of the external man . . .

4570<sup>2</sup>. The external of the Natural is from the **sensuous things** of the body, and from those things which inflow immediately from the world through **sensuous things**: through these [**sensuous things**] man has communication with worldly and corporeal things. They who are solely in this Natural are called **sensuous men**; for they go scarcely any further in their thought. (Continued under NATURAL.) 5126.

4592<sup>3</sup>. 'Evil out of the north' = the **Sensuous** and derivative Scientific.

4609<sup>e</sup>. Those to whom it is given to withdraw the mind from **sensuous things**. 5089.

4612<sup>3</sup>. The natural (first) receives its quality from the things which inflow from the world through the external **sensuous things** (or **sensuals**); through and from which man acquires an Intellectual . . .

4646<sup>2</sup>. 'To Eliphaz she bare Amalek' = what is **sensuous**.

4715. 'He sent (Joseph) from the vale of Hebron' = from the Divine Natural and **Sensuous**. Ex.

—<sup>2</sup>. For they who are **sensuous men** apprehend **sensuously** the things which are in the Lord and from the Lord.

5072. Corporeal things . . . are **sensuous things**, which are of two kinds: some being subordinate to the Intellectual, and some to the Voluntary. Tr.

5076<sup>e</sup>. That the external **sensuous things** were in inverted order. Sig.

5077. 'The butler' = that external **Sensuous**, or **Sensuous** of the body, which is subordinate to the Intellectual of the internal man. Ex.

—<sup>2</sup>. All the external **sensuous things** of man relate to his internal **sensuous things**; for they have been given to man and have been placed in the body in order to be of service to the internal man while he is in the world, and to be subject to his internal **sensuous things**. Therefore, when man's external **sensuous things** begin to dominate over his internal **sensuous things**, it is all over with man; for the internal **sensuous things** are then considered as mere servants to confirm those things which the external **sensuous things** command. They are then in inverted order.

—<sup>3</sup>. The **Sensuous** which is subject to the Intellectual is especially sight; that which is subject to the Intellectual and then to the Voluntary is hearing; that which is subject to both together is smell, and, still more, taste; and that which is subject to the Voluntary is touch . . .

5078. 'The baker' = that external **Sensuous**, or

**Sensuous** of the body, which is subject to the Voluntary of the internal man. Ex.

—<sup>2</sup>. See BODY.

5079. That (these two) external **Sensuouses** were contrary to the new state of the natural man. Sig. and Ex.

—<sup>2</sup>. The interiors of the Natural are scientifics and their affections; and the exteriors are the **sensuous things** of both kinds . . . The latter are left behind by man when he dies . . .

5081. That (the new natural man) averted itself from the **sensuous things** of the body of both kinds. Sig. and Ex.

— . The **sensuous things** which are of the body, namely, sight, hearing, etc., are ministers like stewards, relatively to the interior man. Ex.

5084. That the **sensuous things** of both kinds are rejected by the primaries for interpretation. Sig. and Ex.

— . For **sensuous things**, and the things which enter into the thought immediately through **sensuous things**, are fallacies. All the fallacies which reign with man are thence.

5089<sup>2</sup>. Unless the thought can be elevated above **sensuous things**, so that these are regarded as below, man cannot discern anything interior in the Word, still less such things as are of Heaven abstracted from those which are of the world; for **sensuous things** absorb and suffocate them. Hence it is that those who are **sensuous** . . . rarely apprehend anything concerning those things which are of Heaven . . .

5094. (Foresight and prediction) about **sensuous things** of both kinds. Sig. and Ex.

— . It is to be known that the **sensuous things** themselves are not rejected—namely, the things which are of sight, hearing, etc. for the body lives from these—but the views and thoughts from them, and also the affections and desires from them. The objects from the world enter into the external memory; on the one side, through these **sensuous things**; and on the other, through rational things . . . The things which have entered through **sensuous things**, place themselves exteriorly there; and thus the Natural becomes two-fold . . . Rep.

—<sup>2</sup>. A **sensuous man** def.

5110. The event as to the things of the **Sensuous** subject to the Intellectual. Sig. and Ex.

5113. The influx of the Intellectual into the **Sensuous** subordinate to itself; and the rebirth of this **Sensuous**. Tr. and des. 5120. 5130<sup>3</sup>.

5114. Derivations to the ultimate, which is the **Sensuous**. Sig. —<sup>3</sup>, Ex.

— . The **Sensuous**, in general, is of the external man; here, the **Sensuous** of sight; because this is subordinate to the Intellectual. This **Sensuous** sees from the light of the world . . . and all it sees is worldly . . .

—<sup>2</sup>. In every man there are derivations . . . down to the **Sensuous** which is in the light of the world; (otherwise) the **Sensuous** could not have any human life. Man's **Sensuous** has no life from the fact that it sees from the light of the world . . . but from the fact that it sees from the light of Heaven. Ex.

5117. (The truth of spiritual good and the good of celestial truth) both in the **Sensuous** represented by 'the butler.' Sig. and Ex.

5122. The states of the rebirth of this **Sensuous**. Sig. and Ex.

5125. That the things of the **Sensuous** subject to the Intellectual would be reduced into order. Sig. and Ex.

— . For the **Sensuous** itself is not reduced into order; but the things which have entered through the **Sensuous** into the man's phantasy.

— . As **sensuous things**, that is, those which have entered from the world through the external sensories, are in the last place, when they minister to interior things . . .

—<sup>2</sup>. (How man may know whether **sensuous things** are in the first or last place.)

— . When **sensuous things** are in the last place, there inflows happiness from the interior man into the delights of **sensuous things**, and makes them a thousand times greater. A **sensuous** man does not apprehend this . . .

5126<sup>2</sup>. From infancy to childhood, man is merely **sensuous**. Ex.

5127. The **Sensuous** represented by the butler had before served the interior Natural (Pharaoh) from the law of order. Sig. and Ex. 5128.

—<sup>2</sup>. This is quite unknown to the **sensuous** man; for he who is merely **sensuous** does not know what interior is . . .

5128<sup>2</sup>. A man with whom **sensuous things** are in subjection is called rational; but he with whom they are not in subjection is called **sensuous** . . . Whether a man be rational or **sensuous** cannot be known by others from his speech or acts. . . (Still) there are some indications. Ex.

—<sup>4</sup>. The principal indication as to whether a man is solely **sensuous**, or rational, is from his life. Ex.

—<sup>6</sup>. When **sensuous things** are subject to the Rational, then the **sensuous things**, from which comes the first imagination of man, are illustrated by the light which comes through Heaven; and then the **sensuous things** are disposed into order, that they may receive the light, and that they may correspond. When **sensuous things** are in this state, they no longer stand in the way of the acknowledgment and sight of truths; those which disagree being at once removed.

— . Into such a form are natural and **sensuous things** disposed when the Rational has the dominion . . . But when the Rational is subject to **sensuous things**, the contrary happens. Des.

5130<sup>e</sup>. For the **Sensuous**, like the Rational, is born through faith; but through faith into which charity inflows . . .

5131. There is a correspondence of **sensuous things** with natural ones; of natural ones with spiritual; (and so on).

5132. For faith and charity make a one in the **Sensuous**, when this is reborn.

5141. Apperception from the **Sensuous**, which is relatively obscure. Sig.

— . When man withdraws his mind from **sensuous**

things, he is in rational apperception . . . But when man is in pleasures . . . the apperception is from the **Sensuous** . . .

5145<sup>2</sup>. It treats now of the **sensuous things** subject to the Voluntary, and (that) the interior things were without termination anywhere in the middle, on which account these **sensuous things** are rejected and damned. Sig. and Ex.

—<sup>2</sup>. The fourth degree is made by the exterior Natural, or **Sensuous**; and in this is man.

—<sup>3</sup>. Without these as (terminated) planes, the influent good from the Lord is not received, but flows through . . . down to the **Sensuous**; and is there . . . turned into what is filthy . . .

5148. According to all the use of the **Sensuous**. Sig. and Ex.

5157. That the falsity of evil will consume the things which are of these **sensuous things**. Sig. and Ex.

—<sup>2</sup>. How it is that the **sensuous things** subject to the Intellectual were retained; but those subject to the Voluntary rejected. Ex.

— . By **sensuous things** are meant those scientifics and delights which have been insinuated through the five senses into the man's memory and into his concupiscences; and which at the same time constitute the exterior Natural; from which the man is called a **sensuous** man.

5159. With those being regenerated . . . something inwardly dissuades lest **sensuous** Delights . . . should reign . . . Sig.

5165. That the **sensuous things** of the Intellectual were received and subordinated. Sig. and Ex.

—<sup>2</sup>. These **sensuous things** are received and subordinated when they minister to interior things; both to produce into act, and to see inwardly. For, in the **sensuous things** which are of the exterior Natural, man sees interior things, almost as he sees affections in a face . . . Without such an interior face, or plane, man in the body cannot think at all about those things which are above **sensuous things** . . .

5168<sup>2</sup>. **Sensuous** and scientific things are only means into which this good inflows, and presents itself in a form, and unfolds itself for every use.

5170. The **sensuous things** subject to the Intellectual, although retained, are not (yet) conjoined. Sig. and Ex.

5196. The Nile represented the **sensuous things** subject to the Intellectual; thus the scientifics which are from them . . .

5227. Thought from the **Sensuous** subject to the Intellectual. Sig. and Ex.

5247. The hair corresponds to the exterior Natural; and therefore **sensuous** men—that is, those who have believed nothing but what is natural, and who have not wanted to understand that there is anything more interior or pure than what they can apprehend with the senses—in the other life appear hairy . . .

5497. A child . . . cannot think from what is higher than the exterior Natural; for he composes his ideas from **sensuous things** . . .

5555. (Such) suffer themselves to be seduced (there); for they are **sensuous**, and do not enter into reasons.



[A.] 5580. It is known that external **sensuous things** are first opened with man, and then interior **sensuous things**, and finally intellectual things, (which) are then represented in the former that they may be apprehended. The reason is that intellectual things rise out of **sensuous ones** by a mode of extraction . . .

5700<sup>2</sup>. (Such) reason skilfully, because they reason from **sensuous things**; and to reason from **sensuous things** is to reason from what is external . . . Ex.

5767. They brought the things in the Natural down to **sensuous things**. Sig. and Ex.

5774. That from **sensuous things** truths were brought back into scientifics. Sig. and Ex.

—<sup>2</sup>. **Sensuous things**, scientifics, and truths, mutually succeed each other; for scientifics come forth from **sensuous things** . . . for the things which enter through the senses store themselves in the memory, and the man thence concludes what is scientific . . . and then from the scientifics he concludes truths . . . (Thus) as a child man thinks from **sensuous things** (and so on).

—<sup>3</sup>. (Thus) **sensuous things**, scientifics, and truths, are distinct, and they remain so; so that a man may sometimes be in **sensuous things**, which happens when he thinks of nothing else than what occurs from **sensuous things** (and so on).

6008. That the external **Sensuous**, or that of the body, should be closed; and the internal **Sensuous** opened. Sig. and Ex.

6183<sup>2</sup>. The elevation is effected by a withdrawal from **sensuous things** and scientifics . . .

6188<sup>2</sup>. When they turn themselves to . . . the things of the **Sensuous**. Sig.

6201. [This kind of] thought appeared when I had been withdrawn a little from **sensuous things**; but when the thought has been in **sensuous things**, no such undulating has appeared, but everything was material . . . This is called thinking in the **Sensuous**; but when he thinks interiorly, it is called being withdrawn from **sensuous things**. That man can be withdrawn from **sensuous things**, was known to the ancients, and therefore some of them have written about this state. Those who are in this kind of thought are called the **sensuous**, and like Spirits are adjoined to them. These Spirits when with man apprehend scarcely any more things than those which come to the man's sensation . . . It has been observed that when a man is in the **Sensuous** . . . he thinks of nothing else than what is of the body and the world, and wants to know nothing about the things of eternal life . . . I have sometimes been let down into the **Sensuous**, and such things at once occurred . . . but as soon as I was withdrawn from the **Sensuous**, they were dissipated.

—<sup>2</sup>. In **sensuous life** are very many who indulge in corporeal pleasures; also those who have completely rejected thinking beyond what they see and hear; and, still more, those who have rejected thinking about eternal life . . . Such Spirits abound at the present day . . . the influx from them causes man to indulge his nature, and live for himself and the world . . . To be elevated from them, man must think about eternal life.

6210. It has sometimes happened that unconsciously I have thought about worldly things . . . and I have

then noticed that I had fallen down into the **Sensuous**; and . . . was removed from consort with the Angels . . .

6222<sup>5</sup>. (This confirming) is not of the Intellectual, but of cleverness in the **Sensuous** . . .

6310. The internal **Sensuous**, which is the nearest (of the interiors) to the **sensuous things** of the body, has a very gross lumen . . . Whenever I have sunk into this lumen, falsities and evils of many kinds have occurred . . . for this lumen dominates in the Hells. (Continued under LUMEN.)

—<sup>2</sup>. Those in this lumen are to be called the **sensuous** . . .

6312. This (subtle infernal sphere) inflows into the external **sensuous sphere**, from behind, where are the involuntaries. Hence the **sensuous sphere** is so strong.

6313. Man then comes from the gross **sensuous lumen** into a milder one . . . This elevation from **sensuous things** was known to the ancients . . .

6314. The body is in the heat of the world, and so also is the interior **Sensuous**.

6315. The man who . . . is elevated by the good of faith from **sensuous things**, is alternately in **sensuous** and in interior lumen. When he is in worldly cares . . . he is in **sensuous life**. Des.

6316. A great part of the learned are **sensuous**, because they have learned . . . for the sake of reputation . . . When they are promoted to honours, they live **sensuous** more than the simple . . . 6317.

6318. There are men who are more than **sensuous**, namely, corporeal; being those who have completely confirmed themselves against the Divine . . .

6384<sup>2</sup>. (Those in the lowest Natural, or **sensuous**, but good.) Sig.

6405<sup>2</sup>. 'Gad,' also, = those who judge from what is **sensuous**.

6564<sup>e</sup>. This closing up penetrates . . . even to the **Sensuous**, from which, then, is the thought. Des.

6598. The thought is thus withdrawn from external **sensuous things**; for they who think solely from **sensuous things** cannot see one whit of what is honourable, just, and good; and therefore they trust in others . . . Whereas they who can think above **sensuous things**—if the things in the memory have been ordained—excel in the faculty of understanding and perceiving . . . 6599, Ex.

6612. For they who think exteriorly, that is, in the **Sensuous**, communicate solely with the grosser Spirits.

6622. (Grossness of the perception from the **Sensuous**.) Ex. —<sup>e</sup>.

6693<sup>4</sup>. 'Scales' = **sensuous things** . . .

6751<sup>2</sup>. As man grows up, **sensuous things** are the first plane . . .

6839<sup>e</sup>. He who is in **sensuous things** (as are the simple) . . . by no means apprehends interior things.

6843. That he should not as yet think about the Divine from **sensuous things**. Sig. and Ex.

—<sup>e</sup>. For the external **sensuous things** of the Natural are regenerated last, and thus last receive the influx from the Divine . . .

6844. That sensuous things . . . were to be removed. Sig. and Ex.

— . For sensuous things . . . are such that they cannot be present when there is holy thought about the Divine.

—<sup>2</sup>. The reason sensuous things . . . are such that they cannot receive the Divine, is that these things are in worldly, corporeal, and earthly things; for they proximately receive them; and therefore the things which are in the memory from sensuous things derive what they have from the light and heat of the world, and but little from the light and heat of Heaven; and therefore they are the last things which can be regenerated . . . Hence it is that when man is in these sensuous things, and thinks from them, he thinks about the Divine no otherwise than as of earthly things; and, if he is in evil, he thinks from them entirely against the Divine; and therefore if a man is in good, he is elevated, when thinking about such things, from the sensuous things which are the externals of the Natural . . . Of this he is unaware. Ex.

6845. For if man is not removed from (these) sensuous things, that is, if he is not elevated from them . . . the Divine cannot inflow. The reason . . . is, that the influx from the Divine advances even to those things which are last in order, thus even to the sensuous things which are the externals of the Natural with man; and if there are merely earthly and corporeal things therein, the Divine things which inflow are dissipated there; for they do not agree; and therefore when man is to receive what is Divine . . . he is elevated from sensuous things; and (then) the Divine no longer inflows . . . into the external Sensuous; but into the interior plane into which the man has been elevated.

6925. (Thus) the mind (of the Spirits of Mercury) is elevated above sensuous things . . .

6948. The influx of the power of the Lord's Divine Natural into the Sensuous. Sig. and Ex.

—<sup>2</sup>. The Divine truth . . . inflows into every man . . . down into his external Sensuous, and into his Corporeal, and everywhere excites things correspondent . . . In the Sensuous (it excites) things correspondent such as appear in the world, (which) are full of fallacies; and therefore the Sensuous, when in these evils only, cannot but think against the goods and truths of faith . . . and, when the Divine truth inflows it cannot but turn it into falsity. Examps.

6950. Horror at a separated Sensuous. Sig. and Ex.

6952. The power of elevating by the ultimate of the Sensuous. Sig. and Ex.

—<sup>6</sup>. For the interiors of man, together with sensuous things, are elevated by the Lord when he is in good . . . Sig.

6954. Man from himself looks downwards . . . and, when he looks downwards, the Sensuous dominates . . . But when man . . . looks upwards . . . the interiors being elevated, the Sensuous also is elevated; but its lumen is then obscured; for the light of Heaven dominates. Tr.

6971. For a man who is sensuous and corporeal is not rational, and therefore not spiritual; for he thinks falsities, and wills evils.

—<sup>2</sup>. Those become merely sensuous and corporeal men who have first known the things of the Spiritual World and have afterwards rejected them, and have imbued principles of falsity against truths, and as to life have looked solely to worldly, corporeal, and earthly things . . .

6997<sup>7</sup>. Man is such that what he sees and apprehends from his Sensuous, he believes; (and then only).

7041. State of the Sensuous separated from the internal. Sig. and Ex.

7270<sup>2</sup>. From the ultimate Heaven (the successives are continued) down to the Sensuous and Corporeal of man, which receives the influx last.

7419. 'Lice' = evils, especially in the Sensuous. . . The Sensuous of those who have been in the knowledge of faith, but in a life of evil, is also such. Des.

7442<sup>2</sup>. The things which inflow through Heaven with man . . . advance down to the ultimates . . . consequently inflow into the Sensuous, and, through this, into the things of the body. If the Sensuous is full of phantasies . . . or falsities, the truths which inflow are turned into the like . . .

—<sup>3</sup>. (Therefore) it is necessary . . . for the Natural to be regenerated down to the Sensuous . . .

—<sup>4</sup>. But the Sensuous itself which is the ultimate of the Natural can be regenerated with difficulty, because it is filled with material ideas . . . and therefore the man who is being regenerated . . . is not regenerated as to the Sensuous, but as to the Natural which is next above the Sensuous, to which he is elevated by the Lord from the Sensuous when he is thinking about the truths and goods of faith. The faculty of elevation from the Sensuous is given to the man who is being regenerated. 7443<sup>e</sup>.

7645<sup>e</sup>. The extreme of the Natural is called the Sensuous.

7693. The sensuous man, fully des.

7859<sup>3</sup>. By the middle (of the paschal lamb) is meant a Natural still more exterior, that is, the Sensuous.

7950. One who is in the corporeal Sensuous, thus in mere thick darkness concerning truths and goods, because not even in the faculty of perceiving, as are those who are in the interior Sensuous. Sig.

8078<sup>3</sup>. Sensuous faith. Def. and Sig.

8408<sup>3</sup>. 'The north' = man's Sensuous and Corporeal from which evil springs.

8701. For mediate influx is into the external Sensuous of man (which causes good to be perceived).

8872. 'Or which are in the waters under the earth' = that the things in the corporeal Sensuous (are not to receive Divine worship).

— . In (man's) third degree are the things which are in the corporeal Sensuous. The nature and quality of the corporeal Sensuous. Refs. To the corporeal Sensuous relate the scientifics which come forth proximately from the experience of the external senses, and also their delights . . .

8878. They who are in evil . . . are in natural light, and at last in sensuous light which is from the Corporeal.

[A.] 8891. 'The sea' = the **Sensuous** which adheres to man's Corporeal.

9062. If (the internal man) shall destroy truth or its affection in the **Sensuous**. Sig. and Ex.

— . 'A tooth,' here, = truth in the ultimate of the Natural, that is, in the **Sensuous**.

—<sup>e</sup>. The nature and quality of the **Sensuous**. Refs.

9063. The case is the same with the **Sensuous** when injured; for this is the ultimate in the natural man. That this, too, must be regenerated, for man to be fully regenerated. Refs.

9127<sup>3</sup>. But those who are **sensuous**, as most men now are, do not apprehend this (signification). Therefore let them remain in their own faith, provided they believe there is something holy in the Holy Supper and in the Word.

—<sup>4</sup>. They alone apprehend this word who can think above the **sensuous things** of the body . . . for these are elevated by the Lord from the life of the **sensuous things** of the body . . .

9182<sup>6</sup>. 'The creeping thing of the earth' = the goods and truths of the external and **sensuous** man.

9212<sup>2</sup>. That the **Sensuous** is the ultimate of life with man. Refs. 9215<sup>e</sup>.

9214. That **sensuous things** have been laid under *-substrata sunt*—interior ones. Sig. and Ex.

9215. That they also invest exterior things; for 'a garment' = the **Sensuous** in general, or **sensuous things**.

—<sup>2</sup>. The outermost Natural is the **Sensuous**, which is here signified by 'a garment.' This receives the objects of the world, and thus serves interior things. This is called the 'only covering,' because it is the ultimate; thus is common to all.

9216. That interior things have rest on the external **Sensuous**. Sig. and Ex.

— . For the **Sensuous** is the ultimate of man's life; and that which is ultimate holds all the interior things together, and is their General, for they cease in it . . .

—<sup>2</sup>. Outermost things are **sensuous things** which communicate with the world through the sight, hearing, etc. Upon these interior things rest.

9276. 'Wild beasts' = the affections of **sensuous things**, which are called pleasures and delights. The reason they are delights of truth . . . is that **sensuous things**, which communicate immediately with the world through the body, derive scarcely anything from spiritual good . . .

— . That **sensuous things** communicate with the world, and are outermost things. Refs.

9331<sup>3</sup>. The insects of various kinds mentioned in the Word = falsities or evils in the extremes, or in the external **Sensuous**. Ex.

9341. Extension from the delight of the **Sensuous** to the good and truth of the Rational. Sig. and Ex.

— . 'Wilderness' = where there is no good and truth, as is the case in the **Sensuous**. As the **Sensuous** has no celestial good, nor spiritual truth, but has delight and pleasure from the body and the world, 'a wilderness' = this extreme (or outermost).

—<sup>3</sup>. See EUPHRATES.

9396<sup>3</sup>. They who think from the **Sensuous** of the body, and not from the **Sensuous** of the spirit, cannot apprehend (this). 9581.

9440. By **sensuous** experience.

9726. 'The grating' (on the altar) = the external **Sensuous**, which is the ultimate of life with man. It was therefore put round the altar. This **Sensuous** was represented by 'the grating,' because it sifts and separates first, the things which enter . . . thus truths and goods. If the **Sensuous** is from good, it admits nothing but goods, and truths which are from good, and rejects evils and falsities from evil; for the **Sensuous** is the Perceptive and Sensitive itself of intellectual and voluntary things in the extremes, being formed exactly to their affections. The quality of the **Sensuous** may be illustrated by very many things in the body; for everywhere in the extremes of the body there are reticular forms . . . by which the things which come from the world are sifted. Des. The like is the case with the **Sensuous**, which is the ultimate of man's life. But this has been completely destroyed with man, because it stands out nearest the world, and is therefore the last thing regenerated, and down to which scarcely anyone can now be regenerated.

— . The quality of the **Sensuous** with these. Refs.

—<sup>e</sup>. But the **Sensuous** which is signified by the 'grating,' is the **Sensuous** of the Lord's Divine Human. 9730.

9730. By the external **Sensuous** is not meant the **Sensuous** itself of the body, as its sight, hearing, etc.; but that which is proximately from these; for he is called a **sensuous** man who thinks and desires according to these senses of the body and their appetites, and considers nothing beyond. He who considers and explores beyond what the **Sensuous** desires, and beyond what he himself thinks from the **Sensuous**, is said to be elevated above the **Sensuous**, or to be withdrawn from it . . . This takes place now with those who are in the good of charity and faith. When this takes place, the **Sensuous** is quiescent, and is deprived of its active life, which it has from the world and its objects. (Further ex.)

9731. The extension of the **Sensuous**. Sig. and Ex.

— . The **Sensuous** signified by the 'grating' extends itself with man from the head down to the loins, and there ceases . . . From the loins, however, there is continued with man the **Sensuous** proximately more interior. Rep.

9996. 'One basket' = the **Sensuous** in which these (celestial things) are . . . The reason 'a basket' = the **Sensuous**, is that the **Sensuous** is the ultimate of man's life, and all the interior things are stored up in order in the ultimate. 10080. 10107.

— . The ultimate of the Intellectual is called **sensuous Scientific**; and the ultimate of the Voluntary, **sensuous delight**: (the former) is imbibed through the senses of hearing and sight; and (the latter) through the senses of taste and touch. . . The **Sensuous** which is the ultimate of the Intellectual, is meant by 'a cup;' . . . and the **Sensuous** which is the ultimate of the Voluntary, by 'a basket.' Ex.

10028. 'All the blood poured at the foundation of the altar' = Divine truth wholly in the **Sensuous** which is

the ultimate of man's life . . . and is that which is called the external **Sensuous**. Ex.

—<sup>2</sup>. When being purified, man first learns such truths as can be apprehended by the **sensuous** man . . .

10050<sup>2</sup>. 'The corner of a bed and the extremity of a couch'=the lowest Natural, which is the external **Sensuous**, and its truth and good.

10067<sup>e</sup>. (Thus) those are merely **sensuous** men who deny these things.

10236. 'Its bases brass'=the good of the ultimate Natural, which is the **Sensuous** . . . and is called the external **Sensuous**.

— . The external of the Natural communicates with the world, and is called the external **Sensuous** . . .

—<sup>2</sup>. By the **Sensuous** which is the ultimate of the Natural, is meant that which is properly called flesh, which perishes when the man dies; thus that which has been of service to man for his functions in the world; as the **Sensuous** of sight, hearing, etc. That this **Sensuous** is the ultimate plane, in which man's life is terminated, and upon which it reposes itself as upon a base, may be evident, for it stands forth immediately to the world, and through it as the extreme the world enters, and Heaven goes out. But this **Sensuous** is common to man with brute animals; whereas the external **Sensuous** which is not thus common to man with them, and yet is an external **Sensuous**, is that which man has in his memory from the world, and is constituted solely of the worldly, corporeal, and earthly things there. The man who thinks and reasons from these things alone . . . is called a **sensuous** man. This **Sensuous** remains with man after death, but is quiescent. It is this external **Sensuous** which is properly signified by the 'base.'

—<sup>4</sup>. The Lord's guard to prevent man from entering from his **Sensuous** . . . into (spiritual) things. Rep.

—<sup>6</sup>. What the **sensuous** man is. . . He is called a **sensuous** man who thinks solely from such things as are in the memory and in the world, and who cannot be elevated towards interior things . . . Such approach nearly to the genius of brute animals; but are cunning and skilful in acting and reasoning; but they do not see truth from the light of truth. Such were formerly called serpents of the tree of knowledge. Most of the infernal crew are such.

—<sup>7</sup>. The good of the **Sensuous**, which is signified by the 'base of brass,' is that which is called pleasure and delight affecting the imaginative thought, which thought is from such things merely as are earthly, corporeal, and worldly, and is distinguished from other delights by this: that it regards no other uses than those which are for the sake of self; for the **sensuous** man is in the love of self and of the world . . . And, as the loves of the **sensuous** man are such, it is evident that he is pre-eminently skilful in reasoning, and in acting for the sake of gains and honours . . .

10252<sup>7</sup>. The Lord's Divine life in the **Sensuous**, which is the life proper to the body; and also the resurrection of this. Sig.

10254. With man there is **sensuous** life, and natural life, both of the external man; but the **sensuous** life is more exterior, drawing its truths from the objects which are on the Earth, and in the body . . .

10283<sup>9</sup>. They are called 'great in flesh' who reason and conclude from **sensuous** things about the things of the Church . . . These are called **sensuous** men; for they think from the corporeal proprium.

10582<sup>4</sup>. That the man of the Church receded from internal things, and became . . . merely **sensuous**. Sig. To become **sensuous**, is to apprehend and believe nothing else than what the external senses dictate.

H. 267<sup>e</sup>. (Even) *their* wisdom transcends that of man; for man is in his Corporeal and in his **sensuous** things; and the corporeal **sensuous** things of man are in the lowest degree. (Thus) wisdom with those who think in **sensuous** things, that is, with those who are called **sensuous** men (is such) that they are not in any wisdom; but solely in knowledge. Very different is the case with those men whose thoughts have been elevated above **sensuous** things . . .

— (b). Refs to passages on the **sensuous** man. 353 (y). N. 50.

353. All who acknowledge nature instead of the Divine, think from the corporeal **Sensuous**, and are merely **sensuous**, however learned they are believed to be.

—<sup>3</sup>. But still **sensuous** men can reason, some more skilfully and acutely than others; but from the fallacies of the senses . . .

N. 45. He is called a **sensuous** man whose internal is so external that he believes in nothing but what he can see with his eyes and touch with his hands. He is a natural man in the lowest degree, and is in fallacies about all things of faith.

61. These two loves, when they dominate . . . make man natural and **sensuous** . . .

S. 13. The state of the Church when . . . man, having become **sensuous**, persuades himself that Falsities are truths. Tr.

—<sup>2</sup>. 'Their teeth as of lions'=that **sensuous** things, which are the ultimates of the natural man, appear to them to have power over all things. R. 435. E. 556.

W. 46. How **sensuously**, that is, from the senses of the body . . . they think who . . .

144<sup>e</sup>. All these are **sensuous** natural . . .

162. Thus man becomes **sensuous** natural . . .

248. That if the spiritual degree is not opened, man becomes natural and **sensuous**. Gen.art.

249<sup>3</sup>. Those who despise and deny the Divine precepts, do not merely remain natural, but also become **sensuous** according to their contempt and denial. The **sensuous** are the lowest natural, who cannot think above the appearances and fallacies of the senses of the body. These, after death, are in Hell.

254<sup>3</sup>. With these . . . only the lowest region of the natural degree stands open, which is called the **sensuous**; for this is nearest the world and the external senses of the body; from which this man afterwards thinks, speaks, and reasons. A natural man who has become **sensuous** through evils and falsities, in the light of Heaven does not appear as a man, but as a monster, with a retracted nose. Ex.

[W.] 255<sup>e</sup>. A **sensuous** man, who is in the lowest degree natural, does not differ from a beast except that he can fill the memory with scientifics, and think and speak from them . . .

357. (With atheists), above the **Sensuous**, which is the lowest of the understanding, there appears as it were a covering; with some, flashing from infernal fire; with some, black like soot; and with some, livid like a corpse.

361. The thought then communicates with the **Sensuous** . . .

P. 276. (Man is now) born in thick darkness of ignorance, because into the ultimate plane of life, which is called the corporeal **Sensuous**; and by it is introduced into the interiors of the natural mind through instructions, the Spiritual always accompanying.

310. These finally become **sensuous**.

—<sup>4</sup>. The quality of the most cunning **sensuous** men . . . called Genii. Des.

—<sup>5</sup>. Although they are so cunning, they are pre-eminently **sensuous**.

R. 424. 'The locusts' = falsities in the extremes, such as are with those who have become **sensuous** . . .

—<sup>4</sup>. What is meant by the **Sensuous**, and the **sensuous** man. (Refs. to passages.) E. 543<sup>5</sup>.

434. 'The hair' = the ultimate of man's life, which is the **Sensuous**.

435. There are two kinds of **sensuous things**: one of the will, and the other of the understanding. The **sensuous things** of the will are signified by 'hair of women'; and the **sensuous things** of the understanding, by 'teeth.'

455. That they are **sensuous** and inverted . . . Sig. and Ex.

—<sup>4</sup>. 'The horse's heels' = the ultimates of the understanding, which are **sensuous things**.

550. Hence they have become **sensuous** from the Corporeal. Sig. and Ex. E. 739.

692<sup>2</sup>. Hence man becomes successively **sensuous**; and a **sensuous** man speaks in a high and lofty tone about worldly and civil things: but cannot speak of God and of Divine things except from the memory only. Further ex.

841. For all who do not approach the Lord immediately, think **sensuously** about the things of the Church . . .

M. 415<sup>3</sup>. The Angels replied, You speak thus because you are merely **sensuous**. All in the Hells have their ideas immersed in the senses of the body . . . therefore we excuse you. T. 77<sup>3</sup>.

442<sup>e</sup>. Corporeal natural, **sensuous** natural, and natural men. Des.

495. Adulteries from purpose . . . and adulteries from confirmation . . . render men natural, **sensuous**, and corporeal. Ex.

496. There are three degrees of the natural man . . . In the second are those who love solely the delights of the senses, placing the heart in luxuries and pleasures of every kind: these are properly meant by the **sensuous**

. . . The corporeal immerse all things of the will and understanding in the body . . . but the **sensuous** immerse them in the allurements and fallacies of the senses, by indulging in these things alone.

T. 79<sup>7</sup>. All who have become corporeal **sensuous** from confirmations in favour of nature, know no otherwise than that they are in the same world . . .

296<sup>2</sup>. The **sensuous** and corporeal man, because he is merely natural, regarded in himself, is altogether animal, nor does he differ from a brute animal except in being able to speak and reason . . .

381. A man becomes a hypocrite when he thinks much about himself . . . for he thus determines and infuses the thoughts and affections of his mind into his body, and conjoins them with its senses; hence man becomes natural, **sensuous**, and corporeal . . . —<sup>2</sup>.

402. On the merely natural and **sensuous** man. (Twenty important statements.) 565.

—<sup>13</sup>. As by **sensuous things** are meant Things presented as objects to the senses of the body, and imbibed through these senses, it follows that man through these **sensuous things** communicates with the world . . .

—<sup>15</sup>. There are **sensuous things** which minister to the understanding, and these are various natural things which are called physical; and there are **sensuous things** which minister to the will, and these are the delights of the senses and of the body.

—<sup>20</sup>. With man there are **sensuous things** which he has in common with beasts; and **sensuous things** which he has not in common with them.

—<sup>21</sup>. In the same proportion as anyone thinks above **sensuous things**, he is a man; but no one can think above **sensuous things** . . . unless he acknowledges God, and lives according to His precepts; for God elevates and enlightens.

405<sup>e</sup>. All these become **sensuous** men. Des.

565<sup>2</sup>. **Sensuous** men reason eagerly and skilfully because their thought is near their speech, and almost in it . . . and because they place all intelligence in speech from the memory only; and also because they can dexterously confirm falsities . . .

798. (Calvin) was a **sensuous** man. Des.

D. 2191. To the Corporeal, or corporeal **sensuous**, are referred touch, taste, and smell. These differ from each other in purity . . . As to the spiritual things of the body, or the **sensuous things**; there are also three [degrees] namely, hearing, ocular sight, and the sight of imagination . . . Hearing is merely corporeal **sensuous** . . .

4627. On the **sensuous** man.

—<sup>3</sup>. The interiors of man which do not die, succeed thus: the **Sensuous**, the Natural, the Spiritual Natural. These are the externals . . .

—<sup>7</sup>. When man is withdrawn a little from **sensuous things**, he comes into interior light, which is not **sensuous**, but interior natural . . .

—<sup>11</sup>. Whenever I have been let down into **sensuous** lumen . . . infernal Spirits infused filthy and scandalous

things, which at once ceased when I was elevated from it. —<sup>12</sup>. —<sup>13</sup>. —<sup>15</sup>. 4629<sup>8</sup>.

4629<sup>6</sup>. They who are in **sensuous lumen** can rarely if ever be in good and truth . . .

—<sup>8</sup>. There are few who suffer themselves to be regenerated down to the **Sensuous** . . .

—<sup>9</sup>. Among the lower classes, are very many who never elevate their thoughts above **sensuous things** . . . But among them are those who are in good . . . some of whom are less **sensuous** than the learned.

4787<sup>e</sup>. For the common talk at table is from **sensuous things**, and their knowledge.

4852. On the **Sensuous** and its thought. Des. Very many (now) are such that they cannot think above the **Sensuous**, thus be withdrawn from the **Sensuous**; but they think in the **Sensuous** when speaking and writing, and also when they are hearing and seeing; and some also . . . when talking to themselves, as solitaries do; and, when **sensuous things** are quiescent, they do not think at all . . .

5127<sup>e</sup>. In order that they may be amended and reformed as to the **Sensuous** . . . for this is the plane in which the interiors cease.

5216. They inflowed into the lowest things of the left foot, because they were pre-eminently **sensuous**.

5464<sup>8</sup>. The **Sensuous** of man is where the love of self, or his proprium, dwells . . . The **Sensuous** of man is (now) quite corporeal with most; and has not anything spiritual.

5552. Man's **Sensuous** which stands forth to the world is the ultimate itself, and therefore is also the foundation upon which Heaven rests . . . for it is the nexus of all things from primes to ultimates: and the **Sensuous** of man is relatively fixed . . .

5683. Men are such (now) because they think in the corporeal **Sensuous** . . .

5684. But he who can be withdrawn from **sensuous things** . . . The ancients were not so **sensuous** . . .

5692. When they are let, as to their ideas, into the body, or external **Sensuous** . . . In themselves they are **sensuous** . . .

5705. In general, **sensuous lumen** appears like spiritual lumen to the inexperienced . . . Moreover, **sensuous lumen** shines more than interior lumen, because it is in the world . . .

5835. That the **sensuous** appear learned and intelligent even in the other life.

5936. (Women who preach) become **sensuous** in the last degree.

5981<sup>e</sup>. All these desire to obsess, because they are so **sensuous** . . .

6015. On a place where the **sensuous** are. Charles xii.

D. Min. 4597<sup>2</sup>. They are for the most part **sensuous**, enter little into reasons, and constitute the skin . . .

E. 342<sup>4</sup>. Those in these seas are those who have been **sensuous** in the world, but upright . . .

355<sup>8</sup>. The tribe of Dan = the ultimates of the Church, thus those in the ultimates of truth and good, who are

called the **sensuous**. These cannot elevate themselves as to thought above the sense of the letter.

—<sup>32</sup>. Those who are in ultimates as to the understanding of truth and as to the perception of good, which ultimates are called **sensuous things**. Tr.

388<sup>5</sup>. 'A forest' = the **sensuous** man who is in mere fallacies . . .

410<sup>6</sup>. The exterior natural man is what is called the **sensuous** man, because he depends on the senses of the body . . .

417<sup>5</sup>. The hair of the head and beard = the ultimate of man's life, which is called the corporeal **Sensuous**.

—<sup>6</sup>. Those who are only in the ultimates of life, called the corporeal **Sensuous**. Des. —<sup>8</sup>.

475<sup>17</sup>. 'The blind,' here = those who can see nothing of truth, because they are **sensuous** . . .

543. That from infernal falsities they have become corporeal **sensuous** in the Church. Sig. and Ex.

—<sup>2</sup>. The ultimate **Sensuous** of man does not mean the **Sensuous** of sight, hearing, etc., for these are proper to the body; but the ultimate of thought and affection which is first opened with infants. Ex. . . Therefore the first internal thing which is opened with them is the **Sensuous** which is called the ultimate **Sensuous** of man, and also the corporeal **Sensuous**. Afterwards, however, when the infant grows up, and becomes a child, the interior **Sensuous** is opened, from which he thinks and is affected naturally. Finally, when he becomes adolescent and a youth, his **Sensuous** still more interior is opened, from which he thinks rationally; and, if he is in the good of charity and faith, spiritually; and is also affected rationally and spiritually. It is this thought and affection which is called the rational and the spiritual man; the former, the natural man; and the first, the **sensuous** man.

—<sup>3</sup>. The interiors are opened successively, by a continuous influx out of Heaven . . . Through this is formed first the **Sensuous** which adheres proximately to the body, when man becomes **sensuous** . . .

—<sup>3</sup>. All those who deny God and Divine things, and confirm themselves against them, become **Sensuous** men, more or less according to the confirmations. Des. . . . The thought of the **sensuous** man is what is called material thought; and his affection is what is called corporeal affection. —<sup>4</sup>.

—<sup>7</sup>. The irruption of falsity and evil from the **sensuous** man into the natural man is here said to be signified, when yet . . . the **sensuous** man is more exterior, and there is no influx from the exterior into the interior . . . and therefore the influx of the **sensuous** man into the natural man means the blocking up of the latter until it is like the **sensuous** man, whence the extension of evil and falsity is greater . . . Otherwise, man learns from infancy to separate the **sensuous** man from the natural by speaking truth and doing good, although from the **sensuous** man he thinks falsity and wills evil . . .

—<sup>10</sup>. The reason the **sensuous** man falsifies the Word more than others, is that . . . the sense of the letter is for the natural and **sensuous** man.

—<sup>12</sup>. As the **Sensuous** of man is the ultimate and lowest of man's life of thought and affection . . .

[E. 543]<sup>14</sup>. As 'locust' = the **Sensuous**, which is the ultimate of life of man's thought, or the ultimate in which it ceases, and upon which the understanding subsists . . .

544<sup>4</sup>. For **sensuous** men are pre-eminently malicious and cunning; and they themselves believe, and induce others to believe, that they excel in cleverness, understanding, and judgment; but they have nothing of these, and are stupid in the essentials of faith and life in proportion to their cleverness in machinating evils and persuading falsities. 560.

550<sup>e</sup>. For **sensuous** men . . . do not want to understand truth and perceive good; for they are delighted with their falsities of evil . . . In a word, a **sensuous** man does not admit reasons . . . against the falsities of evil . . .

552. That man when made **sensuous** reasons as if from the understanding of truth. Sig. and Ex.

—<sup>2</sup>. **Sensuous** men described (in the Word). 553.

554<sup>2</sup>. The strong Persuasive in which are **sensuous** men who are in falsities from evil. Sig.

556. The Persuasive itself resides in the **Sensuous** which is the ultimate of the natural life; for this, or the **sensuous** man, is in self-confidence and in the belief that he is wiser than all; for he cannot weigh and explore himself, because he does not think interiorly . . . Hence his speech, taking its tone from these things, fascinates and infatuates the minds of others. Ex. 557, Sig. and Ex.

556<sup>21</sup>. That His **Sensuous** was in like manner Divine truth from Divine good. Sig.

559<sup>2</sup>. If a man is **sensuous**, all things (of his understanding and will) become **sensuous** . . .

563. That the **Sensuous** of man, which is the ultimate of his intellectual life, is destructive of all spiritual good and truth . . . is because this **Sensuous** stands forth proximately to the world, and proximately adheres to the body . . . For man from this **Sensuous** loves himself and the world above all things . . . In these loves are all those who have become merely **sensuous** through evils of life and the consequent falsities. Ex. . . (Thus) man must by all means be withdrawn and elevated from these **sensuous** things . . . which is effected by the Lord alone, when the man suffers himself to be led by the Lord through the laws of order . . . and, when this takes place, the man leaves behind this ultimate **Sensuous** whenever he is in a spiritual state, and is kept elevated above it; and this for the reason, also, that this **Sensuous** has been completely destroyed with men; for in it is everyone's proprium . . . —<sup>2</sup>, Further ex.

569. Reasoning from the **Sensuous**. Tr. —<sup>3</sup>, Ex. 570. 580.

632<sup>2</sup>. For infants are first **sensuous**, then natural, etc.

—<sup>5</sup>. The corporeal **Sensuous**. Tr. and Ex. —<sup>6</sup>. —<sup>8</sup>. —<sup>9</sup>. —<sup>10</sup>. —<sup>11</sup>.

654<sup>71</sup>. The **Sensuous** is the fountain head of all evils, etc.; for man is first born **sensuous**.

700<sup>20</sup>. For he who makes nothing of the good of charity is **sensuous**.

708<sup>2</sup>. All in the Heavens under the Lord as a Moon are natural and **sensuous**. 711, Sig.

714. 'A great red dragon' = all who are merely natural and **sensuous** from the love of self . . .

— . All become natural and **sensuous** who live to the body and the world . . .

—<sup>2</sup>. Every man is born **sensuous** from his parents . . . 752<sup>2</sup>.

—<sup>3</sup>. Although they know many things from the Word, (such) remain natural and **sensuous**. Ex.

—<sup>4</sup>. A **sensuous** man cannot see the genuine truths of the Word . . .

—<sup>6</sup>. The **sensuous** who are meant by 'the dragon' are those who see nothing from the light of Heaven . . . Ex.

—<sup>e</sup>. There are also merely **sensuous** men who are good.

719. The **Sensuous** falsifies and adulterates the truths of the Word. Ex.

739<sup>2</sup>. All who are in evils of life become **sensuous**. Ex. —<sup>4</sup>.

—<sup>7</sup>. Hence the descendants (of the Most Ancient Church) became **sensuous**; and then their **Sensuous** seduced them. Ex.

—<sup>9</sup>. The **Sensuous** communicates with Hell, and makes one with it; for in it is seated all the evil of man in the complex. Des.

—<sup>10</sup>. For a **sensuous** man believes that he knows all things . . .

—<sup>12</sup>. The quality of their **Sensuous**. Sig. . . For the **Sensuous** with man cannot be reformed, and therefore it is only removed . . . Sig. and Ex.

725. Lamentation over those who become merely natural and **sensuous**. Sig. and Ex.

763<sup>3</sup>. The reason **sensuous** men can think, speak, and act astutely, is that all evil resides in the **sensuous** man . . .

918<sup>11</sup>. In His first state, the Lord (also) was **sensuous** . . .

—<sup>12</sup>. His **Sensuous** then new from the Divine Celestial. Sig.

982<sup>5</sup>. He who confirms adulteries with himself . . . becomes a completely **sensuous** man.

1056<sup>2</sup>. Man has a spiritual mind, a rational mind, a natural mind, and a **sensuous** mind . . . Heaven with man communicates . . . with the body through the **Sensuous** mind. The **sensuous** mind is first opened after birth; afterwards the natural mind . . . As man becomes wise . . . the **sensuous** mind serves as the soles of the feet.

—<sup>3</sup>. (All these minds are thus closed) down to the **sensuous** mind, or 'down to the nose,' as it is expressed in Heaven; and so they become merely **sensuous**. Des.

1147. The Natural of man is a trine . . . and the **Sensuous** is the lowest there.

—<sup>2</sup>. Those who are **sensuous**, think from material things, and in them . . .

1210<sup>3</sup>. (That there are also three degrees in nature) may be evident from the natural mind, and from its rationality and **sensuousness**. Ex.

Coro. 51. After the Lord had assumed the natural

Human . . . He could, through this, conjoin Himself with man in his Natural, nay, in his Sensuous . . .

### Sensuous Truth. *Verum Sensuale.*

A. 425<sup>2</sup>. 'For stones iron' = for sensuous truth natural truth. 1551<sup>2</sup>.

777. 'Winged thing' = sensuous truth. Sensuous truths, which are of the sight and hearing, being extreme, are called 'winged things.'

1434. 'Lot his brother's son' = sensuous truth, thus the first which is insinuated into a child.

—<sup>2</sup>. Sensuous truth is the first truth which insinuates itself; for in childhood the judgment goes no deeper. Sensuous truth is that he sees all earthly things as created by God; and each and all things for an end; and in each and all things some semblance of the Lord's Kingdom. This sensuous truth is not insinuated except with the celestial man; and, as the Lord alone was a celestial man, these and the like sensuous truths were insinuated into Him in His earliest childhood; and He was thus prepared to receive celestial things.

2554. Divine good inflows . . . even into scientific and sensuous truths, which are scarcely anything else than fallacies; and conjoins itself with them . . .

2577. Still lower truths . . . are scientific truths, and sensuous truths.

3294<sup>e</sup>. The exterior truth (in the Natural) is called sensuous truth. Rep.

3309. The good of life from sensuous and scientific truths. Sig. and Ex.

— . No one can be in scientific truths, unless he is first in sensuous truths; for the ideas of scientifics are procured from these. 3310<sup>4</sup>.

—<sup>3</sup>. 'Fishers' = those who teach from sensuous truths.

3310<sup>4</sup>. Man cannot be regenerated until he is in doctrinals through sensuous and scientific truths. Ex.

4009. 'Sons' here = sensuous truths, which are so called because they are of sensuous things, and are the outermost ones of the natural mind.

4342. External truths are those called sensuous truths, which inflow immediately from the world through the senses of the body.

5122<sup>2</sup>. New states which proceed . . . also to sensuous truths.

7093<sup>3</sup>. Sensuous truth, which is the most external, is signified by 'willows of the torrent.'

7729. 'Hoof' = truth in the ultimate degree, thus sensuous truth . . .

9158. Injury or loss of sensuous truth. Sig. and Ex.

— . 'Garment,' here, = sensuous truth, for this is the extreme or lowest.

9212. 'A pledge,' here, = sensuous truth . . .

9340. 'The sea Suph' = sensuous and scientific truths, which are the ultimate ones with man. Ex.

10252. 'Best myrrh' = the perception of sensuous truth. Ex.

10292. 'Stacte' = the affection of sensuous truth. Ex.

E. 627<sup>5</sup>. By ultimate truth . . . is meant sensuous truth, such as is the truth in the sense of the letter for those who are merely sensuous.

— . Divine truth of the fourth degree is that which arrives at the perception of the men of the Church . . . The ultimate of this is called Divine sensuous truth.

—<sup>8</sup>. 'A reed' = sensuous truth, which is ultimate, such as exists with natural men, even evil ones. Ill.

1148. 'Marble' = sensuous truth profaned. Ex.

### Sentence. *Sententia.*

A. 4364. It is known that a person is drawn to his own way of thinking . . .

4905. A sentence by the religiosity in which was the Jewish nation. Sig.

5759<sup>e</sup>. A milder sentence. Sig. 5761. 5762.

6628<sup>e</sup>. Nor were they indignant if one did not accede to the way of thinking of another.

6663<sup>2</sup>. For he who defends his opinion against others who attack it, confirms himself more in his own opinion, and also then finds many things confirmatory of his opinion which he before had not noticed, and many things which deny the opposite one; and thus he becomes firmer in his opinion, and also illustrates it by many things.

9213<sup>5</sup>. See OPINION, here.

9252. 'To answer' = to give sentence, and judge.

P. 293. I will add this angelic deliverance . . .

R. 742. 'These have one mind' (Rev. xvii. 13) = that they acknowledge unanimously. (= unanimity. E. 1071.)

749. 'God hath put into their hearts to do His mind, and to do one mind' (ver. 17) = judgment with them from the Lord . . . and a unanimous judgment . . . E. 1084.

M. 132<sup>2</sup>. Conjoin these three into one sentence. 136.

231<sup>3</sup>. After the judgments, they carried out the verdicts.

326<sup>5</sup>. I asked them to write some sentence on a paper . . .

T. 459<sup>4</sup>. My verdict is . . . —<sup>5</sup>. —<sup>6</sup>. etc.

603<sup>2</sup>. A judge, when he has heard the evidence . . . produces his verdict, and pronounces judgment.

654. That the faith . . . makes the sentence: if true faith conjoins itself with good, sentence is made for eternal life; but if faith conjoins itself with evil, sentence is made for eternal death. Gen. art.

768. The opinion now flourishing in the Churches is . . .

D. 3402. He thought against my way of thinking.

4691<sup>e</sup>. They who have studied faith (always) remain in their own way of thinking . . .

4741. Charles xii. never wanted to desist from his purpose . . . He could confirm his obstinate purpose by such things as did not appear to be evil. (Two examp. given of these evil purposes of his.)



[D.] 5177. When they are in an opposite opinion, they vanish; and those are suddenly present who are in a like opinion.

5252<sup>e</sup>. As soon as a Spirit dissents in opinion from another, he disappears.

5600. He wanted to know whether such was their doctrine and way of thinking.

### Sentiments. *Sensa.*

A. 1762. Spirits who express the sentiments of their mind—*animi*—by changes induced on my face . . . while they were communicating the interior sentiments of their mind.

2693<sup>e</sup>. That they may have solace from being able to open the sentiments of the mind—*animi*.

7361<sup>2</sup>. By such speech they could much more fully express the sentiments of the mind—*animi*, and the ideas of the thought . . .

D. Min. 4548. Occurs.

### Separate. *Dirimere.*

A. 6766. Cannot as yet settle disagreements within the Church. —<sup>2</sup>.

7502<sup>3</sup>. See SEPARATE—*separare*.

T. 447<sup>e</sup>. They are gradually separated, which is done insensibly.

### Separate. *Distinere.* A. 1266.

### Separate. *Excernere, Secernere.*

A. 5174<sup>2</sup>. They are discharged into a privy, that is, into Hell.

P. 164<sup>e</sup>. (Such) are separated from those within the (Grand) Man, as the ordure and urine are separated from man.

174. The kidneys separate.

D. 1267. Occurs. 3124. D. Wis. x. 3.

### Separate. *Separare.*

### Separation. *Separatio.*

A. 34. Love and faith can never be separated . . .

1023. The Lord then miraculously separated the intellectual proprium from the corrupt voluntary proprium . . . 2053<sup>e</sup>. 2069<sup>e</sup>. 2256<sup>3</sup>.

1266. The antediluvians are (thus) separated from the rest of the Hells . . .

1581. 'Separate, I pray, from me' (Gen. xiii. 9) = that the good cannot appear unless what is discordant becomes null. Ex. 1582.

—<sup>2</sup>. The separation is not separation, but quiescence. With no man, except the Lord, can the evil in the external man be separated . . . But it seems to be separated when it is quiescent . . .

1857<sup>3</sup>. Good must be separated from evil before (anyone can be thrust down into Hell).

2119<sup>2</sup>. He who has led an evil life . . . successively separates himself from the Angels . . .

2156<sup>e</sup>. They who separate this Trine . . .

2196. That which is separated from anyone is represented by a rejection as if behind him. Sig. and Ex.

2198. Jehovah was . . . not separate from the Lord, although He is presented as separate . . .

2256. That good cannot die, because evil can be separated from it. Sig. and Ex.

—<sup>2</sup>. Good and evil are never so commingled that they cannot be separated . . . In the other life, the Lord separates his evils; (or else) He separates from him what is good . . . But it is a separation, never a plenary taking away. 2284<sup>2</sup>.

2258. That the Divine good cannot do this according to truth separated from good. Sig. and Ex.

—<sup>3</sup>. The evil are not damned because Divine good is separated from Divine truth; but because the man separates himself from Divine good.

—<sup>4</sup>. Unless the evil were separated from the good, they would injure them . . .

2321. The proceeding Holy . . . is what separates the evil from the good. Ex.

2324. Those in the good of charity . . . among the evil, but separated from them. Sig. and Ex.

2329<sup>e</sup>. (Three separate gods thought of.)

2335<sup>3</sup>. The Lord cannot be in truth separated from good.

2380<sup>4</sup>. The approach (of the evil there) is precluded by the good being separated from the evil . . .

2405. The time when the upright are being separated from the evil. Tr. 2407.

—<sup>5</sup>. That separation precedes Judgment. Ill.

2438<sup>e</sup>. Before this is done (it is provided) that with the good evils should be separated; and, with the evil, that goods should be separated . . .

2449. That all truths were separated from them. Sig. and Ex.

—<sup>6</sup>. With the good (there) evils and falsities are separated . . . but with the evil, goods and truths are separated . . . Ill.

—<sup>7</sup>. The reason of the separation of evils and falsities with the good, is that they may not hang between evils and goods, but that through goods they may be elevated into Heaven; and the reason of the separation of goods and truths with the evil, is that they may not . . . seduce the upright, and that through evils they may secede to the evil . . . For such is the communication . . . (there that) unless they were separated there would be innumerable harms, and there would be no consociation . . . Still, the separation is not a plenary taking away.

2451. That all goods were separated from them. Sig. and Ex.

2632<sup>e</sup>. Then the Lord inflows, and separates successively and continuously those things which adhere from hereditary and actual evil.

2647. The separation of the merely human Rational. Sig. and Ex. 2649. 2856.

2657<sup>e</sup>. All things of the first Rational remain, and are separated only from the second Rational; and this miraculously by the Lord.

2732<sup>2</sup>. (The separation of married partners there.)

3167<sup>2</sup>. By the fall . . . the natural man separated himself from the spiritual.

3993. That all good and truth wherewith evil and falsity is mixed must be separated. Sig. and Ex.

4010. That their state was completely separated. Sig. and Ex.

4025. The separation of the goods and truths, which had been procured by His own power. Sig. and Ex. 4026.

4033<sup>o</sup>. After this good has subserved these uses, it is separated. Tr.

4061. The separation of the good and truth represented by Jacob . . . from the good signified by Laban. Tr. 4063, Ex. 4067<sup>e</sup>, Ex. 4093. 4105, Sig. and Ex. 4110. 4113.

4097. The first state of their separation. Sig. and Ex. (Four of these states enum.)

4110<sup>o</sup>. When (these Spirits) have performed their use, they are separated (from the man), which separation of them is effected in various ways . . . The separation of good Spirits is effected when they are not aware of it . . . The separation of Spirits of a middle sort is effected by many means, until they recede in freedom . . . Evil spirits also are removed in freedom . . . they then feel delight in separation . . . Such is the case with the separation of the Spirits with man when he is being regenerated.

4119. The beginning of the state of separation. Sig. and Ex. 4120.

4122. The process of this separation is here fully described.

4129<sup>o</sup>. When Societies of Spirits and Angels are adjoined to man by the Lord, and are separated from him. Tr.

4136. That the separation was made against the will (of mediate good), whereas it ought to be done from freedom. Sig. and Ex. 4137. 4144.

4145<sup>o</sup>. Every man . . . is first in mediate good, that it may serve to introduce genuine goods and truths; but after it has served this use, it is separated. Ex.

4148. That if the separation were made from the freedom of that good, the affections of truth would be injured. Sig. and Ex.

4150. That all things of that good were separated. Sig. and Ex.

4151. That, after the good represented by Laban was separated from the good represented by Jacob, it came into another state by the separation. Sig. and Ex.

4165. That it was not of evil that he (Jacob) had separated himself. Sig. and Ex.

4186. When these Spirits are separated from the Society, they are indignant. Sig.

4189<sup>o</sup>. (Change in the representation of a person when he is separated from some other person.) Ex.

4199. Separation relatively to the things of the Church. Sig. and Ex.

4295<sup>o</sup>. Evil and falsity are not separated from the Angels.

4468. When life conjoins (the men of the Church) doctrine does not separate them; but if doctrine alone conjoins them . . . then they separate themselves from each other . . .

4601<sup>o</sup>. Those who separate the things of faith from those of charity . . .

—<sup>3</sup>. This conjunction is profanation . . . From such, good . . . and truth . . . cannot be separated . . . for things so conjoined can never be separated to eternity, and therefore the deepest Hell awaits them.

4809<sup>o</sup>. 'He shall separate them one from another, as a shepherd separates the sheep from the goats' (Matt. xxv.32)=the separation of good from evil . . . See J.49.

5009. (The separation signified by the flight of Joseph from Potiphar's wife.) Ex. 5010.

5134<sup>o</sup>. Evils are then separated, and are cast out from the centre . . . Evils are thus separated, but still are retained . . .

5174. The first agitations [endured by] Spirits . . . in order that evils may be separated . . .

5456. 'He shut them up in custody'=separation from himself.

5596. That they separated from themselves the truth of good . . . Sig. and Ex.

5699. The external appearance that the Internal was as it were separated from them. Sig. and Ex.

5812. That this truth cannot be separated from spiritual good. Sig. and Ex.

6052. Thus separation from perverted scientifics. Sig. and Ex.

— . This separation is effected by ordination . . .

6100. Separation as to time. Sig. and Ex.

6148<sup>o</sup>. The reason these two were not to be separated, was that Divine truth separated from Divine good condemns everyone.

6195. It seemed as if these Spirits could scarcely be separated from me. I . . . told them they ought to be separated; but . . . when they separated themselves a little . . . I could not think . . . This showed how loves conjoin. Ex.

—<sup>2</sup>. As (Spirits connected with me by only slight affections) were separated, they appeared to be removed to a distance towards the left in front; and the separation was observed by changes of the state of the affections . . .

6348<sup>o</sup>. With such (a profaner) good cannot be separated from evil, which, however, are separated (there) . . .

6388<sup>o</sup>. Such are separated from angelic Society.

6701. The Spirits and Angels from other Earths are all separated from each other according to the Earths . . . 7800, Ex. 7801.

6724<sup>o</sup>. From a law of order (good and evil) separate themselves from each other . . . as Heaven and Hell are separated, so all things thence separate themselves.

6772. The separation, with a man being regenerated, of truth Divine from falsities. Sig. and Ex.

7273<sup>o</sup>. The order with the evil who are being condemned, is that of truth Divine separated from Divine good . . .

7293. The Sensuous and Corporeal separated from the Rational. Tr.

[A.] 7502<sup>3</sup>. The heavenly Societies with which such communicate cannot be separated except by degrees . . . nothing is done violently, but everything in freedom, and therefore those Societies are not sundered—*divimantur*—from them; but are separated successively . . .

7573. The separation of the communication with those in good and truth. Sig. and Ex. 7589. 7595. 7608. 7650.

7862. Enjoyment in a state of separation from the evil who infested. Sig. and Ex.

7866. The affection of separation. Sig. and Ex.

7898. A state of charity and faith through which there was separation from those in evils and falsities. Sig. and Ex.

8142. 'The people fled'=that they were completely separated.

8204. 'The waters were cleft asunder'=separation and removal from truths.

8218. 'I will flee before Israel'=separation from those who are in the good of truth . . .

8593. Genii are completely separated from those in exterior evil, who are called Spirits. Ex.

8648. 'After the dismissals of (Zipporah)'=the separation (of good) relatively to the state of those of the Spiritual Church. Ex.

8806<sup>2</sup>. The evils with them are then separated, so that they do not appear at all. Sig. and Ex.

8833. 'Lest Jehovah make a breach on them'=separation from good. (=separation from truth and good. 8843.)

9049<sup>3</sup>. Truths separated from good (are the laws of order) in Hell.

9261<sup>2</sup>. As soon as they disagree (there) they are separated from each other . . .

9468<sup>9</sup>. 'The waters of separation' (Num. xix.)=purification from evils and falsities through truths and goods from the Word.

9534<sup>2</sup>. The Divine sphere which guards Hell, is a sphere of Divine truth separated from Divine good. Ex.

9670<sup>6</sup>. (The scape-goat)=the separation and casting out in every way of evil from good.

9937<sup>5</sup>. That the evils with man are not altogether separated, but are removed . . . Refs. P.279<sup>2</sup>, Ex.

—<sup>8</sup>. 'A land of separation' (Lev. xvi.22)=Hell. Ex.

9944. 'The belt'=a bond, and separation from the external things of the Spiritual Kingdom. Ex.

10810. When the Spirits came, the good were separated from the evil; the good to the right, and the evil to the left; and this at once as of their own accord . . .

H. 68<sup>2</sup>. Thus was effected the separation (of hypocrites from that Society).

372<sup>e</sup>. 'What therefore God hath joined together, let not man separate (Gen.ii.24; Matt.xix.6)=that good is not to be separated from truth.

400<sup>4</sup>. Whence it is that Hell has been separated from Heaven. Ex.

446. Therefore, when these two motions cease in the body, there is at once a separation.

447. After the separation, the man's spirit remains for a while in the body . . .

481<sup>2</sup>. After the first and the second state has been passed through (all there) are separated, so that they do not see each other . . .

494<sup>e</sup>. Nevertheless (married partners) are not separated until they enter the second state.

511. The separation of evil Spirits from good Spirits takes place in this second state . . . The separation of the good from the evil is effected in various ways, commonly, by . . .

J. 10<sup>2</sup>. It is possible for the human race on one Earth to perish, which takes place when it completely separates itself from the Divine. Ex.

50. On the way, the evil were separated from the good . . . 51.

61. Visitation is also the separation of the good from the evil; the good are taken away, and the evil are left behind.

64. As soon as (the Papists) arrive there . . . they are completely separated . . .

P. 227<sup>2</sup>. The Lord continually disposes that evil be by itself, and good by itself, so that they can be separated. Ex.

—<sup>4</sup>. Man then commingles good and evil, so that they cannot be separated. Ex.

R. 342, Pref. In (Rev. vii.) it treats, first, of the separation of those of the Christian Heaven from the evil.

347. 'Until we have sealed the servants of our God . . .'=until those have been separated who are in truths from good. Ex.

670. Influx from the Inmost Heaven . . . that the evils and falsities of the Church may be disclosed, and thus the evil be separated from the good. Sig. and Ex. 676, Sig. and Ex.

821. The Lord as to the Word . . . from which He effects Judgment, and separates the good from the evil. Sig. and Ex.

—<sup>e</sup>. When the good have been separated from the evil, the evil cast themselves into Hell.

M. 49. That if the married partners . . . cannot live together, they separate themselves; sometimes the man from the wife, sometimes the wife from the man, and sometimes each from the other. Ex. (See D. Min. 4605.)

50<sup>2</sup>. The very house itself, or place itself, separates them . . .

54. All married partners who are merely natural are separated after death . . .

214<sup>e</sup>. With those married partners who think of separation, friendship entirely departs; but with those who do not think of separation, the love (with such) remains in externals . . .

236. Spiritual cold . . . whence . . . at last with many separation as to bed, chamber, and house. Ex.

251. There are separations from the bed, and separations from the house . . . The causes of separation coincide with those of concubinage . . .

252. The first cause of lawful **separation** is vitiation of mind. Ex.

253. The second cause of lawful **separation** is vitiation of body. Ex.

254. The third cause of lawful **separation** is impotence before marriage. Ex.

255<sup>e</sup>. All other puttings away . . . are **separations**; if another wife is married, after these, adultery is committed.

286<sup>e</sup>. To avoid such mischiefs, he must either simulate favour for his wife, or they must be **separated** as to the house.

321<sup>7</sup>. Two (such married partners) are not **separated** by the death of one of them . . .

331<sup>2</sup>. Honour cannot be **separated** from love; but love can be **separated** from honour.

470. The just causes of this concubinage are the just causes of **separation** from the bed. Ex.

473. There are also milder causes which . . . **separate** from the bed, but not from the house. Enum.

T. 331. By these spheres, the good are **separated** from the evil.

447<sup>2</sup>. Therefore (after death) the one is **separated** from the other; friend from friend, parent from children . . .

448. Those who have formed friendships of love (here) cannot be **separated** according to order like others . . .

772. This second Advent . . . is that the evil may be **separated** from the good . . . Gen.art.

D. 2991. On **separations** from Societies.

4632a. **Separation** (between Hells). Rep.

5021. The Dutch women are **separate** from their husbands. Ex.

5068. How the evil are **separated** from the good there.

E. 328. The **separation** of all things from the Divine. Sig. and Ex.

364<sup>6</sup>. 'The water of **separation**' . . . = the truth of the natural man.

416. The **separation** of the good from the evil before the Last Judgment. Tr. 418, Ex. 419, Ex. 425. 426. —<sup>4</sup>, Ex. 489<sup>2</sup>. 493<sup>2</sup>. 502<sup>2</sup>. 504<sup>18</sup>.

426<sup>2</sup>. Unless the good were **separated** from the evil, before the evil are cast into Hell, both would perish. Ex.

—<sup>3</sup>. This **separation** cannot be effected before the time of the Last Judgment. Sig. (in the parable of the tares.) 911<sup>7</sup>.

489a. Influx . . . and thence changes of state, and **separations**. Sig. and Ex.

493. The conjunction of the Heavens with those who were to be **separated** from the evil. Sig. and Ex. 497, Sig. and Ex.

624<sup>2</sup>. The wicked are to be **separated** from the upright before the Last Judgment comes, and also after it; and they are not **separated** except successively . . .

641<sup>2</sup>. The interiors of the Word, etc., are (then) revealed, that the good may be **separated** from the evil. Ex.

—<sup>3</sup>. In both worlds . . . there is a revelation, and a **separation** by it.

669. **Separation**, and thence protection. Sig. and Ex.

670. **Separation** as to internals and their protection. Sig. and Ex.

674<sup>4</sup>. When the good were **separated** from them . . . their external good vanished.

677<sup>3</sup>. The good convert themselves, and are thus **separated**.

683. When the evil have been **separated** from the good. Tr. 691<sup>e</sup>.

687. The higher Heavens in light and power to **separate** the evil from the good before the day of the Last Judgment . . . Sig. and Ex.

693<sup>3</sup>. The state of those in the former heaven . . . is changed through the **separation** of the good from the evil . . .

702<sup>e</sup>. The conflict of their interiors with their exteriors in the first state of **separation** . . .

850. The presence of the Lord in Heaven and the Church to **separate** the good from the evil. Sig. and Ex.

—<sup>12</sup>. The **separation** of the good from the evil. Sig. (in Ps.1.).

859. It treats (in Rev.xiv.) of the **separation** of the good from the evil before the Last Judgment; and the good who have been **separated** from the evil are meant by the '144,000 sealed.' 907.

875. 'The hour of His Judgment is come' = the **separation** of those who live according to Divine truths . . .

904. A prediction about the **separation** of the good from the evil. Sig. and Ex.

910. For visitation precedes **separation**; and after **separation** takes place the Last Judgment.

911. It is the time for collecting the good, and **separating** them from the evil. Sig. and Ex. 912. Sig. and Ex. 918.

—<sup>5</sup>. That the **separation** of falsities of evil . . . cannot be effected until it is the last state of the Church. Sig.

Coro. xxv. The Second of redemption was the **separation** of the evil from the good.

**Sephar.** *Sephar.*

A. 1248. 'Sephar' (Gen.x.30) = good. 1249.

**Septum.** *Septum.*

A. 183. Towards the septum of the left nostril . . . H.450.

5180. The plane of the septum of the nostrils . . .

**Sepulchre.** See under BURY.

**Seraph.** *Seraph.*

A. 2921<sup>5</sup>. That the 'four animals' are seraphim, or cherubs. Ill.

9429<sup>6</sup>. Occurs. E.580<sup>4</sup>.

R. 245<sup>2</sup>. 'The seraphim' (Is.vi.2) = the Word, properly, doctrine from the Word . . .

E. 282<sup>9</sup>. 'Seraphim' = the like as 'cherubim,' namely, the Divine Providence as to guard. 285<sup>2</sup>.

**Serene.** *Serenus.*

**Serene, To be.** *Serenare.*

**Serenity.** *Serenitas.*

A. 842<sup>2</sup>. There then arises as it were a serenity-*serenium*, or silence (there).

5246<sup>3</sup>. When (the falsities and evils) are removed, there appears a serenity.

6603<sup>e</sup>. According to the serenity or obscurity of the atmosphere.

8694<sup>3</sup>. The mind then rests, and is serene . . .

10686<sup>e</sup>. After temptations he has serenity . . .

M. 155a<sup>e</sup>. This general bliss (which the husbands have from their wives there) is like the serenity of peace.

T. 71<sup>e</sup>. The tumult ceased, and there was a tranquillity and serenity. D.2127.

77. In the early and serene light before full waking . . .

304<sup>2</sup>. Compared to the serenity-*serenitate* - after tempests . . .

D. 2089. Turbulent atmospheres and waters gradually brought to serenity . . . So that that sphere was made serene . . .

4270. Like a serene aura around some one . . .

E. 706<sup>7</sup>. The Jews possessed 'serenity,' because they did not know Him, and lived securely . . .

**Series.** *Series.*

A. 1058. Evident from the series of the Things. 2161. 2162. 2163. 2166. 2221. 2953. 3942. 3983. 3984. 4289. 4369. 4379. 4422<sup>e</sup>. 4439. 4443. 4455. 4981<sup>2</sup>. 4992. 5432. 6391. 6750. 6848. 7031.

1659. The internal sense is in a continuous series. 2102<sup>e</sup>. 2654.

1756. The beauty of the series of Things cannot appear when the signification of each word is given separately.

2157. Lights of affections and perceptions follow in a continuous series according to the series of the affection of the Things . . .

2269<sup>2</sup>. Thus beautifully does everything follow in its series in the internal sense. 2333<sup>e</sup>.

2333<sup>3</sup>. With variety according to the series of Things . . .

2343. Thus appears the quality of the series of Things in the internal sense. . . Such is the order and series in each and all things of the Word. But the series itself cannot shine out, in its true quality, in the explication of the single words . . .

3304<sup>3</sup>. The historicals are in their series, and the spiritual things of the internal sense, in theirs.

3900<sup>e</sup>. (Thus) these things are in a most beautiful series, although it does not appear so.

3952. These things cannot be comprehended unless they are set forth in one series . . .

4301. (The delight of the eye is) according to the order, or the dispositions into series.

4442<sup>e</sup>. Each and all Things in a continuous series represent . . .

4814. The things which follow in a series, flow from those which go before.

4987. In the (Hebrew) one series is not distinguished from another by interstitial signs.

5122<sup>e</sup>. Produces series of consequences to eternity.

5242<sup>e</sup>. These things are said again for the sake of the series.

5339. When truths have been multiplied into series. Sig. and Ex.

5343. All truths joined to good are disposed into series; and the series are such that . . . 5530, Ex.

—<sup>e</sup>. As the Societies have been disposed, so also have been disposed the series of truths joined to good . . .

6690. The scientifics in the Natural have been disposed into continuous series, the one series with the other . . .

7408. For all things in the mind have been disposed into series, and as it were into bundles; and into series within series, or into bundles within bundles. Ex.

7933<sup>e</sup>. Not a syllable could be omitted without an interruption of the series.

8864<sup>3</sup>. The things said first must reign in those which follow, and involve them, and so successively the things in the series.

—<sup>4</sup>. In the Lord's Prayer, all things follow in such a series, that . . .

8877. In a long series and conjunction. Sig. and Ex.

9022. The internal sense treats (here) in a series of . . . But in the external sense no such series appears . . .

9256<sup>3</sup>. For falsities dispose themselves by series . . . And truths and goods must in like manner form among one another a continuous connection, and be disposed into series. Ex.

9394<sup>5</sup>. Such generals have been disposed into series, and as it were into bundles; and these bundles and series are so ordained with one another, that . . .

9845<sup>e</sup>. How series of Things are produced successively.

10206<sup>2</sup>. All (these) things follow in order according to the series in which they are described.

10303. The disposition of truths into their series. Sig. and Ex.

—<sup>3</sup>. Truths are said to be disposed into series when they have been disposed according to the form of Heaven, in which are the angelic Societies . . .

— . In the (body) all things have been disposed into series, and series of series . . .

10633<sup>e</sup>. The words (in the Word), in their series, involve series of spiritual things . . .

H. 236. The wise Angels know, from one series of speech, the quality of the dominant affection.

269. Their words are varied in infinite modes according to the series of the Things . . .

323. From one idea of thought they could know the entire series . . . D.4330.

W. 214. In a **series** of like degrees . . .

215. The ultimate of each **series** . . .

P. 202<sup>3</sup>. Each change . . . changes something in the **series** of present and consequent things.

R. 349<sup>2</sup>. The **series** in which the tribes are named. E.431<sup>15</sup>.

M. 313<sup>2</sup>. All the things in minds which precede, form **series**, and the **series** collect themselves, one near another, and one after another, and these, together, compose the ultimate.

401. The progressive **series** of efficient causes is . . .

—<sup>e</sup>. The **series** of the love of infants . . . is retrograde.

T. 32<sup>8</sup>. **Series** in geometry which advance to infinity.

351. There is a disposition of the Truths of faith into **series** . . . Ex.

— . What is meant by **series** and bundles . . . The first chapter . . . has been distinguished into **series** . . .

—<sup>4</sup>. There is nothing in nature which has not been confasculated into **series** . . .

D. 2315. Societies as in a concatenated **series**. Ex.

2784. All the objects of the eye . . . are reduced into a **series**. Ex.

2785. In like manner **series** of Things may be drawn forth from (the Word).

2965. Led by **series** of their cupidities.

### Serious. *Serius*.

A. 1509. Looking down on all who are in **serious** employments.

T. 80. But [let us address ourselves] to **serious things**.

D. 1125. Those in the class of the celestials . . . come into a Society of the **serious**; for, immediately after vastation, they love nothing more than **serious** thoughts.

1959. A certain Spirit not evil, but **serious** . . .

2502. They made it a trouble to me to think or do **serious things**.

3228<sup>e</sup>. That assassin would have been one of the sternest judges.

4091<sup>e</sup>. By **serious** repentance.

6107. Moses was a **serious** man.

**Sermon**. See under CONVERSATION—*sermo*.

### Serpent. *Serpens*.

#### Serpentine. *Serpentinus*.

See under ARROW-SNAKE, ASP, COCKATRICE, DRAGON, FIRE-SERPENT, and VIPER.

A. 191. The Sensuous is represented by 'the **serpent**.' 192. 194.

195. The Most Ancients . . . called the sensuous things of man **serpents**; because, as **serpents** are nearest the earth, so are sensuous things nearest the body. Hence, reasonings from sensuous things concerning the mysteries of faith, they called poisons of a **serpent**; and the reasoners themselves, **serpents**; and as such reason much from sensuous or visible things . . . it is said that 'the **serpent** was more cunning than every beast of the field.' Ill.

—<sup>2</sup>. Hence the proverb . . . that the **serpent** stoppeth the ear.

196. Those were called **serpents** who trusted in sensuous more than in revealed things. At this day it is still worse . . .

— . Such are not only deaf **serpents**, but also flying **serpents**. Des.

197. A **serpent** (most anciently) = circumspection, and thus the Sensuous by which they exercised it . . . Hence, the words, 'Be ye prudent as **serpents** . . .' 6398<sup>3</sup>. E.581<sup>9</sup>.

— . 'The brazen **serpent**' = the Sensuous of the Lord . . . who alone exercises circumspection and provides for all; and therefore those who looked on it were saved. (= the Lord, and protection. 8624<sup>e</sup>.)

206<sup>e</sup>. These are the **serpents** who seduce the world. Des.

235. (Thus) the Sensuous, which is 'the **serpent**,' cursed itself . . . Tr.

242. 'Jehovah God said unto the **serpent**' (Gen.iii.14) = that they perceived their Sensuous to be the cause. That the **serpent** was 'cursed above every beast . . .' = that the Sensuous averted itself from the Celestial and turned itself to the Corporeal, and thus cursed itself. That the **serpent** should 'walk upon its belly' = that the Sensuous could no longer look upward to celestial, but downward to corporeal and earthly things. That it should 'eat dust all the days of its life' = that the Sensuous had become so that it could not live from anything but what is corporeal and earthly. 244. 245. 247. 249. E.581<sup>10</sup>.

250. 'I will put enmity between thee and the woman . . .' (ver.15) . . . 'The **serpent**,' here, = all evil in general; in special, the love of self . . . 'The head' of the **serpent** = the dominion of evil in general, and of the love of self in special . . . 251, Ex. and Ill. 257. 8678, Ex.

254. 'The seed' of the **serpent** = all infidelity. Ex.

259<sup>2</sup>. The **serpent** can injure only the lowest natural things; and not, unless it is a species of viper, interior natural things in man, still less spiritual things, and least of all celestial things . . .

425<sup>e</sup>. 'The brazen **serpent**' = the Lord's sensuous and natural good. (= the Lord as to the external Sensuous, or Natural. 3863<sup>5</sup>. R.49<sup>e</sup>.)

815. A place where large-bellied **serpents** inflict torment with their bites. D.1495.

819. A lake containing monstrous **serpents**, with pestilent breath.

825<sup>2</sup>. This Hell is sometimes changed into direful **serpents**, which bite them . . .

830. (Such deceitful ones) seem to themselves to live among **serpents** . . . which torture them. D.2857.

831<sup>3</sup>. Their eyes are **serpentine**, having, as is said, the sight and its idea present on all sides. D.4019.

1197<sup>3</sup>. 'The **serpent's** root' (Is.xiv.29) = scientifics.

2219<sup>4</sup>. The love of self is 'the head' of the **serpent**.

2588<sup>9</sup>. (Such) were called **serpents** of the tree of knowledge. Ex. 4802<sup>4</sup>. 5128<sup>3</sup>. 10236<sup>6</sup>. P.310. T.324. 380<sup>4</sup>. 402<sup>12</sup>.

[A.] 2722. The serpent of brass was holy in the time of Moses; but, when the external was worshipped, it became profane . . .

2756. A serpent appears wound around (those who practise communion of wives). D.2867.

2761. 'Serpent' (biting horse's heels)=one who reasons from sensuous and scientific things about Divine arcana. 3923<sup>2</sup>. 6400, Ex.

3477. The broad way was bordered with trees and flowers . . . in which were hidden snakes and serpents . . .

4211<sup>3</sup>. This conjunction with the Lord as to His Divine Sensuous, is represented by those reviving from the bite of the serpents who looked on the brazen serpent. (Num. xxi. 9). Ex.

4533<sup>2</sup>. The deceitful appear as serpents; and the most deceitful as vipers.

5559<sup>e</sup>. The cuticles (of those who have been deceitful) appear like conglutinations of mere serpents.

6398. 'Dan shall be a serpent upon the way' (Gen. xlix. 17)=their ratiocination concerning truth, because good does not yet lead. 'A serpent'=ratiocination from the Sensuous. —<sup>2</sup>, Ex.

—<sup>e</sup>. Elsewhere, malice, cunning, and deceit, are signified by serpents, but poisonous ones, as vipers. The ratiocination of these is poison.

6401<sup>e</sup>. Their ratiocinations about truth and good are called 'serpents, cockatrices' (Jer. viii. 17).

6949. '(Moses' rod) became a serpent' (Ex. iv. 3)=the sensuous and corporeal man separate from the internal; for 'a serpent'=a man who reasons from sensuous things; thus the Sensuous of man; and, as 'a serpent'=the Sensuous, it also=the Corporeal; for the Sensuous has what belongs to it from the senses of the body; and, as the Sensuous, regarded in itself, is such as (here) described, it=all evil in general. (Further ex.)

6950. 'Moses fled from before it'=horror at the separated Sensuous. Ex.

6952. 'Take it by the tail'=the power of elevating from the ultimate of the Sensuous. Ex.

— . As 'the serpent'=the separated Sensuous, and the derivative ratiocination from the fallacies of the senses concerning the truths of faith, 'the tail' of the serpent=the falsity itself; for this is the ultimate or lowest . . . Ill.

6959. The rod becoming a serpent=that they would become completely sensuous and corporeal.

7265. That mere fallacies would begin to reign with them, whence falsities, is described by the serpent into which Aaron's rod was turned (Ex. vii.).

7293. 'It shall become a water serpent' (ver. 9)=that mere fallacies, and the derivative falsities, will reign with them. Ex. 7295, Ex.

— . 'A water serpent' is the same in the Hebrew as 'a whale.' Ill.

—<sup>4</sup>. 'Water serpents'=the falsities themselves from fallacies from which are reasonings, and through which are perversions.

—<sup>5</sup>. 'Serpents'=the falsities from which are reasonings. Ill. The same are signified by 'dragons.' Ex.

7295<sup>3</sup>. The first degree of the deprivation of the influx of truth and good is described by Aaron's rod being turned into a serpent . . .

7298. '(The magicians' rods) became water serpents' (ver. 12)=dulness as to the apperception of truth; (for) 'water serpents'=falsities from fallacies. Ex.

8891<sup>3</sup>. 'The serpent' (in Gen.)=ratiocination from the intellectual proprium. 9942<sup>3</sup>.

9013<sup>2</sup>. When inspected by the Angels (Genii) appear like serpents; for they have the nature of serpents, and that which goes forth from them is spiritual venom.

—<sup>3</sup>. Venomous serpents, as asps, cockatrices, vipers, =the deceitful. Ill.

10019<sup>4</sup>. 'Serpents and scorpions' (Luke x. 19)=evils, and falsities of evil: 'to tread on them'=to destroy them.

10313. They seem to themselves to be bound hand and foot with serpents . . . For the corporeal Sensuous is there represented by serpents; and therefore 'serpents,' in the Word, =the Sensuous, which is the ultimate of man's life. D. 1668.

H. 400<sup>3</sup>. They cast themselves on the ground, and writhe like a serpent. E. 865.

489<sup>6</sup>. They appear to themselves to creep away like serpents.

C. J. 61. This love (of exercising command) is the serpent which deceived Eve and Adam . . . T. 822.

62<sup>e</sup>. This worst evil is meant by 'the head of the serpent' . . .

S. 23. They made images of serpents . . . because serpents=the prudence of the sensuous man (and also his cunning. T. 205.)

F. 53<sup>e</sup>. 'From the serpent's root a basilisk' (Is. xiv. 29) =from the conceit of Own intelligence the destruction of all truth with them.

W. 338. Such (evil uses) are venomous serpents, etc.

P. 40. Compared to the lascivious delights . . . of serpents in stench.

211. Man's proprium, which is his will . . . is that serpent which seduced our first parents, of which it is said: 'I will put enmity between thee and the woman . . .' 'The serpent'=evil of every kind; its 'head'=the love of self. Further ex. 241.

310<sup>6</sup>. As the Ancients called the sensuous man a serpent, and such a man is crafty, cunning, and a clever reasoner above others, it is said that 'the serpent was made more cunning than every beast of the field;' and the Lord said, 'Be ye prudent as serpents . . .' R. 455<sup>e</sup>.

313<sup>2</sup>. 'The serpent' (in Eden)=the Sensuous and the proprium of man, which in itself is the love of self and the conceit of Own intelligence, thus the devil and Satan. —<sup>3</sup>.

324<sup>7</sup>. Writhe like a serpent placed before a fire. R. 611<sup>2</sup>. 676<sup>4</sup>. M. 10<sup>5</sup>.

R. 144. They are like serpents in the grass . . .

455. 'Their tails were like unto serpents . . .' (Rev. ix. 19)=that they are sensuous and inverted . . .

—<sup>2</sup>. By 'serpents,' in the Word, are signified sensuous things . . . for affections merely sensuous appear there like serpents. The reason is that serpents creep on the ground, and liek the dust; and sensuous things are the lowest ones of the understanding and will; for they stand forth next the world, and are nourished from its objects and delights . . . Noxious serpents, which are of many kinds, = the sensuous things which are dependent on evil affections, which make the interiors of the mind with those who are insane from falsities of evil; and harmless serpents = the sensuous things which are dependent on good affections which make the interiors of the mind with those who are wise from truths of good. Ill.

469<sup>e</sup>. One who does not acknowledge the Lord is not admitted into Heaven, but stands below, and is bitten by serpents, that is, by infernal Spirits, from which there is no healing except that which came to the sons of Israel by their looking to the brazen serpent, by which is meant the Lord as to the Divine Human.

550. 'A serpent' = man sensuous from the Corporeal.

562. 'A serpent' = those who seduce. Ill.

563. 'The serpent cast out of his mouth water as a flood after the woman' (Rev. xii. 15) = ratiocinations from falsities in abundance to destroy the Church. Ex. See E. 763.

841. Because they think sensuously and not spiritually about the Things of faith, they are called 'the old serpent' (Rev. xx. 2). Ex.

M. 135<sup>3</sup>. 'The serpent' (in Gen.) = the devil as to the love of self and the conceit of Own intelligence; and this love is the possessor of the tree of knowledge. 353<sup>2</sup>.

265. His feet in a basket full of serpents . . .

— Red serpents crept up the sides of the glowing ass . . .

430. The lascivious delights of seortatory love are presented under the forms of serpents, etc.

521. About the cavern lay a great serpent in spiral folds, which breathed poison into it.

522. A lake in which were some red serpents.

T. 122. Like one who sees a serpent in the way . . . and seizes hold of its head . . .

224<sup>3</sup>. He is tortured like a serpent laid on sheets of hot iron, or on an ant-hill. 578<sup>e</sup>.

569<sup>4</sup>. A devil seen like a great serpent, writhing in agony . . .

D. 232<sup>e</sup>. She dissolved into serpents, or horrible snakes, and was thus rejected.

2492. On a certain kind of serpent.—There are genera and species of those who are serpents, or who (here) had been deceitful. In the other life they are called serpents, because they appear like serpents to the Angels; for, when the Angels inspect them, they are as it were turned into serpents before the eyes of Spirits (and also to themselves), insomuch that I supposed them to be completely turned into serpenti-form globes . . . For in serpents there are poisons by

which, in nature, are represented deceits. 2497. 2519. 2762. 3061. 3080. 4681<sup>2</sup>.

3009. A sorceress, when inspected, was turned into a ball of serpents . . .

3191. (Gustavus Adolphus was also represented) by a great serpent.

3206<sup>2</sup>. (Their delight) is turned into direful serpents, which gnaw and devour their breasts and genitals . . .

3220. The assassin [went] into serpentine flexures . . .

3307. She was punished by a long serpent . . .

3319. As they still supposed that they perceived interior things, they are called 'the head of the serpent.'

3605b. His phantasies were represented as serpents.

3640. The evil in the interior sphere cannot be inspected by the Angels, for they would be turned into serpents . . .

3683. See Dog.

3690. Their ideas [were] as it were a sphere of venomous serpents.

3747. Dragons are flying serpents. E. 714<sup>3</sup>. —<sup>5</sup>, Ex.

4198. There are dragons and serpents (in that new Hell).

4351. It is from this representation that serpents cast their exuviae; for the deceitful are represented by serpents. 4356. 4366.

4379. Innumerable serpents and vipers (seen) who were evil Spirits.

4381. By phantasies . . . they project serpents, and the other would grind them up with his feet, so that the gore would appear over the whole plane . . .

4470<sup>e</sup>. The Jesuits . . . are represented by serpents of various kinds, viperine; spotted; more, or less, venomous.

4499. In that Hell (of magicians) are direful venomous serpents.

4540. These are the serpents treated of in Genesis.

4542. A certain female was representatively interiorly full of venomous serpents: she supposed that if she could void the serpents as excrement, she would be delivered (from all sin) . . .

4631. Those who insidiate against conjugal love . . . when inspected, appear like serpents.

4672. There appeared a great head of a serpent, ugly with its black scales . . . That magical Hell so appears . . . because serpents are the natural, and the reasonings from them . . . (Such) is signified by 'the great crooked serpent' . . . where Egypt is treated of, where there was magic.

4701. A certain one who . . . appeared as a great serpent, which coiled itself round the neck of the other . . . It was terrific to see. Ex.

4705. First, he was seen as an infant, then as a venomous serpent . . .

4811. There appeared a great serpent . . . almost green in colour; it was seen to seize a certain Spirit by the garment, and bring him round to the right . . .



By sensuous things and their fallacies he had so treated others. Ex.

[D.] 4816<sup>e</sup>. But behind the ears lies hidden a serpent.

4854. There are places (in the Hell of the profane) where there are serpents of various kinds.

4948. She turned herself into various serpentine forms, and (so) penetrated . . .

5705<sup>e</sup>. Such were called by the Ancients serpents; for they can reason . . .

5900. Those also are serpents who (here) have lived solitary . . . and have not divulged their thoughts. Those who have thought evilly about . . . the neighbour act . . . like serpents, and, when inspected . . . appear as serpents . . .

5941<sup>e</sup>. They (then) represent the ship as surrounded with serpents.

6044. When he thought about confirmations . . . there appeared serpents, which wanted to fly into his feet.

D. Min. 4698<sup>e</sup>. Thus is the head of the serpent trampled on.

4700. There appeared a great serpent there, thick, like a beam, from which went forth four feet, horrible . . .

4761. When they are thinking, there is heard a hissing as of serpents . . .

E. 70<sup>e</sup>. 'A serpent'=that which is the ultimate of life with man, and is called the external Sensuous. As this ultimate, in the Lord, was Divine, a 'serpent of brass' was made, which signified that if they looked to the Lord's Divine Human, they would revive . . . 581<sup>12</sup>. 805<sup>10</sup>.

275<sup>3</sup>. See LEVIATHAN. 581<sup>8</sup>.

355<sup>8</sup>. 'A serpent upon the way, and an asp upon the path'=the Sensuous as to truth and as to good. (Compare 581<sup>11</sup>.)

386<sup>3</sup>. 'The serpent's root'=this false principle (of faith alone). (=the Sensuous. 817<sup>9</sup>.)

544<sup>2</sup>. See SCORPION.

581. 'Their tails were like serpents' . . . 'Serpents'=the astutenesses of the sensuous man.

—<sup>2</sup>. 'Serpents,' in the Word,=the sensuous man as to cunning, and as to prudence. Fully ill. —<sup>9</sup>.

—.'The serpent was more cunning than any beast . . . '=the sensuous man; in general, the Sensuous itself. Ex. 763<sup>e</sup>.

—<sup>3</sup>. 'Serpents'=the affections of the sensuous man, because they crawl—*serpunt* . . . Ex.

—<sup>4</sup>. Hence the devil, or Hell, is called 'a serpent.' Ill.

—<sup>6</sup>. 'To tread on serpents'=to despise . . . the wiles, cunning, and wicked arts of the infernal crew.

—<sup>7</sup>. Ill.

—<sup>12</sup>. 'The fiery flying serpents'=sensuous things . . .

650<sup>23</sup>. The Gentiles worshipped serpents, because the serpent=the Sensuous . . . and its prudence.

706<sup>14</sup>. That they should 'take up serpents,' was said because 'serpents'=the Hells as to malice . . .

714<sup>29</sup>. See DRAGON.

730<sup>24</sup>. 'Serpents'=the evils thence.

739. 'The old serpent'=the sensuous.

—<sup>4</sup>. They are called 'serpents'; for 'a serpent'=the Sensuous; because this is the lowest of man's life, and as it were creeps . . . and licks the dust like a serpent.

—<sup>6</sup>. Their seduction by 'the serpent'=seduction by the Sensuous, which derives everything from the world, and nothing from Heaven. Ex. —<sup>7</sup>. —<sup>9</sup>. C. 204.

768<sup>3</sup>. 'The serpent' (Gen.iii.15)=the Sensuous of man, where is his proprium, which in itself is nothing but evil.

1145<sup>7</sup>. 'The voice of a serpent' (Jer.xlvi.22)=cunning and deceit.

1175<sup>2</sup>. 'A serpent'=infernal evil with those who pervert the truths of the Word, and thereby deceive cunningly and deceitfully.

### Serug. *Serug*.

A. 1349. 'Serug' (Gen.xi.20) was a nation named from Serug as its father, and by which is signified worship in externals.

### Serum. *Serum*.

#### Serosity. *Serositas*.

A. 4050<sup>2</sup>. Lymph mixed with serosities is excrementitious.

5056<sup>2</sup>. See SEED.

D. 960. The kidneys take away the unclean things of the serum of the blood. 962.

966. The subsidiary kidneys . . . attract, because they fix, the serum of the purer blood.

999. There is an entire series of secretions of the serosities of the blood . . .

999a. Those who relate to the middle serosity . . .

1000. Such accord with the things which belong to the nature of its serosity.

1001. Those who represent the grosser serosities.

### Servant. *Famulus, Famulitium*.

A. 5127. Exteriors (must) serve as servants; for exteriors are nothing but things of service—*famulitia*.

6089<sup>2</sup>. The Internal no longer acknowledges truth in the Natural as a father, but as a servant, as is indicated by Joseph's dream . . .

8735. Those called saints (in Jupiter) exercise command over their servants, whom they multiply . . . 8736. 8739.

10814. The father of the nation . . . never subjects them . . . as servants.

10835. (In the houses in the Sixth Earth) the servants and maidservants dwell behind.

H. 219. See MASTER, *herus*. T.431.

468<sup>2</sup>. Truths then serve (self) as a servant their lord. 472<sup>2</sup>.

557. He then loves them only as things of service, because they serve himself.

W. 249<sup>2</sup>. These persons, after death, become things of service—*famulitia et servitia* . . . For the natural man is a servant—*famulus et servus* . . .

333<sup>e</sup>. Man is only a servant and steward . . .

P. 324<sup>10</sup>. Self and the world . . . an instrumental and servant—*famulans*.

M. 10<sup>3</sup>. Two attendants led him out (of Heaven).

11<sup>2</sup>. Take . . . some of my attendants to minister to them.

18. An attendant came running . . .

153<sup>2</sup>. The fear of being whipped by the servants.

T. 404<sup>2</sup>. If he regards as the end (having) servants—*famulitia*, etc.

410. When anyone selects . . . a servant . . .

418<sup>2</sup>. Who loves a . . . servant except for his fidelity? D. Love xiii<sup>2</sup>.

426<sup>2</sup>. By these benefactions . . . servants and maid-servants—*famulae*, are initiated into charity.

D. 5050<sup>e</sup>. Occurs.

5956. In the Spiritual World they have servants—*famulitia*, who render an account (in figures).

6021. A servant of the Mohammedan religion . . .

C. 172. Charity in servants. Ex.

**Serve.** *Servire.*

**Servant.** *Servus.*

**Service.** *Servitium.*

**Slavery.** *Servitus.*

A. 81<sup>3</sup>. A dead man . . . when in no combat . . . is a slave—*servus*.

892. Before (regeneration, man is in) a state of slavery. It is slavery when cupidities and Falsities exercise command . . . Man never perceives this so long as he is in a state of slavery . . . When he is in a state of slavery . . . the man who has been subjugated by cupidities and Falsities supposes that he is in a state of freedom. But this is a gross falsity. Ex. (See 905.)

987<sup>2</sup>. He would spare only those who submitted themselves as vile slaves. 1594<sup>3</sup>.

1094. 'A servant of servants shall he be to his brethren' (Gen.ix.25)=the vilest thing in the Church. Ex.

1097. Those who perform vile services to the men of the Church. Sig. and Ex.

1103. 'Let Canaan be his servant' (ver.27)=that those who place worship solely in externals can perform vile offices. . . Such persons are not servants in the Church on earth . . . but they are servants in the other life; for they are among the unhappy. The services which they there perform are vile, and are numerous. Ex.

1396. He said that he wanted to serve them; but . . . they perceived that he wanted to be great.

1486. 'Asses and men - servants' (Gen.xii.16) = scientifics regarded in themselves.

— . All things with the external man are nothing but things of service—*servitia*, that is, they are of service—*inserviant*—to the internal man . . .

—<sup>e</sup>. Every scientific is for the sake of use; and this is its service.

1594<sup>3</sup>. They place eternal happiness in . . . being served by others . . . they wanting to serve no one, except for the sake of self . . . Their saying that they want to serve the Lord alone is false; for those in the love of self want the Lord to serve them; and, so far as this is not done, they recede . . .

1713. 'He and his servants' (Gen.xiv.15) = the rational man and the things in the external man which obeyed. . . All things in the latter, before it has been liberated, are called 'servants;' for they do nothing but obey the interior man. Examp.

1749<sup>2</sup>. In order to reign with them, they offer their services with the good Spirits.

—<sup>3</sup>. Dominion from evil and falsity, is to want to make all slaves.

1845. 'They shall serve them' (Gen.xv.13)=oppression. 1849.

1851. The 'substance' of those who undergo temptations, oppressions, afflictions, or slavery. Tr.

1895. This affection . . . ought to serve intellectual truth . . . as a maid-servant her mistress,

2027. They do not regard others except in so far as they serve them; and those who will not do this they either despise, or hate. 2045<sup>2</sup>.

—<sup>2</sup>. When anyone wants to be served, he murders the other in his heart.

2057<sup>3</sup>. As each one wants to be served . . . there is dissociation . . . so that they perceive nothing to be more delightful than torturing others . . .

2159. 'Thy servant' (Gen.xviii.3)=the Human . . . before it was made Divine. Ex. and Ill.

—<sup>3</sup>. The Lord then adored Jehovah . . . like a servant.

2276<sup>3</sup>. The valuation of a servant who was held as vile. Sig. 'A servant,' in the internal sense, =labour.

2357<sup>2</sup>. No one can serve two lords at the same time. Ex.

2541. 'He called all his servants' (Gen.xx.8)=rational and scientific things. Ex.

2567. 'Men-servants and maid-servants' (ver.14)=enriched with rational truths and natural truths, and their affections. Ex. and Ill.

—<sup>7</sup>. That 'men-servants' = truths, and 'maid-servants,' goods, which are of service—*inserviant*, and thus serve spiritual and celestial truths and goods. Ill.

— . The laws relatings to servants, enum.

2782. 'Servants,' in the Word, =the natural things of man which are to be of service—*inservitura*—to the Rational.

2884. The freedom of the love of self and of the world . . . is complete slavery—*servum*. Ex.

2885. No one can know what slavery—*servum*, or what freedom is, unless he knows the origin of the one and of the other . . .

2890<sup>e</sup>. To be led by the devil is slavery—*servum*.

2921. Those are called 'servants' in whom there is no power, or who have power from those (called 'lords').

[A.] 3019. 'Abraham said unto his servant, the elder one of his house' (Gen.xxiv.2)=the ordination and influx of the Lord into His Natural. Ex.

— . 'A servant'=that which is lower, and serves what is higher; or, that which is exterior, and serves what is interior. All things of the natural man . . . are nothing but services. 3143.

3029. 'The servant said unto him' (ver.5)=the Lord's perception concerning the natural man. 'The servant,' here,=the natural man. 3048. 3134. 3163, Ex. 3169.

3192. 'The servant took Rebekah' (ver.61)=that Divine natural good initiated. Ex.

3204. 'She said unto the servant' (ver.65)=exploration from the Divine Natural. . . 'The 'servant'=the Divine Natural. 3206. 3209.

3409. 'And much service' (Gen.xxvi.14) = truth thence. 'Service'=all that which is beneath, which is subordinate, and which obeys; thus truth, because it . . . ministers to good. 3441<sup>4</sup>.

3412. See WELL.

3441. 'Abraham My servant' (ver.24) = the Lord's Divine Human. . . 'Servant,' when predicated of the Lord, =the Divine Human; not that the Divine Human is a servant, but because the Lord through it is of service to the human race. Ex. and Ill.

3463. 'The servants of Isaac' (ver.32) = rational things. 'Servants' = rational, and also scientific, things.

3581. 'Peoples shall serve thee' (Gen.xxvii.29)=the truths of the Church. . . 'To serve,' is predicated of truths.

3601. 'Thou shalt serve thy brother' (ver.40)=that good should be (apparently) in a lower place.

3824. 'I will serve thee seven years' (Gen.xxix.18)=study and a holy state. . . 'To serve'=study. 3840. 3846. 3852.

3869<sup>11</sup>. In relation to the servant who did not want to go out from service . . . to bore the ear with an awl . . . =to serve, or obey, perpetually, (thus) not to want to understand truth, but to will truth from obedience . . .

3974. It was a statute . . . that the women given to servants belonged to the lord with whom they served, and also the sons born from them. Ex. . . For 'a man-servant'=the truth of the Natural, such as it is at first, before genuine truths are insinuated . . . When goods and truths have been insinuated through . . . its service, it is dismissed . . . To represent this, this law about servants was delivered. But Jacob was not a bought servant . . . 4113, Ex.

3975. 'I have served thee for them' (Gen.xxx.26)=from Own power; for 'to serve'=labour and study, which, predicated of the Lord, =Own power. 4076. 4176.

3977. 'Thou knowest my service with which I have served thee' (id.)=labour and study from Own power.

3983. 'How I have served' (ver.29)=to know his power; for 'to serve,' here, =Own power. 3996.

4037. See MAID-SERVANT. 5023. 9034. 9062. 9081. T.325. E.1022<sup>2</sup>.

— . 'Men-servants' = scientifics, which are the truths of the natural man. 4244.

4104<sup>5</sup>. That the things in the Natural be servient.

4250<sup>e</sup>. Truths are then only ministers and servants (to good).

4264. Services general and special. Sig. and Ex.

4266. 'Servants' (Gen.xxxii.16)=the things of the natural man. Ex.

4267. 'Thy servant Jacob' (ver.18) . . . =submission; for truth is relatively a servant, before conjunction.

4646<sup>2</sup>. Things servient. Sig.

4682<sup>2</sup>. 'Servants' (Joel ii.29)=those who know.

4818<sup>4</sup>. Believe all others to be relatively servants, vile.

5013. 'A Hebrew man'=a servant. . . For such regard spiritual truth and good as a mere servant; for, with them . . . the spiritual serves; when yet . . . the Natural ought to serve. Ex. 5023. 5025, Sig. and Ex.

5084<sup>8</sup>. The joy in Heaven is to serve by doing good to others . . .

5159. When exteriors begin to serve interiors . . .

5161. 'Made a feast to all his servants' (Gen.xl.20)=conjunction with the exterior Natural . . . 'Servants'=the things of the exterior Natural. Ex. 5164.

— . Mutual love causes it not to be perceived as servitude—*servitus*.

5164. In the Word, all things are called 'servants' which are beneath, and subordinate: the exterior Natural relatively to the interior Natural; this relatively to the Rational; and all things in man relatively to the Divine. 5305.

—<sup>2</sup>. The 'servants,' here, were the princes and nobles . . . Relatively to the Lord, all are equally servants. In Heaven the greatest are servants more than others, because they are in the greatest obedience and humility. Ill.

—<sup>3</sup>. 'Servants' are so called relatively to the Divine truth which . . . ministers relatively to the Divine good.

— . The reason 'the last who are the first' are servants above others, is that they perceive that all their life and Power are from the Lord. . . Those who do not perceive this are also servants, but more in mouth than heart. While those in the contrary call themselves servants—*servos seu famulos*—but want to be lords . . .

5237. 'A servant' is predicated of truth; here (Gen.xli.12)=truth inservient.

5305. 'Servants'=the things in the Natural, especially those in the exterior Natural.

5435. 'Servants'=lower things; hence truths; for . . . things subject are called 'servants' . . .

5651. 'Take us for servants' (Gen.xliii.18)=things of no account.

5732<sup>2</sup>. In Heaven . . . no one regards another as a servant; but each wants to minister and be inservient.

5760. 'We will be . . . for servants' (Gen.xliv.9)=

without freedom from proprium. 5763, Ex. 5786, Sig. and Ex. 6138, Sig. and Ex. 6163. 6568.

5763. He is a **servant** of the devil. Ex.

—<sup>2</sup>. When man receives this freedom, he is a **servant** of the Lord.

5786<sup>3</sup>. Freedom from proprium is . . . to subject others as **servants** . . .

5936. '**Servants**,' here (Gen. xlv. 16) = lowest things.

5947. The **service** (of lower things). Sig. and Ex. . . Lower things are formed for no other use than to be **services**. Ex.

5958. Many **things of service** (sent to spiritual good). Sig. and Ex. 5959.

6205. He who introduces himself into a man's cupidities and persuasions . . . makes him a **slave**.

6281. 'To redeem,' as predicated of **slavery-servitio**. Ex.

6389. 'A bony ass' = the lowest **service**. Ex.

—<sup>e</sup>. In the other life (they who do good for a recompence) are employed as lowest **services**.

6390. All **slavery-servum**-is from the affection of the love of self and the world.

—<sup>2</sup>. To **serve** in lowest things. Sig.

6392<sup>2</sup>. Being **served** by others supposed to be happiness. 6393<sup>2</sup>.

6393. They do good . . . from affection for self, which is **slavery-servum**.

—<sup>2</sup>. Whereas heavenly bliss is . . . not to be **served** by others ; but to want to **serve** others. Ill.

6394. 'A **servant-serviens**-unto tribute' (Gen. xlix. 15) = to be subject and to **serve**. Ex.

6523. 'All the **servants** of Pharaoh' (Gen. i. 7) = the scientifics of the Natural.

6565. 'The **servants** of the God of thy father' (ver. 16) = the acknowledgment of the Divine things of the Church. Ex.

6659. Falsities which would compel them to **serve**. Sig. and Ex.

6666. 'The Egyptians made them **serve**' (Ex. i. 13) = intention to subjugate. Ex. 6668. 6670. 6800. 7204.

6852. Aid against those who want to compel them to **serve**. Sig. and Ex.

6984. 'Thy **servant**' (Ex. iv. 10) = the Human not yet made Divine.

7038. 'That they may **serve** Me' (ver. 23) = elevation into Heaven to perform uses thence. Ex.

7120. 'Let the **service** be made heavy' (Ex. v. 9) = the assault increased. Ex.

7129. '**Service**' (ver. 11) = assault by falsities ; thus infestation. 7151. 7218.

7143. 'A **servant**' = one who ministers, and performs duty. 7144.

7313. 'To **serve** Jehovah' (Ex. vii. 16) = to worship the Lord. 7349. 7439. 7500. 7641. 7654. 7658. 7668. 7722. 7730. 7958.

7332. Would make truths **serve** evils of life.

7355. 'The **servants** and people of Pharaoh' = all

things in the Natural. The things there which are inservient to confirm falsities are called '**servants**.' 7357. (Compare 7396.) 7448. 7543. 7632.

7562. 'The **servants** of Pharaoh' = the things of the natural mind. 7563. 7565.

7652. 'The **servants** of Pharaoh' = those who infest of a lower sort. 7773, Ex. 7787. 8143.

7819. He loves self as a means to the end that he may **serve** the Lord . . . and the world as a means that he may **serve** the neighbour.

7934. 'Ye shall keep this **service**' (Ex. xii. 25) = worship on account of deliverance. 7936. 8057.

7998. 'Every man's **servant**' (ver. 44) = man as yet natural.

8049. 'The house of **servants**' (Ex. xiii. 3) = spiritual captivity. . . For '**service**' = infestation by falsities. 8866, Ex.

8168. 'To **serve** the Egyptians' (Ex. xiv. 12) = to surrender themselves to those who infest. 8169.

8241. Moses His **servant**' (ver. 31) = Divine truth ministering. Ex.

8292. 'I will divide the spoil' = **slavery-servitium**. Ex. 8293.

8313<sup>4</sup>. Those in charity want to **serve** all as the lowest ; whereas those in faith (only) . . . want to be **served** by all.

8553. In man, what ought to dominate is inservient ; and what ought to **serve**, dominates.

8866. It is **slavery-servum**-to be led by those in Hell. Refs.

8873. 'Thou shalt not **serve** them' (Ex. xx. 5) = no Divine worship for them. 'To **serve**' = submission. . . 'To **serve**' (as distinguished from 'to bow down to') = worship from the truth of faith.

8890. 'Thy **man-servant**' (ver. 10) = the Natural as to truth. Refs.

8906<sup>e</sup>. Truths and goods . . . then come into a state of **slavery-statum servum**. Sig. and Ex.

8912. 'A **man-servant**' = the affection of spiritual truth.

8974. 'When thou shalt buy a Hebrew **servant**' (Ex. xxi. 2) = those in the Church who are in truths of doctrine, and not in good according to them. Ex. . . 'A **servant**' is predicated of those in truth and not in the corresponding good ; and, in general, of truth relatively to good.

—<sup>2</sup>. The reason these are represented by '**servants**,' is that the things of the External Church are, relatively, nothing but **services** . . .

—<sup>3</sup>. The reformation of such is treated of here in the laws concerning **man-servants** and **maid-servants**.

8975. 'Six years shall he **serve**' (id.) = a state of labour and of some combat, and of the consequent confirmation of truth. 8981.

8976. 'In the seventh he shall go out free' (id.) = a state of confirmed truth. Ex.

8977. 'If he came in his body (that is, a **man-servant** alone without a woman) (ver. 3) = truth without delight.

... The men of the External Church, represented by the 'Hebrew servants,' are those who learn truth from no delight. Ex.

[A. 8977]<sup>3</sup>. These are meant by those who want to serve for ever. Ex. (See also 8985-8991. E.208<sup>13</sup>.)

—<sup>4</sup>. These are the arcana in these statutes concerning servants. Ex.

8979. 'If he be lord of a woman' (id.)=truth conjoined with delight.

— . 'An (Israelitish) man-servant'=the man of the External Church, possessed of the truth of doctrine, but not the corresponding good; because he does truth and good (merely) to be rewarded. Ex.

—<sup>2</sup>. Thus the man of the External Church is relatively a servant... and was represented by the servant called 'a Hebrew servant,' because he was bought from the sons of Israel.

8980. 'The man-servants,' here, =(those) in a delight which counterfeits the corresponding good... Their 'going out' from service (with their woman)=their state when received into Heaven; but as they are solely in faith... they are admitted no further than the entrance. Ex.

8981. 'If his lord shall give him a woman' (ver.4) =good adjoined to truth by the Spiritual, while in combat. Ex. (See also 8983-8991.)

8988. Those who act solely from obedience... are relatively in servitude=*servitute*. Ex.

—<sup>2</sup>. But to serve the Lord by acting according to His precepts, and thus by obeying Him, is not to be a servant, but is to be free. Ex.

8991. 'He shall serve him for ever' (ver.6)=to obey to eternity... Such can never be brought to a state in which they act from good... They are perfected as to obedience; but do not attain to anything of charity. (See above, 3869<sup>11</sup>.)

8993<sup>2</sup>. For all that which derives its origin from the love of self, or the love of the world... is *servile-servum*.

8994<sup>2</sup>. Those in truth and not in the affection of it... are represented by 'the man-servants from the sons of Israel.'

9034. 'A man-servant'=scientific truth, which is the truth of the literal sense. Ex. (This 'smitten.' Ex.)

9039<sup>e</sup>. (The Angels) place all glory and joy in serving; and, when in this state, they are in dominion. Ex.

9058. 'When a man shall smite the eye of his man-servant' (ver.26)=if the internal injures the truth of faith in the external man... 'A man-servant'=scientific truth in the external man, thus also the external man. (See also 9060-9063.)

9081. 'A man-servant'=truth in the Natural. (This destroyed. Ex.)

9093<sup>2</sup>. 'No one can serve two lords'... =to serve the Lord by faith, and the world by love; thus to acknowledge truth, and do evil. (=those called 'lukewarm.' 9210<sup>3</sup>. E.233.) E.409<sup>7</sup>. 730<sup>3</sup>, Ex.

9096<sup>e</sup>. *Slavery-servum*-is to be led by cupidities which are from Hell. Refs.

9180. Submission and service. Sig. and Ex.

—<sup>e</sup>. Good done for the sake of gain must serve.

9318. 'To serve'=obedience, and also worship. Refs.

9322. 'To serve'=worship. 9347.

9449. Serving the neighbour for the sake of the neighbour (a sign that sins are remitted).

9586. To do evil from delight is (really) *slavery-servum*... 'Everyone who does sin is the servant of sin.' N.142. E.409<sup>9</sup>.

9776. 'The service of the Habitation'... 'Service'=the External or Natural of man. Ex.

9806<sup>4</sup>. 'Servant' is predicated from truths.

9877<sup>e</sup>. Those not in this good of love... are in a state of *slavery-statu servo*. Ex.

10409. Slavery is to be led by self. P.44.

H. 218. The governors there minister and serve; for to do good to others from the love of good is to serve, and to provide that it be done is to minister.

380<sup>2</sup>. Where one is a slave, the other also is led as a slave by the cupidity of dominating.

408<sup>e</sup>. Heaven consists in serving others for the sake of their happiness...

557<sup>e</sup>. He who is in the love of self, wills that the Church, his country, etc., should serve him, and not he them.

564. He who dominates from love... loves nothing more than uses, thus to serve others. To serve others means to will good and perform uses to them.

—<sup>2</sup>. When he serves others, it is that he may himself be served...

574<sup>2</sup>. (In Hell they punish a new infernal) until he has been reduced to *slavery-in servum*... But those who have been made slaves are (by turns) taken out [of slavery] to help some new devil to subjugate others.

W. 249<sup>2</sup>. See *SERVANT-famulus*.

P. 43. To be led by evil is (really) *slavery-servum*. Ex.

97. Infernal freedom, in itself, is *slavery-servum*. 145<sup>e</sup>. 149<sup>2</sup>.

149. Man does not want to come out of spiritual *servitude-servitute* (as he does out of natural *servitude*) because he does not know what spiritual *servitude-servum*-is... It is believed that spiritual *servitude-servum*-is freedom, and spiritual freedom *servitude-servum*. (Other reasons given.)

215<sup>11</sup>. Domination is thus to them a means of doing uses, thus of serving.

R. 3. 'His servants' (Rev.i.1)=those in faith from charity, or in truths of wisdom from good of love. Ex. and Ill. 347, Sig. and Ex. E.6. 427.

— . Therefore 'servants'=truths.

—<sup>2</sup>. As the Lord was the Divine truth... He is called 'the Servant of Jehovah.' Ill.

—<sup>3</sup>. As 'a servant'=one who teaches Divine truth.

— . All in the Spiritual Kingdom are called the Lord's servants, and those in the Celestial Kingdom, ministers; (for) good ministers, and truth is inservient. 128. E.155<sup>5</sup>. 478<sup>e</sup>.

—<sup>e</sup>. In the opposite, 'servants'=those who serve the devil: these are in slavery itself; whereas those who serve the Lord are in a state of freedom.

128. 'A servant of God'=one in truths. 134.

153<sup>11</sup>. The infernals know not but that they had been slaves (here).

337. 'Servants'=those who are in such things from others, thus from memory. 604. 832.

380. 'They serve Him day and night' (Rev. vii. 15)=live constantly and faithfully according to the truths they receive from him. (=to be kept in truths. E. 478.)

662. 'A servant,' in the Word, =one who is, or that which is, of service; here, for life.

806. 'His servants' (Rev. xix. 2)=the worshippers of the Lord. (=all who are in truths of faith. 809.)

937. 'His servants shall minister to Him' (Rev. xxii. 3)=that those in truths from the Word will be with Him and will do His commandments, because they are conjoined.

943. 'His servants' (ver. 6)=those in truths from the Lord.

M. 266. The Prince said, I am the servant of my Society, because I am of service to it by doing uses.

T. Title. By Emanuel Swedenborg, a servant of the Lord Jesus Christ.

106<sup>e</sup>. 'Servants'=those not conjoined with the Lord.

495. Freedom which is from Hell is slavery—*servum*. Ex.

Ad. 3/865. A state of spiritual servitude, des. From experience.

D. 1735. An Angel, on hearing the word servant, put it on, and prayed from it . . .

2504. Those who labour they suppose to be servants. Des.

2924. Evil Spirits regard man as a vile slave. Ex.

3086. Those led by Him long to serve even the worst; even if their enemies. Ex.

3648<sup>e</sup>. Such call themselves servants of servants; yet claim all Power.

3786. He who supposes that he thinks, etc. from himself, is most a servant; and in the eyes of other Spirits is scarcely (so much as) a slave—*mancipium*; for they can use him as a dead instrument. . . Still, they are willing to be viler than servants in the eyes of others, provided they seem lords in their own.

4279. Evil Spirits can speak good, and thus serve. Ex.

5001. Those who have served (here) have acquired a life of obeying . . .

5181. They dwell solitary . . . with their manservants and maid-servants, who are all in marriage.

E. 6. 'Servants of God'=those who hearken to and obey God.

9<sup>4</sup>. The state becomes servile—*servus*, when good does not lead. Tr.

195<sup>14</sup>. To believe what another says is servile—*servum* . . .

315<sup>22</sup>. 'The servants' (Luke xx.)=the Word given through Moses and the prophets.

316<sup>8</sup>. 'A servant'=whatever is inservient, thus truth.

365<sup>27</sup>. 'Those who make them serve'=falsities.

386<sup>6</sup>. 'Servants of the Lord'=those who receive goods and truths from Him.

—<sup>15</sup>. 'Servants rule over us' (Lam. v. 8)=evils and falsities . . . (=when the natural man dominates. 654<sup>61</sup>.)

405<sup>16</sup>. 'My servants' (Is. lxx. 9)=those in truths from good.

409. 'Every bondman' (Rev. vi. 15)=the natural man. Ex.

—, 'Servant' does not imply servitude, but being of service—*inserviens*, and effecting. . . Hence 'servant' is said not only of the natural man relatively to the spiritual, but also of men who perform a work for others, and of the Angels who effect the mandates of God; nay, of the Lord Himself as to the Divine Human when (here); and also of truths from good, because good acts and effects through truths . . . Ill.

—, But if only the natural man is open, the whole man is a servant in the common sense. Ex.

—<sup>6</sup>. As the Lord as to the Divine truth is called 'a servant,' those are called 'servants' who are in Divine truth, and are of service to others thereby. Ill.

—<sup>8</sup>. 'Disciple'=good; 'servant,' truth.

—<sup>10</sup>. 'Not servants, but friends' (John xv. 15)=those who receive Divine truth in doctrine and life.

433<sup>21</sup>. 'The elect'=those in charity; 'servants,' those in truths from the good of love. 684<sup>20</sup>.

478. 'To serve' is said of those in truths.

—<sup>3</sup>. Therefore those in the affection of truth constantly serve Him . . . The affection within, serves; and this is the service which the Lord wants . . . To serve the Lord is to be in truths, and to act sincerely and justly in every Thing . . .

540<sup>10</sup>. 'Out of the house of bondage.' Ex.

601<sup>12</sup>. 'Servant' (Jer. ii. 14)=those in truths. 695.

650<sup>51</sup>. The Lord is called 'a servant' from being of service and ministering, that is, performing uses.

774<sup>4</sup>. Slavery—*servum*—is to do good from self.

836<sup>e</sup>. 'Bondmen'=those who think from others, and do not see whether a thing is true or false, but still acknowledge it as true.

911<sup>4</sup>. 'The servants' of the Lord (Matt. xiii. 27)=those in truths from good.

1202. 'The blood of His servants' (Rev. xix. 2)=violence to those in truths from Him.

1210. 'Praise God all His servants' (ver. 5)=worship by those in truths.

C. 156. He thus serves two lords.

172. They do not spurn serving, because everyone ought to serve . . .

174. To instruct children and servants (an external of worship).

**Service, To be of.** *Inservire.*

See under SERVE.

A. 2541. The things which are of service, or which serve-*serviunt*, are relatively servants, and are called 'servants.'

3417<sup>2</sup>. The delight of being of service to others; thus wanting to be 'the least.'

3913<sup>3</sup>. By dignities (a spiritual man) can be of service to the neighbour . . .

—<sup>4</sup>. When the things of the external man . . . are of service to the ends of the internal.

3928. For the use of being inservient to heavenly delight.

3951<sup>e</sup>. (Wealth, food, etc.) held as a means of sub-serving the end.

3974<sup>2</sup>. Truth which is of service for introducing genuine goods and truths. 3993<sup>7</sup>.

3982. When it has subserved this purpose . . .

—<sup>2</sup>. They had subserved only as means.

4108<sup>e</sup>. When the Natural ministers to and subserves the Rational.

5125. When sensuous things minister to or subserve interior ones.

5126. That they may subserve the interior Natural, Sig. and Ex.

5127<sup>2</sup>. Exteriors ought to subserve interiors.

5732<sup>2</sup>. Everyone there wants to minister to and be of service to another.

6393<sup>4</sup>. They do not think of eminence, but only about being of service.

7324. Into the scientifics serviceable-*inserviunt*-to them. Sig. and Ex.

8709. The choice of inservient truths. Sig. and Ex.

9776. The external of man ought to be inservient to the internal. . . As the world ought to serve-*servire*-Heaven, so the external of man ought [to serve] his internal . . . (Thus) the external of man is not anything unless it is inservient to the internal, and it is something so far as it is inservient. To be inservient is to obey. Ex.

H. 327. (These infernals) are sometimes taken out, that they may be of service to others for some uses which are vile.

R. 3. 'A servant' properly = one who is of service-*inserviens*, or one who, or that which, is of service.

355. The will of being of service. Sig. and Ex.

T. 360. They subserve the former as receptacles.

415. The priesthood is inservient only.

E. 943<sup>e</sup>. The affection of fructifying is in man when he loves to be of service.

C. 161. He regards himself as the highest in order of those who are of service to others.

**Set.** *Occidere.*

**Setting.** *Occasus.*

See WEST.

A. 1837. 'The sun was setting-*ad occidentum*' (Gen. xv. 12) = the state before consummation.

— . The setting of the sun is the last time of the Church, called consummation.

1859. 'The sun had set' (ver. 17) = the last time, when there is consummation. E. 539<sup>3</sup>.

2353<sup>2</sup>. 'The setting of the sun,' etc. = falsities and evils.

3693. 'The sun had set' (Gen. xxviii. 11) = life in what is obscure. Ex.

—<sup>2</sup>. 'The setting of the sun' = falsity and evil in which are those with whom there are no charity and faith; thus also the last time of the Church; and it also = what is obscure as to the things of good and truth . . . Ill.

5097<sup>2</sup>. The Lord sets with everyone who does not receive truth and good. Not that the Sun there sets . . . but he who does not receive it causes it to as it were set with himself. (So the natural sun) does not set . . . Thus the setting-*occiduum*-is not in the sun.

6693<sup>5</sup>. 'The sun shall set at noon' (Amos viii. 9) = that the good of celestial love would recede.

8615. 'Until the setting-*occidere*-of the sun' (Ex. xvii. 12) = when that state ceased. Ex.

9031. The sun neither rises nor sets. . . (So) the Sun of Heaven is said to 'set,' when man is in evil and thence in falsity. . . The Lord is always in the rising . . . and never in the setting.

9213. The 'entering,' or setting, 'of the sun' = a state of shade from the delights of external loves.

— . The setting of the Sun in Heaven corresponds to a state of shade as to the truths of faith, and to a state of cold as to the good of love . . .

9653<sup>2</sup>. 'Its setting' = good from Him in obscure perception.

E. 179<sup>10</sup>. They sacrificed the Passover when the sun had set, because the setting of the sun = the last time of the Church.

401<sup>16</sup>. 'The setting of the sun' = the evil of love, which is the evil of life. Ill.

—<sup>28</sup>. 'The setting of the sun' also = the state of the Church when it is in ignorance, which is its first state. It also = the state of the Church when it is in evils and falsities. Ill.

422<sup>6</sup>. 'From the rising and from the setting' = all in the goods and truths of the Church. Ill.

644<sup>20</sup>. 'The setting' (Luke xii. 54) = the end of the Church.

721<sup>7</sup>. 'Her sun has set while it is as yet day' (Jer. xv. 9) = to perish as to all goods of love.

**Set apart.** *Dicare.*

A. 1909. Affections . . . dedicated to their uses.

9296<sup>2</sup>. The understanding is set apart for the reception of truth; and the will is set apart for the reception of good. 9297<sup>2</sup>.

**Set apart.** *Seponere.*

A. 9409. 'The sons of Israel who were set apart' (Ex. xxiv. 11). Ex. 9411<sup>2</sup>.

**Set before.** See PREFER.

**Set over.** See under GOVERN—*praeficere*.

**Set up.** See under STATUE.

**Seth.** *Scheth*.

A. 335. 'Seth' (Gen. iv. 25) = a new faith given by the Lord through which charity was implanted. 436, Ex. 437, Ex. 439.

462. The Second Church, which was not so celestial as the Most Ancient one, is called 'Seth' (Gen. v. 2, 3).

481. A new Church not very unlike the Most Ancient . . . called 'Seth.' Sig. 484.

484<sup>e</sup>. The 'likeness' of Seth was as a spiritual man of the 'sixth day.'

485. The Church 'Seth,' here, is a different one from that described by 'Seth' in Gen. iv. 25. Ex.

502. The three Churches, 'Man,' 'Seth,' and 'Enos,' constitute the Most Ancient, with a difference of perfection as to perceptions . . .

**Settle.** See under CERTAIN, and SEPARATE—*dirimere*.

**Seven.** *Septem*.

**Seventh.** *Septimus*.

**Sevenfold.** *Septempliciter, Septuplum*.

**Septenary.** *Septenarius*.

**Seven-times.** *Septies*.

See under SABBATH, and WEEK.

A. 74. The celestial man is 'the seventh day' . . . 84.

84. Therefore the seventh day was sanctified.

395. 'Cain . . . avenged sevenfold' (Gen. iv. 15) = that it would be sacrilege; for 'seven' = what is sacred. 433.

— The septenary number was held sacred on account of . . . the 'seventh day,' which is the celestial man . . . Hence the septenary number so often occurs . . . and intervals of time were distinguished into sevens, and were called 'weeks—*septimanae*.' Ill. 433.

482. The septenary number, in the Word, everywhere = something holy or sacred as to the states which the times or other things involve.

713. 'Of every clean beast seven, seven—*septena, septena*' (Gen. vii. 2). Ex.

716. 'Seven—*septena*' = holy things; for the Lord is the 'seventh day,' and, from Him, every celestial Church, or man, nay, the Celestial itself . . . Hence 'seven,' in the Word, = what is holy . . . —<sup>2</sup>, Ill.

717. 'Seven' is predicated of voluntary things.

724. 'Seven—*septena*' = holy things; here, holy truths, which . . . come from goods.

728. 'In seven days (ver. 4) = the beginning of temptation . . . and also the end of vastation. 753. 1670.

— For 'seven' is a holy number, and = the Lord's advent into the world, and His advent into glory; and every advent of His in particular. Ex. and Ill.

—<sup>2</sup>. The times are still more sacredly and certainly designated by (these) septenary numbers.

—<sup>3</sup>. 'Seven days' (Ezek. iii. 16) the beginning of visitation.

— 'Seven months' (Ezek. xxxix. 12, 14) = the last limit of vastation, the first of visitation.

— 'Seven times shall pass over him' (Dan. iv. 32) = the end of vastation, and the beginning of a new man.

—<sup>e</sup>. (Thus) 'in seven days' = the beginning of a new Church, and the end of the old one.

813<sup>2</sup>. 'Seven,' in the Word, = what is holy. 881. 900. 2832<sup>7</sup>. 2905. 3325<sup>8</sup>. 4670<sup>e</sup>. 5198.

851<sup>2</sup>. The spiritual man (also) after temptations, becomes . . . not 'the seventh day,' like the celestial man, but 'the seventh month.' 852.

889. 'He waited yet other seven days' (Gen. viii. 12) = the beginning of a third state. Ex.

900<sup>2</sup>. See LAST JUDGMENT.

1988. When 'seven' occurs, instead of seven what is holy comes to the Angels; for 'seven' = what is holy from the fact that the celestial man is 'the seventh day,' or Sabbath.

2252<sup>3</sup>. See FIFTY.

2720<sup>6</sup>. Abraham's 'seven ewe lambs' (Gen. xxi. 29) = the holiness of innocence.

2723. See BEERSHEBA.

3824. 'I will serve thee seven years' (Gen. xxix. 18) = study, and then a holy state. Ex. 3845.

4123. 'A way of seven days' (Gen. xxxi. 23) = what is holy of truth.

4347. 'Seven times' (Gen. xxxiii. 3) = of the highest degree.

5265. 'Seven' = what is holy; and also involves a whole period from beginning to end. Refs. 6540.

—<sup>2</sup>. That 'seven' = holy things, is from the signification of numbers in the World of Spirits . . .

— 'Seven,' in the supreme sense, = the Divine itself; and, in the representative sense, the Celestial of love . . .

5268. 'Seven,' in the opposite, = what is profane.

—<sup>2</sup>. That 'seven' = both holy and profane things. Ill.

5339. 'Seven years' (Gen. xli. 47) = the first states. 5340.

6775. 'The seven daughters' (Ex. ii. 16) = the holy things of that Church.

7346. 'Seven days' (Ex. viii. 25) = an entire period from beginning to end; thus a full state.

7885. 'Seven days' (Ex. xii. 15) = what is holy.

7890. 'Until the seventh day' (ver. 15) = a full holy state. 8058. 8059.

7892. 'In the seventh day' (ver. 16) = the end of the state.

7905. 'Seven days' (ver. 19) = the entire period of this state.

8422<sup>e</sup>. Conjunction is signified by 'the seventh day.'

8505<sup>e</sup>. Why no manna on the seventh day.

8509. 'On the seventh day' (Ex. xvi. 27) = a state of conjoined good and truth. 8507. See 8889.

8889<sup>e</sup>. Hence 'the seventh day' (Ex. xx. 10) = a holy state.



[A.] 8893. 'Rested on the seventh day' (ver. 11) = then peace and the good of love. 'The seventh day' = a state of celestial love; and thence what is holy, Refs. 8894.

8976. 'The seventh year' (Ex. xxi. 2) = a state of the conjunction of good and truth; (here) a state of confirmed truth. Ex.

9141<sup>4</sup>. 'Seven years' (Ezek. xxxix. 9) = a full state, thus to the full.

9226. 'Seven days' (Ex. xxii. 30) = the first state of those being regenerated; for 'seven' = from beginning to end, thus what is full. 9228, Fully ill.

9228. 'The light of the sun sevenfold—*septupla*, as the light of seven days' (Is. xxx. 26) = a full state of intelligence and wisdom from love and faith. E. 257<sup>6</sup>. 401<sup>10</sup>.

9274. 'In the seventh year thou shalt let the land rest' (Ex. xxiii. 11) = the second state when man is in good. Ex.

—<sup>3</sup>. This (second state of regeneration) is meant by 'the seventh day,' 'the seventh year,' and 'the jubilee.'

9278<sup>3</sup>. 'The seventh day' = that when man is in internals, then, being in Heaven with the Lord, labour and combat cease, and he is in the tranquillity of peace, in which also conjunction is effected.

9279. 'On the seventh day thou shalt cease [from work]' (ver. 12) = a state of good when in internals, and the tranquillity of peace then. Ex.

9288. 'Seven days' (ver. 15) = a holy state.

9325<sup>8</sup>. 'To bear seven' (1 Sam. ii. 5) = to be regenerated to the full.

9432. 'In the seventh day' (Ex. xxiv. 16) = when truth has been conjoined with good.

9569. 'Its seven lamps' (Ex. xxv. 37) = the holy spiritual things thence.

10102. 'Seven days' (Ex. xxix. 30) = a full state, thus what is plenary. 10120. 10127.

10127. Both 'seven,' and 'three' = what is full; but 'seven' is said where holy things are treated of. R. 505<sup>2</sup>. E. 20.

10367. 'In the seventh day' (Ex. xxxi. 15) = a state of good, which is the end *propter quem*.

10374. 'In the seventh day He rested and breathed' (ver. 17) = a state of good when the Church has been instaurated, or when man has been regenerated; for 'the seventh day' = a holy state . . . In the supreme sense, 'the seventh day' = the union of the Divine Itself and the Divine Human . . . Hence 'seven' = what is holy.

10656. 'Seven days' (Ex. xxxiv. 18) = a holy state from the appropriation of Divine truth . . . For 'seven days' = a state holy from beginning to end.

10730. 'In the seventh day' (Ex. xxxv. 2) = the second state of regeneration, when man has conjunction with the Lord; and, in the supreme sense, the union of the Human with the Divine Itself.

R. 10. 'The seven Churches' (Rev. i. 4) = all in the Christian world . . . for 'seven' = all things and all persons; and, thence, what is full and perfect; and it is said in the Word where holy, or profane, things are being treated of; and therefore this number involves what is holy, or profane. Ill.

14. 'The seven Spirits' (ver. 4) = all in Divine truth; in the abstract, Divine truth itself. 155.

43. 'Seven candlesticks' (ver. 12) = the New Church. E. 62.

51. 'Seven stars' (ver. 16) = all Knowledges of good and truth. 155. E. 184.

237. 'The seven lamps . . . are the seven Spirits of God' (Rev. iv. 5) = the New Church . . . through the Divine Truth.

257. 'Seven seals' (Rev. v. 1) = completely hidden. 'Seven' = all—*omne*, thus completely. E. 300.

270. 'Seven horns' (ver. 6) = omnipotence. 'Seven' = all. E. 316.

271. 'Seven eyes' (id.) = omniscience. 'Seven' = all, and is said of a holy Thing. E. 317.

390. 'Seven Angels' (Rev. viii. 2) = the universal Heaven. 'Seven' = all, or all things; and thence the whole and universal. 657.

472<sup>3</sup>. 'Seven thunders' (Rev. x. 3) = (a full disclosing and manifestation); for 'seven' = all, all things, and the whole.

477. 'The voice of the seventh Angel' (ver. 7) = the final exploration and manifestation.

516<sup>e</sup>. 'Seven' = all and all things, and is predicated of the holy things of Heaven and the Church; and in the opposite, of these profaned.

519. 'The seventh Angel sounded' (Rev. xi. 15) = the exploration and manifestation of the state of the Church after consummation, when there is the Lord's advent and Kingdom. Ex. E. 681, Ex.

538. 'Seven' heads' (Rev. xii. 3) = insanity from truths falsified and profaned; for 'seven' is predicated of profane things. 724. 737.

T. 301. The seventh day is for the Lord . . .

302. 'The seventh day' = man's conjunction with the Lord, and, thereby, regeneration.

D. 5648. On the seven mountains of Babylon. Ex.

E. 20. 'Seven,' in the Word, = beginning and end, thus an entire period, and a full state; and therefore all, because all make what is full . . . and therefore where magnitude is treated of, 'seven' = what is full; and where multitude, 'seven' = all. 24. 62. 257, Ill.

183. 'The seven Spirits of God' (Rev. iii. 1) = all the truths of Heaven and the Church. 274.

256. 'The seven Churches' = all who are of the Church; in the abstract, all things of the Church.

257<sup>4</sup>. 'To forgive seven-times' (Luke xvii. 4) = all times.

—<sup>9</sup>. 'Seven,' and 'seven times' = all things, and what is full. Ill.

274. 'The seven lamps' = all truth in the complex.

314<sup>10</sup>. 'Seven' = all—*omne*, and what is full, and is predicated of what is holy. 336. 602.

357<sup>e</sup>. 'Seven years' = all things, what is full, and altogether.

401<sup>19</sup>. 'To bear seven' = to be endowed with all the truths of the Church. 721<sup>7</sup>.

430<sup>2</sup>. There are simple numbers . . . 2, 3, 5, and 7 ; '7' = what is holy. 532.

475<sup>18</sup>. 'Seven times' (to wash) = what is plenary, and is predicated of holy things, such as Divine truths.

486. 'The seventh' = what is full and consummated, thus the last.

489. 'The seven Angels' = all the Heavens. 500.

555<sup>3</sup>. 'Seven (women)' = what is holy.

684<sup>36</sup>. 'Seven weeks' (Dan.ix.25) = a full time and state.

700<sup>16</sup>. The priests being seven, their going round (Jericho) seven days, and seven times on the seventh day' (Jos.vi.) = what is holy, and the holy preaching of Divine truth ; for 'seven' (here) = what is holy on one side, and what is profane on the other.

715. 'Seven heads' = all knowledge of the holy things of the Word adulterated. 775.

717. 'Seven diadems' = all ultimate Divine truths profaned.

717<sup>13</sup>. 'Seven' is said of the holy things of the Word and of the Church.

928. 'Seven Angels having the seven last plagues' (Rev.xv.1) = all Divine truths from the Lord manifesting evils and falsities in the whole complex. 949.

1062. 'The seven heads are seven mountains' (Rev.xvii.9) = (that the holy things of the Word profaned are the goods of the Word adulterated and profaned).

1063. 'And are seven kings' (ver.10) = the truths of the Word falsified and profaned.

1067<sup>2</sup>. 'Seven' = the truth of good profaned.

### Seven Churches. *Septem Ecclesiae.*

R. 10. 'John to the Seven Churches' (Rev.i.4) = to all who are in the Christian world, where is the Word, and through it the Lord is known, and who accede to the Church. . . If these live according to the precepts of the Lord in the Word, they make the Church itself. (=to all those who are in truths from good, or in faith from charity. E.20. 58. 92).

40. 'Send it to the Churches, those in Asia' (ver.11) = for those in the Christian world who are in the light of truth from the Word.

43. 'I saw seven golden candlesticks' = the New Church, which will be in illustration from the Word. 'The seven candlesticks are the Seven Churches ;' and by 'the Seven Churches' are meant all who are in the Christian world, and accede to the Church. Ex.

66. 'The seven candlesticks which thou sawest are the Seven Churches' (ver.20) = the New Church on the earth, which is the New Jerusalem descending from the Lord out of the New Heaven. . . As 'seven' = all, by 'the seven candlesticks' are not meant Seven Churches, but the Church in the whole complex, which in itself is one, but is various according to reception. These varieties may be compared to the various jewels in a king's crown, and also to the various members and organs in a perfect body, which still make a one. The perfection of every form comes forth from varieties suitably placed in their order. Hence it is that the universal New Church with

its varieties is described by 'the Seven Churches' in what follows. (=that all these are in the New Heaven and in the New Church. E.91).

69. The Seven Churches are (here) treated of, by which are described all those who are in the Christian Church, who have religion, and from whom the New Church, which is the New Jerusalem, can be formed ; and it is being formed from those who approach the Lord alone, and at the same time perform repentance from evil works. The rest . . . are indeed in the Church, but have not anything of the Church in them.

73. By 'the Seven Churches' are not meant Seven Churches, but the Church in the whole complex, which in itself is one, but is various according to reception . . . and it is hence that the universal New Church with its varieties, is described by 'the Seven Churches' in what follows.

87. 'What the Spirit saith unto the Churches' (Rev.ii.7) = the things which the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem. . . As the universal Church is meant, it is not said, 'what the Spirit saith to the Church,' but 'to the Churches.'

88. As in the things written to the Seven Churches is described the state of all in the Christian Church who can receive the doctrine of the New Jerusalem, and live according to it, thus who can be reformed through combats against evils and falsities, it is said to each, 'He that overcometh.'

E. 62. 'The Seven Churches' = all who are of the Lord's Church, thus the Church in general ; and also Heaven, because Heaven and the Church make a one ; moreover, Heaven is in those in whom is the Church. Ex.

### Sevneh. *Sevne.*

E. 654<sup>39</sup>. That falsities will destroy the understanding of truth, is signified by 'from the tower of Sevneh shall they fall in it by the sword' (Ezek.xxx.6).

—<sup>53</sup>. 'The land of Egypt a waste from the tower of Sevneh to the border of Cush' (Ezek.xxix.10) = the destruction of the Church from primes to ultimates in the natural man.

### Seventeen. *Septendecim.*

#### Seventeenth. *Decimus septimus.*

A. 755. 'The seventeenth day' (Gen.vii.11).

—<sup>2</sup>. The number 'seventeen' = both the beginning and the end of temptation, because it is composed of seven and ten. Ex. and III.

853. 'The seventeenth day' (Gen.viii.4) = what is new.

4670. 'A son of seventeen years' (Gen.xxxvii.2) = its state.

—<sup>3</sup>. 'Seventeen' = a beginning ; here, the beginning of the representation by Joseph. It = a beginning and what is new ; and moreover involves in general . . . all things represented by Joseph ; for 'seven' = what is holy ; and 'ten' = remains.

6174. 'Seventeen years' (Gen.xlvii.28) = the state there ; for 'seventeen' = from the beginning to the end,

or from the beginning to what is new. Thus the **seventeen** years in which Jacob lived in Egypt = the beginning of the state of spiritual life in the Natural among scientific even to its end.

**Seventy.** *Septuaginta.*

**Seventy-times.** *Septuagies.*

A. 433. 'Seventy-times' (Gen.iv.24) = what is much more a sacrilege.

—<sup>2</sup>. The number **seventy** — *septuagenarius*, which comprehends seven ages (derives its signification from seven), and when anything most holy, or most sacred, was to be expressed, it was said 'seventy-times seven' . . . which means to forgive as many times as he sins, so that it should be without end, or eternal, which is holy.

—<sup>e</sup>. Thus 'seventy-times seven,' here, = damnation.

728<sup>4</sup>. The 'seventy years' of the captivity = the (end of vastation and the beginning of a new man); for 'seventy' and 'seven' involve the same thing.

1429. 'Abraham was a son of five years and **seventy** years' (Gen.xii.4) = not so much of the Divine; 'five' = little, and 'seventy' = what is holy; here, being predicated of the Lord, 'seventy' = the holy Divine.

2906<sup>5</sup>. 'Seventy years' (Is.xxiii.15,17) = an entire period, from the time at which the Church began even till it expires. The 'seventy years' of the captivity involves something similar.

6024<sup>e</sup>. 'Seventy' (Gen.xlvi.27) = what is full in order.

6508. 'Seventy days' (Gen.i.3) = a full state; for 'seventy' involves the like as 'seven,' which = an entire period from beginning to end, thus a full state; for multiplied numbers = the like as the simple ones of which they are composed.

—<sup>2</sup>. That 'seventy' = an entire period, thus a full state. Ill.

—<sup>3</sup>. 'Seventy years' (Jer.xxv.11,12; xxix.10) = a full state of desolation and devastation: this was signified by 'the seventy years' of the captivity.

—<sup>4</sup>. 'Seventy weeks' (Dan.ix.24) manifestly stands for a full state, thus for an entire period before the Lord would come; hence it is said that He came in the fulness of time. Ex.

6642. 'Seventy souls' (Ex.i.5) = what is full.

8369. 'Seventy palmtrees' (Ex.xv.27) = goods of truth in all abundance; 'seventy' = all things in the complex, in like manner as 'twelve.'

9228<sup>e</sup>. 'Seventy' in like manner = what is full.

9376. 'Seventy of the elders of Israel' (Ex.xxiv.1) = the chief truths of the Church (all) concordant with good. 'Seventy' = what is full, thus all things. (= all who are in good from truths. 9404.)

E. 684<sup>34</sup>. 'Seventy weeks' = the time and state of the Church with the Jews down to its end; for 'seven,' and 'seventy' = what is full from beginning to end.

**Severe.** *Austerus.*

M. 56<sup>4</sup>. Man (alone) is severe, etc.

D. 1742. Tasted by the tongue as hard, soft, sour, sweet . . .

5479<sup>e</sup>. Lagerberg was not a man for social intercourse, being austere.

**Severely.** *Severe.*

E. 827<sup>2</sup>. Severely prohibited.

**Sew.** *Assuere, Consuere.*

A. 216. 'To sew a leaf' (Gen.iii.7) = to excuse.

9212<sup>7</sup>. To sew or join the one to the other (Luke v.36) is to destroy both.

**Sex.** *Sexus.*

See LOVE of the Sex.

A. 568<sup>2</sup>. See FEMALE.

M. 44<sup>2</sup>. There flashed from their eyes the fire of lust for the sex . . .

—<sup>3</sup>. Cause that the companionships between the sexes—that is, between the youths and the maidens—are the heavenly sweetnesses themselves, which are pure.

—<sup>5</sup>. With one of the sex. —<sup>6</sup>.

55<sup>5</sup>. In cold towards their wives, and in heat towards the sex.

— They were then in a state of loathing for the sex.

133. Without instruction man would not know how to discriminate sex, and nothing whatever about the ways of loving it.

157. That in each sex there has been implanted from creation the faculty and inclination to be conjoined as into a one. Ex.

223. This sphere is received by the female sex, and, through this, is transferred into the male sex. Ex.

— With the male sex there is no conjugal love, but it is solely with the female sex.

—<sup>e</sup>. It is from the transference of this sphere from the female sex . . . that the mind is inflamed by mere thought about the sex.

301. (By betrothing) the universal love towards the sex is determined to one man or one woman of the sex.

304. Their souls separate themselves from the unlimited love of the sex . . .

433<sup>2</sup>. Cold towards the sex (with confirmed adulterers), and at last loathing. 453. 505<sup>e</sup>.

508. This lust (of varieties) is love, and at the same time loathing, for the sex. Ex.

T. 585. In (plants) there are not two sexes; but every one is male.

E. 555<sup>13</sup>. That the sexes are not to be confounded. Sig.

**Shaddai.** *Schaddai.*

A. 1992. 'I am God Shaddai' (Gen.xvii.1) in the sense of the letter, = the name of Abraham's god, by which name the Lord was first represented before them. Ex.

—<sup>2</sup>. They had lost the name 'Jehovah,' and worshipped Shaddai . . . 'I appeared unto Abraham, Isaac, and Jacob as god Shaddai' (Ex.vi.3).

—<sup>3</sup>. Thus Abraham (at first) was an idolater, and had not as yet rejected the god Shaddai.